



# Fo ape n de



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



# This is your home



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



# Ibol la ken

ni ra baagli bora him lii wɛɛ,  
lii di I n̄aa balaa nii Inaahana ban la ni



# Fu ten ɛ nya

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





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# Introduction

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



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

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

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

Yaa sɛbi hɔnnaabuu yá tɛr yaa hinaa di du ɛɲ. Yaa maa kpau di ra liizi gunla yaa n niɲ du ɛɲ, guɲ gil ya haa wer di ra binni yaa hinaa. Yaa nɔɲɲi bɔnnaabuu, yaa ra nyinɲi lugo ii gba nɔɲɲi de, di ra binni u ni lugo ii hotte. Ii bolle.

Sɪ sɛb a gān ka wɔn ɛ tɔɔ sɪ mataan a jie sɪn na | kaa a jie nya. Ka sɪn ɛ tɛr taa a ɛ sɪn na | kaa jie nya. Ka a jie nya ɛ lɪpb kaara a lɛnɛ na wɔ kaa sɪ. Sɪ nūn a jie nyana na sɪ me bɔɔɔ ka fɔ mɪ nū wɔ a lɛnɛ, na fɔ kaara wɔ fɪka a fɔ bon, a fɔ tir ɛ.

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

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

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

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

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

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

**Respect elders and you will hear what is with them.**

This is not a complete guide of the seeds around, nor does it contain all of the information about these seeds and about this place. In this book, we rather introduce some of the uses and values of some of the plants that you can still find around. So, this book is a work in progress and a teaser for you to get curious and to continue learning with your family and elders. Anyone is welcome to improve it. Our collaborating partner WIACT<sup>1</sup> will go beyond this research in the coming months and bring you more details. But for now, we wish that this little book helps us all remember some of the natural gifts we have around us.

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

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

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

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

**Asan kushun**  
**Idoo jaang**  
**Fu sun puorifu**  
**Thank you!**

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

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# Kujo - Hii - Nyuur - Yam

Dioscorea sp.



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

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

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

**-Kuború lubi**

**-Ajo ka nlowe, ban nyíni ma**

**- Juugbɛɛ chorgi**

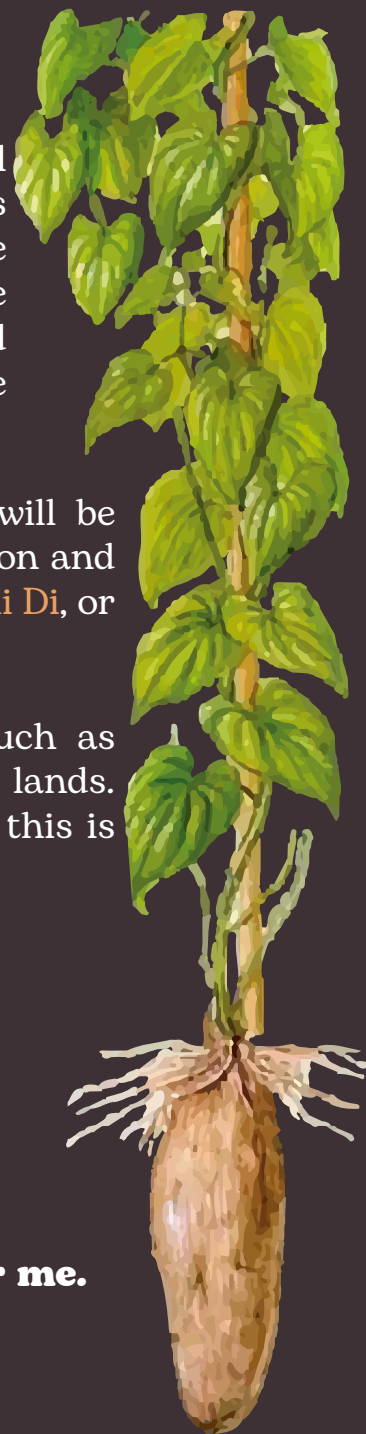
**- Di hii wa tunno, ba dan liizi n wia**

**- Wassaridaarei**

**- A nyusɔɔ wa baar, ban tier ma naa**

**- I am seen as a 'bad yam' today**

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



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

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



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

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

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

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

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

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



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

**U tagzizi:** I dan wer nyɔɔ u pɔɔh nii di chaa i binchiiraa. I dan wer nam Jugbε di koozi tagpaŋhoori gεε daalunne aŋhina ni, di faa i bɔra, di chaa i kpuŋe wiila. Hii la baanna yir: Firiŋ dɔɔ tagzizi wiεεlaare.

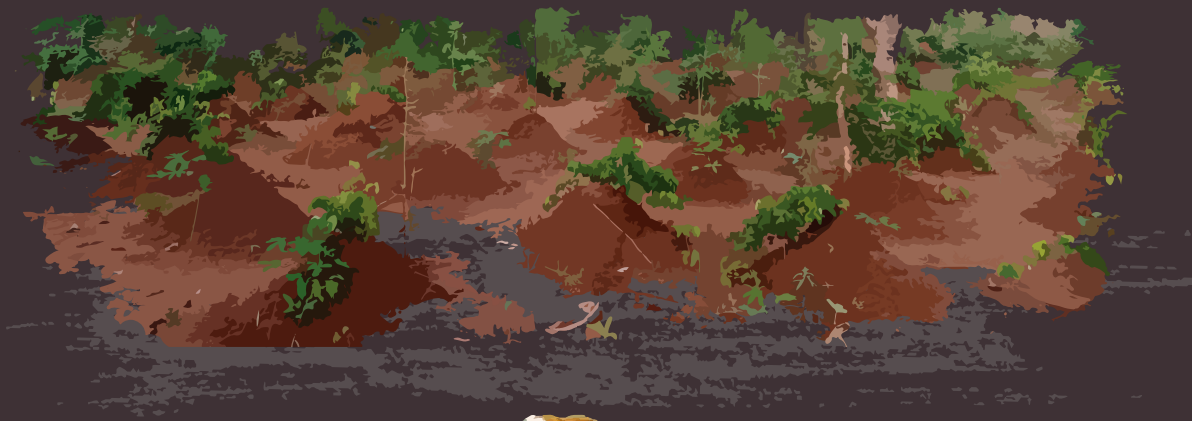
**U tɔnazi:** Hii εε kumpattikuŋ la n εε yaa kunne, waa hil ra ɔm, di kaa ra lεε nenne.

**Nyuur bondiri:** Nyuur pɔ sɪn tɔɔn maal bondi yɔɔ nyantaan Kapala, Nyu duuraa, Chilkili, Nyu sɛenaa, Nyu buul, Nyu chiinaa.

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

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

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



# Adurbi - Zule - JIε- Millet

*Pennisetum glaucum*

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

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

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

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

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



It is in this context that elders would say:

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

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

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

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

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

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

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



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

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

**U tɔnazi:** U ɛɛ yaa kumpattikuŋ la n kpekkene, di wer hil. Usau ɔɔ ugzuu di wazi, i wer kpaa saa hɔpizikpila maa kuu. Koorii waa wette ra kpuu guŋ.

**U kuŋɔnnaa:** U kummaa kpolloo, u bii lizaa du kpol, di kpa jaa, di haa nekɔpila hiŋ ɛɛwe, u huma humaa kpolloo.





**Būdiir ala fun na tūnde jìe mal:** Jìe pònsin tuon maal būnyursi ni būdiir nyantaan: Sanomnaã, Buul, Jiduuraa, Jiburaa, Kpool, Sapire, Jō senaa, Sagarkpoo bi Sagrnyaar ni Jō chiinaa.

**Baal safu tūmɔ jìe pɔ:** Jō chiinaa ni jibie 'wɔbfu na tuon sa igan vaar baal ni nyaa yelwonsi bibiir pɔ. Jìe jō na ntɛɛtaar vai t'iin na suñ na sa polkpɛɛn baal. A jìe jō ban buni kaã fun tuon de so jie kɔɔr na ka. Jìe jō ban 'lor ni vai tiin amine fūn tuon de pɛɛ mā bir. Jibuul mā vɛn ka padɔɔr igan le wa wūn dɔɔ baar, Jibuul mā vɛn ka inan bie nyɛ baal saãfu ti le vɛ ka bir kɔɔn wa. Jis enaa ban nɛ bun kɔɔn na tuon sa igan ɔɔ a igan pɔ. Jibie ban ɔyɔɔ buun pɔ jɔɔr na tuon pɛɛ nibie. Fūn le tūnde jìe jō sal jìer.

**Yelsun:** A jìe m~ tuon ara bũburo jaa pɔ ka mɔ billo mi maã tuon wɔɛ, wɔ m~ tuon baa wer nkoɔ pɔ. A jìe jō nmã vɛn ka a saa jẽ kor. Moɛ maã tuon wɔ a yɔɔ a lɛɛ.

**Yel wonsi:** A jìe gmafɔ ben tuo ni a bir irfu a le puɔ naa ka a nɛ loɔ tūmɔ ba le bebee ɛ ka a vɛ a jìe tūmɛ kaar fika wɔ kpɛmɛ na a gmafɔ soɔ.



Prate Philip  
Jentilpe R/C Junior High School





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

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

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

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

**Aloṅ chesó:** Aboyu bee che awusa ne amati loṅ, ne asa be achikpa ka puṅi, ne mbia wuribi ka be dese aboṅful klan so.

**K'shen waleso:** Aboyu la ajibi mo ne fintin dṅ amo k'le a nyo kafe koṅwuleto, fin nantin ndṅ amo nse nan du adṅ jibi poti nwiye amo to.

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





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

**U tagzizi:** I dan wer nam sɔgmia saa, di kpa huuhnuu koozi a ni di kuari hiiŋ ni miiri tagzi. I dan fuuh sɔgmidaa di nam, di kpa nii buua, di kpa tagpaŋhoori gɛɛ daalunne aŋhina koozi a ni, á ɛɛ binchiiraa tagzi, di kaa wer kpaa chaa kpuŋɔrgaa. U zinzigle ɔɔ weruu hiini bichala la n choɔwe ra fiush. Di i kpaa di koozi siga gɛɛ kalaŋku ni di nam sau daali kobii, i dan wer kpaa duŋŋi bichala chal tunaa.

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

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

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

**Laãfiɛ yelsi ala na be kamaan pɔ/baal safu tumɔ kamaan pɔ:** Kama kpul ban niɛ nyɔɔtaar ns siir na tuɔn sa koɔ ni nyefere baal. A tampiel ala a kamas kpul pɔ ban niɛ nyɔɔtaar ni kuɔn ni vai amine mɪ tɔnɔ sara binkuɔn baal, na a le sara koɔ tuortaar jie moɔfu baal.



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

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



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



# Atuwe - Jaagu - Chii - Guinea corn

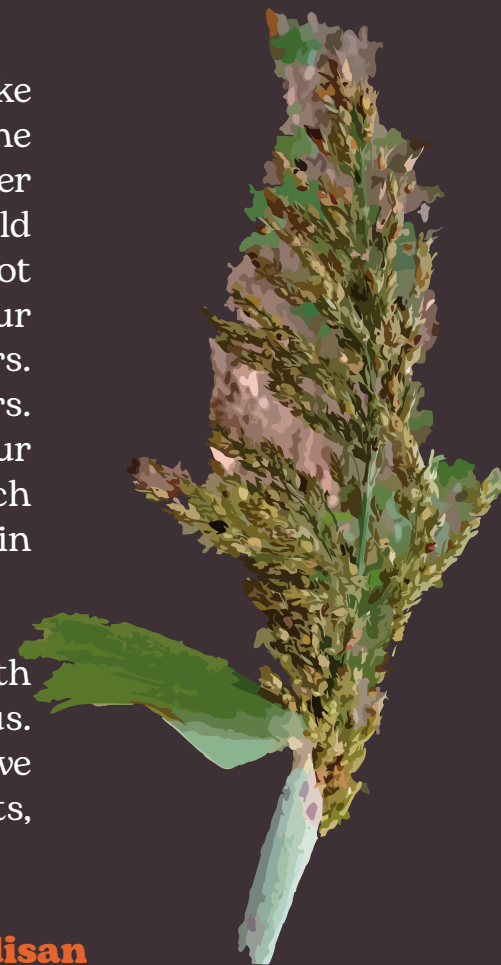
## Sorghum bicolor

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

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

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

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



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

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

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

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

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

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

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



Akati Koeho  
Jentilpe R/C Junior High School



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

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

**U tonazi:** Jaagu wer hille.

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

**Bu'diir ala ban ma de chi maal:** A jaa gbu a chi jie ma tomõ na gar a chi pila. A ten amine nun daa duun a chi jie na tomõ tiche ka a ten amine nun a chi pila daa na ma | da'maar. A chi mi si ma de won mall: Saa/Samomaan, Sapire, Chi cuuraa, Buul, Sagrnyaar bi Sagarkpoor ni Sakoon.



**Baalsi ala fun de chi saän:** A chi ur ban duu nnã tuon saän 'maar baal. A chi ur kuõn ala ban duunmi fuun so fun nyen ìgan tũl baal safũ. Kεε ban bu ni kũõn bolm benur swõmtiche 'yõõ kuon põ kũ wũ kũ nyũ nã nyen baal safũ. A bir sãmã mi na tuon saän ìgan wõmõ baal a lε mĩ ni wu jule a chi jõ chiinaa mi na tuon saän a ìgan wõmõ baal. A chi ur mi ban duu nyõõtaan vai mã vẽn ka bibiir nyẽ ìgan kpõm. Chi biil mĩ mã tuon vε ka nire nyẽ 'wõbaa baal saãfũ, chi buul mĩ mã vẽn ka padõõr nyẽ ìgan kpε,, chi bujul mĩ mã lε vẽn ka baalsi ni nĩ jõõr mĩ nyε ìgan kpεm. Chi jõ ban nyõõtaan nĩ vai duu de kũ põõ na m~ dõõrõ kpõlkõ kũ nyũ nã tuon saän a baal. Chibie juur mã pεen nibie ka a kakiε mĩ sala nibki õõõ baal.



**Chi yelson:** Chi ba joro bũbul jaa wũ mã tuon ara bũbul jaa põ.

**Chi yelwons:** Nibe yõõ jie bale bũõrõ a chi nitaan kamaan ni moε na mã bul wũ põ.



# Akulonku - Kalan̄ku - Kolo - Groundnut

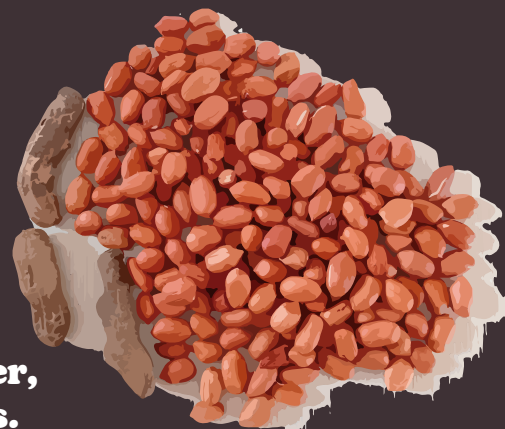
Arachis hypoggaea

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

Our elders would say:

**Akulonku aye a nyi abr,  
amanfo amo nborobi  
Kalan̄ku ŋo a zum dɔŋaa,  
ka a waa εεwe luɔ a εε biinεrii  
A kolo ‘yer ika ba bɔɔn taa  
tiche baa kaara fika yiβε ε**

**Groundnut say they know each other,  
but it would not be like their twins.**



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



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

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

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

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

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



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

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

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

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



**Būdiir:** Sɪ mā tuɔn de kɔlɔ duun Jɛr, Kpilekpile, Kɔlɔ kãan, Kɔlsenaa, Kɔl duuraa, Kɔlvaar jɛr, Kɔl kara, Kɔɔ nɪ Kamaan duufu.

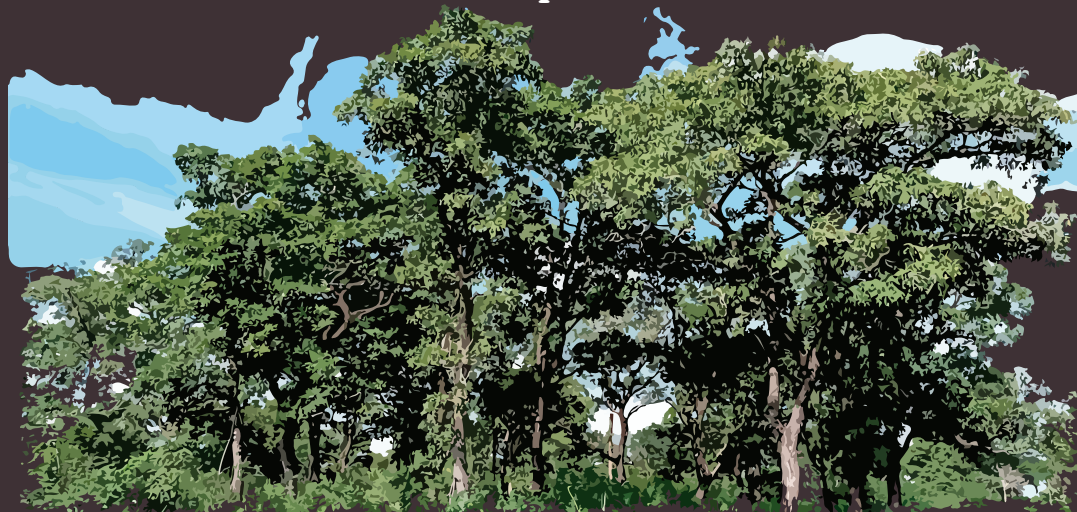
**Baalsɪ ala kɔlɔ na sãana na:** Kɔlsenaa ban nie mā sãan bibiir natɛ baal. Kɔlduuraa kũɔn sara n 'maar baal. Kɔl 'lɔraa kũɔn na tũɔn sãan duor pila baal. Kɔl bie bilan ban nie nyɔɔtaar nɪ vai na tũɔn sũu pɔɔ dɔɔraa a sɔo 'lɔno wun dɔɔɔ.

**Kɔlɔ yelsun:** A kɔlɔ anya mā nyan woor a māa lɛ joro war ε nɪ a wɛr lɛfɔ ε. A Kɔlɔ anya nyarsɪ mɪ mā suu na. Fɔn tũɔn de a wɛr bo'yen lɔno kɔ kɔlɔ chiin yomɔ ata. A kɔlɔ anyã fɔn tũɔn bin a pɛbe kor. A kɔl bur dɛdwmɛ Vɛn ka a kɔlɔ anya bale nyɛɛ daa a daa pɔ ε kpɛl a kãan a kɔl bur yor nã tara gar yaa. A wɛr mɪ māa lɛ nyɛɛ ε.



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

*Vitellaria paradoxa*



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

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

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





They always say that:

**Atilpo che, be abuto, ma pan ka ku wiya/wiye**

**Hahsɔɔŋ dia waa nuulee ra nyaa**

**Fu kɔ wa faa kɛnman padɔɔr diem ε**

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

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

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



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

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



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

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

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

Shaban Shabihatu Lubna  
Sawla Girl's Model Junior High School



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

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

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

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

**U kuŋɔnnaa:** Yaa waa zomme lugo soondaazi εε kunzenaa yaa ra tɔgzaa, ya ra guua lugo kumpattikuna. Aabuu gilεε yaa ra teea di ra chem niŋ, di ra fuuh hɔla, di ra lizaa yaa kooni ra yaa lugo: Atiah kooni fɔŋfɔŋ.



**Būdiir:** A tōon biin mā nyuro na n̄ɔ. Sɪ mā lɛ den a chuun bie tɔ k̄āa, Jier ne Samina. Sɪ mā lɛ jɛ na a k̄āa tilɛ bun tiin. Sɪ mā di n̄ā a wōmō.

**Baalsɪ a tōon tie na s̄āa na:** A tōon tie vaar ban duu nyɔɔtaar ni vai, a k̄ɔɔn ala na t̄ɔɔn s̄āan 'maar baal, bink̄ɔɔn tilɛ s̄āan bibiir nyɪ ɔɔɔ baal. A tōon biin mā nyuro na n̄ɔ tie pɛbɛ ban duu mā ngmaa tiir tilɛ s̄āan pɔɔ baal. A k̄āa ala nayi a tōo tie pɔ sɪ mā den maal k̄ā ieraa, ni k̄ā kpien ala sɪn m̄ de sɔɔɔɛ ɪḡāma gara jaa bipilɛ. Sɪ mā lɛ den a k̄āa mōn samina. Achuon pɛbɛ tanpɛl mā t̄ɔɔn s̄āan tatiɛ baal. A chuon pɛbɛ tanpɛl ban bun k̄āa n̄ā t̄ɔɔn s̄āa gbɛ'mɔɔr ni nyɛ 'yaal pɔɔ n̄ā dɔɔ paal tɪ wōno a ɔɔɔ bal duu a vakōo ku nyū a ɔɔɔ na baar naã. A tōon tie nyibe mi fūn duu na t̄ɔɔn s̄āa pɔɔ natir n̄i natilɛ a igan pɔ. A tōo tie pɛbɛ ban 'lɔɔr k̄ɔɔn pɔ mā t̄ɔɔn gmaa kɔɔr, fūun m̄ lɛ 'wɔb a pɛbɛ m̄ a m̄ n̄ā t̄ɔɔn s̄āa pɔɔ baal. A tōon tie vaar tara n̄ā tōno yɔɔ tun vuurpɔ yelsɪ nyantaan: a tōoin tie vaar mā diin sɪ dɛbɛ baar tilɛ gɔɔ s̄ilɛ.

**Yelsɪ amine sɪn de tōon tie maal:** A chuon k̄āa in sɔɔr 'lɔ pɔɔɔ n̄ā mā nyɛ libir. A chabal n̄ā yi a chuon pɔ tuɔn k̄ɔɔn, sɪ mā den chɔɔrchɔɔr tiir ka dun m̄āa tuɔn yaa 'wɔbɛ ka baalsɪ m̄āa m̄ lɛ tuɔn nyɔɔ yaa ɛ. A tōon tie vai n̄i a tōon mō n̄ā mā lo a tēen mā sūu n̄ā ka a tēen nyɛ puɔɔr ala wa pūo. A tōon vaar tara n̄ā tūmo vuursɪ yelsɪ pɔ nyantan saa diifɔ a kpenchaan sōo ala e yelmaa kōo benbe nyantaan: pɔɔpaalaa kulfɔ bɪi kuor. Sɪ mā lɛ den tōon vaar bɛɔr ni a sɪ puo būkuɔɔrsɪ ka n̄ānyibe m̄āa 'la ju ɛ, sɪ mā lɛ den tōon vaar lom tampɛl tɪ p̄āa p̄iel a chi ngmafui.

**Yelwonsɪ:** A tōon tie tara na yelsɪ kpɛl wɔn tara tōnō gar a tiir amine. A v̄ɛn n̄ā ka nibɛ ngmara a tōon tiir loorɔ, gbɔɔɔɔ saalaa, popaalaa chɔɔɔrfɔ ni lakadii kɔfɔ. 'Wɔɔr wōmō n̄ā m̄ɔɔn fūn t̄ɔɔn di bɪi fūn lɛ ngmiin a k̄ɔɔn nyū. Fūn lɛ t̄ɔɔn de 'yōɔbuul pɔ bɪi sɔ s̄āanaa pɔ ka a nūmō.



# K'lawe - Kiliŋkaagu nɔŋ - Wɔrɔ - Saba tree

Saba senegalensis

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



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

And here is a proverb:

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



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

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

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

**Ajibi wuroso:** kochunyaṅnuso, ne kochunyaṅnuso na bee wul kude, adaṅɛ pampa,k'la kepunto jibi na nsa be kpanpo, be dɔpo ne nbia ashi akon be jimɛni.

**K'shen waleso:** K'lawe be aferebi wɔribi ne kumo be nliṅi bee chɛ mbia be ajonpulɔo ka bee b'sa, a bee cha/chɛ achu ne apuṅ be aloo. K'lawe ko k'mar ne be dɔpo be ta amo a pɛ mbuibi.

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



**U diweez:** I dan wer di u noŋaahmu di hoo daaleε geε di lizi u nii kuari lugo sinj. I dan kaa wer kpaa jaa di daali kobii geε di saa kuu.

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

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

**U kuŋonnaa:** Donyaai dikuu boŋ birgaa ani yaa n zumm lugo toŋa wiεlaare wia.

**Baal 'woro na tūon sāa a wuls:** Nī a nyibe nā tūon vε ka bibiir lgan 'wobo baar. A 'woro vai nī a ntibe ben 'mantaar duu nī a owoŋ ngmīle mī nā tūon sāa puo baal.

**A yūmō ō amine:** A kāa nā mā yi a pεer po fun tūon de ber modun bil.

**Yelwons:** A 'woro joro nā war kpel nā mā liεε.



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

Parkia biglobosa

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

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



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

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

**Di haa nyin̄ni dangbon̄zi du i dia,  
gil̄ε wàá dau sin̄naa de**

**Ala i faa buor̄o 'won̄ ε,  
taa bine k̄ān a fu die p̄o ε**

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

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



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

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

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

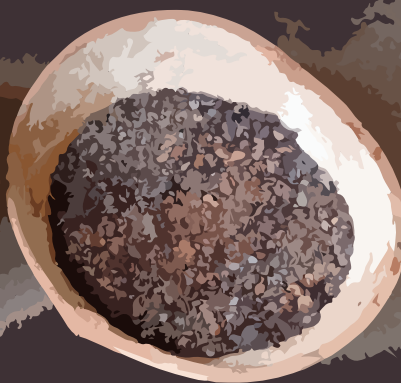
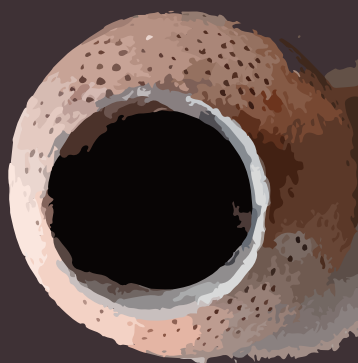
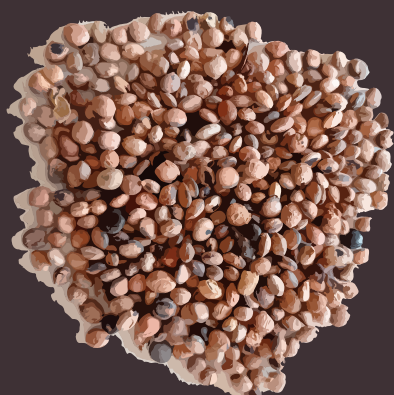
**Aloɔ chesó:** Fo ba nkor kachun be bibi na ne alar abarsa (alabasa) nwi abarto a bee che mbuibi be kuloɔ mbia so, Nk'lan be kuloɔ, awuse ne ayur bel ade.

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

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



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



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

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



**Būdiir:** A dojun si mā tūon de maal ni kan bii tūon kan nā si duun jier. A dojō si mā sāa di. A dojō si mā la den fuol dun.

**Baalsi ala dotie na sāa na:** Si mā ton a dojun nā si je bibile na tāana, si mā le ton dojun nyootaan nyaar be natir moraa a mā vñ ka a natir pur. Bōntul for fu fun tūon to so. A dotie pebe nā ko nī a duor pebe nā tūon sāa gbontor. Ka a wu bie ban nīe 'yoo kaa nī jāmā mī mā sāa bibile lubile/libile baal. A dojun ban nīe oyōo kūon po nyū mā tūon sāa dofu baal. A dotie pebe ban 'lor bii duu nā tūon sāa 'maar bii kor baal. A donyibe ban duu kūon nā tūon sāa ju 'wobo baal al e fu so nāa. A kūon ala fun tūon le de sāa ni 'maar baal. A kūon nā a dotie ban duu nā tūon sāa ŋgan vaar baal ni mōrfu. A dojun ban ku poō nā dooro mā suun ka a doofu maa wō wu ε.



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

**A tūmō amine:** A kan sor si mā den kpaar waar laar ban nyool ka a nyile. A dopebe mī mā tūon gboo jiē mon samina. A tenkoro ba mā dōo de do vai se sie po. A duor daar ba mā den kpan yir si mā le tūon de do pebe nyoor jime.

**A yewonsi:** A duor yelwonāa le ban mā ngmara yaa dagboora tile gbōoro yaa saalaa, nibe ba bōo a wu yelsun nī a wu tumō ε.



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

*Ceiba pentanra*



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

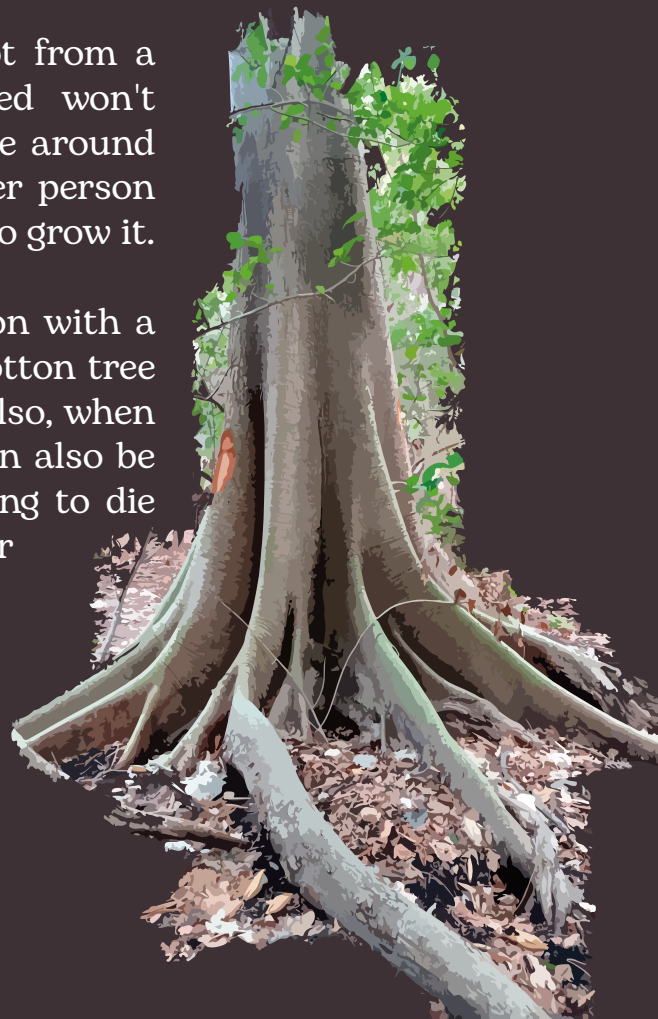
In the old times we used to trade with many products from the cotton tree. We harvested the cotton to make pillows, to make oil lamp wicks, or to make cloth and sell it. Also, in the old times, the spouses of the chiefs would use the cotton to spin and weave very fine cloth for them. The wood was also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



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

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

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



**Ka klia aye aman nyesi ne mo bargasa keyi awu mo kumo be nfirinto.**  
**Koŋ hɛɛhzɔɔrɛ lugɔ u ŋmɛnɛ maa wàá sɛɛ daa maa n lugɔu na u nyubaan**  
**A gõtɪr anyana lɛ 'yer ika a kɔ̃ sɔɔ ka a tɪr amine nyɛ a ba jusal sɔɔ ɛ**  
**This tree said that it will never allow another like them to see at the top of their head.**





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

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

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

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

**K'shentirso:** Anye ma du amo kabre, Nse na kuiya amo abanƙe a fa,achɔ ejaɗwule.



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

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

**U wiɛɛlaa aŋhina:** Yaa kpa u kumiire di ra du kputizi ni matirɛɛsizii, di pergi u daa ra kuari taabɔɔzi.

**U kuŋɔnnaa:** Wia la koŋ n na ɔmmuu: U mɔnaa ha pɛɛ, u pergaa ɛɛ taabɔɔzi gɛɛ di ra fuuh hɔla. Yaa n waa kaa zum lugo u dɔɔ tɔnaa, n waa yoola dɔɔwɛ dikuu boronizi kuŋfalaa n su yawa wia

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

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

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

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



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

*Adansonia digitata*

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

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



Asante Ofovikiaa Mercy  
Sawla Girl's Model Junior High School



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

There is a proverb that says:

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

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



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

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

**Ajibi wuroso:** Amo bibi na ba tre amo akontonbi, ne a bee lera nku, nsa awuro konton ne ba ta amo adanę apo.

**Aloč chesó:** Be ban kurwe kebia ne aman ko aleş, ba fulwe K'lera be ajefo na npulo nchuto abr mo, a be nye aleş na, k'bee che kiya bu so, achō kedi awuro kwaya.

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



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

**U tagzizi:** A ba kpa u hegaa di du lee biini di ɛɛ nii sinaa hɔpiziaa aŋmɛnɛ di sɔ bichalli la n kɔɔlɛɛ (u bɔra bɛŋ ka teŋ u waa ha, a gilɛɛ waa tɛu nyuwiila), a tɛu fɔŋŋa. Di i nam u hega di kpa faa bɔkuulii mɔɔ ka vɔɔu ɔɔ giluu wàá ɔr. Di i nam u bee tɔ zallaabinii ra chaaubuu. Di mɔŋ u heg di sɛɛuh lugɔ tua di kpa tɔ taghɔŋlaa nua di a waa bɔr, a guŋ har, i dan kaa wer kpa faa biifula ulee, wàá kaa wii yɔɔ. I dan wer kpa u fiiri koozi dɔzi gɛɛ kobii ni di kpa kpa chaa zɛɛmuŋ.

**U kuŋɔnnaa:** U mɔnaa ha pɛɛ ani yaa n waa zumme lugɔ u ɛɛ tɔna kuna kunneɛ.



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

**Baalsi ala tukar tie ni na tūɔn sāa:** A tukar tie ban chepɛl puɔl ngman pɔ so inan bie mā tara na kpɛm. Fuun wa suoro tāan wɔ vɛ ka a kūɔn siɪr a ju ɛ. A tuor bie ban kab bi kɔb de pɔɔ gbontor nā tūɔn 'māa. A totie si mā tūɔn maa wɔ ku lie pɔɔrɔɔ ka si pɔɔ tiin sin duul tile tūɔn sāa bibile nyūo baal. A totie puur ban de 'yɔɔ jɛr pɔ bi buul pɔ nā tūɔn sāa mā sumō.

**Yelwonsi:** A ngmafu ban mā ngmara yaa in yelwonaa, bojun nibɛ ba bōo a wɔ tōnō ɛ.



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

**Blighia sapida**

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

There is a proverb that says:

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

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

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

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



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

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

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

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



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

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

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

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

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

**K'shentirso:** K'che la ape be keyi na, nsa la keyi mone kumo ne basa ana china ama kabre anye ma du amo, anye ma du amo nse na kuiya amo abaḅe a fa,achḅ ejaḅwulḅ loḅso ne a bee luwe.



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

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

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

**U kuŋɔnnaa:** U wionnaare lugɔ yaa n waa zummɛ lugɔ u diwee ni u tagzizi dɔɔ wia.

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

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

**Tūmō amine:** Si mā den a chiraa bie.



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

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

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

There is a proverb that says:

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

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



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

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

**Ajibi wuroso:** Agbelebi be asurso na be ji nse na, danɛ Pampa. Nɛ be kɔ kumo be afaṅtaṅ a danɛ apo.

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

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



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

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



Kipo Mahama  
Sawla D/A Junior High School



**Budii le:** Dābiinaa in bu womɔ fɔn na di ala wa muɔ bi ka fɔn nyu. Fɔn tɔn maal buul nyu. Ka a vaar mɪ i jɛr. "A dābiinaa mɪ i tiɛ." A wɔ vaar ni a nyibe mɪ sāana na ʔgan tul baal ni 'maar, ju 'wɔbɔ, nibie baal. A wɔ nyibe 'mataa vai amine mɪ na tɔn sāa nyaalfɔ. Naa mɪ sāana masũmɔ. Fɔv kab a wile niɛ nyɔɔ bul pɔ nyu.

**A yelwonsi:** A wɔ yelwona na be a tiɛ nya pɔ le ka si na a tiir anyana a jaa le ba ŋmara gbɔɔɔ saalaa, sin ba bɔɔ a ba tɔnɔ ɛ.



Fo ape n de This is your home Ibol la keṅ Fu tenṅ lɛ nya  
This is your home Ibol la keṅ Fu tenṅ lɛ nya Fo ape n de  
Ibol la keṅ Fu tenṅ lɛ nya Fo ape n de This is your home  
Fu tenṅ lɛ nya Fo ape n de This is your home Ibol la keṅ  
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Fu tenṅ lɛ nya Fo ape n de This is your home Ibol la keṅ



# Resilience

through our ancestral  
wisdom and seeds



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**Generalitat  
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