

Anansesem Ananse Tales



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Acknowledgments

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Aseda

Me da Janet Teylisa Banda ne Daniel Narh ase na wɔn firi Balme Library. Me da Addae Clement ase na no firi Ghana Collection KNUST. Me da Isaac Pikuud ase na no firi Ashanti Library. Me da Richard Jr. Bonnie ase na no firi Masakhane. Me da Nana D'Artist ase na no firi Sankofa Lingua. Me da Maame Agyeiwa ase na no firi Meabesua.

Introduction

“Necessity is the mother of inventions.” - Aesop

This is a modern parallel reprint of *anansesem* (Ananse’s tales) recorded in the Ashanti Region in the beginning of the last century and published in 1923.

We kept the original orthography and we kept the original wording, so some Twi might sound old-fashioned. Every word which is the same in both texts is written *like this*.

Finally, you will find an (unfinished) Twi-English dictionary at the end of this book. Most verbs will have the root verb(s) written next to it.

Nhyenmu

“Otwa ne yo ye aborehuda ne ena.” - Esopo

Yei ye abeefo mfitiasee a wɔasan atintim anansesem a wɔtwere too ho wɔ Asante Mantam mu wɔ afeha a atwam no mfitiasee mu na wɔtintim no afe 1923 mu.

Yekora mfitiasee nkyerewee no so na yekora mfitiasee nsemfua no so nti Twi bi betumi aye te se mpanyinsem Nsemfua biara a eye pe wɔ nkyerewee mmienu no nyinaa mu no wɔtwere no se yei.

Awiei kora no, wubenya Twi-Enyiresi nsem asekyere nhoma wɔ nhoma yi awiei. Adeye nsem dodow no ara nkyen te ne ntini atwere.

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Chapter 1

Ananasesem - Ananse Tales

**How it came about
that Obonto Ya, the
minnow, is always
“walking” about
aimlessly in the water**

**Se’yoye a Obonto Ya
nenam nsuom’ kwa**

They say that Old-Woman Grandmother was there, and that her property got lost. She said it was “the water creatures” that had taken (the things). The crab was sitting there, and she said, “*Ah*, you have caused our eyes to droop (in shame), and what we propose doing to show you what is in our head is (this): go and bring a brass pan and let us all fill it with (our) tears, and the one who cannot weep so as to fill it, that is the one who has taken (the things).”

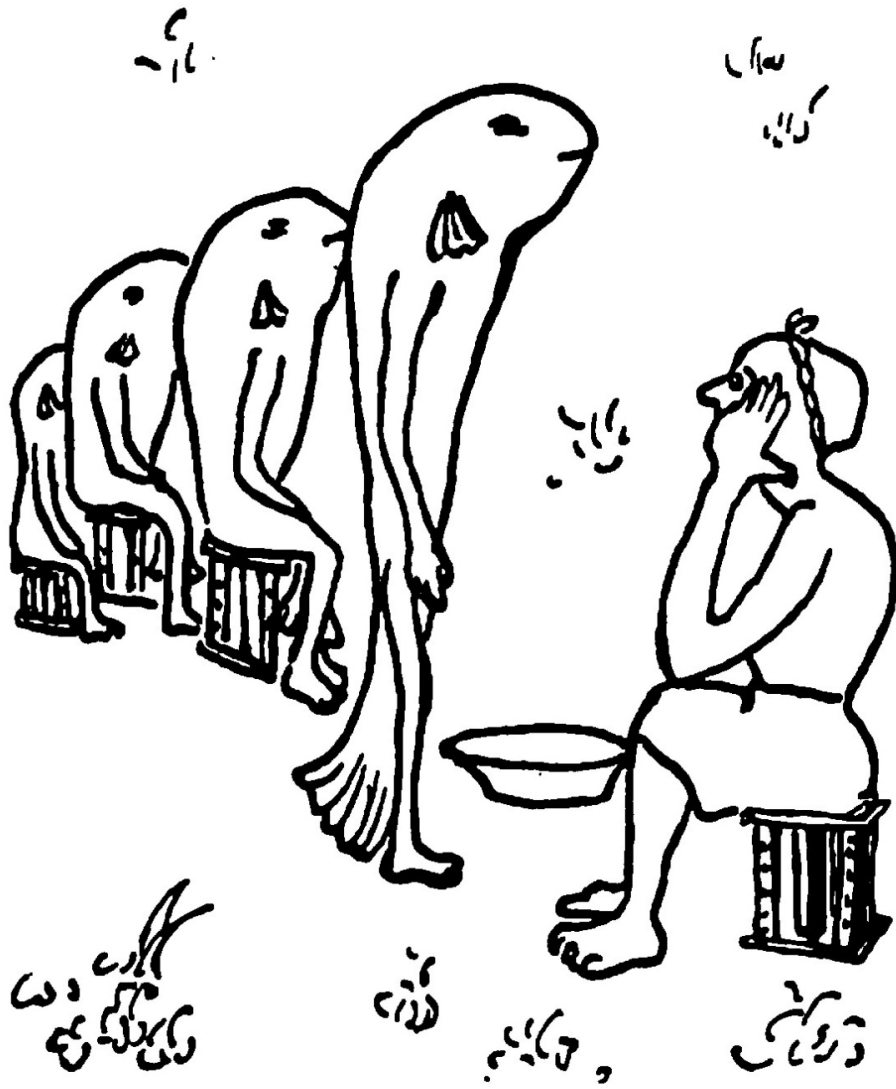
She brought the brass pan. *Okoto*, the crab, wept and filled it; they emptied it out;

Ye se Nana Aberewa na owo ho, na ne nnooma yer-aye, na osee asuom’ mmoa na ya fa. *Okoto* te ho a, ose, “*A*’, w’agu yen anim’ ase, nti dee ye beyo akyere wo a wo behuno yetirim’ne se: ko fa yawa bra, na yen nnyina yensu mama, na dee wantimi ansu ma no na ono na ofaye.”

Ode yawa no baye; *Okoto* suu ma, yefwie guye; *Mmobonse*



Obonto Ya is beaten



Obonto Ya comes to weep



Old-woman-grandmother

Mmobonse came and wept; *Okawa* came and wept; *Oyoyo*, the eel, came and wept; *Otidi* came and wept; *Obonko*, the shrimp, came and wept; *Akorese* came and wept; *Opitiri* came and wept; *Okobo* came and wept; all the water creatures came and wept. Last (of all) *Obonto Ya*, the Minnow, came to weep; she did not get water from her eyes; therefore they perceived that *Obonto Ya* had taken (the things).

But Old-Woman Grandmother said, “I shall not do anything to you.” Thereupon, all the creatures said, “As for us, we shall beat her, for she has put us to shame.” So they beat her. When they had finished beating her, Old-Woman Grandmother said, “I leave you (for ever) to flit about aimlessly; no one will ever wish to have anything to do with you.” This is the reason that, when women “go splashing” (for fish), they see *Obonto Ya* wandering (now) here and there.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

besui; *Okawa* besui; *Oyoyo* besui; *Otidie* besui; *Obonko* besui; *Akorese* besui; *Opitire* besui; *Okobo* besui; nsuom’mmoan nnyina besui. Na akyire’i *Obonto Ya* nso baye besui, wannya ’nisuo, na ye huno’e se: *Obonto Ya* na ofaye.

Na Nana Aberewa se, “Me ’ennye wo fwe.” Na mmoa nnyina se, “Yennie ye bebo no, na wagu yen anim’ ase.” Na yeboo no. Yeboo no wie’e no, na Nana Aberewa se, “Me gya wo abonterere, wo nenam kwa, obi mmpe wo aye fwe.” Ene se mma ko afwee a, yebefwe na *Obonto Ya* nenam ha ne ha no.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

How it came about that wisdom came among the tribe

They say that Kwaku, the Spider, was there, and that he swept up all knowledge, gathered it together in one spot, and placed it in a gourd pot. He then declared that he would climb a tree and go and hang it on it, so that all wisdom on earth would be finished.

So he took it up to go with it, and when he reached beneath the tree where he was going to hang it, he took a string, and tied it to the gourd, and hung it in front of him, and he set himself to climb the tree. He climbed, and climbed, and climbed; in vain. He strove again, again he made to climb, and climb, and climb; in vain.

Now, his son, *Ntikuma*, who was standing by, said, “*Oh*, your eyes have surely died (for shame), would it not have been better if you had turned round the gourd and put it on your back, then doubtless you would have been able to climb?” He (the Spider) said, “Clear out, you and your old-fashioned sayings.”

Then he turned to climb once more as before, but once again, fruitlessly. Then he considered long, and (finally) took the gourd and put it behind him. Then he set himself to climb, and mounted swiftly, *Kra! kra! kra!* (was the sound of his climbing); there he goes. He reached where the branches began to spread out from the stem, and he said (to himself),

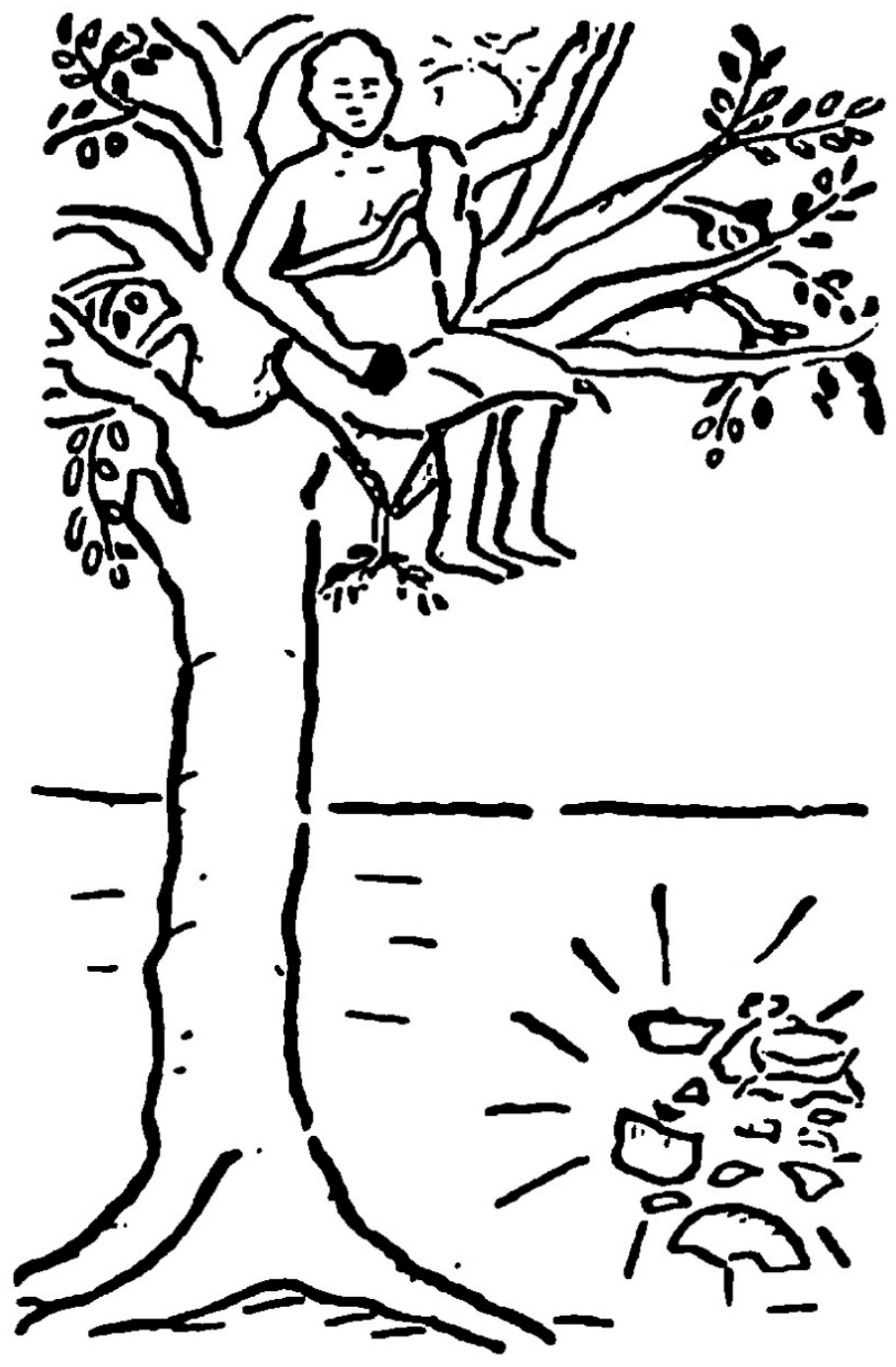
Se 'yoye a nyansa ba omanm'

Ye se *Kwaku Ananse*
na owo ho, na oprapraa nyansa
nnyina boaa 'no na ode guu
toam'. Ose ode foro dua
ako sen so, na nyansa nny-
ina asa asase so.

Na omaa so se ode koro,
na oko duruu dua a, ode
eko sen so, ase, na ode homa
sa toa no so, na ode yan-
eye, na toa no bedii n'anim',
na ode kaa dua no se oforo.
Oforo, foro, foro a, twon!
Na ode aka no bio, nso oforo,
foro, foro, twon!

Na ne ba, *Ntikuma*, gy-
ina ho a, ose, “*E!* w'ani awu,
nkra wo danee toa no too
w'akyi a, nkra watimi afo'.”
Ose, “So ho ne wo mpan'in-
sem.”

Na wasan aforo bio sara,
nsoso pasa! Afei na ofwe
ha, na oda toa no too n'akyi.
Afeidie ode kaa no, *kra! kra!*
kra! ona okoro no. Odu-
ruu dua no nkon, ose,



“I, *Kwaku Ananse*, by the lesser god, *Afio!* I might as well be dead, my child who is so small, so small, so small – there was I, I collected all wisdom (so I thought) in one place, yet some remained which even I did not perceive, and lo! my child, this still-sucking infant, has shown it me.” Then he seized that gourd, and there was a sound of rending, *tintini!* and he cast it away, and there was a sound of scattering, *tese!*

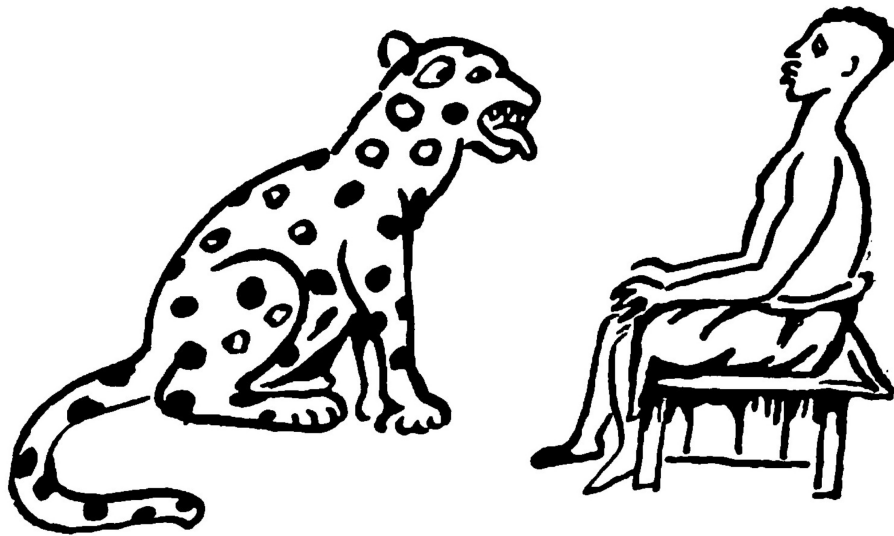
That is how every one got wisdom; and any one who did not go there in time (to pick some up) is a fool.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

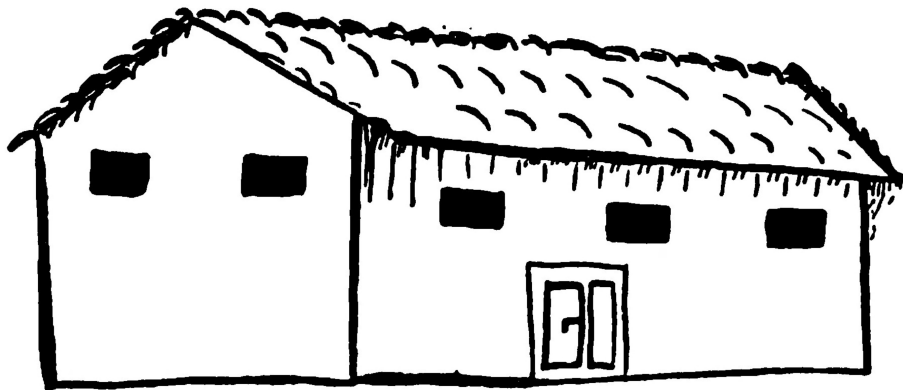
“*Kwaku Ananse* mawu *Afio*, me ’ba, kete, kete, kete, me, me wo ho yi, maboaboa nyansa nnyina ano, na se ebi aka na me ara manhu, na me ’ba, totofefewa, na wakyere me!” Na osoo toa no mu, na *tintini!* na atoaa toa no twene, na tese!

Ene se nyansa obiara nyaa bie, na wo a wanko ho ntem no, ene (sebe) ’kwasea.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.



The hunter's child and the leopard



The hunter's settlement

How it came about that we do not leave a child in an empty house

They say that a hunter and his child went and built a small settlement, and in it they dwelt. And the hunter has killed beasts, has killed, has killed, has killed. Every kind of animal was among them. Now, when he killed these beasts he used to eat the meat, and cut off the heads, and put them there; one whole room was full of animal heads, as full as this.

Now words are sometimes left behind (i.e. there is something I have forgotten to say); that hunter, when he went off to the bush, always left his child at home. One day, as the child sat there, he saw the White (spotted) animal; and it was all of a sudden. He said, "My grandchild, good evening." He said, "Where is your father." He (the child) said, "Father has gone to the bush." The leopard, as he was looking about, saw the heads of the animals, and there were many.

He said, "Ah! you are in for trouble." Said he, "Bring all the beasts'

Se 'yoye a yennya akoda 'fituom'

Ye se obofuo ne ne
'ba na ye ko kyekyere akura,
na ye tee mu, na obofuo
no akum mmoa, akum,
akum, akum. Mmoa nny-
ina bi wom'. Na sa mmoa
yi, okum yen a, na odi
nam no a, na otwa ne ti,
de ato ho. Dampon bi-
ako dee mmo'tire ma se
yi a, eto.

Nanso kasa ne no ngyamu,
obofuo no se oko wuram'
a, da na wagya ne ba no
'fie. Na dakoro bi dee
akoda no te ho obefwe
aboafufuo, na santan! Ose,
"Me nana madwo." Ose,
"Wo 'se wo 'he?" Ose,
"Agya ko wuram." Os-
ebo no se ofwe, obefwe
mmo'tire, na bebrebe!

Ose, "Yie! Wahuno
amane." Ose, "Fa mmoa

heads for me to see.” And the fearful one stood there and lashed his tail (which made a swishing sound like) *f're! f're! f're!* And the child took the heads of the beasts and set them out there in a long, long line that reached (as it were) from here to over yonder. And the Leopard said, “Name them for me that I may hear.” And he stood over against the child’s neck, and said, “Call out (their names); this one, what kind of a beast is it?”

He (the child) said: “This one is the little antelope, *Adowa, Adowa, Adowa, Kwadwo Berefi Adowa*, Father killed this *Adowa*, when the gun goes off, I hail Father, *damirifa!*” (Alas). “What kind of beast is this?” “This is *Otwe*, the Duyker, the Duyker, the Duyker (whose title is), the-agile-one-if-unhappy-the-fault-lies-with-the-hunter. Father killed this Duyker, when the gun goes off, I hail Father, *damirifa!*”

“What kind of beast is this?” “This is the black duyker, *Oyuo, Oyuo, Oyuo, Oyuo Kwabi*, Father killed this *Oyuo*, when the gun goes off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is the red duyker, *Abedie, Abedie, Abedie*, Father killed this *Abedie*, when the gun goes off, I hail Father, *damirifa!*”

“What kind of beast is this?” “This is the *Otromo*, the Bongo, the Bongo, the Bongo, *Sakwa* the Bongo, Father killed this Bongo, when the gun goes

nnyina tiri bra ma men-fwe.” Na Kantinka gyina ho na onyam ne dua sei *f're! f're! f're!* Na akoda no de mmo'tire no besaa ho ten-ten-ten, be ye se ha ne do. Na Os-ebo se, “Bobo ye din ma me ntie.” Na ogyina akoda no kon so, ose, “Bobo, 'oyi aboa ben?”

Ose: “'Oyi *Adowa, Adowa, Adowa, Kwadwo Aberefi Adowa*, Agya na okum *Adowa* yi, otuo to a, me ma Agya *damirifa!*” “'Oyi aboa ben?” “'Oyi *Otwe, Otwe, Otwe, Otwe, Mpesinianka-nefiri-obofuo*. Agya na okum *Otwe* yie, otuo to a, me ma Agya *damirifa!*”

“'Oyi aboa ben?” “'Oyi *Oyuo, Oyuo, Oyuo, Oyuo Kwabi*, Agya na okum *Oyuo* yie, otuo to a, me ma Agya *damirifa!*” “'Oyi aboa ben?” “'Oyi *Abedie, Abedie, Abedie*, Agya na okum *Abedie* yie, otuo to a, me ma Agya *damirifa!*”

“'Oyi aboa ben?” “'Oyi *Otromo, Otromo, Otromo Sakwa*, Agya na okum *Otromo* yie, otuo to a, me ma Agya

off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is *Wansane*, the Bush-buck, the Bush-buck, the Bush-buck, *Mmomire* the Bush-buck, Father killed this Bush-buck, when the gun goes off, I hail Father, *damirifa!*”

“What kind of beast is this?” “This is the *Kotoko*, the Porcupine, the Porcupine, the Porcupine, *Gyanbibi*, the Porcupine, Father killed this Porcupine, when the gun goes off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is *Ekue*, the Buffalo, the Buffalo, *Asempi*, the Buffalo, Father killed this Buffalo, when the gun goes off, I hail Father, *damirifa!*”

“What kind of beast is this?” “This is *Oforotie*, the Cob, the Cob, the Cob, *Pantan*, the Cob, Father killed this Cob, when the gun goes off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is *Osonson*, the Hartbeest, the Hartbeest, the Hartbeest, *Ofuntum Kwoa*, the Hartbeest, Father killed this Hartbeest, when the gun goes off, I hail Father, *damirifa!*”

“What kind of beast is this?” “This is *Oko*, the Roan, the Roan, the Roan, Father killed this Roan, when the gun goes off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is *Aboa Kesie*, the Great Beast, the Great Beast, the Great Beast, *'Sai*, King of the tall-grass-country, Father killed this Great Beast, when the gun goes off, I hail Father, *damir-*

damirifa!” “’Oyi aboa ben?” “’Oyi *Wansane*, *Wansane*, *Wansane Mmomire*. *Agya na okum Wansane yie, otuo to a, me ma Agya damirifa!*”

“’Oyi aboa ben?” “’Oyi *Kotoko*, *Kotoko*, *Kotoko Gyanbibi*, *Agya na okum Kotoko yie, otuo to a, me ma Agya damirifa!*” “’Oyi aboa ben?” “’Oyi *Ekue*, *Ekue*, *Ekue Asempi*, *Agya na okum Ekue yie, otuo to a, me ma Agya damirifa!*”

“’Oyi aboa ben?” “’Oyi *Oforotie*, *Oforotie*, *Oforotie Pantan*, *Agya na okum Oforotie yie, otuo to a, me ma Agya damirifa!*” “’Oyi aboa ben?” “’Oyi *Osonson*, *Osonson*, *Osonson Ofuntum Kwoa*, *Agya na okum Osonson yie, otuo to a, me ma Agya damirifa!*”

“’Oyi aboa ben?” “’Oyi *Oko*, *Oko*, *Oko*, *Agya na okum Oko yie, otuo to a, me ma Agya damirifa!*” “’Oyi aboa ben?” “’Oyi *Aboa Kesie*, *Aboa Kesie*, *Aboa Kesie, Serem' Sai*, *Agya na okum Aboa Kesie, yie, otuo to a, me nia Agya damirifa!*”

ifa!"

"What kind of beast is this?" "This is *Esono*, the Elephant, the Elephant, the Elephant, The Great bull that walks alone, he who breaks the axes, Father killed this Elephant, when the gun goes off, I hail Father, *damirifa!*" "What kind of beast is this?" "This is *Susono*, the Hippo, the Hippo, the Hippo, Father killed this Hippo, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?" "This is *Ebie*, the Giant-forest-Hog, the Giant-forest-Hog, the Giant-forest-Hog, Father killed this Giant-forest-Hog, when the gun goes off, I hail Father, *damirifa!*" "What kind of beast is this?" "This is *Kokotee*, the Bush pig, the Bush pig, the Bush pig, *Asamoa*, the Bush pig, Father killed this Bush pig, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?" "This is *Ofosuo*, the Water-buck, the Water-buck, the Water-buck, Father killed this Water-buck, when the gun goes off, I hail Father, *damirifa!*" "What kind of beast is this?" "This is *Kwaduo*, the Yellow-backed-duck, the Yellow-backed-duck, the Yellow-backed duck, *Boapampa*, Father killed this Yellow-backed-duck, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?" "This is *Apese*, the Brush-tailed-porcupine, the Brush-tailed-porcupine, the Brushtailed-porcupine, Father killed this Brush-

" 'Oyi aboa ben?" " 'Oyi *Esono*, *Esono*, *Esono-Boninkoro-obu-akumam'*, *Agya na okum Esono yie*, otuo to a, me ma *Agya damirifa!*" " 'Oyi aboa ben?" " 'Oyi *Susono*, *Susono*, *Susono*, *Agya na okum Susono yie*, otuo to a, me ma *Agya damirifa!*"

" 'Oyi aboa ben?" " 'Oyi *Ebie*, *Ebie*, *Ebie*, *Agya na okum Ebie yie*, otuo to a, me ma *Agya damirifa!*" " 'Oyi aboa ben?" " 'Oyi *Kokotee*, *Kokotee*, *Kokotee Asamoa*, *Agya na okum Kokotee yie*, otuo to a, me ma *Agya damirifa!*"

" 'Oyi aboa ben?" " 'Oyi *Ofosuo*, *Ofosuo*, *Ofosuo*, *Agya na okum Ofosuo yie*, otuo to a, me ma *Agya damirifa!*" " 'Oyi aboa ben?" " 'Oyi *Kwaduo*, *Kwaduo*, *Kwaduo Boapampa*, *Agya na okum Kwaduo yie*, otuo to a, me ma *Agya damirifa!*"

" 'Oyi aboa ben?" " 'Oyi *Apese*, *Apese*, *Apese*, *Agya na okum Apese yie*, otuo to a, me ma *Agya damir-*

tailed-porcupine, when the gun goes off, I hail Father, *damirifa!*” “What kind of beast is this?” “This is *Efuo*, the Colobus Monkey, the Colobus Monkey, the Colobus Monkey, Ya, the Colobus Monkey, Father killed this Colobus Monkey, when the gun goes off, I hail Father, *damirifa!*”

And now he reached where the head of the White-(spotted)-one lay, and he said, “And this one too, eh?” He (the child) said: “Let Father come before (I name it), for this is fearful.”

The Leopard said, “I have heard; I am going off; to-morrow I shall return, and when your Father comes home, ask him its name.” The Father returned from the bush, and he (the child) said: “It’s misfortune I have beheld.” The Father said: “What’s the matter?”

He (the child) said: “You left me here to go to the bush, and the Leopard came along, and he made me lay all the beasts’ heads in a line and name them one by one, until (we) reached that of his kinsman, and he said that I must speak its name, but I said he must let you come first, as this one was a thing of dread.”

The Father said: “*Oh*, that’s nothing, we shall see what happens again to-morrow.” And of very truth, once again when objects began to be visible (i. e. at dawn) the Father went off to the bush. The Leopard came again and made him (the child) lay the heads out there in a line once

ifa!” “’Oyi aboa ben?”
“’Oyi *Efuo*, *Efuo*, *Efuo*
Ya, *Agya* na okum *Efuo*
yie, otuo to a, me ma *Agya*
damirifa!”

Efei na obaa aboafu-
fuo tiri ho, na ose, “’Oyi
so e?” Ose, “M’*Agya* mmera
ansa. Yeyi ’ehu ’po.”

Osebo ne se, “Mate,
meko, okyena meba, na
wo ’se ba a, bisa no ne
din.” Ose no fi wuram’baye,
na ose, “*Amanie* a mahu
ni,” Ose no se, “*Adie* ben?”

Ose, “Wo *gyaa* me ha
koo wuram’na Osebo baye,
na omaa me sesaa mmo’*tire*
nyina na omaa me boo
ye din bako bako, na eko
duruu onuanom so, na
ose memmo din, na me
se omma wo mmera ansa
na yi no dee ehu.”

Ose se, “*Wie!* nye biribi,
okyena nsoso ye be fwe.”
Ampaara soso adiekye-
eye no, ose no koo wu-
ram’. Osebo no baye bio,
na omaa no sesaa mmo’*tire*
de beguu ho bio; na wama
no abobo mmoa no ti bako

more, and caused him to name the beasts' heads one by one. When again, for the second time, he reached the head of the Leopard, he said: "Let Father come before (I name it), for this is fearful."

The Leopard said: "All right, but to-morrow when I come and if you do not tell me, I shall cut off your head too." The Child said: "I have heard!" Evening fell cool, and the Father returned home and (the child) said: "As for to-day – to-morrow if you do not bestir yourself and see what you are going to do about it, then I am off and will leave you here in this settlement." The Father said: "What is the matter again?" The child said: "The Leopard came a second time, and he says if to-morrow I do not speak, what he will do for me will be more than I can stomach (lit. eat)." The Father said: "All right, I have heard."

Then he wandered off to seek for leaves and medicine roots, with which to bathe his gun. He loaded it, and set it there. Just as things became visible, he went and hid somewhere. Not long after, he saw the Leopard coming hastening along.

As soon as the Leopard reached the house, he spoke to the hunter's child, saying, "As for to-day, what will happen will happen." The child said: "Ah, that's because you don't know (quite everything)." The Leop-

bako. Okoduruu Osebo no ti so bio, ose, "M'Agya mmera ansa, yeyi 'ehu 'po!"

Osebo se, "Wie! okyena dee se me ba, na wanka ankyere me a, metwa wonso wo 'ti." Akoda se, "Mate." Onwuno dwoye na ose baye, na ose, "Nne dee, se okyena wannyo wo ho se dee wo be yo, enie metu magya wo kuro yim'." Ose se, "Aden dio?" Akoda no se, "Osebo no waba bio, na ose, se okyena dee se manka a, dee ode beyo me, me nni." Ose no se, "Wie mate."

Na enie oko kyinie ko pee nhahama ne nunsini de behoro ne tuo nom'. Opomaye na ode sii ho. Adiekyee na oko bataa babi. Ankye a, obefwe se 'Sebo no guguso na oba.

Osebo sii 'fie ara, oka kyeree obofuo 'ba se, "Nne dee, dee ebeyo, beyo." Akoda no se, "Oho! wo nnim nti." Osebo se, "Eh! mante, wose sen?" Ose, "Wose

ard said: "What is that you say, I didn't hear?" The child said: "You told me to line up (the heads), and what could I say (to that)?" The Leopard said: "Get on (with the job)." The child took the heads of the beasts and spread them out in a line, saying (aside to his Father), "Where shall I put (this one)?" The Leopard said: "What's that you say?" The child said: "I was just reminding myself of the name of this animal." The Leopard went and stood over against the child's neck and said, "Go on, and this one too, what kind of beast is it?"

"This is the *Otwe*, the Bush-buck, the Bush-buck, the Bush-buck, Father killed this Bush-buck, when the gun goes off, I hail Father, *damirifa!*"

And he named all the beasts' heads in like manner, and reached that of the Leopard. He (the Leopard) said: "And this one, eh?" He (the child) said: "This is *Etwie*, a Leopard, a Leopard, a Leopard, Father Leopard, Father killed this Leopard, when the gun goes off, I hail Father, *damirifa!*"

The Leopard said: "*Oh*, but you have seen misfortune; of my ears, one has heard, there remains the other." And he went back and asked him again, and the child repeated it, and he (the Leopard) said: "My two ears have now heard, there remains only my little calabash that contains my

mensesa, na mese sen?" Osebo no se, "Koso." Akoda no de mmotire besesaa so, se, "Memfa nto 'he?" Osebo se, "Wose sen?" Ose, "Aboa woyi 'ti, na me kaye." Osebo no ko gyina akoda no kon so, se, "Koso, woyi so aboa ben?"

Ose: "Woyi *Otwe*, 'Twe, 'Twe, Agya na okum 'Twe, Agya na okum 'Twe yi, otuo to a, me ma Agya *damirifa!*"

Na wakeka mmoa nnyina sara, na ekoduruu 'Sebo dee so. Ose, "Woyi so e?" Ose: "Woyi *Etwie*, 'Twie, 'Twie, Agya Etwie, Agya na okum 'Twie, otuo to a, me ma Agya *damirifa!*"

Osebo no se, "*E!* wa huno amane, m'aso bako ate, aka bako." Na wasan ebisa no bio na waka. Ose, "Maso mmienu ate, aka me suman pekyiwa esi m'anim." Na ose abo fwere ma afere no, oka ky-

fetish which I have placed before me.” Now the Father whistled, and called on his child and said to him, “Draw yourself aside,” and the child leaped and stood aside. And the Leopard said: “Where are you going?” And the child said: “I was just moving a little aside.” The Leopard said: “My grandchild, you have sense.” And he (the Leopard) said: “And this one too, what is its name?”

He (the child) said: “This is *Etwie*, a Leopard, a Leopard, a Leopard, Father Leopard, Father killed this Leopard, when the gun goes off, I hail Father, *damirifa!*” His mouth stood still, and the Leopard was about to spring and catch him, when the child’s Father made the gun cry out, *Tomm!* And the Leopard lay there, and the sound of his falling was, *Tim!* And Father came and cut up the Leopard’s flesh and threw it all around.

Now that is why the elders say we must not leave a child alone in the house, for the hunter did so, and nearly let the Leopard catch his child.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

eree no se, “Twe wo ho.”
Na akoda no ’huri si. Osebo no ’se, “Wo ko ’he?”
Akoda no se, “Me sentam!” Osebo se, “Me nana, wo nim nyansa.” Ose, “Woyi so aboa ben?”

Ose: “Woyi *Etwie*, ’Twie, ’Twie, Agya *Etwie*, Agya na okum *Etwie* yi, otuo to a, me ma Agya *damirifa!*” Na’no siiye, Osebo no ’se oto akye no, na akoda no ’se ama tuo no asu, *tomm!* na Osebo da ho, *tim!* Na ose baye, na obetwitwaa Osebo nam, na oto peye.

Ene se mpan’infuo se yennya abofra nko fituom’, na obofuo yee sa, nankra oma Osebo abekye ne ’ba.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.



Vulture and Crow

How it came about that the Vulture always sits among filth

There once lived a Vulture and a Crow, and the Crow said, "Let us go and cut out a drum and play on it." They set out for the bush, and they came across a silk-cotton tree. As soon as the Vulture saw the silkcotton tree, he said, "This one is mine, for, as for me, I am the elder, therefore I shall cut down this great one." The Crow said, "I have heard."

The Crow also, as he was looking about, saw a 'Cedar' tree stand-

Se 'yoye a Opete te ebini so da

Opete ne Anene na ye wo ho, na Anene se, "Ma yenko twa 'twene bi na yennoro ho." Ye siim' koo wuram', na ye ko too onyina. Opete hunu onyina na ose, "Me dee ne yei, na me na me ye opan'ini nti me na metwa kesie." Anene se, "Mate."

Anene 'so se ofwe, obefwe se tweneboa na esi ho



“ They both carved out drums ”

ing there, he also went and cut it.
They both carved out drums. When
the Vulture beat his drum it sounded
just like this:

Futuru! Futuru!

I have got (mine) quickly!

Vulture *Kwakye!*

I have got (mine) quickly!

When the Crow beat his, it sounded
like this:

Crow, *Kwa! Kwa!*

Crow, *Kwa! Kwa!*

They kept on playing, and the
Sky-god heard, and he sent the Hawk
(to summon them); and the Hawk
came, (and hailed them) “Ago!” And
they answered, “Ame!” He said,
“The Sky-god says he has heard
some dance-music here and there-

yi, na ono soso ko twaye. Yen
nnyina senee atwene. Opete
se obo ne twenem’, eno a ne
se:

Futuru! Futuru!

manya ntem!

’Pete *Kwakye!*

manya ntem!

Anene so boo ne deem’, eno
a ne se:

Anene *Kwa! Kwa!*

Anene *Kwa! Kwa!*

Ye goro, goro, goro, na
’Nyame teeye, na osomaa Akroma
baye, ose, “Ago!” Ye se, “Ame!”
Ose, “’Nyame se wate agoro
bi ha, na nti momfa mmera
mmego’ ma no ntie,” Mmoa
no siim’ koo ’Nyame anim’,

fore you must bring it along and play it for him to hear.” The creatures set out and went before the Sky-god’s face; and they played, and played, and played, and the Sky-god said, “I have heard that it is sweet; the two tunes are sweet, therefore I present you (each) with something.”

Then the Sky-god went and fetched two boxes and set them down there, the exterior of one was very beautiful to see; filth to brim like this within; the other also, a very nasty one; gold to the brim like this within. The Sky-god spoke, (saying), “Each of you two come and take.” The Vulture said, “I am the elder, so let me go and take one first.” When he went, he picked out the very beautiful one, while the Crow also took the very nasty one. They lifted them up and went off to their village. When they went to open them, the Vulture, when he looked inside his, filthy slime.

In the Crow’s, when he looked inside, gold shining red as anything. It was not very long after that a messenger arrived and told the Vulture (saying), “I am sent to say that your mother-in-law is dead.” He (the Vulture) said, “Crow, give me one gold nugget to bind on my arm that I may go to the funeral.” He got the nugget and bound it on, and went off to the funeral. Arrived there, he said he must go

na ye goro, goro, goro na ’Nyame se, “Mate eye de, agoro mmienu ’ye de nti mekye mo adee.”

Enie ’Nyame ko faa nnaka mmienu basisii ho, bako ho fefefe, ebini ma se yiaara to, bako nsoso eho tantantan, sika ma se yiaara to. ’Nyame se, “Mo mmienu mmefa.” Opete se, “Me na me ye opan’ini, na ma me nkoyi bi kane. Okoye no, okoyii dee ’ho fefefe no, Anene so koyii dee ’ho tantantan no. Ye maa so, na ye de koo ye kurom’. Ye ko biee so, Opete se ofwe no dee, ebini pakyia!

Anene nso se ofwe no dee, sika se yi a gon! Ankyere bi a na obofuo baye, na obeka kyeree ’Pete se, “Ye se w’Ase awu.” Ose, “Anene ma me pokwa bako memmo mensa na me nko ayie.” Ode pokwa no booye, na okoo ayie no. Ose oko yane so, osene so, ose osore, na pokwa no ate agu yane nom’.

and ease himself; he squatted down, but when he was about to rise up, the nugget fell off, and was lost.

He said, “*Oh*, the property of the Crow is lost, and how can I return home?” So he jumped into the filth and searched (for the nugget). That is why you will see the Vulture, always he is scratching, scratching, at the latrine, for he is looking for the Crow’s nugget to bring it to him.

That is why the Elders say, “Greed is not good.”

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

Ose, “*Ye!* Anene adee ay-era, na me ko ’fie sen?” Ohuri sii yane nom’na ope. Ene se, wo behuno ’Pete da, na ofwete fwete yanem’, na ope Anene pokwa abere no.

Nti na mpan’infuo se adufurupe nnye.

M’anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.

**If some one does good
to you, show your
thanks by doing him
good in return**

They say there (once) was an Eagle, and in her wanderings she went and met a certain old woman who had a sore on her leg. And the Eagle said, "Gracious me! This is a sore in a class by itself; with one like this, however hard you try, are you able to walk?" The old woman said, "Oh, just a very little."

The Eagle said, "You people, nowadays, if I were to do something good for you (to-day), to-morrow you would take something bad to thank me." The old woman said, "Oh, I could not do (that)." The Eagle said, "If you cannot behave like that, I have heard." She said, "Shut your eyes and open them." And the old woman shut her eyes and opened them. The Eagle said, "Look at your sore." And when the old woman came to look – not a vestige of it. Then she made her close (her eyes) again; she opened them, and she saw that all the land had been cleared. She said, "Close them again." She closed them, and she opened them, and houses stood there, firmly. And she made her close them again.

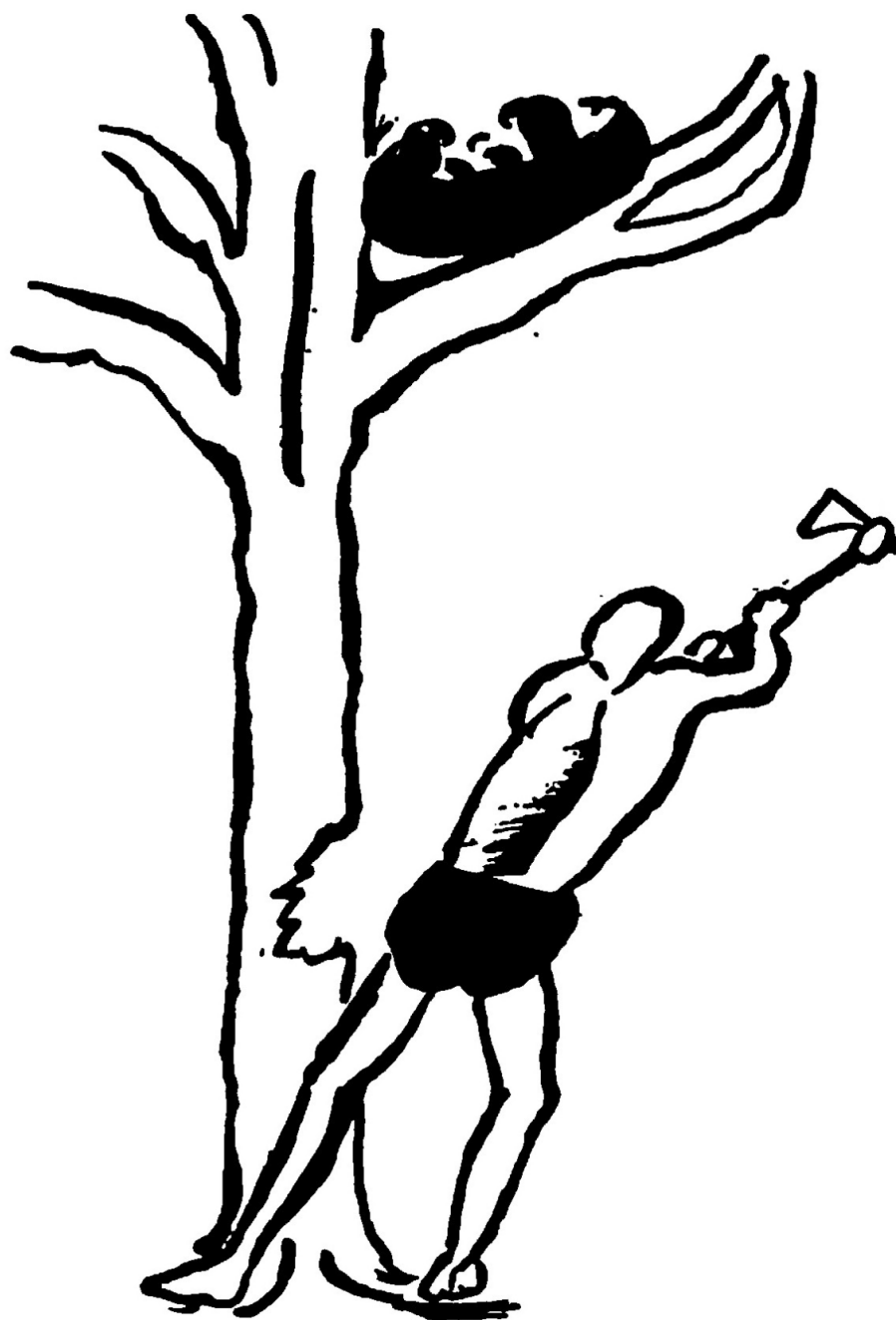
She opened them to see a town this

**Obi ye wo papa a, fa
papa da n'ase**

Ye se Okodee na owo ho, na onenamnenam na okotoo Aberewa bi a ekuro da ne nan. Na Okodee se, "Yie! ekuro bako ni, yei dee eye den a, na wo timi nantie?" Aberewa se, "E! kakra kakra."

'Kodee se, "Nnipa a m'aba, okyena nko, me koye wo yie a, na wo kofa bone na ada m'ase." Aberewa se, "O! mentimi." Okodee se, "Wontimi dee a, m'ate." Osee, "Kata w'ani na te." Na Aberewa akata n'ani na wate. Okodee se, "Fwe wo 'kuro." Aberewa be-fwe a, pasa! Na wama no akata bio; oteye, obefwe, asase so nnyina na y'ado yi. Ose, "Kata bio." Okataye na oteye na adan na eye-yere ho. Na omaa no kataa bio.

Oteye, obefwe kuro na sei kakraka!



Pinpin! Pinpin! Pinpin!

size; there it was huge. The Eagle said, "Old woman, it's yours (lit. in your hands)." The old woman said, "Thanks I give to you." Then the old woman said, "What must I take to thank you?" The Eagle said, "I do not want even a trifling thing, as for me, (all) I desire is this Silk-cotton-tree that stands there." The old woman said, "This thing (you ask for) what of it, take it." Then the Eagle flew off, and alighted on it, and wove a nest, and laid two eggs, depositing them in it. And she hatched the two eggs, and went off to seek for something for her children to eat.

The old woman's grandchild, who lived with her, began to whimper, "*Ehe! Ehe!*" The old woman said, "What's the matter?" She said, "Let me chew an Eagle's children." The old woman said, "Where am I to get an Eagle's children?" The small grandchild commenced again, whimper! whimper! The old woman said, "What's the matter?" The child said, "Let me chew an Eagle's children, for if I don't get some to chew, I shall die."

The old woman said, "*Ah!* must this, my grandchild die for want of an Eagle's children to chew? Up you get, take axes and go and strike the silk-cotton-tree and bring me the Eagle's children." The village folk went there, (the axes sounded), *Pinpin! Pinpin! Pinpin!* It was as if the tree was going down, when the elder of the Eagle's children jumped up, and came and stood on the edge of the nest, and raised a cry; she called the mother, saying:

Okodee se, "Aberewa wo nsam' a!" Aberewa se, "Aseda na me da woo." Efei Aberewa se, "Edeen na memfa nna w'ase?" 'Kodee se, "Mempe hu, na medee onyina yi a esi ho yi na me pe." Aberewa se, "'Yi so na eye deen, faye." Na Okodee tuye, na oko sii so na onyonoo perebuo, na otoo nkesua mmienu de guum'. Na ofwane nkesua mmienu no; na okope biribi abere no mma adi no.

Aberewa nana te ne nkyen a, ose, "*Ehe! Ehe!*" Aberewa se, "Edeen?" Ose, "Mewe 'Kodee mma." Aberewa se, "Mekofa 'Kodee mma 'he?" Na Ananawa asu bio, "*Ehe! Ehe!*" Aberewa se, "Edeen?" Ose, "Mewe 'Kodee mma, se mannya ebi mannwe a mewu."

Aberewa se, "*E!* Okodee mman ti na me nana yi nwu? Mon-sore mfa nkuma nkobu onyina na momfa 'Kodee mma no mmera." Nkrofu no koo ho, *pinpin! pinpin! pinpin!* eye se dee dua no eko fam', na Okodee mma no 'pan'ini a odim' ahuri abegyina perebuo no ano na wama so; osu fr'eni se:

Sango Anoma e!
Sango Anoma e!

Sango, the bird e!
Sango, the bird e!
Sango, the bird, the Eagle's child!
Sango, the bird e!
Sango, if she went to eat, come back!
Sango, the bird e!
Sango, o! o!

The mother heard that her child was crying; she rose up, (and the sound of her wings flapping was,) *fa!* She came; she said, "*Sanguri,*" and that tree (which was nearly severed) came together again, and all the people who had been striking it, were swallowed up. Then she took the food which she had brought and gave to her children. Then she bade them good-bye, saying, "I am going, if the old woman comes to take you away, let her take you." And the old woman said, "Go and strike the tree and bring the creatures for my grandchild to chew."

And they went there a second time, *Pinpin! Pinpin! Pinpin!* It was as if the tree was to go to the ground, when the (Eagle's) child came out and came and stood on the edge of the nest, and called its mother, saying:
Sango, the bird e!
Sango, the bird e!
Sango, the bird, the Eagle's child!
Sango, the bird e!
Sango, if she went to eat, come back!
Sango, the bird e!
Sango, o! o!

She called her mother, and called, and called, and called – no answer – and now the tree spoke as it hit the ground, "*Brim!*" (it said). They took away the

Sango Anoma Okodee 'ba!
Sango Anoma e!
Sango ko adidi a, bra!
Sango Anoma e!
Sango O! O!

Oni tee se ne 'ba esu; otuye, *fa!* obaye, ose "*Sanguri!*" na dua no aka 'si anim', na nnipa a ye buo no nnyina amem! Na ode aduane no maa ne mma. Na wakra yen se, "Meko, se Aberewa beyi mo a, momma no nyi." Na Aberewa no se, "Monko bu dua no na momfa mmoa no mmere me nana no nwe."

Na yekoo ho bio, *pinpin! pinpin! pinpin! pinpin!* Ase dee dua no ko fam' no, na akoda no afi abegyina perebuo no ano, na ofree oni se:
Sango Anoma e!
Sango Anoma Okodee 'ba!
Sango Anoma e!
Sango ko adidi a bra!
Sango Anoma e!
Sango O! O!

Wafere oni, af're no, af're no, af're no, pasa! Efeidee dua no kasaa fam, *birim!* Ye yii 'Kodee mma no; ye de bako komaa Aberewa,

Eagle's children; they gave one to the old woman, but one that remained flew away and alighted on a *Wawa*-tree. One, they roasted, and gave it to the old woman's grandchild, who added it to the roasted plantain (she was eating). Not long after, the Eagle came. When she reached the tree which they had felled, she saw one of her children sitting there; she asked her what had happened, and she told her all the news. The Eagle set off for the old woman's village. When she went there, the old woman's grandchild was eating one of her children.

She said, "Old woman, I congratulate you." She came out from the old woman's house and commenced (her magic) at the outskirts of the town. She said, "*Sanguri*," and every person disappeared, and again she said, "*Sanguri*," and every house broke up at once and not a dwelling remained. "*Sanguri*," the village once again became the forest. "*Sanguri*," and the old woman's sore came back.

And she said, "Old woman, you have seen, that is why the elders say, if some does good to you, thank him by doing good to him and do not take evil to thank him."

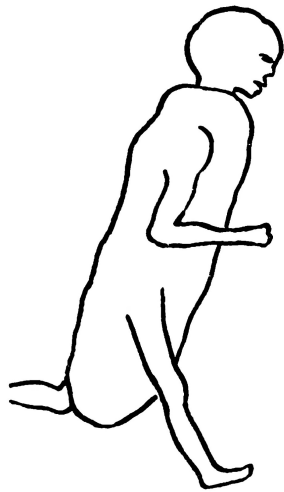
This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

na bako a aka tuye ko sii *Wawa* so. Bako ye totoo no, de no maa Aberewa nana' de boo, ne brodedwo so. Ankye na'Kodee no baye. Obeba, dua no na yeabuo yi, obefwe se ne 'ba bako na osi ho yi; obisaa n'amanee. Na ono 'so kaa n'amanehu' nnyina kyeree no. Okodee siim' koo Aberewa 'fie; obekoro, ne 'ba bako na Aberewa nana owie. Ose, "Aberewa me ma wamo."

Ofiri Aberewa no'fie na oko fitii kurotia. Ose, "*Sanguri!*" Na nnipa nnyina ko; na waka bio "*Sanguri!*", na adan no nnyina abubu, seisei na adan nnyina grabu! "*Sanguri!*" Kuro no adane kwaye bio. "*Sanguri!*" na Aberewa 'kuro asan aba.

Na ose, "Aberewa wahu, sa 'nti na mpan'infuo se, obi ye wo papa a, fa papa da n'ase, na mfa bone nna n'ase."

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



Atwibo, the Yam



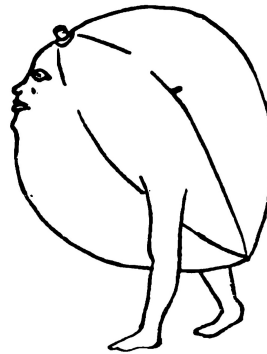
Akam, the Potato



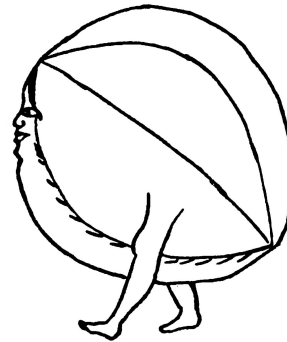
Habayerere, the Bush-yam



Kwadu, the Banana



Brofere, the Paw-paw



Efrere, the Pumpkin

How the Leopard's body became spotted

There (once) lived a Fly and a Leopard, there, and the Leopard said to the Fly, "Let us go and look for women to marry." The Fly said, "Ho." Then the Leopard bathed, and oiled,

Sedie Osebo ho ebeyo kurukyire kurukyire

Nwansana ne Okyem na ye wo ho, na Okyem see 'Wansana se, "Ma yenko pe mma nware." Nwansana se, "Ho!" Na Okyem dware sraye, na ode ne sika



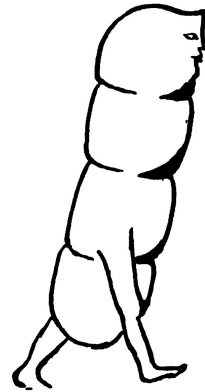
Bankye, the Cassava



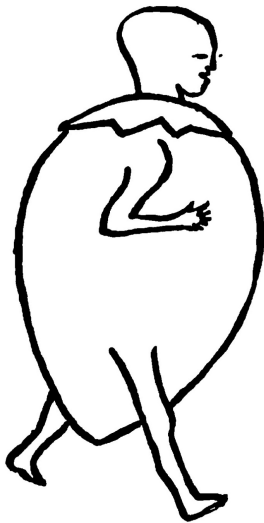
Emo, the Rice



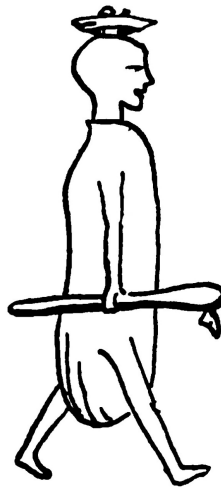
Mako, the Red-pepper



Adua, the Bean



Nwi adowa, the Garden-egg



Nkatee, the Ground-nut



Nkuruma, the Okro



“ And Half-a-ball-of-Kenki lifted up the leopard and threw him in the fire ”





The Leopard and the Fly

and adorned himself with his gold ornaments, and he tied up his old sleeping-mat, and gave it to the Fly to carry on his head. And they set out; they came to a certain village. Thereupon the Fly said, "Mothers all and Fathers all, I give you evening greetings." They replied, "Our good husband." The Leopard also reached there; he said, "Mothers all and Fathers all, I give you evening greetings." They answered, "You with the foul mouth you dare to give us evening greetings?"

They set off, and reached the next village. 'Wansana, the Fly, said, "Mothers all and Fathers all, I give you evening greetings." They answered in the same way. The Leopard also reached there, and he greeted them, and they answered, *Kwadu*,

hyehyee no ho, na okyeky-
ere nketego soaa 'Wansana.
Ena ye sii so; ye ko duruu
kuro bako so. Ena 'Wansana
see, "Enanom ne Agyanom
mema mo adwo." Ye se, "Yekun'pa
O!" Osebo soso beduruu ho,
ose, "Enanom ne Agyanom
madwo." Ye se, "Woanom'
kankan na wo ma yen adwo?"

Ye siim' ko duruu kuro
bako so. 'Wansana se, "Enanom
ne Agyanom me ma mo adwo."
Na yagye so sara. Osebo nso
beduruu ho, na ofree na *kwadu*
ne *paw-paw efrere*, yegyee
so se, "Wo anom' kankan na

the Banana Brofere, the Paw-paw Efrere, the Pumpkin “You with the foul mouth, do you wish us evening greetings?” They set out; they got on to the path, the Leopard said, “Look here! bring me the old mat and you take these gold trinkets and adorn yourself, if it is because of the old mat that the girls love you, I shall see.”

And (the Fly) received (the ornaments), adorned himself, and they set off and arrived at the next village. The Leopard was in front, and the old mat on his head; he saluted (the villagers). They said, “Don’t salute us, you with the foul mouth; it is fitting that you carry this old sleeping-mat.” Then the Fly arrived there; he said, “Mothers all and Fathers all, I give you evening greetings.” And they replied, saying, “Oh you darling; here indeed is a youth worth looking at; gold trinkets; how they become you; if it were not for the beating we would get, we would accompany you on your journey.” And they went on.

No sooner had they reached the path than the Leopard said, “Hey! friend, stand still there, slip off my golden trinkets and give me quickly, quickly, quickly.” When the Fly had finished slipping off the ornaments and giving them to him, the Leopard looked about the path and plucked a creeper with which to bind the Fly. He said, “I shall tie you up,

wo ma yen adwo.” Ye siim’; ye koduruu kwanm’; Osebo se, “Fwe O! fa ’ketego no bre me na wo so begye sika yi ye wo ho, se nketego yi nti na mma pe wo a, me soso mehu.”

Na ogye hyehyee no ho, na ye siim’ko duruu kuro bako so. Osebo na odi kan, na nketego so no; ofre. Ye se, “Mfre yen ne wanom’ kankan, edi se nketego na eso wo yi.” Ena ’Wansana beduruu ho; ose, “’Nanom ne Agyanom me ma mo adwo.” Na yegyee so se, “Ya ’twina, aberantee eni, huo! sika na ’fata wo se yi, se ye mmebo yen a, nkra yabegya wo’kwan.” Na yesiim’.

Ye duruu kwanm’ ara, Osebo se, “He! ’damfo gyina ho, woroworo me sika ma me ntem ’tem ’tem.” ’Wansana woroworo maa no wie no, Osebo fwe ’kwan ho, tee homa soo ’Wansanam’. Ose, “Me kyekyere wo na wo se sen?” ’Wansana se, “Me nni bi ka?” Osebo se, “Mennya nne wo nkor-

and what have you got to say?" And the Fly said, "I have nothing to say." The Leopard continued, "I and you have not even reached our destination... (and yet the women are already falling in love with you)."

Then the Leopard seized hold of him and fastened him against a tree. And he also went and hid elsewhere. Not long after, the Plantain passed by on the way to market, and when he saw him (the Fly) he said:

"Who is hanging there so very black? Who is hanging there so very glossy?"

(The Fly) said:

"It is I, the Fly, *Kwao Boakye*.

Adenen!

Gyahene *Kofi Amo*,

Adenen!

He said to me that I must come, that we might go in search of girls.

Adenen!

The girls say they do not love him.

Adenen!

He has bound me.

Adenen!

He has bound me completely.

Adenen!

Rescuer, save me.

Adenen!

When you have saved me, take the path and go.

Adenen!"

But the Plantain said, "The Leopard has tied you up, so I cannot let you loose"; and he went off.

Amankani, the Coko-yam, came (and

eye mpo ni, na me ne wo bekoro."

Na Osebo soo no mu, na okyekyeree no, bataa dua ho. Na ono kobataa babi. Na ankye na Brodee ebesen ako edwa, na ohuu no no, na osee: "Hwan na osen do tuntuntun?"

Hwan na osen do nahanaha?"

Na ose,

"Me a Nwansana *Kwao Boakye*.

Adenen!

Gyahene *Kofi Amo*,

Adenen!

Ose memma yenko mma pe,

Adenen!

Mma se yempe no,

Adenen!

Wakye me kwandontwe,

Adenen!

Wakye me kwa buroburo,

Adenen!

Ogyefo gye me,

Adenen!

Wogyeme a, fa kwan ko,

Adenen!"

Brodee se, "Osebo akyekyere wo dee mentimi wo"; na oko.

Na *Amankani* aba sara;

na *Aburo* aba sara;

went) in like manner;
Aburo, the Corn, came (and went)
 in like manner;
Atwibo, the Yam, came (and went)
 in like manner;
Adua, the Bean, came (and went)
 in like manner;
Akam, the Potato, came (and went)
 in like manner;
Akapinkyé, the Red-roasted plan-
 tain, came (and went) in like man-
 ner;
Bankye, the Cassava, came (and went)
 in like manner;
Brofere, the Paw-paw, came (and
 went) in like manner;
Emo, the Rice, came (and went) in
 like manner;
Efrere, the Pumpkin, came (and went)
 in like manner;
Habayere, the Bush-yam, came (and
 went) in like manner;
Kwadu, the Banana, came (and went)
 in like manner;
Kontomere, the Coco-yam leaves,
 came (and went) in like manner;
Krobona, the Bean, came (and went)
 in like manner;
Mako, the red-pepper, came (and
 went) in like manner;
Nkatee, the Ground-nut, came (and
 went) in like manner;
Nwiadowa, the Garden-egg, came
 (and went) in like manner;
Nkuruma, the Okro, came (and went)
 in like manner;
 and now *Dokon'fa*, Half-a-ball-of-
 Kenki (Boiled-pounded-corn),

na *Atwibo* aba sara;
 na *Adua* aba sara;
 na *Akam* aba sara;
 na *Akapinkyé* aba sara;
 na *Bankye* aba sara;
 na *Brofere* aba sara;
 na *Emo* aba sara;
 na *Efrere* aba sara;
 na *Habayere* aba sara;
 na *Kwadu* aba sara;
 na *Kontomere* aba sara;
 na *Krobona* aba sara;
 na *Mako* aba sara;
 na *Nkatee* aba sara;
 na *Nwiadowa* aba sara;
 na *Nkuruma* aba sara.
 Efei na *Dokon'fa* baye;
 ose:

came past and said:

“Who is hanging there so very black?
Who is hanging there so very glossy?”

(The Fly) said:

“It is I, the Fly, *Kwao Boakye*,

Adenen!

Gyahene Kofi Amo,

Adenen!

He said to me that I must come,
that we might go in search of girls.

Adenen!

The girls say they do not love him.

Adenen!

He has bound me.

Adenen!

He has bound me completely.

Adenen!

Rescuer, save me.

Adenen!

When you have saved me, take the
path and go.

Adenen!”

Half-a-ball-of-Kenki said, “I have heard, I shall loosen you.” He went there, and loosened him. When he had finished doing so, suddenly the Leopard appeared. He said, “Why have you loosened my man?” He (the Half-a-ball-of-Kenki) said, “I have loosened him, and what you will do, do.” He (the Leopard) said, “For my part, I and you will not do anything at all, only I and you will fight with our fists.” Half-a-ball-of-Kenki said, “If we are going to fight, let us go to the bush, and let us break firewood and set

“Hwan na osen do tuntuntun? Hwan na osen do nahahaha?”

Na ose, “Me a Nwansana
Kwao Boakye.

Adenen!

Gyahene Kofi Amo,

Adenen!

Ose memma yenko mma pe,
Adenen! Mma se yempe no,

Adenen!

Wakye me kwandontwe,

Adenen!

Wakye me kwa buroburo,

Adenen!

Ogyefo gye me,

Adenen!

Wogyeme a, fa kwan ko,

Adenen!”

Dokon’fa se, “Mate, mesane wo.” Okoo ho, na wasane no. Osanee no wie na Os-ebo de ho fwire! Osee, “Adenti na wasane me nnipa?” Ose, “Masane no, na dee wobeyo, yo.” Ose, “Medee me ne wo nye hu, atwedee na me ne wo bebo.” Dokon’fa se, “Yebeko de a, ma yenko wuram’ na yenko bubu ogya, na yemfa mmeso.” Na ye ko bubu baye.

it alight.” So they went and broke firewood, and returned.

And he (Half-a-ball-of-Kenki) said, “Let’s set fire to it.” And the Leopard set it alight. Simultaneously they joined battle, (and the sound of it was like) *Yiri! Yiri Yiri!* And the Leopard has torn Half-a-ball-of-Kenki (from him), and thrown him, *bam!* Half-a-ball-of-Kenki said, “(A thing like that is nothing), one takes such a thing and uses it to wash down the place where one’s wife baths.” And they met again. And Half-a-ball-of-Kenki also has cast the Leopard from him, *bam!*

And the Leopard said, “I also take a thing like that to wash down my wife’s bathroom, (but) in our next encounter, when one casts the other off him, then that is the final throw.” And they joined (battle, the sound was like) *Kikiri! Kikiri! Kikiri!* And Half-a-ball-of-Kenki lifted up the Leopard and threw him in the fire. The Leopard said, “*Me firim, me firim, me firim*” (I am out, I am out, I am out. That is how the Leopard got his cry “Me firim”.) (Then) they saw that his body was like this, all *kurukyire, kurukyire* (that is, all spotted); That is why when we see a Leopard, its body is *kurukyire, kurukyire*; where the white was, that was where the ashes had touched him; and where the black was, that, too, was where the black charcoal had touched him.

Na ose, “Ma yenso ano.”
Na Osebo soo ano. Ye de ntokwa gyinaam’ na *yiri! yiri! yiri!* na Osebo ayi Dokon’fa ato fam’, *bam’!* Dokon’fa se, “Ye de ahohoro ye yere adwadee.” Na ye de ahyiam’. Na Dokon’fa so ayi Osebo, *bam’!*

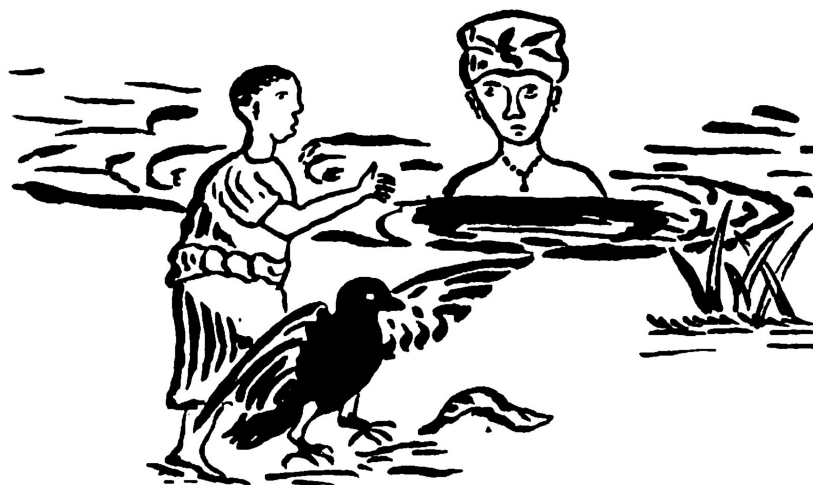
Osebo se, “Me so me de ahoho me yere adwadee, dee ye hyiam’ yi na dee obeyi obie, na wa yi no, yi preko.” Na ye de abom’ *kikiri! kikiri! kikiri!* Na Dokon’fa akuku Osebo ato ogyam’. Osebo se, “*Me firim’, me firim’, me firim’*.” Ye befwe no ho na se yi a *kurukyire kurukyire!* Enese wo behuno Osebo na neho *kurukyire kurukyire*, na dee ’wo ho no, nso kekaaye no no; na dee tuntum wo, na eho na bidie soso kekaaye.

And when you are walking, and you see the leaf lying there in which Half-a-ball-of-Kenki (has been wrapped), you will see many flies swarming upon it; and that is not for any other reason (save only this), they are thanking him.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

Na se wonam, na se wo huno Dokon'fa ahan gu a, wo behuno se, Nwansana bebrebe gu so, na nye biribi ntira, na aseda na ye da no.

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me



Anene, the Crow, strikes the water with his magic tail

**How the neck of
Anene, the Crow,
became white and his
back became black**

**Sedie Anene konm'
'beyo fita na n'Akyiri
ebeyo tumm**

A certain woman, by name *Ata* (the Twin), went off with her child to splash (for fish). When they reached the stream, her child said, "Let's go up the water." But the old lady said, "Let's go downstream, for it is downstream where the little *nkawa* fishes are." Her child said, "As for me, I am going upstream, for it is upstream where the little *nkawa* fishes are." So her mother went downstream. They remained away for a long time, and her child got some, and she came

Oba bi ye fre no *Ata* na one ne 'ba siim' se ye ko afwee. Ye ko duruu asuo nom', ne 'ba no se, "Ma yenko asutifi." N'aberewa no se, "Ma yenko asunafuo na asunafuo na *nkawa* wo. Ne 'ba no se, "Me dee me ko asutifi na asutifi na *nkawa* wo." Na oni siim' koo asunafuo. Ye hyeem', hyeem', hyeem', na



and passed along to seek for her mother. As she was going, (there was) her mother's calabash floating on the face of the water. The child said, "Ah! it's not one (thing), it's not two (things), it's mother's calabash." And she raised (her voice,) cried and called her mother, saying:

"I said so, and you would not listen, I told you so, and you would not hear. I said, 'Mother, let us go upstream, for it's upstream where the little *nkawa* fishes live'; And she said she was going downstream, for down the stream is where the little *nkawa* fishes live. And what am I to do? Alas my mother, *Ata, mhm!*"

And the Hawk came along; he said, "Child, your song is sweet, sing it and I will get your mother out for you." And the child lifted up (her voice):

ne 'ba no anya bi, na waba,
na obesen ako pe oni. Obe
koro, oni kora 'na ete asuo
ani. Akoda no see," A! Nye'ko,
nye 'no, eno kora ni." Na
omaa so, su free oni se:

"Me kaye o, na w'antie,
me sey'o, na w'antie, Me kaa
se, 'Ena ma yenko asutifi, na
asutifi na *nkawa* wo,' Na osee
ono so oko asunafuo, na asuna-
fuo na *nkawa* wo. Na me ye
den ni o! Eno *Ata e, mhm!*"

Na Osansa baye; ose, "Akoda
wo dwom yi'ede, na to na
me nyi wo 'ni mma wo." Na
Akoda no ara so:

“I said so, and you would not listen, I told you so, and you would not hear. I said, ‘Mother, let us go upstream, for it’s upstream where the little *nkawa* fishes live’; And she said she was going downstream, for down the stream is where the little *nkawa* fishes live. And what am I to do? Alas my mother, *Ata, mhm!*”

And the Hawk took his (magic) animal tail-switch and struck the face of the water, but the water stood where it stood. And he (the Hawk) went on. And *Kokosakyi*, the Vulture, came along, and he, too, said, “Sing that song for me to hear, that I may get your mother out for you.” And the child sang the song:

“I said so, and you would not listen, I told you so, and you would not hear. I said, ‘Mother, let us go upstream, for it’s upstream where the little *nkawa* fishes live’; And she said she was going downstream, for down the stream is where the little *nkawa* fishes live. And what am I to do? Alas my mother, *Ata, mhm!*”

And he also took his (magic) tail and beat the face of the river, but nothing happened. And he, too, went on. And (now) *Anene*, the Crow, also came along. He said, “Child, why do you cry like this? Cry and let me hear that I may get your mother out for you.”

And the child sang the song: “I said so, and you would not listen, I told you so, and you would not hear. I said, ‘Mother, let us go upstream, for it’s upstream where the little *nkawa* fishes live’; And she said she was going downstream, for down the stream is where the little *nkawa* fishes live. and what

“Me kaye o, na w’antie, me sey’o, na w’antie, Me kaa se, ‘Ena ma yenko asutifi, na asutifi na *nkawa* wo,’ Na osee ono so oko asunafuo, na asunafuo na *nkawa* wo. Na me ye den ni o! Eno *Ata e, mhm!*”

Na Osansa de no bodua fwee asuo no ani, na asuo no gyinaa dee egyina. Na ono ’ko. Na ’Pete *Kokosakyi* baye, na ono nso see, “To dwom no, ma mentie na me nyi wo ’ni mma wo.” Na Akoda no ato dwom no:

“Me kaye o, na w’antie, me sey’o, na w’antie, Me kaa se, ‘Ena ma yenko asutifi, na asutifi na *nkawa* wo,’ Na osee ono so oko asunafuo, na asunafuo na *nkawa* wo. Na me ye den ni o! Eno *Ata e, mhm!*”

Na ono so de bodua fwee asuo no ani, pasa! Na ono so koye. Na *Anene* so aba. Ose, “Akoda aden na wo su seyie, su ma mentie na me nyi wo ’ni me mma wo.”

Na akoda no ato dwom no: “Me kaye o, na w’antie, me sey’o, na w’antie, Me kaa se, ‘Ena ma yenko asutifi, na asutifi na *nkawa* wo,’ Na osee ono so oko asunafuo, na asunafuo na *nkawa* wo. Na me ye

am I to do? Alas my mother, Ata, mhm!”

The Crow took a cone of medicine and threw it in the water, and he took his magic tail and struck the face of the water, and the water divided in two; and he said, “Sing the song”; and the child sang.

And she saw the hair of her mother’s head; and she smiled a little. He said, “Sing again,” and she sang. And her mother emerged up to the waist. The Crow said, “Go on singing.” And the child sang, and her mother emerged as far as her ankles. He said, “Sing again”; and she sang. Her mother leaped out all at once and stood on the bank.

Ata, the Twin, said, “Crow, what must I take to thank you?” He replied, “As for me, I don’t want anything at all, just go and buy dark-blue and white cloth.” *Ata* ran and bought some, and came with it to the Crow, and the Crow covered himself with the dark-blue, and the white he bound round his neck. That is why you will see the Crow, his back is dark coloured, but round his neck is white. They are gifts he received from *Ata*, the Twin.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

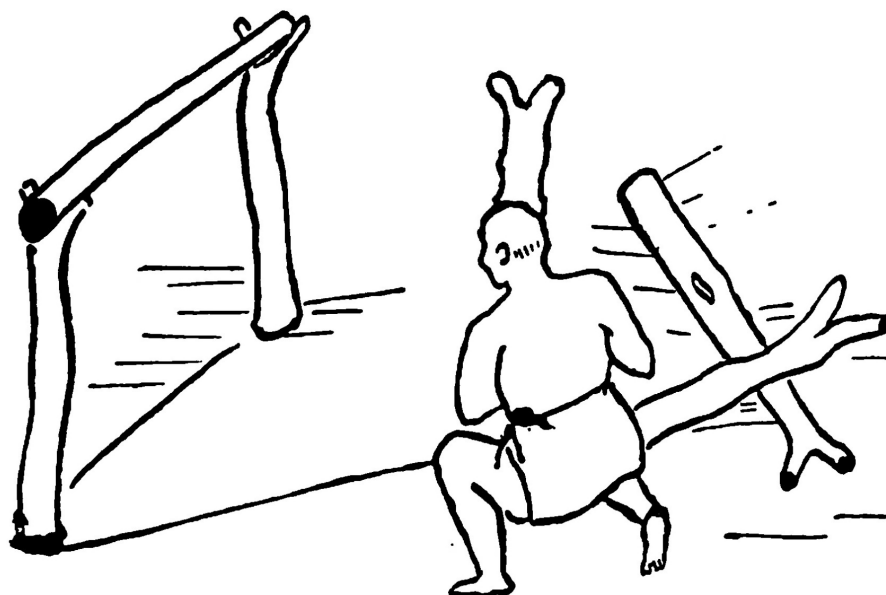
den ni o! Eno Ata e, mhm!”

Anene yii dufa de too asuo nom’, na ode ne bodua fwee asuo no ani, na asuo nom’ tee mmienu; na ose, “To dwom no”; na akoda no ato.

Na wahuno oni tiri nwi; na wasere kakra. Ose, “To bio,” na wa to. Na oni afi ama abedu ’nassenem’. Anene se, “Koso na to.” Na akoda no ato, na oni afi abeduru ne naase. Ose, “To bio”; na wato. Oni huriye preko, ne kokooso.

Ata se, “Anene me mfa ’deeben na me nna w’ase?” Ose, “Me dee, me mpe biribiara na koto birisi ne nwera.” *Ata* di mmirika ko to baye de bree Anene, na Anene ’de birisi no furaye, na ode nwera no boo no konm’. Ene se wo behuno Anene, na n’akyi tumm, na ne konm’ fita. Na akyedie a onyaaye, fri *Ata* ho no no.

M’anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



Osebo building the house

How Kwatima, the Ram, came to get the name of Odwanini

There (once) was a Ram, *Kwatima*, and he said, "I am going to look for some land on which to build a house." And the Leopard too, at the same time, had exactly the same idea. Then *Kwatima*, the Ram, set out to go and view the land which he wanted; and he cleared it, in order that he might build a house. And *Osebo*, the Leopard, also went off (and when he reached where the Ram had cleared), he said, "Gracious me! The village I was going to build, but had not done

Se yoye a Kwatima ye befre no Odwanini

Kwatima n'owo ho na ose, "Me ko pe asase bi m'ako si so dan." Na *Osebo* soso adwene asem koro no ara ho bi. Enie *Kwatima* siim' oko hunoo asase a ope; na odoo so se obe kyekyere 'fie. Na *Osebo* soso koreye. Osee, "Yie! Kuro a me bekyekyere men-nya me nnyoye na nsaman-fuo dee yafiri asee." Na ono

any work on yet, my spirit ancestors have already begun upon it.” And he, too, did a little clearing and went off.

Next day, when things began to appear (i.e. at dawn), the Ram went again. When he got to the place, he said, “Gracious me! Of a truth my spirit ancestors are going to help me, (look at) the ground which they have cleared.” And he, too, swept up (the rubbish) and went off. And the Leopard, also, came. He said, “Oh! this is some matter; I am almost afraid about it.” And he, too, went off to the bush; he cut poles and laid them down there (on the site). And the Ram also came, and he also looked long in surprise. He also went off to the bush, to cut rope creepers, and he threw them down there and went off. And again the Leopard came. He, too, looked long (at the progress made), and he pegged out (the house) and off he went.

Again *Kwatima* came, and he dug holes and placed the poles in them, and went off. And again the Leopard came, and he tied on the cross sticks, and went away. And again *Kwatima* came, and he went and collected the thatch and placed it there and went off.

And the Leopard came again, and mixed the mud and did the plastering; and went away. And again *Kwatima* came and did the roofing, and went off. And again the Leopard came, and beat the floors, and went off. Then *Kwatima* came, too, and picked out white clay and plastered (the walls), and went off home.

When he went, he told his child, “To-day I have completed the house, and when

nso doo bi, na okoye.

Adeekyeye, na Kwatima nso koye. Oduruu ho, ose, “Yie! nsamanfuo beboa me ampa, asase na yado awie.” Na ono so apraa so, na oko. Na Osebo aba. Ose, “E, asem yi me dee me suro ho.” Na ono so oko wuram’; oko twitwaa nnua na ode ko guu ho. Na Kwatima nso aba, na on’so fwe ha. Ono so ko wuram’ ako twitwa homa, na ode abegu ho, na oko. Osebo soso aba. Ono so fwe ha, na ono soso akeka, na oko.

Kwatima so aba, na ono soso abobo amana na ode nnua no asisim’ na oko. Na Osebo soso aba, abegye ho na oko. Na *Kwatima* so aba, na wakoyi daha de abegu ho na oko.

Na Osebo so aba, na wabewo detie na ode ata; na on’so ko. Na *Kwatima* so aba, na wabekuru edan no, na oko. Na Osebo so aba, na wabebo, na oko. Na *Kwatima* so aba, na wakote hyire de abesra, na oko ’fie.

Okoye a, oka kyeree ne ’ba se, “Nne dee ’dan no mawie,

the Sunday *Adae* falls, on the (following) Monday we shall have the new house warming, so look for people with guns to go and fire into the room." Now the Leopard also came (and saw the completed house). He said, "*Eh!* I have not anything to say, but only that I shall go and collect my belongings and return." Then he went off, and went and told his child, saying, "Run as fast as you can and tell the Ghost-hunter that when the *Adae* falls on a Sunday, on the (following) Monday I shall celebrate the new house warming, therefore let him come and fire a gun for me."

And his child went off and told him. He (the Ghost-hunter) said, "I have heard." Then on the day preceding the *Adae*, *Kwatima* collected his belongings, and took them and deposited them there in the house, and came back. And the Leopard, too, collected his, and took them (there). When it was clear enough to see things, on the Sunday *Adae*, *Kwatima* went all round bidding the people with whom he lived good-bye; and the Leopard, too, made his farewells. On Monday, when things appeared (i.e. at dawn), *Kwatima* and his child went (to the new house); then went and fired a gun into the room. And the Leopard also came; he heard the gun; he said, "To-day is not a good day, to-day the spirits are firing guns."

And he, too, came; and the Ghost-hunter also went into the house there, and caused the gun to cry out, *pomm!* The Leopard came and saw *Kwatima* and his child sitting there. He said, "What is your business?" *Kwatima* also said, "You too, what is your business?" The Leopard said, "If you have no reason

nti *Adae* to Kwasiada a, Dwoada na ye ko di afiforo, nti fwe-fwe dee owo 'tuo na ye'ako to no dan nom'." Na Osebo so aba. Osee, "*E!* me nni bi na maka, eno a ne se, me ko boaboa me ho na maba." Enie okoye, oko ka kyeree ne 'ba se, "Funtum mmirika ko ka kyere osaman-bomofuo se, *Adae* to Kwasiada? a, Dwoada medi afiforo, nti ya ommeto etuo mma me."

Na ne 'ba no koye, na oka kyeree no. Osee, "M'ate." Enie Dapa no *Kwatima* sesaa ne nnooma de koguu 'fie ho, na obaye. Osebo soso sesaa na dee koye. Adeekyeye, Akwasidae, na *Kwatima* ko kra kraa ne nkrofu o'ne yen tee; na Osebo soso ako kra kra. Adeekyeye, Dwoada, na *Kwatima* ne no 'ba koye; ye ko too 'tuo dan nom'. Na Osebo so 'ba; otee 'tuo no; osee, "Nne dee ennye yie, nne asaman-fuo na ye boro atuo."

Na ono nso aba; na Osaman-bomofuo so ko danm' ho, na wama etuo no asu, *pomm!* Osebo befwe *Kwatima* ne no 'ba n'ete ho yi. Osee, "Amaniye?" *Kwatima* so se, "Wo so amaniye?" Osebo se, "Se wo nni amaniye

(for coming here), I, too, have none.” And Kwatima said, “If that is so, then we shall both live here.” So they settled down there. Every day, when the Leopard got up, he went hunting, and brought back meat. Always it was so.

But as for *Kwatima*, he did not bring anything. Then one day the fearful one went off to the bush; he did his very best to catch something, but was unsuccessful. He returned home, and said, “*Kwatima*, if to-day you don’t go to the bush and bring back some meat, what I shall do to you, you will not like.” *Kwatima* set out, and went to the bush, and brought back a bush-buck and threw it down there. When the Leopard saw the animal, it made him as surprised as anything.

When things appeared (i.e. at dawn), *Kwatima* went off, and again he brought back another (antelope). The Leopard said, “*E!*” He said to his child, “Look here, I am going to the bush, and I am taking *Kwatima* along with me as well, and the young duyker that I brought you the other day, when we have gone, call *Kwatima*’s child and ask him, saying,” When your father goes to the bush to catch meat, demonstrate for us on this duyker how he does it.”

And the people (Osebo and Kwatima) set out. And the Leopard’s child said, “*Kwatima*’s child, come and let us play.” He came; he said, “When father goes to the bush, this is how he catches game.” And he leaped,

a, me so me nni bi.” Na Kwatima see, “Enie se na ye’mmienue betena no no.” Enie ye tee ho. Osebo sode a, na oko ahayo, na ode nam aba. Sa da.

Na *Kwatima* dee omfa bi mma. Dakoro kantinka koo wuram’; wayo ayo, pasa! Obaa ‘fie osee, “*Kwatima*, se nne w’anko wuram’ anko fa enam amma, ade a meyo wo, wo mpe.” *Kwatima* sii so, koo wuram’, na ode wansane befwee ho. Osebo fwe aboa no a, na eye no nwanwa se biribi.

Adeekyeye na Kwatima koye na ode bi aba bio. Osebo se, “*E!*” Oka kyeree ne ’ba se, “He! me ko wuram’ me ne *Kwatima* nnyina, na otwe ’ba a me de bree wo ’da no no, se ye kor’a, fre Kwatima ’ba na bisa no se, ya ose ko wuram’ a okyere nam, na wo so kyere otwe ’ba yi kyere no.” Na nkrofu no koye. Osebo ’ba see, “*Kwatima* ’ba, bra ma yenko go.” Obaye; osee, “Se agya ko wuram’ a okyere nam ni.”

Na ohuri kyeree otwe ’ba no, na wabo no menem’. *Kwatima* ’ba see, “Wo so ko fa oboo kakraka bi bra.” Na Osebo ’ba ko faa bi baye. Ode

and caught the young duyker and seized its throat. *Kwatima's* child said, "Do you go and fetch a big stone." The Leopard's child went and brought one. He placed it down there. *Kwatima's* child backed away from it and came and then hit the stone with the top of his head, *pim!* and it smashed to pieces. The Leopard's child said, "*Ah.*"

And their fathers came in from the bush, and the Leopard's child told his father what had happened, and *Kwatima's* child, too, told his father what had happened. Now there they were, when one day something stuck to *Kwatima's* foot, and he was about to brush it off, but the Leopard thought that he was backing in order to kill him. Immediately the Leopard rushed upon *Kwatima* in order to catch him. And *Kwatima* ran off *kiri, kiri, kiri*. He went to a pool that lay there, in which was a Python.

Kwatima said, "Father Python, I flee to you for protection that the Leopard may not catch me." There and then the Python said, "You, fellow, you have done right (to come to me), so take my hand." *Kwatima* tried hard and shook hands with him. That is how *Kwatima* came to get the name of *Odwanini* (lit. Shake hands with the Python). It originated in his shaking hands with the Python.

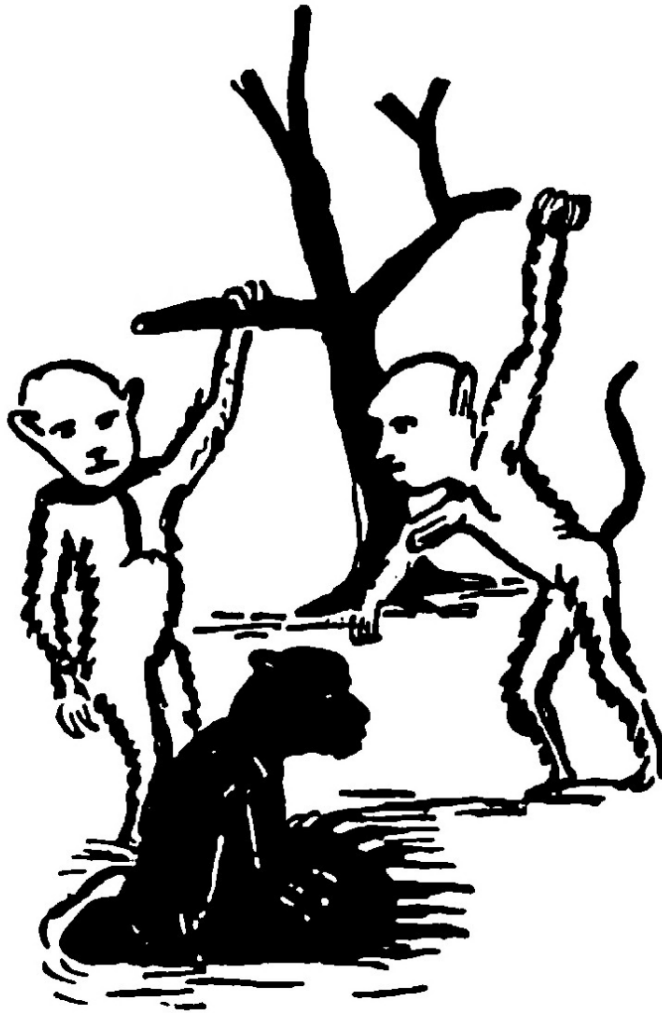
This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

too ho. *Kwatima* 'ba ko firi no ho a baye, na ode n'apampam' aka 'boo no pim! na apapae goso. Osebo 'ba see, 'E!"

Na ye'senom firi wuram' baye, na Osebo 'ba boo ose amaniye; na *Kwatima* 'ba so boo no amaniye. Efei ye wo ho na *Kwatima* adee bi ataa ne nanm', na ose opepa, na Osebo dwenee se opinpin nakyi abe ku no. Hoara na Osebo gu *Kwatima* so; ope no akye no. Na *Kwatima* de mmirika agum', *kiri, kiri, kiri*. Obekoro 'tadie bi na ode ho, na Onini dam'.

Kwatima see, "Agya Onini, me dwane me toa wo, na Osebo nnyae me." 'Ho na Onini see, "W'akoa yi wa ye adee, nti dwa me." *Kwatima* so boo mmoden dwa no. Ene se *Kwatima* ekenya dine se *Odwanini*. Na efiri Onini a oko dwa no ntira.

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



**The Black-Colobus Monkey
ducked in the muddy pool**

How the tail of Efu, the Black-Colobus Monkey, became white

Sedie Efu dua ebeye fita

They say that (once upon a time) there lived *Esono*, the Elephant; *Kwakuo*, the Monkey; *Anyinhima*, the Putty-nosed Monkey; and *Efu*, the Black-Colobus Monkey; and they said that they would go to some village to look for women to marry. Then they set out.

As they were going, they came across a muddy pool. The Putty-nosed Monkey said, "Stand still while I ask you something." He said, "On this journey upon which we are going, who (among us) is nice-looking?" The Elephant said, "It is Efu, the Black-Colobus Monkey." Kwakuo (the other monkey) said, "If that is so, let us beat him, and immerse him in the muddy pool." Of a truth they beat him, and took him and ducked him in the muddy pool, and they went on.

Then the Colobus Monkey rose up (out of the pool), and followed them stealthily, (walking) slowly, and went and sat down on the village midden-heap. And the rest of the people reached the village, they saw young girls congregated under a *Gyedua-tree*. The young girls saw them. This one said, "I desire this one"; this one said, "I desire this one." And they married all the

Ye se *Esono*, *Kwakuo*, *Anyinhima* ne *Efu*, na ye wo ho; na ye see, ye ko kuro bi so ako pe mma aware. Ena ye siim'.

Ye koro, ye ko too atekye bi. Anyinhima see, "Mo nnyina ho na me bisa asem bi." Osee, "Na okwan a ye ko yi, na hwan na ne ho 'efe?" Esono see, "Eye 'Fuo." Kwakuo see, "Enie ete sa a, mo mma ye' mmo no, na ye' mfa no nhye atekyem'." Ampa'a, na yeboroo no, yede no hyee atekyem', na ye koye.

Enie Efu sodeye 'dii yen nsongo kakra, kakra, ko tenaa suminaso. Na nkrofuo no ko duruu kurom' ye befwe mmaba na 'esam *gyedua*'se. Mmaba no hunoo yen. Woi see, "Me pe woi"; woi see, "Me pe woi." Na nkrofuo no waree mma no nnyina.

girls.

Now, there was one maiden there, who had gone to the farm, (but before she had set out) had told her mother, saying, "When the young men come, pick out one and put him aside for me." And when she returned from the farm, she asked her mother, saying, "Where is mine?" She replied, "When I went (to see about it), they had already divided (the young men) among them." The girl said, "It does not matter." And she skinned some plantains, and was going to throw the husks on the midden-heap.

Now, that Colobus Monkey had come and sat down on the midden-heap. The girl was about to throw the refuse on it, when the Colobus Monkey said, "Don't throw it on me." The girl said, "Who is that?" He said, "It's I." The girl said, "What's the matter?" He said, "I and my playmates were coming to marry (you) girls, when they beat me, and made all my body dirty, and that's why I have come to sit here." She said, "For my part, I love you, so come and let us go home." She and he went off, and she got water and washed him.

Then she had taken a fibre sponge and applied it to his skin for a little, she saw that his skin was really beautifully glossy. The girl said, "Mother, come and look, for such beauty as this is not a thing to play with." And the mother said, "Finish washing him." And she finished washing him, and she oiled him, and he took his sandals, and he took his *sankuo* (musical bow), and went and sat under the *Gyedua-tree*, and played.

Then the girls who were already mar-

Ababawa bako bi wo ho, na oko afuom', na oka kyeree oni se, "Mmerantee no ba a, yi 'bako to me ho." Na ofiri afuom' baye, obisaa oni se, "Medee wo he?" Ose, "Me koye na y'akye afa." Oba no see, "Nye biribi." Na odwa brodee, na osee oko to no hono agu suminaso.

Na sa Efuo aba, na ote suminaso. Oba no see, oto wira agu, Efuo see, "Nto nnu me so." Oba no see, "Hwane?" Ose, "Me a." Oba no see, "Eden?" Osee, "Me ne me mfefuo na eba mma 'wadee, na ye' aboro me na ye' aye me ho tan, tan, tan, sa 'nti na m'abe tena ha." Osee, "Me dee me pe wo na bra ma yenko 'fie." One no koye, na okofaa nsuo, na ode dwaree no.

Ode sapo no too neho kakra obefwe ne ho na hyem! hyem! Oba no see, "Eno bra befwe na sa ne ho fe nye agoro." Na oni see, "Dware no wie." Na odwaree no wieye; na osraa no, na ofaa no mpaboa, na ofaa ne *sankuo* ko tenaa *gyedua*'se, na oboye.

Ena mma a ye' aware ware

ried, as soon as ever they saw him, this one said, "I don't love my husband any more," that one said, "I don't love my husband any more, it is the Black-Colobus Monkey whom I love." The Black-Colobus Monkey said, "She whom I have got, I love."

Now all the animals went round saying good-bye, saying they were going to collect their belongings and return. And when the beasts went off, instead of going (on), they went and sat down on the path, and waited for the Black-Colobus Monkey in order to beat and kill him when he came along. The Black-Colobus Monkey also went round bidding good-bye, saying, "I, too, am going to collect my things and return." And he set out.

When he reached the path, the animals saw him; they said, "There is the Black-Colobus Monkey, there is the Black-Colobus Monkey." Then the Black-Colobus Monkey grasped (a branch of) a tree (and leapt up), *kra! kra! kra!*

Then the animals picked up white clay and threw it at him, and some stuck to his tail. That is how his tail became white; and some hit his chin. That is why his chin became white. Long ago the tail and chin of the Black-Colobus Monkey were *tun, tun, tun*, very black.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

dada no hunoo no'a pe, woi see, "Me mpe me kunu bio," woi see, "Me mpe me kunu bio, na Efuo na me pe no." Efuo see, "Dee m'anya na me pe."

Na mmoa no kra kraye se ye ko boa boa ye ho aba. Na mmoa no koye no, ye' anko na ye ko tena 'kwanm' ye twen Efuo, na se oba a ye' abo no na ye' ku no. Efuo so kra kraye see, "Me so me ko mako boa boa me ho na m'aba." Na osiim'.

Oduruu kwanm', mmoa no hunoye; ye see, "Efuo ni o! Efuo ni o!" Enie Efuo de kaa dua *kra! kra! kra!*

Enie mmoa no tee hyire to boo no, na dee eko boo ne dua. Ene se, ne dua ekoyoo fita; dee eko boo n'abogye. Ene se n'abogye fita. Nkra ekane no, Efuo dua ne n'abogye *tun, tun, tun*.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

How it came about that some people are good-looking, and others are not good-looking

Se 'yoye a ebinom ho yee fe, na ebinom so ho nnye fe

They say there (once) was a woman, and that she went to a certain Palm-tree which stood there in the water that she might consult it about child-bearing.

And when she went, the Palm-tree said, "I shall give you what you want, but the child with whom I shall present you, when he rises up, will never do any work." She said, "I agree (to that)."

It was not two days, it was not three days, when she conceived and gave birth. Like the children in Spider-stories, he was not long of growing up, he was grown up at once. And his mother told him, saying, "Among the whole of the tribe's taboos, there are none which you need observe save the Palm-tree, you must never climb one." He said, "Mother, I have heard."

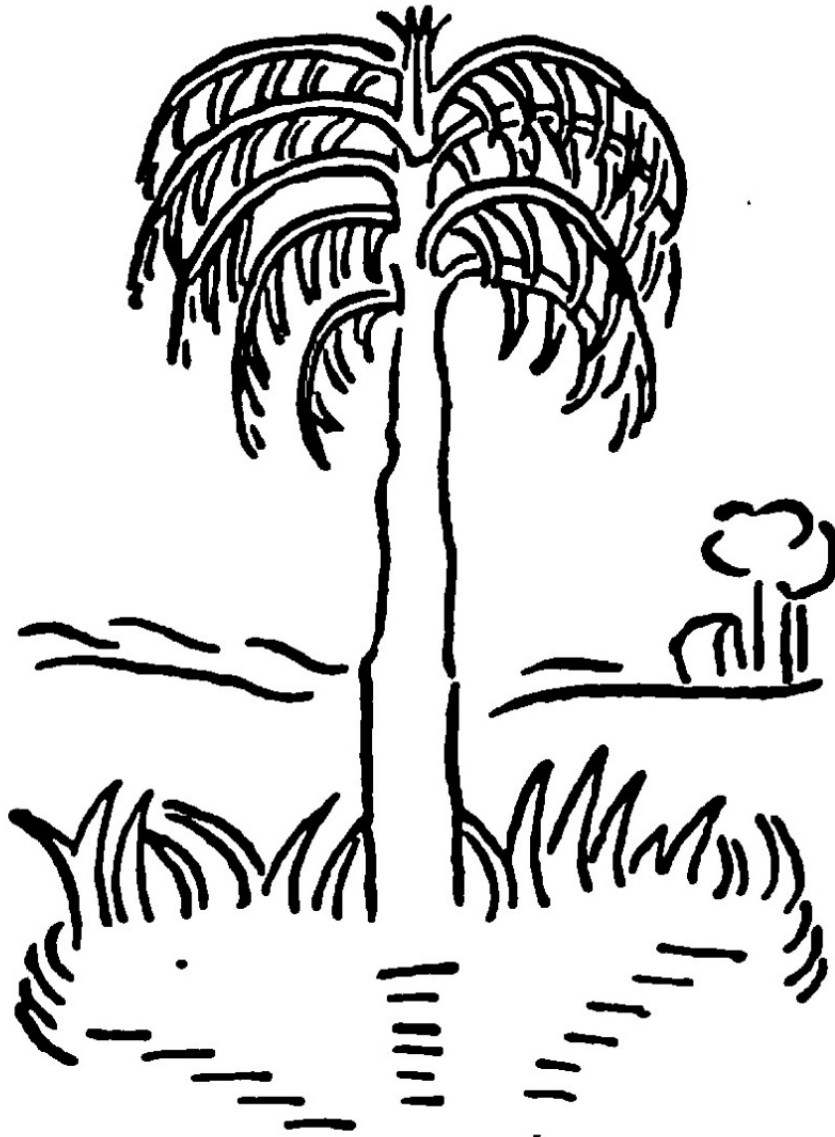
Now, one day the mother left him there to go to the farm. He went and called his sweetheart, and he and she began to play, and he caught hold of her waist-beads and they broke and fell. And the girl said, "This string of waist-beads which you have broken, go and bring me some Palm-tree fibre that I may restring them." The boy went off

YE se oba bi na owo ho,
na okoo Abe bi a esi nsuom'
ho se oko pe awoo.

Na okoye no, na Abe see,
"Me ma wo bi, nanso akoda
a me de no bema woo no,
osode a, onnye fwe." Osee,
"Me pe."

Anni nnanu, anni nnansa,
na onyinsenee na owoye. Anans-
esem 'ba a enkye nyin, sei-
sei na wa ye 'pan'in. Na oni
ka kyeree no see, "Oman yim'
wo nkyi fwe gye Abe nko'a,
na mforo bi da." Osee, "Ena
mate."

Dako' bi, oni gyaa no ho
koo afuom'. Okofree ne mpena,
na one no ego', na osoo ne
tomam' na ete toreye. Na
oba no see," Me toma yi a
watem' yi, ko pe edowa bre
me nsina." Abarima no ko
too bi baye. Oba no see, "Me



**The Palm-tree standing
in the water**

and bought some and brought it. The girl said, "I don't want that, only some which you have sought from a Palm-tree which stands in the water."

So the child set out in search of some. As he went, there was a Palm-tree standing in the water. Up he climbed, *kra! kra! kra!* until he reached the neck of the tree.

He took out his knife, and as soon as he touched it, the Palm-tree split in two, and the boy's stomach went inside, and the Palmtree closed up again. There he was, it was squeezing him.

Soon after his mother came; when she reached the water, she saw a shadow upon it, and she said: "Whose shadow is this lying on the water like that of my child *Akwasi Kwasaman?*" He said, "Mother, it's I"

She said, "Why is the Palm-tree squeezing you?" He said, "I went to strip off Palm fibre to go and give to my lover and the Palm-tree squeezed me."

The mother said, "You, this Palm-tree squeeze him, squeeze him, squeeze him, my child *Kwasaman*. Palm-tree squeeze him, squeeze him, squeeze him, Palm-tree squeeze him."

And the mother went off. And the father also came, and he said: "Whose shadow is it that lies on this water like that of my child *Kwasaman?*" He said, "Father, it is I."

He (the father) said, "Why is the Palm-tree squeezing you?" He said, "I went to strip off Palm fibre to go and give to my lover and the Palmtree squeezed me." He (the father) said, "You, this Palm-tree squeeze

mpe, gye se wo ko pe Abe a esi nsuom'."

Na akoda no siim' se oko pe bi. Obekoro, Abe bi na esi nsuom'. Ode kaa no *kra! kra! kra!* ko duruu Abe no nkonm'.

Ode sekan kaa no na Abe nom'piee mmien, na akoda no afu ko hyeem', na Abe no ka tadee so. Efei owo ho na emia no no.

Ankye na oni baye; odu-ruu nsuo nom' obefwe se sunsum bi dam', osee: "Hwane na no sunsum da nsuo yim' se me 'ba *Akwasi Kwa-saman?*" Osee, "Ena me a."

Osee, "Aden na Abe emia wo?" Osee, "Me ko bu edowa ako ma me mpena na Abe emia me."

Ena see, "Abe yi mia no, mia no, mia no, Me 'ba *Kwasaman*. Abe mia no, mia no, mia no, Abe mia no."

Na Ena no koo. Na ose so baye osee: "Hwane na no sunsum da nsuo yim' se me 'ba *Akwasi Kwasaman?*" Osee, "Agya me a."

Osee, "Aden na Abe emia wo?" Osee, "Me ko bu edowa ako ma me mpena na Abe emia me." Agya see, "Abe yi mia no, mia no, Me 'ba

him, squeeze him, My child *Kwasaman*. Palm-tree squeeze him, squeeze him, Palm-tree squeeze him.”

And the father went off home, and told the Head of the village, and the Head of the village, too, called all the people; and they came to the foot of the Palmtree, and the Head of the village lifted up (his voice), saying: “Whose shadow is it that lies on the water like that of my grandchild *Akwasi Kwasaman*?” He said, “Grandfather, it is I.”

He (the Head of the village) said, “Why is the Palm-tree squeezing you?” He said, “I went to strip off Palm fibre to go and give to my lover and the Palmtree squeezed me.”

The Head of the village said, “You, this Palm-tree squeeze him, squeeze him, squeeze him, My grandchild *Kwasaman*. Palm-tree squeeze him, squeeze him, Palm-tree squeeze him.”

And the Head of the village went off, and all the villagers sang the same song telling the Palm-tree to squeeze him. And now his lover came along, and she said: “Whose shadow is it that lies upon the water, like that of my lover *Akwasi Kwasaman*?” He said, “It is I, your real lover.” She said, “Why is the Palm-tree squeezing you?” He said, “I went to break off Palm fibre for you, and the Palm-tree squeezed me.”

She said, “Palm-tree release him, release him, release him. Palm-tree release my lover, *Akwasi Kwasaman*. Palm-tree release him, release him, release him, Palm-tree release him.”

When she spoke thus, the Palm-tree opened out a little, and her lover’s stomach came out a little. And she raised her voice once

Kwasaman. Abe mia no, mia no, Abe mia no.”

Ose koo ’fie na oko see Odekuro, na Odekuro so free nkrofu nnyina; na ye ko duruu Abe no ase, na Odekuro maa so see: ” Hwane na no sunsum da nsuo yim’ se me *Akwasi Kwasaman*?” Osee, “Nana me a.”

Osee, “Aden na Abe emia wo?” Osee, “Me ko bu edowa ako ma me mpena na Abe emia me.”

Nana see, “Abe yi mia no, mia no, mia no, Me nana *Kwasaman*. Abe mia no, mia no, Abe mia no.”

Na Odekuro ko, na nkrofu to dwom no sara se, “Abe mia no. Efei na ne mpena no baye, ose: ” Hwane na no sunsum da nsuo yim’ se me mpena *Akwasi Kwasaman*?” Osee, “Me mpena me a.” Osee, “Aden na Abe mia woo?” Osee, “Me ko bu edowa abre wo na Abe emia me.”

Oba no see, “Abe gya no, gya no, gya no, Abe gya me mpena, *Akwasi Kwasaman*, Abe gya no, gya no, gya no, Abe gya no.”

Okaa sa’, na Abe nom’ ahantan kakra, na ne mpena no afu ayi kakra. Na osan

more, saying: "Whose shadow is it that lies upon the water, like that of my lover *Akwasi Kwasaman*?"

He said, "It is I, your real lover." She said, "Why is the Palm-tree squeezing you?" He said, "I went to break off Palm fibre for you, and the Palm-tree squeezed me." She said, "Palm-tree release him, release him, release him. Palm-tree release my lover, *Akwasi Kwasaman*. Palm-tree release him, release him, release him, Palm-tree release him."

And now her lover came forth all at once, and he came and clung on the bosom of his sweetheart, and they melted away; and they changed into oil. And the people who went there quickly and rubbed some on their faces, are they who are very beautiful; but they who did not get any, they are those who are not nice-looking.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

maa so bio se: Hwane na no sunsum da nsuo tim' se me mpena *Akwasi Kwasaman*?"

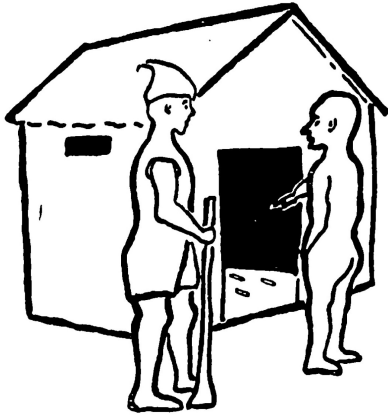
Osee, "Me mpena me a." Osee, "Aden na Abe mia woo?" Osee, "Me ko bu edowa abre wo na Abe emia me." Oba no see, "Abe gya no, gya no, gya no, Abe gya me mpena, *Akwasi Kwasaman*, Abe gya no, gya no, gya no, Abe gya no."

Efei dee, ne mpena no firi preko ko taree ne mpena no bo, na ye naneye; na ye danee nku. Na nkrofu a ye koo ho ntem ye faa bi yoo ye'anim, ene yen a ye ho fe-fe fe; na yen a ye'annya bi, ene se ye ho nnye fe no.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



“ There he was, it was squeezing him ”



“ Look in my room there ”



“ Then the hunter fired a gun
at the fairies ”

Every girl should marry him to whom she is given in marriage

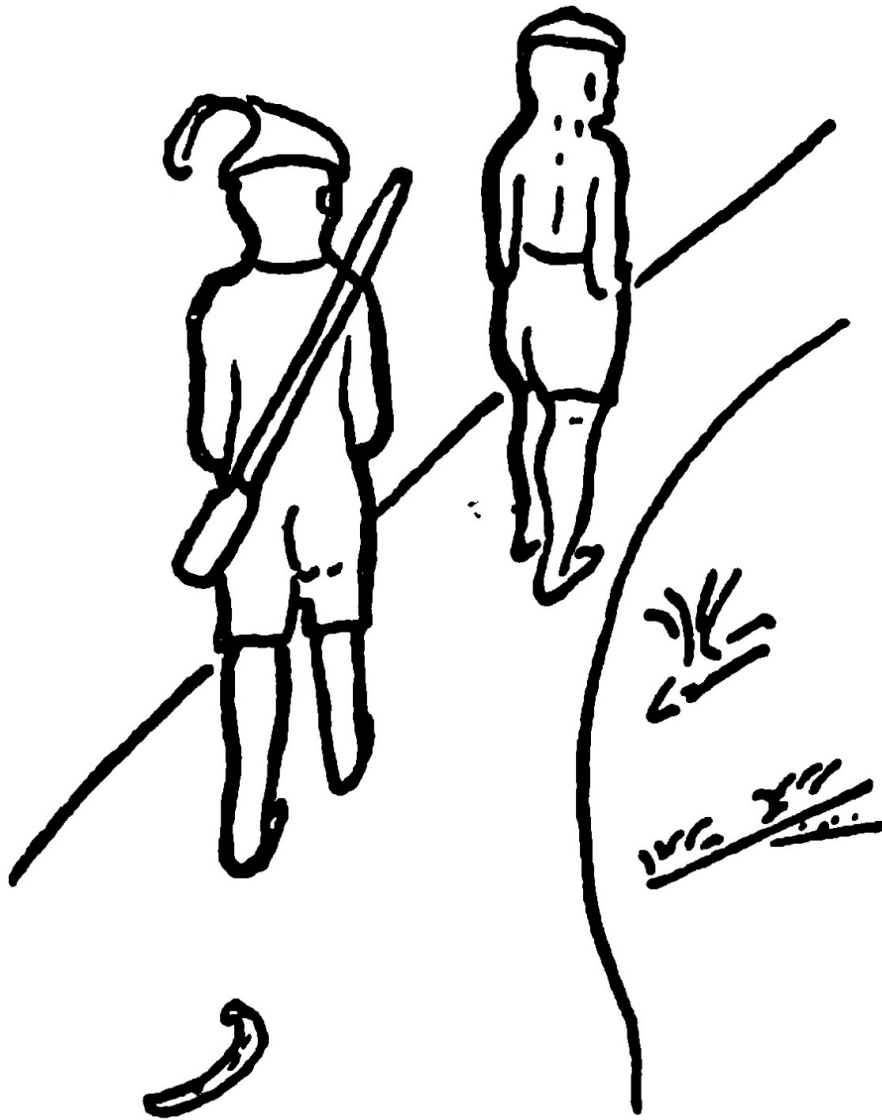
There was once a maid called *Kwaboaso*. To whomsoever they gave her to marry she said, “I do not desire him.” They gave her to a hunter, and she said, “*Ugh!* this man has ticks on him, I do not want him.” One day she went off to the plantation, saying she was going to cut plantains. She took a knife and struck at the plantain, to ! when behold the little folk were sitting on the plantains; they descended, and came, and caught *Kwaboaso*; no so; enie ye si baye ye be they said, “You are the one whom, when they take to give to any one, you shake your head, *pusu! pusu!*” And the fairies caught hold of her and said:

“Come, let us squeeze her. We squeeze

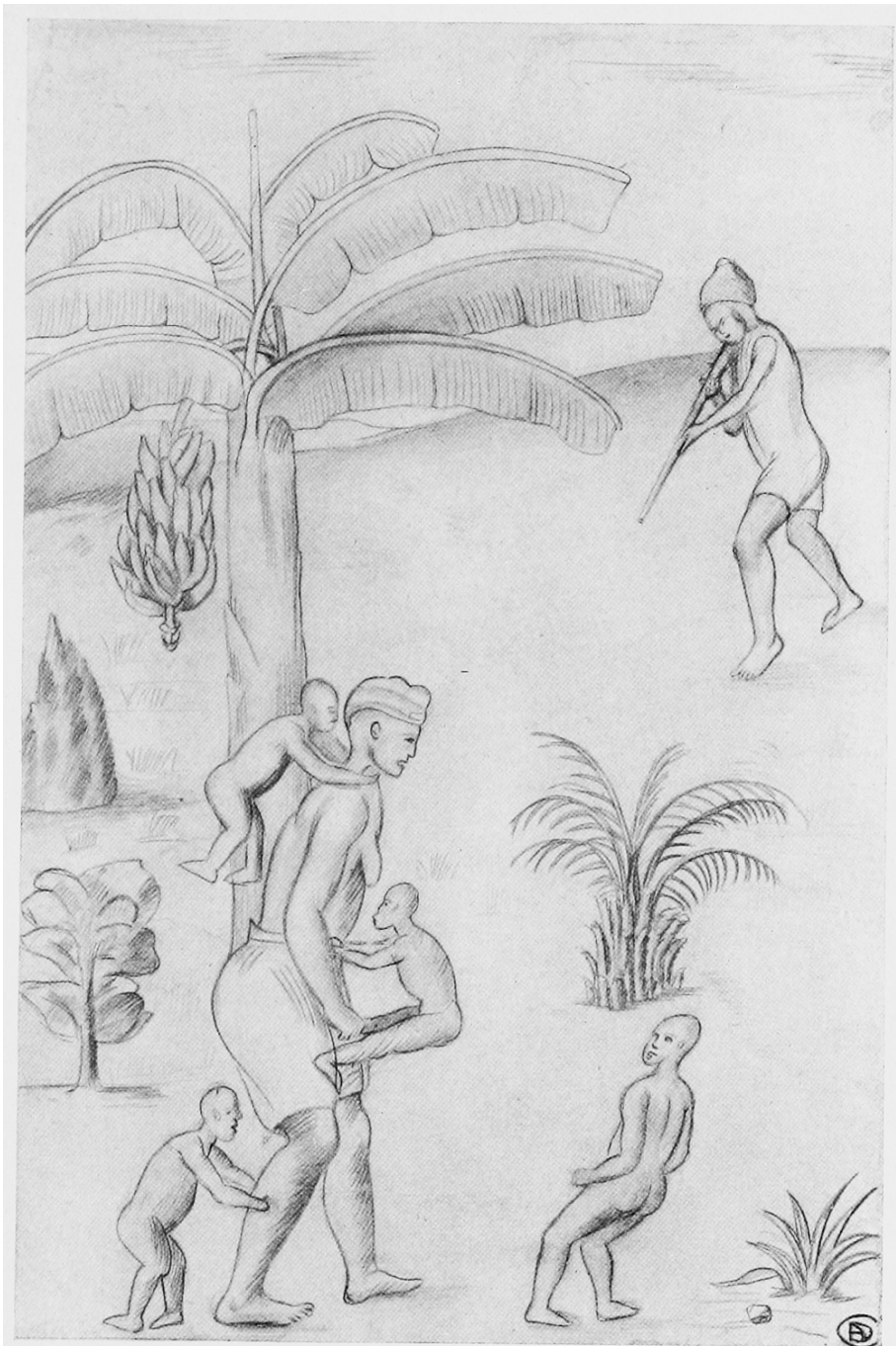
Oba 'biara, se ye de wo ma awade'a ware

Ababawa bi ye fre no *Kwaboaso* na owo ho. Ye de no ma obiara a, osee, “Me mpe no.” Ye de no ama obofuo, osee, “*Asua!* woi a ne ho nsomoro, me mpe no.” Dakoro bi, oba no koo fuom' ose oko twa brodee. Ode sekan boo brodee nom' to! se na mmoatia te brodee no so; enie ye si baye ye be soo *Kwaboasom'*; ye see, “Wo na ye de wo ma obiara a, wo se *pusu! pusu!*” Na mmoatia no soo nom', ye see:

“Mo mma yen mmia no.



“ And he threw down the only
banana left ”



“ Then the hunter fired a gun at the fairies ”

her, *O!* We squeeze Kwaboaso. Come, let us squeeze her. We squeeze her, *O!*”

Now, when that hunter to whom they had given Kwaboaso heard Kwaboaso’s voice, he said, “I am going to see what is the matter, for we don’t take something bad to repay something bad.” When he went, there was Kwaboaso, and the fairies squeezing her. Then the hunter fired a gun at the fairies, and one fell down.

The eldest of the fairies said (to the others), “He has drunk palm wine, and got intoxicated; place him there in the meantime, (and then go on squeezing her).” Again the hunter fired, and, another fell. The eldest of the fairies said, “The brave fellow has drunk palm wine and is overcome, take him and lay him aside there.”

The hunter killed all the fairies except only the eldest. The eldest called out to the hunter, saying, “Come.” The hunter said, “I’m not coming.” The eldest of the fairies said, “Oh, come on, I will not do anything to you.” The hunter went. The eldest of the fairies said,

“Look in my room there, and you will see the medicine for the gun (i.e. the gun-powder) and all the bullets which you have fired, take what belongs to you, and take *Kwaboaso* as well, but before you go, go and cut bananas, and as you go, throw them away, so that when the other fairies waken up, and come to catch you, then by the time they have stopped to pick them up, one by one, you have gone long, long, long ago.”

And accordingly he went and cut ba-

Ye mia o, Ye mia Kwaboaso.
Mo mma yen mmia no. Ye
mia o.”

Na obofuo a ye de Kwaboaso
maa no no, se wate Kwaboaso
nne, osee, “Meko fwe na ye
mmfa bone nntua bone ka.”
Obekoro, Kwaboaso na mmoa-
tia ye mia mia no. Ena obo-
fuo no too ’tuo boo mmoa-
tia no, na ’bako toreye.

Mmoatia no ’pan’in a odim’
see, “Wanom nsa abo momfa
no nto ho ansa.” Obofuo too
bio, na obako ato. Mmoatia
’pan’in see, “Okonini anom
nsa abo, momfa no nto ho.”

Obofuo kum mmoatia no
nnyina na ekoka opan’in no
nko’a. Opan’in no free obo-
fuo se, “Bra.” Obofuo see,
“Me mma.” Mmoatia ’pan’in
se, “O! bra, na me nnye wo
biribiara.” Obofuo koreye.
Mmoatia ’pan’in see,

“Fwe me danm’ ho wo
be hu w’atuduro ne aboo a
w’ato nnyina, fa w’adee, na
fa *Kwaboaso* ka ho, ansa na
wo be koro ko twa kwadu
na wokoro no, na wo te twene,
sa na se mmoatia no nyane,
na se ye bekye wo a, ansa na
ye be tase kwadu yi bako,
bako, na wo ko da, da, da.”

Na ampa ’ra okotwaa kwadu

nanas, and he took *Kwaboaso* as well, and when he reached the path, he threw one banana away. He continued doing so all the way home. And when only a short time remained before they would reach home, behold the fairies are pursuing them. And he threw down the only banana left, and the fairies went after it and (eventually turned) back. And the hunter restored *Kwaboaso* to her blood-relations. Then the hunter went off to his own house. Now, the hunter was living there, when he saw messengers had arrived at his place, and he said, "What is the news?" The messengers said, "*Kwaboaso* says she has asked the Head of the village to intercede for her, saying that now she is willing to marry you." The hunter said, "I thank you for the words from the mouth of the Head man of the village, but I cannot marry the girl, for I have still got ticks on my body."

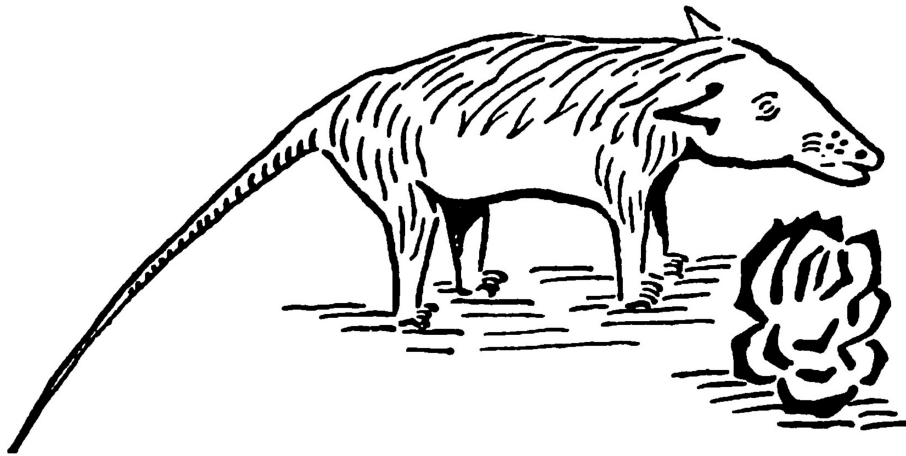
That is why the Elders say, "When they take you to give you in marriage to any one, marry him, for you do not know but that some day when you are in need, he will rescue you."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

no, na ofaa *Kwaboaso* kaa ho, na oduru kwanm' ha yi a, na wato bako atwene. Sara na ode ko duruu efie. Na ebeka kakra ama n'aduru 'fie, obefwe se mmoatia gu so eba. Na otoo kwadu no bako a aka twenee, na mmoatia no ko faye na ye san koreye. Na obofuo soso de *Kwaboaso* ko maa n'abusuafuo. Na obofuo koo ne 'fie. Efei dee obofuo wo ho a, obefwe se abofuo aba ne nkyen osee, "Amanie?" Abofuo no see, "*Kwaboaso* se odwane toa Odekuro se efei dee obeware wo." Obofuo see, "Me da Odekuro ano ase, nanso oba no me ntimi me nware no, na me ho nso-moro no nsaye."

Nti na mpani'nfuo se, "Ye de wo ma obiara a, ware no, na wo nnim dee dabi ehia wo a obe gye woo."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



The Rat and the lump of gold

How Tale-Bearing came into the tribe

They say that a certain hunter (once) went to the bush; he came and looked inside a pit, and in it were standing 'Nipa, the Man, Osebo, the Leopard, Owo, the Snake, and 'Kusie, the Rat. Now when these people saw the Hunter, this one said, "Father Hunter, come and take me out." That one said, "Father, come and take me out." The Hunter said, "I shall not come, for by to-morrow even, if I were to rescue you, and you were to get at me, what you would do to me (I know) I should not care about."

This one said, "I couldn't (act so)." That one said, "I couldn't (act so)." The Hunter said, "If that is really the case, I shall take you out." And of a truth he took all the peo-

Sedie Nkonkonsa baa manm'

Ye see obofuo bi na okoo wuram'; obefwe amana bim' na 'Nipa, Osebo, Owo, ne Kusie na egyinam'. Nkrofuo yi hunoo obofuo, woi see, "Agya obofuo beyi me." Woi see, "Agya beyi me." Obofuo see, "Me mma, okyena nko me beyi mo a, na mo nya me a, dee mo de be ye me, me mpe."

Woi see, "Me ntimi." Woi see, "Me ntimi." Obofuo see, "Ete sa dee a, me yi mo." Ampa ara oyii nkrofuo no nnyina,

ple out and went off to (his) village.

One day, while the Hunter was there, *Osebo*, the Leopard, brought a large quantity of meat. He said, "Father Hunter, this is a thank-offering for the kindness you did me, I thank you, *Apiifo*." He brought twelve palm-leaf baskets of meat to the Hunter. The Hunter thanked him and the Leopard went away.

On another occasion, the Hunter was there, and *Okusie*, the Rat, came. He said, "Father Hunter, would you like some gold dust?" The Hunter said, "Ho! why not, that is the thing in quest of which men grow weary." The Rat set out, and went to where *Nyankonpon*, the Skygod, kept his gold dust. He went and dug a hole beneath the room, and entered into the room, and went and took all the Sky-god's gold dust, and brought it to the Hunter. The Hunter said, "I thank you, *Aku*." And the Rat went off.

Another day, he was there, and he heard some one salute him, "*Ago*." The Hunter answered, "*Ame*" (come in). The Man came; he said, "Father Hunter, good morning." He (the Hunter) replied, "Yes, kinsman." He said, "This is a little pot of palm-wine which I have brought to thank you." Father Hunter said, "I don't want it; as for you, Man, it is just as I said it would be, when I declared I would not take you out; look what the Leopard brought me, behold what the Rat brought me."

Man took away his palm-wine and went off there to tell the Sky-god, saying, "Your gold dust that was lost, that Rat surely came and took it and went off and gave it to the Hunter." The Sky-god said, "Is that so?" He

na okoo kurom'.

Dakoro bi, Obofuo wo ho, na *Osebo* de nam bebrebe aba. Osee, "Agya Obofuo, yie a wo yee me no n'aseda ni, me d'ase *Apiifo*." Ode nam mmede dummienu na ode bree Obofuo. Obofuo daa no ase, na *Osebo* koreye.

'Bio Obofuo wo ho na *Okusie* aba. Osee, "Agya Obofuo, wo pe sika?" Obofuo see, "Ho! adentira, se dee 'nipa ebere pe 'a no no." *Okusie* siim' koo dee *Nyankonpon* kora no sika. Oko boo dan no ase tokuro, na okoo dan nom' ho, kofaa *Nyankonpon* sika futuro nnyina, na ode bree Obofuo. Obofuo see, "Me d'ase *Aku*." Na *Okusie* koroye.

Dakoro bi owo ho, obete, "*Ago!*" Obofuo see, "*Ame!*" *Onipa* baye; osee, "Agya Obofuo makye." Osee, "Ya nua o!" Osee, "Nsa akotokyiwa a me de be da wo asee ni." Agya Obofuo see, "Me mpe, na onipa se me kaye, se me nnyi woo, fwe dee *Osebo* de abre me, fwe dee *Kusie* de abre me."

'Nipa faa ne nsa koye, na okoo *Nyame* ho ko kaa kyeree no se, "Wo sika a eyeraye no, se *Kusie* na obefaye de ko maa Obofuo." *Nyame*

said, "Grandsire, it's the plain straight truth." The Sky-god sent messengers to go and seize the Hunter, and they fastened a rope to his waist. They flogged him severely.

Now when they had reached the path with the Hunter, he said, "Elders, I require to go and ease myself." The messengers said, "No, thief, you will run away." He said, "No, I will not run away, and if you wish, take the rope, fasten it to my waist, tie it on to a log, and allow me to go." The messengers listened to him, and let him go.

There he was, he made himself comfortable, when the long-and-slender creature came. He said, "Look here, my friend, accept this little cone of medicine, and take it along with you, and when you go, and they stand you before the assembly, and bit comes about that they would kill you, I shall go to the King's harem, that I may bite his favourite wife's child; when I have bitten him, you will see that every one has risen up, and you also will speak, and say, 'I have medicine,' and if you will use it on the child he will recover."

The Hunter said, "I thank you, *Aku*." The messengers took the Hunter and went and stood before the face of the Sky-god, (before him and his Councillors) the *Kontire*, *Akwum*, *Adonten*, *Gyase*, and *Kyidom* chiefs. The Hunter stated his case, and when the Spokesman rose up to give judgement, they heard a noise of lamentation, *pui! pui!* far away in the royal harem. They said, "What is that?" They said, "A snake has bitten the child of the favourite wife of the Sky-god." Every one went off.

see, "Ampa?" Osee, "Nana torororo." Nyame yii abofuo ko kyeree Obofuo de homa soo n'asen. Ye fwee no pasa!

Efei ye de 'bofuo duruu kwanm' no, osee, "Mpaninfuo, me sere mo efo de me." Abofuo no see, "Dabi, 'kromfuo obedwane." Osee, "O! me nwane, na mo pe a, momfa homa nkyekyere m'asen nkyekyere duam' na me nko." Abofuo no tieye, ma no koreye.

Owo ho a, oyee neho yie, na Aboatea baye. Osee, "Fwe m'adamfo gye dufa yi, na fa ko, na wo koro yi, ye de wo ko gyina edwam', na ato se, ye beku wo no, me ko Ohene mmam' mako ka no 'ba yeyere; me ka no a, wo be huno se nnipa nnyina asore, na wososo ka se, 'Me wo aduro,' na wo de be ye akoda no a, no ho be ye no den."

Obofuo no see, "Me d'ase *Aku*." Abofuo no de Obofuo koreye, ko gyinaa Nyankonpon ne *Ko'ntire*, ne *Akwam*, ne *Adonten*, ne *Gyase*, ne *Kyidom* anim'. Obofuo kaa n'asem, Okyeame sodeye se wo bua aten, ye be te mmam' no ho 'a, *pui! pui!* Ye see, "Aden?" Ye see, "Onyankonpon 'ba yeyere na owo aka no." Nnipa nnyina firi ho.

Now the Hunter was standing there; he said, "If I were not a prisoner, then I might have medicine (an antidote for the poison)." A certain fellow overheard (him) and he went and told them, saying, "Go and bring the prisoner here." Then the Hunter came.

The Sky-god said, "If you are able to look at this, my child, so that he does not die, I will present you with your head." The Hunter said, "I have heard, Kind-one." And the Hunter said (again), "Grandsire, what I am going to show you, if you can get some, then I shall be able to look after your child." They said, "What thing is it?" He said, "The blood of a Tell-tale to mix with the pounded medicine." They said, "Where are we to get the blood of a Tell-tale?"

One of the Spokesmen, who was a wise man, said, "What about the fellow who came and told the Sky-god that the Hunter had come and stolen the Sky-god's money, where is he?" They said, "You are not mistaken, you are not mistaken." They went and brought the fellow. The Hunter said, "Break his hand off at the joint, and take his blood for me." At once they broke it off.

The Hunter took the blood to grind up with the medicine and applied it to the foot of the King's child. Immediately he rose up. They said, "Sing the Hunter's praises." They shouted, "Eee!" The Sky-god said, "I take your head and present you with it, and as for the Tell-tale, let him be killed, and cut up his flesh, and cast it about on all sides."

They killed him, and cut his flesh up into small pieces, and cast it all about. That is how many Tell-tales came into the tribe.

Efei Obofuo gyina ho a, osee, "A! se me nye daduani a, nkana me wo aduro." Akoa bi teye, na oko kaye se," Mo nkofa dee oda duam' no mma no mmera." Enie Obofuo baye.

Nyankonpon see, "Se wo timi fwe me 'ba yi, na wanwu a, me de wo ti kye wo." Obofuo see, "Mate 'defuo." Obofuo see, "Nana, ade a me kyere, se mo be nya bi dee a, enie me timi mafwe no." Ye see, "Edie ben?" Osee, "Konkonsani mogya, na ye de see." Ye see, "Konkonsani mogya dee yeko nya no he?"

Okyeame nyansafuo bako bi see, "Na akoo a obeka kyeree Nyame se obofuo aba abewia Nyame sika no, wo he?" Ye see, "Wo mmoa, wo mmoa." Ye ko faa akoo no baye. Obofuo see, "Mo mmu no nsa na mo mfa no mogya mma me." Seisei na ye'abu.

Obofuo de mogya no see dufa no ko yee Ohene 'ha no. Seisei na wa sore. Ye see, "Mo mpene Obofuo." Ye see, "Eee!" Nyame see, "Me de wo ti me kye wo, na Konkonsani nso mo nku no, na mo ntwitwane nam, na mo nto mpete."

Ye kum no, na ye twitwaa no nam nketenketi, na ye to peteye. Ene se, Nkonkonsa eba manm' bebrebe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

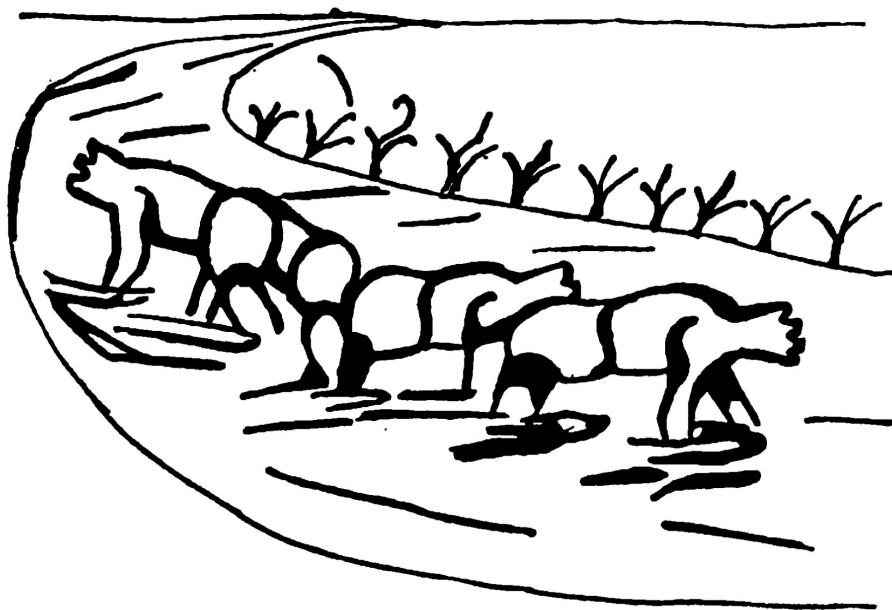
M'anansesem a metooye
yi, se eye de o, se ennye de
o, momfa bi nko, na momfa
bi mmera.



Ananse's head fell off



The departure of Ananse and the Spirits



The Spirits splashing the stream

**How it came about
that the hinder part
of Kwaku Ananse, the
spider, became big, at
the expense of his
head, which became
small**

They say that once a great hunger came, and that *Kwaku Ananse* said he would go and search for meat and vegetable food and bring it that he and his wife *Aso* might eat. He went into a certain stream and met people; now these people whom he met, excuse my saying so, were spirits. When *Ananse* met the Spirits, they were standing in the water and splashing the stream-bed dry to catch the fish.

Kwaku Ananse said, "Brothers, may I come and splash a little too?" The Spirits said, "Come." *Ananse* went, and he saw that they were using their skulls to splash the stream dry. The Spirits said to *Ananse*, "You have seen that which we take to splash the stream dry, will you allow us to remove your skull in order that you may splash too?" *Ananse* said, "I

**Se 'yoye a Kwaku
Ananse to ye kakraka
ma ne ti ye ketewa**

Ye se okom kesie bi na ebaye, na *Kwaku Ananse* se oko pe nam ne aduane aba ne ne ye *Aso* adi. Obeko asuo bim', okotoo nnipa; se nnipa a okotoo yen sebe, na ye' nsamanfuo. Na *Ananse* kotoo nsamanfuo no na ye gyina asuom' ye fwe.

Kwaku Ananse see, "Yanom me mmera mmefwe bi?" Nsamanfuo no see, "Bra." *Ananse* koye, ko hunoo se ye de ye 'ti konkora na ye de fwee. Nsamanfuo no ka kyeree *Ananse* se, "Wahu dee ye de fwee, wo betimi ama ye' ayi wo dee ama w'afwe bi?" *Ananse* see, "Metimi, na monyi mma me." Nsamanfuo no yi maa no ampa. *Kwaku Ananse* ne nsamanfuo no boom'

will permit you, take it off for me.” Of a truth, the Spirits removed it and gave it to him. *Kwaku Ananse* and the Spirits joined together in splashing the bed of the stream dry.

As they splashed, the Spirits raised a song: “We, the Spirits, when we splash the river-bed dry to catch fish, we use our heads to splash the water, Oh, the Spirits, we are splashing the water.”

The Spider said, “This song is sweet, may I sing some of it?” The Spirits said, “Sing some.” And he lifted up his voice:

“The Spirits, we are splashing the water, we take our heads to splash the water. Oh, the Spirits, we are splashing the water. Since the Creator made things, do we take our heads to splash the water? Oh, the Spirits, we are splashing the water. I take my head to splash the water dry to-day o, Oh, the Spirits, we are splashing the water.”

Ananse finished singing, and the Spirits told him, saying, “We have splashed, we have got fish, your share is a basket full, take it and go and eat, take your skull, join it (on your body), and go off; but what we have to say most particularly is this, the very day you sing any of that song, your skull will open and fall off.”

The Spider said, “Fish in abundance which you have given to me, is all I desire, and as for a song, for what reason should I sing it?” The

fweye.

Na ye fwe no na nsamanfuo no maa dwom so se: “Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo, Nsamanfuo e ye fwe asuo o.”

Ananse see, “Edwom yi ye de, me nto bi?” Nsamanfuo no see, “To bi.” Na wa ma so:

“Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo, Nsamanfuo e ye fwe asuo o. Odomankoma bo adee ye de ye ti na ye fwe asuo? Nsamanfuo e ye fwe asuo o. Me de me ti afwe asuo nne o. Nsamanfuo e ye fwe asuo o.”

Ananse to wieye, na nsamanfuo ka kyeree no se, “Ye’afwe, ye’anya nam, wo dee kenten ra, fa ko di, gye wo ti konkora toa so na ko; na dee ye ka akyere wo ene se, ada ara a wo be to dwom yi- bie, wo ti konkora be bie ato”

Ananse see, “Enam bebrebe a mode ama me, me pe, na dwom dee me to ma ye dee ben?” Nsamanfuo no see, “Wie, kore.” *Ananse* sim’

Spirits said, "That is well, go off." The Spider set off. The Spirits, too, got everything together, and they, too, went away.

When the Spirits had reached yonder, as it were, then they raised their song: "We, the Spirits, when we splash the river-bed dry to catch fish, we use our heads to splash the water. Oh, the Spirits, we are splashing the water."

And the Spider heard the song, and he, too, took it up: "Since the Creator made things have we taken our heads to splash the water? Oh, the Spirits, we are splashing the water."

No sooner had he finished than his skull opened and dropped off. **Ananse** lifted it up and held it against his chest. He said, "Spirits, Spirits, my head has fallen off." The Spirits heard, and they said, "That's the Spider, he hasn't listened to what we told him, and he is calling us, let us all go back and hear what he will say." Almost immediately, the Spider came hastening along. He said, "*Puo!* children of my father; my head has opened and fallen off, so I beg of you, if I have done you any harm, forgive it; you are in the right, but take my head and put it back in its place for me."

The Spirits took it, and replaced it. They said to him, "Now if you sing this song again, and it falls off again, when you call us, we shall

koye. Nsamanfuo no soso boaboa ye ho na yen so ye koye.

Efei nsamanfuo no duruu no ho'a, na ye'ama so: "Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo, Nsamanfuo e ye fwe asuo o."

Na **Ananse** tee dwom no na ono so maa so: "Odomankoma boo adee ye de ye ti n'efwe asuo? Nsamanfuo e ye fwe asuo o."

Oto wieye ara, na ne ti konkora abie ato. **Ananse** maa so boo no bo. Osee, "Nsamanfuo e! nsamanfuo e! me tiri no ate ato!" Na nsamanfuo no tee, ye kaa se, "**Ananse** no no, dee ye ka kyeree no no wantie na ofre yen, momma yen nnyina nko na yentie dee obeka." Ankye na **Ananse** na ogugu so na waba. Osee, "*Puo!* Agya mma, me tiri no na abie atoro no, nti me sere mo, maye mo biribiara a momfa nkye me, me ma mo di bem, na momfa me tiri nto a me so."

Nsamanfuo no gyeye, na ye de toaa no so. Ye ka kyeree no se, "Efei dee wo to dwom yi bio na efiri to bio a, wo fre yen a, ye'mmua, nti ko."

not answer, so get along with you.” The Spirits set off again. As they were going they sang their song.

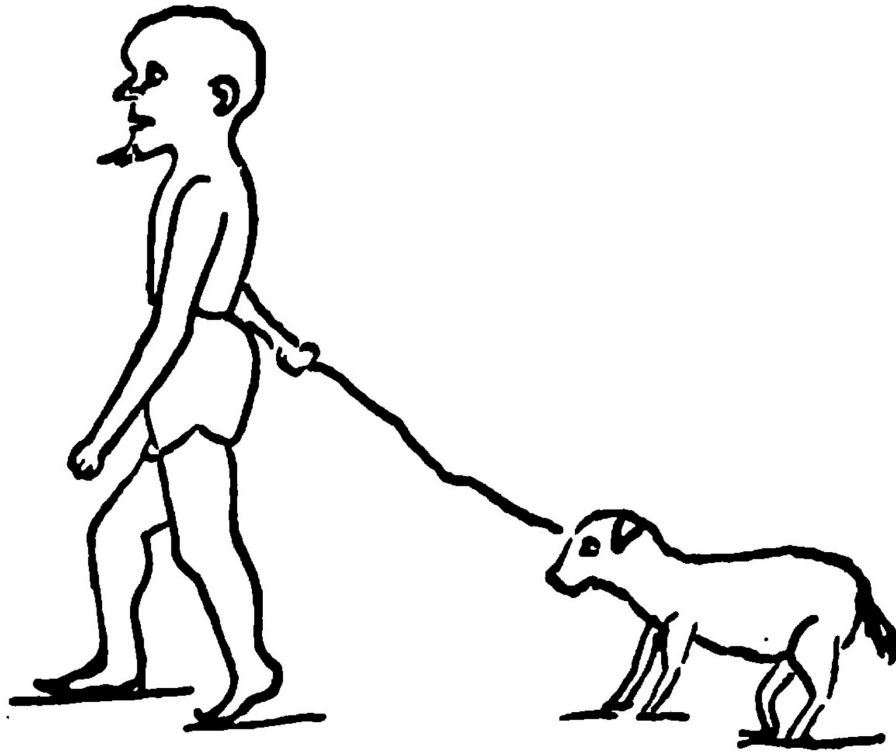
And now **Ananse** began to sing again, and his head became detached and fell off, *kutukum!* And he lifted it and clapped it against his butt. He said, “Ghosts e! Ghosts e!” silence! He called and called and called, but only silence! So **Ananse** also stayed silent, and leaped to the side of the path, sora! (was the sound of the grass parting as he entered it). He said, “Path, save me, and when the day dawns that I become rich, I shall give you some.” That is why you will see **Ananse** with a small head and a very big bottom; it all comes from the hardness of his ears.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

Nsamanfuo no siim’ koreye. Na ye koro no na ye to ye dwom ko.

Efei **Ananse** san too bio na ne tiri no te toye, *kutukum!* na wama so abo no bo. Osee, “Nsamanfuo e! nsamanfuo e!” dinn! Wa fre afre afre, ne nnyina dinn! Efei dee **Ananse** soom’ a enso, na omaa so na ode ta, sebe, ne to nom, na ohudie ’kwan nkyen, sora! Osee, “’Kwan gye me, na dakye menya me ho a, mema wo bi.” Ene se wo behuno **Ananse** na ne tiri kete kete na no to kakraka; na efiri asoodene.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmera.



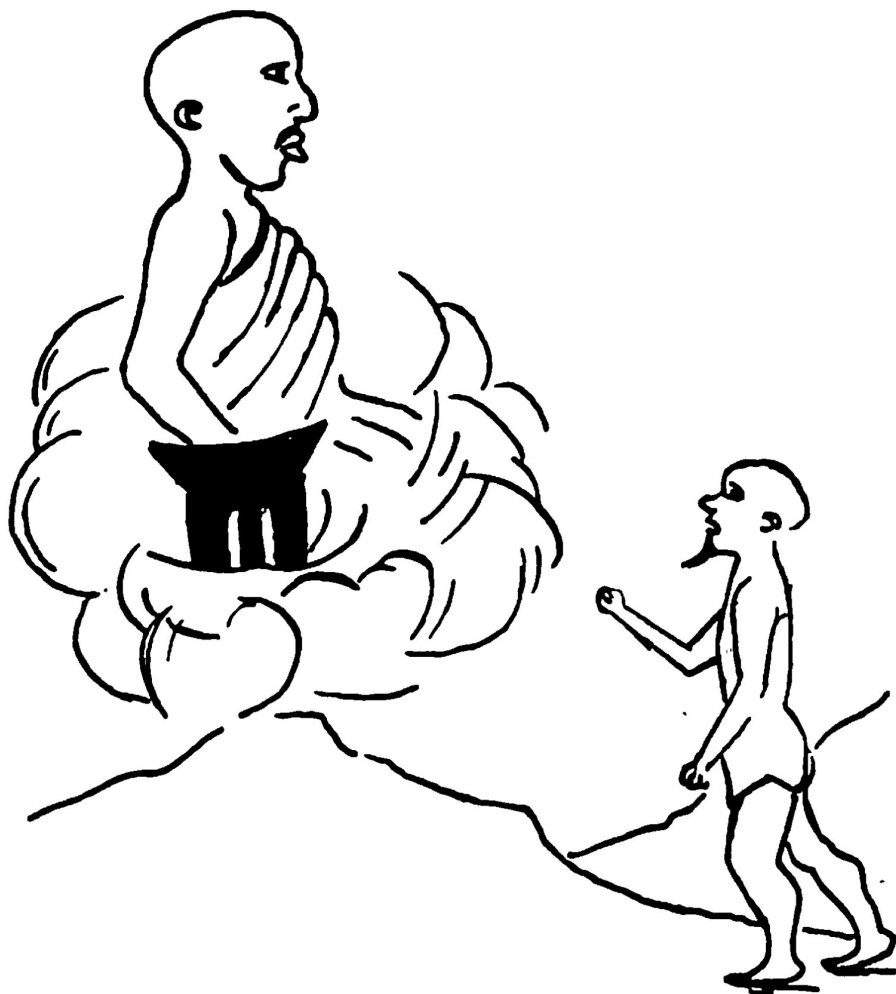
**Ananse going to his village with
Sky-god's sheep**

**How it came about
that many Diseases
came among the tribe**

Now, there lived *Kwaku Ananse*, and he went to *Nyankonpon*, the Skygod, and said, "Grandsire, take your sheep called *Kra Kwame* (i. e. the one which you keep to sacrifice to your soul on a Saturday) and let me kill and

**Se yoye a Yadee baa
omanm' bebre**

Kwaku Ananse na owo ho, na okoo *Nyankonpon* ho se, "Nana fa wo 'dwan, *Kra Kwame* ma me nkum nni na me nko fa oba fefe bi mmere wo."



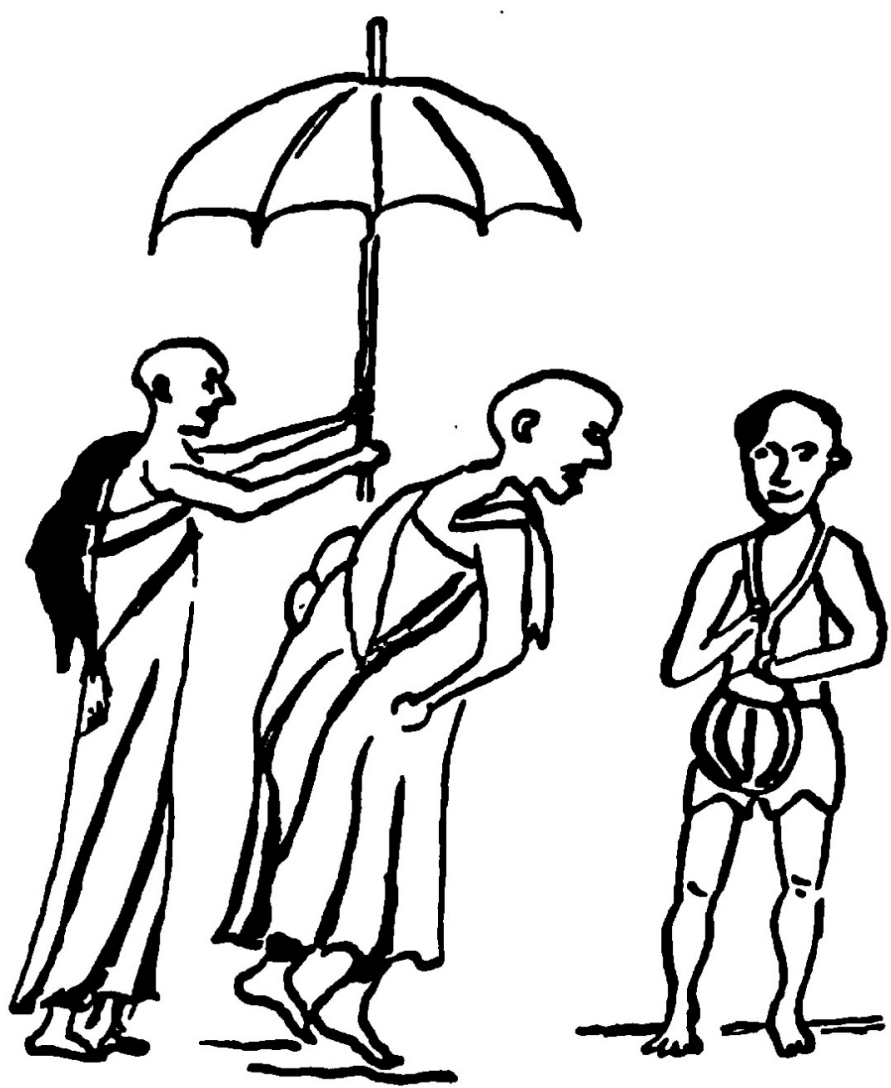
Ananse asking Sky-god for a sheep



A hunter reporting Ananse to Sky-god



Ananse bathing the sick woman



The Sky-god dancing

eat it, that I may go and bring you a beautiful maiden (in exchange).”

The Sky-god gave him the sheep, and *Ananse* set out and returned to his village, and killed the sheep and 1 ate it. The Spider then went to a certain village - at that village there was not a single male; all were women. *Ananse* married them all and he and they lived there.

One day, a hunter came there. When the hunter left, he went and told the Sky-god, saying, “As for *Ananse*, that sheep of yours which he received, he has killed it and given to some women to eat and (then) married them.” The Skygod said, ” Is that true? ” The hunter - said, “Grandsire, it is truth.”

The Skygod sent messengers, telling them to go to that village and bring all the women who were there. The messengers went off, met the women, and took them all with the exception of one woman who was ill, and took them to the Sky-god.

Ananse asking Sky-god for a sheep *Ananse* said, “You who remain, what can I do with you, you can’t do anything for me?” The sick woman said, ”Go and bring me a gourd cup.” *Ananse* went and brought a gourd cup. She said, “Bathe me and take (the water you have used) and pour it into this gourd.” *Ananse* bathed her body and poured (the water he had used) into the gourd. This woman became very beautiful, there was no woman like her among the tribe. *Ananse* married

Nyankonpon de odwan no maa no, na *Ananse* sim’ baa ne kurom’ bekum ’dwan no diye. *Ananse* koo kuro bi so. Sa kuro no, obarima fua ara nni ho; yen nnyina mma. *Ananse* waree mma no nnyina na one yen tenaa ho.

Dakoro bi na obofuo bi baa ho. Obofuo koroye, na oko ka kyeree Nyankonpon se, “*Ananse*, wo ’dwan a obegyeye no, w’ako kum de ama mma bi adi, na waware yen.” Nyankonpon see, “Ampa?” ’Bofuo see, “Nana ampa!”

Nyankonpon yii abofuo se ye nko kuro no nkofa mma a ewo so nnyina mmera. Abofuo no koye, na ye too mma no faa yen nnyina ma no ko kaa oba bako a ono dee oye ’yarefuo de yen ko maa Nyankonpon.

Ananse see, “Wo a w’aka yi dee me de wo ye deen, wo ntimi nnye biribiara mma me.” Oyarefuo no see, “Ko fa toa bra.” *Ananse* ko faa toa baye. Osee, “Hohoro me ho na fa gu toa yim!” *Ananse* hohoroo no ho de guu toa nom’. Oba yi na no ho fefe; ne so ’ba nni ’manm’. *Ananse* waree n’adee.

that which was already his.

Now the hunter came again, and he saw this girl. He went off and reported to the Sky-god, saying, "*Ananse* has made a fool of you, he brought you the ugly women and has kept the beautiful one." The Sky-god sent messengers and made them go off there to where the Spider was, to go and bring that woman to him. They delivered this message to *Ananse*. He said, "Would he not like me as well?" The messengers said, "The Sky-god says we must take the woman to him." *Ananse* said, "That is she, sitting there, take her away."

Now, *Ananse* went and got the gourd into which all the diseases he had taken from the woman had been poured, and he stretched a skin over the mouth of it, and he stretched a skin over another gourd and gave it to his child *Ntikuma*, and *Ananse* beat on (the drum he had made) and sang:

Y'odende dende den,
Y'odende den.
Aso Ya e!
Y'odende dende den,
Y'odende den.
 Your eyes are red in vain!
Y'odende dende den,
Y'odende den.
 You are bandy-armed!
Y'odende dende den,
Y'odende den.
 Is that *Aso Ya*?
Y'odende dende den,
Y'odende den.
 You are knock-kneed!

Efei na obofuo baa bio na obehunoo oba no. Oko ka kyeree Nyankonpon se, "*Ananse* kwasea-buo na obu woo, na mma tantan na ode beree woo, na fefe no dee wafa." Nyankonpon yii abofuo ma ye koo *Ananse* ho se yenko fa oba no mmere no. Ye ko ka kyeree *Ananse*. Osee, "Na me mu dee ompe?" Abofuo no see, "Nyankonpon se oba no na ye' mmefa no mmera." *Ananse* see, "Ono na ote ho no, momfa no nko."

Efei *Ananse* kofaa toa a oyii oba no ho yadee guum' na oyeree bako so de maa no ba *Ntikuma* na *Ananse* boom' se:

Y'odende dende den,
Y'odende den.
Aso Ya e!
Y'odende dende den,
Y'odende den.
 W'ani bere kwa!
Y'odende dende den,
Y'odende den.
 Wo nsa kontrompa!
Y'odende dende den,
Y'odende den.
Aso Ya ni?
Y'odende dende den,
Y'odende den.
 Wo nan kontrompa!

Y'odende dende den,
Y'odende den.
 Your nose is a lump on your face!
Y'odende dende den,
Y'odende den.
 Your feet are (large as) paddles like those of
 a slave!
Y'odende dende den,
Y'odende den.
 Your head is like a cow!
Y'odende dende den,
Y'odende den."

Ntikuma (drummed and sang): "Beautiful maiden, Beautiful maiden!" And *Afudotwedotwe* (Belly-like-to-burst) and *Nyiwankon-ne Nyiwankonfwewa* (Spindle-shanks) danced. *Anene*, the crow, ran with speed and told the Sky-god, saying, "*Ananse* has some dance which is fitting for you but not for Spider." Immediately the Sky-god sent messengers there to *Ananse* to go and bring his dance. *Ananse* said, "This dance of mine, we only act it in the harem, and if the Sky-god agrees then I shall bring it along."

They went and told the Sky-god. He said, "That is nothing, let him bring (it)." *Ananse* went with (the drums) to the harem, and the Sky-god came and danced, and all his wives danced.

Now, there remained that one who had been sick. When she saw that *Ananse* had stretched a skin over the gourd in which were all her diseases, because of that, she said she would not dance. And now the Sky-god forced her, and she came; and when she was about to dance, *Ananse* lifted up the gourd and struck the woman with it, and

Y'odende dende den,
Y'odende den.
 Wo nwene bodee!
Y'odende dende den,
Y'odende den.
 Wo nan tabono se 'donko!
Y'odende dende den,
Y'odende den.
 Wo ti se nantwie!
Y'odende dende den,
Y'odende den."

Ntikuma se: "Oba fefe, oba fefe." Na *Afudotwedotwe* de mmirika ko ka kyeree *Nyankonpon* se, "*Ananse* agoro bi dee ese wo na ense *Ananse*." Seisei na *Nyankonpon* ayi abofuo ko *Ananse* ho se omfa n'agoro mmera. *Ananse* see, "M'agoro yi ye goro no mmam', na se *Nyankonpon* betie dee a, enee me de beba."

Ye ko ka kyeree *Nyankonpon*. Osee, "Nye biribi omfa mmera." *Ananse* de koo mmam' ho, na *Nyankonpon* besaye na ne yerenom nnyina besaye.

Na eko kaa oyarefuo no. Se wahuno se toa no a ne yadee wom' na *Ananse* ayere soo nti na osee onnsa. Efei dee *Nyankonpon* hyee no; na obaye; na ose osa, *Ananse* maa toa no so be boo oba no na yadee no, *tese!*

the diseases I scattered (with a sound like),
tese!

That is how syphilis, stomach-ache, headache, Ene se kokoram, ayamkeka,
leprosy, guinea-worm, small-pox, yaws, fits, atipayee, kwata, mfa, mpete,
diabetes, madness came among the tribe. Once doe, otware, nkwantu, ne odam
there was no sickness among mankind, but baa 'manm'. Nankra na yadee
the Sky-god was the cause of Ananse bring- nni 'manm' Nyame na oye
ing diseases among the tribe. The Sky-god maa Ananse kofaa yadee baa
dancing???'manm'.

This, my story, which I have related, if
it be sweet, (or) if it be not sweet, take some
elsewhere, and let some come back to me.

M'anansesem a metooye
yi, se eye de o, se ennye de
o, omfa bi nko na momfa bi
mmera.



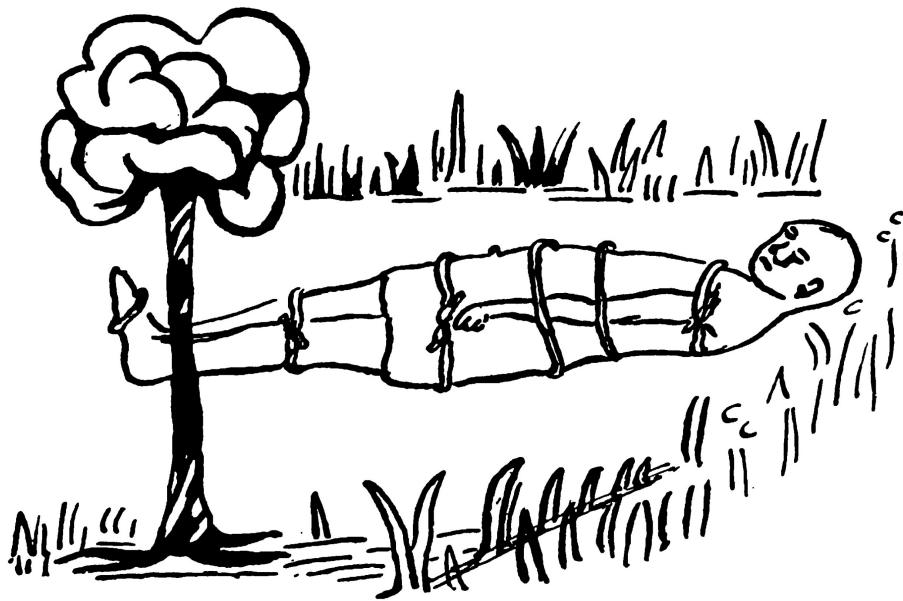
“ You must cover up all the marks ”



Kwaku and Akua



Kwaku and his friends playing marbles



Kwaku tied up by the elders

How Some One Got A Wife (And Also Saved) His Life By Means Of Interpreting Symbols

There once lived three men and they wanted work. They went to the Tall-grass-country to buy nkyekye cloth and other things. (On their return to Ashanti) they made their nephew carry some of the goods, and went along selling them.

They came to a certain big town. In the town was a Queen Mother's daughter who refused to whomever she was given in marriage. Now these strangers (the traders) went there (to her home), but the Queen Mother's child had gone "to beat" the washing. The Queen Mother (however) bought two cloths and put them aside for her daughter. When her child returned she saw the three men.

She said to her old woman, "Today I have seen him whom I desire, so kill a sheep and let me present it to them." When they had finished cooking the food, the young girl went and took a stalk of elephant grass, cotton, a kola nut, and ground nuts, and placed on top of the food to go and present to the men.

And she said, "He who can explain their meaning, him I shall marry." And

Se Yoye A Enam Abebuom' Obi Nyaa 'Yere Ne Nkwam

Marima mmiensa na ye'
wo ho, na ye'pe se ye'di 'dwuma.
Ye'koo Serem' ko totoo nkyekye
ne nnooma nnooma. Ye' de
bi Msoaa ye'wofase na ye'ton.

Na ye'koo kuro kesee bi
so. Kuro no so 'Hema 'ba,
ye'de no ma obiara a, osee
onnware. Na ahohoo yi koye,
na Ohema 'ba no ko atamasie.
'Hema too ntama mmienu
de siee ne'ba. Na ne'ba no
baye, ohunoo mmarima mmiensa.

Oka kyeree n'aberewa se,
"Nne na m'ahu dee me pe
no, na kum 'dwan ma me nko
kye yen." Ye'noaa aduane wi-
eye, ababawa no ko faa fwedee,
asa, bese, ne nkatee de guu
aduane no so, ko kyee mmarima
no.

Na okaa se, "Dee obetimi
akyere asee, na meware no."

they went with the food. The men uncovered it, and they said, "If it were not the Queen Mother's child who had brought this food, we should have some words to ask her." The nephew of the men said, "If I were not afraid of you, I could tell you the meaning of those things." They said, "Explain."

The child replied, "The girl says she has made her thoughts white like the cotton, and if she can get one of us who have come here, ought she not to marry? The meaning of the elephant grass is that, a day will come when she will get lost; the kola nut also means that a day will come when she will make him (her husband) chew kola (i. e. be sorrowful). The ground nuts means she wishes you to plant ground nuts for her, so that every year, when she goes to look at the roots she will get some to pull up."

So the Queen Mother's child married the men's nephew. When she had married him, the Queen Mother's child asked him, "What is your name?" He said, "I am called *Kwaku Susufuo*", that is to say, Kwaku-who-takes-trouble-to-think. The girl replied, "I, too, am called *Akua-who-takes-trouble-to-think*." He married her with fitting ceremony.

Next morning the three uncles set off to their own town. *Kwaku-who-takes-trouble-to-think* remained at his wife's village. He remained there for a year, and when he rose up (in the morning), he and his friends used to sit and play at nte marbles.

Now, one day when he was play-

Na ye'de aduane koye. Mmarima no biee so, na ye'kaa se, "Se ennye 'Hema 'ba na ode aduane yi baye a, ankra ye'be bisa n'asem." Mmarima no wofase kaa se, "Se ennye 'suro na me suro mo a, nkra metimi m'akyere asee." Ye'see, "Kyerere."

Akoda no see, "Oba no se wayi ne tirim' fita te se asa', na nkra yen a ye'baye yi, onnya bi a, obeware? fwedee so asee ne se, ebeto da, na wafwere ne ho; bese so, asee ne se, ebeto da, na wama no aye no abesewe; nkatee so asee ne se, ope se wo dua no nkatee, na eduru afe biara, okofwe n'ase a, wanya bi atu."

Na Ohema 'ba no waree mmarima no wofase. Owaree no, 'Hema 'ba bisaa no se, "Wo de sen?" Osee, "Me de *Kwaku Susufuo*." Oba no so see, "Me so me de *Akua Susufuo*." Owaree no kama.

Adeekyeye wofa mmiensa siim' koo ye'kurom'. Ekaa *Kwaku Susufuo* wo ne yere kurom' ho. Odii ho aferenhyia, na osore a, na one no mfefuo e'go' nte ho.

Na dakoro bi ye'goro, na

ing thus, he knocked out two marbles at one shot, but the people with whom he was playing, said they would not give them to him, and they even wished to beat him. He cast a look behind him, and saw a child standing there; he took a stone and gave it to the child to take and go and give to his wife.

Now when his wife received the stone, she said to her mother, "My husband wishes to return to his town, for he says that when a bird remains too long on the ground, it receives a stone." And the Queen Mother said, "When he goes, you must go with him." Of a truth, she and he went off.

And they met *Kwaku-who-takes-trouble-to-think's* uncles. Now, some time after this, they said to him, "*Kwaku-who-takes-trouble-to-think*, get some string that we may go to the bush to set a trap in order to catch pigeons that we may offer hospitality to your wife, who is a stranger."

So they set out, but these elders had (really) agreed to kill him. They and *Kwaku-who-takes-trouble-to-think* went along; they reached (a lonely spot) on the road; they tied him up and told him, "We shall kill you."

Then he told them, saying, "When I went to my wife's village, I found a great deal of money, and if you do not allow me to show you where it is, and I die, you will not find it." They asked him, saying, "Where does the money lie?"

He replied, "You must go to my wife and inform her that I have bought meat,

odii mmienu preko, na nkro-fuo no se yemmfa mma no se na ye'pe se ye'bo' no. Ot-waa n'ani fwee n'akyi, na ohunoo se akoda bi te ho; ofaa 'boo de maa akoda no, ma ode ko maa ne ye'.

Na ne yere gyee 'boo no, oka kyeree oni se, "Me kunu pe se oko ne kurom', na ose anoma kyere asee a, ogye 'boo." Na 'Hema kaa se, "O'koro a, wo ne no nko." Ampa'ra one no koree.

Na ye'ko too *Kwaku* Susufuo wofanom. Na akyire yi ye'ka kyeree no se, "*Kwaku* Susufuo, fa homa ma ye'nko wuram', nko sum 'fidie se ye'benya aburuburo abesom. wo yere hohoo."

Na ye'koreye na se mpan-infuo no y'aye ko' se ye'beku no. Ye'ne *Kwaku* Susufuo koree ye' duruu kwanm'; ye'kyekyeree no, na ye'ka kyeree no se," Ye' 'ku wo."

Na oka kyeree yen se, "Me koo me yere kurom' m'ape sika bebre, se mo amma m'an kyere na me wu a, mo nnhu." Ye'bisaa no se, "Sika no gu he? "

Osee, "Mo nko me yere ho, nko ka nkyere no se, m'ato

and that (the vendors) say the price is ten peredwan (C8o), and that she must search in the bag made out of strips of sheep's hide; when she looks there and does not find it, let her look in the Krampan bag, if she does not see it there, let her look in the belt with the knives in it."

So they came and gave his wife the messages. And she, too, said, "The things are in the house of the village head-man, so let us go and get them." She and they went to the headman's house; and the woman told the head-man the news, explaining,

"The bag of rope made of sheep-skin means that they have bound him; the Krampan means that the vultures are trying to eat his flesh; the belt holding the knives means they are about to cut his throat.

At once the head-man beat gong-gong, that they should proceed there to save Kwaku-who-takes-trouble-to-think. And they came back with him. He made them kill the three elders.

That is why we say, "By means of interpreting symbols some one got a wife and (also) saved his life."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

nam na ye'se mperedwan 'du,
na onfwe dwannwoma botom;
se ofwem', na wanhu a, on-
fwe *Krampan* botom'; se wanhu'
a, onfwefwe asekwantwam'."

Na ye'be boo ne yere amanee. Na ono so kaa se, "Ewo odekuro 'fie, na momma ye' nko nkogye." One yen koo odekuro 'fie; na oba no boo odekuro, amanee se,

"Dwannwoma boto, ose y'akyekyere no; Krampan boto no so, ose kokosakyi e'ye adi no nam; asekwantwa no so, ose ye'ye atwa no mene."

Eho ara odekuro boo 'dawuro ma ye'koo ho, ko gyee *Kwaku* Susufuo. Na ye'de no baye. Omaa ye'kum mpaninfuo no mmiensa.

Sa nti na ye'se, "Enam abebuom' obi nyaa 'ba 'waree; efei so onyaa no nkwa."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

How Contradiction Came Among The Tribe

There was once a certain man called Hate-to-be-contradicted, and because of that, he went and built a small settlement (all by himself) and went to live in it.

And the creature called the Duyker went to (visit) him, and he went with him and sat down at the foot of a palm-tree. And some of the palm nuts fell down. The Duyker said, "Father Hate-to-be-contradicted, your palm nuts are ripe."

Hate-to-be-contradicted said, "That is the nature of the palm nut; when they are ripe, three bunches ripen at once; when they are ripe, I cut them down, and when I boil them to extract the oil, they make three water-pots full of oil; and I take the oil to *Akase* to buy an *Akase* old woman; the *Akase* old woman comes and gives birth to my grandmother, who bears my mother, who in turn bears me; when mother bears me, I am already standing there."

The Duyker said, "As for all that, you lie." And Hate-to-be-contradicted took a stick and hit the Duyker on the head, and killed it.

Next the little *Abedee* antelope

Se Yoye A Akyinnyee Baa 'Manm'

Obarima bi, ye'free no Kyiriakyinnyee na owo ho, na sa nti oko kyekyeree n'akura na oteem'.

Na aboa 'Twe koo ne nkyen, na ode no ko tenaa abe ase. Na abe no bi firi betoye. Otwe see, "Agya Kyiriakyinnyee w'abe abere."

Kyiriakyinnyee see, "Sa na abe no etee; abedee no ebere abemu mmiensa; na me nu a, na me ye no 'be a, eye nno nsu'hina mmiensa; na me de ko *Akase*, mako to *Akase* 'berewa; *Akase* 'berewa abewo nana, ama nana abewo ena, ama ena abewo me; ena woo me na me gyina ho."

Otwe see, "Yei dee wo boa." Na Kyiriakyinnyee de aba boo Otwe ti, na okuu no.

Na *Abedee* so aba. Na ode no

came along. And he went off with it and sat under the palm-tree, and the same thing happened. And thus it was with all the animals.

Now, *Kwaku Ananse*, the Spider, went and fetched his cloth, and fetched his bag, slung it across his shoulders, and went off to Hate-to-be-contradicted's village.

He greeted him, "Father, good morning." Hate-to-be-contradicted replied, "*Y'aku*, and where are you going?" He replied, "I am coming to you." And he took his stool and placed it under the palm-tree. Hate-to-be-contradicted said, "Cook food for the Spider to eat."

And when it was cooking, *Ananse* and Hate-to-be-contradicted sat under the palm-tree. And some of the palm nuts fell down. And *Ananse* took them and placed them in his bag. And he continued doing so until his bag was full. The food was brought, and *Ananse* ate. When he had finished eating, some of the palm nuts fell down, and *Ananse* said, "Father Hate-to-be-contradicted, your palm nuts are ripe." Hate-to-be-contradicted said,

"It's their nature to ripen like that; when they are ripe, three bunches ripen at once; when they are ripe, I cut them down, and when I boil them to extract the oil, they make three water-pots full of oil, and I take the oil to *Akase*, to buy an *Akase* old woman; the *Akase* old woman

ako tena abe no ase sara. Na mmoa nnyina aba sara.

Efei *Kwaku Ananse* faa no ntama, na ofaa no boto seye, koo Kyiriakyinyee kurom'.

Osee, "Agya m'akye." Kyiriakyinyee see, "*Y'aku*, na wo'ko he?" Osee, "Me'ba wo nkyen." Na ode akonnua ko sii no abe no ase. Kyiriakyinyee see, "Noa aduane ma *Ananse* nni."

Na ye'noa aduane no, na *Ananse* ne Kyiriakyinyee te abe no ase. Na abe no bi firi betoye. Na *Ananse* afa ato ne botom'. Na ofaa no boto no ma. Ye'de aduane baye na *Ananse* didiye. Odidi wieye na abe no bi afiri abeto. *Ananse* see, "Agya Kyiriakyinyee w'abe abere." Kyiriakyinyee see,

"Sa na eberee, na ebere 'bemummiensa; abedee no, na me nu, na me ye no 'be a, eye nsu'hina mmiensa; na me de ako *Akase* mako to *Akase* 'berewa; *Akase* 'berewa abewo nana, ama nana abewo ena, ara ena abewo me. Ena woo me, na me gyina ho."

comes and gives birth to my grandmother, who bears my mother, that she in turn may bear me. When mother bears me, I am already standing there.”

The Spider said, “You do not lie, what you say is true; as for me, I have some okros standing in my farm, and when they are ripe, I join seventy-seven long hooked poles (to reach them to pull them down), but even then they do not reach, so I lie on my back, and am able to use my penis to pluck them.” Hate-to-be-contradicted said, “Oh, I understand; tomorrow I shall come and look.” The Spider said, “Surely.”

When the Spider was going (home), he chewed the palm nuts which he had gathered up, and spat them out on the path. Next morning, when things began to be visible, Hate-to-be-contradicted set out to go to the Spider’s village. Now when the Spider had arrived first (the day before), he had gone and told his children, saying,

“A certain man will come here, and he hates to be contradicted, and when he arrives and inquires after me, you must tell him that yesterday I had said I was going off some place, when my penis broke in seven places, and I had to take it to a blacksmith to repair, and as he could not finish it at the time, he says he has gone to have the work finished.”

Not long after, Hate-to-be-contradicted came along. He said, “Where has

Ananse see, “Wo mmoa, nokore na me, me wo nkuruma bi si m’afuom’, se ’so a, me toa nkokoro aduonson, nsoso ennuru so, nsoso me da ayeya a, me timi de me kote me te.” Kyiriakyinyee see, “E! m’ate; okyena meba mabefwe.” Ananse see, “Osempa.”

Ananse o’koro no, na o’we abe a osesaye, na o’to ne nsuo gu gu kwam’. Adeekyeye na Kyiriakyinyee sii so koo Ananse kurom’. Na Ananse dii kan no, wako ka akyere ne mma se,

“Obarima bi beba ha, okyiri akyinyee, na oba, na obisa me a, mo nka se nnora me se me’ko babi me kotem’ abu ahodoo nson, na me de komaa otomfuo boye, wantimi annwie, na ose o’ko wie.”

Ankye na Kyiriakyinyee baye. Osee, “Wo ’se ko he?” Ye’see, “E!

your father gone?" They replied, "Alas, father went somewhere yesterday, and his penis got broken in seven different places, and he took it to a blacksmith, but he could not finish the job at the time, and father has gone to have it completed, and (you,) Father, did you not see the blood on the path?" Hate-to-be-contradicted said, "I saw it." Hate-to-be-contradicted asked, "And where is your mother?"

(The Spider's child replied,) "Mother, too, yesterday she went to the stream, and her water-pot would have fallen and broken had she not saved it from doing so by just catching at it in time, but she didn't quite finish saving it from falling, and has returned today to do so." Hate-to-be-contradicted did not say anything.

Now Ananse arrived. He said, "Cook some food that Hate-to-be-contradicted may eat." As the children were cooking the food, they only used one single little perch but an immense quantity of peppers; they made the soup stew very hot. When they had finished, they set it down before Hate-to-be-contradicted. Hate-to-be-contradicted ate. Now the peppers pained him; he wanted to die.

He said, "*Ntikuma* (the Spider's child), draw water for me that I may drink." *Ntikuma* went to the water place; he never brought the water. Hate-to-be-contradicted said, "*Ntikuma*, where is that water?"

Ntikuma said, "Ah, the water which

Agya, nnora okoo babi, na ne kotem' buu ahodoo nson, na ode maa otom-fuo, na wannwie, na ose o'ko wie, na Agya, w'annhuno, mogya 'kwan so?" Kyiriakyinnyee see, "Me hunoye." Kyiriakyinnyee see, "Na wo 'ni so wo he?"

Osee, "Eno so nnora okoo asuo, nkra n'ahina e'firi abo; okame, kame, wannwie kame, na ose o'ko wie kame." Kyiriakyinnyee anka fwe.

Efei na Ananse baye. Osee, "Mo nnoa aduane mma Kyiriakyinnyee nni." Nkoda no e'noa, aduane no, na y'ako fa apatere bako pe, ne mmeko bebre; ye'de aye nkwan yayaya. Ye'wi-eye, ye'de be sii Kyiriakyinnyee anim'. Kyiriakyinnyee diye. Efei dee mmeko no eye no ya; o'ye ato.

Osee, "*Ntikuma* sa nsuo ma me nnom." *Ntikuma* koo nsuo no ho; ommfa nsuo mma da. Kyiriakyinnyee see, "*Ntikuma* nsuo no wo he?"

Ntikuma see, "E! nsuo no ewo

we have here (in our water-pot) is of three different kinds; that belonging to father comes first, that of my mother's co-wife is in the middle, and that belonging to my own mother is at the bottom (of the pot); and because I want to draw for you only the water belonging to my own mother, if I do not take great care when drawing it, it will cause a tribal dispute."

Hate-to-be-contradicted said, "You little brat, you lie." Straightway, *Ananse* said, "Beat him so that he die." Hate-to-be-contradicted said, "Why should they beat me so that I may die?" The Spider said, "You say you hate to be contradicted, and yet you have contradicted some one, that is why I say they must beat you so that you may die."

So they beat Hate-to-be-contradicted so that he died. Then *Ananse* cut up his flesh in little pieces and scattered it about. That is why many persons who hate to be contradicted are to be found in the tribe.

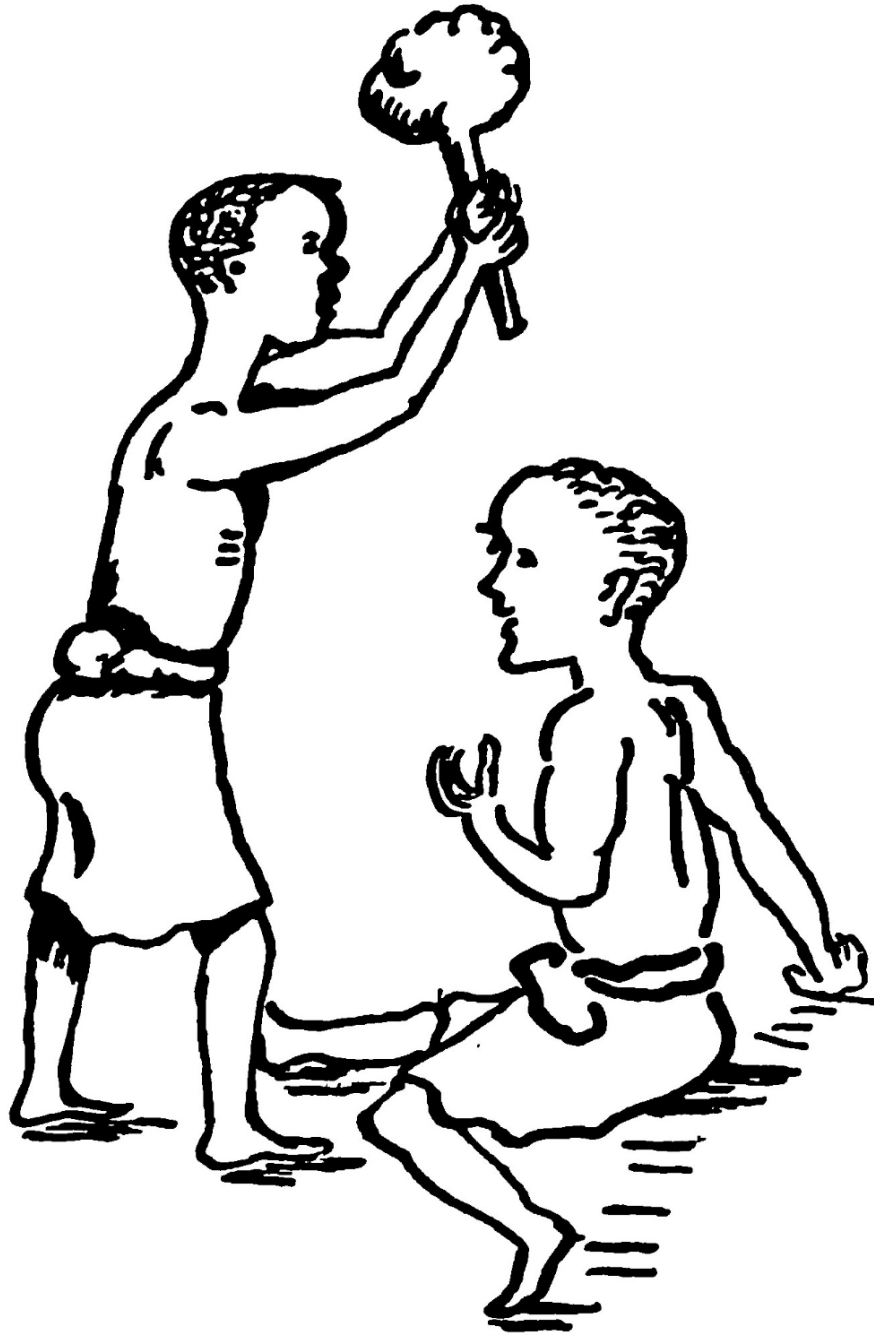
This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

ho yi, emu ahodoo mmiensa; agya dee na ewo kan; eno kora dee na ewo mfinmfini, na eno dee na ewo asee; nti na me'pe eno dee m'abere wo, na se me sa, na m'ansa no yie a, ede manso beba."

Kyiriakyinnyee see, "E! akokoa yi, wo boa." Eho ara, *Ananse* see, "Mo mmo no mma no nto." Na Kyiriakyinnyee see, "Edeen nti na ye'mmo' me mma me ntoro?" *Ananse* see, "Wo se wo kyi' akyinnyee na w'agye akyinnyee, sa nti na me se ye'mmo' wo mma wo nto."

Enna ye'boroo Kyiriakyinnyee maa no wuye. Enna *Ananse* twitwaa ne nam de peye. Ene se akyinnyee aba manm' bebre.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



So they beat Hate-to-be-contradicted
so that he died

**How It Came About
That We Shall Always
See Okra, The Cat,
Lying On A Velvet
Cushion, While
'Kraman, The Dog,
Will Sleep Among
The Ashes Of The
Kitchen Fire**

They say that there once was a certain woman who (was so unfortunate that) whenever she gave birth to a child, it used to die. So she set out to consult one of the lesser-gods about it, and tell him that she desired a child. The lesser-god said, "I shall give you one, but as for the child, all the work he will ever do is to get you into debt, but nevertheless some day he will repay you."

It was not two days, it was not three days (after consulting the lesser-god) when the woman conceived. She gave birth - a spider-story child it was - for it was not long growing up. The infant grew into a comely youth.

One day he was (with his mother) there, and he said, "Mother, give me gold dust, that I may go to the Edge-of-the-sea-country, to

**Sedee Okra, Da Ye'be
Huno No Na Oda
Mpikyi Soo, Na
'kraman So Obeda
Asomorofi**

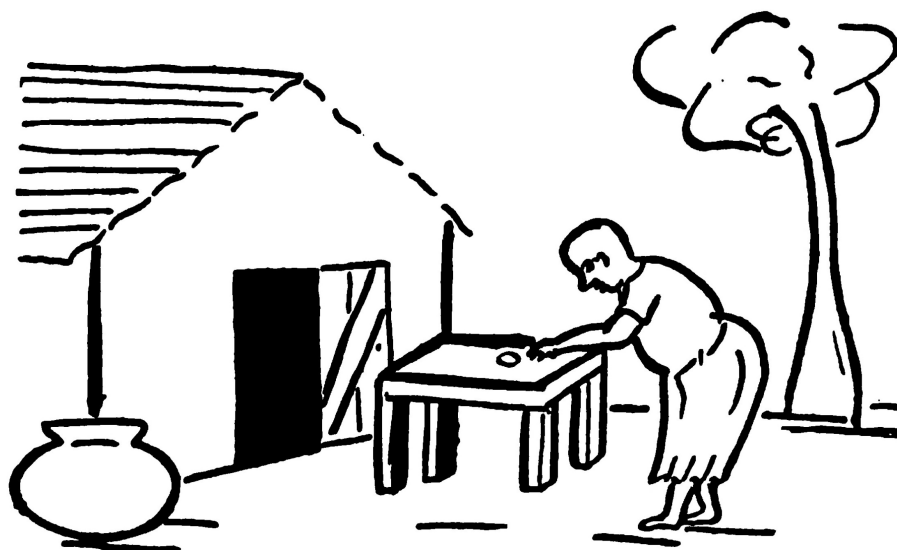
Ye'se oba bi na owo ho, owo a, na wawu, owo a, na wawu. Na osiim' koo 'bosom bi ho ko bisaye se ope awoo. Obosom see, "Mema wo bi, na akoda no, ekabo nko'a adwuma na obeye ama wo, nso dabi obetua 'ka."

Anni nnanu, anni nnansa na oba no nyinseneye. Owoyeanans-esem 'ba, onkye nyin-na??? akoda no nyin yee aberantee kama.

Dakoro bi owo ho, osee, "Eno, ma me sika me nko Nsuano nko to nkyene." Oni



He brought the bird home



And the Maiden took it and went off with it to her uncle

go and buy salt." The mother said, "How much?" He said, "*Asuanu*" (i.e. 4£). And the mother took it and gave to him, and he set out on the journey.

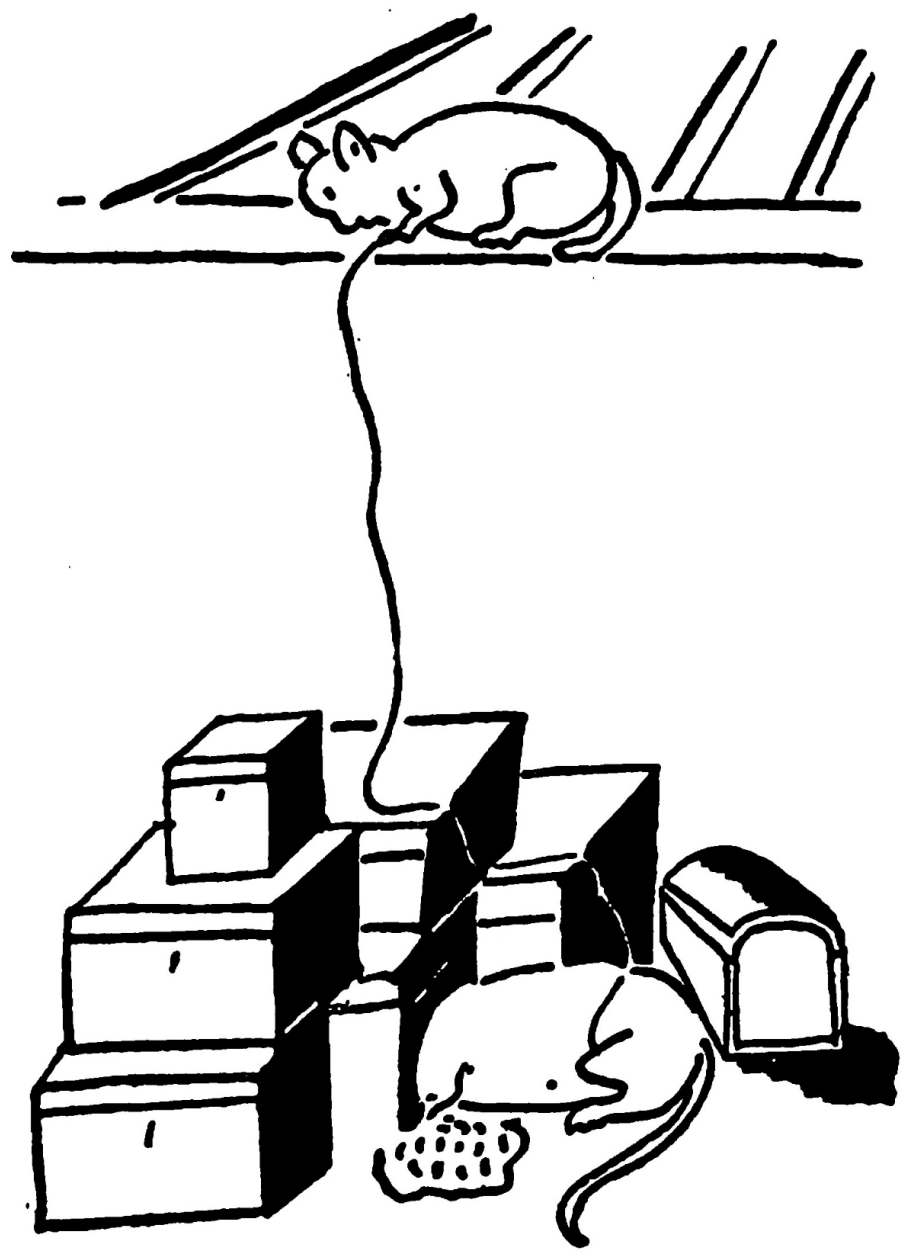
Now, as he was going, he met a certain man and his spotted dog. He said, "Bring it that I may buy it." The dog's master said, "You cannot buy it." The child said, "How much is it?" The dog's master said, "An *Asuanu*'s weight of gold dust" (i.e. 4£). He said, "What's that (to me), take this 4£'s worth of gold dust." He received the dog, and brought it back home. When he returned, his mother said, "Why did you not reach your destination?" He replied, "I used the gold dust to buy a dog." His mother said, "*Ho!*"

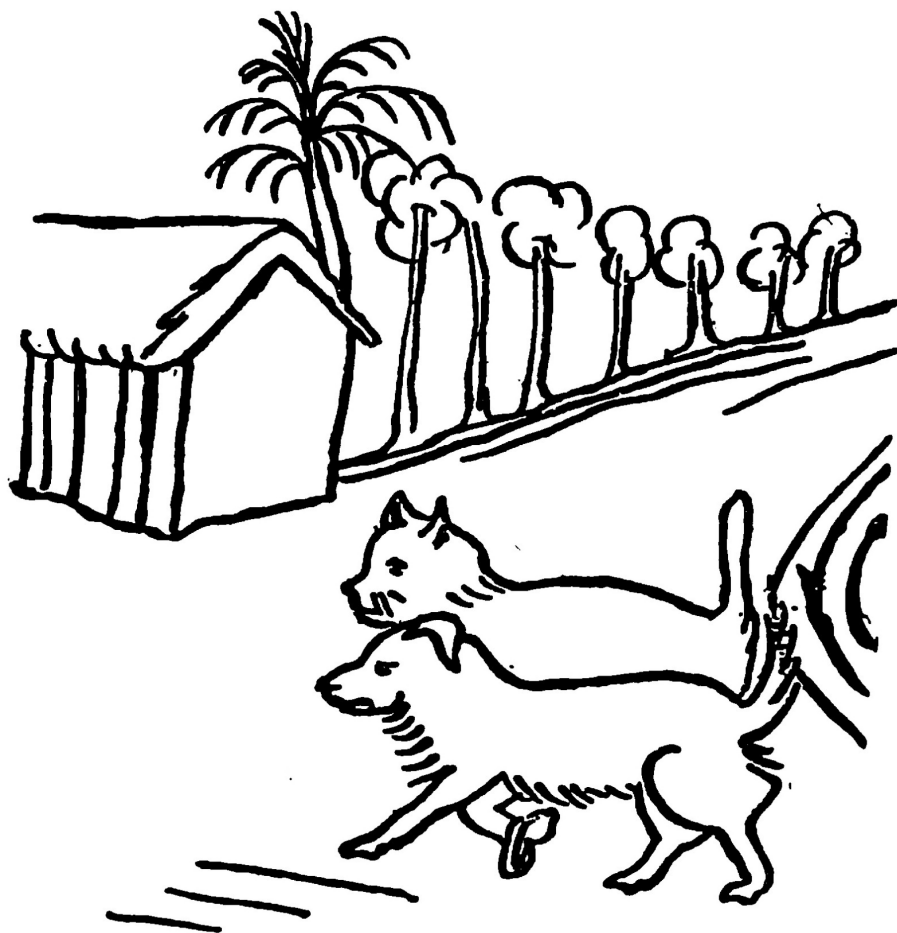
Now they were living there, it would be for about one moon. He said, "Mother, give me gold dust that I may go trading." She said, "As for you, as is your wont, you will

see, "Meehe?" Osee, "*Asuanu.*"
Na oni de ama no, na osiim'
koreye.

Na o'koro, okohyiaa obarima
bi na ne 'kraman bi ho mpampa.
Osee, "Fa no ma me nto." Okra-
man wura no see, "Wo ntimi
nto." Akoda no see, "Meehe?"
Okraman wura see, "*Asuanu.*"
Osee, "Eye deen! asuanu gye."
Ogyee 'kraman no, na ode
no baa 'fie. Obaye no na oni
see, "Aden, w'annu?" Osee,
"Me de sika no ato 'kraman."
Oni see, "*Ho!*"

Efei owo ho, ebeye os-
rane bako. Osee, "Eno, ma
me sika me nko bata." Osee,
"Wo nokwa no no wo'begye





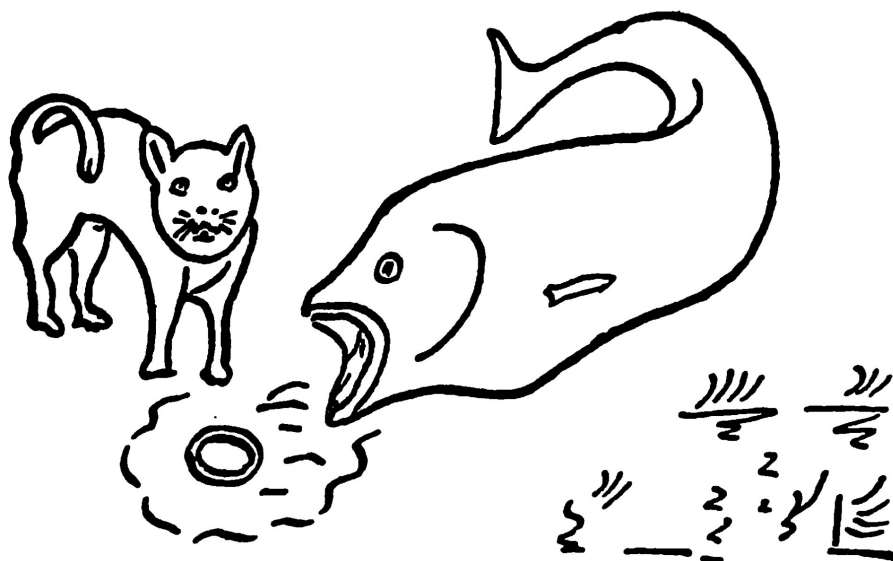
The Cat and the Dog bringing back the ring

only take the gold dust and throw it away again, but how much do you want?" He replied, "An *Asuanu* and *suru*'s worth of gold dust" (i.e. 5£). She said, "Take it, then." So he set out along the trade-road.

As he was going along, he met a certain man carrying a cat. He said, "Man, bring that animal that always falls on its feet, that I may buy it." He said, "When I lie down in my room, the mice gnaw my feet, for that

sika akoto agu bio, na meehe na wo pe?" Osee, "*Asuanu* ne *suru*." Osee, "Gye e." Na ode sii bata kwan so.

O'koro'a, na oko hyiaa obarima bi na ofua agyinamoa. Osee, "'Barima fa atenkyema yi ma me nto." Osee, "Me danm' me da a, na nkurae'we



The Fish vomited and the ring came out

reason I bought it.” He said, “I beseech you let me have it.” He said, “You cannot buy it.” The child said, “How much will you take for it?” He replied, “An *Asuanu* and *suru*’s worth of gold dust.” He said, “So that’s why you say, I cannot buy it; here, take it.” The child received the cat, and went off home with it. When he reached home, he said, “Mother, look here at what I have brought.” She replied, “Ah, that is just what they said (would happen).”

The child remained there (at home). It would be about forty days after, when he addressed his mother, saying, “Give me gold dust that I may go trading.” The mother said, “All the money I have about me is finished, with the exception of an *Asuasa*’s weight of gold dust (i.e. 6£); when I give you this, and you go, and you do not buy goods with it, that’s the end of this business.” The child

me nan, nti na me too no.” Osee, “Me serewo fa no ma me.” Osee, “Wo ’ntimi nto.” Akoda no see, “Meehe na wo de no begye?” Osee, “*Asuanu* ne *suru*.” Osee, “Yei nti ni, gye e.” Akoda no gyee ’kra no, de no koo ’fie. Oduruu ’fie, osee, “Eno dee m’akoto ni o!” Osee, “E! se ye’kaye.”

Akoda no wo ho. Ebeye ada’duanan, na waka akyere oni se, “Ma me sika me nko bata.” Oni see, “Me ho sika nnyina asa, dee aka ene *asuasa*, me de ’ma wo yi, se wo ko na w’ammfa ankoto nnooma a, na asem asa.” Akoda no see, “M’ate.”

said, "I have heard."

Next morning, when things became visible, he took up his bag, and was off, *pa!* As he was going, he met a certain Ashanti fellow, and he was carrying a pigeon. He said, "Friend, bring the creature of yours, that I may buy it." He replied, "I am not selling it, for I amuse myself with it." He said, "I shall buy it." The bird's master said, "I will not sell it, for I know what it may do for me." The child said, "*Oh*, give it to me." He said, "Will you be able to buy it?" The child said, "How much?" He replied, "An *Asuasa*'s weight of gold dust" (i.e. 6*£*). He said, "Do you suppose because of that I would not buy it, here is the sum."

He brought the bird home. His mother said, "This has turned out no better than before, so this is what you have brought?" He replied, "Nevertheless, this is what I have brought."

Now (one day) the child was living there (at home), when the Pigeon called to him, saying, "Come." When he went up to it, the Pigeon informed him, saying, "In my own village I am a chief, and I was about to go on a journey, when a certain fellow came and seized hold of me, when you, out of your kindness, you, too, bought me, and now I beseech you, if you will only take me back to my town, then they will thank you greatly." The child said, "You are telling me lies, you will run away." The Pigeon said, "If you can't see your way to do as I ask, then take a string, and tie it to my leg, and take me along." The child took a string and fastened it to its leg, and he followed behind him slowly, until they reached the Pigeon's

Adeekyeye omaa ne boto so, na *pa!* oko. O'koro'a, oko hyiaa Asantekwa bi, na ofua Aburuburo. Osee, "Damfo, fa w'aboa yi ma me nto." Osee, "Me nnton no, na me goro no ho." Osee, "Meto." Anoma wura see, "Me nnton no, na me nim dee obeye ama me." Akoda no see, "O fa no ma me." Osee, "Wo betimi ato?" Akoda no see, "Meehe?" Osee, "*Asuasa*." Osee, "Yei nti ni, gye e."

Ode anoma no baa 'fie. Oni see, "Anye yie, dee wo de aba ni?" Osee, "Dee me de aba no no."

Akoda no wo ho, na Aburuburo afre no se, "Bra!" Okoreye, na Aburuburo ka kyeree no se, "Me ye ohene me kurom', na me se me'betu 'kwan na akoa bi bekyeree me na wo so w'adaworoma, wo so w'ato me, na me sere wo, se wo de me ko me kurom' a, nkra ye'beda w'ase dodo." Akoda no see, "Wo boa, na wo bedwane." Aburuburo see, "Se wo nhunom' a, fa homa so me gya', na fa me ko." Akoda no faa homa de soo no gya', na odii n'akyi kakra kakra ko duruu Aburuburo kurom'.

town.

When they reached the outskirts of the town, the children were playing *nte* marbles. When they saw him, they said, "Here is the Chief! Here is the Chief!" One of them ran to tell the *Korenti'* chief, but they seized him, and cut his throat, saying, "You are causing us to call to mind our late sorrow." But another one went again with the same tidings. And now the *Akwamu* chief said, "You, *Gyase* chief, do you yourself go and see what this is all about." He went and, looked, and returned.

He said, "*Oh*, it is true." Then they got a hammock and the regalia and went to bring the Chief to his house. The whole tribe was told the news, how he was setting out a journey, and how a certain fellow caught him, and how this child, by his kindness, had bought him, and how today he had brought him home. Elders and young people all rose up and thanked the child. The Queen Mother brought a water-pot full of gold dust; all the elders, a water-pot full of gold dust, each.

The Chief himself looked on his hand, and slipped off a ring, and gave it to him. And he said, "Take this ring, and whatever you desire, this ring will give to you." He said, "I have heard." And he went off with the ring to his village; and he showed the gold dust and the ring to his mother.

Then the mother said, "Welcome *Aku*, welcome *Aku*." Formerly, when he had 'burned' his gold dust, and when he used to return from his journeys, when he saluted his mother,

Ye'duruu nkwatia, na nkoda
e'si *nte*. Ye'hunoo no, ye'see,
"Ohene ni o! Ohene ni o!"
Obako ko ka kyeree *Korenti'*hene,
na wakye no na watwa ne
mene se, "Wo'bekae ye'ya."
Na obako ako bio, sa'ra. Efei
na *Akwamu'*hene see, "*Gyase'*hene
wo ara sore kofwe bi." Oko
fwee na obaye.

Osee, "Ampa o!" Enee
ye'faa apakan ne ahennee ko-
reye ko faa ohene baa 'fie.
Oboo omanfuo nnyina ama-
nee se otuu 'kwan na akoda
bi bekyeree no, na sa akoda
yi, adaworoma, na otoo no,
enna nne ode no aba. Mpan'in-
fuo ne nkoda nnyina soreye
daa akoda no ase. Ohema
de sika futuro ahina ma; mpan'in-
fuo nnyina ahina ma, ahina
ma.

Ohene no ara mu fwee
ne nsa woroo ka' de maa no.
Na osee, "Gye ka' yi, na biribi-
iara a wo pe, ka' yi beye ama
wo." Osee, "M'ate." Na ode
ka' no siim' koo ne kurom';
na ode sika no ne ka' no ko
kyeree oni.

Efei na oni see, "Akwaba
Aku, akwaba *Aku*!" Ekane
no na ohye sika no, enee oko
ba a, enee ofre oni a, om-

she used not to answer him. And he gave his mother the news, saying, "You have seen this gold dust and this ring; I shall go and build a great village for us to live within it." The mother said, "Press your eyes hard (i.e. try your best to do so)." The child set out and stood in the bush; he slipped off the ring and placed it on the ground; he said, "Ring, clear all this (land) of forest and of bush for me." And the whole of that place became cleared. He said, "Collect all you have cleared into heaps for burning." And it did so. He said, "Set up houses." And it set up many houses. He said, "Ring, let people come and inhabit these houses." And people came. He made his mother the Queen Mother; he, too, became chief.

Now (i.e. there was something I forgot to say), *Ananse*, the Spider, was his best friend. One day he was living there (in his new village) when *Kwaku Ananse* set out to come to this youth's village. (When he reached it,) he said, "Oh, little mother's child, little father's child, you have been fortunate and successful, and you don't care about me any more to look after me, but what has happened to bring all this about?" Then the child told him all the news. The Spider said, "I shall go to my village (to get something) and return." *Ananse* went off to his village; he told his niece, saying, "I shall send you to my friend yonder, and when you go, you will take this white wine for him and pay attention and do whatever he orders you; and you must secretly try to lay your hands on that ring."

The maiden set out, and went to the man's village. The man said to her, "As for this, I

mua no. Na oboo oni amanee se, "W'ahu sika yi ne ka' yi; me'beko ako kyekyere kuro kakraka' ama ye'atenam'." Oni see, "Mia w'ani." Akoda no siim' ko gyinaa wuram'; oworoo ka' no too fam'; osee, "Ka' do ha nnyina ma me!" Na eho nnyina ado. Osee, "Twe so!" Na atwe. Osee, "Sisi adan!" Na asisi adan bebre. Osee, "Ka', ma nnipa mmera mmetena adan yim'!" Na nnipa aba. Omaa oni dii 'hema; ono so dii 'hene.

Nso kasa ne no nyam', na *Ananse* adamfo pa' no no. Dakoro bi wo ho, na *Kwaku Ananse* siim' baa akoda yi kurom'. Osee, "E! enoa 'ba, agyawa 'ba, wo na w'anya wo ho, na wo nfwefwe me, na eyee den na wo yee se yi?" Enee akoda no boo no amanee nnyina. *Ananse* see, "O! me'ko me kurom' na m'aba." *Ananse* koo ne kurom'; oka kyeree no wofase se, "Me'be soma wo m'adamfo no ho, se wo koro a, fa nsafufuo yi ko ma no, na asem biara a obeka akyere wo, tie; na wo dee ka' no, na ye berebere se wo nsa beka."

Ababawa no siim' koo 'barima no kurom'. *Obarima* no ka

shall see to it, that you do not go back again, for you must stay with me three days before you return." The maiden said, "I have heard."

Now he and the maiden were there together, and the man went to bathe; and he slipped off the ring and placed it on a table; and the maiden took it, and went off with it to her uncle, *Kwaku Ananse*.

As soon as *Ananse* laid his hands upon it, he made use (of the ring) to build a big town. Now, the man, when he came to look for his ring, could not find it. He came to hear that the Spider had built a big town greater than his own. Then he went off to consult one of the lesser-gods yonder. The lesser-god told him, saying, "*Ananse's* niece who came there to you, has taken it and gone and given it to her uncle. The Spider also went to consult (the lesser-god and it was revealed to him) that *Okra*, the Cat, and *Okraman*, the Dog, would be sent (to recover the ring), therefore he went and got medicine with which to treat meat, to place it on the path, so that when the animals were going along, if they took some to eat, they would be unable again to go anywhere at all.

The man (who had lost his ring) came home, and told the Cat and the Dog, "The time has now come for me to tell you the reason I bought you, (and it is this) ; something belonging to me has been lost, and they say it is in the possession of the Spider, but that it lies in a box which is in the middle of all the rest. And again, they say he has taken medicine and mixed with the

kyeree no se, "Yei dee me'mma wo nko nne, na di me nkye nnansa ansa na w'ako." Ababawa no see, "M'ate."

Na ababawa no ne no wo ho'a na obarima no o'ko dware; na oworoo ka' no de too pono so; na ababawa no faye; na ode ko maa owofa, *Kwaku Ananse*.

Ananse nsa kaye, ode kyekyeree kuro kakraka. Na efei obarima no se o'pe ne ka', onhu. Obetee se *Ananse* akyekyere kuro kakraka a esene ne dee. Enee oko bisaa Obosom ho. Obosom no see, "*Ananse* wofase 'ba no a obaa ho no na wafa ako ma owofa. *Ananse* nso ako bisa ahu se *Okra* ne *Okraman* ena obesoma yen. Nti wakofa aduro de aye enam ho de abeto 'kwan so, na se mmoa no e'ko na se ye'fa bi we a, ye' ntimi nko babiara bio."

Obarima no baa 'fie, na oka kyeree *Okra* ne 'Kraman se, "Ade a nti me to mo na aduru ho no; na m'adee ayera, na ye'se ewo *Ananse* nkyyen, nso eda n'adaka a esi mfinfinim'. Na ebio ye'se ode aduro af'ra odwannam de ato kwanm', na nti mo duru ho a, mo mmfa,

flesh of the sheep and placed it on the path, so when you reach there, don't take it but jump over it."

The Dog said, "Cat, have you heard, you are the one who will chew it." The Cat said, "Get out, you who every little while take your nose to sniff and sniff." Then they began to talk a lot, and their master said, "That's all right, be off."

The two animals set out, and were going along. Now there remained only a short time for them to reach the place where the meat was, when the Dog "heard (percieved)" the smell of the meat. He said, "Cat, I have a pain in my stomach, and I cannot go on." The Cat said, "Let us on, the business on hand is important." (The Dog) said, "Cat, I am unable." The Cat went on.

The Dog went to where the meat was; he chewed up the whole of the meat; there he lay; he was unable to go on any more.

And the Cat reached *Ananse's* village, and lay down in *Ananse's* sleeping-room, on the ceiling (above the room). As he lay there, he saw a mouse passing. Squeak! as he landed on his head. (The mouse) said, "Don't catch me, what is the matter?" The Cat replied, "My Master's ring has been lost, and they say it lies in *Ananse's* box, which stands in the middle (of all the rest of his boxes), and if you are able to go and bring it to me, then I shall let you go." The Mouse said, "I am able." The Cat said, "Suppose I let you go, and you go off and don't bring it, but run away?" The Mouse said, "If you wish, fasten a string round my waist." The Cat took a string and tied it round his waist.

na mo ntera."

Okraman see, "Okra w'ate, wo na wo bewe." Okra see, "So'ho, na wo a 'ka kuma se wo de wo fwene hua hua." Enee na aye akasakasa, na ye'wura see, "Aye yie na mo nko."

Mmoa no mmienu siim' koye. Ebeye kakra ama y'aduru dee nam no wo, se na 'Kraman ate enam no pampan. Osee, "Okra me yam' ye ya, na me 'ntimi me nko." Okra see, "Ma yenko na asem yi hia." Osee, "Okra, me 'ntimi." Okra siim' koreye.

Na Okraman koo nam no ho; wee no nnyina; na oda ho; ontimi nko babiara bio.

Na Okra adu *Ananse* kurom', akobutu *Ananse* dabere, ne pata so. Obutuu ho'a, obefwe se Akura e'sane. Ne tiri so, tee! Osee, "Nkyeme, na aden?" Osee, "Me wura ka' na ayera, na ye'se eda *Ananse* adaka a esi mfinfini deem', na se wo be timi akofa abere me a, enee megya wo." Akura see, "Me timi." Okra see, "Se me gya wo, na se wo ko na se w'amfa amma, na se wo dwane e?" Akura see, "Wo pe a, fa homa so m'asen'." Okra de homa soo n'asen'.

Then the Mouse went off into the Spider's room, and gnawed a hole in the box which stood in the middle of all the rest. Little by little he made an opening, and it became large. He passed through it, to go and get the ring to take to the Cat. No sooner did the Cat lay his hands upon it, than he ran off, and came across the Dog, and he was lying where he had left him lying. He said, "You are still lying here, and where is that meat?" The Dog said, "Oh, I did not see (what became of it), perhaps the people to whom it belonged came and removed it; but where is the ring?" The Cat said, "Here it is." The Dog said, "They say that the river which lies on the path is in flood, and as you, when you cross water, walk on the bottom, it may be that (the ring) will fall down, so give it to me, for, as for me, you know, I pass on the surface of the water." The Cat said, "That 's so, take (it)."

They reached the river, and the Dog jumped in. So did the Cat. At once the Cat??? crossed the centre of the stream and became tired, and as he was about to take a deep breath, the ring fell (out of his mouth) into the water. He crossed over and came to where the Cat was. The Cat said, "Where is that ring?" He said, "It fell (out of my mouth) into the water." The Cat ran and entered the water; he saw a great fish passing. And the Cat caught it. The Fish said, "What is it?" He said, "My ring has just fallen into this river, so unless you want trouble, give me what belongs to me at once. If you don't give it to me I shall kill you immediately."

Enee Akura koo Ananse danm', na oko bonee adaka a esi mfinfini no ho. Oboom' tokuro kakra kakra, na eyee kesie. Owuraam' ko faa ka' no beree Okra. Okra so nsa kaye, ode dii mmirika, be-too 'kraman na oda dee oda. Osee, "Wo da so da ha, na enam no wo he?" Okraman see, "A! me nhunuye, dabere nkrofuo a ye'de a, na y'abefa; na ka' no wo he?" Okra see, "Enie." Okraman see, "Asuo no a eda kwanm', ye'se ayi' , na wo so wo twa asuo a, wo nam asee, na ebeye na afiri ato, na fa ma me, na me dee wo nim se me nam ani." Okra see, "Ampa, gye e."

Ye'beduruu asuo no so, na 'kraman ahuri atom'. Okra sa'ra. Seisei Okra atwa. 'Kraman??? so duruu asuo mfinfini, na wabere, na ose o'gu hom'kokoo, na ka' no afiri ato nsuom'. Otwa baa dee Okra wo. Okra see, "Ka' no wo he?" Osee, "Afiri ato nsuom'." Okra de mmirika koo asuo nom'; obefwe se adwen' kakraka bi na e'twam'. Na Okra akye no. Adwene' no see, "Aden?" Osee, "Me ka' afiri ato asuo yim' seisei, nti wo mpe asem a, fa m'adee ma me seisei. W'ammfa amma me a, meku

The Fish said, "Let us go to the river bank that I may give you what belongs to you." When they both reached the bank, the Fish vomited, and the ring came out. The Cat took it and came and showed it to the Dog. The Dog said, "Father, I beg of you, when you go, don't speak about what has happened." The Cat kept his mouth shut.

They reached home, and the Cat told his master all that had happened, saying, "Because of the meat which the Dog chewed as we were going, he became unable to go farther. And again, I had gone and got the ring and brought it back, the Dog said to me, when he crossed a river he passed on its surface, that I must hand over the ring to him. I gave it to him, and he threw it away in the river. It was only after a little while that I laid my hands upon it again." All the people who were present said, "Praise be to the Cat." And they shouted, "E!" Then the chief said, "You, Cat, whatever kind of food I am eating, I will see to it that I break some and place in your little dish. Whatever mat I sleep upon, (I shall only lie upon it) provided you lie on some of it. As for you also, Dog, you will only lie on the smouldering embers of the dead fire when the chilly night comes. Only with floggings, the folk will flog you."

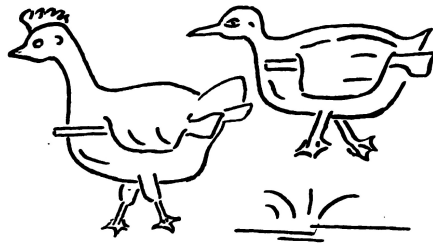
That is why all days you will see the Cat, nowhere does he sleep but on the best mat. Also, if you cast some food down on the ground for him, he will not eat it (unless off a plate). But as for the Dog, always we will see him sleeping in the court-yard on the dead ashes of the day's fire. Also

wo seisei.

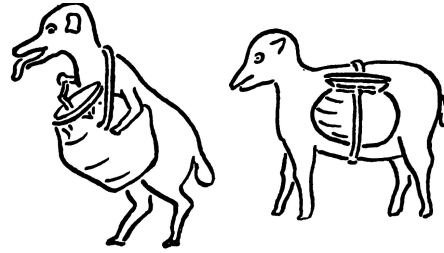
Adwen' see, "Ma yenko kokoo so, na me nko fa w'adee mma wo." One no duruu kokoo so, Adwen' no feye na ka' no afiri ato. Okra fa de baye bekyeree 'Kraman. 'Kraman see, "Agya me sere wo, wo'koro yi nko ka." Okra muaa n'ano.

Ye'be duruu 'fie, Okra boo owura amanee se, "Okraman, ye'koro, enam no oko weye wantimi anko. Ebio, me ko faa ka' no de ba, Okraman ka kyeree me se, ona otwa asuo a onam ani nti me mfa ka' no mma no. Me de maa no na wabe to atwene asuom'. Enna kakra kakra me nsa kaye." Nnipa a ye'wo ho nnyina see, "Mo mpene Okra. E!" Na ohene no see, "Wo 'Kra dee, aduane biara a medie, esese me to bi to wo ayowam'. Kete biara a meda so gye se wo da so bi. Wo 'Kraman nso so gye se asomorofi na aduru anadwo a, da. Gye ofwee na nkrofuo befwe woo."

Ene se dabi'a wo behuno Okra na gye kete pa na oda soo. Efei so wo de aduane to no fam' a onni. Na Okraman so, da ye'behuno no na oda aduho, asomorofi. Efei so wo bete na ye'bo' no eha.



They both took guns



They took drums and palm-wine

you will see him there being beaten, he will yelp, “*Kao!*” It is all on account of the time when they were sent (on this business of the ring).

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

Ose, “*Koa!*” Na efiri soma a ye’somaa yen ho.

M’anasesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.

How The Spider Got A Bald Head

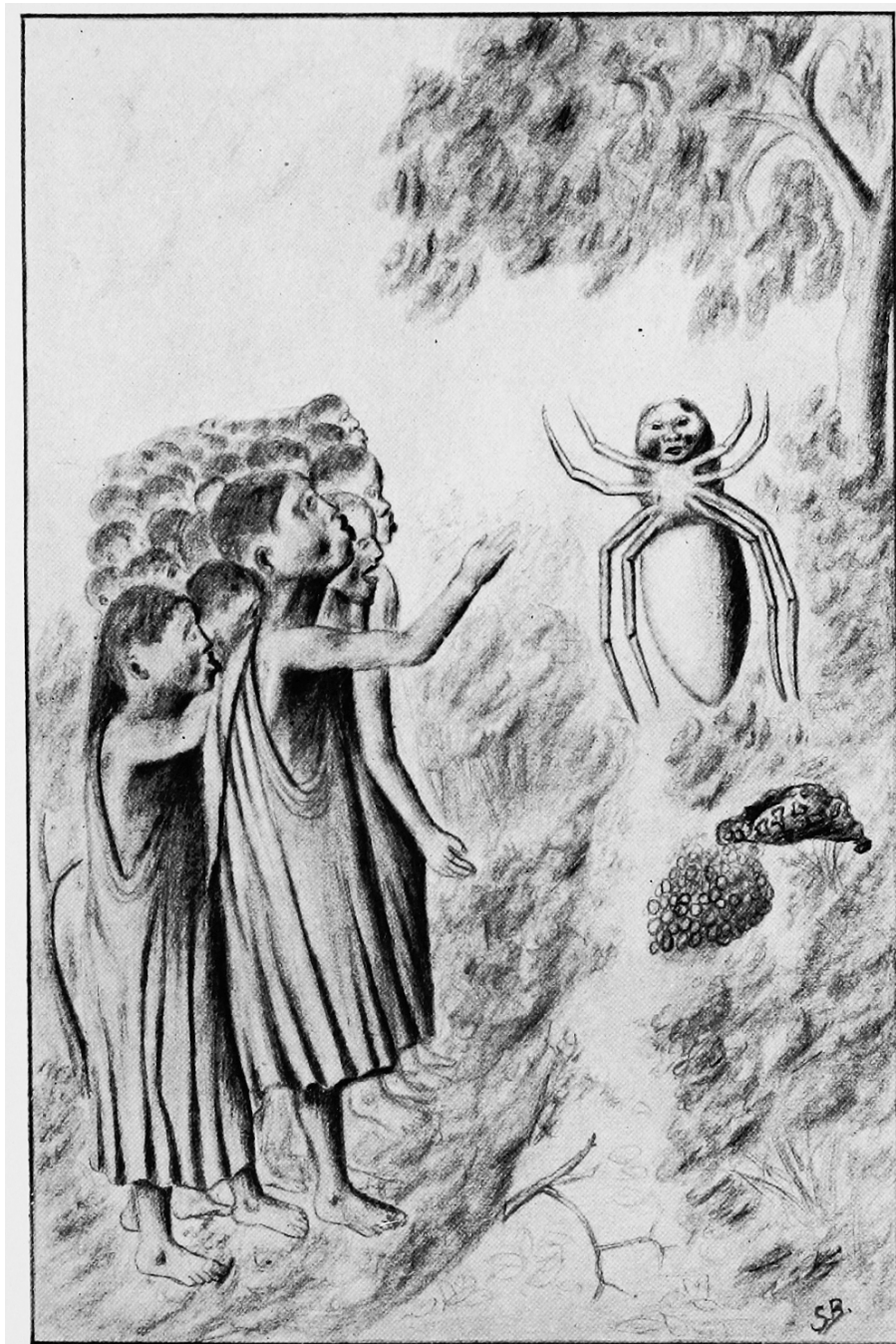
They say that *Kwaku Ananse*, the Spider, and his wife *Aso* were once living there. One day, they had gone and returned from the plantation; soon after, a messenger came. *Ananse* asked him his business. He said, “The only news is that your mother-in-law lay down yesterday and has not risen up.” *Ananse* said, “*Aso*, this matter is your affair.” *Aso* placed her hands upon her head and wept, *pue! pue!* *Ananse* gave her permission (to go to the funeral).

Next day, when things became visible, *Ananse* went and begged *Odwan*,

Se Yoye A Ananse Obeye Atipa

Ye’se *Kwaku Ananse* ne ne ye’ *Aso* na ye’wo ho. Dakoro bi y’ako afuom’ aba; ankye na obofuo bi aba. *Ananse* bisaa amanee. Osee, “Nye biribi na w’ase na nnora odaye wansore.” *Ananse* see, “*Aso*, osempra.” *Aso* de ne nsa guu ne ti, osuye. *pue! pue!* *Ananse* gyaa no kwan maa no kor-eye.

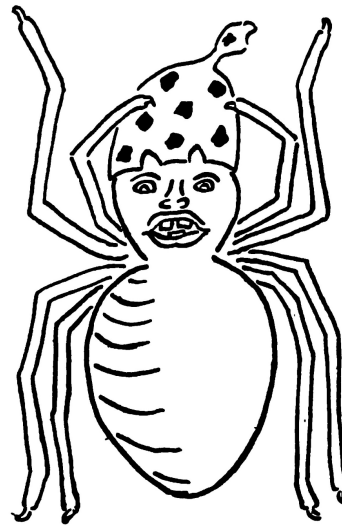
Adeekyeye, *Ananse* ko seree *Odwan*, *Okra*, *Okraman*, *Akoko*



“ He could no longer bear it. He threw away the hat and beans ”



Ananse putting the beans in his hat



Ananse caught hold of his hat

the Sheep, *Okra*, the Cat, *Okraman*, the Dog, *Akoko*, the Fowl, and *Aberekyie*, the Goat, saying, "This is what I have seen, I beseech you therefore to accompany me to my mother-in-law's funeral." All these people agreed.

Ananse (then) came to his house, and sewed a hat of leopard's skin, and dyed his cloth a russet-brown colour. When Thursday arrived, he went and called all the people whom he had begged (to accompany him), and all set out. They took drums and guns and palm-wine.

Ananse came to the outskirts of his mother-in-law's village; the guns were firing *pom! pom!* They took the dance-party and went to sit down at the house where the wake was being held.

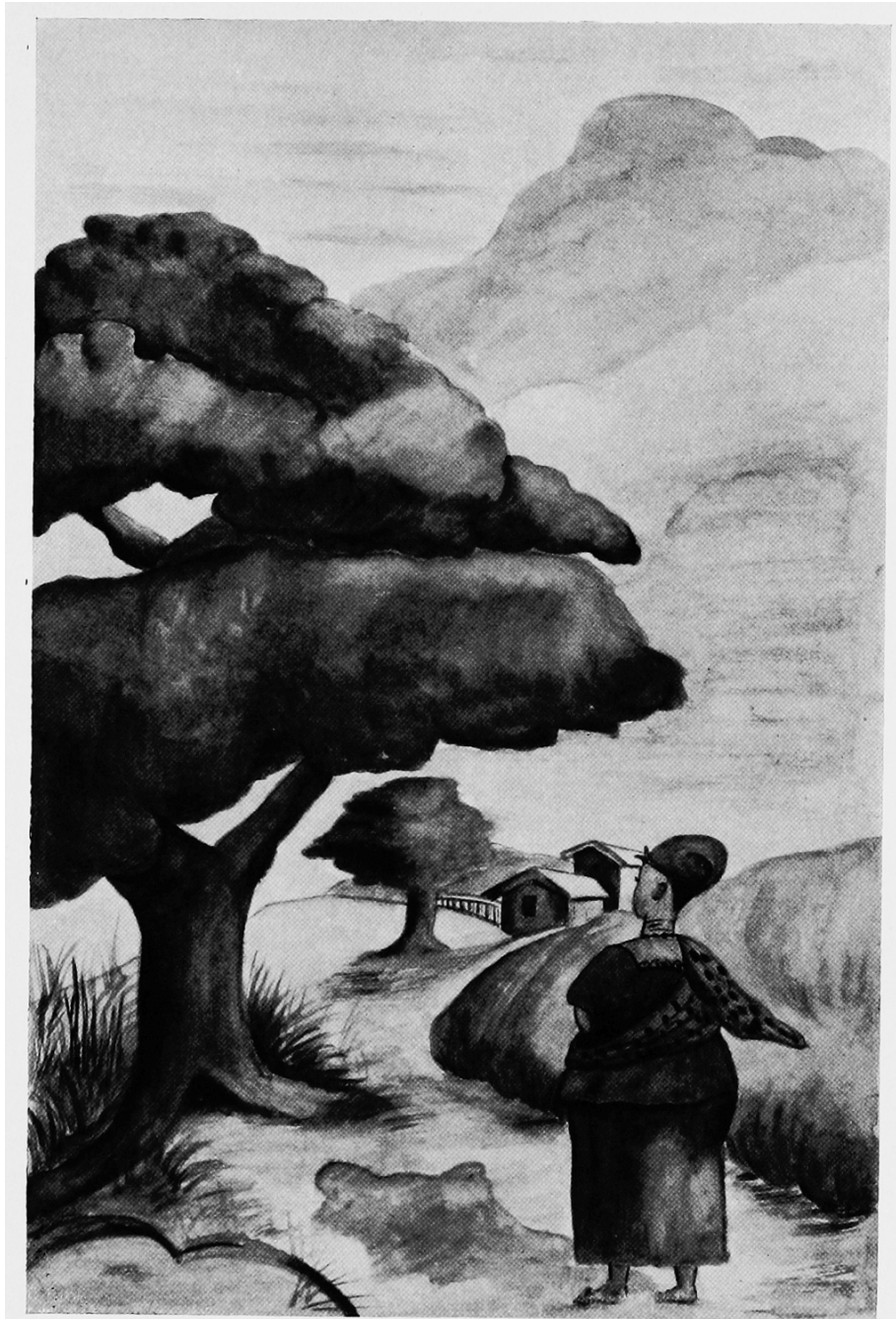
He gave wine to the mourners. When he had finished, he went and presented his nsa contribution to the funeral ex-

ne *Aberekyie* se, "Dee m'ahuno, ni, nti me sere mo, mo mma yenko gya me m'ase ayie." Nkrofuo no nnyina pene so.

Ananse baa ne 'fie bepam korobonkye hyet kuntunkuni ntama. Yaoada soye, oko fre-free nkrofuo a wasere yen na yen nnyina siim'. Ye' de atwene, atuo, ne nsa.

Ananse duruu n'ase kurom' kurotia; atuo no watoto *pom!* *pom!* Ye' de agoro no koo 'fie ko tenaa ayie ase.

Ode nsa ko maa 'yifuo. Owieye, oko boo nsa' *pered-wan* asia, agopikyi, ntama mmienu,



“ She set out and came to her village ”

penses, six *peredwan* weight of gold dust (i. e. £48), a velvet pillow, two cloths, a woollen blanket, shell money (for use in the land of ghosts), a sheep, and palm-wine. That was the contribution the Spider made towards burying his mother-in-law.

When evening fell cool, they came and raised the Spider's bottom with an *asuanu* and *nsano*'s weight of gold dust (£4 13S.). Next day, when things became visible, every one again partook of food, and they came and told the Spider that he might eat. He replied, "I, *Kwaku*, my mother-in-law has died; I do not eat on the eighth day of a funeral ceremony. I shall not eat, but get something for my friends, with whom I came, to eat, and let them go."

So *Aso* went off to search for something to bring these men to eat. So they went off, and *Ananse* was left. There the Spider was, and now the fourth day came, and try as he would, he could bear it no longer.

Now, in the house where he was staying, beans which they were boiling, stood on the fire. *Ananse* looked all round to see if any one was looking, then he took off his leopard-skin hat, picked out some beans and put them in it, and put it on again. Just then *Aso* came in.

He said, "*Aso*, I have just remembered that at my father's village, the hat-shaking festival has come (and is being held), so I am going off at once." *Aso* said, "*Oh*, what is the reason you did not tell me all this before, moreover, since

bomo, sakyekyere, odwan ne nsa. Dee *Ananse* de siee n'ase eno, no.

Onwuno, dwoye, ye'be tuu *Ananse* to *asuanu* ne *nsano*. Adeekyeye, nnipa nnyina didiye, na yebe ka kyeree *Ananse* se onnidi. Osee, "Me, *Kwaku*, m'ase awu; me'nnidi nnawotwe da. Me'nnidi, na mo mpe biribi mma me nnamfonom a me ne yen baye nni na yenko."

Na *Aso* ko pee biribi beree mmarima no diye. Na yen dee ye'koreye; na ekaa *Ananse*. *Ananse* wo ho'a, efei dee edii nnanan, na ogye ne ho a, ennye.

'Ofie so a otem', na adua a y'anoa esi 'gya so. *Ananse* fwe nen, fwe nen, na otuu korobonkye no, tetee adua no bi de guum', na ode sii bio. Efei na *Aso* baye.

Osee, "*Aso*, m'akae sei-sei, *Agya* kurom' afahye a ye'woso nkye no aduru, nti meko seisei." *Aso* see, "*O*, na yei dee eyee den na wo nka nkyeree me; efei so wo

you came to this funeral celebration, you have not eaten at all; so I implore you to go to-morrow." *Ananse* said, "You don't know what has come, that's why you talk as you do."

Aso went off to call the people that they might come and tell *Ananse* to delay his departure. The people came. No sooner did *Ananse* see them, than he caught hold of his hat (and began to sing):

"Just now at my father's village they are shaking hats. *Saworowa*, They are shaking hats. *Saworowa*, *E*, they are shaking hats, *o*, they are shaking hats. *Saworowa*."

Now (all this was because) the beans were burning his head right well. *Ananse* said, "I shall never agree (to stay), I shall go." The Spider set off down the path, and the people followed behind him. He said, "Turn back, because: Just now at my father's village they are shaking hats.

Saworowa, They are shaking hats. *E*, they are shaking hats, *o*, they are shaking hats. *Saworowa*."

By now these things (the beans) were burning him, so that he was made to know the real meaning of burning. Try as he would, he could no longer bear it. He threw away the hat and beans. *Aso* and the people hooted at him. *Ananse* leapt into the path, *sora!* (was the sound of the parting-grass).

He said, "Path, receive me, and one day when I come into my own, I shall thank you (suitably)." The Path said, "I have heard." The Path looked after him and gave him medicine. That is why

baa ayie, *wo nnidiye da*; *na me sere wo okyena w'ako*." *Ananse* see, "Wo nnim dee *aba nti na wo'ka yei*."

Aso *koye ko free nkro-fuo se ye'mmera mmeka bi nkyere Ananse na onyae koro*. *Nkrofu* no baye. *Ananse* *hunoo yen ara na waso 'kye nom' se*:

"Sese *Agya kurom' ye'woso nkye*. *Saworowa*, *Ye'woso nkye*. *Saworowa*, *E!* *ye'woso nkye o, ye'woso nkye*. *Saworowa*."

Na adua no e'hye ne tiri ase yie. *Ananse* see, "Me'ntie - *da, meko*." *Ananse* *sii 'kwan so na nkrofu no du n'akyi*. *Osee*, "Mo *nsan na: Sese Agya kurom' ye'woso nkye*."

Saworowa, *Ye'woso nkye*. *Saworowa*, *E!* *ye'woso nkye o, ye'woso nkye*. *Saworowa*."

Efei *dee Ananse, adee no ahye no ama n'ate asee*. *Ogye ne ho a, ennye*. *Otoo ekye ne adua no tweneye*. *Aso* *ne nkrofu no boo no tutuo*. *Ananse huruye okwan ho, sora!*

Osee, "Okwan *gye me na dakye me nya me ho a, mada w'ase*." *Na Okwan* see, "M'ate." *'Kwan fwee no mma no aduro*. *Ene se wo behuno Ananse*

you will see *Ananse* with a bald head *kwati*; it came about from the airs he gave himself at the funeral of his mother-in-law.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

na ne tiri ho *kwati*; na efiri akokonsem a odii n'ase ayie ase.

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.



Ananse weeding the plantation

Why It Is The Elders Say We Should Not Repeat Sleeping-Mat Confidences

They say that (once upon a time) *Nyankonpon Kwame*, the Sky-god, had cleared a very large plantation, and had planted okros, onions, beans, garden-eggs, peppers, and pumpkins.

Sedie Mpaninfuo Se, Keteso Asem Yennka

Ye'see '*Nyankonpon Kwame* na odoo afuo kakraka, na oduaa nkuruma, gyene, adua, nwiadowa, mmeko ne efere.

The weeds in the garden became thick and nettles grew up. The Sky-god then made a proclamation by gong-gong to the effect that his plantation was overgrown with weeds, and that any one who could weed it, without scratching himself, might come forward and take his daughter, *Abena Nkroma* (i.e. Abena the ninth child) in marriage.

This one, when he went (to try), scratched himself (where the nettles tickled), and they hooted at him; that one went and was (also) hooted; all men went (and tried); they failed.

Now *Kwaku Ananse* said, "As for me, I am able." Now the Sky-god's plantation was situated on the side of the path, and that path was the one people used to take, going to the market every Friday.

Now the Spider, because he knew this fact, used only to go and clear the weeds every Friday.

For when he was hoeing, and the people who were passing by used to greet him with, "Hail to you at your work, Father Spider!", he used to answer, "Thank you, *Aku*." They continued, "A plantation, which no one has been able to clear, (do you mean to say) you are weeding it?" The Spider would answer, "Ah, it's all because of one girl that I am wearing myself out like this. Her single arm is like

Afuo no fuye, na akofu nsasono. Na 'Nyame boo 'dawuro se n'afuom' afu, na obiara a obetimi adom' na wantiti no ho, ommera mmefa ne 'ba *Abena Nkroma* nware.

Oyi kor'a, na watiti no ho, na y'ahuro no; na oyi ko, na y'ahuro no; nnipa nnyina koye; y'an-timi.

Efei na *Kwaku Ananse* see, "Me dee metimi." Nanso 'Nyankonpon afuo no ewo 'kwan ho, na okwan no so na nkrofuo fa ko di 'gua Fiada biara.

Na Ananse, nim sa nti, gye Fiada biara na oko do.

Na se odo, na se nkrofuo a e'twam' no ka se, "Agya Ananse, adwuma o!", osee, "Y' *Aku* o!" Ye'se, "Afuo a obiara ntimi nno yi, na wo'do yi?" Ananse see, "E! oba fua, ne nti na me'bere yi. Ne nsa fua ete se yi."

this.”

And he would slap and rub his arm where it was tickling him, and when he did so, would get relief from the irritation. Some one else would pass again and hail him at his work; and he would take his hand and slap where the place was that was itching.

For example, if his thigh, he would say, “That single girl, they say her thigh is like this ” (slapping and rubbing his own). In this manner he finished clearing the plantation.

Then he went off to tell the Sky-god how he had finished the weeding of his farm. The Sky-god asked the messenger, saying, “Has he really finished?” The messenger said, “Yes.” The Sky-god asked him, “Did he scratch himself?” He said, “No, he did not scratch himself.” The Sky-god took *Abena Nkroma* and gave her to Ananse in marriage.

One night *Ananse* and his bride went to rest, and the bride questioned him, saying, “However was it that you of all people were able to clear father’s plantation of weeds, a plantation such that, whosoever went on it, turned back, but which you were able to clear?”

Then the Spider said, “Do you suppose that I am a fool? I used to hoe, and when any one passed by, and asked me, saying, ‘*Ananse*, are you clearing this farm which no

Na eho ye no hen’;
na oye sa a, na eho a eye
no hen’ no adwo no. Obi
twam’ bio na oma no, -
‘“Adwuma!” na ode ne
nsa abo dee eye no hen’.

Se ne serem’ a, osee,
“Oba fua no, ye’see ne
sere, se etee ni.” Ode sa,
na wado awie.

Enna oko boo ’Nyankon-
pon amanee se wado afuo
no awie. Nyankonpon
bisaa obofuo no se, “Ampa’ra
wawie?” Obofuo no see,
“E” ’Nyame bisaa no se,
“Otitii ne ho?” Osee, “Dabi,
wantiti ne ho.” ’Nyame
de *Abena Nkroma* maa
Ananse wareye.

Anadwo bi, *Ananse*
ne ayeforo ko daye, na
ayeforo bisaa no se, “Eyee
den na wo dee wo timi
doo Agya afuo yie, afuo
a obiara ko so ho a, na
wasan, na wo dee w’atimi
ado?”

Enna *Ananse* se, “Wo
gyedi se me ye ’kwasea?
Na me do na se obi twam’
na se obisa me se, ‘*Ananse*,
afuo a obiara ntimi nno

one else has ever been able to clear', thereupon, I would slap with my hand any place on my skin that was tickling me, and scratch it, and declare to the person that, for example, your thigh was like the thigh of a buffalo, and that it was beautiful and polished. That is how it came about that I was able to weed it."

Thereupon *Abena*, the ninth child, said, "Then tomorrow I shall tell father that you scratched yourself (after all)." The Spider spoke to her, saying, "You must not mention it, this is a sleeping-mat confidence." *Abena*, the ninth child, said, "I know nothing whatever about sleeping-mat confidences, and I shall speak."

Abena Nkroma took her sleeping-mat away (from beside *Ananse*) and went and lay down at the other end of the room.

Now *Ananse's* eyes grew red (i.e. sorrowful), and he went and took his musical bow, and he struck (the strings) and sang:

"*Abena*, the ninth child, this is not a matter about which to quarrel. Let us treat it as a sleeping-mat confidence. 'No', she says. She has a case (against me), (but) some one else has a case which is already walking down the path."

Then the Spider got up, and went and lay down. After *Ananse* had lain there for some time, then

yi, na wo'do yi?' Na dee eho ye me hen', na me de me nsa e'bo ho, na me'titi no no, na me ka kyere oya se, wo sere to se ekoo sere, ene ne fe, ene ho nome, nome. Sedie eyoye a me timi me doye no no."

Na *Abena Nkroma* see, "Enee okyena meka akyere Agya se, wo titii wo ho." *Ananse* ka kyeree no se, "Nka, na yei dee, aketeso'sem." *Abena Nkroma* see, "Me nnim keteso'sem biara na meka."

Abena Nkroma yii ne kete ko daa 'dan no fa.

Na *Ananse* ani abere, na oko faa ne sepirowa, na oboo no se:

"*Abena Nkroma*, yei nnye asem bi. Ma ye'mfa no aketeso'sem. Osee, 'Dabi.' Obi dee aba, na obi dee nam 'kwanm'."

Na *Ananse* soreye ko daye. *Ananse* da ho a na osoreye. Osee, "*Abena*

he rose up. He said, “*Abena Nkroma*” - not a sound (save the noise of the cicada chirping) *dinn!* *Ananse* said, “I’ve got you.” He took a little gourd cup and splashed it full with water, and poured it over *Abena Nkroma*’s sleeping-mat.

Then *Ananse* went and lay down. After he had lain down a while, he said, “*Ko! Abena Nkroma*, whatever is this? You have wet the sleeping-mat, you shameless creature, surely you are not at all nice; when things become visible, I shall tell every one. It was true, then (what they all said), that when any one went to that plantation, he used to say, ‘A girl who wets... ! I am not going to clear a nettle plantation (for such a person).’”

Then *Abena* said to him, “I implore you, desist, and let the matter drop.” The Spider said, “I will not leave it, my case came first; you said you would tell your father; I said, ‘Desist’; you said, ‘No.’ Because of that I will not drop the case.”

And *Abena*, the ninth child, said, “Leave my case, and your case, too, about which I spoke, I shall drop it; for if you do not leave mine, my eyes will die for shame.”

Then *Ananse* said, “I have heard, since you so desire, let it be a sleeping-mat confidence, so the matter ends there.”

That is how the elders came

Nkroma.” *Dinn!* *Ananse* see, “M’anya wo.” *Ofaa* kora ko saa nsuo, na ode beguu *Abena Nkroma* kete so.

Na *Ananse* ko daye. Oda ho’a, osee, “*Ko! Abena Nkroma* edeeben ni? W’adwenso kete so; dapafuo, se wo nnye kora; adeekye a, meka akyere nnipa nnyina. S’ampa, nti na obiara ko afuo no ho a, osee, ‘Oba a odwenso! me’nno nsasono afuo.’”

Enna *Abena* ka kyeree no se, “Me sere wo gyae ma no nika.” *Ananse* see, “Me’nnyae, na me dee na ebaa kan; wo se wo’ko ka akyere wo ’se; me se gyae; wo se ‘dabi’. Nti me so m’nnyae.”

Na *Abena Nkroma* see, “Gyae me dee no, na wo so wo dee a me kaye no, megyae, na se w’annyae me dee no a, m’ani bewu.”

Na *Ananse* see, “M’ate, se wo pe se yemfa no aketese’ sem a, enee asem asa.”

Ene se mpan’infuo se,

to say that “Sleeping-mat confidences are not repeated.”

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

“Aketeso’sem yennka.”

M’anansesem a metooye
yi, se eye de o, se ennye
de o, monye bi nni, na
momfa bi mpene me.

How Kwaku Ananse (The Spider) Got Aso In Marriage

There once lived a certain man called *Akwasi*-the-jealous-one and his wife was *Aso*, and he did not want any one to see *Aso* or any one to talk to her.

So he went and built a small settlement for *Aso* to live in it. No one ever went into the village.

Now he, *Akwasi*-the-jealous-one, could not beget children. Because of that, if he and his wife lived in town, some one would take her away.

Now, the Sky-god told young men, saying, "*Akwasi*-the-jealous-one has been married to *Aso* for a very very long time; she has not conceived by him and borne a child, therefore he who is able, let him go and take *Aso*, and should she conceive by him, let him take her (as his wife)."

All the young men tried their best to lay hands on her, but not one was able.

Now *Kwaku Ananse* was there watching these events, (and) he said, "I can go to *Akwasi*-the-jealous-one's village." The Sky-god said, "Can you really do so?" *Ananse* said, "If you will give me what I require." The Sky-god said, "What kind of thing?" He said, "Medicine for gun and bullets." And

Sedie Eyoye A Kwaku Ananse Obenya Aso Awadee

Obarima bi na owoo ho, ye'free no *Akwasi* Ninkunfuo, na ne yere ne *Aso*, na ompe se obi behuno *Aso*, anase obi bekasa no ho.

Nti oko kyekyeree akura ne *Aso* tenaam'. Akura no ase obiara nko ho.

Ono *Akwasi* Ninkunfuo no ye okerawa. Sa nti onim se, se one no tena kurom' a, obi befa no.

Nyankonpon ka kyeree mmerantee se, "*Akwasi* Ninkunfuo aware *Aso* da-da-da; one no nnwo 'ba, nti dee obetimi ako fa *Aso* ne no anyinsen, omfa no."

Mmerantee no nnyina boo mmoden se ye'nsa beka no, nanso obiara antimi.

Kwaku Ananse wo ho'a, osee, "Metimi m'ako *Akwasi* Ninkunfuo kurom'." 'Nyame see, "Ampa'ra, wo betimi?" *Ananse* see, "Dee me fwefwe, wo de bema me dee a." 'Nyame see, "Deeben?" Osee, "Atuduro



**Ananse carrying gunpowder to Aso's
village**



Aso preparing food for Ananse



Ananse putting medicine in the basin of food

the Sky-god gave him.

And *Ananse* took the powder and bullets to (various) small villages, saying, “The Sky-god has bade me bring powder and bullets to you, and you are to go and kill meat, and on the day I shall return here, I shall take it and depart.”

He distributed the powder and the bullets among very many small villages, until all were finished. All the villagers got him some meat.

On a certain day, *Ananse* wove a palm-leaf basket. Its length, as it were, was from here to over yonder. *Ananse* took it to the small villages, where he had distributed the powder and bullets, to receive all the meat which they had killed.

Father *Ananse* took the meat and palm-leaf basket and set it on his head, and set out on the path leading to the *Akwasi*-village the-jealous-one’s settlement. When he reached

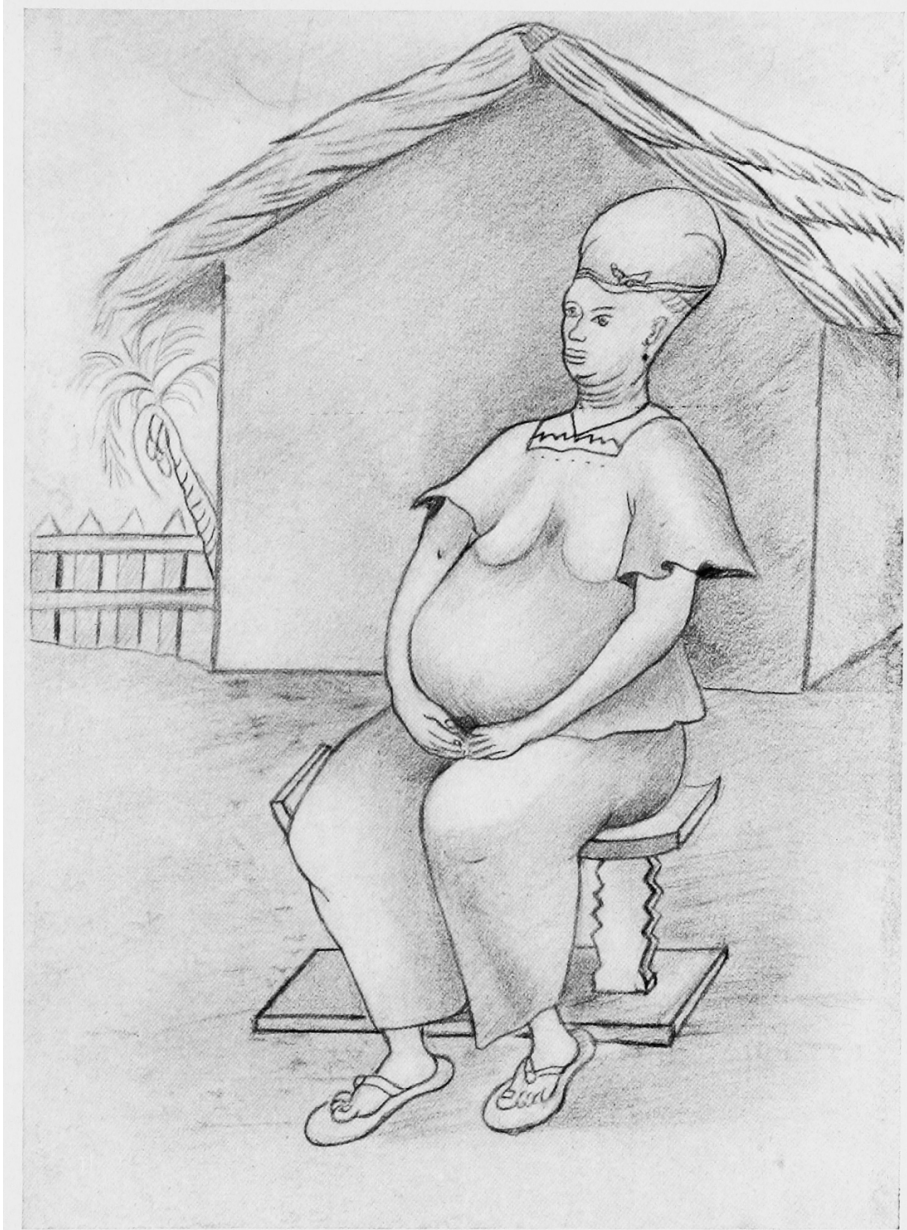
ne aboo.” Na ’Nyame de maa no.

Na *Ananse* faa atuduro ne aboo no koo nkura’se se, “Nyankonpon se me mfa atuduro ne aboo yi mmere mo, mma mo nkum nam, na eda a meba ha, mabegye mako.”

Ode atuduro ne aboo no maa nkura bebre maa no saye. Nkrofu no nnyina nyaa nam no bi.

Dakoro bi *Ananse* ko boo bede. Ne tenten beye se eha yi ne do. *Ananse* de koo nkura a wama yen atuduro ne aboo ho ko gyee nam a y’akum no nnyina.

Agya *Ananse* faa nam no ne bede no soaye, na osii *Akwasi* Ninkunfu akura ’kwan so. Oduruu *Akwasi* ne no



“ Akwasi questioned her, saying, ‘ Why has your belly got like this, perhaps you are ill’ . . . ? ”

the stream from which *Akwasi* and his wife drank, he picked out some meat and put it in.

Ananse strove hard and brought the palm-leaf basket (full of meat) and passed through the main entrance leading into *Akwasi*-the-jealous-one's compound. And *Aso* saw him. She said, "*Akwasi e!* come and look at something which is coming to the house here, for what can it be?" *Ananse* said, "It's the Sky-god who is sending me, and I am weary, and I am coming to sleep here." *Akwasi*-the-jealous-one said, "I have heard my Lord's servant."

Aso said to *Ananse*, "Father man, some of your meat has fallen down at the main entrance to the compound." The Spider said, "*Oh*, if you happen to have a dog let him go and take it and chew it." So *Aso* went and got it and gave it to her husband.

Then *Ananse* said, "Mother, set some food (on the fire) for me." *Aso* put some on, and *Ananse* said, "Mother, is it *fufuo* that you are cooking or *eto*?" *Aso* replied, "*Fufuo*." *Ananse* said, "Then it is too little; go and fetch a big pot." *Aso* went and fetched a big one, and *Ananse* said, "Come and get meat." There were forty hind-quarters of great beasts.

He said, "Take these only and put them in, and if you had a pot big enough, I would give you enough meat to chew to make your teeth fall out."

Aso finished (preparing) the food, turned it out (of the pot), and placed it on a table, splashed water, and put it beside (the rest of

ye' asuo a ye'nom mu, na wayi nam no bi agum'.

Ananse boo mmoden de bede no wuraa *Akwasi* Ninkun-fuo ntwonom'. Na *Aso* hunoo no. Osee, "*Akwasi e, bra befwa biribi a e'ba 'fie ha, na aden?*" *Ananse* see, "*Nyankonpon na o'soma me, na mabere, na me'beda ha.*" *Akwasi* Ninkun-fuo see, "*M'ate, me wura akoo.*"

Aso ka kyeree *Ananse* se, "*Agya 'barima, wo nam no bi na afiri ato ntwonom' no.*" *Ananse* see, "*O, wo wo 'kraman bi a, ma no nko fa nwe.*" Na *Aso* ko faye de ko maa okunu.

Na *Ananse* see, "*Eno, fa aduane si me so.*" *Aso* de bi sii so, na *Ananse* see, "*Eno, na fufuo na wo'noa, anase eto?*" *Aso* see, "*Fufuo.*" *Ananse* see, "*Enee esua; kofa kukuo kesie.*" *Aso* ko faa kesie, na *Ananse* see, "*Bra begye nam.*" Enee mmoa akesie 'sere aduanan.

Osee, "*Fa 'yiara ko gum', na se wo wo kukuo kesie a, ankra mema wo awe nam ama wo se atutu.*"

Aso wíe aduane no, guu so, de ko sii pon'so sa nsuo sii ho. Na *Aso* de ne dee koo

the food). Then Aso took her portion and went and set it down near the fire, and the men went and sat down beside the table.

They touched the backs of each other's hands (i.e. eat out of the same dish). All the time they were eating, *Kwaku Ananse* said, "There is no salt in this *fufuo*." *Akwasi* said to Aso, "Bring some." But *Ananse* said, "Not at all, when the woman is eating, you tell her to get up to bring salt, do you yourself go and bring it." *Akwasi* rose up, and *Ananse* looked into his bag, and took out a pinch of purgative medicine and put it in the *fufuo*.

Then he called *Akwasi*, saying, "Come, for I had brought some with me." When *Akwasi* came, *Ananse* said, "Oh, I shall eat no more, I am full." *Akwasi*, who suspected nothing, continued eating.

When they had finished eating, *Akwasi* said, "Friend, we and you are sitting here and yet we do not know your name." *Ananse* replied, "I am called Rise-up-and-make-love-to-Aso." *Akwasi* said, "I have heard, and you, Aso, have you heard this man's name?" Aso replied, "Yes, I have heard." *Akwasi* rose up to go and prepare one of the spare bedrooms, and to make all comfortable.

He said, "Rise-up-and-make-love-to-Aso, this is your room, go and sleep there." The Spider said, "I am the Soul-washer to the Sky-god, and I sleep in an open veranda room; since mother bore me and father begat me, I have never slept in a closed bedroom."

Akwasi said, "Then where, then, will you sleep?" He replied, "Were I to sleep in this open veranda room here, to do so would

'gya ho, na mmarima no ko tenaa pon' ho.

Na ye'kaa ye'nsa akyi. Ye'di'a, ye'di'a, *Kwaku Ananse* see, "*Fufuo* yi, nkyene nnim." *Akwasi* ka kyeree Aso se, "Fa bi bra." Na *Ananse* see, "Dabi, oba e'didi, wo se sore ko fa nkyene bra, na wo ara sore ko fa bra." *Akwasi* soreye, na *Ananse* fwee ne botom' na wasa afaduro de agu *fufuo* nom'.

Efei na ofree *Akwasi* se, "Bra na nkyene no me de bi baye." *Akwasi* baye no, *Ananse* see, "O, me'nni bio, mame." *Akwasi* e'die, onnim ho fwe; odi'a na o'die.

Ye'didi wieye, na *Akwasi* see, "'Damfo, na ye'ne wo te ha, nso ye'nnim wo din." *Ananse* see, "Me din de, 'Sore-ko-di-Aso." *Akwasi* see, "Mate, Aso, w'ate 'Barima yi din?" *Aso* see, "E, m'ate." *Akwasi* soreye ko siesiee 'dampon bako kama.

Osee, "Sore-ko-di-Aso, wo 'dampon ni, ko da ho." *Ananse* see, "Nyankonpon kra dwareni ne me, meda patom'; efiri se eno ne agya woo me, me nnaa 'damponm' da."

Akwasi see, "Ehe na wo beda?" Osee, "Ankra meda pato yim', nanso eye sa a,

be to make you equal to the Sky-god, for it would mean that I was sleeping in the Sky-god's open veranda room, since I am never to sleep in any one's open room (except that of a Sky-god), and since that is so, I shall just lie down in front of this closed sleeping-room where you repose."

The man took out a sleeping-mat and laid it there for him. *Akwasi* and his wife went to rest, and *Ananse*, too, lay down there. *Ananse* lay there and he slipped in the cross-bar (of the bedroom door). *Ananse* lay there, and took his musical bow (and sang):

"*Akuamoa Ananse*, to-day we shall achieve something to-day. *Ananse*, the child of *Nsia*, the mother of *Nyame*, the Sky-god, To-day we shall achieve something, to-day. *Ananse*, the Soul-washer to the *Nyame*, the Sky-god, To-day I shall see something."

Now, he ceased playing his *sepirewa*, and he laid it aside, and lay down. He slept for some time, when he heard *Akwasi*-the-jealous-one calling, "Father man." not a sound in reply (except the chirping of the cicada), *dinn!* "Father man" - not a sound in reply (except the chirping of the cicada), *dinn!* *Akwasi*-the-jealous-one is dying; the medicine has taken effect on him, but he calls, "Father man" - not a sound in reply (except the chirping of the cicada), *dinn!* At last he said, "Rise-up-and-make-love-to-Aso." The Spider said, "*M! M! M!*"

He, *Akwasi*, said, "Open (the door) for me." *Ananse* opened (the door), and *Akwasi* went somewhere. And the Spider rose up and went into the room there. He said, "Aso, did you not hear what your husband said?" She replied, "What did he say?" He (*Ananse*)

na wo ne wo 'Nyame aye pe,
na ekyere se me da 'Nyame
patom', me nna obiara patom'
nnka ho, na nti 'dampon a
wo dam' yi anim' ho na meda."

Obarima no yii kete be-
too no ho. *Akwasi* ne ne ye'
ko daye, na *Ananse* so daa
ho. *Ananse* daa ho na wato
anim' krokro. *Ananse* da ho
na ofaa ne sepirewa se:

"*Akuamoa Ananse*, nne
ye'beye biribi nne. *Nyame*
'ni, *Nsia* 'ba *Ananse*, Nne ye'beye
biribi nne. *Nyame* 'kradware'ni
Ananse, Nne mehunu biribi."

Efei ogyaee *sepirewa*, na
ode too ho na odaye. Oda
ho'a, otee se *Akwasi* Ninkun-
fuo e'fre no, "Agya 'Barima."
Dinn! "Agya 'Barima." *Dinn!*
Akwasi Ninkunfuo o'wu; aduro
no aka no, nso ofree "Agya
'Barima". *Dinn!* Efei dee osee,
"Sore-ko-di-Aso." Osee, "*M!*
M! M!"

Osee, "Hyini me." *Ananse*
hyiniye, na *Akwasi* koo babi.
Na *Ananse* sore koo, 'dan nom'
ho. Osee, "Aso, w'ate dee
wo kunu kaye?" Osee, "Osee
sen?" Osee, "Osee me nsore

replied, "He said I must rise up and make love to you." *Aso* said, "You don't lie."

And he did it for her, and he went and lay down. That night, *Akwasi* rose up nine times; the Spider also went nine times to where *Aso* was.

When things became visible, next morning, *Ananse* set off. It would be about two moons later when *Aso's* belly became large. *Akwasi* questioned her, saying, "Why has your belly got like this, perhaps you are ill, for (you know) that I who live with you here, am unable to beget children?" *Aso* replied, "You forget that man who came here and whom you told to rise up and make love to *Aso*, well, he took me and I have conceived by him."

Akwasi-the-jealous-one said, "Rise up and let me take you to go and give (you) to him." They went to the Sky-god's town. On the way, *Aso* gave birth. They reached the Sky-god's town, and went and told the Sky-god what had happened, saying, "A subject of yours, whom you sent, slept at my house, and took *Aso*, and she conceived by him."

The Sky-god said, "All my subjects are roofing the huts, go and point out the one you mean." They went off, and the Spider was sitting on a ridgepole. *Aso* said, "There he is." And *Ananse* ran and sat on the middle. And again *Aso* said, "There he is." Then *Ananse* fell down from up there (where he was sitting).

Now that day was Friday. *Ananse* said,

mmedi wo." *Aso* see, "Wo mmoa."

Na waye ama no, na wasan abeda. Anadwo no, *Akwasi* soree mpen nkron; Ananse soso koo *Aso* nkyen mpen nkron.

Adeekyeye anopa, *Ananse* siim' koye. Ebeye asranne mmienu na *Aso* afu' aye kakraka. *Akwasi* bisaa no se, "Aden na w'afu' aye se yie, dabere wo yare, na me a me ne wo te ho, me nnwo 'ba." *Aso* see, "Wo were afi obarima no a obaa ha no a wo kaa se, 'Sore-ko-di-*Aso*' no, na eye a obefaa me na one me nyem."

Akwasi Ninkunfuo see, "Sore ma me mfa wo nko ma no." Ye'koo Nyankonpon kurom'. Na okwanm' *Aso* ko woye. Ye'duruu Nyame kurom' ko boo Nyame amanee se, "W'akoa bi a wo somaa no a obedaa me 'fie, na wafa *Aso* ne no anyem."

Nyankonpon see, "Me nkoa no nnyina e'bua 'dan, na ko kyere 'nipa koro." Ye'kor-eye, na *Ananse* te etire. *Aso* see, "O'nie." Na *Ananse* adwane abetena mfinmfini. Na *Aso* akyere se, "O'nie." Efei dee *Ananse* firi soro ho befwee fam'.

Eda no so, eye Fiada. *Ananse*

“I, who wash the Sky-god’s soul, you have taken your hand and pointed it at me, so that I have fallen down and got red earth upon me.”

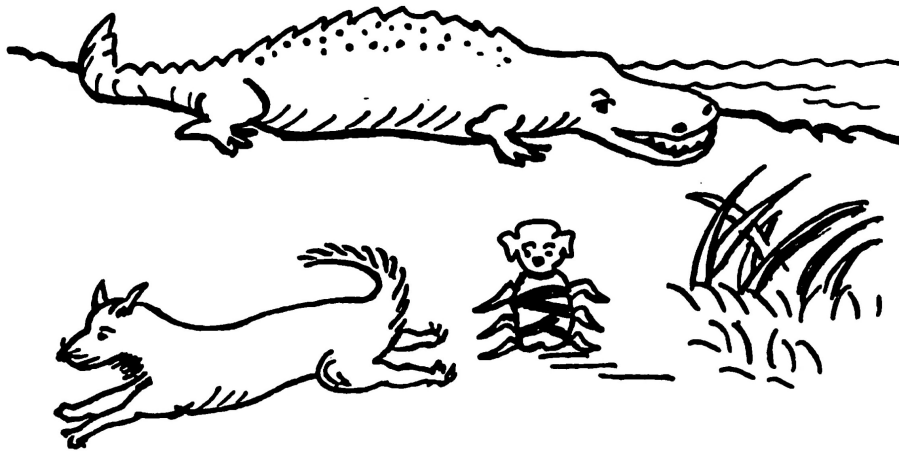
Immediately the attendants seized hold of *Akwasi*-the-jealous-one and (made him) sacrifice a sheep. When *Akwasi*-the-jealous-one had finished sacrificing the sheep, he said to the Sky-god, “Here is the woman, let *Ananse* take her.” So *Ananse* took *Aso*, but as for the infant, they killed it, cut it into pieces, and scattered them about. That is how jealousy came among the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

see, “Me dware ’kra na wo de wo nsa akyere me so, na mafwe ase arna ntwuma ay-eye me ho.”

Seisei na nhenkwa ayere *Akwasi* Ninkunfuo, na watwa ’dwan. *Akwasi* Ninkunfuo twaa ’dwan no wieye, oka kyeree Nyame se, “Oba yi nie, *Ananse* mfa no.” *Ananse* faa *Aso*, na akoda no dee ye’kum no twitwaa ne nam to peye. Ene se ninkuno ebeba manm’.

M’anansesern a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



The Dog threw Ananse down and ran away

Why Ananse, The Spider, Runs When He Is On The Surface Of The Water

Kwaku Ananse, the Spider, went and said to Okraman, the Dog, "I would like that I and you go and build a small village in which to reside." The Dog said, "I, too, would like that." *Ananse* said, "When a Sunday *Adae* falls, on the following Monday, go and get a rope-creeper; I, too, will get a rope-creeper and we will set out. Again, I will take a gourd and fill it with water, and you, too, splash some, for perhaps, where we are going, there may not be any water.

Ananse splashed some water; the Dog, too, got honey to put in (his) gourd. They were going along, and had reached half-way,

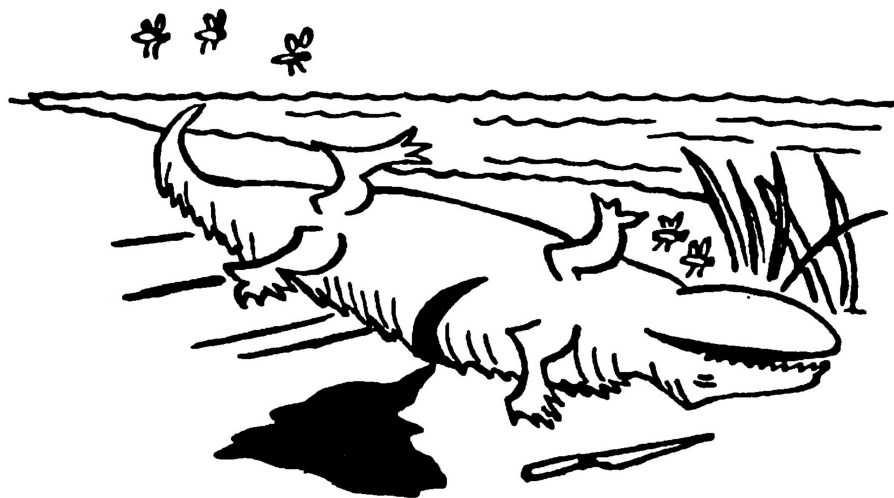
Sedie Ananse Nam Nsuo Ani A, Ode Mmirika

Kwaku Ananse na oko ka kyeree Okraman se, "Me pe se me ne wo ko kyekyere akura tenam'." Okraman see, "Me so, me pe sa." - *Ananse* see, "*Adae* to Kwasiada a, Dwoada ko fa homa, me so meko fa homa na y'ako. Efei so, mefa toa masa nsuo, na wo so eye a, sa bi, na ebi a die ye'bekoro na nsuo nni ho."

Ananse saa nsuo no bi; Okraman so de ewoo guu toam'. Ye'koro, ye'duruu kwanm' na



The Dog carrying Ananse



The Crocodile lying on the river bank

when they became tired. *Ananse* said, "Let us drink some of our water." The Dog said, "Have some of mine to drink." *Ananse* took some, and touched his mouth; he said, "Oh, where did this come from?" The Dog said, "It is in my belly." The Spider said, "Yes!"

As they sat there to get their breath back, *Ananse* said, "Dog, let us join in play." The Dog said, "What kind of play?" The Spider replied, "The binding-binding game; you bind me first, then I, too, shall bind you, but when you hear me say, 'Wui!' then you leave off."

The Dog said, "No, do you tie me up first." The Spider said, "Take yourself off, when your elder is telling you something, do you argue about it?" The Dog said, "Well, let it remain (as you wish)." The Spider said, "Come and tie me up." The Dog took his rope-creeper and bound up the Spider. And he took him up on his head, saying he was going to sell him that he might get something to eat.

When *Ananse* heard that, he raised a lament and said: "I, *Ananse Akuamoa*, I have not even got a proper kind of beast to sell me; Only this fool of a Dog, he is going to sell me. Whom can I get to save me? O, Path, save me!"

Ananse could only cry and cry. The Dog carried him until he reached some stream. Now, *Odenkyem*, the Crocodile, heard the Spider crying. When he came, he asked the Dog what was the matter. The Dog threw *Ananse* down, and ran away, and the Crocodile

y'abere. *Ananse* see, "Ma ye'nnom ye'nsuo no bi." Okraman see, "Gye me die nom." *Ananse* de bi kaa n'ano; osee, "E! na yei die efiri', he?" Okraman see, "Ewo me yam'." *Ananse* see, "Wie!"

Ye'te ho e'gye y'ahome no, *Ananse* see, "'Kraman ma ye'nii agoro." Okraman see, "Agoro ben?" *Ananse* see, "Akyekyere-akyekyere; na kyekyere me kane, na me nso makyekyere wo, na wo te se me'ka se 'Wui!' na w'agyaе."

Okraman see, "Dabi wo kyekyere me kane." *Ananse* see, "Fa so'ho, opa'nin e'ka asem kyere wo na wo'yi ano?" 'Kraman see, "Enee gyaе ma no nka." *Ananse* see, "Bekyekyere me." 'Kraman faa homa de guu *Ananse* so kyekyeree no. Na ofaa no soaye se o'ko ton no adi.

Ananse tee sa, na omaa osu so se: "*Ananse Akuamoa*, m'annya aboa pa bi amma no anton me; Na Okraman 'Kwasea yi na o'ko ton me. Me nya hwan gye me ni o? Okwan gye me!"

Ananse su'a na o'su. Okraman de no duruu asuo bi so. Se ne *Odenkyem* ate *Ananse* su no. Obaye no, na obisaa Okraman amanee. Na Okraman too *Ananse* twenee, na

loosed *Ananse*. And *Ananse* said, "Father, what kind of thing can I give you to show how grateful I am?" The Crocodile said, "We do not desire anything at all." *Ananse* said, "If you have children, then to-morrow I shall come and dress their hair for them very becomingly."

The Crocodile said, "I have heard." *Ananse* came home; he said, "Aso, go and seek palm-nuts and onions, for to-morrow I am going to kill and bring back a crocodile that we may have a soup stew to eat."

Aso went and got some, and the Spider sharpened his knife and mashed eto, and took it to the stream. He said, "Father Crocodile, the Water-animal, I am coming to reward you." And he took the pounded yams and put them in the water. The Crocodile came, and he was about to take the pounded yams to eat, when the Spider took his knife and cut at him, gyal but he did not get him (properly), and he went off.

Ananse returned home. *Aso* asked him, saying, "Where is that animal?" *Ananse* said, "Take yourself off; a person comes off a journey, and hasn't even got his breath back, and you begin to bother him with questions."

Aso said, "I have seen that you did not get him." *Ananse* did not say anything. Next morning, very early, *Aso* said she was going to the stream. When she got there, there was the Crocodile lying on the river bank, and the bluebottle-flies were buzzing round him.

Aso returned home and told her husband. *Ananse* said, "Now you see how a certain medicine I have, acts; when I kill meat (one

odwane koye, na Odenkyem sanee *Ananse*. Na *Ananse* see, "Agya edieben na me mfa nna w'ase?" Odenkyem see, "Ye'mmpe biribiara." *Ananse* see, "Se wo wo mma a, okyena meba mabe gya yen mpua' kama kama."

Odenkyem see, "M'ate." *Ananse* baa 'fie; osee, "Aso ko pe abe ne gyene, na okyena meko ako kum Odenkyem aba, ama y'adi nkwan."

Aso ko pee bi baye, na *Ananse* see ne sekan na ofu-fuu 'to, na ode koo asuo nom'. Osee, "Agya Odenkyem Asuoboa me'beyi w'aye o!" Na ofaa eto no de guu nsuo nom'. Odenkyem baye, na ose o'fa eto no adi, na *Ananse* de 'sekan no atwa no, gya! na anka no; na oko-reye.

Ananse san baa 'fie. *Aso* bisaa no se, "Aboa no wo he?" *Ananse* see, "Fa so'ho; 'nipa firi 'kwan aba, onnyee ne home na wo'bisa n'asem'."

Aso see, "M'ahu, w'an-nya no." *Ananse* anka fwe. Adeekyeye anopa, *Aso* se o'ko asuo. Obekoro, Odenkyem na oda kokoo so, na nwansana-pobiri e'bo no.

Aso san baa 'fie beka kyeree okunu. *Ananse* see, "Se w'ahu aduro bi a m'anya; me

day), not until things become visible, the next day, do I go and fetch it, but nevertheless I congratulate you on seeing it.”

Ananse cut a stick and took it with him to the stream there, and there he came across the Crocodile. He poked at it with the stick, saying, “Crocodile, are you dead? Crocodile, are you dead?” and he turned it over and over. And the Crocodile lay still, but he was not dead. When *Ananse* was about to take his hand to touch it, the Crocodile suddenly snapped him, kua! *Ananse* struggled, *petere! petere!* and found a way to escape. That is why, when the Spider passes on the water, he hastens along; he is afraid that the Crocodile will come to catch him again.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

kum nam a, gye se adeekye na makofa no, na se w’ako hu no a, mo!”

Ananse twaa aba de koo asuom’ ho ko too Odenkyem. Ode aba kaa no se, “Odenkyem w’awu? Odenkyem w’awu?” na odane danee no. Na Odenkyem da ho komm, onnwuye. Na *Ananse* se ode ne nsa e’so nom’, Odenkyem padiye Anansem’, kua! *Ananse, petere! petere!* na onyaa ’kwan dwaneye. Ene se *Ananse* nam nsuom’ a na ode mmirika no, na osuro se Odenkyem beba abekyere no bio.

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Ananse clearing the ground

The Elders Say, “Be It Your Kinsman, Or Husband, Or Any One At All Who Has Work To Do, If He Ask You, Help Him”

Mpan’infuo Se, “Se Wo Nua O, Wo ’Kunu O, Anase Obiara O’Ye Adwuma, Na Se Osere Wo A, Boa No”

Ananse, the Spider, said to *Aso* (his wife), “Let us go and make a garden.” *Aso* said, “I shall not go.” *Ananse* went to clear the ground. When he came back, he said to her, “Is it really true that you will not go (to help me)? ” *Aso* replied, “A woman taboos clearing the ground.” *Ananse* said, “Tomor-

Ananse ka kyeree *Aso* se, “Ma yenko ye afuo.” *Aso* see, “Me’nko.” *Ananse* ako do. Obaye, oka kyeree no se, “Ampa’ra w’anko?” *Aso* see, “Oba kyiri ado.” *Ananse* see, “Okyena die ma yenko hye afuo no.”



Ananse going to his farm

row let us go and burn the garden weeds.” Aso said, “A woman taboos burning garden weeds, and as for me, shall I go for the fire to burn me? ”

So *Ananse* went and returned. Next day, when things became visible, he said, “Aso, I beg you, let us go together and plant things.” She said, “I said, I would not go.” *Ananse* said, “I have seen misfortune.” Then he went and planted everything finely. Now there they were, and the crops came. One day Aso went to the farm there. She came and told *Ananse*, saying, “*Kwaku*, the crops have come in the garden, and when shall we go there (to gather them in)? ”

Ananse said, “*Ho!* what that Mohammedan fellow said, I can’t understand it at all.” Aso said, “What’s that; speak out that I may understand you.” *Ananse* said, “I am going and returning.”

Ananse went there to the garden, and there he stood long, and he said (to himself), “I, *Kwaku* the Spider, here I am, and am I to live and allow this, a mere woman, to make a fool of me? ” *Ananse* took a knife, an axe, and a hoe, and dug a great big hole.

He took all the produce in the farm and put it inside, and turned back home. He said, “Aso, come hither, that I may tell you the news.” Aso came.

He said, “I went to consult a certain Mohammedan fellow about my fortune; he says that there remain eight days for me before I die, so I am not going to the farm any more, nor are you going there any more, and when

Aso see, “Oba kyiri afuhyee, na me na me nko mma ogya nhyehye me? ”

Na *Ananse* ako na waba. Adeekyeye, osee, “Aso, me sere wo ma yenko gya me ma yenko dua nnooma.” Osee, “Me see m’nnko.” *Ananse* see, “Wahunu, amane.” Na oko duaa nnooma nnyina kama. Efei ye’wo ho’a, na nnuane no aba. Dakoro bi Aso koo afuom’ ho. Obeka kyerce *Ananse* se, “*Kwaku*, afuo nom’ nnuane aba, na da ben na ye’beko, ho?”

Ananse see, “*Ho!* ’Kramoni bi asem a waka akyere me, me nte me ho ase kora.” Aso see, “Aden, ka ma me ntie.” *Ananse* see, “Me’ko maba.”

Ananse koo, afuom’ ho, na ogyinaa ho’a, osee, “Me, *Kwaku*. *Ananse*, wo ho yi, me’betena ho ama oba besia abu me ’kwasea? ” *Ananse* faa ’sekan ne akuma, ne soso tuu amena kakraka.

Ofaa afuom’ ho nnuane nnyina guum’, na osan baa ’fie. Osee, “Aso bera, ma me mmo wo amanee.” Aso baye.

Osee, “A! Okramoni bi na me ko bisaa me ti; osee, aka nnawotwe na m’awu, nti afuo no me nnkom’, wo so nnkom’, na me wu a, eho na

I die, there will you go and bury me. I have dug a great hole there, and in it you will bury me.”

Eight days were fulfilled; *Ananse* pretended to die. The people lifted up the Spider and went and buried him there in his garden.

They returned home and made a very fine funeral custom. *Aso*, too, performed the rites of widowhood. When they were holding the eighth-day funeral ceremony, *Aso* said, “*Ah*, let me go and look at my husband’s garden.”

Aso went; there lay the garden, *dadwa!* *Aso* said, “Oh, the garden which my husband made and upon which my eyes were resting (to supply me with food), some people have come and eaten up everything in it.”

Then she wept and uttered a curse (upon them), saying, “(I call on) the ghost of *Kwaku Ananse*, all the produce in your farm which you left to me, people have come and eaten.”

Kwaku Ananse lifted up (his voice and sang): “Cease (complaining)! I have only eaten what is my own! Cease (complaining), *Aso* taboos clearing weeds. Cease (complaining), I have only eaten what is my own! Cease (complaining), *Aso* taboos burning (the garden weeds). Cease (complaining), I have only eaten what belongs to me! Cease (complaining), *Aso* taboos planting. Cease (complaining), I have only eaten what is my own!”

Thereupon, *Aso* stood still, and was afraid. She went home and called *Adanko*, the Hare, to come that he might hear some words which were at her husband’s farm there. The Hare

mo nko sie me. M’abo amena kakraka da ho, na w’asie me mu.”

Nnawotwe aso; *Ananse* apatu awu. Nkrofuo maa *Ananse* so kosiee no n’afuom’ ho.

Y’asan aba abe ye ayie fefefe. *Aso*, so aye kuna. Nnawotwe da, ye’die, *Aso* see, “*A!* me nkofwe me kunu afuom’ e.”

Aso bekoro; afuo na, *dadwa!* *Aso* see, “*E!* afuo a me kunu aye a m’ani da soo na nkrofuo abedim’ nnooma nnyina.”

Na osuye na oboo dua se, “*Kwaku Ananse* ’Saman, w’afuom’ nnooma nnyina ya wode gyaa me, na nkrofuo abedie no.”

Kwaku Ananse ama so: “*Gyae* o! *madi m’adee* o! *Gyae* o! *Aso* kyiri ado. *Gyae* o! *i madi m’adee* o! *Gyae* o! *Aso* kyiri ahyee. *Gyae* o! *madi m’adee* o! *Gyae* o! *Aso* kyiri odua. *Gyae* o! *madi m’adee* o!”

Efei *Aso* gyinaa ho’a, na osuro. Okoo ’fie ko free *Adanko* se ommera mma yenko tie asem bi a ewo okunu afuom’

and she set off.

Aso reached the farm there, and she raised (her voice) again and cried: “My husband was *Kwaku*, the Spider, And he died and left me his farm, And people came and ate up the food in it. Ghost of *Kwaku*, the Spider, I kneel to you, I implore you, Kill them for me.”

Kwaku Ananse lifted up his voice: “Cease (complaining), I have only eaten what was my own! Cease (complaining), *Aso* taboos clearing weeds. Cease (complaining), I have only eaten what is my own! Cease (complaining), *Aso* taboos burning (the garden weeds). Cease (complaining), I have only eaten what belongs to me! Cease (complaining), *Aso* taboos planting. Cease (complaining), I have only eaten what is my own; cease (complaining)! Since the Creator made (things), have you seen a woman who doesn’t help her husband? Cease (complaining), I have only eaten what is my own; cease (complaining)!”

The Hare said, “I have finished listening, let us go home that I may tell you what it is all about.” He and *Aso* went home.

Hare said, “*Ananse* said, he told you, saying, ‘Let’s go and clear a garden’; you said you would not go; ‘Let’s go and burn (the dry weeds)’; and you said you would not go; ‘Let’s go and plant’; and you said you would not go;

therefore you may stop weeping, for he is eating (only) what is his own, for, since the Creator created, he has not seen a woman who did not help her husband; so cease lamenting (he says), for he has only eaten all that

ho. Adanko ne no siim’.

Aso ko duruu afuom’ ho, na wa ma so o’su bio: “Me kunu ne *Kwaku Ananse*, Na wawuo agya me afuo. Na nkrofuwo abe fam’ aduane adie. *Kwaku Ananse* ’saman me koto me sere wo, Ku yen ma me.”

Kwaku Ananse ama so: “Gyae o! m’adi m’adee o! Gyae o! *Aso* kyiri ado, Gyae o! m’adi m’adee o! Gyae o! *Aso* kyiri ahyee, Gyae o! m’adi m’adee o! Gyae o! *Aso* kyiri odua. Gyae o! m’adi m’adee o! gyae o! Odoankoma boye, w’ahunu oba a ommoa okunu? Gyae o! m’adi m’adee, o! gyae o!”

Adanko see, “M’awie tie, na ma yenko ’fie me nko bo wo amanee.” One *Aso* koo ’fie.

Adanko see, “*Ananse* see, oka kyeree wo se ‘ma yenko do’; wo see wo nnko; ‘ma yenko hye’; wo see wo nnko; ‘ma yenko dua’; wo see wo nnko;

nti gyae su na wadi n’adee, na, Odomankoma boye, onhunoo oba a ommoa okunu; nti gyae su na wadi n’adee nnyina.”

belonged to him.”

That is why we say, “When any one at all is engaged on any work and he asks you, help him.”

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

Nti ne se, ye’se, “Obiara o’ye biribi na osere wo a, boa no.”

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Twɪ-English Dictionary

A

a which, who

aba 1 *ba* 2 child, offspring

ababawa young woman

abarima young man

abe palm

abebisa *see bisa*

abedie red duyker

abedu *see du*

abeduru *see duru*

abefa *see fa*

abegu *see gu*

abegye *see gye*

abegyina *see gyina*

abeka *see ka*

abekwan palm soup

abekye *see kye*

aberantee young man

abere *see bere*

Aberefi a name

aberewa old woman

abesra to plaster (walls)

abewia *see wia*

abie *see bie*

abina shell

abo *see bo*

aboa animal

aboafufuo white animal

aboatea snake

abobo 1_{bo} to beat 2gate, portal

abofra child

abofuo messengers

abom *see bo mu*

abontene street

abonterere dead end, stop

aboo bullet

aboro *see boro*

abosoo cloth belt

abre *see bre*

abubu *see bubu*

aburo corn

Aburokyire Europe

ada *see da*

adan house

adane *see dane*

ade 1*see de* 2what

adee thing

adeekye dawn

adeekyeye dawn

aden why

adentira why not

adi *see di*

adidi *see didi*

adie thing

adikeyee early morning

adikeyeeye dawn

adobe a certain tree

adowa antelope

aduane food
adufurupe greed
aduro medicine
adwadee bath, bathroom)
adware *see dware*
adwen fish
adwene *see dwene*
adwo evening greeting
adwobere evening time
ae yup, yes
afa *see fa*
afe year
afei now, then
afeidie now, then
afere 1*afe* year 2*see fre*
Aferehyiaboa
afi *see fi*
afiforo *efie foforo* new home
Afio a god
afo *see fo*
afon *see fon*
aforo *see fo*
afre *see fre* to call
afu stomach
afuo farm
afuom *afuo mu* farm
afura tartan
afwe *see fwe*
afwee *see fwe*
ago knock-knock
agoro game
agu *see gu*
agum *see gu*
agya 1*father* 2*see gya*
agyanom fathers
agyina *see gyina*
ahabayere wild yam
ahan leaf
ahina water pot
ahoho *see hoho*

ahohoro *see hohoro*
ahunu *see hunu*
ahuri *see huri*
ahye *see hye*
ahyam' *see hyia*
aka *see ka*
akata *see kata*
akeka *see keka*
aketekete *kete* (very) small
ako *see ko*
akoa fellow
akoda child
akofa *see ko-fa*
akokonini rooster
akomfan cart-wheel
akonnua stool
akono choice
akonwa stool
akope *see ko-pe*
Akorese a water animal
Akosua name of female Sunday born
akotokyiwa pot
akroma hawk
Aku name of female Wednesday born
Akua name of female Wednesday born
akuku *see kuku*
akum *see kum*
akura settlement
akwakora old man
Akwasi name of male Sunday born
Akwasidae Sunday
akeye *see kye*
akyedie gift
akyekyere *see kyekyere*
akyere *see kyere*
akyi *kyi* back?
akyire behind
akyirei behind
akyiri behind
ama *see ma*

amana pit/hole	asamanfuo spirits
amane trouble	Asamoa
amane news	asan <i>see san</i>
amanie misfortune	Asante
amaniye business	asantemanm Asante kingdom
amma <i>see ma</i> ba?	asase earth
amme <i>be to will</i>	ase under
ampa truth	aseda thanks
ampaa really	asee under
ampaara really	asem word, idea, matter
ampara truth	asi <i>see si</i>
anadwo evening	Asimpi
ananawa grandchild	asisim' <i>si</i> to descend
ananse spider	aso Iear 2hoe (agricultural tool)
anansesem spider story	asoodene hard ear
anene crow	asore <i>see sore</i>
anhu <i>see hu</i>	asu <i>see su</i>
ani eye, face	asunafuo downstream
anim face	asunti <i>see sunti</i>
anka <i>see ka</i>	asuo water, stream
anko <i>see ko</i>	asuom mmoa water creature
ankye <i>kye</i> soon after	asutifi water
ankyere <i>see kyere</i>	ata twin
anni <i>see di</i>	ataa <i>see ta</i>
annoa <i>see noa</i>	atafere <i>see tafere</i>
ano mouth	ate <i>see te</i>
anom <i>see nom</i>	atekye muddy pool
anoma bird	atekyem' in a muddy pool
anopa morning	atipayee headache
ansa before	ato <i>see to</i>
ansu <i>see su</i>	atoaa <i>see toa</i>
anya <i>see nya</i>	atoro <i>see toro</i>
anyinhima a putty-nosed monkey	atuduro medicine (gun powder)
apese brush-tailed-porcupine	atuo gun
apesie yam	atwene drum
aporo <i>see poro</i>	aware <i>see ware</i>
apraa <i>see pra</i>	awie <i>see wie</i>
apunu <i>see punu</i>	awoo <i>see wo</i>
ara very	awu <i>see wu</i>
asa <i>see sa</i>	ayamkeka stomach-ache

aye *see ye*

ayera *see yera*

ayere wife

ayeya *see yeya to lay down*

ayi *yi to remove, to take (away)*

ayie funeral

ayo *see yo*

ayowa dish

B

ba 1 child 2 female 3 to come, i.e. to move to or towards the speaker or addressed person

baa *see ba*

babaa daughter, girl

babadua reed

bako one

bam *sound*

bata to hide

bataa *see bata*

baye *see ba*

bayere yam

be 1_{abe} palm tree 2_{ebe} proverb

beba *see ba*

bebo *see bo*

beboa *see boa*

bebre many

bebrebe many

bebubu *see bubu*

bedii *see di*

beduruu *see duru*

befwe *see fwe*

befwee *see fwe*

begu *see gu*

beguu *see gu*

begye *see gye*

behoru *see horu*

behu *see hu*

behuno *see huno*

bekoro *see koro*

beku *see ku*

bekum *see kum*

bekye *see kye*

bema *see ma*

ben which, what (kind of)

bepae *see pae*

bere 1to bring 2to lower 3to become/get tired 4_{eber}e time, place

berree *see bere*

besaa *see sa*

besaye *see sa*

besesaa *see sesa*

besii *see si*

besisii *si to set down*

besui *see su*

betena *see tena*

betie *see tie*

betimi *see timi*

bewo *see wo*

beyi *see yi*

beyo *see yo*

bi some

biako one

bie to open

biee *see bie*

bim' some

bio again

biri 1to swish 2to be/make dark/black

biribi something

biribiara anything

biridi *swish sound*

birim *sound*

birisi dark blue

bisa to ask

bisaa *see bisa*

bisae *see bisa*

bo 1to beat, to strike, to hit 2to play (instrument/drum) 3to whip 4to cause 5to emit sound, to speak, to say, to utter 6to grow big/ripe *bo mu* to join (battle)

- bo ho* to throw, to strike, to utter 7 *bo* to fell (a tree)
- boa** 1to help 2to tell a lie 3 *aboa* animal
- boaboa** to collect
- boaboa** see *boaboa*
- Boakye** a name
- Boapampa** a name
- bobo** *bo* 1to call 2to lay 3to strike, to ring
- boboo** see *bobo*
- bodua** tail
- bofuo** hunter
- bone** bad, wicked
- bonto** minnow
- boo** see *bo*
- boom** see *bo mu*
- boro** see *bo*
- boroo** see *boro*
- bosom** lesser god
- boye** see *bo*
- bra** 1brass 2come! (imp.)
- bre** see *bere*
- bree** see *bre*
- brodedwo** plantain
- brodee** plantain
- bu** 1to bend 2to fold 3to break 4to crack 5cf *bo* to strike
- bu** to cover, to close
- bubu** *bu* to break (open)
- buo** see *bo*
- D**
- da** 1day 2to lay, to lie, to sleep 3 *da ase* to thank
- daa** see *da*
- dabi** 1one day 2no
- dada** already
- daha** *da* to lie there
- dako** one/some day
- dakoro** one/some day
- dakye** dawn
- damfo** friend
- dan** house
- dane** 1to turn, to change 2 *odane* room
- danee** see *dane*
- danm** in the house
- dapa** a certain day
- de** 1 *de* to hold, to own 2 *ade* what? 3 *adee* thing 4 *de mu* to hold, to own 5sweet 6as for, regarding, respective 7to be named
- dee** 1see *de* 2thing, property, possession
- deem** see *de mu*
- deen** what
- defuo** a sweet person
- den** hard
- Denta** a name
- detie** mud
- di** 1to eat 2to take with one's hands 3to hang? 4to be fitting? 5 *nni* to not have (also used as negative of *wɔ*) 6to enjoy?
- didi** *di* to eat
- didiye** see *didi*
- dii** see *di*
- diiye** see *di*
- din** name
- dine** name
- dinn** silence
- dio** again? bio
- diye** see *di*
- do** 1to love 2 *odo* love 3to weed, to mow, to clear, to cultivate
- dodo** enough
- doe** a sickness
- dokonfa** half-kenkey
- donko** kenkey
- doo** see *do*
- du** see *duru*
- dua** tree
- duam** tree
- duasa** thirty
- dummienu** twelve

duru to reach, to arrive
duruu *see duru*
dwa 1market 2to shake (hands), to salute
 3to skin (plantain)
dwaa *see dwa*
dwan sheep
dwane 1to ask 2to trouble 3to flee
dware to bath
dwaree *see dware*
dwareye *see dware*
dwe conceit, madness
dwene to think
dwenee *see dwene*
dwoada Monday
dwom song
dwoye to become cool, to cool

E

eba *see ba*
ebaye *see ba*
ebeba *see ba*
ebeka *see ka*
ebema *see ma*
ebenya *see nya*
ebere time, place
ebeye *see ye*
ebeyo *see yo*
ebi something, some part
ebie 1giant forest hog 2*see bie*
ebini filth
ebisa *see bisa*
eda *see da*
edan house
edeen what
edi *see di*
edidie *see didi*
edin name
edo 1hoe, hack, a gardening tool 2*see do*
edowa fiber
edwa market

edwam assembly
edware *see dware*
edwino white hair
edwom song
efe (to be) beautiful
efei now, then
efie home
efiri 1*see firi* 2thence, therefore
efise _{fi} because
efo *see fo*
efua *see fua*
efuo Colobos Monkey
ego *see go*
egyina *see gyina*
egynam *see gyina*
eh ah!
ehe where
ehia *see hia to need*
eho there
ehoara there, so it was
ehu 1fear 2*see hu*
eka *see ka*
ekaa *see ka*
eko *see ko*
ekoduruu _{ko duru} to reach
ekoka _{koka} to miss, to remain
ekoro *see koro*
ekoyoo *see koyo*
ekuo buffalo
ekuro _{kuro} to be sore
emia _{emia}
ena thereupon, and, then
enam meet
enanom women, ladies, mothers
ene this is (why)
enee this is (why)
enese this is how
eni mother
enie then
enkye *see kye*

enni *see di*
ennye *see ye*
eno it
ense *see se*
esa *see sa*
esam *sam* to congregate
ese *se*
esen than, like
esi *see si*
esono elephant
esu *see su*
esum darkness
ete *see te*
eto *see to*
etuo gun
etwie leopard
ewo *see wo*
ewom *see wo*
eye *see ye*
eyee *see ye*

F

fa *1fa* to take *2*half *3*to give? *4*to put?
*5*to put on, to keep
faa *see fa*
fam in(to) ground
fata to become so.
faye *see fa*
fe beautiful
fea pointed
fefe beautiful
fefefe beautiful
fi *see firi* *1*to come *2*from
fie home
firi *see fi* to come
frim *firi mu* to come in
firy *see firi*
fita white
fiti *fiti* to start
fitii *see fiti*

fituom empty house
fo *1*to climb *2*to pee, to make wet, to ease
one-self *3-fo* a person
foforo new
fon to grow thin, to become thin
foro *see fo*
foroye *see foro*
fre *fere* to call
free *see fre*
fri *see firi*
fua *1*to grasp, to hold *2*single
fuara one, single
fufuo fufu
fuo Colobos Monkey
fuom in(to) farm
furaye dark-blue
futuro (gold) dust
futuru
fuye *fu* to (over)grow, to come forth
fwane to hatch
fwe *see hwe* *1*to see *2*nothing, empty?
*3*to flog, to beat
fwee *see fwe*
fwefwe *fwe* to look for
fwefwem *fwefwe mu* to look for
fwenim nose
fwere *fwere* to whistle
fwete to scratch
fweye *fwe* empty
fwire *fwire* to appear

G

go *see goro*
goro *1*to play *2*game
gu *gu* *1*to pour (in), *2*to fill in *3*into
*4*to throw *5*to fall *6*to put in(to)
7gu obi anim' ase to shame someone *8gu so*
pour into *9gu mo* ???
gugu to hasten
guguso to hasten?

guu *see gu*
guum *see gu*
guye *see gu*
gya *gya* 1to release, to leave 2to pull, to draw 3_{agya} father 4_{ogya} fire 5to accompany
gyaa *see gya*
gyae to stop
gyaee *see gyae*
Gyahene
Gyanbibi
gye to take, to receive 1to save 2to answer (a greeting)
gyedua Gyedua tree
gyeduase under the gyeduase tree
gyee *see gye*
Gyensaworowa
gyeye *see gye*
gyina to stand, to stay
gyinaa *see gyina*
gyinaam *see gyina*

H

ha here
he where
hia *hia* to need
ho 1self 2there
hoara immediately
hohore to fill up
hohoree *see hohore*
hohoro to wash
hohoroo *see hohoro*
homa string
hono shell
horo to wash
hu to see, to look
hue *see hu*
hue-be look here
huno to see, to look
hunoe *see huno*

hunoo *see huno*
hunoye *see huno*
hunu to see, to look
hunuu *see hunu*
huo (sound)
huri to jump
huriye *see huri*
huu *see hu*
hwan who
hwane who (is it)
hwe *see fwe*
hye *hye* 1to put, to set 2to stick 3to emerge 4_{hye mu}
hyee *see hye*
hyeem *hye mu* to remain away
hyehye *hyehye* to adorn oneself
hyehyee *see hyehye*
hyem (sound)
hyia to meet
hyiam *see hyia*
hyire white clay

K

ka 1to say, to emit sound, to tell 2to touch 3to remain 4to bite
kaa *see ka*
kado (sound)
kakra little
kan 1first/front
kane first
kantinka the fearful one
kari to weigh (gold dust)
kasa 1 word 2 to speak cf. ka
kasaa *see kasa*
kata to close (eyes)
kataa *see kata*
kaye *kaye* to remind, to remember
keka 1to touch 2to say, to utter 3to name
kekaaye *see keka*

- kenten** basket
kesie big
ketete small
ketego mat
kikiri *sound*
Kintinkyi name
kiri *running sound*
ko *ko to go* *see koro?*
kobata *bata to go and hide*
kobataa *see kobata*
kodee eagle
koduru *ko duru to reach*
koduruu *see koduru*
kofa *ko fa to bring, to take, to (go and) fetch*
kofaa *ko-fa kofa oder ko-fa?*
Kofi Friday born male
kogu *ko-gu to deposit*
koguu *see kogu*
kokoram syphilis
kokosakyi Vulture's name
kokotee bush pig
koma *ko-ma to give*
komaa *see koma*
komm quiet
komsuo *water-gazer*
kon neck
konkonsani tell-tale/lier
ti konkora skull
konsuo *water-gazer*
kontonkurowie circular rainbow around sun
kontrompa ill-formed, crooked
koo *see ko*
kooye *see ko*
kope *ko pe to (go and) look for, to seek*
kora *1calabash 2to hide*
kore *see ko*
koreye *see ko*
koro *1see ko 2the same cf. dakoro 3only, single*
koroye *see koro*
kosaa *ko sa to splash (water)*
kosii *ko si to put (down)?*
koso *so to go on, to continue?*
koto *1ko to to dig (up) 2ko to to meet 3okoto crab*
kotoko porcupine
kotoo *see koto*
kotu *tu to pull up*
koye *see ko to go*
koyi *ko yi to chose, to pick, to collect, to go and take (away)*
koyii *see koyi*
koyo *ko yo to become*
kra *1to leave 2to say goodbye 3to pray, to ask god 4*climbing sound**
kraa *see kra*
kraye *see kra*
krɔmfuo thief
ku to kill
kuku to lift
kum *ku to kill*
kuntunn heap
kunu husband
kuro town
kurom town
kurotia town outskirts
kuru *1to bind together 2to cover with a roof*
kurukyire spotted
kusie rat
kutukum *sound*
Kwabi name of a duiker
Kwaboaso name of a maid
Kwaboasom name of a maid
kwadu banana
Kwadampon name of an owl
kwaduo yellow-backed-duiker

- Kwadwo** name of Monday born male
Kwaku name of Wednesday born male
kwakuo monkey
Kwame Saturday born male
kwan way, path
kwanm on the path
kwanso on the path
Kwao name of Thursday born male
Kwasaman a name
kwasea fool
Kwasiada Sunday
kwata leprosy
Kwatima a name of a ram?
kye 1to catch 2to divide, to share, 3to last, to endure, to continue 4to give away make a present 5kye ade to become visible, to appear 6to bind
kyea see kyia to greet, to nod
kyeakyea see kyea
kyeakyeaye see kyea
kyekye evening star
kyekyere to build 1to tie (up) 2to bind 3to pack
kyekyeree see kyekyere
kyere 1to show, to explain, to tell 2to catch (meat)
kyeree see kyere
kyerefo teacher
kyeye roasted
kyi see kyiri
Kyidom name of town
kyiri 1back 2to turn one's back 3to hate 4to be a taboo 5taboo
- M**
- ma** 1to give 2to cause, to make someone do something 3see ba
maa see ma
maba see ba
maboaboa see boaboa
- m'adamfo** my friend
madwo good evening
m'adwuma my work
mafon see fon
mafura to dress, to put on, to wear
mafwe see fwe
magoro see goro
m'agya my father
mahu see hu
mahunu see hunu
maka see ka
mako 1see ko 2pepper
makye 1good morning 2see kye
mama see ma
m'anansesem my Ananse story
manhu see hu
manim 1see nim 2see anim
manka see ka
manm in(to) the tribe
mannwe see we
mannya see nya
mante see te
manya see nya
masane see sane
m'asem word, idea, matter, story
m'aso my ears
masom ears
mate see te
mawie see wie
mawu see wu
maye see ye
me I, me, my
meba see ba
mebo see bo
medee see de regarding me, respective
medi see di
mee to fill, to satiate, to replete
mehu see hu
meko see ko
mekye see kye

- mema** *see ma*
memfa *see fa*
memma *see ba*
memmo *see bo*
menfwe *see fwe*
mennko *see ko*
mennya *see nya*
me'nsa my arm
mensesa *see sesa*
mensie *see sie*
mentie *see tie*
mentimi *see timi*
menya *see nya*
mesane *see sane*
mese *see se*
metooye *see to*
metu *see tu*
metwa *see twa*
mewe *see we*
mewu *see wu*
meye *see ye*
meyo *see yo*
mfa *see fa*
mfi small drum
mfone *see fon*
mforo *see foro*
mfre *see fre*
mhm **sound** mhm
mia 1to press, to squeeze 2to shut, to close (eyes), *mia mu* to squeeze together 3to adorn, to dress oneself
miam' *see mia*
mma 1*see ma* 2*see ba*
mmaba *see babaa*
mmam **harem**
mmebo *see bo*
mmede palm-leaf basket
mmefa *see fa*
mmera *see bera/ba to come*
mmerantee *see abrantee young man*
- mmere** *see bere*
mmere menni *bere di to bring and eat*
mmerewa *see aberewa old women*
mmfa *see fa*
mmia *see mia*
mmiensa three (3)
mmienu two (2)
tu mmirika *tu to run*
mmo *see bo*
mmoa *see aboa animals*
mmoatia fairy
Mmobonse a water creature
mmofra *see abofra children*
Mmomire **name of a Bush-Buck**
mmorafuo White people, Europeans
mmotire animal head
mmpe *see pe*
mmu *see bu*
mo you (pl.)
mode *de regarding you all*
mogya blood
momfa *see fa*
momma *see ma to take?*
monko *see ko*
monsi *see si*
monsore *see sore*
Mosono name of an old woman
mpaboa sandal, shoes
mpampam crown on the head
mpaninfuo elders
mpaninsem old fashioned sayings
Mpatrapa a name
mppe *see pe*
mpena sweetheart
mpintini a drum
Mpitiripi a name
mprensae three times, thrice
mu in, into, inside
muna to gather

N

na 1and 2but, however, yet 3_{enna} then

naase ankles

n'abusuafuo his/her family

n'adee his/her proptery/possession

n'aduane his/her food

n'aduru *see duru to arrive*

n'afana his/her slave

n'afuom bush/forest/farm

n'afuru his/her belly

n'agya his/her father

nahanaha glossy

n'ahina his/her water-pot

n'akura a settlement

n'akyi his/her/its back

nam 1meat 2to walk

n'amanee news

namnam *nam* to stroll, to wander, to walk

nan leg

nana 1elder, grandparent 2grandchild

n'ani eyes

n'anim her/his/its face

nan m' leg

n'ano mouth

nanso but, now

nante to walk

nanteye *see nante*

nantie *see nante*

nantwie cow

n'aseda thank-offering

n'asem *see asem idea, matter*

'nasenem' waist

n'aso ears

ne 1and 2his/her/its

ne ho her/his/its body/self

nenam *red. nam* to walk, wander (around),
to stroll

nfwe *see fwe*

nhahama leafs

nhenkwa attendants

nhuniye *see hunu*

nhunu *see hunu*

nhye *see hye*

ni there is

nia to hail

nim to know

nipa human, people

'nisuo water

nkatekwan groundnut soup

nkawa nkawa fish

nkesua eggs

nkete nkete gently

nketego mat

nketenkete gently

nko *see ko*

nkobu *ko-bu* to (go and) **strike**

nkoda *ko-da* to (go and) lie down

nkofa *ko-fa* to (go and) take

nkon branch-stem junction, neck

nkonkonsa tale-bearing, telling of tales

nkonm neck

nkoreye *see ko*

nkorofuo villagers

nkosua-hono egg shells

nkoyi *see koyi*

nkra it's probable, wouldn't ...

Nkran Accra

nkrofu villagers

nku *see ku*

nkum *see ku*

nkwantia (town) outskirts

nkwantu a sickness

nkyekyere *see kyekyere*

nkyen 1to be close 2by the side

nkyi *see kyi*

nna *see da*

nnaka boxes

nnansa three days

nnanu two days

- nnawotwe** eight days, a week
nne (as for) today
nni *see di*
nnim *see nim*
nnipa people
nnka *see ka*
nnoma bird
nnooma property, things
nnua poles
nnyam *see nya*
nnye *see ye*
nnyi *see yi??*
nnyina all
no the
noa to cook
noaa *see noa*
noae *see noa*
nom **1**(no mu) into the? **2**drink **3**-nom
 people
nsa **1**palm wine **2***see sa*
nsam' hands
nsamampom ghost
nsamanfuo ghosts
nsan *see san*
nsemmon *asem bone* wicked things
nsere *see sere*
nsie *see sie*
nsina *see sina*
nso also **1**water?
nsomoro ticks
nsoso again, also
nsuo water
nsuom' in the water
nsuom' mmoa water animal
ntafere *see tafere*
ntakra feathers
ntama cloth
ntem quickly
nti because of, so
ntie *see tie*
- Ntikuma** Ananase's son
ntimi *see timi*
ntira because of, so
nto *see to*
ntoa *see toa*
nto'wadurom' *to wadurom?* to throw
 into mortar
ntu *see tu*
ntu me *see tu ???*
ntwe nsan *see twe* to draw back
ntwitwa *see twitwa*
nua sibling, brother, sister
nunsini medicine roots
nwansana fly
nware *see ware*
nwe *see we*
nwene nose
nwu *see wu*
nya **1**to get **2**to receive **3**to auquire **4**to
 parttake **5***yennya* to leave?
nyaa *see nya*
nyame god
nyane *nyan* to waken up
nyankonpon God
nyankonsem God's stories
nyansa wisdom
nyansafuo wise men
nye *see ye*
nyeme *see yem*
nyi *see yi* to get out??
nyin to grow up
nyini *nyin* (Ak)
nyinnyinye *nyin*
Nyiwankonfwea Thin-shanks (one of
 Ananse's sons)
- O**
- oba** *see ba*
obaa *see ba*
obako another

obarima male, man, boy
obaye *see ba*
obe she/he/it will
obeba *see ba*
obeduruu *see duru*
obefwe *see fwe*
obegyeye *see gye*
obehunoo *see huno*
obehunu *see hunu*
obeka *see ka*
obeko *see ko*
obekoro *see koro*
obema *see ma*
obere *see bere*
obete *see te*
obeto *see to*
obetwitwaa *see twitwa*
obeware *see ware*
obewu *see wu*
obeyi *see yi*
obi somebody, **nobody**
obiara everyone
obie *see bie*
obisaa *see bisa*
obo *see bo*
obofuo hunter
obonko shrimp
obonto minnow
oboro *see bo*
obosom **any lesser god**
oboye *see bo*
obu *see bu*
odam **madness?**
odane room
ode *see de*
odee *see de*
odekuro village head
odi *see di*
odo 1 love 2 *see do*

Odoankoma-Wuo Death's creator
 (chameleon)
odoma fig
odomankoma creator
Odomankoma-Wuo death's creator
 (chameleon)
odoo *see do*
oduru *see duru*
oduruu *see duru*
odwa *see dwa*
odwan sheep
odwanini ram
odwaree *see dware*
ofa *see fa*
ofaa *see fa*
ofaye *see fa*
ofiri *see firi*
oforo *see foro*
oforotie cob, small horse, pony
ofosuo waterbuck (Kobus antelope)
ofre *see fre*
ofree *see fre*
Ofuntum name of the cob
ofwanee *see fwane*
ofwe *see fwe*
ofwee *see fwe*
ofwete *see fwete*
ogugu *see gugu*
oguu so *see gu so*
ogya fire
ogyam' into the fire
ogye *see gye*
ogyefo rescuer
ogyina *see gyina*
ohema queen
ohene king
ohu *see hu*
ohuno *see huno*
ohuri *see huri*
ohuruye *see huri*

- ohuu** *see hu*
oka *see ka*
okaa *see ka*
okasa *see kasa*
okataye *see kata*
okawa a water animal
okaye *see kaye*
oko *see ko*
okobo guinea fowl
okodee eagle
okoduruu *see koduru*
okofa *see ko-fa*
okofaa *see ko-fa*
okofree *ko-fre* to (go and) call
okom hunger
okoo *see ko*
okope *ko-pe*
okoro *see koro*
okoto 1 the crab 2 *see koto*
okotoo *ko-to* to meet
okoye *see ko*
okoyii *see koyi*
okum *see ku*
okusie rat
okwan way, path, journey
okwan-so way, path, journey
okyeame spokesperson
okyekyeree *see kyekyere kyere*
okyem leopard
okyena tomorrow
okyere *see kyere*
okyeree *see kyere*
oma *see ma*
omaa *see ma*
oman state, tribe
Omankoma-wuo Death's creator
 (chameleon)
omfa *see fa*
omma 1 *see ma* 2 *see ba*
ommeto *see to*
- ommo** *see bo*
ompe *see pe*
onam *see nam*
onenam *see nam*
onenammenam *see nenam nam*
oni mother
onim *see nim*
onini python
onipa *nipa* person, human
onko *see ko*
onkye *see kye*
onno *see do*
onnsa *see sa*
onnye *see ye*
ono she, he, it
onte *see te*
onuanom siblings, peers, age mates
onyaaye *see nya*
onyankonpon God
onyina silk-cotton tree
opagya *see pagya*
opagyaa *see pagya*
opatuo owl
ope *see pe*
opepa *see pepa*
opete vulture
opitire guinea fowl
opomaye *see poma*
oprapraa *pra*
oreba *see ba*
osa *see sa*
osaman-bomofuo ghost-hunter
osan *see san*
osane *see san*
osanee *see san*
osansa hawk
ose *see se*
osebo leopard
osee *see se*
oseee *see se*

oseeee *see se*
osere *see sere*
osesen *see sesen*
osi *see si*
osii so *si (so)*
osiim' *si (mu)*
osiye *see si*
osoaa *soa* to mount (on head), set on (head)
osode *sode* to rise
osoma *see soma*
osomaa *see soma*
osonson hartebeest (antelope)
osoo *see so*
osore *see sore*
osraa *see sra*
osrane moon
osu *see su*
osuntii *see sunti*
osuo water, cloud, rain
ota *see ta*
ote *see te*
otee *see te*
oteye *see te*
otidie an animal
oto *see to*
otoo *see to*
otromo bongo (antelope)
otuo gun
otutuu *tu*
otuye *see tu*
otwa *see twa*
otware yaws (a sickness)
otwe duyker (antelope)
owea tree-bear
owee *see we*
owia sun, day time
owie *see wie*
owiee *see wie*
owieye *see wie*

owo *see wo*
owoo *see wo*
owoye *see wo*
oyarefu sick person
oye *see ye*
oyee *see ye*
oyi 1this person, this one 2*see yi*
oyii *see yi*
oyoko gun wad
oyokoman Oyoko clan
oyoo *see yo*
oyoyo eel
oyuo black duyker (antelope)

P

pa 1good 2*very*
padie ceiling
pae to burst
paeye *see pae*
pagya to lift up, to raise
pampim fence
Pantan name of cob (small horse)
panyin elder
papa 1good 2father
pasa fruitless, without success
pata ceiling
pe 1to want 2to like 3to seek, to search, to look for
pee *see pe*
pene to applaud, to clap
penee *see pene*
pentowa little gourd cup
pepa to brush off
perebuo nest
pete vulture
pi *pounding sound*
pii *pounding sound*
pim *hitting sound*
pinpin *axe sound*
pokwa gold nugget

poma to load (a gun)

pomm *gun sound*

pon to stop (to work)

ponye *see pon*

poro to rot

pra to sweep

preko suddenly

pu *pounding sound*

pui *lamentation sound*

punu to blacken (a stool)

punu *see punu*

puo *exclamation sound*

pusu *head shaking sound?*

S

sa 1to dance 2to finish 3to set, to put
4_{sara}

sahuro palm-wine froth

san 1to return 2to go back 3to draw
back 4to return to a previous state 5_{sane}
to loosen?

sane *san* to loosen

sankuo sankuo (musical bow)

santan all of a sudden

sapo sponge

sara as before, like so

se 1 to say 2 that 3 to be like

sebo *osebo* leopard

sedee so that

sedie how

see *see se*

seee *see se*

seeeee *see se*

seeeye *see se*

seisei now

sekan knife

sen how (much)

sene to carve out (a drum)

senee *see sene*

sere to laugh, to smile

seree *see sere*

sesa to lay (down/out), to collect, to
change, to spread

sesaa *see sesa*

sesen to skin (yams)

seye *see se*

seyie like that, in such a way *cf. se*

si 1to stand 2to sit 3to pound (casava)
4to descend, to place 5to get/be on the
floor 6to set (out) 7to go/come down 8to
reach 9to stand still 10_{si mu} to set out

Siankwa a name

sie to bury, to hide

siesie to prepare

siesiee *see siesie*

sieye *see sie*

sii *see si*

siim *see sim*

siie *see si*

sika gold

sim' *see si or si*

sina to pierce, to (re-)thread (beads on a
string)

so 1 to clear out 2to drop 3to catch, to
seize, to reach 4_{so ano} to seal to light
(fire) 5 on top 6 also

soa to set or put sth. on one's head

soaa *see soa*

sode to rise

sodeye *see sode*

som to wait

soma to send

soo *see so*

sora *gras parting sound*

sore to rise, to get up

soreye *see sore*

soro top, up

soso again, also

sra to oil

srane moon

sraye *see sra*
su to cry, to weep
suman calabash
suminaso waste dump
sunsum shadow
sunti to stumble
suntii *see sunti*
suro to be afraid
susono hippo
(ya) susu to mourn in moderation
suu *see su*

T

ta 1to stick to
tabono paddle
(ko) tadee *tade* to close
tafere to lick
tan 1dirty 2to hate
tantan ugly
tantantan nasty
tare to cling, to stick
taree *see tare*
te 1to sit, to stand, to live, to dwell 2to hear, to understand, to listen 3*tew* to open (eyes) 4*te mu* to break 5*cf. tie*
tee *see te*
teeye *see te*
tem 1*ntem* quick, quickly 2*te mu*
tena 1to stay, to stand 2to live
tenaa *see tena*
tese *scattering/breaking sound*
tesee *scattering/breaking sound*
teye *see te*
ti *tiri* head
tie 1to hear, to listen 2to understand 3to agree 4to live *cf. te*
tieye *see tie*
Tikonokono a name (big-head)
tim *sound*
timi *cf. tumi* to be able, to can

tintini *rending sound*
tiri head
tirim in the head
to 1to put, to lay 2to throw 3to be full? 4to dig (up)? 5to **git** up 6to tell/relate 7*koto* to meet? 8to fire (a gun) 9to jump 10to sing
toa 1to cast 2to throw 3to place 4to join
toro to fall *cf. to?*
tu 1to dig (out) 2to leave 3to pull 4to draw 5to rise?
tutu *tu* to pluck (feathers)
twa to cut
twitwa *twa* to cut up, to cut into small pieces
twitwaa *see twitwa*
twitwaam *see twitwa*
twon in vain

W

waba *ba*
wabebo *bo*
w'abekuru *kuru*
wabo *bo*
w'adi *di*
w'adware *dware*
w'afa *fa*
w'afere *fre*
w'afon *fon*
w'aforo *foro*
w'afwe *fwe*
w'agu *gu*
wagya *gya*
wahohore *hohore*
wahu *hu*
wahunu *huno*
waka *ka*
wakeka *keka*
wako *ko*

wakote *te* to pick (out)

wakoyi *koyi*

wakra *wakra*

wakye *kye*

wakyere *kyere*

w'akyi your back

wama *ma*

wamfa *fa*

wamma *ba*

ma wamo *ma* to congratulate

wampe *pe*

wanhu *hu*

w'ani your eyes

wanka *ka*

wanko *ko*

wannya *nya*

wannyo (ho) *yo* to move, to make?

wanoa *noa*

w'anom' in your mouth

'wansana fly

'wansanam' fly

wansane bush-buck (antelope)

wante *te*

wantie *tie*

wantimi *timi*

w'anwo *wo*

wanwu *wu*

ware to marry

waree *ware*

wasan *san*

wasane *sane*

wase *se*

wasere *sere*

wasi *si*

w'asom ears

w'asra *sra*

wate *te*

w'atem' *te mu*

watie *tie*

watimi *timi*

wato *to*

watuduro medicin

wawa wawa tree

waware *ware*

wawie *wie*

wawo *wo*

wawu *wu*

wawuoyi *wu*

wayo *yo*

we to chew

were to forget

wia *1owia* sun, day time *2wia* steal?

wie *1to* finish, to complete *2to* chew

wiee *wie*

wieye *wie*

wira rubbish

wo *1* you *2to* be (located at/in) *3to*

have *4to* bear, to birth, to give birth *5to* pound?

wobeyo *yo*

wode sen what are you called? what's your name?

wogye *gye*

woi this

woka *ka*

wokoro *koro*

wom' *wo*

womma pestle

wonam *nam*

wonso also, you too

wontimi *timi*

woo *wo*

woro to remove, to undress, to slip off

woroworo *woro*

wose *se*

wo soso you also

woye *ye*

woyi *yi?*

wu *1to* die *2to* chew (nwu?)

wura bush, forest

wuram' in the bush, in the forest

Y

Ya name

yabegya *gya*

yabo *bo*

yadee *diseas*

yado *do*

yafiri *firi*

yagye *gye*

yakoto *koto*

yanom *siblings, brothers, sisters*

yarefuo *sick person*

yawa *brass pan*

ye *1*_{yen} *we, our* *2*to do, to make, *3*to be (good)

yeabu *bu*

yeabuo *buo*

yeako *ko*

yeanim *nim*

yebefwe *fwe*

yebeko *ko*

yeboo *bo*

yeboroo *boro*

yedi *di*

yee *ye*

yefwie guye *to empty*

yegoroo *goro*

yegyee *gye*

yei *this, that*

yeidee *dee* *this thing*

yeko *ko*

yekoo *ko*

yekotoo *koto*

yekoye *ko*

yekyi *kyi*

yem *to conceive*

yemfa *fa*

yemfre *fre*

yempe *pe*

yen *we, our*

yenam *nam*

yenko *ko*

yenni *di*

yennoro *boro*

yennya *gnya*

yennyina *we all*

yenso *we too*

yensu *su*

yentie *tie*

yera *to lose*

yeraye *yera*

yere *wife*

yerenom *wives*

yesii *si*

yesiim *si*

yetirim' *our heads*

yeya *to lay down*

yeyere *our wife*

yi *1*this *2*to remove, to take (away) *3*to be?????

yiara *even this, the very same, full*

yie *this*

yii *yi*

yim' *yi*

yiri **sound**

yiridi **sound**

yo *1*to do, to make, to happen *2*to be, to become *3*to act (like) *4*to move? *5*to give one's best? *6*_{yi} to take *7*see *ye*

yoko *1*Oyoko *2*gun wad

'yokoman *Oyoko clan*

yoo *yo*

Grammar

example verbs? kə ba didi fa?

kə	pres.	past	cont.	fut.	perf
me	mekə	makə	merəkə	məkə	mekəə
wo	wokə	woakə	worekə	wobəkə	wokəə
ɔno	əkə	wakə	ɔrekə	ɔbəkə	əkəə
eno	əkə	ɛakə	ɛrekə	ɛbəkə	əkəə
yɛn	yəkə	yɛakə	yɛrekə	yɛbəkə	yəkəə
mo	mokə	moakə	morekə	mobəkə	mokəə
wɔn	wəkə	wəkə	wɔrekə	wɔbəkə	wəkəə

Notes - Nsem a Wɔahye no Nsow

A large grid of dots for writing notes, consisting of 25 rows and 25 columns of small, evenly spaced dots.

