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A Grammar of Logba (Ikpana)

Proefschrift

ter verkrijging van
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Map 1: Distribution of Ghana Togo Mountain languages
Acknowledgements

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Anyintse
Thank you.

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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: Ikpá means ‘truth’. anaá is a question particle which is used in conversation by a speaker when he wants confirmation about a proposition. This shows that the word may be related to ‘truth’.

There are folk etymologies for the name Logba. According to one story from an indigenous Logba speaker, Logba is derived from two Ewe words lɔ́ gbɛ́ ‘collect’ ‘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 ɔgbá ‘path’. Logba people were supposed to be hunters who were residing outside the great walls of Notsie and at the time of the migration of the Ewes, they helped to make the path for the Ewes. It is believed that this name was a result of the reference that the Ewes made to them when they heard them saying: la ogbáá! la ogbáá! ‘make the path, make the path.’ From that time they were referred to by the other ethnic groups as the Logba people.

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

1. Akpana édu ahá xe édo gú Egypt kpé 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 Animore and Adele. Bowli, Buem, Siwu and Sele are located a little South of Animore. 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)\(^2\) 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 Makɔ 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 Makɔ 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 Makɔ 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.

\(^2\) 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, Ogome, Akusame, Adiveme, 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. Xaglikfe is a small settlement north of Akusame. These new settlements are inhabited mostly by settler farmers who are from other ethnic groups. Agbobakôdzi and Dzodzekôdzi 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. Andokfe 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, Adiveme and Ogome stayed together as one settlement.
The Logba people are peasant farmers. The main agricultural products they cultivate are cassava, maize, yams, rice, plantain, and cash crops like cocoa, coffee, peas and oil palm, whose wine is used in the distillation of Akpeteshie, a local gin.

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 Akpanam ‘Logba god’. The priest, Amowasa/Amanutsiwo 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’ mo NEG fá ‘cross over.’ The name indirectly refers to the powers of the god which is so great that thunder, which is feared by many people in the area, cannot pass over.
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-
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 Kadzegi reports the following percentages of language ability claims in Logba area:

Ewe - 92%  Akan - 28%  English - 56%.

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%. The relatively high percentage recorded for Avatime is not surprising: Logba is almost surrounded by Avatime towns. Schools were established by the German missionaries earlier in Avatime. Because there were no schools in Logba

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10 Logba was one of the communities on which Ring’s sociolinguistic survey touches.
11 This is based on the 2006 population survey I conducted.
Introduction

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. There 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 elicitated 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. Auzuɔ fɛ aλɛ bλɛmɛ ibɔ
   a-zuzu fɛ ale blo-me i-bo
   CM-housefly also 3PLU make-LOC SM-stay
   ‘Houseflies also have their importance’ [15.4.63]

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

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

2.1 Syllable

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

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

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

2.1.1 Peak only (V)

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

1. /i/ as in í-mó 'neck'
i-nyó 'two'
i-be 'season'
2. /e/ as in e-ví 'sun'
3. /e/ as in e-dżè 'women'
4. /u/ as in u-zí 'door'
u-kú 'bone'
u-fátó 'marshy area'
5. /a/ as in a-bé 'oil palm'
á-fúta 'cloth'
6. /o/ as in o-núkpá 'king'
ó-dró 'elephant'
7. /ɔ/ as in ɔ-yó 'tree'
ɔ-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. me.á ‘sew them’
   futó.á ‘mix them’
   djé ‘suck it’
   bu.é ‘ask it’
   kpi.é ‘with it’
   fe.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-kpófú ‘They barked.’
   i-yú ‘It is cold.’
   ɔ-zó ‘He /She went.’
   ɔ-bá ‘He /She came.’
   o-ké ‘He/She jumped.’
   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.nú.blé ‘fifth’
   ɔ-bá.ŋ.bá ‘wing’
   m-gbí.mí ‘okro’
   /ŋ/ as in
   a-ka.ŋ.dó ‘milipede’
   a-ŋ.é.tí ‘basket’
   n-ŋú ‘water’
   /ŋ/ as in
   ɔŋ-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’ → ubonŋ ‘farm’

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

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

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

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

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

8. aklo ‘goat’
aváblowo ‘native doctor’
ivaflí ‘(thing) white’
urome ‘work’
tro ‘refuse’
igla ‘jaw’
wli ‘many’
wla ‘waste something’

The [+grave] first consonant in a cluster (labial, labial dental, labial velar or velar consonants) selects /l/ as the second consonant. On the other hand, /r/ is selected by a [−grave] (alveolar, alveo palatal or palatal) first consonant. Many words containing these syllables are loan words.
Another type of two consonant onset has a glide as second consonant. The glide is either /y/ or /w/. The central vowel /a/ goes with both glides. This syllable can form a word by itself. It can occur in polysyllabic words as a stem of a word. This is exemplified below:

9. gwɔ̃kpol ‘fight with blows’
ebɔ́twɔ́ ‘children’
ywɛ ‘pound’
bwá ‘fold’
bwɛ ‘animal’
neŋ.tswi ‘cow’
onzyɛ ‘owls’
bỳá ‘boil’
abyá ‘chair’
fyɛ ‘exceed’
fyé ‘dehust corn’
gɔkwadu ‘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>s</td>
<td>k g</td>
<td>kp gb</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fricative</td>
<td>f v</td>
<td>s z</td>
<td>f ʒ</td>
<td>x</td>
<td>n̥</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>affricate</td>
<td>ts dz</td>
<td>f ʧ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasal</td>
<td>m</td>
<td>n</td>
<td>n̥</td>
<td>n̥</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 y</td>
<td></td>
<td></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.

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:

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

Apical Alveolar 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:

13 ndá ‘water’       idíwago ‘day’
adjabakú ‘eyebrow’    Ḗphka ‘reserve’ (v)
đeblekú ‘fog’         Ḗjetsiflú ‘cotton’
The Velar Plosives occur in many words in Logba. They are found in both CV and CCV stems. The second consonant is /l/ since the Velar Plosives are [+grave] sounds. The following are examples:

14. kla ‘hide’ akl ‘goat’
   gla ‘pour’ glē ‘tie’

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

/k/ occurs intervocically. 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 glē ‘tie’). This is illustrated in (15) below.

15. uku ‘bone’ iku ‘song’
    akōntf ‘basket’ akōkōli ‘fingernail’
    kake ‘part’ kēlékēlē ‘first’
    aga ‘valley’ ugu ‘husband’
    ikūgo ‘flowers’ njugō ‘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. ikp ‘one’ gba ‘sweep’
    kpita ‘stumble’ igbe ‘arrow’
    akpá ‘leg’ agbë ‘dog’
    ukpökuk ‘knee’ ogbomí ‘monkey’
    kpe ‘and’ agbiglomó ‘spider’
    kpo ‘lie’ mbgó ‘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’ gbłe ‘many’
    akpakpla ‘toad’ gbła ‘teach’
    ekplē ‘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’  fié ‘fly’
   he ‘pull’  sa ‘leave’
   zo ‘sell’  zu ‘descend’
   sü ‘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-zó ‘door’  u-zúgbó ‘head’
   u-hé ‘knife’  ó-ha ‘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’  xoxú ‘gather’
    fífi ‘break’  susú ‘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  xoxú ‘gather’
    xoxoe ‘already’  xátsáxlá ‘rough’
    axíxlánu ‘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. /s/</td>
<td>/ʃ/</td>
<td>isíkpe ‘ring’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>inashína ‘everybody’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>okushiokú ‘everywhere’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ikpesikpe ‘everything’</td>
</tr>
</tbody>
</table>
Chapter 2

Underlying           Surface          GLOSS
23. /zi/              /ʒ/                GLOSS
    onzi               onzhie          ‘owl’
    zi                 zhi               ‘carry’
    zi                 zhi               ‘good’

The palato-alveolar 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’   ątsi   ‘night’
    tsímí   ‘crack’  tsíbi   ‘small’

/dz/ occurs in the following words:

25  dzu    ‘arrive’   ɔdzá    ‘fire’
    dze    ‘look’    dzuamú    ‘like’
    adzi   ‘bird’   ıdzó    ‘yam’

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

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

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

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

27. "nya‘live’ (v)  anye‘so’
   anya‘louse’  fɔnyi‘peel’ (v)
   inyui‘juju’  akpananyi‘a Logba person’
   ɱu‘see’  ɱɔnyi‘write’
   anjani‘rib’  ɔŋ.kpá‘rope’
   tɔŋ.ká‘pepper’  ŋɔgbíní‘okro’
   ɲe‘buy’  nen.kpi‘cow’
   ɲɔ‘drink’

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

28. o-bu.m.ba‘wing (of bird)’  a.ŋ-kó‘chicken’
   n-da‘liquor’  n-tró‘breast’
   ŋ-gbó‘rashes’  ɔ.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).

29. PLURAL  GLOSS
   m-byá‘chairs’
   m-futa‘clothes’
   n-lága‘speeches’
   ŋ-kpo‘farm bags’
   ŋ-gúw‘antelopes’

2.2.5 Lateral

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

30. aŋblému‘hoe’  aŋblígmɔ‘spider’
   la‘beat’  gla‘pour’
   le‘buy’  kla‘hide’
   ło‘weed’  mla‘bring’
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 = Ʌ
    1SG-carry 3SGOBJ    1SG-carry = 3SGOBJ
    ‘I took it’          ‘I took it’

31b. ọ̀-blí = le          ọ̀-blí = Ɇ
    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 rí ‘hold’. In the Tota dialect, the speakers say [ří] ‘to hold’ while the other dialects use [lř].

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

32. adrú   ‘mound’    adruva   ‘Thursday’
    dre    ‘dirty’     atruí   ‘hearth’
    odró   ‘elephant’  ntró   ‘breast’
    tro    ‘refuse’ (v)

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

33. urím   ‘handle’
    ntsurf ‘ladder’
    rří    ‘hold’

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

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

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

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

36. wa  ‘say’ -wo plural clitic
   wo (bi)  ‘give birth’ wasa  ‘owner’
   iwo  ‘bee’  oyó  ‘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’
        [bwá]  ‘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’  dɔ    ‘follow’
c.   u / o   ukú   ‘drum’    okú   ‘place’
d.   e / a   te    COMPL  tá    ‘shoot’
e.   e / i   me    ‘here’    mĩ   ‘take’
f.   i / a   inyɔ   ‘two’    anyɔ   ‘louse’

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

39 ubonũ   ‘farm’    imũ   ‘neck’
inỹũ   ‘two’    yũ   ‘see’
mě̃   ‘swallow’  nyã   ‘live’
mẹn.gba  ‘bowl’  oḍzátsumẽ   ‘kitchen’
mõ    NEG

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

40. ekpe   ‘year’  edzẽ   ‘women’

There is free variation between [ɪ] and [i] and [ʋ] 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. lèfɔ́   ‘worm’  ryɔ   ‘grave’
mš   ‘meat’

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

42.   ʊ /-fɔ́  ‘marshy area’  ʊ-wlɔ   ‘Sunday’
    ʊ /-nyĩ   ‘name’    ʊ -menta  ‘salt’
Phonology

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 \[ /ʋ \] has shifted to \[ /u/ \]

It is for these reasons that I now claim that Logba has seven vowels\(^\text{12}\). The close unadvanced vowels have merged with their advanced counterparts and what is evident now is the trace that it was once a nine vowel system.

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

2.3.1 Vowel harmony

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

43. e-tsí  ‘down’   e-bí   ‘cocoa beans’
   e-ke  ‘root’    e-ví   ‘sun’

44. ɛ-dzɛ  ‘women’   ɛ-kpe  ‘year’

45. o-tsú  ‘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]
\[
\begin{align*}
\text{a-débf} & \quad \text{‘kidney’} & \text{a-n.ò} & \quad \text{‘cat’} \\
\text{u-kpó} & \quad \text{‘mountain’} & \text{u-fòtò} & \quad \text{‘marshy area’} \\
\text{i-sòbó} & \quad \text{‘calf’} & \text{i-lò} & \quad \text{‘word’}
\end{align*}
\]

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

48a. [+ATR] 48b. [-ATR]
\[
\begin{align*}
\text{o-tsoe} & \quad \text{‘ear’} & \text{bòtè} & \quad \text{‘resemble’} \\
\text{tolè} & \quad \text{‘send’} & \text{tolè} & \quad \text{‘push’}
\end{align*}
\]

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

49. Ebitsì é óbodze akpàiva nu.
\[
\begin{align*}
\text{ebitsì} & = é & \text{ò-ò-ò} & \text{dè} & \text{akpà} & \text{ìva} & \text{nu} \\
\text{Child} & = \text{DET} & \text{SM-SG-come-look} & \text{boot} & \text{in} & \text{‘The child came to look in the boot.’} [15.1.06]
\end{align*}
\]

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

50. Ee! Ye zòzò…
\[
\begin{align*}
\text{ee!} & \quad \text{yè} & \text{zò} & \text{zò} \\
\text{Yes!} & \quad \text{CONJ} & \text{3SG-go} & \text{‘Yes! As he goes…’} [15.2.49]
\end{align*}
\]

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]
\[
\begin{align*}
\text{a-fè} & \quad \text{‘comb’} & \text{a-bè} & \quad \text{‘palmnut’} \\
\text{a-lo} & \quad \text{‘or’} & \text{a-kìò} & \quad \text{‘goat’} \\
\text{u-gòbe} & \quad \text{‘voice’} & \text{u-mè} & \quad \text{‘this’} \\
\text{i-tè} & \quad \text{‘front’} & \text{i-yè} & \quad \text{3SG.IND}
\end{align*}
\]

The vowel harmony is root controlled but /a/, /i/, and /u/ have no harmonic counterpart. (52) exemplifies roots with /a/, (53) roots with /i/, and (54) roots with /u/.
52. a-da  ‘lizard’  ɔ-dzá  ‘fire’
a-fá  ‘house’  ɔ-ba  ‘mud’
ɔ-fá  ‘fence’

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

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

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

55. Ɔ́ lá m̀  m̀.  ɔ́-lá=m̀̀
3SG-beat=3SG.OBJ
‘She/He beat me.’

56. Ɔ́ sá n ɖ́ ú é.  ɔ́-sá     n-ɖ́ ú =é
3SG-fetch  CM-water=DET
‘She/He fetched the water.’

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

57. órí agbi  ɛ́ ka óyó
ó-ri  agbi=ɛ́ ka  ó-yó
3SG-hold dog=DET put CM-skin
‘he holds the dog close’ [15.1.03]

58. óŋú oble  ka anyi.
ó-mú  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’
shídfé  ‘leave someone’

60. zúzo aso  ‘roast pot’
fútó  ‘mix’
These words *futo* and *shidi* trigger [+ATR] vowel prefix as can be seen in (61) and (62) and they harmonize with the nearest root vowel.

61. Ófuto amowe mengba á nu.
   \[ ò-futo \ amowe \ mengba=á \ nu \]
   3SG-mix dough bowl=DET in
   ‘He mixed dough in the bowl.’

62. Óshidi ebitsi é afa á nu.
   \[ ò-shidi \ ebitsi=a \ a-fa=á \ nu \]
   3SG-leave CM-child=DET CM-house=DET in
   ‘He left the child in the house.’

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

63. i-vafleko ‘insect’ ɔ-dzogbenyi ‘northerner’
   u-mokue ‘there’ a-ŋ.gblue ‘pipe for smoking’
   u-tróme ‘work’ fo téte ‘green edible leaves’

2.3.2 Vowel sequencing in roots

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

64. [ɔ-ń.ße] ‘owl’
   [a-býa] ‘chair’
   [a-bwé] ‘animal’
   [a-ʃyé] ‘comb’
   [ʃe-ntswi] ‘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 à [la.á] ‘beat them’
   bló  á → [bló.á] ‘make them’
   dzé  á → [dzé.á] ‘look them’
Phonology

There is a constraint in which two front mid vowels /e/+/e/, /ɛ+/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 /ɛ́/ and /á/. These are allomorphs which are morphologically conditioned. /ɛ́/ has [ë] and [ɛ́] as allomorphs which are phonologically conditioned. The following phrases in (65) are examples.

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

2.3.5 Preposition and object pronoun

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

67. fe ɛ → [fe.ɛ]  ‘at it’
    kpe ɛ → [kpe.ɛ]  ‘with it’
    fe á → [fe.á]  ‘at them’
    kpe á → [kpe.á]  ‘with them’

2.3.6 Verb and object

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

68. la ɛ → [la.ɛ]  ‘beat him/her’
    blo ɛ → [blo.ɛ]  ‘make it’
    dze ɛ → [dzi.ɛ]  ‘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  zọ ‘sell’  zọ́ ‘go’
    avi ‘axe’  aví ‘groundnut’
    dzì ‘tie firmly’  dzí ‘stand’
    ubì ‘wound’  ubí ‘child’
    fō ‘brother’  fṓ ‘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’  də ‘become fat’
    ka ‘put’  le ‘buy’
    mì ‘take’  sa ‘leave’
    fì ‘cut in pieces’  blo ‘make’

High tone

71. bù ‘ask’  wọ́ ‘prick’
    nǔ ‘see’  rī ‘hold’
    sè ‘finish’  tsì ‘sit’
    yé ‘stand’  trō ‘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-kọ ‘custom’  u-bi ‘wound’
    a-bu ‘valley’  a-gli ‘wall’
    a-dzi ‘bird’  u-dzi ‘heart’
Phonology

a-gu  ‘top’ n-wu    ‘dresses’
mvə   ‘medicines’

High tone

73. u-kú    ‘bone’    o-dzá  ‘fire’
a-bf       ‘palm kernel’  o-tú   ‘gun’
a-dí       ‘frog’      a-fé    ‘comb’
u-hé      ‘knife’     a fó    ‘egg’
a-drú     ‘mound’    á-fá    ‘house’
n-djú    ‘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
djase   ‘thank’   klānu    ‘hide’
fiyi    ‘break’    djika    ‘reserve’

75. HH
bálá    ‘wind round’  fífú     ‘smash’
dji    ‘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-dzego  ‘millet’

79. HH
a-búkpá ‘shoulder’  e-bítsí  ‘child’
a-débf    ‘kidney’    i-susó ‘thatch’
a-bótí   ‘corpse’  o-túlf ‘mosquito’
a-dzímyi  ‘mudfish’    o-lómí  ‘testis’
a-gáné  ‘scorpion ‘    ọ-n-gbíní  ‘okro’

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

80. LH
a-dzayí  ‘firewood’    u-zugbó  ‘head’
a-ɖɔɖí  ‘love’    o-glɔyí  ‘knee cap’
a-gutɔ́  ‘bat’    i-tibí  ‘finger’
e-kelé  ‘grass’    kutó  ‘hat’

81. HL
a-fása  ‘landlord’    i-kádza  ‘black berries’
i-kpɔ́li  ‘toe’    o-zúme  ‘tomorrow’
o-kúmi  ‘garden egg’    u-djóbe  ‘afternoon’
u-kpóku  ‘knee’

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

82. fó  ‘brother’    tó  ‘to fell palm tree’
   akpó  ‘sack’   zenkla  ‘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 ákš aglié yó.
A-wu =é    4-ko    a-gli =é    yó
CM-dress =DET    SM.SG-hang    CM-wall =DET    skin
‘The dress hangs on the wall.’
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84. **kpe** ‘know’

Okpé inashína.

ô-ô-kpé i-nashína

3SG-know CM-everybody

‘He knows everybody.’

85. **ba** ‘kill’

Mabá agbi é.

ma-bá agbi = è

1SG-kill dog = DET

‘I kill the dog.’

86. **la** ‘beat’

Ƙgblawo é slá ebtsi è.

ò-ô-gblàwo = è ọ-lá e-btsi = è

CM-teacher = DET SM.SG-beat CM-child = DET

‘The teacher beats the child.’

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

87. **zó** ‘go’

Mazó ovu é nu.

ma-zó o-vu = è nu

1SG-go CM-market in

‘I went to the market.’

88. **blí** ‘break’

Atì blí asò á.

ati blí a-so = á

1PLU break CM-pot = DET

‘We broke the pot.’

2.4.2 Register raising in polar interrogatives

Polar interrogatives are marked by a final High tone. The effect of this is that the level of such an interrogative is raised in comparison to its counterpart statement. For instance, in the affirmative statement, **akpé iva** ‘you have eaten’, the tones of the syllables are as shown below. In particular, the last word has an underlying LL
tone. However, in the interrogative, the tones on this last word are realised as \textbf{LHH} where the last \textbf{L} becomes \textbf{HH}. The final vowel is lengthened or doubled.

This is illustrated below supported with tracings from Praat:\textsuperscript{13}

89a. Statement: \begin{tabular}{l}
\textbf{A-kpe} i-va \\
L H L L \\
2SG-eat thing \\
‘You have eaten’
\end{tabular}

89b. Interrogative: \begin{tabular}{l}
\textbf{A-kpe} i-va-a \\
L H L H H+ \\
2SG-eat thing \\
‘Have you eaten?’
\end{tabular}

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 \textbf{tu} and the Past Progressive aspect marker \textbf{t\textsuperscript{u}}. The former is said with a Low pitch and the latter with a High pitch. In (90) \textbf{t\textsuperscript{u}} has a high tone and it is Past Progressive but in (91) \textbf{tu} has a low tone and it is Habitual.

\textsuperscript{13} Software for acoustic analysis by Paul Boersma and David Weenink, University of Amsterdam, Netherlands.
90. Matúkpí ubón adzísiadzí
   ma-tú-kpf u-bón adzísiadží
   1SG-PTPROG-go CM-farm everyday
   ‘I was going to farm everyday’

91. Matukpí ubón adzísiadzí.
   ma-tu-kpf u-bón adzísiadží
   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’    tséŋgo  ‘old one’
    kanyigo  ‘oversmoked one’  tóŋgo  ‘thick one’ (liquid)

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

This is shown in (93a) below:

    bugo    [ _ _ ]
    bugoé    [ _ _ ]

The following words in (93b) illustrate this.

93. bugoé   ‘the rotten one’    tséŋgoé  ‘the old one’
    kanyigoé  ‘the oversmoked one’  tóŋgoé  ‘the thick one’ (liquid)

2.5 Phonological processes
The following phonological processes are common in the Logba language.

2.5.1 Final vowel deletion
This phonological process is more easily observed in most CVNV syllable structure. When the NV is –nu, the final vowel undergoes deletion. The tone of the
vowel remains and docks on the alveolar nasal on the left. The following are examples:

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

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

95. gbla-mú / teach me/ → gbla mń ‘teach me’
    ṭá-mú / give me/ → ta mń ‘give me’
    dzé-mú / look me/ → dzę mń ‘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/  /zi/  [zhi]    ‘good’
    /n/  / ani/  [anyi]14  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.

<table>
<thead>
<tr>
<th>etsi</th>
<th>etsi-wo</th>
<th>etsi-wɔ</th>
<th>etsi’ɔ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ukontsi ‘book’</td>
<td>ukontsi-wo</td>
<td>ukontsi-wɔ</td>
<td>ukontsi’ɔ</td>
</tr>
</tbody>
</table>

A further reduction is the optional realisation of ʦwɔ as [tɔɔ] in the word etsf ‘parent.’ This also occurs in ṭebitsf –wo [ebitɔɔ] ‘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 ɛ  |
| 6-fó = e  |
| 3SG.SUBJ-wash = 3SG.OBJ |
| ‘He/She washed it.’ |

[-ATR]

| 99. aŋpkówasa ą 5-falife ɛ  |
| a-ŋpkówasa = ě  |
| 3SG.SUBJ-charm = 3SG.OBJ |
| ‘The jujuman charmed him/her.’ |

100. ąsrá ɛ  |
| 3SG.SUBJ-sieve = 3SG.OBJ |
| ‘He/She sieved it.’ |

101. ąble ɛ  |
| 3SG.SUBJ-make = 3SG.OBJ |
| ‘He/she made it.’ |

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In the case of ebitwo some native speakers pronounce it in a way that the semi vowel is not audible at all.
2.5.5 Assimilation of tense and aspect markers

2.5.5.1 Present progressive

The present progressive morpheme is *lu*. The underlying vowel is /u/ because this is the vowel quality that surfaces after a consonant subject prefix such as /n/ for 1SG, and after an open vowel subject prefix such as /a/ for 2SG. For example, *nlu alu*. The /l/ of the progressive morpheme completely assimilates to become /n/ after the nasal of 1SG, in the Alakpeti dialect. The /l/ however, becomes a stop /d/ in the Tota dialect.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 [ɔ]/[o] to become lo, lo. Similarly, the underlying vowel of the present progressive morpheme assimilates to the vowel of the 3PLU morpheme to be realized as e/e, ɛ/ɛ. 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  *Nmúlé afúta* (Alakpeti)  ‘I am buying cloth.’  
1SG  *Ndulé afúta* (Tota)  ‘I am buying cloth.’  
2SG  *Alúlé afúta*  ‘You are buying cloth.’  
3SG  *Ólälé afúta*  ‘He /She is buying cloth.’  
1PLU  *Atiilé afúta*  ‘We are buying cloth.’  
2PLU  *Amililé afúta*  ‘You (PLU) are buying cloth.’  
3PLU  *Elélé afúta*  ‘They are buying cloth.’

103.  
1SG  *Nmúdí utsaá* (Alakpeti)  ‘I am building the house.’  
1SG  *Nndúdí utsaá* (Tota)  ‘I am building the house.’  
2SG  *Alúdó utsa á*  ‘You are building the house.’  
3SG  *Ólódó utsa á*  ‘He /She is building the house.’  
1PLU  *Atílídó utsa á*  ‘We are building the house.’  
2PLU  *Amilídó utsa á*  ‘You (PLU) are building the house.’  
3PLU  *Elélidó 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

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16 It is for this reason that there are two forms for the 1SG present progressive in the paradigms below. Alakpeti: *Nmú za iva* ‘I am cooking’ but in the Tota dialect *Ndu 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 a-lo is selected.

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

105. Adzi è 5lţzizikú.
    adzi=ē 5-ţzì-zì 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, tɔ. The Past Progressive uses the same segmental form but only the vowel carries a high tone.

106. Habitual
    1SG   matuzò́
          ‘I go’
    2SG   atuzò́
          ‘you go’
    3SG   őtűzò́
          ‘she/he goes’
    1PLU   atitizò́
          ‘we go’
    2PLU   anitizò́
          ‘you go’
    3PLU   őtěszò́
          ‘they go’

107. Past Progressive
    1SG   matùyé́
          ‘I was standing’
    2SG   atùyè́
          ‘you were standing’
    3SG   őtûyè́
          ‘she/he was standing’
    1PLU   atîtùyè́
          ‘we were standing’
    2PLU   anîtùyè́
          ‘you were standing’
    3PLU   őtěyè́
          ‘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 /a/ which is the [+ATR] form of the pronoun.

108. ‘Antényi té mkpônyi moóma olé fë otokpê afágba.’
    Antenyi té mkpônyi moóma o-le fë
earthworm say eye NEG have 3SG-be also
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. mabážó ‘I will go’  1. atibážó ‘We will go’
2. abážó ‘You will go’  2. anibážó ‘You will go’
3. ɔ́bážó ‘She/He will go’  3. ɛ́bážó ‘They will go’

110. SINGULAR  PLURAL
1. mabáfó ‘I will wash’  1. atíbáfó ‘We will wash’
2. abáfó ‘You will wash’  2. anibáfó ‘You will wash’
3. óbófó ‘She/He will wash’  3. ɛ́bófó ‘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.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
    ɛ́ló  ḍló ‘crocodile’

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. ʃoʃu ‘gather’ in Ewe is realised as xoʃu in Logba. Labialised velar fricative replaces the Ewe bilabial fricative which is absent in Logba. Example is ekuteʃe ‘funeral’ in Ewe, and in Logba the prefix is changed to /o/ and the bilabial fricative is replaced with velar fricative. Also the vowel in the final syllable becomes /oe/ in Logba instead of /e/ in this particular example. Other examples show that some words which are loaned have the same form and they do not undergo any change at all. The word xe 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.  tsyɔɔ ‘for a long time’
      faa ‘freely’

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

113.  Akan    Logba    Gloss
      abɛ    abɛ    ‘palm nut’
      opɛtɛ  opɛtɛ  ‘vulture’
      wɔ     wɔ     ‘give birth’

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

The phonetic representation [ɲ] 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).

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

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).
Phonology

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

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

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

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

120. ɖɔ́ɖí i ɖu ikago kelekele.
    A-ɖɔ́ɖí 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. amolóŋ  şŋke
    a-mo-ló-ŋú  ş-ŋke
    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 C₂ 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 [iva-] ‘thing’. When this is added, the total will be 831 nouns and the /i-/ prefix nouns will have the frequency of 22.3 per cent.

3.1.1 Noun classes

While some languages have two or three genders, others have a detailed system by which they arrange their nouns according to the features they have in common. Anderson (1985:175) reports that the number of groups may range from two (as in French) three (as in Latin) four (as in Australian language, Dyirbil) to as many as twenty or so (in the noun class languages of Africa).
According to Schuh (1995:128) the term, noun class has been used in at least two senses in African languages. In one use, it refers to ‘a single set of morphological concords’. In another sense, it refers to ‘a paired set of morphological concords’ where the member of the pair refers to singular and the other member is its plural equivalent. I use noun class in the first sense.

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

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

3.1.2 The prefix classes

The largest number of nouns has an a- prefix. These nouns have the nasal prefix as their plural. Nouns that have u- in the singular have e-/ɛ- in the plural and those that have o-/ɔ- 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>

Table 3.2: Singular and plural pairings.
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\(^{18}\). 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>ð-</td>
<td>A-gbi=ɛ  ɔ-ŋ  n-wo  u-tsa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-dog =DET SM.SG-see CM-bee CM-home</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The dog saw a bee hive.</td>
</tr>
<tr>
<td>ð-</td>
<td>5-zɔ  ṭ-dzatsúm</td>
<td>A-ndɔ-=á 5-zɔ  ṭ-dzatsúm</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-cat =DET SM.SG-go CM-kitchen</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The cat went to the kitchen.</td>
</tr>
<tr>
<td>N-</td>
<td>Ń-</td>
<td>N-kɔ=á  Ń-dɔ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-fowl =DET SM.PLU-go.out</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The fowls went out.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-cloth SM.SG-hang CM-wall =DET skin</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The cloth hangs on the wall.</td>
</tr>
<tr>
<td>ŋ-</td>
<td>ŋ-</td>
<td>U-dzi=ɛ  ŋ-glé  belet.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-girl =DET SM.SG-tie belt</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The girl has a belt on her waist.</td>
</tr>
<tr>
<td>5-</td>
<td>5-zɔ  ŋ-ta</td>
<td>U-nasά=á 5-zɔ  ŋ-ta  Tota.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CM-chief =DET SM.SG-go Tota</td>
</tr>
<tr>
<td></td>
<td></td>
<td>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.
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The verbal subject marker is specified as SM.SG when it refers to a singular noun and SM.PLU when it refers to a plural noun. The subject marker is left unspecified for singular or plural when it refers to liquid and mass nouns. For liquid and mass nouns, SM is used. No class distinction is indicated in the glossing of the subject marker.

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

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

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

### Table 3.4: Agreement systems.

<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-/ɔ-</td>
<td>o-/ɔ-</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-/ɔ-</td>
<td>o-/ɔ-</td>
</tr>
<tr>
<td>IV</td>
<td>e-/ɛ-</td>
<td>e-/ɛ</td>
<td>a-</td>
</tr>
<tr>
<td>V</td>
<td>e-/ɛ-</td>
<td>o-/ɔ-</td>
<td>o-/ɔ-</td>
</tr>
<tr>
<td>VI</td>
<td>N-</td>
<td>a-</td>
<td>N-</td>
</tr>
<tr>
<td>VII</td>
<td>o-/ɔ-</td>
<td>o-/ɔ-</td>
<td>o-/ɔ-</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-gutɔ̀ n-gutɔ́-wɔ ‘bat’
a-dzimi n-dzimi-wɔ ‘mudfish’
ɔ̀ n-feshi ‘sheep’

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

2. a-kpɔ́nɔ̀ a-kpɔ́nɔ́-wɔ ‘biscuit’
ɔ̀nɔ̀ ‘table’
ɔ́ ‘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-vi e-vi ‘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’
bladzɔ̀ bladzɔ́-wɔ ‘plantain’
fesre fesre-wɔ ‘window’
ɔ̀fɔ̀ ɔ̀fɔ́wɔ ‘flowers’

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

This simplification and generalisation is common among the younger speakers. One can infer that in a not too distant future, when the present generation of adult population passes away, what will remain of the class system will be difficult to
notice. This does not mean that the -wɔ suffix is inappropriate. There are many nouns for which this suffix is the accepted form.

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

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

5a. a-
   a-bobí    ‘moon/month’
   a-bu       ‘valley’
   a-débf    ‘kidney’
   A-drúva   ‘Thursday’
   a-nú       ‘mouth’

5b. u-
   ú-sú        ‘urine’
   u-súsofíl  ‘bladder’
   u-ménta    ‘salt’
   u-múshi    ‘smoke’

5c. e-
   é-gbe       ‘stone’
   e-tsf      ‘land’
   e-vf        ‘sun’
   e-ke        ‘root’

5d. o-/ɔ-
   o-dɔntí    ‘waist’
   o-dzá      ‘fire’
   o-kúnu     ‘anus’
   o-lómí     ‘testis’

There are a few nouns that have suppletive and compound plurals. The stem of the plural a-ha ‘persons’ is closely similar to the Ewe word for group ha. The plural for
‘man’ and ‘woman’ are compounds using the word ina- as the first word of the compound followed by the word for man or woman. This is illustrated in (6):

6. i-na ‘person’ a-há ‘persons’
   o-sá ‘man’ i-ná-sá\textsuperscript{19} ‘men (literally: person men)’
   u-dzé ‘woman’ i-ná-dzé\textsuperscript{20} ‘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.do ‘cat’ a-gbé ‘dog’
   a-n.kó ‘chicken’ a-kłó ‘goat’
   a-gú ‘antelope’ a-lá ‘scorpion’
   a-kpakpla ‘frog’ a-gbíglɔmɔ ‘spider’

7b. Insects
   a-zuzɔ ‘housefly’ a-nyɔ ‘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-ŋàŋa ‘rib’
   a-fuʃ ‘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.

\textsuperscript{19} There are some speakers who have the plural as asáwɔ.
\textsuperscript{20} There are some speakers who have the plural as edzɛwɔ.
Nouns and Noun Classes

9. a-lé  ‘clay-bowl’  a-kóntí  ‘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-bame  ‘town’

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

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

11. 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-kélé  ‘grass’
    e-tsi  ‘ground’  e-fíéyí  ‘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 villages\(^\text{21}\). For example, some of the items listed above

\(^{21}\) The ritual is recorded on a DVD and is available for viewing.
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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
- o-kpaya ‘God’
- o-núkpá ‘king’
- o-sá ‘man’

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

13c. Soft and attached body parts
- o-lómí ‘testis’
- o-tsóe ‘ear’
- o-t ‘cheek’

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

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

14. n-da ‘liquor’
- n-t ‘water’
- n-fú ‘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-yóyú ‘peace’
Nouns and Noun Classes

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. idzó iyó ‘yamstick’
    iwó ndú ‘bee water’
    ankó afú ‘hen egg’
    agbí afúta ‘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. ukpló tsú afúta ‘table cloth’
    udzi tsú imúní ‘chest 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. ankó wasa ‘juju owner’
    adzé wasa ‘witch owner’

3.3.4 Compounding of noun + sex-determining word

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

\[
i-n-fiyei \quad ‘sand’ \quad i-yánu \quad ‘air’
\]
\[
i-tsí \quad ‘soil’ \quad i-múnyí \quad ‘hair’
\]
\[
i-kágo \quad ‘rule’ \quad i-hanágo \quad ‘indiscipline’
\]
\[
i-m-bí \quad ‘rice’
\]
19. afá udzé ‘house woman’ afádz ‘landlady’
    afá osá ‘house man’ afása ‘landlord’
    akli osá ‘goat man’ akliśá ‘he-goat’
    abué udzé ‘animal woman’ abuédz ‘female animal, goat’

In (19) the compound word, abuédz 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 druf ‘pot red’ asódruf ‘unmentionable’

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

3.4 Nominalisation

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

3.4.1 [V + -go] nominalisation

A noun can be formed by the suffixation of the -go nominalising suffix to the verb. The -go nominalising suffix is produced with a low tone and it is invariant for vowel harmony. A syllabic nasal which is homorganic with the velar nasal and acts as a linker for the two morphemes is produced with a low tone. It has been observed that this linker consistently occurs where the preceding syllable is a high tone, as shown by the stems below:
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, yú ‘be cold’ is converted to a nominal, iyúgoe ‘coolness.’ It has taken i- prefix, thus entering the group of non-count mass nouns. All derived nouns in –go use the noun prefix i- when functioning as an independent noun. This is illustrated in (23)

23. iyúgo é xeibo etsienu izi
    i-yú-go=é xe 1-bo e-tsienu i-zí
    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 iglégoe ‘tied one’ is the object of the verb ŋú ‘see’ in the sentence below in (24).

24 Ovanukpiwo é ónjú iglégoé
    O-vamukpiwo=é ó-ŋú i-glé-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) tse-ŋgo ‘old one’ qualifies amúgunédé ‘my sister’

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

25b. Nkpé bé amúgunédé tseńgo ólé?
    N-kpé bé amú-gunédé tseńgo ó-lé
    CM-year Q 1SGPOSS-sister old_one AM-be
    ‘What is the age of my old sister?’
3.4.2 Nominalisation involving nominalised verbs

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

26. ɔgbá ‘road’ [nago]N ‘walking’ ɔgbánago ‘journey’
asó ‘pot’ [bligo]N ‘broken’ asóblígo ‘broken pot’
ɔtá ‘war’ [gugo]N ‘fighting’ ɔtágūgo ‘fighting war’

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

3.4.3 Agentive nominalisation [V + -wo]

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

27. blɔ ‘make’+ wo ɔblowɔ ‘creator; maker’
gbla ‘teach’ + wo ɔgblawɔ ‘teacher’
kpe ‘eat’ + wo ɔkpewo ‘eater’
mé ‘sell’ + wo ɔměwɔ ‘seamstress’
zɔ ‘sell’ + wo ɔzowɔ ‘seller’

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

28. iva ‘thing’ ɔgblawɔ ivaɔgblawɔ ‘teacher’
inà ‘person’ ɔkpewo ivaɔkpewo ‘eater’
untsá ‘house’ ɔdɔwo ivauntsadowo ‘mason’
avá ‘medicine’ ɔblowɔ ivaɔblowɔ ‘herbalist’

3.4.4 Instrumental nominals [iva + V + -N]

Some Instrumental compounds involve the generic noun iva ‘thing’ to which a verb and a noun are added in this order. The instrumental noun follows the verb and the generic noun iva ‘thing’ precedes it. The noun formed refers to things used for the
activity described by the stem. It is possible to have elision of vowels at stem boundaries in rapid speech. This is shown in the first and second examples in (29).

29. iva za asó thing cook pot ivazásó ‘cooking pot’

iva mé iva thing sew thing’ ivaméva ‘needle’

iva go egbe thing grind stone’ ivagoegbe ‘grinding-stone’

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

30. ina [vla me] ‘person’ [bury place] inávláme ‘cemetery’

iya [gu me] ‘skin’ [wash place] iyógume ‘bathhouse’

nda [zá me] ‘drink’ [cook place] ndázáme ‘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.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>amú</td>
<td>ma- (N)</td>
<td>-m(ó)</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>-(l)é -l(ó) -ne</td>
</tr>
<tr>
<td>NON COUNT</td>
<td></td>
<td>N- i-</td>
<td></td>
</tr>
<tr>
<td>PLU.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>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- ñ- -á</td>
<td></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. Ėla ē.      31a. Ėleː.
  3SG-beat=3SGOBJ
  ‘He/She beat him/her.’   ‘He/She beat him/her.’

32. Gbla mú.
    32a. Gbla ŋu.
    teach=1SGOBJ
    ‘teach me.’

33. Maɖú ubonukpíwo.
    33a. Ndú ubonukpíwo.
    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 ọŋkpe gu abégoënu
    a-mo-ló-ŋu ọ-ŋkpe gu a-bégo-ŋu
    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)ɛ] or [-(l)ɛ] [nɛ] as the object. If the vowel in the verb stem is [+ATR], then [–(l)ɛ] will be selected, On the other hand, if the vowel in the verb stem is [–ATR], [–(l)ɛ] will be selected. (35) and (36) are examples:

35.nyitämble adzi é abóyi é abózọ gatetsi.
    nyi-tambil adzi =atég a-bó-yi =atég
    day-third occasion = DET 2SG-FUT-remove = 3SGOBJ
    2SG-FUT-go mill.under
    ‘The third day you will remove it’ and go to the mill’ [15.12.02]

22 It refers to tseyi ‘corn’ class III


36. Xé atɔ è…

\[
\begin{align*}
\text{xé} & \quad \text{a-tɔ = è} \\
\text{COND} & \quad 2SG\text{-process = 3SGOBJ} \\
\text{‘If you process it\textsuperscript{23}…’} & \quad [15.9.55]
\end{align*}
\]

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

\[
\text{an-ti-mi = le} \quad \text{tá tsami mango} \\
\text{2PLU-HAB-take = 3SGOBJ} \quad \text{give linguist another} \\
\text{‘..you give it to another linguist’}
\]

38. Abólóblu ne nu tsyɔɔ.

\[
\text{A-bó-lo-blu = ne} \quad \text{nu tsyɔɔ} \\
\text{2SG-FUT-PROG-stir = 3SGOBJ} \quad \text{in IDEO} \\
\text{‘You will be stirring in it for some time.’} \quad [15.11.35]
\]

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

39. Máfó mémgbá á nu udántsí me

\[
\text{má-fó} \quad \text{mémgbá = á nu u-dántsí me} \\
\text{1SG-wash plate = DET in CM-morning this} \\
\text{‘I washed the plate this morning’}
\]

40. *Amúfo memgba á nu udantsi me

\[
\text{* amú-fó memgba = á nu u-dantsi me} \\
\text{1SG.IND-wash plate = DET in CM-morning this} \\
\text{‘I washed the plate this morning’}
\]

41. Amú mafó memgba á nu udantsi me

\[
\text{amú mafó memgba = á nu u-dantsi me} \\
\text{1SG.IND SG-wash plate = DET in CM-morning this} \\
\text{‘I washed the plate this morning’ (Emphatic)}
\]

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

\[\text{23 It refers to idzɔ ‘yam’ class VIII}\]
be indexed on the verb with an agreeing pronoun when it is subject. The agreeing
pronoun is a bound form of the pronoun. In (42) and (43) ati 1PLU is used. ani
‘2PLU’ is used in (44). (43) is ungrammatical because the bound form of the pro-
noun is used in listing instead of the independent form.

42. Amu, Gameli kpe Selorm atikpě imbi
   \[\text{amu, Gameli kpe Selorm ati-kpě f-mbi}\]
   1SG.IND Gameli CONJ Selorm 1PLU-eat CM-rice
   ‘I, Gameli and Selorm ate rice’

43. *Ma, Gameli kpe Selorm atikpě imbi
   \[\text{*ma, Gameli kpe Selorm ati-kpě f-mbi}\]
   1SG Gameli CONJ Selorm 1PLU-eat CM-rice
   ‘I, Gameli and Selorm ate rice’

44. Anu kpe Esi anisa
   \[\text{anu kpe Esi ani-sa}\]
   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 pron-
noun whereas in (46) the adjective kloyi ‘small’ and the demonstrative ṣ-me ‘this’
are used. It can also be pointed out that ebítsí ‘child’ is a noun in apposition to the
2SG.IND pronoun.

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

46. Awú ebítsí kloyi ṣme alé ọyọ nángọ ṣmọ́tú
   \[\text{awú e-bítsí kloyi ṣ-me a-lé}\]
   2SG.IND CM-child small AM-this 2SG-climb
   ọ-yọ nángọ ṣ-mọ́tú
   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 Siew-
ierska 2004:26). The underlying pronoun clitic in sentences (48) and (49) below
then become homorganic with the consonant adjacent to it.
47. Mátá adzi े
   mätá    a-dzi=े
   1SG-shoot   CM-bird=DET
   ‘I shoot the bird.’

48. Mbázọ Uge
   m-bá-zọ   U-ge
   1SG-FUT-go   CM-Accra
   ‘I will go to Accra’

49. Njú ebitsí
   n-djú    e-bítsí
   1SG-be CM-child
   ‘I am a child’

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

50. aŋú agbè únáme
   aŋú    a-gbè    ú-náme
   2SG-see    CM-dog    CM-yesterday
   ‘You saw a dog yesterday’

51. Mbá lá wú
   m-bá-lá=wú
   1SGSUBJ-FUT-beat=2SGOBJ
   ‘I will beat you’

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

52. Ati tró i-du ì-atilígbe atamá
   ati    tró    i-du    ì-atilígbe    a-tamá
   1PLU carry    CM-gunpowder also 1PLU-PRSPROG-smoke CM-tobacco
   ‘We carry gunpowder yet we are smoking tobacco’ [15.4.25]

53. Òṣú nú suku̩kpo े tṣú
   òṣú nú    suku̩kpo=े    tṣú
   3SG-see 2PLUOBJ school.compound=DET on
   ‘He saw you on the school compound’
54. Etənam sbú tů ilɔ á nu

\[
\text{Etənam} \quad \text{s-bú=tů} \quad \text{i-lɔ=á} \quad \text{nu}
\]

\[
\text{Etənam} \quad \text{SM.SG-ask=1PLUOBJ} \quad \text{CM-word=DET in}
\]

‘Etənam 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, [ə] is the form used mostly by native speakers from Tota. [ąə] is used by speakers of the Alakpeti dialect. In the plural native speakers who speak the Alakpeti dialect use the [əə] for the 3PLU.IND in their descriptions. [Iyə] 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 [ə] for the 3PLU SUBJ. (55) below is for Tota dialect. In (56) ebítsíklɔyɪ okpe ‘a small child’ agbɛ ‘dog’ and akpáplə ‘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 [ɛ].

55. Ami mpání wɔ fë péya nu

\[
\text{a-mi} \quad \text{m-pání} \quad \text{wɔ fë péya nu}
\]

3PLU-take CM-needle pierce (put in) peas in

‘They take needle and pierced through the peas’ [TRPS.70]

56. Ebítsíklɔyɪ okpe, agbɛ kpɛ akpáplə ényá

\[
\text{e-bítsi-kloyi} \quad \text{a-kpe} \quad \text{a-agbɛ kpɛ a-kpáplə é-nyá}
\]

CM-child-small CM-one CM-dog CONJ CM-frog SM.PLU-live

‘There lived a small child, dog and a frog.’ [15.1.0124]

57. Iyɛ ámá yɛ awɔ zúgbɔ kótsú

\[
\text{i-ya} \quad \text{ámá yɛ a-wɔ} \quad \text{zúgbɔ kótsú}
\]

3SG back CONJ 2SG-move head hospital

‘After it you head towards hospital’ [15.14.20]

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

58. Manɛ á Uge

\[
\text{ma-nɛ=á} \quad \text{U-ge}
\]

1SG-buy = 3PLUOBJ CM-Accra

‘I bought them in Accra.’

\[\text{24 Even though this speaker Roselyn Adzah is a native of Tota, she resides in Alakpeti. This is apparently the reason for using a mixture of Tota and Alakpeti varieties.}\]
59. Kofi lá á gbangbáŋ

Kofi lá=á gbangbáŋ
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. 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. amígusa ‘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 ntsurí ‘your ladder’
   ó ntsurí ‘his/her ladder’
   atú ntsurí ‘our ladder’
   anú ntsurí ‘your ladder’
   alé ntsurí ‘Their ladder’

62. awú idzófo bõbõ ‘your small yam slice’
   amí efléyí kaŋklo ‘my old calabash’
   alé ṣgó nango ‘their big grinding stone’
   anú agba bõbõ ‘your (PLU) black dog’
   atú ubo vuvo ‘our new farm’
   ó olómí kisayi ‘his long testis’

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

63. amú-ugune-udzé-tséngó amígunedzéséngó ‘my older sister’
    1SG.IND-sister-woman-old
3.5.2 Reflexive pronouns

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

64. SG1 am(ʊ)yó malá anfyó ‘I beat myself’
   2 awúyó álú awuyó ‘You beat yourself’
   3 óyó  slá óyó  ‘He / she / it beat himself’

PLU 1 atiyó  atilá atiyó  ‘We beat ourselves’
   2 aniyó anilá aniyó  ‘You beat yourselves’
   3 áyó  álá áyó  ‘They beat themselves’

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

65. Binka  slá o yo
   Binka  SM.SG-beat 3SG.IND skin
   ‘Binka beat himself’

66. Setor kpe Akpene álá á yo.
   Setor  CONJ Akpene SM.PLU-beat 3PLU.IND skin
   ‘Setor and Akpene beat themselves’

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

67. amū nta am(ʊ) yó
   1SG own 1SG skin  ‘my own self’
Nouns and Noun Classes

awú nta awú yó
2SG own 2SG skin ‘your own self’

ológica 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. ḏɔ́ ḏɔ́ awú-gúne bété awú nta awú yó
 ḏɔ́ ḏɔ́ awú-gúne bété 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 óŋú o ́le nta
 Asiedu ó-ŋú ole 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, aní, á before the noun nda ‘companion’. The antecedent is plural and the verbs used in constructions involving reciprocals are generally two argument verbs. In (71) there is a coordinate NP Udzi é kpé osá á ‘the woman and the man’ and a 3PLU is used to agree with it. In (72) Amú kpe Esi ‘Esi and I’ is used and this triggers 1PLU. (73) is however marked as ungrammatical because a singular agentive NP is used with 3PLU.

71. Udzi é kpé osá a ádɔ́dji á nda.
 udzi=é kpé osá=a á-ɔ́dɔ́dji á nda
Woman=DET CONJ man=DET SM.PLU-love 3PLU companion
‘The woman and the man loved one another.’

72. Amú kpe Esi

25 This line is taken from Aɖɔ́ ‘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 ñà yáyí ati ndà.

amú kpe Esi ati-yáyí ati ndà
1SG.IND CONJ Esi SM.PLU-look.for 1PLU companion
‘Esi and I looked for one another.’

73. *Binka ɔ́ yayi á ndà

*Binka ɔ́ -yayi á ndà
Binka SM.SG-search 3PLU companion
‘Binka searches one another’

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

74. akpakplawɔ étsìí á ndà yó úmokoe

a-kpakpla-wɔ é-tstìí á ndà yó ú-mokoe
CM-frog-PLU SM.PLU-line.up 3PLU companion skin CM-this.place
‘The frogs line up behind each other at this place’

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

Westermann (1903) records that the reciprocal is expressed with the independent form of the plural pronouns: atú ‘1PLU’, anú ‘2PLU’, and á ‘3PLU’ with andjakame26 ‘companion.’ Both dialects replaced andjakame with ndà and replaced the independent pronoun with the bound form. One can deduce from this point that the Alakpeti dialect is close to what Westermann recorded. Based on this assumption, it can be said that Tota dialect, in this regard, has simplified the grammar by using the 3PLU-ndà throughout.

3.5.4 Logophoric pronoun

Some languages have special pronouns that are used in indirect speech complement clause to show that the noun in the clause is co-referential with the subject in the main clause. Logba is no exception. In sentence (75), ɔ́ 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 ɔ́lø refers to the subject NP, the speaker who is being quoted.

26 In my fieldwork, I have recorded andà ‘one another’ and andjakame ‘friend’ This can be found in the texts in chapter 15.
75. Guadi ɔ́wa t ɛ́ɔ́ká koko eví ubo 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 ɔ́wa t ɛ́ɔ́lɔ́ká koko evi ubo e nu
   Guadi SM.SG-say COMPL LOG-put cocoa CM-sun CM-farm=DET in
   ‘Guadi said he (Guadi, the speaker) dried cocoa in the farm’.

77. Ɔ́wa t ɛ́lɔ́lɔ́zɔ́ ubo é nu
   3SG-say COMPL LOG-PRSPROG-go CM-farm=DET in
   ‘He says he (the speaker) is going to farm’

78. Ako t ɛ́evianŋba ye ɔ́lɔ́tɔ́-kpe a-be
   CM-parrot COMPL CM-noon CONJ LOG-HAB-eat CM-palmfruit
   ‘Parrot says it is noon that it (parrot) eats palmfruit’ [15.4.50]
4 NOUN PHRASES

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

4.1 Noun phrases

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

[NOUN] - QUALIFIER - QUANTIFIER - DETERMINER - INTENSIFIER

A nominal word is minimally made up of a stem. For most nouns, there is a class prefix (CM) which also signals number. 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-klontsi, has a vowel class prefix and -wɔ. In (1b) adzayi has only a class prefix.

1a. book u-klontsi u-klontsi-wɔ
    CM-book CM-book-PLU

1b. firewood a-dzayi n-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 ateře ‘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. Ateře ṣta ebìtsì ẹ
   a-tele  ṣ-ta  e-bitṣi = ẹ
   CM-ant  SM.SG-sting  CM-child=DET
   ‘The ant stings the child’

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

27 A detailed discussion of this is in chapter three under Noun classes.
4. Ebitwo kloyi anyo ame
   *e-bitwo kloyi a-nyo a-mé*
   CM-child-PLU small AM-two AM-those
   ‘Those two small children’

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

5. Ebitwo kloyi anyo ame peteé
   *e-bit-wo kloyi a-nyo a-mé peteé*
   CM-child-PLU small AM-two AM-those all
   ‘All those two small children’

### 4.1.1 Types of noun phrases

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

#### 4.1.1.1 Conjoined noun phrase

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

6. Agbiglomo kpe adzi
   *a-gbiglomo kpe a-dzi*
   CM-spider CONJ CM-bird
   ‘Spider and bird’

7. Ebitsi kloyi akpe, agbè kpe akpakpla ényá
   *e-bítsi kloyi a-kpe a-gbè*
   CM-child small CM-one CM-dog
   *kpe a-kpakpla é-nyá*
   CONJ CM-frog SM-PLU-live
   ‘A small child, a dog and a frog lived’. [15.1.01]
4.1.1.2 Alternate noun phrase
When alternate possibility is to be expressed aló ‘or’ is used to link the NPs. In (8), the nouns pampro ‘bamboo’ and iyọ ‘stick’ are linked with aló forming an NP.

8. ákpo tso pampro aló iyọ
á-kpo tso pampro aló i-yọ
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 aló ‘or’, are similar to the ones used in Ewe. The only difference is that the form for ‘and’ used in Ewe is kple. In the Ga language aló is used with the same meaning. The linker for clauses is different from the NP conjunction in Ewe and many languages in the GTM area.

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

9a. Kądzo aklo a
Kądzo a-klọ =a
Kądzo CM-goat = DET
‘Kądzo’s goat’

9b. Kofi ayọ a
Kofi a-yọ =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 undervived 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 ifansi ‘cutlass’ is followed by the adjective kɔŋklɔ ‘old’. In (11b) vuvɔ ‘new’ is the adjective and occurs after the
head noun *mfuta* ‘clothes’ (11c) *gbali* ‘bad’ modifies *iva* ‘thing’ and *kloyi* ‘small’ in (11d) is the adjective and occurs after *ebtwo* ‘child’.

11a. Ebémi ifiami kọjọ xé mivenu qa ye ébémi fanyi koko e.

\[
\begin{align*}
\text{é-bé-mi} & \quad \text{ifiami} & \quad \text{kọjọ} & \quad \text{xé} & \quad \text{mi-ve-nu} & \quad \text{qa} \\
3\text{PLU-FUT-take} & \quad \text{cutlass} & \quad \text{old} & \quad \text{RP} & \quad \text{NEG-pass-NEG} & \quad \text{big}
\end{align*}
\]

‘They will take an old cutlass that is not too big to break the cocoa.’ [15.15.13]

11b. Ekpe vuvo matá wű

\[
\begin{align*}
\text{ekpe} & \quad \text{vuvo} & \quad \text{ma-tá} & \quad \text{= wű} \\
\text{year} & \quad \text{new} & \quad \text{1SG-give} & \quad \text{= 2SGOBJ}
\end{align*}
\]

‘I wish you new year.’

11c. Iva gbáli pétéé tihn ime lo!

\[
\begin{align*}
\text{iva} & \quad \text{gbáli} & \quad \text{pétéé} & \quad tihn & \quad \text{ime} & \quad \text{lo} \\
\text{thing} & \quad \text{bad} & \quad \text{all} & \quad \text{let} & \quad \text{SM.SG-go} & \quad \text{AM-DEM} & \quad \text{ADR}
\end{align*}
\]

‘All the bad things should leave here, I tell you!’ [LIBATION]

11d. Ibote atsu ebitwo kloyi ko atsiqi

\[
\begin{align*}
\text{ibote} & \quad \text{atsu=$e$} & \quad \text{e-bit-wo} & \quad \text{kloyi} & \quad \text{ko} & \quad \text{atsi-dũ} \\
\text{reason} & \quad \text{1PLU-EMPH} & \quad \text{CM-child-PLU} & \quad \text{small} & \quad \text{only} & \quad \text{1PLU-be}
\end{align*}
\]

‘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 *gbáln* ‘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 klayi ‘small’ is borrowed into Logba and not that it is derived by using the suffix -yi.

13a. COLOUR
drui ‘become red’ -yi drui-yi ’red’
fli ‘become white’ -yi fli-yi ’white’

13b. DIMENSION kisa ‘become long’ -yi kisa-yi ’long’
*klo ‘become small’ -yi klo-yi ’small’

In (14a) druiyi ‘red’ qualifies memgba ‘bowl’ and in (14b) kisayi ‘long’ qualifies the noun ɔgbá ‘road’. These nouns are heads of the NP memgba druiyi ɔmɛ́ o bli. (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. Memgba druiyi ɔmɛ́ o bli.

[memgba druiyi ɔmɛ́]o ɔ-bli
Bowl red AM-that SM.SG-break
‘That red bowl broke.’

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

15a. ɔgbá á kisayi ɔzɔ Klikpo.
  ɔ-ɔgbá=á  kisayi ɔzɔ Klikpo
  CM-road=DET long SM.SG-go Klikpo
‘The long road goes to Klikpo.’

15b. ɔgbá á akisa
  ɔ-ɔgbá=a  ɔ-akisa
  CM-road=DET SM.SG-become.long
‘The road is long’

4.2.3.2 Compounding of an intransitive verb root and a noun

Deverbal adjectives are also derived from the compounding of an intransitive verb root and a noun. In the examples below kpi ‘go’ forms a compound with nouns like etsi ‘ground’, ɔtsi ‘down’ and agu ‘top’.
16.  kpi ‘go’  etsi ‘ground’  →  kpíetsi ‘deep’
    kpi ‘go’  otsi ‘down’  →  kpóntsí ‘short’
    kpi ‘go’  agu ‘top’  →  kpi-agu ‘tall’

In (17a) kpóntsí ‘short’ is used to qualify the head noun ina ‘person’, kpíagu ‘tall’
qualifies òsá ‘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 šbá ódu ina kpóntsí.
    u-dzé  xé  ó  bá  ó  ḃu  ina  kpóntsí.
    CM-woman  RP  SM.SG-come  3SG-be  CM-person short
    ‘The woman who came is a short person.’

17b. Òsá kpíagu šbóba ŋúm.
    [ò-sá  kpíagu]  ó-bó-ba  ŋú=m
    CM-man  tall  3SG-FUT-come  see=1SGOBJ
    ‘A tall man will come to see me.’

17c. Vuti kpíetsi óle unansa ūbo é nu.
    [vuti kpíetsi]  ó-le  u-nansá  u-bo=é  ūnu
    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 redupli-
cation of a property verb, bli ‘black’.

18.  bli ‘become black’  bī-bli ‘black’
    u-bí ‘small child’  bībī ‘small’

The forms in (19) are likely to be reduplicated but vó ‘become spoilt’ and vó ‘be-
come 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 ‘im-
portant’ is likely to be a borrowing from Ewe. Interestingly, the base form of the
Ewe verb vé ‘become scarce’ which yields vévé ‘important’ does not seem to have
been borrowed into Logba. Essizewa (2007) in a conference paper reports similar
borrowing from Ewe into Kabye.

19.  *vó ‘become spoilt’  vúvó ‘spoilt’
    *vó ‘become new’  vuvó ‘new’
*vé ‘become scarce’  veve ‘important’

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

20a. Afúta bíbli afuí.

```
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. to-ŋ-go   ‘thick one’
    tsé-ŋ-go   ‘old one’
    ná-ŋ-go   ‘big one’
    bu-go   ‘rotten one’

The qualifier tónɡo ‘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 ná ngo. The nominalised verb is then used to modify another noun. The nominalising suffix go makes these words, which are used to qualify other nouns, morphologically nominals. In (22), bugo ‘rotten one’ qualifies avúdago ‘leaf’ and in (23) tséngo ‘old one’ qualifies amugunedze ‘my sister’

22. Avúdago bugo móózi.

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

‘Rotten leaf is not good.’
23. Nkpé bé amúgunedzé tséngo ọlé?
   n-kpé bé amú-gunedzé tséngo ọlé
   CM-year Q SGIND-sister old-NOM SM.SG-be
   ‘What is the age of my old sister?’

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

24. Ibúgoé iïlé akólíko é tsú.
   i-bugo-é iïlé a-kólíkpo=é tsú
   CM-rotten=DET SM.SG-be CM-refuse-hill=DET upper.surface
   ‘The rotten thing is on the refuse dump.’

25. Itseŋgo é idú Setor ọblé.
   i-tséngo=é i-ọblú Setor ọblé
   CM-old.one=DET SMDG-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 kufiɔwasa ‘lazy owner’ which is without a class marker possibly because it is borrowed from Ewe28.

26. kufiɔ ‘lazy’ wasa ‘owner’ → kufiɔwasa ‘lazy’
    aŋkpá ‘juju’ wasa ‘owner’ → aŋkpáwasa ‘jujuman’
    adzé ‘witch’ wasa ‘owner’ → adzéwasa ‘witch’

In (27a) aŋkpáwasa ‘jujuman’ modifies osá ‘man’ and in (27b) kufiɔwasa ‘lazy-owner’ and ebiŋwɔ ‘children’ form an N-N structure in which the former modifies the latter.

27a. Osá aŋkpáwasa á ọbá.
    o-osá aŋkpá-wasa=á ọbá
    CM-man CM-juju-owner=DET SM.SG-come
    ‘The jujuman came.’

28 The southern Ewe speakers say kuvia. The form in Logba kufiɔ is the same as how the inland Ewe speakers pronounce it.
27b. Ebitwo kufiwas a-nú ábo u-bo é nu.

E-bit-wɔ kufi-wa-sa a-nú á-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) Ebitwo ‘children’ can be removed and the sentences will be grammatical.

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

28a. Aŋkpawasa kpiagu é ɔbá.

a-ŋkp-awasa kpiagu é ɔbá
CM-juju-owner tall=DET SM.SG-come
‘The tall jujuman came.’

28b. Kufiwasa kpontsi é ɔsá.

kufi-wa-sa kpontsi=é-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.  

gблɛle ‘many’
gbì ‘many’
kpákpátsá ‘flat’
xatsaxla ‘rough’
gbáŋgbáŋ ‘strong’
mìmìmìmìo ‘cold’

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. mìmìmìmìo ‘cold’ on the other hand, has the same meaning in Ewe as in Logba. In fact, these borrowed words are used widely in the languages in Southern Ghana.
gblele ‘many’ is used as an adjective to qualify ina ‘person’ in (29b)

29b. Ina gblele a daŋu i zi fié ina skpe.
   [I-na gblele] NP a-daŋu i-zì
   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:

mimiomi used as an adjective to qualify ndú

30a. Mba no ndú mimiomi.
   M-ba no [n-dú mimiomi] NP
   1SG-come drink CM-water fresh, cold
   ‘I drank fresh and cold water.’

mimiomi used an adverb to modify the verb ná ‘walk’

30b. Ahoiîntsa 5ná mimiomi.
   a-hoiîntsa [5-ná mimiomi] 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 intse ‘strength’ and in (32) it is iló ‘bitterness’. Both are marked with /i/, a class marker noted for abstract nouns.

31. Kòpu ë obo intse
   Kòpu=ë o-bo i-ntsé
   cup =DET 3SG-stay CM-strength
   ‘The cup is strong’

32. Ava á obo iló
   A-va=â o-bô 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) ovuvɔ ‘the new one’ is used as subject in (33b) obibli is the object of the verb ɲu ‘see’. In (33c) ifliyié ‘the white one’ is subject in an intransitive construction.

33a. Ovuvɔ ŋ ôbom.
   o-vuvɔ=ŋ  ŋ-bo-m
   CM-new=DET SM.SG-stay-1SGOBJ
   ‘I have the new one.’

33b. Maŋu obibli Ugɛ.
   ma-ŋu  o-bibli-ɛ  U-gɛ
   1SG-see CM-black=DET CM-Accra
   ‘I saw the black one in Accra.’

33c. Ifliyi é ikú.
   i-flíyi=é  i-kú
   CM-white=DET SM-die
   ‘The white one died.’

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

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

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

4.3 Numerals

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

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

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

36. ɔsá akpe ‘one man’
Asá anyo ‘two men’
Asá ata ‘three men’
Asa aná ‘four men’
Asa 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 mfuța ‘clothes’ belongs.

37. Afúta druyi akpe ‘one red cloth’
Mfuța druyi nnyo ‘two red clothes’
Mfuța druyi ntà ‘three red clothes’
Mfuța druyi nná ‘four red clothes’
Mfuța druyi nnú ‘five red clothes’
Mfuța druyi ngló ‘six red clothes’

In (38), agbé ‘dog’ attracts [ɔ-] in the singular and [N-] in the plural.
38. **Agbé əkpe** ‘one dog’
   **Ngbé nnyo** ‘two dogs’
   **Ngbé nta** ‘three dogs’
   **Ngbe nná** ‘four dogs’
   **Ngbe nnú** ‘five dogs’
   **Ngbe əŋgló** ‘six dogs’

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

39a. **Abó ŋkpə ətsi**
   
   a-bó  ə-kp  ə-kp  ə-kp  ətsi  
   CM-ball AM-one SM.SG-lie ground
   ‘One ball lies on the ground’. [PV 07]

39b. **Ami afúta druí akp ənə**
   
   a-mi  a-fúta  druí  a-kp  əna  a-kñosi=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-kp** and not **əkpe**. 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, ebi ətsi ə-fədzu,**
   
   a-dzi  ŋ-kp  e-bi  ətsi=é  ə-fədzu  
   CM-day AM-one CM-child=DET SM.SG-sleep
   ‘one day, the child slept’  [15.1.03]

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

41. **Manú udz ɛtsengo əkpe**
   
   manú  u-dz  ɛtsengo  ə-kp  
   1SG-see CM-woman old CM-one
   ‘I saw an old woman’

Where the person unknown earlier to the speaker is more than one, it is marked with an **a-** to replace the class marker. In (42) **a-kpe** ‘one’ is juxtaposed with **ina** ‘person’. **akpe** has an **a-** prefix indicating that the person is indefinite and plural. **ina** belongs to class VIII mass nouns. This is a semantic agreement with a plural equivalent of the head noun.
42. Abe aganyi fé la twenty ina akpe ébétsezí é émi fé ɔdzá nu bote n-dzayi
abe aganyi fé la i-na  a-kpe
Palm front also DET CM-person AM-one
é-bé-tse-zí = é  é-mí fé ɔdzá nu
3PLU-FUT-HAB-take = 3SGOBJ 3PLU-take put fire in
bote n-dzayi
like CM-firewood
‘Palm front also some people put it into fire like firewood’ [15.10.30]

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

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

Numbers which are multiples of ten are formed by compounding the stem of the
‘eight’, gokuadu ‘nine’ to the stem of u-ɖu, the word for ten.

44. ọdọ ‘twenty’
udata ‘thirty’
udana ‘forty’
udamu ‘fifty’
udaglo ‘sixty’
udoglanpe ‘seventy’
udqulamina ‘eighty’
udquguadu ‘ninety’
uga ‘hundred’

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

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29 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 ɔkpe ‘twenty one’
    ʊɖa tsa ɔkpe ‘thirty one’
    ʊɖana tsa ɔkpe ‘forty one’
    ʊɖanu tsa ɔkpe ‘fifty one’
    ʊɖaglo tsa ɔkpe ‘sixty one’
    ʊɖoglanke tsa ɔkpe ‘seventy one’
    ʊɖomlamina tsa ɔkpe ‘eighty one’
    ʊɖogokuadu tsa ɔkpe ‘ninety one’
    ʊɖ tsa inyo ‘twenty two’
    ʊɖata tsa inyo ‘thirty two’
    ʊɖana tsa inyo ‘forty two’
    ʊɖonu tsa inyo ‘fifty two’
    ʊɖaglo tsa inyo ‘sixty two’
    ʊɖoglanke tsa inyo ‘seventy two’
    ʊɖomlamina tsa inyo ‘eighty two’
    ʊɖogokuadu tsa inyo ‘ninety two’

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

46. akpi ɔkpe  thousand one  ‘one thousand’

igamɔga is the word for million but the word milionu ɔkpe, ‘million one’ which is a loan translation from English into Logba appears to be more frequently used. 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. Obíná úbíná ata
    o-bíná  ñ-bíná  a-ta
    3SG-roll CM-roll CM-three
    ‘He rolled three times’

47b. Aléé úlá glánke
    a-lé  ñ-lá  glánke
    3PLU-beat 3SGOBJ CM-beat seven
    ‘They beat him seven times’
47c. Abó kpe á ukpe anyɔ

\[a-bó-kpe=ά\] \[u-kpe\] \[a-nyɔ\]
2SG-FUT-tap = 3PLUOBJ CM-tap CM-two
‘You will tap them two times’ [15.10.10]

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

\[okpe\] ‘one’ \[nú\] (Ewe) ‘thing’
\[tsi\] ‘share out’ \[go\] NOM.

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

48a. Atinı̊ a-denklui asi okpenútsigo.

\[ati-\] \[a-\] \[denklui\] \[a-\] \[seti\] \[a-kpenútsigo\]
1PLU-drink CM-fresh palm.wine CM-pot.small CM-half
‘We drank half pot of fresh palm wine.’

48b. Peya akọ̀ntsi afa ole ukplǻ á tsú.

\[peya\] \[a-kọ̀ntsi\] \[afa\] \[o-le\] \[u-kplǻ=ά\] \[tsú\]
pear CM-basket half SM.SG-be.located CM-table = DET on
‘Half basket of pear is on the table.’

4.3.2 Units of measure

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

4.3.3 Ordinal numbers

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

49. \[kelekele / gbantɔ / gbà\] ‘first’
\[nyɔmble\] ‘second’
\[tamble\] ‘third’
\[namble\] ‘forth’
numble  ‘fifth’
gombre  ‘sixth’
glamkpembre  ‘seventh’
mlaminamble  ‘eighth’
gakuadambre  ‘ninth’
jambre  ‘tenth’
igango  ‘last’

Gbanto  ‘first owner’ and gbâ  ‘first’ are expressions borrowed from Ewe. However, kelekele is a Logba word.

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

50. yédzé abobí gɔkuáɖú mblé nué …
   yédzé a-bóbí  gɔkuáɖú  m-blé  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 ɖu  ‘be’. This is exemplified in (51).

51. Kofi ọdu tamblé.
   Kofi ô-ɖu   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. Avağbalifwo ódza no.
   a-va-gbali-fwo   ó-dza   no
   CM-medicine-bad-put-owner  SM.SG-lead  drink
   ‘The owner of bad medicine leads in drinking.’  [15.4.69]

Nyanmblé  ‘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, nyamblé  ‘the second’

53. tátá tê áwú nyamblé ẹ
   tátá   tê   áwú   nyo-mblî=ẹ
   inform  COMPL  2SG  two-ORD = DET
   ‘inform your friend’  [15.7.13]
adzi and unyi 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 ndű unyi nta
   a-bó  fê   tsiyi  n-dű   unyi-nta
   2SG-FUT put maize CM-water day-three
   ‘You will put maize in water for three days’ [15.12.01]

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

56. * ò-mi utróme adzi ita
    *ò-mi  u-tróme  a-dzí  i-ta
    3SG-take CM-work CM-day CM-three
    ‘he works for three days’

57. ò-mi utróme unyi ita
    ò-mi  u-tróme  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 ńkpe iva me petee xé madzí unyi me
    ye   a-dzí   ń-kpe   i-va-me   pétée   xé
    CONJ CM-day CM-one CM-thing-this all RP
    ma-dzí 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 /ɛ́/ and /á/. These are allomorphs which are morphologically conditioned. /ɛ́/ has [é] and [ɛ́] as allomorphs which are phonetically conditioned (see section 2.3.5).

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

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

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

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

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

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

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

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

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

63.  aklo-ô aklo-ôá ‘the goat’
agbiglo-ô agbiglo-ôá ‘the spider’

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

64.  agbè - é agbf é ‘the dog’
afe - é afl é ‘the comb’
agane - é agani é ‘the scorpion’
engbè - é engbli é ‘the snail’

Definiteness is an obligatory category. Words that are known from the context have to be marked for ‘definiteness.’
For generic reference, no determiner is suffixed to the noun. In the sentence below, *asángblá* refers to any member of a class of ‘tortoise’ so it is used without a determiner.

65. *asángblá ɔ́tsɔ́ná blewuu*
   
   a-sangblá ɔ́-tsɔ́ná    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, *ɔ́-kpí-ɛ́* ‘CM-one DET’ which functions as a specific indefinite marker is used to modify the noun. With nouns already modified by an adjective, *ɔ́-kpí* ‘one’ comes after the adjective. In (66) the head of the NP *Adzakoe* is modified by another noun *kófẹ́* ‘village’ and then *skpiẹ́* ‘one’

30. In (67) *skpiẹ́* follows the head noun *ɔ́sa* ‘man’ and the qualifier *tsẹ́ngọ́* ‘old.one’

66. *Kpaita, ápété ányá Adzakoe kɔ́Ď ɔ́kpiẹ́ nu*
   
   Kpaita, á-pété  á-nyá   [ Adzakoe  kófẹ́  ɔ́-kpíɛ́ ]  nu
   
   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. *ɔ́sa tsẹ́ngọ́ ɔ́kpíẹ́ ɔ́-tsi mọ́*
   
   ɔ́-sa    tsengo  ɔ́-kpíɛ́  ɔ́-tsi    mọ́
   
   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).

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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.
68. Proximal mɛ
Distal mɛ́

There is however a dialectal variation in the use of demostratives. The Tota dialect uses mọ̀ for the distal demonstrative.

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

In (69) the head noun uklontsi ‘book’ is a singular count noun so ɔ- prefix is selected. The book is before the speaker and the speaker holds the book and shows it to the addressee. In (70) aha ‘people’ a plural count noun triggers the selection of a- as the prefix for the distal demonstrative. The people in the story world are mentioned by the story teller to the children. In (71) and (72) where iło ‘news’ and ibé ‘time’ mass nouns are the heads, so the prefix i- is selected. In (72) the news being referred to is known to the audience so the proximal demonstrative is used. One thing that should be noted is that the post verbal NP in (73), Egemi uzúgbó umọ̀ ‘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 ɔ-mɛ o-zi
CM-book AM-DEM AM-be.good
‘This book is good’

70. Aha (a)mɛ péteé xe ma-dzi-e

aha a- me péte-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 ikpẹ lé ámẹ
dlọ i-mẹ i-kpẹ lé á-mẹ
CM-news AM-DEM SM-eat 3SGOBJ CM-stomach
‘This news eats up his stomach’ (This idea disturbed him) [15.2.63]

72. ibé i-mẹ nu Akpana ovu é enyá Egemi uzúgbó umọ̀
i-bé i-mẹ nu Akpana o-vu=é c-nyá
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 òle amántsi

    aha,  tee  o-fonyi = é  o-me  dé  têé
    AFF  may be  CM-gourd = DET  AM-this  COND  maybe
    òle  a-mántsi
    3SGIND  CM-back

    ‘yes, may be if this gourd were at his back’ [15.2.44]

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

74. Ori ime omi ka,…

    o-ri  i-me  o-mi  ka,
    3SG-hold  AM-this  3SG-take put.down

    ‘It takes this tune and puts it down, …’ [15.3.42]

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

75. òsa tsengo òkpìe òtsi mò

    ò-sá  tsengo  ò-kpìé  ò-tsì  mò
    CM-man  old  AM-INDEF  SM.3SG-sit  there

    An old man sat there [15.2.75]

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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: mfúta vuvó nnyo mmé péteé ‘all these two new clothes’ is an NP in which the head noun is mfúta ‘clothes’, vuvó ‘new’ is the qualifier, nnyo ‘two’ is the quantifier mmé ‘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. Man mfúta vuvó nnyo mmé péteé Ugé
    Ma-ne m-fúta vuvó n-nyo m-mmé péteé 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 i-zo i-me loo!
    Iva gbali péteé ta i-zó i-mé 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. kpoyi ‘completely’
    péteé ‘all’
    ko ‘only’
    dzáa ‘no addition’

I will discuss the use of each intensifier in turn:
kpoyi ‘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 dzáa ‘just’ and ko ‘only’ modifying ɔyɔ nango ɔkpie ‘a certain big tree’

81. Ebítsi ɛ o kla fę ɔyɔ nango ɔkpie dzáa ko etsi.

child=DET SM.SG-hide into CM-tree big AM-INDEF

‘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>fê</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 fê abia á amá
   i-na ɔ́-kla fê 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 óglé uzugbo kpe a-futa
   \[ udzí = é \quad ó-glé \quad uzugbo \quad kpe \quad a-futa \]
   CM-woman = DET SM.SG-tie CM-head with CM-cloth
   ‘The lady tied her head with a cloth’ [TRPS.46]

4. Nkpe økpe gu avietsoezágo yó
   \[ n-kpe \quad ø-kpe \quad gu \quad a-vietsoezágo \quad yó \]
   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 lízó glankpe yedze edze nyí
   \[ dži-gu \quad n-kpe \quad n-glo \quad li-zó \quad glankpe \]
   stand.from CM-year AM-six hold-go seven
   yedze ø-dze ø-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.

\textit{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 \textit{na} is a verb in a serial verb construction with \textit{kla} ‘paste’ and this literally translates as ‘They paste paper put wall skin’. \textit{na} however, does not occur on its own as a verb.

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

6. Udzi é ñfé a-fly a.
   \[ udzí = é \quad ñ-fé \quad a-fly \quad a-fkpa \]
   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 \textit{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 \textit{fé} has undergone a semantic restriction as a result of its collocation with the adjacent finite verb.

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

7. Udzi é ñtôkpe a-ñlfe ñlñnyê le ñndzi ye ñtô mo imo fé.
   \[ udzí = é \quad ñ-tô-kpe \quad a-ñlôna \quad ñlñnyê \quad le \quad ñndzi \quad ye \quad ñtô \quad mo \quad imô \quad fé \]
   CM-woman = DET SM.SG-PRSPROG-eat CM-biscuit
   \( ñ-tô \) ñlñnyê = le ñndzi
   3SG-PRSPROG-stay = 3SGOBJ 3SG-sweet
The words fɛ́ ‘also’ fɛ́ ‘put’ and fɛ́ ‘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, Gbe languages and other GTM languages. (8a) and (8b.) illustrate this:

8a. Ama ɔ́-kpa akuk ɔ́li kpɛ̌ u-hɛ
Ama SM.SG-cut CM-fingernail with CM-knife
‘Ama cut fingernail with knife’

8b. Esi ɔ̀-blí u-zi=ɛ kpɛ̌ 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.
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>zugbó</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 zugbó ‘head’, ‘on’. When this is done, the native speaker will have a subtle semantic difference in the sentence. ukpu é zugbó refers to ‘the peak of the mountain’ while ukpue tsú refers to ‘any position on the mountain top’.

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

10. Idate säs afütäsá etsi
    i-dat-o a-tsi a-fütä-é etsi
CM-spoon=DET SM.SG-be.in CM-cloth=DET under
‘The spoon is under the cloth’ [TPRS.24]

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

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

13. Awu e ákọ agli é yó
    awu=e á-kọ a-gli=é yó
dress=DET SM.SG-be.hang CM-wall=DET skin
‘The dress hangs on the wall’ [TRPS.09]
Adpositions and Adpositional Phrases

14. Ọŋkpa óle akọntsì é anú
   ọ-ŋkpa ọ-le a-ọntsì = é amú
   CM-rope SM.SG-be CM- basket = DET mouth
   ‘A spinned rope is on the tip of the basket’ [PV.19]

15. Odzúnúin ọlé memgba ọtsọe
    o-dzú-nú-in ó-le memgba ọ-tsoe
    CM-river-in-animal SM.SG-be plate CM-ear
    ‘Fish is on the side of the plate’

16. Amúti ózutsi ọfafego é ité
    amú-ti ó-zutsi ọfafego = é ité
    1SG-father SM.SG-sit CM-fence = DET front
    ‘My father sits in front of the fence’

In sentences (9) – (16) above, the postpositions contribute greatly in showing the location of the figure. In sentence (9), the figure occupies the containing region. The bag is a container and the cloth occupies the space in it. Mu 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. Andó á ọtsi ukpọ ẹ etsi
    a-ndo = á ó-tsi u-kpọ = á etsi
    CM-cat = DET SM.SG-be.sit CM-table = DET under
    ‘The cat sits under the table’ [TRPS.31]

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

In sentence (11), tsú ‘on’ is the postposition used. It describes a horizontal surface with support from below. This contrasts with (13) where the ground is a vertical wall and yó ‘skin’ is selected. Tsú ‘on’ is used for similar situations like a cup on a table, a pen on a desk, a dog on a mat and yó ‘skin’ is used for a handle on a door, a spider on the wall and a handle on a bag. In (16) ite ‘front’ is used to show the position of the ‘father’ in relation to ọfafego 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) akọntsì é anú ‘the mouth of the basket’ It is evident that the postpositions used in sentences (12), (13), (14) and (15) are body part nouns which are transferred to entity parts.

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

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

18. ìbe ìme nu Akpana ìnu é énya Egemi
   ìbi-me nu Akpana 0-vu=é é-nya Egemi
   ‘This time the Akpana market is in Egemi’ [15.2.24]

19. inadzi é óle ofú tsú
   inadzi=é ó-le ofú 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>ìyé tsú</td>
<td>it on</td>
<td>‘be certain’</td>
</tr>
<tr>
<td>ofú tsú</td>
<td>pain on</td>
<td>‘in distress’</td>
</tr>
<tr>
<td>ìmo amá</td>
<td>neck back</td>
<td>‘after that’</td>
</tr>
<tr>
<td>ìgbá 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 nu</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 ìdjìnu é ‘in the world’ and (21) exemplifies anyínu ‘face’ or ‘presence’

20. ìkpe xé óbo ìdjìnu é toto susu té ìle kpe ìva ìfe
   ìkpe xé óbo ìdjìnu é ìle kpe ìva ìfe

   Ekple 1-na  ò-kpe  xé  ó-bo  i-djìnu=é
   Now CM-person CM-one RP 3SG-stay CM-world=DET
to-to susu té ɔle kpe iva fié-ɛ
never-never think COMPL 3SGIND know thing exceed=3PLUOBJ
‘Now a single person in this world should not think that he is wiser than all.’ [15.2.78]

21. Idzówasa anyinu idzó iŋú bé
   I-dzó-wasa anyi-ŋú 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, Asafóhene is subordinate in status to the Tota chief.

22. Asafóhene ótsi Ayotsú unansa etsi
   A-safóhene ó-ʦi Ayotsú u-nansa e-ʦi
   CM-asaf.chief SM.SG-sit Ayotsú 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. lo. 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 ̄-á</td>
<td>5-gbla</td>
<td>ebítwa ̄-ó</td>
<td>akonta</td>
<td>a-fá-nu</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>
</tbody>
</table>

The man taught the children mathematics in the house'

This clause structure is typical of most Kwa languages spoken in the area especially Akan and other GTM languages. The basic constituent order is modulated for topicalisation and focalisation. In topic constructions, a noun phrase or a postpositional phrase may be fronted to the left periphery as an external constituent of the clause. In focus constructions, a non-verbal constituent in the clause can be front shifted to the left periphery in pre subject slot. Temporal nouns and ideophonic adjectives can sometimes function as adjuncts.

When Topic and focus slots are filled a simple clause is as shown in (6.2)

6.2: Simple clause with topic and focus slots filled

(TOPIC) → (FOCUS) → SUBJECT → V → (OBJECT)
6.2 Grammatical relations

Logba is a configurational language. That is grammatical relations are defined by the order in which they occur relative to the verb. Every clause has subject obligatorily expressed. The subject is cross referenced on the verb in the form of a vowel prefix. Subject and object are nominals. Adverbs can occupy the immediate post verbal slot when an intransitive verb is used. Semantic roles are imposed on its nominal arguments, the roles linked to the grammatical relations may be different. The subject in a two argument clause is normally Agent and the object is Patient. It is possible to have a transitive clause with Theme and Location in Subject and Object positions respectively. In an intransitive clause, the only argument subject is in preverbal position. (1a) below, is a transitive clause with two arguments: Gameli, which is in preverbal position and Kofi, a post-verbal NP. In (1b) there is a clause in which the preverbal argument Kɔpu è ‘the cup’ is the Theme and the postpositional phrase ukplɔ á tsu ‘on the table’ is the Location. In (1c) the postpositional phrase, ukplɔ 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 ɔ́lá Kofi.
   Gameli SM.SG-beat Kofi
   ‘Gameli beat Kofi.’

1b. Kɔpu è ɔ́le ukplɔ á tsú.
   kɔpu = ě ə-le u-kplɔ = á tsú
   Cup = DET SM.SG-be CM-table = DET on
   ‘The cup is on the table.’[TPRS.01]

1c. Ukplɔ á tsú ídre
   u-kplɔ = á tsú ʃ-dre
   CM-table = DET on SM-become dirty
   ‘The table is dirty’

1d. Selorm ʃzɔ.
   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.
Basic Clause Structure

2a. Senanu ɔ̀bá awó á.

Senanu SM.SG –kill snake = DET
‘Senanu kills the snake.’

2b. Agbí é ọlé aglí é yó.

spider = DET SM.SG-be wall = DET skin
‘Spider is on the wall.’

2c. Òsá ńmúm.

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 ọlá Ama

Kofi SM.SG-beat Ama
‘Kofi beat Ama’

3b. Òlá é

3SG-beat = 3SGOBJ
‘He beat her’

4a. Setor ókpe igbejí é.

Setor SM.SG-peel CM-cassava = DET
‘Setor peeled the cassava.’

4b. Ókpe 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

1SGIND 1SG-cook-CM-thing
‘I cooked,(no one else)’

5b. *Amú z(a)iva

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. Ìtá Yaku mango
   Ọ-tá  Yaku mango
   3SG-give Yaku mango
   ‘He gave Yaku mango’

7. Ìtá à mango
   Ọ-tà =à mango
   3SG-give =3SGOBJ mango
   ‘He gave him mango’

8. *Ìtá Yaku à
   *Ọ-tá Yaku-à
   3SG-give Yaku=3SGOBJ mango
   ‘He gave Yaku it’

9. *Ìtá à Yaku
   *Ọ-tá = à Yaku
   3SG-give =3SGOBJ Yaku
   ‘He gave it Yaku’

10. *Ìtá à à
    *Ọ-tá = à à
    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)
11. Omi é tá Yaku

\[ \text{O-mi = é tā Yaku} \]

3SG-take = 3SGOBJ give Yaku

‘He take it give Yaku’

Another property that distinguishes object 1 from object 2 is the use of the objects in relative clauses. While a gap strategy is used to relativise object 1, a marker strategy is used for object 2. This is attested in (12) and (13).

12. Yaku xe Amozi ótá mango

\[ \text{Yaku xe Amozi ó-tá mango} \]

Yaku RP Amozi SM.SG-give GAP mango

‘Yaku who Amozi gave mango’

13. Mango xe Amozi ótá Yakue

\[ \text{Mango xe Amozi ó-tá Yakue} \]

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 ɖú ‘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

\[ (\text{NP}_1) \rightarrow (\text{SM-Cop}) \rightarrow (\text{NP}_2) \]

+ 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.
Kofi ọ́dụ́ ubonukpíwo.

Kofi ọ́dụ́ u-bonukpíwo
Kofi SM.SG-be CM-farmer
‘Kofi is a farmer.’

Ubonukpíwo é ọ́dụ́ Kofi.

u-bonukpíwo=é ọ́dụ́ Kofi
CM-farmer=DET SM.SG-be Kofi
‘The farmer is Kofi.’

Kadzo ọ́dụ́ avablwo.

Kadzo ọ́dụ́ a-vablwo
Kadzo SM.SG-be CM-herbalist
‘Kadzo is a herbalist.’

Avablwo é ọ́dụ́ Kadzo.

a-vablwo=é ọ́dụ́ Kadzo
CM-herbalist=DET SM.SG-be Kadzo
‘The herbalist is Kadzo.’

ọ́dụ́ ‘be’ in its bare form has a present time reference. When a speaker intends to express future time, the future marker bó is prefixed to the verb. This is exemplified in (16).

Kofi o bó-ọ́dụ́ ubonukpíwo.

Kofi o bó-ọ́dụ́ u-bonukpíwo
Kofi SM.SG -FUT-be farmer
‘Kofi will be a farmer.’

ọ́dụ́ cannot be used in the progressive. Sentence (17) is ungrammatical because ló ‘PRSprog’ is attached to ọ́dụ́ ‘be’.

*Kofi o ló-ọ́dụ́ ubonukpíwo.

*Kofi o ló-ọ́dụ́ 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:

*Kofi o dzé obonukpíwo dzé
Kofi SM.SG-be farmer ago
‘Kofi was a farmer.’
This implies that he was once a farmer but he is not a farmer at speech time.

6.3.2 Predicative possessive constructions

This construction is expressed by a clause whose nucleus is filled by the verb bo ‘stay’. The possessed NP is the subject and the possessor NP is the object. The literal meaning of the clause is that the possessed item stays with the possessor. This is shown in the sentences below. Sentences (19a-c) are examples of material things and (20a-b) are non-material things.

19a. Awu ábowú.
   a-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 anyá ábo mń.
   a-mbuë a-nyọ á-bo=mń
   CM-orange AM-two SM.PLU-stay=1SGOBJ
   ‘I have two oranges.’

20a. Asusúджúkpá ábo Esi.
   a-susú джúkpá á-bo Esi
   CM-brain good SM.SG -stay Esi
   ‘Esi has good ideas.’

20b. Ugune ọkpé óbo é.
   u-gune ọ-kpe á-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 –mń, the possessor, has no car. This is illustrated below:

   u-klo á-nyá=mń
   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. ɔ-ɡɔ ɔ-nyá m.  
    ɔ-ɡɔ  ɔ-nyá = m  
    CM-hunger   SM.SG-stay.PAST = 1SGOBJ  
    ‘I had hunger.’

23. Nɖúɡɔ ɔ-nyá m.  
    n-ɖúɡɔ  ɔ-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. ɔ-ɡɔ ɔ-lyá m.  
    ɔ-ɡɔ  ɔ-lyá = 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, ɔ ɔ-lyá m. ‘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 ɔ-lyá m. is used, the possession of the NP argument in the subject is from the past and it is progressive in speech time. It can also be used in the construction involving ɖu ‘be’ as V1 and nyá ‘stay’ as V2 to mean the feeling of a current sensation. (25) attests to this fact.

25. Nɖúɡɔ n-ɖu ɔ-nyá m.  
    n-ɖúɡɔ   n-ɖu   ɔ-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 \( \text{fi} \) ‘exceed’ comparative construction illustrated in (26) and (27) is by far the most widely used comparative construction in the language. The NP **Binka**, ‘name’ is the comparee and the parameter is **kpontsi** ‘be.short’ and **Howusu** ‘name’ is the standard:

26. Binka ókpontsi \( \text{fi} \) Howusu.

\[
\begin{array}{l}
\text{Binka} & 0-kpontsi & \text{fi} & \text{Howusu} \\
\text{SM.SG} & -\text{be.short} & \text{exceed} & \text{Howusu}
\end{array}
\]

‘Binka is shorter than Howusu.’

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

27. Ukpl\( \ddot{\text{o}} \)ókpiagu \( \text{fi} \) abia.

\[
\begin{array}{l}
\text{u-kpl\( \ddot{\text{o}} \)-kpiagu} & \text{fi} & \text{a-bia} \\
\text{CM-table} & \text{SM.SG} & \text{-be.high exceed} & \text{CM-chair}
\end{array}
\]

‘The table is higher than the chair.’

From the structure, it is evident that ‘more than’ comparison is expressed by using a Serial Verb Construction in which \( V_2 \) \( \text{fi} \) ‘exceed’ is the index on the scale of comparison and the \( V_1 \) **kpontsi** ‘be.short’ and **kpiagu** ‘be.high’ are the parameters. The comparative verb, \( V_2 \) \( \text{fi} \) ‘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) \( \text{fi} \) ‘exceed’ occurs in \( V_2 \) as in (29) it is not cross referenced.

28. Amu peya áfi\( \ddot{\text{n}} \)k\( \ddot{o} \)ntsi iny\( \ddot{\text{o}} \).

\[
\begin{array}{l}
\text{amu} & \text{peya} & á-fi\( \ddot{\text{n}} \)-k\( \ddot{o} \)-ntsi & \text{inyy\( \ddot{o} \)} \\
1\text{SG IND} & \text{peas} & \text{SM.SG-exceed} & \text{PLU-basket AM-two}
\end{array}
\]

‘My peas are more than two baskets.’

The comparee is subject NP and the parameter is in \( V_1 \)

29. Aw\( \ddot{\text{u}} \) awu \( \dot{\text{b}} \)ibi \( \text{fi} \) Esinam.

\[
\begin{array}{l}
\text{aw\( \ddot{\text{u}} \)} & \text{a-wu} & \dot{\text{b}}-\text{ibi} & \text{fi} & \text{Esinam} \\
2\text{SG IND} & \text{CM-dress} & \text{SM.SG} & \text{-be.small exceed} & \text{Esinam}
\end{array}
\]

‘Your dress is smaller than Esinam’s.’
In sentence (30) below, Comparee is the event *mane uklontsi* ‘I bought books’ *fié* ‘exceed’ is the index. *udze (ne uklontsi)* ‘woman bought books’ is the standard.

30. **Mane uklontsi fié udzi e.**

... 1SG-buy CM-book exceed CM-woman = DET ‘I bought books more than the woman.’

In sentence (31) below, Parameter is V1 - Object *mí utrome* ‘work’. *inashina (5mi utrome)*, ‘everybody works’ is the standard.

31. **Ọsa á 5mi utrome fié inashina.**

... CM-man = DET SM.SG-take CM-work exceed CM-everybody ‘The man works more than everybody.’

When the standard is plural or compound the interpretation of the construction would be superlative. That is the comparee is the highest degree among the members of the standard. The standard is **Kwaku kp 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 5dá fié Kwaku kp Kwadzo.**

... Kuma SM.SG-big exceed Kwaku CONJ Kwadzo ‘Kuma is bigger than Kwaku and Kwadzo.’

Apart from the ‘exceed’ comparative constructions which is dominant in the language, there are other strategies employed to express comparison. These are discussed below:

6.4.1 **Structures expressing superlative**

The superlative is expressed using the verb *dú* ‘be’ and NP with a determiner suffixed to it *+ 3PL-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 ódú otsengo e ánu.**

... Seli SM.SG-be old.one = DET 3PLU-containing.region ‘Seli is the oldest among them.’
34. Seto ọdụ obibi é ebítwọ nu.
   Seto ọ-ɗụ obibi = ě e-bít-wọ-nu
   ‘Seto is the smallest one among the children.’

6.4.2 Structures expressing equality

Equative structure where the copula complement is ikpe ‘one’ is used to express egalitarian comparison. This expression is used as a predicate of the NP(s) that is used in the comparison. The example sentence (35) below is an explanation given by the Klikpo chief about the state regalia:

35. katawọ pétée ɗụ ikpe
   katawọ pétée 1-ɗụ 1-kpe
   parasol all SM-be AM-one
   ‘all parasols are one’ [15.7.20]

6.4.3 Comparisons expressing semblative

The word bọtɛ ‘like’ is used in expressions of semblance. The index of similarity is either expressed in a verb preceding bọtɛ ‘like’ as in (37) or in a verb following bọtɛ ‘like’ which in that case is preceded by a form of ɗu ‘to be’ as in (36). The comparee is in a form of the subject and the standard follows the verb.

36. anye ko ɗụ bọtɛ tsitsi menu ami kerosene xé ami tsụ ɔdzá
   anye ko 1-ɗụ bọtɛ tsitsi menu a-mi kerosene
   this only SM-be like overturn where 2SG-take kerosene
   xé a-mi tsụ ɔdzá
   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 ŏndzị bọtɛ iwóndụ.
   avá 5-ndzị bọtɛ i-wó-n-ɗụ
   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 ɔkpɛ.

\[
\text{inadzengo ko } \text{ɔkpɛ} \\
\text{human.being only AM.one}
\]

“Human being is something.”

The expression, in (39) on the other hand, appears to be tautological. afānu ‘home’ is mentioned twice. It is first used as a topic and second as a comment. This is a statement that is often made to show the importance of the land of birth to the Logba people. As a result, they believe that all that they own come from the land which is their final resting place.

39. Afānu ko afānu.

\[
\text{afānu ko afānu} \\
\text{home only home}
\]

“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 first group, there is no verb in the BLC. In the second group are languages that use a copula in all the BLC. This verb may either be a copula as in English or a locative verb as in Ewe. There is also a third group which has a large set of dispositional verbs of which Akan and Likpe are examples. In addition, Dutch is cited as belonging to a group that has a small contrastive set of positional verbs (see Levinson and Wilkins 2006). Judging from this grouping, I propose that Logba belongs to the same group with Akan and Likpe. This is because, in addition to the locative verb le “be located” which is the unmarked form, there are about eleven other dispositional verbs used in the BLC. Table 6.3 below shows the verbs used in locative constructions in Logba.

Table 6.3: Locative verbs

<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>
</tr>
<tr>
<td>ye</td>
<td>stand</td>
</tr>
<tr>
<td>gbe</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>glé</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.

FIGURE  GROUND

40b.   NP  V[LOC]  Prep [NP Postp] PostpP

40c.   NP  V[LOC]  [NP ] Body Part
It has been observed that when some consultants were questioned they used a Serial Verb Construction to describe the location of the pictures. These constructions describe more than the basic location. The $V_1$ helps $V_2$, the locative verb to provide information about the manner in which figure is located as shown in (41).

41. $V_1 \ V_2$

\[
gbo \ 'fall' \ gbe \ 'lean' \\
dzo \ 'straight' \ kpo \ 'lie'
\]

From the analysis of the data, one is able to arrive at the following as the interpretation of the verbs found in the data collected:

6.6.1 Locative verbs

6.6.1.1 le ‘be.located’

le is the unmarked locative verb. It appears Logba has borrowed this verb from Ewe. This is because the same form is in Ewe. For example:

42. Ewe  Kọpua le kplɔa dzi.

\[
\text{kọpua-a le kplɔ-a dzi} \\
\text{cup-DET be.located table-DET upper surface}
\]

‘The cup is on the table.’

43. Logba  Kọpua é ọle ukplɔá tșu.

\[
\text{kọpua=é ọ-le u-kplɔ=á tșu} \\
\text{cup=DET SM.SG.be.located CM-table=DET upper.surface}
\]

‘The cup is on the table.’

le is able to collocate with a wide number of postpositions. This is shown in (44) (45), (46), and (47). For example in (44) below, zugbó refers metaphorically to a body part and implies that the person wears the hat. In (46), it refers to the top of an item. This is used when the speaker does not want to specify anything about the portion of the figure but only the general location.

44. Kutó ọle asá á zugbó.

\[
kutó ó-le a-sá=á zugbó \\
\text{hat SM.SG.be CM-man=DET head}
\]

‘The hat is on the man’s head.’  [TRPS 05]

45. Udzutsuklo é ọle ndjá é tșu.

\[
\text{udzutsuklo=é ọle ndj=é tșu} \\
\text{boat=DET SM.SG-be water=DET on}
\]

‘The boat is on the water.’  [TRPS 11]
46. Ọyọ ọlé ukpu é zugbọ.
   Ọ-yọ ọ-lé u-kpu=é zugbọ
   CM-tree SM.SG–be CM-mountain=DET head
   ‘The tree is on the top of the hill.’ [TRPS 65]

47. Agbí é ọlé agli é yó.
   agbí=é ọ-lé a-gli=é yó
   spider=DET SM.SG–be CM-wall=DET skin
   ‘The spider is on the wall.’ [TRPS 07/2]

6.6.1.2 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 (eg. pot) for sitting or standing are also described as lying in relation to the ground. kpọ ‘lie’ is also used in greetings expression. Ité 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:

   bol ọ-kpọ a-bia-á etsi
   ball SM.SG–lie CM-chair under
   ‘The ball is under the chair.’ [TRPS.16/2]

49. Agbí ẹ ọkpọ utsa á yó.
   a-gbi=ẹ ọ-kpọ u-tsa=á yó
   CM-dog=DET SM.SG–lie CM-house=DET skin
   ‘The dog lies near the house.’ [TRPS.06/2]

50. Ọsá a ọkpọ skláá tsú.
   ọ-sá=a ọ-kpọ ọ-klá=á tsú
   CM-man=DET SM.SG–lie CM-mat=DET on
   ‘The man lies on the mat.’

51. Ité ikpọ loo?
   i-té i-kpọ loo
   CM-front SM.SG-be.lie ADR
   ‘You are in front?’ Lit: The front lies there.
6.6.1.3 *kɔ́* ‘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 *kɔ́* ‘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 ɛ́ ákɔ ivakuivaá yó.

```
a-wu=ɛ́   6-kɔ́       ivakuiva=á   yó
```

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

‘The dress hangs on the hanger.’ [TRPS.09]

53. Ivatago ɛ́ íkɔ́ agli é yó.

```
i-vatago=ɛ́   f-kɔ́       a-gli=é   yó
```

CM-picture = DET SM.SG-hang CM-wall = DET skin

‘The picture hangs on the wall.’  [TRPS.44/2]

54. Debleku ɔ́ kɔ́ agu.

```
debleku   6-kɔ́       a-gu
```

cloud SM.SG-hang CM-top

‘Cloud is above.’  [TRPS 36]

55. Flagi é ɔ́ kɔ́ agu.

```
flagi=é   6-kɔ́       a-gu
```

Flag = DET SM.SG-hang CM-top

‘The flag hangs up.’

56. Ákɔ́ flagi é.

```
6-kɔ́     flagi=é
```

3PLU-hang flag = DET

‘They hang the flag.’

6.6.1.4 *tɔ́* ‘fix’

*tɔ́* 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 *tɔ́* is used. *tɔ́* suggests that the figure is pasted on the entity by someone. For a fruit in a tree some speakers describe it with the verb, *tɔ́* signalling that the fruit is somehow fixed in the tree.
Some speakers use kɔ ‘hang’ focusing on the suspended nature of the fruit in the tree. (57) and (58) exemplify the use of tɔ:

57. Urime é ṣtɔ bagi é yo.
   \text{u-ripe} = \text{DET} \quad \text{ṣ-} \quad \text{bag} = \text{DET} \quad \text{skin}  
   ‘The handle is on the bag.’ [TRPS.66]

58. Uzidaiva ṣtɔ uzi é yo.
   \text{u-door-open-thing} \quad \text{ṣ-} \quad \text{u-door} = \text{DET} \quad \text{skin}  
   ‘The handle is fixed on the door.’ [TRPS.61]

### 6.6.1.5 tɔi ‘sit’

The locative verb tɔi ‘sit’ is used for figures on their base supported from below. A good example of figures for which tɔi is used is those that are able to support themselves like humans and animals. (59), (60) illustrate this:

59. Andɔ a ótɔi ukplɔ á etsi.
   \text{A-cat=} \quad \text{DET} \quad \text{ṣ-} \quad \text{CM-table} = \text{DET} \quad \text{under}  
   ‘The cat sits under the table.’ [TRPS.31]

60. Andɔ á ótɔi utsa á yo.
   \text{A-cat=} \quad \text{DET} \quad \text{ṣ-} \quad \text{CM-house} = \text{DET} \quad \text{skin}  
   ‘The cat sits near the house.’ [TRPS.06]

### 6.6.1.6 yé ‘stand’

yé ‘stand’ is used for living things that have to support themselves on the horizontal surface because they are designed or naturally made to be in a vertical position. Human beings and some animals stand in a vertical position. Inanimates that have vertical dimension e.g. houses, trees, are also perceived to be ‘standing’ when they are in a vertical position. In the case of a pole, yé ‘stand’ is used to describe it when it is upright on a horizontal surface. The sentences (61), (62), and (63) are illustrations of the use of these expressions.

61. Cyé a óyé ukpo é yo.
   \text{ṣ-y} = \text{DET} \quad \text{ṣ-} \quad \text{CM-mountain} = \text{DET} \quad \text{skin}  
   ‘The tree stands on the hill.’ [TRPS.17]
62. Utsá á óyé ɔfáfeğú ě nu

\[
\text{u-} \text{tsá=á } \hat{\text{6-}} \text{yé } \text{ɔ-fáfeğú=é } \text{nu}
\]

CM-house = DET SM.SG -stand CM-fence = DET in

‘The house is inside the fence’ [TRPS.60]

63. Çsá á óyé utsá á zugbó.

\[
\hat{\text{ɔ-}} \text{sá=á } \hat{\text{6-}} \text{yé } \text{u-tsá=á } \text{zugbó}
\]

CM-man = DET SM.SG-stand CM-building = DET head

‘The man stands on the top of the building.’ [TRPS.34/2]

6.6.1.7 gbe ‘lean’

gbe ‘lean’ is used for figures that do not stand straight but rather are touching the body of the reference object at the upper part and it is supported at the two parts. A ladder is a classic example because it can not stand without resting part of its body on a wall or a fence. Yo ‘skin’ is the postposition that is usually selected when gbe ‘lean’ is used. (64) and (65) attest to this:

64. Ntsɔɖi ɔًdį ɔ́ gbɛ a-glį e yo.

\[
\text{n-} \text{tsɔɖi } \hat{\text{δ-}} \text{gbɛ a-glį=e } \text{yo}
\]

CM-ladder SM.SG -lean CM-wall=DET skin

‘The ladder leans against the wall.’ [TRPS.58]

65. ɔyɔ́ ɔ́ gbɛ fesri-ę yo.

\[
\hat{\text{ɔ-}} \text{yɔ́=á } \hat{\text{δ-}} \text{gbɛ } \text{fesri=ę } \text{yo}
\]

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 ógbó na egbi é tsú.

\[
\text{tumpa } \hat{\text{δ-}} \text{gbó na } \text{e-} \text{gbì=é } \text{tsú}
\]

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 *kpo* ‘lie’ in (69).

67. Cyňsi ě ógbó gbe ayş á yoč.
   ç-yştsi=è  ó-gbó gbe  ç-y=â  yoč
   CM-Stick = DET SM.SG-be.placed lean  CM-tree = DET skin
   ‘The stick leans against the tree.’ [PV.01]

68. Afúta druỳi ógbó gbe akontsi ě nu.
   a-fúta druỳi ó-gbó gbe  akontsi=è  nu
   CM-Cloth red  SM.SG-be.placed lean  CM-basket = DET in
   ‘red cloth is leaning in the basket.’ [PV 02]

69. Tumpa skpe ógbó kpo oyşsigbo ě tsú.
   tumpa  a-kpe  ó-gbó kpo  a-yşsigbo=è  tsú
   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 *dzōkpo* ‘straight lie’ which comprises a word borrowed from Ewe *dzō* ‘straight’ and the Logba word *kpo* ‘lie’ is used to describe the position of the figure. *dzu ye* ‘straight stand’ is used when the figure is standing straight. The vowel in *dzu* should be a half open back vowel /u/ but I suggest that this has changed to /u/ partly because of the [ATR] vowel harmony. Example (70) shows the use of *dzuyē*.

70. Cyştsibi ě odyeyi itite oyşsigboe tsú.
   ç-yştsi-bi=è  o-dzu-yé  i-tite
   CM-stick-small = DET  SM.SG-straight  3SG-stand
   ‘The small stick is standing straight on the stump.’ [PV.38]

The expression, *tsoga* ‘placed across’ is borrowed from Ewe. It is used to describe a figure that is stretched or situated over a ground from one side to the other. It may be a stick lying over the mouth of the basket or a log on a path or road situated from one edge to the other. (71) is an example,

71. Idató a òsoga memgba nu.
   i-dató = a  ó-tsoga  memgba  nu
   CM-spoon = DET  SM.SG-lie.across  bowl  containing.region
   ‘The spoon lies across the bowl.’
6.6.1.9  

The verb \textit{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 \textit{glé belet} ‘wear belt’.

72. Udzi έ ãglé belet.

\textit{u-dzi = e  ŋ-glé  belet}

\text{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 ãfè ishikpe.

\textit{i-na=a  ŋ-fè  i-shikpe}

\text{CM-person=DET SM.SG-wear CM-ring}

‘The person wears a ring.’

74. Ėsá a óbua kuto.

\textit{ə-sá=a  ŋ-bua  kuto}

\text{CM-man=DET SM.SG-put.on hat}

‘The man put on a hat.’

As these are part of a common cultural knowledge, it is redundant using a locative construction. Things worn on the body are therefore described with a verb ‘to wear’ or ‘put on’.
7  VERBS AND VERBAL MODIFIERS

This chapter discusses verbs and verbal modifiers. It is in four parts: the first part deals with the structure of the verb and the verb phrase. The second part discusses the inherent semantic features of verbs and how they are used to classify verbs. The third part links the discussion to tense, aspect, mood and negation. The final part deals with adverbs.

7.1  Structure of the verb

The verb cluster can be marked for various features. The sequence of the markers with respect to the verb root is as follows: The negative (NEG) is doubly marked in pre and post verb form. The verb stem (STEM) usually has a pronominal vowel prefix, the subject marker (SM) which signals agreement with the noun phrase that functions as subject to the verb in the clause. This is followed by tense aspect and mood (TAM) markers and then followed by the verb stem. This is represented in (1)

1.   NEG [SM – TAM – STEM] NEG

In the sentences below, the verb stem is preceded by the following: SM, PTPROG, FUT, and PRSPROG. In (2a), the SM ɔ- and the Past progressive aspect, tsú are used. In (2b), the SM á- and the Future marker, -bá- are used. In (3), the SM o- and the Present progressive aspect marker, -ló are used.

2a. Binka ɔ́tsókpɛ́fufui afánu.
    Binka ɔ́-tsó-kpe  fufui a-fá-nu
    ‘Binka was eating fufu in the house.’

    Kofi kpɛ́ Ama á-bá-zó u-bo-nu
    ‘Kofi and Ama will go to the farm.’

3.  Ebitsi ɛ́ólóyuedi.
    e-bitsi=ɛ́  ɛ́ló-yuedi
    ‘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 bĺ ‘break’ and fáshí ‘tear, be torn’ are used. asó ‘pot’ in (4) and afúta ‘cloth’ in (6) are the subjects and in (5), and (7) these NPs have become the object and Asafo and osá ‘man’ have become the subjects.

4. Asó á ámbí.
   a-só = á    á-blí
   CM-pot = DET SM.SG-break
   ‘The pot broke.’

5. Asafo óblí asó á.
   Asafo ó-blí a-só = á
   Asafo SM.SG-break CM-pot = DET
   ‘Asafo broke the pot.’

6. Afúta áfáshí.
   a-fúta    á-fáshí
   CM-cloth SM.SG-be.tear
   ‘The cloth is torn.’

7. Osá áfáshí afúta.
   ó-sá    á-fáshí a-fúta
   CM-man SM.SG-tear CM-cloth
   ‘The man tore the cloth.’ (C&B)
7.2.1.1 Voluntary motion verbs

The semantic types of verbs that are one place are varied. They include some activity verbs which can be described as voluntary motion verbs involving moving entities. Examples are in (8):

8. *gbígbe* ‘crawl’
   *ké* ‘jump’
   *léntá* ‘fall’

In the following sentences, (9) *ebitsi* e ‘the child’ (10) *ɔsá* a ‘the man’ are agentive subjects:

9. *Ebi̥tsi* e *ló* *gbígbè*.
   `e-bi̥tsi=é ló-gbígbè`
   CM-child=DET SM.SG-PRSPROG crawl
   ‘The child is crawling.’

10. *ɔsá* á *óké*.
    `ɔ-sá=á ó-ké`
    CM-man=DET SM.SG-jump
    ‘The man jumped.’

7.2.1.2 Verbs denoting emission of vocal sounds

Another set of one place verbs are those that describe the emission of vocal sounds. These verbs take an argument which is an agentive subject. They are in (11)

11. *fálí* ‘bleat, of a goat’
    *yuédí* ‘cry’
    *kpófú* ‘bark, of a dog’

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

    `Kweku ló-yuédíl`
    Kweku SM.SG-PRSPROG-cry
    ‘Kweku is crying.’

13. *Agbí* é ókpófú.
    `Agbí=é ó-kpófú`
    dog=DET SM.SG-bark
    ‘The dog barked.’
7.2.1.3 Property verbs

Property verbs are verbs which express non-dynamic situations. They are mainly intransitive verbs and are used in a clause with a preverbal argument and denote properties or qualities. These verbs are predicated of entities that are said to possess the properties. They are inchoative verbs (BECOME x) (see Van Valin & LaPolla 1997). They can be assigned stative verb (BE x) interpretation in some contexts. Examples of such verbs are in (14)

14. drui ‘be/become red’  
  dre ‘be/become dirty’  
  bli ‘be/become black’  
  flí ‘be/become white’  
  kisa ‘be/become long’  
  dzó ‘be/become straight’  
  tsá ‘be/become tired’  
  zi ‘be/become good’  
  mú ‘be/become dark’  
  yi ‘be/become full’  
  yú ‘be/become cold’

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

15. ɔgbá á ókísá.  
  ɔ-ɔgbá=á  ó-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. ḏá ‘become big’  
  lià ‘become hard’  
  yi ‘beome weedy’  
  yi ‘beome full’

17. ḏá ‘big’  
  Akpene uvu é ụlọ́dá.  
  Akpene u-ụvu=é ụ-ọ́dá  
  CM-stomach=DET SM.SG-PRSPROG-big  
  ‘Akpene’s stomach is becoming big.’

This is said when a reference is made to the belly of a pregnant woman. Akpene is pregnant and her belly is developing.
18. yi ‘weedy’
   ubo é nu ñiñí.
   u-bo=é nu i-ñí-yí
   CM-farm=DET in SM-PRSPROG-be.weedy
   ‘The farm is becoming weedy.’

This statement is made with reference to the fast growth of weeds on a fertile piece of farmland.

19. lia ‘be hard’
   Igbedji é ìllia.
   i-ğbedji = é 1-ì-ìa
   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. yì ‘full’
    ndú é ñnyí.
    n-ðú = é n-ñú-yí
    CM-water=DET SM-PRSPROG-full
    ‘The water is becoming full.’

This was overheard at the public stand pipe when the container that is put under the tap is getting full. The person whose turn it will be in the queue makes this statement for the owner to get ready and carry the bowl of water away.

It has been observed that there are limited contexts in which dre ‘become dirty’ yi ‘become full’, dzo ‘become straight’ can be used in a two argument clause with an agentive pre verbal argument in a causative alternation. This is illustrated (21), (22) and (23).

    Kwaku ó-dre u-tsánu
    Kwaku SM.SG-dirty CM-room.in
    ‘Kwaku dirsties the room.’

22. Akpene óyì ndú e.
    Akpene ó-yí n-ðú = é
    Akpene SM.SG-full CM-water=DET
    ‘Akpene fills the water.’
23. Kahia ɔ́ dzɔ pampro é.

Kahia SM.SG-straighten bamboo = DET

‘Kahia straightens the bamboo.’

The causative counterpart of some other verbs is expressed periphrastically using the verb blɔ ‘make’ or tâ ‘give’ plus the nominalised form of the verb. (24) blɔ ‘make’ is used with the nominalised form bli → iblí ‘blackness’ (25) tâ ‘give’ is used followed by a postposition phrase as object with the nominalised form of yú → iyú ‘coldness’ following the object.

24. Kofi óblɔ asá áiblí.

Kofi SM.SG-makes CM-pot = DET CM-blackness

Kofi makes the pot black.’

25. Setɔ ótâ utsânu iyú.

Setor SM.SG-give CM-room-in CM-coldness

‘Setor makes the room cold.’

7.2.1.4 Achievement verbs

The one place verbs also include some achievement verbs. The subject argument that is used with the verbs in this group undergoes a change. The following are examples: ku ‘die’ prɔ́ ‘be wet’ bú ‘spoil’ fashi ‘torn’ dɔnu ‘shrink’

26. Abɛ go é ókú.

CM-palm-trunk = DET SM.SG-be.die

‘The palm trunk is dead.’

27. Avudago é ódɔnu.

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.
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28. Óku ntsoe fè ilá nu.
    ő-ku n-tsoe fè 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 ő-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. ńo ‘drink’ fáshí ‘tear’
    ba ‘kill’ tsó ‘cut’
    dá ‘open’ yué ‘pound’
    la ‘beat’

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

31. Osei ńó ndú.
    Osei ń-nó n-dú
    Osei SM.SG-drink CM-water
    ‘Osei drank water.’

32. Howusu óbá ada.
    Howusu ń-bá a-da
    Howusu SM.SG-kill CM-lizard
    ‘Howusu killed lizard.’

33. Agbì ì-ódá uzí é.
    A-gbì=é ń-dá u-zi=é
    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. Ṽonyi ‘write’ mɛ ‘sew’
dɔ ‘build’ lo ‘weave’ ‘plait’
gli ‘tie’ eg. thread,

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

35. Ama Ṽ-mɛ afútə = á
   Ama SM.SG-sew cloth = DET
   ‘Ama sewed the cloth.’

36. Esi ọglé ọŋkpáá á
    Esi SM.SG-weave CM-thread = DET
    ‘Esi wove the thread.’

The material used for the creation which is not the Agent NP can be realised as the subject in a two place construction. This is illustrated in (37) and (38). afúta ‘cloth’ and ọŋkpá ‘thread’ which are in the object slot in (35) and (36) are in the subject slot in (37) and (38)

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

38. Ọŋkpá á ọglé imunyi pétée.
    ọŋkpá = á ọ-glé imunyi pétée
    rope = DET SM.SG-tie hair all
    ‘The thread tied all the hair.’

7.2.2.2 Caused change of location verbs

Another set of two place verbs are caused change of location verbs. Examples are in (39):

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39. he ‘pull’ to ‘push’  
zí ‘carry’

The agent which occupies the pre verb position moves the NP in object position from one location to the other. In (40) ukplo á ‘the table’ the object undergoes a movement which is caused by ebîtsi é ‘the child’ the NP that fills the subject slot.

40. Ebîtsi é she ukplo á.

\[\text{e-bîtsi}=\text{DET} \quad \text{â-he} \quad \text{u-kplo}=\text{DET}\]

‘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. fê ‘plant’  

\[\text{ŋunya} \quad ‘\text{broadcast seed}’\]

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. akpê e-ŋunya koko é fê ubo é nu

\[\text{a-kpe=DET} \quad \text{e-ŋunya} \quad \text{koko=DET} \quad \text{fê u-bo=DET} \quad \text{nu}\]

‘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’  

\[\text{vlo} \quad ‘\text{peel (cassava)}’\]

\[\text{fonyî} \quad ‘\text{peel (banana, orange)}’ \quad \text{kpe} \quad ‘\text{peel (yam)}’\]

gba ‘shave’ collocates with the following post-verbal NP. gba idzi ‘shave beard’, gba uzugbô ‘shave hair on the head’, gba imunyî ‘shave hair on the body’, fonyî 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, fanyi, vlo and kpe are used respectively. In (44) fanyi ‘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) vlo is used for cassava because cassava has a harder inner layer in addition to the outer one and in (46) kpe is used for yam as it has only one layer which is not as hard as that of cassava. This difference in the outer layer of cassava and yam accounts for the choice of vlo for one and kpe for the other.

44. Guadi ʃfɔnyi koko é.
   Guadi ʃ-fɔnyi koko =é
   Guadi SM.SG-break.open cocoa = DET
   ‘Guadi breaks the cocoa.’

45. Seʃe ʃvlo igbedi é.
   Seʃe ʃ-vlo i-gbedi =é
   Seʃe SM.SG-peel CM-cassava = DET
   ‘Seʃe peels the cassava.’

46. Seʃe okpé idzɔ s.
   Seʃe ʃ-kpe i-dzɔ =s
   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. nu ‘hear’ dze ‘look’
   ʃu ‘see’ kloa ‘smell’

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

48. Kahia ɔnʃu m.
   Kahia ɔ-ʃu =m
   Kahia 3SG-see = 1SGOBJ
   ‘Kahia saw me.’
49. Esi ólódze akpá asó á nu.

   Esi   ó-ló-dze       a-kpá  a-só = 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.  klóá  ‘insult’
    wá  ‘tell/say’
    dzu (gbe) ‘pray’

Speech act verbs are used in the sentences below. When positive consequences are expressed, the direct object is a benefactive because the addressee is a recipient of the compliments expressed by the speaker. It is however malefactive when a negative consequence is expressed. The example sentence in (51) expresses malefactive and (52) expresses benefactive. The verb in (52) is gbe ‘voice’ which is compounded with the verb dzu ‘sound’ to give the meaning ‘pray’

51. Udzi é sklóá ebiti é.

   U-dzì = é  s-klóá  e-biti = é
   CM-woman = DET SM.SG-insult CM-child = DET

‘The woman insulted the child.’

52. Abiasa ódzugbe Ayadzi.

   abiasa  ó-dzu-gbe   A-yadzi
   Logba priest SM.SG-sound-voice Saturday

‘Logba priest prayed on Saturday.’

7.2.2.7 Light verbs

Another class of two argument verbs are the so called ‘light verbs’ with relatively little semantic content which take a specified object. The object of these verbs contributes greatly to the semantics of the verb phrase. Without the verb, the object cannot be used independently. mi ‘take’ plus utrọme ‘work’ means ‘to work’. la ‘beat’ plus alága ‘speech’ means ‘to speak’. These verbs are referred to as light verbs (Lefebre and Brousseau 2002) or inherent complement verbs (Essegbey 1999). Examples of some of the verbs are in (53):
53. a. mi ‘take’ utɔme ‘work’ ‘to work’
   b. zo ‘move’ ikú ‘song’ ‘to sing’
   c. la ‘beat’ alága ‘speech’ ‘speak’
   d. la ‘beat’ iló ‘word’ ‘explain’
   e. gu ‘make’ otá ‘war’ ‘fight (battle)’
   f. gu ‘make’ ima ‘fist’ ‘fight (fist)’
   g. dó ‘say’ dase ‘thank’ ‘to express thanks’
   h. gá ‘give out’ anú ‘mouth’ ‘to greet’
   i. dj ‘enjoy’ onúkpá ‘chief’ ‘reign’
   j. tso ‘cut’ iló ‘word’ ‘end ones speech’
   k. to ‘fix’ etsí ‘ground’ ‘start speaking or work’

In the example sentence in (54) a light verb la iló ‘explain’ is used. This is an expression of gratitude by Ophelia to the chief after he explained the use of the linguist staff to them.

54. Anyintse té alá iló ime wá tsú.
   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.’ [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’
   ɖu-iva [ɖiva] plant thing ‘plant’

The verb cannot occur alone even though it has meaning by itself. iva ‘thing’ is used as a complement when the speaker expresses the general activity encoded by the verb without reference to any particular undergoer. A phonological process results in the deletion of the final vowel of the verb word. iva can be replaced by specific complements. ta ‘swear’ can take complements like Biblia ‘Bible’, Akpanamo ‘Logba god’ and other words referring to things that one can swear by. The verb ɖu ‘plant’ can be used with complements which refer to items that can be planted like idzo ‘yam’ and igbedji ‘cassava’. The reason they are cited with iva is that they require an object. These verbs fall under the class described as obligatory complement verbs (Essegbey 1999:13).
In sentences (56) and (59), iva ‘thing’ is used as the complement of the verb. It is replaced by the complement idzɔ́ bugo é ‘the rotten yam’ in (57) and imbí bibi é ‘the small rice’ in (60) for specificity. (58) and (61) are ungrammatical because the object position is left unfilled.

56. Kofi óɖu iva.

Kofi óɖu i-va
Kofi SM.SG-plant CM-thing
‘Kofi planted.’

57. Kofi óɖu idzɔ́ bugo é

Kofi óɖu i-dzɔ́ bugo=é
Kofi SM.SG-plant CM-yam rotten=DET
‘Kofi planted the rotten yam’

58. *Kofi óɖu

Kofi óɖu
Kofi SM.SG-plant
*‘Kofi planted’

59. Ntsu zá iva.

n-tsuzá iva
1SG-HAB-cook thing
‘I cook.’

60. Esi ɔ́zá imbí bibi é.

Esi ɔ́zá i-mbf bibi=é
Esi SM.SG-cook CM-rice small=DET
‘Esi cooked the small rice.’

61. *Esi ɔ́zá

Esi ɔ́zá
Esi SM.SG-cook
*‘Esi cooked’

For the expression of certain verbal ideas, the verbs take specific complements. For example, the verb bu ‘count’ takes the postposition complement zugbó nu ‘head in’ The verb word bu-zugbó-nu which will literally be translated as ‘count-head-in’ but means ‘to think’ appears to be a calque from the Ewe phrase bu tame ‘think’ which also literally translates as ‘count head in’.

Another class of verbs requires complements which are related in some way to them. They do not take iva ‘thing’ as an obligatory complement. Rather, they take objects that semantically repeat the information in the verb. These are referred to as cognate objects.
In (62) imọ, iyọ and okugbali are semantically dependent on the action expressed by mọ, yọ and kú. In addition, the objects share the morphology of the verb.

62 i. mọ ‘laugh’ imọ ‘laugh’
   ii. yọ ‘dance’ iyọ ‘dance’
   iii. ku ‘die’ okugbali35 ‘bad death’

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

63. Udzi é òyọ iyọ.
   u-dzi=é ò-yọ i-yọ
   CM-woman=DET SM.SG-dance CM-dance
   ‘The woman danced.’

64. Ebitsi klọ yi ókú okugbali.
   e-bitsi klọ yi ó-kú o-ku.gbali
   CM-child small SM.SG-die CM-death.bad
   ‘The small child died a bad death.’

   e-bitsi klọ 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 gbla ‘show’, bú ‘ask’, ta ‘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 ọgbẹ Setọ Akọnta.
   Kofi ọ-gbla Setọ Akọnta
   Kofi SM.SG-show Setọ Akọnta
   ‘Kofi taught Setọ Mathematics.’

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 neighbors also hold on to this belief.

Kofi ṣ-gbla Akọnta Setọ
Kofi SM.SG-teach Akọnta Setọ

68. Howusu ótá Asafo efeshi.

Howusu ó-tá Asafo e-feshi
Howusu SM.SG-give Asafo CM-sheep
‘Howusu gave Asafo sheep.’

69. *Howusu ótá efeshi Asafo.

Howusu ó-tá e-feshi Asafo
Howusu SM.SG-give CM-sheep Asafo

7.2.4 Labile verbs

From the discussion of one place, two place and three place verbs, it can be inferred that there are some verbs that belong to more than one group depending on the way they are used in a clause. These are called labile verbs (see Payne 1997:216). Those found in Logba are placed into two main groups depending on a change of semantic function of the subject or not.

7.2.4.1 Alternation S = A verbs

This group of verbs can occur in both one place and two place constructions but in both cases the Subject of one place construction remains the agent in the two place construction. In the sentences below the verbs teni ‘escape’ and buetsi ‘fall’ are used. In (70) and (72), they are used in one place constructions with Sowu as the Subject. (71) and (73) are two place constructions but the Subjects do not change their semantic roles or syntactic positions. The object slot is filled by a postpositional phrase which is a Locative.

70. Sowu óténí.

Sowu ó-téní
Sowu SM.SG-escape
‘Sowu escaped.’

71. Sowu óténí afá á nu.

Sowu ó-téní a-fá=á nu
Sowu SM.SG-escape CM-house=DET in
‘Sowu escaped from the house.’

72. Sowu óbuetési.

Sowu ó-buetési
Sowu SM.SG-fall
‘Sowu fell.’
73. Sowu óbuetsi ayá nu.

\[
Sowu \quad ó-buetsi \quad az-yá = á \quad nu
\]

Sowu SM.SG-fall CM-tree = DET in
‘Sowu fell from the tree.’

### 7.2.4.2 Alternation S = A or P verbs

Another group of verbs that can occur in one place and two place constructions have the NP that functions as object in a two place construction surfacing as the single argument in an intransitive clause. The following verbs in (31) are examples.

74. **bu** ‘be spoil’  **kú** ‘die’

When they are used in an intransitive construction, the subject NP is the patient. This is illustrated in (75) and (76)

75. Koko é óbu.

\[
koko = é \quad ó-bu
\]

cocoa = DET SM.SG-be.spoil
‘The cocoa is spoiled.’

76. Amuzu otsoe ókú.

\[
Amuzu \quad otsoe \quad ó-kú
\]

Amuzu ear SM.SG-die
‘Amuzu is deaf.’

On the other hand, these verbs can be used in transitive constructions with the subject NP as the Agent and the object NP as the patient. This is shown in (77). In (78) the subject is the Patient and the object **okugbali** is a cognate object.

77. Ubonukpíwo é obu koko é.

\[
ubonukpíwo = é \quad o-bu \quad koko = é
\]

farmer = DET SM.SG-spoil cocoa = DET
‘The farmer spoiled the cocoa.’

78. Amuzu otsoe okugbali.

\[
Amuzu \quad otsoe \quad o-kugbali
\]

Amuzu ear CM-death.bad
‘Amuzu died a bad death.’
7.2.4.3 Verbs that can be used both as transitive and ditransitive

It is also observed that there are some verbs that can be used in transitive and ditransitive constructions. The verb *gbla* ‘teach/show’ is an example. In a transitive construction it translates as ‘show’ and in some contexts it means ‘punish’. However, in a ditransitive construction, it means ‘teach’. (79) and (80) illustrate this:

79. Masta ɔ́ gbla amú bí intá.
   
   *masta ɔ́-gbla amú bí intá*
   
   Masta SM.SG-show 1SGIND child well
   
   ‘Master punished my child severely.’

80. Masta ɔ́ gbla amú bí akánta intá.

   *masta ɔ́-gbla amú bí akánta 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 constructions O₁ and O₂ can either be NP or a postpositional phrase. This is demonstrated in (81), (82) and (83)

81. Mabú.
   
   *ma-bú*

   ‘I asked.’

82. Mabú ilá nu.
   
   *ma-bú i-lá=á nu*

   ‘I asked about the matter.’

83. Mabú Kofi ilá nu.
   
   *ma-bú Kofi i-lá=á nu*

   ‘I asked Kofi about the matter.’

7.3 Tense, aspect and mood markers

Four morphological preverbal markers are identified in Logba. They are present progressive, past progressive, habitual, and future markers.
7.3.1 Present and past interpretation

There is no clear cut present tense in Logba. The bare form of the verb indicates the simple past tense when dynamic verbs including achievement verbs like dónu ‘shrink’ in (27) are used. However, inchoative verbs and verbs that express quality concepts have present time interpretation.

On one of my field trips in Logba, I visited a cocoa farm to record the processes involved in cocoa production in Alakpeti36. The example sentence (84) is one of the sentences recorded. The tenseless form of the verb gba ‘cover’ is used. The action of covering cocoa beans in the farm with leaves was completed and the chief farmer was narrating how it was done. The bare form of the verb was therefore used. What is evident is the result of the cocoa that is covered in the farm. One sees a past action with traces in the present. A similar interpretation is found in the data in the use of many dynamic verbs that are unmarked for tense. In a sense, since there is no overt marking for tense on the verb, adverbials in the context are used where there appears to be an ambiguity.

84. Ebonukpiwo é ágbá avudago na koko é tsú
   e-bonukpiwo=é á-gbá a-vudago na koko=é tsú
   CM-farmer=DET SM.PLU-cover CM-leaf put cocoa=DET on
   ‘The farmers covered the cocoa with leaves’

In (85), an inchoative verb gbé ‘become dry’ is used. It gives the quality that the NP argument possesses. The change of state took place before speech time but the state is present. The translation equivalent is present. The ‘end state’ of what happened is what is talked about. In (86), temporal adverbials ekpebe vé nu ‘in the year past’ is used to locate the time of the drying of the river in the past.

85. Ado ógbé.
   Ado ó-gbé
   Ado SM.SG-dry
   ‘River Ado is dry.’

86. Ado ógbé ekpebe vé nu.
   Ado ó-gbé ekpebe vé nu
   Ado SM.SG-dry year.time pass in
   ‘River Ado dried last year.’

7.3.2 Present progressive

The present progressive describes an event that is going on simultaneously to the speech reference time. The progressive morpheme is [lu] with a high tone. It is also

36 See appendix for an extract of the text collected from Mr. Guady.
realised as [ɪʃ, ɪʃ, ɬe] 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 nɖú ‘water’ and fó ‘wash’ and the complement *memgba a ‘the plate’

87. 1SG Nnú no nɖú.(Alakpeti) ‘I am drinking water.’
   1SG Ndú no nɖú.(Tota) ‘I am drinking water.’
   2SG Alú no nɖú. ‘You are drinking water.’
   3SG Óló no nɖú. ‘He /She is drinking water.’
   1PLU Atilí no nɖú. ‘We are drinking water’
   2PLU Anilí no nɖú. ‘You (PLU) are drinking water.’
   3PLU Êlè no nɖú. ‘They are drinking water.’

88. 1SG Nnú fó *memgba á.’(Alakpeti) ‘I am washing the plate.’
   1SG Ndú fó *memgba á. (Tota) ‘I am washing the plate.’
   2SG Alú fó *memgba á. ‘You are washing the plate.’
   3SG Óló fó *memgba á. ‘He /She is washing the plate.’
   1PLU Atilí fó *memgba á. ‘We are washing the plate.’
   2PLU Anilí fó *memgba á. ‘You are washing the plate.’
   3PLU Êlè fó *memgba á. ‘They are washing the plate.’

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

89. ɔ-kple, zää ko ivanukpíwo ɔ́lɔ́ba.
   CM-reason for.a.while only CM-bush-go-NOM
   ɔ́lɔ́-ba
   SM.SG-PRSPROG-come
   ‘Because only after a while, the hunter is coming.’ [15.3.27]

90. Ankɔ tɛ́ ɔ́lɔ́kpɔ atsa nu fɛ́ ale uvi ɛ́ ɔ́kpɔ́ ɔ́nyui.
   a-nkɔ tɛ́ ɔ́lɔ́-kpɔ́ a-tsa nu fɛ́
   CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also
   ɔ́lɔ́ u-vi = ɛ́ ɔ́-kpɔ́ onyui
   3SG CM-tail = DET SM.SG-lie outside
   ‘The hen says it is lying in the coop but its tail lies outside.’ [15.4..28]

91. Atitro iɖu fɛ́ atilí no atama.
   ati-trɔ́ i-ɖu ɔ́fe
   1PLU-carry CM-gunpowder also
   ati-li-ŋo 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. Obotsá nu gake ɔ́lɔ́z ɔ́ Have.

3SG-stay CM-room in CONJ SM.PSPROG-go Have
‘He is in the room but he is going to Have.’

7.3.3 Past progressive

The Past progressive and the Habitual are segmentally identical but tonally different. Past progressive describes situations that go on at some past time. Habitual refers to an event that is customary, regular or an action that is perceived as lasting for a period of time.

The only distinction between the Past progressive and the Habitual is that a high tone is attached to the morpheme [tu] that marks the former while the latter has a low tone. The underlying form of the Past progressive morpheme is [tu] (see section 2.5.7.1). This is shown below using the verb no ‘drink’ and a complement ndú ‘water’:

93. 1SG Ntú no ndú.   ‘I was drinking water.’
2SG Atú no ndú.   ‘You were drinking water.’
3SG Otó no ndú.   ‘He /She was drinking water.’
1PLU Atítí no ndú.   ‘We were drinking water.’
2PLU Anítí no ndú.   ‘You (PLU) were drinking water.’
3PLU Étí no ndú.   ‘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 Atítí fó memgbá nu.  ‘We were washing the plate.’
2PLU Anítí fó memgbá nu.  ‘You (PLU) were washing the plate.’
3PLU Étí fó memgbá nu.  ‘They were washing the plate.’

Below are other examples:

95. Obuitsi ótólé a-gli=é unáme.

CM-thief SM.SG-PTPROG-climb CM-wall = DET CM-yesterday
‘The thief was climbing the wall yesterday.’
96. Atitífiní atsá unánsánango afánu.

\[
\begin{align*}
Ati-ti-fini & \quad a-tsa & \quad u-nas-sanango \\
1PLU-PTPROG-blow & \quad CM-horn & \quad CM-paramout.chief \\
a-fa-nu & \quad CM-house-in
\end{align*}
\]

‘We were blowing horn in the paramount chief’s house.’

97. Ntud amfó ṣgbá-má zó suku.

\[
\begin{align*}
N-tú-d & \quad am-fó & \quad o-ṣ-gbá-má & \quad zó & \quad suku \\
1SG-PTPROG-follow & \quad 1SG-brother & \quad CM-road-back & \quad go\ school
\end{align*}
\]

‘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 ë 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 kpé imbi ‘eat rice’:

98. 1SG Ntu kpé imbi. ‘I eat rice.’

2SG Atu kpé imbi. ‘You eat rice.’

3SG Otó kpé imbi. ‘He/She eat rice.’

1PLU Atiti kpé imbi. ‘We eat rice.’

2PLU Aniti kpé imbi. ‘You eat rice.’

3PLU Ète kpé 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. Utromé me ëtelis?

\[
\begin{align*}
\text{u-tröme} & \quad m(e) & \quad ë-te-blo \\
CM-work & \quad Q & \quad 3PLU-HAB-make
\end{align*}
\]

‘Which work do they do?’

100. Ëtekpi ubonu.

\[
\begin{align*}
\text{ë-te-kpi} & \quad u-bo-nu \\
3PLU-HAB-go & \quad CM-farm-in
\end{align*}
\]

‘They go to farm.’
101. Me atublo udantsi xé adzi etsi?

me a-tu-bló u-dántsí xé a-dzí e-tsí

Q 2SG-HAB-make CM-morning RP 2SG-stand CM-ground
‘What do you do in the morning when you wake up?’

102. Ntufo anyinu.

n-tu-fo a-nyi-nu
1SG-HAB-wash CM-face-in
‘I wash my face.’

Proverbs are generic statements that are assumed to articulate habitual happenings and timeless truths. One general type of expression in which habitual occurs is the proverb as in (103).

103. Antenyi té mkpónyi momá ole fé ótokpe afágba.

a-ntenyi té m-kpónyi mo-ma ole fě
CM-earthworm COMPL CM-eye NEG-have 3SGIND also
ó-to-kpe a-fá-gba
SM.SG-HAB-know CM-house-path
‘The earthworm says it has no eyes but it knows the path to its home.’ [15.4.24]

7.3.5 Future

The future locates a situation in time that will occur after the time of speaking. It is marked morphologically with bà bó bf bé á which precedes the verb. This depends on the quality of the vowel in the first syllable of the verb and the vowel of the SM. The vowel in the future morpheme may change to either /o/ or /ɔ/. In (46a) because the verb stem of zɔ ‘go’ is [-ATR], /ɔ/ is selected. /ɔ/ is selected in (46b) to harmonise with the stem of the verb fɔ ‘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: zɔ ‘go’ fɔ ‘wash’

104. 1SG màzó mbázáó ‘I will go’
2SG aázó abázáó ‘you will go’
3SG òzó ɔbózó ‘he/she will go’
1PLU atibízó ‘we will go’
2PLU anibízó ‘you will go’
3PLU ébézáó ‘they will go’
105. 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 é b 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 bó is used and it comes before the main verb, kpe ‘eat’

106. Agbè ábókpe wú.
A-gbè 5-bó-kpe wú
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. Abôna abe adzá xè abe ébéñ abó gla fè akɔntsi nu.
A-bó-na a-bè o-dzá xè a-bè
2SG-FUT-put CM-palm.fruit CM-fire COND CM-palm.fruit 6-bè-é a-bó gla fè a-kañtsi nu
SM.SG-cooked-CFM 2SG-FUT pour into CM-basket in
‘You will put the palm fruit on fire when the palm fruit is cooked you will pour it into a basket.’ [15.11.04-05]

The future can be used with other TAM markers. The future morpheme is used with the present progressive aspect marker -lu to express the state of affairs which will be in progress at a certain future time. The future morpheme precedes the progressive morpheme. The following sentences are examples:

108. Esi 5bó-ló-zó Agbó.
Esi 5-bó-ló-zó Agbó
Esi SM.SG-FUT-PRSProg-go Tafi
‘Esi will be going to Tafi.’

109. Asafo kpe 3ga ébéñ-zó afán.
Asafo kpe ó-ga é-bé-le-zó a-fá-n
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 adzi-sia-dzi ‘everyday’, ibe-shi-be-nu ‘always’. Adzi-sia-dzi ‘day-every-day is similar to the Ewe expression gbe-sia-gbe ‘day-every-day. There is a high probability of it being a calque. ibe-shi-be-nu ‘time-every-time-in’ is also similar but in the Ewe expression, ye-sia-yi ‘time-every-time’ there is no postposition as the final morpheme. The following sentences are examples:

110. Yawo ɔ́bɔ́zá iva adzi-siádzí.
   Yawo SM.SG-FUT-cook thing CM-everyday
   ‘Yawo will cook everyday.’

111. Setorwu óbófó memgbá ibe-shí-be-nu.
   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. Iyɛ bɛɛ wo é moókpé nu é.
   iyɛ 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 maànjùnù akpakpla á
   a-dze 3PLU-search everywhere CONJ
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 -ő- referring back to the NP, iyɛ bloe ‘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:

<table>
<thead>
<tr>
<th></th>
<th>AFFIRMATIVE</th>
<th>NEGATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SG: 1</td>
<td>ma kpi ‘I went’</td>
<td>ma kpi nu ‘I did not go’</td>
</tr>
<tr>
<td>2</td>
<td>a kpi ‘You went’</td>
<td>a mo kpi nu ‘you did not go’</td>
</tr>
<tr>
<td>3</td>
<td>ó kpi ‘He/She went’</td>
<td>mo ó kpi nu ‘he/she did not go’</td>
</tr>
<tr>
<td>PLU: 1</td>
<td>at kpi ‘we went’</td>
<td>ati mi kpi nu ‘we did not go’</td>
</tr>
<tr>
<td>2</td>
<td>ani kpi ‘you went’</td>
<td>ani mi kpi nu ‘you did not go’</td>
</tr>
<tr>
<td>3</td>
<td>ékpi ‘they went’</td>
<td>mé kpi nu ‘they did not go’</td>
</tr>
<tr>
<td>3</td>
<td>á kpi ‘They went’</td>
<td>mé kpi nu ‘They did not go’</td>
</tr>
</tbody>
</table>

In the negative, when the 1SG Pronoun [ma] is used only the post verb NEG is used; the first negative marker of the pair mo is deleted. This is exemplified further in the sentences below. In the 3PLU, the pronoun fused with the vowel of the pre verb NEG and in the 2SG there is a syntactic reversal making the pronoun to occur before the pre verb NEG morpheme. Sentence (118) is ungrammatical because the whole pair $mV…nu$ is used in the 1SG.

116. Maminú fiofio.

$ma-mi-nú$ fiofio

1SG-take-NEG broom

‘I did not take broom.’

117. Maznmú ovu é nu.

$ma-zí-nú$ o-vu = é nu

1SG-go-NEG-CM-market=DET in

‘I did not go to the market.’
118.*Mamozɔnɔ ovu e nu

\[ \text{ma-mo-zɔ-nɔ} \ o-vu = e \ nu \]
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 moɔlɑnɑ ebitsu e.

\[ \text{Seto} \ \text{mo-ɔ-lɑ-nu} \ e-bitsu = e \]
Seto NEG-SM.SG-beat-NEG CM-child = DET
‘Seto did not beat the child.’

120. Iɗa mïnyáŋu Asiedu.

\[ i-ɗa \ \text{mi-i-nyá-nu} \ Asiedu \]
CM-money NEG-SM-stay-NEG Asiedu
‘Asiedu has no money.’

121.*Iɗa mïnyɑ Asiedu

\[ i-ɗa \ \text{mi-f-nya} \ Asiedu \]
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 the first part of the negative marker mo is used with negative suppletive verb stem ma ‘not.stay’. (123) is the negative form of (122) in which ma is used with mo, the first part of the negative.

122. Awutí óbo afaŋu.

\[ \text{awu-tí} \ \text{ó-bo} \ a-fa-nu \]
2SG-father SM.SG-stay CM-house-in
‘Your father is in the house.’

123. Awutí moóma afaŋu.

\[ \text{awu-ɗí} \ \text{mo-ɔ-ma} \ a-fa-nu \]
2SG father NEG-SM.SG-stay CM-house-in
‘Your father is not in the house.’

Sometimes only one of the parts is used. Where one negative morpheme is used it is mV, the first part, and it precedes the verb. This happens sometimes in more ritualized sayings or proverbs. This is shown in examples (124), (125) and (126) below:
124. Meégo mmua dovu e-tsí.
   me-é-go  m-mua  dovu  e-tsí
   NEG-3PLU-grind  CM-flour  pour.out  CM-ground
   ‘One does not grind flour and pour it on the ground.’  [15.4.31]

125. Iló miikla iyógusá.
   i-ló  mi-i-kla  i-yó-gu  a-só
   CM-testis  NEG-SM-hide  CM-skin-wash  CM-pot
   ‘The testis is not hidden from the pot used for bathing.’  [15.4.32]

126. Odzú moomkáli lé ukpó.
   o-dzú  mo-o-káli  lé  u-kpó
   CM-river  NEG-SM-flow  climb  CM-mountain
   ‘A river cannot flow climbing a mountain.’  [15.4.33]

Since the first part (mo) is always maintained, it can be said that it is the obligatory negative element. The first part of the negative element can lose its vowel. When it does, the nasal becomes homorganic with the initial consonant of the following verb. The position of the negative marker is between the future marker and the verb stem. The nasal which is syllabic retains the tone of the morpheme.

127. Maámí utrúme.
   ma-á-m-mí  u-trúme
   1SG-FUT-NEG-take  CM-work
   ‘I will not do the work.’

128. Maány-klá.
   ma-á-n-y-klá
   1SG-FUT-NEG-hide
   ‘I will not hide.’

129. Maánzí uzié.
   ma-á-n-zí  u-zié
   1SG-FUT-NEG-close  CM-door
   ‘I will not close the doo.’

7.3.6.1 Other words which express negation
It is possible to form the negative by using the following negative polarity item to ‘never’ and negative implying word vui ‘cease.’ These are prefixed to the verb. (130) and (131) illustrate this:
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: ibot ɛ́ ‘have to’, indu ́ ‘may be’, kaḍụ iyé tsá ‘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 ibot ‘because’ with the complementizer clause. The sentence below exemplifies this.

132. Xe abózá nfú, gbā ibot tā (tɛ́) yayi aso.
   xe a-bó-zá  n-fú,  gbā ibot
   If 2SG-FUT-cook CM-oil first reason
   tɛ́ á-yayi     a-so
   that 2SG.FUT-search CM-pot
   If you want to make palm oil, first you have to search for pot. [15.11.01]

Necessity is expressed by a clause with expletive subject form and the verb zia ‘be necessary’ which takes a complement clause. When a report was made to one woman that her in-law is dead in one of the villages her response was (133):

133. Iziá tɛ̀ nzó.
   i-ziá    tɛ̀    n-zó
   3SG-be.necessary  COMPL 1SG-go
   ‘It is necessary that I go.’

Uncertainty may also be expressed by the adverbial expression indu ́ ‘may be’ in a clause with the future tense marker bá. Normally, a pause is heard after indu. This is illustrated below:

134. Indu, mbázs
   indu m-bá-zs
   may.be 1SG-FUT-go
   ‘May be, I will go.’
One of the ways to express a strong belief in something or an event is to use the verbs, kaḍu ‘believe’ with the complement iyé tsú ‘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 kaḍu iyé tsú ‘believe on it.’ Since kaḍu iyé tsú is a complement taking predicate it is followed by the actual information which normally starts with a complement té. (136) illustrates this.

136. Makaḍu iyé tsú té ọbọbá

Ma-kaḍu iyé tsú té ọbọbá

1SG-believe 3SG on COMPL 3SG-FUT-come

‘I am certain that he will come’

7.4 Adverbs

An adverb is a word that modifies the action expressed by the verb or the event expressed in the clause. Logba has comparatively few adverbs. As a result, a number of words from other grammatical categories like nouns, ideophones, and postpositional phrases usually fill the adjunct slot in a clause, the syntactic position that the adverb occupies. Adverbs and words that express an adverbial concept may be classified into five semantic groups: manner, degree, time, place and mood. The following ideophones function as manner adverbials: boboboi ‘shout for help’ dzaa ‘stealthily’/’only’. Postpositional phrase: utsa yo ‘attached to the house’ and nouns-days of the week adrova ‘Thursday’, deictic expressions Etsietsi ‘south’, uname ‘yesterday’, mekoē ‘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’
kpænæ ‘now’
unanyi ‘before yesterday’
ozume ‘tomorrow’
Deictic adverbial  

mekoe  ‘here’
mó  ‘there’

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

138. Kpane, Binka ʒbʒζ.  
kpane  Binka ʒ-bɔ-ʒ  
now  Binka  SM.SG-FUT-go  
‘Now, Binka will go.’

139. Enya mekoe.  
ě-nya  mekoe  
3PLU-stay  here  
‘They stayed here.’

7.4.2 Clause final only adverbs

Some adverbs occur only clause finally. These include some temporal adverbials and degree adverbs. They are illustrated in (140), (141) and (142):

140. Temporal:  
adzisiadzi  ‘always’
ctbiasia  ‘all the time’
li  ‘again’
anyile  ‘early’
xoxoe  ‘already’

141. Frequency  
zi iyé tsú  ‘again’
tibi tibi  ‘bit by bit’
tadze ko  ‘immediately’

142. Degree  
enzi  ‘very much, well’
tututu  ‘exactly’
pepepe  ‘exactly’

In (143), (144) and (145) anyile ‘early’ xoxoe ‘already’ and enzi ‘well’ are used respectively in clause final position.

143. Kofi ʒζ suku anyile.  
Kofi  ʒ-zó  suku  anyile  
Kofi  SM.SG-go  school early  
‘Kofi went to school early.’
Verbs and Verbal Modifiers

144. Ebuu oklá xoxoe.
   \[ \text{é\-bua o-klá xoxoe} \]
   3PLU-fold CM-mat already
   ‘They folded the mat already.’

145. Emi utrome enzi.
   \[ \text{é-mi u-tröme enzi} \]
   3PLU-take work well
   ‘They did the work well.’

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

146. Modals ndzódu ‘perhaps’
     ikpá ‘truly’

7.4.4 Clause final adverbs
Manner adverbs occur clause finally. These include some ideophonic expressions. The following in (147) and (148) are examples:

147. Manner kpoo ‘quietly’
     kpe uzi ‘loudly, violently’
     kpatakata ‘quickly’
     iklango nu ‘secretly’

148. (Ideophones) dzaa ‘stealthily’/ ‘only’
     blewuu ‘slowly’
     intá ‘very’
     boboboi ‘loudly’
     tsibitsibitsibi ‘a little, a little’
     gbangbaŋ ‘fast’

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

149. Inashina òkpe òkpe tsibitsibitsibi.
   \[ \text{i-na-shi-na ò-kpe ò-kpe tsibitsibitsibi} \]
   CM-person-every-person SM.SG-know CM-something
   small.small.small
   ‘Everybody knows a very small bit of something.’ [15.2.80]
150. ofufo tá ọ́li ɛ́tsibi
  o-fufo tán ọ́li-ɛ́tsibi
  CM-air give 3SG-blow = 3SGOBJ small
  ‘air blows over it a little’ [15.9.66]

151. Asangbla moóná gbangbaŋ.
  a-sangbla mo-ó-ná gbángbáŋ
  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’
        uwláté  ‘Monday’
        uwó   ‘Tuesday’
        mambliwó ‘Wednesday’
        adruva  ‘Thursday’
        uva    ‘Friday’
        ayádzi ‘Saturday’

153. Kwasiбро imé ámogba iyé pétée fé le ayádzi è.
  Kwasiбро imé á-моgba iyé pétée fé
  Sunday that 2SG-NEG-collect 3SG all put
  le ayádzi = è
  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 fě ndzú é nu.
   a-kpakpla=a ó-ké    fě 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 atsli ka etsi.
   e-bitsi=é ó-tsu a-tsli    ka    e-tsi
   CM-child = DET SM.SG –spit CM-spittle put CM-ground
   ‘The child spit on the ground.’

3. Amu ndú ivagblawo øgbo á nu.
   amu    n-ðú    i-vagblawo    ø-gbo=a    nu
   1SGIND 1SG-be CM-teacher CM-town = DET in
   ‘I am a teacher in the town.’

4. Ïsa á ðbá abue a.
   ø-sa=a ð-bá   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. Ivağblawo ɓá ebitsi é xé ɓgbama.
   i-vagblawo ɓá e-bitsi=é xé ɓgbama
   CM-teacher SM.SG-beat CM-child=DET RP SM.SG-be.late
   ‘The teacher beat the child who was late.’

   Selorm ọ-susu té ɓá ɳú 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 ɗzi ‘call’ and da ‘tell’ and wa ‘say’ are examples of verb of ‘saying’ used.

7. Ɗekanyo ődzi é, “anyuɔs mi ɗu anye tebl ɔ.”
   Ɗekanyo ő dzi=é
   Ɗekanyo SM.SG-call=3SGOBJ 1SGIND-brother
   mi-ɗu anye ɗ-te-blo=ɛ”
   NEG-be this.way 3PLU-HAB-make=3SGOBJ
   ‘Ɗekanyo called him, “my brother this is not the way they do it.’’[15.2. 55-56]

8. Gameli dá wá Kofi, “textarea dibibi 东营 m.”
   Gameli dà wá Kofi, “te-xɔ dibibi 东营=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 imbi ‘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 rí ‘hold’ is followed by the object mengba ‘plate’ and the adverb, gbangbanj ‘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
   ‘Leave there!’

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

10a. rí mengba gbangbanj
    rí  mengba  gbangbanj
    hold plate  firmly
    ‘Hold plate firmly!’

10b. *rí gbangbanj mengba
    *rí  gbangbanj  mengba
    hold firmly plate
    ‘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
    ‘Leave there! (You plural)’

11b. *Anu anisá mokoe
    *anu  ani-sá  mokoe
    2PLU-leave there
    ‘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
    ‘stop’ (to one person)

12b. anu vui blɔ
    anu  vui  blɔ
    2PLU.IND stop make
    ‘you (plural) stop’ [15.3.74]

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

13. Àni gusa lá alága
    àni  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=ḿ
   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 /ɔ/ in the word, to ‘never’ changes to tɔ. This is illustrated with the following sentences.

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

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

19. Tɔ lɔ zɔ́ iku!
   tɔ=lɔ    zɔ́   iku
   never = PRSPROG sing song
   ‘Do not be singing song!’
20. To zó ubo e nu!
  \[\text{to} = \text{zó} \quad \text{ubo} = \text{e} \quad \text{nu}\]
  never = go \quad \text{CM-farm} = \text{DET in}

  ‘Never go to the farm!’

8.2.3 Hortative

This is a form of the imperative in which the speaker invites the addressee to do something together. The use of the plural imperative is a strategy used to reduce the perlocutionary effect so as not to hurt the feelings of the addressee. tá ‘let’ + the bound subject pronoun occupies the initial position of hortatives. This is followed by the bare form of the verb. The following sentences in (21) and (22) are examples:

  \[\text{tá} \quad \text{atí-zó} \quad \text{ubo} = \text{nu}\]
  let 1PLU-go CM-farm-in

  ‘Let us go to farm!’

22. Tá atikpe fufui.
  \[\text{tá} \quad \text{atí-kpé} \quad \text{fufúi}\]
  let 1PLU-eat fufui

  ‘Let us eat fufu!’

In some instances, the 2SG or 2PLU pronoun after tá ‘let’ is used when the speaker invites a spiritual force such as God to assist the addressee in his wish. Examples are travelling mercies, pleas for good health etc.

23. Tá ana enzi.
  \[\text{tá} \quad \text{a-ná} \quad \text{enzi}\]
  let 2SG-walk well

  ‘Let the journey be good.’ (safe journey)

24. Ṣmawú tá-á ó-vé awú yó.
  \[\text{ɔ-Mawú} \quad \text{tá-á} \quad ọ-vé \quad \text{awú yó}\]
  CM-God let-PART SM.SG-guard 2PLU skin

  ‘Let God guard you.’
8.3 Questions

Questions are types of sentences used by a speaker to elicit information from an addressee. Different strategies are used for various types of questions in Logba. These are discussed below:

25. a. Prosodic pitch raising of final syllable (see section 2.4.2).
   b. The use of a question word eg. mó
   c. The use of special tags

8.3.1 Polar questions

Polar questions are used to seek specific affirmative or negative answers from the addressee. It is possible to have, apart from the yes/no answers, elaborate answers, or a sentence like ‘I do not know’, ‘perhaps’ etc. A case that comes to mind is an interaction between a mother and her children: She came back from the farm at around noon and asked the children Akpe iváá? ‘Did you eat?’ A ‘yes’ or ‘no’ answer was what she expected. However, one of the children answered Anúl moótám ɗa ‘my father did not give me money’.

To form a polar question a raised pitch is added to the final syllable of what would have otherwise been a simple declarative sentence (see section 2.4.2). With some people the rise is higher than with others. (26), (27) and (28) are examples of polar questions using different verb structures: aorist, negative, and present progressive.

26. Kofi ɔsáá?
   Kofi ɔ-sá-á
   Kofi SM.SG-leave-Q
   ‘Did Kofi leave?’

27. Kofi móɔsanú ?
   Kofi mó-ɔ-sa-nu-ú
   Kofi NEG-SM.SG-leave-NEG-Q
   ‘Did Kofi not leave?’

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

When the questioner wants to make the question emphatic, the particle anáa is added to it. This suggests an angry mood of the questioner, most often. anáa is said with a rising pitch. Each of the sentences (21-23) can be said with anáa sentence
finally. The final vowel of *anáa* may be lengthened. When it is lengthened, it is an indication that the questioner is impatient with the person addressed.

8.3.2 Content questions

Content questions are used to seek information about a particular part of the proposition from an addressee. The semantics of a content question is that the constituent that is questioned is what is most important and the answer is the information that the questioner wants. The answer fills the empty slot that is in the question. The addressee has much room to offer an elaborate answer when asked this type of question (Ameka 1986; Sadock & Zwicky 1985).

In Logba, the question word has two forms *mé* ‘what’ and *mó* ‘which’/‘who’. Apart from these, there is another word *bé* ‘how many/how much’. Sentences (29 – 32) illustrate how the question word operates. The pitch level of a content question is not different from that of a declarative statement38. The question constituent can remain in situ as in sentences (29) and (30) or can occur in clause initial position. In sentence (30), *udzé* ‘woman’ the NP that is questioned is at the initial position followed by the question word *mó*. *mó-mó* is prefixed with *ó*-agreement marker. If the questioned constituent is moved to the initial focal position it is optionally marked with the focus marker (see section 12.2). In sentence (32), *utsá* is questioned. The questioned phrase comes to initial position and is marked for focus.

29. Manjú udzé  ámbó?
   \[ \text{ma-ŋú u-dzé ámbó} \]
   \[ 1\text{SG-see CM-woman SM.SG-Q} \]
   ‘I see which woman?’

30. Manjú udzi é utsá ámbó nu?
   \[ \text{ma-ŋú u-dzi=é u-tsá ámbó nu} \]
   \[ 1\text{SG-see CM-woman=DET CM-room SM.SG-Q containing.region} \]
   ‘I see the woman in which room?’

31. Manjú udzi é utsá á nu.
   \[ \text{ma-ŋú u-dzi=é u-tsá=á nu} \]
   \[ 1\text{SG-see CM-woman=DET CM-room=DET containing.region} \]
   ‘I saw the woman in the room.’

32. Utsá ámbó ká nu anjú udzi ë?
   \[ \text{u-tsá ámbó ká nu a-ŋú u-dzi=é} \]
   \[ \text{CM-room AM-Q FOC containing.region 2SG-see CM-woman=DET} \]
   ‘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. Maŋú udzi ě uwlate.
   maŋú u-dzi = ě u-wlate
   1SG-see CM-woman = DET CM-monday
   ‘I saw the woman on Monday.’

34. Adzi ŋmɔ ká aŋù udzi ě?
   a-dzi 5-mɔ ká aŋú u-dzi = ě
   CM-day AM-Q FOC 2SG-see CM-woman = DET
   ‘On which day did you see the woman?’

35. Uwlate ŋmɔ ká aŋù udzi ě?
   u-wlate 5-mɔ ká aŋú u-dzi = ě
   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-mɔ</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>mó</td>
<td>AM-mɔ</td>
<td>which</td>
<td>Q</td>
</tr>
<tr>
<td>mé</td>
<td>Q-in</td>
<td>where</td>
<td>where</td>
</tr>
<tr>
<td>mó (e) 5-kple [mokple]</td>
<td>what-CM-reason</td>
<td>why</td>
<td>what reason</td>
</tr>
<tr>
<td>ibe mɔa</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 Mé Kofi ɛ́mɛ?
   mɛ́ Kofi ɔ́-nɛ?
   what Kofi SM.SG-buy
   ‘What did Kofi buy?’

37 Mé ɔ́zá imbí?
   mɛ́ ɔ́-zá i-mbí
   what 3SG-cook CM-rice
   ‘How does one cook rice?’

38 Mé ɔ́zá idzɔ?
   mɛ́ ɔ́-zá i-dzɔ
give
   what 3PLU-cook CM-yam
   ‘How do they cook yam?’

39 Mé ɛ́udzi ɛ́zá idzɔ?
   mɛ́ u-dzi=ɛ́ ɔ́-za idzɔ
give
   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 é tá?
   ɔmò a-mi-é tá
   3SG-Q 2SG-take=3SGOBJ give
   ‘Who did you give it to?’

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

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

44. Q: Andó ọmọ ayáyí?
   a-ndo ọmọ a-yáyí
   CM-cat AM-Q 2SG-search
   ‘Which cat did you search for?’

44a. A: Amú andó á
   amú a-ndo=á
   1SG CM-cat=DET
   ‘My cat’

8.3.2.3 ménu ‘where’

ménu is a question expression which is a compound comprising the question word mé and nu ‘containing region’ a postposition (see section 5.1.2). This question expression can be either clause initial or in situ. The semantic / pragmatic difference between the use of ménu ‘where’ in situ and in sentence initial position is not clear. It is however noted that when ménu ‘where’ is used in situ as in (46) it either shows an expression of surprise or the speaker expects a further clarification from the addressee.

45. Ménu ọlọzọ?
   ménu ọ-lọ-zọ?
   where 3SG-PRSPROG-go
   ‘Where is he going?’

46. ọlọzọ ménu?
   ọ-lọ-zọ ménu?
   3SG-PRSPROG-go where
   ‘He is going where?’
In conversation, when the interlocutors share some knowledge about the topic that is under discussion *ménu* can be used alone in elliptical questions. (47a) and (47b) illustrate this.

47a. Ménu Kofi? ‘Where, Kofi?’

47b. Kofi ménu? ‘Kofi where?’

8.3.2.4 *mókple* ‘why’

*mókple* is used to question the reason for the occurrence of something or the attitude of someone. This question expression occurs sentence initially as in (42). *mókple* may be used without any other word. The morpheme *skple* literally translates as reason. Sometimes a statement may be made and after a pause *mókple* may be added as a tag as in (49) below:

48. Mókple Kofi ɔlɔtɛ egbɛ?

   mó-kple   Kofi   ɔ-lɔ-tɛ   a-dzi = ɛ   e-ɡbe   ?

   Q_reason   Kofi   SM.SG-PRSPROG-throw   CM-bird = DET   CM-stone

   ‘Why is Kofi throwing stone at the bird?’

49. Kofi ɔlɔtɛ egbɛ aɡbɛ, mókple?

   ɔ-lɔ-tɛ   a-ɡbɛ,   e-ɡbe   mó-kple?

   Kofi   SM.SG-PRSPROG-throw   CM-dog   CM-stone   which-reason

   ‘Kofi is throwing stone at the dog, why?’

8.3.2.5 *Ibe imɔ* ‘when’

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

50. Ibe imɔɑ Kofi ɔzɔ suku?

   i-be   i-mɔɑ   Kofi   ɔ-zɔ   suku

   CM-time   AM-Q-FOC   Kofi   SM.SG-go   school

   ‘When did Kofi go to school?’
51. *Ibe imóża atú vla aboti?*

\[
\text{i-bè i-móż-a atú-vla a-bòti}
\]

CM-time AM-Q-FOC 1PLU-bury CM-corpse

‘When do we bury the corpse?’

When the question expression is used with -a suffixed to it, it has added information about the speaker’s frustrations about the situation he or she is questioning.

8.3.2.6 **bè** ‘how much’/ ‘how many’

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 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. mbè is used when N- class nouns are used in the sentence. The a- agreement marker is used for all other noun classes. The noun asked about is assumed to be a quantity, that is either plural or mass and hence the question word takes one of the plural agreement markers. This is attested in (52) where N- class noun nkpe ‘years’ is used and (53) where a plural noun aha ‘people’ is used. The other examples in (54) and (55) show the a- agreement marker.

52. *Nkpe mbè anè?*

\[
\text{ŋ-kpe m-bè a-nè}
\]

CM-year AM-Q 2SG-get

‘How old are you?’ (Lit: How many years have you got?)

53. *Ahá abè abo utsá nu?*

\[
\text{a-hà a-bè a-bo u-tsá nu}
\]

CM-people AM.-Q SM.PLU-stay CM-house in

‘How many persons stay in the house?’

54. *Ovi abè?*

\[
\text{o-vì a-bè}
\]

CM-amount AM-Q

‘How much?’

55. *Utsá abè?*

\[
\text{u-tsà a-bè}
\]

CM-house AM-Q

‘How many houses?’
8.3.3 Alternative questions

These are questions in which the questioner offers two possibilities as answers to the addressees to choose from. The question has two clauses joined by the alternative conjunction aló ‘or’. The high tone that indicates that a polar question is posed occurs at the final position of both clauses. If the two clauses have the same verb, the verb in the first clause is not repeated in the second clause.

In (56) the first clause has different verbs: ɔ́ ‘go’ and fó ‘wash’ so they are repeated in the two clauses.

56. Abɔ́zó ubonu alo abófó mengba nu?

\[\text{a-bó-zó u-bo-nu aló a-bó-fó mengba nu} \]
\[2SG-FUT-go CM-farm-in or 2SG-FUT-wash \text{ bowl in} \]

‘Will you go to farm or will you wash the bowl?’

In (57), both clauses have the same verb: kpe ‘eat’ The verb therefore occurs once only in the first clause.

57. Abókpe idzó ɔ́ aló imbi ɛ́?

\[\text{a-bó-kpe i-dzó=ɔ́ aló i-mbi=ɛ́} \]
\[2SG-FUT-eat CM-yam=DET or CM-rice=DET \]

‘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 ɔ́zá iku ye Ami oyo iyó.

\[\text{Kofi a-zá i-ku ye Ami o-yo i-yó} \]
Kofi SM.SG-sing CM-song CONJ Ami SM.SG-dance CM-dance

‘Kofi sang a song and Ami danced’

59. Iku imá Kofi ɔ́zá ye iyó ɔmá Ami oýó?

\[\text{i-ku i-má-a Kofi ɔ́-zá ye i-yó} \]
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 miɖ anyé. The tag is used to seek confirmation about a proposition. This is normally a negative polar question tagged on a positive statement. In (60) below two brothers are going to the farm. They are walking fast because they are carrying planting materials which are heavy. The one ahead asked this question to find out whether the brother who was trailing far behind was coming. In (61), a mother searched the bag of her son and saw balloons and she asked whether the child bought them with the money that was to be used for food in school.

60. Ałɔ ba, miɖ anyé
   a-lo-ba         miɖu anyé
   2SG-PRSPROG-come NEG-be so
   ‘You are coming, is it not so?’

61. A-li é, miɖ anyé
   a-li=é      miɖu 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 adjancency pairs below, the polar rhetorical question in (63) and (65) is a response to the statement in (62) and (64)

62. Ṛkpe idzó ʂ pêtée
   ʂ-kpe    i-dzó=ʂ     pêtée
   3SG-eat   CM-yam=DET all
   ‘He ate all the yam’

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

64. Owusu ślé fesre zó utsá nu
   Owusu ʂ-lé      fesre    zó  u-tsá     nu
   Owusu SM.SG-climb window go CM-room containing.regionin
   ‘Owusu climbed the window and entered the room’
Sentence Functions

65. Izí té inadzengo ɔbl anyé
   i-zí té i-nadzengo ɔ-bl 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 mbáz Ugé ozumé
   amú m-bá-z Ugé ozumé
   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 maánz suku idze
   amú ma-á-n-z suku i-dze
   1SG:IND 1SG-FUT-NEG-go school CM-today
   ‘I will not go to school today’

69. Mè ayayi té mabl tâ wù
   mè a-yayi té m-bl tâ wù
   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 ṣtʃfɛ uzí na amú zugbo.
   amú  má   5-tʃ-fɛ   u-zí
   1SG:IND mother   SM.SG-PTPROG-put.in   CM-noise
   na   amú   zugbó
   put   1SG:IND   head
‘My mother was shouting on me.’

71. Mafɛ uzí na uzugbó?
   ma-fɛ   u-zí   na   u-zugbó
   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 máŋ kpɛɔkpesiɔpkpe.
   amú  máŋ   kpɛŋ  kpesiɔp
   1SG:IND   1SG-NEG-eat nothing
‘I did not eat anything.’

73. Amú makpe iva afà nú?
   amú   ma-kpe   i-va   a-fɔ- nù
   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. Adzfì?
   a-dzfì
   2SG-wake
‘Are you awake?’

75. Afàn aha ádzfì?
   a-fàn   a-ha   a-dzfì
   CM-house-in   CM-people   SM.PLU-wake
‘Did the people of the house wake up?’
(76) is a content question used in greetings generally. (77) is also a content question but it is specifically used by well-wishers when they pay a visit to a sick person.

76. Mé a-fān aha ádzí tá?
   mē a-fā-n a-ha á-dzí tá
   Q CM-house-in CM-people SM.PLU-wake PART
   ‘How are the people of the house?’

77. Mé idū awū iyō nu?
   mē i-dū awū i-yō 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. Omā ‘Who?’
   Mōkplē ‘What reason (why)?’
   Mēnu ‘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 dru yi
   u-klontsi dru yi
   CM-book red
   ‘red book’

79B uklontsi dru yi amā?
   u-klontsi dru yi o-mā-a
   CM-book red AM-Q-FOC
   ‘which red book?’

80A: i-dzō nango a-mē
   i-dzō nango a-mē
   CM-yam big AM-Q
   ‘those big yams’

80B: idzō nango amā?
   i-dzō nango a-mā-a
   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 kɔŋklo ‘old’ to the NP as in (82A) below

82A: uklontsi kɔŋklo druyl
    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, osa’á ‘the man’, and introduces the relative clause. The same can be said of (2) where the head is iyóyu ć, a mass noun. However in (3), the head ebitw ɔ ‘children’ is followed by the modifier: ime ‘this’ (demonstrative) and pétée ‘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 *petée* 'all' intensifier. All these precede the relativizer *xé*.

1. ɔ́sa ə xé ðnbi ð ogá ɡú.

   ɔ́-sà =a  xé [5-ne  i-mbi=ɛ ] ɔ́-ɡá  ɡú
   CM-man=DET  RP SM.SG-buy  CM-rice=DET  3SG-pay price
   ‘The man who bought the rice paid.’

2. Iyoyu ð xé inya ibisé.

   i-yoyu=ɛ  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 ð xé etemí be uwá ðfu ifiami

   iva=a  xé [e-te-mí  be  u-wá]  i-du  i-fiami
   thing=DET  RP 3PLU-HAB-take clear  CM-forest  3SG-be CM-cutlass
   ‘the thing they use to clear the forest is cutlass’  [15.15. 04]

4. Ebitwo ðme petée xé ma-lá suku ðfu akpanawo.

   e-bit-wó  a-mé  petée  xé ma-lá  suku  i-du  a-ku-pa-na-wó
   CM-child-PLU  AM-this  REL  RP 1SG-beat school  CM-today
   SM.PLU-be  CM-logba-PLU
   ‘All these children who I beat today in school are Logba citizens.’

From the illustrative sentences of relative clauses, it can be said that the construction of the relative clause in Logba consists of first the head noun, its modifiers and the relativizer, *xé*. This is then followed by the relative clause. The structure is represented below using the sentence *Asa nango inú amé eba* ‘Those five big men came’ in which the subject (head noun) *asa* ‘men’ is relativized below:

5. Asá nango ata amé xé ðfezi eðá.

   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 ñbaa odu amu bí

\[ \text{[e-biti=é} \quad [\text{xé} \quad 5-ba-a] \quad o-du \quad \text{amu} \quad \text{bf} \]  
CM-child = DET RP SM.SG-come-CFM 3SG-be 1SGPOSS child

‘The child who came was my child.’

7. Ekple ina o kpex obo idjennu é toto susu té ale kpe iva fia e

\[ \text{ekple} \quad \text{i-na} \quad \text{a-kpe} \quad [\text{xé} \quad \text{o-bo} \quad \text{i-djennu=} \text{é}] \]  
now CM-person CM-one RP 3SG-stay CM-world = DET

to-to susu té a-kpe iva fia-e
never-never think COMPL 3SG-know thing exceed-3PLU

‘Now a single person in this world should not think that he is wiser than all.’ [15.2.78-79]

9.1.2 Object relativisation

If the head is co-referential with the object in the relative clause, it is not expressed in the relative clause. A gap is left in the relative clause. The relative clause in (8) is xé ma-ne ‘which I buy x’. The item that is bought, the object, is imbi ‘rice’. It is however not expressed in the relative clause.

8. Imbi é xé mane ikanyi.

\[ \text{[i-mbi=} \text{é} \quad [\text{xé} \quad \text{ma-ne} \quad \emptyset] \quad \text{i-kanyi} \]  
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, Iva ime petee with the head as iva ‘thing’ as illustrated in (9)

9. Iva ime petée xé madzi unyi me epétée inya uwa nango nango o kpex nnu.

\[ \text{[i-nya} \quad \text{u-wa} \quad \text{nango} \quad \text{nango} \quad \text{o-kpe} \quad \text{nun}\]  
SM-stay CM-forest big big CM-one in

‘All the things that I have mentioned here, they all stayed in a big forest.’ [15.3.18-19]

The relative clause can modify the post-verbal argument of the clause. The italicized portions of the example sentences (10), (11) and (12) are the relative clauses. The NP modified is boldened in the first line of the examples. In sentence (12) the head of the relative clause is object of the relative clause.
10. Ivagblawo ɔ́ebitsi é xé ɔ-gbama.  
ivagblawo ɔ-lá  e-bitsi = ̣é  xé ɔ-gbama.  
teacher AM-beat CM-child = DET RP SM.SG-be_late  
‘Teacher beat the child who was late.’

11. Akpana edù aha xé edo gu Egypte kpe Sudan ivanutsienu.  
Akpana  e-dù aha  xé  e-do  gu  
Egypte  kpe  Sudan  ivanutsienu  
‘Akpana’s are people who are from Egypt and Sudan.’ [15.6.01]

12. Malá akló xé amú má ɔlé.  
ma-lá  a-kló  xé  amú  má  ɔ-lé  
1SG-beat CM-goat RP 1SG 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 olôtro idù odo ovunawo.  
ò-sa  xé  o-łó-tro  i-ôù  
CM-man RP SM.SG-PRSPROG-carry CM-gunpowder  
o-ôù  o-vunawo  
AM-be CM-hunter  
‘The man who is carrying the gunpowder is a hunter.’

Past progressive
14. Ubí xé otólé agli é edù oyuibitsi  
u-bí  xé  o-tó-lé  a-ôlì = é  
CM-child RP SM.SG-PTPROG-climb CM-wall = DET  
o-ôlì  o-ûibitsi  
AM-be CM-thief  
‘The child who was climbing the wall is a thief.’

Future
15. Òsa xé obóba edù amu ovei.  
ò-sa  xé  o-bó-ô  o-ôù  amu  o-vei  
CM-man RP SM.SG-FUT-come SM.SG-be 1SGPOSS CM-uncle  
‘The man who will come is my maternal uncle.’
Dependent Clauses

16. Inashina xé əbələsə Agbo uďantsi mê áŋů ogbómiwə.

Everyone xé -bó-li-zó Agbo

inashina xé -bó-li-zó Agbo

‘Everyone who will be going to Tafi this morning will see monkeys.’

Negative

For negative relative clauses, the negative marker occurs before the verb and the subject marker. The pronoun is fused with the vowel of the pre verb negative marker (See section 7.3.6). Sentences (17) and (18) are examples of negative relative clauses:

17. Ebitwə xé maañnu utrəm á asá zó afán

CM-child-PLU RP NEG-SM-PLU-make NEG CM-work = DET

a-sá zó a-fán

SM-PLU-leave go CM-home

‘The child who did not do the work went home.’

18. Ivagblawo s lá uďə xe moófó nú memgba nu.

CM-teacher AM-beat CM-girl

xé mo-ó-fó nú memgba nu

RP NEG-SM-NEG-PLU 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 atá 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 atá ∅ mango
   Howusu xé Kofi 3SG-give GAP mango
   ‘Howusu whom Kofi gave the mango’

9.2.2 Theme
20. Mango xé Kofi atá Howusu é
    Mango xé 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 omí idzó tá udezé ‘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. idzó á xé omí ∅ tá udezé
    i-dzó=á xé o-mí ∅ tá u-dzí=é
    CM-yam=DET REL SM.SG-take GAP give CM-woman=DET
    ‘The yam which he gave the woman’
9.2.3.2 Object of second verb in an SVC

22. Udzi é xé ubonukpiwo é omí izó á táá
   u-dzi=é xé u-bonukpiwo=é o-mí
   CM-woman=DET RP CM-farmer=DET SM.SG-take
   i-dzó=á tá-á
   CM-yam=DET give MARKER
   ‘The woman who the farmer gave the yam’

Locatives, and instrumental NPs in the sentence can also be relativized.

9.2.4 Prepositional phrase with postpositions

A postpositional phrase complement in a locative prepositional phrase can be relativised. A marker is left in its position after the locative preposition. Sentence (24) and (26) are relativised versions of (23) and (25).

23. Kofi omi kɔpu é na ukpló á tsú.
   Kofi o-mi kɔpu=é na u-kpló=á tsú
   Kofi AM-take cup=DET on CM-table=DET upper.surface
   ‘Kofi put the cup on the table.’

24. ukpló tsú xé Kofi omi kɔpu é naá
    u-kpló tsú xé Kofi o-mi kɔpu=é na-á
    CM-table on RP Kofi AM-take cup=DET on-MARKER
    ‘the table on which Kofi put the cup’

25. Abá oyubitsi é fê utsá-á nu.
    a-bá o-yubitsi=é fê u-tsá=á nu
    3PLU-kill CM-thief=DET at CM-house=DET containing.region
    ‘They killed the thief in the house.’

26. utsá nu xé ábá oyubitsi é fêe
    u-tsá nu xé á-bá o-yubitsi=é fê-e [fêe]
    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 kpé afuta.
   Ama ó-glé  u-zugbo  kpé  a-futa
   Ama SM.SG-tie CM-head PREP CM-cloth
   ‘Ama tied the head with cloth.’

28. afúta xé Ama ó-glé uzugbo kpé-
   a-fúta  xé  Ama ó-glé  u-zugbo  kpé-é [kpié]
   CM-cloth RP Ama SM.SG-tie CM-head PREP-MARKER
   ‘the cloth which Ama tied the head with’

29. * afúta kpé xé Ama ó-glé uzugbo ofuí
   *a-fúta  kpé  xé  Ama ó-glé  o-zugbo  o-fuí
   CM-cloth with RP Ama SM.SG-tie CM-head 3SG-be.lost
   ‘the cloth which Ama tied the head with is dirty’

9.2.6 Possessive

When possessives are relativised the possessor is followed by the possessed noun and the relative particle. The possessed noun can either be a full NP otu ‘gun’ as in (30) or a nominal compound abueklonti ‘animal-skin’ as in (31). The possessed noun is relativised using a marker strategy as in (30) and (31).

30. Ivanuvo otu é xé ovuv ó-bá.
   i-vanuvo  o-tu=é   xé  o-vuv-a-bá
   CM-hunter CM-gun=DET RP SM.SG-spoil-MARKER 3SG-come
   ‘The hunter whose gun is spoilt came.’

31. ubonukpiwo abueklonti é xé ma-ŋúé ò-sá.
   u-bonukpiwo a-bueklonti=e  xé  ma-ŋú-é  ò-sá
   CM-farmer CM-animal.skin=DET RP 1SG-see MARKER 3SG-left
   ‘The farmer whose animal skin I saw left.’

The marker is an invariant form which takes the position of a constituent that is moved. It displays the same phonological pattern to the definiteness morpheme (see section 2.3.3.1). In section 9.2.2 (in example 20), when the Theme is relativised, the marker in its position is –é. When the constituent is plural, the marker does not change in form. It remains an –é. This is shown in example (32) below.

32. Mangowo xé Kofi ò-tá Howusu é apró.
   mango-wó  xé  Kofi  ò-tá  Howusu  é  a-pró
   Mango-PLU REL Kofi SM.SG-give Howusu MARKER 3PLU-rotten
   ‘Mangoes which Kofi gave to Howusu were rotten.’
Dependent Clauses

In the relativisation of the prepositional complement, *afúta* ‘cloth’ (section 9.2.5 in example 28) the marker –é takes the position of *afúta* ‘cloth’. Even when the relativised constituent is plural, the marker does not change in form. It remains an –é, as shown in (33) below.

33. Nfúta xé Ama óglé ozugbo kpe-é nfui

   N-fúta xé Ama ó-glé o-zugbo kpe-é [kpie] n-fui
   CM-cloth RP Ama SM.SG-tie CM-head PREP-MARKER 3PLU-lost
   ‘The clothes which Ama tied the head with are lost’

The marker does not function as a clause boundary marker because in clauses where other constituents follow the position of the relativised constituent, the marker retains that position. In (34), the NP *Udọbe omọs* ‘that afternoon’ follows the position of the relativised constituent that is taken by the marker –é.

34. Nfúta xé Ama óglé ozugbo kpe-é udọbe omọs nfui.

   N-fúta xé Ama ó-glé o-zugbo
   CM-cloth RP Ama SM.SG-tie CM-head
   kpe-é [kpie] u-dọbe o-mọs 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>
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<td>M</td>
<td>M</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)\textsuperscript{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 tɛ́. 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{verbatim}
35. wa ‘tell’    ɲú ‘see’
ta ‘say’    dzi ‘call’
gbla ‘show’    dze ‘look’
kpe ‘know’    vó ‘fear’
kanfy ‘realise’
\end{verbatim}

The complement clause contains one of the unrestricted set of verbs (U) and it is an argument of the matrix sentence. In (36), tɛ́ ɔbɔ́bá ‘that he/she will come’ and in (37) tɛ́ ɲú ɛ́ndzi ́ba ́agu ‘that the oil will come to the top’ are complement clauses and are objects of the verb wa ‘tell’ and ɲú ‘see’ respectively.

36. Kofi ɔwá tɛ́ ɔbɔ́bá
   Kofi SM.SG-tell COMPL SM.SG-FUT-come
   ‘Kofi said that he will come’

37. abóŋú te ɲú ́é ɛ́ndzi ́ba ́agu.
   á-bóŋú ́te ɲú ́é ɛ́ndzi ́ba ́agu
   2SG-FUT-see COMPL CM-oil=DET AM-stand come top
   ‘you will see that the oil comes up’

Complement clauses can also occur as the second object to the verb. In these examples the first object is the addressee and the second object, the complement clause represents the context of what is said. When this happens the first object precedes the complementizer tɛ́. This object may be a noun phrase or a pronoun. In sentence (38), the first object is a full noun phrase, agbé ‘dog’ followed by the second object, which is the complement clause. In sentence (39), the 1SG object pronoun, -m is the first object. This is followed by the complement clause which is the second object.

38. Ọlọ́wá agbé tɛ́ ągakrana.
    Ọlọ́wá ą-go ́bẹ́ ́tɛ́ ą-gakrana
    3SG-PRSPROG COMPL CM-dog COMPL SM.SG-keep.quiet
    ‘He is telling the dog that it should keep quiet.’

\textsuperscript{40} These are also known as Complement taking predicates.
39. Ṣwám té xé mabá suku me…

ções-m té xé ma-bá suku me
3SG-tell-1SGOBJ COMPL COND 1SG-come school this

‘he told me that if I come to this school…’

One of the verbs from the set R, tá which translates as ‘say’ and the complementizer are used in giving reports of what has been said by a third person. This strategy is used in relating not only indirect speech but it is also found in gnomic expressions which are attributed to personified animals in folk stories in Logba. The complementizer can be the only predicing element in a quote frame. The complement taking verb, tá is sometimes omitted in connected discourse. What is omitted will not affect the information the speaker wants to bring to the notice of the addressee. The complement taking verb ta must however be present when the speaker wants to be emphatic.

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

40. Antenyi (tá) té mkponyi moma olé ì fọtoke afágba.

a-ntenyi (tá) té mkponyi mo-ma olé ì
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. Ankọ (tá) té ìlọskọ atsa nu ì fọ ale vie oọkọ nyui

ankọ (tá) té ìlọskọ a-tsa nu ì
hen say COMPL SM.SG-PRSPROG-lie CM-coop in also
ale vie oọkọ 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. Agbẹ ọnjú nwó utsá ye odze té ọnjú akpakpla á anáa?

a-gbẹ ọnjú nwó u-tsá ye o-dzẹ
CM-dog SM.SG-see CM-bee CM-house CONJ 3SG-look
 té ọnjú akpakpla=á anáa?
COMPL 3SG-see CM-frog=DET QP

‘Dog sees the bee hive and look whether it sees the frog?’
The complement taking verb can be modified with an adverbial. In (43) inta ‘very’ shows the intensity of fear using vɔ́ ‘fear’. In (44) kanyi ‘realise’ is used as a complement taking verb but in (45) it is used to modify ɲú ‘see’ and is an expression of a stronger form of realisation and holding on to a belief.

43. ɔvɔ́ inta te olenta.
   ɔ-vɔ́ inta te o-lenta.
   3SG-fear very COMPL 3SG-fall
   ‘It was so afraid that it fell.’

44. Kwesi ɔ kanyi té Hesse o-bo Klikpɔ.
   Kwesi ɔ-kanyi té Hesse o-bo Klikpɔ
   Kwesi SM.SG-realise COMPL Hesse SM.SG-stay Klikpɔ
   ‘Kwesi realised that Hesse lives in Klikpo.’

45. aɲu kanyi té a-be mi-ɖu iva vuvɔgo kuraa
   a-ɲu kanyi té a-be mi-ɖu iva vuvɔgo kuraa
   2SG-see realise COMPL CM-palm.oil NEG-be thing waste at.all
   ‘you realise that palm has no waste at all’ [15.11.66-67]

A complement clause can be followed by another complement clause in a discourse. In (46) The complement clause té mbu ‘that I ask’ is followed immediately by another complement clause. The second complement clause contains an embedded conditional clause xé unansanango aфиda okunkpe ‘if paramount chief (you) meet somewhere’ and a main clause which is a content question ɔgɔta ɔmɔ́ a ble utrɔme ablɔ? ʔwhich 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. ma-yayi té mbu té xé unansanango aфиda okunkpe ɔgɔta ɔmɔ́ a ble utrɔme ablɔ?
    ma-yayi té m-bu té xé unansa-nango
    1SG-want COMPL 1SG-ask COMPL COND chief.big
    a-фида o-kunkpe o-jabi ɔ-nsa a-ble
    2SG-meet CM-somewhere CM-town AM-Q 3SG-own
    u-trɔme a-blić
    CM-work 2SG-make
    ‘I want to ask that if the Paramount Chiefs meet somewhere which town’s own will you use?’

A complement clause can also contain an embedded relative clause as shown in (47). The first one is xé Hesse obue ‘which Hesse asked’ and the second one is xé unansanango oto 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 il á xé Hesse obúe obúe na dzangbe yo. Dzue mayai té mbú katawè xé unansango stso nna âmango gu anukpa əgago ible yo?

‘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 –ɛ/e, ɔ/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, xè, are similar in form, There is a difference in the syntactic position that each of them occurs. xè occurs postnominally. Since xè does not modify a noun, it occurs at clause initial position.

In sentences (48), (49), (50) and (51) xé introduces the conditional clause.
48. Xé ina inyɔ́ ékeé, ina inyɔ́ édzéé.

   xé   i-na   i-nyɔ́   6-ke-é
   COND  CM-person  AM-two  SM.PLU-set.trap-CFM

   i-na   i-nyɔ́   6-dze=é
   CM-person  AM-two  SM.PLU-see=3SGOBJ

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

49. Xé mazɔ́, maáŋué.

   xé   ma-zɔ́-5,   má-á-nú-6
   COND  1SG-go-CFM  1SG-FUT-see=3SGOBJ

   ‘If I go, I will see him/her.’

50. Xé anjú awú ɖanka̳me ɔdʒɔ̳bẹ́ o-dzú  awobl ɛf ɛ́uwa.

   xé   a-nú   awú   ɖanka̳me   ɔdʒɔ̳bẹ́   o-dzú   awobl   ɛf   ɛ́u-wa
   COND  2SG-see  2SG  friend  head  CM-grassland-CFM  give  return  your.own  put  CM-forest

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

51. Xé até adʒú ina kpewọ́ metedzi iva.

   xé   a-té   ɖu   i-na-kpe-wo-e
   COND  3PLU-COMPL  2SG-be  CM-person-eat-owner-CFM

   me-tëdzí   i-va
   NEG-HAB-call  CM-thing

   ‘If they say you are person eater, you don’t swear.’ [15.4.72]

In sentences (52) and (53) the conditional clause follows the main clause because of that there is no clause final marker.

52. Esi ọtedze iva xé ifedzolego ifó iy ɛ́tsu.

   Esi  o-tedze  i-va  xé   i-fedzolego
   Esi  SM.SG-learn  CM-thing  COND  CM-examination

   i-fó   iyé   tsú
   SM-reach  3SG  on

   ‘Esi learns when examination is close.’

53. Kofi ɔbɔ́zó avablome xé odze odu.

   Kofi  ɔ-bɔ́-zó   a-vablome   xé   o-dze   o-ɖu
   Kofi  SM.SG-FUT-go  CM-hospital  COND  SM.SG-see  CM-sickness

   ‘Kofi will go to hospital if he falls sick.’

Most aphorisms and proverbs are said in complex sentences which have the subordinate clause as a conditional clause. Sentences (46) and (47) are examples of these proverbs. Another feature of some of these proverbs is that they have conditional
clause in the negative. The negative marker occurs before the agreement marker which comes after the verb. Below are examples:

54. Xé ámo kpe tenyie ta kpe kla.
\(\text{xé á-m-o-kpe tenyi-e ta kpe kla}\)
COND 2SG-NEG-AM-know escape-CFM let know hide
‘If you don’t know how to escape, you must know hiding.’

55. Xé idi mi mu nue idi miíwa.
\(\text{xé i-di m-i-mu-nu-e}\)
COND CM-atmosphere NEG-SM-dark-NEG-CFM
\(\text{i-di mi-í-wa}\)
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 oŋu té idzò ọ izue* ‘when he sees that the yam is matured’ but also there is another embedded subordinate clause which is a complement clause: *té idzò ọ izue* ‘that the yam is mature’

56. *ibenu mazó malé uklontsi inyọ*
\(\text{ibe-nu ma-zò-ọ ma-lé u-klontsi inyọ}\)
time-in 1SG-go-CFM 1SG-buy CM-book two
‘When I went, I bought two books’

57. Malé uklontsi inyọ *ibenu mazó*.
\(\text{ma-lé u-klontsi inyọ ibe-nu ma-zò}\)
1SG-buy CM-book two time-in 1SG-go
‘I bought two books when I went.’

58. *ibenu xé oŋu té idzò ọ izue, oglui č.*
\(\text{ibe-nu xé o-ŋu té i-dzò=ọ}\)
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, ḷu 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 ọfọ aфānue, utsi é ọkụ xọxọ.

xexé ọ-fọ a-fā-nu-e u-tsi=é
Before 3SG-reach CM-house-in-CFM CM-father = DET
o-kụ xọxọ
SM.SG-die already
‘Before he reached the house the father had died already.’

60. ḷu ité tá aфānue fogoe, utsi é ọkụ xoxo.

ḍu ité tá a-fā-nu fo-gō-e
Be front give CM-house-in reach-NOM-CFM
u-tsi=é ọ-kụ xoxo
CM-father = DET SM.SG-die already
‘Before his reaching the house, the father had died already.’

For time relations that involve a terminal point for an event that is durative, the expression bisú ibi-ɛ́nu ‘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. Ablɔ utrome bisú ibi é nu xe ɑfi.ali.

a-blo u-trume bisú ibi=é nu xe á-fiali
3PLU-make CM-work till time=DET in RP 3PLU-sweat
‘They worked till the time that they sweated.’

9.4.3 Reason clauses

Adverbial clauses of reason offer explanation for the event that is expressed in the main clause. They are connected to the main clause using one of these expressions, ́iboté ‘because’ ́okple ‘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. ebitsí é mólōŋú akpakpla á ọkple ọkbeu etsi

ebitsí=é mo-lō-ŋű akpakpla=á
child = DET NEG-PRSPROG-see frog = DET
One point which is worth commenting on is the function of these clauses in the sentences as cohesive devices. Structurally, most of them can be pre-posed and post-posed, except *iboté* ‘because’ *okple* ‘for that reason’ which has a restricted occurrence; they can only come after the main clause. It is also noted that a careful use of these clauses enhances the overall organisation of the texts providing links and boundaries of the events described in the texts. The way these clauses pattern in the sentences in one way or the other contributes largely to the understanding of the texts.
10 SERIAL VERB CONSTRUCTIONS

This chapter discusses Serial Verb Constructions (SVCs) in Logba. It is organised as follows: After the introduction on the main features of Serial Verb Constructions (hereafter SVCs), the discussion moves on to show the different types and the syntactic and semantic properties that make SVCs stand out from other constructions.

10.1 Serial verb constructions

SVCs are one of the linguistic structures that have been described and analysed in most West African languages. Despite the fact that there is similarity in SVCs, there appears to be some differences. In one of the first works on the subject, Westermann (1930:126) points out the main linguistic features of SVCs in an Ewe SVC which is apparently representative of what happens in many other languages:

…all the verbs stand next to each other without being connected, … all have the same tense or mood, and … in the event of their having a common subject and object, these stand with the first, the others remaining bare:…

The main difference between SVCs in Logba and Ewe is that in Logba the subject is cross referenced on V₁ 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 V₁.
c. Where the object is shared, it is expressed once with V₁.
d. The VP’s share the same TAM expressed with V₁.
e. Negation is expressed with V₁, 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* ‘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* ɛ̃ *mi* *ka*,
   
   a-dzi=ɛ̃ 6-mi  ka,

   CM-bird=DET 3SG-take put.down

   ‘the bird puts it down,’  [15.3.42]

2. *mɛ* ɔ́ lɔ́ dze da *wa* *adzi* ɛ́ …
   
   mɛ̃ 3SG-PSPROG-need tell say CM-bird=DET

   ‘why does he need to tell bird…?’  [15.3.36]

3. ibot ɛ́ to ó bo (ba) *mi* (l)ɛ̃ *a-gu* ɔ́ yɔ́ nu
   
   ibote to 6-ba mi=ɛ̃ ko 3SG-come take=3SGOBJ hang
   
   a-gu ɔ́ yɔ́ nu CM-top CM-tree in

   ‘… because he has to take it and hang it in a tree at the top’  [15.2.36]

I will now have a closer look at the characteristics of SVCs in Logba in the order in which it is presented in 10.2.

10.2.1 No overt connectors

SVCs are not linked overtly by any conjunction. If a conjunction is placed in between the verbs, the constructions will cease to be SVCs. The non-initial verb would then have the subject pronoun cross referenced on it as shown in (4).

---

**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 è ómi ye oka,
   ñè = é  ó-mí 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 V₁ as huitè ‘run’ and V₂ as bá
‘come’; the two verbs denote one action.

5. Selorm óhuitè bá afán.
   Selormó-huitè  bá  a-fán
   Selorm SM.SG-run come CM-house
   ‘Selorm run home.’

In the sentence (6) below, a conjunction is used to join V₁ huitè ‘run’ and V₂ ba
‘come’. The verbs in the sentence are considered as actions performed separately.
Indeed, it gives the impression that the man engaged in a race and after that he
came home.

6. Selorm ohuitè ye òbá afán
   Selormó-huitè  ye  ò-bá  a-fán
   Selorm SM.SG-run CONJ 3SG-come CM-house
   ‘Selorm run and came home’

In one of the SVCs recorded four verbs are used; the sentence describes a single
event with actions expressed by the verbs internal to it.

7. Ebitsi è ohu bi vé lé utu nango ókpié tsú.
   e-bitsi=è  o-hu  bi  vé  lé  u-tu
   CM-Child = DET SM.SG-run come pass climb CM-anthill
   nango ó-kpié  tsú
   big AM-INDEF on
   ‘The child run climb onto a big anthill.’

The actions hú ‘run’ shows movement, bi ‘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 bi ‘come’
vé ‘pass’ zó ‘go’. The speaker implies the man has gone to the master’s house.
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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 kpo ‘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 = è 5-kpo kla fe ọ-ş
   CM-Child = DET SM.SG-move hide into CM-tree
   nango ọ-kpiè etsi
   big AM-DEF under
   ‘The child went and hid under the one big tree.’ [15.1.22]

10. Kofi ọteni ọgbá yó.
    Kofi ọ-teni ọgbá yó
    Kofi SM.SG-escape go CM-road skin
    ‘Kofi run to the road side.’

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

12 *Ebitsi è ọkpo (ọ)kla fe ayş nango ọkpiè etsi.
    *Ebitsi è ọ-kpo ọ-kla fe ọ-ş
    Child = DET SM.SG-move SM.SG-hide into CM-tree
    nango ọ-kpiè 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 ofiamò oklé lisi  
   u-fi   o-fiam5   o-klé   lí-si  
   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 V₁ kampe ‘scissors’ is an instrument for carrying out the action expressed in V₂ 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 kɔdʒatsya nu  
   ó-mi   kampe   tso   kɔdʒatsya   nu  
   3SG-take  scissors  cut  banana  in  
   ‘He took scissors and cut banana’ [CBP]

16. Ósá á οmi uhe ri pepa…  
   o-sá = á   ó-mi   u-he   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), kɔp ‘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. Afađzé ózá iva kpe  
   a-fađze   o-zá   iva   kpe  
   CM-woman  SM.SG-cook  thing  eat  
   ‘The woman cooked food and ate.’

18. Ósá á omi kɔp ri yɛ ɔlɛ nɔ nqú  
   o-sá = á   ó-mi   kɔp   ri   yɛ  
   CM-man=DET  SM.SG-take  cup  hold  CONJ  
   ɔlɛ-nɔ   n-qú  
   SM.SG-PRSPROG-drink  CM-water  
   ‘The man holds a cup and is drinking water’ CBP
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19. Ómi iva ri ntá (Omi iva ri iva ntá).

ó-mi iva ri n-tá
3SG-take thing hold CM-hand
‘He holds thing in hand.’

It is also possible to have an SVC in which each verb has its own object. In the sentence (20) below mi ‘take’ has ukpltsuziva ‘table cloth’ as its object and ukpl á ‘the table’ is the object of zi ‘cover’. In sentence (21), oyší ‘stick’ and awó ‘snake’ are objects of the initial verb, mi ‘take’, and the second verb ba ‘kill’ respectively.

20. Ami ukpltsuziva zi ukpl á tsú.

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


Kwaku ó-mi oyší =á ba awó
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 mi ‘take’ and in (24) Łó ‘PRSPROG’ precedes né ‘buy’.

22. Abobi é ótoklé fie atáwalibi.

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

23. abómi ya idzó 5 pétée

a-bómi=á ya i-dzó=á pétée
2SG-FUT-take stake CM-yam=DET all
‘you will stake all the yams’ [15.9.25]

24. Owusu šlënë afúta tá o-ga.

Owusu š-ló-né a-fúta tá o-ga
Owusu 3SG-PRSPROG-buy CM-cloth give CM-wife
‘Owusu is buying cloth for his wife.’
10.2.5 Polarity marking

Logba has a bipartite negative marker $mV...nu$. The first part occurs before $V_1$ and the second after it. Where a lexical noun is used, the subject marker comes in between the verb and the first negative morpheme as in (25). In (26) the constituent which is negated occurs between the two elements (see section 7.3.6 for a discussion on negation).

25. Odzu moókpali nu lé ukpo.

\[
\text{o-dzu mo-ó-kpali nu lé u-kpo} \\
\text{CM-river NEG-SM.SG-flow NEG climb CM-mountain}
\]

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

26. Maštanyi nu fufu é me.

\[
\text{Mo-ó-tanyi nu fufu=é me} \\
\text{NEG-3SG-can NEG fufu=DET swallow}
\]

‘He could not swallow the fufu.’

The difference between Logba and Ewe is that Ewe marks the first part of the NEG me before $V_1$ and the second part, o at the end of the whole SVC. Logba is similar to Ewe in marking Tense Aspect and Negation once on $V_1$. In Akan, however, each verb is morphologically marked for the negative if the SVC is negative (see Osam 2004, Dolphyne 1987). Sentences (27) and (28) are Ewe and Akan examples respectively.

**EWE**

27. Esi mets gafloa ná fofoa o

\[
\text{Esi me-ts gáfl-o-a ná fofo-a o} \\
\text{Esi NEG take fork-DEF give father-DEF NEG}
\]

‘Esi did not give the fork to the father’

**AKAN**

28. Araba àñtò mpètsèa àmmà àbòfrá nó

\[
\text{Araba à-ñ-tò mpètsèa à-m-má àbòfrá nó} \\
\text{Araba COMPL-NEG-buy ring COMPL-NEG-give child DEF}
\]

‘Araba did not buy a ring for the child’ (Osam 2004:40)

10.2.6 Term focus

It is possible to focus each of the arguments in a simple SVC by fronting the constituent and marking it with the appropriate focus marker. (29) is the basic sentence from which the subject is extracted in (30), the object in (31), and the locative in (33) for focus.
29. Asafo ó mí kadjatsya zó ovu è nu
   Asafo ó-mí kadjatsya zó o-vu=è nu
   Asafo SM.SG-take banana go CM-market=DET in
   ‘Asafo took banana to the market’

30. Asafo ká ó mí kadjatsya zó ovu è nu
   Asafo ká ó-mí kadjatsya zó o-vu=è nu
   Asafo FOC SM.SG-take banana go CM-market=DET in
   ‘ASAFO took banana to the market’

31. Kadjatsya ká ó mí zó ovu è nu
   kadjatsya ká ó-mí zó o-vu=è nu
   Banana FOC SM.SG-take go CM-market=DET in
   ‘BANANA he took to the market’

32. Ovu è nu ká ó mí kadjatsya zó
   ovu=è nu ká ó-mí kadjatsya 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 óteni zó ṣgbá yó.
   Ama ó-teni zó ṣ-gbá yó
   Ama SM.SG-escape go CM-road skin
   ‘Ama rushed to the road side.’

34. Ama teni óteni zó ṣgbá yó.
   Ama teni ó-teni zó ṣ-gbá yó
   Ama escape SM.SG-escape go CM-road skin
   ‘It is rushing to the road side that Ama did.’

35. *Ama zó óteni zó ṣgba yó.
    *Ama zó ó-teni zó ṣgba yó
    Ama go SM.SG-escape go CM-road skin
    ‘It is rushing to the road side that Ama did.’
36. *Ama teni zɔ́ ōneni zɔ́ ɔgba yó.
   
   *Ama teni zɔ́ ōneni zɔ́ 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).

37. Kɔ̀kú sɔ̀ ądɔ̀n sɔ̀ yì ǹxì mɛ̀.
   
   Kɔ̀kú sɔ̀ ądɔ̀n sɔ̀ yì ǹxì mɛ̀
   Koku take crab DEF go market in
   ‘Koku brought the crab to the market.’

38. Sɔ̀ wɛ̀ Kɔ̀kú sɔ̀ ądɔ̀n sɔ̀ yì ǹxì mɛ̀.
   
   sɔ̀ wɛ̀ Kɔ̀kú sɔ̀ ądɔ̀n sɔ̀ yì ǹxì mɛ̀
   take it.s Koku take crab DEF go market in
   ‘It is bringing the crab to the market that Koku did.’ (as opposed to selling it)

Apart from the general characteristics, SVCs can be placed into functional groups. I will describe the functional types in the next section.

10.3 Functional types

The greater number of SVCs has one verb in addition to the initial verb. However, there are other SVCs which make use of three or four verbs which express related actions. This relationship becomes evident when the semantics of the verbs are examined. Out of these, the SVCs which have the initial verb as 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. Omí afuta na ukplɔ́ á tsù
   
   ọ́-mi a-futa na u-kplɔ́ =á tsù
   3SG-take CM-cloth put CM-table =DET on
   ‘He put the cloth on the table.’
40. Omí awá kɔ agli é yó.
   o-mí  a-wú   kɔ   a-gli=é   yó  
   3SG-take  CM-dress  hang  CM-wall=DET  skin
   ‘He hangs the dress on the wall.’

41. Omí fufu tá ebiti.
   ó-mí  fufu  tá   e-biti  
   3SG-take  fufu  give  CM-child
   ‘He gives the child fufu.’

10.3.2 Directional SVCs
The initial verb in directional SVCs shows movement while V₂ are verbs of direction indicating where the object is going. In (42), as a result of the action of V₁ the NP object umá ‘mother’ is carried to the hospital. In (43), udzɛ ‘woman’ moves to the house.

42. Ozí umá zɔ a-vablame.
   ó-zí   u-má   zɔ   a-vablame  
   3SG-carry  CM-mother  go  CM-hospital
   ‘He carried the mother to hospital.’

43. Ėhe udzɛ bá afánu.
   ó-he   u-dzɛ   bá   a-fánu  
   3SG-pull  CM-woman  come  CM-house
   ‘He pulls the woman to the house.’

10.3.3 Completive SVCs
sé ‘end’ is used as a second verb in a completive SVC. The initial verb expresses the action in the SVC while the completion of the action is indicated by sé, ‘end’ the second verb in the series. In (44) blo ‘make’ is the initial verb followed by the object utrome ‘work’ and in (45) kpe ‘eat’ is the initial verb and the object idzɔ ‘yam’ follows. V₂ 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. Ôblɔ utrome sé.
   ó-blo   u-trome   sé  
   3SG-make  CM-work  end
   ‘He finished the work.’
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 omó ‘that’ in both examples.

46. Amú ukontsi ózi fié amóá.

\[
\begin{align*}
\text{Amú u-klontsi} & \quad \text{ózi fié a-móá} \\
1SG & \quad \text{CM-book SM.SG-be.good exceed AM-that}
\end{align*}
\]

‘My book is better than that.’

47. Abia amé akpiagu fié amóá.

\[
\begin{align*}
\text{a-bia a-mé a-kpiagu fié a-móá} \\
\text{CM-chair AM-this SM-high exceed AM-that}
\end{align*}
\]

‘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 uku ‘drum’. However, in (49), the beating results in the death of agbé ‘dog’

48. Ólú ukú bli.

\[
\begin{align*}
\text{Ólú u-kú bli} \\
3SG-beat CM-drum break
\end{align*}
\]

‘He beats the drum and it breaks.’

49. Ólú agbé bá.

\[
\begin{align*}
\text{Ólú a-gbé bá} \\
3SG-beat CM-dog kill
\end{align*}
\]

‘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, tó ‘give’ is used as the second verb in a benefactive SVC. The NP that occurs after tó ‘give’ is the recipient of the NP or the situation characterised in VP₁, that is the object of V₁. In (50), the singing is done for the benefit of

45. Ókpe idzó sé.

\[
\begin{align*}
\text{ókpe i-dzó sé} \\
3SG-eat CM-yam end
\end{align*}
\]

‘He finished eating the yam.’
the child; the benefactive is ebitsi é ‘the child’ and in (51), it is -m 1SGOBJ, indicating that the speaker is the intended recipient.

50. Udz ozuiku tá ebitsi é.
    u-dze ò-uzuiku tá e-bitsi=é
    CM-woman 3SG-sing.song give CM-child=DET
    ‘The woman sang for the child.’

51. Yayra òne uklontsi tá m.
    Yayra ò-ne u-klontsi tá=m
    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 idzò ñ ‘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 idzò ñ.
    ô-mi u-hé kpe i-dzò=ñ
    3SG-take CM-knife peel CM-yam=DET
    ‘He takes knife peel the yam.’

53.Ôkpe idzò ñ mi uhé.
    *ô-kpe i-dzò=ñ mi u-hé
    3SG-peel CM-yam=DET take CM-knife
    ‘He peels the yam takes knife.’

54.Okpe idzò ñ yè ômi uhé.
    o-kpe i-dzò=ñ yè ô-mi 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 glɛ fɛ anda nu.
   jɛ-ri i-dzɔ m-ba=a glɛ fɛ a-nda nu
   3SG-hold CM-yam CM-tendril=DET tie into CM-friend in
   ‘He holds the yam tendrils into one another.’

56*Oglɛ idzɔ mba á ri fɛ anda nu.
   *jɛ-glɛ i-dzɔ m-ba=a ri fɛ a-nda nu
   3SG-tie CM-yam CM-tendril=DET hold into CM-friend in
   ‘He ties the yam tendrils hold into one another.’

57. Óglɛ idzɔ mba á yɛ óri fɛ anda nu.
   jɛ-glɛ i-dzɔ m-ba=a yɛ ó-ri
   3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
   fɛ a-nda 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. Óbla utrome sé.
   ʂ-blo utrome sé
   3SG-make work finish
   ‘He finished the work.’

59*Osé utrome (ye) (ɔ)blo.
   ʂ-sé utrome (ye) (ɔ)blo.
   3SG-finish work (CONJ) make
   ‘He finished the work.’
60. Olobé básá.
    ọlá agbéká
3SG-beat dog kill
    ‘He beat the dog to death.’

61.*Olobé (ye) (ọ)lá.
    *ọbá agbéké (ye) (ọ)lá
3SG-kill dog (CONJ) beat
    ‘He beat the dog to death.’

10.5 Lexicalised verb sequences

The order in which the verbs occur also affects the semantics of the sentence (see Dorvlo 2007). This comes to light when the verbs mi ‘take’ ri ‘hold’ are used in an SVC. (62) translates as ‘the man takes the cup.’ When mi ‘take’ is 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.

62. Osá á omi káp.
    osá = á ọ-mi káp
CM-man=DET SM.SG-take cup
    ‘The man takes the cup.’

63. Osá á omi káp ri.
    osá-á ọ-mi káp ri
CM-man=DET SM.SG-take cup hold
    ‘The man holds the cup firmly.’

64. Osá á óri káp mi.
    osá = á ọ-ri káp 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 tɛ́. 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 ɔ́ wà tɛ́ ‘Maŋ u ubi (u)m ɛ̂ suku i-dz ɛ̂ .’
   masta ɔ́ -wà   tɛ́ ‘Maŋ u u-bi (u)m ɛ̂ school CM-today
   suku i-dze
   “Master said ‘I saw this child in school today.’”

1b. Yesu ɔ́ wà tɛ́ ‘tá e-bitwɔ te ba amũ wá.’
   Yesu ɔ́ -wà   tɛ́ ‘tá e-bit-wɔ te ba Jesus SM.SG-say COMPL give CM-child-PLU let come
   amũ wá 1SGIND side
   “Jesus said ‘Let the children come to me.’”42

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: té and xé. té
introduces statements and xé, the relative particle, is used in reported questions.
The report frame is a simple clause made up of NP and verb. The verb in the re-
porting 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 fol-
lowing 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 o ‘3SG’,
(u)me ‘this’ becomes omé ‘that’, and i-dze ‘today’ becomes uname ‘yesterday’:
These shifts are however, peculiar to this example. In (2b) Esi, the aunt of the said
child is reported to have said that she will advise the child and this is reported by
another teacher on the same day. Because of this, i-dze ‘today’ has not changed to
uname ‘yesterday’ as in sentence (2a).

2a. Howusu ñwá té ñnú ubí omé suku uname.

Howusu SM.SG-say COMPL 3SG-see CM-child AM-that
suku u-name
school yesterday

‘Howusu said that he saw that child in school yesterday.’

2b. Esi ñwá té ñbólá alaga wa ê i-dze.

Esi SM.SG-say COMPL 3SG-FUT-beat CM-speech say=3SGOBJ
i-dze CM-today

‘Esi said that she will talk to him today.’

In example sentence (3a) une ‘here’ undergoes a deictic shift to become umó
‘there’ in (3b) when it has been reported.
3a. ‘Kofi ſba umɛ.’

Kofi ſ-ba u-mɛ
Kofi SM.SG-come AM-here
‘Kofi came here.’

3b. Enyo ſwà tɛ Kofi ſba umɛ.

Enyo ſ-wà tɛ Kofi ſ-ba u-mɛ
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 ſ- is used but in (5), the NP, umá ‘mother’ is used. This is illustrated below:

4. ſwà tɛ tsi e-tsi.

ś-wà tɛ tsi e-tsi
3SG-say COMPL stand CM-ground
‘He said you should stand up.’

5. Umá śwà tɛ dů ədzá.

u-má ś-wà tɛ dů ədzá
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. Ówá té atsiba suku ayadzi
   ʒ-wá té atsi-ba suku a-yadzi
   3SG-say COMPL 1PLU-come school CM-saturday
   ‘He said that we should come to school on Saturday’

7. Egbła té ŋka koko è evi unyi tamble adzi.
   é-gbla té ŋ-ka koko = ě e-vi
   3PLU-teach COMPL 1SG-put cocoa = DET CM-sun
   unyi tamble adzi
day third day
   ‘They taught that I should dry the cocoa on the third day.’

8. Awáé té ómi idzó á fè texɔ á nu.
   a-wá-é té ó-mi i-dzó = ě
   2SG-say-3OBJ COMPL 3SG-take CM-yam = DET
   fè texɔ = ě nu
   PREP barn = DET in
   ‘You told him that he should put the yam in the barn.’

9. Ónú té ōbọba.
   ʒ-nú té ʒ-bọ-ba
   3SG-hear COMPL 3SG-FUT-come
   ‘He heard that he would come.’

11.1.5 Reported thought
Verbalization of ones mental disposition to another person is also considered as
another form of reported speech. This usually involves either a person reporting his
own thoughts or another person’s. Mental process verbs like nenu ‘believe’ susu
‘think’ are in the reporting frame. (10), (11) and (12) are the examples.

10. Onenu té Yesu ódụ onukpa ikpá.
    ọ-nenu té Yesu ó-du o-nukpa i-kpá
    3SG-believe COMPL Jesus SM.SG-be CM-king CM-truth
    ‘He believes that Jesus is truly a king.’

11. Masusu té mikisa kuraa atsibiblo iyé utrome.
    ma-susu té mi-i-kisa kuraa
    1SG-think COMPL NEG-3SG-be.long at.all
    atsi-bí-blo iyé u-trome
    1PLU-FUT-make3SG CM-work
    ‘I think that it will not be long we will work on it.’
12. Unansa, manenu tɛ́ anitiri tsiami ɔyɔ ɔkpe xɛ́ safi óle oyo.

u-nansa ma-nenu tɛ́ ani-ti-rí tsiami ɔ-yɔ
CM-chief 1SG-believe COMPL 2PLU-HAB-hold linguist CM-stick
ɔ-kpe xɛ́ safi ɔ-le ɔ-yɔ
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 tɛ́ ‘say’. Very often, the impersonal pronoun ɛ́- is prefixed to tɛ́. 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. Átɛ́ afaqe awá?
á-tɛ́ a-fa-nu a-wá?
3PLU-say CM-house-in SM.SG-break.open
‘They asked how your home is?’

14. Átɛ́ Kofi obofo?
á-tɛ́ Kofi o-bo-fó?
3PLU-say Kofi SM.SG-come-reach
‘They said that Kofi arrived home?’

With questions involving location mɛ̃nu ‘where’ and animacy (ɔ)mɔ́ ‘who’/‘which’ the question that is to be reported is complement of the reporting frame atɛ́. This is a contracted form of abú tɛ́ ‘they asked that’ in which the verb bú ‘ask’ is omitted. This is illustrated below:

15. Átɛ́ mɛ̃nu ɔlsɛ́?
á-tɛ́ mɛ̃nu ɔ-lá-zɔ́
3PLU-COMPL where 3SG-PRSPROG-go
‘They asked where were you going?’

16. Átɛ́ amɔ́ ɔlsɛ́ ebiṣi e?
á-tɛ́ o-mɔ́ ɔ-lá e-biṣi =e
3PLU-COMPL 3SG-who 3SG-bea CM-child=DET
‘They asked who beat the child?’
11.2.2 Reported content questions

In reported content questions the content question function as an argument of bu ‘ask’ and it is introduced by te ‘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 obú té iva okple koko é matsoe nú?
   u-bonukpiwo ó-bú té iva ó-kple
   CM-farmer SM.SG-ask COMPL thing reason
   koko = é ma-tsoe nú
cocoa=DET NEG-dry NEG
   ‘The farmer asked the reason the cocoa is not dry?’

18. É bu té iva okple ŋatsibì́̄ ŋamá?
    ó-bú té i-va ó-kple ŋ-satsibi = è
    3PLU-ask COMPL CM-thing CM-reason CM-boy = DET
    ŋ-gba-má
    SM.SG-be.road-back
    ‘They asked the reason the boy was late?’

19. Obú té ebitwo abé akpi okutexoe?
    ó-bú té e-bit-wó abé a-kpi
    3SG-ask COMPL CM-child-PLU AM-Q AM-go
    ŋ-okutexoe?
    CM-funeral
    ‘He asked how many children went to the funeral?’

té can be the only predicating element in the quoting frame. It is possible for the complement taking verb tó 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 tó since the subject NP ankó ‘hen’ and abudze ‘nanny goat’ precede the verb (see section 3.1.4).

20. Ankó tó té ńkọpọ atsa nu fé ale vie ńkọ nyui.
    a-nkó tá té ń-kọpọ a-tsa nu fé
    CM-hen say COMPL 3SG-PRSPROG-lie CM-coop in also
    nle vie ń-kọ nyui
    3SG tail SMSG-lie outside
    ‘The hen says it lies in its coop but its tail is outside.’[15.4.28]

    a-nkó tá ń-kọpọ a-tsa nu fé
    CM-hen COMPL 3SG-PRSPROG-lie CM-coop in also
It has been observed that some speakers suffix ɖɛ́ to tɛ́ 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, ɔ- that is prefixed to ká is the 3SG pronoun that refers to another person who is not the speaker. In (25) (26), and (27) ɔlɔ refers to the subject NP, the speaker who is being quoted.

   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 SM.SG-say COMPL LOG-put cocoa CM-sun CM-farm-in
   ‘Guadi said he (the speaker) dried cocoa in the farm.’
26. Òwá té ọlọlọ́zọ́ ubonu.
\[
\begin{align*}
\text{ṣ-wá} & \quad \text{té} & \quad \text{ọlọ-ọ́zọ́} & \quad \text{u-bo-nu} \\
3\text{SG-say} & \quad \text{COMPL} & \quad \text{LOG-PRSPROG-go} & \quad \text{CM-farm-in}
\end{align*}
\]
‘He says he (the speaker) is going to farm.’

27. Ako tè eviangba ye ọlọskpe abe.
\[
\begin{align*}
a-ko & \quad \text{té} & \quad e-viangba & \quad ye & \quad ọlọ-ọ́-kpe & \quad a-be \\
\text{CM-parrot} & \quad \text{say} & \quad \text{CM-noon} & \quad \text{CONJ} & \quad \text{LOG-HAB-eat} & \quad \text{CM-palmfruit}
\end{align*}
\]
‘Parrot says it is noon that it eats palmfruit.’ [15.4.50]

It is noted in (26) that the present progressive marker is ọ́ with a high tone. There are two other words which have similar forms but pronounced with a low tone. They are ọ́ ‘again’ and ọ́ 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. Òwá té ọlọskpe iva.
\[
\begin{align*}
\text{ṣ-wá} & \quad \text{té} & \quad ọlọ-ọ́-kpe-ọ́-\text{(i)va} \\
3\text{SG-say} & \quad \text{COMPL} & \quad \text{LOG-again-PRSPROG-eat-thing}
\end{align*}
\]
‘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 òwá té ọlská ká koko evi.
\[
\begin{align*}
\text{Guadi} & \quad \text{ṣ-wá} & \quad \text{té} & \quad ọlọ \quad ká \quad ká \quad koko \quad e-vi \\
\text{SM.SG-say} & \quad \text{COMPL} & \quad \text{LOG} & \quad \text{FOC} & \quad \text{put} & \quad \text{cocoa} & \quad \text{CM-sun}
\end{align*}
\]
‘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 ó shibi óyó kpɛífíami.
   Selì o-šibi ó-yó kpɛífíami
   Selì 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. nuyókanyi ‘self realisation’
    iyóhá ‘self killing’
    ayóntáyá ‘exposing oneself’
    ɔntáóyómọgo ‘laugh at oneself’

The following in (34) and (35) illustrate the use of these nominal compounds in sentences.

34. Ndánọgo njú iyóhá.
   ndánọgo n-ọjú i-yóhá
   being.drunk SM-be CM-self.killing
   ‘The act of being drunk is self killing.’
35. ũuyókanyi i-zi.

ũuyókanyi   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 ó-gú 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 ã nda ‘they companion’ occurs after the verb. nda is an NP and occurs after a pronoun which agrees with a participant in the clause. The main difference between reflexive and reciprocal is that the participant in a reflexive is the Agent acting on
himself and in the reciprocal the Agent acts on the Patient and the Patient also acts
on the Agent. These actions occur simultaneously. The subject NP for the reciprocal
is therefore generally plural.

What is generally acceptable is the structure in which á ‘3PLU’ precedes nda
‘companion’ for all the plural pronouns: 1PLU, 2PLU and 3PLU; an indication that
the 3PLU pronoun has grammaticalised with the reciprocal marker. This is shown
in the example sentences (39), (40), and (41):

   ati-kpe á-nda
   1PLU-eat 3PLU-companion
   ‘We bit each other.’

40. Anijdji ánnda.
   ani-ćeji á-nda
   2PLU-love 3PLU-companion
   ‘You love each other.’

41. Álá ánnda.
   Á-la á-nda
   3PLU-beat 3PLU-companion
   ‘They beat each other.’

Assuming we specify the persons as in (42) by giving the actual names we will
have – Bansa and Yabani. This implies that Bansa beat Yabani and Yabani beat
Bansa and these events happened simultaneously. In (43) osá kpé údzé are the par-
ticipants and it is a requited love relationship.

42. Bansa kpe Yabani álá ánnda.
   Bansa kpe Yabani álá á-nda
   Bansa CONJ Yabani SM.PLU-beat 3PLU-companion
   ‘Bansa and Yabani beat one another’

43. Xe mába Logba mánú té osá á kpé udzi é éjjejji ánnda întá.
   Xe má-bá Logba má-nú té osa = á kpé
   When 1SG-come Logba 1SG-see COMP CM-man = DET CONJ
   u-dzi é é-jjejji á-nda întá
   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 pro-
noun 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 n difícil.
   á-lá á n difficoltà
   3PLU-beat 3PLU companion
   ‘They beat each other.’

45. Aní ngi ana n difficoltà.
   aní-ći ngi ana n difficulté
   2PLU-love 2PLU companion
   ‘You love each other.’

46. Atíkpe atá n difícila.
   atí-kpe atá n difficoltà
   1PLU eat 1PLU companion
   ‘We bit each other.’

The reciprocal can be used with the possessive as in (47).

47. Edž e á André afúta edžá.
   e-dž e á n difficoltà a-fúta o-džá
   PLU-woman put 3PLU-companion CM-cloth CM-fire
   ‘The women set fire to each others cloth.’

11.5.1 Lexical strategy

The semantics of some verbs makes them express reciprocity especially when they are used with plural subjects. Verbs that fall in this category usually have more than one participant when they undergo lexical decomposition. gla ‘exchange’ can only be used when two items are involved in an exchange. blo aşunjí ‘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 nó ‘with N’ is sometimes used as complement to the verb expression. The following verbs are identified as having inherent reciprocal semantics. These are:

48  gla  ‘exchange’
    blo aşunjí  ‘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 aŋuni* are used in a one place construction with preverbal plural pronominal argument. The reciprocal noun *nda* ‘companion’ is not used because symmetrical action is inherent in these verbs. The sentences can therefore be interpreted as reciprocals.

49. *Atu i-fiami i-gla.*

\[
\text{atu} \quad \text{i-fiami} \quad \text{i-gla} \\
\text{1PLU CM-cutlass} \quad \text{SM-exchange}
\]

‘Our cutlasses exchange.’ (i.e. they are exchanged)

50. *Atu i-fiami igla kpɛ Setor ɔ-ble.*

\[
\text{atu} \quad \text{i-fiami} \quad \text{i-gla} \quad \text{kpɛ Setor ɔ-ble} \\
\text{1PLU CM-cutlass} \quad \text{SM-exchange} \quad \text{CONJ Setor 3SG-own}
\]

‘Our cutlass exchange with Setor’s.’

51. *A-blɔ aŋuni.*

\[
\text{a-blɔ} \\ a-ŋuni
\]

‘They engaged in a quarrel.’

52. *Sena ɔ-blo a-ŋuni kpɛ Kafui.*

\[
\text{Sena} \quad \text{ɔ-blo} \quad \text{a-ŋuni} \quad \text{kpɛ Kafui}
\]

‘Sena quarrelled with Kafui.’

Sentence (53), expresses a bidirectional action because of the semantics of the verb: *na edf* ‘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 edf uname.*

\[
\text{ebitwɔ = á} \quad \text{e-ná} \quad \text{edf} \quad \text{uname}
\]

‘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. *mfu kpɛ adji pɛtɛe i-bi-tsaka fɛ anda nu.*

\[
\text{mfu} \quad \text{kpɛ} \quad \text{adji} \quad \text{pɛtɛe} \quad \text{i-bi-tsaka} \quad \text{fɛ} \quad \text{anda nu}
\]

{oil} {CONJ} {soda} {all} {SM.PLU-FUT-mix} {into} {companion} {in}

‘oil an the soda mix into each other’
55. Xe iblu ñe anda nu petée ko aŋú té ndú kú ñe ónu.

‘If it all mix then you will see that the water will be dried in it.’

There are some nominal compounds that connote reciprocity. These are:

56. andaŋyúndo ‘mutual help’

andaŋtsínago ‘mutual defamation’

andaŋwílégo ‘mutual deception’

eđnago ‘working in turns for each other’

The following in (57) and (58) illustrate the use of these nominal compounds in sentences.

57. andaŋtsínago miizi.

‘Mutual defamation is not good.’

58. Eđnago i-bo veve tá atsú Akpanawo.

‘Working in turns for each other is important for us, Logba people.’

11.5.2 Biclausal strategy

Biclausal descriptions are also used to express reciprocal action but the meaning of some biclausal expressions may not be wholly symmetrical because the action may not have occurred at the same time as we understand prototypical reciprocals to have. Sentences (59) and (60) attest to this:

59. Ïlám ye amú ñe malée.

‘He beat me and I also beat him.’

60. Ntsi afása nu ye afása ñe otsi amú nu.

‘I am in the father and the father is in me.’ John 14 verse 11
In sentence (59), A might have beaten B and later B also beats him in retaliation. In sentence (60), the states of affairs of the verb *tsi* ‘stay in’ involves continuity. This differs from *la* ‘beat’ which expresses a non-durative action. So sentence (60) will be more symmetrical since the action that is expressed in clause A and that in clause B has happened concurrently.
12 TOPIC AND FOCUS

In any communication situation, the interlocutors make a conscious effort to bring out what they intend to say in a way that will be fully understandable to one another. Each of them makes deliberate choices in carefully packaging the information he wants to present in the sentences he constructs. Some of these choices may include what the speaker considers to be the most salient, whether the reference to this element will be directly expressed or other words or referring expressions will be used to imply what the speaker means. Languages have a variety of ways in which these functions are indicated. What the speaker considers to be salient is the focus and what the information is about is the topic. This chapter presents topic and focus in Logba. First, topic constructions are discussed. This is followed with a description of focus constructions. The chapter is concluded with a statement on the relevance of topic and focus.

12.1 Topic

Topic is a function that is assigned to a constituent considered to be what is talked about in a communication situation. According to Ameka (in press) the sentence initial position in Kwa languages is used for background information topic, the information which the utterance is about and what the hearer should have at the back of his mind to achieve the target of full comprehension of the rest of the utterance.

In Logba, the syntactic arrangement shows the topicality of an element in a clause. In topic constructions, a noun phrase or a postpositional phrase may be fronted to the left periphery as an external constituent of the clause that is 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 -ɛ́. ‘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. Mane afúta á
   ma-ne a-fúta =á
   1SG-buy CM-cloth = DET
   ‘I bought the cloth’
2. Afúta á mani é
   a-fúta=á   ma-ni=é
   CM-cloth=DET 1SG-buy=3SGOBJ
   ‘The cloth, I bought it’

3. Mfúta á 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, Uðobe amáa ‘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. Uðobe amáa, ámáa Amowasa
   u-ðobe ɔ-máa ɔ-nú Amowasa
   CM-afternoon AM-that SM.SG-see Logba priest
   ‘That afternoon, he saw Logba priest’

5. Blewuu, a-saŋbla ɔtsɔna
   Blewuu a-saŋbla ɔ-tɔ-na
   slowly CM-tortoise SM.SG-HAB-walk
   ‘Slowly, a tortoise walks’

6. Ukpu é zugbó, ɔvanu ɔ-gbómiwɔ
   u-kpu=é zugbó i-ɔvanu ɔ-nú ɔ-gbómi-wɔ
   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  Me ɔbá

   me ɔ-bá

   Q 3SG-come

   ‘What has happened?’

8. Amozi  Ndá á ká ɔnɔ

   n-dá = á  ká ɔnɔ

   CM-liquor = DET FOC 3SG-drink

   ‘LIQUOR he drank’
9. Arku  

Avúdago é iyé ńnọ  
*a-ńnọ* = é iyé ńnọ  
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 *nọ ndá* ‘drink liquor’ is new information. Yet only the object NP is marked for focus. However, Arku’s response *Avúdago é iyé ńnọ* ‘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’

11. Howusu  

Adzo tóbá (tá ńbá)  
*adzo tá ńbá*  
‘Let riddle come’

12. Akom  

Mádzí mádzi wúu?  
*má-dzi 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 *ekelé* ‘grass’ In Ewe also it is referred to as *gbe* ‘grass’
14. Festus  

\[ \text{vɔvɔli iyé nyí} \]

\[ \text{vɔvɔli iyé nyí} \]

shadow 3SGIND be.that

‘SHADOW is the answer’

The riddle is in the form of a question and since the answer is the piece of information that is sought for by the questioner the NP that is presented as new is marked for focus using the Tota dialect. Howusu’s answer to the riddle is abobi ‘moon’. Since Festus finds the answer to be incorrect, he offers another answer, vɔvɔli ‘shadow’ which he focused using the same strategy\(^45\).

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, Setọ is the subject and ebitsi is the direct object. The subject, Setọ is focused in (16) and the direct object, ebitsi in (17).

15. Setọ ọlá ebitsi ė

\[ \text{Setọ ọlá ebitsi ė} \]

\[ \text{Setọ ọlá ebitsi ė} \]

Setọ SM.SG-beat child=DET

‘Setọ beat the child’

16. Setọ ká ọlá ebitsi ė

\[ \text{Setọ ká ọlá ebitsi ė} \]

\[ \text{Setọ ká ọlá ebitsi ė} \]

Setọ FOC SM.SG-beat child=DET

‘SETọ 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 Seto ɔ́la
   \[\text{e-bitsi}=\text{ɛ́} \quad \text{ka} \quad \text{Seto} \quad ɔ́-lá}\]
   CM-child=DET FOC Seto SM.SG-beat
   ‘Seto beat THE CHILD’

A complex NP in which a demonstrative ɔɔá ‘that’ is marked for agreement and modifies the head noun. This NP is focused and is shown in (18) below:

18. ɔsá ɔɔá ká ɔ́ga,
   \[\text{ɔ-sá} \quad ɔ-ɔá \quad ká \quad ɔ́-bá \quad ɔ-ɡa}\]
   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 ɔsá ‘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 ɔ́ sá a ́ efeshi.
   \[\text{Ama} \quad ɔ́ \quad \text{tá} \quad ɔ́ \quad \text{sá}=\text{á} \quad \text{e-feshi}\]
   Ama SM.SG-give CM-man = DET CM-sheep
   ‘Ama gave the man sheep.’

12.3.3 Recipient

20. ɔsá á ká Ama ɔ́ tí efeshi.
   \[\text{ɔ-sá}=\text{á} \quad \text{ká} \quad \text{Ama} \quad ɔ́ \quad \text{tí} \quad \text{e-feshi}\]
   CM-man = DET FOC Ama SM.SG-give CM-sheep
   ‘THE MAN Ama gave sheep.’

12.3.4 Theme

21. Efeshi ɛ́ ká Ama ɔ́sáá
   \[\text{e-feshi}=\text{ɛ́} \quad \text{ká} \quad \text{Ama} \quad ɔ́ \quad \text{sá}=\text{á}\]
   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 ɔsáá ‘the man’ Recipient and efeshi ‘sheep’ Theme are both fronted for focus in the same clause. Nor can ɔká be after efeshi ‘sheep’ as in (23)
22. *Osáá ká efeshi ká Ama štá
   o-sá=á ká e-feshi ká Ama š-tá
   CM-man=DET FOC CM-sheep FOC Ama SM.SG-give
   ‘Ama gave THE MAN SHEEP’

23. *Osá á efeshi ká Ama štá
   o-sá=á e-feshi ká Ama š-tá
   CM-man=DET CM-sheep FOC Ama SM.SG-give
   ‘Ama gave THE MAN SHEEP’

12.3.5 Adjunct
The focus marker is placed at the end of the adjunct phrase. The adjunct phrase *udántsí me ‘this morning’* in (24) is focused in (25)

24. Œzó suku udántsí me.
   3SG-go school CM-morning this
   ‘He/She went to school this morning.’

25. Udántsí mé ká ʒzʒ 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 amú ‘1SGIND’ in (28) using Awú ‘2SGIND’ and in (29) using øle ‘3SGIND’

26. Maz(á)íva.
   ma-z(a)-íva
   1SG cook thing
   ‘I cook.’

27. Amú ká ma z(á)íva.
   amú ká ma z(a)íva
   1SG.IND FOC 1SG-cook-thing
   ‘I cooked, nobody else did.’
28. Awú ká az(á)iva.
   awú  ká  a-z(a)-iiva
   2SG(IND)  FOC  2SG-cook-thing
   ‘YOU cooked.’

29. Ėle ká az(á)iva.
    Ėle  ká  a-z(a)-iiva
    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 slá m.
    i-vagblawo=é  ø-lá=m
    CM-teacher=DET SM.SG-beat=1SGOBJ
    ‘The teacher beat me.’

31. Amú ká ivagblawo é slá.
    amu  ka  i-vagblawo=é  ø-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. Ivagblawoé slá wú.
    i-vagblawo=é  ø-lá=wú
    CM-teacher=DET SM.SG-beat=2SGOBJ
    ‘The teacher beat you.’

33. Awú ká ivagblawo é slá
    awú  ka  i-vagblawo=é  ø-lá
    2SG.IND  FOC  CM-teacher=DET SM.SG-beat
    ‘You the teacher beat.’

3SGOBJ (-e)
The independent form of the 3SG has these forms: Ėle for + human nouns and iyé for mass nouns especially those in the i-class.
34. Ivagblawo é ńlăć. (ń-le-ę)
   i-vagblawo = é ń-lă-e (ń-le-ę)
   CM-teacher = DET SM.SG-beat-3SG
   ‘The teacher beat him/her.’

35. Ėle ká ivagblawo é ńlă
   Ėle  ká i-vagblawo = é ń-lă
   3SG.IND FOC CM-teacher = DET SM.SG-beat
   ‘HE/SHE the teacher beat’

3SGIND iyé is used for mass nouns. Examples are: iđa ‘money’ igbe ‘spear’ ikă ‘charcoal’ ihánago ‘indiscipline’ etc

36. Iyé ká ivagblawo é ńmę.
   Iyé  ká i-vagblawo = é ń-mę
   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 ńbă.
   u-name  ka ń-bă
   CM-yesterday FOC 3SG-come
   ‘YESTERDAY he came.’

38. Udzikú ká mamí ńnyi uklóntsí Ė.
   u-dzikú  ka ma-mí ńnyi u-klóntsí = Ė
   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  ođư  i-vagblawo.
   Aku SM.SG-be CM-teacher
   ‘Aku is a teacher.’
40. Aku ká óджу ivagblawo.
   Aku  ká  ó-djú  i-vagblawo.
   Aku  FOC  SM.SG-be  CM-teacher
   ‘AKU is a teacher.’

41. *Ivagblawo ká óджу Kofi.
   *i-vagblawo  ká  ó-djú  Kofi.
   CM-teacher  FOC  SM.SG-be  Kofi
   ‘Kofi is a TEACHER’

42. Ivagblawo óдджу Kofi.
   i-vagblawo  ó-djú  Kofi.
   CM-teacher  SM.SG-be  Kofi
   ‘Kofi is a TEACHER.’

12.3.10 Focus in possessive constructions
Possession is expressed by the juxtaposition of the possessor and the possessed. The possessive phrase as a whole can be focused. Sentence (43) contains a possessive phrase Esi afúta á ‘Esi’s cloth’ in subject position. In (44), the possessive phrase is focused with 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 më Esi afúta á.
    ma  më  Esi  a-fúta=á
    1SG  sew  Esi  CM-cloth=DET
    ‘I sewed Esi’s cloth.’
46. Esi afúta á ká ma mé.

Esi   a-fúta = á   ká   ma   mé
Esi   CM-cloth = DET FOC 1SG sew
‘ESI’s CLOTH (no other cloth) I sewed.’

However, neither Esi, the possessor nor afúta, ‘cloth’ possessum of the same phrase can be extracted and focused individually. Sentence (47) demonstrates the extraction of the possessor Esi and in (48) the possessum, afúta ‘cloth’ is extracted and focused. These are ungrammatical.

47. *Esi ká ma me afúta

*Esi   ká   ma-me   a-fúta
Esi   FOC 1SG-sew CM-cloth
‘Esi’s I sew cloth’

48. *Afúta ká ma mé Esi

*a-fúta   ká   ma-mé   Esi
CM-cloth   FOC 1SG-sew Esi
‘Cloth I sew Esi’s’

12.3.11 Focusing postpositional phrases

A postpositional phrase functioning in a clause is focused in the same way like an NP. It is fronted and marked with the focus marker. These are exemplified in sentences (50) and (52).

49. Adzo ɔ́ ɔ́ ɔ́ uti é wá.

Adzo   ɔ́ ɔ́ ɔ́ =t= é   wá
Adzo   SM.SG-go CM-father = DET side
‘Adzo has gone to the father’s place.’

50. Uti é wá ká Adzo ɔ́ ɔ́.

u-ti = é   wá   ká   Adzo   ɔ́ ɔ́
CM-father = DET side FOC Adzo SM.SG-go
‘Adzo has gone to THE FATHER’S PLACE.’

51. Obú iló á etsí.

ó-bú   i-ló = á   etsí
3SG-ask  CM-word = DET under
‘He asked about the information.’
52. ilá etsi ká óbú.
   i-ló=a  etsi  ká  ó-bú
   CM-word=DET under  FOC  3SG-ask
   ‘THE INFORMATION he asked about.’

In all the examples shown, the constituent that is focused is fronted and marked with the focus marker ka. However, when the constituent to be focused is a pronominal, the independent form of the pronoun in question is used. A gap is left in its normal position in the clause.

12.4 Predicate focus

In Logba, focusing of the verb is done by placing the bare form of a copy of the verb before the verb and after the subject. This pattern is different from what is noted in some dialects of Ewe in which a copy of the verb is placed in pre-core position. Duthie (1996:112) writing on linguistic patterns in Ewe, notes that ‘in some dialects, the verb can be front copied’ In Logba, however, the real verb occurs with the pronoun prefixed to it in its proper place. The verb bli ‘break’ in (53) is focused in (54) and ku ‘die’ in (55) is focused in (56).

53. Tumpa á óblí utsá á nu.
   tumpa=á ó-blí u-tsá=á nu
   ‘The bottle breaks in the room.’

54. Tumpa á bli óblí utsá á nu.
   tumpa=á bli ó-blí u-tsá=á nu
   ‘The bottle BREAK in the room.’

55. Akpakpla á ókú.
    a-kpakpla=á ó-kú
    ‘The frog died.’

56. Akpakpla á kú ókú.
    A-kpakpla=á kú ó-kú
    ‘The frog DIED.’
12.5 **Serial verb constructions and focus**

It is possible to focus the initial verb in an SVC. However, neither the non-initial verb alone nor all the verbs in the SVC can be focused together. The focusing of the initial verb is done by placing the bare form of a copy of the initial verb at the same position between the subject and the verb. In the examples below, the subject is not expressed overtly. The initial verb occurs with the pronoun prefixed to it in its proper place followed by the second verb. The initial verb of sentence (57) below is focused in sentence (58).

57. Otení zó ɔgbá á yó.
   ó-tení zó ɔ-ɔgbá=á yó
   3SG.escape go CM-road=DET skin
   ‘He rushed to the road side.’

58. Tení ótení zó ɔgbá á yó.
   téní ó-tení zó ɔ-ɔgbá=á yó
   escape 3SG.escape go CM-road=DET skin
   ‘It is rushing to the road side that he did.’

12.6 **Tota dialect**

As indicated at the beginning of the section on focus constructions, the Tota dialect uses a different focusing strategy. The prominent NP is fronted and is recapitulated by an independent form of the pronoun followed by the rest of the clause. Sentence (59) illustrates the subject focus and (60), the direct object focus.

59. Seto ɔlɛ ɔlɛ ebitsi ṑ.
   Seto ɔlɛ 5-lá e-bitsi=ẽ
   Seto 3SG.IND SM.SG-beat CM-child=DET
   ‘SETØ beat the child.’

60. Ebitsi ṑ ɔlɛ Seto ɔlɪ.
   e-bitsi-ẽ ɔlɛ Seto 5-lá
   CM-child=DET 3SG.IND Seto SM.SG-beat
   ‘Seto beat THE CHILD.’

The pronoun refers to the preposed NP and agrees with it in number. For example, the Plural form of sentence (60) above will use alẽ ‘3PLUIND’. This is exemplified below in sentence (61). In sentence (62), imbi ‘rice’ is a mass noun so iyẽ is the independent pronoun that is selected.
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61. Ebitwo á alé Seto 5lá.
   e-bit-wɔ = á alé Seto 5-lá
   CM-child-PLU = DET 3PLU.IND Seto SM.SG-beat
   ‘Seto beat THE CHILDREN.’

62. Imbi é iyé 6kpé.
   i-mbi = é iyé 5-kpɛ
   CM-rice = DET 3SGIND 3SG-eat
   ‘It is THE RICE he/she eats.

The arguments in the sentence in the Tota dialect behave in similar ways in terms of extraction and focusability that is they are fronted and a gap is left in their marked position but postpositional phrases behave in a slightly different way. While in Alakpeti dialect, the focus marker, ka is placed after the NP in the Tota dialect iyé occurs after the head noun.

12.6.1 Focusing postpositional phrases
The 3SG Independent pronoun comes in between the NP and the postposition. These are exemplified in sentences (63) and (64), (65) and (66).

63. Adzo 5z5 utí é wá.
   Adzo 5-zó u-tí = é wá
   Adzo SM.SG-go CM-father = DET side
   ‘Adzo has gone to the father’s place.’

64. Utí é ole wá Adzo 5z5.
   u-tí = é ole wá Adzo 5-zó
   CM-father = DET 3SG.IND side Adzo SM.SG-go
   ‘THE FATHER HIS PLACE Adzo has gone to.

65. Obú iló á etsi.
   o-bú i-ló = á etsi
   3SG-ask CM-word = DET under
   ‘He asked about the information.’

66. iló á iye etsi óbú.
   i-ló = á iye etsi 6-bú
   CM-word = DET 3SG.IND under 3SG-ask
   ‘THE INFORMATION he asked about.’
12.7  **Topic and focus**

It is also possible for the topic to coincide with the constituent that is marked for focus. In (67) ndú ‘water’ is in the unmarked topic position and it is focused.

67  Nðú ká ntsì tumpá á nu.

   n-ðú  ká  n-tsì  tumpá=á  nu  
   CM-water FOC  SM-be.in bottle=DET in
   ‘It is water (not anything else) in the bottle.’

There are sentences in which the topic and focus are marked on different constituents. In (68) the subject Papa ‘father’ is the unmarked topic and the predicate lá ‘beat’ is focused. In (69) the subject oyubitsì ‘thief’ is the topic and the predicate rì ‘hold’ is focused.

68  Papa lá ɔ́ lá Kofi u-bo é nu.

   papa  la  ɔ́ -lá   Kofi u-bo=é   nu  
   father beat(FOC) SM.SG-beat Kofi CM-farm=DET in
   ‘Father, BEAT Kofi in the farm.’

69  Oyubitsì é rì ɔ́ ʒì gbàŋbàŋ.

   o-yubitsì=é   rì   ʒì   gbàŋbàŋ  
   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).
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 C₁C₂V 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.

<table>
<thead>
<tr>
<th>1. CC Structure</th>
<th>WORD</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>pr</td>
<td>pro</td>
<td>wet, marshy area; spoilt vegetable</td>
</tr>
<tr>
<td>gr</td>
<td>gr</td>
<td>sound of belching, snoring</td>
</tr>
</tbody>
</table>

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 ódzì tsyññ…
   o-gridì ó-dzì tsyññ…
   CM-story SM.SG-take.off IDEO.for long
   ‘Story takes off moving for a long time’ [15.2.03]

7. Éte gakrana kpoo!
   ó-te gakrana kpoo!
   3PLU-HAB keep quiet IDEO.quietly
   ‘They keep quiet!’ [15.3.06]
8. Érí ɔŋ kpá vlɔ yó yóù tsiyãa ye ózí asaŋgbła.

é-ri
3PLU-hold

ɔŋ kpá
CM-rope

vlɔ
IDEO.suddenly

yó yó
CM-tree

tsiyãa
IDEO.remove

ye ózí
CONJ 3SG-lift

asaŋgbła
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 ɔtsú wa ‘it falls suddenly’ odze ɔtsú ʋim ‘it falls suddenly’ wa and ʋim are ideophones. It is possible for the nucleus vowel to be lengthened for expression.

Some ideophones have an inherent repetitive structure. This structure can permit syllable reduplication or in some cases syllable triplication. The following words are modifiers that are in sentence final position.

9. xe agla fē a-kontsi é nu sēe abɔ nṣu mìmbọ

xe a-gla fē a-kontsi=é
COND2SG-pour into CM-basket=DET in finish-CFM

abɔ-sá n-ṣu mìmbọ
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 ɔŋ kpé tsiyibitsibitsibi

i-na-shi-na ɔ-kpe ɔŋ kpé
CM-person-every-person 3SG-know CM-something

tsiyibitsibitsibi
IDEO.small small small

Everybody knows small bits about something.’ [15.2.80]

11. Binka ɔdá wa munimunimuni

Binka ɔ-dá wa munimunimuni
Binka SM.SG-talk say IDEO.undertone

‘Binka talks undertone’

13.1.2 Tonal structure

Ideophones that have the same segmental form can vary in tone. The tone on an ideophone can either be High or Low. Low tones are associated with bad, unpleasant, amorphous features and High tones refer to things which are nice, pleasant, small and cute.
12. Ebi tsì o numa gbàgblá
   e-bìtsì  ò-numa  gbàgblá
   CM-child SM.SG-fall  IDEO.light.small
   ‘The child fell.’ (light, small person)

13. Ebi tsì o numa gbàgblá
   e-bìtsì  ò-numa  gbàgblá
   CM-child SM.SG-fall  IDEO.light.small
   ‘The child fell’ (heavy, big person)

14. Udzi ɛ żó ọhloyi
   u-dzi= ɛ ọhloyi
   CM-woman=DET SM.SG-walk IDEO.light.smart.brisk
   ‘The woman walks…’ (light, smart, brisk)

15. Udze ɔzó hloyi
    u-dze  ɔzó hloyi
   CM-woman  SM.SG-walk IDEO.heavy.slow.dragging movement
   ‘The woman walks…’ (heavy, slow, dragging movement)

Other words like pọtọpọ ‘small.marshy’ and tọtọtọ ‘extreme quietness’ can have their tones changed to a Low tone pọtọpọ ‘large.marshy’ and tọtọtọ ‘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
    ɲènè(bi)    baby – refers to the noise of a baby when crying (also in Ewe).
    ọfọ ọfọ    broom – the sound made when sweeping with a broom.
    kusekuse    peace – tranquility solemnity and orderliness (also in Ewe).
Ideophones, Interjections and Particles

The morpheme bi which is suffixed to some of the nouns such as ṭẹgẹ́(bi) suggests a diminutive form of the said noun. It is probably taken from the stem of the word u-bi ‘child’ from which the class prefix is removed. The cognate forms of -bi ‘root for child’ are found across the languages in the area. Examples are Ewe\footnote{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)}, 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 prɔ
    ɔmbu ɛɔ́ prɔ
    CM-orange SM.SG-go.bad.IDEO
    ‘The orange had gone bad’

18. avi awlui
    a-vi a-wlui\footnote{47 There is a non verb ideophone in Ewe with the inherent iterative structure wluiwluiwlu ‘multitude of small particles’}
    CM-groundnut SM.SG-be.tiny.IDEO
    ‘The groundnut has small grains’

13.1.3.3 Ideophonic adverbs

Ideophonic adverbs are expressive modifiers to verbs and they occur utterance finally. They are shown in the example sentences below:

19. Ye asangbla ye 5kpo etsi d55 ...
    Ye a-sangbla ye 5-kpo e-tsi d55
    CONJ CM-tortoise CONJ 3SG-lie CM-down motionless.IDEO
    ‘And tortoise then lay under the tree motionless;’ [15.3.26]

20. Nkɔ á ndó hoo.
    n-kɔ=á n-dó hoo
    CM-hen =DET SM-come.out many.sudden.IDEO
    ‘The hens came out in large numbers.’
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   n-ɖʊ́-è n-ɣû mišмиšмишì
   CM-water SM-be.cold cold.cool.IDEO
   ‘The water is extremely cold.’

22. Futsu è oto kpeta ko peta ko peta.
   futsu=è 6-to kpeta kpeta kpeta
dsoup=DET SM.SG-be.thick thick.IDEO
   ‘The soup is very thick.’

23. Oló tso iva á fùnùfùnùfùnù.
   6-lo-tso iva=á fùnùfùnùfùnù
   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 nà njù mišmišì.
   m-ba nà n-ɖù mišмишì
   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) miɔɔ ‘slowly’ functions as adverb. The same ideophone is used in (24) as adjective to modify njù ‘water’ The difference in context of use brings about the shift in meaning.

mìo 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, mìo ‘weak’ is an adverbial modifying bìo ‘make’ to express how weak the speaker feels.

25. Amù iyùnu i ìbìo mìo.
   amù iyù-nu i-ìbìo mìo
   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).48 In Logba, however, ideophones can be used in a variety of sentence types. This is shown below:

Imperative

26. gákrama kpoo!
   gákrama kpoo
   keep quiet serene.IDEO
   ‘Keep quiet!’

Negative

27. Asá gblele maábá okuééxóé.
   a-sá gblele ma-á-bá o-kuétéxóé
   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. Nkpakplawô abé ele s-yòtsigbo è ite qaà
   n-kpakpla-wô a-bé e-le s-yòtsigbo=é
   CM-frog-PLU AM-Q SM.PLU-be CM-stump=DET
   i-te qaà
   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) gbuń 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. Ėfì iifie gbuń
   ő-fie i-fie gbuń
   3SG-release CM-fart sound.IDEO
   ‘He farts with a big sound’

31. Ɔ́mɛ́ ɔ́fufúi ɡlu.
 Ɔ́mɛ́ ɔ́fufúi ɡlu
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 ʋim ɛ́olɛ́nta osé
to-nu kpoi
let-hear noise of a certain friction.IDEO.
E-ɛ́tsi ʋim ɛ́ o-lenta o-ɛ́
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. Ye ofonyi é ebli 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 <surprise>
b. o ó <Negative response; that is not the case>
c. oh oh oh <opening for a libation prayer by a priest to get the attention of the ancestors. This is said standing with a calabash in both hands.
d. koó kokoí <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 yayi m ɛɔ́ z ɔ́
ko ã i-nɔ yayi me ɔ́-zɔ́
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.

cf  good – this is usually accompanied with a smile.

dzalélé shock! When this is being said the speaker is normally in a trembling mood.

hmm  self pity, something is worrying the speaker. This is not addressed to anyone. In most cases, the speaker puts the palm under the chin in a pensive mood.

bóboí grief

áo  pain

adzeí a pain at a particular spot.

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)

sh    order children to be silent. This is said with the forefinger on the lips.
The following calls are used to get the attention of animals.

- kafi: drive away goat, sheep
- sui: drive away fowl/hen

### 13.2.5 Phatic interjections

These are vocal signs used to establish social contact. They are accompanied with non-linguistic signs like hugging and movement of the body which is culturally interpreted as acceptable. This includes greetings, welcome, thanks and response to questions as below:

- yeyeye: expression to welcome a person
- ehé: a sign that one has remembered a point that is forgotten
- yeé: response to a call
- yoó: agreement to something

The following phatic interjective expressions: anyé iɗú ‘so it is’, anyé tá ‘so give’, yue ‘that is it’ and yua ‘that it is’ are said when libation prayer is being recited. The person who is customarily required to stand behind the officiating priest repeats these expressions aloud after every movement.

The word kusekusekuse ‘peace’ is also a common expression in libation prayer. In one of the routine prayer sessions on ayádzi gbantá ‘the first Saturday’ Amowasa ‘Logba priest’ prays for peace for the people of Logba. He says these words repeatedly in a prayerful mood as he pours the water from the calabash on the ground. As the water is being poured, the person who stands behind the priest responds to the invocation for the ancestors to bring peace by saying betebetebete. This is a solemn wish that they should be soaked in the peace. The water that is being poured on the ground is the symbol of the peace.

- ikpá tátáti ‘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>
- ikpó iyé kpome <it lies at the place it should lie or ‘It is the right thing’>

These are emotional responses to demonstrate support for someone who is bold enough to point out the right thing in public in a responsible manner. These expressions above come close to routine expressions (see chapter 14).
13.3  **Particles**

Ameka (1998) refers to particles as ‘little words that are used to encode a speakers attitude towards a proposition or part thereof and are syntactically integrated into the sentence in which they occur’. In Logba, the following words are identified as particles:

- **ná** ‘interrogative particle’
- **naa** ‘interrogative particle, confirmation’
- **anaa** ‘interrogative particle, alternative view’
- **tá** ‘politeness particle’
- **ló** ‘addressive particle’
- **loo** ‘addressive particle’

All the example sentences below are culled from stories and conversations.

13.3.1  **ná** ‘interrogative particle’

*ná* is a clause final interrogative particle that occurs in content questions that contain the initial question particle. In sentence (35) *ná* is used in what I will call a ‘didactic question’. It is used by a story teller to draw the attention of the audience who are children to think about the situation he presents to them. The question can be asked without *ná* and the sentence will be grammatical. However, the use of *ná* in this context is to make the children become aware of the dramatic importance of the bird’s singing loudly in the forest and the tragic consequences for all the animals who live in the forest. That is, the hunter gets to know where the animals are and he shoots all of them, dead.

35.  

\[
\text{Q 3SG-PRSPROG-need tell say CM-bird=DET}
\]

`mɛɔ́-lɔ́-d泽 da ́wa adzi ́ɛ́tgakra na?`

‘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 *tnaa* at the uttermost boundary directed to him:
36. Ɔmá ódó utsá á naá?
   ɔ-mɔ́  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 one's 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 ɛ́ ọ́ŋ u nwó utsá  yɛ  ọ́dz ɛ́t  ɛ́ŋ u akpakpla á nwówɔ utsá nu naá.
   a-gbi=ɛ́  6-ŋu  nwó  u-tsá  ye  6-dze  tɛ́
CM-dog=DET  SM.SG-see bee house CONJ 3SG-look COMPL
   6-ŋu  a-akpakpla=á  n-wó-wɔ  u-tsá  nu  naá
3SG-see CM-frog=DET PLU-beehive-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 naá replacing naá. The final vowel of anaá may be lengthened. When it is lengthened, it is an indication that the questioner is impatient with the person addressed.

13.3.2  tá ‘politeness marker’

The utterance final particle tá can be viewed as a signal of politeness in semi-formal situations. It is only used in questions. This expression is also used when the speaker wants to show deference to the addressee. This becomes evident on the two occasions that I heard it used. In a casual conversation, a Logba citizen who is far younger than the chief wanted the chief to tell him the name of the leader of the Asafohene at Adzakoe. The sentence in (38) is what he said.

38. Unansa, Asafohene gbawo é xé obo Adzakoe me élédzi lé tá?
   u-nansa,  Asafohene gbawo=é  xé  o-bo  Adzakoe
CM-chief  Asafohene  leader=DET RP 3SG-stay Adzakoe
   me  ɛ́-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 økpayadzigo minya mè eleblè tá?
    totokpa xé ø-kpayadzigo mi-nya
    Formerly CONJ 3SG-church.going NEG-stay
    mè ø-le-lè-blo = è tá
    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 akpò tá
    me a-kpò tá?
    Q 2SG-lie PM
    ‘Do you feel well?’

41. Me adzi tá?
    me a-dzi tá?
    Q 2SG-wake.up PM
    ‘Do you wake up well?’

13.3.3 ló ‘addressive particle’

ló ‘addressive particle’ either suggests surprise or a warning to the addressee. This particle gives additional information because the sentences are complete without the addressive particle. The examples below illustrate the use of addressive particle in these sentences:

42. Ónta lé (ole) ivakpe nu ló!
    ɔ-nta ole i-vakpe nú ló
    3SG-self 3SG CM-knowledge in ADR
    ‘According to what he himself thought (I inform you).’ [15.2.31]

43. Tobá ló!
    to-bá ló!
    never-come ADR
    ‘never come ( I warn you ).’
13.3.4 **loo** ‘addressive particle’

**loo** is used to show that the speaker has finished his turn and he is signalling the audience or the addressee to have the floor. It has a low tone and it is used in the final position in greetings as in (48), welcome statements as in (46), in introductions of a story as shown in (47), and to signal an end of a talk as in (49). Sentences (44), (45) and (46) are dialogue from story telling where Papa tells the school children a story. (See chapter 15.2 and 15.3 for the stories).

**44. Story teller (Papa):**

Ebitɔ, Ebitɔ,

E-bi-tɔ E-bi-tɔ
CM-Child-PLU CM-child-PLU
‘Children, Children’ [15.3.01]

**45. Children:**

Papa!

papa
Father, (response to an elderly male) [15.3.02]

**46. Children:**

Anu ani na loo

anu ani-na loo!
2PLUPOSS 2PLUSUBJ-walk ADR
‘You are welcome’ [15.3.02]

**47. Story teller:**

Nu nu ogridi loo!

nu nu o-gridi loo!
hear-IMP hear-IMP CM-story ADR
‘Hear story!’ [15.2.01]

**48**

tá a-wá loo
tá a-wá loo
give 2SG-greeting ADR
‘Greetings to you’

**49.**

Amú ugbí े ozu etsí loo

amú u-gbi=é o-zu
1SG CM-voice=DET SM.SG-descend
csi loo
down ADR
My voice has descended. I am done. [15.9.97]

In this chapter, ideophones, interjections and particles are discussed. Ideophones are depictive of the ideas they express, they display unique syllable structure and can belong to different grammatical categories. Interjections are used to express emotion, speaker attitude and intention. Particles are little words that express a
speaker’s attitude towards a proposition and unlike interjections, which may constitute an utterance, particles are 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 enzí?
   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-fan 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: Yawɔen

Yawɔen 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 Yawɔen 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: Ayenɔ o
B: Yawɔen, wɔkɔnyɛ
A₂: Nɔ le mɔ o.

Nyagbo

8. A₁: Ayigbɔ o (SG). Ayimɔ o (PLU)
B: Yawɔen wɔkɔ o / Wɔpamɛ o.
A₂: Kpasɔ o.

Avatime

9. A₁: Ayɛ
B: Yawɔen ɔlɔkpasi
A₂: ɔKpasɔ

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 yɛ 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 tsì 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: Aniyɛ loo
    ani-yɛ loo
    2PLU-stand ADR
    ‘You stand’
A₂: Anitsɔ loo
    ani-tsì loo
    2PLU-sit ADR
    ‘You sit’

49 In Ewe, what is heard is swoe. This word is used by old people and it is dying out.
11. B: Eé awú fë anaa
   *é  awú  fë  a-na-á*
   yes 2SG also 2SG-walk-Q
   ‘You also you walk?’

   A: Yoo
   ‘OK’

12. B: Afânu etsi
   *a-fânu  e-tsí*
   CM-house 3PLU-stay
   ‘The house is well?’ (Is all well at home?)

   A: Yoo
   ‘OK’

There are other forms of greeting which are determined not by the time of day but by the situation or the activity that the addressee is performing.

14.1.4 Working in the farm
Apart from being neighbours in the house, much value is placed on healthy social relationship among people who are farming in one area especially those who share boundaries. When one goes to farm, and one’s neighbour is already working before one arrives, one is expected to acknowledge the neighbour’s presence by greeting him or her thus:

13. A: Dze ntá loo
   *dze  n-tá  loo*
   look CM-hand ADR
   ‘look hand!’

   B: Yoo
   ‘Yes’

The first part uttered by A is a calque on the Ewe phrase: *kpo asi loo* ‘look hand’. which is used in the same situation.

14.1.5 Doing manual work
When a person is doing any type of manual work and one sees him, the passer-by can salute him with the expression: *Ayekoo*. This expression is also used in Ewe and other GTM languages like Nyagbo and Tafi but it is a borrowed word from possibly the Ga language. Another expression used with its response is as below:
14.A: Awú atsi otsú loo
   awú   a-tsi   o-tsú   loo
   2SG.IND 2SG-stay CM-top ADR
   ‘You are on top’

B: Yoo
   ‘Yes’

This makes the addressee (person working) aware of the presence of the speaker and also an indication that he appreciates the work he is doing and wants him to continue. This expression is normally heard when people are engaged in communal labour.

Exchange of greeting reflects the order in which interactants come to the work place. Normally, the person who comes later is the initiator of the greeting response pair. It will be noted that words ite ‘front’ and 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 /i/ cross reference on the verb. An indication that ite ‘front’ and ama ‘back’ are perceived as mass nouns. This is shown in (15) below:

15. A Ité ikpọ loo?
   i-té   i-kpọ   loo
   CM-front SM-lie ADR
   ‘You are in front?’ Lit: The front lives there.

B: ikpọ; amá ikpọ?
   i-kpọ   a-má   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 ọkpọ?
   awu   u-wa   ọ-kpọ-ọ
   2SG CM-forest SM.SG-lie-Q
   ‘Your forest is fine?’
Farmer: Yoo, ɔ́ kpɔ́ ɔ́ kpɔ́ OK 3SG-lie
‘OK, it is fine’

The person from the farm will then take his turn and greet the people in the house as in (17):

17. Farmer: Amá ɔ́ kpɔ́
a-má f-ɔ́ kpɔ́ CM-back SM-lie
‘Is the back fine’

People in the house: 3SG-lie
i-ɔ́ kpɔ́
‘It lies’

14.1.6 Greeting when people are eating

When a person enters a house and realises that the people in the house are eating, he does not interrupt with a greeting. He must first call their attention by saying the phrase as in (18):

18. A: Dze nta ɛ́ loo
   dze n-tá ɛ́ loo CM-hand ADR
   ‘look hand!’

The expressions that follow are varied. They are all an invitation of the visitor to come and join them in sharing the meal. The four versions of this are shown in (19).

   yoo na ba ɔ́ me yes walk come CM-here
   ‘Yes come here.’

B₂: Yoo ba atú ɔ́ (PLU)
   yoo ba atú ɔ́ Yes come 1PLU place
   ‘Yes, come to us.’
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.
\[ \text{awú a-ná loo} \]
\[ 2SGIND 2SG-walk ADR \]
‘You are welcome.’

20b. PLU: Aná ni ná loo.
\[ \text{anú ani-na loo} \]
\[ 2PLU.IND 2PLU-walk ADR \]
‘You are welcome.’

The response in each case is Yoo ‘OK’

This greeting suggests that the addressees have walked. It is similar to the Ewe expression \text{woe zo} ‘you (SG) have walked’ and \text{miawoe zo} ‘you (PLU) have walked’
(see Ameka 1991). It is interesting to note that there is a special welcome when a person returns from farm. This is as in (21) below:

21. People in the house:  Awú ɔgbá dzí ahá etsi
   awú ɔ-ghá dzí a-há e-tsí
   2SG CM-road top CM-people 3PLU-stay
   ‘Are your people on your journey well?’

   Visitor:  Etsí
e-tsí
   3PLU-stay
   ‘They are fine’

   People in the house:  Awú (u)gusa otsí
   awú u-gusa o-tsí
   2SG CM-neighbour 3SG-stay
   ‘Is your neighbour fine?’

In all cases after the welcome response pair, the visitor will be given water to drink to cool off and then the greeting follows. The greeting in this situation is centered on the people and friends of the visitor at where he comes from.

In the plural, Awu egusa atsi is used in the Tota dialect while Awu egusa etsi is the form in the Alakpeti dialect.

22. Visitor:  otsí (SG) etsí / atsi (PLU)
e-tsí
   3PLU-stay
   ‘They are fine’

   People in the house:  Awa na loo (Awú ana loo)
   awú a-na loo
   2SG.IND 2SG-walk ADR
   ‘Welcome’

   Visitor:  Yoo
   ‘OK’

After the how-are-you questions the oldest of the family in the house at the time of the arrival of the visitor will ask of the visitor’s purpose of visit by saying as below:
23. Elder: Atsú wá iyú
   atsú wá i-yú
   1PLU side AM-be.cold
   ‘Our place here is cool’ (There is peace here)

This expression is used when everything is going on peacefully in the family. If, on
the other hand, there is a death or an accident in the family, the expression in (24)
is used.

24. Elder: Atsú wá ibo ɔdzá
   atsú wá i-bo ɔdzá
   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 ances-
tors 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’

   Ṣkpaya, anyíntsé.
   ɔkpaya  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 i-yó iva inyíntse.
   awú  i-yó  iva  i-ny(a)-intse
   2SG  CM-skin thing SM-stay-strong
   ‘Your luck is strong.’

14.4 Expressing sympathy

In a situation where a person is bereaved or when something bad happens to someone, for example, when a person is involved in an accident or is bereaved the members of the family and other well wishers in the community go to the house of the sick person to express their sympathy. The following expressions are used after the usual greetings:

Expressions to the sick:

29  Me akpó tá?
   me  a-kpó  tá
   Q  2SG-lie PM
   ‘Do you feel well?’

   Me iñú awú i-yó nu?
   me  i-ñú  awú  i-yó  nu
   Q  3SG-be  2SG  CM-skin containing.region
   ‘How do you feel inside your body?’
With these empathetic ‘get well intention’ questions, the sick person tells the visi-
tors the progress and his general state of health and they in turn reply with encour-
aging words, one of which is:

30.        Ibíkó wú.
    i-bí-kó       wú
3SG-FUT lift.up 2SGOBJ
‘It will be better.’ (Lit: It will be lifted up from you.)

The sickness is metaphorically taken as a heavy load placed on the sick person that
will be lifted from him. The following expressions are therefore used to console
the bereaved person:

Expressions to the bereaved person:

31       Awú aﬁða é.
    awú       a-ﬁða = é
2SG.IND 2SG-meet = 3SGOBJ
‘YOU have met it.’

Awú anú é
    awú       a-ŋú = é
2SG.IND 2SG-see = 3SGOBJ
‘YOU have seen it’

These expressions show that the person they have come to visit has come into
contact with something unfortunate. In cases where it is a chain of bereavements,
some people use the Present Progressive marker in both expressions: Awú aloﬁða é
‘You are meeting it’ Awú aloŋú é ‘You are seeing it.’ Before the sympathisers
leave the house of the bereaved, the person whom they visited will wish them well
by saying:

32.       Anú ani vé ina yó
    anú       ani       vé       i-na       yó
2PLU.IND 2PLU save CM-person skin
‘You have sympathised with a person’

14.5      Disclaimers

In Logba, as well as many Ghanaian languages, an adult native speaker is expected
to display his knowledge of the social and cultural norms through the way he inter-
acts linguistically with the people. When one wants to enter a person’s house one
has to announce his presence before he enters by saying Agoo and the response
from the people in the house is *ina to ba* ‘let the person come’. *Agoo* is also used when one wants people to give way to him in a crowded market or a farm path. The use of *Agoo* and the response is the same in many Ghanaian languages.

When one wants to use a word or an expression which one considers to be vulgar or profane one should use the words: *taflatse* or *kafra* to preface what one considers to be a socially undesirable expression.

*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:    Kafrá, eble ló.
    *kafrá*  e-ble  ló
    ‘Excuse, it is left.’

    Mata wú zugbo eble ló.
    *ma-ta*  wú  *zugbo*  e-ble  ló
    1SG-give 2SGOBJ head CM-left ADR
    ‘Your pardon, it is left.’

The recipient will then use the response below as he takes the item:

34. Recipient:   Yoo agbashi.
    *O*  a-gbashi
    ‘OK hand’

**14.6 Expressing farewell**

Normally, when a person is to embark on a journey, he informs his people and they in turn wish him a safe journey to wherever he is going. If he is due to return, they tell him to return on time as in (35):

35.    Ta ba kaba.
    *ta*  *ba*  *kaba*
    let  come  early
    ‘May you come back early.’
However, if his return is not scheduled, they bid him farewell as in (36) and (37):
The examples are singular and plural.

36. SG
   Ta na (e)nzi.
   ta ná enzi
   let walk well
   ‘Safe journey.’

   PLU
   Ta aniná enzi.
   ta ani-ná enzi
   let 2PLU-walk well
   ‘Safe journey.’

37. SG
   Ṣkpaya ta ọgbáwú.
   Ṣkpaya ta ọgbá wú
   God let road 2SGOBJ
   ‘Let God be on your path.’

   PLU
   Ṣkpaya ta ọgbánú.
   Ṣkpaya ta ọgbá 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-kloyi o-kpe a-gbe kpe a-kpakpla 6-nya
   CM-child-small CM-one CM-dog CONJ CM-frog SM.PLU live
   ‘There lived a small child, a dog and a frog’

02. A-kpakpla=6 a-ri-6 fe tumpa nu ye o-6u
   CM-Frog=DET 3PLU-hold-3OBJ in bottle in CONJ 3SG-be
   i-vavia y6 a-tsa-vialiva a-fa-6u.
   CM-pet CONJ 3PLU-HAB-pet CM-house-in
   ‘They took a frog which is a pet and put it in a bottle; they play in a house’

03. Adzi-pkpe e-bitsi=6 6-f6dzu, 6-ri a-g6i=6
   day-one child=DET SM.SG-sleep 3SG-hold CM-dog=DET
   ka o-y6 ye akpakla=a xe 6-tsi.
   put CM-skin CONJ frog=DET RP SM.SG-stay
   tumpa nu 6-d6 tenyi 6-va
   bottle in 3SG-go.out escape CM-place
   ‘One day, the child slept with the dog close to him; the frog which was in the bottle escaped’
04. Iḍj i-wa ye a-dze akpakla=a yáyi
day SM-break CONJ 3PLU-start frog=DET search
‘Day broke and they started to look for the frog’.

05. A-yáyi-é péte ma-kpe-nú iva etsi.
3PLU-search =3SGOBJ all NEG-know-NEG thing down
‘They looked for it for a long time but they could not find it’

06. E-bitsi=é ó-bo-dé akpaiva nu gake
CM-Child=DET SM.SG-come-look boot in CONJ
mo-ŋu-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 fé ó-dé akpakla
dog also SM.SG-look bottle=DET in RP 3PLU-hold frog
akpakla=á fi-é gake mo-ŋu-nú-é.
frog=DET put=3SGOBJ CONJ NEG-3SG see-NEG=3SGOBJ
‘The dog looked into the bottle in which the frog was put but it
did not see it’

08. Agbé o-zi tumpa na o-fu ye e-bítsi=é fé
dog SM.SG-lift bottle to CM-nose CONJ child=DET also
o-duŋ de fesre otope ye a-la-yayi
SM.SG-stand to window fringes CONJ 3PLU-PRSPROG-search
akpakla odpogbe.
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-dé okusoku gake ma-ŋu-nú akpakla=á
3PLU-look everywhere CONJ NEG-see-NEG frog=DET
‘They searched everywhere but they did not see the frog’

10. Agbé o-kebu etsi, tumpa=a ó-ló-le
dog SM.SG-jump down bottle=DET 3SG-PRSPROG-be.at
ó-fu=é anú ye e-bítsi=é fé
CM-nose=DET mouth CONJ CM-child=DET also
ó-ló-dé fé ó-ló-ŋu akpakla=á náa
SM-SG-PRSPROG-see also 3SG-PRSPROG-see frog=DET QP
‘The dog jumps down, the bottle is on the nose and the child also is
searching to see if the frog is there’

11. E-bítsi=é mo-ŋu akpakla=á akpke ó-kebu
child=DET NEG-SM.SG-PRSPROG-see frog=DET therefore 3SG-jump
down CONJ 3SG-lift dog=DET COMPL 3SG-also
As the child did not see the frog it came down and carried the dog so that it would not get lost.

They, two persons stood up at the back of the house down the window.

They walked round for a long time and came and stood up under a certain tree to see if they could find the frog.

They searched all places but they did not see it.

They are walking round for a long time into a certain big forest and they came under a big tree.

The dog sees the beehive and looks whether is sees the frog in the beehive.

The child is also looking in a certain hole whether the frog is in the hole.

The child is also looking in a certain hole whether the frog is in the beehive.

The dog sees the beehive and looks whether is sees the frog in the beehive.

The child is also looking in a certain hole whether the frog is in the hole.

The child is also looking in a certain hole whether the frog is in the hole.
19. ɔ-vɔ i-tá té o-dzu tsi etsi
3SG-fear 3SG-result say 3SG-sit stay.in down
‘He was afraid, and as a result he sat down’

20. Agbi=ɛ́ fɛ́ o-tsi etsi ɔ́-lɔ́-ɔ́-yayi akpakpla=á
dog=DET also SM.SG-sit down 3SG-PRSPROG-look frog=DET
nwó-wo=á nu-ɛ́ ye nwó-wo u-tsá lenta
PLU-bee-PLU=DET in=DET CONJ bee-PLU CM-house fall
ye n-dó.
CONJ SM-come out
‘The dog also sat and was looking for the frog in the beehive
but it fell and the bees scattered’

Dog=DET CONJ CM-child =DET 3PLU-run escape
The dog and the child run for safety.

22. Ebi=ɛ́ tsi=ɛ́ o-kpo kla fɛ́ o-yó nango .
child=DET SM.SG-move hide into tree big
o-kpié etsi
AM-INDEF under
‘The child went and hid under a big tree’

23. ɔ-yɔ=á nu xé ebtsi=ɛ́ ɔ́-kla fiέ ye ɔnzi=ɛ́
tree=DET in RP child=DET SM.SG-hide into CONJ owl=DET
o-kpié ɔ́-dó.
AM-INDEF 3SG-come out
‘The tree into which the child hid was a certain owl which came out’

24. ɔnzi=ɛ́ ɔ́-ɖu adzi nango o-kpié ye .
owl=DET SM.SG-be bird big AM-INDEF CONJ
ɔ́-tsɔ̃-fle atsi
3SG-HAB-fly night
‘The owl is one big bird which can fly at night’

25. Ye ebtsi=ɛ́ ɔ́-ɖu ɛ́ la, ɔ-vɔ inta
when child=DET 3SG-see =3SGOBJCFM 3SG-fear greatly
té ɔ́-lenta o-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 = ɛ́ fɛ́ nwó-wɔ = á a-dɔ agba-ma té
dog = DET also bee-PLU = DET SM-PLU-follow road-back COMPL
a-ba tí = ɛ́
3PLU-come sting = 3SGOBJ
‘The dog also, bees followed it to sting it’

27. Ebítsi = ɛ́ ó-huître bi fɛ́ uwá nango ɔ-kpié nu
child = DET SM.SG-escape come into forest big AM-INDEF in
‘The child ran into a certain big forest’

dog = DET also bee-PLU = DET 3PLU-follow CM-road-back
‘The dog also the bees followed it’

29. Ebítsi = ɛ́ ó-hu bi ve le u-tu
child = DET 3SG-run come pass climb CM-anthill
nango ɔ-kpié tsú
big AM-INDEF on
‘The child run climb onto a big anthill’

30. Uű = ɛ́ tsú xe o-yi-ɛ́ ye ó-nú a-gú
anthill = DET on RP 3SG-stand-3SG CONJ 3SG-see CM-antelope
u-tu = ɛ́ amá.
CM-anthill = DET back
‘The hill on which it was standing he saw an antelope at the back of the anthill’

31. Agu ntsa = á dzaa ko ye n-dó ye ó-nú
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 = ɛ́ mó-kpe-nú ye ó-rí agun-ntsa fɛ́ nta
child = DET NEG know-NEG CONJ 3SG-hold antelope-horn with hand
ye agu = ɛ́ ó-zí = ɛ́ ntsa tsú
CONJ antelope = DET SM.SG-carry = 3SGOBJ horn on
ye ó-he ɔ́
CONJ 3SG-pull go
‘The child did not know so he held the antelope’s horn with hand and the animal took him on the horn and dragged him’

33. ye ó-bo yú Agbi = ɛ́ fɛ́ ukunkpe ye
CONJ 3SG-come see dog = DET also somewhere CONJ
ó-zí ɔ-fɛ́ na ntsa tsú
3SG-carry 3SG-also put horn on
‘They came to the place where the dog was and took it also on the horn’
34. ò-bo mi-á lenta fè n-dù nango n-kié.
3SG-come take-3PLU.OBJ fall in CM-water big AM-INDEF
'It took them to fall in a very big river'

35. Agbi=é kpe ebísí=é a-nya n-wa=é nu
dog=DET CONJ child=DET SM.PLU-stay PLU-forest=DET in
n-dù=é nu dze n-dù=é lá dze n-dù=é nu
water=DET in start CM-water=DET swim start CM-water=DET in
kuko té a-ŋu akpakpa=á náa.
round COMPL 3PLU-see frog=DET QP
'The dog and the child stayed in the forest in the water. They started searching in the water to see if they could see the frog’

36. Agu=é fè ó-le u-kpo ò-kié uzugbo ye
antelope=DET also SM.SG-be CM-hill AM-INDEF top CONJ
ó-ló-dze buyó n-dù=é nu.
3SG-PRSPROG-look afar CM-river=DET in
'The animal also was on a certain mountain top looking in the river’

37. Agbi=é u-wasa ó-zí Agbi=é fè i-mo-nu
dog=DET CM-owner SM.SG-lift dog=DET into CM-neck-in
ye ó-lá-yayi té ó-lá-do
CONJ 3PLU-PRSPROG-search COMPL 3PLU-PRSPROG-come.out
n-dù-é nu
CM-water=DET in
'The dog owner carried the dog on his neck searching if it is coming out of the water’

38. Imó-à tsú tututu ebísí-é ó-gú óyístigbo
time that=DET on exactly child=DET SM.SG-see stump
ò-kié ye ó-ló-wa agbi-é ogakrana té
AM-INDEF CONJ 3SG-PRSPROG-say dog=DET keep.quiet COMPL
ó-lá-gú akpakpa=á náa.
3PLU-PRSPROG-see frog=DET QP
‘At exactly that time the child saw a stump and was telling the dog to be quiet to see if they could see the frog’

39. Ebísí=é kpe agbi=é péttée a-dzu zó
child=DET CONJ dog=DET all SM.PLU-return go
ò-yístigbo=é amá tadze té ó-lá-gú
CM-stump=DET back immediately COMPL 3PLU-PRSPROG-see
akpakpa=áná
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-kpakpla wɔ n-nyɔ n-tsi
mediately only CM-frog-PLU AM-two SM-PLU-stay
ɔ-yọtsigbo = ɛ́ amá.
CM-stump = DET back
‘Immediately then they saw two frogs at the back of the stump’

41. ɔ-ŋu ɔ-bli ɛ  anyi
3SG-see 3SG-own put face
‘he identified his.’

42. iyé amá n-kpakpla wo gbelele n-dó gbi
3SGIND back CM-frog-PLU many SM-come many
ye eбитsi = ɛ́ kpe Agbi = ɛ́ á-dzuye
CONJ child = DET CONJ dog = DET 3PLU-stand
ɔ-yọtsigbo = ɛ́ 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 fe buyó .
CONJ 3PLU-PRSPROG-look from distance
‘and were looking at them over there’

44. Ebítsi = ɛ́ ɔ-na zó bi zi ɔ-bli ye a-kpe
child = DET SM.SG-walk go come take 3SG-own CONJ 3PLU-CONJ
agbi = ɛ́ 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 = ɛ́ á-sa ye a-húhú
3PLU-CONJ dog = DET SM-PLU-leave CONJ 3PLU-wave
n-gbashi = ɛ́ yika n-kpakla n-gango = ɛ́
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 Gbamuz. Spider was selfish and envious of his friends. As a re-
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 tsyɔɔ ye ó ba dze  
    CM-story SM.SG-take off IDEO CONJ 3SG-come land  
    i-dje nu tsu  
    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 uiim!  
    3SG-land 3SG-on IDEO  
    ‘it falls on it uiim!’

09. ye ó-ba dze u-gusa Ðekanyo tsú  
    CONJ 3SG-come land brother Ðekanyo on  
    ‘Then it falls on brother Ðekanyo’

10. ó-dze ó-tsú uiim  
    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, ɛ-pete ɛ-nyá Adzakoe kojɛ o-kpiɛ nu
now 3PLU-all 3PLU-stay Adzakoe village AM-INDEF in
‘Now, they all stayed in one of the villages in Adzakoe‘

13. xé ë-tse-dzi té Gbámuzɔ nu
RP 3PLU-HAB-call COMPL Gbámuzɔ in
‘Which they used to call Gbamuzɔ (Lit: put me on go)‘

14. I-tatɛ A-gbi=ɛ xé ë-nu iva mo-ta i-na
AM-result CM-spider=DET when SM.SG-see thing NEG-give person
‘When the spider gets something, he does not give it out to any person‘

15. yɛ o-kple ye ë-nya u-mokoe pétée lá
CONJ CM-REAS CONJ 3PLU stay CM-there all UFP
a-ble o-va i-ti-kpe (l)e 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-ló-ba fushi
AM-PRSPROG-come take from
‘That is why he made up his mind that he would take away‘

17. i-na-shi-na i-zugbo-nu bu-go=ɛ
CM-person-every-person CM-head-in count-NOM=DET
‘everyone’s thinking. (wisdom)‘

18. xé ë-ri-ɛ 5-nta
RP 3SG-hold=3SGOBJ AM-own
‘Which everyone possesses to himself’

19. i-vakpe xé ë-ló-fushi-ɛ
CM-knowledge RP 3SG-PTPROG-take from-CFM
‘Knowledge which he is taking‘

20. ë-ló-kpomi kla ko
3SG-PTPROG-collect hide only
‘he is collecting it and hide it only‘

21. i-nashina mo-ë-ló-kpe 0-ŋkpe
CM-everyone NEG-SM.SG-PRSPROG-know CM-anything
‘everyone so that no one knows anything‘

22. Ko o-le a-gbiglɔmo 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

‘Truly, he set out to buy the gourd in the Akpana market’

‘This time the Akpana market is on the top of the Egemi mountain there’

‘You know that place they are calling Gemi?’

‘It is on the mountain. And he went to buy a gourd’

‘When he came back,’

‘then he collected all the people’s knowledge’

‘And put it in a gourd’

‘According to what he himself thought (I inform you)’
32. Yedze a-ha pété i-vakpi-ɛ́
   then CM-people all CM-knowledge-EMPH
   ‘Then all the knowledge of the people’

33. o-fushi-ɛ́ aha nta
   3SG-collect 3SGOBJ people hand
   ‘he collected it from the people’s hand (from them)’

34. Ye o-mi fɛ́ o-fonyi=ɛ́ nu
   CONJ 3SG-take put CM-gourd=DET in
   ‘And put it in a gourd’

35. Ekple xé o-dzi do-e
   now COND 3SG-stand go out-CFM
   ‘Now when he went out’

36. O-fonyi=ɛ́ iboté to ð-ba mi=ɛ́
   CM-gourd=DET because SM.SG-come take=3SGOBJ
   ko a-gu nyó 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 ð-blo tɛ́ xé o-mi o-fonyi=ɛ́
   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-ɛ́ iboté ð-ɛ́ o-yó=ð
   then-EMPH because 3SG-climb CM-tree=DET
   ‘Then it means, he climbs the tree’

Interlude with song in Ewe

39. Agbi=ɛ́ xé o-rí ivakpi=ɛ́ pété
   spider=DET RP SM.SG-hold CM-knowledge=DET all
   ‘The spider who collected all the knowledge’

40. xé ð-bó-mi lé o-yó
   RP 3SG-FUT-take climb CM-tree
   ‘that he will take climb the tree’

41. Menu anu ani kpe té ð-mi (l)ɛ́ na
   Q 2PLU 2PLU know COMPL 3SG-take 3SGOBJ put
   ‘Where do you think he will put it’

42. xé ð-lé o-yó=ð-
   RP 3SG-climb CM-tree=DET-Q
   ‘as he climbs the tree?’
43. Ó-mì (l)é na a-mátsì
3SG-take 3SGOBJ put CM-back
‘He puts it at the back’

44. Aha, tee o-fonyi=é ome dë téé
AFF may.be CM-gourd=DET AM-this COND maybe
6-le a-mántsì
3SG-be.located CM-back(of body)
‘Yes, may be if this gourd were at his back’

45. i-boté té ó-mì o-fonyi=é na
CM-REAS COMPL 3SG-take CM-gourd=DET put
‘Because as he takes the gourd’

46. xé o-mì lé o-yò
RP 3SG-take climb CM-tree
‘which he takes to climb the tree’

47. I-boté xé 6-lé-lé o-yò=5
CM-REAS if 3PLU-PRSPROG-climb CM-tree=DET
mi-du o-kòtu
NEG-be CM-chest
‘Because if they are climbing a tree it is not on the chest’

48. e-te-mì lé o-yò=5?
3PLU-HAB-take climb CM-tree=DET
‘they use to climb the tree?’

49. Ee! Yë 5-zò xé ó-bo dze o-yò=5 lé
yes! CONJ 3SG-go as 3SG-come start CM-tree=DETclimb
‘Yes as he starts to climb the tree’

50. yé ó-mì o-fonyi=é
CONJ 3SG-take CM-gourd=DET
‘And takes the gourd’

51. Xé ó-mì na a-men yé ó-dze o-yò lé
RP 3SG-take put CM-stomach CONJ 3SG-start CM-tree climb
‘Which he takes on the stomach and he starts to climb the tree’

52. Ani susu té i-nya lé tsi-i
2PLU/think COMPL 3SG-possible climb stay-Q
‘Do you think that it is possible to climb?’

53. Ao! Yë o-dze o-yò=5 lé O-le-zò
no! CONJ 3SG-start CM-tree=DET climb 3SG-PRSPROG-go
o-lenta
3SG-fall
‘No! and he starts to climb the tree. He is going, he falls’
54. O-lé-zó o-lenta O-lé-zó ó-lenta
3SG-PRSPROG-go 3SG-fall 3SG-PRSPROG-go3SG-fall
‘He is going, he falls. He is going, he falls’

55. Yé u-gusa xé ó-lé-dzi Dékanyo-e
CONJ CM-brother RP 3PLU-PRSPROG call Dékanyo-EMPH
‘And his brother who they call Dékanyo’

56. Ó-dzi-é ‘am-gusa, mi-f-du
3SG-call =3SGOBJ 1SGIND-brother NEG-SM-be
anyé 6-te-blo-é’
so 3PLU-HAB-make = 3SGOBJ
He called him and said, ‘my brother it is not this way it is done’

57. ‘Dzú o-fonyi=é ta 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=é mla a-má=á
if 2SG-take CM-gourd=DET bring CM-back=DET
‘If you turn the gourd to the back’

59. á-lé o-yó=ó i-tso fié
2SG-climb CM-tree=DET SM-fast exceed
‘You climb the tree faster’

Interlude with a song in Ewe

60. Yé a-gbi o-tsitsi dzc c-tsi tsy33
CONJ CM-spider SM.SG-turn look CM-ground IDEO
yé o-wá té ã ã
CONJ 3SG-say COMPL MIME
‘And spider turns and looks down and said that ‘ã ã’ (Miming)

61. “Nanekpa” i-vakpi=é xé ó-ló-fushi-e
then CM-knowledge=DET RP SM-PRSPROG-collect-EMPH
‘Then the knowledge he is collecting,’

62. i-na kpe i-błe i-ga
CM-person one SM-own SM-remain
‘that of one person has remained (uncollected)’

63. I-ló i-me i-kpè (l)e a-me
CM-wordSM-this SM-eat 3SGOBJ CM-stomach
‘This news disturbed him’

64. e íta té A-gbi o-sá nta o-fonyi=é
3SG result COMPL CM-spider SM.SG-leave hand CM-gourd = DET
yó bu e-tsi
skin fall CM-ground
‘This results in the spider leaving the gourd to fall on the ground’

65. Yé o-fonyi=é é-bli kpoi
CONJ CM-gourd=DET SM.SG-break IDEO
‘And the gourd breaks ‘kpoi’

66. iyé i-taté i-na-shi-na ale ivakpe
3SG SM-result CM-person-every-person 3PLU knowledge
‘The result is that the knowledge of everybody’

67. Yé i-dzu f ile a-susu nu
CONJ SM-return into 3SG CM-brain in
‘has returned to everybody’s brain’

68. Yé me-du anyé-e té yé atsú tsi umé
CONJ NEG-be so-EMPH COMPL CONJ 1PLU stay there
‘If this had not happened, as we stay there’

69. Te atsú peté atsú i-vakpe té i-bo
COND 3PLU all 3PLU CM-knowledge COMPL SM-stay
agbiglamo wá
spider side
‘All our knowledge would be with spider’

70. tê awu na xé 5-ló-yayi ivakpe
COMPL 2SG person RP 3SG-PRSPROG-search knowledge
‘If you, a person, want knowledge’

71. i-boté á-zó a-gbi wá
CM-REAS 2SG.FUT-go CM-spider side
‘because you go to the spider’

72. a-bó-ťá-é u-zugbó
2SG-FUT-give=3SGOBJ CM-head
‘you give him your head (plead with him)’

73. xé ó-ta wá i-vakpe
COMPL 3SG-give 2SGOBJ CM-knowledge
‘That he gives you knowledge’

74. Yé n-ójí-ba ye ma-fo Adó a-nu=é
CONJ 1SG-PRSPROG-come CONJ 1SG-reach Adó CM-mouth=DET
‘As I was coming and I got to the mouth of River Adó’

75. ó-sá tsengo ó-kpi-é ó-tsi mó
CM-man old AM-INDEF 3SG-sit there
‘An old man sat there’
76. Yé a-té ma-ba té n-da wa (a)nu té
CONJ 3PLU-COMPL 1SG-come COMPL AM-tell say 2PLU COMPL
‘That when I come (that) I tell you that’

77. Yé ani-mú iva té anu ta a-nđa
CONJ 2PLU-sec thing give 2PLUOBJ to CM-one another
‘And if you have something give to your friend.’

78. Ekple i-na ɔ-kpe xé ọ-bo i-djenu=é
now CM-person CM-one RP 3SG-stay CM-world = DET
to-to susu té
never-never think COMPL
‘Now a single person in this world should not think that’

79. ɔ-kpe iva fié = é
3SG-know thing exceed=3PLUOBJ
‘he is wiser than all’

80. I-na-shi-na ọ-kpe
CM-person-every-person SM.SG-know
ɔ-nkpe tsiбитиtиtибi
CM-something small small small
‘Everybody knows small bits about something.’

81. Iyokpie xé awu ɔ-nđa ọ-wá wú ɔ-ŋkpi-é
reason if 2PLU CM-friend 3SG-say 2PLUOBJ CM-something-EMPH
‘Therefore, if your friend tells you something’

82. ta ke n-tsoe. Xé anu ivagblawo
give open CM-ear If 2PLU teacher
ọ-ọ-gbla iva
SM.SG-PRSPROG-teach thing
‘Listen to him! If your teacher is teaching’

83. Xé ọ-wá té blo anyé ta ke n-tsoe
if AM-say COMPL make so give open CM-ear
‘And he gives instructions, listen to him’

84. Ọ-na xé o-gridi ọme ọ-ngundzi-e
CM-person RP CM-story this 3SG-live.sweet-EMPH
‘The person who enjoys this story’

86. té ọ-ri=é ẹ n-ta loo
COMPL 3SG-hold=3SGOBJ put CM-hand UFP
‘Let him hold (keep) it firmly’
Chapter 15

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 ϒ E-bí-t ϒ
CM-Child-PLU CM-child-PLU
“Children, Children”

02. Papa! Amu aní-na loo!
father 2PLU 2PLU-walk UFP
“Father, (response to elderly) you are welcome”

03. Amu e-tsí-w ϒ e-boo!
2PLUCM-parent-PLU SM.SG-stay
“Your parents fine?”

04. i-dze ati-bí-ta ogridi wá anda
CM-today 1PLU-FUT-give story say friend
“Today, we shall tell a story to one another”

05. Xé é-lé-ta o-gridi me e-te-blo?
COND 3PLU-PRSPROG-give CM-story Q 3PLU-HAB make
“If a story is being told, what should we do?”

06. E-te-gakrana kpoo!
3PLU-HAB-keep.quiet IDEO
“They keep quiet”

07. Nu nu o-gridi loo!
hear-IMP hear-IMP CM-story ADR
“Hear story!”

08. O-gridi to ba
CM-story let come
“Let the story come”
09. **o-gridi o-dzi o-bó-dze a-sangbla tsú**  
   CM-story  SM.SG-stand  3SG-come land  CM-tortoise on  
   ‘The story takes off and falls on tortoise’

10. **o-dze o-tsú wa!**  
   3SG-land  3SG-on IDEO  
   ‘It falls on it wa!’

11. **o-dzi tsyɔ̃ɔ yé ó-bo-dze aŋkpa 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 a-yó tsú**  
   AM-stand there CONJ 3SG-come-land CM-tree on  
   ‘It moves there and falls on the tree’

16. **yé o-bó-dze i-vanu-kpi-wo tsú**  
   CONJ 3SG-come-land CM-bush-go-NOM on  
   ‘and then falls on the hunter’

17. **o-dze o-tsú wa!**  
   3SG-land 3SG-on IDEO  
   ‘It falls on it!’

18. **Ye a-dzi ŋ-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 ŋ-kpe nu**  
   3SG all SM-stay CM-forest big big CM-one in  
   ‘They all stayed in a very big forest’

20. **Yé á-pétée e-ŋu e-gusa yé ó-nya mɔ́**  
   CONJ 3PLU-all 3PLU-be PLU-friend CONJ 3PLU-stay there  
   ‘And they all were friends and stayed there.’
21. Yë ibeshibenu ko ẹ-te-fiṣa  yë ẹ-te-la
   CONJ always  only 3PLU-HAB-meet  CONJ 3PLU-HAB make
   a-laga wá andja
   CM-speech say friend
   ‘always only these three friends meet and talk to one another’

22. Yë a-dzi ŋ-ka ẹ-be-le-ṣiṣa.
   CONJ CM-day  CM-one  3PLU-come-again-meet
   ‘Then one day, they came and met again.’

23. Xé ẹ-be-le-ṣiṣa.
   COND 3PLU-come-again-meet
   ‘When they met again’

24. a-dzi= ẹ xé o-tsi a-nu= ẹ yë a-dzi= ẹ
   CM-bird=DET RP SM.SG-stay 3PLU-in=DET CONJ CM-bird=DET
   ọ-zọ a-gu
   3SG-go  CM-top
   ‘The bird who is the leader and the bird went to the top’

25. Yë ọ-ŋka yë ọ-fo ọ-lé ọ-yọ yọ
   CONJ CM-tortoise  CONJ 3SG-also 3SG-climb CM-tree skin
   tsọ ọ-gu
   IDEOgo CM-top
   ‘Then rope also climbed the tree for long and got to the top’

26. yë a-sangbla yë ọ-kpo o-tsi dọọ
   CM-tortoise  CM-bird=DET RP SM.SG-lie CM-down IDEO
   mo-tanyi ọ-ọ lẹ.
   NEG-can CM-tree climb
   ‘And tortoise then lay under the tree motionless; it can not climb the tree’

27. ọ-kple, ọọa ko i-vanu-kpi-wọ
   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= ẹ ọ-lọ zọ i-ku
   then CM-bird=DET SM.SG-PRSPROG-sing CM-song
   ‘then the bird is singing’
30. A-dzi-ɛ́ 5-lɔ-zɔ́ i-ku
CM-bird-DET SM.SG-PRSPROG-sing CM-song
‘The bird is singing’

31. Yɛ́ a-dzi=ɛ́ 5-lɔ-zɔ́ i-ku
CONJ CM-bird=DET SM.SG-PRSPROG-sing CM-song
5-lɔ-zɔ́ i-ku,
SM.SG-PRSPROG-sing CM-song
‘And the bird is singing, it is singing’

32. Ǽ-lɔ́-zɔ́ i-ku. A-sangbla o-dzi æŋkpa
SM.SG-PRSPROG-sing CM-song CM-tortoise AM-call CM-rope,
CM-rope(IMP)
‘It is singing. Tortoise called rope: “Rope!”’

33. Dá wá a-dzi o-mɛ́ tɛ́ o-gakrana”
tell(IMP) say CM-bird AM-that COMPL 3SG-keep quiet
‘Tell that bird to keep quiet’

34. æŋkpa tɛ́ mi-zì a-nú ole
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-lɔ-zɔ́ i-ku=á-o
RP CM-bird SM.SG-PRSPROG-sing CM-song=DET-CFP
‘if the bird was singing the song’

36. Me 5-lɔ-dze dá wá a-dzi=ɛ́ tɛ́
Q 3SG-PRSPROG-need tell say CM-bird =DET COMPL
gakrana ná?
keep.quiet QP
‘Why does he need to be telling bird to keep quiet?’

37. Æ-lɔ-mo-dá wó=ɛ́ i-ku ko
3SG-PRSPROG-NEG-tell say =3SGOBJ CM-song only
5-lɔ-zɔ́
3SG-PRSPROG-sing
‘He is not telling him. Meanwhile, the singing continues’

38. Ê-tsú, i-ku ko 1-ł-zɔ́
3SGOBJ-on CM-song only 3SG-PRSPROG-sing
iyé-tsú, tseyo
3SG-on for long
‘It continues, only the song continues unceasingly’
39. Ko i-van-kpi-wo=é ó-nu i-ku=é
   only CM-bush-go-NOM = DET SM.SG-hear CM-song = DET
   ‘Suddenly, the hunter heard the song’

40. Ko ã i-no yayi me 5-zò
   only INTJ(surprise) CM-meat search here 3SG-go
   ‘Only ah! meat is what he searches for here’

41. Yoo yè o-mi i-ku=é vui pétépété
   OK CONJ 3SG-take CM-song=DET stop all all
   ko fini dògu
   only blast out.down
   ‘OK, it takes up a tune and stop all the singing, it rather blasted it down’

42. Ó-ri i-me ó-mi ka, ó-ri i-me
   3SG-hold AM-this 3SG-take put.down 3SG-hold AM-this
   ó-mi ka,
   3SG-take put.down
   ‘It takes this tune and puts it down, it takes this tune, puts it down’

43. Ó-mi ka ã i-vanukpiwo=é
   3SG-take put.down INTJ CM-hunter=DET
   ‘Puts it down Ah! As for the hunter’

44. 6-1sò i-no 5-ls-yayi
   3SG-as for him-EMPH CM-meat 3SG-PRSPROG search
   ‘it is meat that he is searching for’

45. Iyo-kple 5-zò xé o-nu i-ku=é ko yè
   CM-reason 3SG-go when 3SG-hear CM-song = DET only and
   ‘That is why as soon as he heard the song’

46. o-dze i-ku=é o-gba-má tsi
   3SG-start CM-song = DET CM-road-back stay
   ‘He starts to trace where the song was coming from’

47. Yè 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 yè ó-le o-yó tsú
   EXC CM-bird big big this CONJ 3SG-be CM-tree on
   ‘Oh! This big big bird is on a tree’

49. Yè 5-ls-zò i-ku dqukpatsi i-me, o-vananie
   CONJ AM-PRSPROG-sing CM-song fine CM-this CM-something
50. To-nu kpoi!! E-tsi uim yé o-lenta o-sé
let-hear IDEO CM-ground IDEO CONJ 3SG-fall 3SG-cease
‘Then singing a fine song; this thing on the tree’

51. Nta le, yé i-vanukpiwo=é yé 5-zó
fall(JUXT) CONJ CM-hunter = DET CONJ SM.SG-go
‘Hear the noise; the ground it fell at once. That is the end’

52. té 6-ló-kpi zi a-dzi=é
COMPL 3SG-PRSPROG-golift CM-bird = DET
‘that he is going to lift the bird’

53. A-dzi=é xé o-zí-é, to-dze ko
CM-bird = DET RP 3SG-lift = 3SGOBJ let-see only
a-sangbla he
CM-tortoise this
‘As he took the bird he noticed that there was tortoise’

54. xé o-kpo 6-yó e-tsi
RP 3SG-lie CM-tree CM-ground
‘Which lay under the tree’

55. O! O! me ani nmu té 5-blo?
EXCL Q 2PLU believe COMPL 3SG-make
‘Oh! Oh! What do you believe that he would do?
O-zí-é kaba
3SG-lift.up = 3SGOBJ immediately
He lift it up immediately’

56. A-sangbla=á xé 6-zi lé me té blo?
CM-tortoise = DET RP 3SG-lift 3SGOBJ Q COMPL make
‘The tortoise that he took what should he do?’

57. E-ta fê lé o-jkpa. lyé n- dú
3PLU-give put 3SGOBJ CM-rope CM-and 1SG-PS PROG
wá wú me
say 2PLU this
‘They would tie it with rope. What I am telling you’

58. E-ri o-jkpa vlo o-yó yó tsyiâa
3PLU-hold CM-rope IDEO CM-tree skin IDEO
yé 6-zi a-sangbla
CONJ 3SG-lift CM-tortoise
‘They held rope ‘vlo’ from the tree at once and took tortoise’
59. Ó-le amá yé ó-mi ñkpa é-mi fě,  
3SG-be back CONJ 3SG-take CM-rope 3PLU-take put  
a-dzi = ɛ́ fě  
CM-bird = DET also  
‘After this he took rope and tortoise also’

60. ñkpa fě a-pétée i-vanu-kpi-wo = ɛ́  
CM-rope also 3PLU-all CM-bush-go-NOM = DET  
a-lé a-fanu yrom  
3SGIND CM-house IDEO  
‘Rope also; all ended up in the hunter’s home “yrom!”’

61. Xé 1-fo u-ɖobe a-dzi = ɛ́ fę,  
CONJ 3SG-reach CM-afternoon CM-bird = DET also  
a-sangbla = a ɛ́  
CM-tortoise = DET also  
‘In the afternoon, the bird also, tortoise also’

62. Yé é-mi fě futsů a-so nu  
CONJ 3PLU-take put soup CM-pot in  
‘They put them in a soup pot’

63. Xé n-ɖí-ba-a u-dze tsengo ñ-kpe  
as 1SG-PRSPROG-come-CFM CM-woman old CM-one  
‘As I am coming, an old woman’

64. xé ɔ́-bo anú suku o-kpo = ɛ́ tsú me  
RP SM.SG-stay 2PLU sch ool CM-compund = DET on this  
‘Who stays on this your school compound’

65. Xé ɔ́-wa-a yé ɔ́-wa-a tə  
RP 3SG-say-1SGOBJ CONJ 3SG-say-1SGOBJ COMPL  
xé ma-ba me  
COND 1SG-come here  
‘Who has told me; and she asks me that when I come here’

66. Ta anu e-bi-to xé ani-bo xé  
give 2PLU CM-child-PLU RP 2PLU stay RP  
aní-mi-bubu iva  
2PLU NEG-respect thing  
‘Give your children who do not respect anything’

67. xé anú e-tsi-wa ɛ́-lé-wá nu  
RP 2SGIND CM-parent-PLU SM.PLU-PSROG-say 2PLUOBJ  
‘Which your parents are telling you’
68. té tó-ló-blo-nu anyé xé ani mì nú
COMPL never-PRSPROG-make-NEG so COND 2PLU NEG hear
‘That never do that so when you do not hear’

69. xé e-tsú⁵⁰ ko ani-tsi xé ani-ti-blo
that 3SG-on only 2PLU-stay RP 2PLU-HAB-make
‘That you still continue what you do’

70. té ma-mi ka anu a-nyi-nu té dzi kpán tsú
COMPL 1SG-take put 2PLU CM-face-in COMPL from now on
‘That I should bring it before you that from now on’

71. Xé a-blo aŋkpe yé awu tsi ñ-wa
if 2SG-make CM-one CONJ 2PLU father 3SG-say
‘If you do something and your father says’

72. té a-tó-ló-blo ko-e
COMPL 3SG-never-PRSPROG-make only-EMPH
‘You should stop that’

73. Me i-boté ani-blo i-boté ta
Q CM-REAS 2PLU-make CM-REAS give
nu nu-é
2PLUOBJ hear = 3SGOBJ
‘What should you do? You have to hear what he says’

74. té anu vui bló
COMPL 2PLUIIND stop make
‘That you stop’

75. anu andakame xé a-ló-blo aŋkpe
2PLU-neighbour if 2SG-PRSPROG-make CM-one
yé ñ-wa wú
CONJ 3SG-say 2SGOBJ
‘Each one of you, if you are doing something and you are told’

76. té tó-ló-blo ko ta nu vui bló
COMPL never-PRSPROG-make only give 2PLU stop make
ko ta nu vui bló
only give 2PLU stop make
‘that never do what you are doing then stop what you are doing’

77. Yé a-briwa yé ñ-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. tè n-da wá nu u-dantsi me tè
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. tè ani rí-é fé 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 kloyi 6-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-ó-tso i-ló nango
CM-child SM.SG-cut CM-food big NEG-3SG-cut CM-word big
‘A child that eats large morsels of food should exercise caution in speech’

04. A-bó-zi a-só drui lo!
2SG-FUT-lift CM-pot red ADR
‘You should be careful not to say the unmentionable’

05. U-bf mo-ó-zí a-dzi o-do
CM-child NEG-3SG-pluck CM-bird AM-feather
mi-í-gbla   o-nukpa  tsi
NEG-3SG-teach   CM-old.man on
‘A child does not pluck a bird’s feather to show to the elderly’

06.  A-ló-zí-iva      u-menta  a-má
2SG-PRSPROG-cook-thing   CM-salt AM-back
‘You are cooking food without salt’ ‘You are doing something for which an
important person who should be present is absent’

07.  I-dzó-wasa  anyi-nu  i-dzó  i-ŋú  bé
CM-yam-owner face-in CM-yam SM-see well-cooked
‘Yam gets well-cooked in the presence of the owner’

08.  ɔ́-babie  ó-le  o-vodzo
CM-small ɔ́-ba.tree 3SG-be CM-ovodzo
‘The small tree resembles the ɔ́ba tree’ (The person being talked about is
coming)

09.  Koku-te-nó
Koku- close-1SGOBJ
‘Koku is closing in on us’ (The person being talked about is coming)

10.  A-ha  é-bele  mo-ó-kpali-é
CM-people 3PLU-clear.forest NEG-3SG-collect=3SGOBJ
‘When many people clear the forest, one person alone should not collect
the cuttings’

11.  Iva wasa  mo-ó-wá  é  xé  a-wá  o
thing owner NEG-3SG-say Yes then 2SG-AM-say No
‘The owner of a thing will not say yes then another person will say no’

12.  Dzosú  o-tsi  a-men  ë fë  e-tsú  a-tsolf
blood 3SG-stay.in CM-stomach also 3PLU-spit CM-spittle
‘Blood is in a person’s mouth but we spit out spittle’

13.  A-gbé  ko  ó-dzu  i-na-má  yé
CM-dog only SM.SG-return CM-person-back CONJ
ë-ŋú-kanyí
3PLU-see-light
‘It is only a dog that abandons a person and it shows clearly’

14.  Bá  mo-ó-nya  o-ŋkpa  yó
gift NEG-3SG-stay CM-rope skin
‘There is no condition attached to anything that is given for free’
15. **Gblaga** say CM-snake NEG-3SG-wear CM-bead
   ‘Gblaga says that a snake does not wear beads’

16. 1SG-carry-2SGOBJ CONJ 2SG also 2SG-PRSPROG-carry
   ‘I carry you and you are also carrying someone’

17. 1SG-also 1SG-look-here
   ‘We find the path if you look here and I also look here’

18. CM-Ash NEG-3SG-become CM-sand CM-everyday
   ‘Ash can never become sand’

19. CM-Flour NEG-3SG-finish CM-grinding stone on
   ‘Flour never gets finished on the grinding stone’

20. CM-person.male NEG-3SG-fea CM-dew
   ‘A man does not fear dew’

21. CM-dog say 3SG-PRSPROG-NEG-3SG-be.sick CM-mouth
   ‘The dog says it is not attacked with ‘mouth-sickness’

22. CM-road long NEG-3SG-pass CM-town skin
   ‘A long road does not pass by a town’

23. COND 2SG-see 2SGIND CM-neighbour head
   ‘If you see your neighbour’s head in the grassland, you hide yours in the forest’

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51 Gblaga is the name of a person to whom the saying is attributed.
24. **Antényi té mponyi mo-ó-ma ole fè**
   earthworm COMPL eye NEG-3SG-have 3SGIND also

   ó-to-kpe a-fà-gbá
   SM.SG-HAB-know CM-house-path

   ‘Earthworm says that even without eyes it knows the way home’

25. **Ati-tró i-ɖu fè ati-ʃe-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 temyi-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-kpányí té ʃ-yétsí**
   never see CM-crab CM-eye say CM-stick

   ‘Never see crab’s eyes like a stick’

28. **A-nkò té o-ʃ-ko a-tsa nu fè**
   CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also
   ole u-vi=é ʃ-kpó onyui
   3SG CM- tail=DET SMSG-lie outside

   ‘The hen says it is lying in the coop but its tail lies outside’

29. **A-gadza té o-nà o-ʃple u-zugbó**
   CM-crab COMPL CM-friendship CM-reason CM-head
   mo-ó-nya-nu olè
   NEG-3SG-stay-NEG 3SG

   ‘The crab says because of friendship he has no head’

30. **Iyé bla-wò=é mo-ó-ʃpé nu-é**
   3SG make-owner=DET NEG-3SG-eat NEG=3SGOBJ

   ‘He who makes it does not benefit from what he has made’

31. **Me-é-gó m-mua dovu e-tsí**
   NEG-3PLU-grind CM-flour pour.out CM-ground

   ‘One does not grind flour and pour it on the ground’

32. **I-ló mi-f-kla i-yó-gu a-só**
   CM-testis NEG-SM-hide CM-skin-wash CM-pot

   ‘The testis is not hidden from the pot used for bathing’

33. **O-dzú mo-ó-kpali lé u-kpó**
   CM-river NEG-3SG-flow climb CM-mountain

   ‘A river cannot flow climbing a mountain’
34. **Ina xé a-wó 5-kpi-e**  
   person RP CM-snake SM.SG-eat-CFM  
   **5-tso-bama ta a-ntenyi**  
   3SG-HAB-fear give CM-earthworm  
   ‘A person who a snake bites fears earthworm’

35. **A-bu-dze té o-kunye i-zitawo-e**  
   CM-nanny-goat COMPL CM-place SM-be.suitable-CFM  
   **ó-mi i-fli=e na**  
   3SG-take CM-white=DET on  
   ‘The nanny-goat says the place that suits her there she puts the white mark’

36. **A-gadza té xé a-lo-dze ole vutsi**  
   CM-crab say COND 2SG-PRSPROG-look 3SGIND hole  
   **nu-e o-kpaya fè ó-ló-dze awú o-kunu**  
   in-CFM CM-God also 3SG-PRSPROG-look 2SGIND CM-anus  
   ‘The crab says if you look into its hole, God also looks into your anus’

37. **Dze a-fá-wá**  
   look CM-home-place  
   ‘Look homewards’

38. **Zá e-bleta té n-zá a-tukpata yé**  
   row CM-left COMPL 1SGPRS PROG-row CM-right CONJ  
   **o-dzutsuklo o-to-mi zó ité**  
   CM-boat 3SG-HAB-take go front  
   ‘Row left and I row right makes the boat to move forward’

39. **Xé a-ló-gluí o-yó e-tsie in(a)-okpe**  
   COND 2SG-PRSPROG-dig CM-tree CM-under person-one  
   **ó-ló-kpitsi=é a-gu**  
   3SG-PRSPROG-pluck=3SGOBJ CM-top  
   ‘When you are digging under a tree someone is plucking above’

40. **I-mo-nu iva kpé o-hlzyf-nu iva kpoiyi 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 fé i-ná a-ná a-ná**  
   CM-chameleon 3PLU-say CM-front also CM-walk CM-back  
   fé i-ná  
   also CM-walk  
   ‘Chameleon says movement is both forward and backwards’
42. Ḟ-dza yó tsi-wo=é blé i-da be
   CM-fire skin stay-owner=DET own CM-ahead well.cooked
   ‘The thing that belongs to the person close to the fire is well cooked
   ahead of the others’

43. A-klua mo-ó-le ngbó
   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 6-ké-é ina-nyo
   COND person-two 3PLU-set.trap=3SGOBJ person-two
   e-dzé=é
   3PLU-see=3SGOBJ
   ‘If two people set trap for a thing, the two go to see the trap’

45. To-dze o-kunyie a-kpó boŋu 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 awú nta-má inyo-wú ondzi tsô fɛ́
   COND 2SGIND palm-back sweet-2SG sweet long also
   mi-i-ɖu baté awú ntub nu
   NEG-3SG-be like 2SGIND palm in
   ‘However sweet the back of your palm is it will not be equal
   to the sweetness of the front of your palm’

47. Ina=á xé o-fó-wú-e ó-ke
   person=DET RP 3SG-wash-2SGOBJ-CFM 3SG-be.exact
   o-bá-la-wú i-vi
   3SG-FUT-make-2SG CM-dirt
   ‘The person who cleans you is the same person to make you dirty’

48. A-zuz tě mekoe fě o-duzmá mskoe
   CM-housefly say here also CM-waterback there
   fě o-duzmá
   also CM-waterback
   ‘Housefly says, here is also waterback, there is also waterback’

49. E-ngble tě ó-ló-mo-ɖu-nu a-bue xé
   CM-snail say 3SG-PRSPROG-NEG-be-NEG CM-animal RP
   o-ri iva dzue ó-ló-le atsá
   3SG-holdthing but 3SG-PRSPROG-be horn
   ‘Snail says it is not a wild animal but it has a horn’

50. A-ko tě e-viangba yé olo-to-kpe a-be
   CM-parrot say CM-Noon CONJ LOG-HAB-eat CM-palmfruit
   ‘Parrot says it is noon that it eats palmfruit’
51. **Mi-ʒo mi-ʒo mi-i-nya ʒɔ-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-ʒ-blo u-zuŋbó-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-ma dzú awú kpome**
   never take 2SGIND fall-LOC become 2SGIND home
   ‘Never take the place that you fall to be your home’

54. **O-kponyi ọ-bli f i-nyui i-tsi o-nu**
   CM-eye SM.SG-break also CM-sleep SM-in 3SG-in
   ‘Though the eye cannot see, there is sleep in it’

55. **Mi-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-fie a-gbashi-e a-kpa e-te-zi=e**
   COND 3SG-exceed CM-arm-CFM CM-foot 3PLU-HAB-take=3SGOB
   If it is more than the arm, it is the foot that carries it’

57. **O-kunkpe é-susu ka i-dzi vo**
   CM-place.one SM.PLU-urina te 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 fê**
   CM-strength SM-stay CM-home AM-stay CM-forest also
   ‘Strength is at home and abroad also’

59. **M(a)-ʒ-blo m(a)-ʒ-blo mo-ʒ-blo**
   1SG-FUT-make 1SG-FUT-make NEG-3SG-make
   ‘Postponing things that one should do does not make the thing to be done’

60. **I-yó-yó-me u-kunku i-ti-fĩqá**
   CM-dance-dance-LOC CM-elbow SM-HAB-meet
   ‘It is at the dancing place that elbow meets elbow’

61. **I-dzó i-tsi-tsi-go kpe iyé i-ntse**
   CM-yam CM-move-NOM CONJ 3SGIND CM-strength
   ‘The movement of yam and its strength’

62. **Mé-e-fê n-ta i-na mángo u-kpo-nu**
   NEG-3PLU-put.in CM-hand CM-person different CM-coop-in
   bú e-bú ask 3PLU-ask
   ‘Never put your hand in another person’s coop, you should ask’
63. **A-zuzo fë a-le blo-me i-bo**
CM-housefly also 3PLU make-LOC SM-stay
‘Houseflies also have their importance’

64. **Mé-é-nyá u-ha-nu u-ha o-tsoe é-nyá**
NEG-3PLU-stay CM-group-in CM-group CM-ear 3PLU-stay
‘Never stay in a group, we stay at the fringes’

65. **O-glui o-tsi i-susú nu**
CM-mouse SM.SG-stay.in CM-thatch in
‘There is mouse in the thatch roofing’

66. **U-dzi-gbo ma-á-fifi**
CM-broom-bunch NEG-FUT-break
‘A bunch of broom never breaks’

67. **Xé i-kisa tsäo fë o-zúme**
COND 3SG-become.long for.long also CM-tommorow
ko é-dzi
only 3PLU-call
‘However distant the time is, we say it is tommorow’

68. **A-sangbla nu-me e-dú a-le dze-me**
CM-tortoise see-LOC 3PLU-be 3PLUIND look-LOC
‘The place tortoise is seen is where it is found’

69. **A-va gbali fë wo o-da no**
CM-medicine bad put.in owner SM.SG-lead drink
‘The owner of bad medicine should drink first’

70. **Xé i-đí mi-l-mu-nu-e**
COND CM-atmosphere NEG-SM-be.dark-NEG-CFM
i-đí mi-i-wa
CM-atmosphere NEG-SM-open.up
‘If night does not fall, day will not break’

71. **E-tsí a-fá zá o-kpla ati-mi-kpó inyui ló**
CM-ground CM-home go CM-reason 1PLU-NEG-lie sleep PART
Is it because of going home under the ground that we are not going to sleep?’

72. **Xé á-té a-dú ina kpe-wo é**
COND 3PLU-say 2SG-be person eat-owner = DET
me-te-dží iva
NEG-HAB-call thing
‘If they say that you are a witch, you do not swear’

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52 A person who eats human flesh
73. Ódzú-nu-kpí-wo olé o-to-blí a-só
river-in-go-owner 3SG 3SG-HAB-break CM-pot
‘It is the person that goes to river for water who breaks pot’

74. O-dró-yó n-ɖʒ=é é-mí za=é(ze)
CM-elephant-skin CM-water = DET 3PLU-take cook = 3SGOBJ
‘It is the water that comes when steaming elephant meat that is used in its cooking’

75. A-bukpa ɖʒa me me ŋə mo-ó-fié o-fui
CM-shoulder 3SG-big great great also NEG-3SG-exceed CM-thigh
‘However big a shoulder is, it cannot be bigger than the thigh’

76. Mo-ó-shibi ɖzá dze ina=á xé a-kpe
NEG-3SG-light CM-fire look person=DET RP 2SG-know
CM-moonCM-face-in CM-night
‘One should not light fire in the night to look at the face of a person you know in the day’

77. U-zugbo mo-ó-tró (mo-ó-zi) i-mo
cM-head NEG-3SG-carry (NEG-3SG-lift.up) CM-neck
‘The head does not carry the neck’

78. U-zugbó ɖ-kpe mo-ó-blo a-ɖaŋu
CM-head AM-one NEG-3SG-make CM-advice
‘One head is not used in taking a decision’

79. A-bobi o-to-blí ŋə a-táwalibi
CM-moon 3SG-HAB-shines exceed CM-stars
‘The moon shines brighter than the stars’

80. I-na gblele a-ɖaŋu i-zi
CM-person many CM-advice SM-good
fié i-na ɖ-kpe
exceed CM-person AM-one
‘The advice of many people is better than the advice of one person’

81. Æ-kponyi n-nyo mi-i-dze a-bodjiabó nu
CM-eye AM-two NEG.SM.look CM-bottle in
‘You cannot use two eyes to see in one bottle’
15.5 Riddles

The recording was done on 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  \( \text{riddle ADR} \)
B: Adzo tá 3SG-come  \( \text{‘Riddle’} \)

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-ló  \( \text{CM-word} \)
mi-du  \( \text{NEG-arrive} \)
nu-ɛ  \( \text{NEG-CFM} \)
ɔ-sá  \( \text{CM-man AM-this} \)
ɔ-mɛ  \( \text{NEG-move Q} \)
mo-hua?

‘Trouble does not come, doesn’t this man move?’

C: U-kú  \( \text{CM-drum big 3SG(IND) 3SG-be.it} \)
nango  \( \text{‘Big drum’} \)

When the answer is not correct, the opportunity is given for other persons to make attempts. It could be a person from the team or any other person outside it. If all the people present are unable to get the correct answer, the riddle is then referred to the one who tells it to offer the right answer. Normally, he gives the answer by explaining why the riddle should have such an answer (meaning). This is shown in the example below:
A: Iva i-kpe i-bò té mi-i-du iyí-e
thing 3SG-one 3SG-stay COMPL NEG-3SG-be 3SGIND-CFM
té i-na mo-o-kpe té
COMPL CM-person NEG-3SG-know COMPL
i-dj 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: Èví A: Ao
‘sun’ ‘No’

D: Anko A: Anko amó
‘fowl’ ‘Which fowl’

E. Ankosá A: Ìyé 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
fè o-bà-n
into CM-mud-in
‘This woman has finished bathing but has got into mud’

01b. Agadza
‘Crab’

02a. Am-tsi o-do u-tsá o-me tá ma-a
1SG-father 3SG-build CM-house 3SG-this give-1SG-OBJ-CFM
fèsre kpe u-zi sàson
window CONJ CM-door many(IDEO)
‘My father has built this house for me, it’s only windows and doors’

02b. Afie
‘sieve’

03a Am-tsi o-ne a-fúta a-me tá ma-a
1SG-father 3SG-buy CM-cloth 3SG-this give-1SG-OBJ-CFM
ma-n-tanyi a-gbá
1SG-NEG-can 3SG-cover
‘My father bought this cloth for me but I could not wear it’
03b. **Uklo**
‘lorry’

04a. **U-dze ɔ-me mo-ɔ-kpi o-dzu-n dzue n-djú**
CM-woman 3SG-this NEG-3SG-go CM-river-in but CM-water

**n-tsi o-tanki =e nu**
SM-stay CM-tank = DET in
‘This woman has not been to the riverside for water but there is water in her tank’

04b. **Yovune**
‘coconut’

05a. **N-dú-zó-a m-bo dru yé**
1SG-PRSPROG-go-CFM 1SG-stay red CONJ

**n-dú-ba-a m-bo fli**
1SG-PRSPROG-come-CFM 1SG-stay white
‘When going I am red, when coming I am white’

05b. **Indubi kpe ete**
‘tongue and teeth’

06a. **N-dú-zó u-bo-nu-e a-ha ɔ-me**
1SG-PRSPROG-go CM-farm-CFM 3PLU-person 3PLU-this

**a-lá-blo-m**
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 u-tsá ɔ-me té**
COND COMPL NEG-3SG-be CM-building 3SG-this COMPL

**ma-ŋu a-bloɔsi**
1SG-see CM-overseas
If it were not this building, I should have travelled overseas’

07b. **Uvu**
‘stomach’

08a. **Am-tsi ɔ-né a-bue ɔ-me tá-m**
1SG-father 3SG-buy CM-animal 3SG-this give-1SGOBJ

**a-té n-lá nta o-tsúe-n dzue ma-n-tanyi**
3PLU-ask 1SG-beat hand CM-ear-in but 1SG-NEG-can
‘My father bought me this animal, he asked me to slap it but I could not’

08b. **Abe zugbo**
‘a bunch of palm fruit’
09a. O-nukpa ɔ-mé 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. Ő-sálokpotó ɔ-me ɔ-sa a-fúta
CM-smallish.man AM-this 3SG-cover CM-cloth
félé tso ɔ-dzú
on cross CM-river
‘This smallish man put on cloth to cross the river’

10b. Asaŋbla
tortoise

11a. Ő-sálokpotó ɔ-me ɔ-gle i-ɖa a-wú.
CM-smallish.man 3SG-this 3SG-tie CM-metal CM-dress
‘This smallish man put on a metal dress’

11b Abiku
‘palm kernel’

12a. Aha a-nyó ɔ-ye ɔ-gba yó nyangbo
people AM-two 3PLU-stand CM-road skin rain
sí-ló-lá ɔ-kpe mó-sí-ló-lá ɔ-kpe
3SG-PRSPROG-beat AM-one NEG-3SG-PRSPROG-beat AM-one
‘Two people are standing by the road side rain beats one but not the other one.’

12b. Amewasa
‘pregnant woman’

13a. Yé n-dú-zó a ma-blo fli
COND 1SG-PRSPROG-go-CFM 1SG-make white
yé n-dú-ba a ma-blo drui
COND 1SG-PRSPROG-come-CFM 1SG-make red
‘If I am going I am white, if I am coming, I am red’

13b. Abolo
‘corn flour bread’

14a. I-va-fle-go i-kpe i-bo a-té
CM-thing-fly-NOM AM-one SM.SG-stay 3PLU-say
sí-ló-tsó-blo nyémyé iva dzue ole futsú=é
3SG-PRSPROG-make filthy thing but 3SG soup=DET
ɔ-bândzi
3SG-tasty
‘There is a fly which they say it makes things filthy but it makes soup tasty’
14b. Ankó
‘fowl’

15a. U-dze c-me c-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 c-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 c-me o-bo u-tsá-n dzue
CM-old.man AM-this SM.GS-stay CM-toom-in but
i-dzi=é i-bo c-dzogbe
CM-beard=DET SM-stay CM-outside
‘This oldman is indoors but his beard is outside’

17b. Umushi
‘smoke’

18a. Iva i-me i-bo i-tanyi c-gbo=á
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. Abobí
‘moon’

19a. c-gbo=á pétée ó-ku á-vla-á ḏanka
CM-town=DET all SM.SG-die 3PLU-bury-3PLU coffin
c-kpe nu
AM-one in
‘The whole town is dead, they bury them in one coffin’

19b. Matsesi
‘matches’

20a. Iva i-kpué i-bo i-kíša i-tanyi
Thing AM-INDEF SM-stay SM-long SM-can
aha pétée zi
people all carry
‘There is something that is long; it can carry all people’
20b. **Iyanuklo**
aeroplane

21a. **U-dze ɔ-me ɔ-gu i-yó ɔ-dó**
CM-woman AM-this SM.SG-wash CM-body 3SG-come.out

ɔ-fá-ŋ kpe i-ŋŋu
CM-house-in with CM-tear

‘This woman has bathed and came out with tears’

21b. **츠와 nắng**
‘sponge’

22a. **U-kun-kpe i-bo xe a-ve fe u-məa**
CM-place-one SM-stay COND 3PLU-pass into LOC-there

a-dze i-dʒawa dzue xe a-do-e
3PLU-contract CM-madness but COND 3PLU-come.out-CFM

i-dʒawa i-kŋ-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. **👷Envelope**

23a. **Iva i-kpe i-bo xe n-dú-zó**
thing AM-one SM-stay COND 1SG-PRSPROG-go

u-kun-kpi-e xe ma-dzi-ní-e fe
CM-place-one-CFM COND 1SG-call-NEG = 3SGOBJ also

i-do-má ɔ-gba-má
SM-follow-1SGOBJ CM-road-back

‘There is something, if I am going somewhere and I do not call it too it follows me’

23b. **ښा**
‘shadow’

24a. **Ma-dzi ma-dzi-wú**
1SG-stand 1SG-call-2SGOBJ-Q

‘I stand, have I called you?’

24b. **ښा**
‘shadow’

25a. **Ma-nú ɔ-gbo ɔ-me nu dzue ma-n-tanyi ɔ-nu kpi**
1SG-see CM-town 3SG-this in but 1SG-NEG-can 3SG-in go

‘I have seen this town but I can not go into it’

25b. **Amen**
‘stomach’
26a. A-do u-tsa ɔ-mɛ tá-ḿ 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. Ankɔfɔ
‘egg’

27a. I-va-nu drui drui drui
CM-thing-in red red red
‘The inside of a thing is red throughout’

27b. Tɔnka
‘pepper’

28a. A-dzo o-sé amú n-tá
CM-riddle SM.SG-finish 1SG CM-hand
‘riddle has finished in my hand’

28b. 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 é-ɗu aha xe ɛ-do gu
Akpana SM.PLU-be people RP 3PLU-come from
Egypt kpe Sudan i-vantsienu
egypt CONJ Sudan CM-area
‘The Logba people are people who migrated from Egypt and Sudan.’
02. A ɔ-gbá nago gu Sudan bi-fo o-kpunyie
3PLU CM-route journey from Sudan come-arrive CM-present.place
xé e-tsi i-dze i-fo ŋkpe uga ñyɔ. 
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 á-yó aha xé é-nyamo
kamalo CONJ 3PLU-skin people RP 3PLU-stay-there
ib(े)-ime  nu
time-this in
‘This journey took the Logba people through Cameroon and people resi-
dent in the environs at the time’

04. A-kpe ñnyenu aha ìmë é-nya ŋkpe gedee (gbilele)
3PLU-CONJ particular people these 3PLU-live year many
‘They (Logba people) with these people lived together for many years’

05. Akpana é-sa mokoe fè a-yisagoë mo
Akpana SM-PLU-leave there also 3PLU-migration that
i-bi-gu o-ta kpe i-yoyu nyanmo-ö-nya.
SM-come-from CM-war CONJ CM-peace stay-NEG-3SG-stay
‘The Logbas left that place too because of wars and lack of peace’

06. A-yisago tamble ime i-ta té a-kpe
3PLU-migration third this SM-give COMPL 3PLU-CONJ
alatawoe fè é-be-fida.
yorubas also 3PLU-come.contact
‘Their third migration (journey) made them to come into contact
with the Yorubas’.

07. Iva=a xé i-nya Akanawo=é yó i-du té
thing =DET that SM-live Akpana =DET skin SM-be COMPL
me-é-dzunu té é-lé-nya ína etsi.
NEG-3PLU-like COMPL 3PLU-PRSPROG-stay person under
‘The Logba people did not like to be subordinate to other ethnic groups’

08. Iy(e)-okple a-kpe alatawo=é fè me-tanyi-nu ñya.
3SG-reason 3PLU-CONJ Yoruba =DET also NEG-can-NEG stay
‘Because of this, they could not stay together with the Yorubas’

09. Alatawo=é xé etsi kpe Akpana é-du 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 i-bi-vé fë 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 Ugbe-wa-go ikpé menu xé 1-nya
efon CONJ Language-speak-NOM INDEF where RP SM-stay
n-tsì=é mo fë i-bi vé fë 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. Ḥvi-me ita té Ikpana inta é-dze fui.
thing-this make COMPL Ikpana self 3PLU-start disappear
‘This led to the disappearance of the original Logba language.’

13. Iva, xé, ma-yayi té uklontsi o-me
thing RP 1SG-search COMPL book AM-this
gawoe to kpe i-ðu té Akpana-wo=é .
reader let know 3SG-be COMPL Akpana-PLU=DET
me-é-ðu nu 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=a me-é-nyá-nu Notsie kpe Aúiewo
Akpana=DET NEG-3PLU-stay-NEG Notsie CONJ Ewe.people
alo lui-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=c 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-fë e-ðu
Logba CONJ PLU-neighbour RP 3PLU-also SM.PLU-be
aflawo=é, é-nya o-kunyie
dialect.speaker=DET 3PLU-stay CM-that.place
‘Logba and her allies who were also dialect speakers were staying
at that place’
18. xé ati-li-dzi idze té eviegbefeme Togo
   what 1PLU-PRSPROG-call today COMPL west Togo
   ba o-kunyie xé é-lé-dzi Volta Region idze.
come CM-that.place RP 3PLUPRSPROG-call Volta Region today
   ‘what we are calling today the Western part of Togoland to where
   is presently called Volta Region.’

19. Auie e-do-go a-gli=é nu ime i-bi
   Ewe 3PLU-leave-NOM CM-wall = DET in this SM-come
   vôvo iva Akpana kpe anda-wó yó
   spoil thing Akpana CONJ friend-PLU skin
   ‘The Exodus of the Ewes affected the Logbas and their allies’

20. Iyóyu=é xé i-nya i-bi-sé o-tá gu-go
   CM-peace = DETRP SM-stay 3PLU-come-end CM-war make-NOM
   kpe l-futó bis-go i-bi tsonyui
   CONJ CM-hostility make-NOM SM-come start
   ‘The peace that prevailed came to an end and war and hostility started’

21. Agli=é nu do-go ibe tsú auie
   wall = DET-in leave-NOM time on Ewe
   é-ta Akpana nyi té Logba.
   SM.PLU-give Akpana name COMPL Logba
   ‘It was during the breaking into ‘the wall’ that the Ewes named the ‘Ak-
   panas’, Logba’

22. Iboté me-té-nú ikpana xé é-té-wa
   CONJ NEG-PSTPROG-understand 1kpana COMPL 3PLU.PTPROG-say
   nu té ë-la o-ghá=á auie i-ló xé
   in COMPL 3PLU-cut CM-path = DET Ewe CM-word RP
   é-té-nu-e é-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. Akpana édqú ina ikpe ibe kpóyi nu bifó ibe tsú
   Akpana SM.PLU-be person one time all in uptill time on
   e-be-fó o-kunyi = é é-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 ɛ́-dzɛ-tṣi ɛ́ u-bome anu.**
Awara 3SG Akpana SM.PLU-start-break into settlement in
'It was at Awara that the Logbas started breaking into settlements.'

15.7 **Linguist staff**

This text is an extract from a longer conversation which was recorded on 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 ɔyọ
CM-chief 1SG-believe COMPL 2PLU-HAB-hold linguist stick
akpe xé safi ɔ-le ɔ-yọ
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 akple xé safi o-me o-le ɔyọ**
CM-reason AM-Q reason RP key AM-this SM.SG-be stick
ɔ-me yó .iboté Akpana tsami ɔyọ ugugo.
AM-this skin because Logba linguist stick different
‘Why is it that this key is on this staff because Logba has different linguist staffs’

03. i-bo xé an(u)-oble Klikpo safi ɔ-le ɔ-yọ ?
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 pétéé atsi-kpe té**
OK 2SG-ask well Klikpo 1PLU all 1PLU-know COMPL
i-le i-du o-nukpa nango ɔ-gbomu
SM-be.located SM-be CM-chief big CM-town
‘OK You ask well. We all know that Klikpo is the town of the paramount chief’

05. iboté o-nukpa nango=é amá ina ɔ-kpe mo-ọ-ma
because CM-chief big = DET back person AM-one NEG-3SG-stay
xé ɔ-dá uzi ta ina ɔ-kpe té o-vé
RP 3SG-open door give person AM-one COMPL 3SG-pass
fect looking into everywhere
Because apart from the paramount chief no one can open the door
for anyone to go anywhere’.

06. Xé oškpesikpe ọta u-tuđimi = ẹ wá ẹ́
COND anything 3SG-come CM-government = DET side also
u-nansa nango o-bọ-ọfụ ọtẹ́
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-mẹ ọ-le
COND 3PLU-can everywhere reach key AM-this SM.SG-be.at
ọ-du ọyọ xé ọ-to-mi-gba Akpana. Saфи ọ-mẹ ọ-le
3SG-be stick RP 3SG-HAB-lead Logba key AM-this AM-be
ọ-yọ ọ-mẹ yọ ibọtẹ́ Akpana tsiamí
CM-stick AM-this skin because Akpana linguist
ọ-yọ o-gugo
CM-stick AM-different
‘If they can reach everywhere this key on this staff is what they will use
to lead the Logba people ‘This key is on this stick because the linguist
staff of Logba is different’

08. Xe e-ŋu (l)é ko ọ-kpe tẹ́
COND 3PLU-see3GOBJ only 3SG-know COMPL
ọ-le ọ-du 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: Mę o-ọdu tẹ́ xé ani-fiá okunkpe
Q 3SG-be COMPL when 2PLU-meet somewhere
ani-ti-mi-lé tá tsami mango tẹ́
2PLU-HAB-take = 3GOBJ 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 ọtụọ okunkpe loo ani-dzu-e
or 2PLU-stand PRSPROG-go somewhere or 2PLU-stand-CFM
ani-ti-mí ta in(a)-ọkpe tẹ́ o-ri ta anu?
2PLU-HAB-take give person-one COMPL 3SG-hold give 2PLUOBJ
‘or when you are going somewhere do you give it to another person to
hold for you?’
11. Anu tsami vafo dji-go okple
2PLU:linguist side rule-NOM reason
n-du-bu = ɛ lo!
1SGPRS PROG:be ask = 3SGOBJ ADR
‘As you are our elder, that is why I am asking’

12. A: Akpana o-koo ó-ló-du té xé e-ka
Logba CM:custom 3SG-PRS PROG:be COMPL COND 3PLU:put
wú abia tsú ko a-dzu onukpa alo tsami. Tsami
2SGOBJ stool on only 2SG:become chief or linguist linguist
Okpesiokpe xé o-bo Akpana o-tsi onukpánango etsi.
everyone REL 3SG:stay Logba 3SG:stay chief:big under
‘Logba custom is that if you are put on a stool you become a chief
or a linguist. All linguists in Logba are under the paramount chief’

13. Iyé-okple xe a-bo dzi-e iboté tátá té awú
3SG:reason COND 2SG:stay stand-CM reason inform COMPL 2PLU
nyomblí = ɛ o-kpe té abia tátá wú etsí.
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 ó-dzi té 5-bó-fé-ntá 53
COND linguist AM:one 3SG:stand COMPL 3SG:FUT put.in-hand
iboté o-mi = ɛ ta-ε tsami mango iboté
reason 3SG:take = 3SGOBJ give 3SGOBJ linguist another reason
Tsami okpesiokpe ó-tsi onukpánango etsi
linguist every 3SG:stay chief:big under
‘If a linguist stands to go to urinate, its good that he gives it to another
linguist because every linguist is under the Paramount chief’

15. O: Unansa ma-nenu té i-ló = ɛ xé Hesse
Chief 1SG:believe COMPL CM:word = DET RP Hesse
o-bu = ɛ o-bu-ɛ na dzangbe
SM:SG:ask = 3SGOBJ 3SG:ask = 3SGOBJ on linguist:stick
yó dzue ma-yayi té m-bu té katawóe
skin but 1SG:search COMPL 1SG:ask COMPL umbrella
xé unansanango 5-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
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 ogbantsie afuta=á xe o-bo-gba-a
   RP 3SG-FUT-go road.between cloth=DET RP 3SG-FUT-wear-CFM
   xé i-ʤú té a-bo=wu fẹ a-ma-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
   fẹ ugo nango anu kpe unansanango ịa
   put difference big 2PLU CONJ chief.big between
   ‘It shows that there is no great difference between you and the Paramount chief’

18. Iyé ɛkple xé e-be-bło katawɔ 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: Anyinste 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 ebit-wɔ kloyi ko atsi-ʤú. Iboté atsi
   reason 1PLU-EMPH child-PLU small only 1PLU-be reason 1PLU
   dze té katawɔ péttɛ i-ʤú ikpe. Awú
   see COMPL parasol all SM-be one 2SG
   unansanango=é fẹ xe a-tsi umi-e kpe angagoe
   chief.big=DET also RP 2SG-sit there-EMPH CONJ others
   i-ble té i-ʤú 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’
Adɔ́ɖí ‘love’

‘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.

CM-love CM-love CM-love CM-love
‘Love, love, love, love’

02. A-dɔ́ɖí 1-du i-kago kelekele
CM-love SM-be CM-law first
‘Love is the first law’

03. Iyé i-du ɔ́-kpaya i-kago kelekele
3SGIND SM-be CM-God CM-law first
‘It is the first law of God’

04. O u-gusa o u-gune o atsú pétépété
CM-brother CM-sister o 1PLU all
‘Oh brother, o sister o all of us’

05. Yesu ɔ-dá iyé ka té
Jesus 3SG-say 3SGIND down COMPL
‘Jesus said it that’

06. dɔ́ɖí awu-gusa dɔ́ɖí awu-gune boté awu nta awu-yó
love 2SG brother love 2SG sister like 2SGIND own 2SGIND-skin
‘love your brother, love your sister like your own self’

07. Yedze a-blo ɔ́-kpaya i-kago e pétée tsú
then 2SG-make CM-God CM-rules all on
‘Then you will abide by the Lords commandments’

08. Dɔ́ɖí 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 dzaléélélélé me-o-bá-e?
INJ dzalezalet(INJ) QP-3SG-come-QP
‘Oh what has come to pass?’
11. Yesu Kristo ɔ-mawu-bí=é
   Jesus Christ CM-God-child=DET
   ‘Jesus Christ, the son of God’

12. ɔ-kọ attisoga yó i-yógbe tsú
    3SG-hang cross skin CM-misery on
    ‘He hangs on the cross miserably’

13. Awú, amú atsú i-vagbali ɔ-kple
    2SGIND 1SGIND 1PLUIND CM-sin CM-reason
    ‘Because of you, I, and our sins’

14. I-bò i-ntse loo i-bò i-ntse loo
    3SG-stay CM-strength ADR 3SG-stay CM-strength ADR
    i-bò i-ntse loo
    3SG-stay CM-strength ADR
    ‘It is difficult! It is difficult! It is difficult!’

15. Agoo té m-kpa dze iyé texoe ta amu-yó
    Agoo let 1SG-go look 3SGIND scene for 1SGIND skin
    ‘Agoo, let me go and watch the scene for myself’

16. I-te na o-tsú inta Vui nu ivagbali blo nu
    3SG-press on 3SG-on very stop 2PLU sin make 2PLU
    ‘He is so much disturbed. Stop from your sins’

17. Té tanyi nya u-zúngbá ɖúkpá
    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. Gbà xe a-lo-yayi té a-ka
    first if 2SG-PRSPROG-search COMPL 2SG-put
First, if you are willing to cultivate yam

you have to go and search for a good land

you have to go and search for a good land

place where you think that yam will do well

Then if you finish searching for land, you clear it

If you see that trees are on the land

then you cut all the trees

then you will leave it that the thing get dried

After it is dried then you will set fire to it.

then you will collect it. When you finish collecting it

and rain falls then you will look for a hoe

You will prepare a mound and after you finish making the mound

then you will take the yam head (see) and split it

and after you finish splitting it then you collect
14. i-dzɔ=ŋ na a-dru=é tsú
CM-yam = DET on CM-mound = DET on
‘the yam (seeds) and put them on the mounds’

15. yé a-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 fi i-dzɔ=ŋ a-dru=é nu
2SG-FUT-take into CM-yam = DET CM-mound = DET in
‘you will put into the yam mounds (plant the yam seeds)’

17. yédze i-yśloli kpe e-kele=é
then CM-small sticks CONJ CM-grass = DET
‘then the pieces of sticks and weeds’

18. xé a-gba u-bo=é nu-e
RP 2SG-sweep CM-farm = DET in-CFM
‘which you gathered in the farm’

19. a-mi na a-dru=é tsú té itaté
2SG-take put CM-mound = DET on COMPL reason
i-yóyú aló i-yúgo
CM-moisture or coolness
‘you put on the mound to give moisture or coolness’

20. té itaté i-yóyú alo i-yúgo
COMPL reason CM-moisture or coolness
‘that moisture or coolness’

21. té i-nya a-dru=é nu
COMPL AM-stay CM-mound = DET in
‘that it stays in the mound’

22. té e-tse=é nu té i-ti tsúe
COMPL CM-land = DET in COMPL AM-never dry
‘that the mound does not get dried’

23. yé i-dzɔ=ŋ i-le-e yédze
CONJ CM-yam = DET SM-germinate-EMPH then
‘When the yam germinates, then’

24. a-bó-kpomí a-ganyi
2SG-FUT-remove leaves CM-palm.branch
‘you will remove leaves from a palm branch;’

25. a-bó-mi ya i-dzɔ=ŋ pétté
2SG-FUT-take stake CM-yam = DET all
‘you will use it to stake all the yam’
26. yé a-ya=ɛ së-ɛ yédze a-za iva-nu
   when 2SG-stake = 3SGOBJ finish-CFM then 2SG-go thing-in (bush)
   ‘After you stake it then you go to the bush’
27. á-kpo tso pampro aló i-yó
   2SGFUT-go cut bamboo or PLU-stick
   ‘you will cut bamboo or stick;’
28. a-glui vutsi yédze a-mi=é fé
   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-dzó=ɔ fè iyé nu
   when 2SG-in = 3SGOBJ then 2SG-hold CM-yam = DET in 3SGIND in
   ‘when you put it in then you hold the yam on to the stick’
30. Igu e-tsítsí-e o-yó=ɔ o-ḍá yó
   from 3SG-turn-EMPH CM-tree = DET SM.SG-big skin
   ‘It is according to the size of the stick’
31. Yé o-yó=ɔ o-ḍá yédze a-ri i-dzó gblele
   if CM-stick = DET SM.SG-big then 2SG-hold CM-yam many
   ‘if the stick is big then you hold plenty yam’
32. fè=ɛ nu iná aló inu
   in = 3SGOBJ in four or five
   ‘on it, four or five’
33. Yé dzue o-yó=ɔ mo-ḍá-nu=e
   if but CM-stick = DET NEG-big-NEG-CFM
   ‘if however, the stick is small’
34. yédze a-ri i-dzó=ɔ inyo alo ọkpe
   then 2SG-hold CM-yam = DET two or one
   ‘then you hold two or one yam on it’
35. A-bo-ri fè té i-dzó=ɔ i-lé fè
   2SGFUT-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-e xé a-ɖu ọga-wasa
   if CM-farm = DET in AM-weedy-CFM if 2SG-be wife-owner
   ‘If the farm is weedy, if you have a wife’
37. yédze á-wa awú ọ-ga
   then 2SGFUT-say 2SG CM-spouse
   ‘then you will tell your wife’
38. ó-bó-mi a-gbíle aló i-flámi
   3SG-FUT-take CM-hoe or CM-cutlass
   ‘she will take hoe or cutlass’
39. \( \text{ɔ-bọ-lọ u-bo=é nu.} \)
   3SG-FUT-weed CM-farm=DET in
   ‘she will weed the farm’

40. \( \text{Xé i-dzọ=ọ i-dze m-ba la-a} \)
    COND CM-yam=DET SM-start CM-tendril take off-CFM
    ‘If the tendrils start to grow’

41. \( \text{yédze i-be-shi-be-nu xé a-zọ u-bo=é nu-e} \)
    then CM-time-every-time-in COND 2SG-goCM-farm=DET in-CFM
    ‘then everytime when you go to the farm’

42. \( \text{a-bọ-tso-ri i-dzọ m-ba=á gle fé a-nđa nu} \)
    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. \( \text{té i-ti-ri a-nđakame} \)
    COMPL AM-never-hold CM-friend.each.other
    ‘that it will never get into one another’

44. \( \text{Xé a-blo imo-a tsyọọ} \)
    COND 2SG-make that-EMPH IDEO
    ‘If you do that tsyọọ (for a long time)’

45. \( \text{yé i-ne boté a-bobí glankpe} \)
    CONJ AM-getlike CM-month seven
    ‘and it gets to about seven months’

46. \( \text{li-zọ mlaminá m-ble nu-e} \)
    PRSPROG-go eight CM-ORD in-EMPH
    ‘going to the eighth month (in)’

47. \( \text{yedze a-bọ-glu i-dzọ=á c-tsi} \)
    then 2SG-FUT-dig CM-yam=DET CM-under(ground)
    ‘then you will dig under the yam’

48. \( \text{i-dzọ-ctsi-glui i-me-e i-dzọ i-kpe} \)
    CM-yam-under-dig CM-here-EMPH CM-yam CM-one
    ‘This process of digging under the yam, one yam’

49. \( \text{i-bítà boté i-ta aló i-na yedze} \)
    SM-FUT-give like CM-three or CM-four then
    a-kpitsi iyé yó
    2SG-remove 3SG skin
    ‘it will give about three or four; then you will remove some from it’

50. \( \text{I-be i-kpe menú a-gá ɔ-kpe alo i-nyc fé} \)
    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-dzọ=ọ té i-zu qa
   CONJ CM-reason COMPL CM-yam=DET COMPL AM-be.big fat
   ‘with the reason that the yam becomes big’

52. Yedze a-bobi gọkoałọ m-bi e mu-e
   then CM-month nine CM-ORD in-CFM
   ‘then in the ninth month’

53. yedze a-dze i-dzọ=ọ glui
   then 2SG-start CM-yam=DET harvest
   ‘then you start the yam harvest’

54. Xé á-ló-glui=e a-ta=e
COND 2SG-PRSPROG-harvest=3SGOBJ 2SG-remove.part=3SGOBJ
   ‘when you are harvesting you leave part of it’

55. Xé a-ta=e ye i-ţu té
COND 2SG-remove.part=3SGOBJ CONJ SM-be that
   ‘If in the process you feel that’

56. awú i-dzọ=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=e ka o-gba yó
   2SG-go sell or 2SG-put=3SGOBJput CM-road skin
   ‘to sell or sell it by the road side’

59. á-zọ ta u-klo nu a-há
2SGFUT-sell give CM-lorry in CM-people
   ‘you will sell to those who travel in lorries’

60. dzue xé a-mọ-ţu i-dzọ gbọlele ọ-wọ=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-fánu
   then 2SG-take=3SGOBJ bring CM-house
   anyi-li-zá kpe
   2PLU-PRSPROG-cook eat
   ‘then you take it to the house to be using for food’

62. Iva anyi-li-zá etsitome i-dzọ=ọ
   thing 2PLU-PRSPROG-cook beginning CM-yam=DET
mi-tsé-nu
NEG-grow-NEG
‘things you are cooking; in the beginning the yam is not developed’

63. okpi-e a-há gblele i-vafo ko
REAS-EMPH CM-people many CM-slice only
e-tse-mi zá
3PLU-HAB-take cook
‘therefore many people use it only for slice’

64. dzue xé i-dzó=şi i-dze tse-e
but COND CM-yam=DET AM-start grow-EMPH
dé-tse-mi yuc fufu fè
3PLU-HAB-take pound fufu also
‘but if the yam is developed it is used to prepare fufu also’

65. dzue xé a-zi-e sé a-bo-mi
but COND 2SG-remove=3S GOBJ finish 2SG-FUT-take
ywe fufu-e
pound fufu-EMPH
‘but when you remove it from fire and use it to pound fufu’

66. a-ka=e e-vi té o-fufo tá
2SG-put=3SGOBJ CM-sun COMPL CM-air give
ď-li=e tsibi
3SG-blow=3SGOBJ small
‘you leave it open so that air blows over it a little’

67. iyé ko xe a-ywe=é
that only COND 2SG-pound=3SGOBJ
‘only that when you pound it’

68. iyé ko i-dzó=şi fufui=ε o-nyo-zı
3SGIND only CM-yam=DET fufu=DET AM-stay-good
‘only that you will have a good yam fufu’

69. xé a-tó=ε xé a-ŋú kanyi
COND 2SG-harvest=3SGOBJ COND 2SG-sec light
‘If you harvest and you realise’

70. té i-dzo=şi mi-da-nú
COMPL CM-yam=DET NEG big-NEG
‘that the yam is not big’

71. té a-mi-zó a-fá-nu a-kpo kpi=é
COMPL 2SG-take-go CM-house-in 2SG-go eat=3SGOBJ
‘to take home and use for food’
72. \textit{yedze a-fle} \quad \textit{a-dru=é} \quad \textit{a-má yedze}
then \quad 2SG-break \quad CM-mound = DET \quad CM-back \quad then
\textit{a-mi=é} \quad \textit{fi-é}
2SG-take = 3SGOBJ \quad into = 3SGOBJ
‘then you dig the back of the mound then you put it into it’

73. \textit{I-dzó i-me menu anyé xé i-fo}
CM-yam AM-this type so COND 3SG-reach
\textit{i-dzó-zugbo la-a}
CM-yam-head time-CFM
‘this type of yam at the time of harvesting the yam seeds’

74. \textit{Iyé atsi-tsi-dzi té panshia}
3SG 1PLU-1PLU-call COMPL panshia
‘It is the one we call panshia’

75. \textit{A-bó-mi-ë dpka ta e-kpe=é}
2SG-FUT take = 3SGOBJ reserve for CM-year = DET
\textit{xé a-lá-ba \quad nu}
RP 2SG-PRSPROG-come in
‘You will reserve it for the next planting season’

76. \textit{Yedze xé i-fo i-dzó ðu e-kpe=é}
then COND 3SG-get CM-yam plant CM-year = DET
\textit{a-la-ba \quad nu}
2SG-PRSPROG-come in
‘then when you are entering the planting time’

77. \textit{yedze a-fashi-ë a-mi-ðu}
then 2SG-cut = 3SGOBJ 2SG-take-plant
‘then you split it for planting’;

78. \textit{Iyé fë i-bi-le pepepe botë i-dzó-zugbo-e}
3SG also AM-FUT-germinate exactly like CM-yam-head-EMPH
‘It will also germinate exactly like the yam seed’

79. \textit{Xé a-blo-ë anyé yé i-fô}
COND 2SG-make = 3SGOBJ so CONJ SM-reach
‘If you do it this way and it is up to’

80. \textit{a-bobi ðutanyé-ble nu=e i-be i-má-a nu}
CM-month twelve-ORD in = DET CM-time AM-that-EMPH in
‘the twelve month it is that time’

81. \textit{xé i-dzó ðnkpa i-ku sé-e}
COND CM-yam CM-creepers SM-die finish-EMPH
‘if the leaves of the yam are dead’
82.  yedze  a-bó-la  i-dzó-zugbo
   then  2SG-FUT-take.off  CM-yam-head
   ‘then you will harvest the yam seeds’

83.  Dzu  xé  a-bó-la  i-dzó-zugbo  a-há  a-kpé
   but  COND  2SG-FUT-take.off  CM-yam-head  =DET
   ‘but when you harvest the yam tubers, some people’

84.  e-bló  texó  ka  boté  e-tsitsi-é
   3PLU-make  yam.barn  put  like  SM-sit down-EMPH
   ‘they make yam barn like the one that sits here’

85.  anyi-li-ŋú  me  kpanie  anyé
   2PLU-PSPROG-see  here  now  so
   ‘you are seeing here now’

86.  A-bó-blo  awú  texó  xé  a-blo  a-há  a-kpé
   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-kpé
   2SG-take.off  CM-yam-head  CM-people  AM-one
   xé  me-bló  texó-é
   RP  NEG-make  yam.barn-EMPH
   ‘you harvest the yam seeds. Some people who do not make the barn’

88.  é-tse-bló  i-dzó  a-gba  yedze  xé  e-glui
   3PLU-HAB-make  CM-yam  CM-stand  then  COND  3PLU-dig
   i-dzó  =DET  só
   CM-yam  =DET  finish
   ‘they make yam shed then when they finish harvesting the yam’

89.  yedze  e-bé-gba  i-dzó  =DET  na  a-gba  =á  tsú
   then  3PLU-FUT-collect  CM-yam  =DET  to  CM-stand  =DET  on
   ‘then they will put the yam on the stand’

90.  yedze  e-tso  iva  na  iyé  tsú  té  é-mi  dɔka
   then  3PLU-cut  thing  to  3SG  on  COMPL
   3PLU-take  reserve
   ‘then they cut thing (grass) on it to reserve it’

91.  ta  e-kpé  e-le-ba  nu  ta  iva  ɖu-go
   give  CM-year  3PLU-PRSPROG-come  in  give  thing  plant-NOM
   ‘for planting in the coming year.’

92.  Xé  a-bló  ime  só  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 Akpatepeti.

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.
Palm tree, when you want to tap it, the things involved are, the quantity that you will tap, that is you know the number.

This number, you will search for things that will be used to tap the palm tree. They are: "ɔhafi", cutlass "uzu", small pots.

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.

If you yourself you cannot fell all.

You have to consider its quantity when you want to fell it. After felling they (palm tree) will stay for two or three weeks.'
cutlass that you will use’

07. Ye a-la aganyi sé pétée, a-bó-zuza .
then 2SG-remove palm.frond finish all 2SG-FUT-roast
ilubu=é lbc imé nu la, ilubu kpe asoti yé
small.pot=DET time that in CFM small.pot CONJ small.pot 3SG
atsi-li-mi blo-é
1PLU-PRSPROG-take make=3SGOBJ
‘After removing the palm fronds, you will roast the pots; those days it was pots and small pots that we used’

08. Kpane ko ma-á-wá té ima iva ime i-bo
now only 1SG-FUT-say COMPL rubber thing this 3SG-stay
yé atsi-li-mi fé iyé etsi.
3SG 1PLU-PRSPROG-take put 3SG under
‘Now I will only say that we use rubber containers to put under them’

09. Iyé okple yé a-blo anye-nu iva sé pétée
3SG reason CONJ 2SG-make so-in thing finish all
yé a-bó-tso anu pétée a-bó-mi izú=é
CONJ 2SG-FUT-cut mouth all 2SG-FUT-take iron=DET
yé a-bó-súa.
CONJ 2SG-FUT-bore.hole
‘Because of this if you finish doing this you will cut the soft tender branches and bore hole in the trunk with an iron’

10. Yé a-bó-to=á asó. Yé a-to=á
CONJ 2SG-FUT-put=3PLUOBJ pot CONJ 2SG-put=3PLUOBJ
asó sé pétée yé a-bó-dze=a kpe.
pot finish all CONJ 2SG-FUT-start-3PLUOBJ tap
A-bo-kpe-a ukpe anyo
2SG-FUT-tap-3PLUOBJ CM-tap two
‘As you finish putting the pot under all then you start tapping. You will tap it twice’

11. Adenklui la a-kpe okpe. Yé a-lo-kpe-a
fresh.palm.wine CFM 3PLU-tap one CONJ 2SG-PRSPROG-tap-3PLU
ukpé okpe
tap one
‘Fresh palm wine you will tap once. As you are tapping once’

12. yedze adenklui ne-me la atsi-tsi-mi-ne mla
then fresh.wine 3SG-this CFM 1PLU-1PLU-take=3SGOBJ bring
ó-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 fē CONJ akpeteshi cook-NOM CONJ AM-that 3SG-come-pass into iyé nu okple atsi-mi-li mi=é mla. 3SG in reason 1PLU-NEG-again take=3SGOBJ bring ‘But akpeteshi distilling we do not take it there again’

14. Atsi-li-zi=é pétee uzá okpe yé atsi-bló ime 1PLU-again-distill=3SGL distill one CONJ 1PLU-make this pétee 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 tɛ nda=a tɛ n-tsó 2SG-FUT-blow=3PLU COMPL palm.wine=DET COMPL AM-cut anu okple m-bú-nyá boté u-nyi n-nú mouth therefore 1SG-FUT-stay like CM-day AM-five ‘You will blow for the palm wine to have a good taste; it will therefore stay for about five days’

16. xé nda m-bo tsó anú xé a-bó-dze=ne CONJ palm.wine SM-stay cut mouth COND 2SG-FUT-start=3SGOBJ zi ta ba-ahá take give bar-people take 3SGOBJ ‘when the palm wine has good taste then you start giving it to the bar people (sellers).’

17. xé a-ló-zi-ne ta ba-ahá ale CONJ 2SG-PRSPROG-carry=3SGOBJ give bar people 3PLU é-bé-tse-ga awú gú 3PLU-FUT-HAB-pay 2PLU price ‘When you are giving it to the sellers, they will be paying you’

18. Abe ko xé é-kpo etsi xé a-dze kpe la palm itself COND 3PLU-lie down COND 2SG-start tap CMF é-vé nya la abóbí ọ-kpe kpe kosìda ọ-kpe aló 3PLU-pass stay CMF moon AM-one CONJ week AM-one or a-bóbi ọ-kpe tututu la ẹ-boté tê ku. CM-moon AM-one exactly CMF 3PLU-have.to COMPL die ‘Palm tree, when it is felled and you start tapping, it will last for one month and a week or after one month exactly they have to die.’

19. yedze xé nda mu-lu-ri anú enzi, then CONJ drink NEG-PRSPROG-hold mouth well xé i-çu ve fē awú anú nu xé mu-nyo
COND 3SG-be pass into 2PLU mouth in COND NEG-stay

ondzie ne utrome-mi-go i-dze vé
sweet 3SG work-take-NOM 3SG-start pass
‘Then if the palmwine has no good taste then it is no longer useful’

20. Yedze ibote ta yó-nta ne yó tá kpeteshi
then have.to COMPL skin-own 3SG skin give local.gin
ahá té a-mi zó
people COMPL 3PLU-take go
‘Then you have to leave it and give it to local gin distillers’

21. i-mó ama nda xé atsi-lí kpe ume xé i-du AM-that back drink RP 1PLU-again tap here RP AM-be
abe nda=á m-bó veve ta atsú Akpanawo.
palm wine=DET SM-stay important give 1PLU Logba.people
‘After that palm wine that we tap here is important for us, Logba people’

22. Abenda ka i-bo veve ta oŋkpesio kpe palm.wine FOC 3SG-stay important COMPL everything
blo-go. Xé i-du té kpane a-wó ubí make-NOM COND SM-be COMPL now 2SG-born child
atsi-bí-la ubí do onyui abenda ne 1PLU-FUT-take child go.out outside palmwine 3SG
m-bó-du íte SM-FUT-be front
‘Palmwine is important for doing everything, if a child is born and he is to be outdoored54 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 oŋkpe abenda all 3PLU-sit down 3PLU-FUT-make something palmwine
m-bó-du íte 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 oŋkpe o-ba kpata é-dzi aha pétée fída
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

54 This is the naming ceremony of the child according to Logba custom
Chapter 15

m-bú-ɖu ite
AM-FUT-be front
‘If something happens suddenly and they call people to meet and they ask for drink palmwine is essential’

25. łyękple ma-ŋú té abęnda m-bo veve tá
therefore 1SG-see COMPL palmwine AM-be important give
atsú Akpanawo kpe atsú utsintsie me pétéé.
1PLU Logba CONJ 1PLU surroundings here all
‘Therefore, I see that palmwine is essential for the Logba and all her surroundings’

QUESTION

26. łyędze łypan yé a-e a-kú ko la łyędze
then now COND palm SM.PLU-die only CFM then
a-mó-ló-ŋá ɔŋkpe gu abęgo=é nu?
3PLU-NEG-PRSPROG-see CM-nothing from dead.palm=DET in
‘Then if a palm tree dies, are they not getting anything from the dead palm trunk?’

ANSWER

27. łyka xe a-e e-kú a-bó-ŋu iva geddee.
true COND palm.tree SM.PLU-die 3PLU-FUT-see thing many
Gbá xe a-e e-kú la agblamido
first COND palm.tree SM.PLU-die CFM agbamido
c-e-bé-ba
SM.PLU-FUT-come
‘True, if the palm tree dies you get many things, first edible worms come’

28. A-bó-la agblamido. xe a-la agblamido
2SG-FUT-remove edible.worms COND 2SG-remove edible.worms
ame xe a-e e-zu fę ɛtsi la
these COND palm.tree SM.PLU-stop.yielding into ground CFM
tókpótókpoló c-e-bé-ba a-bó-zí
short.mushroom 3PLU-FUT-germinate 2SG-FUT-uproot
tókpótókpoló fę.
short.mushroom also
‘You will harvest the edible worms. After harvesting, short mushrooms will germinate and they will also be uprooted and used for food.’

29. Anangba m-bó-lé a-bó-zí ne fę.
broad.mushroom SM-FUT-germinate 2SG-FUT-uproot 3SGOBJ also
‘Broad mushroom will germinate and it will also be harvested.’

55 Edible worms is a delicacy in the Logba area.
15.11 Palm-oil making

Palm oil making is an important occupation mainly for women in Logba. Mama Bakata Challote (Age 52) gives an account and it was recorded on 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. xé a-bó-zá n-fú gbá i-boté tɛ if 2SG-FUT-cook CM-oil first reason COMPL
á-yayi a-ɛ alo gaze
2SG.FUT-search CM-pot or iron pot
‘If you want to make palm oil, first you have to search for pot or iron pot’

02. nu xé a-bó-zá a-ɛ, a-ɛ a-shianu in RP 2SG-FUT-cook CM-palm.fruit CM-palm.fruit CM-quantity
xé a-bó-zá
RP 2SG-FUT-cook
‘in which you cook the palm fruit; the quantity you will cook’

03. i-boté e-wli tsibi boté memgba nango a-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 ñ-dzá. Xé a-be
2SG-FUT put CM-palm.fruit CM-fire. COND CM-palm fruit

05. a-bó-gla fɛ a-kontsi nu
2SG-FUT-pour into CM-basket in
‘you will pour it into a basket’
06. xé a-gla fe a-konsi=é nu sé-e
COND 2SG-pour into CM-basket=DET in finish-CFM
a-bó-sá n-джí miomio
2SG-FUT-fetch CM-water cold
‘If you finish pouring into the basket, you fetch cold water’

07. njuya o-tsú té a-dzi=é té o-ýu
sprinkle 3SG-on COMPL 2SG-see=3SGOBJCOMPL AM-cold
‘sprinkle on it to see that it is cold’

08. E-be-ye tsy55 i-djí i-bi-wá
3SG-FUT-wait IDEO CM-day 3SG-FUT-break
‘It will stay for long till day break’

09. Ye-dze i-disabe a-bó-yue a-be
and-look CM-dawn 2SG-FUT-pound CM-palm fruit
‘Then at dawn, you will pound the palm-fruit’

10. xé a-áe a-be yue a-bó-mí fe
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 sa n-джí fe o-tsú tsíbi yé
2SG-FUT fetch CM-water into 3SG-on small CONJ
a-bó-ló-hódo=á A-bo-hódo=á tsy55
2SG-FUT-PRS PROG 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
fe memgba mango nu
into bowl another in
‘If the palm fruit comes up you will pour part of it in another bowl’

14. fe-iyé a-bó-sá n-джí fe ale tsú yé
in-3SGIND 2SG-FUT-fetch CM-water into 3SGIND on CONJ
a-bó-la a-be
2SG-FUT-beat CM-palm.fruit
‘Now you will pour water on it and you will beat the palm fruit’
15. A-bọ-la  tsyọ  i-bisa  ikpe  menu  i-bụ-ọ  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. yẹ  n-fụ=ẹ  m-bu-nya  agu  kpe  i-bisa
   then  CM=DET  SM-FUT-stay  top  with  CM-palm.chaff
   i-kpié  menu  ë
   AM-INDEF  like  also
   ‘Then the oil will be on top with some of the chaff also’

17. xé  a-bọ=e  se-e  a-bọ-yẹ
   if  2SG-make=3GOBJ  finish-CFM  2SG-FUT-remove
   i-bisa  i-me
   CM-palm.chaff  AM-DEM
   ‘If you finish making it you will remove this palm chaff’

18. kpe  nfu=ẹ  ë  memgba  mango  mu
   CONJ  oil=DET  into  bowl  another  in
   ‘with the oil into another bowl’

19. yẹ  a-bọ-ọ-sá  n-ọ  ë  iyé  tsú  yẹ
   CONJ  2SG-FUT-PROG-fetch  CM-water  into  3SG  on  CONJ
   a-bọ-la  iyé  pétéc
   2SG-FUT-beat  3SG  all
   ‘and you will be pouring water on it and stir all’

20. la  n-ta  iyé  tsú  i-bisa  ikpe  menu
   beat  CM-hand  3SG  on  CM-chaff  INDEF  like
   i-bụ-li-ọ  e-tsi
   AM-FUT-PROG  go  CM-down
   ‘Beat the top with your hand (palm) some of the chaff will be going down’

21. xé  i-bisa  i-zó  e-tsi-e  a-bọ  gú
   COND  CM-chaff  SM-go  CM-down-EMPH  2SG-FUT-see
   ‘When the chaff goes down you will see’

22. tẹ  nfu=ẹ  n-dzi  ba  a-gu
   COMPL  oil=DET  SM-rise  come  CM-top
   ‘that the oil rises to the top’

23. yédze  a-bọ-kpa  iyé  ë  gazi=ẹ  nụ
   then  2SG-FUT-collect  3SG  into  iron.pot=DET  in
   xé  a-bọ-ọ  iyé
   RP  2SG-FUT-cook  3GOBJ
   ‘Then you will collect it into the iron pot and you will cook it’
24. xé a-kpa-iyé fē gazi=é nu
   when 2SG-collect-3SG into iron.pot=DET in
   xé a-bó-zá iyé
   RP 2SG-FUT-cook 3SG
   ‘when you collect it in the iron pot in which you will cook it’
25. yédze a-zí-iyé na ç-dzá tsú a-fē ç-dzá
   then 2SG-lift-3SG put CM-fire on 2SG-make CM-fire
   iyé e-tsi
   3SG CM-under
   ‘Then you lift it and set the fire under it’
26. i-bi-bia iyé nta ç-kpié tsycokpe 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. fē asue nu A-bo-tsúró iyé enzi tê
   into sieve in 2SG-FUT-sieve 3SGIND well COMPL
   i-bisa ikpesikpe mi-li-na n-fú=é nu
   CM-chaff all NEG-stick-on CM-oil=DET in
   ‘into a sieve. You will sieve it well to prevent all the chaff from being in the oil’
29. a-bó-ḍo gazi=é nu fo yé
   2SG-FUT-again iron.pot=DET in wash CONJ
   ‘you will wash the iron pot again and’
30. á-dzu n-fú=é fē gazi=é nu-è
   2SGFUT-return CM-oil=DET into iron.pot=DET in-EMPH
   ‘put the oil back in the iron pot’
31. á-dzu=é na ç-dzá á-fē ç-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-fē ç-dzá ne yo-è m-bu-bia
   CONJ 2SG-set CM-fire 3SG skin-EMPH AM-FUT-boil
   ‘When you set the fire under it, it will boil’
33. yédze á-mi u-klui á-ló-mi
   then 2SGFUT-take CM-cooking.stick 2SGFUT-PRSPROG-take
34. té n-tu-kan yi, fé n-tu-ri na
   COMPL NEG-HAB-burn also NEG-HAB-hold on
   a-so=á etsi
   CM-pot = DET under
   ‘that it should not burn so that it does not stick under the pot’

35. A-bó-ló-blu-ńe nu tsićo a-bó-ńů
   2SG-FUT-PROG-stir = 3SGOBJ in IDEO 2SG-FUT-see
   ‘You will be stirring in it for some time and you will see’

36. té n-fú=ɛ n-dʒú-dzi i-vo
   COMPL CM-oil = DET AM-PRSPROG stand foam
   ‘that foam will come to the top of the oil’

37. Xé n-dʒú-dzi i-vo a-bó-ńů té
   when AM-PROG-stand CM-oil = DET 2SG-FUT-see COMPL
   n-du-dzi zú agu tsićo
   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-ɛ m-bu-dzu fé 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=ɛ xé 6-tsi n-fú=ɛ nu-ɛ
   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. o-fé o-bó-dzu fé etsi
   3SG-also 3SG-FUT-return into down
   ‘also will settle down’

41. xé a-ńů té beku=ɛ 6-dzu kpo
   when 2SG see COMPL beku = DET SM.SG-return lie
   ‘When you see that the “beku” is settled’

42. té a-kpe té n-fú=ɛ m-be
   COMPL 2SG-know COMPL CM-oil = DET SM-cooked
   ‘then you know that the oil is cooked’

43. mokoće a-bó-gla n=fú-ɛ.
   there 2SG-FUT-pour CM-oil = DET
   ‘There, you will pour the oil’
44.  a-gla=ne  kaba  tê  n-tu  kanyi
   2SG-pour=3SGOBJ quickly  COMPL  NEG-let burn
   ‘You pour it quickly that it should not burn’

45.  yê  a-gla  n-fù=ê  fê  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=3SGOBJ  finish
   ‘then you finish cooking it.’

47.  yédze  i-bisa=á  xé  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
   tê  kpelebe
   COMPL  kpelebe
   ‘can be used to make something they used to call “kpelebe”’

49.  a-bó-mi=ê  fê  a-kontsi  nu
   2SG-FUT  take=3SGOBJ  into  CM-basket  in
   yedze  n-djá=ê
   then  CM-water=DET
   ‘You will put it into a basket then the water’

50.  xé  a-mi  blo  n-fù=ê  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.  fê  i-bisa  tsú  a-kontsi=ê  nu
    into  CM-chaff  on  CM-basket=DET  in
    ‘onto the chaff in the basket’

52.  N-djá  kotsoe  m-bú-dovu.  M-bú-do  i-bisa  nu
    CM-water  only  SM-FUT-pour.out  AM-FUT-come  CM-chaff  in
    ‘Water only will come out. It will come out of the chaff’

53.  yê  i-bó-gá  n-djá  tongue  fê  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
    iyê  péttée
    3SGIND  all
    ‘There after three days you will press it all (in bits)’
55. a-bó=é a-mi ka e-vi
2SG-press = 3SGOBJ 2SG-take put CM-sun
‘You press it; you put it in the sun’

56. xé a-ka iyé e-vi boté Ksidiá okpe 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-qu boté tsisí-e menu a-mi keresine
so only SM-be like turn-EMPHlike 2SG-take kerosine
‘So, it only turns like using kerosene’

59. xé a-mi tsú ɔ-dzá=á
RP 2SG-take set CM-fire = DET
‘which you take set fire’

60. anyé kee i-qu a-biku=é xé a-la
so also SM-be CM-palm.kernel = DET RP 2SG-remove
a-be mu=é
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-bi=é xé a-ju mó
2SG-also 2SG-crack = 3PLU-OBJ CM-palm.fruit = DET RP 2SGM-see DEM
‘you also crack it. The palm fruit that you get from making the oil’

62. a-bó-kplo a-fé á-mi bò a-bí ɔ-fifie
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 fè i-qu ɔ-fifie ɔ-kpe xé e-tse-mi zā 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 bò tonka, e-mi kplo gawu
3PLU-HAB-take make pepper 3PLU-take fry gawu
kpe iva mango-wó
and thing different-PLU
‘They use it to make stew, fry beans pastry and different things’

65. anyé ke i-qu a-bifò=á ɔ-fè
so also SM-be CM-kernel.shell = DET 3PLU-also
a-mi=á tsu ɔ-dzá.
AM-take = 3PLU-OBJ set CM-fire
‘So is the palm kernel shell, they use it to set fire’
Koko preparation

Koko is a local porridge prepared with corn. It is taken as breakfast in Logba and other surrounding communities. Mercy Antor (Age 34) recounts how it is prepared. This was recorded on 15th May 2006

In the preparation of koko, corn is soaked for three days. Pepper and other spices are mixed with the corn after it is removed from the water. It is taken and milled to become a dough. Water is put on fire. When the water is hot, the dough is mixed with water and poured on the one on the fire. When the koko is well-cooked, it is seived and poured into a pot. Koko is then ready to be sold to the members of the community.
The third day you remove it and go to the mill and grind it; you will take pepper, “afutsayi”, “otsúntsɔ”, “pepre” and other things to grind with it.

If you finish grinding you bring it home; you take part of the said dough and you will mix it again

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

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
‘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’

‘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. Iyokple koko-la-go kpontsi ko i-du i-mē. Ḯo
3SG.reason koko-beat-NOM short only 3SG-be AM-DEM word
ikpeshikpe mi-li-ma iyẹ-yọ
everything NEG-again-stay it-skin
‘Therefore this is in short koko preparation. There is nothing again about this’

12. Iyokple ma-tso amu ilọ nu
3SG-reason 1SG-cut my word in
‘Therefore, I end here

13. Anyintse
‘Thanks’

14. yọọ  qedse 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. Etsine xé atsi-si-kplo gali tā iyẹ-yọ ma-la
process RP 1PLU-HAB-frygali COMPL 3SG-skin 1SG-beat
alaga gu
speech about
‘The process of making gari is what I talk about’

02. Gbā ati-bi-glui igbedji = ẹ mla afān;
first 1PLU-FUT-uproot cassava = DET bring house
03. **Yedze atsi-bi-mi=é**  
\[3SG\text{n}o-vé\text{take}=3SGOBJ\]  
Then 1PLU-FUT-take=3SGOBJ then 1PLU-FUT-wash=3SGOBJ  
‘First, we shall uproot cassava to the house, we shall peel it and wash it’

04. **Iyé ama atsi-fè le egbe tsi pètèéc pètèéc Yedze**  
\[3SG\text{back}1PLU-put3SGOBJ\text{stone}\text{under}\text{all}\text{all}\text{then}\]  
\[\text{ati-ta tè ndù=é ta n-do iyé nu pètèéc}.\text{1PLU-give COMPL water=DET let SM-come.out}3SG\text{in all}\text{‘After this we put all of it under stone. Then we let the water to come out from it all’}\]

05. **Xé n-do sé-e, yedze ibote ta tsi**  
\[\text{COND AM-get.out finish-CFM then have.to let}1PLU\]  
\[\text{sra=é ta tsi sra=é agbadze tsú.}\text{1PLU-sieve=3SGOBJ let}1PLU\text{sieve}=3SGOBJ\text{sieve}\text{on}\text{‘If it comes out completely then one has to sieve it on a sieve very well’}\]

06. **Yedze iyé amá atsi-tsú odzá. Ekple yedze atsi-mi**  
\[3SG\text{back}1PLU-set fire\text{now then}1PLU-take\text{gari.frying.bowl put fire then}1PLU-smear oil\text{3SG in all}\text{‘Then after that we set fire. Now then we take gari frying bowl and smear oil in it’}\]

07. **Yedze i-lé odzá mo-vé intse nya yedze atsi kutsi**  
\[3SG-be fire NEG-pass strength stay then 1PLU\text{fetch}\text{iyé fè mengba nu}.\text{3SG into bowl in}\text{‘Then the fire should not be too strong and you fetch it and put in a bowl’}\]

08. **Yedze atsi-dze iyé nu kplo kpe efieyitsifo yé**  
\[1PLU-start3SGCONJcalabash.crackCONJ\text{fry}\text{CONJcalabash.crackCONJ}\text{turn}=3SGOBJ\text{in longstanding this}\text{1PLU-take fty}=3SGOBJ\text{turn}=3SGOBJ\text{in long this}\]
asianu o-bo-bé.
quantity 3SG-FUT-well.cooked
'Then we start frying with cracked calabash turning it till this quantity
is well fried’

09. Yedze atsi-bí-lí kutsí ongo fè o-tsú ke yedze
then 1PLU-FUT-again fetch uncooked into 3SG-on again then
atsi-li-dze iyé nu kplo anyé.
1PLU-PRSPROG-start 3SG in fry so
'Then we will be fetching the uncooked one into it again; then we start
frying it in that manner’

10. Atsi-bí-li-kplo=é yedze xé atsi-ŋú té
1PLU-FUT-PRSPROG-fry=3SOBJ then COND 1PLU-see COMPL
i-fô áwú kplo agbasi anu yedze a-bó-vui fè
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-fè odzá=á gbángbanj té
then now 2SG-FUT-put fire=DET strong COMPL
i-mi bé enzi enzi. Yedze kpane a-bó-blu iyé
3SG-take cooked well well then now 2SG-FUT-stir 3SG
nu; a-bó-kplo iyé nu.
In 2SG-FUT-fry 3SG in
'Then now you will set the fire to be strong that it will fry well; then you
will be stirring it and you will be frying it’

12. A-bó-tso-kplo iyé nu zó tsoo xé a-ŋú kanyi
2SG-FUT-HAB-fry 3SG in go for.long COND 2SG-see realise
té i-dze tsoc. Yedze a-bó-lo-he
COMPL 3SG-start dry then 2SG-FUT-PRSPROG-pull
odzá=á má 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 má amá sé yedze a-ló-dze
2SG-pull fire=DET bring back finish then 2SG-PRSPROG-start
iyé nu kplo té i-ti-tá té mo-š-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 tsoo yedze a-kutsí iyé na
2SG-fry 3SG in for long then 2SG-fetch 3SG put
efieyi-tsif tsú té a-ló-dze té alaga calabash.crack on COMPL 2SG-PRSPROG-look COMPL speech
omọa o-bó-dzú ale tsú náa?
DEM 3SG-FUT-sound 3SG on QP
‘You stir it for long then you collect it on the cracked calabash to hear if it makes some noise’

15. Alaga xé a-bó-mi gu ile tsú té a-bó-mi soundRP 2SG-FUT-make from 3SG on COMPL 2SG-FUT-take
kpe té o-bé loo aló mo-ó-bé ná
know COMPL 3SG-well.cooked ADR or NEG-3SG-well.cooked-NEG
aló a-bó-kutsi le fẹ anú nu
or 2SG-FUT-fetch 3SG put mouth in
‘The sound that it makes will make you know that it is well cooked or not or you taste some’

16. Umokoc fẹ a-bó-ŋú té o-bé loo aló there also 2SG-FUT-see COMPL 3SG-well.cooked or or
mo-o-bé ná Yedze xé o-be-é NEG-3SG-well.cooked NEG then COND 3SG-well.cooked-CFM
a-gbẹ =ẹ fẹ memgba nu; xé ó-yu =ẹ 2SG-cover=3SGOBJ put bowl in COND 3SG-cold=3SGOBJ
a-bó-dp-le sra ke agbadze tsú ke 2SG-FUT-again-3SG sieve again sieve on again
There too, you see that it is alright or not. Then if it is alright then you collect it in a pan. Then if it is cool, you sieve it’

17. Yedze a-la ŋkponyi=é xé i-дж gali ŋkponyi=é then 2SG-put eye=DET RP SM-be garieye=DET
a-bó-li-ẹ’ ka yodze gali ẹntá xé o-dji ŋkponyi 2SG-FUT-remove-3SG down then gariown RP SM.SG-be eye
witi-witi xé ó-bọ=ẹ a-bo-ta ó-bó-yu pétéc. 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-fẹ le kotoku nu. A-mi ima fẹ then 2SG-put 3SGOBJ bag in 2SG-take rubber put
kotoku=é nu a-á-gbe fẹ o-ku té xé bag=DET in 2SG-FUT-cover put 3SG-in COMPL COND
i-дж té o-bó-nya kisa fẹ ale iyu. SM-be COMPL 3SG-FUT-stay long also 3SG SM-cold
Iyé amá a-mi lé zó ovu nu
3SG back 2SG-take 3SGOBJ go market in
‘Then you put it in a bag. You put rubber in bag to cover it that it takes long before it is cold. After that you take it to the market’

19. atsi-li-mi kpe kpe azayi. A-tanyi azayi zá
1PLU-PRSPROG-take eat CONJ bean 2SG-can bean cook
a-mi kpi=é alo a-fé lé ndũ a-no.
2SG-take CONJ=3SG or 2SG-put 3SGOBJ water 2SG-drink
Ekple ŋe atsi-tanyi lé zá kpe ndũ (ɔ)dzá botě 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. Ìj-kpe ɔ-kpe gu auie-tsese-za-go yó Xé
1SG-know AM-one from Ewe-soap-cook-NOM skin COND
a-á-zá auie-tsese a-bó-yayi iva-kpe-wó ka
2SG-FUT-cook Ewe-soap 2SG-FUT-search thing-one-PLU put.down
xé a-bó-dze otse 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-onfi alo yovune-offie
thing-PLU SM-be palm.oil or kernel-oil or coconut-oil
kpe yokumi fé é-te-mi zá. ekple
CONJ Shea.butter.oil also 3PLU-HAB-take cook then

56 The people call it auietseo ‘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.
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Chapter 15

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.

3SG back 2SG-FUT-pour water = DET RP 3SG-be soda

Adj = é o-me o-du
2SG-FUT-search soda Soda = DET AM-DEM 3SG-be
ivi-kpi = é xé atsi-tsi-ní kókó afósi tsúeyi aló
thing-one = DET RP 1PLU-HAB-see cocoa pod dry or
bladzo afósi kpe ibikpa zúgo nu.
plantain peel CONJ palm.husk roast-NOM in

’s 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.’
nджυ=é fé gabe  nu  xe  a-mí na  ɔdzá.
water=DET put  metal.pot in  RP  2SG-take put fire
‘After this you will pour the water which is the soda water into the metal pot and you will put it on fire’

07. A-bó-zi=é  tsyɔɔ  nджυ  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. Nджυ=é  n-ɡbẹ  pétée  gake  xe  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  pétée  i-dze  fli
2SG-FUT-see realize COMPL  metal.pot in all  3SG-look white
‘you will realise that inside of the pot will be white’.

10. Yedze  a-bó-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  gia  mfú  kpe
take  down  2SG-FUT-see realize COMPL  give  pour  oil  CONJ
adj  nджυ=é  pétée  na  ɔdzá  ikpe.  i-tsi  vuɔ
soda  water=DET all  put fire one  3SG-stay spoil
ibe  gbile
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  xe  a-zá  adj  ka
now  face  open  in-CFM  COND  2SG-cook  soda  put.down
iva  a-kpe  na  ɔdzá  kura.  Xé  a-dze  iva
thing 2SG-peel put fire even  COND 2SG-look thing
zá  ɔtse  a-mí  na  ɔdzá
cook  soap  2SG-take put fire
‘In this modern world, if you cook soda you can as well cook.

12. xe  a-ló-blu  o-nu-e.  kpane  ko  té  iva
COND  2SG-PRSProg-stir  3SG-in-CFM now only COMPL thing
tá  i-bé.  Ọtse  fè  ko  o-bé
give  well.cooked  soap  also only 3SG-well.cooked

57 kpe na ɔdzá ‘peel put fire’ this phrase refers to peeling yam or cassava to put on fire as one of the steps in the preparation of yam or cassava slice or fufu.
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. 2SG-see 2SG soap

A-tso-blu o-nu tsy55 xé mfu kpe adj pétée

The soap that you put on fire, you will be stirring it. You will stir it until the time that the oil and the soda mix into each other

14. Xé i-blu fê andja nu pétée ko a-ŋu

COMPL water die into 3SG-in

If it all mixes into each other then you will see that the water will be dried in it

15. o-bó-dze tsoe ale tsiban pétée i-bí-dze tsoe.

for.long COMPL 3SG-FUT-dry finish CFM 3SG-all 3SG-FUT-turn

‘It will start drying from the bottom and all will dry. Up till the time it finished drying, it will become like gari.’

16. Yédzee awu tsoe o-béé Yé i-ðu

thing 1SG-know from person black soap.cooking skin-CFM

Then your soap is well cooked. This is all that I know about “black mans” soap making

QUESTION

17. Atsa-wa té xé iva baté oganyi

1PLU-say COMPL COND thing like palm.frond

kpe avudago xé á-lá-dzi té

CONJ leaf RP 3PLU-PRSPROG-call COMPL

Acheampong. tree COND 3SG-prick-2GOBJ-CFM 1PLU-say
‘It is said that if something like palm frond and a leaf like Acheampong58 tree pricks you, they say that if you tie it with local soap the poison die, is it true?’

ANSWER

18.  E! 1-du ikpá Adj=é xé ó-tsi avietse nu-e
Yes3SG-be true poison=DET RP SM.GS-be.in local.soap in-CFM
ó-tso-bá adj mango a-nú baté adj=é ome
3SG-HAB-kill poison different 3PLU-in like soda=DET this
ó-bo intse
3SG-stay strength
‘Yes it is true. The poison which is in local soap kills other poisons because this poison is strong’

19. iboté ebi abe xé kotsú iló mi-nya-nú
reason past time RP hospital word NEG-stay-NEG
kpe atsú ka atsi-bo kófe-wó nu-e xé iva
CONJ 1PLU FOC 1PLU-stay village-PLU in-CFM COND thing
i-wó=wú-e a-tanyi avietse mi gli-e
3SG-prick = 2SGOBJ-CFM 2SG-can local.soap take tie = 3SGOBJ
unyi-nya unyi-nta
day-two day-three
‘This applied to the past time that people did not understand going to hospital and also those of us who are in villages. If you are pricked by something you can use local soap to tie it for two days or three days’

20.  ivi-me xé i-wó=wú-e ó-bó-he-é
thing-this RP 3SG-prick = 2SGOBJ-CFM 3SG-FUT-pull = 3SGOBJ
i-bf-bá adj xé ó-tsi iyé nu iyé amá yé
3SG-FUT-kill poison RP 3SG-be.in 3SG in 3SG-back CONJ
a-wó zugbo kotsú i-ta té i-du
2SG-move head hospital 3SG-show COMPL 3SG-be
ava fè.
medicine also
‘The thing that pricks you, it will pull it out, it will kill the poison that is in it. After this then you head towards the hospital. This shows that it is medicine also’

58 A grass named after one of the former military heads of state in Ghana
15.15 Cocoa cultivation

Cocoa is the main cash crop in Ghana and Logba is one of the areas in the Hohoe district where it is cultivated. This text is culled from a longer account of cocoa cultivation. Guady R.K. (Age 61) a chief farmer, describes how cocoa is cultivated. This was recorded on 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.
The thing they will use to clear the forest is cutlass. They will use cutlass to clear all the forest and then cut the trees.

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.

If they finish clearing, set fire to the bush, and finish gathering the things,

If it bears fruit only once then it is finished. Even if it rains again it will not bear fruits.
10. Dzigu ol e i-dqũ-be tsyɔɔ bi-ɔ a-dze bi-ɔ
   from 3SG 3SG-plant-time for.long up.to 3PLU-start harvest-CFM
   i-ɔt n-kpɛ n-glo kpe glankpe yedze ẹ-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. Xe koko=e ě-dze drui iva atsi-ksi-mi
    COND cocoa=DET 3PLU-start red thing 1PLU-HAB-take
    utrome mo-ɔ i-ðu ifiamì ɔpe.
    work there-CFM 3SG-be cutlass ɔpe’
    ‘If cocoa starts to ripe the things we use to work are cutlass and ɔpe’

12. ɔpe atsi-ksi-mi ɔt e na oyɔ anù xe atsi-ksi-mi
    “ɔpe” 1PLU-HAB-take fix on tree mouth RP 1PLU-HAB-take
    bi koko=ɛ ifiamì=ɛ ě-tso etsi ẹ-ble.
    pluck cocoa=DET cutlass=DET 3PLU-pluck ground 3PLU-own
    agu a-bli=ɛ atsi-ksi-mi ɔpe tso=á
    top 3PLU-own=DET 1PLU-HAB-take “ɔpe” cut=3PLUOBJ
    “ɔpe” we use to fix on the tree which we use to pluck the cocoa. The cutlass plucks those under; the top ones, we use ɔpe to pluck them’

13. Xe atsi-ksi=á sé pëtée ě-bé-gba=á
    COND 1PLU-cut-3PLU finish all 3PLU-FUT-heap=3PLUOBJ
    xoɔu e-bé-mi ifiamì koŋklo xe mi-ve-nu
    gather 3PLU-FUT-take cutlass old RP NEG-pass-NEG
    ɗa ye ě-bé-mi fonjì koko=ɛ.
    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. Xe a-fonjì koko=ɛ sè-e yedze e-bé-bua
    COND 2SG-break cocoa=DET finish-CFM then 3PLU-FUT-heap
    yedze atsi ka ado
    then 1PLU put fermentation
    ‘If you finish breaking the cocoa then you will keep it to ferment’

15. E-bé-ka ògaye avudago kpe koŋjìtsì avudago ka
    3PLU-FUT-put plantain leaf CONJ banana leaf put
    etsi ina-kpe fi a-tsa-ka agbàdò
    ground person-one also 3PLU-HAB-put shed
    xe me-ʒò 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-ɖu Mama Ella Semidi na-mble. Ma-bá-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. Gbá iva etsie é-tse-to etsi-wɔ kpe
   first thing under 3PLU-HAB-start male.ancestor-PLU CONJ
   ama=á xé á-nya íbe-ɛ blo
   female.ancestors=DET COND 3PLU-stay time-CFM make
   ikago ta edze-zigo=ɛ é-bé-tsi é-bé-la alaga
   rule give women/puberty=DET 3PLU-FUT-sit 3PLU-FUT-beat speech
   gu iyɛ yó
   about 3SG skin
   ‘First thing is that the ancestors(both male and female) when they lived
   they arranged for puberty rite, they sat down to discuss it’

03. xé é-ri=ɛ ka-a yedze é-bé-ta
   COND 3PLU-hold =3SGOBJ put-CFM then 3PLU-FUT-give
   edzehi=ɛ é-bé-yáyi ámú uma=á o-bó-yáyi
   girls =DET 3PLU-FUT-search rice mother=DET 3SG-FUT-search
   ámú edzehi=ɛ e-bé-yue ’amú=ɛ.
   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. Kwasiɖa ita lɪ-zɔ abɔbi yedze adzi=ɛ tsù
   week three PRSPROG-go month Then day =DET on
Three weeks going to a month then the exact date that the custom will be performed for the girl will be given.

First they will take all beads of different kinds. The people who will perform the rites will also be seated there.

After calling God, the girl’s aunt will take the bead and point it to the forehead and will call God (pour libation).

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 ime yé é-bé-mi le xé 1-du kelekela.**

'Tifuwe’ 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 kómegogoe, avatsogenge kpe bluwe.**

3PLU-FUT-take “kómegogoe, avatsogenge” CONJ “bluwe”

'They give her other beads like “kómegogoe”, “avatsogenge” and “bluwe” to wear’

11. **Indziba ime ita=a 1-bí-nya ole imo-nu boté bead this three=DET 3SG-FUT-stay 3SG neck-in like**

abobi a-ta é-bó-to-gu iyó kpi=é.

moon AM-three 3SG-FUT-HAB-wash skin with=3SGOBJ

‘These three beads will stay on her neck for about three months. She will be bathing with it’

12. **Xé é-blo sê-e yedze é-bé-kuko ogbo-nu**

COND 3PLU-make finish-CFM then 3PLU-FUT-go.round town.in

‘When they finish they will go round the town’

13. **Ubí-ma kpe ubí-tsi é-bé-zá iva mla girl-mother CONJ girl-father 3PLU-FUT-cook thing bring**

ababléfwo-wo kpe iva-dze-wo=é pe téé all thing.look-PLU=DET all

‘The girls mother and the girls father will cook and bring to those performing the rite and all the onlookers.

14. **é-bé-za iva mla é-bé-mi nda tá 3PLU-FUT-cook thing bring 3PLU-FUT-take drink give**

ababléfwo=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, e, f, g, h, i, k, l, m, n, o, p, r, s, t, u, v, w, x, y, z.

Every entry is specified for the part of speech it belongs to. For nouns, plural is also indicated. This is followed by the English gloss and the Ewe gloss. The example sentence in Logba is provided for some of the entries with a translation equivalent (work is still in progress). Where a dialectal equivalent is available in the language, it is provided indicating the Logba area in which the particular word is used. Both low tone and high tones are marked on all the entries. The following abbreviations are used.

adj  adjective  n   noun
adv  adverb     prep Preposition
Conj  conjunction  Pro Pronoun
DET  determiner  Pl Plural
FUT  future     Subj Subject
IMP  imperative  v   verb
Obj  object     3SG  3rd Singular pronoun

A - a

a Pro 2SG.Subj. è
-a DET the (l)a
á FUT RED. -ge
á pron 3 PLU wó
ababléfwo  n performers of puberty
trites amesíwo wà leke na
tugbedzwó Ebezá iva mlá
ababléfwo They will cook and bring to those performing puberty rites.
abé
P:labé n palmnut dē Abe ezi inta The palmnut is very good.

abego  n dead palm tree trunk edekpe
Amolónú onkpe gu abego e nì They are not getting anything from the dead palm trunk
abéndà  n palmwine edé Kofi ọnọ
abéndà Kofi drank palmwine
abéyuewó  n mortar for pounding
palm fruit edëtoto Abéyuewó  adre
The mortar for pounding palmfruit is dirty.
abézúgbó
P:labézúgbó n the fruit on the palm-tree  edeta Abézugbo ọdruí The palm fruit is ripe
abí
Pl: abí n palm kernel nefi Mané abí I bought palm kernel

abiá
Pl: abí n palm kernel nefi

abiá
Pl: mbia n chair zikpi, able Nsi abia tu I am sitting on the chair

abiasà n Logba fetish priest Logba trànua Abiasa odpí skpaya Ayadzi Logba fetish priest prayed (poured libation) on Saturday

abiff5
Pl: abifo n palm kernel shell nefito abifo ole odza nu palm kernel shell is in the fire

abiòffifé
Pl: abòffifé n palm kernel oil nefimí Mazò abòffifé I sold palm kernel oil Tota: abòffifé

abobi
Pl: àbobi n moon dzinu Abobi vuvô odô New moon appears

abólozágô
Pl: abolo n 'aboló' abolo Mané abólozágô I bought abolo

abótí
Pl: mbótíwô n corpse amekuku evla aboti uname They buried the corpse yesterday Tota: abotsi

abotiatà
Pl: mbotiatà n flies that swarm after rainfall ekô Mbòtiatà nle ndue nu Flies are in the water

abójajbó
Pl: abójajbó n bottle atukpá nkponyi nyô midzé abójajbó n You cannot use two eyes to see in one bottle.

abú
Pl: abu n valley, precipice abu, bâlîme Esi olenta fe abu é nu Esi fell into the valley.

abúbà
Pl: mbúbà n termite baba Mbúbà nkpe afuta termites ate the cloth

abúdzè
Pl: mbúdzè n she-goat gbônô Dze abúdzè omè Look at that she-goat

abúklokontí
Pl: mbówklontsi n hide, skin of animal elâbgalè abúklokontí izá The hide is good Tota: abúklokontsi

abúkpá
Pl: abúkpá n shoulder abóta

abukpákù
Pl: abukpákù n shoulder bone abótabù

abúé
Pl: mbówó n animal lâ Èvanuvo abú abúé The hunter killed the animal Tota: abóê

ádà
Pl: ndà n lizard adoglo àda ole akgie vo lizard is on the wall

adébí
Pl: adébí n kidney ayiku

Adenkluí n fresh palm wine deha yeye sì vivina Adenkluí mbondzi Fresh palm wine is sweet.

adí n frog akpókpiô Onú adí ndue nu He saw frog in the water
Adô n River in Logba tɔsisi ade le
Logba

adrú
Pl:ndrú n mound etekpó Abóla adru kpe agblenu You will prepare mound with a hoe.

adrú kisai
Pl:ndrú kisai n ridge kpo iyoyu inya adrú kisai nu There is moisture in the ridge.

Àdruvà
n Thursday Yawo Ewom Adruva I was born on Thursday.

ádzáf ɔ̀ n chaff atsa
adzàgò Pl:ndzàgò n millet efo

adzàyí Pl:ndzáyí n firewood nakè Ndzáyí ntsi adzá nu Firewood is in the fire

adzexé Pl:ndzexé n bird possessed with evil spirit adzexé Adzexe ole utsa zugbo Owl is on the top of the building

adzewàsà Pl:ndzewàsà n witch adzento Ari adzewàsà idze They caught a witch/wizard today

adží Pl:ndží n bird xevi Mari adží I caught a bird

adžì Pl:ndžì n day, occasion -gbe Mabá zɔ adžì nkpe I will go one day. Used with ordinal numbers

adziá adv that day, previously yemayì
adzími Pl:ndzímiwo n mudfish adye adzími yda fie akpà mudfish is bigger than tilapia

adzísà Pl:ndzísà n birds' nest xevi fè atò ndzísà nle nyó á nu birds' nests are in the tree

adzísíádzì adv everyday gbésiagbe Adzísíádzì nüzó suku Everyday he goes to school

adzłyí Pl:ndzłyí n kite ayisu Atínú adzłyí e agu We saw the kite above Tota: adzíi

adzólöyle n rice mòlu Ebitsì è skpe adzólöyle The child ate rice

adžàkùtò Pl:adžàkùtò n eyebrow adzugo Adžàkùtò bibli obò Kafui Kafui has black eyebrow

adagù n advice adagù  Adaju òkpu obo Esi Esi has good advice

adí n soda adí Abóglà adì ndu é fè gaze nu You will put the water containing soda into a metal pot

adí n poison adí Kofi omi adì bá oglui Kofi used poison to kill the mouse

adídí n love lýô Adídí iku ikago kélékélé Love is the first law

afà n half afà Afa ole futsu é nu Half is in the soup
áfá
Pl: mfá  n  house  afeme  Awu  tsi  obò
áfá  á  nu?  Is  your  father  in  the  house?

áfádz
Pl: afádz  w  n  madam  afé  Afádz
obo  afán  The  madam  is  in  the  house

áfán
Pl: mfán  n  compound  Manu
udze  afán  I  saw  the  girl  in  the  house

áfáblé  n  citizen  of  a  particular  town
afásà
Pl: afásawo  n  landlord,  man  afé  Afásaa  osá  The  landlord  left

áfé
Pl: mfé  n  comb  Mané  afé  akpe
I  bought  one  comb

áfíá  n  pain  vevesese
afiáýugó
Pl: afiáýugo  n  bitterness,  agony  vevesese

afiáavo
Pl: afiáwo  n  speakers  of  other  dialects
egbe  bubu  gbálawo

afié
Pl: mfé  n  strainer  nutsyônú

afiandzá  n  big  cutlass  used  for  harvesting  tree  crops  and  cutting  big
trees  eyiga

afó
Pl: mfó  n  egg  koklozi

afókpá
Pl: mfókpá  n  shoe  afókpá

afówui
Pl: mfówui  n  socks  afówui

afúnùimúnyí
Pl: afúnùimúnyí  n  pubic  hair  ehọ
Tota: afunumuni

afútà
Pl: afútà  n  cloth  (material)  avó
Afútàa  ale  ukplàa  tsú  The  cloth  is  on  the  table

afútatsí
Pl: mfútatsí  n  rag,  duster  ñovü

afútsái
Pl: afútsái  n  black  pepper  atadi

àgà
Pl: àgà  n  valley  agàme

agaànu
Pl: agànu  n  valley  agame

agádzá
Pl: ngádzá  n  crab  agala

agáné
Pl: agánéwó  n  scorpion  ehọ

Agaànu)
PL: Agaànu  n  valley  agame

Aganxoé
PL: Aganxoé  n  Avatime  name  for
Tota  Alesi  Avatimet  yoa  Totae

agányi
Pl: ngányi  n  palm  branch  dëwuya

agányi  n  fish  tənèlà,  nudonui

agbà
Pl: agbà  n  yam  barn  etexà

agbádzé  n  sieve  agbadze

agbashá
Pl: ngbashá  n  arm  ahọ

agbashianú
Pl: ngbashianú  n  wrist  ałäsínu  Tota: agbashianu
Logba Vocabulary

agbashiawù
Pl: Agbashiawù n glove asiwui

àgbèdì
Pl: Ògbèdì n cassava agbèlì

agbelišì idá n instrument for grating cassava agbelišìlìgà

agbè
Pl: Ògbè n dog avu. Agbè sléfìlì. The dog is barking

agbì
Pl: Ògbìwò n grasscutter exa, nukpui

agbiafútìà
Pl: Ògbiafútìà n spider’s web ayišì

agbiglòmdò
Pl: Ògbiglòmdò n spider ayišì Ògèridì

ódze agbiglòmdò tsù The story falls on
spider Tota: agbihlòmdò

agbímà
Pl: Ògbímà n spider’s web ayišì

agblàmidò
Pl: Ògblàmidò n edible worms gbamidò

agblènù
Pl: Ògblànù n hoe kodzi, agblènu

agbògbìlò
Pl: Ògbògbìlò n ladder antsròe

agbògbìlò
Pl: Ògbògbìlò n ladder, instrument for getting access to high buildings atrakpui

agbótè
Pl: Ògbótè n pant avetfè Tota: agbota

Agbò
Pl: Agbò n Logba name for Tafi Tafi
Ogbòmiwò élé Agbò. Monkeys are in Tafi

Agbònyì n Tafi citizen Tafiò

àgìli
Pl: Òagìli n wall (of a house) gli

agù
Pl: Òagù n top dzìfo

ágú
Pl: Òngùwò n antelope avùgbè, akatlò

ágù n yam plant which fruits on the
top of the plant ete si wào ìfè gàju

àgùtò
Pl: Òngùtòwò n bat agútò

ahointśà
Pl: Òhointśà n chameleon agama

akandó
Pl: Òkando n milipede ahliha

akankåbi
Pl: Òkankåbi n elitors luktisi

akàtànà
Pl: Òkàtànà n parasol xesi lolo si
fiawò zana anansanango obo
akatana fliyì Paramount chief has a
red parasol

ákò
Pl: Òkò n goat egbò Òklò akpe
igbedimawò. The goat ate the
cassava dough

akó
Pl: Òkó wò n parrot ako

akóngrotsí n small cutlass used for
weeding cišì sue ìfè si wòtsìnì ìsọ na
nue
akontsi
Pl:ŋkọntsi n basket kusi Œŋkpá á olé
akontsi aná The rope is on the tip of the basket
ạkpá
Pl:mkpá n fish akpá
ákpá
Pl:mkpá n leg ata
akpá iva
Pl:mkpá iva n ball, shoes bálu, afímkpá
akpadzidzi
Pl:mkpadzidzi n heel afímkpá
akpáfló-ìvà
Pl:mkpáfló-ìvà wá n ball bálu
àkpàkplà
Pl:mkpàkplà n toad (frog) akpàkplà
Akpàkplà á ìklá egbi é tsu The frog hid under the stone
akpákpò
Pl:mkpákpò n heel afímkpá
akpálfí
Pl:mkpálfí n grasshopper gbagblami
akpámandzò
Pl:mkpámandzò n heel afímkpá
Akpananyí
Pl:Akpanawo Fem:Akpanadze A native of Logba Logbatò
àkpàntà n shed agbadò
dàkpàmkpàyìdàjà
Pl:ŋkpàmkpàyìdàjà n black ants; live in coffee trees anyidi yíba, enìà
dàkọlẹsì me
akpázúgbó
Pl:ŋkpázugbó n top of foot afíta
akpétsí
Pl:ŋképtsí n sole afígbome
akpentsiklontsi
Pl:ŋkentsiklontsi n sole afígbome
akpe n some (ame)gbow akpe enúnyà
Koko é fë ubó é nu. Some broadcast the cocoa in the farm
akpí n local war dance afì
akpí n thousand akpe (fóka)
akpí ọkpè n one thousand akpe fóka
akpitagò n fork stick for roofing a thatch house gbegblevi si wozana na xagbagba
akpitágò
Pl:ŋkpitágò n stick for playing talking drum agblowúfótsì
ábípó
Pl:ŋkápó n shoe afímkpá
akpò
Pl:ŋkópò n farm bag agblekotoku
akpóyì
Pl:ŋkópóyì n bag bagi, kotoku
akpò n kenkey kójù
akpórò
Pl:ŋkópórò n biscuits akpórò (vivi)
akpóròyìlìgo
Pl:ŋkópóròyìlìgo n blind nkugbagbatò
akró
Pl:ŋkró n boat tèdzìmu
Akrobonyí n Krobo citizen Aklò
akukóli
Pl:ŋkukóli n finger nails fésì
alá
Pl:nlá n scorpion aho

àlà
Pl:nlá n dream drôc

alágà
Pl:lagà n speech nyfo

Alata
Pl:Alataw n Person from Yoruba land Anago

Àlátàwò
Yoruba n Yoruba Alata

alebe conj that, COMPL be, alebe

alélé
Pl:nléléw n rat alegeli

alé
Pl:nlé n claybowl vegba

aléhâdzáhlà
Pl:nlóhâdzáhlà n clay bowl for grinding pepper vegba

aléwò n buyer nuflela

alo conj or alo

amá n back of body megbe

ámántì n back dzimegbe Ofonyi è ome dê amantì This gourd is at the back Tota: amantsi

amantsikú n backbone dzimefù

Amazon n Amazonia variety of cocoa koko si wána kaba awu Tete Kòshi

amé n the belly of a pregnant woman fufódo

amenfiá n stomach-ache đameqùi

âmènù n stomach fodo

amèwasà n pregnant woman efúmò

àmgùnédzékloi
Pl:ûmgùnédzêklói n sister (younger) nuyingà

àmgùnédzetséngo
Pl:ûmgùnédzetséngó n sister elder dáwò tsitsíò

àmgùsàkloi
Pl:ûmgùsàklói n brother younger nûi gutsù

amò
Pl:mmâ n idol vodu

amó n disgrace kòkòe

ámóblè pron my own tanye Amòblè

ìgi Mine is good Tota: amible

amònù n fetish shrine tràfe

ámù n unshelled rice mòlu maklé-maklé

amù ntâ pron my own(self) tɔnye

amù yô pro myself dòkùnye

amûâvù n "porridge" made from local rice m叔叔

ánándzè
Pl:ûnándzè n old lady nyagaqùqù

àngàbà n type of mushroom that is broad colo si lolo

ànànsà
Pl:ûnànsà n old man gutsù tsítsí

ànànsá n ancestors tògbí, mama wò nutefe si wo ku

anasábiá n ancestral stool tògbízíkpi
andà n one another wo mewo
Anîdàdi anà You love each other
Tota: nà
dàngàkàmè n friend, companion nòvi
Dàndì nu anàkàmè Love each other
àndì
Pl:nàndì n cat dàdì àndà múòdu intà
The cat stole the meat
àn Pro 2nd. Pers. Plu. Subj. mi
ànko
Pl:nànt kò n chicken (domestic fowl)
kòkò nàkò̀ dì tà ànú Fowl is crowing
ànko dàkà n cock comb ațɔsà
ànko àfò n egg koklozi
ànko àsa
Pl:nànt ko sà n cock kòkòtsù
ànko àfàmè n poultry house kòkòkòpò
àntényì
Pl:nànt ényì n earthworm vèkóù
ànú n mouth nù
ànú n fringes (e)tò Agànyì olè
mëngba ànú Fish is on the fringes of
ànú àkàmè n end nàwùwù
ànúyé conj so ekema
ànúyènènù conj as a result eyata
ànúyènù det so, particular ìsìà
ànúyìdàgò n civilisation ṣàkuwù
ànùyìklèwò
Pl:nànyìklèwò n greedy person
nùkìlà
ànùyìlé adv early kòba, blà
aníntà n face nìkùme
ànùyíntsé n thanks, used to say one is
grateful akpe Anyínté te álá ilí imé
wa tsù Thans that you have ex-
plained this to us
ànùyò
Pl:nànyò n louse yò
Ànyò n river in Logba Tota passes
through Klikpo and enters the Havor
river Ànyò
ànùyò níyi
Pl:nànyò níyi n traditional broom
abaya
àn(u) sòle pron your PLU own
mìùò
àpààgà n rib ìgbàfìtsìme
àpààgàkú
Pl:ànàpààgàwù n rib (bone) ìgbàfì-
sìmèfù
àngbèọ
Pl:àngbèọ n pipe for smoking
tobacco ezi
ànkpà n medicine, juju atike, edzo
Aŋkpà á anyó zì The medicine is
sweet
ànkpà wàsà
Pl:ànkpà wàsàwù n jújúman ìgbàfì-
sìtù
àngnìyìbi n writing nuyèọ
àngnìyì n quarrel dzè Ablù ànìnyì
They engaged in a quarrel
àsàngblà
Logba Vocabulary

Pl:nsangbla n tortoise eklo. Asangbla otona blewuu. Tortoise walks slowly

ashiamu n quantity gbosusu

aso
Pl:ns o n pot ze

asošigó
Pl:nsosigó n broken pot ezegbagba
asóe
Pl:nsosóe n seive. Abó tsude kpe asóe. You will sieve it with a seive. Tota: afie

asośivá
Pl:nsosivá n instrument for supporting pot on fire zeenu

asóe
Pl:nsosóe n instrument for plucking cocoa ati si wogbea kokoe

asófí
Pl:nsosófí n small pots ahakpaziwo

asósu n brain, idea susu

átá
Pl:ntá n hand así

atahanýi n comrade evelia

atámá
Pl:ntamá n tobacco atama

atamakpekpe n small gourd into which grounded tobacco is kept atamagui

atandré
Pl:ntandré n pineapple ató

átawólfí
Pl:ntawólfí n star yletivi

atélé
atéléwɔ n ant anyidi. Atélé está ebítsié An ant stung the child

ati Pro IPERS. PLU. we mie. Atibó koewɔ nu. We live in villages Tota: atsi

ató
Pl:ntó w laddle detsifogati, detsi-kugatsi

atró
Pl:ntró w breast eno

átré
Pl:ntró n breast eno

átróanú
Pl:ntróanu n nipple enonu

átruí
Pl:ntruí n hearth emlekipui

atruifetsí n red clay for renovating the hearth ekôdzi

átsá
Pl:ntsá n horn elâdzo. Mafini atsá á unámà afánu I blow the horn in the chief's house

átsá n tiredness ñfiteamegu

átsá n chaff atsá

átsí n night zá. Manu è atsí I saw him/her in the night

atsíablé
Pl:ntsiablé n driver ant zanuvoə

átsinis
Pl:ntsinis n scythe ebewuhe

atsintsínýí n midnight zâtîtîna

átsísí n saliva etá. Mizi te atsú atsísí ka etsí It is not good to spit (saliva) on the ground
atsú pron 1 PERS PLU SUBJ mí
atsú oblé pron our own miáto
atu ntá pron our own miáŋkúi
Tota: atsu nta
atúkpá n right ñusime
átúkpàtú n right (side) ñusime Táe
(tie) buyó atúkpata Throw it to the right hand side
atútí n confusion tóò, máscmasó
ávà
Pl:mvà n medicine atike
ává
Pl:mvá n deer ahlóe
ávbáblmè
Pl:mváblmè n hospital atikewóe, Dókita, Kódži
ávbáblwò
Pl:mváblwò n medical officer, native doctor gbedale Odu aváblwo
Ágbáán He is a native doctor in the town
avádzé n water yam avadze
ávó n groundnut azi Máne aví ko-
toku okpe I bought a bag of ground-
ut
avù
Pl:mvù n porridge dzogbo
avúdágò
Pl:mvúdágò n leaf angba Kpitsi
avúdagó mlam Pluck leaf for me
awówòe n parents amedzilá
awó
Pl:nwówò n snare dà Oba awó á kpe
ayáti He killed the snake with a stick
awóete n fangs eda fè aqù
awóindrubi
Pl:awóindrubi n snake’s tongue eda fè aqù
awù
Pl:nwù n dress awu
awùrfívà
Pl:nwuriva n hook, for dress awu-
kunu
axixláñù n difficulty xaxame
axlámkálpá n broad green leaves
used as wrapper amakpa si wozana
bla na dë eme
axœ n native, house afé
Áyádzí n Saturday Memléøjí
Amowasa odzugbe Áyádzí gbantò á
The Logba priest prayed on the first
Saturday
ayè
Pl:ayéwò n mother mama
áyó pron themselves wódókúi
áyó sáprádá n galic ayo
áyóntá áyó v expose oneself dë asi
amedókúi ñu
áyóšéigá n gari gali
ayuebí n cocoa, coffee, cash crop
koko, kasti, agblemengu si hea ga ve
ááyí n beans ayí
áázhó
Pl:nzúzò n housefly tagbatsutsu
áoi
Pl:nwi n axe fiá
auénéyí
auiewó n Ewe Ewegbéò
B - b

bà v come va
bà v kill, slaughter wà Amutí òba
akọsá ọkpe ekpe vuvù à tsá My father killed a he goat in the new year
bá bi be be bá v FUT -a
ba anú v come to an end va ò do nuwuwu
bàfúná Pl:bàfúná w a pawpaw edíba
bála v wind, tie sth round blà
bàmá v fear vót sòbámá ta antenyi
He/She fears earthworm
basabasa adv unruly behaviour
basabasa Yùí blà basabasa Do not put up unruly behaviour
bàtì v like ahe
bató n owner of restaurant bató
báyá n person who works in the company that buys cocoa and coffee
amesí wà do le dòwò sì fìa Koko kple Kàfì
bè v well-cooked ìdè (nyaie)
bè ivà v clear forest fo ave
bè úwà v clear forest fo ave
Benuegbà n Tafi name for Logba Alesi Tafiwòò yà Logbátwọe
Benugba n Atatine and Nyagbo name for Logba Alesi Atatinebwọò kple Nyagbotwọò yà Logbátwọe
bè Pl:bevwò n puff adder età
bí v FUT
bí v pluck gbe atikutsetse le ati dzi
bíbí adj small sù
bíbí adj black yìbò
bína v move through yì to
bísí Pl: bíwò n cola nut agoọ̀
bítsí prep up to vasaè̀
blankò Pl:blankò wò n mushroom evò eulo
blànyè n present time yò yì yì sìa
-blé n ordinal suffix to number -lìà
blekétì n palm mat on which cocoa is dried dàbè sì dzi wòsìa koko òdò
blewu adv slowly blewu Manà ble-wuù mà I walk slowly there
blè n own etò Anú wà àblè How about your own side?
blí v break gba Ebitì sì oblí tumpà à
The child broke the bottle
blí v be black yìbò
blò v make; used also to congratulate someone for doing a great thing wé
Esi èbbò ìpoa tsyàà Esi did that for a long time
blògò n the act of making something nùwò wò
blù v stir blù
bò v stay, be in ná
bò ìntsì v be very difficult sese, mele bòńa o
**Logba Vocabulary**

**bo (ɔ)dzá v be hot (fire) xɔ dzo**

- Evi ē obodzá udátsí me The sun is hot this morning
- bọsọ fiụ n candle bosomïkàdị

**bó v press, ò te ò anyì**

- bọsọv be hot (fire)
- xɔ ɔdzo Evi

**ɓọ́fị**

- ɛ́ obodzá udátsí m

**bọ́kịtị**

- The sun is hot this morning
- bọsọv n candle bosomïkàdị

**Pl:bọ́kị́tị́**

- ɓọ́lú n lobster bọ́lu

**bote v look like, resemble le abe, dze abe nane ene**

- Obodzú wesee bat gali It will turn coarse like gali Tota: ɓàt

**bù v (be) rotten**

- gbl ẽ̀, ɓaɓa Pepí obu koko ã Harmattan spoiled the cocoa

**bù v ask**

- ɓù enzi You have asked well
- ɓù v ask (request) ɓìa Yoo, ɓù enzi OK, you ask well

**bù v open tu**

- bù v respect bu
- bù (koko) v ferment bu

**bùá v respect bu**

- ɓuá v open ʋ

**bùgà v rise dze**

- bùdá v be heavy ekpe Ubi obúídu The child is heavy

**bùsú n abomination busu**

- bùyó n distance adzège

**bùzúgbón v think bu tame**

- Mábuágbónu gu amú ògbá yó l shall think about my ways
- bùa v wear eg. hat ño akọta
- ɓùa kuto The man put on a hat

**bùá v coil, fold xatsa, òfù òbuá afúta**

- ɗ òfa ò buá afúta ã He folds the cloth

**bìá v boil, of water fie**

**bìá v boil, of water fie**

**D - d**

**dá v open tu**

- Madá uzie I opened the door
- dá v tell someone sth. gblọ nya na ame Da wa ọsà nmé Tell that man
- dà v marry ñe srọ

**dà nọ n first tefẹ gbàọg**

- Tota: dzà nọ
dàdà

**Pl:dàdàwọ n sister (elder) dà**

**dègïlétsú n thumb degblefetsú**

- Tota: deglevetsu

**dùvù v pour out trọ nu akọ ò be nu me**

**dílé v call (summon) ụm Tota: dzie**

**dó v build tu (xɔ)**

**dọdọ v pour ká Òmí iku ko fini**

- dọdọ He/She blasted the song and the sound poured down

**dọgọ n the act of leaving dzodzo, dodo**

**dónù v shrink mia**

**dọŋkli n moss adru**

**dònù v pour out trọ nu akọ ò be nu me**
<table>
<thead>
<tr>
<th>Logba Vocabulary</th>
<th>369</th>
</tr>
</thead>
<tbody>
<tr>
<td>dɔ̀ v give discount de nu dzi</td>
<td></td>
</tr>
<tr>
<td>dɔ̀ conj in addition to that kpede enga</td>
<td></td>
</tr>
<tr>
<td>dɔ̀ adv again, also ga, ake</td>
<td></td>
</tr>
<tr>
<td>dɔ̀ oyó v to help someone kpede ame gù Ma do Kofi vó I helped Kofi help someone</td>
<td></td>
</tr>
<tr>
<td>dɔ̀ (ɔgbamá) v follow kplo ame qo Madɔ ɔgbamá zè suku I followed him to school</td>
<td></td>
</tr>
<tr>
<td>drè v be dirty fodi</td>
<td></td>
</tr>
<tr>
<td>dru f v be red dze</td>
<td></td>
</tr>
<tr>
<td>dru v to be ripe qì</td>
<td></td>
</tr>
<tr>
<td>druyl adj red dze</td>
<td></td>
</tr>
<tr>
<td>dɔ̀ v be ahead do ṣè</td>
<td></td>
</tr>
<tr>
<td>dɔ̀a adv only ko</td>
<td></td>
</tr>
<tr>
<td>dɔ̀a adv only ko</td>
<td></td>
</tr>
<tr>
<td>dzálélé expression of pain, grief vevesese ylidodo</td>
<td></td>
</tr>
<tr>
<td>dzányì v collect lo nu, le kpoxegù me, lo ete le agble me</td>
<td></td>
</tr>
<tr>
<td>dzata Pl:dzatawo n lion dzata</td>
<td></td>
</tr>
<tr>
<td>dze v look kp (nu)</td>
<td></td>
</tr>
<tr>
<td>dze v start dze</td>
<td></td>
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<tr>
<td>dze v contact dze</td>
<td></td>
</tr>
<tr>
<td>dzé v belch ṣà</td>
<td></td>
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<tr>
<td>dzé adv ago kpó</td>
<td></td>
</tr>
<tr>
<td>dzì v call yò ame</td>
<td></td>
</tr>
<tr>
<td>dzì v tie firmly džì</td>
<td></td>
</tr>
<tr>
<td>dzì v stand tsó Madźìwe xé manú iyagblawo è afánù I stood up when I saw the teacher in the house</td>
<td></td>
</tr>
<tr>
<td>dzì ivà v swear ta nu, yò nu</td>
<td></td>
</tr>
<tr>
<td>dzìdzé v measure dzìdze</td>
<td></td>
</tr>
<tr>
<td>dzìgù prep, reference to time tso</td>
<td></td>
</tr>
<tr>
<td>dzìkú n annoyance dziku</td>
<td></td>
</tr>
<tr>
<td>dzìndle n bowl containing assorted clothes to show the wealth of a clan kesínsu si dea asìkọ fọmọwọ gù These clothes are displayed on special occasions, festivals, funerals.</td>
<td></td>
</tr>
<tr>
<td>dzùsù n blood vù Dzosu gbłe gbọ́ dọ́ oyó Much blood has come out from his body</td>
<td></td>
</tr>
<tr>
<td>dzòtù v forget gba bè Omi ilù á dzòtù He/She forgets the word Tota: dzòtsu</td>
<td></td>
</tr>
<tr>
<td>dzì v be straight džì</td>
<td></td>
</tr>
<tr>
<td>dzoe v vomit dzù</td>
<td></td>
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<tr>
<td>dzlèafé n indegene afévi</td>
<td></td>
</tr>
<tr>
<td>dzôshì v sneeze nye</td>
<td></td>
</tr>
<tr>
<td>dzù v sound qì</td>
<td></td>
</tr>
<tr>
<td>dzù v return tó</td>
<td></td>
</tr>
<tr>
<td>dzú v arrive, happen gbo</td>
<td></td>
</tr>
<tr>
<td>dzù v become zu</td>
<td></td>
</tr>
<tr>
<td>dzùnà v like nyo ame gù</td>
<td></td>
</tr>
<tr>
<td>dzúbà v return to speaker tóvá</td>
<td></td>
</tr>
<tr>
<td>dzùdzú v smear sìsì</td>
<td></td>
</tr>
<tr>
<td>dzùé conj but gake Mayavie dzue manúnué I searched for it but I did not see it Tota: dzue</td>
<td></td>
</tr>
<tr>
<td>dzùgbè v pray do gbèqù</td>
<td></td>
</tr>
<tr>
<td>dzùgbè v take and lean tó náne ná ná zìs de nu gù</td>
<td></td>
</tr>
<tr>
<td>dzufélé v stand tó Tota: dzuyé</td>
<td></td>
</tr>
<tr>
<td>dzúsà</td>
<td>v return (away from the speaker)</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>dzútsí</td>
<td>v sit down (IMP) no anyi</td>
</tr>
</tbody>
</table>

**D - d.**

<table>
<thead>
<tr>
<th>dì</th>
<th>v fat, big lolo</th>
<th>ñkà</th>
<th>v reserve something dzra nane</th>
</tr>
</thead>
<tbody>
<tr>
<td>dìnkìdá</td>
<td>Pl: ñnkìkdàwò n nail gatagbadze</td>
<td>ñ</td>
<td>v extinguish tsi</td>
</tr>
<tr>
<td>dìsè</td>
<td>n thank akpe Dase moma</td>
<td>ñë</td>
<td>v be heavy kpè</td>
</tr>
<tr>
<td></td>
<td>There is no thanks. (Don't mention it)</td>
<td></td>
<td>v leak ña</td>
</tr>
<tr>
<td>dìblekú</td>
<td>n fog aìí</td>
<td>ñù</td>
<td>v be (is) enye іvì idù Ñkpayá</td>
</tr>
<tr>
<td>dìblekú</td>
<td>Pl: dìblekùwò n cloud alììkpò Dìbleku ñgle idìɛn</td>
<td>ñù</td>
<td>ikago kììlêkêlê It is the first law of God</td>
</tr>
<tr>
<td>dìtsíflu</td>
<td>n cotton ñtsíflu</td>
<td>Tota: ñtsíflu</td>
<td>ñù ivà v sow (seeds in a hole) plant</td>
</tr>
<tr>
<td>dì</td>
<td>v suck nyì</td>
<td>ñù</td>
<td>fá na dò ñsá odú aví gblele The man planted plenty of groundnuts</td>
</tr>
<tr>
<td>dì</td>
<td>v eat; suck ñì; nyì</td>
<td>ñkpá</td>
<td>v be good nyo Nya uzungba</td>
</tr>
<tr>
<td>dì</td>
<td>adv again ake</td>
<td>ñkpàtsì</td>
<td>lead a good life</td>
</tr>
<tr>
<td>dìdì</td>
<td>v love ìà òdèblí ñgà intà He loves his wife very much</td>
<td>ñkùbí</td>
<td>n handkerchief takúvì</td>
</tr>
<tr>
<td>dìdì</td>
<td></td>
<td>ñu</td>
<td>ñtsa ãkpe n eleven wúìqêke</td>
</tr>
</tbody>
</table>

**E - e**

<table>
<thead>
<tr>
<th>ebi</th>
<th>n beans of cocoa koko</th>
<th>edì</th>
<th>n na edì working in the farm in turns in groups of three or four. efì-dodo</th>
</tr>
</thead>
<tbody>
<tr>
<td>ebìábè</td>
<td>n past time ìtsà</td>
<td>ëfìshi</td>
<td>Pl: ëfìshiwò n seečáìë</td>
</tr>
<tr>
<td>ebìasìá</td>
<td>adv always yesìayì</td>
<td>efietsìfò</td>
<td>n piece of cracked calabash</td>
</tr>
<tr>
<td>ebìnyígò</td>
<td>Pl: ebìnyìgòwò n fruit atikutsetse</td>
<td>ebìtì</td>
<td>etrekake Udze ókplo gali kpe</td>
</tr>
<tr>
<td>ebìtì</td>
<td>Pl: ebìtì ñ child ñvì</td>
<td>efìevìsìfò</td>
<td>The woman fried gali with cracked calabash</td>
</tr>
<tr>
<td>ebìlètì</td>
<td>n left miame</td>
<td>efìeyì</td>
<td></td>
</tr>
</tbody>
</table>
PI:nfèyê n calabash etre Efievie alé
ndú tsù The calabash is on the water
égbè n stone ekpe Otà egbe akla à vò He/She threw stone at the goat
égbè vòtf v cave agado Otényì fé
egbe vutsì nu He ran into a cave
egbòtsì n pebble kpekui
èkè n root èke Tota: syśloli
èkèlé PI:èkèléwò n grass egbe
èkèléh
PI:èkèléh n bush, outside egbème, gota used in the Alakpeti dialect to mean outside.
èkplè n harmattan pepi
èkplèbè n dry season dzomeji
èkplè adv now azò
èkúanù n joints (in the human body) kpefèkpefèwo
endengle n incomplete nusi mede o
endèngjé n naked amama
entsì n porridge made for babies akplè si woè na ìèvíò
ènwfì adv well nyuie
èngblé
PI:ènngblé wò n snail abòò Manù
èngblé vutsì nu I saw snail in a hole
ètè
ètèwò n tooth aðjì
ètkúshì n gum enyè

étì
PI:ètìwò n earth (soil) anyigba Andó
à ótsì ukplò à eti The cat sits under the table Tota: etsì
etítósoè n ground anyigba Afìta à
akpò etítósoè The cloth is on the ground
ètsì n under, down etc
eTSìagù n North Dziehe
eTSìbàn n under of a thing nane te
ètsìonkpà
PI:ètsìonkpawò n snake edà
èTSìetsì n South Anyihe
eTSìfinì n snake that has two heads eda si età eve le esì
eTSìné n way, process alesi
èTSìntsìè n middle, environment dome, nutome
eTSìtòmè n begining gamedzedze
etisìvi
PI:ètisìviwò n snake edà
ÈVÌ n fever gudza
Èvì n sun ye Èvì óbo adzá idze The sun is hot today
Èviènbá n noon pèbo Mbázo ubonu
eviènbá I shall go to farm at noon
Èvièbúmè n East Yedzefe
Èviègbefèmè n West Yetođfe
E - e

еж DET the la, -a
еж Pro 3rd Pers. Sg. Obj. -e, -i
еж n Fon language Egbé

F - f

fàa Adv freely fàà
falí V make noise, bleating of a goat
wó, do ðí Agbi è sfali The dog barks
fálífe v charm ðu dzò ame
fàmè v step over sth. då ata nu
fàshí v tear vuvu Afúta sfashi The cloth is torn
fèkè v to have hicups dzidze na tsó ame
fèsré
Pl: fèsréw n window fèsre
fèzá v shout do ðí Ivá blago té mafì
uzí The act has made me to shout
fè prep put in ðé...-
fè v wear eg. dress do (awu) ìna sfé
ishikpe The person wears a ring
fè adv also hà
fè ènú v greet do gbe Mazå tè nñì
amú I go that I greet him
fèdú v sleep do ðò Adzi nkpe ebitsi
è sfedu One day the child slept Tota: fédzu
fèvù v frighten do wàòdòzi na ame
fìa v hurt ve ame
fídà v meet, assist carry a load do
go, kpe ame kple èfè agba
fídágò n confluence tefè si tòsiwo
dogo le
fè v dehusk corn nò ðèblí
fè v smear pomade on body si ami
fè v dehusk corn kle èblí
fè v drink soup kpò detsi
fè v exceed wú
fìfì v break ge (atti) Udzigbo mafìfì
A bunch of broom does not break
fìnì fìfìnìdà v whistle lià akú
fìdáti
Pl: fìdátiwò n broom atixìali
fè v fly dzò Adzi ðìfì fè òvènu A
bird flies into the tree
fìi v cut sth. in parts se nane
fìí v be white le ðè ìdjeur petèe ifíí
All the sky is white
fìïí adj white ñí
fìò v play ball òò òò
fìsò v reach the required number de,
òò
fìsòflí adj light hodzoe
fò v reach ðò
**Logba Vocabulary**

**łu**
- *Pl:łów*  
  *n brother (elder)*  

**för**  
*Pl:för*  
*v wash (thing), clean nyà nú, kal Éfó tè ófó iva odzún*  
He/She has gone to wash in the river

**förnyì**  
*v breaking cocoa pods to remove beans gbà koko aòn ku le ene*  

**förnyì**  
*v peel, remove cocoa pod for the beans ñsro le na ꙺ *农业科技*  
He breaks the cocoa. He peels the banana

**förstè̀**  
*n green edible leaves ama si wo ìna ìna*  

**för ñ**  
*v flower för se*  

**fu**  
*v blow (of wind) gbà ya*  

**fùfù**  
*v smash gbà nu le to me*  

**fùfù**  
*n fùfù*  

**fù**  
*v to lose way, direction, get lost bu mó lose way, direction; get lost*  

**fùní**  
*v eat in bits *tù nu vivivi*  

**fùtsì**  
*v mix blu*  

**fùtsù**  
*n old farm *fùtsù, agble xoxo*  

**Tota:**  
*fùtsù*  

**fùtsúsìtò**  
*Pl:förtsúsìtòw*  
*n laddle detsikugatsi*  

**Ga**  
*adv also hā*  

**gà**  
*v count xle*  
*Suku ebitwọ̀ á eléga iva*  
The school children are reading

**gà (ugu)**  
*v pay xe fè *Ga (ugu tá ebitși è Pay the child

**gadamé**  
*n place where cocoa is weighed afísì wodaa koko le na*  

**gákhrànà**  
*keep quiet zi ṣọọ̀wọ*  
Ebitwọ̀  
ṣ égákhrànà  
*kпод*  
The children kept quiet

**gàli**  
*n gari gali*  

**galikplòáli**  
*n earthen bowl for frying gari galìtìgbà*  
*Galikplòáli*  
*abli*  
The earthen bowl for frying gali is broken

**gámágba**  
*v trouble someone òfù na ame*  

**G - g**  

**gànú**  
*v greet (salute) in the morning*  
*do gbe na ame  Ngaanu loo I salute/greet you*  

**gànú(bf)**  
*pl:gànú(bf)wọ̀ n tin ganu/vi*  

**gànjkú**  
*n pair of spectacles*  
*gàsò n bicycle*  

**gàté**  
*n mill gate*  

**gàzé**  
*Pl:gazewọ̀ n metal pot gaze*  

**gàzérìvà**  
*Pl:gàzérìvàwọ̀ n metal for supporting metal pot on fire gazedigbà*  

**gbà**  
*v sweep kplò tefè*  
*Udzi è ìgbà afímu The woman swept the house*  

**gbì**  
*v lead kplò ame yi tefè ìgbà*  

**gbadза**  
*ëgbá nú zì Ugé The broad way takes you to Accra*  

---

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---
gbä n first gbá Òmọ ọle gbá ọ tu
nu Who had the first position among
you? gbá ọ
gbà (afítà) v put on (cloth) ta (avọ)
gbàgblaà adv flat gbadzaa
gbáí adj bad gbegbe Iva gbáli
petee tá ìmọ̀.ime loo All the bad
things should leave here
gbántó n first gbá ọ
gbágbáŋ adv fast sesie
gbó v evaporate nó ẹ tó ọ petee ngbó
All the water evaporated
gbédègbégbè n red ants; live in
fruit trees. gbedze Gbédègbégbè ọle
ụyọ à nụ Red ants are in the tree
gbéngóó adj broad, especially of
leaves gbadzaa
gbè v lean ọna gbá ó Mágbè
agbógbọ ọghẹ́ ọ́ ọ́ I lean the ladder
on the wall
gbégbáńfọ n bread yevubolo Man ọ
gbégbáńfọ I bought bread Tota:
bgbagbafọ
gbénmgbé n praying mantis
gbí adj many sugbọ Nkpakpaws gbí
ndó Many frogs came out
gbígbé v crawl tá Ẹbísie óló gbígbé
The child is crawling
gbíla v teach ọfà
gbôlele adj many geẹ́ Ina gbolele
adaju ọzi ọfà ina skpo Advice from
many people is better than advice
from one person
gbó v fall mu

gbógbè v sth. fall and lying down mu
di ọ anyi
gbókà n line, forming a line le fì me
gbókà n line efìlí
gbómá n green edible leaves gboma
gbóntá v touch (with hand) de asi
nane gù
gbóngó n goitre avọ
gbómógbómọ adv ill-treat a child ọfà
fù dèvi
geẹ́ det many geẹ́
glà v pour ka ·tsi le nane me Gla nfu
é fẹ́ abọdjabọ nụ Pour the palm oil
into the bottle
glà v exchange ọfì ụtị ifiama igla
Our cutlasses exchanged
glàmikpe n seven adre Tam gbè
glàmikpe Give me seven stones
glé v become sticky, liquid turning to
solid as a result of boiling eò he bá
glé v tie (rope) sa (eka) Udzi é aglẹ
belet The girl 'ties' belt
glé (imúnọ) v plait (hair) fó (ŋt) ọ
Udịs eológlé imúnọ The woman is
plaiting hair
glú v uproot, dig ho Ma glú idżọ́
I uprooted the yam.
-go n nominalising suffix the act of
this suffix collocates with action
verbs (nu)wọ́
gbọgbọ adj different vovovo
gbọ v grind tu Mágọ tonka egbe tsú I
grind pepper on the stone
gbọkádu n nine ọsię́ọ
gɔnií adv sticky le qe nu ɲu

gɔngó adv expression used to tease a person that what happens fits him ɡaj

gù v fight wo ava, wo dzre

gù prep from tso

gù ímà v fight da kó Ebitwo elegú

ima The children are fighting

gù otá v make war, wage war wo ava

Akpanawo egú otá nkpe gede The Logba people fought for many years

gù (iyó) v wash (body) le tsi Òmo

ologu wu iyó を迎え Who is going to bathe you?

hàdzàhlà adj rough flatsa

haibríd n hybrid especially of Tetteh Quashie and Amazonia haiibríd Hai-

brid idu koko xé otso nyi intá Hai-

brid is cocoa which bears fruits well

hãliwá n clove bal/woe

hàntahìni n tiny red ants anyidi dzì

sue(wo)

hè DET here yi, si Kofi he here is Kofi

hè v pull he He abia bá ite Pull the chair forward

hòdò v stir (palm oil) blu nane me

Abóhdawa tsyɔɔ abe ebédzi You will be stirring for long; oil will come up

hù tényí v run for safety sìsi Ohu
tenyi nghá vó He/She run to the road side

hùhò v bathe lazily hùhò

hùhù v wave hands vu vu asi

hùhù ágbàsi v wave (hands) vu vu asi

Ahùhù ngbashi vika ebitwo á They waved hands to the children

hùhùvì v escape sì

hùtè v run fu du Mahuité zó afànu I run to the house

ibè n season yeyiy. (yi)

ibèbibi n minor season kele

ibènángò n major season adá

ibètsú n time, period yemayi, ga-
mame
ibè n time game  Ibè imùa atu vla
abùi? When do we bury the corpse?
ibè how much, how many ło
abùi? Utsa a abùi? How much? How
fí n faeces emi
fí kpà n palm-husk deklèkpotso
físà n palm-chaff edelà
ibò conj because əlaba
idágo n marriage srokó-
idè adv today, till today əgbà
Mbàsà suku idze I shall go to school
today
idì n beard gè  Kofi ógbà idzì Kofi
shaved beard
idòwà n riches késinòwù
idè Pl:idò n yam este  Mkpenu idè He
does not eat yam
idèfìs
idèfìs n yam slice etekọ  idèfìs inyọ
ele menègba à nu Two slices of yam
are in the bowl
idòmkpà
Pl:idòmkpà n yam tendril eteka
idèyò
Pl:idèyò n yam-pole etetsì
idèsùgbọ n seed yam etetì
idá n money, metal gà
idá ọgù n corn mill gate
idábi n small measuring tin nudiṕìde
fànuvì
idábi
Pl:idábiwọ n nail gatagbadze
idákÌ̀pà n gun ẹtu
idàsọ n metal pot gaze
idàsọrfà
Pl:idàsọrfà wọ n metal for supporting
a pot on fire ezelegà
idàtò
Pl:idàtò n metal spoon gatsì  idàtò
ùtsọgà memgba à nù The spoon lies
across the bowl
idàwà n madness aèìwù
idàwàsà n rich man egato
idì n atmosphere xexeame
idì n day ẹrà(keke)
idì imù darknes xexeame tsyọ
idì ọwà day break ẹrà ke
idìmùnù n world, weather xexeame
idìedìzmù n dusk asìfìomebuụjì
idìsàbè n dawn ìgbài  Mbàsà ọvàf ìdìsàbè  I will go to him at dawn
idìwàgò n day ẹ́rìke
idìì n gunpowder ọgu
idì v be...stain wọ ìdí ẹjì
dìd zdolego n examination dodọpọ
dìfìámì
Pl:dìfìámì n cutlass ẹjì klante ṇbọlù
ubo é n pe ifìamì He will weed the
farm with cutlass
ifì n fart ọ̀ (si wọ nye na)
ifìsọ n end nwoñwọ
ifì n fat amì
ifìgò n flower seìfofo
ifìtò n hostility, behaving badly
dzwàwà
igàgò n number ṩexmeme
igàmọga n million million
igàngò n last mamlẹtọ
igbè n arrow edà
igbè n spear akpolọ ìgbe iwọ ahun
Spear has pierced the animal
igbọọsi n plant that causes the body to
itch awọ; egbe si fia guti na ame
igbọnyi n snoring afanono
igbọtọ n different towns in the same
traditional area vato vo vo le du me
iglà n jaw gštā
igló n six adé Okpe abolo iřọ igló
He has eaten about six loaves of bread
ihànáágọ n indiscipline ṩehadede
ihégọdọ n convulsion ṩeqadza
īká n charcoal aka Iká mewlin
adzán Charcoal is insufficient in the fire
ikádzà n black berries atiòe
ikágọ n plan, law ese, dọọ: Ġdọ: indu ikogo kelekele
Love is the first law
ikintànyi n daughter stone for grind-
ing nutukpe suẹ
ikpá n truth nyatefẹ
ikpà n skin rashes ṭrusakrusa
ikpádádọ n justice dzodo tọénye
ikpálígo n act of collecting unburnt
sticks in the farm ati sìwo mebi o fọ̀rọ̀
le agbọle me

Ikpána Logba language Logbagbe
Efọn ibi vé fẹ ikpána nu, Efọn mixed
with the Logba language
ikpétọ n the sediments after the kernel
oil making nefimba
ikpétẹ́ivá n watery stool kpetá
ikpẹ n one ọjọ ka
ikpeshikpé adv everything ṩẹsiuọ: Ikpeshikpé ọjọ Everything is good
ikpẹ̀ọkẹ̀mé adv exactly tutututu
ikpọlī
Pli:ikpoliwo n toe atòbide Ikonti ikpe
ida fiẹ ikpe One toe is bigger than the other
ikú
Pli:ikú n song ha Ko, ivanukpiwo ẹ́ ọmu iku ẹ́ Sudden, the hunter heard
the song
ilàfì n scent of something ọwe
ilíkloà v smell ọvẹ́
ilílìvá n grater nuliliga
iló
Pli:iló n word enya Indubi itifẹ ina ilo
nu A tongue puts a person into trou-
ble
ilówámẹ n place where cases are
settled nyadọjẹ́
ilùbù n small pots for palm wine
tapping aha kpazi
imà n rubber age
fmbí n rice mọlu Seli ọzá imbi Seli
cooked rice
imọ n laughter nukoko
fmó n neck kọ Joe ofiri imọ Joe
broke his neck
ímááámá conj after that emegbe
ímáámú n chieftaincy .MSG
ímó má n back of the neck ekọ megbe
ímó nivá
Pl:imóni yaw n necklace káménu
ímúyí n hair eghi
ímúyíbemwo n hairdresser ọwala
ímúyífugó n grey hair wọ
íná n four ene ọga iya iná He has counted four
ínà
Pl:ahá n person ame Ina gbọle abo afánú Many people are in the house
fná n walk azzí
ínà àkpè n somebody ame aghede
ínàdzengò n person, human being amegbe
ínàdzé
Pl:edzé n woman nyọụ
ínàndágo n the act of walking zọ
ínàshími n everybody amesíame
ínàvlámè n cemetery amegbe
índzíba
Pl:índzíbawo n bead dzonú Àwó moófé índzíba A snake does not wear beads
ínàdzogó adv may be ṣẹwọhí
ínàbìogó n friendship nówáwá
ínà n tears aghesi
ínà adv may be ṣẹwọhí
ínàbí n tongue aghede Àwó óbo indubí
ínyọ A snake has two tongues
Alakpeti: indubí
infíèyígbámé n sandpit eke
infíèyí
Pl:mfíèyí n sand eke .Infíèyí idú  unittest
gali Sand is like gali
infó
Pl:infó wó n worm ẹghò
ínàdzì n lie alakpa Àdzo okpe in-
indzí ga intá Adzo knows how to tell
liés
ínàdzígawó n dishonest person
alakpató
ínó n meat là Inó a flítú The meat smells
ínásá
inásá n man (Generic) pụtsu Inásá
odu uzugbo ta afán à Man is the head
of the house
ínásá
Pl:inásáwá n local thatch house
ebe
intá adv greatly veví Xe ónú è la
óvọ intá When he/she saw it he/she was so afraid
intsé n strength sésé Osá obo intsé
The man is strong
fnú n five ató
inná n palm branch ede
evá
inyọ n two eve
inyú n juju edzó
íísá n penis awa
íisá n happiness dzidza
íisá-ífé v be happy kpá dzidzó
íisáàfígo n the experience of hap-
piness dzidzó kpákpá
isàngò n green edible leaf ama si wo duna duna
ishikpé fè tìtìbí n finger for wearing ring asibide si wodea asige dọ Tota: itsibi
ishikpé
Pl: isikpé n ring asige Udze ofe isikpe
The woman puts on a ring
isìfìbá n wasp tawa
isò n faaces emi Kodzo olokpi isò Kodzo is easing himself
isóbó n calf sobo
isúsí n three ebi
ità n escape si dzo
ità n front ngo Dze ite Look in front
ità n soil eké Tota: itsi
ìtìbì
Pl: ìtìbì n finger asibide Tota: itsibí
ìtìbianú
ìtìbianúwọ n finger tip asibide nụ Tota: itsibíanú
ìtétè n stand erect dọ àtìtè
ìtsè n cheek atse, atàgo
Ìtsè Postp beside exa
ìtsìbà n vegetable amagbe, detsifonuwo
ìtsìtsìgo n changes, innovations tòròwo
ìtutolì
Pl: ìtutolìwọ n sore, wound in the toenail afọ́fetsu
ivà n thing nu
ivà dét different things vôvòvòwo
ivàdaívà n scale nudànú
ivàdzèwọ
Pl: ivàdzèwọwọ n onlooker nukpọ́la
ivafẹ̀gọ́ n clothes nudodo
ivafẹ̀gọ́ n insect nudodzui
ivafọ́ n slice (yam, cassava, potato) nukọ́
ivafúívà n soap, locally made amcyibọ́dzalè
ivàgbálfì n sin, bad deeds nụvọ́
ivàgbálfì n whitlow nụvọ́
ivàgblàwọ
Pl: ivàgblàwọwọ n teacher nufialá
Ivàgblàwọ odu onie xe otogbla iva Teacher is a person who teaches agblawọ
ivàgbọ́egbẹ̀ n grinding stone nụtukpe ọgo tanaka ivagbọ́egbe tsù He/She grinds pepper on a grinding stone
ìvàkpe n knowledge nụnyà
Agbiglamọ ọ́lé wá ko ivakpe inyà Ananse would be the only one who will have knowledge.
ìvàkpegọ́ n food nụtuɗu Ina momí ivakpegọ́ mí bofu We do not throw edible food away
ìvàmèívà
Pl: ivàmèívawọ n needle abi Ivamèívà
ìwím The needle pricked me.
ìvàmèwọ́ n seamstress nutaọ́la
ìvàantsìnù n these places, areas nuto wo me Akpana édo gu Egypt
The Logbas migrated from Egypt and Sudan areas.

**ivànù n bush egbeme**

**ivànùvò**

Pl: ivànùvò n hunter adelà, ivanukpi-wòò sbá agú The hunter killed antelope Tota: avanuvò, ivanukpiwo

**ivànìyàgò**

Pl: ivànìyàgòwò n possession

**ivànìylù n experience nutefekpókpó**

**ivànònyí ɔyòtsì**

Pl: ivànònyí ɔyòtsiwa n pen; thing for writing nutò ɔyòtsì, ivànònyí ɔyòtsì ofífi The pencil/pen is broken

**ivàtágò**

Pl: ivàtágòwò n picture nàmetata, nutaña ɔmọ ivotágu. Whose picture is this?

**ivàtágò**

Pl: ivàtágòwò n gift nunaná

**ivàtúglí ívà**

Pl: ivàtúglíívàwò n belt, waist tying cord, alidzibland Máglé iva kpe ivàtúglí ívà I have tied my waist with waist tying cord Tota: ivatsugli iva

**ivàtúnàívà**

Pl: ivàtùnàívàwò n pressing iron ayàà

**ivàvèvè n important thing nu vevie**

**ivàviáglò n nursery tefè si wovia nukuwo ọ̀ọ̀**

**ivàviálívà**

Pl: ivàviálívàwò n thing for fun; pet tefenu

**ivàvùmágò n boil nutete**

**ivázásó**

Pl: ivázásòwò n cooking pot nutéfá The child broke the cooking pot

**ivàzàtò**

Pl: ivàzàtòwò n wooden laddle etsì

**ivàzòtsà n store etsì**

**ivèbi**

Pl: ivèbiwò n seed nuku

**ivi n dirt edí**

**ivíná pron something nane**

**ivó n kind of green leaves ademe**

**ivógà n fear ọ̀ọ̀**

**ivù n intestines dákàvi**

**ivúmá n swell (intr.) of boil ete**

**Iuí n Ewe language Eʋegbe**

**iwàn n toilet afóddzi**

**iwàmùwò n dwarf azíza**

**iwò n bee wax anyíjo**

**iwosù n honey anyítsí**

**iwótsò n sting of bees nusì anyí tsọ tea ame**

**iwó n cold vuvò**

**iyànù n atmosphere yame**

**iyé 3SG. Independent eya**

**iyó n dance ye**

**iyó n body yutí**

**iyódògò n help kpekpesẹnu**

**iyógbe n sadness (nu) blanui Amú ilọ̀ sì idù iyógbe My case is a sad case**
iyógù ɔfá n bath house tsilekpó
iyógpasó n pot buried in the bath-house for bathing kolò
iyógumè
Pl:iyógumèwɔ n bathhouse tsilefè
Iyógume idre inta The bathhouse is very dirty
iyókú ivà n other things nu bbaruwo
iyókúinà n kinsman ƒomet
iyókuìn ɔ̀ n skin ʊtigbalẽ
iyónágo v reply ɖonya
iyóyú n peace ʊtufafa Anukpa afè
iyóyú atsí Chiefs made peace among them
iyókpìè Pro that is eyatee Onu
udziku ivokple mɔszɔn He/She was angry that is why he did not go
iyólóli n roots eke
iyú
Pl:iyúwɔ n thorn egu Iyú iw ɔɛak-petsi uboén Thorn pierced his foot in the farm
ıt n Ewe language Ewegbe

kà v put da nane ɖí
kà v set trap tre mè
kà v instal ɖo (fia)
kà ányi v identify de ṣesí
kà eví v dry sia nu Ma ká koko eví I dried cocoa
kàdù iyé tsú v be certain ka ṣe edzi
kákë v take part from ka nane le egu
kàmè n place where something is placed tefè si nane ɔna
kàmpè n scissors saksi
kàniòfónyí
Pl:kaniofónyíwɔ n chimney tsimini
kanyí v realise ṣesí
kànyí n light əkàfí
kànyí v oversmoked nsi ʧíà
kàsàní
Pl:kásàníwɔ n squirrel aɗó
kàwùyóányí n self realisation ameqokupkɔpɔdzæsi

kè v open vu
kè v jump dzo kpo
kèkè v spread keke
kèlékèlé n first gbāo
kètèkè n train keteke
kinké
kinkèwɔ n bicycle gasó
kisa v be long legbe
kisàyi adj long (of stick) legbe Ọgbà
kisayí moové ubome vo A long road does not pass by a town
klá v paste ɔìa Ọklà pepa na aglie
vò He pasted paper on the wall
klà v hide bè Ọklà fe oʋá á nu He hid in the tree
klántsì
Pl:klántsìwɔ n rubbish heap
dequpɔdɔzi
klànù v hide, stay secretly nɔ anyí kpo, bè
klé v split fè
**Logba Vocabulary**

klé v shine kle
klé v light klé
klá v insult dzá ame
kláyi adj small (person) sueto
Ebitwá kláyi ko atsidu We are only small children
klá v stink teve
ko adj only kò Agu ntsaa dzá ko ye
ndó The antelope’s horn only came out
kôkô àkpó n cocoa sack koko koto
kôkôfátsí n empty cocoa pod kokogui fúfla
kôkôakpôògô n putting cocoa beans in a sack kokodedékoto
kôkôfídá n instrument for plucking cocoa kokogbetsi allo kokogbegá
kôkôdámé n cocoa buying centre kokofe
kôkôevlägô n drying of cocoa koko siasia
kôkôlágô n preparation of a local porridge kôkôfójô
koñ adv real koñ
kôtôkù Pl:kôtôkùw n sack koto
**kotomble**
Pl:kotomble n cocoyam leaf kotomble Tota: kotombre
kôtsóe adj bare fûfla
kô v wring (clothes) fla (awu)
kô v be hang le eju
kôdâtsya n banana akôfì Kôdâtsia
ibe alovavie? How many bananas do you want?
kôdâtsya fatsí
Pl:kôdâtsya fatsíw n banana peel akôfìtsíro
kôfé
Pl:kôféw w village kôfé
kôli ëkó v cough kpé ekpe
kôm v pray do gbëqâ
kônjô adj old, something used for a long time nusi tsí, do xoxo Mami
ifiami kônjô fônyi koko ọ I used old cutlass to break the cocoa for the beans
kônjô
Pl:kônjôw w drinking glass kônjô
ônâ akpeteshi kônjô inyâ He/She drank two glasses of akpeteshi
kosidá n week kwasisi
kôtsú n hospital kôdzi
kôwlá
Pl:kôwláw w necklace kôgá
kpâgô n torn vávú
kpâkpá
Pl:kpâkpáw w duck kpâkpâxé
kpâkpâtsá adj flat gbëdzaa
kpâli v collect, cuttings on a farm kpâli hlo le agbleme
kpâli v flow (of a river) sî Odzú
moôkpâli milé ukpó A river does not flow climbing a hill
kpáne adv now fùfla
kpánintá adv now fìfìa Tota: kpánintá
kpántráítsì n wire used as a trap for animals gälê aðɛ si wotreća mɔ na ləwo.
kpanyígbè n sheen akpaligbe
kpàta adv suddenly
kpàtà kpàترا n wire used as a trap for animals
gal ɛ a ɖe si wotreća m ɔ na ləwo.

kpányígbè n sheen akpaligbe
kpàta kpàترا n wire used as a trap for animals
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kpàta kpàtra n wire used as a trap for animals
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kpàta kpàtra n wire used as a trap for animals
gal ɛ a ɖe si wotreća m ɔ na ləwo.
kùndà v be drunk ku aha
kùnkùmà n elbow abɔkugluinu
kùsèkùsèkùsè n peace, tranquility
kútò Pl:kútòwɔ n hat (cap) kaku

là v beat (person) fo ame Ɗgbawo e
lè v remove Ɗe nane Ɗa
lá v make, prepare sth. wɔ. Ɗe (mɔ)
lá clause final marker lá
là (afuta) v take off (clothes) Ɗe avɔ
là (ndu) v swim fu ti
là (úkú) v beat (drum) fo vu Mbálá
labínyui n outdooring vihehe
le v be.located le
lè v germinate mie
lè v climb lia Olé oyɔa He/She climbed the tree
légbá n idol légba
lèntá v fall from a high position dze anyi
lè v buy fle Málę abolo ta amu bì l
shall buy abolo for my child Tota: nè
líf v hold le nu Ɗe asì Tota:ri
lif adv again gà
lì v be hard sesè
lìlì v grate lìli
-lô v PRES. PROG. ASP suffix le -m
lé v bitter vè
lò imunyì v weave, plait hair fo Ɗa
lò (afuta) v weave (cloth) Ɗà avɔ Oló
afuta enzi He/She weaves cloth well
loglo n sideburns tomefu
lɔ v weed, clear farm Ɗa nu Málę
obuẹnu I weed the farm
mángò n another bubu
màngòví n small kitchen stool
dzodofí zikpuivi
màngɔ Pl:màngɔwɔ n mango mango
mànkànì ɔɖɔ̀ n cocoyam leaves
màtɔ Pro Ist. Pers.Subj. me
màkànì n cocoyam makani
Màmbiìwó n Wednesday Kuɗà
mángɔví n small kitchen stool
dzodofí zikpuivi
mànì ɬɔ̀ Pl:mànìwɔ n mango mango
màmblìwó n Wednesday Kuɗà
mbówàsà n person who has insatiable desire for sweets vemevívìọ
mè adv here afisìa
mèkoè n this place afisìa
mèngbá
mèngbáwɔ n bowl agba
mèŋbàkpàkpàtsà
Pl:mèŋbàkpàkpàtsàwɔ n tray traye
me det this sia
mè v sew tɔ nu Omé afùtakpagoe He sews the torn cloth
mè v swallow mi
mè adv what nuka, aleke
mè mé adv to show intensity of sth. te gbe ɗe nusi wo gblɔ dzi
mènù adv where afika Menu alɔzó Where are you going?
mgbìñi n okro fetrí
mì v use, take zà, tsɔ Omí ikpe iva inyaná n He chooses one among the two things
mìkò tɔ choose tía
mìkù v annoy do dziku
mìní v lick ɗe ɗo
miɔmìɔ adv cold miɔmìɔ
mlà v bring tsɔ nu ve
mlá v crowded especially in a farm mìmì vevieto le agbleme
mlámìnà n eight enyi
mlàmlàmlà adv kabakaba
mlànkpàmà v escape si, dzó
mmo adv there afima
mmuá n flour ewɔ
mo adv not me...o
mókoë adv there afima
mò det that má
mó v laugh ko nu Omá inna He/She laughs at the person
mókpë adv why nukatá
mú Pro 1st Pers. Sg. Obj. -m
mú v be dark tsɔ
mümù v complete (e)de, le blibó
müní ɔŋkpa v tie rope bla eka
münímüní adv talking undertone nufọfo ɗe gbeme

N - n
nà v walk ɔ (azɔfí) Asangbla ɔna blewuu. Awa ana loo Tortoise walks slowly. You are welcome
nà prep on da nane ɗe
naá question word ma hä
nàgó v different to vovo
nántróbilkpó n anthill in the form of an umbrella babako si le axe xexi ene.
nànyí v remember ɗe ɲkunu nane dzí
nàngò adj big, great, large gá, lolo Ɖɔ vongo obe utsa vó A big tree is at the side of the building
ndà n liquor ahà Ɗsaa odzi ndà The man is drunk
ndáguálé
Pl:ndágualewɔ n claybowl for storing drinks ahakugba
ndáguásó
Pl:ndáguásó n pot for storing drinks ahakuze
ndàzàmè n distillery ahàɗàfó
ndà n water etsí Ndà utsa asa ɔn Water is in the pot
ndúbiagò n boiling water etsí ɗìfì
ndúdzá n hot water tsìdzodzoe
Logba Vocabulary

**nqádzéderá** n very hot water *tsi*
*dzódzo* heliheli

**nqúgà** n thirst *tsiʔ* *wuame* *Ndúga*
ndú nyam I am thirsty

**nqúkpálígò** n river, stream *etáisí*

**nqúnó íva**
Pl:ndúnu íva na *memgba* *tsú*

**ntó** v pour, liquid, drop on *ko ɗe nu* *gu*

**ntó** n ashes *afti*

**ntóndú** n *ko* *nu* *enotsí*

**ntsúrí** n ladder *eli*

**ntúbó** n front of palm *asifóme*

**nu** v hear *se* *(nya)*

**nú** Pro 2nd Pers. Plu. *Obj. wó*

** númà** v fall down *dze anyí*

** númá** v put cloth on *ta avó*

** númá** v suck breast *no* *enó*

** nyá** v live *nó*

** nyá** v to own *ta* *nu le esi* own

** nyá** v stay (completive) *nó*

** nyàngbò** n rainfall *tsidzadza*

Nyagbo *ño* uname It rained yesterday

** nyàngbò ívà** n cloud *alilköpo*

Nyagbo ívá íle agu There is cloud in the sky

** nyàngboíbê** n rainy season *tsidzayi*

Atsibo nyagboíbe We are in the rainy season

** nyàngbòndógò** n rainfall *tsidzadza*

** nyí** v be that *nye má*

** nyí** v bear fruit *tse* *ku*

** nyíbi** n native child *aʃévi*

** nyíndé**
Pl:nyíndéwá n *ko* *asifóme*

** nyínlá** n cloud *alilköpo*

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Logba Vocabulary

ŋámá v yawn há
ŋgbíní n okra feti ŋébiní ntsi futsue
ŋgbà n rashes, lumps on the skin ekó
ŋkpë n one ṭëka
ŋkpónyifoqú n blindness ṭkudó
ŋónyí v write ŋla nu (_DIRS agbalé me) Matanyinu iyaa npanyí He could not write Tota: ŋani
ŋónyí v take lion share xọ tefe gáta le numama me

ŋótsgó n era ye yi si nane wàna
ŋú v see kpo  Manú udíjú I saw the girl
ŋúnyá v sprinkle, broadcast a seed wutsi nu dzi Akpe enúnyá koko ó fẹ ụboénu Some broadcast the cocoa in the farm
ŋúyókányí n self realization ameñukošụka pọdẹsì

O - o

O det No Ao
ọ- Pro 3SG SUBJ ó-
obotsú n dew ahu Insa moová ubotsú A man does not fear dew
óbúmbà
Pl:óbúmbàwọ n wing aválá
ódó
Pl:ódówọ n feather ṭu
ódró
Pl:ódrówọ n elephant atiglnyí  Abá ódró nango akpe They killed a big elephant
ódró ọdọ n elephant trunk atiglnyíọdọ
ódùdù
Pl:óduđówọ n butterfly akpakpaluvi
Ódzógbenyi n Northerner Dzoğbedżito
ódzú
Pl:ódžúwọ n river etọ Oló ori è odzu è nu Crocodile caught him in the river
Ódzùńí n River in Logba tásisi aóke le Logba
ódzúlégò n rainbow anyéìọ
ódzúnùmọ
Pl:ódzúnùmọwọ n fish akpa
ódzútşukló
Pl:ódzútşuklówọ n boat tɔdzívá
ódzùlvẹntí n stream tásisi
ódí n sickness ọdọle
ofá n fence kpọọọ
offie
Pl:offiéwọ n oil amí
óflù n crazy person amenuọ
ofọntsí n tin ganugui
ófónyí
Pl:mfónyí n gourd ego
ofù n pain, suffering fù, vevesese
ófù n nose ŋɔti
ófù
Pl:ófúw ɔ n guest amedzro Ìfù é ñsà idze The guest left today
ófúfú n red porridge dzarkpłe
ófúfọ n wind eya
ófúfon n atmosphere yame
ófú
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ófúfon n atmosphere yame
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Pl:ófúw ɔ n guest amedzro Ìfù é ñsà idze The guest left today
ófúfú n red porridge dzarkpł
Pl: ülubù n small pot for tapping palm wine ahakpazi
ombué wutsītsí n lemon dɔŋutsi
onfi n black ants anyidi yibɔ
onfiù n red porridge dzenkple
onje
Pl: nzie n owl adze xe Tota: ojinje
onkpá
Pl: ankpá n rope eka
ónúkpá
Pl: anúkpá n king, chief amega, fia
onúkpá nángò
Pl: anúkpá nángò n paramount chief Logba fiaga
onúkpánangò n paramount chief fiaga
ónyúi n ji ju edzo
ónyúl n outside gota, xexe Vuinta: odzagbe mainly used in the Vuinta dialect
onfù
Pl: onfùwu n worm enɔ
onjyé n small insects making nests in the houseahasusue
opépré n spices pepre
ópétè n vulture akaga
otoenù n public assembly ground ablone
oténù
Pl: otonúwu n guinea fowl atsaxe
Tota: ɔtú
otsù n forehead ṣgonu
otsúntsí n Xylopia aethiopica etsyo
otsùrò
Pl:atsùrò n brother-in-law enyo
otsyweishkipé
Pl: otsyweishkipé n ear ring toge
otú
Pl: otú n forehead ṣgonu Tota: otsù
otú
Pl: itú n gun etu
otú kpágo n baldness of the forehead etakpakpa ṣe ṣgonu
ótúlĩ
Pl: ótúliwu n mosquito emu
ovánáníè pron something nane
ovínvlè n green mamba egbedzrolo
ovyò n black berries atiòce
ovyò n litter, refuse gbe ɔdɔ
ovyókpó n insect that causes blindness nudzodzoe si ateŋu ana ame ʃe ŋku agbã
ovù n market asi
òvù n breath ṣgbɔ̀gbɔ̀
ouvénù
Pl:ovuí wà n market əsi mè. Amu ma amí ikpe zì ovu enu. My mother took some to the market

ovuí n mother's brother, uncle nyru

Ma kpi amu ovú wà ɨ wà. I went to my uncle’s place

ovúmvle n plant with leaves that causes the body to itch edza; egbe sì fla puti na aìne

The cassava is in market

owò n bee anyì Owó olé vuti è mì

Bee is in the hole

ɔwọsà

Pl:nwọsà wà n beehive anyì tọ

oyúbìtsì

Pl:oyúbìtsiwà n thief fia fia

oyúyú ɗò gò

Stealing

Oyùbìtsí Pl:oyùbìtsiwà n thief fia fia

oyúyú ɗò gò

Stealing

Ozùmè adv tomorrow etc.
ọ́gọ́ n grinding stone etc

ahà
Pl:ihà n pig eha

ahà
Pl:ihà n congregation, group hame, eha

ahàyí n last dzodzro

ahàyí n throat veme

akà n swelling in the groin zoyeku

akà n hen-comb koklo ʃe atò

skà n palm door mat atšutunu

akànúgbágbá n fowl koklo

akèbí n ataku

aklà
Pl:iklà n mat aba

akò n custom ʃe

akoámú n lap, around the chest akonu, akone

akoàtú n chest akòta Tota: akọatsu

ọkpàyà n God Mawu Atsi dzú ʃu be ta ọkpaya We prayed to God

ọkpàyàbí n Jesus Yesu ọkpayabi anyintsẹ Jesus thank you

ọkpàyàdzìgo n prayer, calling God ghedodoṣi

ọkpàyàdzìme n chaper, a place where prayer is performed ʃọọsixọ, teʃe si wo doa gbe ìle le

ọkpàyàfọ́ n word of God Mawunya

ọkpayàfọ́kọ́ntọ́ n Bible Biblia

ọkpàyàsùmùmù n Chapel; a place where God is worshipped ʃọọsixọ

ọkpè n one ʃe ʃa

ọkpeshì ọkpè n any, everyone ọsiaṣẹ

ọkpè n indef. something not known ọdje

ọkpè conj because, reason ọlabẹ

ọkpò ọkpù n fist ʃe ʃu kọpọ

ọkpónyí
Pl:mkpónyí  n ọkù ọkú

ọkùànú n space in front teʃe si le ọgo

Ọmawúbí n Jesus, son of God Mawuvi, Yesu

Ọmbuè
Pl:àmbwè n orange ʃọọjúti ọmbuè ọle ọya nà ọlu Orange is in the tree

ọndọ́ adj sweet ʃivi Ọmbuè obò

ọndọ́ The orange is sweet

ọndà
Pl:andà (wọ) n friend, companion ọdù

ọndà
Pl:andà (wọ) n friend ọdù, ẹvelià

ọndìe
Pl:inìe  n pomade, oil ọmí, ẹmìsì

ọngó
Pl:ingọ̀ n unripe fruit, uncooked food, raw ọnumu, ọnumabimabi

ọntá pron his own ọto

ọnyá n charm edzo si wowọ́na ʃe ʃi ame ʃi

ọnyá n round and yellowish fruit when ripe akuko

ọnzye
Pl:inzye n owl adzexe

ọngò adj not dry ọmùmu
ɔŋgɔ adj green gbemu
ɔŋgɔ n immature, unripe, premature, impure blood matsimatsi, ɛwɔgbegbile
ɔŋkpá
Pl: iŋkpá n rope eka ɛŋkpá ako ayä yo The rope is hanging on the tree
ɔŋkpé n something none
ɔŋkpëshíɔkpé n nothing noneke o
ɔpánsiɔná n immature yam etematsi
ɔpé n instrument for plucking cocoa kokogbegá
ɔsá
Pl: asa n man yutsu
ɔsá n sperm yutsuná
ɔsálokptó n smallish person amevíme
ɔsámíángò
Pl: asámíángò n leopard ekpɔ
ɔsánsà
Pl: nsánsà n hawk avako
ɔsó
Pl: isó n horse èsɔ
ɔtá n boundary pole (tree) ɛfɔtsi
ɔtá n war avà
ɔtagúgò n making war avàwɔnɔ ṣá
Pl: intá n cheek alago
ɔtoeyoidá
Pl: ntsoeyoidàwɔ n ear ring toge
Udzie ɛfè ɔtoeyoidá The woman wears an ear ring
ɔtsóoli n material added to gunpowder for firing kabisí
ɔtswé ɔŋ  dishe adzalégùi
ɔtswensá n sponge akutsa Atí mí
ɔtswësa gu yó We use sponge to wash our body
ɔtyóolëbo support what is being said da asì ɛ: nane dzì
ɔtswé
Pl: itswe n soap adzalé
ɔvà n behaviour (good) respect
ɔvanúñò
Pl: ovanúñówɔ n hunter adelà Tota: ivanúñò
ɔvávà n local soap ameyibazalé
ɔvíábé adv how much? ho nenie?
Tota: ohuiaábe
ɔvɔwɔ
Pl: ovwɔwɔ n coward ɔvɔwɔ
ɔwó
Pl: iwó n mortar eto Ma ywe iva só á nu I pound in the mortar
ɔwòbí
Pl: iwòbí n pestle tatsi
ɔxà n trap exà, embò
ɔyò
Pl: ayò n tree atì
ɔyò
Pl: iyò n grave yòò
ɔyò mkpálé
Pl: iyòmkpálé n beam in a building xɔgbati
ɔyuifsó n bark of a tree atì fè akpà
Tota: ɔyuifsí
<table>
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<th><strong>Logba Vocabulary</strong></th>
<th><strong>Translation</strong></th>
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</table>
| **ɔyábalá** | Pl: oyábalá  *n branch atiló*
| **ɔyóddznù** | Pl: iyóddznù  *n trunk ati ñe lobolo me*
| **ɔyókló** | Pl: iyókló  *n hole in a tree atito Ozin-sie otisi ọyókló é nu*
| **ɔyókpéwọ** | Pl: iyókpéwọ  *n carpenter kabita, atikpala iyókpéwọ é ẹsími utrume utsa*
| **zugbo** | The carpenter is working on top of the house

**P - p**

| **pámpro** | Pl: pampro  *n bamboo pamplo*
| **pépí** | n harmattan pépi
| **péyà** | Pl: peya  *n pear peya*

**R - r**

| **rí** | v hold, catch lé ãe asi, lé ame
| **rí anyíná** | v watch closely le ọku ãe
| **nu gu** | Tota: li anyina

**S - s**

| **sà** | v leave, go dzo
| **sá n ú** | v fetch water ku tsi
| **sà zie** | v lock door tu wo
| **ságó** | n migration dzodzo
| **sáké** | n hook for catching fish efú
| **sákúnábé** | n insects that destroy cocoa pod ñu dzodzo ẹ si ẹgbi a koko
| **sánzdé** | n brownish growth on cassava that is peeled and kept overnight
| **nu yíbo aðé ọsí wọ ọlẹ ãe agbeli ãu ne woklee daqlù ejukè ãe edzi, dze asitsu**
| **sànú** | Pl: sánúwọ  *n seive sranu*
| **sàŋkú** | n organ sàŋkú
| **sàprádá** | n onion sàŋbala
| **satifini** | *n bird with bushy tail adülükẹsẹ*
sé v cease, stopped se, ewu nu
sefofo
Pl:sefofo n flower sefofo
sègè v part akpa
shí v cover a container to be airtight
tre nane nu
shìatɔ̀ v be near qe do
shíbí v cut tso, lá
shìbɔ́dɛ́ v leave someone at the time that one is needed
de megbe le ame
sìmpɔ́lèmètsá n deadly boil in the neck, inside nose fofu si wua ame
skeli n scale nudanu
sökɔ́dú n chewing stick atìdèjù
sòlèmètsá

Pl:sòlèmètsáwò n chapel tsòsìxɔ
Solimenyì n Christian Kristoò
sòtí v force into qe do
sù v near jɔ
sùá v bore hole in a palm tree qe do
srà v sieve srà
sùkùgù n school fees sukufè
sùkùkpoètsú n school compound sukukpodzì
sùsú v urinate qe adìqù
sùsú v think bù nane gùti Masusu tè
mikisa kuraa atisiblì ivè utromé I think that it will not be long we will work on it

T  -  t

ta v give na
tá v shoot, throw da tá da (nane)
tá v draw ta nu qe agbalɛ me
tá v let na
tá v sting (bee, ant, scorpion) te ame
tá áwá n Greetings (morning) ndì na wò
ta (i)va v swear ta nu
tádzɛ kò adv immediately enunake
tányi v can ateju
tàpoñi
Pl:tàpóni n wooden instrument for grinding in a bowl tapoli
tásà n claw of a crab or scorpion aɖòqùbo
tású
Pl:taşú n paternal aunt eté
tátá v inform kla (ame)
tàtɛ adv as a result eyata
tàdzɛ v learn srɔ̀ nu
tàdzì
Pl:tàdzìwò n donkey tedzi
tɛɛ adv straight ɛɛ
tɛɛ adv may be qewohì
tèfɛ v search dzì
tèlɛ v make effort wɔ gùtete
tènì v escape si dzo Tota: tenyi
tènì ìnà v respect bu ame, si ame
Tota: tenyi ina
tenìrɛ v lie flat dzẹẹ
**Logba Vocabulary**

*Tete Kwashi* n Tetteh Quashie, the first variety of cocoa brought to Ghana. *Tete Kɔshi, koko si xɔa fɛ adre hafi tsena.* The name of the man who brought cocoa to Ghana. The name is used to refer to this variety.

të v say bë

té COMPL that bë
timáu n tomato tomato
tinšiní n instrument for blowing air into fire ayits/Tota: tsintsin
tò adv never megawɔ nane o
tô ábɛ́ COMPL that bë́
tinìtìnì n instrument for blowing air into fire ayits/Tota: tsintsin
tò adv never megawɔ nane o
tố COMPL that bë́
tànlá n tomato tomato
tò v put a pot under a felled palm tree for wine to drip into it. da ahazi fɛ́ edeti sì womu te ne aha na tsyo fɛ́ eme
tò v fix on le fɛ́ nane gu
tëlé v push tutu ọ́
tônká go ègbè n grinding stone (pepper) atadì takpe
tná v push tutu
tônká n pepper atadì
tró v refuse gbé
tró v carry (load) tsɔ (agba)
tɔ̀ v be tired fɛ́ fɛ́ amegutete

tɔ̀ v lodge with someone dze amedzro
tɔ̀ v be ready for harvest atikutsetse sì tsi ne woagbe
tɔ̀ v be old tsi
tɔ̀ngɔ n old tsi tsi
tɔ̀nkle adj thin tsralee
tɔ̀tsenkle adj very thin tsralee
tʃí v sit nɔ anyi
tʃí v stay in, sit nɔ eme
tʃí livà v divide, share out ma nu
tʃibɔ v small (quantity) sue
tɔ̀džɔndzɔ v squat nɔ klotsinu
tɔ̀dji v be in line le fli me
tɔ̀sé tf v sit down nɔ anyi
tʃím v crack (palm kernel) zi (negi)
tʃítsi v overturn tro gbo
tɔ́tsi n how something is done alesi wo wɔ nane
tɔ́fì n maize ebli
tɔ̀ v cut tã
tɔ̀ v dry fũ
tɔ̀gá v cross tsọ
tɔ̀nyui v start dze gone
tɔ̀cɛ́nɛ́ v be good and dry esp. friut or vegetable futsi
tɔ̀mí v lick bowl in the course of eating ðɛ́ agbame ne nu dım
tɔ̀n adj for a long time vuu
tɔ́v ódzá v set fire dó dzo
tɔ̀utsɔlɛ́ v spit ðɛ́ tã
tɔ̀dɔ v sieve tsra
Logba Vocabulary

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tsúnó v tree that is no more yielding
ati si tse vɔ
tsyé v select tsíá
tsyoéyì v be dry ì
tsyókpózíwò n Hausa man
Awusato
tsyōɔ̃ adv long legbee
-tu v PAST PROG.ASP. suffix nɔ -m
tú v untie tú
Tó Pro 1st Pers. Plu. Obj. mi
To:tsu
tú v move to another place ðò

U - u

-u DET the (l)a
ubá n sth. you have not paid for
afímù
ubì Pl:ebi n wound abì
ubí Pl:ebitó n child ìevi
ubídze Pl:ebídze n daughter vínannuvi
ubínyítágò Pl:ebínyítágò n naming ceremony
ngi:nana:evi
ubíṣá Pl:ebíṣá n son vjiutsuvi
ubířívà n plaster abilegu
ubò Pl:ebò n farm agble
ubógbà n farm path agblemù
ubókágo n farming agbledede

tué v miss target da dadagbo Tota:
tsué
tuí Pl:tuíw n mosquito emu
túmgèdzè n hunchback ekpó
túmpá Pl:túmpáw n bottle atukpa
túmpánúživà Pl:túmpánúživàw n bottle -top tuk-
panutuvi
tútúmantú Pl:tutumantuwa n aligator evé
tútútú adv exactly tututu

u - ü

úbólítsónyuñí Pl:úbólítsónyuñíw n tractor, farm
machine agbledemù
úbóù Pl:éboù n farm (in) agbleme
ubójnûvà n farm produce agblem-
nuku
ubójnûkpiákpívà n sandals for farm-
ing agbledetákpà
ubójnûkpiwò Pl:ebójnûkpiwò n farmer agbledela
ubójnûtsá Pl:ebónûtsá n hut agblexò
ubotsù n dew ahu, dzadza
ubómè n town, hidden place for
consultation dumè, dahu
událvà n opener nnuñu
udántsi n morning yéme Udántsi me ka ọzọ sụku It is this morning he/she went to school
udzédífà n dowry sọdẹnà
udzédruú n tomatoes tomatos
udzédrùì n light skinned woman ñụọ si bià
udzémílókpótó n cocoyam mankanì
dzémítébí
   Pl: edzémítébí n young lady ðụstụgbì
udżí
   Pl: edží n woman ñụọ SG: udźí
   PLU: edźé
udźè
   Pl: edźè n heart ðźí
udźí n rag used for carrying load tshé
údzì n broom exa, abaya
udzinyaŵò n brave kalétọ
udźitsú n chest akọta
udzitsùmùnỳí n chest-hair akọtafa
udźúamánà n toilet, Tota dialect afọdịzi
udźùbì
   Pl: udźubìwà n pot for storing potable water tshocone
udźme n inheritance domenyinu
udźbè n afternoon yezè
údù n ten ewo
ufìàlí n sweat fifìa
ufìdámè n meeting place Òwọ, afisì wowọ takpekpe le
ufìò n family fome
ufìtò n marshy terrain teфе si wọ tsi le ìnìyàfìnyà
ugà n hundred alafà ðọka
ùgbè n voice, language gbe, gbégbìgbì
ùgbé n father-in-law etó
ùgbèdżè n mother-in-law laxo
ùgbédzúgo n libation prayer tsìfọìṣányì
ùgbèdùmè n church spiritual healing centre dọyafe
ùgbèwágò n language speakers gbégbìlawo
ugo n difference vovototo
úgbù n husband ñụọtsụ
úgbù n debt (for something) fe (ga si le ane ụ) úgbùà
   Pl: ugùfàwà n towel ñụọtsụtụnu
   (towel)
úgbúgà n salary, wage ðêtu
úgnà n husband ñụọtsụ
   Pl: legùnè n sister (either younger or older) ñòvìnyìùgù
ugúsà
   Pl: legúsà n brother ñòvìwọ
ùgbúwàsà n married woman sìọ tìtì
uhé
   Pl: uhéwà n knife ðé
ukìntà n elephant grass ògbẹ
ukìntayì n small grinding stone for grinding medicine herbs atìkëtụkpe
ukló
uklòntsí
Pl:uklontsíw n book agbale  
úkluf
Pl:úklufw n cooking stick akgâu  
ukpáfó n small unburnt sticks in the farm atí wuwúi siwó mébi o le dzo tó gbé wo. 
ukpló
Pl:ukplów n table ekplo  
úkpó
Pl:ékpó n mountain eto  
ukpókú
Pl:ékpókúw n knee ekló  
ukpótshá n mountain top tó tame  
úkú
Pl:ékú n drum eru (si wo fo na)  
úkú
Pl:ékú n bone efú  
ukúnángo
Pl:ekúnángow n talking drums agblovú  
úkùnkú
Pl:ékùnkúw n elbow abákuguinu  
úlémé n position a person hold s in a society òfè si ame aje le le habó o me.  
úló n hernia; oversized testis evo  
úloégbó n grinding stone nünyrekpe  
ulóli
Pl:élóli n root ati fe eke  
úmá
Pl:émáwó n mother dada  
úmágúnè
Pl:émágúnéwó n maternal aunt dabá  
ùmè adv here afisia  
úmèntá n salt edze  
ùmó adv there afima  
úmòkoé adv there afima  
úmùshí n smoke dzudzu  
úmùtí
Pl:émútí f barn avá Tota: umutsi  
unámbí n grandchild mamayóóvi  
unámè n yesterday etó  
Unámè ka óbá It is yesterday he came  
unánsà
Pl:enánsàw n chief iegó, fia  
unutsigó n half afá  
unyí n fruit kutsetse  
unyí
Pl:enyí n day ñkeke  
ùnyì n boundary Ìfó  
ùnyí
Pl:enyíw n name ñkó  
urímè
Pl:uríméw n handle a  
ùsà
Pl:èúsàw n nest a  
ùsà
Pl:úsàw n group, clan sá  
usóntà n pit latrine a  
úsú n urine a  
usúá  
Pl:usúáwò n chamber-pot a  
usùmùnyí
Pl:usùmùnyíwò n worshipper súbòla  
usúò n old urine a tótsi
usùsọ̀fọ́lì  n  bladder  
úwà
P:lewà  n  forest  ave
utí
uwádzò
Pl:ewádzò  n  centipede  demehō
utísà
uwádzowádzò
Pl:ewádzowádzò  n  centipede  ahlìhá
utísà  n  paternal  uncle  Tota:  utísà
udúmè n  work  do
uwádzò
Pl:ewádzò  n  centipede  ahlìhá
utromèmigò n  work  dìwọ̀wọ̀
uwádzò
Pl:ewádzò  n  centipede  ahlìhá
utsà
uwádzò
Pl:ewádzò  n  centipede  ahlìhá
utsì  n  father  fofo
Tota:  utísì
utsíntsí  n  work  dìwọ̀wọ̀
ùtú  n  house  xone
utsíntsí  n  mason  xọ̀ula
utsíntsí  n  middle  dome
utsíntsíenà  n  environment  nutowome
útsọ̀nyuì
utsíntsí  n  environment  nutowome
útsọ̀nyuì
utsú
útsọ̀nyuì  n  machine  emș
P:utsónyuì  n  machine  emș
utú
utsónyuì  n  machine  emș
P:utsónyuì  n  machine  emș
útsónyuì  n  machine  emș
útsónya
útsónya  n  side  axadzi
Úvà
útsónya  n  side  axadzi
Úvà  n  Friday  Fi风景区
úváfọ̀ọ̀  n  part  akpa  açe
úváfọ̀ọ̀  n  part  akpa  açe
úvatú  n  side  axadzi  Tota:  uvatsú
uvú  n  belly  fọdo
P:uví  n  tail  asike
uvlómìèbì  n  type  of  seed  used  as
zụgbọ́  n  head  ta
spice  in  cooking.  ayiku
zụgbọ́fọ́dọ́  n  head  ta
uvú  n  belly  fọdo
P:uví  n  tail  asike
uvlómìèbì  n  type  of  seed  used  as
spice  in  cooking.  ayiku
uvú  n  belly  fọdo
P:uví  n  tail  asike
uvlómìèbì  n  type  of  seed  used  as
spice  in  cooking.  ayiku
uvú  n  belly  fọdo
P:uví  n  tail  asike
uvlómìèbì  n  type  of  seed  used  as
spice  in  cooking.  ayiku
**Logba Vocabulary**

<table>
<thead>
<tr>
<th>Logba Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>uzúgbóntsí</td>
<td>top of the head</td>
</tr>
<tr>
<td>dzodome</td>
<td>from it to have a swollen head</td>
</tr>
<tr>
<td>uzúgbóvúmágò</td>
<td>disease condition</td>
</tr>
<tr>
<td>which makes the person who suffers</td>
<td></td>
</tr>
<tr>
<td>uzúngbá</td>
<td>life</td>
</tr>
</tbody>
</table>

**V - v**

<table>
<thead>
<tr>
<th>Logba Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>và</td>
<td>v borrow dó nu</td>
</tr>
<tr>
<td>vàfó</td>
<td>n side axadzi</td>
</tr>
<tr>
<td>vè</td>
<td>v pass va yi</td>
</tr>
<tr>
<td>vèfè</td>
<td>v enter ge dè eme</td>
</tr>
<tr>
<td>vèvé</td>
<td>adj important vevie</td>
</tr>
<tr>
<td>viá</td>
<td>v nurse a seed viá</td>
</tr>
<tr>
<td>viálva</td>
<td>v play games fé féfè, dji ako</td>
</tr>
<tr>
<td>víní</td>
<td>v weave thread, knit lá, gbí ka</td>
</tr>
<tr>
<td>víví</td>
<td>v showing off amedókui dodo dè dzi</td>
</tr>
<tr>
<td>vlá</td>
<td>v bury dji</td>
</tr>
<tr>
<td>vlí</td>
<td>v winnow, removing chaff from maize and beans gbèè gbli alo ayi be- na atsa nado fé eme.</td>
</tr>
<tr>
<td>vló</td>
<td>v peel cassava kpa agbeli yvlo igbedi é He/She peels the cassava</td>
</tr>
<tr>
<td>vlóvlóvló</td>
<td>adv growing fast tsi ka-bakaba</td>
</tr>
<tr>
<td>vlí</td>
<td>v uproot ho</td>
</tr>
<tr>
<td>vó</td>
<td>v fear vó</td>
</tr>
</tbody>
</table>

**W - w**

<table>
<thead>
<tr>
<th>Logba Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wà</td>
<td>v say, speak, tell someone something gbò</td>
</tr>
<tr>
<td>wá</td>
<td>n place gbó</td>
</tr>
<tr>
<td>wá</td>
<td>v break open va nane</td>
</tr>
<tr>
<td>wāsà</td>
<td>n owner guto</td>
</tr>
<tr>
<td>wéseé</td>
<td>adj coarse flatsa (can be re-duplicated)</td>
</tr>
<tr>
<td>wìì</td>
<td>v to waste something gbò nane</td>
</tr>
<tr>
<td>to mazánazá me</td>
<td></td>
</tr>
<tr>
<td>wífí</td>
<td>v many, plenty sugbo</td>
</tr>
<tr>
<td>Logba Vocabulary</td>
<td>401</td>
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<tr>
<td>------------------</td>
<td>-----</td>
</tr>
<tr>
<td><strong>wliwli</strong> adv small parts susue, wli-</td>
<td><strong>wokpó</strong> v knock somebody with fist fo</td>
</tr>
<tr>
<td>wli</td>
<td>ame kple kó</td>
</tr>
<tr>
<td><strong>wlué</strong> v deceive ble ame</td>
<td><strong>wontésí</strong> n menstruation asiñpanyí</td>
</tr>
<tr>
<td>-wò n belong to -tò</td>
<td><strong>wù</strong> v remain tsí anyí</td>
</tr>
<tr>
<td><strong>wò(bí) v give birth to a child dzi vi</strong></td>
<td><strong>wú</strong> Pro 2nd Pers. Sg. Obj. wò</td>
</tr>
<tr>
<td><strong>wó</strong> v be stuck le de egu</td>
<td><strong>wutsítsí</strong> adj small sue</td>
</tr>
<tr>
<td>-wò Plural suffix wó</td>
<td><strong>wúwò v heat mè</strong></td>
</tr>
<tr>
<td><strong>wó</strong> v prick tò (ame)</td>
<td><strong>wúwòʼáso v heat, roast inside pot</strong></td>
</tr>
<tr>
<td><strong>wó</strong> zúgbó v head to, take ones matter to tsó ame jè nya yi teój ađe.</td>
<td>after use for some time yiýi ze me</td>
</tr>
<tr>
<td><strong>wó</strong> fí v pierce go</td>
<td><strong>wó</strong>: fí v pierce go</td>
</tr>
<tr>
<td><strong>wókpokuetsí</strong> v kneel dze klo</td>
<td><strong>wú</strong>: fí v pierce go</td>
</tr>
</tbody>
</table>

| **X - x** |
|------------------|-----|
| **xenyí** conj but gake | **xòxó adv already xoxo** |
| **xlexé** conj before hafi | **xòxú v gather foťú** |

| **Y - y** |
|------------------|-----|
| **yà v erect a pole in the farm for yam** | Pl:yóvuwođezé n white woman |
| tu atí dè ete gu. | yevunyómu |
| **yáyá n nakedness amama** | **yóvuńe** |
| **yáyí v look for something di** | Pl:yovunewó n coconut ene |
| **yé v stand le tsitre** | **yóvúnyí n white man yevu** |
| **yéyé v wait to dżo ame** | **yú v be cold fá Atsú wá iyú** Our |
| **yé v remove dè nane dà** | place here is cool. There is peace here |
| **yé conj and eye** | **yúámú v taste dè nu kpo** |
| **yì v be weedy to gbe** | **yúdó v steal fí** |
| **yí v remove tsó do go** | **yuédí v weep, cry fá avi** |
| **yí v be full yó** | **yué v pound (in a mortar) tó nu le to** |
| **yídé v wait for a person tó na ame** | me Œuye fufújí kpe ighedé He/She |
| **yó Postp side (skin) gutí** | pounded fufu with cassava |
| **yóvúdzé** | **yułyó v dance dè tó Uدة́ á oyo** |
| **yóvúne** | iyó The woman danced |
| **yóvúýi** n whiteman | yevunyónu |
| **yóvúnyí n white man yevu** | **yú v be cold fá Atsú wá iyú** Our |
| **yúámú v taste dè nu kpo** | place here is cool. There is peace here |
| **yúdó v steal fí** | **yuédí v weep, cry fá avi** |
| **yué v pound (in a mortar) tó nu le to** | me Œuye fufújí kpe ighedé He/She |
| pounded fufu with cassava | **yułyó v dance dè tó Uدة́ á oyo** |
| **iyó The woman danced** |
zá v row, paddle, drive ku tɔdizioni
zá v cook ḃa nu Mazíva ɔdzatsume 1 cooked in the kitchen
zá ndá v distill ḃa aha
zálá v dream ku drɔe
zándzé n firefly kedzuikdzui
zénklá
Pl:zenklàwɔ n pot stand zelenu
zí v good nyui
zì v close tu
zi v carry tsɔ
zí v uproot hò
zí ilɔ v make a case against someone
wɔ nya ḃe ame gu
zí (ivà ȃsò nù) v cover (a pot) tu nu eze nu
ziá v be necessary hiá
zia v wash a sore klo abi
zintimú n darkness viviti
zò v sell dzɔa nu
zó v go yi
zɔ (ikù) v sing dzì hà Ebitsì alovɔ
dzi  The child is singing
zɔ̀ndí n ringworm ɔ̀ndí zɔ̀ndí olé
ebitsi zugbo ringworm is in the child’s head
zù v descend ɗi va anyì
zù v grow big (roots) ɗó
zú v wake ɗɔ
zúgbózúgbóbi
Pl:zúgbózúgbóbiwɔ n tadpole kokovi
zúgbózúgbóbi olé ndu é nu tadpole is in the water
zuikú v sing dzì ha Adzi é ɔ́lɔ́zɔ́ iku
The bird is singing
zùtsí v sit na anyì
zúzò ȃsò v roast, heat new pot in oven after moulding. me ze
### English-Logba index

#### A - a

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<td>'abolo</td>
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<td>abomination</td>
<td>bású</td>
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<td>advice</td>
<td>adağú</td>
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<td>after that</td>
<td>imámá</td>
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<tr>
<td>afternoon</td>
<td>udobë</td>
</tr>
<tr>
<td>again</td>
<td>dji li</td>
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<tr>
<td>again, also</td>
<td>dë</td>
</tr>
<tr>
<td>ago</td>
<td>dzë</td>
</tr>
<tr>
<td>ahead</td>
<td>dzà</td>
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<tr>
<td>Akan (person)</td>
<td>ozónyi</td>
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<tr>
<td>aligator</td>
<td>Pl: tutumantuwo, see:</td>
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<td>all</td>
<td>kpóyi</td>
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<td>alone</td>
<td>okpùkpë</td>
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<tr>
<td>already</td>
<td>xòxòe</td>
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<td>also</td>
<td>fë. ga</td>
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<td>always</td>
<td>ebásiá</td>
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<td>ancestors</td>
<td>ánánsá</td>
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<tr>
<td>ancestral stool</td>
<td>Pl: assábiá</td>
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<tr>
<td>and</td>
<td>kpe. yë</td>
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<td>animal</td>
<td>Pl: mbówó, see: abuí.</td>
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<tr>
<td>annoy</td>
<td>mikú</td>
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<tr>
<td>annoyance</td>
<td>'dzikú</td>
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<tr>
<td>another</td>
<td>mángò</td>
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<table>
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<tbody>
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<td>ant</td>
<td>atelé</td>
</tr>
<tr>
<td>antelope</td>
<td>Pl: agówó, see: agú.</td>
</tr>
<tr>
<td>ant hill</td>
<td>Pl: etú, see: utú.</td>
</tr>
<tr>
<td>ant hill in the form of an umbrella</td>
<td>nántróbíkpó.</td>
</tr>
<tr>
<td>anus</td>
<td>okìñù.</td>
</tr>
<tr>
<td>any, everyone</td>
<td>okpeshòkpè.</td>
</tr>
<tr>
<td>arm</td>
<td>Pl: agbáshì, see:</td>
</tr>
<tr>
<td>arm pit</td>
<td>ofÁkетí.</td>
</tr>
<tr>
<td>arrive, happen</td>
<td>dzú.</td>
</tr>
<tr>
<td>arrow</td>
<td>igbè</td>
</tr>
<tr>
<td>as a result</td>
<td>ìnyéìmànù, táté.</td>
</tr>
<tr>
<td>ashes</td>
<td>ntë.</td>
</tr>
<tr>
<td>ask</td>
<td>bù.</td>
</tr>
<tr>
<td>ask (request)</td>
<td>bù.</td>
</tr>
<tr>
<td>atmosphere</td>
<td>ìdí: iyámù: ofùfòmù.</td>
</tr>
<tr>
<td>Avatime and Nyagbo name for</td>
<td>Logba Benugba.</td>
</tr>
<tr>
<td>Avatime citizen</td>
<td>Ogódoményì.</td>
</tr>
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<td>avocado</td>
<td>Pn: ìñikléwó, see:</td>
</tr>
<tr>
<td>axe</td>
<td>Pl: ìnú, see: ìnl.</td>
</tr>
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#### B - b

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<th>Logba</th>
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<td>back</td>
<td>ámántì.</td>
</tr>
<tr>
<td>back of body</td>
<td>amá.</td>
</tr>
<tr>
<td>back of palm</td>
<td>ntámà.</td>
</tr>
<tr>
<td>back of the head</td>
<td>uzúgbómà.</td>
</tr>
<tr>
<td>back of the neck</td>
<td>inómà.</td>
</tr>
<tr>
<td>backbone</td>
<td>amantsikú.</td>
</tr>
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<td>bad</td>
<td>gbálì.</td>
</tr>
<tr>
<td>bag</td>
<td>Pl: akpóyi, see: akpóyi.</td>
</tr>
<tr>
<td>bald head</td>
<td>uzúgbókpágò.</td>
</tr>
<tr>
<td>baldness of the forehead</td>
<td>otú kpágò.</td>
</tr>
<tr>
<td>ball</td>
<td>Pl: mkpáfiówá, see:</td>
</tr>
<tr>
<td>ball, shoes</td>
<td>Pl: mka pta ivo, see: akpá ivo.</td>
</tr>
<tr>
<td>bamboo</td>
<td>pàmprò.</td>
</tr>
<tr>
<td>banana</td>
<td>kodáisyàa.</td>
</tr>
<tr>
<td>banana peel</td>
<td>Pn: kodáisyàa ìnìwó. see:</td>
</tr>
<tr>
<td>barber</td>
<td>uzúgbógbàwò.</td>
</tr>
</tbody>
</table>
bare kótue.  be weedy yël.
bark kófù.  be white flì.
bark of a tree óyákitì. see: óyólùwì.  bead ìdžìbùwì. see: ìdžìbù.
barn Pì:émùtì, see: úmùtì.  beam in a building Pì:ìyômkpälì.
basket Pì:ìpàntìsì.  see: ìyì mkpälì.  beans àžàyì.
bat Pl:íyìmkpàlwù. see: ìyìmkpàlwì.  beans of cocoa èbì.
bat house nààhùwì.  bear fruit nìyì.
bath house iyógùtìfà.  beat (drum) là (ùkùdù).
bath pool iyógùmèwì.  beat (person) là.
bathe lazily húhì.  because ibôtì.
bath house iyógùmèwì.  become dzù.
basket ìyàntsì.  become lean kpìbù.
be black blì.  become sticky, liquid turning to solid as a result of boiling glè.
be certain kàìì flì.
be cold yù.  bee òwì.
be dark mú.  bee wax ìwò.
be dirty drè.  beehive Pì:ìwùsàwì, see: ìwùsà.
be drunk kündà.  before xìèxì.
be full yì.  beheading étsìtómì.
be good dìjkì.  behaviour (good) respect òvà.
be good and dry esp. fruit or vegetable tsunìjù.
be, hang kì.  belch dzè.
be happy isìmè-ìfè.  believe ìnìnì.
be hard tìlì.  belly ìwà.
be heavy ìbùwàdù: ìjù.  belong to -wò.
be hot (fire) bo ìjìdzá.  belt, waist tying cord.
be in line tsìfì.
be involved in a case or problem ìfì imò.
be (is) ìjì.  big ìjà.
be located le.  big cutlass used for harvesting trees and cutting big trees aìflándùwì.
be long kìsa.
be near ìshàjì.
be necessary ìlà.  Bible ìkhìyáììsìklòntsì.
be old tsì.
bear fruit èbì.
be ready for harvest tsì.
(b) be... (be) rotten bù.
be straight dzò.
be stuck wò.
be that nìyì.
be tired tsì.
be very difficult bò ìntsì.
big pot for storing water Pl:ezó, see: uzó.
bird Pl:ndžì, see: adżì.
bird possessed with evil spirit Pl:ndżexé, see: adżexé.
bird with bushy tail satifini.
bird's nest Pl:ndžìsà, see: adżìsà.
biscuits Pl:akpónówò, see: akpónò.
bite kpélé.
healthy Pl:lon, see: lòón.
black Pl:bíblì.
black ants onflí.
black ants; live in coffee trees Pl:ŋkpáŋkìpáŋyìdjà, see: akpáŋkìpáŋyìdjà.
black berries ikádzà, oviò.
black pepper Pl:afùtsáì, see: afùtsáì.
bladder Pl:usúsòfòlí, see: usúsòfòlí.
blind Pl:ŋkpányìdòjú, see: akpáŋyìdòjú.
blindness Pl:ŋkponyìdòjú.
break blí.
break open wà.
bread gbìgbáfìú, fìfì.
breaking cocoa pods to remove beans fìýì.
broth Pl:uklòntsí, see: uklòntsí.
brother gùsá, Pl:egùsá, see: ugùsá.
brother (elder) Pl:fo, see: ́fo.
brother younger Pl:àmgùsáklò, see: àmgùsáklò.
brother-in-law Pl:atsùr, see: ́atsùr.
brother (of wind) fuò blólá.
broad, especially of leaves gbéngée
classic, idea asùsú.
clay Pl:dùmá, see: dùmá.
clenched Pl:mbá, see: mbá.
clothing Pl:ndžìsà, see: adżìsà.
clown Pl:mbó, see: mbò.
clown's mouth Pl:mbówò, see: mbówò.
clown's eye Pl:mbófò, see: mbófò.
clown's leg Pl:mbólá, see: mbólá.
clown's hair Pl:mbólà, see: mbólà.
clown's arm Pl:mbólò, see: mbólò.
clover Pl:upì, see: upì.
coin Pl:mgì, see: mgì.
cook, see: skìgì.
cooking Pl:skìgìwò, see: skìgìwò.
cooking oil nekàme.
cooking pan Pl:ndžìsì, see: adżìsì.
cooking pot Pl:ndżìsì, see: adżìsì.
cooking vessel Pl:ndżìsì, see: adżìsì.
cool, see: dìmbì.
coolness Pl:ndżìsì, see: adżìsì.
cooling Pl:ndżìsì, see: adżìsì.
college, see: dìmbì.
coleus Pl:mbáwò, see: mbáwò.
colony Pl:mbá, see: mbá.
companion, see: dìmbì.
compliment Pl:mbó, see: mbò.
compliment of the heart Pl:mbó, see: mbò.
compliment of the hands Pl:mbó, see: mbò.
compliment of the head Pl:mbó, see: mbò.
compliment of the heart, see: dìmbì.
complete Pl:mbó, see: mbò.
complete distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
complete evenly distributed Pl:mbó, see: mbò.
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<th>English</th>
<th>Logba</th>
<th>English</th>
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<tr>
<td>bush</td>
<td>ivanù</td>
<td>buttocks</td>
<td>okúnàfswù</td>
<td>okúnàfswù</td>
<td>okúnàfswù</td>
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<tr>
<td>bush, outside</td>
<td>Pl:nkélèn, see:</td>
<td>but</td>
<td>Pl:èkèlèh</td>
<td>buy</td>
<td>lè</td>
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<tr>
<td></td>
<td>èkèlèh</td>
<td></td>
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<td></td>
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<tr>
<td>but</td>
<td>dzuè: xenyì</td>
<td></td>
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</tr>
<tr>
<td>butterfly</td>
<td>Pl:odùdòwò, see:</td>
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<tr>
<td></td>
<td>odùdòwò</td>
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<thead>
<tr>
<th>English</th>
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<tbody>
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<td>calabash</td>
<td>Plnféléyì, see:</td>
</tr>
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<td></td>
<td>èféléyì</td>
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<td>charcoal</td>
<td>iká</td>
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<td>call</td>
<td>isóbó</td>
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<tr>
<td>charm</td>
<td>fálife; onyà</td>
</tr>
<tr>
<td>call (summon)</td>
<td>dilé</td>
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<tr>
<td>cheek</td>
<td>itsè; Pl:tsì</td>
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<tr>
<td>can</td>
<td>tányì</td>
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<td>chest</td>
<td>okóátì; udzitsù</td>
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<td>candle</td>
<td>bósò ífù</td>
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<td>chewing stick</td>
<td>udzitsùmùnỳì</td>
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<td>carpenter</td>
<td>nyókpéwò</td>
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<tr>
<td>chicken (domestic fowl)</td>
<td>Pl:njìkó, see:</td>
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<td></td>
<td>njìkó</td>
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<tr>
<td>carry</td>
<td>zi</td>
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<td>carry (load)</td>
<td>trò</td>
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<tr>
<td>chief</td>
<td>Pl:enansà, see:</td>
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<td></td>
<td>enansà</td>
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<tr>
<td>castrate</td>
<td>vå</td>
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<tr>
<td>church spiritual healing centre</td>
<td>Pl:kàniòfònyìw, see:</td>
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<td></td>
<td>kàniòfònyì</td>
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<tr>
<td>choose</td>
<td>mìkp</td>
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<tr>
<td>citizen of a particular town</td>
<td>fòfànblé</td>
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<tr>
<td>civilisation</td>
<td>ayìldàgò</td>
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<tr>
<td>clause final marker</td>
<td>lá</td>
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<tr>
<td>chaff</td>
<td>ádzàfò: átsá</td>
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<tr>
<td>claw of a crab or scorpion</td>
<td>tásì</td>
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<td>chair</td>
<td>Plbìba, see: abìá</td>
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<td>clay bowl for grinding pepper</td>
<td>Pl:nìlèhàdzàhàló,</td>
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<td>see: alèhàdzàhá</td>
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<td>chamber-pot</td>
<td>Pl:ustasìó, see:</td>
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<td>claybowl</td>
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<td>chameleons</td>
<td>Pl:nhoantisà, see:</td>
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<td>ahoantisà</td>
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<td>chaper, a place where prayer is performed</td>
<td>Òkpàyàdëzhìme</td>
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<td>clear forest</td>
<td>bè ivà; bè úwà</td>
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<tr>
<td>chapel</td>
<td>Pl:sílèmëtsàwò, see:</td>
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<tr>
<td></td>
<td>sìlèmëtsàwò</td>
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<tr>
<td>Chapel; a place where God is worshipped</td>
<td>Òkpàyàsùmùmè.</td>
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<tr>
<td>close</td>
<td>zi</td>
</tr>
</tbody>
</table>
cloth (material) Pl: mfútà, see: afútà.
clothes Pl: lvfágò, see: dze.
cloud Pl: ðéblemú, nyàngbò ìvù, see: ðíbgóòjú.
clove hálívá.
coarse wéseé.
cock Pl: lónsá, see: ìnksá.
cock comb ankó ðkà, see: ànk ðsá.
cock comb Pl: mfé, see: afé.
cock comb Pl: mfé, see: afé.
coconut Pl: yóvuné ð, see: yóvúne.
coconut leaf Pl: kotomblé, see: kotomblé.
coconut leaf Pl: kotomblé, see: kotomblé.
coil, fold bwá.
cola nut Pl: lésíw ð, see: lésí.
cold íw ð, mi ð, mi ð.
cold water n ðúyúgò.
collect dzányì, see: kútsí.
collect something eg yam dzányì.
collect something eg yam dzányì.
collecting unburnt sticks in the farm Pl: lmfé, see: afé.
comb Pl: lmfé, see: afé.
come bà.
coming year Pl: lmfé, see: afé.
complete mümú.
completely, all pété(e).
compound Pl: lmfán, see: áfán.
comrade atahányí.
conflict Pl: mfúntà, see: shá.
conflict Pl: mfúntà, see: shá.
conflict Pl: mfúntà, see: shá.
congregation, group Pl: ihá, see: shá.
contact dze.
convulsion Pl: línmbó, see: dze.
cook zá.
cooking pot Pl: lvazáswó, see: lvazáswó.
cool, fold bwá.
como Pl: kókó ìvù.
comrade atahányí.
confluence Pl: mfúntà, see: shá.
confusion atúùs.

---

D - d

dance iyó.
darkness idí imú: zintímú.
dance iyó.
darkness idí imú: zintímú.
dance iyó.
darkness idí imú: zintímú.
daughter Pl:ebiédzé, see: ùbídżé.
day Pl:ndzí, see: adzí.

deadly boil in the neck, inside nose sìmpɔá.
deadly boil in the neck uzúgbóvúmágò.
deadly boil in the neck, inside nose uáagbáhùmágò.

dagbóvúmágò.
edible worms **Pl:**ngblámìdò, see: ngblàmidò.  
egg **Pl:**mfg. see: afò.  
eight mlámlá.  
elbow **Pl:**kùnkùnì, see: ọ'bùnì.  
elephant **Pl:**ódró, see: ọdró.  
elephant grass ukìntà.  
elephant trunk ọdró ọgbà.  
eleven ìntsì.  
empty cocoa pod kàkàaàfù.  
end anùbhùmì; ifiùnì.  
enemy ofù.  
enter vèfi.  
envelope **Pl:**kùfìtùwà, see: kùfùtà.  
environment utùntsìfùntù.  
era nṣìgbì.  
erect a pole in the farm for yam ìlà.  
escape hùnù: itè; mlànkùmì.  
evaporate gbè.

| everybody | ìnàshìmì. |
| everyday | adìslùì. |
| everything | ikpèsìì. |
| everywhere | ọkùshìì. |
| Ewe | auvìwò, see: auvììyì. |
| Ewe language | ìlù. |
| exactly | ikpèsìì.pépépé; tìtùntù. |
| that what happens fits him | gòngò. |
| examination | ifèdzọlegò. |
| exceed | ìfì. |
| exchange | ìlà. |
| experience | ivànyìmù. |
| expose oneself | ayìntà ayò. |
| expression of pain, grief | dzàfilè. |
| expression used to tease a person | gbì. |

---

**F - f**

| face | anyìmì. |
| faeces | ìbì. ìsò. |
| fall | buètí: gbò. |
| fall down | ìnùmìa. |
| fall from a tree | lèntì. |
| fall (rain) | nà. |
| family | ìfo. |
| fangs | awètè. |
| farm | ìbo, see: ụbo. |
| farm bag | ìbò, see: akpò. |
| farm (in) | ìba, see: ụbò. |
| farm path | ụbògbà. |
| farm produce | ụbònìtìvà. |
| farm-bag | ìtsà. |
| farmer | ìbò, see: ụbò, ìbòkòpwò, see: ìbòkòpwò. |
| farming | ụbòkàgbò. |
| fart | ìfìì. |
| fast | gbìtìgbàgbò. |
| fat | ìfìì. |
| father | ìbò, see: ìfìì. |
| father-in-law | ìgbà. |
| fear | bàmà, ivògò, vò. |
| feather | ìbò, ụbò. |
| fell palm tree | ìbè. |
| female pubic hair | yùshìtsìììì. |
| fence | ìfìì, ìfììgbò. |
| ferment | ụbù (koko). |
| fetch water | ụgbà. |
| fetish shrine | ụbònìtìvà. |
| fever | evì. |
| fight | ìgbà. |
| fight, esp. fist to fist, exchange of blows | gukògbò. |
fine, in the form of a fowl.

kpókúamátsí.

finger Pl:ìtìbí, see: ìtìbí.

finger for wearing ring ishikpé fé itìbí.

finger nails Pl:ŋkuk ɔ́lì, see: akuk ɔ́lì.

finger tip Pl:ıtibí, see: itibí.

fire ɔ́dzá.

firefly zándzé.

firewood Pl:mndzàyí, see: adzàyí.

first dà n ɔ́; gbà; gbànt ɔ́; kèlékèlé.

fish agányì; Pl:mkpá, see: àkpá; Pl:ódzúnùin ɔ́w, see: ódzúnùin ɔ́w.

fist ɔ kpɔ̀.

five ínú.

fix on t ɔ́.

flat gbàgblaà; kpákpátsá.

flies that swarm after rainfall Pl:mbotiatá, see: abotiatá.

flow Pl:mmuá.

flow (of a river) kpálí.

flower Pl:ifogó, Pl:sefojọwo, see: sefojọ.

fly fìé.

foam ivọ.

fog dẹ̀blekú.

folded buágò.

follow db (stępámbá).

Fon language Efsã.

food ivákpegò.

for a long time tsñŋ.

force into sótí.

forefinger gbá gblà itìbí.

forehead ìtìbí Pl:otú, see: otú.

forget dzótú.

fork stick for roofing thatch house akpitagò.

formerly tòtòkpà.

four iná.

fowl okànùgbágbá.

freely flá.

fresh palm wine Adenklúí.

Friday Úvà.

friend Pl:andá (wọ), see: ìndá.

friend, companion Pl:andá (wọ), see: ìndá.

friendship indágbogó.

frighten fɛ́vù.

fringes ìnú.

frog adì.

from gù.

from, reference to time dzígù.

front ité.

front of palm ntúbó.

fruit Pl:ebinyigowo, see: ébinyigó, unyì.

get, buy né.

get lost fuf.

gift Pl:ivátágwọ, see: ivátágọ.

garlic ayó sáptrádá.
garden egg Pl:okùmìwo, see: okúmì.
gari ayóyìgbá gàiì.
gather xòxú.
germinate lè.
give nkràwọsà.

G - g

get, buy né.
garden egg Pl:okùmìwo, see: okúmì.
gari ayóyìgbá gàiì.
gather xòxú.
germinate lè.

G - g
galic ayó sáptrádá.
garden egg Pl:okùmìwo, see: okúmì.
gari ayóyìgbá gàiì.
gather xòxú.
germinate lè.
### Logba Vocabulary

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<td>bù.</td>
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<td>give birth to a child</td>
<td>wô(bì).</td>
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<tr>
<td>give discount</td>
<td>dì.</td>
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<tr>
<td>glove</td>
<td>Pl:agbashiazù.</td>
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<td>go</td>
<td>kpi.</td>
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<tr>
<td>go (completive)</td>
<td>kpi.</td>
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<tr>
<td>go round</td>
<td>kúk.</td>
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<tr>
<td>goat</td>
<td>Pl:nkà.</td>
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<tr>
<td>God</td>
<td>Òkpàtà.</td>
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<td>goitre</td>
<td>gbòkòbò.</td>
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<tr>
<td>good</td>
<td>dìkpàtà: zì.</td>
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<td>gourd</td>
<td>Pl:mbóntì.</td>
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<td>government</td>
<td>utùbìkì.</td>
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<td>grandchild</td>
<td>unámbì.</td>
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<tr>
<td>grass</td>
<td>Pl:ekèlàwò.</td>
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<td>grasscutter</td>
<td>Pl:mgbìwò.</td>
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<td>grasshopper</td>
<td>Pl:mkpàlà.</td>
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<td>grate</td>
<td>lìlì.</td>
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<td>grater</td>
<td>illìlìvà.</td>
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<td>greatly</td>
<td>Pl:nyinkèlàwò.</td>
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<td>greedy person</td>
<td>Pl:nnyinkèlàwò.</td>
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<td>green</td>
<td>Òngò.</td>
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<td>green edible leaf</td>
<td>isàngò: kpehelè.</td>
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<tr>
<td>green edible leaves</td>
<td>fìetè: gbòmà.</td>
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<td>green mamba</td>
<td>ovìnìvì.</td>
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<td>greet</td>
<td>fì ènu.</td>
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<td>greet (salute) in the morning</td>
<td>gànì.</td>
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<tr>
<td>government</td>
<td>unámbì.</td>
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<tr>
<td>group, clan</td>
<td>Pl:usà.</td>
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<td>grow big (roots)</td>
<td>zì.</td>
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<tr>
<td>growing fast</td>
<td>ìbìgbìbì.</td>
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<tr>
<td>guest</td>
<td>Pl:ófúwò.</td>
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<td>guinea fowl</td>
<td>Pl:otonúwò.</td>
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<td>gum</td>
<td>tìdkàpà. Pl:itù.</td>
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<td>gun</td>
<td>ìdàkì.</td>
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<td>gunpowder</td>
<td>ìdàfìbìlì.</td>
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<td>headache</td>
<td>uzùgbòfìa.</td>
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<td>head</td>
<td>uzùgbò.</td>
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<td>headscarf</td>
<td>uzùgbògìfìvà.</td>
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<td>head to, take ones matter to</td>
<td>wò</td>
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<td>heart</td>
<td>nù.</td>
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<td>hear</td>
<td>Pl:edì. see: udìl.</td>
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<td>hearth</td>
<td>Pl:etrì. see: átrì.</td>
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<td>heat</td>
<td>ìwòwò.</td>
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<td>heat pot after use for some time</td>
<td>wàwò ásì.</td>
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<td>happiness</td>
<td>Ìsàmè.</td>
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<tr>
<td>harmattan</td>
<td>Ëkèpè: Òpì.</td>
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<tr>
<td>hat (cap)</td>
<td>Pl:ktòwò. see: kùtò.</td>
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<tr>
<td>Hausa man</td>
<td>Tsyókpòzìwò.</td>
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<tr>
<td>hawk</td>
<td>Pl:nsansà. see: Òsànsà.</td>
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<tr>
<td>hair</td>
<td>ìmùnyì.</td>
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<tr>
<td>hair in the nostril</td>
<td>ofùmùmùnyì.</td>
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<tr>
<td>hair on the head</td>
<td>uzùgbòìmùnyì.</td>
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<td>hairdresser</td>
<td>ìmùnyìbìwò.</td>
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<td>half</td>
<td>afì: ìkpenutìgò;</td>
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<td></td>
<td>unutìgò.</td>
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<td>hand</td>
<td>Pl:nìtà. see: átà: nìtà.</td>
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<td>handkerchief</td>
<td>dìkùbì.</td>
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<tr>
<td>handle; the role a person plays in a group.</td>
<td>Pl:urìfìmè.</td>
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<tr>
<td>happiness</td>
<td>Ìsàmè.</td>
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<tr>
<td>harmattan</td>
<td>Ëkèpè: Òpì.</td>
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<tr>
<td>hat (cap)</td>
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<tr>
<td>Hausa man</td>
<td>Tsyókpòzìwò.</td>
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<tr>
<td>hawk</td>
<td>Pl:nsansà. see: Òsànsà.</td>
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</table>

**H - h**

- hair: ìmùnyì.
- hair in the nostril: ofùmùmùnyì.
- hair on the head: uzùgbòìmùnyì.
- hairdresser: ìmùnyìbìwò.
- half: afì: ìkpenutìgò; unutìgò.
- handkerchief: dìkùbì.
- handle; the role a person plays in a group: Pl:urìfìmè.
- happiness: Ìsàmè.
- harmattan: Ëkèpè: Òpì.
- Hausa man: Tsyókpòzìwò.
- hawk: Pl:nsansà. see: Òsànsà.
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<th>Pl:mkpámandzò, see: akpámandzò.</th>
<th>hospital</th>
<th>Pl:nváblmè, see: áváblmè, kótú.</th>
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<td>help</td>
<td>iyódghò.</td>
<td>help, behaving badly</td>
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<td>help someone</td>
<td>ì mè.</td>
<td>hot water</td>
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<td>hen-comb</td>
<td>ìkà.</td>
<td>house</td>
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<td>here</td>
<td>hè; mè; ìmè.</td>
<td>hot, bathhouse</td>
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<td>hernia; oversized testis</td>
<td>ìló.</td>
<td>housefily</td>
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<tr>
<td>hide</td>
<td>klà.</td>
<td>how much?</td>
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<tr>
<td>hide, skin of animal</td>
<td>Pl:mbwoklonstì, see: abuélkonstì.</td>
<td>how something is done</td>
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<td>hide, stay secretly</td>
<td>klànù.</td>
<td>hunchback</td>
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<td>his own</td>
<td>ìntà.</td>
<td>hundred</td>
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<td>hoe</td>
<td>Pl:ngbènmù, see: agbènmù.</td>
<td>hunger</td>
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<tr>
<td>hold</td>
<td>ìfí.</td>
<td>hunter</td>
</tr>
<tr>
<td>hold, catch</td>
<td>ìfí.</td>
<td>hybrid especially of Tetteh Quashie and Amazonia</td>
</tr>
<tr>
<td>hole</td>
<td>Pl:vutíwó, see: vutí.</td>
<td>hybrid especially of Tetteh Quashie and Amazonia</td>
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<tr>
<td>hole in a tree</td>
<td>Pl:iyòklò, see: ìyòklò.</td>
<td>hurt</td>
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<tr>
<td>honey</td>
<td>ìwòndù.</td>
<td>husband</td>
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<tr>
<td>hook for catching fish</td>
<td>sàké.</td>
<td>hut</td>
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<tr>
<td>hook, for dress</td>
<td>Pl:nywurìva, see: awürüvà.</td>
<td>insect</td>
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<tr>
<td>horn</td>
<td>Pl:ntsà, see: ìtsà.</td>
<td>insect that causes blindness</td>
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<tr>
<td>horse</td>
<td>Pl:ís, see: ɔsò.</td>
<td>insects that destroy cocoa pod</td>
</tr>
</tbody>
</table>

**I - i**

| identify | kà ́ífì. | information | tátà. |
| idol | Pl:mmò, see: amò; lègbà. | inheritance | ìufìme. |
| ill-treat a child | ìmòmbàmbì. | insect | ivàflégo. |
| immature, unripe, premature, impure | ìggò. | insect that causes blindness | ìovókòpò. |
| immature yam | ìpànsìlà. | insects that destroy cocoa pod | sàkùmbè. |
| immediately | tàdzì kò. | instal | kà. |
| important | ìvé. | instrument for blowing air into fire | ìfìnì. |
| important thing | ìvévé. | instrument for grating cassava | ag- |
| in addition to that | ìbò. | belìli ídà. |
| incomplete | ìndgere. | instrument for plucking cocoa | Pl:nìssò, see: asùsò, kokobídà, ospé. |
| indef, something not known | ìkòpìè. | Pl:nìssò, see: asùsò, kokobídà, ospé. |
|--------------------------------------|------------|------|-------------|------|------|----------------|-----|
| insult                              |            |      | asìrìvà.    |      |      |                |     |
| insult                              |            |      | klà.        |      |      |                |     |

**J - j**

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<tbody>
<tr>
<td>journey</td>
<td>Pl:igbà nàgòwọ.</td>
<td>see:</td>
<td>Pl:ibà nàgòwọ.</td>
<td>see:</td>
<td>Pl:ibà nàgòwọ.</td>
<td>see:</td>
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<td></td>
<td>Pl:ègbànÀgò.</td>
<td>justice</td>
<td>Pl:ègbànÀgò.</td>
<td>justice</td>
<td>Pl:ègbànÀgò.</td>
<td>justice</td>
<td></td>
</tr>
</tbody>
</table>

**K - k**

| keep quiet                           | gàkrànà. | knee | Pl:ekpòkù. | see: | ukpòkù. |
| kidney                               | Pl:adèbì. | see: | adèbì. | see: | adèbì. |
| kill, slaughter                       | bà. | Pl:uhèwọ. | see: | uhè. |
| kind of green leaves                 | ívù. | Pl:ìgbà nàgòwọ. | see: | Pl:ìgbà nàgòwọ. | see: |
| kinsman                              | ìyòkùìnà. | knowledge | ìvàkpì. | Pl:ìgbà nàgòwọ. | see: | Pl:ìgbà nàgòwọ. | see: |
| kitchen                              | ìkùùkùìdójì. | Pl:ìdzàtsùme. | see: | ìdzàtsùme. | see: | ìdzàtsùme. |

**L - l**

<p>|                                      | ìgbìgbì. ntsùì. | landlord, man | ìgbìgbì. | see: | afàsà. |
| ladder, instrument for getting access to high buildings | Pl:àngbìgbìgbì. | see: | ìgbìgbì. | see: | afàsà. |
|                                      | Pl:àngbìgbìgbì. | see: | ìgbìgbì. | see: | afàsà. |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Logba</th>
</tr>
</thead>
<tbody>
<tr>
<td>leak</td>
<td>ḍé.</td>
</tr>
<tr>
<td>lean</td>
<td>gbe.</td>
</tr>
<tr>
<td>learn</td>
<td>tèdzè.</td>
</tr>
<tr>
<td>leave, go</td>
<td>sà.</td>
</tr>
<tr>
<td>leave someone at the time that one is needed</td>
<td>shídè.</td>
</tr>
<tr>
<td>left</td>
<td>eblètà.</td>
</tr>
<tr>
<td>leg</td>
<td>Pl:mkpá, see: ìkpá.</td>
</tr>
<tr>
<td>lemon</td>
<td>Pl:ombu, see: om.</td>
</tr>
<tr>
<td>leopard</td>
<td>Pl:asámínángò, see: ìsámínángò.</td>
</tr>
<tr>
<td>let</td>
<td>tà.</td>
</tr>
<tr>
<td>libation prayer</td>
<td>Ugédzúgo.</td>
</tr>
<tr>
<td>lick</td>
<td>míní.</td>
</tr>
<tr>
<td>lick bowl in the course of eating</td>
<td>tsómí.</td>
</tr>
<tr>
<td>lie</td>
<td>fìnìdzí.</td>
</tr>
<tr>
<td>lie down</td>
<td>kpòétí.</td>
</tr>
<tr>
<td>lie flat</td>
<td>teriré.</td>
</tr>
<tr>
<td>life</td>
<td>uzúngbá.</td>
</tr>
<tr>
<td>light</td>
<td>ìdàbì.</td>
</tr>
<tr>
<td>light skinned woman</td>
<td>ìdàbì.</td>
</tr>
<tr>
<td>like</td>
<td>bátè.</td>
</tr>
<tr>
<td>line</td>
<td>gbòkà.</td>
</tr>
<tr>
<td>line, forming a line</td>
<td>gbòkà.</td>
</tr>
<tr>
<td>lion</td>
<td>Pl:dzataw, see: dzata.</td>
</tr>
<tr>
<td>liquor</td>
<td>zdà.</td>
</tr>
<tr>
<td>litter, refuse</td>
<td>āvù.</td>
</tr>
<tr>
<td>live</td>
<td>nyà.</td>
</tr>
<tr>
<td>lizard</td>
<td>Pl:ndà, see: ìdà.</td>
</tr>
<tr>
<td>lobster</td>
<td>Pl:blade, see: blade.</td>
</tr>
<tr>
<td>local soap</td>
<td>āvà.</td>
</tr>
<tr>
<td>local thatch house</td>
<td>Pl:nsotsawo, see: insoti.</td>
</tr>
<tr>
<td>local war dance</td>
<td>Akpli.</td>
</tr>
<tr>
<td>lock door</td>
<td>sà zie.</td>
</tr>
<tr>
<td>lodge with someone</td>
<td>tsà.</td>
</tr>
<tr>
<td>Logba fetish priest</td>
<td>Abiasà.</td>
</tr>
<tr>
<td>Logba language</td>
<td>ìkpána.</td>
</tr>
<tr>
<td>Logba name for Avatime</td>
<td>ìgbόdómé.</td>
</tr>
<tr>
<td>Logba name for Tafi Pl:Agbò, see: Agbò.</td>
<td></td>
</tr>
<tr>
<td>long</td>
<td>tseyò.</td>
</tr>
<tr>
<td>look</td>
<td>dze.</td>
</tr>
<tr>
<td>look for</td>
<td>yèyí.</td>
</tr>
<tr>
<td>look like, resemble</td>
<td>bote.</td>
</tr>
<tr>
<td>lorry</td>
<td>Pl:uklàwò, see: uklà.</td>
</tr>
<tr>
<td>lose way, direction</td>
<td>fù.</td>
</tr>
<tr>
<td>louse</td>
<td>Pl:nyà, see: anyà.</td>
</tr>
<tr>
<td>love</td>
<td>ìdò.</td>
</tr>
<tr>
<td>lowest part of valley</td>
<td>ìdà.</td>
</tr>
<tr>
<td>lust</td>
<td>ìlìbyí.</td>
</tr>
<tr>
<td>many</td>
<td>gbi.</td>
</tr>
<tr>
<td>many, plenty</td>
<td>Pl:gbi, see: gbì.</td>
</tr>
<tr>
<td>market</td>
<td>óvù. Pl:ovùwani.</td>
</tr>
<tr>
<td>make; used also to congratulate someone for doing a great thing</td>
<td>bò.</td>
</tr>
<tr>
<td>machine</td>
<td>Pl:útsònyuí.</td>
</tr>
<tr>
<td>madam</td>
<td>Pl:afadgewò, see: afadze.</td>
</tr>
<tr>
<td>madness</td>
<td>ìdáwá.</td>
</tr>
<tr>
<td>maize</td>
<td>tseyì.</td>
</tr>
<tr>
<td>major season</td>
<td>ìbénángò.</td>
</tr>
<tr>
<td>make a case against someone</td>
<td>Pl:zi, see: zi.</td>
</tr>
<tr>
<td>man (Generic)</td>
<td>Pl:asa, see: asá.</td>
</tr>
<tr>
<td>man</td>
<td>ìnasà, see: ìndá.</td>
</tr>
<tr>
<td>mango</td>
<td>Pl:mangòwò, see: mongò.</td>
</tr>
<tr>
<td>make effort</td>
<td>ìlé.</td>
</tr>
<tr>
<td>make noise, bleating of a goat</td>
<td>fálì.</td>
</tr>
<tr>
<td>many, plenty</td>
<td>Pl:mangòwò, see: mongò.</td>
</tr>
<tr>
<td>market</td>
<td>ovù. Pl:ovùwani.</td>
</tr>
<tr>
<td>market</td>
<td>see: ovùwani. ovùnù.</td>
</tr>
</tbody>
</table>
Logba Vocabulary

marriage  idágò.
marrried woman  úgúwàsà.
marry  dá.
marshey terrain  òfòdò.
mason  Pl:etsándòwò, see:  utsándòwò.
mat  Pl:klà, see:  ìklà.
material added to gunpowder for firing  òtsòdàiù.
maternal aunt  Pl:èmáwò, see:  úmáwò.
mattock hoe  Pl:ihàfì, see:  ohàfì.
may be  indzò  ódù;  ìn  ódù;  téé.
measure  dzísè.
meat  ìnògò.
medical officer, native doctor  Pl:mvàblòwò, see:  àvbòblòwò.
medicine  Pl:mvà, see:  èvbà.
medicine, juju  aŋpá.
meet, assist carry a load  fídà.
meeting  uzúgbòfìdàgò.
meeting place  ìfàbòmè.
menstruation  wùntòsfì.
metal for supporting a pot on fire  Pl:idàsòfìràwò, see:  ídàsòfìrà.
metal for supporting metal pot on fire  Pl:gàzéfìràwò, see:  gàzéfìrà.
metal pot  Pl:garìwò, see:  gàrí;  ìdàsò.
metal spoon  Pl:idàjò, see:  ìdàjò;  ìtsòntìsfì.
middle  ìtsòntìsfì.
middle, environment  ìtsòntìsfì.
migration  sàgò.
moil  Pl:kàndà, see:  akàndà.
mill  gàtì.
millet  Pl:adzàgò, see:  adzàgò.
million  ìgàmòga.
minor season  ìbèbìbì.
mix  ìfùtò.
Monday  ìwùlátì.
money, metal  ìdò.
monkey  Pl:ògbòmíwò, see:  ògbòmí.
moon  Pl:òbòblò, see:  òbòblò.
morning  ìdàntsí.
mortar  Pl:ìwò, see:  ìwò.
mortar for pounding palm fruit  abéyùwò.
moss  Pl:ìdòmlò, see:  ìdòmù.
mother  Pl:ayèwò, see:  ayè;
Pl:èmàwò, see:  úmá.
mother-in-law  ìgbèdè.
mother's brother, uncle  òvùì.
mould (pot)  vù  àsò.
mound  Pl:ìnyò, see:  ìdùrò.
mountain  Pl:èkòpò, see:  ìkòpò.
mountain top  ìkòpòsìfì.
mouse  Pl:òglùfò, see:  òglùfì.
moustache  ìnmìkà.
mouth  ìnò.
movement through  bìnà.
movement to another place  tò.
mud  ìgbà.
mudfish  Pl:ìndìmìfìwò, see:  ìdùmì.
mushroom  Pl:ìblòlòwò, see:  ìblòlò.
my own  amú nìà.
my own(self)  amú yò.

**N - n**

- **nail**
  - never, stop: vui.

- **naked**
  - endefglé. 
  - Nigerian: Ogblógbówó.

- **name**
  - Pl: enyí. see: únyí.
  - name for Tota used by the Avatime people: Aganxoé.

- **naming ceremony**
  - Pl: enbiyítágò. see: ubínyítágò.

- **native child**
  - nyibi.

- **native, house**
  - axoe.

- **native of Logba**

- **nave**
  - ofímu. 
  - nothing: njkpéshiíkpì.

- **neck**
  - nmó. 
  - now: ëkplé. kpáne;

- **necklace**
  - Pl: imonivawo. see: kpmáwá. see: kpmáwá.

- **needle**
  - Pl: ivamíevawo. see: ivamíevá.

- **nest**
  - Pl: ọsá. see: ọsá. 

- **never**
  - Pl: ọsá. see: ọsá. 

**O - o**

- **oil**
  - Pl: offiéwo. see: offité.

- **okra**
  - ọgbími. 
  - old urine: usúsó.

- **okro**
  - mgbími. 
  - on: ná.

- **old**
  - tséngò. 
  - one: ikpè. njkpè: akpè.

- **old farm**
  - fúsú. 
  - one another: andá.

- **old lady**
  - Pl: enéndzè. see: ánándzè. 
  - one part (of it), somewhere: okúnpkò.

- **old man**
  - Pl: enánsà. see: enánsà. 
  - one thousand: akpì akpè.

- **onion**
  - sàprádá.
onlooker  Pl:ivàdzèwòwò, see: ivàdzèwò.
only  dzaa, ko.
open  bù, dá, kè.
opener  udàtvà.
or  alo.
orange  Pl:ámèbu, see: ìmbò.
ordinal suffix to number -blé.
organ  sàŋkú.
origin, source  gùmè.
other things  iyókú ivà.
our own  atsú oblè.
outside  labédonyi.
oversmoked  kányi.
owner  wàsà.
owner of restaurant  bató.

P - p

pain  afiá.
pain, suffering  ofù.
pair of spectacles  sàŋkú.
palm branch  Pl:ngànyì, see: agànyì; invlá.
palm door mat  ńká.
palm frond  Pl:abí, see: abí.
palm kernel  Pl:abí, see: abí.
palm kernel oil  Pl:abíofí, see: abíofí.
palm kernel shell  Pl:abíofí, see: abíofí.
palm mat on which cocoa is dried  blekétè.
palm (of hand)  ntàtsí.
palm oil  nụfù.
palm-chaff  ńbásà.
palm-husk  ńibìká.
palmnut-soup  obèndà.
palmwine  abèndà, obèndà.
pant  Pl:mbóté, see: agbótè.
paramount chief  Pl:amúkpà nángò, see: onúkpà nángò.
parasol  Pl:mkàtùngà, see: akàtìmì.
parents  awòwò.
parrot  Pl:akówò, see: akó.

part  sègè; uváfà.
pass  vè.
PAST PROG.ASP. suffix -tu.
past time  ebiábì.
paste  klá.
paternal aunt  Pl:etású, see: tású.
paternal uncle  Pl:etísà, see: útsù.
pawpaw  Pl:bàfúnúbáwò, see: bàfúnúbáwò.
pay  gà (ugú).
peace  iyóyù.
peace, tranquility  kùsèkùsèkùsè.
pear  Pl:peyà, see: pèyà.
pebble  egbètìsì.
peel cassava  vìb.
peel, remove cocoa pod for the beans  fónyì.
peel yam, remove outer cover  kpè.
pen; thing for writing  Pl:ivànyì.
performers of puberty rites  abàbléfùwò.
pepper  tòŋká.
person  Pl:ahà, see: inà.
Person from Yoruba land  Pl:Alatawò, see: Alata.
person, human being  inàdzènìgò.
person who has insatiable desire for sweets **mbówàsà**.

person who works in the company that buys cocoa and coffee **báyá**.

pestle **Pl:iwòbì**, see: **ɔwòbì**.

picture **Pl:ivatagòwò**, see: **ivatagò**.

piece of cracked calabash **efyetsìf**.

pierce **sú: wòfì ɛ̀**.

pig **Pl:ihà**, see: **ɔhà**.

pineapple **Pl:atandrewò**, see: **atándré**.

pipe for smoking tobacco **Pl:aŋgbluew ɔ̀**, see: **aŋgblue**.

pit latrine **̀usòntà**.

place **okú; wá**.

place in a cocoa farm **ɔdɔ̀**.

place where cases are settled **ilówàmè**.

place where cocoa is weighed **gadamè**.

place where dirges are sung **édítàfà**.

place where something is placed **kámè: kpsmè**.

plant (tubers) **qù (ìvà)**.

plant with leaves that causes the body to itch **ovùmvié**.

plantain **ogàyò**.

plaster **ubírìvà**.

plate **p(ıt)ını́tè**.

play ball **vlålìvà**.

pluck **bfì**.

Plural suffix **-wò**.

poison **adjì**.

pomade, oil **Pl:infì́, see: ɔnfié**.

poor man **oziáwàsà**.

porridge **Pl:mìvù**, see: **avù**.

porridge made for babies **entsìl**.

porridge made from local rice **amìávù**.

position a person hols in a society **ùlémè**.

possession **Pl:ivànyágòwò**, see: **ivànyágò**.

pot **Pl:nsò**, see: **ásò**.

pot buried in the bath-house for bathing **iyógùasò**.

pot for storing drinks **Pl:ndágùasò**, see: **ndágùasò**.

pot for storing potable water **Pl:udzūbiwò**, see: **udzūbì**.

pot stand **Pl:zenklawò**, see: **zénklà**.

poultry house **anksálìmè**.

pound (in a mortar) **yuè**.

poor **bşyà**.

poverty **ɔ̀zyá**.

press **bò**.

pressing iron **Pl:ivàtùmínwà, see: ivàtùmínwà**.

prick **wòsì**.

public hair **Pl:afùnùimumì**.

public assembly ground **otwènì**.

puff adder **Pl:bìwò**, see: **bè**.

pull **hè**.

push **tòlè: tòntà**.

put **kà**.
put a pot under a felled palm tree for wine to drip into it.

<table>
<thead>
<tr>
<th>tɔ̀</th>
<th>ɔ̀</th>
</tr>
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<tbody>
<tr>
<td>put cloth on</td>
<td>númá</td>
</tr>
<tr>
<td>put in</td>
<td>fɛ</td>
</tr>
<tr>
<td>put on (cloth)</td>
<td>gbá (afútà)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>putting cocoa beans in a sack</th>
<th>kòkòakpòf</th>
<th>ɛ́</th>
<th>gò</th>
</tr>
</thead>
<tbody>
<tr>
<td>python</td>
<td>Pl:otsòfìw</td>
<td>see:</td>
<td>otsòfì</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>putting something, harvest eg. pepper</th>
<th>kpítsí</th>
</tr>
</thead>
<tbody>
<tr>
<td>reply</td>
<td>iyónágo</td>
</tr>
<tr>
<td>reserve something</td>
<td>ɖɔ̀kà</td>
</tr>
<tr>
<td>residence</td>
<td>Pl:ókuew</td>
</tr>
<tr>
<td>respect</td>
<td>Ńbà: tènì ìnà</td>
</tr>
<tr>
<td>return</td>
<td>dzú: dzúz</td>
</tr>
<tr>
<td>return (away from the speaker)</td>
<td>dzúsá</td>
</tr>
<tr>
<td>return to speaker</td>
<td>dzúbá</td>
</tr>
<tr>
<td>rib</td>
<td>anjáñá</td>
</tr>
<tr>
<td>rib (bone)</td>
<td>Pl:anjáñákúwà</td>
</tr>
<tr>
<td>rice</td>
<td>adzókóbí</td>
</tr>
<tr>
<td>rich man</td>
<td>iджwàá</td>
</tr>
<tr>
<td>riches</td>
<td>idżówà</td>
</tr>
<tr>
<td>ridge</td>
<td>Pl:drú kísi</td>
</tr>
<tr>
<td>right</td>
<td>atúkpà</td>
</tr>
<tr>
<td>right (side)</td>
<td>átúkpàtà</td>
</tr>
<tr>
<td>ring</td>
<td>Pl:isíkp</td>
</tr>
<tr>
<td>ringworm</td>
<td>zrònì</td>
</tr>
<tr>
<td>rise</td>
<td>bùgù</td>
</tr>
<tr>
<td>river</td>
<td>Pl:odzúwà</td>
</tr>
<tr>
<td>River in Logba</td>
<td>Adú: Ódžúfì</td>
</tr>
<tr>
<td>river in Logba Tota through Klikpo and enters the Havor</td>
<td>Pl:okuew</td>
</tr>
<tr>
<td>river</td>
<td>Ányò</td>
</tr>
<tr>
<td>river, stream</td>
<td>ndúkipálìgo</td>
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</table>

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<th>Q - q</th>
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<tr>
<td>quantity</td>
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<td>quarrel</td>
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<td>question word</td>
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</tbody>
</table>

<table>
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<tr>
<th>R - r</th>
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<tbody>
<tr>
<td>rag, duster</td>
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<tr>
<td>rag used for carring load</td>
</tr>
<tr>
<td>rainbow</td>
</tr>
<tr>
<td>rainfall</td>
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<tr>
<td>rainy season</td>
</tr>
<tr>
<td>rashes, lumps on the skin</td>
</tr>
<tr>
<td>rat</td>
</tr>
<tr>
<td>reach</td>
</tr>
<tr>
<td>reach the required number</td>
</tr>
<tr>
<td>real</td>
</tr>
<tr>
<td>realise</td>
</tr>
<tr>
<td>really</td>
</tr>
<tr>
<td>red</td>
</tr>
<tr>
<td>red ant found in the ground</td>
</tr>
<tr>
<td>red ants; live in fruit trees</td>
</tr>
<tr>
<td>red clay for renovating the hearth</td>
</tr>
<tr>
<td>red pad worn by women</td>
</tr>
<tr>
<td>red porridge</td>
</tr>
<tr>
<td>reduce canopy of a tree</td>
</tr>
<tr>
<td>refuse</td>
</tr>
<tr>
<td>remain</td>
</tr>
<tr>
<td>remember</td>
</tr>
<tr>
<td>remove</td>
</tr>
<tr>
<td>remove leaves from a tree</td>
</tr>
</tbody>
</table>
road Pl:igbá, see: ọgbá.
roast, heat new pot in oven after moulding ụzọ ọsọ.
root ẹkè. Pl:elọlí, see: ulọlí.
roots ọjọlì.
rope Pl:aŋ kpá, see: ọŋ kpá.
rough hàdzáhlà.

round and yellowish fruit when ripe ọnyà.
row, paddle, drive ọzà.
rubber ọmà.
rubbish heap Pl:klàntsìwọ, see: klàntsì.
run hùtè.
run for safety hù tényí.
sack Pl:kòtòkúwọ, see: kòtòkú.
sadness iyógbè.
salary, wage úgúgà.
saliva àts.
salt um ɛ̀ntà.
sand Pl:mfi ɛ̀yì, see: infi ɛ̀yì.
sandals for farming ụbónükáfpívà.
sandpit inféyìgbàmè.
Saturday Áyádzí.
say ọtè.
say, speak, tell someone something wà.
scale ivàdáivà: skéi.
scent of something ọláfí.
school compound sükóköọtsù.
school fees sükúgù.
sissors kàmpé.
scorpion Pl:agánwọ, see: agáñ. Pl:nlá, see: alá.
scythe Pl:ntsímì, see: ọtsímì.
seamstress ivámkwọ.
search tefé.
season ọjù.
see ọjù.
seed Pl:ivebiwọ, see: ivèbì.
seed yam idzézúgbọ.
Logba Vocabulary

sickness odú.
side uvá; uvá́tú; vá́fú.
side, fringes otsue.
side (skin) yó.
sideburns logó.
sieve agbéá́dzé; srá; tsúgbú.
sin, bad deeds iágbá́fú.
sing zó (ikú); zuikú.
sister guné.
sister (either younger or older) Pl:eguné; see:
small pot for tapping palm wine Pl:lùbù; see:
small (quantity) tsíbú.
small unburnt sticks in the farm ukpá́fívó.
smallish person osáldópótó.
smash fúfú.
smear dzúdzú.
smear pomade on body fie.
smell ilíkó́lo.
snail Pl:àngbéló́w; see:
snake that has two heads ettífíní.
snake’s tongue Pl:awó́indríbú; see:
sneeze dzóshí.
snoring igbónyí.
so ányé.
so, particular anyénú.
soap Pl:tsié; see: otsí.
soap, locally made iváfú́ivá.
socks Pl:mfówúí; see:
soda adj.
solí ií.
some akpé.
somebody iíná bkpó.
something ivíná; óvááná́nì; ónjókpó.
song Pl:ikú; see: ikú.
sore, wound in the toenail
  Pl: itutolìw, see: itutolì.
sound dzù.
soup fútsú.
South Etsíetsí.
sow (seeds in a hole) ɖù ivà.
space in front ɔkúanú.
speakers of other dialects Pl: afiáwo, see: afiáwo.
spear ígbɛ̀.
spectacle Pl: otsíntsíw, see: otsíntsí.
spectacles otsíntsi.
speech Pl: alágà, see: alágà.
sperm ɔ́sá.
spices opépré.
spider Pl: agbíglɔ̀m, see: agbíglmɔ̀b.
spider's web Pl: agbìfútà, see: agbìafútà.
spit tsuatslá.
spit breast númá.
spit breast (intr.) of boil ivúmá.
spill vúvó.
spoil vúvó.
spoon osçensā.
sponge ɔtségo.
sponge dish ɔtsègo.
spread kèkè.
sprinkle, broadcast a seed ɲùnyá.
squat tsidzóndzó.
squirrel Pl: kàsàníw, see: kàsàní.
stand dzí. dzúú(621,681),(704,700).
stand erect ɔfìtè.
star Pl: àtàwólìbfó, see: àtàwólìbfì.
start dze. tsonyui.
stay, be in bò.
stay (completive) nyá.
stay in, sit tɛfì.
steal yùdžì.
stealing oyùyùdžìgò.
step over sth. fàmàvè.

sth. fall and lying down gbógbè.
sth. you have not paid for ʪbá.
stick, cane Pl: iyòtì, see: iyòtì.
stick for playing talking drum Pl: nkpìtágò, see: akpìtágò.

sticky gònlìfì.
sting (bee, ant, scorpion) tà.
sting of bees fwòtsò.
stink klúà.
stir blù.
stir (palm oil) bòdò.
stomach àmìnù.
stomach-ache amëfìá.
stone égbè.
stop doing something vúfì.
store ivètòtsì.
story Pl: ogrìfìwò, see: ogrìfì.

straight teè.
strainer Pl: afi, see: afì.
stream oduvèntsí.
strength intsé.
strong local gin kpètèshì.
stumble kpìtá.

suck djì.
suck breast nùmá.
suddenly kpàtà: gbádzèmdòì.
sun èví.

Sunday Uwlɔ.
support what is being said otseyìgbò.

swallow mè.
swear dzì ìvà: ta (ì)va.
sweat ufìlàlì.
sweep gbà.
sweat ìndźì.
swell vúmá.
swell (intr.) of boil ivúmá.

swelling in the groin okà.
swim là (ndu).
<table>
<thead>
<tr>
<th>English</th>
<th>Logba Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>table</td>
<td>Pl:ukplówo, see: ukpló.</td>
</tr>
<tr>
<td>tablecloth</td>
<td>Pl:kpóttúmarúfú, see: kpóttúmarúfú.</td>
</tr>
<tr>
<td>tadpole</td>
<td>Pl:zúgbózúgbófúwo, see: zúgbózúgbófú.</td>
</tr>
<tr>
<td>tail</td>
<td>Agbónyí.</td>
</tr>
<tr>
<td>take and lean</td>
<td>dzúgbɛ̀.</td>
</tr>
<tr>
<td>take lion share</td>
<td>nányí.</td>
</tr>
<tr>
<td>take off (clothes)</td>
<td>là (afuta).</td>
</tr>
<tr>
<td>take part from</td>
<td>kákté.</td>
</tr>
<tr>
<td>talking drums</td>
<td>Pl:ekúnángo, see: ukúnángo.</td>
</tr>
<tr>
<td>talking undertone</td>
<td>múnmúnmú.</td>
</tr>
<tr>
<td>tall</td>
<td>kpiagó.</td>
</tr>
<tr>
<td>tap (palm tree)</td>
<td>kpé.</td>
</tr>
<tr>
<td>taste</td>
<td>yùánú.</td>
</tr>
<tr>
<td>teacher</td>
<td>Pl:ivágbláwówo, see: ivágbláwó.</td>
</tr>
<tr>
<td>tear</td>
<td>fáshí.</td>
</tr>
<tr>
<td>tears</td>
<td>índú.</td>
</tr>
<tr>
<td>tell someone sth.</td>
<td>dá.</td>
</tr>
<tr>
<td>ten</td>
<td>údí.</td>
</tr>
<tr>
<td>termite</td>
<td>Pl:m'búbú, see: abúbú.</td>
</tr>
<tr>
<td>testis</td>
<td>Pl:olómbí.</td>
</tr>
<tr>
<td>Tetteh Quashie, the first varietry of cocoa brought to Ghana.</td>
<td>Tete Kwashi.</td>
</tr>
<tr>
<td>thank</td>
<td>dzáse.</td>
</tr>
<tr>
<td>thanks, used to say one is grateful</td>
<td>anyintsé.</td>
</tr>
<tr>
<td>that</td>
<td>mó: té.</td>
</tr>
<tr>
<td>that, COMPL</td>
<td>alebe.</td>
</tr>
<tr>
<td>that day, previously</td>
<td>adziá.</td>
</tr>
<tr>
<td>that is</td>
<td>iyékpló.</td>
</tr>
<tr>
<td>that place</td>
<td>okúnyíé.</td>
</tr>
<tr>
<td>thatch</td>
<td>isúsí.</td>
</tr>
<tr>
<td>the</td>
<td>-a; -e; -u.</td>
</tr>
<tr>
<td>the act of leaving</td>
<td>dógó.</td>
</tr>
<tr>
<td>the act of making something</td>
<td>bógó.</td>
</tr>
<tr>
<td>the act of walking</td>
<td>inánágo.</td>
</tr>
<tr>
<td>the belly of a pregnant woman</td>
<td>amé.</td>
</tr>
<tr>
<td>the experience of happiness</td>
<td>isámémíyó.</td>
</tr>
<tr>
<td>the fruit on the palm-tree</td>
<td>Pl:abédígó, see: abédígó.</td>
</tr>
<tr>
<td>the roof is leaking</td>
<td>utsa olo dú.</td>
</tr>
<tr>
<td>the sediments after the kernel oil making</td>
<td>ikpété.</td>
</tr>
<tr>
<td>themselves</td>
<td>ọ́yó.</td>
</tr>
<tr>
<td>there</td>
<td>mmo: mókoé: òmò: umókoé.</td>
</tr>
<tr>
<td>these places, areas</td>
<td>ìvántsímú.</td>
</tr>
<tr>
<td>thick (of liquid)</td>
<td>tóngó.</td>
</tr>
<tr>
<td>thief</td>
<td>Pl:oyūbítsiwó, see: oyūbítsí.</td>
</tr>
<tr>
<td>thigh</td>
<td>Pl:afú, see: ofú.</td>
</tr>
<tr>
<td>thigh bone</td>
<td>ofúińúkú.</td>
</tr>
<tr>
<td>thin</td>
<td>tsénkle.</td>
</tr>
<tr>
<td>thing</td>
<td>Pl:iváwó, see: ivá.</td>
</tr>
<tr>
<td>thing for fun; pet</td>
<td>Pl:iváviáliváwó, see: iváviálívá.</td>
</tr>
<tr>
<td>think</td>
<td>Pl:iyúwó, see: iyú.</td>
</tr>
<tr>
<td>thirst</td>
<td>bùzúgbó: súú.</td>
</tr>
<tr>
<td>this</td>
<td>ndújù: undújù.</td>
</tr>
<tr>
<td>this place</td>
<td>mékoé.</td>
</tr>
<tr>
<td>this thousand</td>
<td>akipí.</td>
</tr>
<tr>
<td>three</td>
<td>ìtá.</td>
</tr>
<tr>
<td>three</td>
<td>Pl:iyúwó, see: iyú.</td>
</tr>
<tr>
<td>throw</td>
<td>básí.</td>
</tr>
<tr>
<td>throw away</td>
<td>ipe.</td>
</tr>
<tr>
<td>throw up and down</td>
<td>kpété.</td>
</tr>
<tr>
<td>throw</td>
<td>básí.</td>
</tr>
<tr>
<td>throw</td>
<td>dègeátse.</td>
</tr>
<tr>
<td>Thursday</td>
<td>, see: Àdrùvá.</td>
</tr>
<tr>
<td>tie firmly</td>
<td>dzá.</td>
</tr>
</tbody>
</table>
tie (rope)  glé.
tie rope  múńfọ́ká.
time  ibè.
time, period  ibètú.
tin  pl: gánú(bí)w, see: gánú(bí); ofóntsí.
tiny red ants  hàntàhìnì.
tiny, small grains of gari, rice  wútsíwútsí.
tiredness  átsá.
to be ripe  druí.
to have hicups  fèkè.
to show intensity of sth.  m ɛ́m ɛ́.
to waste something  wìlà.
toad (frog)  Pl: mkpàkplà, see: àkpàkplà.
tobacco  Pl: atamá, see: atàmá; vulí.
today, till today  idzè.
toe  Pl: ikpòlìwà, see: ìkpòlí.
toilet  iwàn.
toilet, in the Tota dialect of Logba.  udzámà.
tomato  tímáltì.
tomatoes  udzédruí.
tomorrow  ozúmè.
tongue  ètèwà, see: été.
tooth  Pl: agù, see: agú.
top  Pl: kpá.
top of foot  Pl: kpásùgbó, see: akpásùgbó.
top of the head  uzúgbóntsí.
torn  kpágò.
tortoise  Pl: insangbla, see: ásangblà.
touch (with hand)  gbóntá.
towel  Pl: ugufàwò, see: ugúfà.
town  Pl: ìgbò, see: ìgbò.
town, hidden place for consultation  ubómè.
tractor, farm machine  Pl: úbólóšonyuiwò, see: úbólóšònyúfí.
trader  ivàzèwò.
traditional broom  Pl: nyúnyúfí, see: anyúnyúfí.
train  kétékè.
trap  oxà.
tray  Pl: mìngbàkpkákpátsáwò, see: mìngbàkpkákpátsá.
tree  Pl: aysò, see: aysò.
tree that is no more yielding  tsúnò.
trouble someone  gámágbá.
trunk  Pl: iyódzimù, see: óyódzimù.
truth  ikpá.
Tuesday  ìyò.
two  inỳò.
type of fibre (local)  okpá.
type of mushroom that is broad  ànàngbà.
type of mushroom that is short  tókpótókpó.
type of seed used as spice  uvlómièfí.
ugly  vónyí.
under, down  ètsì.
under of a thing  ètsìbàn.
unripe fruit  Pl: ìgbótò, see: ìgbótò.
unripened fruit, uncooked food, raw  Pl: inyò, see: ìnyò.
unruly behaviour  basabasa.
unshelled rice  àmú.
urine  ìsù.
### V - v

<table>
<thead>
<tr>
<th>English</th>
<th>Logba</th>
</tr>
</thead>
<tbody>
<tr>
<td>use, take</td>
<td>mì</td>
</tr>
<tr>
<td>vagina</td>
<td>vùshì</td>
</tr>
<tr>
<td>valley</td>
<td>Pl:àgà, see: àgà</td>
</tr>
<tr>
<td></td>
<td>Pl:agaànu, see: agaànu</td>
</tr>
<tr>
<td>valley, precipice</td>
<td>abù</td>
</tr>
<tr>
<td>variety of cocoa</td>
<td>Amazon.</td>
</tr>
<tr>
<td>vegetable</td>
<td>ìtsbá.</td>
</tr>
<tr>
<td>very hot water</td>
<td>ndúdzáodzá.</td>
</tr>
<tr>
<td>very thin</td>
<td>tsìtsìnlé.</td>
</tr>
<tr>
<td>village</td>
<td>Pl:kófèwo, see: kófè.</td>
</tr>
<tr>
<td>visitor</td>
<td>ofìntsù.</td>
</tr>
<tr>
<td>voice, language</td>
<td>ìgbè.</td>
</tr>
<tr>
<td>vomit</td>
<td>dzòe.</td>
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<tr>
<td>vulture</td>
<td>ìpétè.</td>
</tr>
<tr>
<td>wag</td>
<td>ìdòntí.</td>
</tr>
<tr>
<td>wait</td>
<td>yéyé.</td>
</tr>
<tr>
<td>wait for a person</td>
<td>yìfè.</td>
</tr>
<tr>
<td>wake</td>
<td>zú.</td>
</tr>
<tr>
<td>walk</td>
<td>fná: nà.</td>
</tr>
<tr>
<td>wall (of a house)</td>
<td>Pl:àglì, see: àglì.</td>
</tr>
<tr>
<td>war</td>
<td>ìtá.</td>
</tr>
<tr>
<td>wash a sore</td>
<td>zìá.</td>
</tr>
<tr>
<td>wash (body)</td>
<td>gù (iyó).</td>
</tr>
<tr>
<td>wash (thing), clean</td>
<td>fò (ivà).</td>
</tr>
<tr>
<td>wasp</td>
<td>isìnhìbá.</td>
</tr>
<tr>
<td>watch closely</td>
<td>ìfì fìnlá.</td>
</tr>
<tr>
<td>water</td>
<td>ndù.</td>
</tr>
<tr>
<td>water yam</td>
<td>avádzé.</td>
</tr>
<tr>
<td>watery stool</td>
<td>ikpélèívá.</td>
</tr>
<tr>
<td>wave (hands)</td>
<td>hùhù ágbáål.</td>
</tr>
<tr>
<td>way, process</td>
<td>ìtsìnè.</td>
</tr>
<tr>
<td>wear eg. dress</td>
<td>ìfè.</td>
</tr>
<tr>
<td>wear eg. hat</td>
<td>bùà.</td>
</tr>
<tr>
<td>weave (cloth)</td>
<td>lò (afuta).</td>
</tr>
<tr>
<td>weave, plait hair</td>
<td>lò ìmìnyí.</td>
</tr>
<tr>
<td>weave thread, knit</td>
<td>vímí.</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Màmblìwò.</td>
</tr>
<tr>
<td>weed, clear farm</td>
<td>ìb.</td>
</tr>
<tr>
<td>week</td>
<td>kòsidà.</td>
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<tr>
<td>weep, cry</td>
<td>yùédìj.</td>
</tr>
<tr>
<td>well</td>
<td>ènzì.</td>
</tr>
<tr>
<td>well-cooked</td>
<td>bò.</td>
</tr>
<tr>
<td>West</td>
<td>Èvíègbèfèmè.</td>
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</tbody>
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### W - w

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<th>Logba</th>
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<td>waist</td>
<td>ìdòntí.</td>
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<tr>
<td>wait</td>
<td>yéyé.</td>
</tr>
<tr>
<td>what</td>
<td>mè.</td>
</tr>
<tr>
<td>where</td>
<td>mìmbù.</td>
</tr>
<tr>
<td>whistle</td>
<td>fìì fììndù.</td>
</tr>
<tr>
<td>white</td>
<td>ìdíyì.</td>
</tr>
<tr>
<td>whiteman</td>
<td>ìbvúnyì.</td>
</tr>
<tr>
<td>whitewoman</td>
<td>Pl:yòvuwòdèze, see: yòvúdzè.</td>
</tr>
<tr>
<td>whitlow</td>
<td>ìvágbálì.</td>
</tr>
<tr>
<td>why</td>
<td>mìskpì.</td>
</tr>
<tr>
<td>wife, spouse</td>
<td>Pl:àgà, see: ìgà.</td>
</tr>
<tr>
<td>wind</td>
<td>ofìfuù.</td>
</tr>
<tr>
<td>wind, tie sth round</td>
<td>bálá.</td>
</tr>
<tr>
<td>window</td>
<td>Pl:ìfrèwò, see: ìfrè.</td>
</tr>
<tr>
<td>wing</td>
<td>Pl:obúmbàwò, see: obúmbà.</td>
</tr>
<tr>
<td>winnow, removing chaff from maize and beans</td>
<td>vìf.</td>
</tr>
<tr>
<td>wire used as a trap for animals</td>
<td>kpàntràfú.</td>
</tr>
<tr>
<td>witch</td>
<td>Pl:ìndzèwàsa, see: adzwàsà.</td>
</tr>
<tr>
<td>woman</td>
<td>Pl:ìdzè, see: ìndzè.</td>
</tr>
<tr>
<td>wooden instrument for grinding in a bowl</td>
<td>Pl:tàpolìwò, see: tàpolì.</td>
</tr>
<tr>
<td>wooden laddle</td>
<td>Pl:ìvázdàtì, see: ìvázdàtì.</td>
</tr>
</tbody>
</table>
Logba vocabulary

**word** ilô.  **word of God**  ɔ́ kpáyàíl ɒ́.  **work** utrómè, utrómèmìgò.

**working in the farm in turns in groups of three or four.** edjí.  **world, weather** ídlenù.  **worm** Pl:inflowo, see: inæ;

Pl:onjũwó, see: onjũ.  **work in the farm in turns in groups of three or four.** edjí.

**wring (clothes)** kò.  **wound** Pl:ebí, see: ubí.

**woven palm front for drying cocoa** blékétè.

**worshipper** Pl:usùmũwò, see: usùmũnyí.

**writing** ŋɔ̀ nyìbì.

**write** ŋɔ̀ nyì.

**writing** aŋòbì.

--

**X  -  x**

**Xylopia aethiopica** ìtsíntsí.

**Y  -  y**

**yam** Pl:idzò, see: fđzò.  **yawn** ŋámá.

**yam barn** Pl:agbà, see: aɡbà.  **year** Pl:ŋkpé, see: ékpé.

**yam plant which fruits on the top of the plant** ágù.

**yesterday** Yoruba umámé.

**yam slice** ìdzífòsí.

**young lady** Yoruba. see: Alàtàwò.

**yam tendril** Pl:idzòŋkpa, see: idzòŋkpà.

**your PLU own** an(u) olÌ.
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Summary

A grammar of Logba (Ikpana) provides a description of Logba, one of the fourteen Ghana-Togo-Mountain (GTM) languages spoken by approximately 7,500 speakers on the South-Eastern frontiers of the Ghana-Togo border. This book is made up of fourteen chapters and it is the outcome of a research based on two periods of a total of fifteen months of fieldwork in the Logba speaking communities.

Chapter one introduces the people, geographical location, the classification of the language and some of its characteristic features. Chapter two describes the phonological system of the language showing clearly that Logba has three syllable types which are all open syllables. These are: peak only, which can be a vowel or a nasal, simple onset and peak, and an onset made up of two consonants plus peak. Logba is a tone language with two basic tones: These are High and Low with falling and rising tones generated phonetically. Tone is realized on vowels and syllabic nasals. Logba has twenty-two consonants and seven vowel phonemes. There are no phonemically nasalized vowels in the language. An Advanced Tongue Root (ATR) vowel harmony system where the stem determines the [ATR] value of the affixes is found in Logba.

In chapter three the noun class system is presented showing Logba to have three interconnected systems: prefix classes, singular plural pairings and agreement systems. This reveals a combination of external verb agreement and noun phrase internal agreement resulting in nine different agreement classes: five singular and four plural classes. Two of the ‘plural’ agreement classes also contain nouns that have no number distinction. There are mass nouns with a noun prefix i- in class VIII and liquid nouns with a nasal prefix in class II. The types and the structure of NP are discussed in chapter four. One striking feature displayed in the NP is that it is only the numerals one to six that function in the Quantifier slot and the Determiners that are marked for agreement with the noun head. There is no agreement relation, however, between the adjective and the noun head. Logba has an adjective class comprising a non derived term gbali ‘bad’ and several terms derived from other categories and they are only used attributively. The discussion in chapter five is centred on the two adposition classes in the language: Logba has five prepositions and nine postpositions out of which five have grammaticalised from body part terms.

Chapter six is about basic clause structure and some specific verbal and non verbal constructions. Logba is an SVO language. The subject is cross referenced on the verb with a form which agrees with the subject in class. The subject marker is followed by tense aspect and mood (TAM) markers and then the verb stem. In three place constructions with a single verbal element, the Recipient precedes the Theme.

The five chapters that follow are centered on verbal constructions with different degrees of complexity. Chapter seven discusses verbs and verbal modifiers. The structure of the verb, and the inherent semantic features used to classify the verbs are also
discussed. The verbs are classified according to the number of core arguments they require. One place verbs require one core argument. Two place verbs require two arguments and the largest number of verbs belongs to this group. There are however few three place verbs. Some verbs can belong to more than one of the three groups depending on a change of semantic function of the subject. The next chapter provides a brief background on the notion of sentence functions and goes on to discuss declarative, imperative and interrogative sentences. Prosodic pitch raising of final syllable is used to signal polar questions while special tags and question words are employed in the formation of other types of questions. mɔ́ ‘which’ mé ‘what/how’ and bɛ́ ‘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) lettergreep met alleen een piek, dit kan een klinker of een nasaal zijn, (2) lettergreep met enkelvoudige *onset* en een piek, en (3) lettergreep met complexe *onset* en een piek. Logba is een toontaal. De basistonen zijn hoog en laag met dalende en stijgende tonen als fonetische allotonen. Toon is gerealiseerd op lettergrepen en syllabische nasalen. Logba heeft tweeëntwintig medeklinkers en zeven klinkers. De taal kent geen fonemisch onderscheiden nasalen. Wel kent het Logba een Advanced Tongue Root (ATR) klinker harmonie systeem waarbij de stam de ATR waarde van de voor- en achtervoegsels bepaalt.

In hoofdstuk drie wordt ingegaan op het Logba naamwoordklassensysteem. Dit bestaat uit drie samenhangende systemen: één op basis van naamwoord voorvoegsels, één op basis van enkelvoud-meervoud paren en één op basis van concordantie. De externe concordantie met het subject in werkwoorden en de concord binnen de nominale constituent resulteren in negen verschillende klassen: vijf enkelvoud- en vier meervoudklassen. Twee van de meervoudklassen bevatten ook zelfstandig naamwoorden die geen getalonderscheid kennen (*mass nouns*): Klasse VIII die bestaat uit zelfstandig naamwoorden met voorvoegsel *i-* en klasse II die bestaat uit zelfstandig naamwoorden voor vloeistoffen met een nasaal voorvoegsel. In hoofdstuk vier behandelt de auteur de verschillend soorten nominale constituenten en de structuur van de NP. Een opvallend kenmerk van de NP is dat enkel de telwoorden één tot en met zes concordantie vertonen. De *deteminers* 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 *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 subjectvoegwoord 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 geclasseerd 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’, mẹ ‘wat/hoe’ en bẹ ‘hoeveel’.*

In hoofdstuk negen bespreekt de auteur zinnen die zijn ingebed in andere zinnen of underszins met andere zinnen complexe zinnen vormen. Het eerste deel gaat over bijzinnen en wordt gevolgd door een sectie over complementzinnen en verschillende typen bijwoordelijke zinnen. In de bijzin is er een onveranderlijk element op de plaats van het hoofd bijzin mits het geen kernargument is. Dit element vertoont dezelfde fonologische patronen van assimilatie als het definitiehtemorfeem.

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 constituentfocusaanduiders *ka* direct na de constituent geplaatst waarop de nadruk ligt. De andere strategie is hoofdzakelijk gebruikt in het Tota dialect. De prominente NP wordt aan het begin van de zin geplaatst gevolgd door het ernaar verwijzende onafhankelijke voornaamwoord en weer gevolgd door de rest van de zin.
(zonder enige specifieke 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).