



Fo ape n de



Mee wurfo k'ηinto abuwu fo k'nishito nta lanε fo be a ler kpa,
ashi anye nane nyin ne anye nane che a na be atuwbi so.



This is your home



Introducing you to the wisdom of your birthplace
through the voices of your forefathers and foremothers.



Ibol la ken

ηi ra baagli bōra him lii wεε,
lii di I ηaa balaa nii Inaahana ban la ni



Fu ten ε nya

Wu bille naa ajie lō funyi. Yi ajanfu lō fun nys,
yi fu mankpaan mine ni fun sankpa mine bilfu jie





**Cultural, Enviromental, Human
Development Association**

PO Box 25 Sawla, Savannah Region, Ghana

Reg. # CG 001032016

TIN # 0005961769

www.cehdaghana.org



@CEHDAGHANA



@cehda.ghana



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Coordination and development:

The CEHDA team: Staff and volunteers

Graphic concept and illustrations:

Narda Rey Amaya

Web: <https://nardareywork.myportfolio.com/>

Illustrations based on images taken by CEHDA Ghana team, as well on a local drawing
competition in 2021

Images:

CEHDA communication department

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Toni Ródenas

Web: www.tonirodenas.net

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Introduction

Dearest daughters and sons of the lands of Sawla and surroundings. The wisdom and knowledge of our forefathers and foremothers is disappearing in our current generation. If this continues, our next generation will be strangers in their own birth land. A stranger in a strange land would find it hard to know how to take care of the land. In turn, the land will not be able to take care of them.



The Cultural Environmental and Human Development Association of Ghana (CEHDA-Ghana), is a non-profit organization founded by Mr Rashid Abubakar Iddrisu (Mr. Wari) - a native of this land - in allegiance with people from far away lands so as to think with the community how to reconnect back with this land and this culture that cares for you. The place that gave birth to you, and all of us, is a precious one. Over millennia, this place has given birth to many wisdoms through its natural existence. It has also given birth to many wisdoms through its plants, trees and rivers, as well as through the people and energies living here that care for the place. This place loves you!

We have put together this book to ‘re-connect’ us back to this place as well as to ‘re-member’ together how to care for this place; so that, in turn, the place can continue to care for us. We love this place and we would like that you love it as well, and that you care for it as yours. It is your home.

Anye che abarto nna, nbar kawol are be ashen k’ta so, ne anye anyin̄i abar nta nlan̄e anye be afuli are so. Ne ansa abar nfra, kana ne k’diga ne anye aba akoli afuli na, ne afuli na gba aba kr akun anye so, anye bee sha afuli na ga, ne anye sha f’ne fo agba a baa sha afuli na, nsa akoli kumo so f’ne fiya. K’la fo pe nna.

Yaa s̄ebi h̄onnaabuu yá t̄er yaa hinaa di du eη. Yaa maa kpau di ra liizi gunla yaa n niη du eη, guη gil ya haa wer di ra binni yaa hinaa. Yaa n̄oη̄ni b̄onnaabuu, yaa ra nyiη̄ni luḡo ii gba n̄oη̄ni de, di ra binni u ni luḡo ii hotte. Ii bolle.

Si s̄eb a gān ka w̄n̄ l̄e t̄ō̄ si mataan a jie s̄in na | kaa a jie nya. Ka s̄in l̄e t̄ier taa a l̄e s̄in na | kaa jie nya. Ka a jie nya l̄e l̄ipb̄ kaara a l̄en̄e na w̄ kaa si. Si n̄ūn a jie nyana na si me b̄ūōō ka f̄u mi n̄ū w̄ a l̄en̄e, na f̄u kaara w̄ f̄ika a f̄u bon, a f̄u t̄ir l̄e.

You see, for you to care for a place you need to know and understand the place, and this takes some effort. And with the effort big rewards come. Around here we say: *Keyí (Ka dibi) ki k̄e k’ma da ndan n yili, ne k’man porwe afantan nkeni* (in Ngbanyeto/Gonja); similarly, we say in Vagla: *Daa maa haawa ezei di waa panwōō d̄ōw̄ēwee*. And in Birf̄ūr: *T̄ieba be na n̄ū̄ō ka waa de nie t̄o vaar ε*. This translates as: there is no tree that is grown without leaves on it. So, this means that nothing good comes easy. You have to work hard before you get a reward. So, with this proverb we are encouraging you to put all efforts to see this place well (and learn it well). The reward will be that you will see many opportunities here.

We have gathered all information from this little book by approaching your own grandpas and grandmas. We kindly went to their places and sat and asked them questions and listened, and listened. They were very generous and have remembered with us the value of this land and some of the traditional uses of its plants and trees. Some of these uses are being forgotten, and with it, we have been forgetting how to live in harmony with nature and with everything that makes us healthy, and makes this place rich and beautiful. Forgetting the value of the local plants makes us forget who we are, where we come from, and why being proud of coming from this place. So, be around elders. Go see them. Approach them well. They have sustained this place, and have been sustained by it, for many generations.

How did they do it? What do they know that you don't? Well, start by reading this book. As we say around here:

Ngbanyeto/Gonja: Bo nyán, bonumú fin nú kusó ne kúwo bumo kuta/kutó

Vagla: Bo nyán, bonumú fin nú kusó ne kúwo bumo kuta/kutó

Brifor: Yɔɔ nɔ a fu nimbɛɛfun won l ɛ na be a ba pɔ

Respect elders and you will hear what is with them.

This is not a complete guide of the seeds around, nor does it contain all of the information about these seeds and about this place. In this book, we rather introduce some of the uses and values of some of the plants that you can still find around. So, this book is a work in progress and a teaser for you to get curious and to continue learning with your family and elders. Anyone is welcome to improve it. Our collaborating partner WIACT¹ will go beyond this research in the coming months and bring you more details. But for now, we wish that this little book helps us all remember some of the natural gifts we have around us.

¹WIACT World Institute of Africa Culture and Traditions is an indigenous organization that supports the revitalization of local languages and culture.

We wish that we continue to learn with you how to care for this land. We encourage you to respect your elders and learn with them how to gather and preserve these seeds and fruits. Learn to cook, drum, dance, make beauty and medicines with these plants. Grow into a proud daughter and son of this land.

As for the translations, we have made our best attempt to translate some key parts of this book into three local languages: **Ngbanyeto/Gonja**, **Vagla** and **Birfuor**. From now onwards we will use these colour codes to identify words and sentences in each of these three languages.

We acknowledge that there are more languages in this land that we could learn from and translate wisdom into. And we are sorry we couldn't reach them for now. We have translated some of the key uses, wisdoms and proverbs. We have done it so that the diversity of wisdoms of this land gets shared and employed by as many people as possible. Translations have not been easy and we know these are not final. Why? Because there are sounds we are yet to learn how to write and pronounce with the available alphabet. For this purpose, we are also collaborating with WIACT. If we are granted more life and time we will be improving this translation in years to come. Until then, this is our gift to you.

Asan kushun
Idoo jaang
Fu sun puorifu
Thank you!

We thank profusely each person and seed that fed and nourished this book. Deep thank you for your generosity and support, as well as for the generosity and support of those who sustain you. This is your book too, and we wish to make you all proud with its content and format.

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Kujo - Hii - Nyuur - Yam

Dioscorea sp.



Yam is a traditional and ancestral tuber in this land. It connects us with our ancestors. Before anyone harvests a new kind of yam the elders connected to the gods of land will perform a ritual and pray for the health of the whole community.

Afterwards, the paramount chief would eat it and then it will be announced publicly that the new yam is allowed for consumption and commercialization. This ancestral ritual is called **Ka ajo jí**, or **Hii Di**, or **Di Nyuur** and has brought us together for centuries.

There are many varieties of yam and some old varieties, such as **Kuború**, **Juugbɛɛ** and **Wassari** that can still be found in our lands. This variety of yam is often seen as less valued to people and this is reflected in the following local proverb.

-Kuború lubi

-Ajo ka nlowe, ban nyíni ma

- Juugbɛɛ chorgi

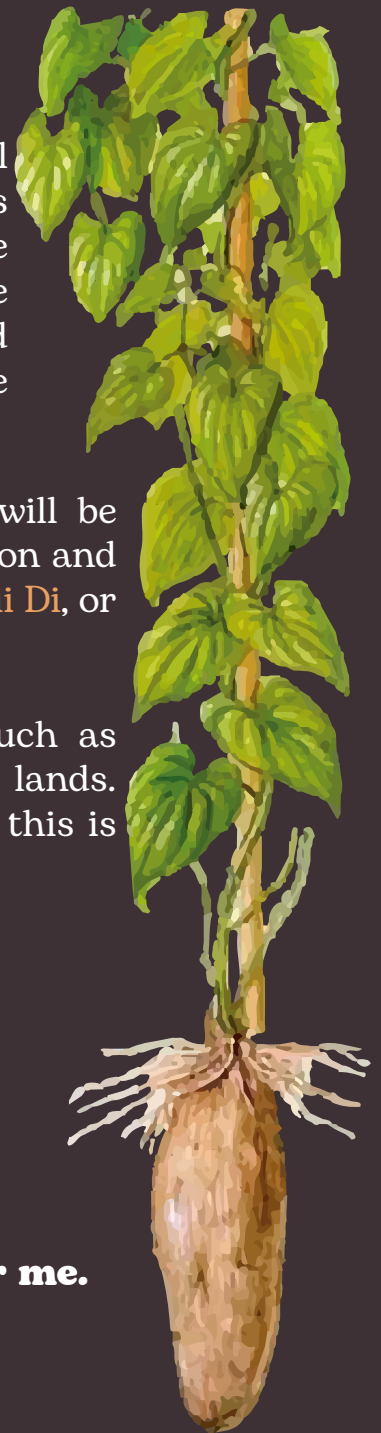
- Di hii wa tunno, ba dan liizi n wia

- Wassaridaarei

- A nyusɔɔ wa baar, ban tier ma naa

- I am seen as a 'bad yam' today

- But when the good yam finishes, they will remember me.



Because this variety of yam is less valued by people, it is often discarded. But the proverb emphasizes that not because you don't prefer something you are to ignore it, or throw it away. You don't know when you will need that which you now undervalue. This proverb teaches the importance of caring for all beings. In times of shortage of that which you prefer you may need the less preferable option.

In the old times, this was the variety of yam that prevented people from starvation during hunger times. It doesn't taste as good, but it lasted longer and was the only alternative many times. So, don't ignore something you don't like. Take it, and keep it. Keep it while you keep on looking. Respect everything. Don't underrate it. Something may be healthy for you, although you don't see the value now. This is why farmers would continue growing this variety of yams. For the resilience of the community.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfudu](#).

Kujo la Ngbanye be dankare be ajibi jinkprpo na, ne ba do nsa adu kumo k'shito kafeto. Kujo be mbrga shi.

Ajibi wuroso: Kujo be kuso ne ba'ata kumo awuro ala: Kapel, k'gbama, ku nbelge, wasawasa, kujo kiso, kujo tuso ne a mo ne aka.

Aloɔ chesó: Be ye kujo bee che ayurto b'sa ne aloɔ ko, anye wuro nbishito npin aloɔ mo ne kujo bee che.

K'shen waleso: Kujo be kuso ne k'nyesi ne kumo be ka do wale ela, k'ka ma nana awule.

K'shentirso: Aso mo ne a be bra kagbento jeja nta alaɲe ajo be ka do anye afuliso ala: K'ji akpa(k'sa awule) be asheɲ, afuli be nchirga nta nlaɲa boɲe be k'bawutaso kabre. ne ka na ne anye nyesi anye dra be ka do ne anye gbagba be a do jibi a le nsa ata b'foɔ piya na, bee nyesi ne ajo be ka do bee mur.



U diweezi: I dan wer kpa hii di daai diukpila lugɔ: Kabila, Bussaa, Hiiɔɔzii, Kirbaani, kibelge, Hiihallii, Wassawassa, Tibaani. ani anla n kawεε.

U tagzizi: I dan wer nyɔɔ u pɔɔh nii di chaa i binchiiraa. I dan wer nam Jugbε di koozi tagpanhoori gεε daalunne aɲhina ni, di faa i bɔra, di chaa i kpuɲe wiila. Hii la baanna yir: Firiɲ dɔɔ tagzizi wiεεlaarε.

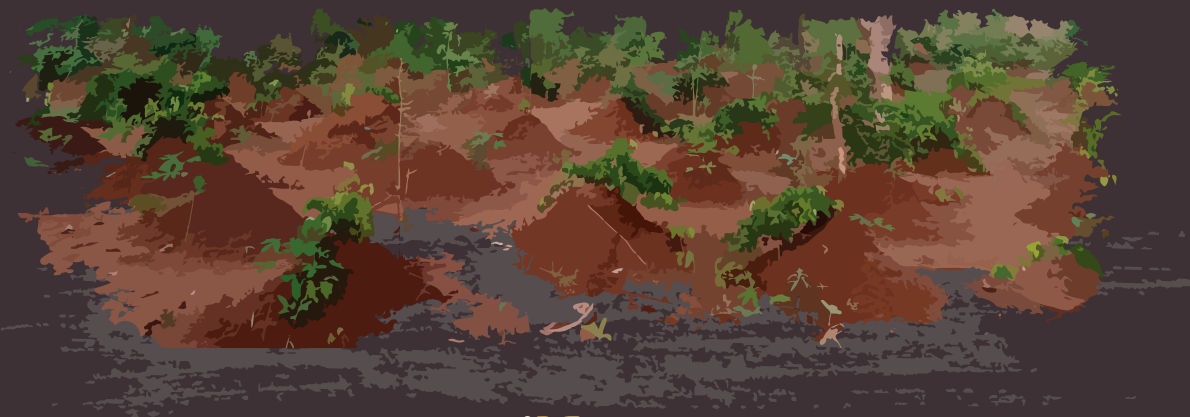
U tɔnazi: Hii εε kumpattikuɲ la n εε yaa kunne, waa hil ra ɔm, di kaa ra lεε nεnnε.

Nyuur bondiri: Nyuur pɔ sin tɔɔn maal bondi yɔɔ nyantaan Kapala, Nyu duuraa, Chilkili, Nyu seenaa, Nyu buul, Nyu chiinaa.

Baalsɪ ala fɔn na de nyuur san: a kuɔn a wɔ pɔnna ruɔn nyu ka a sa binkuɔn baal. A nyuur nya ban mε nyɔɔ taar ni vai amine fin tuɔn de sɔ ɪgan ku saã kɔbɔ tuotaar ɔɔr baal. A nyuursin buɔlɔ nyuwomo mi tara na baal sãfɔ yelsɪ a wɔ pɔ.

A yelsun: Wɔ in kɔb bon 'lɔ na na e, wɔ mã baa na ni wer koɔn ti lε nya.

Yel wonsi: A yel wonaa kpεε jaa ɪn a wer banyerfɔ ni a wer puɔr baarfɔ, a saa wafɔ mã lɛrε na ni lε bon burɔ ala na maà yaar ti ta ε na kpε a wer pɔ.



Adurbi - Zule - JIε - Millet

Pennisetum glaucum

Millet is a crop we have employed, since ancient times, to make different kinds of foods. For example, we make porridge for kids to develop strength in their bones. Women also take it when they give birth to regain strength and to increase the availability and nutrition of their breast milk.

When you sow millet, partridges are always alert and they come to eat it. Also, if the millet has sprouted and the partridges see it, they would come and eat it too.

So, when we farm it, we sow many seeds in one hole and one has to watch it so the partridges don't come and eat all.

Only when the seedling has grown taller, the partridges don't come anymore to eat the plant since it is not tasty anymore.

Once the seedlings have grown a bit, the farmer would transplant them from the hole to intersperse them in the land so that the millet grows better, with more space. When the millet is ready to harvest they let you know because their seeds bow their head down. It is beautiful to see.



It is in this context that elders would say:

Kuyu feso (kutue feso), be purgui duboé
Michɔɔzii ɔɔ pirgi zaahrɪi
Ji sɛɛlaa ma sɔb kɔrma nimbir
A transplanted millet surprises the partridge.

This is said when you hear something that surprises you, or someone does something that surprises you. The reason is that when a partridge sees a grown millet in a place without having seen it sprouting, they would be shocked to have missed the chance to come and eat it while it was smaller.

Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Bɪrfɔɔr](#).

Adurbi la ngbanye be adɔ jibi na, ne ba dɔ amo k'sa awule so, kuduli f'ne k'fitiri kul na, amá k'tenɔso gbɛɛbi, k'bee sor kumuto na tenterenbi, ne asorso na bee ache abarso kumo be kumu na so. Komu be k'tuweklan ne kumo abaja du sigsiga na.

Ajibi wuroso: Adurbi be daɲɛ k'buibi, Kpanchu, k'nu koɲɛ Akare, Pampa, kude, Tubani, Mansa, Apo, Kachunyan, Nyifu nyanso, Pampa gbituso, ne amo ne aka.

Aloɔ chɛsɔ́: Be ta adurbi a chɛ aloɔ: ke bee chɛ jisijisi ka pɛ asa, kagbeni be kuloɔ, asa be Apun ka be ntiɲ, Asa be kia nko ano ka bu. Adurbi be cheto ne ache kurwepo bee nye k'nyipo chu, ana ako nchu ne aduli k'nyipo ne ba anu amo nse na ata amo ache anishi be aloɔ

K'shentirso: Adurbi be ka dɔ ne kushuɲ du kpakpa na ga, amo be k'dɔto, k'tenɲ ne chila k'ke be wule ayir na ga, nbuibi bee sha amo be k'ji na ga, lon ne ana gba be sha amo be k'we. Kabre b'foɔ be ana gbiwi anye afuliso ajija adɔ jibi, amo so ne adurbi be ka dɔ ko basa kafɔn.



I dang wer kpa zule daali sinni ni diwee lugo; vug pito (sinbiilii) / Kuuteazert), Kookoo (porridge), Zuldaalaa (boiled), Sagunnaa (with honey) Kikaari, Maansa, Fuura, Kpacharmia, Pampa. Zulesaw tama ɔɔ giluu tibaani ɔɔh du sum.

U tagzizi: Bang hal zule saw ani a bee la banna hee, i dang wer kpa chaa bɔrahong wiila lugo: Yisiyisi ani bichala bampirii wiila (Kpempkemii). Hing bɔr zule saw di kpa tagpanghoori gɛɛ dalunne aɲhina di koozi donga ni, a dan wer hiini chaa hia n suwee. I dang wer kpa a sau di koozi nuu ni di faa bokuulaa. Di i kpa a sau di koo nii ni tagpanghoori gɛɛ daalunne ni, i dang wer kpa sanzi bie maa ila, a nii ba. I dang wer kpa a sau di fɔg kobii tɛɛ hahsɔng, di kpa chaa bie la n waa chal dɔwɛ, di wer kpa gil lanii ba. Di i halaa nyaari, di ɛɛ nii buua, i dang wer kpa faa biifula ulee, di kaa wer kpa a (hɔɔhri) tag di saa fanfanni, ba ra yiraa tag.

U tɔnazi: U ɛɛ yaa kumpattikuɲ la n kpekkene, di wer hil. Usau ɔɔ ugzuu di wazi, i wer kpa saa hɔpizikpila maa kuu. Koorii waa wette ra kpoo guɲ.

U kuɲɔnnaa: U kummaa kpolloo, u bii lizaa du kpol, di kpa jaa, di haa nɛkpila hiɲ ɛwɛ, u huma humaa kpolloo.





Būdiir ala fun na tuɔnde jɛ mal: Jɛ pɔnsɪn tuɔn maal bŭnyursɪ nɪ bŭdiir nyantaan: Sanomnaã, Buul, Jiduuraa, Jiburaa, Kpool, Sapirɛ, Jŏ senaa, Sagarkpoo bɪ Sagrnyaar nɪ Jŏ chiinaa.

Baal safu tŭmɔ jɛ pɔ: Jŏ chiinaa nɪ jɪbie 'wɔɓfɔ na tuɔn sa ɪgan vaar baal nɪ nyaa yelwonsɪ bibiir pɔ. Jɛ jŏ na ntɛɛtaar vai t'iin na suŭn na sa polkpɛɛn baal. A jɛ jŏ ban buni kaã fun tuɔn de sɔ jɛ kɔɔr na ka. Jɛ jŏ ban 'lɔr nɪ vai tiin amine fŭn tuɔn de pɛɛ mã bir. Jibuul mã vɛn ka padɔɔr ɪgan lɛ wa wŭn dɔɔ baar, Jibuul mã vɛn ka inan bie nyɛ baal saãfu tɪ lɛ vɛ ka bir kɔɔn wa. Jis enaa ban nɪɛ bun kɔɔn na tuɔn sa ɪgan ɔɔɔ a ɪgan pɔ. Jɪbie ban ɔyɔɔ buun pɔ jɔɔr na tuɔn pɛɛ nibie. Fŭn lɛ tuɔnde jɛ jŏ sal jɛr.

Yelsun: A jɛ m~ tuɔn ara bŭburɔ jaa pɔ ka mɔ billo mɪ maã tuɔn wɔɛ, wɔ m~ tuɔn baa wɛr nkoɔ pɔ. A jɛ jŏ nmã vɛn ka a saa jɛ kor. Mɔɛ maã tuɔn wɔ a yɔɔ a lɛɛ.

Yel wonsɪ: A jɛ gmafɔ ben tuo nɪ a bir irfu a lɛ puɔ naa ka a nɛ loɔ tŭmɔ ba lɛ bebee ɛ ka a vɛ a jɛ tŭmɛ kaar fika wɔ kpɛmɛ na a gmafɔ soɔ.



Prate Philip
Jentilpe R/C Junior High School



Aoyu - Sogmia - Kamaan - Maize

Zea mais



Maize has been for many generations the basis of our diet. Many of us eat TZ very regularly, which is one of our main meals in the area. But TZ is a word in Hausa. In Ngbanyeto/Gonja we call it **kude**, in Vagla **Kuu**, in Birfuor we call it **Saa**. TZ is made of maze together with guinea corn flour, cassava flour, millet or other flours. It is so old that when people were hungry in the past and had nothing to eat in the house, they would go to the neighbours and ask for maize flour to prepare something. Because they knew that in every house there is always maize.

There is a proverb that says:

Fu ban che asa be anyi be alo,

fo aoyu ne a bin we ne fo pin akanye alenfa.

Di i haŋ chaa neβel nyina wiila, i sogmiarε u ɔɔ hee i zum a nyaagɔɔrε

Fɔɔ wa saa nire nyime baal a fɔɔ kamaana le won 'wob. Kaa na wɔ kaa

bɔɔ ka wɔ nyime sa wɔ naa.

When you treat someone's teeth sickness, it is your mace that they will eat and it it then that you will know and they are healed



This proverb teaches us not to abuse the generosity of someone that treats you well. In other words don't take advantage and eat the mace of the person that fixed your teeth. This proverb also teaches us not to be ungrateful and is employed to refer to the character of a person.

Local uses are described in **Ngbanyeto/Gonja**, **Vagla** and **Birfɔɔr**.

Aboyu bee dan ne k'tuweklan ne kumo be abaje, K'baje na bee dan na apege k'boyulunti ne kumo be ajefo, ne aboyu na bee lar kumo k'boyulunti na to. K'ko kati kumu to, ne kati na bee cheto ne k'boyu na be nya aley. Aban wul atuweklan na so, a fo k'buri nfta ne awɔl, ne be fulwe amo be ajefo, ne aka k'fr. Lon be jimene na to ne bibina wurana bee kute Abul-lɔŋtorbi (abulonbi) ne adra shen asa nbia.



Adams Wurikiatu
St. Monica's R/C Junior High School

Ajibi wuroso: Aboyu be wul kude, adanɛ Pampa, kpanchu, abuibi, banku, kochunya, pamap nyangara, ajibi wita/wito, nyolo, mansa, Dukuno, kpaklo, poncheta, k'kare, Kunjkuno(apo), ne amo ne aka.

Aloɔ chesó: Aboyu bee che awusa ne amati loɔ, ne asa be achikpa ka puɔi, ne mbia wuribi ka be dese abonful klan so.

K'shen waleso: Aboyu la ajibi mo ne fintin dɔ amo k'le a nyo kafe koɔwuleto, fin nantin ndɔ amo nse nan du adɔ jibi poti nwiye amo to.

K'shentirso: Amo ashentirso a la awule, a maa sha awule ne k'jiakpa(k'sa awule) kpa kpasso be ashen.





U diweezi: I dan wer kpa sɔgmia di kuari diwee lugo: Kuu, Baŋku /Kookoo, Dɔkunu, Siŋ, Sɔgimiuuraa, Kikaari. Sɔgmioɔzaa. Sɔgmiaahmu ɔɔ nuu la hinniŋ wer lizuu di kpa ra daali diwee.

U tagzizi: I dan wer nam sɔgmia saa, di kpa huuhnuu koozi a ni di kuari hiŋ ni miiri tagzi. I dan fuuh sɔgmidaa di nam, di kpa nii buua, di kpa tagpaŋhoori gɛɛ daalunne aŋhina koozi a ni, á ɛɛ binchiiraa tagzi, di kaa wer kpaa chaa kpuŋɔrgaa. U zɪnzigle ɔɔ weruu hiini bichala la n choɔwe ra fiush. Di i kpaa di koozi siga gɛɛ

kalanƙu ni di nam sau daali kobii, i dan wer kpaa duŋŋi bichala chal tunaa.

Faalaa sɔgmia wessi wia: Faalaa sɔgmia wer hille á lii biini. A diwee ge du sum kaali boronizi horfalaa naa. A diwee gba waa choŋi manan.

U kuŋɔnnaa: Kunla yaa faalaa sɔgmia irizi n na ɔmuu donyaaɪ dikuu boɔ birgaazi, heehraa choŋaa ani kooriichoŋaa aŋhina wia. Banna nyiŋŋi sɔgmihuŋŋa yawaa di kaali yaa faalaa sɔmia wia, guŋ choŋi a yoolaa.

Būdiir ala fun na tuɔn de kamaan maal: Kamaan pɔ sɪn ruɔn maal būdi yoo nyantaan: Samonaa bi Saa, Buul, Sagarkpoor/Sagarntaar, sɪn tuɔn de kamaan duun daã.

Laãfiɛ yelsɪ ala na be kamaan pɔ/baal safu tumɔ kamaan pɔ: Kama kpul ban niɛ nyooɔtaar ns siɪr na tuɔn sa koɔr ni nyefereɛ baal. A tampiɛl ala a kamas kpul pɔ ban niɛ nyooɔtaar ni kuɔn ni vai amine mɪ tɔnɔ sara binkuɔn baal, na a le sara koɔɔ tuortaar jie moɔfu baal.



A kama lanjɔɔl mɪ mā vɛn ka bibiir ,aã durɔ ndu soõ pɔɛ. Sapire bɪ buul na yi a kamaan pɔ ban nyɔɔtaar nĩ bɛ~ nɪ kl' jõ m~ vɛn ka inan maã tɔɔn biblentɔɔ ɛ.

Yelson ala na be a si paal nya kamaan pɛ: A paal nya Kamaan in yɔɔ jaa a maale joro war soõ 'lo an bulɔɛ. A kamaan saa mā nũmɔ na ka a wɔ saa maã nɪ so~ fɔɔɛ.



Yelwonsi: A ka paal pɔ kamaan yelwonsi le a saa waa liefɔ nɪ le a saa nɪ maa wa chen tɛɛɛɛ, a wɛr ba le tara puɔɛ. Ka a moi ma de a kamaan nie, A kama pila nɪɛ jaa na buɔɔ jun a kama jie daa maã doɛ.



Atuwe - Jaagu - Chii - Guinea corn

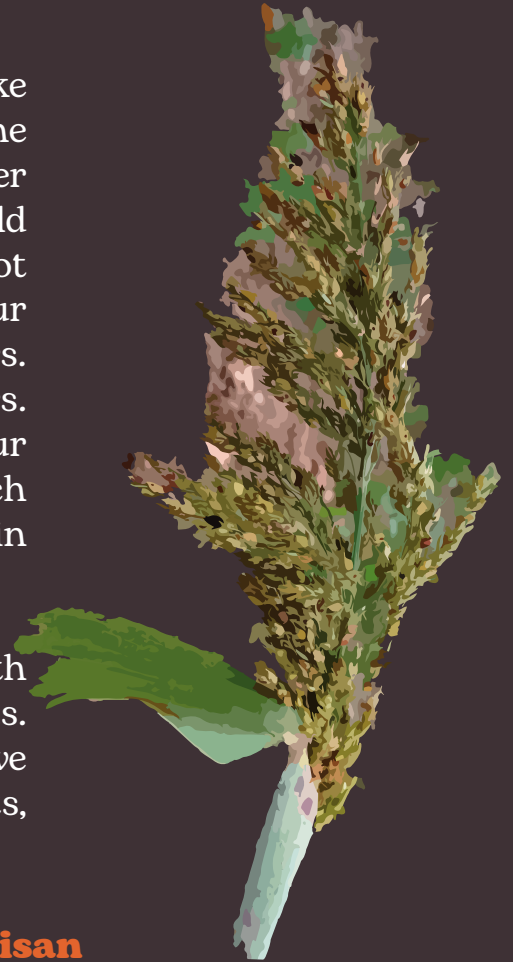
Sorghum bicolor

This is a traditional crop used in our lands to make many traditional foods and beverages. We make wine from this plant. This wine brings many people together and it helps us think through matters. Elders would often say "as we drink we think " to teach that one is not to overdrink, so that you get to the point of losing your capacity to think or behave cordially among others. We also use this wine to connect with our ancestors. For example, during the annual celebration of our ancestral gods, which takes place in many villages such as in Mankurma, we make a beverage called **n'sa** in Ngbanyeto/Gonja, in Vagla **siŋ** and in Birfūr **daã**.

This beverage is for the ancestors to glorify our health and the land, as well as to bless everything around us. During this celebration and with this wine, we give thanks to the gods for their protection, we offer gifts, share food, and pray for the health of the community.

N'sa danɛ po be lanta ma pan ndisan
Sɛn (siŋ) daali waa da bora ra nyaa udiɛ
Dãan duraa man faa dagburu uyir puoɛ

In the house of the person cooking a guinea corn drink
(also called Pito or Chapalu)
would never lack big fire wood.



You see, to cook guinea corn local drinks well, one needs to have big pieces of firewood and tend to the fire well. If you don't, then the guinea corn drinks will not be good. So, this proverb for example can teach us to behave well or to train our kids to behave well so that they don't bring problems in the house. For instance, if there are well-behaved kids in a house, people would say that in that house there is big firewood to cook guinea corn.

Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

Atuwe ne adurbi be mbrga menshi, amoale anka ala kafeto be adɔ jibi, amo atuweklan ne amo abaje du momolbi. Atuwe be asorso gba wo amo amuto na, awuro nbul ne bibi na be chε nbul na so. Aban fara ayu amuto afo k'ten amo. Nfta na awul, pien mbri nk'nychila amo to.



Akati Koeho
Jentilpe R/C Junior High School

Ajibi wuroso: Atuwe be wul kude, adaŋε nsa, Pampa, Kpanchu, B'ga, Mansa, Kpakulo, Akare, Kochunyan ne amo ne aka.

Aloɔ chesó: A bee che ayirto bel ade, abiibi asá be ayirso, atuwe be nchu bee se ne mbia wurbi be nye alen.

K'shen waleso: Atuwe la ajibi mo ne ba atin a dɔ amo nawule, fin nantin ndɔ amo nse nan du adɔ jibi poti nwiye amo to.

K'shentirso: Atuwe la adɔ jibi mo ne amasha awule be ashen, ama kabre anye kuiya n'yi ne k'se ne abɔre chu be k'bawuta bee chirga, loŋso ne atuwe be ka dɔ ko kafɔn kabre nsa be dɔ po.



U diweezi: Jaagu aahmuu summe kaali jaagu maa. Banhina ra nyinji jaagu aahmu sinne (pito) di kaali u hunju sin. Banhina ge ra nyinji u hunju sin (u sin waa keeg). Jaagu gba diweere Kuu, Kookoo, Tibaani, Kikaari, di ra cham u kuu ra nyoo, di ra ee Maansa.

U tagzizi: I dan wer bor jaagu panhoori di nyoo, a ra chaa soosonne. Di so a nii ge, i sangbana dan tun. I dan wer kpa a sinzaga gee a sahalaa di chaa borahon wiila. I dan bor jaagu ni tagpanhoori gee daalunne anhina di kpa a nii cho bichala u na fonja. I dan wer daali kobii di chaa ner la n waa wette ra lul, di chaa hahsoonfalii ani wiilahin la n.

U tonazi: Jaagu wer hille.

U kunonnaa: A waa yoola doowe dikuu a nuu werge wia ani an waa koorii anhina lugo togii wette wia.

Büdiir ala ban mã de chi maal: A jaa gbu a chi jie mã tãmõ na gar a chi pila. A ten amine nün daã duun a chi jie na tãmõ tiche ka a tẽn amine nün a chi pila daã na mã i da'maar. A chi mi si mã de wõn mall: Saa/Samomaan, Sapire, Chi cuuraa, Buul, Sagnyaar bi Sagarkpoor ni Sakoon.



Baalsi ala fun de chi saän: A chi ur ban duu nnã tuɔn saän 'maar baal. A chi ur kuɔn ala ban duunmi fuun so fun nyen ɪgan tɔl baal safu. Kεε ban bu ni kũɔn bolm benur swɔmtiche 'yɔɔ kuɔn pɔ ku wu ku nyũ nã nyen baal safu. A bir sãmã mi na tuɔn saän ɪgan wõmõ baal a le mĩ ni wu jule a chi jõ chiinaa mi na tuɔn saän a ɪgan wõmõ baal. A chi ur mi ban duu nyɔɔtaan vai mã vẽn ka bibiir nyẽ ɪgan kpɔm. Chi biil mĩ mã tuɔn vẽn ka nɪrε nyẽ 'wɔbaa baal saãfu, chi buul mĩ mã vẽn ka padɔɔr nyẽ ɪgan kpε,, chi bujul mĩ mã le vẽn ka baalsi ni nĩ jɔɔr mĩ nyε ɪgan kpεm. Chi jõ ban nyɔɔtaan nĩ vai duu de ku pɔɔ na m~ dɔɔrɔ kpɔlkɔ ku nyũ nã tuɔn saän a baal. Chibie juur mã pεen nibie ka a kakiε mĩ sala nibki ɔbɔ baal.



Chi yelsun: Chi ba joro bũbul jaa wu mã tuɔn ara bũbul jaa pɔ.

Chi yelwons: Nibe yɔɔ jie bale buɔrɔ a chi nitaan kamaan ni moε na mã bul wu pɔ.



Akulonku - Kalan̄ku - Kolo - Groundnut

Arachis hypogaea

Our traditional local groundnuts are beautiful and come in many varieties. Some of them are violet colour! **They are often bigger than the foreign ones.** We have eaten groundnuts for centuries, either fresh, roasted, or processed in other ways. For instance, we make oils and pastes from groundnuts. The thing with our local groundnut is that they take a bit longer to grow than the foreign ones, but they can produce more under good conditions and one can get more oil.

Our elders would say:

**Akulonku aye a nyi abr,
amanfo amo nborobi
Kalan̄ku ŋo a zum dɔŋaa,
ka a waa εεwe lugɔ a εε biinεrii
A kolo 'yer ika ba bɔɔn taa
tiche baa kaara fika yiβε ε**
**Groundnut say they know each other,
but it would not be like their twins.**



You see, when you break groundnut from different shells, they look alike, but will never be twins. This teaches that you have to trust people slowly, because no matter how much you feel you know them, you don't know them like a twin. Remember, groundnuts resemble but they are not like the one coming from the very same shell as you!



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

Akulonku la Ngbanye be adɔ jibi na, ne ba dɔ amo Ngbanyeto be kafeto be abɔre jinkparpo so, amo be kadɔ masha k'sa awule lenpo so, ne abɔrechu demta ga. Adɔ pun so ne k'la shshir puapuaso ne ba dɔ amo. Abi wuro abi k'sa wule to na, ne a bee ntin a la abi koŋwule n'ya fo bibi ana k'jefo koŋwule to. Akulonku be afatan ba nba ka ki kachuninyifu agbngban, afo k'tia, nchuwe, nfeta, pien nboré amo.

Ajibi wuroso: Anye be lera nku ashi amo to, a bee danɛ apo, baa we amo abunbun, atoso, a kɛ so, adanɛ so ne, ashshenbi kɛso (kulkulbi) ne amo ne a ka.



K'shen waleso: Akulonku dra na bee tiŋ awule ne amo be bibi na bee che bibi demta. Fin tin dɔ amo nwiyea adɔjibi poti to. Fin tin dɔ amo k'jiakpa (k'sa awule) koŋwule so nfe demta.

Akulonku be ashentirso: Anye be akulonku dra be asheŋ tirso a la kabre basa ka bee nyesi amo be kadɔ, nsa dɔ nbroni piya na, ase ne a bee luwe anye afuli na so.



U diweezi: I dan wer kpa kala di kuari diwee lugo: Kalaŋku dɔzi /Kpuliikpulii /Lukui /Kalaŋku nuu /Kalaŋkuɔɔzaa /Kalaŋkuhalaa /Nyaŋŋa dɔzi ani Kaŋlaŋkuhuuri.

A tagzizi: Hiŋ ɔɔzi kalaŋku di namaa ɛɛ ŋmɛra tagzii. Hiŋ uuri kalaŋku, a nii ɛɛ sɔsɔŋ tagzii. Hiŋ siŋ kalaŋku, a nii finiihuŋŋa tagzii. Hiŋ nam kalaŋkubii tama di koozi tagpaŋhoori gɛɛ dalunne aŋhina ni dan wer hiini hilula wikpoglaare.

A tɔnazi: Faalaa kalaŋku bee jaŋŋɔzii di wer hil ni bɔr chɛraazi. A dɔɔ aniiyaa werge. Awia di i duua bɔr, a dan di binni ahoro di a tɛɛri haa ra lii a bɔdee.

A kuŋɔnnaa: Yaa faalaa kalaŋku yoola chɔkkɔɔ dikuu Agrik hina n ba kalaŋfalaa ni wia. Hernanii nyaaiwia.



Būdiir: Si mā tuon de kolo duun Jier, Kpilekpile, Kolo kãan, Kolsenaa, Kol duuraa, Kolvaar jier, Kol kara, Koo ni Kamaan duufu.

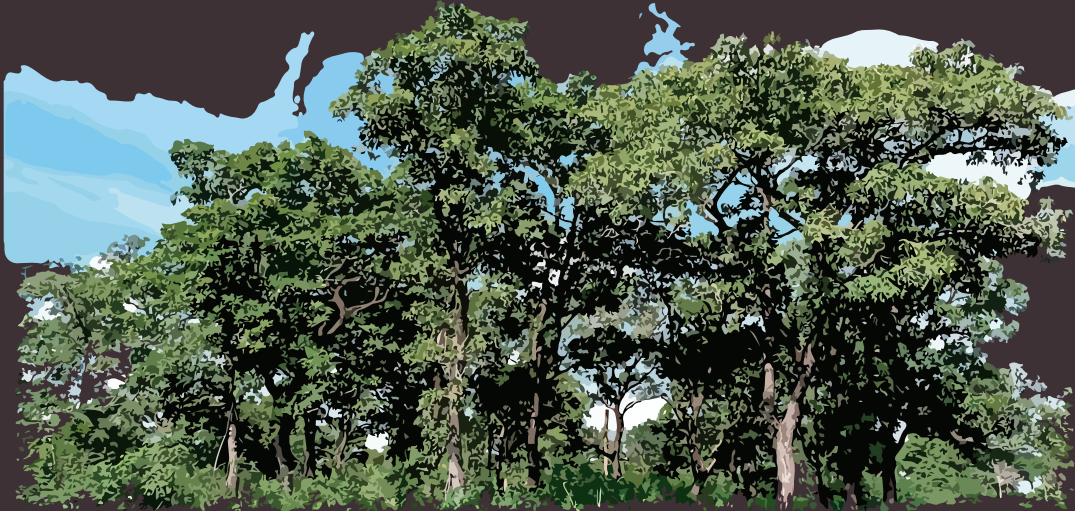
Baalsi ala kolo na sãana na: Kolsenaa ban nie mā sãan bibiir natiε baal. Kolduuraa kũon sara n 'maar baal. Kol 'lɔraa kũon na tũon sãan duor pila baal. Kol bie bilan ban nie nyootaar ni vai na tũon sũu pɔɔ dɔɔraa a sɔo 'lɔno wun dɔɔɔ.

Kolo yelsun: A kolo anya mā nyan woor a māa le joro war ε ni a wer liefu ε. A Kolo anya nyarsi mi mā suu na. Fun tũon de a wer bo'yen lɔno ko kolo chiin yomɔ ata. A kolo anyã fun tũon bin a pɛbe kor. A kol bur dɛdwmɛ Vɛn ka a kolo anya bale nyere daa a daa pɔ ε kpel a kãan a kol bur yor nã tara gar yaa. A wer mi māa le nyere ε.



Kokulwu yi /dibi - Soon daa - Tõon tie - Shea tree

Vitellaria paradoxa



Shea is a traditional tree that strengthens our health and offers many socioeconomic opportunities locally, especially for women. The tree and its fruits offer us medicine, food, cooking oil, and protection. For instance, the oil from the shea nut protects our skin from the sun, especially kids. We always use it for new born babies. We use the oil to massage the baby while bathing them, or after their baths. We massage the joints and pull them to make the baby strong. It also helps relax the babies to sleep well at night.

Shea is also used in celebrations for our ancestral gods. Elders who know about moisture and rain can predict the amount of rainfall in the year by observing the behaviour of the bees and the shea trees. They can also call for rain to come.

And you know what? Where you find shea nut trees you will always see lots of bees. Bees help plants and other crops to bear fruits. Bees make the best honey from the flower of the shea nut tree!





They always say that:

**Atilpo che, be abuto, ma pan ka ku wiya/wiye
Hahsɔŋ dia waa nuulee ra nyaa**

Fv kɔ wa faa kɔnman padɔɔr diem ε

**You can never miss a calabash full of shea butter
in the room of a lady who just gave birth.**

If a woman who just gave birth tells you that there is no shea butter in the place she is probably not being honest with you. Because there is always shea butter in a house where a lady has recently given birth. The mum would prepare that one before the baby is born. Or the mum of the women giving birth would prepare it. So, what does this proverb mean? Well, proverbs often have many meanings. This one can be used to inform someone about the attitude of another person, either good or bad. For instance, this proverb could be used to warn you about the greediness of someone else.

One can also use this proverb to praise the generosity of another person. For example, if you find that there is someone that is always ready to help you, or offer what they have, you could use this proverb to say that this person makes sure that you have what is needed in each moment.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

Kokulwu la ngbanteto be keyi gboŋ na, nsa ala keyi nyoso, ne kumo be ayurso du nyangran/nyirfa. k'la keyi mo ne k'ko asorso jiso ne ba tre amo apol, ne apol na mara ko k'bi ne ba tre kumo kakuwulbi. Kakuwulbi na ko ajefo ne ba ta amo awuro kedi, nta kedi na awul kwaya ne ba tre kumo k'gbanyekwaya. Kakuwulbi na gbagba, ne be ko alera nku buŋbuŋ.



Ajibi wuroso: K'ko asorso jiso, a be lera Nku ne nkuna bee daŋɛ, a bee agbiti ayurso, anyie nbia asa bumo aleŋ awibito, awul kwaya ne ba tre k'gbanye kwaya, adeŋi k'bore jembuso atre bore. Fo ba nchie kumo be ayurso, nchu fuful bee ler kumoso ne ba amo awuro k'mer.

K'shen waleso: Kakulwu la keyi mo ne anye ma du amo anye be afuli so, amo gbagba ana kor, nsa ko k'chita so demta nsa anye.

Aloɔ chesó: Kakulwu bee che k'jompulo, Achu ne apun, ne aloɔ damta.

Shaban Shabihatu Lubna
Sawla Girl's Model Junior High School



K'shentirso: N'yi/ndibi be kuiya shi ga kabre anye be afulina so, basa nyesi kudo nsa kuiya n'yi/ndibi afa, acho ajanwule haali nba ka kuiya nkulwu yi ki ke. K'se ne nkulwu bee luwe anye be afuliso, nkulwu la n'yi mome a ko tuno demta.

U diwee wiεεlaa: A nɔmbiilaa(mulazi) summɔɔ, a sɔɔh du sum. A bee(choona), ba kpa ra εε nuu, di ra kuari nuufɔglii, di kpa ra daali diwee.

A tagzizi: Di i bɔr a paŋhoori di koozi tagpaŋhoori gεε daalunne aŋhina ni εε sɔsɔŋ ni bichiiraa tagzii, di kaa ra chaa bichalli nyina wiila ni hiwiila. Hiŋ hɔŋ u hεga, a nii εε hεhzaa ni hiwiila tagzii. Choona ba kpa ra kuari nuufɔglii, di kpa ra bug biifula, di kpa ra εε fanfanni (tag). Hiŋ fuuh chokewa, a hɔɔhri εε bɔrahɔŋ ηmεra tagzii. Hiŋ kpa choona di koozi a hɔɔhri ni εε ηmεra ni naahuhrgaazi tagzii. U paŋhoohilaa εε biifula nyan tagzii. Hiŋ daali u lunne, a nii εε hia biini ani bɔra ηmεra tagzii. Hiŋ siŋ a hεga, a nii εε hiŋ tagzii. Di I kaa po u hεga hee ra chaa hiwiilaa. U paŋhoori εε kunzenaare ba kpa ra εε naana wia lugɔ tinnanchɔgaa duŋŋaa di lii diini gεε di kpa ra goori nεra dunzi.

U wiεεlaa aŋhina: U nuu εε kebinyiŋŋi kunne di tεε haana. Ba ɔɔ kpa u chombilee di mizi koŋlaa ni, donii gilεε ra siizaa. Soondaazi ra guu daazi aŋhinaa lugɔ Atiah, dule gεε wiila gilεε ra zuua. U paŋhoori ni u nɔna waraa chol ɔɔ giluu hεri ra du sum di ra tεε kumpattikuna. Ba ɔɔ kpa u paŋhoorii di ra εε naana wizenaa aŋhinaa, lugɔ dooŋ lawaa tam di ba waa hum hunzenaa aŋhina lugɔ lee gεε hahfalaa wia. Ba ɔɔ kaa kpa u paŋhoorii di ra sɔm koo dikuu ηmεεna wia, di kaa kpa ra tεε naabalaa jaan gεε di ba waa nyiŋŋi miazi kumaa.

U kuŋɔnnaa: Yaa waa zummε lugɔ soondaazi εε kunzenaa yaa ra tɔgzaa, ya ra guua lugɔ kumpattikuna. Aabuu gille yaa ra tea di ra chem niŋ, di ra fuuh hɔla, di ra lizaa yaa kooni ra yaa lugɔ: Atiah kooni fɔŋfɔŋ.



Būdiir: A tōon biin mā nyuro na nūo. Si mā le den a chuon bie to kaa, Jier ne Samina. Si mā le je na a kaa tile bun tiin. Si mā di nã a wõmõ.

Baalsi a tōon tie na sãa na: A tōon tie vaar ban duu nyootaar ni vai, a kũon ala na tũon sãan 'maar baal, binkũon tile sãan bibiir nyi obo baal. A tōon biin mā nyuuro na nūo tie pebe ban duu mā ngmaa tiir tile sãan puo baal. A kaa ala nayi a tōo tie po si mā den maal kã ieraa, ni kã kpien ala sin m~ de soroe igãma gara jaa bipile. Si mā le den a kaa mõn samina. Achuon pebe tanpel mã tũon sãan tatie baal. A chuon pebe tanpel ban bun kaa nã tũon sãa gbemor ni nye 'yaal puo nã dco paal ti wõno a cor bal duu a vakoo ku nyũ a obo na baar naã. A tōon tie nyibe mi fun duu na tũon sãa puo natir ni natie a igan po. A tōo tie pebe ban 'lor kũon po mã tũon gmaa kor, fũun mi le 'wob a pebe mi a mi nã tũon sãa puo baal. A tōon tie vaar tara nã tōno yoo tun vuurpo yelsi nyantaan: a tōoin tie vaar mã diin si debe baar tile goo sie.

Yelsi amine sin de tōon tie maal: A chuon kaa in sor 'lo pobo nã mã nyẽ libir. A chabal nã yi a chuon po tuon kũon, si mã den chorchor tiir ka dun mã tuon yaa 'wobe ka baalsi mã mi le tuon nyoo yaa e. A tōon tie vai ni a tōon mõ nã mã lo a tēn mã sũu nã ka a tēn nyẽ puor ala wa puo. A tōon vaar tara nã tũmo vuursi yelsi po nyantan saa diifu a kpenchaan sōo ala e yelmaa koo benbe nyantaan: puopaalaa kulfu bi kuor. Si mã le den tōon vaar ber ni a si puo bũkuorsu ka nãnyibe mã 'la ju e, si mã le den tōon vaar lom tampel ti pãa piel a chi ngmafui.

Yelwonsi: A tōon tie tara na yelsi kpel wun tara tōnõ gar a tiir amine. A ven nã ka nibe ngmara a tōon tiir looro, gbocroo saalaa, popaalaa choorfu ni lakadii kofu. 'Wor wõmõ nã mũon fun tũon di bi fun le ngmiin a kũon nyũ. Fũn le tũon de 'yõõbuul po bi su sãanaa po ka a nũmõ.



K'lawe - Kiliŋkaagu nɔŋ - Wɔrɔ - Saba tree

Saba senegalensis

The saba tree is a vine that grows around the branches of other trees, without harming them, to hang their very nutritious fruits on them. We make juice from the fruit and use the shells to start a fire. We also make a very strong starch from the saba tree to glue things together. This is the very starch that is employed to glue certain pieces of our traditional xylophones.



Something we can learn from Saba tree is that it usually does not hang on trees that bear fruits for human consumption. This tells us that though there are trees that do not bear fruits for us humans, they are important because they support other trees that provide us with nutritious food.

And here is a proverb:

Klawé ayé ba ma agbongbá mo ne a bi tor
Kiliŋkaagu ŋɔwɔrɛ, "Ba wàá zagi n nɔna á tɔri chol."
A 'wɔr 'yɛra, ba kũ tũɔ mĩi a maa 'wɔmɔ lɔb ɛ
Saba tree said they don't shake me to fall.



One could get mangoes or shea nuts by throwing a stone at them, or shaking the tree. But, as for Saba tree, it won't work. The proverb teaches that you can't apply force to reach your goal. It won't turn out. To get the klawé fruit, you need to go slowly, and climb the tree, and touch it with your hand and then take it. So, don't apply force on somebody to achieve what you want. Go at it slowly, gently.

Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

K'lawe la k'ferebi na ne k'bee miye n'yi so, k'bee sor fane gongonturbi, asorso na ba nbel kumo be ayirso/ayurso bi ki kachunonyifu, ne ala asor jiso. K'lawe be abi na be adobe bee wuro anuso, ne kochunyaŋ ne be ko amo awul kude.

Ajibi wuroso: kochunyaŋnuso, ne kochunyaŋnuso na bee wul kude, adaŋε pampa,k'la kepunto jibi na nsa be kpanpo, be dɔpo ne nbia ashi akon be jimani.

K'shen waleso: K'lawe be aferebi wɔribi ne kumo be nliji bee chε mbia be ajonpulɔo ka bee b'sa, a bee cha/chε achu ne apuŋ be aloo. K'lawe ko k'mar ne be dɔpo be ta amo a pε mbuibi.

K'shentirso: K'lawe k'la k'ferebi a miye n'yi so na, ama ka bre ka na ne ba kuiya n'yi acho ajanwule, abaŋε amo afa na so, k'nyesi ne amo ashen du kpakpa.



U diweez: I dan wer di u nɔŋaahmu di hoo daaleε gεε di lizi u nii kuari lugo sin. I dan kaa wer kpaɔ jaa di daali kobii gεε di saa kuu.

U tagziz: U kela ni u lunne nii εε biifulli ulee tagzii. U paŋhoori ni u lunne nii ani a lunnihilaa εε hia tagzii.

U wiεlaa aŋhina: Ba oo kpa u kelle di ra lauri zumbizi.

U kuŋonnaa: Donyaai dikuu boɔ birgaa ani yaa n zumm lugo toɔna wiεlaare wia.

Baal 'woro na tɔɔn saa a wɔls: Ni a nyibe na tɔɔn vε ka bibiir lgan 'wobo baar. A 'woro vai ni a ntibe ben 'mantaar duu ni a owoɔ ngmɛle mi na tɔɔn saa puo baal.

A yũmõ õ amine: A kaa na ma yi a pεer po fun tɔɔn de ber mɔdun bil.

Yelwonsi: A 'woro joro na war kpel na ma liεε.



Kachuni yi/dibi - Suul daa - Do tie - Dawadawa

Parkia biglobosa

This tree offers many gifts and it helps us identify colours, contributing in this way to the formation of our languages. In our local languages we don't have a word for the colour "yellow". We don't need it. We instead refer to the colour of the dawadawa fruit to mean "yellow". In Ngbanyeto/Gonja to say yellow we say: **kachuní nyifú** and this is also the word used to refer to the dawadawa flour. Similarly, in Vagla we use the word: **suul**, and in Birfūr we use: **door**.

We employ dawadawa for many things. It is a natural tincture and a nutritious condiment for soups. Also, dawadawa has a special scent that one can recognize from miles away. It is like no other. And mices know it! When they smell it, they come to look for the dawadawa.



Here is a proverb that may come in handy in your lives:

**Ne fo ma sha blanbuti/jangbrga,
fo pe, fo ma yili achun fo abutó**

**Di haa nyin̄ni dangbonzi du i dia,
gilεε wàá dau sin̄naa de**

**Ala i faa buoro 'won ε,
taa bine k̄n̄n a fu die po ε**

**If you don't like mice to be in your room,
don't keep dawa dawa in your room.**

This proverb teaches us to be alert and prevent unnecessary problems. Don't bring dawadawa to the house if you don't want mice there! Or don't complain about mice in the house if you are the one who has brought dawadawa to the house. Also one could use this proverb to advise someone to not be greedy. One cannot be greedy and then expect that others would offer help when you ask for it.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

Kachuni la ngbanteto be keyi gboŋ na, nsa ala keyi mo ne k' ko asorso jiso, ne ke baa sha k'sor, ke bee lera kuso tentenbi nba gbul k'polbi, nba wuro atoto ne adu mushimushibi. Pien ne ke ba sor nlera ashilbi tentenbi. asorso na du tentenbi nsa wo ajefo to, ne a la k'fitiri bunbun, ama a ban mbel kumo be kayurwol na be ki kifitri wolso na. Kuré, ne be ta agberge achuwe amo, ama be ko bee ka adi achuwe amo. Ba fulwe amo ne awol, Ni ne nna pien nk'nfta amo ne aman wol ni ne na mara.

Ajibi wuroso: Ako nyifu ne ba aji amo. Ba awuse amo, agbngban alera nyifu, ata amo, adaŋɛ, pampa, kude, afunɔ anuu, ne amo ne aka. Achunobi na mara, ba afor amo na nfta ne awol, pien ne be daŋɛ amo nwuro achun gbagba ne a be daŋɛ apo bebelso.

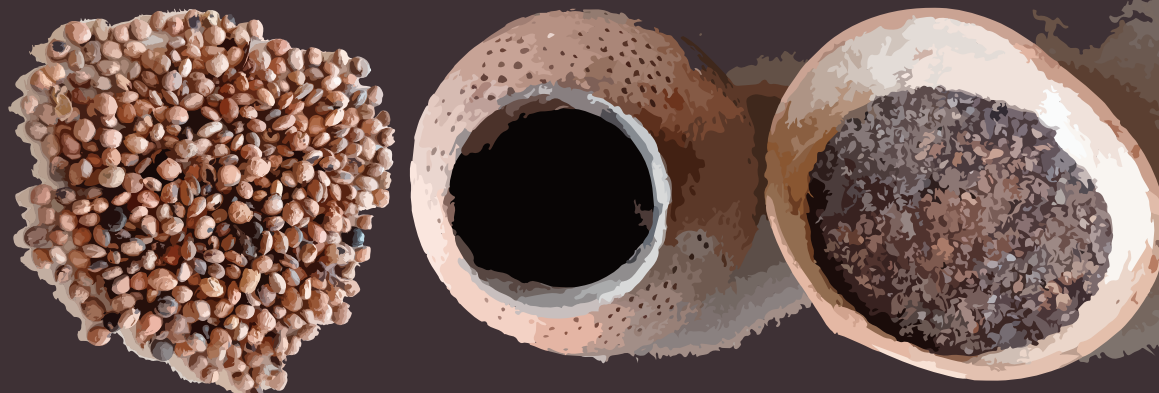
Aloɔ chesó: Fo ba nkor kachun be bibi na ne alar abarsa (alabasa) nwi abarto a bee che mbuibi be kuloɔ mbia so, Nk'lan be kuloɔ, awuse ne ayur bel ade.

K'shen waleso: Kachuni la n'yi mo ne anye ma du amo anye be afuli so, amo gbagba ana kor, nsa ko k'chita so demta nsa anye.

K'shentirso: N'yi/ndibi be kuiya shi ga kabre anye be afuliso, basa nyesi kudo nsa kuiya n'yi/ndibi afa, acho ajanwule haali nba ka kuiya Kachuni yi ki ke. K'se ne nkulwu bee luwe anye be afuliso, Kachuni la n'yi mone a ko tuno demta.



U diweez: Ba kpa u beere di ra daali siŋŋaa di ra daa dɔzi. Di kpa u sudug di jaa ra daali kobii, di kpa ra koozi sɔgmisau ni di ma ra hɔŋ (Nyankpokpo). Di kpa u sau di ra kuari sudug.



U tagzizi: Di i nam u bee, i dan kpa a sau ra chaa bichalii wiilaa, di ra chaa sɔsɔŋ. Di I kpa sau koozi yazi ni εε bɔra pooraa ni kuŋwema pooraa tagzii. Ba ɔɔ kpa u nɔhilaare di fuuh tag di ra daali dɔzi, di chɔg u daa hɛga ni u nɔna di ra chaa ŋmɛra. I dan wer kpa bee sau di lug alibaasi koozi a ni gɛɛ nuu ni chaa zumbiee n lauwe. I dan wer kpa a bee sau koozi nii ni di chaa chal wiila. I dan wer siŋ u hɛga gɛɛ di bɔraa di kpa chaa kibirmaa gɛɛ hiin. I dan wer bɔr u lunne di kpa a nii sɔ di chaa nyuwiila. U lunne nii ra chaa sɔsɔnnɛ. I dan kpa u paŋhoori di koozi gɛɛlɔŋ ni chɔg, a εε dɔzi kunduula, di kpa a nii bɔrahɔŋ wiila, di kpa chaa bɔ-ɔrgaa. Di hilula lɔ haan, u dan wer nyɔɔ chaahnii a hiinuu.

U wiɛɛlaa aŋhina: I dan wer bɔr u nɔna di kpa a nii di lii (wɛjɛzi, viini, etc.). A ba fuuh sunkeelaa di saa tag (fanfanni). Ba faa kpa u paŋhoorii di ra suah wɛjɛzi aŋhinaa. Ba pergi u daazii di ra kpaahzi diinii, di kaa kpa u nɔna di ra lauri nyinni. Wii la na chɔgi u wiarɛ: u daazi mɔnnaa ra ha pɛɛ, di ra pergi, di ra fuuh hɔla, ani yaa n waa zumme lugɔ u dɔɔ tɔna wiɛɛlaare.



Būdiir: A dɔjun sɪ mā tūɔn de maal nɪ kan bɪ tɔn kan nā sɪ duun jɪr. A dɔjɔ sɪ mā sāa di. A dɔjɔ sɪ mā la den fuol dun.

Baalsɪ ala dotie na sāa na: Sɪ mā tɔn a dɔjun nā sɪ jɛ bibile na tāana, sɪ mā lɛ tɔn dɔjun nyɔɔtaan nyaar bɛ natir mɔraa a mā vɛn ka a natir pur. Bɔntul for fɔ fun tūɔn tɔ sɔ. A dotie pɛbɛ nā ko nɪ a dɔɔr pɛbɛ nā tūɔn sāa gbontor. Ka a wɔ bie ban nɪɛ 'yɔɔ kāa nɪ jāmā mɪ mā sāa bibile lubile/libile baal. A dɔjun ban nɪɛ ɔyɔɔ kūɔn pɔ nyū mā tūɔn sāa dofu baal. A dotie pɛbɛ ban 'lɔr bɪ duu nā tūɔn sāa 'maar bɪ kɔr baal. A dɔnyibɛ ban duu kūɔn nā tūɔn sāa ju 'wɔbɔ baal al e fu so nāa. A kūɔn ala fun tūɔn lɛ de sāa nɪ 'maar baal. A kūɔn nā a dotie ban duu nā tūɔn sāa lɔgan vaar baal nɪ mɔrfu. A dɔjun ban ku pɔɔ nā dɔɔrɔ mā suun ka a dɔɔfu māa wɔ wu ɛ.



Bozumah Ljalia
St. Monica's R/C Junior High School

A tūmō amine: A kan sor sɪ mā den kpaar waar laar ban nyɔɔl ka a nyilɛ. A dɔpɛbɛ mɪ mā tūɔn gboo jiɛ mon samina. A tenkoro ba mā dɔo de dɔ vai sɛ sɛ pɔ. A duɔr daar ba mā den kpan yir sɪ mā lɛ tūɔn de dɔ pɛbɛ nyɔɔr jime.

A yewonsɪ: A duɔr yelwonāa lɛ ban mā ngmara yaa dagbɔɔraa tilɛ gbɔɔrɔ yaa saalaa, nibɛ ba bɔo a wu yelsun nɪ a wu tumō ɛ.



Kaklia yi/dibi - Kondaa - Gon tie - Cotton tree

Ceiba pentanra



Cotton trees have always travelled and lived with people in our culture. They are not ordinary trees that grow in the forest like other trees do. Rather, whenever you see a cotton tree in the forest, it means that people have lived there before or someone has planted it there; for example, a hunter. You see, some trees travel with people!

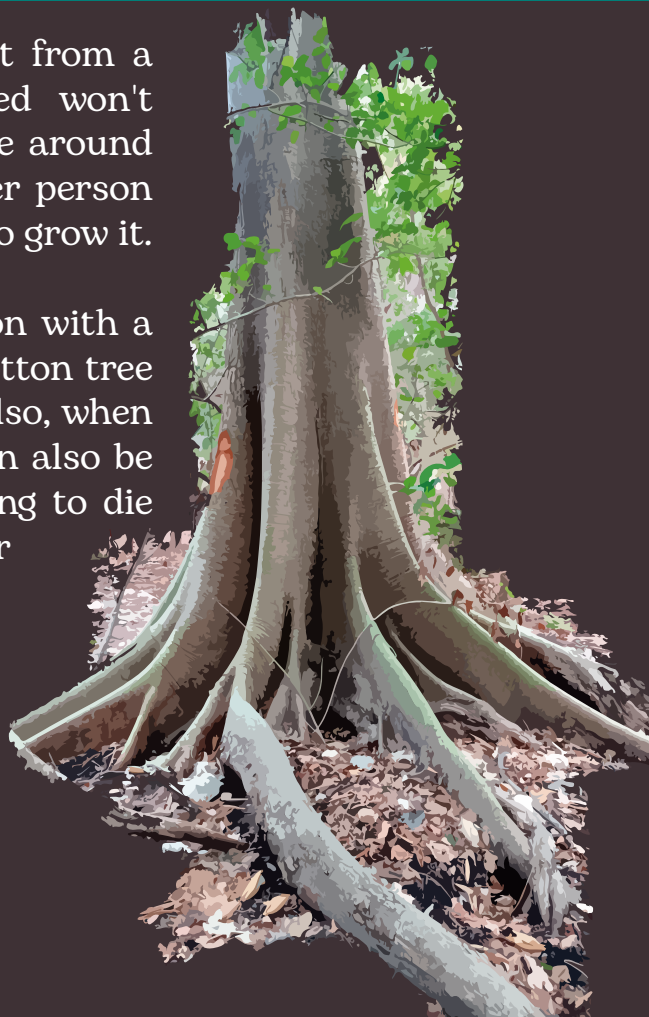
In the old times we used to trade with many products from the cotton tree. We harvested the cotton to make pillows, to make oil lamp wicks, or to make cloth and sell it. Also, in the old times, the spouses of the chiefs would use the cotton to spin and weave very fine cloth for them. The wood was also used for construction. The seeds were also used (and still are!) to make kɔntɔn soup and it is only the Paramount Chief of the gonjas that we bury with this wood.



Some elders shared with us that if one is not from a certain age when sowing this tree, the seed won't germinate. So this tree grows with older people around who know how to bring them to life. A younger person would need to consult with them to know how to grow it.

It is said that this tree has a special connection with a jinn and when a bird is perched singing on a cotton tree or on a kaoba tree it is telling you about rain. Also, when a certain bird is perched on a cotton tree it can also be sending a message that an elder person is going to die soon. After three days of singing you would hear that an elder person has died.

The cotton tree is one that when growing alongside others will always grow taller. So the tree does not allow any other tree to see their crown. So, in a way, the following proverb teaches us that we must always work hard to not be defeated, and to not allow people to look down on you, or disrespect you.



**Ka klia aye aman nyesi ne mo bargasa keyi awu mo kumo be nfrinto.
Kon hεεhzore lugɔ u ηmene maa wàá sεε daa maa n lugɔu na u nyubaan
A gōtir anyana ε 'yer ika a kō sɔɔ ka a tūr amine nye a ba jusal sɔɔ ε
This tree said that it will never allow another like them to see at the
top of their head.**





Local uses are described in Ngbanyeto/Gonja, Vagla and Birfvor.

Kaklia la keyi gbon na, ne k'la keyi fuful nsa la dankare be keyi. ne ke na ala n'yito be awurche, ako afantan wurbi ne ba tre amo chapra. Ne ba ta amo adanɛ apo, Ke bee wurɔ atóto pien nba wuro asorso ne adu domponbi nsa ala k'fitiri buɲbuɲ. K'ban dan nluwe ke bee wol na, keyi na so, ne be chuwe amo nbore nlera amo ajefo, nsa ka amo alentenpu. Alentenpu na mara, ako bibi ne ba tre amo akɔntɔnbi, amo ne ba ta awuro kɔntɔn.

Ajibi wuroso: Kɔntɔn na be lera nku, nsa adanɛ apo bebelso, nsa ta alentempo na alonɛ mputi, ne aso dese so, mo nee adu numɔnumɔ. Ba cho kumo nsuni awuro kadi, nta amo wuro kwaya.

Aloɔ chesó: Ba ata Kaklia be ajefo a che apun be kuloɔ, ne aloɔ damta ne ashen wurso mon a ka.

K'shentirso: Anye ma du amo kabre, Nse na kuiya amo abanɛ a fa,achɔ ejaɲwulɛ.



U diweezi: Ba kpa u paŋhoorii di ra daali dɔzi. U bee dɔɔ nuure (Kɔntɔŋ nuu) di kaa a kɔntɔŋ di ra daali dɔzi. Ba ɔɔ fuuh u daare di εε tag, di kpa ra dɔzi, di kaa kpa a saa fanfanni (tag).

U tagziz: Ba kpa u kumiire di ra tɔ ŋmɛra. Di hee u hɛga di ra chaa hiwiila. Di ɔɔɔ siŋ u hɛga di ra chaa bichalli zumbee. Di bɔr u hɛg di gbur a nii du i nua, a ra chaa nyina wiilaa. Di kaa a nii di ra sɔ bichalli, a hiini ba nyina lii wiila.

U wiεlɛlaa aŋhina: Yaa kpa u kumiire di ra du kputizi ni matirεεsizii, di pergi u daa ra kuari taabɔɔzi.

U kuŋɔnnaa: Wia la koŋ n na ɔmmuu: U mɔnaa ha pɛε, u pergaa εε taabɔɔzi gɛε di ra fuuh hɔla. Yaa n waa kaa zum lugo u dɔɔ tɔnaa, n waa yoola dɔɔwε dikuu boronizi kuŋfalaa n su yawa wia

Būdiir: A gon vai si mā den duun jɛr. A gon mī mā lɛ ku sin kāa ka si mā de duun jɛr. Gon tie mī si mā gboon jīε duun jɛr.

Aalsi ala fun de gon sāan: Si mā den gon fiɛl natir. Gon tie pɛɛr fun 'wɔb nā tūɔn sàa puɔ baal. A gon tie pɛbɛ ban 'lɔr kūɔn pɔ ngman pɔ nā tūɔn sāa libile baal. Gontie pɛbɛ ban duu gbɔl mā tūɔn sāa nyim 'wɔbɔ baal. Gon tie pɛbɛ ban duu ban tūɔn de so bibiir ka a vɛ ka bibile nyime nā māa lɛ ɔɔrɛ.

A gon tie tūmō amine: A gon pɛɛr sin tūɔn de gboon buun. Nā si lɛ de a gon maal kapur ka a tie mī lɛ e dakpaaraa.

Yelwonsi: A yelwonsi ala goon tie nā tara lɛ ban mā ngmara yaa kpaara ni yie tile gbɔɔrɔ nī saalaa. Nibɛ yɔɔ jie māa buɔrɔ a goon daar ε bojum a daapɔ dayor nā kpiɛn mā ben a daapɔ.



K'lera yi/dibi - Sogli daa - Tukar tie - Baobab tree

Adansonia digitata

Baobab is a traditional tree that has cohabitated with people for centuries. It is a very generous tree. One can use the baobab to make tea and we use the shell for many things such as to pour water and food. And it would make a delicious juice.

Similar to the cotton tree, this is a tree that you will find living alongside people. Bees like to build their hives on it. We use baobab in many of our ceremonies and some people believe there are spirits or ancestral energies that live around them. For example, when someone dies we use the baobab leaves to make soup at the funeral. We also use that soup when we make the annual celebration for our ancestors. This soup is called in Ngbayeto/Gonja **k'furma**, which means "it sprays on me", because the texture of the soup would make it so that, if you are eating it while there is wind, it would spray all over you.



Asante Ofovikiaa Mercy
Sawla Girl's Model Junior High School



It is hard to trace when or who exactly first settled in this area since there was an old commercial path going through these lands ancestrally. But in Vagla baobab is called **Sogli** which closely resembles the actual word Sawla. So, it is said that the name of Sawla originated after a reference to a baobab tree under which some of the people coming through this area first settled.

There is a proverb that says:

**Ka por akumá ne n'nye ndan, mane abel ne mee ji
Mannii gillɛ n hel, a waa lugɔ sumaa n na di
Lɛ lɛ a be ka i nūɔ a kpɛ ɛa ba i Yɔɔ lɛ ɾ dire ɛ, bii bɔɔ jine lɛ ɛ
It is by nature that I grow big, not because
I have enough to eat or because I am living well.**

The story says that some trees when seeing a baobab would be jealous and say: “what do you eat to become so big?” and the baobab would respond: “It is by nature that I grow big, not because I have enough to eat or because I am living well.” This proverb cautions people from jealousy and mistrust. When you suspect that somebody is doing something illicit, just inform yourself well first. It can be that they are just hardworking and good and that their wealth comes from their good performance and not from stealing or doing something bad.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

K'lera la dankare be keyi na, ne k'la keyi fuful. Nkpal kumo kishi so, ne ke yili nsa n'yito be awura nko jebote (jiaburntenji) ke bee purwe afanta ne be ko amo adaje apo ne tre amo k'furma, ne atoto na gba be wuro apo. k'ko asorso jiso ne aduli gondɔ nsa adu kpakpa, ako afuibi ne a be wule ga. Ba chuwe asorso wolso na nna, nbure amo ajefo na, nke lera adobina nfta, pien nba wuse, ngbngban amo.

Ajibi wuroso: Amo bibi na ba tre amo akɔntɔnbi, ne a bee lera nku, nsa awuro kɔntɔn ne ba ta amo adaje apo.

Aloɔ chesó: Be ban kurwe kebia ne aman ko aley, ba fulwe K'lera be ajefo na npulɔ nchuto abr mo, a be nye aley na, k'bee che kiya bu so, achɔ kedi awuro kwaya.

K'shentirso: K'lera la ape be keyi na, nsa la keyi mone kumo ne basa ana china ama kabre anye ma du amo, loɔso ne a bee luwe.



U diweezi: I dan wer hee u bee heg huu. Ba ɔɔ kpa u panhoohilaare di ra daali dɔzi(Kuuka). I dan wer kpa u nɔɔ sau di daali dɔzi ni kobii.

U tagzizi: A ba kpa u hegaa di du lee biini di ee nii sinaa hɔpizjaa aɲmɛnɛ di so bichalli la n kɔɔlɛɛ (u bɔra bɛɲ ka tɛɲ u waa ha, a gilɛɛ waa tɛu nyuwiila), a tɛu fɔɲɲa. Di i nam u hegaa di kpa faa bɔkuulii mɔɔ ka vɔɔvɔ ɔɔ giluu waa ɔr. Di i nam u bee tɔ zallaabinii ra chaaubuu. Di mɔɲ u heg di sɛɛuh lugɔ tua di kpa tɔ taghɔɲlaa nua di a waa bɔr, a guɲ har, i dan kaa wer kpa faa biifula ulee, waa kaa wii yɔɔ. I dan wer kpa u fiiri koozi dɔzi gɛɛ kobii ni di kpa kpa chaa zɛɛmuɲ.

U kuɲɔnnaa: U mɔnaa ha pɛɛ ani yaa n waa zummɛ lugɔ u ee tɔna kuna kunɛ.



Būdiir: A tuor si mā muu nāa. A tukar vamaar bi a kūɔn si mā den sal jier. Si mā lɛ den a tuor jō maal nī buul.

Baalsi ala tukar tie ni na tūɔn sãa: A tukar tie ban chepel puɔl ngman pɔ so inan bie mā tara na kpɛm. Fuun wa suoro tãan wɔ vɛ ka a kūɔn siir a ju ɛ. A tuor bie ban kab bi kɔb de pɔɔ gbontor nã tūɔn 'mãa. A totie si mā tūɔn maa wɔ ku liɛ pɔɔɔɔ ka si pɔɔ tiin sin duul tilɛ tūɔn sãa bibile nyũo baal. A totie puur ban de 'yɔɔ jier pɔ bi buul pɔ nã tūɔn sãa mā sumõ.

Yelwonsi: A ngmafu ban mā ngmara yaa in yelwona, bojun nibɛ ba bõo a wɔ tɔnõ ɛ.



K'che yi/dibi - Huu daa - Chiraa tie - Ankye tree

Blighia sapida

It is a medicinal tree. This is why people preserve it and plant it in town. From the bark we make a powder that is used as treatment for stomach ache, and for pains during pregnancy. The leaves are used to treat fever and the fruits to make soup. Also, seeds are used for traditional “board games” that we often play on the ground.

There is a proverb that says:

**K'che man nyi abi moni awo k'lawe be
apunto ne ata nlato, n ka ta mo abi asa
afa a sa durnya**

**Huu waa zum bee la n du kilinƙaagu biini
ka u siigi, ka pilli u hora di ra bagli
durnya.**

**Chira ba bɔɔ bie anmens wɔɔ na tara a wu
puom ε (bii a pɛɛr pɔɔ ε) a wɔɔ i jaa gbul,
tiche ka a chira wile awu bie kuro awer**

**The ankye fruit doesn't know how many
seeds the saba tree fruit has in its
stomach (or shell). While the saba fruit
keeps quiet, ankye shows their seeds to
the world.**



The story says that ankye trees and saba trees live in the same place. Ankye tree has a fruit that opens and shows few seeds. As for the fruit of the saba tree, it contains many seeds but the fruit doesn't open easily. This is why we say that ankye always shows the seeds they have while saba keeps quiet and doesn't show the many they have.



The story says that ankye trees and saba trees live in the same place. Ankye tree has a fruit that opens and shows few seeds. As for the fruit of the saba tree, it contains many seeds but the fruit doesn't open easily. This is why we say that ankye always shows the seeds they have while saba keeps quiet and doesn't show the many they have.

So, one can use this proverb to mean different things. This proverb can be used to teach that one should not show off what they have pretending they are better than others. Because, there may be others around who have more, or know more than them, but they stay humble and tempered. For instance, younger generations connected to new technologies may feel they know many things and show it off. Meanwhile, an elder who has been living for many years in a place may know many more things about life that they don't show so readily. Just like the saba tree, one needs to court the elders to open their shell and see the many wisdoms they have.

On the other hand, one could also teach honesty with this proverb. For instance, when a person is transparent and honest, you could use this proverb to indicate that this person is like ankye, since they show what they have inside.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

K'che la keyi fuful ne k'bee sa kayul, nka a la dankare be keyi, nsa ko asorso jiso, nka la a pe be keyi. k'ba nfara asor, kumo be asorso na la k'fitiri bunbuñ nna, pien nba fara apre, ne k'ban ya mbel, kumo k'jefo na be banɛ na.



Ajibi wuroso: Kumo apunto na ko adobi fuful ne acho bibi nyoso so, ne ba aji amo nsa, ata bibi na mara a to kibii. Kumo afanta na be ta amo awuro tubani.

Aloɔ chesó: K'che be afantan be chɛ :achuu, ne be ka ku kebia pupurbi be kututu, K'bee cheto ne adan apun che(adanpuche) bee kurwe nsa ma nu abesa ga, kumo key be ajefo bee chɛ apunto be k'loɔ.

Dankare shen: Anye be dankareto, ne asa ba npan mbe afute ne be wuro mo kéli nse wul kéli due na baa tie kude na nna adeji K'che be afatan so, nko ban tie kumo nwuta kawi to nse bra K'che be afatan nba nase nta kude ne kawi na nbe amo so.

K'shentirso: K'che la ape be keyi na, nsa la keyi mone kumo ne basa ana china ama kabre anye ma du amo, anye ma du amo nse na kuiya amo abanɛ a fa,achɔ ejañwulɛ loñso ne a bee luwe.



U diweezi: A ba di u humanne (u hukpeg, I hia ɔɔ ra wiiu). Di i haŋ uuri u hukpega nyiŋ, i daŋ kpaa daali dɔzi. A ba kpa u paŋhoorii daali tibaanii, a sɔɔh du sum.

U tagzizi: A ba hɔŋ u paŋhoorii di ra teŋ wiila ni bɔwiila, di kpaa ra chaa hentanaa, ŋmera ani bɔmɔnnaa. Di kpaa ra chaa bichalli nyan ɔɔɔ gee. Di hilula lɔ haŋ, u daŋ wer nyɔɔ a nii ú lul ni bɔsɔna, A ba po u daa wiifurii ni wiicholii hɔɔɔ di siŋ lee biini di kpa tagzizi aŋhinaa di chaa kpemkpemii. A ba kpa a niire di yag a bɔra la n na wii ni.

U wiɛɛlaa aŋhina: Di lee kpuwɔɔ ba saa kuu tɛɛ a lalii, u paŋhoori ninɛɛ a ba kpu dau. U beere ba kpa ra ta dari.

U kuŋɔnnaaa: U wiɔnnaare lugɔ yaa n waa zummɛ lugɔ u diwee ni u tagzizi dɔɔ wia.

Būdiir: A chiraa sɪ mā 'wɔb nāa. A chir pɛbɛ sɪ mā gbɔɔ yɔɔ jie duun jɛr. A chirɛ vai sɪ mā den maal tumpāan ka a vɛ ka a numō.

Baalsɪ chiraa nī na tūɔn sāa: Chiraa vai ban kar duul nā tūɔn sāa 'wɔbɔ nɪɛ nā ngmaa yuɔr nī natiɛ. Jinkā suɔ mī mā tūɔn so ka a jinkā baar. A chiraa vai ban duul ku pɔɔ puɔ ku so ti nyū mā vɛn ka a wu dɔɔfu māa wō wu ɛ. Ka a mā lɛ vɛ ka a jar yi fɔɔ. A chiraa pɛbɛ sɪ mā tūɔn de sāan mɔrfu baal. Sɪ mā tūɔn de sān nyaa baal. Ka a pɛbɛ ala nā bɛ a mūtōon purfu jie nɪ a mūtōon murfu jie ban 'lɔr ngman pɔ nyɔɔtaan vai amine mā sāan nyāa baal.

Tūmō amine: Si mā den a chiraa bie.



K'gbelebi yi/dibi - Zagbiin daa - Dābiinaa tie - Savannah blood plum
Haematostaphis barteri

This is a tree that doesn't usually grow very tall in the region. One can often find them around rocky areas where trees or plants can't grow. You find them at times in groups, but most often you will find them in pairs or standing alone. Farmers and hunters are often the ones that find them in the forest and bring their fruits to town. Women, when they go for firewood, may also find it in the forest and bring fruits back home.

This tree teaches us that, even when the soil may not be good for farming, it is good for the savannah blood plum, which provides us with many things such as nutritious fruits and medicine. Hunters and nomadic people used to dwell for a time in rocky areas and eat the fruits from this tree. If you observe well, you would be able to find traces of their presence around those rocky lands.

There is a proverb that says:

Akama ne mo k'pr asheŋ
Nɛr maa dɔɔ u kipattɛ. Yaa maa wàá wer ɛɛ kpaŋ
Tɔbɔn chiira ɛ | tɔ bɔdira. Kɔsibɛ pɔ ɛ a dābɔtɛ ma ara.
Each one what they want.

This proverb means that different people have different comfort areas. While you may be surprised that the savannah blood plum lives in rocky areas, this is where they like to grow and they offer good services there. Even if you wouldn't like to live there, others may prefer it and would be beneficial for all. Everyone has different preferences. We do not all have to be the same. In a way this proverb teaches the value of diversity of life and nature.



Local uses are described in [Ngbanyeto/Gonja](#), [Vagla](#) and [Birfuor](#).

K'gbelebi la kupunto be keyi na ashi anye afuli so, k' ma dan ga pien nsa sor. kumo be asorso na bee ji, Ke bee sha abéso be k'yili na, ne k'sa awule mo ne k'la ajombu be kakpa. k'ba nfara asor, kumo asorso na la k'fitiri bunḅunḅ nna, aba n'ya mbel nfo k'ji, a bee ki k'gbele be kayurwol nna.

Ajibi wuroso: Agbelebi be asurso na be ji nse na,daḅε Pampa. Nε be kḅ kumo be afaḅtaḅ a daḅε apo.

K'shen waleso: Agbelebi be afaḅtaḅ ne kumo be nliḅi be che aloḅ damta, be nimu dar anyi kana ne ba awuro amo pien nk'ta amo chε aloḅ.

K'shentirso: K'gbelebi k'la kupunto be k'yi nna, anye ma du amo, ne basa na kuiya amo a le, akuiya amo a chḅ ajaḅwule, K'se ne amo n'yi bee luwe.



U diweezi: Ba ra di u nɔnaa di kaa ra lizi a nii lugo siŋ. I daŋ kaa wer kpa u nɔna nii di koozi kobii ni. I daŋ kaa wer u paŋhoori di daali dɔzi.

U tagzizi: A ba bɔr u pahoori ni u lunnee di chaa sɔsɔŋ (zagfiiri). I daŋ kaa wer kpa chaa bɔwiila, nyuwilla ani siwiila. A ba u lunne nii di kpa tagzizi aŋhinaa di koozi a ni di faa bɔra la huahzi n duweɛɛɛ di gil a lii I bɔra. Di i ŋɔ i zɛɛmuŋ, I daŋ u keljiga, di kpa a hɔɔhri koozi. Wia la n na u daazii a mɔnnaa, di kpa ra fuuh hɔla dikuu yaa n waa u tɔna zumme wia.



Kipo Mahama
Sawla D/A Junior High School



Budii le: Dābiinaa in bu wɔmɔ fɔn na di ala wa muɔ bi ka fɔn nyu. Fɔn tūɔn maal buul nyu. Ka a vaar m̀i j̄er. "A dābiinaa m̄i t̄ie." A wɔ vaar ni a nyibe m̄i s̄āna na ɔgan tul baal ni 'maar, ju 'wɔbɔ, nibie baal. A wɔ nyibe 'mataaŋ vai amine m̄i na tūɔn s̄āa nyaalfɔ. Naa m̄i s̄āna masūmɔ. Fɔɔ kab a wile niɛ nyɔɔ bul pɔ nyu.

A yelwonsi: A wɔ yelwona na be a t̄ie nya pɔ le ka si na a t̄ir anyana a jaa le ba ŋmara gbɔɔɔ saalaa, sin ba b̄ɔɔ a ba t̄ɔnɔ ɛ.



Fo ape n de This is your home Ibol la ken Fu ten le nya
This is your home Ibol la ken Fu ten le nya Fo ape n de

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Fu ten le nya Fo ape n de This is your home Ibol la ken



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