

certificates and are working elsewhere. About twenty seven could not finish their education and were between standard three and six, and a lot have primary six as their maximum education.

At the beginning of every year, parents who have the desire to educate their children, bring them to the school, while the children look neat in their new school uniforms, and carry their slates on their heads. When the children come to school the teachers are solely responsible for their moral and intellectual education. Teachers teach them a lot by showing them good examples in their behaviour both inside and outside the school. They show interest, kindness and love to them, and through systematic teaching, try to bring them to the standard of good morals. Teachers occasionally visit the children in their homes to see how they are faring. They ask the parents about the behaviour of the children at home. When something bad is reported to them about the character of some of them they are told to behave in a better way.

Teacher "punish my boy for me"

It is so strange how at times when the children have done something wrong at home, the parents reserve their punishment and choose to bring them to the school teachers, to be punished. The headmaster told me of a very interesting case which happened just before the children went on holidays. He said he was in the school office one day when a mother escorted her son to the school and launched a complaint that the boy had stolen her money and when she was about to beat him, the boy had hit her on the back. The woman said that she was so surprised that she could not lift up her hands to retaliate and that she had brought him to the teacher to be punished. The teacher did not cane the boy, but rather gave the woman a cane and told her it was her duty to train the boy at home, but he will cane ^{her} him when he has misbehaved at school. Upon asking the children to tell me the difference between the discipline at school and that of the home they all came to the conclusion that the home discipline is



Children in the school clearing the
bush near their school building.

softer and the boys said in most cases their mothers could not control them. When children don't do well at school they are scolded. Sometimes they are even beaten or threatened that if they do not do well they would make them stop schooling.

Parents Day

There is a sound cooperation between the school teachers and the people in the village. What brings them together especially is the Parents Day. On this day parents are invited to the school to see the school exhibition in which the little craft work the children are able to do is shown to them, and they take them round to the school farm to see the work of their own children. Always before the function ends some of the parents are asked to address the children on good habits. The Parents' Day, not only brings the parents and teachers together, but also gives them inspiration to send their children to school, when they see the sort of things they learn in the school. There are some school children who are always neat, dutiful and respectful to grown ups, and parents always admire such children and ask those children who are lazy and not well-behaved to copy these children.

Signs of gratitude to Teachers

The parents in the village told me that they always show their gratitude to the teachers, for training their children for them, by giving them presents in the form of food such as plantain, cocoyam and vegetables such as onions, pepper, cocoyam leaves, and ground nuts.

There is no distinction in the training of boys and girls. They are all trained in the same way at school, and are taught the same subject lessons. Children show great love and admiration for their teachers, and give them all the respect they can. On Saturdays they bring them bundles of firewood or food and cocoyam leaves from their farms.

Friends and Playmates

Friendly relations exist among the school mates. Children can be friends the first day they come to school, or after they have been in the school for a while. Some children do not stick to few chosen friends, and move from friends to friends. Some



During recreation time children choose to make a circle and dance.

children are able to carry on their friendship even after they have left school but other friendships are impaired by frequent quarrels. There are gangs which create a lot of competitions between themselves. Children compete during games time, especially when the girls are playing 'ampe' in team spirit and the boys football. Also during sports time there are a lot of competitions. At times there are friendships among boys and girls. Such friendships become more intense as children grow and sometimes they lead to marriages.

Training in Religion

At this age children are trained to be very religious. The school has organised a children service for the school children as well as for those who don't go to school. The children's service which is conducted by two teachers at a time, starts on every Sunday at 9 a.m. Children who are from two years to the age of twelve or thirteen, come happily in their gay dresses. The teachers, divide them into groups and tell them stories of little children in some countries, who were good Christians, and who were useful to their parents by helping them in their work. Sometimes they tell them some Biblical stories, so that the stories will help to shape the life of the children in a Christian way. Pictures, and dramatization are used sometimes to illustrate their teaching.

Children of Fetishes

Among the folks in the Pagan ward there are some children who by birth are heathens. During occasions when their parents visit the god 'Onyaa Wonsu' for special ceremonies, they are taken along with them, and sacrifices in the form of sheep, hens, eggs are made to the god so that he will protect the children from danger as well as from witch craft. When I went to the fetish priestess house I saw two children who are said to be the children of the god. They had their hair matted and uncut and cowries, farthings and pennies were twined in it. These children she said were born in answer to the prayers their mothers made to the god, for children. They were there to serve the goddess until the time they would reach puberty and certain rite have been performed and parents have paid an amount of money. The children's hair would then be cut,

and they would put on white dresses and go from house to house to greet and thank their well wishers. After this fowls, goats yams, eggs, calico and an amount of seven shillings would be offered by parents of each of the children. A great feast is held in the homes of the children.

Juju for Learning

Fetishism also works among some school children who employ charms to help them to learn their lessons. Some of the mothers of these children are Christians, but they secretly go to the fetish Priestess who gives them a kind of juju which is supposed to help them in their learning, the headmasters cited to me a case which happened one day when a man from the leper Department in Accra came to the school to lecture the children on leprosy. After his talk all the children were asked to remove all their clothing, so that every part of the body could be examined. When the children came to the staff room for the examination, a boy had a medicine made into talisman and worn around his waist. When he was asked why he was wearing this he said his mother gave it to him, and said he should wear it for it would help him to learn hard. The mother was at once called to the school. She is a heathen but when her mistakes were pointed to her, she understood them. The thing was removed from the child and burned in the school.



An adolescent girl who shows ~~severe~~
signs of rapid growth.

CHAPTER 8

PHYSICAL, EMOTIONAL, INTELLECTUAL, AND SOCIAL ASPECT OF CHILD TRAINING FROM CHILDHOOD TO ADOLESCENCE

Among the inhabitants of Nsakyé the period of adolescence is considered the most important stage after birth. This stage falls roughly between the ages of 12 to 18 years in the case of girls and 15 to 21 in the case of boys. During this stage different kinds of changes gradually take place in the children. There are physical changes and changes in the ways of thinking, working and kinds of friendships. This is a transitional stage when they gradually emerge from childhood to adulthood. For these reasons during this stage mothers are more tactful and firm about the sort of training given to their children.

Physical Development

Adolescents grow rapidly. At the beginning of this period the girls grow more rapidly than the boys, but getting to the end the growing speed in girls slows down, and the boys take their turn in rapid growth. An elderly man with whom I discussed this question of adolescence took me to a boy and a girl who were born almost at the same time. I could see more signs of womanhood in the girls, than signs of manhood in the boy.

Upon asking the man why the girls always take the leading part in all these, I was given diverse reasons e.g. probably it is because girls discuss things with the elderly women or they move with them a lot and so copy their ways. Round the latter part of the middle school when boys come home on holidays we notice a break in their voices and also signs of manhood in their behaviour for they become tall and strong. The girls too become fresh and plump and their skin looks smooth. Their breast start to grow bigger.

It happens at times that sometimes when children reach the age of adolescence some of them grow very rapidly, becoming extraordinarily taller and bigger than their age. Parents are very cautious about how these children walk. Some of them can't balance themselves very well, and adopt a lazy way of walking. Parents always check them to walk properly in order to develop a good gait. The girls especially, tend to be a bit slow and to be lazy at work. Mothers

always shout at them and supervise them in doing their daily work.

Some Adolescents are gluttonous

A father told me that another change he always notices among children of this age group is that children become gluttons, who are never satisfied after eating the usual amount of food and always ask for extra food. This happens because it is at this period that children need a lot of food to build up their bodily growth. Children who are at school always buy some food to eat during recreation time. At home too they are always seen putting cassava, cocoyam, and plantain in the fire, till they are baked and they eat them sometimes without any stew and at time together with ground pepper.

Aesthetic emotions develop at this age

The greatest interest of all the adolescents is in beauty. The girls always want to appear attractive and so become fond of cosmetics. They use face powder, ponds powder and pancake powder for their faces. On grand occasions they are seen walking together in gangs and the boys can't help admiring them when they see their smooth faces powdered with that pancake powder. They also use some pomades such as vaseline for their hair, and almost every adolescent girl dyes her hair with hair dye or 'Adama'. In order to thicken the colour of the eye brows, and make the hair look bushy they use eyebrow pencils. They always want to appear very neat and tidy before the public. They always choose the leading styles for their should covers. Some have got belts which are tied at the back of the waist, sometimes they try to make the waists of the dresses tight by pinning them with fanciful brooches. Some of the children choose to cover themselves with velvet, and after the puberty rite has been performed they plait their hair and use two cloths always instead of one. They put on different kinds of earrings and necklaces. They are very fond of the big ear-rings sold in the market.

The boys of this age group always appear neat so that they will stand a better chance of courting the girls. They always

make the hair grow bushy and raise up the hair in-front. This style is called 'Yankee'. They scarcely part their hair, but brush it up and say they copy the shape of the hair of the Prime Minister. They put on cloths which are of good quality. During occasions they put on cotton, kente cloths or imitations of kente cloths bought from stores. The school boys and the boys who don't go to school both dress in singlets shirts and knickers for special occasions. They sometimes put on jumpers which are sewn from the kinds of textiles the girls use for their dresses or cloths. On special occasions they put on different kinds of sandals and shoes, and walk in groups with their cameras hanging from their shoulders.

Sex Education

I was informed that in the olden days, children were taught by their mothers about sex just before they entered this stage. Now things have changed. Some of the adolescent boys and girls engage in sexual practices, and the girls when they are pregnant use different kinds of medicine to cause abortion. Because of this nowadays mothers always teach children about this when they are performing the puberty rites. The boys are taught when they are preparing to marry.

Puberty rites celebration

The biggest occasion in the life of an adolescent girl is the celebration of the puberty rites, which is a combination of proclamation of her coming of age and her virginity. The puberty rite is a kind of custom which has faded in the village Nsakyé as well as all the Akuapem towns, owing to the introduction of Christianity, but as I had an old man to give me a lot of information on how he saw the celebration of puberty rite during his time, I feel I must say something about it. When a girl got up early in the morning and found the new situation into which she had entered, she sat outside her house and cried until a friend by chance came across her. The friend asked her what was wrong with her and upon breaking the news to her, she clapped her hands calling people to the scene. When the friends came the mother made preparation for her bath. Things needed for this were a big brass bowl, sponge, soap,

lavender, towel, lime and chewing stuff. She was taken to the river side by an elderly woman who bathed her and taught her how to wash her napkins well, how they should be changed often and everything in connection with neatness.

I was informed by a lot of the young girls that before they come to menstruation period they get to know all that happen in the processes of menstruation from their friends, when conversing with them. They know that when it is getting to the period of menstruation the nipples become very heavy and darker in colour. Some pains are experienced in their stomach as well as in the waist. Some of them even feel nausea during this stage and vomit a lot. They told me also that during this stage girls become quick tempered and are annoyed about trifling matters.

Confirmation takes the place of puberty celebration

Owing to the lapse of the celebration of the puberty rites in the village Nsakyé, when children who come from Christian families are confirmed, something is done to mark the beginning of puberty. During the confirmation week, children are given the best kind of food, rice, and stew, fufu and chicken soup. On the confirmation day sweets e.g. twisted cakes, biscuits, cakes are sent as presents to the friends of the family, including the child's friends as well. The father buys for the children new trunks in which are put new dresses, cloths, sandals, pomade, powder, sponge, soap and towel. In the case of girls, mothers try their very best to make for them golden ornaments such as ear-rings, neck-laces, bracelets, and buy them beads. When children see all these things they rejoice very much and realize also their parents' love for them. Friends of the family, relatives as well as their own friends, send them presents which are mostly money. I came across two adolescents who were confirmed not long ago. One of them told me that when he was confirmed he got a lot of money which amounted to twenty pounds. The other said he too had fifteen pounds. When I asked them what they did with the money they said that they saved some of the money in the post office, and used the rest to buy more dresses, and sandals. During confirmation week children are released from doing their

domestic duties. They are given time to dress up and roam about with their friends, taking photographs, eating somewhere and doing all sorts of things to make them happy. It is deemed a disgrace to a girl if she has not been confirmed and conceives. The parents also become very sad about this, and become worried about the disgrace and bad name this child has bestowed on them. For people will say they did not train the child well.

Children who turn up to be bad, and don't help their parents in their work, are given very simple celebration on their confirmation. Few things are given to them and the great feasting ends with the confirmation day and for the rest of the days normal work is continued.

First experience of menstruation

I have already pointed out that celebrations of puberty rites do not exist in this village Nsakyé, but a girl on first finding herself menstruating reports at once to her mother. Some children seem to be quite innocent about this and upon seeing the appearance of blood in their napkins take it to be diseases and with tears in their eyes go to their parents to report what has happened. When she does not know mother points out to her that it is a natural thing which children of her stage should experience monthly in normal life. She then teaches her how to change the napkin frequently, and how to wash it well to get rid of blood stains. She teaches her to bathe three times a day. A bath in the morning after finishing with the domestic duties. Then in the afternoon and in the evenings. The vagina should be washed well. The girl then daubs her whole body with powder. The mother then gives her some rags to be used as napkins. She is taught to know how a woman smells when she lets her napkins soak the impure blood for a long time and does not change them. Sometimes the grandmother instead of the mother administers the instructions to the child. She is told of the evils that lie ahead if at this stage she contacts man on sexual practices. She is given mashed yams and boiled eggs as a sign of her welcome into womanhood.



Boys learn a lot from their fathers. Here is the picture we see two hunters and their a boy going to the forest to hunt



Adolescent boys are great farmers. Here we see some of them weeding and some carrying fire-wood and food home.

A woman told me that one of her daughters could not be frank enough to tell her the new situation into which she had entered, and kept this within herself, until the second or third menstruation period.

As I have already said the boys get to know something of sex through conversation with older boys. Some of them told me that at least they know of the period during which when they contact a girl in sexual practices no conception will take place, that is ten days after the menstruation period.

Adolescents begin to trade or farm on their own

During this stage of adolescence, children's way of thinking develops and they are able to reason well. I was told that some of them can reason far more deeply than their parents. Some mothers, during their absence at home, leave the house and the younger children, entirely in the hands of these adolescents, who continue the daily work in the family without being embarrassed. Sometimes mothers allow some of them to trade on their own. They go to Accra or Nsawam to buy fish to sell and the profit they get, is used by them to buy their clothing and petty things. The boys too having learnt about the seasons and their effects on plants and all the techniques in native farming, are given large portions of land to manage themselves. They usually indulge in crop farming and during the harvest season most of the food harvested is taken to Nsawam or Accra for sale and a great deal of money is obtained. As they are at this stage, left to buy their own needs, and parents occasionally give them some cloths, they make a budget for themselves and use this money thriftily.

The Drift into the Towns

I was informed by the people of the village that adolescents find it very difficult to find work to do in the village, so a lot of them have travelled to Nsawam, Aburi, Accra and some of other towns for work, some of them accompany their parents to Ahafo in Ashanti to make cocoa farms. The boys who go to the towns are of two groups. The educated and the illiterates. The educated ones find work to do in the shops as assistants, then some become pupil



Here in the farm we see an adolescent boy helping the father to collect palm wine from a palm tree, while another one is being taught how to serve palm wine.

teachers in villages, telephonists, clerks and typists. I was informed that there were no secondary boys from the village before, but now there are two. One is at Accra Academy and the other at Prempeh College Kumasi. The illiterates become apprentices to drivers, tailors, blacksmiths, goldsmiths, carpenters and fitters. The length of their apprenticeship lasts for five to seven years.

Girls learn trades

There are about three girls from the village who are teaching in some villages as pupil teachers. For the illiterates, most of them trade on their own till they get sufficient money to buy sewing machines. Those who come from well to do families get their parents to buy them some. The girls having obtained machines, become apprentices to some of the seamstresses in Nsawam, Aburi and Accra. There are a few who are attending the Aburi Girls' Vocational school. I learnt from my investigation ^{of} ~~from~~ the Pagan ward that about six of the boys of this age, have been sent to Aburi to serve as stool carriers, and court criers in the chief's house.

Behaviour gives indication for future career

All the parents came to a conclusion that they can very well detect the work children of this stage will do in future, from their actions, and behaviour at home. You can detect at once those who are very sensible and would turn to be clever people in the future. Those who are talented in farming, trading, drivers, smiths, and servers at the chief's court. They always depend upon these evidences to choose for them their future career. A woman told me that she has two children who are all in this age group. The elder is always interested in farm work. She can weed a very large portion within a short time, always the plants and seeds that she plants yield wonderfully heavy crops. She knows the seasons which are suitable for different plants. When they come home from the farm; she is quite a different person for she shows no love or sympathy to the younger cousins in the house. She beats them when they come to her to beg for food, and has never dreamt of bathing them or carrying the young babies ^{in order} to help the aunts. It is the other one who dreads the idea of going to farm to work in the thorns, who



A young girl of 13 displays her love for her sisters. Here we can see how she carries the younger one at the back.



Some adolescent boys practising boxing.

proves her worth here. She always feeds the young children, plays with them, bathes and dresses them and carries them at the back.

During adolescence, there are changes in emotional reactions of the children. Owing to this children of this age group sometimes seem to have the spirits of fetish or gods on them. When this happens they are taken to the fetish priest and something is done for them till they become normal. Another significant feature of this stage is a sense of frustration and great affection. Girls and boys easily get frustrated when they are ill or when a member of the family is ill. When there is affection towards somebody too, it is very intense.

Adolescents are teasers

We know children of this age group are very fond of giggling, laughing, hooting, nicknaming friends and calling themselves names, these are very often done when they meet together to play. I gathered about eight adolescents together and through conversations with them, got to know a lot of things that they do. Some of them told me that sometimes they nickname grown ups, who scold them or offend them in some ways. A case was cited to me of a man who came to defend his child who was fighting with a boy in their gang. They thought the man was a fool to have scolded them and to have defended a boy who behaved foolishly so they nicknamed him O.P.K. 'Opanyin Kwasea' meaning a foolish man. Anytime they saw this man approaching from afar, they shouted his name until he passed by, not knowing what was happening. In their plays at times they pull the legs of some of their friends. e.g. if they saw a friend being scolded by his parents they would tease him about it laughing and mocking till the one laughed at gets annoyed and leaves for home. They always tease people but they don't want to be teased.

Fluctuating conduct

During this period, as children learn to build up their conduct, they are apt to be good at a certain stage and be very bad at a different stage, for they pass through different kinds of behaviour until they choose what will suit their pattern of life.

So during this stage parents teach children a lot about good character building, by setting to them examples to follow, telling them of how they behaved when they were young, so that children will compare their behaviour with theirs, and also by checking them when they misbehave. One difficulty that parents face is, children at this age group become very proud and show indifference to the stress parents lay on character building. They hate to be commanded. Parents are therefore very strict and firm in their way of discipline, on children of this stage, for had ^{they} experienced any weakness in the part of parents discipline, they would rebel against them, give them no respect and would not heed their advice or obey their instructions.

Religious emotion

Children of this age are also interested in their religion. Most of the adolescents tend to be regular attendants of the Sunday Service. They always dress up in their best, go to call their friends in their houses and they attend the service together. They take the leading part in the different societies such as singing band or guild in the church, and always attend meetings to practise songs. For the fetish too, there are a lot of girls of this age group who on ceremonial occasions walk behind the fetish priestess clap and sing while she dances and displays her charms.

Gregarious tendencies

Another thing which reveals itself among adolescence is that they always walk in groups. The kind of friendship established among them during this stage is so strong that sometimes it continues when they are adults. Children can develop much bad behaviour too, among their bad friends in this company. As soon as they start behaving badly, they become very impertinent, go out when they choose, or sometimes choose to cook their own food. In the companies there seem to be some leaders to whom reverence is given by the other playmates.



This is to show how the game 'Nte'
or Marbles is played.

Difference between play of children and that of adolescents

One great difference between adolescents and children in the age group, grouped under childhood is in play. Children in the latter group, are self seeking and always compete for their own ends. With the latter competition is done in groups. You see the girls playing 'ampe' in groups, the boys also compete in groups when they play 'Ntosa' and others. The kind of love they have for their groups and companies develops and leads them to have a genuine love for their families and relatives. An adolescent will be always annoyed with people who speak evil about his relatives. They have love for their town too, and join the dancing societies, such as 'Adowa' and so learn more about their culture. The parents teach them to know of their clans, history of their family and how they should respond to greetings. They are also taught when occasions demand the sort of cry they should cry when a member of a family dies, and also how to greet people at a gathering. They get to learn a lot too, from watching adults in how they weep during funerals. The boys are taught to know how to serve drinks at funeral or at gatherings.

Mainly children's play are nocturnal and are done out of doors. The boys of this age group also play 'Ntosa' asoba 'Pae towm', Ahintaahinta' 'Oware' 'Si nte', 'Atitiatiti', and 'Otoono'. The girls also play 'ampe', 'aso', 'ntoha', 'boba' and 'ahintao'. Description of ^{Some of} these will be given in the appendix. Sometimes they amuse themselves with story telling. They tell ananse stories, sing songs and they get an older person or some of them, tell proverbs and explain them; mostly ^{they are} about marriages, and the following are examples.

PROVERBS

1. Aware foforo sa ode, means how newly married couple eat a lot of yam.
2. Aware gyae ngu kurow. This is said to encourage divorce of bad marriages. That divorce does not shrink towns.

3. Aware rebo Wo a, wohwehwe ma yeyere. Meaning when your wives want to divorce you, you find out the most faithful of all.
4. Wiase wotra no baanu baanu. This is said to encourage marriage. That in this world we live in couples.
5. Enye 'Maware' maware na wode ware ohea. A man can't marry with his mouth. Just sitting down saying I have married.
6. Woyere nom anum a wo tekerema anum. This is said to discourage polygamy. That when you have five wives you have got five different tongues. You have got a different word for each.
7. Oyere pa sen sika. A good wife is better than gold.
8. Oyere pa ye ahode. A good wife is better than a property.
9. Obaa biara te se deeben ara na wugyae aware gyae aware a, w'anim mma nyam da. This is to discourage divorce. Meaning a woman who divorces a lot of husbands is never respected.
10. Obaa ho ye fe a na efi ne kunu. Meaning when a woman becomes beautiful it is the husband who has made her so.

Virginity a waning virtue

It is said by a lot of parents in the village that chastity is something very much emphasized in the past days, but which we have adopted, the girls in this village are as corrupt as their contemporaries in the towns. Now when a man marries he does not look for signs of virginity in the woman as it was done hitherto. It was a custom in the early days that the first day a married couple had any sexual dealings, the sheet of the man should be stained with blood. The stained sheet was taken together with some bottle of rum to the parents of the girl, who rejoiced over this and boasted of their good training given to their child. When nothing of the sort was seen the girl was taken to be a harlot.

Love-making

During the latter part of this stage, children of both sexes always dream of marriages and love making. The girls when friendship is proposed to them by boys, pretend at first to be indifferent and bluff them a lot, but they yield in the long run

and fall deeply in love. A lot of friendships exist among adolescents, and places where they meet together and fall in love are market places, at dances, during Odwira festivals, in streets, at the Church and at river sides. When they are deeply in love they always choose to go out to meet their lovers and chat with them for a while. When parents suspect children of going out to talk with their friends, they are prohibited from going out during the earlier years. A typical case was brought to my notice. A man told me of how one day a man suspected his daughter of keeping friends with a son of his enemy. This made him boil a lot and he called the girl before her mother and aunts and she was warned to stop at once. Lovers have no ears, so after the girl had told her boy friend what had happened they determined not to mind the father and his quack ways, and will carry on with their love affairs. The boy used to come and sleep with the girl in her room. One night when the father of the girl learned that the boy was in the room of the girl, he got his gun, sat outside the gate and swore an oath that he would kill the boy early in the morning when he would pass through the gate. The girl got to know that the father was sitting at the gate waiting for the boy to come and meet his fate, she got very much worried. The windows were all barred and there was also just one gate leading to the house. This adolescent who was shaking with dread, but still curious of finding a way of escape for her lover, went from corner to corner, frustrated and didn't know what to do. At last she went across a big hole in the bath room which was leading outside. She gave her cloth to her lover who put it on just the same way as the girl put it on and he, having disguised himself thus went straight to the bathroom, passed through the hole to outside and took to his heels and reached home safely, panting for breath.

Love songs

Another evidence which shows that love exists in this society is the love songs which children sing, at night when they

are playing. Always the girls meet together under trees and sing love song, calling the names of their lovers clapping their hands and dancing. Such love songs are called 'Asoba or Nwonkoro', and the following is an example :

Asoba Song

- 1 Owoda da ^{na} me nna,
Mekobo peewa oo,
Osen peewa abono oo
Yee owoda da na me na
- 2 Owoda da na me nna
Nana awoo nna
Merekobo peewa oo
Osen peewa abo noo
Yee owoda da na me na
- 3 Owoda da na me nna
Nana Opare oo,
Osene k~~pa~~mo rekane oo,
Yee owoda da na me na
- 4 Owoda da na me nna
Anti ekyia oo
Olateni nana oo
Yee owoda da na me na
- 5 Owoda da na me na
Madamfoa oo
Madamfoa oo
Okwa bereku owoaniwa oo
Yee owoda na me na
- 6 Owoda da na me na
Madamfoa oo
Okyemfoa owo nwi oo
Yee owoda da na me na

In this song, they call the names of their lovers, and describe them. Some of the descriptions, are that their lovers have eyes which are as big as those of owls and they are as hairy as tarantula.

TRANSLATION OF ASOBA SONG

1. Awoda sleep and let me sleep.
I am going to play peewa.
One who excells at peewa has beaten me.
Yes Owoda sleep and let me sleep.
2. Awoda sleep and let me sleep.
Grand child's birth day.
I am going to play peewa.
One who excells at peewa has beaten me.
Yes Owoda sleep and let me sleep.
3. Owoda sleep and let me sleep.
Oh, grand father Opare.
A moslem priest is praying.
Yes Owoda sleep and let me sleep.
4. Owoda sleep and let me sleep.
Anti is greeting.
The grandson of a person from Larteh.
Yes Owoda sleep and let me sleep.
5. Owoda sleep and let me sleep.
My friend, my friend.
An owl has, noble eyes.
Yes Owoda sleep and let me sleep.
6. Owoda sleep and let me sleep.
My friend, my friend.
A tarantula he is very hairy,
Yes Awoda sleep and let me sleep.

Marriages might be pre-arranged

I have already stated that during this stage, in the conversations of adolescents, one can notice that they long to get married. People in this society lay great emphasis on the gift of children so at the age of 20 years the boys begin to propose marriages to their girl friends who may be round about the age of 18 years. Some times the parents pre-arrange marriages for their children. In such a case parents of the boy look for certain qualities in the girl and also about the kind of family from which she comes. First of all they look to see whether the girl is industrious, they watch her as she goes to the market, river-side and to the farm. Then about the way she dresses whether she is neat or untidy. Does she smile to people or frown at them. What kind of morals has she? Then they look for the family of the girl is there any relationship between the family of the boy and that of the girl.

Parents like to know about families their children marry into

Parents will not let their sons or daughters marry from a family which is not on friendly terms with them. They then look to see if there is theft in the girl's family. Are there any diseases found among the relatives of the children. If so they ask to know whether the diseases are fatal, for instance consumption, leprosy, paralysis and so forth. Are there some people in the family who are impotent or sterile? Is there madness in the family. What kind of morals have people who are in the family. Are they thieves, quick tempered, liars or litigious. Are the men in the family drunkards or infidels. When parents are fully satisfied with these conditions they see the parents of the girl and arrange the marriage. They too might agree or disagree. In every case when a boy proposes marriage to a girl the relatives depend on the above conditions to consent or refuse the marriage. Had there been diseases like madness, leprosy or consumption, come what may, parents will do their very best to prevent the marriage.

Rites of Engagement

Another kind of marriage, is marriage arranged between the two lovers. If a young man sees a girl and intends to engage her, he first tries to court or woo her. After receiving the consent, the usual thing is to approach the parents of the girl, with some friends, or either his father or uncle goes to the girl's parents to perform this custom. They take with them drinks such as a bottle of whisky or money which ranges from four shillings to a guinea. When the parents accept the introductory drink or fees, it is then patent that they have agreed to the engagement, and a definite time will be fixed and agreed upon by the man's messengers for the engagement. Sometimes the parents refuse the money or the drink and send it back. This happens when they have noticed some of the diseases already mentioned above in the family, or when they know the two lovers are close relatives, and are related to each other maternally or they come from the same clan. This custom of sending the first drink or money is called 'Opon akyi bo' meaning knocking of the door. After this custom has been performed, parents do not get amoyed when, the man pays frequent visits to the girl. The girl can plait her hair, tie her headkerchief in the latest styles and can put on two cloths instead of one. The next procedure is the engagement. The fee for engagement includes payment of dowry and it ranges from two pounds to ten pounds. This is known in Twi as 'tiade' or head money. After all the necessary fees are paid it is a custom to pay another fee known as 'ti nsa' which is different from the 'tiade' and is the head rum or the marriage stamp. This money is shared among all the near relations of the girl. The amount of 'ti-nsa' ranges from eight shillings to two pounds eight. If this 'tinsa' is not paid, despite all the fees paid previously the girl is then not legally and customary engaged. It is this that confirms the engagement. Immediately it is paid the man is fully entitled to the girl as wife though the wedding has to take place at another time. When the last fee referred to above is paid anybody who has sexual

intercourse with the girl has to pay 'Ayefare' adultery or seduction fee. When the dowry and all the necessary fees have been paid except the 'tinsa' then the seduction fee should not be paid by the offender, because the man who has engaged the girl cannot customarily claim authority over her yet. If also the 'tinsa' is not paid before the girl's own parents, their authorized representatives, or guardians the engagement is not customarily recognized and the man cannot claim the 'Ayefare'. So in engaging a girl one is always careful to have the customs performed before the right person and also to pay the 'tinsa'. When any case of seduction goes before a tribunal, the offender should be able to prove that he has engaged the girl customarily and paid the 'tinsa' too before the parents of the girl, or legitimate successors according to custom.

Christian engagement

There is a slight difference with the Christian engagement. In this the engagement is done through the Christian Authorities and a presbyter accompanies the man's messengers to the girl's parents to have the engagement performed. The 'tinsa' too is performed and the engagement ring is provided to make it legally a Christian engagement.

When a young girl is given in marriage to a stool occupant a sheep is slaughtered and its blood is used to anoint the feet of the girl concerned, to confirm the engagement.

Announcing Wedding

When the time fixed for the wedding is nearly due, a drink is presented by the messengers of the man to the parents of the girl, to inform them that the husband intends to remove his wife from the parent's house to his. Both parties then agree and fix a day in the week. The most common days are Mondays and Saturdays. When this is completed an amount of money ranging from four pounds to twenty pounds is given to the girl to buy necessary things which are utensils, and cloths. Sometimes the husband buys for her a machine and a trunkbox.

Wedding Day

In the evening of the fixed day the father of the bride groom sends for the bride. When the messengers reach the house of the bride, the father of the bride calls members of his family and some relatives and friends together, and they are asked to help to take the bride away. The sisters, brothers, aunts, and uncles of the bride assist the bride in all directions and give her some presents. The girl's father or his legal substitute as already explained drinks some of the drinks brought by the bridegroom and pours libation to his gods and invokes the spirits to help to make the marriage life a success.

Last advice to the bride

The bride is then addressed by the old ladies in the family. They advise her to be very careful in the way she manages her domestic affairs. She should be thrifty and should be able to manage the money given her for food. She should see to be punctual in preparation of her food, be industrious, quick and smart and don't waste time. She is advised not to sleep a lot but she should get up very early, in the morning to do her domestic duties. She should try to overlook most of the abuses from the husband and should possess a lot of patience which will make her tolerant, and submissive to the husband. Last but not the least, she should be on friendly terms with her in-laws as they can undermine her and easily spoil her marriage.

Warnings from bride's father to husbands messengers

The father or an uncle of the bride addresses the messengers that they have come to take from them their royal daughter but not their slave, and that every care is to be given to her as regards her food and her clothing. Any money or property that the girls gains belongs to them, but when the girl is in debt the husband is responsible for that. The father then gives the bride away and hands her over to the eldest of the bridegroom's messengers, and with the assistance of the other messengers they award customary thanks to the father and his

people and bid them good-bye. At the gate of the bride's home the brothers and sisters block the path-way until a customary present is given them and they give them way and the bride is carried away amidst cheers. The bride goes in company of her bridesmaids, whose number ranges from two to six, according to the importance of the wedding, they are also accompanied by a grownup woman to assist her.

Arrival of the bride at groom's house

On reaching the gate of the bridegroom's house, certain terms are pronounced to announce her arrival "Efi ade pa ase, Eho oe" - meaning that they have started a good thing. When they enter the house they are given seats and are welcomed with loud greetings. The messengers are given some drinks and the father of the bridegroom tells them what has happened in the house since they went away. They too tell all that happened at the bride's house, all the customary performances including the advice given to them. The bride is then handed over to the father of the bride groom and she is passed on to an aunt of the husband who seats her on a seat and welcomes her thus 'Woaba a tra ase' meaning you have come to stay. Some interesting dances will now be indulged in by the youngsters while the older folks look on. The bride is then directed to a room specially prepared for her, and she changes her dress, after she is conducted to the chamber of the bridegroom and after some few minutes spent in joking with the bridal attendants, the latter leave the chamber and the happy couple are left to sleep.

Honeymoon

During the course of the honeymoon the couple visit their friends with their attendants. They also visit their relatives and are given many presents especially money, later on the young couple go to thank these kind relatives. After this the pair live as man and wife and they continue their normal work. The husband, if he is a farmer continues his farming and is helped by the wife. At least about a week after the wedding, all the cooking is made by her attendants. The end of this is marked with

the day when the bride will do her own cooking. A sheep is slaughtered for this occasion and the bride prepares her maiden dish.

Display of gaiety

During the wedding and the honeymoon, the pair are to dress in gorgeous silk and velvet attire with ornaments, wear plenty of costly jewels, including gold and precious beads and appear beautiful. Those who are Christians go through the same wedding custom. The only difference is, they go to the Catechist house where they sign a document and the wedding is blessed by a minister from Aburi.

In this society, marriage marks the end of adolescence. Immediately a boy marries, he starts shouldering responsibilities and experiences the difficult life of an adult. Most of the boys leave the village immediately they are married, for town, to search for a career from which they can get money to maintain their wives and themselves and also money to be used on their children.

The following bill shows the cost of the marriage of an average young man in the village.

- (1) Introductory fee or Bethroval - The fees - 12/-
- (2) and 1 bottle of whisky : £1/2/-
- (2) Messengers fee 12/-
- (3) Engagement fee £8. This is determined by the circumstance of the girl's marriage.
- (4) Thanks money or £2/8/- Head rum.
- (5) Wedding expenses £12

Total £24/16/-.

The effects of Western contacts on the mode of life of the people of Nsakyé are quite obvious, and the agents which have brought about these changes are the school, the church, and frequent visits of the inhabitants to the towns.

The average man at the village is very keen on the education of his children and has taken advantage of the fee-free education though he makes some provisions for the cost of the child's books and uniforms. Most of the children continue their education at Nsawam and Aburi. After finishing school they get jobs to do in the towns and during their time of leave they come to the village with new outlooks which are copied by their people in the village.

The gift of children is greatly valued in the village, and mothers take lots of precautions against evil influences during the time of pregnancy, and also from the time they bring forth until the children reach adolescence.

Training of children which is mostly informal is the task of both the father and the mother. During the initial stage of the child's life training is mostly administered by the mother, the father comes to the stage during the time of punishment, also from childhood to adolescence, in the case of boys, he is mostly concerned. Informal education takes place when children join their parents to perform their daily duties, and during festivals and puberty rites when children are taught to know the customs, history traditions and ancestor worships.

The total cost of training a child from infancy to adolescence ranges between £150 to £200. This is borne by the parents and uncles of the child.

Parents are becoming aware of the changes that take place in African society and they in good spirit are doing their best to give their children the sort of education that will fit them in as useful citizens.

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CHILDREN'S PLAY

The interesting ^{thing} about children's play is, most of them take place at night.

1. Ahinta ahinta

A circle is drawn and one person who is covered with a piece of cloth sits in the centre. The rest of the children go and hide somewhere. The person sitting in the middle of the circle starts singing thus "Kwaa kwaa yoo de. Alata mpua Yenim di. M'ani mani nko, m'ani nko. Mereboaoqe, Yoo de Meba a mekye ahe. Wobekye di. The person who is sitting in the middle of the circle runs hurriedly to search for the playmates who would be hiding in secret places such as under some tables, behind big boxes, behind buildings etc. As soon as they see their opponent coming they run to stand in the circle. When you are caught or when a cloth is thrown at you, you become a victim and have to act in the stead of the first opponent.

There is no required number of players for this play. As many children as possible either boys or girls can be engaged in this.

2. Foo

There should be a collection of sand to form a line of about 12 ins. long and 6 ins. wide. One player takes a string and buries it in the sand, then he pushes his finger through the sand and draws the string gradually underneath the sand, he stops drawing the string with his finger but he continues drawing his finger on as if nothing has happened, till he comes to the end of the line. Then each player takes a stick and puts it in the sand, if your stick touches the string then it means you have won and its your turn to bury the string. About six children either boys or girls can play this game.

3. Sakyio

Sakyio, Sakyio, Sakyio, Sakyio,
Sakyio bi nka no, obi nka no, obi nka no,
Ayisu Koloma, ade Onyane Ayeoo Kustwom."

This is said by one of the players and then a fantastic story is told, the one who laughs is beaten by the rest of the players. A story like this; "Mekoo Zongo, mihuu obea kese bi na ohye kaba ketewaa bi a enko no orekasa nyinaa na oretwetwe. Meaning when I went to the Zongo I saw a fat woman wearing a small should cover, while she was talking she was pulling it all the time. This play is always played by about ten to fifteen boys or girls.

4. Pempenaa

This is played by a lot of children. The number ranging from one to twenty. All the children sit in a circle, and have their legs stretched in front of them. Then one of the players stands up and sings. As he is singing he touches the legs of the players, moving his hand in accordance with the rhythm of the song. The player whose leg is touched at the time the player finishes the song is out.

5. Oware

A piece of wood about 2 feet long is carved. The top is flattened with fourteen holes in them. The piece of wood is given a stand and the shape is almost like the native Ashanti Stool. Nuts, stones, or palm kernels are used as counters to play the game. Four are put in each hole. The first player takes off the four seeds in a hole and puts each in the 4 holes which come after the hole from which he picked the seeds. He always plays from right to left. When the seeds in a hole become four they are collected and stored in a separate hole, ^{and the next player plays.} Each player has ^{at the side of the wood} one hole _{^^} to himself.

6. Ntosa

This is a game played by boys. They sit in two groups of equal number, each one facing a partner. One group chooses 'Ohya' and the other one 'Opore'. The two leaders who sit at the beginning of the lines start the game. They pat the thighs with the hands for some few minutes and then stretch the hands forward. When the left hands or right hands are stretched at the same time, on both sides it means those who chose Opore have

gained 1 mark. If a left hand and a right hand were stretched at the same time, it is those who choose Ohyia who have won. The person who wins goes on playing with the next opponent until he beats all the opponents. If he is unable to beat them all and he is defeated by one of the opponents, the latter continues the game. At the end of the game, those who were defeated are mocked and hooted.

7. Ampe

This is the same as Ntosa. The only difference is that it is played by girls and it is a jumping game. The girls divide themselves into two groups, and take the names of Opare and Ohyia as the boys do. Two opponents who are at the beginning of the line start playing. They clap their hands and jump up and as they are going to land each places one of her feet forward. If a right foot and a left foot are placed forward, it means those who chose Opare have won and if two right feet or two left feet are stretched, then the opposite side has won. This can be played either in team or each person tries to score the marks agreed upon say 10 or 20. When you are able to score the marks you are free and you stand or sit aside until the others finish. Always the last person is hooted or laughed at.

8. Peewa Dwom

This is a game played by girls. They stand in a circle and sing. As they sing they pat their palms against their neighbours palms, and clap their hands. Sometimes they bring in variations by patting their right elbows against their right hands instead of clapping. This is an example of the songs they sing.

'Adesa ee ee adesa ee

Wose Akua nye oo !:

Akua beko na obi abao ee adesa ee "

IMAGINATIVE PLAY

Interviewer with four children just about school age.

1. Yaa Ofebea Age 6 $\frac{1}{2}$ years
2. Kofi Boateng Age 5 years
3. Yaw Manu Age 6 years
4. Kwabena Akonor Age 6 years.

List of articles before children to play with. Empty sardine tins, stones, pieces of sticks.

Interviewer: What sort of play can you do with these things.

Yaw Manu: "I would be your husband and Kwabena Akonor would be my son. I would put my cloth round my neck, like an elderly man. Yaw take this to the market for the ^{marketing} money and come and prepare breakfast in time".

Yaa Ofebea: "Kwabena Akonor, bring one of the tins along, we are going to the market to buy some few things, Kofi Boateng too should go and fetch water". They have come from the market.

Kwabena Akonor: "Mama, I want to help you to get your food ready in time. We can use these stones to serve as a stove. Well I am breaking the sticks for the fire-wood into small pieces".

Kofi Boateng: "I have to blow the fire so that it burns quickly for we are in a hurry".

Kofi Boateng: "Yaa hurry up with the food for I am in a hurry to go to the chief's house to have my case judged".

Yaa Ofebea: "Don't worry we have finished. Kwabena take your father's food to him, and come and have yours. We have to hurry up and go to the farm to finish planting the yams".

They all finish eating. Father goes to the chief's house and mother and the children go to the farm.

CHILDREN'S STORIES

Name: Agnes Adoma

Sex: Girl

Class: Primary II

Age: 7 years

Interviewer talking to a group of children "who will tell us a nice story?"

Agnes: I have a nice story teacher. I will tell it.

Interviewer: Alright come and stand in front of us and start it.

Agnes: Eh I have just forgotten. Who can remind me of the story ~~that~~ told ^{you} on Friday. I have remembered, I will say it.

Once upon a time there lived two twin sisters. Their mother died when they were young, and when they grew up they planned to travel and find work to do, and each took a different way. The young one had no sooner travelled when she went across three kernel nuts, she collected them and cracked them with a stone, but in doing this they all rolled one by one and went into a hole. She followed the nuts and went inside the hole, and there she found an old woman who was kind to her and asked her to stay the night with her, and this she agreed.

On the next day when she was departing, she was given as a present a mystical drum. She was told that upon playing the drum she would be surrounded by different kinds of food. She thanked her and departed.

She having travelled for quite a long time went across her twin sister and told her of her fortune. Upon hearing the story, she asked for the place the old woman stays and said she was going to try her luck. She went to find the old woman and she was given a drum to beat too. Her drum was a bit different, because when the old lady asked her to spend the night with her she refused. She did not know that her drum was different, and so was very happy. She thanked the old woman and departed. On the way she beat the drum, and she was surrounded by all sorts of wild creatures which frightened her, and she ran away. The

motive behind this story is you are not to covert anything belonging to your sister or neighbour.

Name: Francis Donkor

Sex: Boy

Age: 6

Class: Primary I

Interviewer talking to a group of children during recreation time. Who has an interesting story to tell?

Subject: I will tell you one. I am thinking of one, yes I have remembered my story about a boy.

Long, long ago, a woman, her husband and son went to farm to dig some yams. They dug a lot and carried them home. When they had reached home the boy told his parent that he had left his musical pipe in the farm and he wanted to go for them. The parents urged him not to go for it was too late, but he refused and went. On the way he met Lucifer and he asked him where he was going. He told him that he was going for his musical pipe. Lucifer became very much annoyed with the boy, scolded him that he was a bad boy who didn't listen to the words of the parents. He killed him and cut his body into pieces and threw them on the earth. This is why we have a lot of bad boys all over the world.

A Story of a bad boy I know

Name: Mary Konadu

Age : 12 years

Sex: Girl

Class: Primary VI

I know a bad boy of eleven years of age who is staying in the same house with me. He is called Kwadwo Yeboa. He has stopped going to school. When he is playing and the mother calls him he abuses her. He steals the mother's money to practise gambling. He sells bottles, to buy his own food, and always quarrels with the children at home.

A story of a good girl

Name : Mary Amoah
Age: 11 years
Sex: Girl
Class: Primary IV

There is a child who stays with class one teacher, she is called Yaa Adoma. She is smart and very serviceable to her mistress. She always shares her food with her friends. Always after she has finished washing her things she helps us to wash ours.

Description of myself

Name: Kwansa
Sex: Boy
Class : Primary IV
Age: 10 years

Name: Nana Ataa
Sex: Girl
Class : Primary III
Age: 8 years

Interviewer: Describe yourself to me.

Subject: I have a big head, my eyes are small my ears are small, and I have a small mouth. My front teeth are big but the rest are small. I have a mark on my left cheek. I have a big stomach. I am short and dark in colour. I look pretty.

Name: Abenaa Sakyibea
Sex: Girl
Age: 13 years
Primary: VI

Interviewer: Describe yourself to me.

Subject: My head is round, my forehead is protruding, my eyes are small, my nose short and flat. I have a short mouth and a long neck. I am dark in colour and very tall.

Name: Kwasi Aggyi

Sex: Boy

Age: 6 years

Class: Primary 1

Interviewer: Describe yourself to me.

Subject: My head is round and big and my forehead is round and protruding, my nose is flat. I am dark in colour, strong and very stout.

Name: Earnest Asante

Sex: Boy

Class: Primary II

Age: 7 years

Interviewer: Asante can you describe yourself to me ?

Subject: Yes I can. I have got a broad face and a very big head. My ears too are big. My lips are wide. My teeth are big, the two front ones have fallen. My chin is narrow and my belly very big because I eat a lot. I am short and stout. I feel I am handsome.

Name: Akua Abrafi

Sex: Girl

Class : Primary I

Age: 6 years

Interviewer: Describe yourself to me.

Subject: I have a big head. My eyes are small, my ears are small and I have a small mouth. My arms are long, but my fingers are short. I am a bit tall and dark in colour.

Name: Comfort Opare

Sex: Girl

Class Primary III

Age: 9 years

Interviewer: Tell me your life history.

Subject: When I was very young I played with my friends always. When I grew up a bit, I always accompanied my mother to the farm to carry food home. Sometimes I went to the river-side with my friends to fetch water. When I grew up my father ordered a school uniform to be made for me and he brought me to school. Now I

have a lot of friends in the school and I am always happy.

Name : Kwasi Offei

Sex: Boy

Class : Primary IV

Age: 9 years

Interviewer: Tell me your life history.

Subject: When I was very young I played with my friends. We always went to the river-side to bath. My father always took me to the farm. At first I used to play but later on he made me a cutlass and always gave me a small portion to weed. Then last year I was brought to school. During recreation time I play a lot with my friends. At home I always help my mother, by going for water, sweeping and carrying her rubbish into the incenerator.

Name : Mary Ayebea

Sex : Girl

Class: Primary VI

Age: 12 years

Interviewer: Tell me your life history

Subject: I was born in Accra. When I grew up my father took me to Tamale, to stay with my aunt. My father was transferred from Accra to Nsuta; and I came to stay with him, it was there that I started, school. Then I was taken to Larteh my home town, and I stayed with my grandmother. I helped her by fetching water to the house everyday and also sweeping the courtyard and helping to cook. When my uncle, the head master of this school was transferred here, I came to stay with him.

Name: Edward Kwansah

Sex: Boy

Class: Primary IV

Age: 10 years

Interviewer: Tell me your life history

Subject: When I grew up and started walking, I played with my mates always, then when I was six years old my father brought

me to school. He made for me a small cutlass, and on Saturdays, I went to the farm together with him and helped to do the weeding. Always during the holidays, I go to Nsawam to visit my elder sister.

Name : Lucy Boama

Sex: Girl

Class: Primary V

Age: 11 years

Interviewer talking to a group of children. "Who can tell us what he does every-day.

Subject: Teacher ! ~~Teacher~~ ! I am ready to give you one. Give me way, I want to stand in front of teacher and say it.

When I get up early in the morning, I wash my face then go to the kitchen, clean the stove, and mud it, then I boil water for my mother, prepare the breakfast, take my bath and get ready for school. On Saturdays I accompany my mother to her farm and we do a lot of weeding and make plots. Then we dig some cocoyams and carry them home. When I wash my things I collect also my mother's and sister's and wash them all.

CHILDREN'S WISHES

- 1 Name: Samuel Kofi
Sex: Boy
Class : Primary IV
Age: 10 years
Wish: To get a very interesting book to read.
- 2 Name: Abosi Agnes
Sex: Girl
Class: Primary II
Age: 7 years
Wish: To get a pair of sandals to wear and appear beautiful.
- 3 Name: Afua Hammond
Sex: Girl
Class: Primary III
Age: 8 years
Wish: To get a bag to put in my things, when I am going to chapel.
- 4 Name: Osei Kwadwo
Sex: Boy
Class: Primary III
Age: 9 years
Wish: To get a sweet orange to eat.
- 5 Name: Agnes Donkor
Sex: Girl
Class: Primary V
Age: 11 years
Wish: A necklace and a new cloth.
- 6 Name: Isaac Acquah
Sex: Boy
Class: Primary VI
Age: 12 years
Wish: A pair of knickers and a blue shirt.

- 7 Name: Yaw Antwi
Sex: Boy
Class: Primary I
Age: 6 years
Wish: A loaf of bread. Rice and Stew.
- 8 Name: Akua Abrafi
Sex: Girl
Class: Primary III
Age: 9 years
Wish: A beautiful dress to wear and look pretty
- 9 Name: Christiana Donkor
Sex: Girl
Class: Primary II
Age: 7 years
Wish: A new dress to wear to church and also a hat.
- 10 Name: David Boateng
Sex: Boy
Class: Primary IV
Age: 6 years
Wish: To get a taxi to ride to Accra.

PEEWA DWOM

Amma ee F\rema

Amma !

Amma Amma Kwasi

Kwasi !

Kwasi Kwasi Ani,

Ani !

Ani ani soro,

Soro !

Soro soro mpo,

Mpo !

Mpo mpokyere,

Kyere !

Kyere kyere to,

Eto !

Eto to manya,

Manya !

Manya manya obo,

Obo !

Obo-bo hemmaa,

Hemmaa !

Hemmaa hemmaa nse,

Nse !

Nse nse Kwae,

Kwae !

Kwae Kwae bia,

Ebia!

Ebia bia nyansa,

Nyansa !

Nyansa nyansa nwa,

Nwa !

Enwa nwa sone,

Sone !

Sone sone twa,

Etwa !

Etwa twa kuru,

Kuru !

Anomaa a oko ee

Twa wo ho !

Begye wo lete ee,

Twa wo ho !

This is another peewa song, Play No.8.

TRANSLATION OF PEEWA SONG

Oh Amma Frema

Amma

Amma Amma Kwesi

Kwasi, Kwasi, Ani.

Ani

Ani, Ani fears.

Fears

Fears, fears, the sea.

The sea

The sea frog, show

Show.

Show, show your back

Back

Back, back I have got

Got

I have got, I have got a stone

A stone.

A stone, a queen of stone

Queen

The Queen's the Queen's saying

Saying

Say, say the forest

Forest

Forest a female forest

Female

Female, female wisdom

Wisdom.

Wise, wise snail

Snail.

Snail, snail, drip

Drip

Drip, drip, stop

Stop.

Stop, stop, short

Short

The bird passing

Turn back.

Come for your letter,

Turn back.

NNWONKORO

This is an example of Nnwonkoro, song sung by adolescent girls, when they are playing at night. In this song they try to describe some unhappy marriages.

Ahwefoo a mokoo ahwee,
 Momma no nsa so e !
 Kokumaa se tintinnan abo yerede
 Abegye no nsam
 Nso enye mmoa nyinaa
 Ne ewo tebe pa
 Eban no betu-a,
 Ma no ntu
 Me a mekoo m'ahwee
 Menkyeree aburo
 Akawa koro a mekyeree no
 Obonto abegye no me nsam
 Ode me aye Onanko
 Wabo kakyire ato me so
 Me nso ohianiwaa
 Mabo homa mahye ne hwenem
 Mede no maye nantwie
 Daa se ode me ara ne no
 Menso
 Maye no bi Opeaw
 Eyee deen na eyee deen ?
 Yei mu na menam mewuo
 Twewaa ba
 Konkontimmaa nya huro a pire !
 Onipa do wo a na edan sen
 Na wayi n'anim se
 Mene wo te Adoa nwoma so ?

Akogyan nana
Agyanom Akogyan nana se
Boron so aduoston agya
Ehe na tumi nni
Bantama na tumi wo
Aware tumi wodi a,
Yetu wo so
Akogyan nana
Womame ntoma a,
Mame asin mmiensa
Ebia na manwo ba
Miwu a mede ako
Nane amframa kesee a
Ehuu nnaano Dwoada
Abubu mnabaa agu kwan mu
Agyanom momfa akuma
Nkoma Asantefo
Agya Kwa Asiedu
Enneemmafoo awaree
Orense wo se
Kodi wo hia
Etia do Oduraa Akyem
Yeabo wo nenam mu
Odum si ho a,
Na merekowane otannuro
Obaa "Ena ayi"
Yeabo no nenam mu
Odum rebetutu ama borofere asi ananmu
Ebia na merebewu
Menni Asianan mu
Dee owo oba
Ne nea onni ba
Te fie
Okoko asuo ba a,

Obenom akodu kurosuo
Otwo nsonhwea a,
One wo aye baako
Okote piren a,
One wo aye aka
Nsuo bi aye aka
Nsuo bi da nnantam
Yefre no sen ni ?
Wofre no tiatiám kosa
Obaa "ena ayi"
Yeabo ~~no~~ "neniam mu"
Agya Ofosu Akemfoo
Kraman din
Wo beye deen
Na worenka wo 'ho asem
Kookoo ato dwe
Mene wo na Ebo
Wo ma me ntoma a
Ma me asin mmiensa
Na mewu a,
Mede akae wo.

TRANSLATION OF NNWONKORO

Those who went a fishing,

Hurry up.

Or else the mighty fish will snatch the fish from you.

But not all fishes are good,

I went to fish.

I did not catch any fish.

I caught just a little fish,

The mighty fish has snatched it away from me.

He has made me a fool,

He has put a weight on me.

Poor girl.

I have also put a thread inside his nose.

I have made him a cow.

He used to cheat me.

And I,

I have paid him back.

And what happened, what happened?

Am I going to die from this?

The idea,

Come what may,

When somebody loves you, he can offend you.

How much more when he has made it plain that he hates you

Akogya Grand Child,

Father's Grand Child says,

A father of seventy wards,

Where lies power,

Power lies at Bantama.

Even when you are reigning in marriage,

One day you will be d@stooled.

Akogya Grand Child

When you give me a piece of cloth,

Give me six yards,

I may not bring forth,

And may carry my cloth with me when I die.

The tornado which happened last Monday,

Has made some twigs fall on the way,

Fathers bring with you axes,

And give them to the Ashantis,

Father Kwa Asiedu

Modern marriage Oh !

He will not tell you to go away,

But he will be giving all sorts of troubles,

I will not go and marry a boabab tree,

When there is an Odum tree,

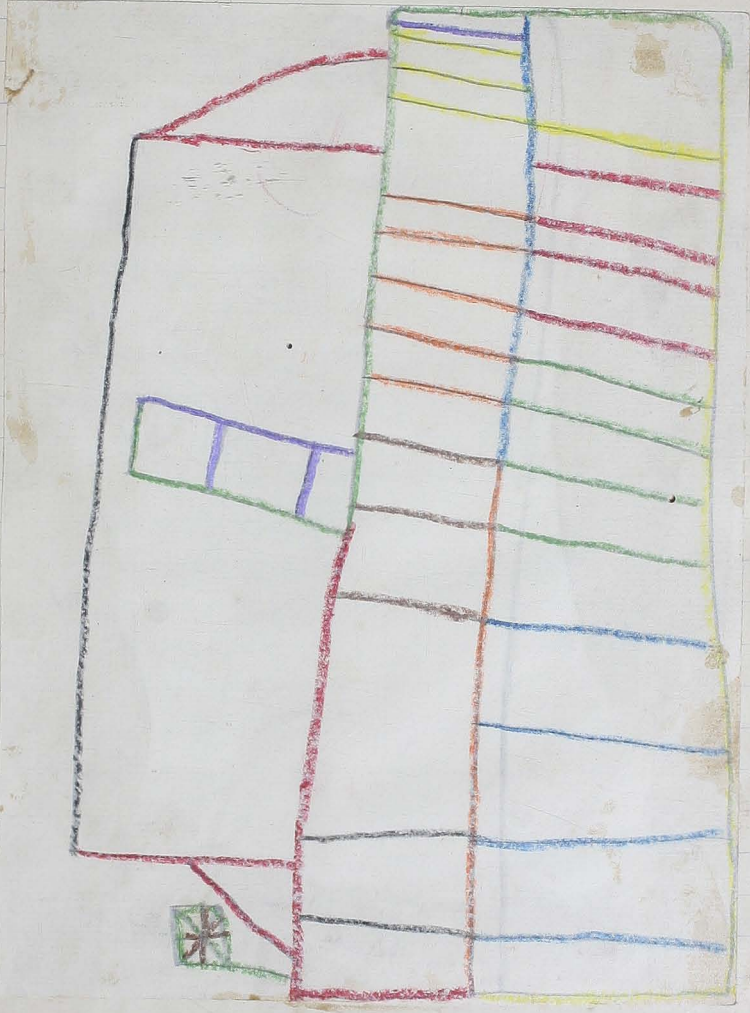
Soon you will be sacked.

Are Odum trees going to fall and be succeeded by pawpaw trees?

Perhaps I may die soon,
I have no body to inherit me,
Woe betide one who has no child,
After he has fetched for water
He drinks until he arrives in another town,
When he is crossing a river,
He is friendly with you,
Immediately he gets at the bank.
He quarrels with you,
Some rivers are quarrelsome,
Other rivers pass between the legs
How is it called ?
It is called, "Shout, go and collect some water"
Oh you this woman you have been sacked,
Father Ofosu, the Akim
A dog's name,
What ever you do they will talk of you,
Cocoa is not fetching us money now,
I am your companion,
When you give me cloth,
Give me six yards,
So that when I die,
I will always remember you.

Free Drawing

A Ship



Name : Yaw Osiama
Age : 9
Sex : Boy
Class : Primary 3



A lorry travelling to Nsawam

Name : Amaa Emanuel
Age : 8
Sex : Male
Class : Primary 3

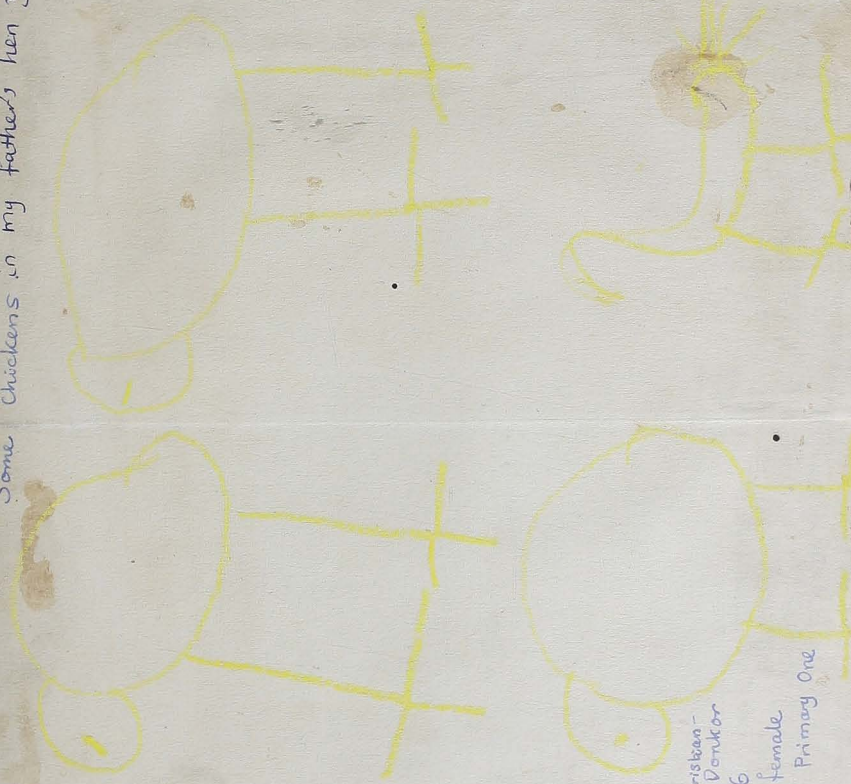
A Farmer and his wife going to their farm .

Name: Kwasi Manu
Age : 12
Sex : Boy
Class: Primary 6

Kwasi Manu class 6.



Free Drawing
Some Chickens in my father's hen yard.



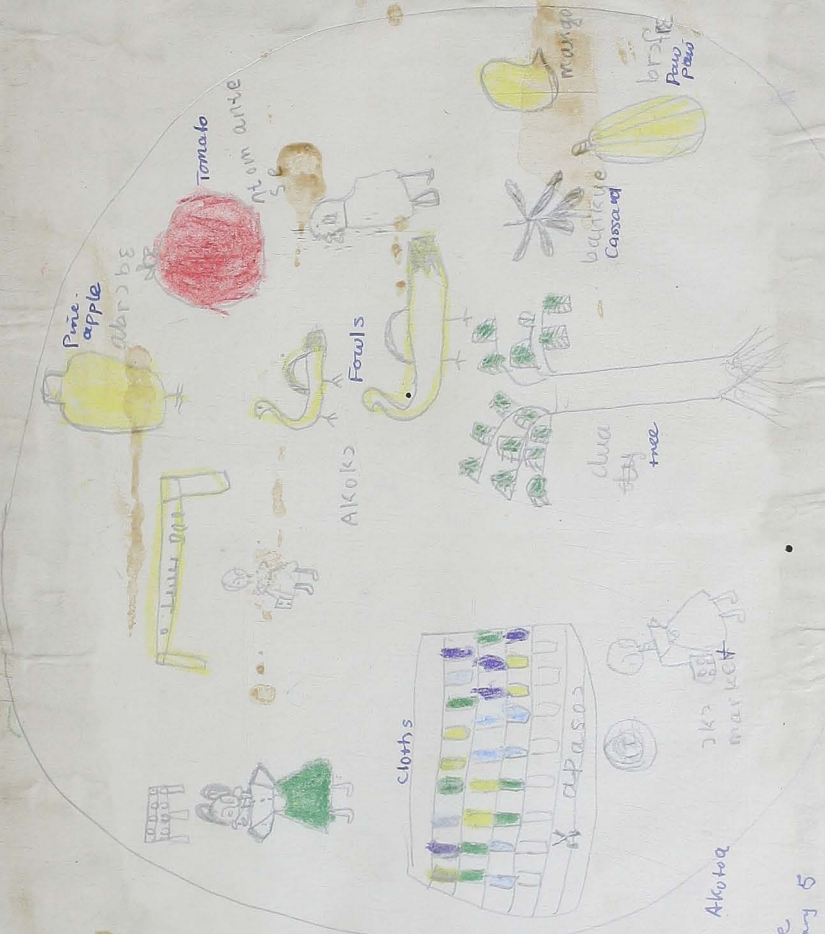
Name: Christian-
Dankor
Age: 6
Sex: female
Class: Primary One

A market scene

In this picture you see things sold in the market: Vegetables, fruits, **fowls**, + Cloths.

There are some people who are buyers and sellers.

Name: Anna Alkoto
Age
Sex Female
Class Primary 5



Free Drawing



A Snake



A tree



A chicken



A hen

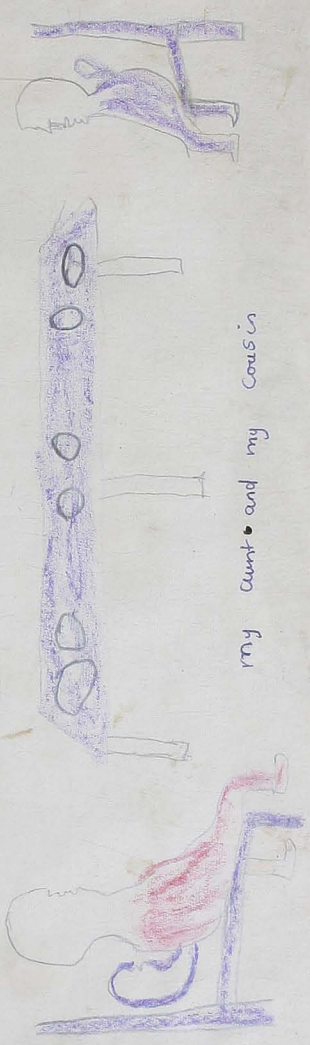
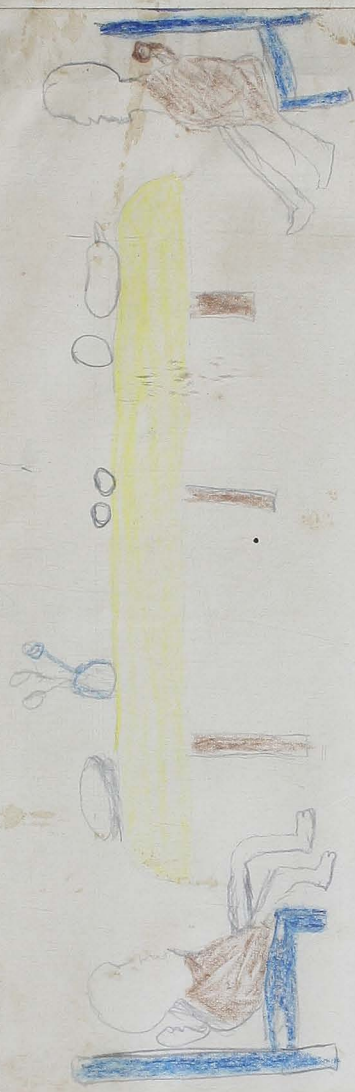
Name : Adomako Kofi
 Age : 6
 Sex : Male
 Class : Primary One

A Woman and Daughter going to farm



Name : Mary Ansa
Age : 7
Class : Primary 2
Sex : female

Inside my father's dining room
 My mother & my elder sister sit at table to eat



Name : Samuel Doukor
 Age : 10
 Class : 4
 Sex : Male

my Aunt and my Cousin

Inside Our House

20.3.56

Name: Ernest Asante.
Age: 7
Class: Primary 2
Sex: Male.





What I am afraid of
A mad man

Name: Comfort Adobea
Age: 8
Class: 3
Sex: Female

ESono

Sofo



An Elephant

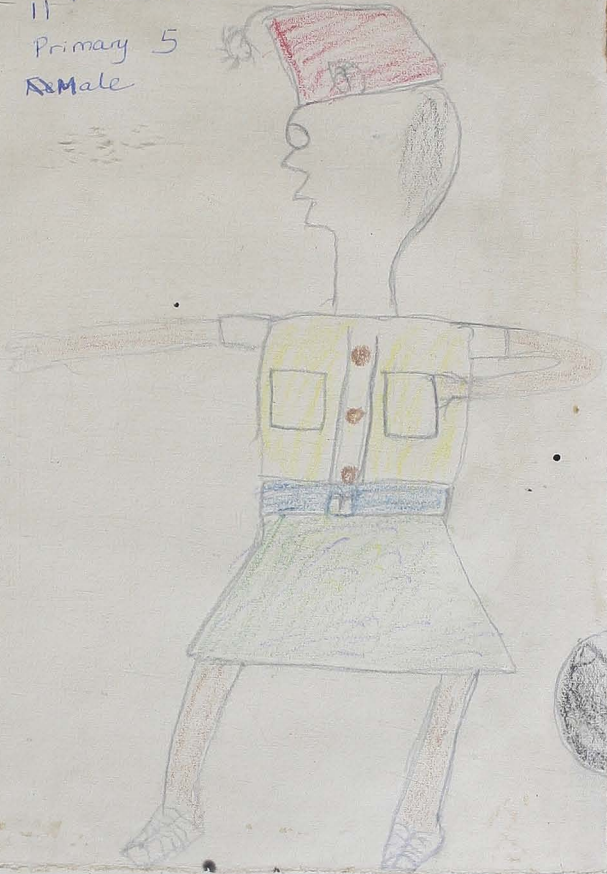


A snake

What I am afraid of

Name : Mary Aksner
 Age : 8
 Primary : 3
 Sex : Female

Name : Banfo Samuel
Age : 11
Class : Primary 5
Sex : ~~Female~~ Male



What I am afraid of is
A police-man.

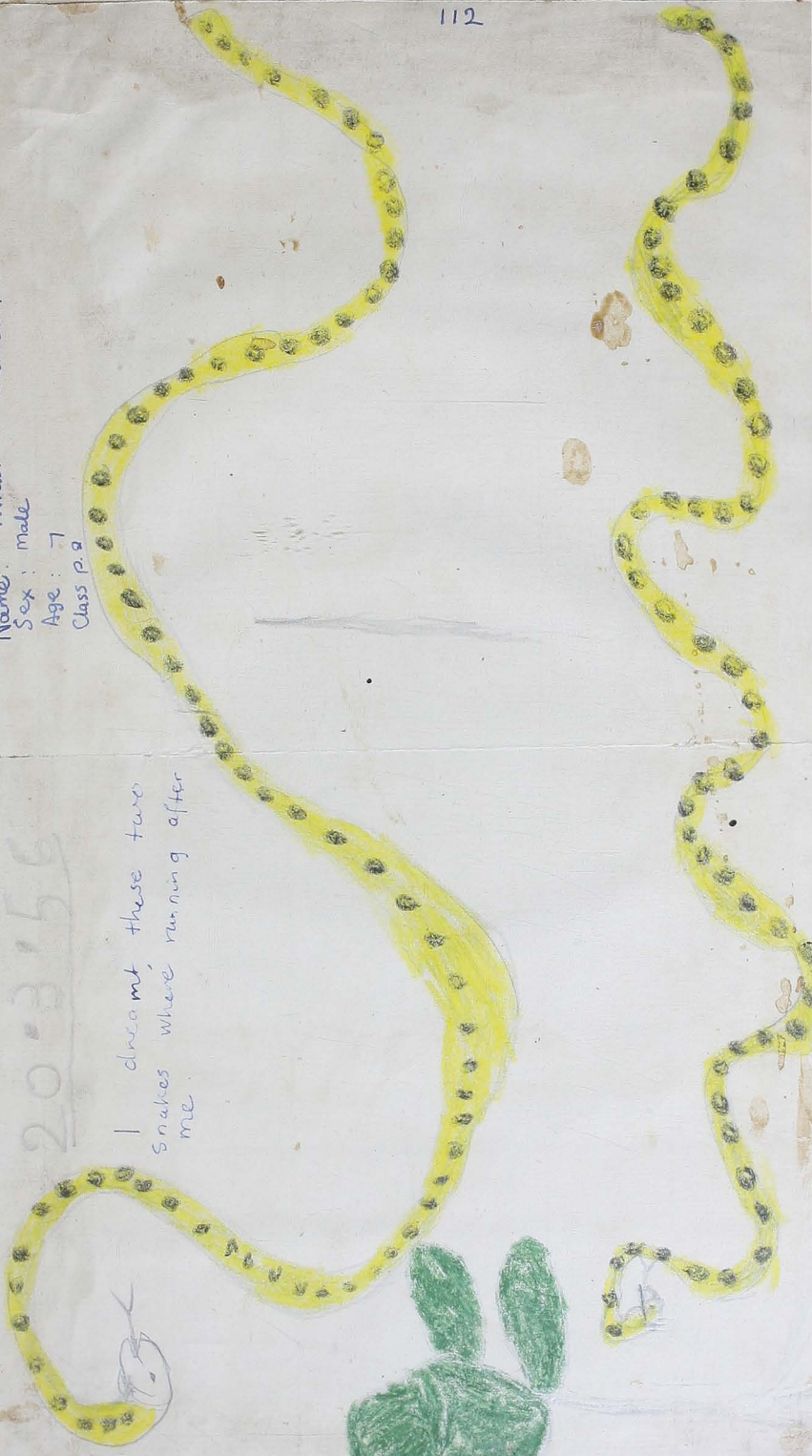
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A Lorry going to Aburi

Name : Marian Busanga
Age : 8
Sex : Female
Class : Primary 2

Name: Kwasi
Sex: male
Age: 7
Class: p. 2

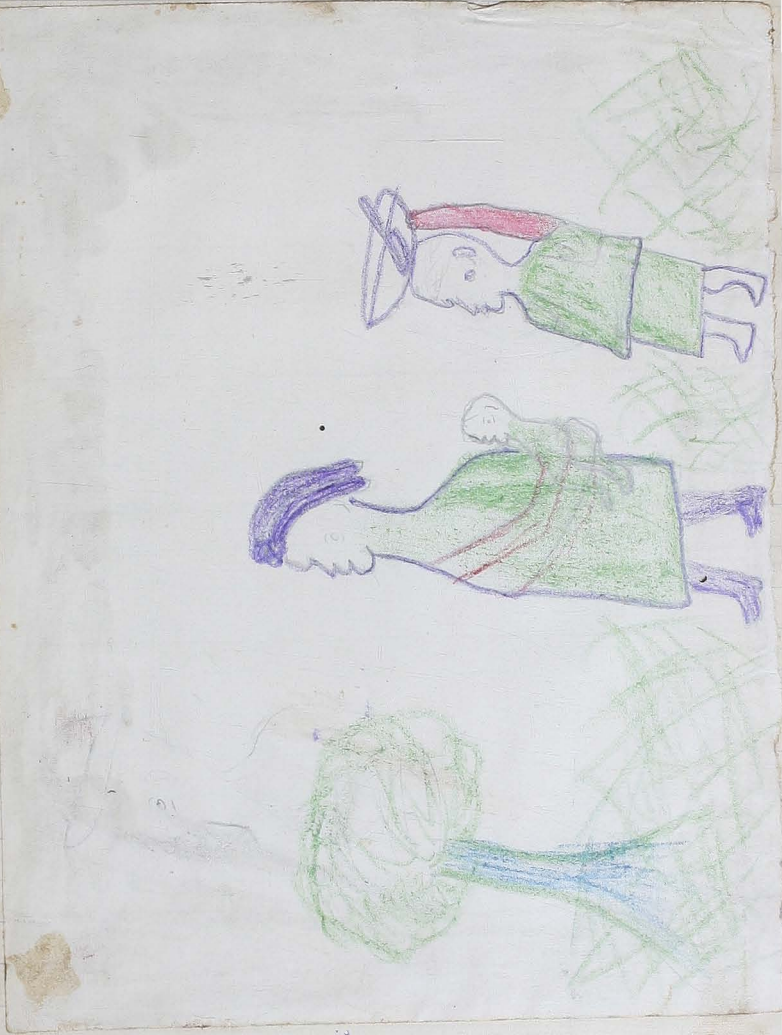


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I dreamt these two
snakes where running after
me

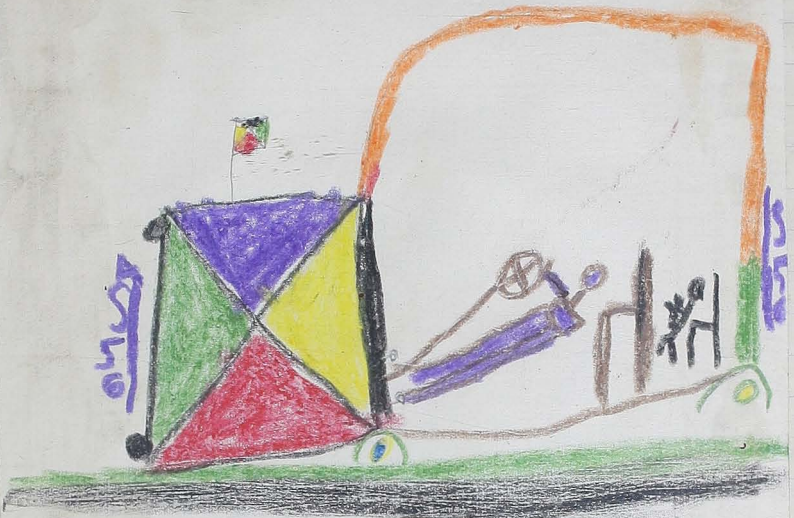


A woman and Daughter going to Farm



Name: Susana Cffi
Age: 11
Class: P. 4
Sex: Female

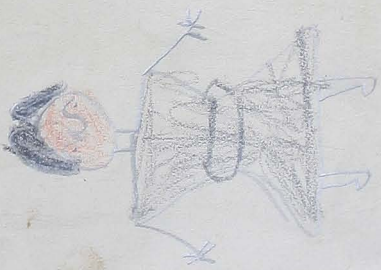
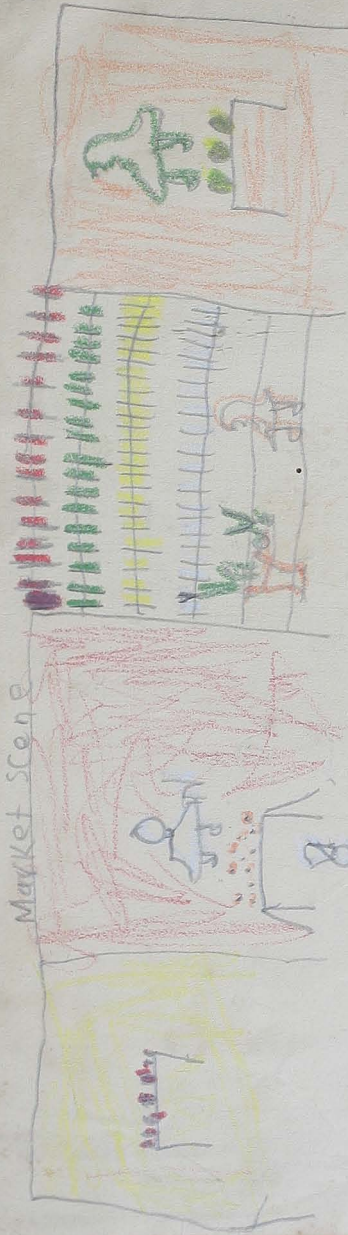
20



A Lorry

Name: Kwadwo Samuel
Age: 8
Sex: Male
Class: Primary 3

A market scene



Name:
Age:
Class:
Sex:

Mary Agyemang
10
Primary 5
Female



A market scene

Name: Ayebea Mary
age: 12
class: 6
sex: Female



textiles



a text
seller



Fufe bar



tomatoes



Pine apple



fowls



Fish





A woman and daughter
 walking from the farm to
 home. They are carrying in their
 baskets some vegetables.

Name: Emma Njwal
 Adolo
 Age: 12
 Class: 6
 Sex: ~~Female~~ Male



A woman and son
going to farm. The
son is carrying with him
water which they will drink
in the farm

Name: Francis Dankon
Age: 10
Primary: 4
Sex: Male



Name : Abosi Agnes
 Age : 8
 Sex : Female
 Class : Primary 3

Name: Kwabena Duodu
Sex: male
Age: 12
Primary: 5

Two men fighting

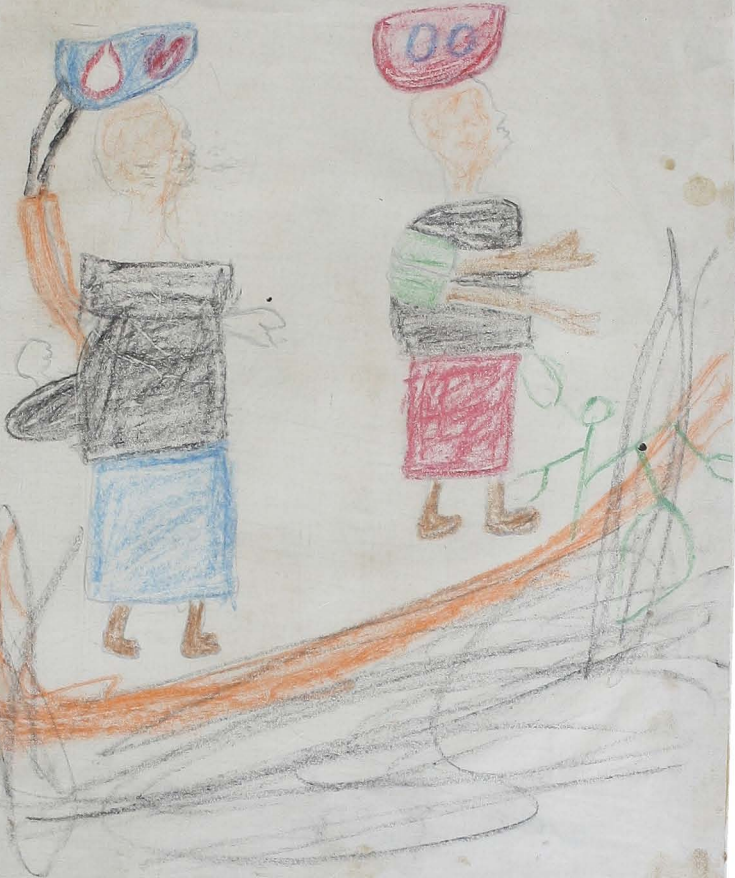


Name : Owusuaa Dora

Age : 7

Primary : 2

Sex : Female



These women are going to
sell fruits in the Market.

Two men fighting



Name: Joseph Atta Gyamfi
Sex: Male
Age: 12
Primary: 5

Inside my House.

20.3.56

Name: Asante Samuel
 Sex: Male
 Age: 7
 Class: Primary 2



Name: John Offei
Age: 6
Primary: 1
Sex: Male



Snake

CWC

What I am afraid of