

German missionary school readers

“They [the missionary] simply ignored the divergences in the origin traditions found among the various Ewe-speaking communities and published this refurbished history in their quarterly mission magazine in 1877. Eventually the same basic account appeared in the Ewe readers (*Ewegbalexexle*) first published in 1901 and 1906, which they then used to encourage the students in their schools to see themselves as Ewes. This refurbished history emphasized the common identity and origin grounded in a shared oppression and successful escape from Notsie” (Greene 2002: 1022-23).

“Ces traditions, lues à travers tout le pays ewe à la fin du siècle dernier et au début de celui-ci [1900] ont fini par s’enraciner solidement dans le cœur et l’esprit de ces jeunes élèves [...] Les jeunes écoliers d’hier sont devenus les vieillards qui, de nos jours, nous répètent avec conviction ce que les missionnaires leur avaient patiemment appris” [These traditions read throughout Eweland toward the end of last century and the beginning of this century (1900) have firmly taken root in the hearts and minds of the pupils [...] the pupils of yesterday became the elders who in our days repeat with conviction what they were patiently taught by the missionaries] (Gayibor 1989: 212).