THE HOME EDUCATION OF CHILDREN

IN

THE EWE TRIBE

BY

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INSTITUTE OF EDUCATION
UNVERSITY COLLEGE,
ACHIMOTA.

MAY 23rd., 1952.

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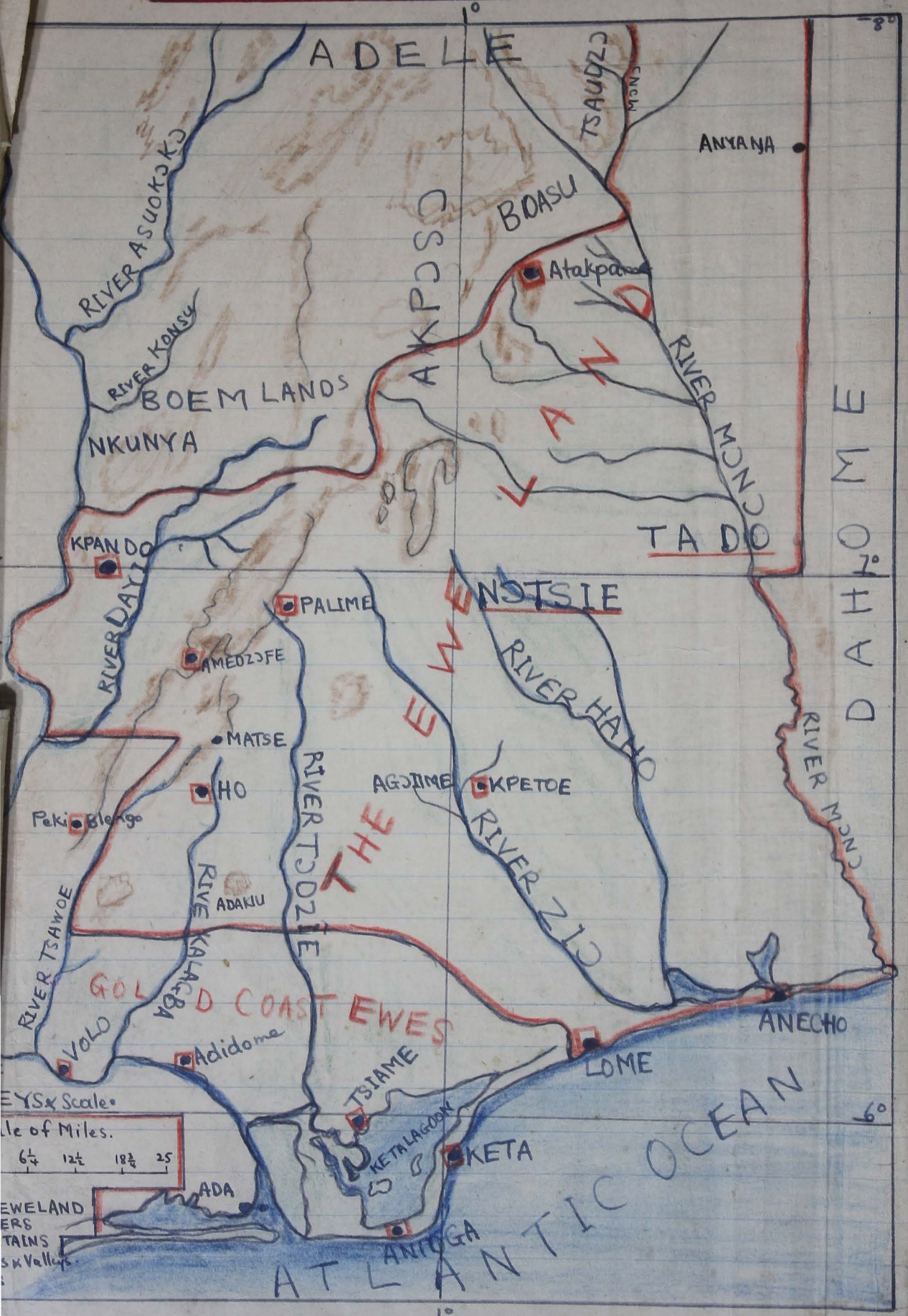
SOUTHERN TOGOLAND.

(The EWE LAND & Its Extent).



The Home Education of Children in the Ewe Tribe.

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The Home Education of Children in the Ewe Tribe.

Introduction.

The Eweland and its extent.

The Eweland, the greater part of which is in Southern Togoland, is a piece of land between Gold Coast and Dahome in West Africa. It lies between Latitudes 5°·46 North and 8° North and Longitudes 0°·16 East and 1°·54 East. It is almost about the size of Ashanti whose area is 24,379 square miles.
The land is bounded on the south by the great Atlantic Ocean, on the east by the lower part of River Mono and Dahome, on the west by River Volta beyond Kpandu. From here the land extends towards the east where it is bounded by the mountain regions of Nkunya Boem and Akposs. The boundary now turns northward in Akposs district where it is bounded by Boasu on the West and on the north it is bounded by Tsaudzo mountain beyond Anyaga as far as to the upper part of River Mono.

The Ewes have never joined together to form one great kingdom as the Ashantis or the Dahomes did. Though they never joined together to form one great kingdom yet they have never been conquered by any of the two kingdoms mentioned. They were independent tribes until the coming of the Europeans when part of them were colonized by the Germans in 1884 and the remaining portion left to the British. After the 1914 to 1918 Great War when the Germans were defeated that part of the Eweland which belonged to them was divided into two parts and put under the two Administering Authorities the French and the British as Trust Territories. However there has been one thing which binds them closely together and that is the common language they speak.

The aim of Education among the Eves.

The Eves have some conception of the kind of persons they wish to produce. The fundamental objectives behind their education are to prepare the children for life, to train them to grow to be good, obedient, honest, useful and trustworthy members of their family and tribe and to be able to take their (parents') place as responsible fathers and mothers when their parents become old and can only wait for the grave. There is a proverb in Eve which emphasizes this great wish of the Eves for their children's good education: "Vie tsi wotsis". (Son old, you are old). It simply means when a man brings forth a child he expects that child to grow and become obedient, truthful and hardworking man who will be ready to take up the responsibility in looking after his younger brothers and sisters, farms, properties or to take his place as a good leader in the tribe.

It is a fact that no human society can exist without transmitting his knowledge, skills and attitudes necessary for the children to fit into that society or tribe. The Eves had no schools in the past. That does not mean that their children were not educated. The Eves have a process of imparting their common knowledge to their children. This process is through the traditional home education which is quite informal and most of the children learn by participating in the work with either the father or mother, elder brothers and sisters or other relatives. Some of these means may be primitive compared with modern techniques however they have achieved their purpose in fitting the children into the tribe. The beginning of everything is the most important point. The early period of the child is considered very important. His manners and morals are first to be got from his own family and village. It is from the home that the child's foundation in education is laid and without good foundation the child can never build a large structure.

Long before children come to school, they have begun to learn a lot of things. They can walk and talk, they can find their way about the village. They know the names of certain plants and they can tell which of them are good for food. They have learnt certain habits and ways of behaviour. They know some of the old stories about their tribes. They have gained some skill in the use of the hoe or a knife or hammer; and they have learnt to do simple tasks in the home or on the farm. It is clear that those children who never come to school are receiving some kind of education which prepares them for life they are going to live among their society. Parents therefore take up the children's education right from the early infancy. The mother, the father and elder brothers and sisters, other relatives and even the ordinary person in the street play a very important rôle in the education of the children.

As we examine the practices of the Ewe people in the education and upbringing of their children, some things are bad. This traditional form of education is still being practised and the people can hardly do away with it as it forms part and parcel of their lives. Howbeit the need for change is necessary as we are in a changing world. Everything is changing rapidly and we cannot maintain traditional form without change, some adjustment has to be made to use the home education as a means to an end and not as an end itself.

Chapter I: Babyhood.

The child's early education begins from child-birth. During child-birth the mid wife who is usually an old woman comes and gives any assistance that may be necessary. She does not force the baby to come out but she watches it patiently and allows Nature to do her work. When the baby is born the first thing it does is, it cries. The mid wife then cuts the

cord after tying it up with a piece of string. The midwife takes the baby and gives it a thorough bath with sponge, soap (blackkernel oil soap) and hot water. After the bath she smears over the body or skin with shea butter to avoid the skin drying. The baby is then put quietly in bed. The mother is now attended to. Before the baby is put to its first breast the midwife takes a little roasted cornflour mixed with a little palm oil. She puts a little of this mixed cornflour on her finger and pushes it into the baby's throat and gives it a little water to drink saying, "Wogba ve na wò eglee". (Your larynx is opened to-day). The little baby begins to cry and the midwife throwing it up and down saying, "Tata kpodo kpodo, Nana kpodo kpodo" (Plump father, plump mother). She then hands it to the mother who gives it the first breast and puts it in bed. The people in the neighbourhood come to greet and congratulate the mother on her success. The mother and the baby stay indoor for seven days and the midwife comes three times a day and washes the baby with hot water. Great attention is paid to the treatment of the cord until it falls. The leaf of a plant called "Aflãtokpoe" (a thick green leaf plant) is ground and a little salt is added. This medicine is put at the base of the cord to let it fall in time. When the midwife gives the baby a bath she cleans properly the private parts and applies hot towel round the navel and the anus. After bath the baby is well covered with cloth.

On the eighth day early morning the baby is brought out and the first initiation ceremony is performed. The baby is put on the ground naked and cold water is thrown upon the roof of the house. The baby is just placed in such a way that the water falls on it. The baby being startled by the sudden drops of cold water on its body cries and the midwife picks it from the ground and gives it back to the mother saying, "Tsi o, avuvo o, ɔdɔ o dɛke madi ɔu wò o". (Neither rainfall nor cold nor heat of the sun will affect your health) The father is then called upon to give name to the baby. The names are given according

Page 61 suggests 3 yrs as the usual age?

Preference 8th day
if not postponed until he is able to walk so that wound is less likely to be infected.

Mother feeding the baby on the breast after bath.

2.

explanation of what it is

Shakiri = possible legend

to the day of the week on which a baby is born. e.g. Monday = Kɔdzo or Adzoa, Tuesday = Kɔmla or Abrɔ̃, Wednesday = Kwaku, Anku or Akuwa, Thursday = Yaw or Yawa, Friday = Kofi or Afua, Saturday = Kwami or Ama, Sunday = Kwasi or Akɔsua. The baby is called by the name given it until it grows to be able to respond to the call. One can determine if a baby is a male or female by the name it is called. After the baby is named, one of the elder sisters carries the baby on her back and goes to salute the nearest relatives, who in turn visits the new baby and the mother. They bring water and firewood and cornflour as presents to the baby. They handle the baby and adore it and play with it holding its cheek and shaking its arms. Within this first and second weeks the baby may be circumcised if it is a male and if it is a female the ears may be pierced. Special care is taken in cleaning the genital organ and the ears so that the wound may heal quickly. The younger sister sits near the baby while it is in bed and watches it and drives away any fly that may want to disturb it. When the baby cries the younger sister calls the mother to attend it.

The baby is fed mostly on the breast after each bath. Whenever the baby cries the mother gives it breast in order to stop it from crying. So it happens that there is a great deal of irregularity in suckling. In addition to the breast feeding, the mother boils some herbs and gives the water to the baby to drink when it is one month old. When the baby is six months old the mother begins to change its food. She sets aside for the baby a little calabash and a wooden spoon with which she feeds the baby. She gives the baby porridge liquid. At times the baby does not feel to eat but the mother forces it by closing up its nose and opening it slowly to enable it to swallow the food ("Ahatsi"). She sometimes calls the elder brother or sister, 'Kofi or Ama' saying, "Kofi hold its arms and legs firmly so that I may pour the porridge liquid into its mouth." The food is gradually changed to solid food as the baby grows. Yam slice, porridge, gari and boiled

or roasted plantain are given. When the mother sees that the food is too hard she pre-chews it before gives it to the baby. This practice is discouraged nowadays. Later the baby is given "fufu" with plain soup or "amɔwɔ" (porridge) with soup. Now the baby can eat anything whether liquid or solid. Though the baby is now able to eat all kinds of food, the mother still allows to suckle if it becomes fretful in public.

The mother teaches the baby habits of elimination. She does not associate this bodily function with any shame. When the baby is urinating, the mother associates some sounds with the action e.g. S S S..... prolonged and sustained. Whenever the baby is carried on the back wrapped with cloth and it moves, the mother looses the cloth a bit and stretches the baby's legs backward and repeats the sound sss ss.... the baby urinates. The mother associates special toilet language with emptying of the bowel saying, "Kûu - kûu!" (something which smells badly). The mother repeating this word, the baby eliminates. Special soft stuff made from banana or plantain stem is used to clean the private part of the baby after elimination. The mother is very particular with baby's faeces. She examines and criticizes the quantity and quality for the baby's faeces. When it is green and slimy she suspects diarrhoea. When it is hard it is a sign of constipation. Any sign of higher temperature on the baby's body than its normal one she experiences suggests her fever. For constipation the mother gives the baby an enema of warm water or lather of palm kernel oil soap. In most cases of common illness the mother boils herbs or roots of certain plants for the baby to drink. At night the baby sleeps in close contact with the mother's body to keep it warm. Rags are spread on the baby's mat to make it soft and extra rags are kept by the side to be used when the baby soils or wets the bed. When the baby wakes up at night the mother gives it breast. During the day the baby is not left to have a good sleep in bed. It is mostly carried in the mother's arms or in the elder sisters arms. When the mother

walks about by day either to the farm or market or riverside she carries the baby on her back wrapped with cloth and its head can be seen protruding from the cloth. Care is taken that the baby's arms do not come out from the cloth hanging in the early months.

When the baby is five months old, the mother tries to sit it on the floor. The baby is expected to sit upright before the first teeth appear. The mother tries all means putting the baby on the floor with support. She sometimes puts it in a big wooden tray or pan with clothes round it to support the baby from falling over. This practice goes on until finally it sits up properly by itself.

When the baby is about six months old, it begins to crawl. It is not taught to crawl. The baby's crawling begins with reaching for what it sees. It moves little by little until it gets it. Babies crawl in different ways: One way is the baby holds the ground with its two hands and doubling up one leg it drags itself along. Another method of crawling is the baby puts both feet and hands on the ground while its buttock goes up and it moves. The mother encourages the baby to crawl by putting objects such as marbles or oranges before the baby to play with them. The mother tosses the marble here and there and the baby crawls to snatch it. This turning from side to side and stretching the arms and legs gives good exercises for the baby's growth. Mothers leave their babies to crawl in the shade of trees and they keep an eye on them. The baby delights in snatching at anything it sees and may put it into mouth. A great number of babies contract disease during the crawling period. However the period provides the baby the opportunity to explore its immediate surroundings using its senses of sight and touch.

The baby's teeth first appear when it is seven months old. Before the teeth comes out the gums swell and this causes pain to the baby. The mother applies honey to

The girl in the house helps the mother in carrying the baby.

the gums to soothe the pain. At this period the mother boils herbs for the baby to drink to give it free bowel. Mothers seldom give their babies fruit which helps digestion and regulates the body. The teething causes babies to bite their mothers when suckling. Sometimes the father carves a stick with round head and strings it and hangs it on the baby's wrist and the baby puts it into its mouth playing with it and rubbing it on the gums. This releases the baby from the irritation which causes it to bite. Healthy babies who are properly fed do not suffer much from teething.

When the baby is able to crawl to objects and stand by them it is no longer regarded as a baby but it is regarded more or less a child. The mother and other brothers and sisters encourage him by giving him a stick to help him to walk. Sometimes they provide something for him to stand by. A wheel stand is constructed to the height of the child and he pushes it forward as he walks. The mother puts cowries or copper or bell on the child's ankles. A lot of freedom is now given him for activities inside the house but anything to cause injury he is warned against. The child begins to feel some sort of independence and moves about from place to place, runs and falls on his mother. When the child begins to walk he becomes heavy for the mother to carry about. She therfore gives him much practice in walking. She goes away from the child to a distance of ten yards, and opens her arms facing the child saying, "Atua! Atua! Atua!" (Welcome, welcome, welcome) The child runs or walks to meet her. This creates a great fun to the child. The constant companionship of the child with his elder brothers improves his walking.

The early language spoken by the child is influenced by the mother and younger brothers and sisters. The mother talks to the child anytime she is with her. The girl in the house helps the mother in carrying the baby. She carries him on her back or in her arms and walks around. She talks to him saying, "He! He!

He! shaking him up and down. "Gbɔviwɔ dɛ? Alẽviwɔ dɛ? Koklɔviwɔ dɛ? Dada gbɔna dɛaa! Tata gbɔna dɛa! O Kofie!" (Where are the goats? Where are the sheep? Where are the hens? Mother is coming! Father is coming! O Kofie!). She may pluck any leaf or flower saying, "Pii-pi! Pii-pi!" (child's language = beautiful flower). The child repeats it as she says it. Some mispronunciations are allowed, for the mother knows that as the child grows practice will make him perfect. Sometimes the child responds to his mother's speech by laughing or smiling. He babbles and imitates the mother's or brothers' sounds. He plays with these sounds repeatedly e.g." ɛ.ɛ.ɛ., da-da, pa-pa, ma-ma." The mother saying "pa-pa", the child repeats "pa-pa". By practice the child is able to say these. He listens carefully to the mother's sounds and tries to repeat them. The mother and sister's help in associating words with objects in the house and later patterns of words and sentences to real situations. In his play with other children in the compound he learns a great many new words. He picks up bad languages too in the form of abusive words and indecent words. e.g. "Kpɔ ta dɛa, avu, menye mí dɛ nu wò me". (look at your head, a dog, I eliminate into your mouth). Generally the child whose environment is full of free expression and activity, that child picks up the language easier. The mother says names of things and peoples, the child begins to pronounce the names of the people in the house and then the names of all kinds of little objects until his speech is perfected. The mother offers opportunities for conversation on the way to farm, in the market, in the kitchen and on the way to riverside. Sometimes the mother uses the baby's own mispronunciation or baby talk to show him that she has great pleasure in his utterance. This kind of appreciation brings satisfaction to the child and he tries to repeat the same word over and over again playing with the words.

Chapter II The Early Childhood.

Most of the Eve people are farmers and every day the child goes to the farm or market with his mother. As he grows and gets fatter and heavier he becomes a burden for his mother. But now that he is able to walk a little his mother begins to leave him in the village with his elder sister while she goes to her farm or market. When the mother knows that she will be leaving the child the previous night she cooks porridge and in the morning she gives the child his food on a little dish made of clay. The child eats until he is full. Then the mother calls the child and speaks "Tsutsu" (suckle) for I am going to the farm or market and I shall not be back in time. The child suckles and the mother goes. He does not suckle until she returns in the afternoon. Thus the child begins to be weaned unconsciously. Some children continue for more than two years unless a younger brother or sister intervenes. I have seen a child who is four years old and still suckling for the simple reason that his mother has not a new baby.

The mother frightens the child when he does not want to stop suckling. Often the mother says "Look out, there is a worm coming' then she squeezes the breast and the milk comes out straight, 'do you see it? "Kũkũ" it is very bad do not suckle it'. The child moves back and then comes to suckle. Sometimes the mother rubs on the breast a leaf of a plant which is very bitter "Gbɔŋgba" so that when he sucks, the breast may have unpleasant taste. Some mothers apply pepper on the breast and the child suckling burns his mouth and begins to cry. At times the mother paints the breast with clay of different colours to frighten him. She sometimes frightens him saying: "If you suckle "Araŋgbets or Bubui" an imaginary caricature or a strange person will catch you". At times the mother is so fed up by the child troubling her to suckle and punishes him when he continues by slapping him on the buttocks. Many a time the mother promises the child if he does not suckle, she will bring him a grub or beetle or a mouse or a bird when she goes to farm.

Before the mother goes to farm or market, if the child will be left, she gives the child's food to the elder sister and gives them some orders saying: "Stay and until I come back do not let him cry, do not beat any chicken, do not go to any place where you will be hurt." If the elder girl used to steal meat, she is warned not to steal meat from the gourd. Then she goes. The elder sister and the child go to the open ground to play with other children. When they are hungry they come to the house and have their meals and go back to play. The practice of leaving the child with the elder sister or brother in the village by day makes his elder sister responsible for much of his education. The child in his walking and talking imitates his sister in many things she does.

On the other hand if the child is carried to farm the mother gives him to the elder sister and she walks about in the farm. Sometimes they sit under a tree. Little ants and insects come to them and they catch them to play with. If the mother has no helper, she does her work or whatever it may be with the child on her back. The child is never left alone.

The child learns to substitude new delights for its mother's breast during her absence and sucks his thumb. From the time that the child is weaned he does not grow rapidly as he has been growing in early childhood. He is now fed with solid food full of starch e.g. yam slice, fufu, porridge, roasted plantain or yam. He may eat the same kind of food twice a day. The child at this stage cannot chew the food given him properly. He eats a lot at a time till the stomach is so full that he can hardly move smartly. The child may be given yam slice and he runs to the open ground to play. The yam he holds may fall on the ground and he will just pick it up and eat. Proper care is not taken of the child's food at this time. In some houses there is deficiency of diet and they do not care to give them any kind of fruit. Some parents even object to the eating of orange as they think that it causes fever (especially the Ewes in the up countries). Whereas the Ewes on the coast like eating fruit more than the Ewes in the up countries. Usually the elements

which are very necessary for the growing child which before weaning, the mother's milk has supplied, nothing is given to replace them. This brings the difference in physical well being between the babies and the children after weaning, and as the result most of the children contract diseases very easily. The common diseases they contract are measles, craw craw, yaws, fever, indigestion, stomachache and diarrhea.

The Ewes have various herbs, leaves and roots for curing these common diseases. e.g. Measles: The root of a tree called "Nyiŋ" is boiled mixed with palm wine and the child drinks or the leaves of lemon tree or guava tree is boiled mixed with palm wine and given to the child to drink. The child is told to roll himself in the hot sand and at times the palm wine is sprinkled over his body.

In the case of itches or crawcraw the child is properly washed and a certain leaf is squeezed and spread on the wounds. In the cases of fever and stomachache they boil leaves for the child to drink and the same leaves are ground and smeared over the body to keep down the heat of the child.

Parents observe care carefully the kind of food which causes illness to their children and do not allow them to indulge in eating such food e.g. roasted cocoayam or corn or cassava.

The mother continues to bath the child but at times he is left alone to take the bath. The child enjoys doing it by himself. What ~~the~~ he tries to do is never perfect but he is satisfied so far as he has done something. He pours the water on his belly leaving the remaining part of the body. The mother shouts at him: "Kofi you are wasting the water, is that how you bath, wash your arms, your face and legs properly." The child hearing it does it. The elder sister takes special interest in bathing the child and she ~~gives~~ takes special care to do it. The child imitates his mother in using chewing stick. A three year old boy always asks his mother to give him part of the chewing stick she is chewing. The mother gives it to him and he starts chewing it and he tries to rub the teeth just as the mother does. The father digs a little hole covers it with the rim of a broken

Make believe play.

Look at the two children roofing the house with thatch and the little boy with hoe busy making a path to the house while the small girl is cooking.

pot and the child uses it when he feels to eliminate.

When the child is about four to five years old he has no special work to do in the house. When the mother cooks she calls him to come and eat. Much freedom is given to the child to move about freely and he is encouraged to be independant and to stand on his own feet. The boys and girls at this early stages play together with the other children around and they explore their environment. They collect seeds, make drums from the skin of bats, make fifes from bamboo sticks, make toy carts from wood, make pawpaw lamps, make guns with plantain leaf stalk and they wrap sand in leaves and fight.

They practise make believe play. They sit in sand and play. Usually girls put on loin cloth and the boys also put on a kind of loin cloth. But this depends upon the house the children come from, some just on little gowns and drawers. They build toy houses on the ground and each chooses her partner as husband and wife in the houses. They make believe farms where they go to work taking sticks to represent the tools. Where they can obtain real tools, they use them. When they come back the girls take sand and cook porridge. They pound fufu with the root of some plants. The boys go for hunting and they come back with bark of trees or plantain shells as meat. The girls go to market to buy and they go to the river for water. When they have finished these things they say it is night. They then go into their houses to sleep in pairs. When day break the boys say they will go to tap palm wine from the palm tree. The girls take little sticks and say they are spinning the cotton and the boys weave the cloths. They are imitating the life of their parents. They express their imagination through these creative activities, and as they take part in these joint activities they find them real to themselves. The parents also recognize the preparatory nature and value of these activities and so do not interfere with them.

Excretion is not a matter about which privacy is insisted upon for small children. The children roll and tumble over one

another and none of them worries as to how bodily contact results. The parents expose themselves to their children especially in the bathing place or in the room when dressing. The girls and boys take their bath in the open ground together. Thus they develop an easy happy familiarity with the bodies of both sexes. They play with the sex organs and handle them. When any man interferes with the children in this matter the mother says: "Leave them alone, this is how they learn."

Early morning when the child wakes up the first thing the mother says is: "Komla! go and wash your face and take some chewing stick and eat. See that you clean your teeth properly."

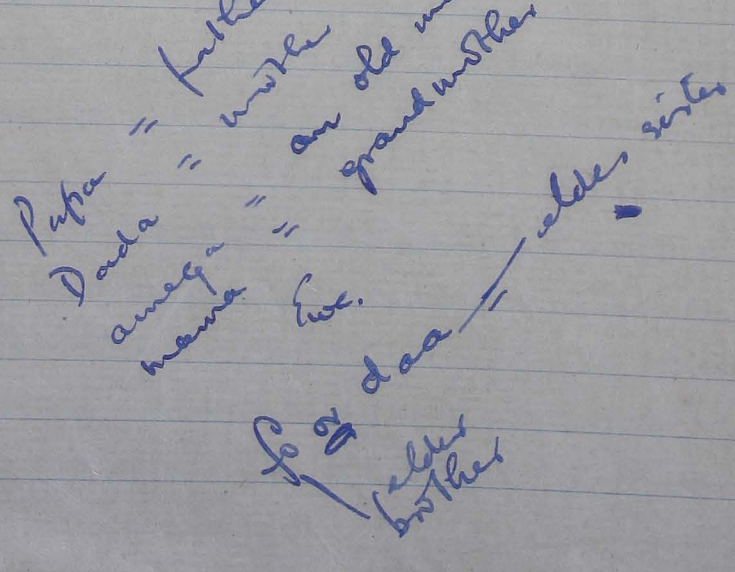
The children are supposed to learn table manners by watching and imitating their elders. But besides this the parents instruct their children in table manners from childhood. The first thing they expect from the child before eating is to wash his hands properly. The boys eat with their fathers and elder brothers and the girls eat with the mother and elder sisters. If a child is eating too rapidly they remark it and say, 'Komla eat slowly let others take before you take", and they put their hands in the dish in turn. It is indecent to find a child's hand covered all over with soup. There is a saying: "Nutsu dze wòdua nu dza asi le koloe me naa asi ame" (Man eats, takes off his hand from dish and shakes hand with a person). The child is not expected to make any noise when drinking soup. Talking at meals is strictly prohibited. When a child and his father or an old man are eating together, the child should not stand and go though he may be satisfied. He has to wait until the father finishes eating. The youngest child takes the dish back to the mother and takes brush and sweeps the place. While eating children have no right to eat meat as old men do. The father or the elder brother shares the meat for them and they take them according to age. There is a proverb in connection with this table manners which says: "Devi nyaa asikɔklɔe dua nu anegâxo gbɔ" (A child who knows how to wash hand eats with old man) It means any child

who knows how to behave well towards his elders can do anything with him. Boys are not allowed to sit and the girls crouch while eating. The boys have to give their seats to the girls. The parents watch them carefully at meals and warn them that they should not sneeze nor cough into the dish. They should turn their heads before cough or sneeze. The child is allowed to eat as much as he can.

As soon as the child is able to discern left and right the parents begin to train them in manners of everyday practices. They teach him to receive with the right hand and to give to them with right hand. Mothers drill their children in fear of strangers so that when any unfamiliar person comes to the house the children feel shy to approach him and if they are asked any question they look down without any utterance.

It is not not becoming of any child to interupt while old men are conversing. The child's job is to listen quietly. Whenever he wants to speak or ask for anything he says: "Medɔ kukuu" (I take off my heart) It is a polite expression just as the English man will say "Please!" When the child is spoken to he has to reply gently and with respect to the person speaking saying: 'Yoo amegâ" (Yes Sir). Parents are very particular about the child's expression of gratitude when anything is given him. e.g. A man gives the child a ball of "kaklo" the child learns to say "Akpe" (Thanks). The mother trains the child to inculcate the habit of kindness by giving him a piece of yam slice or meat and then asks the child to give her a little. The child gives her and the mother says: "Akpe" (Thanks). The children are made to share the least thing they receive with their neighbours. They talk of a child who does not give freely as an unkind man and that no woman will like to marry him.

Children are bashful about coming in place where elders are but when their parents take them along on visits and public meeting places they like to be among them to hear what they say. They are expected to be quiet in order to catch the points. They notice how they greet people and reply to them whether in the morning or noon


Papa = father
Dada = mother
amaga = an old woman
mama = grandmother
Etc.
Lo da = elder sister
elder brother

or evening e.g. "Ŋdi na mi loó" (Good morning) Reply "Ŋdi gotɔ, afenea dɛ?" (Good morning, how is the house?) "Ŋdɔ na mi" (Good day to you) reply "Ŋdɔ gotɔ". (Good day) "Fiẽ na mi (Good evening) Reply "Fiẽ gotɔ, afeame dɛ?" (Good evening, how is the house?) The child is taught to greet people of course in the simplest form "Ŋdi, Ŋdɔ, Fiẽ" until he is accustomed to it. It is generally remarked of a child who does not greet elders and other people as not being properly trained.

It is not formal for a child to ask an old man "Wodɔa?" (How did you sleep) rather the old man will ask the child "Wodɔa" and he replies "Ɛ̃" (Yes) When an elderly person is talking to a child it is indecent for the child to be looking into the man's face. The child should look down. If he does it does not show any respect. One hears the mother shouting at her daughter saying: "Megakpɔ ŋkume nam o, vimebuame." (Don't look into my face unrespectable child).

They warn their children not to keep their mouths open when they are not talking. When a child is speaking and he twists his mouth to one side his parents or grandmother warns him saying, 'Don't twist your mouth while you speak if you do people will think that you ridicule them'! Sometimes a child is fond of putting out his tongue unnecessarily. The mother says to him, 'Put your tongue in', else I pierce it'. Sometimes a child tries to imitate a person walking in a peculiar way, it may be his knees knock together as he walks or swinging his arms loosely sideways. He is warned to walk properly as ordinary people. A child who calls his father's or mother's or elder's proper name is regarded as not properly trained. He should say, "Papa, dada, amegã or mama, fo or daa". When the child and the parents or elders go to any place where seats are provided the child does not sit unless his elders sit. The child stands or sits on the ground under the feet of the elderly man.

When an elder man sends him somewhere he should obey quickly. Sometimes when the father goes to farm he brings home some grubs

which he catches from the oil palm. The children do not know that he has anything like that. He begins to call them one after the other. The first child he calls he says, "Bring me my pipe." The second child he says, "Bring me my tobacco-box". The third child he says, "Bring me fire". When each brings the thing he wants he gives him the grubs and the child says thank you. When he does not say thank you he calls him back and asks him whether he is not pleased with the grubs or not. If he says he is, the father asks him to say thank you. The child says thank you and goes away. The others come like that and he gives them the grubs and they thank him as well.

Sometimes a child indulges in tale-telling when they are playing with their neighbours. Parents dislike such habit. When the child comes to report cases like that they send him away saying "Sakplisala dɛ wɔgbaa afe" (A tell-tale ruins the house) When the parents find that the child is not bad tale-telling they encourage him.

Stealing is not encouraged among the Ewes. If a child finds a coin and brings it to the house, the mother or father asks questions about where and how he finds it. The mother takes the child direct to the place where he says he finds it. The father goes to the public proclaimer and orders gong-gong to be beaten to proclaim that a coin is found, he who loses any may come for it. If no one comes to claim it, the coin is not given to the child. It is given to the old man of the clan and he uses it. If the child continues finding things of that nature he is warned that a child does not find things in the street and takes it. The parents know that a child who is fond of taking things which do not belong to him will likely form the habit of stealing. The father adopts the positive method in training the children to acquire the habit of not stealing. When he catches the grass-cutter in the farm he incises it and puts it on fire to smoke it. While he is working he calls the child to go and turn the meat up-side down. The child goes and does it. Sometimes the mother asks the child to bring the meat gourd and she takes what she wants, she gives the meat gourd to him to be put back at its place. At times the mother sends the child to go and bring her money from the tray. These little responsibilities entrusted

Brother & sister - share affection
B + B. Tend to disagree

—

But boys and girls quarrel more
than boys + boys
or
girls + girls

to the child makes him familiar with handling meat and money and seeing that the parents trust him, he does not steal, even though he is alone. The parents do emphasize telling of truth in every circumstances. They tell the child, let your no be no, and your yes be yes, so that if anybody from the town says you have done something wrong or bad, but really you have not done it, you may have confidence to fight it out clearly.

The child is not told when a new baby is expected but the child wonders and asks questions about where the baby comes from. The mother does not give him a satisfactory answer. She says when she is going to bring water to the house she finds the baby on the way. She deceives the child. Many times she dodges the child's questions by changing the topic of conversation. The child is never allowed to be present at the birth of younger child. He is sent away and he plays in the open ground with the other children near the compound.

The older child is always jealous of the new baby because he then misses the special care he receives from the mother. But the mother does not allow this to continue. She tries to make him happy and satisfy him with the things he wants. The children of the opposite sex are closer to each other. Sometimes there is quarrel between the brothers and sisters and it usually takes the form of beating each other and exchanging words with each other. The quarrel is more frequent between children of the opposite sex. The parents deal with children's quarrels in many ways. They call the younger child and ask him of the situation and tell him not to mind the other child. Sometimes they beat the two for quarrelling. At this they do not mind them, they leave them to fight each other so that next time when one sees his or her neighbour he may fear him. When they find that the two children quarrelling are not of the same age they show disapproval and rebuke the older brother saying, 'Would you the first born hit him who is younger brother? It is not right that two brothers struggle with one another. If he dies now you will be left alone!'

? — 4/5 yrs.

A child at this stage but not able to control his bowels and bladder is scolded and ridiculed before his mates. When he continues soiling his bed or mat, early morning they take the soiled mat and wrap it on his body and lead him through the lanes shouting "Adufo go yayaya! Adufo go yayaya sakraboni yayee!" (Urine gourd pouring down urine, bad smell showing disgust) If the child is a girl they frighten her that they will hang a frog on her waist. Sometimes they do not allow such children to eat much in the evening. The above treatments given to the children do not make them stop soiling beds until the children themselves reach a stage when they stop. I know of a girl who continues soiling her mat at a very later stage.

The parents encourage ~~encourage~~ the children to respect the property of others. The mother often rebukes the child when he injures the property of other people. She says, "Afua! That is Kwasi's, be careful of it. That is grandfather's don't break it." When the child visits another premisses with the mother and he begins to explore the houses the mother says: "Look! That is not yours, leave it". Thus the mother teaches him carefully the difference between "mine" and "yours" and the need to be careful of other people's things.

The parents give the children little rewards and priviledges for good behaviour e.g. going to bed early, washing the face, cleaning teeth early morning, eating meals in a proper manner, obeying orders and being considerate for others. These rewards usually take the form of food, meat, birds, mouse or grubs or beetle.

Often too the parents put their children off by being too devoted. In good homes they are not coddled and overprotected. They give them a lot of freedom to move about and try to do things for themselves. The parents know that by doing things for themselves the children learn to be independent and that will help them to grow up and be capable of facing up to life on their own. However they allow the elder sister to bathe the younger ones and at times all bathe together and their mother helps in washing them. When ~~After~~ the mother finishes washing the child, she sends him to go and comb his hair and take his cloth.

Many parents try to train their children from the beginning but they do not continue as they mean. If they tell the child such and such a thing must be done, they do not stick to it. They spoil the child by pushing him one day for a thing and overlook it the next day. Sometimes the mother makes idle threats by screaming at the child saying "I will kill you or I shall leave you one day for Kumasi and the person who will give you food too you will see it." The child later learns that nothing of the kind will occur and he accepts threats as a sign of weakness on the part of the mother.

Sometimes parents show a sort of favouritism for a particular child and the other children feel that they have no place in their parent's affection. The parents go advance so much to make expressions which let the child to think that he is of the wrong sex and that he is not really wanted. One often hears mother saying: "If it were a boy I begot, it would have been better for me, you are good for nothing girl, all my labour is of no avail."

Mostly the education of the Eve child is associated with fear which reflects on the child's life when old. Children have no fear of ghost or animals and even some natural phenomena but most parents instil in them the fear of these real and imaginary dangers. They tell them stories of ghosts or try to imitate their cries or to make them see one. I remember when I was very young I used to tease and cry after dark and at times when I wanted something but my wish was not fulfilled I cried. Then my mother would say: "Look! Kofi if you cry like that a ghost will come and eat you." or She would imitate the cry of an owl and say: "Wuu! hu." or tell a story of a large bird in the forest which comes at night to catch children. She would imitate the noise the bird makes when coming: "Kuviato kaloto drikum, Kuviato kaloto drikum neka neka pem, neka neka pem." Since it was dark I was startled thinking there were ghosts and the birds were really coming and I became quiet. But any time when it was dark and I was sent to bring water from the room, I refused to go because of fear that I would be caught by the

birds and ghosts. Even today I fear the cry of an owl especially in the night because of the stories associated with it. My grandmother told me that whenever an owl cries on the roof of a house it is a sure sign that someone is going to die in that locality. Such stories are applied to a great many insects i.e. "dongo" (beetle) "Ahliha" (Millepede) that witches change themselves into them and kill men at night. My attitude towards the beetle and the millepede whenever any of them enters my room especially at night suggests to me at once that it has come to do me some harm. I kill it or throw it far away. Usually the mother tells the older boy to pour some hot charcoal over the millepede and pronounces certain evil words on it saying: "Nkuwo me kpekpeekpe" meaning (Go with your bad intention, the evil befalls yourself". Sometimes the mother tells the child, 'look out for oxen, muu—muu—' as the child does not see it, he disbelieves his mother and think that what she says is untrue. Then again she may name a person, but as the child knows what a person is but not sees him, he does not stop crying. Often if a child does not go to sleep quickly his mother says: "Look out, "Bubui" (an imaginary caricature) is coming, the police or any strange person is coming, hurry up and go to sleep". Then the poor little child leaves the kitchen or yard in a hurry and falls right into bed trembling with fear and goes in sleep with the fear. Imagine, such a child can hardly have a good sleep. Sometimes to intensify this fear the mother sends an elder brother or sister outside to the back of the house or in a corner to cry like an animal or make a nasal noise as a ghost while she herself stays in to mock at the child saying: "Listen, he is crying and coming to eat you up". The child hears the noise in the house and shrieks: "Don't come, don't come I shan't cry any more, I am going to sleep. I stop crying." Children's fears originate from such things till today. When the child is so frightened the father interferes and says to the child: "Kofi come, they do not catch men, fear is not good. If anything comes I will hit it and kill it. If the child is sent to fetch something the father encourages him saying: "Do not be afraid, go and bring

the thing. I am here don't you see me?" The child then gains some confidence in what the father tells him.

Most of the folk-tales are told in the evening when it is dark and fear is instilled through these folk-tales telling of punishments inflicted by the spirits and imaginary monsters. When one is present he notices how the little children listen carefully to the stories because of the fear they arouse in them. The fact of their being told at night adds to their effectiveness.

The mother and the elder brothers and sisters or cousins are responsible for the education given to the child when he is very young. Later the father comes responsible for the boys while the mother continues with the girls. There is a saying among the Ewes in connection with boys when they still continue to stay with their mothers: "Nyonu menyaa vigutsu o" (woman does not train the boy). The boys have to be associated with what the father does and the girls with what the mother does. But this arrangement is modified at times when the father or mother takes either sex with him or her on trips.

Most of the Ewe people are farmers and consequently all children both boys and girls are expected to learn to cultivate. When the boy is able to walk for long distance he accompanies the father to the farm. When they reach the farm the first thing the father does is he sets fire and puts some yam, cassava or fresh corn in it for the boy to eat. While the boy is eating the father goes to work. The boy goes about in the farm playing with plants and some of the crops. The father comes and points to him saying, "Kodzo this is yam or cassava or corn, do not spoil it, that is the food we shall eat later." Sometimes the father catches him a little bird or a mouse. The boy plays with it in the farm and takes it back home and keeps it. The boy feeds it with crumbs of food. When the bird or mouse dies he feels very sorry to miss it.

Before they start from the village the father makes a torch from oil palm branch stalks and gives it to the boy to carry to the farm. On the farm the father gives the boy who can work a bush knife or hoe or cutlass to learn how to weed. A portion of the farm is given

to the child as his own to look after. When he is a bit older he is asked to carry a gourd containing water to farm following the father to the farm. The father who is a yam farmer gives the child one row of small yam tubers used as seedlings to plant. While the child is working the father observes him to find whether he will be a good farmer in future when he is old. When the father goes to the forest to cut bamboo or yam sticks the boy follows him and the father makes a small load of sticks or palm branches for him to carry and fix to his yams. When it is corn farm the father tells him the number of seeds to be put in a hole (usually four to a hole). He teaches him spacing and depth of planting. When the father is working in a cassava farm he teaches the child the part of the cuttings to be put under the ground and the part to be put above the ground. He first calls the boy to show him the bud. Now see that the bud point upward when planting the cassava. When the boy is a little older he can go to farm alone, whether his father goes or not.

The father who is a weaver gives the boy little jobs when weaving at home and the boy learns some skills in weaving.

Where fishing is carried on the father takes the boy along and he does little jobs he can do. He joins the nets by making knots and washes them. By doing and imitating the boy learns much about fishing. When the fish is caught the boy hears the father calling its name and the boy learns the name of the fish caught. Sometimes the children venture to explore the river or lagoon in the canoes and the wind carries them far away where they do not intend to go. Through such hardships they have first hand experience in the techniques in fishing.

If the child's father has hens, goats or sheep he sees that he puts them in the pen every evening and opens them in the morning and gives them food. He sweeps the pen and takes the animals to farm at times to graze.

The little boys begin early to make and set traps and snares under the tuition of an elder brother or cousin or the father himself. The father takes the boys to the bush and when he is setting birds

These children are very much interested in hunting. They are in their village farm imitating the activities of the grown ups.

and animal traps they watch him carefully how he does them. When an animal is killed the boys help to incise it and the boys receive their first hand lessons in bodily structure.

When an animal is caught and runs away with the trap the boys help in tracing it and they develop their observations. Sometimes the child goes alone with a dog to trace the animal. While the father and the boy are going through the bush the father shows him the signs made (usually knots) with grass or oil palm branch to indicate that there is a trap in this direction and one must be careful. The boys handle bows and arrows and make them for themselves and hunt lizards, birds and squirrel with them.

The father teaches the boys how to tap the bush rubber, the boys collect the latex or white juice in a pot and put lime juice on it to coagulate. Then it is put on fire to boil to make it sticky. The rubber is then ready to catch birds. The boys use these limed twigs in catching birds.

When the season comes for gathering thatch the boys follow their fathers or age mates to gather thatch. They practise the binding of the thatch which involves great skill. The father helps when the boys find difficulty.

They sometimes go to the bush to cut wood for house building. When the father wants to build a house he gives notice to the village people to help him. The boys participate in doing the minor work which they can do. e.g. Carrying balls of clay to the old men and the girls and women bringing water. Thus a sort of communal work is practised and the children learn cooperation in the social activities of the tribe each individual doing a little bit to keep the work going.

The children learn of the seasons through the different activities which go on during the year. e.g Bush firing indicates the harmattan season. The first planting in the year indicates the first raining season and the harvest towards October and November indicates the second rainy season. They learn about the animals which eat their crops ie. the grass cutter, rat, squirrel and the red monkey, cotton weaver "balami" (a caterpillar) which eats up the yam leaves and the weevils

The girl is happy when she is entrusted to do the cooking.

which bore holes in the corn. The boys along the coast and along the lagoons and rivers learn about the travelling of the fish, the fishing seasons and the particular kind of fish which comes near the shore at each season.

When they do not go to farm, two or three small boys gather to make toy bows and arrows, snares and rubber guns and practise shooting at lizards or at targets made of seeds of jatropher, lay trays for mouse and rats, to make rattles and "Twitwi" (pop-gun) made from bamboo stick and canna seeds.

When the child is a girl and is a bit old she goes to the open space to play. They usually call this play "srɔdɛdɛ Kɔdidi" (Marriage play) Boys take part in the play and call the girls my wife, my wife. The girls have greater duties to perform in the house than the boys. When the girl is getting older say seven years, the mother begins to teach her how to cook so that when she is old she may know how to cook. The girl is happy when she is entrusted to do the cooking and the mother tests the cooking. The mother praises her when she does well but she reproaches when she does not do well.

The social concept of wife cooking is regarded very important. There is a saying: "Nyɔnu dɔfleɔfula akuviatsɛ" (A woman who buys food in the market to eat is a lazy woman) "Nyɔnu dzomafo alɔkpa melɔa atsu dɛna o" (A woman whose forearm is not blown by fire near the hearth does not get husband). It is a disgrace of a husband to tell of his wife that she does not know how to cook. For these reasons much attention is given to the training of girls to learn cooking in childhood.

The mother takes the girl to farm to help in planting or weeding or harvesting or collecting seeds. She buys her wooden tray for carrying either food or firewood from the farm. When the girl comes back home she sets fire and cleans the cooking pots and put water on the fire. She goes to fetch water morning and evening and sweeps the compound. She grinds corn or cassava. The mother watches her to do them and where she finds difficulty she helps. When the mother is going to pound "fufu" the girl

Mother pounding fufu the girl accompanies her and she sprinkles water on the "fufu" to soften it.

Amaake = made from bark of a tree crushed, dried, mixed with water.*

made of what?

C.f. Opposite page of 65.

accompanies her and she sprinkles water on the "fufu" to soften it while the mother pounds. Later the girl also takes the pestle and learn how to pound.

A little pot is bought for the girl so that early morning she goes to the river side or well with the mother to bring water to the house. The mother teaches her how to bathe and use "Amake" (perfume); how to wash her cloths, how to clean the floor or wall with clay. They teach the girls how to take out cotton seeds, how to roast corn and grind it. Simply, they are taught or trained in all work pertaining to domestic affairs. The girls in doing all these are able to help in the home, to wash herself, to put on her own clothes when the mother is away to another village. The little girl in caring for her younger brothers or sisters in bathing them or feeding them acquires certain skills. The girls are interested in playing mothers by carrying bones or sticks as babies even if there is one baby in the house. They make dolls with the middle hard substance of plantain tree which they dress nicely as real babies and carry them on their back and salute the nearest relatives.

As the children grow older, they are no longer confined so closely to the care of their own parents. An aunt comes to visit and takes home the boy or girl for weeks' stay. The grandmother and the grandfather and uncle play a prominent role in the children's early training. But many a time these people are more indulgent to the children than the parents. When a child grows from this sort of house and cannot do the least thing for himself people laugh at him saying: "Mama gbovi" (Grandmother's child) meaning he is not well disciplined.

When the children are taken by their parents to visit relatives or friends they are expected to behave well and show that they are being properly trained at home. When one of them begins to behave badly the father scolds him saying: "Wola fe newo a le gbe o" (What one does in his house he does not do the same outside). "Afe-ha be wonesukpaa le xoxe gasukpaa le xexe o. Eyata ha nenyea mi de kpo ne o." (The pig says, one does not fall into disgrace

Father mother and children coming back home after the day's work on the farm. Look at the father behind and the mother and daughter in front.

outside and falls into disgrace in the house, that is why a pig does not eliminate in its pen) Whatever happens one must try to behave well before his relatives.

Between man and wife there is division of labour. The man does the work which demands greater physical strength, such as clearing the bush, constructing the wood work in the building of a house, the making of fences, the cutting of roads. He has also to provide meat by hunting and trapping. The farm work is distributed among both sexes man's work and woman's work. eg. Man should not plant vegetables and collect pepper and beans and cotton. The woman will refuse to allow the man to undertake part of her work or vica versa, because public opinion will not approve of it. Men may in exceptional cases help their wives with work which strictly speaking should be their share alone. The man does not like doing it openly because he might be laughed at and suspected of being under his wife's thumb. It is not becoming a man to carry firewood in a tray or cassava in a tray in front of his wife on the way from farm going to the house.

The wife has to provide the daily food for the family and so she is occupied from early morning till late at night. She is the last person to take her bath in the house. Assisted by her daughter she must fetch water and firewood often from a long distance. The supply of food is mostly kept in the field and the mother has to carry the daily ration into the village. It is a common sight to see the woman returning home in the evening with a heavy load on her head and a child on her back, while her husband comes behind her carrying nothing but his gun. The preparation of the food, the toilsome grinding and pounding, the gathering of firewood, the manufacture of utensils such as pots, gourds, spinning of cotton, the care of the children and occasional fishing as practised by the women of Volo along the River Volta. The women do the fishing and the men do the field work. The children looking at these different activities and taking active part in them acquire the skills.

Can be girl
these

Brother = "fo"

Elder Sister = ("daa") ~~or~~ "foe" = (younger sister)

father's elder brother = tɔgâ

~ younger ~ = tɔdɛ

~ sister = "tasi"

Mother's elder or younger brother = ~~the~~ "wɔfa" or "nyuri"

Mother's elder sister = "nɔgâ"

~ younger sister = nɔdɛ

Cousins = "tasivi nyu(u)rivi" ~~or~~ (when they are paternal and maternal cousins)

Cousins when they are paternals only "tɔgâtɔdivi"

~ ~ ~ ~ maternals only "nɔgânɔdivi".

The children try to acquire a little capital by working a small plot of land, by selling fuel, rowing women to market, rearing fowls or goats and doing several small services for relatives or friends. Though they have their own property to which they devote part of their work they are expected to obey their parents and take their instructions.

The relationship terms are not applied to the individual but to a group of persons. For an Eve, his father's brother and his mother's sister stand in the same formal relationship to him as his real father and mother. Therefore he must honour them as his father and behave to them as he does to his father. However this does not mean that the personal attachment and affection between a child and his real parents is not closer than that existing between him and those persons who are in a more formal way his fathers and mothers. In a wider sense all members of the same generation within a group of relations may call each other brothers and sisters. The father's elder and younger brother and sister and likewise the mother's elder and younger brother and sister and their respective children have each their own respective designation. The child has to learn and to use correctly all these names and the corresponding behaviour to his relatives. e.g. Mother's elder or younger brother is called "Wofa" (Do freely) by her sons or daughters. It means you can do anything with him freely without fear because he is your real blood. When a child visits his "Wofa's yam hut, he is asked to take any of the yams he prefers. The child takes the biggest yam. His "Wofa" is happy that his sister's child enters his yam hut. This makes the child conscious of the fact that he is a member not only of his family but of a larger group which influences his existence on all sides.

The child's home is not exclusively that of his parents. He may live for months together with his grand parents, his mother's brother or some other relatives who wish to have their child with them for some time. Frequently a child is given away as a

Is there a saying for this?

"Nuwɔwɔfiáme dea dɛ wu nufofo"

"Akpedadetila"

Ewe klɔse?

servant to some elderly person within the group. Howbeit the qualities of the person is considered whether he is a hard working truthful, honest and humble person. The Eves believe in this that: "Achons speak louder than words".

Among the Eves the child belongs to the father's clan and the father or his clang is responsible for his upbringing and the father's child is his chief heir. For this reason the father trains his son to follow him in his daily work. When they go to the farm he shows him the boundaries of the family lands and tells him of how he gets the land. Sometimes it is connected with a story. A person runs into a debt and cannot pay, the father pays the debt and gets the land. It may be his great grandfather hunted on the ground when they first travelled to the place.

It is a common thing among the Eves that every-one is considerate of every one else. No one is expected to receive gift without expressing his thanks, and repeating them on the following day in the company of a 'thank-helper' who assists him. One familiar thing among the Eves is the visit paid by a sick man after recovery or by a woman after her confinement to those who have shown him or her kindness during the past weeks. The children are trained to good manners and they know how to behave with as much decency and respect as an adult. The parents lay much emphasis on self-control which they regard an important virtue expected from every one. It is considered offensive to give way to passion and shout at any one.

Every one is obliged to help his fellow members. It would be indecent to refuse a hearing to a petitioner or to any-one in trouble. Children are taught when they accept a present to give part of it to their friends. Mothers usually sing to their children "Wòkpo nu koke wòka na nɔvi" (When you get a little thing you give your neighbour) Among the adults one sees them giving out their snuff-box freely to anyone who asks for it. Mothers give out their utensils freely to anyone who needs them. They help their neighbours in their work and they are useful

to them in emergencies ie. death case in which the individual is bound to rely upon the help of other people. When anyone in the family is ill, they visit him every morning and evening and salute him: 'Ele agbea?' (Are you alive) meaning how are you. Sometimes they ask their children to bring water or firewood to the sick person.

Little direct sex teaching is attempted but the sex division of the people is a considerable factor. Any girl who behaves boyishly or fond of boys' company is treated so that she feels ashame and leaves the boys' company. There is a saying: "Nutsuwo yome gbonse kũ bebebe" (the goat following the goat making the noise made by the goat when courting) The same saying is attributed to boys who behave girlishly or fond of girls' company: "Nyomwo yome gbotsui kũ bebebe" (the goat following the goats). These expressions make the boys and girls often depart from the opposite sex and join their own sex groups. This sex distinction happens when the children grow to adolescent age. The mother tells her daughter, 'A young girl does not play with boys she plays with her own mates.' The girl usually does not understand because the mother does not tell her frankly what she means. Later as the young girl grows up and begins to stay with other girls of her age and through conversation she learns more about sex. The children acquire incidentally a good deal of knowledge about sex both from other children and from adults. Adults are very careful in speaking of sexual matters in the presence of children. But as the children live with their parents in one room homes it is inevitable that sexual intercourse should sometimes be observed by them. The parents try to employ euphemisms of speech in the presence of children e.g. "Nanyi" is an euphemism for "mɔ̃" (stay with for cohabit) but all the true terms are known. There seems to be no shame on the part of the child connected with late wearing of clothes. In the olden days a boy or a girl may reach adolescence say 16 years before she is taught to feel shame of the opposite sex.

* Meaning not clear ?

* There is a Deity called "Yeve" which originates from Dahome in the East and is adopted by the Anlos and spread all over the coast. The young girls who are called to serve in the ~~house~~ Compound of the deity "Yeve" and who in the future will turn to be the female members of the secret religious order do not put on cloth but lo in cloth and no man dares to have sexual intercourse with such girls as they are solely for the "Yeve". They remain in the "Yeve" settlement until they know the performances of the "Yeve Orders". They do not speak the ordinary Eve but special language spoken by the members of the "Yeve order". e.g. Eve "detsi" Yeve = "takpa" (soup). Eve = Alē (Yeve = Anyibosu) sheep. Eve = "gbe" Yeve = "Seyɔ" (grass). Eve "xɔ" Yeve = "Avayi" (House).

Usually the girls' attitude towards nakedness is stronger than the boys. At present ~~when~~ the children are aware of putting on clothes and one sees the small children feel ashame of being naked. However there are places in the Ecoland especially in the coast where due to some ritual circumstances the girls up to the adolescent age put on loin cloth only and go about in the village without any shame.

The authority of parents are greatly strengthened by the belief in the power of the curse. If a child shamefully and persistently neglected his father or mother he or she will invoke some evil upon him and it is firmly believed that the curse will take effect. The father's sister (Aunt) is the night woman whose curse is the most effective one. Therefore children are warned not to offend her.

Children spending their time with people in their workshop.

At what age do they and how do they come by the stock.

Usually at the age of 6 upward when the child is able to run and catch the goats and give them food. The child will be given the responsibility to care for the parent's stocks and it is an accepted rule that anybody who looks after a sheep or a goat the first and second consecutive bearings are for the owner and the third belongs to the child. From this springs his stock.

Chapter III The later childhood.

There is no definite time which marks the transition from early to later childhood. But the parents know by the physical development of the child when he is able to assume a definite task in the work of the adult community. The Eves feel moral compulsion to pass on their private possessions, their crafts, tools and knowledge to their sons and daughters. The boy begins to work in the farm with his father. He may begin to learn a trade. The girls of this age have already been performing useful tasks for several years in helping to care for the younger sisters and brothers. They have been helping in field work and house work chiefly in the cultivation and preparation of food which are the adult activities she has to learn.

A boy is expected to try to do the work in which either his father or his mother's brother is expert. Often one sees the children spending their time with these people in their working places and observe them and imitate them and participating in what they are doing. The parents always encourage their children to work.

The Eves are not cattle rearing people except very few who live near the grassland areas in the coastal plains. But the majority of men and women possess domestic animals e.g. dogs, pigs, sheep, goats and hens. These provide an opportunity for the boys and girls to have first hand experience with animals and how to keep them. They have small stock of their own and a child's economic independence most frequently begins. The children catch the goats and sheep in the village before it is dark and often one sees children running after the animals bringing them home. In the morning they allow them to roam about until evening when they drive them back to their pen. Each child is responsible for a number of goats or sheep and when the ones he keeps bring forth twice the third bearing belongs to the child. When the child's goat or sheep is grown the mother sells it for him and keeps the money for him or uses it to get him cloth.

Ewe kwame "Nku le tagbɔnɛ."

Is Fiabui the name for our first
or is it the child's 1st?

Fiabui
= name especially
applied to the
kind of post
given to a child.

Skill comes with practice and so the parents are very tolerant of children's ways and especially about their learning. The parents always lead and the children follow. A child is never forced beyond his capacity. This is seen clearly in relation to farm work. However skilful a child may be with his hoe he will not be forced to do as much work as an adult. Parents restrain their sons from joining the adults in continuous hoeing on the ground that over-exertion is harmful. The father buys the child a cutlass or hoe so that he can go and learn with his comrades. When the child is rapid at a skill they say he has good eye on his head.

The Ewes are agricultural people and they love cultivation of the soil. They value it very much because it is the only occupation which nourishes every household. The boys from their tenderest years go to the fields with father or uncle and it is their greatest pride when the father allows them to start a little field of their own next to his. Where the people grow onion such as Anlsgã in Keta district, the children gather grass for green manure and they use animal manure and excrement of birds and bats. They give the children portions of the onion plot called "Fiabui" to look after. When they are harvested the children take them to market and sell them. The money is kept for them by the parents.

It is a serious deprivation to the old man or father when he notices that his strength no longer suffices for joining his family in tilling the farm. Chiefs and other well-to-do-people consider it an honourable duty to help in farm work.

The following occupations of the Ewes give us some ideas of the knowledge the children acquire when their parents are at work. Yam planting: When the bush burns and the grass begins to grow the farmer begins to clear the bush for planting yam. When he has plenty of men to help to clear the bush he plants about thousand yams and the who has a few men he plants four or five hundred. After they have cleared the bush they dig holes in rows and columns in the farm with hoes and make the yam hills. Men women and children join in making the

Ewe Phrase.

"O Mawu Sodza te siwo fam miele la na be woadzo eye woadzi dzwo etɔ̃ dzwo ene".

If it a hut in the field or the house in the village

yam hills. Generally the men dig the holes which is very strenuous part of the work and the women and children heap up the soil to make the earth-hill. When the earth-hills are ready the men plant the yams. Before they start planting the yams they pray saying: "O God Sodza the yams we are planting should grow big and multiply in threes and fours."

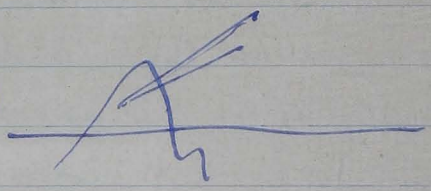
When it rains the yams germinate within a month's time. When they begin to grow long they cut palm leaves and fix to them. The boys help in bringing the palm leaves (mid ribs). When the yam vines grow longer they fix big and small sticks to them according to the health of the yam vine. They generally weed the farm twice but where the land is fertile and weeds grow quickly they weed it even six times before the yams are dug. As they weed the farm they coil the yam vines around the sticks.

They then begin to count months for them. In the fifth month they begin to dig under them and when they see any one forms two tubers they slip off the weaker one to help the remaining tuber to grow bigger. In the tenth month the yam vines shed their leaves and the people dig them. Some yams grow quicker than others e.g. "Hlo" which when planted can be dug in the fifth month. In the sixth month they cut off the first yam tubers from the roots and bring them to the house. This cutting off of the first yams from the root makes the small yam tubers grow and they are planted in the next season. This is the beginning of eating the new yam. Children are very happy during this time. After the days work on the farm, the boys carry yams home and people who see them in the town hail them saying: "Godogooli, Odiewoe, amensafe temekaa si o lo, Odiewoe, wòbɔbɔ godzoe medzi te wòa? Odiewoe" then other people join in saying: "Gooli, Godogoli." (It is a sort of talking to lazy people to hear that it is a good thing to work: they say: 'He who stays in the house always, does not get yam. Do you bend on your hoe and it do not give you yam? Have you worked on the farm but not get yam?) When the harvest season comes they first dig the two yams they have planted for their God. The father lifts them up saying:

Gwt Mart.

"O Mawu Sodza, nam mana wò, tèm matè wò. Nenye be
nekú teawo la na woaso gbo eye natso bubuwo tso
agble bubuwo me awa kpe tonyewo."

(i)

(ii) 

"O God Sodza, give me I give you, withhold from me I withhold from you. When I dig my yams let them be many and take more from other farms and add them to mine." Then they dig the rest of the yams. They dig the small yam tubers (Teta) used as seedlings and then the finest yam tubers. When the men are digging the women and children gather them and pile them in the yam-store. The size of the yam hut depends upon the quantity of the yams planted. Sometimes the stores are from 12 to 60 or 80ft long and to 12ft broad. The yams are fastened to the poles of the store according to the types and they are selected according to their beauty and size. The children learn the names of the yams and they are able to point at them by looking at their leaves. The following are the common yams: "Klevu, tsetse, yrapa, biansa, hlo, te yibɔ, kratsidzi, konfogle, nyagasi, zu, avadze and dzobali.

The time for cassava planting is when they have finished planting yam and cotton. They cut the cassava sticks into short pieces and plant them either mounted or unmounted. Cassava grows very quickly. It does not need much care as the yam. When all the yams have been planted cassava becomes famous but when yam is ready again people do not value it any more. They use it in preparing "fufu", they boil it, roast it and they produce flour from it with which they cook "Kokonte". The children learn the names of the cassava as they plant or dig them. The common ones are: "Kalaba, Agbra, Pse, Dodzi and agbelidzi.

People make special okro farms. When planting they put in the hole three seeds and after six days they germinate. When they are fully matured they pluck them and the girls carry them on their wooden trays and sell them in the village. When they want to plant pepper they just throw them all over the farm. They take ten days to germinate but after that they grow very quickly.

Rice and cocoa yam grow well on mountain and forest regions. Much care is given to rice but cocoyam needs very little care. There are palm trees all over the land and where the land is fertile they yield much fruit. Where there are thick oil palms the people use

them in many ways. They produce palm oil and kernel oil from the nuts and many people break the nuts and sell them. Children are very much interested in breaking nuts. People actually plant the oilpalms and after sixteen years they possess well grown oilpalm forest. The children knows the different palm trees in the forest e g. "Blede, demls, abehene, klode, deyibs and abenta." "Blede's" nuts are not completely red. "Demls's" leaves stretch high and are usually long and the fruit is red. "Abehene" is so called because it is the king of all oilpalms. The name originates from Twi ("Abe" = oilpalm, "hene" = king) Its leaves are quite long and big and broad. The tree itself is beautiful and healthy and it excels all other oilpalms. Its fruit is pure red. "Klode's" fruit is red and the flesh is thick. When the fruit is boiled the skin splits into lines just as tortoise shell has lines; hence the name "Klode" (Tortoise oilpalm). "De yibs's" fruit is black when it is ripen too the colour remains the same therefore it is called 'Black oilpalm'. "Abenta" is the oilpalm which when grown the leaves of one twist with the leaves of the other. "Adunye" is not any extraordinary oilpalm but that its fruit is so soft that one can break it with teeth. One can hardly distinguish these palm trees by their trees except by their fruit.

The oilpalm leaves and mid ribs are very useful. The leaves are used in building houses, roofing, making fences, door blinds and brooms. The young fruit is sometimes broken and the white soft substance in it is eaten by children. The ripe fruit is used in preparing palm nut soup.

Before palm oil is prepared they cut the ripe fruit and the women bring the fruit home. They make a receptacle in which the palm nuts are crushed. The palm nuts are put into this mortar. The woman calls her relatives including boys and girls. They all join together and pound the fruit with pestles. While they are pounding they sing songs to a rhythym walking round the stone laid mortar to create interest in the work. The leader says: "Tiglingi.... the others respond "Woenye mia fets be gagayee Woenye mia fets". She repeats it as they walk round the mortar pounding. They forget

"Kɛ̃lɛgê" = a kind of long beans (the seeds are very hard and round.)

"Kpokposrodpé" = short beans with flat broad seeds.

"Atiyuyi"
~~Atig~~i = haricot; "Atiyi" = pigeon pea,

made of cassava

that they are doing any work because of the interest they have in the work. Water is added as they pound. Later the oil is extracted and put into a large pot and put the pot on fire to boil. When the oil is boiling the dirt settles at the bottom and the oil comes up to the surface and the woman takes it into another receptacle.

The kernel oil production takes another form. When the woman wants to prepare kernel oil, she breaks the nuts open and roast them in a frying dish made of clay. The roasting of the nuts produces the oil. The oil is taken and poured into a vessel. After the kernels have been roasted they grind them well on a grinding stone just like meal and put the ground kernel into a big pan or pot and pour on water. They stir it and the dirt settles at the bottom. They gather the oil on the top and put it on fire to melt. This is what we call palm kernel oil. Much money is got out of palm oil and kernel oil. Among the Ewes they talk of any family which possesses grove of oil palms as a wealthy family.

The root of the palm tree is of great use. People use it in repairing broken calabashes. They dig the roots and take away the outer cover and make them thin into thread. The fibrous tissues at the base of the palm leaves are very useful in making musical instrument. The dried stem itself is used for firewood and potters use them in smoking their pots.

Women usually plant beans under trees in the farm. They put three seeds in a hole. After three or four days they germinate. They flower and the flowers produce beans which after five months the stems die. But they are left until the beans are properly dried. The women and the girls pluck them and bring them home. They open the pods and take the beans to the market for sale. They cook the beans and prepare soup with them. They mix the red dumpling maize with beans which forms a favourite food. They boil the beans and eat them with gari and sometimes they grind the beans into meal and make bean cakes.

Most women plant groundnut. They plant them anyotime but they make beds for them. When they are planted they see that the

go to the farm
& eat fresh
corn roasted

do they eat it in the field

cotton spoilt by the
cotton staine beetle is
separated out and thrown away
~~also cotton spoilt by~~
dirty cotton is cleaned
by removing things
dust etc.

children and women uproot the weeds on the plots. They step on the groundnut plants with the intention that the plants may spread to the ground and yield more fruit. Children enjoy working on groundnut farms digging out and collecting the nuts with hoes. The women sell them, roast them with corn, boil them fresh and they use them in preparing groundnut soup which is very palatable. The roasted groundnut is a good breakfast food when taken with "Akatsa" (Corn flour boiled in water).

Corn farming is not so difficult as yam farming. First they clear the forest and cut down the trees and cut them into pieces. When they are well dried they burn them. When the bush heaped up on the farm does not burn properly they gather them again and burn them. This work is mainly done by the women boys and girls. The man calls other relatives to help in planting the corn. The men dig the holes. The corn is planted by women because they think that they have the gift of fruitfulness and can transfer it to the crops. On the farms one can see the young girls with other friends planting the maize on the farm of her father. When the corn germinate the children are sent to watch the farm and drive birds away not to destroy them until they reach a certain height when the birds cannot harm them. When the corn is about 1½ feet tall they hoe the farm. When they notice that animals are destroying the corn they ask children to go and beat drums and blow horns to keep the animals away. Children enjoy eating the fresh corn and they never miss the farm when this season comes. One hears the grandmother singing to the child while eating the boiled fresh corn. The child holds the corn cob on his mouth turning it round as he eats. The grandmother sings: "Adradru xũ, Adradru xũ, takɔklɔe xũ, nakɔklɔe xũ, Kɔlena, Kɔlena, Kɔlena fruru". The child following up to the rhythm and on the last word "fruru" he throws the cob away.

The women usually plant cotton between the spaces left in the yam hills and at the places where there are no yams planted. The cotton is harvested during the harmattan. The women and children pick out the red ones and dirt away. They take them to the local

go to huts built on the farm. ?

See next page

market for sale. When cotton is not selling well they keep them in a kind of tall basket made for storing cotton.

The farmers who are interested in animal husbandry remove from the village to the farm or cottage so that their sheep and goats may not destroy other peoples farm crops. Places where there are rubber vines they tap the rubber and make limed twigs with which they catch birds. When they have less work to do on the farm or the day they do not go to farm, day handicrafts are practised such as weaving, decorating calabash, wood carving, cooking utensils and walking sticks. They collect the raw materials from the locality.

Every Ewe young boy should know something about building. The people of the village help communaly any-one who wants to build. When anybody wants to build he appeals to the people in the village to help him in gathering thatch and cutting trees. When he starts building the walls the women and children help in carrying swish and the men help to erect the walls, plaster it and thatch it. Usually this kind of work is done freely. The owner of the house's duty is to provide the workers with food and drink (palm wine) One important thing expected of him is to show a sign of working spirit and to lead in the work while the people work for him. There is a saying: "Adela masẽnasi fe avu melea lã o" (The weak hunter's dog cannot catch animal) "Xɔtse kɔa ze wolé̃a afi" (The owner of a house takes off the pot in his room and they catch the mouse) It means when you want somebody to help you you have got to show some kind of initiative yourself. The owner of the house orders children to level the room and the women to rub the floor and walls with clay. The man himself with his boys fence the house round and prepare the compound. The women make the hearth, put up the mill-stone, and place the large pot ("zɔ̃") to store water in the kitchen.

The following are the man's piossessions in his room:- Gun, Cartridge-box, Cutlass, "Kevi" (bag made of bulrush), "Afigovi" (a small barrel in which apparatus for weaving is kept), bedstead usually wooden

does he know the names of these pots.

* "Zegbla" is used for storing water but this is not as large as "Z>". Z> is the largest of pots it is as big as a large barrel for storing Jamaica Wine or rum. "Z>" never goes to the river-side".

one, hat, umbrella and wooden box where he keeps his costly things and money. He uses the gun in hunting and in burial customs. The gunpowder is kept in the small powder barrel, the bullets are kept in "outu" (a special bag made of skin of animal). He uses the cutlass in cutting anything. His best things are kept in the "Kevi" (bulrush bag). There is no taboo attached to this furniture except the bedstead. When his wife is under menstruation she has no right to sit on the bedstead. She has to sleep on a mat on the floor.

These are a woman's furniture. "Alɔe" (a pot for carrying water) a pot for preparing ("Tsidzoedoze") hot water, a pot for boiling ("Akpledaze") porridge, a pot for making ("Adzaledaze") soup, dish for roasting ("Nutɔgba") corn, "Kposi" (a dish for putting in food) "Zegbla" (a big pot for storing water) ~~(larger than Z)~~, "tsi" (a wooden spoon) "Gbɔnu" (a wooden tray) "Akoe" (a drinking-calabash) "tre" (calabash) "Akpledati" (a stick serving to stir the dumpling while they are cooking), a gourd ("Dzegoe") in which salt is kept, ~~axe~~ axe, "lãgoe" (large round gourd for keeping meat), a broom ("xa") "lo" = (a pouch made of leaves of the fan-palm for storing cotton), a small basket ("Kusivi"), "Akpɛ" (a large flat calabash), a large metal plate ("Agba") and "detitronu" (apparatus for spinning cotton). The only taboo in connection with this furniture is the woman has no right to point in the man's face with the broom ("xa") or the "Akpledati" (the stick used in stirring dumpling) when they are quarrelling.

The children learn much about the days and seasons from the activities which go on in the locality and by observation of the stars and the moon. When the Ewes start clearing the bush for farming they begin a new year and when they harvest the yams and the bush is burnt then the year ends. They count their months according to the lunar month which has twenty eight days. When the moon appears for some days and then vanishes they say the moon "dies" and it is one month. But strictly speaking they do not count the days to know that there are twenty eight days. When it appears first coming up they say the moon is coming to their head, then it comes to the centre when it is all round. When it appears late at night they say the moon reaches the hill and when it appears

Can he explain why children are ~~named~~ named
for a seven day week? Page 5.

introduced by contact

four day week names
not used for many
children

on behalf of-

or or

very late at night they say it is going down; and when it appears very little again they say it is not long before the new moon comes.

The Ewes think that the week of seven days is something they have adopted when they came into contact with the Europeans and the Twi speaking people. They have their own week days which is week of four days. The day on which the market falls is their Sunday (Kwasida) and on that day no one goes to work on the farm. Everybody stays at home. These are the week days "Asiamigbe, Afensegbe, Asiatuigbe and Asigbe". When the sun rises and sets one day has elapsed. The days which are marked as good days in the week are "Asigbe and Asiamigbe" They regard the good days as the days of "God" therefore they perform their sacrifices on those days. They give sacrifice to their Deities on the two days. The bad days are "Asiatuigbe and Afensegbe". These two days are supposed to be the days on which evil spirits and bad deities come home. On the bad days they make sacrifice on sick people.

They know of three distinct seasons in the year i.e. "Adame" (The first rainy season March-July) "Kele" (The second rainy season September - October) and "Pepi" (The harmattan November - February). They plan their daily activities and leisures according to these seasons.

The pandanus ("Kpa") is used in weaving mat therefore they call such mats "Kpabe" (pandanus mat). They plant the pandanus near river beds and it belongs to the person who plants it. The pandanus becomes family property as they are planted in family lands and as such no one is entitled to cut it if he is not a member of the family.

When they want to weave mat they go to the pandanus and cut the leaves to the house. They take off the thorns from the edge with knife and put them in the sun to wither. They do not leave them long in the sun otherwise they will be too dry and cannot be used. They take the withred leaves to a shade where

Small mats 2 × 4 ft.
large mats 4 × 6 ft.

Size?

they fix two long poles and tie a splitted bamboo whose edge is as sharp as a knife to the centre of the two poles. By pulling the leaves on the sharp edge of the bamboo the leaves are made soft. They then roll them in bundles and put them in the sun to dry well. After they have dried them for three days they are ready for use. Some of the leaves are short and others are long. They set the long ones lengthwise and weave across them with the short ones. Before they begin weaving they shape a little stick with which they split the broad leaves into little bits. One person cannot weave mat quickly and if he does he has to use stone to help in pressing it flat to the ground. Usually two or three people join to weave mat. They work with such a speed that they can complete ten small mats or five or six large mats in a day. The binding of the mat is mainly the work of the children. Children who persevere will be able to bind ten mats in a day. There some villages which are specially noted for this mat weaving. i.e. Matse, Tanyigbe and Kuma in the Ho district. People use "Kati" (bulrush) in weaving mat and bags. The leaves of the fan palm are used in weaving hats of different sizes.

There are blacksmiths all over the land. The people give full respect to them. Formerly when anyone wants a blacksmith to make him a hoe he has to work on his farm before he will do it for him. When blacksmiths want to build their forge people help them to build it. In every village there are one or two blacksmiths. They make hoes, cutlasses of various make and sizes, scythe, mattocks, axes, spear, knife. They make state sword ("Dzanglɛ") oath sword ("Atamkayi") "Avaga" (a bell used in battle and by priests of the deities) "Gakogui (a small bell) "Afɔgɛ kple alɔnugɛ" (foot and hand buckle) used for maids and thieves, chains and red rings.

There is a common belief that when children are bathed in the water in which the hot iron is cooled down, the children become physically strong and they are able to resist diseases. Mothers often bring their children to the blacksmith's workshop to

What sort? e.g. "to" (buffalo) "Klatsatumgba" =
(a large striped antelope) "Lākle" (Leopard)
"D-zata" (Lion).

be bathed.

Most farmers are at the same time experience hunters. When they are going to farm they carry their gun with the intention to kill any animal they come across. The hunters have their sons who help in carrying things for them. When they go a-hunting and kill a huge animal they carry it home. When they are coming and reach the outskirts of the village they sing songs in honour of a hunter and fire off guns at intervals until they reach home. When they have finished eating their evening meals all the hunters meet in the hunter's compound or yard where they make merriment by beating drums as an accompaniment to the hunting songs: e.g. " Lo yie dali midaté
Be yiyɔ woe,
Ademadaa Aklasuawoe
Yiyɔwoe yidroyidro,
Ne menye aha dome o alâ dome."

(Hunters usually call the animals by magic. The hunter calls the animal, it comes. He who aims and fails not. He calls, it comes. It must come before palmwine or to be skinned).

At this spot the hunter shows his techniques and skills in hunting through expression in dances. Sometimes the hunters really act the whole scene how they trace the animals, chase them stealthily to kill them. This miming of the scenes is a complete visual instruction given to the children and they do enjoy looking at them with great interest.

The hunter provides palm wine and food for the feast. The people who come give donations and the relatives tie beads around the hunter's wrist wishing him good wishes. This is a sign of well-wishing and congratulation on one's success in any serious achievement. Part of the meat is distributed among the relatives. The child takes the meat to the people concerned. The remaining portion of the meat is cut into small pieces and the girl sells them at the village to the rest of the people.

1'

fifth day. He said it on page 41.

fo>fɔli.)

tree growing near streams.

Comalli (wine

Ou
= n-oth.

?

DZAŋgbeta)

This

Fishing is one of the chief work of the Ewes. Where they have not got good farming lands but either the sea or lagoon or river exists the men turn their attention to fishing. They know that fish is very nourishing and they try to add it to their meals. There are different methods of catching fish. They walk in the river, they go by canoe, or they go in groups or in single. People fish with net, fish-hook. They set weir basket ("xa") a kind of trap and fishing net. People throw the spear. They search the water for fish (tɔsisi) in groups. The apparatus used for fishing offer a very good opportunity for handicraft in which the children also partake.

When the fish is caught they smoke it and then put it in the sun to dry. They make salt fish with a kind of fish called "togo" which is common in the Keta Lagoon. Sometimes the women make white-fish roasted in coconut oil, or kernel oil or palm oil.

Most of the settlers along big rivers use canoes and it is an interesting sight to see women or children in canoes on the River Volta, Keta Lagoon or on the sea doing some sort of fishing. Women gather firewood and put them in the canoes and cross the river to the nearest market. They ferry people who travel to their village. Sometimes it happens that the lagoon is dry and the people cannot fish, they then divert their interest to gathering salt in the dry lagoon and carrying head loads to the local markets which fall on every five days.

Some of the Ewes are craftsmen and there are a good many trees for this work e.g. "Sesewu" (a tree similar to Odum), "fɔfɔli, "vu" (cotton tree), "agɔti" (fan-palm), "Kpomi" (a tree the bark of which is used as medicine against dysentry and at the same time good for carving, "Xe" (a thorny tree) Its roots before salt was found were used in seasoning soup. The followings are some of the things they carve: "Drangbeta" (the head of state sword), the head of state umbrella. These carvings are symbolic figures each telling a proverb. One often sees the head of a state sword or staff or linguists stick representing a particular symbol. e.g. the "pineapple" which means, whatever happens whether good or bad

they remain the same; water never finishes in the pineapple though there may be a severe drought. "The snail and a tortoise" means 'A child can break the shell of a snail easily but it will be difficult for him to break the tortoise' shell. "A bird carrying a snake on its beak (A snake which is a deadly enemy is defeated by the bird) "A hen and its chickens" (showing unity of the chief and his subjects). Stools of different kinds are carved, wooden spoons some of which are well decorated. Human figures used in ritual performances are carved. Most of these figures are so small that women carry them wherever they go. They carve combs used by women in dressing their hair. They carve wooden shoes ("Krodua") used on rainy days; "dugutiti or dugoe" (a small box for gun powder; walking sticks with spiral or geometrical designs; "ɔugã" (war drums) "Agɔɔu" (canoe made of the trunk of a fan palm) "Lĕɔu" (a small canoe used in crossing small rivers) "akɔfa" (rowing pole) "afianu" (wooden tray) and "agblenuti" (hoe handle). These days people fell trees and saw them and use them for building purposes. Everything that they do is related to their life.

Cloth weaving is very common among the Eves and it practised at places where there is not sufficient good farming land. Formerly they use the cotton thread which old women spin. The women gin the cotton with "dɛtikudɛga" (an iron rod which serves for ginning cotton. When that is done they use a bow for carding the cotton and clean it well. This bow is called "dɛtitéda". They then carve spindle from pieces of broken calabash and fix to the centre, a round shaped midrib of the oilpalm leaf (këkë). Only men and boys are entitled to weave cloth. Some people weave cloth for their own use and others weave when they are ordered and some weave for trade. They sometimes weave "togbenya" (a cap drawn over the ears). It is used among the Eves on the coast. Different patterns are put into the cloth each telling a story e.g. A "stool" means "Zi gã menye fia o" (To sit on a big stool does not necessarily mean that you are a chief) Some patterns indicate a sign of mourning or prosperity. One often sees very small children weaving and

putting in patterns themselves without any difficulty. This is acquired by observation and practice. The Agotime people 17 miles from Ho are really noted for "Kente" cloth weaving. There are a great many weavers on the Coast too along the Keta Lagoon and Tsiame village is noted for its cloth weaving.

"Amadede" (dyeing) is practised among the Ewes. First they get "adjitsi" (the lye) by burning the wood of silk cotton tree into ash and put the ash into a pot and pour some amount of water on it. They then get the young leaves and fruit of "Amati" (a tree which furnishes dye-stuff) ground them and make them into little round balls called "Amaka": They put about 30 of these little balls into the lye and cut the root of a tree called "Akē" into pieces and add them to the lye. They place the pot in a bathing place. They watch it for six days and if they find that the solution is very thick they add more water to it until it comes to the brim. After another five days they come and examine it. When they put their hands in and find that it is quite dark then it is good to be used. They put the clump of cotton spun into the dye and turn it till the cotton becomes black. They put about 30 of these clumps into the dye before it fades. They pick the clump of cotton thread from the dye and put it in the sun to dry. After that they spin the thread round "gumedi" (the reed). This latter part of the work is done by children.

When they want to weave cloth they first warp the threads in the pattern they want the cloth to take. They fix six pegs ("tsyoti") to the ground horizontally at equal intervals and seven pegs to the opposit direction at a distance of six feet between the two sets of pegs. These are measured to be twelve strips ("Aba") which is the size of a woman's cloth. If it is man's cloth they fix eleven pegs on one side and fix ten on the other side and warp the thread on them. These are counted to be twenty strips ("Aba") of cloth. When they finish the warping they coil the warped thread on a ring made of tough stick. They then put the threads into the hedles ("No") and then put them through "xa" (the reed). They

Then the weaving continues.

Solo?

The mother with her daughter are making cooking pot.

Then suspend the warped threads from "Xevi" (a carved wood in the form of a bird) to which the hedles are fixed. They hang two ropes down to the man's feet and these ropes are attached to each of the hedles. The weaver pulls these ropes up and down alternately and by pulling it up or down he opens the warp to allow the wooden shuttle to pass from left to right thus he crosses the warp with the weft. Then the weaving continues. When the cloth is woven to a considerable length the cloth is wound round "Kubleti" (a pole on the loom). When the cloth is completed the weaver cuts it into the required lengths which are usually seven and half feet long. They sew the pieces together to form a complete cloth. The sewing is done by the boys when their fathers are in the loom weaving. The father and his boy take the cloths to other parts of the land for sale in which case they have to travel long distances on foot. They sometimes sell the cloths in the nearest local markets.

Pottery is one of the most important industries for women among the Ewes. Women often go to places where they get clay. They put the clay in the sun to dry and when it is dry they pound it with pestle in mortar. The powder is mixed with "Solu" (potsherds) and they make it into soft clay. They mould the clay into any shape they like. They mould big pots for carrying water, cooking pots, small pots for making soup, coolers, broad flat plates and decorative objects such as animals, birds, flower vases and horns. The seeds of Baobab are threaded into beads which they use in smoothing the pots. They then gather dry palm leaves and firewood and bake them. After they have been baked under intensive heat they take the bark of a tree called "huhɔe" crush it on a stone and put it in a pot and boil it. The boiled water is left to cool down. They then smear the water all over the pots to make them red before they carry them to the market. This process is called "zelili" (rubbing the pot).

Kpando is noted for pottery and the women apply different method in rubbing their pots which make the pots shiny and black. After the pots have been smoothed with

Smoke elbows a
do they not require to be
washed?

The mother with her daughter carrying pots to Kpando market.

A market Scene in Kpando.

"Alagba" (the fruit of the baobab-tree) the women go and cut green elephant grass and thatch and cover the pots. They set fire to the heap. As the materials which are used in the firing are not absolutely dry they do not burn into flames and the smoke produced adheres to the pots and gives them such a beautiful shiny black appearance. It is a common saying among the Ewes that the people who are potters are generally clean and neat people. The girls in the pottery villages acquire the skill by watching and imitating their mothers doing the work. Some families are recognized as good potters in the village and this reputation is handed on from one generation to another.

Trading is a very important thing in Eweland. As things do not exist the same at all places, the people are obliged to bring things from one place to another and sell them to one another. They establish markets in some of the important villages and these markets fall on certain days of the week but rotates in every five days. Some of these markets are: Lome, Anexo, Tsevie, Nsefe, Adrayu, Kpalime, Kpando-Gabi, Ho Bankoe, Atakpame, Keta and Adidome. Men, women and children carry different things to these markets according to the locality in which they live and the kind of production they have. People from the up countries bring food stuffs, mats, pots, oil, cotton, round gourd, large flat calabash to the coast markets and buy in return fish, salt and thick straw mats or mattress. The coastal people also take things to the up countries to sell and they buy the things which they want. Local markets also exist in the villages where they sell food stuffs and other things. Women take more interest in going to market than men. The girls follow their mothers to the market. They carry some things of themselves and they sit up near their mothers. They watch their mothers how they arrange their things and sell them. e.g. garden eggs, palm nuts, okro, pepper, tomatoes corn, plantain, banana, orange, "kokonte" (boiled cassava-flour) soap, firewood, corn meal or flour, rice, pineapple, "kafa" (soft corn pap), pots, coconuts, palm oil, fish and yams. Sometimes the

The girl is given head load of bread to sell in the market.

mothers give to their daughters head load of some of the things I have just mentioned and send them to the market alone. When they return they give account of what they have sold. By this method the parents find out whether their daughter is thoughtful and clever at marketing. They learn calculation in handling money through practical experience selling and changing money.

Soap making is the work of some of the women. They go and collect cotton tree which they burn to get "Adi" (lye). They pour the water alkalized with wood ashes mixed with palm oil into a big pot for soap making and put the pot on fire to boil. They will be stirring it until it boils and done properly.

Soap making is a difficult job. When the lye is not good they boil it for two or three days but when it is good they boil two sets of pot in a day. When they finish boiling it they pound it with pestle in amortar and make it into small round balls which the girls take round the village or market to sell.

There are some taboos set against soap making: They should not be boiled in the house because during the course of boiling it catches fire which may set the whole house into fire. They do not allow children to take fire from the hearth on which the soap is being boiled. They should not roast yam, cocoyam or plantain in the hearth. They believe that if they do the soap which they make will not sell well in the market. The soap pot is not washed and it looks always dirty. There is an Ewe proverb which says: "Adzalẽdaze be, yele bliba, ke tugbewonue yenye" (Pot for boiling soap says, she is soiled and dirty but it is she who makes things neat and beautiful). It means things which we sometimes look down upon, things which we regard as being useless and ugly are the things which wrought many good things.

Obtaining wine from the oilpalm is a common job among the Ewes especially in Dzodze which lies in the palm tree belt between the coast and the up countries about 36 miles from Keta Northward. When a man wants to tap palm wine he asks people to fell him

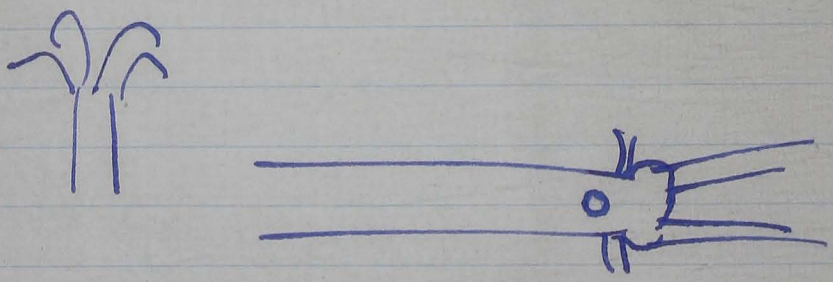
read difference between corn & white corn
maize meal.
in each case.

" Esiae nye wò nududuzi, amegã aboo ametsitsi si le afe yeedo mí be míava hoGive please deawo. Míawo la dzrivwo míenye eye míenya nanekeo". Ametsitsi si le afe yeedo mí dza." any idea of number fine?

* About 60-70 palm trees.

ʃ ŝ ʃ e l a w o = men skilled in the work of trimming the palm tree

a d e ɣ e = mid ~~finish~~ breath?

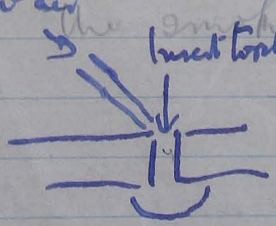


to what does "Kpaha" refer:

K p a h a = to tap the palm tree

how do you more about how the smthing is done

blow air



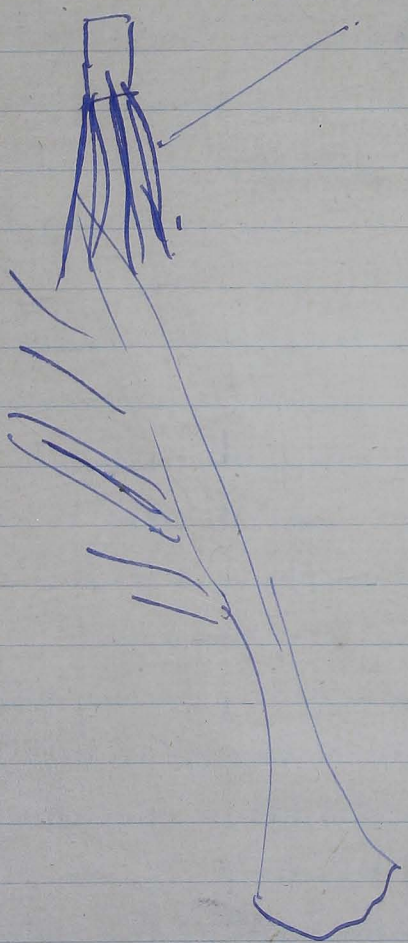
palm trees. When they are going to the forest and the old man under whose care the forest is cannot go with them, they take corn meal and mix it with palm oil and add white corn meal to it. They call the name of the forest e.g. "Tɔgui" and put the meal on the ground and say to the forest: "This is your food, the old man at home sends us to fell the oil palms. We are children and we are ignorant. The old man at home sends us." They say these words because of fear of the forest as they regard it as deity and that it will be angry with them.

If the palm trees are many they go for about three times before they finish felling them. They wait for about three weeks after felling the trees and then ask "fire skilled men" who know how to cut off the palm leaves ("fɔ̃dɛlawo") to cut them off. The owner of the palm trees buys "adeye" (a sheath-fish) or a hen and prepares food for the men. They cut off the palm leaves skilfully at the neck of the oil palm so that the tree itself may not be damaged. Once the tree is wounded it will not be useful any more.

When they are cutting the leaves and they remain about five of them, they make a hole in the form of a square in the tree. After the hole is made they pierce it down to the bottom and put in it fragment of a reed "tsinakoe" to connect the hole and the "Lubu" (small pot) in which the wine is collected. The wine drips and passes through the reed into the pot.

They tap the palm trees ("kpa aha") twice a day morning and evening for three days. They bring the wine home. This first collection is called "Atande" (sweet palm wine) and it is not intoxicating. Children and women like drinking it at this stage. The very day when they collect the first wine they get dry midribs of the oil palm leaves and make a torch with which they smoke the wine. They start smoking from two o'clock in the afternoon every day. After they have smoked the wine six or seven consecutive times it is called "Ahatsitsi" and it is very intoxicating at this stage. All the men who helped in felling the oil palms go to the forest and collect the wine on that day and drink to their satisfaction.

a portion of the frond.
midrib of a palm leaf. = "xakii"



broom?

* the portion of the frond

Usually boys are engaged in smoking the wine every afternoon after they have worked on their father's farms. Many of the boys acquire the habit of drinking in doing this job which reflects badly on them when they are old. Women are engaged in carrying the wine to the market. An arrangement is made between the woman who carries it and the owner that when she carries it twice the third one is her share that is in the proportion of one to two. When the palm wine stops dripping the soft part of the palm tree is rotten and some white fat larvae ("Gbamido") living in the oil palm begin to grow. They are caught and roasted and make soup with them. Children as well as old people love these grubs. These grubs later change into "Ataklui" (a beetle) and little children play with them. They pierce a ~~broom~~ ("xakui") into one of the beetles legs and by swinging it round and round the beetle is stimulated and then begins to fly making that buzzing sound "Güü---" but as it is pierced to the ~~with the broom~~ * it cannot fly away.

When the trunks of the palm trees are rotten edible mushrooms grow on them such as "Anagba, degukayi, tokpotokpui" and people gather them and use them for meat in soup. When they gather them in great quantity they give them to the little girls to sell in the village. One often sees children especially girls going through felled palm trees which are decaying gathering mushroom "Anagba" for their mothers. When it is put in soup it makes the soup very delightful.

The making of "Liha" (beer of guinea corn or maize) is one of the common jobs of the Ewe women. When any woman wants to make this beer she buys plenty of corn and leave it in the dew or cool place and sprinkles water on it till it germinates. When the corn germinates she puts it in the sun to dry. She then calls her neighbours to help to crush the maize soaked for preparing the beer. The women come and crush the maize on the mill-stone and pour it in water. She asks a man to dig her holes in the form of hearth. A big pot is

now put on the fire and the woman pours in the crushed corn and pours some water on it. She sets big fire under it and boils it till the soaked corn is well boiled. This first boiling is called "Gbenyi" (maize beer after it has been boiled for a day). Before they drink it they take a little and sprinkle it on the walls of the room in order that the spirits of the deceased persons may not touch the beer thereby weakening its power. In the evening they share the "Gbenyi" among the people of the village to drink. They sieve the corn which has been cooked to be used in brewing beer ("Axatsi") and more water is added to it and it is put on fire again to boil. This is "Liha" (the beer of guinea corn or maize). Young girls and old women carry them along in gourd for sale. Little small calabashes are used in measuring the beer. Each small calabash costs 3d. The girls are able to tell the number of times a small calabash or a small gourd can go into the big one. They have acquired this knowledge through practical experience handling and using these measures themselves.

Chapter IV: Social Relations and Cultural Training.

The Eves set a high and determined value on their culture and they are fully aware of the fact that its continuity depends upon adequate transmission to their descendants. Every Ewe man desires sons so that there may be some one left to pour libations and make sacrifices to him after his death. There is no instruction of special character but through the children's participating in the functions and observation of the things going on when they accompany their parents to religious ceremonies. Domestic ritual begins and children acquire the knowledge by attending sacrifices. They know about the ritual acts and about the beliefs and theories. They are familiar with the concepts of Ewe Religion and magic. They learn who their fathers and ancestors were by listening at sacrifices when their parents pray to the ancestors. Whatever the father does they sit and look at him and listen carefully. The children's social spaces expand as they grow older participating in various social situations. They accompany their parents into the bush to gather herbs for medicine and the children can describe some of the medicines by their functions. e.g. "Dzeveti" is good for dysentry, "Nyimɔke" for measles, "Adifiɛhotsuike x Gbanagbanake" for stomach troubles. In the case of illness of a child husband and wife together with the children will make a pilgrimage to the priest of their deity who offers sacrifices and prayer for them.

The statues of one or more senior members of the children's family or the holding of ritual or political office by any of them may have a significant influence on the children's social space. There is a constant coming and going of people at the house of the village chief or clan-head, a complainant may bring a case to lay before the chief, the elders of the clan may come to consult the chief about some of the things affecting the people of the village. A man's daughter who has been married lately

formal explanation of purpose & visit
mahbasa speech.

close
Dono is obligatory on/relatives
if it is not given the individual concerned
has not carried out his duties.
Other people, ~~may or may not~~
are not required to give Dono
but they may a donation if they wish.

has deserted her husband and the indignant son-in-law is brought to the clan-head to discuss the affair. Matters of this sort generally take place in public and the children of the house are always eager listeners. If any one has to be summoned or a message to be delivered a youth or a small boy is sent.

Children are generally ignorant of their relatives from distant places until they have been taught by their relatives with whom they live. Often this is taught on funeral occasions when the relatives of the dead come from the neighbouring villages and the children follow their parents to these performances. Sometimes during ordinary visits the parents or elder brother may ask the children saying: "Who is this" The children answer, "mother or father or uncle" as the case may be. When the relatives come with the palm wine to the funeral the eldest of the family gives their purpose of the visit and the wine is served. The young boys give the wine to the elderly people present. There is a custom which when performed tells at once that this and that man is related to the family. ie. "Ɖoho" (which is two yards of cloth) but now it is represented by sixpence. This "Ɖoho" or sixpence is presented by the head of the family on behalf of the whole family to the bereaved family. The eldest man then introduces the family how it came about tracing the family back as far as to the great grandfathers. They point to a particular person to whom the family is closely related, and he is the right person to use the "Ɖoho". One may give one pound cash as a donation in a funeral if he does not give that "Ɖoho", his performances are regarded as incomplete. They value the "Ɖoho" very much because it is the only thing that links the different relatives together. Of course if one is a distant member not related to the family they do not ask "Ɖoho" from him; he gives his donation and that is all.

Death and customary performances among the Ewes are very popular. They know that illness is what causes death and they see its effect among the people. Illness is in man. When someone is ill they say he is dying because most people when they fall ill they do not recover and they die of that disease. They lose hope of

aha ?

in the street
in the neighbourhood
outside the house.
~~in the village~~ ?

any man whose illness is very serious and no attempt is made to cure him than to wait for his death. When someone knows that he is going to die from an illness and that after his death a quarrel will arise and the people will not give his properties to his children he says when he dies such and such things should be given to this man or this woman or this girl. Other people advise their children even at the last hour to live well and love one another. Some call their dear ones and say they are sorry to miss them.

If Kofi and Yawo are very good friends and Yawo is dying, Kofi should bring palm wine and drink it before him saying, "Esia enye miafe aha mamlea si nom miele." (This is our last drink you and I are drinking). When some dealers in charms are dying they mention all the people they have charmed in their lives. In order that this may not be a disgrace to the family they put rags into their mouths to prevent them from talking until they die.

When a man dies they bath him and dress him nicely in his best clothes. Then the men begin firing off guns and the women weep going up and down. This means they proclaim the death of the man. Before this is done they inform the relatives in the village and when they come to the dead they swear him oath saying, "De wònye awa mieyi aloo làa de lé wò la, ne menye nyee axɔ na wò o fi ; gake kue va wɔ nua wò, eyata nyemate nu awɔ nanekɛ o'." (If we were at war or you were being attacked by a wild beast, it should be I who should defend and save you, but this is caused by death and I cannot do anything) These words are said manly with grief and weeping. They make their last talk and give it some coins to buy drink when it is on its way back to its maker.

They bury the deads in the bush and in the house. An old man who dies a natural death is buried in the house. Women and children are buried in the bush because they have no house of themselves. The graves of the rich and noble men and chiefs are the same. They are usually very deep. They first dig them round like wells from the top and then widen them at the bottom. They bury the chiefs

and rich men with riches and therefore they take much pain to dig their graves in such a way. After the dead is buried the elders sit at the village square early morning to think of the funeral. They advise the bereaved family to get gun powder meat, cloths, mats and things which will be wanted when strangers come to the funeral.

People weep not mainly because of the man who lies in state but remembering their past loving relatives and friends who have died. The men sympathize with the bereaved family by firing off guns and drinking palm wine and eating Kola. The women sing mourning songs to comfort their neighbours. This is one of the typical songs.

"Kpɔ tsi xî dzoxɔxɔ tsi afidzwo" (Look how live-coal is plenty at places)
Afi telâme tsi dziviwo si le ba? (But yam slice remains in Children's hand)
Dzoxɔxɔ yee' (Live-Coal yee!)
Telâ meli o o o, (There is no yam, o,o,o)
Telâ meli o o o, (There is no yam o o o)
Telâ meli o o o." (There is no yam o o o)

Key D

2/4 | d', d', d' | s, s, s : s | d, d, d : s.l | f . s : m . m | l . l : l . l |
Kpɔ tsi xî | dzoxɔ xɔ tsiâ | fidzwo afi | te lâ | me tsi dze vi | wo si le ba |

| m, m, m | s : r . r | s, r : m., f | — : m . m | f . m : f | s : r . r | s . r : m | f : — ‖
Dzo xɔ xɔ | ye te lâ | me lio o o | te lâ | me lio o | o te lâ | me lio o | o.

The funeral itself is a festival which they celebrate and they waste a lot of money in celebrating it. They set a special day say five months after the man's death. When the time is drawing nearer they uproot oil palms as many as they can afford and tap palm wine which they will drink in the funeral. When the relatives come from the distant villages they kill animals and prepare food for them. This day is not regarded as a mourning day but rather a day of rejoice. They eat and drink, play drums and dance and make all sorts of merriment. They dramatize the work of the man who dies and this is usually acted by the women. They put the man's dress which he used to put on when going to farm and they practise the

Young boys and little children practicising on the "Atupani & Ouga".

different activities he has been doing before dies. If the person who dies is a chief they play the state drums and perform many other things which are not done when an ordinary person dies. The children take active parts in all the performances and all that they practise becomes part and parcel of their lives. The children carry the state swords and other paraphernalia pertaining to the chieftaincy and they are trained to take part in ceremonies. A boy or a girl is not allowed to swear the oath. The son of the linguist or the chief is trained on the line of his father by attending meetings with the father and they acquire much knowledge of the performances of the adults.

The Ewes have different drums e.g. "Atupani, Abuba and Vugã, Asivui, Agblovu, Agbleks, Lâkle and Hovu". "Atupani" is the talking drum, "Vuga" is the war drum, "Agblovu" is the one played to summon people to a meeting. "Agbleks" is a tall drum used for dancing, "Asivui and the "Abuba" are the accompaniments to the "Atupani and Vugã". "Hovu" is the rich men's drum and if one is not from a noble or rich family he does not dance it and if he does he or she may be very sick. The "Atupani" (talking drum) of Kpando says:

"Kɔtɔkɔ! Akpini Kɔtɔkɔ!
Kyiri amim di amim
Klemegugu edo le kɔme kɔ gba
Okpakpãtili Anaglatsu mexa vẽ
Eti ho dewo le ho dewo dzro
Akpini Kpini Wohee mehee o."

(Driver-ants (zãnuvsẽ) Akpini the tribe Driver-ants
Does not want to be offended but he offends down.
The Queen-of white ants she removes from the ant hill, the ant hill breaks
The bad smell of the "Anaglatsu" (a large black ant) it does not smell at random, there must be a cause for its smell.
Some tribes are fed up with it whilst others need it.
Hailing the Akpini tribe They pull him he does not move).

It is very interesting especially at funerals to see young boys and little children practising on the "Atupani" and "Vuga".

"Adzuti" is a tree which is usually found in the grasslands it has pink like bark and the wood is very hard the leaves are very small short oblong in shape. It is very good for firewood. Fetish people never use it in cooking.

Adgutimagba = kind of beat ? sheen.

Wzmagba = rachet.

Adz? soot from the kitchen fire keep in clos from cooking

Adzuti - name of tree from which a brand is cut

Is it a special slide ashes of what? or be taken from the kitchen fire

I suppose he doesn't know what

Amatsi beat a wall ?

One thing of vital importance is after the funeral has been over, the family goes round the villages to thank all who have helped them in the funeral. They rise up early morning and go round the village; the leader of the group beats two battens which he holds in his hand when they reach the entrance to the compounds and the others simultaneously say loudly: "Ndina mi lo! Miawòe sẽŋu lo!" (Good morning! Thank ya) as they go along.

"Tedugu" (Yam festival) is the greatest festival which the Ewes celebrate. When the yam is fully grown they first make sacrifice on "Afenɔegbe" (Friday) and "Asitsigbe" (Saturday). On Friday all the elders meet and call the priests of the deity and the owners of charms and tell that they are going to celebrate yam festival and therefore they should prepare the town for them, drive away all evil things and make the whole town clean. They get palm wine and find "Adzutimagba" and "Wɔmagba" (the leaf of a high tree its pods contains a sweet pericarp), "Adzɔ" (smoking) which hangs in the kitchen. They put the leaves round the "Adzuti" (stick)* and tie them to it. While they are tying the leaves to the stick they say: "Ŋsli vɔ̃ neyi ka me ne woabla, gbetsi vɔ̃wo neyi kame ne woabla, tsɔ̃ vɔ̃ neyi kame ne woabla, adze vɔ̃ neyi kame ne woabla, nuvɔ siwo katã le dusia me neyi kame ne woabla". (Evil souls, evil spirits, bad deity, bad witches, bad lucks, and all other evils in the village should go to the rope to be tied). They then urinate on the ashes and mix it to mud. They take this mud and smear it on the leaf parcel tied and say they smear the mud into the eyes of all the evils in the parcel so that they may not see. They then throw the parcel unto the ground and make a loud noise meaning all the things tied in the parcel are condemned. They now prepare a medicine in a small pot. They then fix the parcel tied on each of the cross roads leading to the village. They do this and say they drive away all the evils from the village and lock the door up against them. They give the medicine prepared to the men, women and children to wash their faces. After washing their faces in

is it a ritual new broom.

the brooms are either made of palm leaves or a plant called "Siogsiogbe".

yes. is it the medicine referred to above?

the medicine, everybody makes a new broom and sweep his rooms, bathing places, the yard and the whole compound and make the whole village clean.

At night the elders string a frog with the sprout of the oil-palm. They drag the strung frog all over the town to the outskirts of the village and this is said to be the finishing touch in cleaning the Village. After doing this the priests of the deity say they will drive away all illnesses.

In the evening they beat gon-gong saying they will be going somewhere so no one should set fire or eat anything the next morning. When day breaks the women sweep their rooms and kitchen and take the ashes from the hearth and put them on broken wooden trays. People wrap over their bodies with old tattered cloths and mats. Some tie grass and "Kakle" (a kind of climbing plant) round their bodies. While they are doing these things they say all illnesses in their bodies come out today so that they may throw them away. Before they start on their journey the priest of the deity says everybody should shout "Bubui" (shout of alarm slapping the mouth with hand) once then the whole village should join in shouting "Ho o...." The all run at once r.....r towards one direction to the main road leading out of the village saying: "Mido, Mido, De ame le amegui mido, aklama vɔ̃ mido, tadiame mido." (Get out, get out, death get out, bad luck get out, headache get out). The priest of the deity marks a specific spot under "Anya" (a kind of euphorbia) where all the rubbish is thrown and they return home. When they come back everybody washes his face again in the sacred water in the village square.

On "Asituigbe" (Saturday) they make other sacrifices and in the afternoon of "Asigbe" (Sunday) they clean the village nicely. They now begin to prepare for the yam festival. They go to their farms and dig yams but they do not bring these yams home, they keep them on the road side. The reason is they have not yet been to the Deity. Before they go to the Deity they clear the path neatly

"Anyi" a kind of shade tree. It bears fruit when the leaves are green. It ~~has~~ produces white sticky juice when the stem is cut. Is this the same as Anya?

No

"Ne ame dum vɔ la tsie wònona de dzi, ta wò ~~dsi~~ enye si!" Ewe Mast

tefayi

The Deity is supposed to stay in the outskirts of the village under a big shade tree "Anyi". People then come drumming to the place. They carry with them palm wine, raw yam and boiled yam mixed with palm oil. When they reach the place they make two big yam hills. They split the raw yam into two and pray saying: "Agbasia, wòenye amesi nate dɔ, eyata tɔ wòenye si; míeda akpe na wò vevie, bena tedudu la nanye dzidzɔ gã eye dzrea dzeke magava eme o." ("Agbasia" The Fertility God you have made the yam grow therefore this is yours, we thank you sincerely. Let us celebrate the yam festival with joy and avoid all quarrels) They then pour the smashed boiled yam mixed with palm oil and the plain smashed yam and the mixed meal on the ground saying: "Amesi ke madu yietɔ o la, etɔ enye si, eye amesi ke madu dziɛtɔ o la, eya hã tɔ enye si". (He who will not eat the red one may eat the white one—(Gods)). They put a little wine in a pot and put water in another pot and say, after eating one drinks therefore here are your drinks. After this singing and drumming go on for a while. Then the priest of the Deity says: "Miatɔ Agbasia, míedo kuku na wò be, míase nya nyuiwo, míagase nya vɔa dzeke o. Ne amea dzo fɔ fu la, woadzi eve bena ne míasɔ gbɔ adzi dzo dzi. Ne tefayi bubu gadzo la nana tsi nagadza dzo dzi vevie awu tsaitɔ, ne míagava ada akpe na wò vevie awu". (Our Father "Agbasia" The Fertility God we beseech you to let us hear good news always and not evil ones. When anyone conceives let her bring forth twins so that we may increase. When another planting season comes give us more rain to fall on our crops so that we may come once more to give you thanks). The priest of the Deity takes water and pours it near the yam hills and makes mud. He calls all the people, deeps his hand in the mud and touches them on their foreheads, ear and chest saying: "Agbasia fe ba enye si medo na mi, ne miansɔ agbe!" (This "Agbasia" The Fertility God's mud I place on you that you may live). They now disperse to their respective homes.

When they come home they prepare nice dish of "Fufu"(yam boiled and pounded) and everybody invites his neighbour to eat. After they have finished eating, they drink palm wine, beat drums, dance and converse with one another. Towards the afternoon they take their baths and put on their best cloths and continue their merriments dancing and singing. The yam festival is celebrated for two days. People spend a lot of money in it. Since they know the significance of this festival, everyone of them works hard throughout the year towards its success.

There are some customary performances under which boys have to go before they are recognized as men. That is circumcision of boys. Every Ewe boy has to be circumcised. When a boy is not circumcised it is a mockery and it is assumed that he is not healthy too. When the boy is healthy they circumcise him at the age of three or even younger than that. But on the other hand when he is not healthy it is postponed till he is nine years old. When they are going to do it they dig a hole and let the boy sit on the hole. The expert comes with his sharp knife and holds the foreskin of the penis pulls it forward and backward to see the exact position of the neck of the penis. This is done with a great skill so that an important artery is not cut or the tip of the penis is not damaged. They bury the prepuce. Before the man uses the knife "Afla"(a herb with thick green leaves used in religious purification) is put in water in a calabash. After the foreskin is cut off, he takes this herb from the water and sprinkles the water on the wound three times. He then dips silk cotton in kernel oil and wraps it round the neck of the penis. The oil is applied to the wound very often to make it damp. The bark of a tree is cut and beat into sponge and this is used in washing the wound. When a boy is circumcised people regard him more than before because now everybody knows that he is now a man. When the wound heals up the parents are happy and they make feast for

him and the boy calls his playmates to come and eat because he is now entitled as a man. The parents buy him two yards of cloth to put on when he goes out.

When the boy is eighteen years old the father buys him gun. When he buys the gun he hands it to the eldest of the family who presents it to the boy. The father calls other people of the family to witness the presentation of the gun. This is done early morning. This is the procedure: The old man holds the gun upright and advise the boy saying: "The gun which I am giving you today, when you go to the bush and see something moving, look at its tail and its two ears carefully before you shoot at it. "Adela makpɔtɔ medans o" (A hunter not see ear shoot not) It means a hunter should observe the animal carefully and make sure that it is an animal he sees before he shoots. The boy then stands in front of him and he presents the gun to him saying: "Mawu nedi bena, ne eyi gbeme la, natsɔ lã kuku kple agbagba sia awa afe, kusiẽ, kusiẽ, kusiẽ." (God helps that when you go to the bush you may bring dead animal and living ones back home - good luck, good luck, good luck). The old man loads the gun for the boy and the boy fires off the gun before him - "Gbugum!" The boy then thanks the oldman and they all go back home.

The father puts "dziguti wɔeve" (twelve small boxes of powder into his "agbadra" (catridge-box) and asks him to take the gun and salute his paternal and maternal relatives and show it to them. When the young boy reaches the gate of each man's house he says: "Medo" (I have arrived). The man in the house says: "Ekema nedi ne yease" (Then let it bang I hear). The boy fires off the gun and enters the house. The man gives him four small boxes of gun powder or money. The boy does this in passing round all the relatives. What the boy receives from the people, he gives to his father. The father uses the money in getting him a new catridge-box or in buying yarn for him to weave "Kpebutui" (bullet bag). The rest of the things

he gives to the boy.

After these things the boy is at liberty to load the gun and go anywhere in the bush. When he sees any large bird he shoots at it. The first bird he kills is of great credit to him. They say he is a good marksman. When the boy is going to farm he takes the gun and hunt with it. When he sees "dadi" (a kind of partridge), wild dove, squirrel or the grass cutter ("Nukpui") he shoots at them. When the young man has no wife, all the animals he kills are brought to the father and when mother cooks the young boy eats the food with his father. While they are eating the father tells him: "Kodzo! eat the meat"; but he feels reluctant to take it by himself because he has not been used to doing that while eating with an elderly person in his childhood.

The young boy can now go hunting at distant places. When he kills "Kodzoe" (a small reddish antelope) and brings it home, his father helps him to distribute it among his relatives. Each person gets a special part of the animal according to his relation to the boy. The person who buys him the gun gets "lâta (the thigh), "anyins" (the base or buttock) belongs to his uncle, the young boy's wife receives the loin, the arm for the grandmother's side; the lower part of the thigh ("kpoglozɔgboli") for his paternal eldest brother; the head and feet for his fathers sons ("tɔvi") not of the same mother. His mother receives the chest. To his father he gives any other part of the animal but if he is the man who buys him the gun he gives him the thigh. The "Tɔvi" (His father's son not of the same mother) who gets the head and feet prepares a good dish and calls the members of the family to come and eat. The oldman who presented him the gun receives the jaw of the animal. When the boy shoots at the animal, the first person who hears it in the bush and rushes to the place to congratulate him receives one arm the hip bone, part of the side ribs ("Aglagblafeme") and a little of the liver and lungs. The person who first congratulates the hunter carries the dead animal on his head and the hunter follows him home

Whenever the young boy kills an animal the same things are done and at such situations the children learn more about how the family is related to other people in the village. When the young boy kills a wild boar they say he is a good marksman and much honour is given him. There is a custom performed in honour of the hunter when he kills a big animal e.g. "Klatsatumgba" (the big striped antelope) "to" (buffalo). When they are coming back from the bush and reach the outskirts of the village they sing "Adeha" songs in honour of the hunter and fire off guns until they reach the hunters house. This is one of the typical "Adeha". It contains two verses.

1. "Klabi kloeawo nenɔ afe mide lagbɔ.
   Ye ye ye
   Klabi kloeawo nenɔ afe mide lagbɔ."
   (Those who possess swollen knee remain we go and come
   Ye ye ye
   Those who possess swollen knee remain we go and come)

2. "Adegbe kunugbe mele enya 'fe meyi
   Ne meku ne adeɣuwo nedim loo
   Ye ye ye
   Ne meku ne adeɣuwo nedim loo."
   (Hunting ground dangerous place I know but going
   If I die "adeɣuwo" (drums beaten as an accompaniment
   to hunting-songs) should bury me.
   Ye ye ye
   When I die "Adeɣuwo" should bury me).

Key C. 2/4 1st Verse. "Adeha"

:d'.d' | d', d', d' : t, r', r' | d', d', d' |
Klabi Kloeawo ne nɔ afe mí de lagbɔ
:r'.d | t, t, t : l, d, d | s, s, s |
Klabi Kloeawo ne nɔ afe mí de lagbɔ
:d'.t | l, l, l : m, s, s | f, f, f |
Klabi Kloeawo ne nɔ afe mí de lagbɔ
:s.l | s, s, s : r, f, f | f, m, m |
Klabi Kloeawo ne nɔ afe mí de lagbɔ
| s : l | s : — | l : s | f : — |
Ye Ye Ye Ye Ye Ye
s.f | m, m, m : r, f, f | m, m, m ||
Klabi Kloeawo ne nɔ afe mí de lagbɔ.

Key C 2nd Verse. "Adeha" 2/4

:s, s, s | d, d, d : t.t.r.r | d, d, d |
Adegbe Kunugbe mele enya fe meyi
:d, r, d | t, t, t : l.l.d.d | s, s, s |
Adegbe Kunugbe mele enya fe me yi
:s, d, t | l, l, l : m.m.s.s | f, f, f |
Adegbe Kunugbe mele enya fe me yi
:s.f | m, m, m : r, f, f | m, m, m |
Ne me ku ne a deɣuwo nedim loo
| s : l | s : — | l : s | f : — |
Ye Ye Ye Ye Ye Ye
:s.f | m, m, m : r, f, f | m, m, m ||
Ne me ku ne a deɣuwo nedim loo

* "Amake" = (perfume) made of a bark of a tree and its resin called "Lifi". It is mixed with "ahaliwse" (anise-seed) and pounded into powder. A little water is added and made into balls and wrapped in pieces of cloth. They are boiled by steaming. After boiling it cools down and becomes hard. When they want to use it they rub it on a smooth flat stone and a little water is added and smear on the body.

Men do not take part in these things. Sometimes the parents ask from the young men to beat drums and the girls join in singing and dancing to grace the occasion.

What are the men of the village?

"Nutata" Dressing the Bride when the girl reaches her puberty stage. Notice how they are dressed.

Now that the young boy is ready to bear responsibility and work for himself the father asks a girls hand for him to marry.

The Eves value virginity in their daughters and brides which exhibits itself in "Nutata" (Dressing the Bride). When the first sign of puberty appears i.e. her first menstruation, the mother attempts little direct sex teaching by telling her of the sex organ and how it works, and that she should be aware of what may come suddenly one day. She should not be worried when she sees blood flowing out of her. The only precaution to take is to use a large loin cloth "Godui" and see that she washes her private parts twice daily and that she should not do any strenuous work. Of course the girls observe their mothers practising these things beforehand and so it is nothing new to them.

When the girl is at this puberty stage the mother informs her relatives that she is going to dress her daughter on this and that day. The age mates of the girl are also informed. Women and girls bring great loads of firewood and pile them up in the village square. When the day comes, women and girls gather at the village square in the evenings. They play dance and sing around the big fire set in the open air. Here they converse mostly about sex and when they are tired they sleep packed tight around the fire in the open air. Sometimes adolescent boys attempt to have sexual intercourse with them.

The next day yams and roasted rice meal are brought by the relatives for the feast. The mother baths the girl properly and covers her with ornaments, strings of beads, necklaces got from aunts, cousins, sisters and friends are worn round her arms legs and body. Other age mates are dressed up in the same fashion. They do not put on cloth but the torso is covered with broad loin cloth. It is an ordeal for the young girl to be the centre of so much attention for the first time in her life. Her skin is whitened with paste ("Amake".) On the following

* Amake = previously mentioned as perfume?

market day they walk through the market. One characteristic of the girl on such occasion is that while they are making the procession she does not laugh or smile. She should look serious throughout the procession holding a chewing stick in her mouth.

The final activity is the day when the girl is washed again by her mother. She dresses her now with costly cloths. The girls age-mates accompany her to salute her relatives in the village. They give them money as they go round. Any girl who does not undergo this customary performance before marriage is mocked at by the society. She is not respected. This reflects upon the mother of the girl too. When there is any quarrel they usually say against such girls: "Wota nu na wòa?" (were you dressed). This short statement means a lot. It means that your daughter does not live any good life, she has been practising premarital sexual intercourse and has conceived. You lazy woman, have you worked hard to get money in order to be able to dress your daughter? This custom is a sort of guide or spur which regulates the girls' behaviour to be chaste and reminds the mothers to pay more attention to the good training of their daughters.

When a girl is born the parents give her to a man as his betrothed girl from her childhood. When farming season comes the man arranges with about twenty men to help him to make a farm for the girl's father. The following year he does the same for the girl's mother. Any piece of work which the girls' parents want to do he does it for them freely. When the girl reaches puberty stage the man gives her a wooden carved stool, hoe and money. Sometimes he buys her cloth in addition to what I have already mentioned. He then presents a big pot of palm wine to the girl's parents. All these times while the man is making these efforts, the girl's mother talks to her to behave well and see that she does not have sexual intercourse with any other man. When the bridegroom performs all the necessary rites, the girl's parents perform the

What is that

The man has to give: Rum, one big pot palm wine, tobacco and 21/ after this the rums are drunk before the elders in the girl's family and the tobacco shared between the relatives.

own house / family house ? or his own ?

Concubinage
appears to marriage
punishable when girl
ages under is 18 or after.

marriage custom to the girl and she is ready to go to her husband.

Before the girl goes to her husband the mother advise her saying: "Today I give you to your husband, you must stay with him peacefully. Do not quarrel with him. When your husband is angry and rage do not talk too much. Do not commit adultery or have sexual intercourse with any other man because it will cause your death. If anybody abuses you do not mind him or her. When three people stand in the street conversing do not interfere or join them. I do not want to hear any complaint about you."

When the girl comes to her husband's house, the husband gives her money to buy her furniture i.e. pots, broad flat plates, wooden spoon etc. After she has bought all these necessary furniture she removes from her mother's house to her husband's house for good. Though the girl is married the parental authority continues throughout the marriage life. She is constantly called and warned when she behaves badly towards her husband. The parents always advocate for that mutual love between the two couples by which they will be able to live a happy marriage life.

At present this true marriage which was highly significant among the Ewe Tribe is being degenerated owing to the high standard of living into which the people enter. The girls' and boys' attentions are directed to accumulating of wealth and each one takes his or her own way. The result of which is the growing of so many delinquent boys and girls who will not abide by the training and pieces of advice given them by their parents. The parents too are perplexed ~~now at a stake~~ not knowing what to do to save the situation in this matter. When a girl is old to marry, the man takes her to his house without any customary performances.

and there's addition to "?

the day of the week name
or just what the children
are called after an
but not at the first naming
ceremony?

he is lucky.

J. explain

"Etomwoe" It is his turn to do this or to act let him do
his worse.

The names given to the children have meanings which bear upon the lives of the people showing their concept of God and the universe and their beliefs about death. Here are some of the religious names given to children which originate from the name "Mawu" (God) or "Se" (God). "Mawu" means Supreme over all and "Se" means Law-Giver of Law. "Mawusi" = God's hand, "Mawusinu" = Looking forward to God, "Mawuena" = God gives, "Mawufe" = God's house, "Senaye" = God gives light, "Senahiã" = God gives distress, "Selegu" = God is with him. These names remind us of the existence of God as the Supreme, Creator and Ruler of the Universe and that our being, success, failures and happiness depend on Him.

When somebody brings forth a child, and each time she brings forth the new child dies, she gives queer names to the subsequent ones e.g. "Ati" (tree). They call the child "Ati" so that when death sees him or hears him called, he may take him to be a common tree and thereby stop killing him. Some of these names are "Blenyegbe" = the child has just come to deceive her that he will live but later he goes. "Kɔlikpo" = dung-hill, "Dzodofe" = Kitchen.

They give names to children to make an allusion of other people so that when they call the child by the name the person concern may hear it and be vexed. He who has no child gives the name to his pet. The following are some of these names: "Ewɔdofe" = meaning if two sisters quarrel and one of them injures the other, the other sister tells her neighbour that she can do this only against her and no other person. And if it were any other person she would be charged to court. "Deblewo" meaning he who is abusing me is being deceived by his tongue he has no strength to stand me. "Etɔmenyo" (When somebody thinks highly of himself because he has come from a noble family or has riches and therefore look down upon others they make an allusion against him and say he is is fortunate)

When a chief is ruling very sternly and a subject gets a new baby he gives him the name "Etɔnuwɔe" meaning it is his chance there will be a time when he too will die. "Anidzewoe" means a man has been very poor and no one regards him, but now he possesses

riches and therefore boasting. His time of joy has come. "Agbenyegā" (Life is greatest) In this world life is a very essential thing and everyone depends upon life. "Amɛbiwo fe nya se le eyu" this is shortened to be "Selegu". (The person who comes from large family even when he does wrong he is not spoken of but he who comes from poor family they speak of what he does before anybody. He is not regarded. One can judge the altitude of one family towards the another by the names they are called. They may have a case or quarrel between one another.

Names are given to remind the people of special incidents such as the number of times a person brings forth children of the same sex. e.g. A man brings forth three male children in succession the third one he calls "Bansa" when she is a girl she is named "Biansa". When the children are four either male or female in succession the fourth one is called "Anani". The first male child of a man is called "Foli" and the female is "Agoe". There are names which remind them of battles which take place e.g. "Krakani" reminds them of Ashanti War with the Ewes 1869 because the then King of the Ashanti's was "Krakani". Some of the names remind them of the dead and the removal of the family to another place. Sometimes the names indicate the places people have been born e.g. An expectant mother goes to a farm and the forest in which the farm is, is called "Tɔgui" then unexpectedly the woman brings forth the child there. This child is ultimately named after the forest "Tɔguisi" (The wife of "Tɔgui" forest). If the child is born in a village apart from her own village she is named after that village e.g. "Klobɔsi" (The wife of Krobɔ)

People who indulge in drink have special names which when people gather to drink they exalt their nick names before they drink from their calabash. e.g. "Avu dufu medzea ga o, gadugbe tsyoa gli" (A dog eats bone does not eat iron, the day it eats iron its canine teeth dislocate. "Go kloyo vi sueuo kplae axabɔ" (A gourd suspended with many different things if children hang

it their sides bend. It simply means alcoholic drinks are not for little children. "Nds dugli memua gli o, edoa kako ns" (The sun burns the wall but it does not make it fall but it rather makes it strong) "Denyo messa afe o" (No matter how beautiful a town is cannot replace home) There is no place like home. "Ativoe mensa baline drena o nen menye ou o anye loko." (A small tree in the plain does not stand out when looking at it at a distance, if it is not silk cotton tree then it will be "Loko" (the African oak). "Agba kpe ou mekpea to o, ekpe to ou yi to" (The boat may be heavily loaded and the river does not feel it, once the river feels the weight too heavy for it to carry, the boat sinks). It means a man may be able to withstand a great many difficulties and may be able to control himself in many trials but once the strain is too great or over done he gives in.

The commonest belief among the Ewes is the belief in the witches and wizards. They say the witch is something within people. In the person's sleep at night it comes out in search of food. It flies and spreads fire just like a torch "sro, sro, sro", dropping fire as it goes to the rubbish heap. When it comes to suck somebody's blood he or she makes the person falls into a deep sleep and then sucks the man's blood after which the man dies. The owl and "Doggo" (beetle) are believed to be the messengers of the witches and sometimes the witches send these messengers the owl and beetle to eat out the heart of the offending person by night. The owl is believed to proceed on this mission night after night and gradually devour the heart — hence the origin of the bird's name "Xedsameku" (Bird that destroys the body). The people believe that wizards and witches assemble at the foot of the silk cotton tree and the African oak at night to worship them. These two trees are often regarded as gods. Whenever an owl is seen ~~on~~ a house it is believed to have been sent by a witch to kill one of the inmates. The cry of an owl at dead night at the top of a house is always associated with the death of someone within those days.

during the period in

"Sakpata" (Small-Pox god) who lives in desert and in the hidden recesses of the forest. His symbol is a large staff marked with red and white blotches and flies and mosquitoes are his messengers. When the people see any symptom of the disease in the locality the priest of the deity declares that everybody should clean his compound well day in and day out. No one should pound fufu or whistle at night. And from nine o'clock in the evening no one should go out or be roaming about in the street. It is believed that he who goes out by night will incidentally meet the "Sakpata" and he will contract the disease.

When small-pox attacks anybody the villagers lead him to the bush where they make a little hut for him. The man or woman who looks after him does not come to the village. When the relatives in the village want to give him food, they walk for about a quarter of a mile and put the food on the road side and take two sticks and beat them 'kpa! kpa! kpa!' and then call the sick person loudly to come for the food. When the infected person dies, they do not weep for him. They call all the deceased family together to get prepare for the burial. They dig the grave in the bush. They do not wash the decease as they do to ordinary people when they die. They wait until it is quite dark and then they carry torches and firewood and go and bury him.

The Ewes have their own songs some of which appear to have no meaning. The songs are composed at random during play and processions, dances and labours especially in the farm. Some of these songs are witty and satirical. The times are very irregular and they jump from 2/4 time to 6/4 times and to triplets and the rhythm is completed. The Ewe man or woman girl or boy will dance to express the rhythm with all the emotions at his or her command. The dynamic force behind all this rhythm is the lilt of the drum like a human heart-beat.

Usually the silent nights are broken by the beat of drums when the moon is up shining brightly. The dance steps are not taught to the child but she acquires them by practice taking the rhythm and the dance steps as a whole adjusting herself every time she moves until she is perfect in it. One sees babies, still in their mothers arms, move their little bodies to the rhythm of the drum; and as soon as they can walk they dance. Wherever men women and children are, they unconsciously move to the rhythm when the drums are being played. The children manage to learn the drum language and of the messages sent with them. The horn which the people blow when chiefs appear at their state functions can be interpreted by the children. The following are some of the typical songs:

Songs of Lament.

"Le miele le miele le miele (This is how you are, this is how you are, this is how you are)
ziãts mensa miadome o. (The poor does not stay among you.)
Kue le nuwsa lo! (Death does it)
Dzɔdzɔmekue le nuwsa lo (Nature death does it)
Kue le nuwsa lo! (Death does it)
Dzɔdzɔmekue le nuwsa lo." (Nature death does it).

2/4 Key. D

d', d', d' : r', t', t | d', l, l : | r . d : t . l | s, s, s : | l . l : ta . s |
Le mie-le le mie-le le mie-le hiã-ts me-nsa mia do me o Kue le nu wsa

l : f, f, f | s . l : s . f | m : | l . l : ta . s | l : f, f, f | s . l : s . f | m : — ||
lo dzɔ dzɔ me Kue le nuwsa lo Kue le nu wsa lo dzɔ dzɔ me Kue le nu wsa lo.

"Klokpatsɛ menye — I am tortoise (leave not recognised)
Azɔ̃lĩnye bu dɛ lãwo me. — My walking losts among the animals
Klokpatsɛ menye — I am tortoise
Azɔ̃lĩnye bu dɛ lãwo me — My walking losts among the animals
Klokpatsɛ menye — I am tortoise
Azɔ̃lĩnye bu dɛ lãwo me." — My walking losts among the animals.

2/4 Key D.

d':,r : d:,t | d:,l: (3)l,l,l | r:,d : t:,l | s: - |
Klo-kpa - tsɛ me | nye Azɔli nye bu dɔ lɔ-wo | me

d':,t : l:,s | l:,f: (3)f,f,f | s:,l : s:,f | m: - |
Klo-kpa - tsɛ me - | nye Azɔli nye bu dɔ lɔ wo | me

d':,t : l:,s | l:,f: (3)f,f,f | s:,l : s:,r | m: - ‖
Klo-kpa - tsɛ me - nye | Azɔ-li-nye bu dɔ | lɔ-wo me.

Satirical song usually sung when they are playing in the village square.

" Ye yee, ye yee (Ye yee ye yee)
Gale anuklui wɔ dɔ nye ta (You are jealous on my behalf)
Anukluiwɔa yee (Jealous man)
Zãmedo zãmedo dati hɔ me." (It is not yet night you lock up the door)

Key C.
2/4

: f | s: - | - : d' | s : l,,l | s . s : f . f | m . m : |
Ye yee | Ye yee gale anuklui | wɔ dɔ nye ta |

d' . d' : s:,l | | : (3)s . s . f | (3)m,m,s : r:,r | m . m : - ‖
Anukluiwɔaye | zãmedo zãmedo | dati hɔ me.

Labour song: "Akuviatɔ be nye sɔ gbledzo na ye loo!
Ne wotsinɛ be agbledzo dɔ meli o sana o,
Fɔ de fɔ de nye agblea dede.
Kuviatɔwo be alɔnu miedɔ nyuinyuie dɔ.
Melũ ke dɔ medɔ dze zã?
Hũ hũ, hĩzĩ hĩzĩ."

(The lazy man asks me to make him farm charm to succeed in farming. Tell him that there is no farm Cham. To rise up every day and go to the farm and work is the farming. The lazy man's wrist is full of hair.
When I say this do I tell lies?
Hũ hũ hizĩ hizĩ.)

Labour Song: "Woba gboe Mevia-dɛ ba gboe
Woba gboe Mevia-dɛ ba gboe
Woba gboe Mevia-dɛ ba gboe
Tɔmegbedzi Avinue Mevia dɛ ba gboe."

(It is their ram, It is Mevia-dɛ's ram)

(Avinu of Tɔmegbe Mevia dɛ's ram)

Key. Doh is G (Modal).

2/4

S'·s' | f'·s': — | r·l': s·s | r·f: — |
Wo-ba gboe Mevia dɛ ba gboe
S·s | m·r: — | l,·l,: t,·t, | l,·s,: — |
Wo-ba gboe Mevia dɛ ba gboe
s,·s | l·r: — | r·s': m·m | s,·d: — |
Wo ba gboe Mevia dɛ ba gboe
s,·s,: s,·s, | l·r: — | r·l: m·m | s,·d: — ||
Tɔ me gbedzi Avinue Mevia dɛ ba gboe.

Satirical Song but usually sung in the farm by the husband of a woman who are not in good terms with each other.

"Fɔ kpe dɛ hɔ ɲu lo
Dumesi fɔ kpe dɛ hɔ ɲu lo
Fɔ kpe dɛ hɔ ɲu lo
Dumesi fɔ kpe dɛ hɔ ɲu lo
Dumesi menya fe yi gbe o
Dumesi fɔ kpe dɛ hɔ ɲu lo."

(Lay stone against her door)

(Wife who comes from another village lay stone against her door)

Wife who comes from another village does not know the day of her departure. Wife who comes from another village lay stone against her door.

Key Doh is G. (Modal)

2/4

:l,,l,,l | s,l·l: r·r | l: s,s,s | r,f,f: — |
Fɔ kpe dɛ hɔ ɲu lo Du me si fɔ kpe dɛ hɔ ɲu lo
l,,l,,l | s,m,m: r·r | r: m·m m | r,d,d: — |
Fɔ kpe dɛ hɔ ɲu lo Dumesi fɔ kpe dɛ hɔ ɲu lo
d·d | s: m·r | d,d,d: s,s,s | l,l,l: s,l,l ||
Du-me-si menya fe yi gbe o Dumesi fɔ kpe dɛ hɔ ɲu lo.

War song accompanied by "Agbeko" (A war drum).

"Sodzgbe Sodzadzaa!
Alākle lé nu malé adzataviwoe
Ahɔ̃ dza gboe!
Alākle lé nu malé adzataviwoe
Kua be abasa do mi le dzâ?
Ahɔ̃mekue, Ahɔ̃mekue, ku enyo
Mawɔ yayee mawɔyee
Ahɔ̃metu dz̀ magbe dzo mayaa".

(God "Sodzgbe, God Sodzadza) They are gods which destroy trees and men.
(Leopard catches cannot catch lion cubs)
(War is within the gates)
(Leopard catches cannot catch lion cubs)
(Are you contemplating on death?)
(Battle death, battle death It's a noble death)
(I shall use, I shall use
Battle gun which fires readily I shall use).

2/4 Key: Doh is D. (Modal)

m, m, d | m'.m' : s' | : m.m | s'.s' : m.m | d.m : m.m |
So-dz̀-gba So-dza-dzaa Alākle lé nu male adzata viwoe

d.d.d. | m : m.m | s'.s' : m.m | d : r,r,r |
A-hɔ̃ dza gboe Alākle lé nu male adzataviwoe

m,m,d.d : m,d.d | m.d : d,d,d | m : m,m,m | s : s | s |
Kua ba ba sa do mi le dza? A-hɔ̃ me kue A-hɔ̃ me kue ku enyo

m,m,m | s : — | — : m.m | d : — | — : m,m,m | s.s : m.m | d : r.r ||
Mawɔ ya yee Mawɔ yee A-hɔ̃ me tu dz̀ magbe dzo mayaa

Children of the same degree of mobility tend to go about together. These children are enjoying eating some coconuts at the outskirts of the villge.

The starry nights are engaged in play and games after the weary days work. They play games demanding skills in the afternoons when there is less farm work. They set words to birds' songs. e.g. "Apatipre" (The bulbul) says: "Nyemaganyi o, nyemaganyi o, manyi manyi" (I will not eat pepper, I will not eat pepper, I will eat it, I will eat it) They say the bulbul likes pepper but when it wants to eliminate it feels much pain and it cries I will not eat it; but as soon as it finishes eliminating it cries again I will eat it I will eat. "Apatripre" says: "Brew brew na ekyikyi kro! (Bit by bit people build a town) The weaver bird says, "Degbo degbo enye atswowo" (Going and coming are the net making) The canary sings: "Tuu, tui, kratsyi, kratsyi tui tui tui kratsyi hẽ!"

Whenever the children want to play they play within the compound of the neighbouring houses. Infants still requiring care are often carried about by boys and girls attached to a group of older children. Generally speaking children of the same degree of mobility tend to go about together and in games and imaginary play it is more usual to meet with small group restricted age-range. The adolescent boys and girls usually form a separate group when they are playing in the village square. The smaller children's group have no permanent structure. At times they form a definite group in particular situations and the composition of a group depends largely upon the situation.

After the children have finished their evening meals and have completed their domestic duties say eight o'clock in the evening one hears boys giving signal in the village square calling their playmates saying: "Kotokoviwoe..... Yee! Kotokoviwoe.... Yee! Mimagawo numie gbe o dze?" (Comrades Yee! Comrades... Yee! Shall we not do that which we have been doing today also?) Then one hears the girls also saying "Gbegblehewoe! Ayiwoe! Gbegblehewoe! Ayiwoe! jumping skipping and clapping their hands going up and down

"Ya ya ya – Alema" (Not translatable)

Sɔwlutsidzalɛ = A person who uses the perfume of the Deity called "Sɔwlu".

Yovomi pradɛ = Having sweet fragrant smell.

Kofi malé = Shall I take Kofi?

Adzoa Malé = Shall I take Adzoa?

to a particular rhythm with a definite time (2/4 time) "Mimagaws numis gbe o dz?" (Comrades! Ayiwoe! Comrades! Ayiwoe! Shall we not do that which we have been doing today also!) Then the other children begin to run to the spot one after another and the play and games start. The parents, old men and women in the village sit together and watch them for some time. When it is late night one of the old men comes and ask the children," Don't you know that it is night? Go to your houses. Do you hear anyone speaking in the houses? "Amenukpetse" (The jaws of men are locked up) meaning it is ten o'clock at night and everybody should go in bed.

The following are some of the games and play of the children. "Yayɛ" (Hide and seek) The children hide and one will seek them. If he is not able to find them he will be saying ridiculous sentences in a kind of tone to cause laughter. When the children who hide laugh he runs to them and says, 'I catch you, I catch you'. In case he does not find them at all, all the children will come out from their hiding places jumping and shouting: "Nye nutsa fɔ dokuinye lo'. Nye nutsa fɔ dokuinye lo!" to a rhythm (I have found myself I have found myself) and run to the centre of the open ground. Then the game starts again and another child is chosen thus the game continues.

"Asi aloo Atsu dzɔdzɔ fefe" (Marriage game): All the girls form a line on one side and the boys too form a line at a distance opposite the girls. One girl puts "tsihe" (a pad for carrying load on her head and walks to the boys. As she walks along she says these words and the other players respond to the rhythm: e.g. "Ya ya ya — Alema
Sɔwluitsidzalɛ — Alema
Yovɔmi pradzɛ — Alema
Kofi malé — Alema
Adzoa malé — Alema"

This continues until each has his or her turn.

Ye yee, ye yee = Words of exclamation showing wonder at the behaviour of some one.

Gale amukui ws o/e nye ta = You are jealous of me

Amukuiwsa yee = You Jealous person

Zãnedo zãnedo dati hsne = It is not late night you lock up the door against me."

"Hũ prɛ, hũ prɛ abɔlé" = Words indicating the next action to be performed that is to change the elbows from one hand to the other and putting in the game more vigour.

"Aklamakotoe" (Hand covers face): This is a game for boys only. The boys come together. One boy is covered in the face and a boy knocks him with fist on the head. He is uncovered and asked to call the person who knocks him. When he is unable to call the person, he is covered again until he calls the boy who knocks him. When he calls the boy, the boy called will now be covered in the face and the game continues until they are fed up with it.

"Hũ Prɛ" (A Rhythmic action game) Both boys and girls arrange in a big circle with arms stretched sideways to touch one another. The girls are intervened by the boys. They stand still and a girl introduces the game with these words "Hũprɛ, hũprɛ abɔlé" then they all move their arms and elbows clapping their own hands and then clap the hands on both sides of each child and then place the left elbow on the palm of the child to each child's left, and then change the elbow from left to right every movement done with a rhythmic action. While these actions are going on a girl introduces this song:

"Ye yee, ye yee
Gale anuklui wɔ dɛ nye ta
Anuklui wɔa yee
* Zãnedo zãnedo dati hɔme."

All the other players join in the chorus repeating the song from the beginning just as the girl has sung it ending it with "Hũprɛ, hũprɛ abɔlé" at which the elbow action takes place. *

As an alternative they change to another action game.

"Alɛ̃vi ɛ, alɛ̃vi ɛ dzokputu mbɛ, (Little lamb jump and cry)
Gbɔvi ɛ gbɔvi ɛ dzokputu mbɛ." (Little kid jump and cry)

The children repeating these rhythmic words and clapping their hands to them, they hold a girl and push her forward and the girl jumping falls back on a particular boy or girl she chooses. The boy or girl on whom she falls comes to the centre and the game continues.

Translation

Not translatable

They have no meaning.

Translation

Not translatable

They have no meaning.

The girls then separate from the boys for another game. "Kpewoe Siawoe" (waist and knees full bend and up game to a rhythm).

"Kpewoe siawoe woe siawoe
Kpewoe siawoe woe siawoe
Azitrɔmalĩ malĩtrɔmalĩ
Azitrɔmalĩ malĩtrɔmalĩ."

The girls put their fingers into their ears with elbows sideways bend shaking their waist and bending the knees slowly to full knees bend on the heels and up very quickly according to the time of the last two lines of the song.

Key Doh is G. (Slightly Modal)

2/4

:m'·r | d : m', r | d·d : |
Kpe woe sia-woe woe sia-woe

:m·r | d : m, r | d·d : |
Kpewoe sia-woe woe sia-woe

:S, · d | m, m m, m : r | d·d |
Azi-trɔ ma-lĩ ma-lĩ-trɔ ma-lĩ

:l · d | d, d, d, d : ta | d·d ||
Azi-trɔ-ma-lĩ ma-lĩ trɔ ma-lĩ.

The same words and melody are used for another game in which a girl crawls on her knees from one side of the circle to the opposite side. While she is crawling she will be throwing a stone from one hand to the other. When the stone drops down she is out and another girl takes over.

When they have had enough strenuous games, they all sit closely in a circle on the ground with their legs stretched forward. One girl comes to the centre and says, 'Now we shall have the game of "Takpetakpe". She then begins to touch the head of each player in turn going round the circle. As she goes round she repeats the following words.

"Takpe takpe kuggu nongoli nongoli,
Otata fa hũ Onana fa hũ
Atikpli dzedzẽ nidze,
Adukluɛ fɛfɛ̃ ni fɛ
Menya fa na adewoo
Adewɔ̀ wuiwui
Kwaku adewɔ̀ Anikyirewoe."

Translation
Not translatable
They have no meaning.

Translation
Not translatable
They have no meaning.

The last girl or boy on whose head she touches and says the last syllable of the last word in the last line, comes to the centre to repeat the game.

"Otsye Otsye" A skipping game:

" Otsye, wòtsye — Gbakule!
Otsye, wotsye — Gbakule!
Tsye mina tsako — Gbakule!
Tsye tsi ni atsako — Gbakule!
Tse tse tse — Gbakule!"

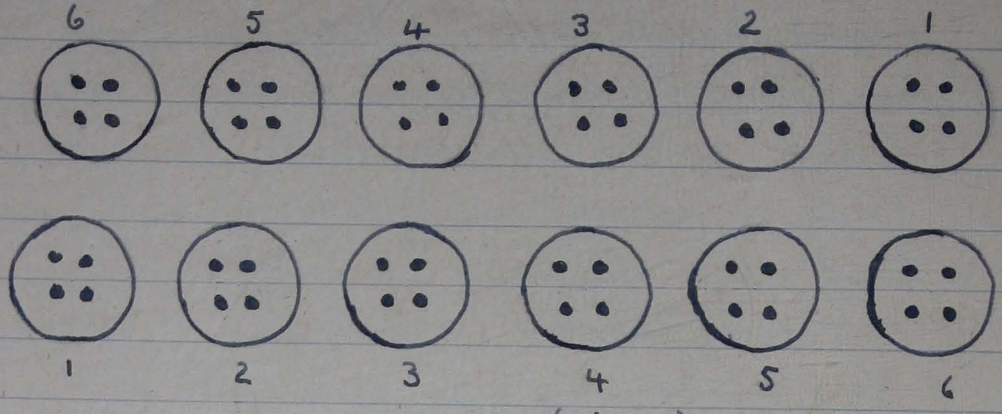
The girls form a large circle saying the above words and clapping their hands to fit the words while the one girl at the centre skips round until the verse finishes. Then another girl jumps in to continue the game.

When the girls are having their separate games, the boys may be walking on bamboo sticks called "Kafokafo" displaying how much they can balance themselves. Some boys make their own string instrument from the palm branch fibres, fix them unto a small box and put it on a calabash and then begin to play. As a variety they take palm branch and cut a little strip on the flat surface and raise the two ends with two pieces of stick. They strike the fibre at the centre with a small stick and press the fibre with a piece of gourd at the other end of the fibre. The vibration produces a very pleasant tune which the children enjoy very much. Sometimes they add words to the music.

e.g. "Kalibutu butu butu
Kalibutu butu butu
Kali nya ma!"

"Adi tata or Wole" Game.

A. (Player).



B. (Player).

Afternoon skill games: "Adjitata" or "Wole" (Playing with chestnut-like seeds of a vine). When they want to play with these seeds they find either palm nuts or little round stones 48 in number and make 12 little holes on the ground 6 in a line horizontally opposite the other 6. The players put the seeds in the holes four to each hole. Six holes of 4 seeds each belong to each of the players. The method is this: The first player takes the four seeds from any of the holes which belong to him. He drops them one by one on the others in the holes as he moves his hand round the holes from right to left. The second player also takes the four seeds in any of his holes and does the same thing as the first player does. The player who drops the seeds should not continue to take any other heap when the four seeds he has in hand finishes. They continue doing this alternately. The object is to accumulate as many seeds as possible in one's home. On the other hand if one or two seeds remain in any of your opponent's holes and is your turn to play, and it happens that you drop seeds on any one or two seeds in the holes then you are free to collect them as your property and you keep those apart. But when the seeds amount to four in the hole they should remain because the seeds falls on the lot ("Edze ko dzi"). They continue playing it until the seeds finish in the holes. After they have finished each player counts his seeds and by comparing them with each other's seeds, the party who has the more seeds wins the game. It is said that he is enslaved. If the winner wins his neighbour by 10 seeds then he buys him with 10 seeds. The seeds are placed back in the holes and the game starts again. There are varieties of method of playing this game. The game provides for a certain amount of thinking and manipulating of number facts. Generally the game is played by men, women boys and girls.

"Vetetre" or "Adidada" (A game of marksmanship). This game is a game for men and boys only. The boys divide into

two groups of any number and sit on the ground 10 yards apart. Each group arranges the seeds in any order well spaced out in front opposite the opponent's seeds. Preferably a flat clear ground is chosen. Each boy has a single seed to start the game. The object is to aim at his opponent's seeds. He throws the seed in such a way as to be spinning on the ground to strike any of the opponent's seeds. If he succeeds in knocking any of the seeds, those which it strikes he wins. They throw the seeds alternately from each group. In the end they count to see the group which has greater number of seeds and that group wins the game. When they are playing the game they are usually so much absorbed in it so that they make all sorts of humorous expressions as the seed rolls to the opponent's ground. e.g. "Kr..... Kpai! Kpai!" (Meaning he has knocked down two seeds at a blow). The game gives a lot of practice in eye training and makes the children to be good marksmen.

"Gadede" is a vigorous competitive game played by boys only. The boys divide into two groups and form two lines apart each group facing the other. One boy from each group comes to the centre and wrestles with each other. He who throws his neighbour down gains a point for his group. The girls usually come round to watch this wrestling and they admire the boys at their strength and bravery.

Chapter V. Linguistic Training.

The Ewe Tribe finds it her duty to safeguard the stories of the past and transmit their wisdom through their members for the information of their successive generations. The proverbs, fables, riddles, parables and folk-tales exist and they are produced by young and old. The proverbs are respected by the tribe because they know that they form the expression of the laws and manners of the tribe. They are very interesting too and in many instances they display ideas concerning the providence of God, the moral rectitude of action or the practice of social virtues. Attitudes and morals are absorbed unconsciously when the children listen to fables, proverbs, tales riddles, songs and the stories of the past. An old man when speaking to the young or a group of people finds it worthy to add proverbs which suit the real situation about which he speaks and by using these proverbs he makes his speech rich and weighty. One characteristic of the Ewe proverbs is some of them appear often very ambiguous and allow not only a bad but often an unclean use. One often sees children gather round the fire at night after they have taken their evening meals and an old man smoking a pipe and tells stories of their tribe, how their fore-fathers travelled to their present abode or about his own personal experience in hunting. It is very interesting to see a young boy telling fables and stories in a living manner using choice of words in his expression, acting the personalities he describes in a natural and convincing manner, changing his voice according to the situation in the story, and using simple and picturesque language. The small children in turn practise telling the stories and riddles and parables as they hear from their fathers and elder brothers and other playmates. At times the children compete in the riddles one group asks and the other group answers. One can hardly hear people telling stories or telling riddles in the day, they are meant

* If someone will do you any great favour
you will recognise it in the little things he does for you.

for the evenings when they are tired from the days work. Sometimes this process of telling stories near the fire side in the house keeps the children from going out at night. The children at these situations interchange ideas with their neighbours and old men, ask questions about things they do not know thus their language speaking and knowledge develop to a great extent.

The following are some of the Ewe Proverbs:

" Amegbetɔ fe ŋku medzia fo o, ele abe anyigba fufu ene"
Man's eye is never satisfied it is like a very dry land

" Agbonyila medɔa akɔlɔ̃e o"
Ram keeper does not slumber

" Gbɔ̃ medzia alẽ o"
Goat does not bring forth sheep

" Wobe wobe afa wɔ̀gbãna"
They say, they say destroys house one should hear and see before talk.

" Adenya dzoe eléa nu bla"
Word of the tongue is fire it burns things quickly.

"Amesi nya nu menya etsɔ me o"
He who is clever does not know tomorrow.

" Agbe didi nɔnɔ nye momenuveve"
Long life is full of suffering

" Womexana dɛ ku ta gbea alɔ̃dɔdɔ o"
One does not because of fear of death refuses to sleep.

"Agbenɔxevi megbea futoto o"
A bird destined to live does not remain featherless.

"Ku madi wò la agbe mea wokpɔnɔ lena"
Die I bury you will be seen while you are alive.

" Hlɔ̃biabia futɔ kuku menye kalẽ o."
Revenging a dead enemy is no bravery.

"Adewo mlɔfe menye mlekpui o"
Sheath fish resting place is not near hearth.

"Ne akpa tso tome be lo dada le dɔ lém la womekea dzi o".
When fish comes from river says Crocodile's mother is ill on does not doubt.

"Koklo le xɔme menya kugbe o"
A hen in her hut does not know when she will be killed.
"Dusiadu kple efe koklokoko"
Every village has its method of fowl skinning (No two things are equal)
"Koklovi si nɔa enɔa ŋutie dua gbagbladza fe ta"
The chicken which stays with its mother eats the cockroach's head.
"Koklovi menɔa azi me kua atɔ o"
The chicken does not stay in egg and crows (Everything grows gradually)
"Atideka mewɔa ave o"
One tree does not make forest. (Unity is strength).
"Atigɔglɔe na wonyea adaŋutɔ"
The crooked tree makes man skilful (Problems make a man thoughtful)
"Ati nɔagbe ŋuti katuu vuna dɔ"
Creepers or climbers grow around a living tree (People rely on men of good character who are ever ready to help in time of need).
"Sabala le nogo gake mɔ le eme"
The onion is round but there is way in it (There are exceptions to rule).
"Deku dɔka gblia bubuwo katã"
One rotten oilpalm nut spoils all the others (One bad boy can change the other good boys through contact with one another).
"Womegbɔa fɔ ŋu sia de o"
One does not leave the palm branches to cut the palm fruit (Everything must pass through the proper channel (One has to get permission from his senior man in an office before he acts).
"Aŋgba megena dɔ tɔme vona gbemagbe o"
Leaf does not fall in water and decay the very day. (When you are doing something do not worry to get the result the moment, you have to be patient) "Adaa dɔ outuu hã mɔ le me"
Elephant grass is thickly closed but one can look through (Though we are all human beings yet there are tribal distinctions).
"Nunya adidoe asi metuns o"
Knowledge is the same as Baobab hand does not get round it.
There is no one who says he knows everything.

"Agɔ mefoa nu dzro o"

The fan palm does not make noise without being blown by the wind. Everything has a cause.

"Mawu medzia vi wuna o"

God does not beget a child and kills him. (He is gracious).

"Abɔ dɔka mekpa todzo o"

One hand does not hold buffalo's horn (Co-operation is needed in our work without which we cannot get over our difficulties).

"Abakpui menɔa amesi wodɔa akplɔe o"

A man who possesses a short mat does not sit slumbering. One must make use of the thing he has no matter how small it is.

"Adutututɔ meflea hayi o"

The person whose teeth are gone does not buy wild boar's skin When you are not in position of doing something do not attempt it.

"Vinɔ mefoa vi dɔme o"

Mother does not strike her child's belly. (Great care should be taken of our children and whatever happens we must bear it cooly. "Ehiã kpɔ̀ wòdu gbe"

The Leopard which is a flesh eating animal but because he is in want, he eats grass (Necessity compels the butcher to kill a goat instead of a cow). "Ta menɔa anyi klo dɔa kuku o"

When head is present Knee does not put on hat (Due respect must be given to elders. The father is not expected to stand while his son sits on a chair) "Vidiɔa mewɔa tɔa nugbe o"

A child who resembles his father does not necessarily act like the father.

"Fiafitɔ mewua agbletɔ o"

The thief which comes to your farm cannot take the food more than you possess (The apprentice does not know more than his master).

"Hotsuitɔ meflea agble le ku si o"

The rich does not buy life from death (Death the leveller everybody is equal before him whether rich or poor whether beautiful or ugly).

"Dɔmewuame wotɔa dzo texɔ o"

One is hungry therefore set fire to his yam hut (One's life may be full of difficulties yet he should go ahead until he gets over it).

"Sakplitɔ meléa avu dzudzɔna o"
The tale-bearer cannot make peace between two who quarrel.
"Mɔdidi megbɔa ɖu ŋuti yina o"
Long way does not go beyond village it must end in a village.
(There is end for everything).
"Ŋdi menyona na ame wokoa nu o"
When one is successful today he must not laugh and forget himself but be aware of what may happen tomorrow.
"Bliku fe nya medzɔna le koklowo de o"
The case of the maize is never right before hens. (A person whom you dislike you can never speak good of him).
"Amenɔŋu menya nyɔna o"
One who pretends to be sleeping is difficult to be waked. (He who things that he knows more than everybody can hardly be taught).
"Sɔamea ŋlɔ̃e be abitɔ fe ŋku le edzi"
The man who injures forgets but the injured remembers.
"Amedzro ŋku gâ menya xɔ dome o"
Stranger with big eyes cannot find all the lanes in the village (When one is not familiar to a new situation he finds difficulty in dealing with it)
"Ahlɔ̃e medoa nyifɔkpa o"
The antelope does not put on Elephant's shoe (The child must do things according to his age ^capacity otherwise he breaks down)
"Avu be yefe fuwo ta womekpɔa yefe fifia o"
The dog says because of its hair one does not see its perspiration.
(A person may be trying to do his best but because of some impediments one can hardly find it out or a man may have some very good ideas but because he cannot express them they are obscured)
"Kele medea metsnà ŋuifi o" trouble
The person who roams about in the tallgrasses does not avoid ~~irritation~~
(~~An easy lies The head that wears the crown~~).
"Vi mekɔa tsa ɖe dzi be nekpɔ nyi ɖa o"
The child does not carry the father up to look at the elephant (The child has nothing to do at all with the father in the way of advising him.

Whatever the father says is true and correct the child has no right to challenge him.

"Dzoti dɛka mebia dzoo"

One single firewood does not burn (Without cooperation life is miserable)

"Koklo mensa nu kam dɛa gbeo"

The cock does not crow while scratching the ground (When one is doing something important he does not go about playing with unnecessary things)

"Ahlɔe be ave dɛka mensɔ kue"

The antelope says staying in the same forest always means death (Doing the same thing everyday becomes boredom we need change of activity, change of life and mind).

"Vivɔ̃ fe wɔnu mevɔo"

The child must be of some use in any way even though he is impossible to deal with.

"Nyadzɔdzɔ dɛsiadɛ enye nufiala"

Every incident teaches us.

"Menye kutsetse dɛsiadɛ si bia gbagbagbã lae nye dudua o".

Not every fruit which looks nice is edible.

"Atadi fufu dudu le nu me nye dɔ. Esesẽ be woadu dze dudɛ hã le nu me".

Neither eating pepper nor salt alone in the mouth is easy. Either of them must be mixed before it can be eaten easily. It is emphasizing unity and harmony.

"Dowɔwɔ nyui fomevia dɛka menye gbɔkpe o, ke dɔa dɛka mawɔmawɔ nye gbɔkpe."

Every good work done is no shame but doing no work is a shame.

"Tsilolɔ dɛ alɔgome didie dɛ wɔ̃zua adee dɛ nu me na ame"

Keeping water in the cheek for a long time becomes sticky saliva in the mouth.

"Menye kplɔ̃ yedoa edokui dɛ akɔme na ame o, boŋ ame yedoa kplɔ̃ dɛ akɔme na edokui."

It is not table which sets itself before man, it is man who sets table before himself. (Perseverance conquers difficulties).

"Menye tutsɔlawo katã nye adelawo o."
Not anyone who carries gun is a hunter (Not everything that glitters is gold).
"Đevi dɔ ametsitsi kuku efe ta dɛ wòbuna dɛ eme."
A child who puts on an old man's hat lost his head in. (A child must not do what is above his capacity)
"Nusianu si wodana dɛ ya me la, gbugbɔna dzea anyi kokoko eyata dada kple anyidzedze wonye zɔhe veviwo."
Anything thrown into the sky falls back to the ground therefore pride and fall are intimate companions. (It is no use to be proud because it is pride which precedes destruction).
"Amesi menye vidɛ aloo nudɔwonu na ame bubuwo o la, sɔ kple ati matseku kple lã madunadua."
He who is of no use to others is just the same as a tree without fruit or an unclean and forbidden meat.

Here are some of the common riddles:
"Đazidazii dɛa azi dɛ nu me" — "Anuti"
The egg layer lays eggs among thorns — Lime.
"Fofonye fle godoe gãa dɛ nam nede edo ge do kpoe". — "Mɔfo".
My father buys me a broad loin cloth but I cannot put it on — Road.
"Meto du gome de Asante". — "Alɔ̃dɔdɔ".
I walked under village to Asante — Sleep. (When you dream).
"Fofonye tsɔ agbo yibɔ tsidzitsidzia dɛ nam, mefo tome ne wòtrɔ zu agbo yie — "Anane". My father gave me a black ram I slapped it by the ear it turned to a white ram — The white kernel of ten oil palm seed ~~unripe fruit of the oil palm~~.
"Mefle alẽ gafle gbe". — "Tu kple du".
I bought a sheep and then bought grass — Gun and powder.
"Fofonye tu xɔ gãa dɛ nam, dɛ fesre dɛ enu fũ". — "Đo".
My father built me a large house and put many windows in it. — No
"Akpɔ kple Akpɔnuvi" — "Anyigba kple dzifo".
The calabash and its lid — The earth and heaven.
"Ele dome ke xexi" — "Agbeli".
It is in the hole with an open umbrella — Cassava (The roots are in the earth and the umbrella-like leaves above ground)

"Xɔ gãa dɛ li: amewo le eme fũ gake mɔnu mele eŋu o". — "Adiba"
There is a large building, many people are in it but it has no door — Pawpaw.
"Nyãgã ta avɔ mede klonu nɛ o" — "Xɔ".
The old woman is wearing a dress but it does not reach her knees — House (with thatched roof).
"Dua dɛ le, dziwo koe wɔa awa, ame tsitsiwo medea awa o"
— "Betsoe". There is a village where only the children and not the old people go to war — ~~The "be" grass while young (stubble).~~ The stump young shoot of the "be" grass. ?
"Fiagblekpeli tɔmedɛ dzu" — "Kuklui".
Corn on the Chief's farm when roasted or fried is difficult to eat — pepper.
"Ame eve le du dzi, dzeke medzena le nɔvia ŋu o" — "Afɔ eveawo".
Two people run and neither catches the other — Both feet.
"Medo gbe na gbagbeawo, womlɔ̃gbe nam o, medo gbe na kukuawo wolɔ̃ gbe nam" — "Aŋgba mumuwo kple aŋgba fufuwo."
I greeted the living, who did not respond, I greeted the dead who did.
— Green and dead leaves (The latter crackle when one steps on them).

The following are some parables ("Alobalo".)
This parable is one about uncertainty. "Mise alobalo lo'. Alobalo neva" (Hear a parable! May the parable come!) "A woman ha children. There was a great famine and the woman went to the forest. When she returned she found that one of her children was dead and the other lost in the forest. She had a very little time. If she used the few minutes in searching for the lost one she could find him, but the dead child would go for good. At the same time she had a drug when she touched the dead child with it he would come back to life in that moment, but the forest child would lost for good. Which of these would she do?

"Alobalo" (Parable) about the two fishermen: "Two people went for fishing without taking any dredge. One said when they reached the river he would whistle and all the fish would come round together. The second person said when they gathered together he would call them all and they would follow them home. Who surpassed his neighbour?

"Alobalo le amesrɔ̃, dada kple fofo ŋu" (Parable about wife, mother and father). "A young man, his wife, mother and father were in a canoe going to a village. As the wife, mother and father were looking into the river, each one of them lost one eye. The young man immediately jumped into the river to find the three eyes. When he came up he got only one eye. To which of the three persons would he give the eye? Wife, mother or father?

"Alobalo le Agbledela etɔ̃awo ŋu" (Parable about the three farmers). "Three men wanted to make a farm each but there was a great drought. One said when he looked unto the sky it would rain at once. The second man said if it rained he would clear the three farms on one day. The third man said if he cleared them he would plant the corn and it would grow on the very day and they would eat. The three had done their best. Which of the three is worthy of praise?

"Alobalo le ŋutsuvi eve kple nyɔnuvia de ŋu" (Parable about two sons and a daughter). "A man begot three children, two sons and a daughter. Their mother died. There was a famine and the children had no food to eat. They were so hungry that they swooned and it remained some few minutes for the three to die. Their father got one ~~mouth~~ tiny loaf of bread which when he devided between the three children all would die, but if he gave it to one of them, that one who got it would be alive and the remaining two would die. Which of the three children would he give the bread?

"Gli le Atiglinyi kple Yiyi ŋuti" (A fable about the Elephant and the Spider). "Mise gli loo!" "Gli neva!" ('Hear a fable!' 'May the fable come!') "The fable came from a far place and fell upon the leopard ("Lãkle") the spider ("Yiyi") and the elephant ("Atiglinyi"). The leopard made dye out of honey, dyed cotton with it and wove a cloth out of it. Soon after that, there was a death in the spider's family and he came to the leopard and asked him to lend him the cloth so that he might go to the funeral. The

leopard agreed and lent him the cloth.

As the spider was on his way home after attending the funeral, it began to rain, so he rolled up the cloth and put it on his head. The rain beat heavily upon him and soaked into the cloth and dripped into his mouth. The spider swallowed some of the water and observed that it was very sweet. For this reason he told his companions he wished to go to one side for a little while, but would soon come back. The spider went and hid himself and ate up the whole cloth and was naked. After he had journeyed for a long time he met an elephant and asked him to cut off a piece of his ear and give it to him so that he might wrap himself up in it and he said he would soon return it. The elephant agreed. The elephant told him to measure a piece himself with his arm, and he would then cut it off. The spider took the ear and went home with it. When he reached home mistress spider was making soup, so the spider took the ear, roasted it, and they made soup out of it and ate.

A few days later the elephant sent somebody to fetch the ear, as the flies were bothering him too much. The messenger returned empty-handed, for he had not received the ear. The elephant took it upon himself to come to fetch the ear. The spider had agreed with his children and his wife that, as soon as the elephant came, they would escape into the snuff-box. The elephant came and the two of them (elephant and spider) conversed. After a while the spider said to one of his children. "Fetch some snuff for your grandfather (the elephant)." After the child had gone it slipped into the snuff-box. So he sent them one after the other and they all slipped in. Finally he sent his wife, but her head stuck in the opening of the snuff-box. So he told the elephant that his children were fools and that he would fetch the snuff himself. When he went he saw how

his wife's head was stuck fast in the opening. He pushed her with his fist saying: "Mistress Spider, you broad, broad, broad headed thing, get in quickly!" (The spider speaks in a nasal voice). Then he slipped in himself. So they all went into the snuff-box and closed it.

The elephant waited for a long time until he was tired. He then stood up, but he found nobody in the house. He went all over the house, looking for something which he could take instead of his ear; but he did not find anything special except the snuff-box. He said: "That is all right, I shall take his snuff-box so that he cannot have any more snuff." The elephant put it in his pocket and set out for home. On the way the spider and his children began to sing a funeral song: "Ãoo, Ãoo, the elephant's mother is dead". The elephant did not know where the wailing came from, so he said: "Have I not just left my mother and has she died already?" The spider and his family continued to weep loudly, so the elephant took the snuff-box and banged it against a stone so that it burst open. The spider and his family came out at once and they all went into the rock. The elephant became angry and ordered people to seize the spider. The spider had a sharp knife, so sharp that any fly which flies against it, is cut into seven pieces. The wild boar and the hyena said they would catch him and bring him. But when the boar stretched out his snout, the spider cut off its tip. (That is why a pig has a flat snout.) When the hyena saw this he began to cry: "Look! The spider has cut off the boar's snout!" This made all the other beasts afraid, so that they too preferred not to go. And that is why the spider still lives under stones. That is why one says: "The charitable earns no thanks." That is the story that people told me and I have amused you with it. "It is well, oh! salt mouth!" "You have round ears." (The listeners says: - you have good mouth for telling stories and the story teller says:- you have round ears which hear skilfully.)

" Đe asi le eŋu; Dzo! Ewe plus! Dzo na yi! Wuu "....

Here is one of the Ewe folk-tales about "Ye" (The sun) and "Yleti" (The moon). The Moon was married to the Sun and they had a vast number of children. When the sons grew up they tried to follow their father in his daily course across "Xexeme" (the free air region). He became jealous of them and so fell upon them and killed several while the rest fled into the sea. The daughters did not try to emulate their father so they still accompany their mother by night, while their father travels alone by day. (The word for "Star" in Ewe is "Yletivi" literally means "moon's child").

Husband and wife do not always agree so it sometimes happens that "Ye" (the Sun) leaves his course to follow "Yleti" (the Moon) and beat her. When he is doing this, his black shadow comes across "Yleti" (the Moon) and obscures her light. This is the way in which the Ewes explain eclipses of the moon and at such times they throng the streets, beating drums, shrieking and shouting out: "Leave her - be off - go away, Wuu ....." in order to frighten the Sun and make him leave the moon alone. This practice always has the desired effect as after a time, the shadow goes away, and the moon is seen to be at peace.

The story of the Ewes in the old times. Every tribe is proud of her history and when the old men are narrating the stories of their great grand fathers, the children enjoy them with great interest. Most of the stories are introduced by the questions which the children ask when they want to satisfy their curiosities. A child may ask his father or an elderly man: "Were the Ewes on this land long long ago? Where did they come from?" The old man or father then begins the story: "The Ewes did not settle here in the old days. They came from the East of Nigeria. When one travels to Dahome and Nigeria he will come across a big river called "Kuara" or Niger. The Ewes, Dahomes, Nigerians, Adas, Gas and the Twis came from the neighbourhood of this great river Niger. The actual

place where they lived was "Ketu or Ayɔ" which they again called "Amedzɔfe or Mawufe" (Place where men originate or God's home) Though the place "Ketu" is God's home yet they had to build wall around the place for fear of enemies and invaders. But as they found that the walls around them could not help them better they removed further west.

During their immigration they were divided into two big main divisions. One great division went towards south and they again divided into two sections. One section went and stayed along river "Mɔnɔ" and they called that place "Tado". The second section went and stayed between river "Haho" and "Mɔnɔ" where they call "Ŋɔtsie". The second big main division went to "Adele" district to the north.

"Ŋɔtsie" is between Lome and Atakpame. It is near Atakpame and it is about 9 miles from river Haho. If a man were to walk by foot from Lome going to Ŋɔtsie he would reach after four days' journey. All the Ewes never forget their forefathers stay in Ŋɔtsie and they call it even today "Amedzɔfe". Some people call Ŋɔtsie as "Glime" (Inside wall) because they built wall around it. (The broken walls can be seen today). Other people call it "Agbome" because there was a big gate at the entrance. The place Ŋɔtsie is very hot so people call it "Kpome" (Inside oven). Some people call it "Hahome" because it is near river "Haho". But apart from all these names of Ŋɔtsie they have a common name by which it is called. and that is "Hogbefe" (The place where they moved from).

When they were in Ŋɔtsie they were all under one King called "Agɔkɔli". He ruled them very badly. On one occasion he ordered his subjects to make him swish to build a house. Before the people came to do the work he ordered men to put thorns and cactus in the swish. When the workers plunged their feet into the swish, they were all wounded and so they went home with rage. Another day he asked them to make a rope out of swish a thing which is impossible.

The elders sent deligates to the king to get from him sample of the swish-rope because of the proverb which says: "Xoxoa nu wogbea yeyea dona" (One looks at the old pattern to form the new one). The King was annoyed and that brought about great indignation and the people made up their mind to go away.

The evening before they broke the walls down and fled away, the men were playing drums and great merriment was going on so that the king did not know what was happening and all the people ran away passing through thick and thin until they came to their present abodes.

Chapter VI. Responsibility of the Parents, Punishment and Admonition towards their children.

One of the most valuable functions of parenthood lies in handing on to the child by example, as well as by instruction a very great deal of the cultural heritage of the group to which the parents belong. The conduct demanded from a child is impressed upon in the household of his parents, in the child's relation with other peoples, especially his families and in the company of his age mates. But the training of the child is the duty of his parents. Parents are often judged by the conduct of their children. An Ewe proverb says: "Klo medzia vi wòdzia abobo o." (A tortoise does not produce its young and the young resembles snail). "Fiẽ medaa aba vi tana o." (A monkey does not jump from bough to bough whilst its young crawls on the ground) It means a child's behaviour originates from its parents. It may come from what he sees the parents doing or from what they teach him. The mother is chiefly responsible for the early care of the child. When the mother is ill the grandmother or the aunt becomes the substitute's relation to the child and the mother. The father has the chief authority about disciplining the child and at the same time the main agent of discipline. At times the mother decides that the child should be punished while the father carries out the punishment. Both parents inform each other about the child's bad behaviour. Many a time the parents behave nicely and show good example before the children. They scarcely openly disagree about discipline or quarrel about other things. The children are supposed to be grateful to parents through little helps they give in the house. The parents too feel they owe it to their children to provide for them. The parental ambitions for the children are to be good, serviceable and obedient children who will be worthy of praise in the society in which they may live and who when they grow will one day become good mothers and fathers when they (parents) die.

The parents force the child against his will or desire.

Usually quarrels between parents and children take the form of exchanging words with one another however seldom before fighting takes place and this is exceptional case. Such quarrels are precipitated by willful disobedience to carry out orders and constant checking of the child for doing somethings or when the child is chastised or rebuked or punished for the wrong he does. Mostly the quarrel is resolved by silence. The parents stop to argue with the child because it is a great shame to them when other people hear of a quarrel between them and their child. The child is advised by the nearest relative who hears them quarrelling to ask for forgiveness. The parents never admit they are wrong and therefore will not apologise. There is a saying among the Ewes: "To medea kuku na vi o". (Father never begs the child) If he does the child will debase him. The parental authority over the child shows itself in the home duties, outside activities, the kind of company he keeps and even in later years when he gets married.

If there is any difference of opinion between the father and the mother as to bringing up of the children they never let the children know it. If they disagree or quarrel about anything they never do it in front of the children. They discuss such matters when they are in bed or early morning when the children are still sleeping. There is a saying: "Nusi ŋku kpɔ ye dzroa ame" (What the eye sees that it craves for) In other words what the child sees that he does.

Both parents try to be fair and just and they never encourage jealousy of one another. However in some homes the mother spoils the boy by being too much over-coddled and the father spoils the girl, each being more indulgent to the child of the opposite sex. The parents stop the child doing the things he does not want to do. As consequence the child is hostile and rebels against the parents. The child does not realize that the parents are really acting for his good.

But at a later age the child becomes grateful for such training given him. However many parents say don't over trifles and mostly the child gets used to it that he takes no notice when anything more serious is to be checked. They shout frequently at the child when he is called or spoken to, and the child does not take the slightest notice. They allow the children to make noise and express themselves freely but when there are visitors they check them from doing so because if they do the people say the children are not properly trained.

If a child goes to town and he is back very late the parents exhort him because such a child brings trouble to the house by doing wrong somebody. If a child abuses old people they rebuke him saying: "A boy does not behave like that." When a man sends a child or asks him to do anything for him and the child refuses and the parents hear it, they scold him and forbid him doing so. They warn him saying: "A child does not refuse orders, a child who serves receives presents." If the child follows concubine or steals or slanders or does not like to work but loves to play, the parents scold him and admonish him seriously to stop.

They do not exhort children at noon or afternoon or at night. They prefer doing it early morning round about five o'clock in the morning. The training of the child does not lie solely to the mother and father but his uncles and aunts take great interest in advising and moulding the child. When a child is exhorted and he does not listen they threaten him. Sometimes they give such name as "Agboka" to bad boys. The meaning of the name is:- Usually people put a rope round the ram's neck and fasten it to a tree when the ram cuts the rope by force, the remaining rope hangs on its neck and it goes about with the rope which indicates that the ram is a bad one.

If a child disobeys or does something bad or does not respect elders, the parents first warn him. When he puts his

c.f. "Ewe English Dictionary" by D. Westerman.

father in debt they scold him badly and even strike him with a stick. The best time they admonish children is in the morning because they suppose that time to be the most suitable time when the words can be impressed upon the child's mind best. All sorts of people are not allowed to advise children but those who behave nicely in the tribe and have good reputation may exhort children in addition to the parents. Here are some of the parents' advisory words: "Do not be lazy, be hard working so that you may prosper and no one to mock at you. When a child lives in the world, he does not insult a person, when he does he is charmed or he is bewitched and he dies. If the person who hates you is doing anything do not approach him, if you do he will charm you." They threaten the child to prevent him from behaving badly.

Disciplinary punishments are also administered at times. It is necessary to use rough measures in teaching morals and manners. They flog the children, they grind "aduwe" (malaghetta pepper) mix with a little water and squeeze the liquid into the child's nostrils (It is very, very painful indeed). They deny them food and when the offence is grievous they tie the child with damp rope rolled in sand. Sometimes they take old urine collected in gourd and break it on the child's head or put the child's head in a mortar and pour the urine on his head. In the case of girls, they put pepper-pods into their rectums. No one hesitates to punish when it seems to be merited. If a small boy is told to go and scare the birds from the farm and he refuses, a hard smack on the haunches sends him crying and scampering to the farm.

The Ewes as a whole do not indulge in corporal punishment as constant supervision in the training of children for life. But when they find it necessary to use rough measures in teaching morals and manners they use them but they are very careful not to use such measures in teaching skill.

Chapter VII. Home education as the Basic Training for Children.

Home education really forms the basic training for the child and it may be good or bad according to the method and altitudes of the parents and the environment in which the child lives. From the first chapter of the essay one sees that the child is born capable of learning but knowing nothing, perceiving nothing. But as soon as the mother begins feeding him and taking care for him she begins to educate him. Thus the child's education begins at birth; before he can speak he is learning. Whatever first attaches to the tender age of the child whether good or bad remains most firmly fixed.

Reading through one can notice that the child has been guided to develope his own potentialities through his own expeience in doing things. The child at play offers a great many opportunities for activities which to the adult mean nothing valuable but it is to the child a serious work which requires close attention, thought and experiment. During this so-called play that children learn to work, to concentrate and to persevere until achievement is reached. The child discovers the nature of his surroundings and of the people in the village. He acquires skills of the body and mind and he expresses his thoughts and feelings in a great variety of ways. This is the natural way in which young children learn at home.

He is hardly instructed in any of the activities. The opportunities are given and the child uses them as he grows. The home providers the child with skill in speech and the people round about him constantly provide him with a model to imitate. The skill he has learned in the home makes him able to help in the home, to wash himself, to put on his cloths, to play and to look after himself when the parents go to a village. He learns to model things, gather flowers, fruit, shells, bright stones, seeds and play games. He attaches himself close to nature through

gardening, germination of seeds, rainfall, seasons, day and night weeks and years. The child struggles himself for expression of his new idea i.e. building houses, making round houses in the sand making windows and putting in insects as living beings.

The child's environment offers more scope for other practical skill. He works in the farm and in the work shop and through such experience he develops his muscular skill and acquires much practical information. He shares in the labour of harvest, he helps to tend goats and sheep. He sees the carpenter, blacksmith, the miller, the fisherman, the weaver and the builder at their works. (Different kinds of work). The child becomes really an active participator in all these situations wherever he happens to be.

He is moulded by the parents to acquire good habits and manners. Later he is taught the structure of his family and the village and he realizes his own place in the family and the village. He knows where his needs come from and through his daily experiences in the ritual ceremonies, communal work, customs, folk tales, proverbs, riddles, parables, fables, stories, play and games, he is adjusted to fit into the family and the village at large.

It may be that a child is now attending school and he is expected to be educated by the teacher. But this child's education is not confined to the period spent each day in school. The greater part of the child's life is spent in the home. The home life is significant to the child and affects his general development and attitude.

The quality of the home life and its effect upon the child vary according to economic circumstances, the ability and attitude of the parents, and the relationship between the members of the family. It is true sometimes that economic circumstances are not the determining factors of good or bad home life but they may be significant in certain ways. Homes where there is economic security child is welcomed into the family and that preparation is

made to give him a good start in life. There will be visitors and conversation and discussion among the adults. The child will be taken to town or country and to the seaside and so his experience and knowledge will be widened.

At the other end there may be homes where poverty and insecurity make it impossible for adequate provision to be made for the children. It may be caused by the death or illness of the father, by the separation of the parents or sickness in the family, or it may be the result of too large a family for a limited income, or the parents' inability to manage and make the best of the existing resources through low social and moral standards. Such poverty means poor home premises. There will be no furniture and equipment and there will be no organisation in the home. The children may live in the streets, coming home only to eat and sleep and receiving very little social training from the parents. Some children suffer more by being taken away from his home to live with uncles or aunts than by continuing to live in their own poor home. These children are recognized in school by their appearance of neglect and malnutrition, by persistent lateness and frequent absences, by general debility due to lack of adequate food and sleep and often by difficult behaviours.

It is true that a beloved and wanted child is more likely to develop in a balanced and stable manner than an unwanted child. Consider the child of parents who are prepared to make sacrifice in the interests of their children, will have a better chance in life than the child of parents who are unwilling to restrict their freedom and pleasures in order to give their children a background of ordered living and security.

Usually the child whose parents encourage him to develop his independence as an individual in his own right, and to take responsibility as a member of the family, will grow more quickly and fully than the child who is overmothered and held in dependence in order to satisfy the parent's desire to possess him still as a baby. Some parents encourage their

children to develop at their own rate without strain. Whereas some parents are very ambitious for the children to do well and so they tend to impose on them things which they are not capable to do at certain ages.

During the early years when the child spends most of his time at home, when his interest is centred in his parents, his faith in them is unshaken, the standards of the parents in all matters affecting the family make a deep impression upon the child. He unconsciously imitates their attitudes and acquires their standards in every aspect of life whether profound or trivial, in spiritual and religious matters, social living within the home and service to the larger Community, in intellectual matters such as the use of language. Attitudes and standards acquired in this way are very deep-rooted. Where these habits are good they will be strengthened during the hours spent in school. Where they are not good, a new set of attitudes and standards will be met at school and the child will experience conflict.

The relationships within the home are importance for the child in his early years. The relationship between the mother and father has the greatest effect because this determines the general atmosphere of the home. Where the parents live and respect each other and carry out common policy in the training of the children, there will be security and contentment in the home. Where quarrels arise and the parents have grown apart and always impatient with each other the child suffers from divided loyalty and uncertainty. Where the parents disagree on the policy of bringing up the children and allow this to be known to them, the children tend to take sides and play off their parents one against the other.

The relationship between the parents and the children as a group or as individuals also affects the children a great deal. Sometimes the child has a less intimate contact with the father in babyhood and this may represent to the

child other people as apart from himself and his mother. But where this is a happy relationship the child learns to trust other people and to accept authority with good will. Sometimes the father enforce obedience without reason and the child may cease to assert himself and grow up cowed and dependent, or he may become a rebel, opposing authority wherever he meets it throughout his life.

Children gain a great deal from each other's companionship and where parents limit their families to one child on economic grounds and seclude them from other children or sheltering them from other children; they are shut off from the control of their environment, and they are cut off from the opportunities which their neighbourhood offers for a widening of experience and enriching of vocabulary and knowledge. Social development results from all forms of co-operative play. The formation of gang represents the pattern of a society in which the child is a member with responsibity and duties to that society. The experience gained in this way from contact with other children in the neighbourhood plays a very important part in the child's education in the development of his character and personality.

Many a time parents fail to realize that children cannot make all decisions for themselves because their experience, imagination and forethought are insufficient to guide their judgement, and they make many mistakes. This is true but children must have freedom to learn by their own mistakes. Of course there are occasions when it is necessary for the parents to make a decision for the child and to expect obedience. But parents should not blind the child by giving useless command. Whenever they give a command they should see that it is really necessary in the interest of safety and health or consideration for the comfort and rights of others, and a reasonable explanation should be given. Sometimes the parents want to do the best for the child but they

approach it from the wrong angle.

It is very important for parents to see that their children have responsibilities and owe respect to other people and their property. The child is a member of society and not just an individual right from the start. If he is trained in the home to take his proper place as a member of the family community, he will not find difficulty in becoming a responsible member of the larger communities of the school.

Many parents are weak and they give no consistent training in controlling desires which are contrary to the good of the rest of the family and such children in later childhood become problem children. They will not do what their parents tell them to do.

It is only as parents come to realize how great is their influence and their responsibility for the early education and much of the social education of their children, that the quality of home life will improve and the family will gain its position as the basic unit of the structure of society.

In these days parents have lost the conviction that they themselves can do anything in the education of their children. They must be known that the education of their children is primarily their concern and not that of the teachers.

Comenius wrote three hundred years ago in support of this fact: "Let not parents devolve the whole instruction of their children upon teachers of schools and ministers of the church. It is impossible to make a tree straight that has grown crooked or produce an orchard from a forest every where surrounded with briars and thorns. They ought themselves to know the methods of managing their children, according as they value them. The care of children belongs properly to their parents, but they need the help of those specially set apart for education."

If our educational system is to achieve success it must be based upon the work of enlightened parents in the home. That means many parents need training in the very early element

of training their children and this can only come out by close relationship between the teachers and the parents in an informal way that is the teachers knowing the parents by personal contact and knowing the family circumstances through visits and discussions. The time has come when parents should recognize their responsibility especially mothers in establishing family life in the home as the surest foundation for the welfare of the society. Hence the necessity of girls' education. Dr. Aggrey said: "If you educate a man you educate single man but if you educate a woman you educate a whole tribe".

The child which comes to school at the age of five or six years is already well advanced in learning and in the acquisition of skills as a result of his previous experiences in the home and the neighbourhood. The pattern of his growth, behaviour and attitudes is well established and cannot easily be changed. The school takes the child at this stage and leads him on from there. The schools should bear in mind that much of his education will still be gained in the home and neighbourhood, where he will spend most of his life during the school years. The school has to be concerned with the whole child. He has to gather up the child's outside experiences and supplement them in such a way that full balanced development may be achieved. To fulfil this purpose of the school the teachers have to know those with whom they are sharing the task of education especially the parents and they must try to establish co-operation in this task so as to ensure understanding of the child. They have to discover what experiences the children have in the preschool years and what is the nature of their experiences in out-of school hours. They have to make provision within the school environment for a way of living that will supplement these experiences. The teachers will also find it essential to record the outstanding characteristic of each child and the details of his development and attainment. These will help him to form the basis for

educational guidance in the primary school and at later stages.

There are many ways to foster a good relationship with parents and teachers. They can meet daily at the school and on occasions to discuss about particular problems which arise in the home or in the school. Social evenings with games, dancing and entertainment. Discussions on topics of mutual interest usually concerning children led by a parent are a great benefit to the parents and teachers. But the most effective one is their informal relationship. The fears and suspicions which occupy the parents and teachers minds are cleared through this personal close contact with one another. The parents gain some insight into what really goes on in the school and into the modern methods of education employed there. It is the harmony in the school that is most important thing. Many a time parents accept teachers as being superior and unapproachable people. A happier relationship with the parents makes for an easier contact with the children who catch from their parents the feeling of trust in the teachers. This attitude of love and respect for one another contribute to the harmony within the school, and this encourages the teachers to go forward with the task of education though there may be difficulties and disappointments which they may encounter.

By knowing the parents, their hopes for the children and somethings of the background of the children's lives, the teacher is able to guide and teach the children with greater understanding and sympathy. For example: a child who comes from a very poor home and who may be under nourished, short of sleep or from a wealthier home where he may be prevented by over-anxious parents developing fully as an independent person or a child who comes from a cultured home and is ready to enter into clever children's group far beyond the capabilities of most of the children of his age.

Where this co-operation exists in school and home

the parents learn to pay more attention to such matters as their childrens' sleep, food, clothing, cleanliness, punctuality and regular attendance at school. 'I know of some parents who because they are so friendly with the teachers take great interest in the school and they know the needs of the schod so they like to contribute to the collection of waste materials for the childrens' constructive work e.g. old packing cases and scrap papers for school apparatus. On special occasions such as Christmas parties these parents give voluntary help in the form of biscuits and sweets to be distributed to the children.

The parents as we have seen in the previous chapters are engaged in all kinds of work and have amaong them a great variety of experience, through close contact with them they bring the views and thoughts of the man in the street into the school. The school can create a sort of activity or situation in which the parents will be interested to drop in and have a talk to the children. The child will know at once that the two groups of people with whom he is most concerned and with whom he spends most of his life, know and respect each other, confirms to him the things that he learns from each. Life in the home and in the school gains keen interest when he finds that what happens in either place is of interest and importance to both parents and teachers.

The traditional education in which the parents hand on to the new generation accumulated stores of knowledge and experien is not the only need for the children, but to help them to adapt themselves to a new and rapidly changing world. At present there is a great gulf between us and the other continents. This great gap cannot be filled through the traditional method of imparting knowledge as we have read in the preceding chapter but they should be modified. Hence the establishment of schools to fill the gap that exists between the school and the home. The education experience which the children lack in the home should be replaced in the school. The home and environment

subject to a great deal of limitations. The defects of houses and satisfactory living of the people the school has to compensate for. But before this can be done the traditional education and the new approach should go hand in hand before we can balance them to fit the children's need and that of the society as a whole.

As a matter of fact the method will be new, for it must be institutional and cannot follow the traditional form of tribal instruction. It follows that the child will be introduced to a world of thought, of achievement and of conduct outside the experience of his parents and this access to new ideas is bound to make a break in the life of the child. To avoid this the school life must therefore be designed not only to equip the child to deal with his existing environment but to fit him for the new conditions which he will have to face and to help him to take his own part in shaping those conditions. Hence the necessity of adapting the education to the environment, the mentality, aptitudes, occupation and traditions of the people conserving as far as possible all sound and healthy elements in the structure of their social life.

Now we shall see what provisions can the teachers make within the school for the children to live and grow and learn as fully as possible during the hours that they spend there each day. One of the most important thing is the health of the children. The teacher's attitude to health should be a positive one and through his example this attitude should be fostered in the children. The teacher should see that the children have good shelter, warmth, food, air, sunshine, exercise, rest, good habits and medical supervision and these needs should be satisfied within the school and through the parents' co-operation in the home. The children should be encouraged to play out of doors when the weather is favourable. The children can be trained to wash and to tidy their hair before they come to school. The children's clothes to be clean and in good repair. The cleaning of the compound and classrooms and the tiding up of equipments books and pictures should be attended to regularly. Materials for

games and play should be provided. Activities will arouse the children's interest to work should be thought of. Children are tremendously interested in their surroundings and in the happenings of the every day world. Much freedom should be given for the development of creative activities. The children are desirous to make things they see, to ask questions, to pretend to be people they see about them is all part of their great need to understand their environment. The school should seek to do something to satisfy this need through – story telling, picture talks and conversations. But firsthand contacts with situations are of paramount importance. Expeditions can be arranged whenever the children show by their choice of occupation that they are especially interested. They may visit market, cow grazing in the park, post-office or a weaver or carpenter at work. Accidental lessons can be given when the opportunity arises e.g. swamps of birds or butterflies which come in certain seasons. The weather observations- the rattling of the wind and the clouds. The expedition generally to be followed by conversation. Short expeditions from the school into the neighbourhood can be arranged to see flowers, to watch the road labourers. These plans are to be made and explained and the purpose should be made clear to the children before they set out. Older children can go to the baker at work or to rubber plantation where the trees are being tapped. Nature table can be encouraged some objects are supplied by the school and others are contributed by the children. Large constructional work can be practised e.g. building a hen hut or a pig pen in which case animals are reared. Discussions can be made in which children can exchange news from home and outside school. In this kind of lesson the children should be given freedom to behave as members of a group. Dramatization after story telling adds to the natural creative activities of children. They may be encouraged to use wood and clay in carving and modelling.

The children should be made to become familiar with the mating, birth, death, the search for food and shelter, the feeding and protection of the young and adaptation to changing conditions.

Of course in such lessons the stage of the children should be considered. An available land at the school can be made into a garden or school farm. Opportunities should be created for the children to see people at work and to have contact with them. The attitude of the teacher to practical work of this kind should encourage in the children an attitude of respect for all work honestly done, and for all those who work for the benefit of the community. Good picture books and reading books should be supplied with the children's particular interests in mind. They should have clear simple pictures with some related reading matter, in well spaced print of a suitable size. Simple tools should be provided such as hammer, pincers, pliers, small saws, screw-drivers, nails, screws, clamps, scissors, wire, string, paper-clips, needles, thread, glue, paste, paint, brushes.

They should be allowed to express their own thoughts and feelings in their own way because they are not yet concerned with technique. When they are at work no pressure need be put upon them once his interest is in the work he will continue to work. Practical work in number should be introduced to bring the children home to real situations e.g. scales and weights, a yard stick a tape measure and a foot rule, can, money, a clock and a calender. All these measures will be of interest to the children. A knowledge of their use will form the basis for more advanced work in later years.

Provision must be made for community living within the school and for all the children to contribute to and benefit from the life of the community. The children should be allowed to serve the group in however small a way, so that they feel that they are needed and really belong to the group. This social life of the child should be encouraged as he makes contacts with individuals and with small groups. Friendship, loyalty and devotion play a very important part in human happiness and these are the basis of much selfless service. They have their roots in early childhood in experiences gained in the home and in the

school. They are learnt through trial and error and through experience. When the children are allowed the freedom needed for experiment they learn the joy of friendship with another person or of loyalty to a group. Sometimes teachers see in school the beginning of what they might call an undesirable friendship and they are tempted to prevent it from flowering. We must be careful of our criticism of the choice because it may leave a deep wound. Only in cases where real harm is being done should the teachers intervene.

The child who comes from a problem family is often a great trial to the teacher, but he is in great need of the teachers' love and patience. The teacher should be the means of salvation for the child. The teacher should find out at once the mother of the child and give her encouragement and advice. As the child comes to have trust in and affection for the teacher he will wish to do things that win the teacher's approval. The child's standards will gradually improve.

When a child wets or soils himself he usually suffers great embarrassment and shame. Such a child should be given first attention. The teacher should reassure the child in his anxiety by showing him that he accepts the situation without annoyance and that he has not forfeited his love by his behaviour. The teacher should warn the parents not to scold or punish children after such an accident. On the other hand if a child constantly wets or soils himself and shows no sign of gaining control a doctor's advice should be sought.

The appreciation of music has started in most children before they come to school. They have been sung to by the parents or others and heard people sing or whistle for enjoyment in the home or the streets. These background of experience should be supplemented and extended in the school through action songs and dance music. An attitude of enjoyment and interest is fundamental to progress and music should be presented to the youngest children in such a way as to foster this attitude. No pressure should be put upon the children to learn the songs

stories or poems. They do learn many of them spontaneously as a result of their interest and enjoyment, and begin to join in with the teacher as he sings or recites. The children themselves will ask for it to be repeated and in some cases learn to reproduce it. Where the teacher is good at music, percussion band can be introduced but this should be carefully planned.

The children should be allowed to enjoy fun and humour in the school and this can only come when the children are contented and secure. The right kind of adventure and the relationship with the teacher should allow them to enjoy fun and laughter together and to learn to laugh at themselves. The teacher who enjoys fun himself may be the source of much merriment in his class.

The appearance of the school building, the lay-out of the grounds and the exterior and interior decorations play an important part in the setting of standards not only for the children, but for the whole neighbourhood.

Education through experience entails a greater freedom but at the same time throws more responsibility upon the child. Young children can take a good deal of responsibility for themselves; for the choice of work and play, tools, materials and the place and duration of work, for the choice of work mates, friends, and leaders, for the choice of food and clothing. If they are treated with trust and respect they will do the right thing. But we must be ready to help them in some of their decisions. They sometimes need the suggestion of a more experienced person and they feel more secure for knowing that there is someone who can overule their decisions where reason and safety demand it.

"The decisive factor in the religious education of young children is the personality of the educator whether parent or teacher. The personal relationship between the adult and the child will be the basis upon which is built up later the moral and spiritual life of the child. Whether the child is

trustful and friendly or timid, suspicious and aloof, will depend largely upon the character of the educator. Normally the child is disposed to love, but love can easily be frustrated and thereby turned to fear and hate. Bad education by parents or teachers can shut off the child from all religious awareness."

Usually children who are deprived of affection or of normal home life lead them to indulge in aggressiveness, lying and stealing. The cause of such behaviour should be taken into account if correction is necessary. Sometimes the child in using his imagination power to distinguish between fantasy and reality we call lying. We have to help the child through this phase of accepting his fantasy but not entering into it unless the child suggests it. But if the child purposely tells lies to conceal some wrong he has done we should not tolerate that.

The adolescent often singles out an older person because of his good qualities and makes him the object of hero-worship. He begins to imitate his "hero", to model his behaviour consciously upon that which seems to him to be **ideal**.

Children early take notice of and enter into the religious life of the family. In my own home I eat with my family with children sitting round the table. We have a short prayer for thanksgiving before each meal. My little boy of four year old used to join us in this prayer. Any time we come to the table to eat he says the prayer. One day when I was on a hurry to go on a journey and came to the table for lunch I forgot to pray. I took my fork and spoon and began to eat. My little boy was sitting near me and saw what I did. He said with great surprise: 'Ke' papa nedo gbeda kyse o". (Ah! Papa does not even pray). This was a great challenge to me; and I asked him to say the prayer on my behalf and he said it happily. The quality of life of the adults around the child will undoubtedly have the most profound effect upon the child's developing standards throughout Childhood and adolescence. What we are is so much more important than what we teach. A Chinese proverb says: "A

thousand words heard are not as worth as one scene." If we are looking in the right direction, our children will look that way too. They will travel along the same road, and perhaps overtake us.

Methods of obtaining the Information.

Free interviews with parents on the upbringing of children and with adults generally on memories of childhood. Parents and adults give both observations of their children and reminiscences of their own childhood. Direct observation of children with parents with other adults and with other children in the home, out of doors and at school in addition to my own experienc

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