

B. LARBI

(Child Training in Dawu (Akwapim district))

1951/52

THE MAP OF THE GOLD COAST SHOWING THE  
POSITION OF DAWU

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The house represents the village and the roads are to the nearest places where the villagers go to trade.

PHOTOGRAPH OF THE MARKET OF THE VILLAGE

## INTRODUCTION

Dawu is a village in Akuapim District of the Gold Coast Colony. It is situated on the mountain range at the eastern end of the District and is the tenth town counting from Aburi.

The village was settled by the Kyerepongs who are one of the three tribes driven south by the Bantu race.

It lies in a depression formed by the Akuapim range, backed by the Larteh uplift. Far south is Adukurom Adowso low land. It is approximately one and a half miles from Akropong the capital town of the District.

It seems to be properly placed for it receives a cool north easterly wind and land breeze in the afternoons. Because of the mountains there is heavy dew drops in the mornings.

One of the chief problems in the village is an adequate water supply. There are only three wells but these are liable at times to be contaminated. One of these wells is a mile and a half from the village, it flows from one side of a hill into a natural carved stone known as "ola" which is sacred. The second a mile away is a deep well and the third the most frequented of all was formerly dirty but it is now carefully cleaned regularly.

The village is less important because of economic reasons. Travelling is easy as it is a high way to the River Volta. From there women travel to Koforidua and Accra to buy cloths, dishes and other articles for sale. The people have a small market on which food stuff, vegetables and dried fish are sold.

The village is sparsely populated. 1948 census give the following figures.

|                |      |                    |     |
|----------------|------|--------------------|-----|
| PERSONS        | 1288 | EDUCATED           |     |
| MALE           | 589  | STD. 3 - 6         | 64  |
| FEMALE         | 699  | STD 7 AND ABOVE    | 77  |
| ABOVE 16 YEARS |      | NUMBER OF HOUSES   | 106 |
| MALE           | 303  | TOTAL NO. OF ROOMS | 611 |
| FEMALE         | 395  | NO. OF PERSONS     |     |
|                |      | PER ROOM           | 2.0 |

About two third of the population live in the forest of Akim and Ashanti making cocoa farms. Others trained under European influence live in other towns as teachers, masons, civil servants and traders.

Dawu is divided into two by the main lorry road on each side of which houses stretching along with no orderly plan, in and out of them are foot paths. Few of these houses are white washed.

Dr. Meyerowitz who has carried out research work in this area puts the age of the village as 360 years.

## CHAPTER I.

### BIRTH.

The main object of marrying in Dawi is to have a companion who will produce many children. A man with wives and children is highly respected. He will boast about his wives and children in the street among his fellow friends.

Soon as a man takes himself a wife, the first thing he and all his relatives and those around him especially his parents expect is to see the woman become pregnant. The unborn child is considered to be the product of the father's spirit and mother's blood which combine to form a new born baby.

During pregnancy the wife must observe certain precautions which are followed by other women. At the market she must not buy red clay for mudding the kitchen as it is believed to give her child uneven skin. Eating of crabs by her will cause the child to grow hair on the skin. Snails are also forbidden to avoid the child having a juicy substance in his mouth after his birth. Nothing like bread, kenkey or any cooked food is touched or bought in public for this will cause the witches to know her likings and may put spells on to her through them. For fear of being attacked by the devils she does not put on nice clothes. She always appears in ordinary clothes, and she is sometimes given a nick name.

When she is alone in her farm she calls for her soul to help her to deliver in safety. She is given in charge of a medicine man who takes care of her during this period. He prepares different kinds of herbs in an old pot filled with water. This is used to wash her for seven succeeding days to prevent all evil spirits that may turn the baby into liquid blood. Both father and mother have no idea of the actual development of a baby in the womb.

Morning sickness and constant sleeping are very common. Her temper changes and the slightest offences towards her are deeply felt by her. She becomes more dominant and this is regarded as being due to receiving the man's inborn powers of controlling in the house. She is taught not to be lazy but to work hard in the farm and in the house. This is to help the child to be active and also to help the mother to gain enough strength to labour.

She is given herbs to drink to serve different purposes. One kind is drunk to clear the baby in the womb and another is to give

regular health to the mother. A few weeks before the time of delivery a native midwife under whose care the mother is, goes to her early in the mornings before others are awake and gently presses her stomach downwards with her palms saying kind words to the baby inside. These are words of advice and pleading for the infant to come out quietly on the day of his birth so that the mother will not be heard by other people. The mother is told to pluck up courage and try to endure the pains.

She works hard till her day comes. When in labour she is given a kind of leaf to chew and then a bottle to blow in air in a forced manner to help the child to push down. The midwife encourages her and helps her with the hands. She is also asked to take in deep breaths and when breathing out she pushes out the baby with force. It is received by the attendant who cuts the naval cord and dresses it. Both the naval cord and the placenta are buried in the ground outside the house.

The body is washed and a white clean dress is put on him.

It is a sign of the child being deaf and dumb if he does not cry out but just make a noise during his birth. The profound silence in the house is broken up by the cries of the baby and joy and happiness find their way inside the house.

Close relatives rush to the house some dancing and singing songs of congratulations with joy. Well wishers are informed and if the father is not present he is sent for or wired. Those who come shake hands with the mother and say "Ayikoo woaye ade," woako ayi dom," meaning "congratulations, you have overcome a battle". The cheek of the baby is held and few words are spoken to him

asking him to stay but not to go back. Infant death was very common in the olden days and these words are supposed to be good wishes to sustain him and keep him alive.

A mark is made on his left cheek, medicine in the form of black powder is rubbed in to prevent from any witch among those who will come to see the new born baby.

A child with six fingers is considered to be a very unlucky child whose life will be full of troubles and all kinds of mishaps. In the olden days such a child was thumped to death to avoid any trouble which would come on him and his relatives.

A child of this kind has no right to enter a chief's yard or places of fetish priests. People do not want to eat or mingle themselves with him. He is regarded unclean and it is only with difficulty that he can get a wife.

#### NAMING

Soon after birth a child is named according to the day of its birth. The examples are as follows:

| Names of the days in the Week |            | N A M E S |                  |        |                  |
|-------------------------------|------------|-----------|------------------|--------|------------------|
| English                       | Vernacular | Boys      | Additional names | Girls  | Additional names |
| Monday                        | Dwoda      | Kwadwo    | Okoto            | Adwowa | Adwo             |
| Tuesday                       | Benada     | Kwabena   | Odjam            | Abena  |                  |
| Wednesday                     | Wukuda     | Kwaku     | Ntoni            | Akua   | Aku              |
| Thursday                      | Yawda      | Yaw       | Preko            | Yaa    |                  |
| Friday                        | Fida       | Kofi      | Otuo             | Afua   | Afi              |
| Saturday                      | Memeneda   | Kwame     | Atoapoma         | Amma   | Ame              |
| Sunday                        | Kwasida    | Kwasi     | Bodua            | Akusua | Awusi            |

On the eighth day the child is traditionally named. This is a great occasion not only in the life of the child but also in the life of the family. The parents in consultation with the elderly kinsmen of the families of both father and mother send information to all nearest relatives who gather early in the morning on the day in the house of the baby's father.

The mother and the baby appear very neatly dressed. The father tells them why they have been called namely the naming of the baby. He brings out a bottle of gin which is opened by the youngest person among them. The father of the baby mentions the name that he will like the baby to be called by. Libation is then poured by the oldest person among them. He first thanks the god of earth then the spirits of the dead for helping to bring a new baby. Secondary he asks for long life and prosperity for the child. The people drink the gin and shake hands with the father and mother to render their thanks.

If the man after whom the baby is named is present he spits into his mouth and says "Addo" if that is his name "I give you part of my spirit, grow to be as I am. Be brave, strong and virtuous. Let your name be honoured rather than be disgraced. Prosper in the future in health, wealth and children so that this name remains and never be forgotten in the following generation.

If the person is not present whether away or dead, the baby's grandfather dips his fore finger into the spirit and puts a drop into the child's mouth to indicate the spit. He then says the above on behalf of the person.

On the same day the father gives his presents to the mother and child. Usually a man gives to his wife on this occasion three different kinds of print cloths, three headkerchiefs and about "£2" (two pounds). The baby receives a basin brass filled with about four tins of different kinds of powder, two bottles pomade, a brush, a comb, a white towel, soap, a small bucket, a little cup for drinking, a sleeping mat about six dresses and four chemises.

Names are given to children under different circumstances and headings. A first born baby is named after his grand father on the paternal side. The other children following can be named after any of the grand parents. They can also be named after other people like a good friend to the father as a gratitude for a particular thing he once did for him such as saving either the mother or father from a very serious illness during which they gave up hop for recovery. It can also be that many years passed over the marriage before the mother conceived under that person's treatment. Upon this circumstance any required amount of goats, hens, eggs, yams, and money asked by the priests are sent to him on the day of the naming.

Names are also given to the children from superstitious motive. If a child is born after a series of deaths of other children of the same parents a peculiar name such as **Odonko** meaning slave, "Okisi" - rat "Mposae" which are fibres of plantain and many others are given to such children. These names are given to them for the reason that evil spirits will despise them.

In some other special cases the parents add a name of praise to the divine God knowing that it was through difficulties that

they got the child he or she can be called "Enso - Nyameye" meaning "Nothing is difficult for God". Another name is "Nyamekye" which is the "Gift of God."

Other names indicate places children occupy among other children of the same mother. After the third child the names are given according to number and order of birth. The table shows numbers and the names are given them.

| NUMBERS |         | MALE  | FEMALE  |
|---------|---------|-------|---------|
| Four    | Anan    | Anan  | -       |
| Five    | Anum    | -     | -       |
| Six     | Asia    | Nsia  | Nsiao   |
| Seven   | Ason    | Ason  | Ason    |
| Eight   | Awotwe  | Botwe | Botwe   |
| Nine    | Akron   | Akron | Akoroma |
| Ten     | Du      | Badu  | Badua   |
| Eleven  | Dubiako | Duko  | Duko    |

These names are almost the same in spelling as the numbers but they are slightly different in pronunciation.

If one sex is succeeding born three times the third is Mensah for a boy and Mansah for a girl. This is much preferred to having two of the same sex followed by an opposite sex. The former is regarded as peace and blessings. The latter is supposed to be troublesome to be brought up in his infancy. He cries a lot and is never satisfied with things done for him. Two years after he changes and grows up normally.

There are some minor occasional celebrations during the year and if children are born on such days then the names of these festivals are given to them as additional names. If it is on an "Akwasidae" festival a boy is called "Kwasi Aday" and a girl "Akosua Aday". If it is on a Wednesday in the same festival week he is Kwaku Aday and the girl Akosua Aday. Saturday is "Kwame Dapaa" for a boy and "Akosua Dapaa" for a girl.

The name for twins is "Ata". The first of the twins "Ata Panyin" for a boy and a girl is "Ataa Panyin." The second if a boy is "Ata Kuma" and the girl is "Ataa Kuma." "Obiwomu" which means there is another inside can also be used for the second child whether boy or girl. The next child after twins is called "Tawia".

Names are normally unchanged or adopted during the child's life time with the exception of being a chief or head of a tribe when his name is changed to the name of the stool.

A few people when they pass through bitter experience in life coin some names not to be called by but to use for answering or responding to calls. These words and phrases are used for comforting or remembering the past event. Instead of saying "yee" which is equivalent to "yes" for a response he will quote his words. "Enso Nyameye" - Nothing is difficult for God to perform.

Obrafoni - He who toils never inherits.

Nyamebakyere - God will decide.

Obideba - It is somebody's turn now.

On the whole, names originate from occupations and actions.

Osafo - one who heals.

Odiasepa - righteous.

Okeada - a free giver.

Okofo - a fighter.

## FEEDING

It is through feeding and tender care that a child learns to love her mother. The attention of the mother is always on the child and the child on the other hand depends entirely on the mother for feeding, bathing, dressing and affection. The mother acts towards the child's comfort.

Soon after birth the baby cries and he is given drops of water from the fingers of the native midwife. This is continued at short intervals until the next day when he starts feeding at the mother's breast.

Each time that the baby is started feeding the mother sucks the nipples for the purpose of cleaning it with her mouth. The baby is held on her laps with her left hand supporting the baby's head. The breast is given to him and he sucks till he is satisfied. The tip of the breast is gently rubbed with the palm by the mother to stop the milk dropping. The child is turned upside down and the back is gently patted to let him receive more air. Very often if the child is overfed he vomits soon after sucking. After feeding he is put on his mat to rest or to sleep.

The breast being what he is fond of is given to him when he cries. This does not mean actual feeding as he may have been already fed. It is just to comfort him. It follows that he stops crying when he gets it. This has caused the mother to develop this method of stopping a baby from crying. The few trained mothers who know the bad effect of this try to feed their babies at regular periods.

When the baby yawns he is given water to drink from a tea spoon or from the finger tips in drops.

The baby is fed on milk for about four months and then in addition to it he is given porridge. This is at first done very lightly to bring no great change from the light milk that he has been sucking.

The mother pours it into a cup or a well cleaned calabash and she uses her fore-finger by dipping it into the porridge and puts into the child's mouth. As the baby grows she makes it a little thicker and it is given from her right palm closed up. Many in these days use tea spoons. At about six months light soup made of stock is added to his food. Between nine to twelve months he is given "agidi" or kenkey well mixed with water and sugar. After a year he is started given solid food. This comes in very gradually. He is given soft pounded fufu with plain soup, marsh yam bread, cooked plantain or cocoyam crushed together. At this period he is sometimes fed by an elder sister of his instead of the mother.

At the age of eighteen months he starts to eat what the family eats in a dish by himself using the hand which is always washed by her mother or sister.

At the birth of a child some mothers develop milk quickly in the breast while others do not. The former is looked upon as a good mother and the later is sympathised. Few weeks before delivery the mother is given palm-nut soup with some herbs in it to help the development of milk in the breast. The herbs are boiled with the palm nuts then pounded together, mixed with water, strained

and boiled with fish, salt and pepper to taste. The mother is to take plenty of this soup after every four hours for about a month preceding the birth of the child and then she takes it daily after birth. The mother who has no milk at the birth of a child gets a mother with milk in the breast to feed the baby till hers is ready. A mother having an infant of about the same age is asked to do this as the milk from a mother with an older baby will not be suitable. Many people have now realised the danger of this and are stopping asking for other women to feed their babies for them.

They now consult a trained midwife who prescribes a suitable food for the baby to take. She directs them to use a feeding bottle and the milk to use and how it is prepared is carefully taught by her.

#### NURSING

At birth there is some one to care for the mother and baby. The native midwife does all necessary tending on the first day. After that the mother is cared after by her mother or elder sister. Different kinds of herbs are boiled and the hot water from them is used by the mother for inhaling twice a day. She applies native medicine to heal her wound caused after birth.

She takes her bath early in the morning and a light breakfast is given to her. At ten o'clock she is normally given well prepared fufu and palm nut soup to give more milk to the breast. She goes to sleep or does light work in the house. Her main duty is to feed the baby.

At about seven o'clock in the morning the grandmother of the baby gets all bathing and dressing articles ready to dress the

baby. She sits on a low chair with a pan under her legs which are uncovered. The baby is then supported with her left hand on her legs. She uses hot water and a towel to press the head with her right hand and occasionally both to guard against constant headache and to give him a well shaped head. This is done several times for about twenty minutes mornings and evenings. The whole body is given this treatment especially the joints to straighten them. The head is held back and the forehead is pressed backward with the heat in the towel to flatten it to give a well good looking forehead. She uses her thumb and forefinger to press the nose several times to give it a good shape. A continuous flow of tepid water is used to clean the private parts of the child. The ears, mouth and nose are very thoroughly cleaned with the towel. He is then bathed with tepid water on the legs of the woman with sponge and soap of his own very thoroughly and more water is run over the body several times using the towel. The first day's bath takes a longer time so that the baby will be very thoroughly cleaned to prevent any odour on the body while he grows. After drying powder is rubbed over all the body. A little pomade is used for the hair and the limbs. He is dressed up and is given to the mother to be fed. After feeding he goes to sleep on his mat with well folded clean old clothes and a small pillow. He is covered up with other clothes.

The baby sleeps for about a period of forty-five minutes. He can cry at any time for several reasons. It may be that he is tired of lying down or feeling hot all over the body or thirsty,

or soiling the clothes. It can also be a wish for his mother's affection. Each of these is attended to by the mother immediately. If he continues crying without a specific cause the mother cares him and very often gives him the breast to suck. If this proves a failure then pains in the stomach can be suspected. The mother feels the stomach and if it is hard she syringes him through the underpant with a slight lather soap.

At mid-day when it is hot he is given a cold bath and put to sleep again. At four o'clock he receives another bath and the final one comes which takes the form of the morning one and he is put down on his prepared mat to sleep again after being fed by the mother.

During the night the mother sleeps with him. The light is kept on for several months for the sake of the child. In the night the father helps in attending the baby to give enough time for the mother to sleep. If the baby cries the mother lifts him up and if he is in want of food it is given to him and if new dry clothes are needed it is all done for him. A continuous cry brings the father to the scene. He holds the baby on his left shoulder and walks about slowly in the room patting the baby's back until every thing is quiet. They all go to sleep again very soundly. The baby grows to know the father during the night, and when he helps to carry him after his daily work. The child is not allowed to sleep always but he is sometimes carried at the back of an elder sister or the nurse in the house for reasons that he will be too tired of sleeping and another posture is good for a change.

His sleeping clothes, dresses, mat bathing and eating articles are all kept clean and tidy. A woman is very particular of dirt finding its way near the baby or his things.

When he starts to crawl and walk this special attention lapses. The only exception is that the child is not allowed to put things into his mouth from the ground. That is strictly prevented.

Toilet training is given at an earlier stage. He is given a particular place for toilet purposes on a chamber pot when he begins to understand things. He is taught not to soil the dress but to make known to the mother any feeling of that nature and she will remove the dress or underwear for him to prevent them from being soiled.

#### WEANING

Weaning generally takes place when the mother's milk begins to fail or when she is pregnant again to get over the immediate difficulty the child is sent to his grandmother living at a distant place where it is believed that he will soon forget his mother. Also he can be sent away to play with the elder sister for a long time than formerly. When they come back the mother does not simply give the infant her breast but waits for him to make a demand for it. He is allowed to suck very rarely during the first stages of weaning. If he continues asking for it frequently the mother paints the nipples with red clay to threaten him. She can also smear them with some bitter substance from a special leaf or guinine. After tasting it he stops sucking and sits beside the mother and cries. This is done several times that when ever he sees the

nipples he will cry and not suck it fearing the bitter stuff.

Some of the women make no attempt to wean their children. They deem it a cruelty to refuse the breast to a crying child. The infants needs are therefore satisfied constantly and without delay.

The child is given porridge and other food to eat and still allowed to continue sucking till he neither want nor need the mother's breast again. He begins to feel independent in a way that he can do without the breast.

Weaning is a very difficult process. Disciplinary measures are evidently taken to prevent the baby from sucking the breast. The child's desires and wants are refused by the mother. It is enforced with efforts and this brings a sudden change of attitude towards the child and this acts as a first barrier between the mother and her son. It also means a change from the loving attention of its mother and affects his attitude to his relation to other members of the family group. He becomes jealous when a new baby arrives.

## CHAPTER II.

### CHILDHOOD

The child is taught from babyhood things that are considered to make him a useful member of his tribe and everything done to him is part of his training.

When he is four months old he learns to sit by his mother taking him out to the compound and sits him on the ground between her open legs holding his arms. This is done in the early mornings and it is continued for some days. At odd times during the day the same action is performed till he can sit up on his own at about six months old.

Round about nine months he begins to crawl. Special care is taken of him so that he does not hurt himself. Some times objects are placed in front of him and he crawls to get them with great anxiety. At this stage efforts are made to induce it to stand and walk. His mother or sister, or sometimes his father, holds him under the armpits or by his hands and walks backwards facing him and encouraging him to try using his legs. It is thought that without practice of this kind the child will become lazy and be unable to walk even when fairly big.

A child whose walking is prolong is taken out and is stood outside the door between the hours of five and six in the morning for seven consecutive days. The mother dips herbs in a calabash full of water and uses the mixture to wash the legs and feet of the baby so that if he is being prevented from walking by any bad spirit he will be rendered immune from the power of all the evil spirits.

On the day that the child attempts to walk with no body's help he is well congratulated and an announcement of this is made to the father and other people in the house who on hearing this give to him pennies. He is also given an egg to eat that day.

He shows signs of teething when he is seven months old. As the result of this he becomes hot and feverish at short intervals. He loses appetite for food and cries a lot both night and day and can not have enough sleep. He is given a light liquid medicine to clear the bowels and is rubbed all over the body with an ointment after bath.

The beginning of language is the child's cry. This is answered and so it is given a meaning. He finds out that his cry is to satisfy his needs. These needs are to get people to do things for him and to get them to share his feelings as fear, joy and discomfort with him. He <sup>begins</sup> ~~beings~~ to imitate when he is able to listen and distinguish between words and sounds. In the early stages he cannot use words with accurate meanings which may be understood by an adult. The word "ma" can mean anything. It can be a wish or a dislike for something. If his wishes are not satisfied then the need of adding few sounds to illustrate what he means arises and this expands his vocabulary. He then tries to imitate "Mama and Papa" then familiar things that are commonly mentioned as "nsu" - water, "kora" - calabash, and "aduan" - food. Words as "k." - go, "bra" - come and "mume" which is given are very easily learned by him. The mere mentioning of any of these words means a lot to him. Gradually his imitation is directed towards both the forms and the functions of hearing and uttered speech.

He improves in his imitations of sounds by practice and the chief imotive to his practice is that the sounds he hears have important meaning for him. In this way his own known sounds are brought into close relation with the language spoken around him and his own speech is accepted and understood by others.

The child as he grows is taught to use the language well in speaking and often his teachers in this are his parents, brothers and sisters and very often the nurse girl. He is gently checked to pronounce his words well and gradually lead him from baby talk to a more correct way of speaking.

The child is trained to listen to carry out instructions by sending him on little errands as going for two plantain, one cocoayam and a dish.

The children around him are instructed not to use any vulgar words for the child to copy because what ever he hears seems good to him. Should in case the parents are living at a place where the language is quite different the child within a short period learns that language through playing with other children. The study of language is continued through out his life time.

As soon as he is able to know how to eat himself, he is taught how to wash his hands before and after meals by the mother. This is done for him for few weeks or until he is able to do it himself. He is taught to sit on a small stool and eat from a bowl in front of him. The little balls of fufu about the size of threepence are first cut into the soup for the child to pick and after another and swallow. This is to teach him the actual size of fufu balls that are good for him to swallow. She is also taught to take soup with his hand.

While eating he appears naked sometimes but other times an old dress is put on him or a little cloth tied round the neck covering his stomach as a napkin. The mouth and any marks of soup on the stomach are cleaned for him until he is able to do it himself. The mother sees that he does not overfeed himself or give him any food that does not agree with his stomach. He is taught not to over drink water and this is done by giving him an enough quantity to drink each time or by taking the calabash of water from his hands if he is drinking too much.

When he is about three years he eats with other children. Meat or fish is shared among them according to age.

The child is advised by the mother not to eat with other children in their houses or beg for pennies from people to buy things in the street. This is considered a disgrace to the mother who is suspected of not feeding the child well. If he is with the mother in a house and he is offered to eat or receive any kind of food he looks at the mothers face and a wink of the mother indicates to him whether he has to accept the offer or not.

He also learns other sounds and actions to stand for different purposes. A frown on the mother's face means stop. Raising the fore-finger of the right hand vigourously is a sign of strong warning. Touching the tip of the tongue with the fore finger means keep it secret. Shaking the head from right to left means "stop doing it" stamping the ground with a foot also means the same thing.

He is taught how to loose his underwear when he feels to urinate or free the bowels. A definite place is usually shown to him for the latter. After he has finished he calls his mother

who comes to clean him well and remove it. His stool and urine are examined very frequently by the mother who after seeing any change attends to his health immediately. He is taken to the herbalist or a trained Doctor for medicine. If it is serious otherwise she applies what she knows in the house or consult her mother or mother-in-law.

He is taught to use the right hand for receiving things from people. This is done by refusing to give things to him when he tries to use the left hand to receive them. Left handedness is not looked upon as a bad sign but as bad manners when it is being used to get things from people. If a mother is strongly against it she uses a knife in cutting the tips of the fingers of the left hand so that the child cannot use it in eating. At odd times his left hand is held behind him to leave the right one to receive anything that is being given to him. The mother feels uneasy when her child receives things with the left hand in the presence of a group of people and this always causes the mother to hold forward the wrist of the right hand to get things that he has been offered.

The child is taught through imitations and directions from his parents especially the mother and other kinsmen. Good habits are emphasised from the beginning in the way the child is fed, put to sleep, disciplined, taught self control petted punished and encouraged and the final is adult adjustment.

The way the child is treated is one of the most significant thing in the moulding of his character. He is therefore taught the rules of behaviour. The conduct of his parents and the older children around him in the house are also his pattern of behaviour

He is taught to respect important people, like his uncles and aunts, the elders and tribal superiors and to greet them with politeness as he grows.

When talking to an adult he is to use gentle and respectful words with his hands behind him and with nothing in his mouth. He is never to spit, quarrel, use vulgar words or get annoyed in the presence of an adult. He must also join in the conversation of adults. To say "no" in refusing something and to stand brave and still while the cane is being used on him are all considered rudness. He is also not to turn away very sharply after talking with any adult. Any one above fifteen is to be given reverence and his name is never to be mentioned alone by the child without a title. Always he has to add "papa" to a male's name and "mame" or "mena" to a female's. The same applies to his parents, brothers and sisters being his uncles and aunts. However young they are he should apply the above complimentary names to them.

When any of the above mentioned people call him he is not to answer simple "yee" which is yes but to say "papaa" for male and "mamee" for female. He is taught to say "Thank you" after receiving something from anybody and "mepawokyaw" meaning please for all the things that he asks for. "Meho ye" which is equivalent to "I am well" is taught as a reply to those who ask of the state of his health. He should never to refuse to do anything for an adult and must obey promptly without grumbling. His requests are never be asked in a commanding tone otherwise he is refused of his needs.

The teaching of reasonable obedience is part of the slow and patient training but the mother has patient to do it.

When he is between the ages of five and six years the mother explains why he wants him to do this or that especially when she wants him to do things that he does not like such as washing his hands before meals. If he knows that the dirt when it gets into his stomach will cause some trouble he will willingly have his hands washed or does things well if he knows the reason of doing or not doing them.

Running and moving about in wet clothes or dress in the rain is avoided. If he does it and catches cold after it, it teaches him not to do so again and he then learns through his faults.

Eating unripen fruits, picking things into the mouth, refusal of bodily wash, changing dirty clothes to clean washed ones, running in the burning heat of the sun and refusal of not cleaning the teeth have all effect on the child. The mother explains to the child what to do and she does it for him so that he will learn to do them well himself as he grows.

Through daily and constant practice the child learns from the mother personal cleanliness. When he is being washed by the mother he learns for himself how to bath very thoroughly. The mouth, nose, ears and all parts are very thoroughly cleaned by the mother after every bath until he is able to do them himself. He is taught to use the chewing stick or stuff to clean the mouth every morning. The hair is shaved and nails are cut for him. These were kept in the olden days as they are looked on as part of his soul and should not been burnt or thrown away.

He does not wear clothes during the day when it is very hot. A pair of short knickers is put on for him in which he runs about to play.

The child's environment counts a great deal in his character training. A good home with good parents bring out a good boy. If they are bad in many aspects the same thing will influence the child.

The mother punishes the child for doing something contrary. This is done in order to help the child to live better, but sometimes he is punished merely in return for the anger that he has aroused. Very often both parents decide between themselves what the suitable punishment is. This trains them to look fairly at the faults of the child without anger or annoyance. The punishment is often a natural result of the wrong.

Honesty and truth are taught to the child through his speech and behaviour. He is taught not to tell lies but always to speak the truth. Broken utensils are not to be hidden by him without making it known to the mother or refuse to own up if he breaks anything.

His needs are to be asked by him before he takes them. Meat or fish should not be taken out of the soup pot without asking for it. It depends a great deal on the mother before the child will turn to be good. Mere speeches of instructions do this and not to do that are not very effective. The mother's own example of good conduct will mould the character of the child. Instructions are not always spoken but actions of the mother are quite frequent in the child's life and things that happens often and often are easily

learned. Therefore the mother's behaviour makes the child good or bad for he is sure to copy her.

In all cases the mother expects the child to be of good conduct but the main difficulty is that it is hard sometimes for the mother to be truthful and often it is easy for her to tell lies and these upset the mind of the child. This general tendency is with some of the mothers at Dawu which is done through ignorance.

If the child hears her mother explaining to a friend that she has no pepper to lend her when he knows that she has just filled the pot with pepper, or if she tells father that she has been working all day while she has been out to visit her friend; when the child hears such untruths from the lips of the one he loves and honour, then he becomes confused with what is truth and what is not. This gives way for the child to tell lies which is very common.

In the same way the mother tries to banish fear from the child. He is encouraged to walk into a dark room for a box of matches or a lamp and he is assured that there is nothing there to get hold of him. Once he experiences if he conquers darkness. At the same time he is taught to avoid certain things like playing with a knife for fear of being hurt.

A baby is not born a coward as when crawling he can go near a burning fire without being afraid. The unnecessary fear from which the child suffers are from his parents and other friends.

The child is frightened by the mother in many ways that he becomes aware of fear, and at the same time continues to learn lies from the mother because not all that the mother says to threaten him comes true.

He is made to be afraid of the Doctor and this will cause serious illness when he is taken to him for treatment if he is sick.

The fear of the police, of the dead and ghosts result in wrong ideas and opinions about them by the children when they grow up.

The child though very young start to learn from his mother very unconsciously and is able to remember as his mind is flexible to pick up things very quickly.

As soon as the child is able to join in with the work of his parents he comes in contact with many people around him. Through observation and assisting in farming and collecting of food.

As he moves about in the bush with his father he comes across plants and animals and his observation of them is Nature Study of a very useful kind. While using some of them by his parents he knows the names and their uses. Those that are good for food, medicine, building making tools and other useful things are all carefully studied by him as it is traditionally handed over from generation to generation.

The ordinary boy just picks from his father the few herbs for curing ordinary illnesses as headache and stomach pains, sores and skin diseases. Nearly every home and every family knows something about curing. The child knows the trees which leaves, bark and roots are used for different purposes.

A son of a herbalist learns quite a lot of medicine from his father. He is taught what is good to be done to serve different purposes in curing so that in the future he becomes expert to take over the work and earn for his living. All taboos, the correct way of using the different kinds and the amount of money he is to receive

for curing are very thoroughly observed. Failure of doing these will make him and will cause slightening of sheep and pouring of libation.

The sick person has no right to touch or eat any prescribed thing that is not to be eaten or touched. An offence to this nature will reduce the power of the medicine.

The preparation and the quantity to give together with the right kind of medicine to use are very precisely learned by the child. First aid in the simplest form is known to him. The kind of leaves to stop bleeding, treatment for fainting and burning are known to him.

From the time he sets to know plants for building. "Grama" or "sava" beams tied with rush ropes form the frame-work of many houses. Roofs are often covered with shingles of "savanas" or "sava" such roofs are cooler than those made of iron sheets and last nearly as long. Doors, windows and furniture are made from "odum" oak trees and cedar, the "savan" tree.

The best chewing stick is taken which the child never fails to bring home when ever he goes out in the bush as well as women which the best kind is "savan" meaning child's sponge.

From the time he learns the plants that are good for food and those that are not. He knows the suitable soil for planting different kinds of crops as cassava, cocoyam, corn and vegetables. While observing the growth of the plants he becomes aware of how fresh air, sunshine and rain help the plants to grow.

At the beginning of making a farm his father clears off the trees which grow in the bush on the farm. He notices how strong the

crops are pulled out and how fresh and strong the leaves of the plants look after rain fall.

The seasons of the year, the time of clearing the bush, planting and harvesting, rainy and dry seasons are all known to him. The clouds and the winds are studied and he can some-times tell whether it will rain or not.

In each house of the village are few goats and fowls which are reared by the people beside their major work. Through helping to feed these domestic animals. The child has a great advantage of studying them. He learns their habit, food and enemies.

The sheep and goat never eat together from one spot nor sleep at one place. There is a great dislike between the two. He learns the difference between them in build, shape, colour, cry, movements, care of the young. The period of production which is three months for a goat and about six months for a sheep to conceive and how much more the goats are troublesome than the sheep. The owner of these does not prosper well if both are kept in the same compound.

The hens also gives him another study. The eggs and the number it can lay and hatch and the period of three weeks careful attendance of the hen before hatching. He knows the proper food to give to feed the mother and chickens which is maize pounded very roughly.

He learns about rats and how they spoil the crops in the farm.

Mice and their kinds are known to him especially the house mice which he hates because of eating the mothers fish in the kitchen when ever it is not properly kept. The boy takes delight in setting a trap to catch them.

During the rainy season he comes to learn of mosquito who disturbs his sleep by its noise and bite, but learns little of the fact that the bite causes fever.

He seldom see snakes but he knows quite a lot about them from the elders through stories. Knowing them to be the greatest enemies of man he runs away when ever he sees one or kills it if he is a brave boy.

In the bush and on the farm he also learns different kinds of birds and other animals. With the birds he studies the manner of walking, mode of flight, places where they seek their food, kind of food, places where nests are built, the colour and noise for each particular kind of bird and migration of them. The commonest birds that the boy knows are canaries, weaver birds, the heron, sparrow, swallow and parot. He knows the ones for food and hunts for them with his sling. Traps are also laid to get them.

As he goes about in the bush he learns about other animals which are used as bush meat. In the farm he becomes familiar with farmers enemies and those that are good to his crops. Caterpillars and some birds spoil the crops while worms try to eat up some insects that do harm to them.

A knowledge of the roads in the village is really part of Geography. Finding his way out in the forest and following the direction of the sun set, crossing streams and climbing hills when going to and coming from the farm are similarly reading the physical features of a map.

The child studies the forest through observation and knows the vegetation. The hills and what are grown best on them, the river and its uses to the people and the kinds of animals that eat in it.

In the olden days a child was taught to know the surrounding forest well and the directions toward his home so that he could move bravely without fear of getting lost in the forest at war time. He studied all hidden places of his people. The position of his village in the district is to be known by him. The political division is also very important.

He studies the transport of the place where the lorries go in the mornings, what they take with them and what they bring back. He knows the work of all the villages and the products of the place. He has little idea of exports as there is nothing particular with the exception of few loads of cocoa sent to the big markets to be sent to Europe. His knowledge of import is very wide on account of what he sees in the stores and market. His general idea is that all the goods come from "Aborokyiri" which is Europe which he imagines to be one big town in which all things are produced.

History also has an important place in the child's education. He starts learning history through "Ananse" stories and folk tales. As he grows older the grand parents take a keen interest to tell him the history of the people, their dwelling place and the surrounding villages. One of the famous stories is that of Ok.mfo An.kye from Awukugua the village next to Dawu. The next story which is known to all is how the village got its name. He listens with interest to the story of wars of the past, how the past generation had no peace but suffered in the hands of the Ashantis and Awunas. The treatment given to the people by the Ashantis was so severe that the child after listening to all these stories gets a bad-feelings towards the Ashantis of today. It is said that no one in the olden days would meet any of his enemies and let him go free whether it is during

war time or not. When a family was working in the farm and was seen by any group of the Ashantis the father of the family was usually set free and the mother and all her children were escorted with the crops from the farm to Ashanti and were not allowed to come back home. Young strong men were driven from Dawu to Ashanti to serve. Beautiful girls were taken to be used as slave wives by the men. They very often tested their new guns by shooting through the breasts of the young maidens. All kinds of cruelty that were done to the people were listened to by the child with intense interest.

He learns of the Awunas and how they treated the people of old when they crossed the River Volta at Ada to trade at Awuna.

How trade went on in the olden days forms part of the History. From his grand mother or father he hears of the industries of the olden people of which the main one was the production of palm oil.

He learns of the difficulties the people had in doing this work especially the uncomfortable journey that they had to go to the big markets to sell the oil. There was no lorry nor any kind of transport. All journeys were done by foot and after all just a little amount of money was received after a processes had been completed.

The child's life is full of dealing with numbers. He learns number work very unconsciously in many ways.

Through games counting is learned. He counts for his gain and loss. He knows the number of his brothers and sisters, the total number of people in the house, the goats and fowls, eggs of a hen and kids of a goat. He knows the number of his dresses, his fathers working tools, number of yams planted in the farm, the number of his eyes, ears, hands fingers and teeth.

In the kitchen the girl knows the number of the cooking utensils, the number of buckets or kerosene tin of water to fill her mother's water-pot. She is sent on little errands to get two oranges, one bucket, four plantain, five cocoyams and six pepper.

She is asked to take three out of six bananas, four out of eight oranges, half of this and a third of that. She can divide a basin of palm-nuts and cook half, a quarter or a fraction of them for making soup according to her mother's instructions.

She cooks four plantains and two cocoyams, one cassava and six plantain plus many others. The boy throws stones into the air one at a time counting the number in the air before the first one touches the ground. The game of "oware" and mables or "nt&n" in Twi are very useful games for addition and subtraction for the boy and for the girl counting and adding are easily learned through the game of "Ampe".

While sharing meet, food and other things with his friends he is learning multiplication and division.

Measuring is learned by comparing the length of two or three things. He is fond of measuring himself with the older boys to see his growth in height. When he wants to know the length of a short distance he uses his foot to measure. His hands and fingers are also used to compare things. In the forest with his father strings are used to measure the land that has been bought. The size of an ordinary farm is compared with the size of a place. He is able to tell miles and hours that he has walked by judging the distance.

Weighing is done by assessing with the eyes or measuring with a bowl or dish. The quantity of food for the family is gauged in the cooking pot. The amount of water for cooking food or soup is

### BOYHOOD

The boy is directed not by his parents alone but by any other member in the community. When he is seen doing something wrong by anybody he is checked at once wherever he may be. He is helped and guided when he is in difficulty.

His physical activities differ from age to age. At about the age of five he begins to prefer playing outside the house with friends of his age to playing alone in the compound. From his friends in the village street he learns quite a number of games, songs and dances that have been described in the appendix. Local games alone were played in the olden days till schools were introduced that other games from other lands were brought to them. The most popular and most traditional games which are played by both young and old at leisure hours for entertainments and competition are the games of "Oware" and "Ntæn" or marbles which names are derived from the names of the trees which bear the seeds that are used for playing the games. These games are generally taught by the father or elder brothers.

Through playing games with his friends, going to the farm in their company on a foot path that leads to various farms and by moving freely among family circles round him and talking to people that come across him he becomes more acquainted with people from whom he can study and learn a lot and becomes socially developed.

He also learns a lot by imitating and doing things with his friends. Between the ages of five and seven they play at being, hunters, doctors, fighters, fathers in families and leaders of their team in games. The yearly and other festivals are also imitated.

The boy sometimes takes part in being an ordinary member or holding an important part among the group. Through this he is trained to hold a responsible position in the future. Self control and self determination is gained.

With the other boys he runs, jumps, kicks, throws and catches objects, he climbs trees to get fruits to eat or collects nests of birds.

As he grows he puts his imitations into real practice. He makes a sling of his own and use it for hunting birds. He helps his father in the farm and brings home with him a load of firewood. Above 12 years he joins in with the social work of the village. This may be clearing a foot path that is used by the villagers or going to the water side to the water well to clean round about it and remove all dead matter from it. He assists in helping to work in his father's neighbours farm.

After the daily work he feeds the sheep and goats of his father. They are driven to one end of the village where there are leaves for them to chew and are brought back home. Other times he goes out to houses to collect skin of food for them to eat.

He joins in the work of the house as well as in the farm. If there is a fence needed he helps to provide it.

Usually the boy has to become the virtual apprentice of the father for so the Akan saying goes. "Obi nkyerε ofomfo ba utono," which means "No one teaches the blacksmith's son to be a smith." This is responsible of the generation of traditional actions that exists in the society of Dawu and Akan in general.

The peasant farmer teaches his child how to grow almost all the crops that are needed for home use throughout the year.

At about eight year of age the boy does not merely go to the farm to carry home a load of food-stuffs or firewood but goes with the father to help with the farm work. As he grows he learns the processes of farming in assisting the father to work.

The father secures about an acre of land from a neighbour on condition that he gives the landowner about one-third of his produce. If it is his own piece of land as usually is for most people he just continues clearing from the previous farm.

In Dawu primitive agriculture is done, that is mix planting and shifting yearly from place to place and using of simple tools as cutlass, hoes and axe.

In January and February before the heavy rains begin the farmer starts clearing the bush with his son. On the first day he does no work but rather pours libation and offers prayers to the god of that land after clearing about the size of a square yard around him.

With his cutlass stuck on the ground he pours libation and says: "Gye nsa nom na ma ate yi so mfuw nyinaa nye ye na yade abo wo abodin" Drink this wine and help towards enormous products this year for your fame."

After the libation they go back home and start to work on the spot on the following day. The farmer with his son clears this land by first cutting the undergrowth and then felling down most of the big trees being a few of them to give shade to some of the crops in future. He then chops the trees into pieces and leaves them to dry for three weeks.

With daily careful observation the son watches his father who studies the direction of the wind before setting fire to the bush. He uses a long stick and sets the fire at the outskirts of the land on the leeward side so that the wind blows and spreads the fire from one

end to the other end.

With the help of the family they collect a good many of the firewood home or gather them in heaps on the boundaries of the land. The family starts to plant before the wet season. They plant what the land can best grow. They sow generally, cassava, cocoyam and few yams with the variations of water and yellow yams. Vegetables and corn are never missed in planting. Enough food to keep the family going for a year or under is planted. Few are able to plant extra for selling and those are farmers who have no other work beside farming. Before the middle of March the whole family gathers seeds for sowing. The mother and children carry the seeds, food to eat and water to drink in the farm. The daughter carries the mother's pan and hers together with the hoe and axe in them. Each boy and the father carries his own cutlass on his shoulder.

They all go to the farm in their working clothes or in ordinary dressing which they change in to working clothes when they get into the farm.

The first thing that the mother does which the girl learns is to set out fire under one of the big trees for cooking food for the break of the day.

The work starts, the father followed by the son teaches him how to plant by assisting and observing. How to cut the cassava stalk for planting, the end that is to be put into the ground, how to make the holes with a cutlass or hoe for planting and the spaces between them are all observed by the boy. In between them are sown the corn which are put into small dug holes in groups of threes and fours. Before planting these are soaked in water for three days.

He learns how to dig holes in different ways for planting the kinds of yams and how to cut them into pieces before planting and the kinds that the heads only are to be planted are all learned by the boy.

The mother and her daughter plant the cocoyam. About midday they prepare the food. When they feel tired and the cutlasses show signs of bluntness they all stop working and eat their meal. If the boy is above fifteen years of age he eats with the father. The girl and the other children eat from the same dish with their mother.

After food they all rest for about half an hour on spread leaves. The cutlasses are sharpened and the next bit of the days work is started again. There is no other break till about four o'clock in the evening when all retire home with the boys carrying loads of firewood and the girls foodstuff from the old farm.

The father usually carries nothing home. If he chooses he can carry one long piece of firewood or his young child on his shoulder and his cutlass in his hands. The mother carries a load of cocoyams with the working tools and vegetables on top.

When they get into their house it is the duty of the mother to hurry up and cook food with the great help of her daughter. The father is given water to wash himself and sit down to rest until the food is ready.

The going to the farm early in the morning and coming back home in the evening after the days work continues till they finish planting. Sowing of vegetables start in April and May when the rain starts to fall. These are planted in between the other crops that have been already planted by the mother and daughter.

All rejoice when it continues raining. The patient farmer is never anxious but the children are and this causes them to run about in the farm on all visits when the seeds and other crops start to germinate. This brings happiness to the whole family.

From time to time they visit the farm to clear the weeds with a hoe or pull out with their hands.

Sometimes it happens that animals of the bush and birds destroy some of the growing shoots. Scare-crows are prepared and fixed at various points on long poles in the farm, or a thick piece of stick is carefully prepared and dressed in clothes in the farm of a man and this is stuck at the end of the farm where tracks of the animals are found. All these are done to prevent destructive animals from entering the farm. Some-times traps are set to catch some of the animals as game.

For about a month the yams shoot out and the boy and his father support and direct the delicate plant to climb a palm branch or a long stick fixed beside it. The stem is tied to the fixed stick or palm branch with palm leave to hold it firm. Usually the yams are planted under the trees that were left after clearing to support the growth of the stems.

In a period of four months the corn becomes ready. The mother cuts the fresh soft ready ones home with her daughter. This is boiled in the evening for the next day's breakfast. The first that are brought home are distributed raw or cooked to friends and relatives with pride. Some can be sold at four for threepence or one for a penny. Gradually they come home with few each time that they visit the farm. If the farm is a corn farm then it is left to dry. A portion is kept in a barn for the family use. The rest is sold at the local market and the money is used to buy other articles that the home will be needed.

Cassava becomes ready during the period of eight months and cocoyam nine to twelve months. The family starts to use them if they have none in the old farm.

It must be remarked that the child joins in at all times and in all the activities connected with the farming provided he is a real farmer's son whose father wants him to follow up his work. He works hard so that sonner or later he can take up farming himself when he is married and at the same time be able to look after his old parents.

At the age of eighteen he starts making his own farm from which he can get money to buy his needs such as clothes, working tools and some times bear some of the expenses in the home. This is to train him in the use of money in his future home. At this age he is accepted in the adult company. He eats with his father from one dish and joins the conversation of adults and gradually learns to know the duty of a man.

In the same way the son of a blacksmith, carpenter, tailor, shoemaker or mason can choose to follow the father's occupation or can be sent to any other craft man as stated above to be trained. As such he is apprenticed to the one he chooses for two or three years.

Many years ago a boy who proved to be intelligent is sent to school by the father. The rest of the children stayed at home and work on the farm or follow a trade.

There are some rites to perform by the father or an uncle of a boy whom they want to be trained as any of the above mentioned workers, say a carpenter.

. After the kind of trade has been decided by the parents and the boy, that is the boy is given the choice to choose what he wants to do. If it is a desirable one they both decide to send him to a good reliable person who can teach him to know the work very well.

The man under whose care the boy will be put is given an information to expect the father on a certain day. Before the father goes to see him he informs the boy's maternal uncle of the decision they have made about the boy. The two of them go to the worker on early morning with one bottle of gin. The man calls for two or three people of his as witnesses. The father of the boy starts with words of praise as to how his work being liked by all who knows him, and how he, being good in teaching other boys has been thought of and that he the father of the boy has come to ask if he will be kind enough to take his son under his care to teach him his trade.

If the man wants the boy he says so to the father who comes back at another day with his wife and the boy's uncle to arrange for the fees and any other thing with the man.

The gin is drunk by them all. They go to see the master when the time is due and an agreement is made between them and the worker as to where the boy will stay which is usually with the master, the fees he will charge and the period of time that he will be under him which is generally two to three years.

The usual money charged by a carpentre is about the sum of twenty pound "£20" the same amount can be charged by a mason, tailor, weaver and a driver. It is less for a goldsmith and a black-smith, who charge between ten to fifteen pounds (£10 to £15).

. If the terms are agreed the master appoints the time for the boy to come. He receives from the father one bottle gin or whisky and an amount of twelve shillings. He drinks this with those present and gives out half of the money to his friends.

Few days before the boy leaves the house to his new master he is advised by his parents. From his father are words of encouragements, of hard working, pains taking and wit to do his work. The mother gives him advice of humbleness, obedience, truthfulness, unselfishness and carefulness in all that he will do. Both parents advise him and warn him to be careful in connection with sexual affairs with girls.

On the morning of his going prayers are offered for him and he is given well wishes for the time he will spend in a new surrounding. Few clothes are given to him and sometimes a small amount of money of about four shillings.

He is accompanied by the father to the house of this man where he is introduced to the mother and all other people in the house. His sleeping place and where he will keep his box are shown to him. The father then leaves him in the hands of the master and his wife who start to treat him as a member of the family and serve as his moral tutor and guardian in all respects.

As all other boys he is given instructions as to do this or that to start with. The master being a carpenter the boy starts with holding the wood for planing or sawing. He is sent to bring the tools for doing certain pieces of work and very shortly he learns the names of the tools and their uses. He sweeps the carpenter's shop, polishes the tools and oils them all. All pieces of wood and dropped nails which are not fit for use again are gathered together in a box which is placed at the correct place. The sawdust is burned or taken to the master's wife for burning.

This is done for about two months when through observation he starts to nail, cut pieces of wood with the saw and plane wood. This is continued for about five months. He is then taught to nail some pieces of wood and fix them together to form a particular object as a simple chair or a table. Later on he learns to polish and help to do other beautiful and difficult furniture. If he is with a carpenter for building he learns the ways of making doors, window frames and roofing.

If he learns to be a tailor he starts with tacking and ironing pieces of materials for sewing. He becomes responsible for dusting and sweeping the sewing room as the carpenter's boy does. Gradually he is shown how to thread the machine for sewing and how to oil it after the day's work. He learns how to hem and how to wheel the machine and lately learns how to run stitches over simple things under the watchful eyes of the master. If he proves successful he learns how to cut and sew simple things as pillow cases and plain clothes. After a year or so he is able to cut and sew a more difficult article such as simple shirts and pairs of knickers. In the later years of his apprenticeship he becomes good in sewing men's shirts, coats and trousers.

If the boy goes out to learn how to drive he passes through some processes for a year during which time he watches the ways and behaviour of his master in handling the lorry. The non-school child takes about three years to know how to drive a lorry under a driver. Early in the mornings he sweeps inside the lorry very thoroughly. He gets ready his petrol, water, ropes for tying goods and any other necessary thing that will be used. He jumps into the lorry when the driver starts to move. This is to train him to be swift and smart.

with the movements of the lorry. He never sits on a farm unless there are only few people in the lorry. He does so to give way to the passengers and also to be able to see people along the roadside waiting for a lorry as he hangs himself at one end of a bench. As the lorry moves he shouts out for passengers to attract any one who wishes to travel to the place where the lorry is going. He can be saying "K'dua, K'dua," for Koforidua in an amusing manner. Whenever the lorry stops he drops from the lorry to help passengers out or get others inside. He is responsible for all their loads. He sees that all are kept well and are given back to the owners. On the way he is never quiet and still. He talks a lot and crack jokes to amuse the people. Each one of them is helped by him to get a place to sit well.

The driver and his mate try to be kind and friendly with the people or else they lose their chance of having people to travel with them. The boy learns from his master how to be cheerful and reliable. He should go to the place he has promised to reach but not to leave the people half way to get on themselves. The correct amount of money is to be received and nothing else. Above all he should be careful when driving and try to obey and follow all instructions.

The mate receives shilling a day from his master for his food during the day.

When the lorry is empty at a station the boy walks about and shouts towards anybody suspected or supposed to be travelling. He takes his load and directs him to the lorry if he is going the same way. When the lorry is packed with people the driver moves towards home. Sometimes they come very late in the evening but the usual time is round about four o'clock in the evening.

The mate during the week ends usually on Sunday mornings hires some little boys to help him to wash the lorry with water. They are paid by the driver who packs them into the lorry and drives them for few minutes on the street in the village.

For about eighteen months the boy has no right to touch the steering wheel. He hangs about and at the same time watches his master doing his work. After this he begins to learn how to drive while passengers have been dropped or after working hours by sitting beside the master who teaches him. He is taught to be able to detect defects, to fill the tanks with oil or petrol and how to start and stop the engine. The signs at the road sides even when they are in written form are taught to him through accurate observation of the shapes and lengths of words and sentences. This seems difficult for him but looking at them daily he becomes accustomed to them. He also learns the number of persons to take and the reason of all the rules to follow until the master finds him fit to drive on his own.

In the case of all the learners as has been described if they prove to be good boys, faithful and hardworking their masters very often ask permission from their parents so that they remain with them for any number of years to work with them until they marry. In cases like this they are paid for the work that they do with the masters. Sometimes a kind master who has a strong liking for his apprentice gives his daughter for him to marry.

In the usual way when the apprenticeship is completed the parents are asked to come for their son.

The father comes with the fees, a bottle of wine and sometimes according to his wish and the satisfactory work of the master he adds a sheep to render his heartfelt thanks to the master and his wife. He and other people with him shake hands with the man under whom the boy had been. He too and his wife do the same for the presents that were brought along with the fees. The drink is drunk by those present. The boy is left to go to his house after two or three days.

The father buys for him his working tools which he does not pay back. This is a special gift in the boy's life as no puberty celebrations are done for the boy during which period he is apt to receive presents from the parents and friends as the girls do.

### GIRLHOOD

The girl in the same way as the boy learns to be useful in the home. Learning through imitation she knows the use of implements used by women.

She makes utensils of clay and plays at preparation of food for a pretend husband the spider. She does her cooking outside the compound and uses the ends of cocoyam or any odd bits of uncooked food. Twigs are used for firewood in a three legged stone stove. It is seldom that food of this kind boils as the fire is not strong enough.

She plays at being a mother. A bone from a cow's hind limb or plantain is used for a doll. The doll is treated in the same way as a mother will do to a baby. She bathes it, feeds it and puts it down to sleep on a small prepared mat.

It is carried at the back and special attention is given to it. The girl imitates giving it food and medicine when ever she feels to do so. She speaks to it whips it and does all things that she sees being done to babies. After few days she becomes tired of it and leaves it alone.

With her friends on the street she plays team games through which she gains a team spirit and becomes sociable. The most favourable game is Ampe.

Dances and songs of the village are also learned from her friends.

The second stage of her training is a conscious one. The mother is helped by her in all that she does. About the age of seven she helps in washing clothes cleaning the house and doing all other domestic work.

Being the mother's helper she goes with her to fetch water and firewood and does marketting with her.

She helps a great deal in cooking. The palm nuts for making soup are pounded by her. All errands in the kitchen are carried out by her. She is taught to wash dishes and sweep very thoroughly as well as peeling the cocoyams, and prepares plantain for cooking. Later on a simple breakfast can be prepared by her. The second meal which is usually not done by one person is cooked by the mother with her great help.

When the mother is sick or is away from the house she does the cooking by herself with the help of a younger sister. She learns to cook food that will be sufficient for a number of people.

The most important thing that she use to know very well is soup making. With careful observation and through assisting the mother she learns to make the various soups such as palm nut soup plain soup and ground-nut soup.

When to use a slow fire for gentle boiling and when to keep it in flames for quick boiling are taught to her.

After pounding fufu she cleans the pestle and mortar with a knife and then washes them with water and sponge. After the eating of the food is over the daughter collects all the used dishes and pots, she washes them and puts them away.

It is very important to the mother that her daughter should be a good cook because the man for the girl's future husband will be expecting her to be able to carry out her duties.

The girl who runs about playing while her mother is cooking is considered to be lazy and and who does not want to involve herself in cooking and other domestic work.

The girl learns to trade by going to the market to buy and sell things as crops from the farm.

The baker's daughter helps her mother to sell what is baked, and the farmer's daughter sells crops and firewood from the farm in the company of other girls.

From the mother she knows how to arrange the foodstuffs in groups of different quantities for different prices.

Watching and listening from other sellers on the market the words for calling the attention of buyers are learned and used by her while selling. She learns to be cheerful, kind and courteous to draw near her more customers. Through this she becomes more acquainted with other people.

Things that will be needed in the home such as fish, salt, soap and some others are bought by her with part of the money.

She gives accounts of what she sold and the things that she has bought. The mother receives the amount that is left for keeping.

There is no specific time set aside for washing in the week. It is usually done at any time that many clothes are dirty. These are carried to the water side by the mother and the girl to wash. While washing particular attention is paid to the armhole of the sleeves, the neck and the hem of all sorts of dresses. Blue and starch are used for some of the things. After drying they are neatly folded by the girl and are kept in a basket.

Mending of clothes are done by the mother who teaches the girl to do it.

The girl should be able to do everything required of a woman at the age of twelve.

If her mother feels that she could not give the appropriate training to the girl before she gets married, she is sent to a relative or a friend in whom the mother trusts to give the best training that is required to her daughter. Under this woman's care she learns modern way of preparing different dishes, how to clean a room and polish things. The receiving and serving of strangers and other house managements are taught to her.

After staying with this woman for a year or two she appears different in the way she dresses herself, manages the home and cooks.

In general she is neater and smarter than the girl who stays or lives with her untrained mother.

She at this stage begins to feel shy and ashamed of her nakedness. Few girls at this period feel free to cover their upper parts. She takes pride in personal appearance and bodily cleanliness.

During an important celebration as Easter, Christmas and "Ohum" their yearly festival, the mother dresses her with valuable beads, gold trinkets and beautiful clothes. She works hard to get some of the articles herself which she keeps in a separate box of her own.

PUBERTY

There are no rites for boys on reaching adolescence but there are for girls at the first menstruation.

The girl before the first menstruation has an idea about it from observing the customary rites of the older girls and also from women in the house who stay outside the house during the period of menstruation.

The time for this for the girl is between the ages of fourteen and fifteen years. Soon as she sees signs of this she quietly tells her mother who asks her to go out and stay in an outside room purposely prepared for women at this period. In the olden days a girl wept to indicate to the mother what had happened for she felt too shy to say this in words.

The father and other people in the house are informed by the mother. Some of her possessions such as cooking utensils and clothes are sent to the room for her. A girl prepares food outside the room for her. She is also given water to bathe before people come to celebrate the occasion.

In order to carry out the celebration the father begins to get ready before the menstruation period two fowls and a goat, three or four cloths, a native cover cloth a box and trinkets. The mother buys beads, a bucket, sponge, towel and soup as well as a brass bowl with toilet articles.

The number of things that are provided by the parents depend greatly on their financial strength. The girl herself usually buys cloths and some of the personal effects and keeps them for the event.

### CUSTOMARY RITES

The puberty rites are usually observed on a girl's first menstruation, although for some special reasons such as financial affairs the celebration may be postponed any time up to a year by some parents or until a girl is betrothed.

If it is celebrated at the first menstruation relatives and nearest friends of the parents and of the girls are informed. If there is a young man who has betrothed her he is informed.

Soon people gather round in the compound to celebrate the occasion. If this falls in the evening her friends of the same sex and young men together with little children and old women dance and sing native songs till late in the evening when they retire and leave the girl to spend the night with two or three of her friends.

Very early the next morning they gather in the house again and the rites are performed.

The father of the girl gives wine to the gods and render thanks to them for looking after the girl until that age.

For breakfast a fowl is killed and prepared or fish of about an amount of five shillings is bought to make a water yam squash mixed with palm oil. The food is distributed out into quantities sufficiently for three or four people each according to age and sex outside the house. Nobody brings any food with her to the compound.

At about nine o'clock in the morning the girl appears neatly dressed but in ordinary clothes and she and her mother follow a train of girls one of whom carries a brass pan with toilet articles and another carries a pan with one of her new clothes, a pair of sandals and a headkerchief to the river side.

As soon as they reach there those carrying the things put them down and the friends and all the other people stand round singing songs and clapping hands. The new bucket is filled with water and she is bathed out of the sight of those dancing by an elderly woman with the new sponge, soap and towel. In this way she is taught to bathe and clean herself well during the other following periods. The woman teaches her to use lime juice and dried chewed stuff after bath. Beautiful costly beads are put round her waist and a silk loin cloth to wear between the legs is given her. The new pomade and powder are used after the bath. A new cloth whether "kente," silk or cotton with its corresponding headkerchief are put on for her. She is adorned with golden earrings, necklace in addition to beads and bangles. Every necessary part of the body is adorned.

The girl sits on a stone to watch her friends dancing and singing for about ten minutes. She is then taken back home in short slow steps followed by her friends still singing and dancing.

People hearing the noise come out of houses to the village street to see and admire the richly dressed girl who must not speak or smile to her friends around her as she is expected to be shy and simple during this time.

The party stops outside the house where the menstruation hut is. The girl is seated on a beautiful carved stool provided by the mother. Others now join the dancing group and this lot dances and sing songs to the accomplishment of drums.

While this is going on the mother with her friends and relatives are engaged preparing food for the people present. All this is done outside the compound. At about two o'clock in the afternoon distribution of the fufu is made in the same way as the breakfast for the people.

The girl eats "ot." which is mashed yam and plantain mixed with palm oil, salt and pepper. Plenty of hard boiled eggs are put on top for her to eat.

The father and other men of marriageable age take no part in the eating of this fufu. Separate cooking is done for them in-side the compound.

After food presents of various kinds are presented to the girl before a group of people, the parents bring out what they have bought to be given to the girl on this occasion. Other donations in the form of money, headkerchief, beads, earrings, eggs and yams are given to her by other friends and well wishers.

All the people rest for some hours during which time many of the people retire to their houses to cook for their families.

After six o'clock in the evening they gather once again at the same place after the girl has had her third bath for the day and has changed her clothes.

The young men play games of various kinds and have a good time. This period serves an occasion to choose among themselves husbands and wives.

The old women dance and sing old traditional songs while the youngsters listen and learn.

The dance goes on until late in the night especially when there is moonlight. They all retire home and leaves the mother to spend the night with her daughter.

For the following two days she is given the best of food to eat three times a day, bathe twice and changes her clothes very frequently. A few friends pay her occasional visit until the fourth day when she is regarded as clean so that once more she can enter a house.

Early on that morning she takes her bath comes to the compound to dress in other valuable clothes and beads that may belong to the family or be borrowed.

It is a period of showing to the public by parents their valuable clothes, beads and trinkets.

Being dressed up charmingly she is accompanied by her mother and some relatives to go from house to house, given thanks to all friends and well wishers who assisted in the celebration. The girl is sponged by her mother for six days after being bathed by the old women in the first day of menstruation. She dresses up gaily and parades in the village, this time accompanied by an intimate friend or a sister. She does no work until a week after when she is entitled to do all house hold work, farming or trading as before but she continues dressing up not so richly nor does any parade in the village streets.

In the evening of the fourth day certain rites are performed in the presence of the women among the relatives of the girl. Palm wine is poured in libation to the gods. This includes ceremonial washing and feeding with prayers to the ansestors for her fertility.

If she is not already betrothed she is expected to become so after this ceremony.

The girl becomes very attractive at this period. She is advised to keep herself clean by washing up twice a day and keeping the body and clothes clean and neat.

Her mother warns her of her being capable of bearing children after sexual connection with the opposite sex. She is therefore restricted with relations with youngmen and boys. It was considered a disgrace for a daughter to give birth to a fatherless child in the olden days, but not so now as some women feel that husbands are in scarce supply.

Before marriage the girl sleeps with her mother and she is forced to come home early in the evenings after going out to play or visit a friend.

She is scolded but not whipped when she does wrong. The mother teaches her to sit modestly so as to avoid exposing herself indecently. She belongs no more to the children's group but to the young men of his own age.

The taboos of menstruation are taught to her. During her monthly periods she is not allowed to enter a place or any chief's house lest the ghost of his ancestors would strangle the reigning chief. Again she must not cross the threshold of any man's house or cook for the man. It is believed that a woman living with her husband should leave the house and stays elsewhere during her monthly period. This is not so common these days, rather the wife stays in the house but does not cook for the husband. She is not permitted to touch any cooking utensils or use the same fire for cooking her food nor has she the right of stepping into his room.

She must not swear an oath nor can any oath be sworn against her. She must not cross any sacred river nor go near the village well. In addition the chief or a linguist may not be greeted by her.

On the sixth day after her first bath she is free to do all that she has to do and go to all other places.

The above is traditionally passed on from generation to generation.

The penalty for not observing these customs is to slaughter a goat and pay an amount of about two pounds. A woman feels guilty and regards it as a great offence to the gods if she does not tell the truth if she forgets and enters a house while she is in her menstruation period. She will also think of her health and look upon the slightest harm done to her to be a punishment for her act of

transgression.

#### CHAPTER IV

#### COCOA FARMING

Palm oil industry was carried on by the older people until 1879 when Tete Kwashie an Accra man staying at Akuapim Mampong six miles from Dawu through travelling went to Fernando Po where he got to know cocoa and how trade with it was a good source of wealth. He brought with him seeds of the plant to Akwapim Mampong and sown them. Gradually the cocoa spread all over the district until the people of Dawu got hold of some of the seeds and started to plant them there.

A farmer and his son wanting to cultivate cocoa start to grow some in their farm.

In December they clear the bush and do exactly the same as has been described for making a farm. Some of the big trees are left to give shade to the cocoa plants as they best grow where there is moist.

The boy watches his father who propagates the seeds at a spot of about twenty feet long. (This requires a good deal of rain and shade).

The boy learns the procedure of planting and caring for the plant. He digs the soil at a well chosen spot and prepares a small patch very carefully for the propagating. Soon the young shoots come out. In may the seedlings are transplanted, each tree being nine to twelve feet apart from each other is planted under the shade of the large trees.

For five years the farmer and his son keep the land cleared around the young shoots for them to grow well. With keen eyes and close observation the boy watches the growth of the trees in stages and the changes of growth in the fruit. The cocoa trees start to yield at the end of the five years of anxious waiting. It is during these five years that the farmer and his son busily work at their seasonal crop farms.

The child in the company of the parents brothers and sisters weeds the undergrowth occasionally. Where it is practicable the farmer sometimes sows vegetables in the cocoa farm while the trees are still young.

When the cocoa starts to bear fruit on each visit to the farm every member of the family is asked by the father to pluck pods that appear black or diseased to prevent other pods from becoming infected. The pods appear on the stem and branches of the trees.

The boy notices how the pods come out of the trees fresh and green, but as time goes on they change their sizes and colour to become big and gold. He helps the father to keep the farm cleaned and well tilled to help the trees to continue bearing fruit for a number of years.

The golden pods which range from five to eight inches in length are carefully cut off by the farmer and his son in such a way as not to damage the bark. An implement like a scythe is used to pluck down the pods from the upper parts of the trees by the father while the son uses a sharp cutlass for the lower ones.

As these are scattered almost over every part of the farm the duty of the wife and children is to collect all of them and group them in heaps at reasonable places.

A day is fixed when the father asks the people in the neighbourhood to help up his family to split open the pods. This is done with knives specially prepared for that. They scoop out the beans which number between thirty to forty to a pod.

The very young children who accompany them learn by imitation how to do this splitting and taking out the beans. Children above five years are able to join the work.

The mother and daughter stay behind at home and cook, for the workers who join together to eat from one dish according to age and sex.

After a short period of rest they go on to the next task. Around each bean is a juicy pulp, and the first task is to get rid of this because if left it will spoil the beans. This is done by wrapping them in cocoyam or plantain leaves leaving them for five days to ferment. Nowadays many people do the fermentation in strong big baskets in their compounds to avoid stealing. After fermentation the beans are thoroughly dried. The family carries the beans home if they were fermented in the cocoa farm in baskets and spreads them on a raised platform which is strongly erected by the father and son to last for many years.

From time to time during the period of drying they are turned over by the father and children who take delight in doing this. This is done to allow the sun's rays to shine on every part of the bean, for thorough drying is very important. The drying is made easier because it is done mostly in between the rainy seasons.

When thoroughly dried the beans are packed into bags by the family and are carried to the market for sale. Each child carries what he can manage.

On return to the village the father decides what to do with the money. He gives out some to his wife who buys the family's needs from the store and market.

Many of the farmers went to Akim and Ashanti where it was possible for them to buy land. In such a case the farmer who wants to go to any of these places follows this procedure.

Before a man leaves home he has to meet his elder relatives. He tells them of his intentions after which he is congratulated for his ambition. He asks for blessings from the spirits of his gods as well as the living and the dead relatives. Libation is poured and prayers are offered to the gods for prosperity and protection for the man.

A few days after this he sets forth to the place with his son to buy the land. Before the land is secured the farmer has to go through some ceremonial observances. This gives him the right to claim it as his own entirely and as a property for his family and the following generation of his.

The customary rites being very important is done before the child and other young men so that they can learn it and carry on with it in the succeeding generation. The name of this rite is "Guahatew" meaning "a leave from work".

Prominent people including close relatives on both sides of the seller and buyer who know the law and the procedure to be taken in buying a land meet together.

A child is chosen from each side. These two boys kneel down facing each other with their right hands forward through both legs. A palm leaf or the leaf of a tree called "kesenekesene" is given

to them. A witness from each side is chosen and each holds an end of the leaf with a piece of coin pressed with his thumb on it. The chief and all the witnesses stand by and both the buyer and seller each with his people stand behind his chosen child with the witness holding the leaf.

The chief orders those holding the leaf to pull till it is separated into two. These pieces of leaves and the coins are kept by both parties for future reference. They serve as a receipt or sign of buying and selling of that land. Children are chosen to hold the leaf and break it for the reason that they have more years before them to be called upon when-ever a dispute rises on the land.

A sheep is slaughtered and distributed in pieces among those present. About two pounds is received from both parties by the chief who gives out shares to the gathering people.

After the land has been secured the father and the son go back home to report to the rest of the family all that they had done to get the land.

A few weeks after this he sets forth with his family to the land to start cultivation. They stay with a friend and after three days rest or even the next morning after their arrival the boy and his father go through the land. His son being the sole companion in his activities helps the father to select a good spot usually near a well to make water easily reached.

The mother also visits the place and after they have all decided on that spot they start to build temporary huts in which they stay when clearing the farm. As years go by new strong buildings are put up and the old ones are repaired. These are made by the father and son who gather local materials as ropes, wood, leaves and mud from the forest. They stay in this village for almost their lives to farm.

## Tools.

The commonest farming tools are the cutlass, the hoe and the axe, the first being the most useful one. The farmer's son uses these as his tools and therefore knows how to handle and use each one of them.

The cutlass is used for variety of purposes such as cutting down trees and bushes. It is used to harvest crops like corn and to up-root crops as well as using it to split open such fruits as cocoa pods.

It is sharpened early in the morning before the farmer goes to use it in the farm and again twice during the day.

The hoe is used for weeding in between plants and stirring the surface of the soil. It is also used for making beds for planting. The native farmer does not use the rake instead he gathers the weeds around the growing crops with a stick to manure them and prevent them from harmful animals.

The axe is used for cutting firewood.

## CHAPTER V.

### MARRIAGE

Marriage is considered an essential step for every normal person.

The adult who deliberately chooses to remain single is uncommon and is regarded as failing in his or her duty of providing for the increase of the tribe. Old unmarried people are referred to as those who have been passed by and their not getting married is usually considered to be due not to their own wishes but to reasons beyond their control.

The female child who has not gone to school marries soon after puberty. Between the ages of seventeen and eighteen a girl marries whereas the boy is not fully matured for marriage; his time of marriage comes round about the age of twenty four.

The years extend for a school going child. Unmarried people are in tribal law always subject to guardianship of their fathers, and are less highly respected than husbands and wives. Through marriage therefore they acquire some social privileges as being accepted freely in married circles without being suspected of trying to fall in love with one another.

Marriage also enables the young to indulge freely in sexual relations undisturbed by fear of the trouble which sometimes result in quarrels between the two.

It permits the women to bear children who will be claimed by a father who will rely upon them for support in his old age.

It provides him with a help mate who will help him greatly at home and in the farm. He will serve as the sole companion in his difficult times as illnesses and distress, as well as sharing his company in happiness and joy. Financially she will be his great supporter. A man takes further wives after the first marriage according to his needs and opportunities. He does so as a means of rearing a large number of children. He is at an advantage in maintaining a large farm every year for weeding the farm, cultivating secondary crops and carrying the cocoa and other crops to the market to sell.

Others marry again if the first wife does not prove fruitful. Either the death of a wife her giving birth to a child make it necessary for a man to seek another without delay.

In the other hand it seems very difficult and expensive for young men of no special background of property to marry more than one as they could only produce small farms and can not manage them well.

Every woman who is married feels proud to become a mistress of her own house with her children and their father.

In the olden days the children themselves were not concerned or consulted until after the suggestions between both parents have been successfully completed would they be informed of what had been decided. This procedure however was followed by a man's first wife only. Any other he might take were chosen by himself. As a result refusal to marry the person selected is said to have very seldom occurred. When it did the offending child was forced into marriage or was severely punished for disobeying the parents of which the father can disallow him of taking any share in his property after his death. At present the choice of a mate has changed, somewhat it has become far more usual for a son to take an active part in the preliminary family discussion regarding whom he should marry and his own choice is generally considered. After he has wooed the girl he asks his parents to conduct the formalities with her parents.

Now the freedom now permitted to young people does not necessarily mean that their choice always meet with parental approval. If the girl is a relative or the daughter of a friend the boy's parents are usually pleased and do what they can to further his suit. On the other hand if they regard her family as unsuitable or feel that her manners are not desirable, they will object to the propose marriage. This generally happens when the girl's people are strangers to them. Should the boy's people dislike his choice, they may press him to give up his idea of marrying her. If their influence upon their son is very strong then they may succeed in gaining their wish. The girls have more difficulty in marrying against their parent's wish.

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Much money was not spent on marriage as it is now. Once a suitable bride has been chosen series of formal approaches are made by the boy's parents.

Supposing Akua Aday has agreed to marry Kofi Asare, she tells his parents and they in consultation with their nearest kinsmen decide and approve or disapprove. If they come to a mutual agreement the father sends to Akosua Aday's father a previous information to expect some messengers from him on a certain day.

When the day is due he sends two men one being his brother and the other the boy's maternal uncle to the girl's father with a bottle of gin to perform the first act which is "ɔpon akyi ba" meaning knocking the door." It is just to ask the opinion of the girl's father.

The father with one or two men beside him receive them very warmly and listen to their mission. Whatever his attitude may be he usually reply to the effect that he must first consult the girl and her mother. After the messengers have left he discussed their proposal with his wife and the girl's maternal uncles. The girl herself is also asked at this stage if she knows the boy and wants to marry him. Other relatives are also consulted. Should the general opinion favours refusal the messengers will be told so when next they come. The boy's father may send them back to try again. Some parents prolong the desire for their daughter. When at last agreement has been reached, the two men sent by the boy's father are told to come on a certain day for their answer. The answer being favourable, the gin is opened and drunk by them and any other person in the house.

After giving the information to Kofi's father a day is fixed between both parents for "ase bisa" engagement.

Early in the morning of this day Kofi's father sends his wife being the boy's mother and another woman who may be his kinswoman or a close friend with the two men who were sent to ask the girl's hand for his son.

They are received not only by the girl's father and his two friends whom alone they had been seeing all this time, but by most of her other relatives including especially her maternal uncles whose presence is essential. They bring before the gathering another bottle of gin and twelve shillings which are received by the father through a second person. The eldest man present opens the spirit. The gin is poured in libation and blessings are asked for the two suitors thus:

Momo nko na yiye mmra

Me hyira mo, monwo abaduasa

ne oboba korowakorowa.

Mesre nhyira, akwahosan, onyinky

ne amuonyam ma mo.

Monhyira so e, akosee!

Monhyira so e, akosee!

The good should come instead of the bad

Be blessed and produce thirty children

and a small round smooth stone.

May you have long life, happiness and dignity

May all these words be blessed.

It is said that a woman brought forth thirty children and on the thirty-first instead of delivering a child she brought forth a round smooth substance in the form of a round stone, which meant

there was no child again left in the stomach. The elder people who knew that bringing forth of many children is a blessing very often gave this wishes to all married couples.

The drinking of the spirit and pouring of libation indicates the final agreement for the marriage.

Once the betrothal ceremony has concluded the following festival in the form of native custom takes place within a week or two.

Kofi Asare sends to his wife Akosua Aday three kinds of cloths of six yards each, four headkerchiefs, a sleeping mat, a new carved stool and about two pounds. To the mother he gives fourteen shillings and about one pound four shillings to the father. Those who helped in the engagements are given eight shillings.

He also sends mud fish of about eight shillings, palmnuts, plantain, cassava, cocoyams, yams, firewood, pepper and salt. The mother of the girl and her friends and relatives prepare different dishes with the above and about four of the women and four girls carry in procession different dishes to the man's house with the one in front of them shouting and saying "Ade a ey.f. nio mommra mm.hw. efi Ahenease". This means "something beautiful is coming, all come out to see something from Ahenease."

The mother of the young man shares the food among her friends and relatives. The rest is eaten by the family.

The girl is gorgeously dressed even more so than when she was under puberty celebration.

In the same evening she is taken to the husband's house which usually is his parents.

On the next morning the parents present their wedding gifts to their daughter. The father gives her money of about £4 of which something concrete is bought with by her. She can also save up money in addition to buying a piece of land in the future. The mother provides her with all cooking pots a golden necklace, one cloth and a headherchief. There is also "Tirinsa" "headwine" This is a name given to any amount of money which may be given by the husband to pay debts of the bride's parents. There will be no demand for its return as long as the wife remains with the husband but if she leaves him for any reason it must be repaid.

A girl usually does not feel quite free and is too much controlled by the husband if this money is received by her parents.

Forms of marriages that are allowed are as follows.

Marriage with one's father's sister's daughter is allowed but not a mother's sister's nor a father's brother's daughter. It is allowed of free men and women. A chief can marry any one who is not related as described above with the exception of a six fingered woman or a woman with any deformity. He is allowed to marry two twin sisters.

A man is at liberty to marry his brother's wife after his death and claims the children and the property of his. Also any widow can marry the heir of her late husband.

Parents feel happy to marry their sons and daughters to those with no infectious diseases in their families. Those of good character and behaviour and of whose parents they know well are always the best choice.

In the society there is only a limited field in which men and women can associate though marriages these days spring from romantic

attachment. It is within the home that a husband and wife form an economic unit and all matters concerning the upbringing of the children are shared together, but in general social public life their contacts are limited.

A man seeks companionship with his fellow men and a woman with her fellow women. It is not common for a man to enjoy the company of a woman. At any social gathering men and women sit apart and at dances they stand on opposite side of the circle.

### DIVORCE

This is usually obtained by the husband but proceedings may be started by either party. A man may obtain a divorce on grounds of his wife's barrenness, adultery, habitual bad behaviour as quarrelsome, abusive jealousy, laziness and unreliable.

The wife should know all her husband's wishes and he is to her lord in the house. She may answer his calls by saying "Me wura" my lord. She has to favour all his kinsmen and do her duty well. Obedience and submission are very necessary on her part. If she neglects to treat him thus she will be divorced.

A woman can also in very rare cases obtain a divorce on her husband's impotence, her own sterility, husband's adultery with her relative or maid servant, refusal to maintain her properly, fear of witch craft in the man's family and on leaving her for several years without provision for her maintenance.

There is a ceremony of divorce to indicate the entire separation of the two. After coming to the final conclusion of preparation and all required money paid back, the wife gives him white clay which he smears over her shoulder blades. This action

is called "hyire ma". Drinks are served to those who witness the ceremony. Usually after divorces the older children live with their father while the younger ones stay with their mother until they are old enough to go to live with their father.

The Christian marriage takes the same procedure with the exception of the marriage ceremony which takes the form of Wedding in the Church and refreshment after service. They are also allowed to marry only one wife.

## CHAPTER VI.

### OBEYING THE LAWS OF THE VILLAGE.

A child is brought up to know and worship the gods of the village, to fear the spirits of the dead to obey his parents and elders and the laws of the community in which he lives.

As he grows he finds more and more rules which he has to obey. Many of these he accepts without much thought because by this time he habitually acts in the same way as other people. Some he find are very difficult to obey at first, but for fear of being punished he tries to obey them. The penalty varies according to the rule of the society. They may amount to social disapproval or paying a heavy amount of money.

Public opinion also compells the people to obey the laws. It is unbecoming for any native of the tribe to be in disgrace. As the parents are often judged by the conduct of their sons most of them always try to guide their children in the very best way. There is a well known proverb which goes thus: "Aninguase mfata ɔkani ba" meaning "the genuine Akan born is not fit for disgrace."

The child starts to obey orders from his infancy and he is checked from doing all things that his parents feel are wrong. He is taught to use respectful language while talking to any older person. Other peoples objects such as coins should not be taken by him without his telling his parents. With his friends in the street he must observe the same rules. As he grows he obeys the rules concerning the important activities of life.

Eggs are considered very unlucky things to steal as it is a belief that nay one who indulges himself in such an act finds it difficult to close his eyes after death.

Rank as well as rules are another source of maintaining order in the community. The system of rank in the maintenance of order again begins within the family. From the child's earliest years he sees around him persons of higher and persons of lower rank and from the beginning he is taught how to behave towards them. As he grows older he comes in contact with the members of his own family who leads him to a good conduct. Persons of high rank have to be treated in a certain way no matter if they are older brothers or leading personalities. If he grows to be a man and he starts to place himself higher than a superior especially in the social gathering or the chief's court, or if he is not careful in his speech with the elders and uses offensive words or attempts to wear any sort of crown decorated with gold in the presence of the chief he runs the risk of being punished severely. He may have to slaughter a goat or may be fined an amount of money. The crown may be seized to be kept in the chief's compound.

In the society the father is entitled to punish his children and so is the chief to his subjects.

The women gossipers in the village help to lessen the bad behaviour of anybody with their gossip. When the women go to fetch water or when going to the farm or to the market place to sell they gossip about the bad conduct of other people. Because they do this among themselves they believe that other people will do the same to them. For fear of this they always try to act in a better way and at the sametime lead their children to do the same to escape gossip of others.

A similar thing that keeps order is the songs which the women sing. Sometimes they contain words against bad conduct and behaviour. Such songs are often sung by women who have rivals.

Girls are taught to behave well to avoid having any refrence to their bad conduct in these songs.

The belief concerning the spirit of the dead which is planted in the child also helps him to behave well when he grows up. They believe that all living people have two spirits, the "kra" and the "sunsum". The first is manifest in the shadow. It is supposed to act as a protection during his life time and it ceases to exist soon after the person dies. The other spirit "sunsum" is immortal which is supposed to live after the death of the body. During the life of the man to whom it is attached it is inactive so long as he lives. It cannot influence him or others. It is also invisible to mortal eyes, but it could be seen appearing like the man himself after his death. It joins the other "sunsum" of the dead. These spirits have no definite dwelling places, they are supposed to be roaming

about in the air. A "sunsum" as they believe observes all the rules of human conduct and is aware of all hidden motives and is able directly to influence the fate of their living relatives.

This influence is strongest when the person with whom it is associated has only died recently. He is responsible for illnesses and deaths. There are some people especially women who can become mediums of the "sunsum." Being afraid of the "sunsum" the people act according to a man's wishes after his death. Thus attitude towards a man's property after his death is very important.

In many ways the religion of the tribe also controls the conduct of the people. Custom in relation to marriage, worship, birth, death, government, personal relationship, justice and festivals are to a large extent founded in religion. The people believe that certain physical objects and animals have mysterious and divine powers, and that many gods inhabit the earth directing the destiny of man.

There are two main gods for the whole community and other private ones for individual families. The head of the gods is known as "Kofi Osumanka" the elder son of "Akpe Kruti". The second one is "Jla" the village river. The former is worshipped by the people in the village as well as other individuals in the surrounding villages who strongly feel that their lives are being protected against trouble and evil, premature death, accidents and at the same time they worship and pray so that their needs will be granted. The god in the form of an image with sub-gods in the fetish house where a good deal of emblems and trophies of the tribe are kept is worshipped after every tenth week of the year and also during the festivals of the village. The child and his father go each time to worship and often give eggs, yams and

money to ensure their lives. This fetish house serves as a hospital and the fetish priest the Doctor. They go to him when they feel that their lives and comfort are in danger. Barren women go there for medicine for production, others go there to have their fortune foretold. Those worshippers have taboos to obey towards the gods, objects and their fellow men in their surroundings.

The child watching his parents observing these taboos observes them and carries them out faithfully.

The god's name should never be mentioned in conversation or during any other talk. Certain wars in which their ancestors were badly defeated are used as oaths to prove innocence of people. If there is no proof of the fact for what the person has said the oath, the penalty, is very great.

The child who is brought under the Christian influence does not worship any of these gods but his God the father of Christ. Instead of pouring libation and offering eggs and hens to the gods he is taught to serve and worship Christ and God with the Holy spirit and love his fellows.

When he is about five years the mother teaches him to say the Lord's prayer which he says before going to bed. He is taught to say a short prayer "Awurade y.dawoase." Thank thee God before eating his meals. He goes to the service with his mother to worship and sing Hymns of praises to God his father. As he grows he learns all the rules in the Church and the ten commandments which he too obeys as laws to lead him to a good conduct. Other laws formulated by man in the Church are also learned and observed. The parents see that he does nothing to disgrace himself so as to bring shame on them. The only cause for suspension is adultery.

The boy is given the training that is given to the son of a pagan in the home. He obeys all the laws and rules of the community and tries to behave well as a good citizen.

## CHAPTER VII.

### CEREMONIES AND INSTITUTION

As the boy grows up he takes greater part in the ceremonies of the tribe in order to train himself to respect his father's gods and learn to do his duty as a good citizen.

The "Adae" is the ceremony of which the departed rulers are remembered. Their names and deeds are recalled and their favours and mercy are asked with earnestness. There are two "Adae" "Awukudae", occurring on a Wednesday and "Akwasidae" which comes on the third Sunday after "Awukudae". Each occurs once every forty days. On the ninth celebration they have their year, and it is from this festival that the youth learns the period of events and number the days and weeks for his year which starts in October.

During this festival the chief offers libation to his royal ancestors on behalf of his subjects, praying that the soil may be fruitful.

A leader of a lineage possessing a stool carries out rites in the stool house on behalf of the people. The chief or lineage head is accompanied in the performance of the rites by a small number of people only. No one is allowed inside the stool house at any time. Rites on "Adae" days appear to be the same with the exception of Akwasidae which is more elaborate.

### OHUM

The yearly festival is "Ohum." This means purification and cleansing ceremony. It is held between September and October. It is mainly a fest of the dead, a cleansing of the tribe from evil and purification of the shrines of the spirits and tribal gods. It is also very closely connected with first crops as yams since this is the time of yam harvest. No one has the right to use any yam from his farm until the gods have been offered with their first share.

The festival is a tribal festival therefore the whole people have to take part in it with the exception of the Christians.

During the Ohum which lasts more than a week the chief takes no part in the political or administrative affairs of the state. These functions are taken over by the linguist or which ever other person is the chief's second in command.

Sacrifices of wine and meat are offered to the royal ancestors in the stool-house by the chief and certain elders. The individual private cults are also fed as well as all souls of the common dead people with mashed yam mixed with pepper, salt and palm oil together with hard boiled eggs. The mashed yam is sprinkled by old women at all corners with the exception of the Christian quarters for all souls. Later the stools eat yam. There is mourning for the dead on Tuesday of the Ohum week for the dead. Joy and happiness follow the next day when goats are slaughtered, fowls prepared and plenty of fufu beaten. Songs and dances take place in the afternoon with everybody well dressed. This is the period when the people appear in their valuable and costly dresses. The same follows on the Friday afternoon when the chief in his gorgeous attire holds his

durbar. He sits himself after a parade in town at an area specially prepared for the occasion. He gives a short talk of encouragement to all the people. He wishes them good health, fortune and prosperity.

### INSTITUTION

The main social organization among the people is "Asafo Company" which is formed by all male adults bound together for any purpose, particularly war. From the military point of view the "Asafo" function is primarily defensive. It protects the state and forms essential part of the tribe. Through its leaders the "Asafo" can express public opinion or criticism. It has a voice in elections and destoolments of chiefs. It holds meeting and passes its views on to the chief and his elders. This well established organization which opens to every young man is very useful in the tribe. The members of this company consider the bad behaviour and conduct of the youth among them and think of the help or service that they can render to the village and practically help one another in the farm work. They lend money to their fellow members and contribute to help the poor and the suffering.

### MUSIC AND DANCES

Dances and ceremonies of the tribe are said to be the oldest form of folklore in the village, and in many respects they are the most colourful of that tribe's native arts. Dance tells its story in the simplest and most beautiful art form of all, the human body. With the grace and movement of the body some inspired ancestor of today's dance patterns a few gestures of arm and limb to express a mood or an emotion. Thus the dance is born and is handed down

from generation to generation. The people still dance in the olden way with some slight changes. New methods of rhythmic movements and clapping of hands are added to the old.

They sing the old chants and retell tales of by-gone days. They have a lively memory of their traditions. The youth join in the dances that are performed in minor and annual ceremonies that have been already mentioned which are "Ohum" and "Adae" festivals. Real beauty and reverence are clearly seen in the dances of the youth.

The "Asafo" company which has been already mentioned dances are not idle or social dances for enjoyment rather they are ceremonies full of meaning and prayers which concern not only the dancers but the community. During the death of a notable person or any one from the royal family the people in the company beat talking drums which meaning at this period is full of sorrows and sympathy. The youth takes pride in drumming and understanding of its symbols.

A boy who knows the art of drumming and dancing with good and sensible meaning is highly praised by the people. He is also loved and admired by the maidens.

### SUPERSTITIOUS BELIEFS

There are many superstitious beliefs among the people which were passed onto them by their ancestors. The ideas behind some of them are valuable.

The influence of Christianity has greatly lessened the force of many of these beliefs and are being overlooked now. The hollowness of some of the beliefs have been realised by the people who no longer rely on them.

It was a strong belief in the olden days among children that stories were not to be told at any other time than the evenings otherwise they would grow tails. Since schools came the children have been telling stories during school hours in the classroom and none has ever grown a tail. For this reason the taboo has died out and children are free to tell stories at any time. Actually the parents knew in the olden days that such a thing would not happen to any child after telling a story during the day but it was to prevent the children from telling tales (during the day) so as to use the period to work and reserve the evenings for telling stories.

Christianity has also brought the change that a woman in her menstruation period is unfit to touch so many things and has not to enter houses for fear of causing illnesses or ill-luck on the family. Those who have become Christians do not observe this and yet no evil has come upon them.

There are two pieces of land at different spots near the village in which no one has the right to enter as they are considered sacred. These lands are being worshipped by the people. The whole idea behind this which only a few people know is that during the days of wars some leading personalities hid their treasures there and warned all their servants, slaves, and even their own children never to go there as they were secret places. This was just to prevent anybody from going there to steal those things. Whether the treasures are still there or not no one knows.

There are some other reasons for not entering or working on some lands on certain days. It is said that perhaps a notable

person was bitten by a snake there on that day and died or a warrior was buried there or the god of that land receives its food on that particular day in the week. Considering it as bad omen to go there the people refrain from doing so. The child seeing his parents and all around him observing this also adapts himself to them.

## CHAPTER VIII.

### DEATH AND INHERITANCE

It is very important for a youth to know all matters concerning treatment of the dead. He learns through observation and by assisting in treating and burying the dead. If a man falls ill his kinsmen ask for the cause of his illness from the fetish priest who tells them the cause if there is any and asks them to perform certain rites for the sick person. He also prescribes some herbs for him to use. Nowadays many people send their patients to the hospital. If none of these sustain him he dies. While dying he is supported by an elderly woman in the compound or a close relative from outside. He is given water to drink before he ends his breath. The body is laid chest down till it becomes stiff and cold. All his joints are stretched and he is laid over a big pan to drain water from the body, through the mouth and nose. His nails are cut. The hair in the armpit and pubes region are shaved. It is then taken to the bathing place where it is bathed with very hot water and the body smeared with lime juice then dressed in rich clothes with valuable beads put round the wrist and a golden chain round the neck. About twenty pounds in coins are put in a plate and placed in front of him on a bed which is put up outside the room or on a verandah.

Eight shillings and a bottle of gin is sent to the Chief for his information.

On the body and around the bed are put most of his valuable clothes according to his status. This dressing up is not done to any ordinary person nor a christian.

Relatives and all other sympathisers mourn for hours. The men sing songs of sympathetic words, beat drums and dance. These dancers and songs as well as beating of drums give meanings to the people. Some of the women while weeping mention the dead person's name and count all his kindnesses.

If he dies in the morning he is buried in the evening at about four o'clock. He is put in a coffin made of wooden planks, with his clothes that he likes best and about ten shillings for him to use as they say.

The coffin is carried by two strong men who are related to him to the grave yard on the road side.

As the coffin leaves the compound the women burst into loud wailing and then fall silently behind the men. At Christian funerals, however all sing hymns as they slowly walk along. The grave dug by some young volunteers is a very deep rectangular hole. The body is put into it after some ceremonial songs have been sung and he is well covered with the soil in a heap. About three heavy stones are placed upright at the head on the grave and a plant is planted at the same spot. The people come back home in grave silence to the person's house before going to their houses.

On entering the house of the deceased each one of those who went to the grave washes his hands and face with water provided outside the compound. There is a traditional belief which encourages the people to hope that they will meet again relatives and friends of whom death has deprived them.

The death of a pregnant woman is considered most unlucky. Nothing of her personal effects are left behind without burying her with. All her clothes, cooking utensils, working tools and her everything go with her. The least thing left behind is believed to bring back to the house the spirit of the dead to cause injury to the people.

It is also considered unlucky to mourn for the death of the first child in a family for fear of causing the death of other children in the same family.

The youth learns the customary rite of the widows and widowers. Both are treated nearly alike. A widower remains in the house for three weeks, without going out. He eats simple food once a day and that is late in the evening. He does not work and sits not on any stool but on a mat on the floor. At short intervals during the day he is scolded by the relatives of the dead wife. He is forced to weep and put up a sorrowful face all the time. He is given all sorts of treatment and is neglected, scolded and starved. If these are not done to him during this period of three weeks, he is supposed to be timid afterwards, and will not be normal again.

On the last day of the third week purification rites are performed. His hair is shaved and is bathed outside the compound by an elderly man with herbs and water. The cloth used by him is thrown away. There is a feast and pouring of libation that day to admit the widower once again into the society of the village. The children of the deceased also shave their hair as a sign of mourning.

In these days instead of shaving some of the mourners pay money, normally one shilling which exempts them from shaving their hair.

The occasion is usually celebrated with a feast. A goat is always slaughtered which is used to purify the living people in the house.

The Christians do not perform this ceremony rather they bury the dead man in a white shroud in the Christian cemetery. Nothing of what has been described is done to any widower among the Christians.

### INHERITANCE

As has been described above, three weeks after the death of a person the rites to his property are performed by his relatives.

This is dealt with according to various traditional rules. Generally when a man takes ill and is not sure of his life, he informs his close relatives to share his property according to his wishes to his children and any other person in particular after his death.

Now in case of a married man leaving a wife and children of both sexes his eldest son becomes the heir even if there is an older daughter. The son inherits all the cocoa farm and any other farm and stays in the house with his mother and the rest of the children. He becomes responsible for supporting and maintaining his mother and her other children with the money he will get from the farm.

If the surviving members of the family get on well together there is no haste over the division of the property, but if the children are old enough to look after themselves and there are constant quarrels, disputes or illfeelings arising from the condition of the property then at a convenient time the dead man's brother shares the property. The eldest gets a larger portion and the rest is distributed in decreasing proportions according to the relatives ages of the younger brothers and sisters. If any of these children has received a farm from the father during his life time then his share of the estate may be small. The father's clothes go to the relatives on the maternal side.

When the children are very young, they receive no share of any land or farm, rather the brother of the deceased works on them and the money is used for the needs of the deceased family. The man can if he wishes marry the mother.

A childless widow must be supported from her husband's estate as long as she remains at his house. On her death it passes to the relatives of her husband.

When a married woman dies leaving a husband and children, her personal belongings and domestic utensils go to her daughters, the eldest takes most and provides for the young ones

Before her father marries another wife she takes over her mother's work and acts instead. The land allotted to her mother remains under her father's control after her mother's death and it is usually not divided up until the death of the father.

When a married woman dies without issue, her own property is passed on to her sister. Property given to her by the husband including farms, domestic animals and cooking utensils remain with him and can be given to a second wife.

The estate of an unmarried man falls to his father or may be divided among his brothers and sisters. If there is no brother or sister it goes into the hands of a paternal uncle or just the same as with the property of an unmarried woman which goes to the mother, sister or maternal aunt. If the woman has children of her own they will inherit all her property after her death.

For fear of the spirit of the dead the right order is carefully followed. There are many instances when illnesses and deaths are supposed to be caused by not doing the right thing of fulfilling the wishes of the dead man.

The property of a Christian is divided up into three. One part goes to the wife and children. If it is a woman the same is done to the people left behind.

## C O N C L U S I O N .

It is a common belief among people that unless one has been to School one is not educated. This is far from the truth. Education in its real meaning is two fold. Home and School Education.

The effect of Home Education on the child is much more important in his life in this society.

The intelligent child who has the privilege of using his intellect in learning all his lessons in School to reach a University standard needs home training as well as the dullest child whose gifts of learning is limited to a particular interest. On account of this the moulding and shaping of the child into a good well natured responsible man of the future is very important to the parents.

Control of the Educational processes is typically in the hands of the parents of which the father is absolute ruler who has the responsibility of training the child in the accepted folk ways of the tribe. The Child is brought up in the image of his elders. He learns from watching or taking part in the activities of his family and of his tribe as it engages in harvesting, religion, songs and dances, ceremonies and language.

He is helped to be healthy and strong and to plant in him reverence for the gods, his elders and parents and to help him to expert in his occupation.

Home Education in Dawu needs no books. It is practical, direct, and effective which springs out from the needs of the people as handed over to them by their ancestors.

It is carried on by the active participation of the learner as he imitates the adult activities. In the initiation rites at puberty the girl goes through elaborate solemn ceremony which serves to impress upon her her duty as an accepted member of the tribe in good standing.

Direct moral precepts are preached to the young telling him of the desirable qualities of character in the cultural life in which he exists.

## A P P E N D I X

### GAMES FOR CHILDREN.

The most popular game for girls is "Ampe".

(1) Two teams of any number are formed into single files facing each other. The first girl from each team starts the game by jumping and clapping hands in chorus and choose to move forward any of their legs. If the right leg of both girls meet then it is a score for the team that chose the same leg in answer. If the opposite legs meet it is a score for the other team.

Children in each group count the number that they have won. Other games such as swinging and clapping of hands according to rhythm are played by them.

(2) There are other games as:- "Asow" which is swing; "Tompratomptra" and hide and seek.

### B O Y S.

#### MARBLE GAMES.

A heap of sand is made into a circle with a diameter of about three feet. A native or European made mat or plantain leaves are spread neatly over the prepared sand or over a round basin.

A group of children not more than six sit round the mat with marbles in their hands (any number will do) which they spin between their fingers and allow them to settle on the hollow part of the mat.

/These .....

These marbles knock against each other and those that fall off the mat are victims. As agreed number of marbles are claimed from the owner. Failure to make payments disqualifies him and he is replaced by one who possesses sufficient marbles to play the game.

### THINGS FOR PLAY.

#### A Toy Lorry.

This is made of one long pole of about two yards. One end is nailed to a flattened wood of about eight inches long and three inches broad. The ends of this wood are rounded into about one inch thick which are ridged through two rounded shaped like the tyre of a lorry. The ends of the wood are slipped through the holes and are well fixed to prevent them from falling off. In the quiet street he wheels the lorry and imitates the driver and his mates shouting for passengers, blowing the horn and naming the town he pretends to go.

There are two other kinds of toy lorries which the child can make. One is made of old tins and is used for carrying loads. Another is a flat wooden board on which the child can sit holding a steer while a friend pushes him from behind. This creates a good fun for him and his friend.

### THE LOCAL INSTRUMENTS FOR CHILDREN'S PLAY.

The Bamboo flute.

A gun made of the rib of a plantain leaf.

Ball made of the fibres of cocoyam. Orange can also be used.

A cigarette tin filled with pebbles and the open end pressed together.

A stick and cigarette tin.

A paper horn.

Empty salmon tin with strings on to serve as a guitar.