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TALES IN PIDGIN ENGLISH FROM ASHANTI

BY MELVILLE J. HERSKOVITS AND FRANCES S. HERSKOVITS

These stories were recorded in the village of Asokore, Ashanti, in the Gold Coast, West Africa, during the month of August, 1931. All were told us by residents of that village or the near-by settlement of Effiduasi, and were taken down on the typewriter as spoken—a method, it may be remarked, which not only permits recording with the speed necessary if the teller of a tale is to expand on his theme and thus enjoy a natural mode of expression, but also permits dialect in pidgin speech such as is presented here to be taken down with accuracy. In addition, the story-teller, we have found, is so fascinated by watching the play of the mechanism as seen through the back of the typewriter that he quite forgets any embarrassment he might feel from the situation in which, as informant, he finds himself.

The dialect in which these tales are told is to be compared with that of our pidgin English tales from Nigeria, which appeared in an earlier number of this *Journal*.¹ Two of the tellers of these Ashanti tales had had some degree of schooling, but all the others had learned their English "by ear"; hence theirs is to be considered a "pure" pidgin. The tales told by the men with schooling are Nos. 5, 10, 25, 26, 27. Though this collection of tales offers new data to aid in some measure in the task of filling in our knowledge of the folklore of the area from which they derive, they, like the Nigerian stories, also constitute "part of the material gathered for the study of the processes of linguistic adaptation, as it bears particularly upon the English of the Negroes of the New World."²

These stories come from people of the same tribal stock, though, we believe, not from the same villages, as furnished the material for Rattray's "Akan-Ashanti Folk-tales." Their culture and lore, moreover, are closely related to those of the folk from whom Cardinall obtained the material incorporated in his "Tales Told in Togoland." The correspondences are numerous to neither collection, however, as will be seen from the references given below. The arrangement of the tales is that followed in our "Suriname Folklore," the animal stories being given first, and those concerning human beings following. And because references to these tales were made in that volume according to the original field-numbers of the stories, the field-number of each tale is placed in parentheses after the number given it subsequent to rearrangement, in compliance with the scheme just mentioned.

It is a pleasure to record here our gratitude to those who aided us in our research: His Excellency, Sir Ransford Slater, Governor of the

Gold Coast at the time of our period of study there, and Mr. E. A. T. Taylor, Commissioner for Ashanti, as well as the Asokorehene and his officials, with whom our contacts in the village under his charge were so pleasant. Our deepest debt, however, is to our principal interpreter, Mr. Charles E. Donkoh, who was, to a greater degree than he perhaps even realizes, responsible for any success which may have attended our efforts.

¹ vol. xlix (1931), pp. 448-466.

² This problem has been outlined and illustrated in our volume "Suriname Folklore" (Columbia University Contributions to Anthropology, vol. 27, New York, 1936), pp. 117-135, where, in the course of our discussion, we have drawn upon phrases from the tales given below.

I. (MS No. A6). ANANSE SEEKS ENDOWMENTS: HOW NYANKOMPON'S STORIES CAME TO BE CALLED ANANSE STORIES¹

Ananse goes to the Sky-god, Nyame, and asks that tales now called *Nyankonsem*, "Nyame's stories," be called *Anansesem*, or "Ananse's stories." Nyame agrees if Ananse will bring him some of the "little folk" of the forest, a serpent, and some ants. Ananse goes to an ant-hill, and, pot in hand, sings a song that piques the ants into going inside it; once they are in, he closes the pot, and takes it to Nyame. Returning to the bush, he seeks out the place where the "little folk" congregate. Despairing of trapping one of them, Ananse goes home to consider a plan, and returns with a dish of plantains and palm-oil, of which these folk are fond. When he arrives at their dwelling-place, only a small one is there. Enticed by the food, he comes to Ananse, who puts him in his bag. Though Ananse has trouble finding the road, he eventually brings his *mmoatia* to Nyame, thus fulfilling the second task. He next goes to Serpent, professing friendship, and telling him to tie him to a long pole. Serpent does this to Ananse, then after a time loosens him. The next day Ananse ties Serpent to the pole, but takes him to Nyame. Since that time stories have been called "Ananse stories."

Firs' call *Anansesem Nyankonsem*. I tell dis why come *Anansesem*.

Dis Ananse wen' for Nyame,² dat he wan' to change dis *Nyankonsem* to call *Anansesem*. He say, Nyame, tell him, dat "What I charge you if you fit bring 'em, I will 'low you to call *Anansesem*?" He say, "What kind you wan' charge me? Anyt'ing you charge me I will pay for." He say, "Firs' of all I will charge you *mmoatia*.³ Second one I will charge *inini*.⁴ An' t'ird one I will charge 'mobro (some small, small t'ing de for bush, used to flog a person, Asante call him 'mobro).⁵ Ananse say, "I go bring 'em. You know dis t'ree t'ing very hard to get." Ananse say he go bring 'em.

Ananse got small pot so. He open this up he hole. He take go bush, an' he see 'mobro de. He open up. Look after 'mobro, he de talk somet'ing

like Asante, "Me no go go inside, go inside." 'Mobro ask Ananse, "What dis singi you sing down de?" An' Ananse answer him dat, "Somebody down here tol' me, say, if you go inside you no make full up." An' 'mobro answer him dat, "May I come inside an' see?" He say, "Oh, yes, try come inside an' see if you like." Da' 'mobro begin come inside one-one. All go one-one inside. Ananse ask 'mobro, "You all finish now? I t'ink somebody de up?" Da' de go look. "Oh, no one." Da' he 'tach it. Ananse say, "You bloody fool, you fit to beat a person in de bush, now I take you for give Nyame now!"

He take den for Nyame. He give it to him. Nyame doubt de place he pass an' get dis' t'ing.

Ananse go bush again fin' *mmoatia*. He go roun' de bush no see *mmoatia* for two, t'ree day. When sometime he go an' no see dem, nex' day he go down again, he see de place *mmoatia* play de, come an' chop de. He go cover heself to catch dem, go some place an' stop de. No keep long, *mmoatia* come in de. When *mmoatia* see, "I hear some person come here (pointed to his nose)." One day, before he begin work, he no see no one person come here. He say, "I don' t'ink no person fit to come here." Da' Ananse fear, he no fit to catch dem. He go back for home.

An' den Ananse go sleep, consider. When he go sleep, he know dat *mmoatia* wan' eggs an' native chop⁶ called *eto*.⁷ Day-brok' he get up, make dis chop, take eggs, he take for bush, he go give *mmoatia* to get some an' bring 'em. He take small bag, when he go, *mmoatia* heself no de, but small *mmoatia* de de. Ananse show de *eto* for him, an' den de boy he come. When he see, he de come. When he come, at once, take him for inside his bag. He de run wit' him. When he come some place, da' he no see de road come home. Ananse, he say, "Today Ananse tired. What chance I will get to see de road for Nyame house?" He try bes' he see de road. He go give Nyame de *mmoatia*.

Nyame take *mmoatia*, he say, "Dis leave *inini*," an' Ananse start go bush again, go take *inini*.

Inini is too long. Ananse go take *inini* as frien'. He say dis frien' "I teki you, I will come one day, I will give some long stick, an' you tek me Ananse, and tied me for de long stick, an' tied me strong," an' dey 'greed so. Nex' day Ananse come back, go bring long stick, an' Ananse go for long stick an' say, "'Tach me now." *Inini* begin to 'tach Ananse for dat stick. He play de. Den he say, "Loose me now." He loose him. Ananse come home. An' den nex' day, Ananse go de again. He say, "You, come make I 'tach you now."

An' now Ananse come for *Inini*. He say, "You, *Inini*, come in, make I 'tach you." Because *Inini* know he friend, so Ananse no go do not'ing to he, so he go sleep on stick. Den be begin to tight (i. e., tie) for *Inini*, tight for de stick. When he de tight him, he tight him very strong, an' *Inini* say, "Why, Ananse, you tight me strong so?" He say, "Oh, dis

be for frien' sake. I go loose you." But he de tight him strong. An' he tight him finish, he say, "You bloody fool, I got you now! I will take go for Nyame, go change *Nyankonsem*."

He take *Inini* for Nyame, an' he go say, "All de t'ree t'ing I ask you, you bring me. I 'low you to call *Nyankonsem Anansesem*."

Den he call *Anansesem*. De reason why *Anansesem* come.

¹ Cf. Rattray, (No. 17), pp. 55-59. ² The Ashanti Sky-god. ³ "Small people" of the bush who make magic. ⁴ Serpent. ⁵ Ants (but according to Rattray, p. 55, the translation should be "hornets"). ⁶ Food. ⁷ A dish of plantains and palm-oil.

I a. (MS No. A6a). HOW NYANKOMPON'S STORIES CAME TO BE CALLED ANANSE STORIES: TAR BABY¹

Ananse asks Nyame to have tales called *Anansesem*, "Ananse's stories." Nyame says Ananse must bring him a serpent, ants and *mmoatia*, to which Ananse agrees. . . . Ananse takes a carved wooden figure and a dish of the *mmoatia*'s favorite food, plantains and palm-oil. Going into the forest, he covers the figure with rubber gum and, setting the dish before it, retires with the cord attached to the wooden form in his hand. When a *mmoatia* approaches and asks the figure if he can eat of the food, Ananse causes it to nod assent, but the *mmoatia*'s hand is caught when he goes to take some. His other hand is caught, then one and the other of his feet. Ananse appears and, when asked by the *mmoatia* to release him, tells him he is going to sell him to Nyame for the "Nyame stories" (so they will be called "Ananse stories") . . . All three required tasks performed, Nyame changes the name of tales to *Anansesem*.

Ananse go take talk for Nyankompon dat he mus' cari (call) he name of story *Anansesem*. Nyankompon say dat he wan' one *Inini* from him. An' he say he wan' *Emoboro*. And he want *mmoatia*. And Ananse tell God, "I will bring for you." . . .

Ananse go take one *djüanipa* (a stick he make as a person).² An' den he make some chop call he *eto*,³ an' dis rubbah in de bush he call it *adjamba*, maki dat *djüanipa*, cover dat wit' it. He maki dat *djüanipa* so,⁴ an' take some twine, tied him here.⁵ He teki de rope so dat he make he arm shake. Den he take eks⁶ an' native chop he call it 'to, an' he go bush. Some some big stick, he call *odum*. An' he put it down de.

An' de' Ananse go si' down some place. An' he hol' de cord. When de *mmoatia* saw eks dey come de. Dan de *mmoatia*, when dey come, dey see de *djüanipa*, and dey t'ink dat is dey brodder. An' one *mmoatia* go stan' de, cari him "Akwüya."⁷ An' Ananse push de twine an' he make so,⁸ dat mean to say, answer him. He aski hem, "Akwüya, may I chopi⁹ dis stuff some?" Ananse make so de same, and den he make so.¹⁰ When he begin wan' to chop de *eto*, dat rubbah catch him. He no fiti to take

he han' up. Den he say, "Akwüya, he catchi me!" Den he put one han' again for de' *etc.* Den Ananse heah, an' he talk say small bit dat "Put you foot." Den he put de foot, den he catchi de foot too. Den he say, "Akwüya, my foot too come inside too?" An' Ananse answer him say, "Bring anodder one again." Den he bring anodder one, den he catch him. Den Ananse come de, and Akwüya say, "My fadder, come an' loose me." Ananse say, "No, I no go loose you." He say, "Why you no go loose me?" He say, "I'm goin' sell you to take de *Nyankonsem.*" . . .

He teki all t'ing go to Nyankonpon. And Nyankonpon say "All de whole t'ing you bring to me, you mus' change dat call *Nyankonsem*, you mus' call *Anansesem.*" An' if he no so, call dem *Nyankonsem.* Da's all.

¹ Variant for central episode of story No. 1. ² i. e., wood-carving to represent a human being. ³ Dish of plantains and palm-oil. ⁴ With its arms crooked. ⁵ Above the elbow. ⁶ Eggs. ⁷ The name by which the *mnoatia* are believed to call one another. ⁸ Ananse causes the figure to shake his head. ⁹ Eat. ¹⁰ Ananse now causes the figure to nod his head.

2. (MS No. A26). HOW NYANKOMPON'S STORIES CAME TO BE CALLED ANANSE STORIES

Nyankompon agrees to let his stories be called *Anansesem* if Ananse will bring him *Onini* (boa), '*mobro* (gnats) and a leopard. Ananse goes to the forest where he finds many '*mobro*. He leaves a bottle suggesting they use it as a shelter against the rain. He then sprinkles some water and warns of rain. Once the insects are in the bottle, Ananse corks it up and takes it to Nyankompon. He then takes a long stick and walks along the riverside, mumbling. When a boa asks him what he is saying, Ananse tells him he had made a wager that the boa is as long as the stick. Since the snake is shorter, Ananse offers to tie it to the stick and thereby stretch it. He ties the boa securely, and takes it to Nyankompon. Then Ananse suggests to a leopard that they play tying and loosing games. After having tied the leopard several times, and having let the leopard tie him as many times, Ananse ties the leopard very strongly and takes him to Nyame. From that day these stories have been called *Anansesem*.

One day Ananse wen' to Nyankompon an' ask him if he would be able to let any story to be call after his name, *Anansesem*? Nyame say "Well, if you be able to supply me wit' the following t'ings, t'ree t'ings, I will give you. Dis are the t'ings. *Onini*,¹ '*mobro*,² an' a tiger.³ If you bring dem to my place here, I will let any story to be call after your name."

Ananse promised to bring dose t'ings to him. In de firs' place, he wen' to bush an' saw de '*mobro* wit' a bottle an' tol' dem, "I am leaving dese t'ing here an' if rain is coming you can go inside because you are always beaten by rain." '*Mobro* agree. So he return home an' fetch fo' water an' spread it; an' shouted, "Rain is coming, rain is coming." So

all de insects wen' inside de bottle, so he wen' an' fill it, put some cork in it an' brought it to Nyame.

Den he wen' to de riverside, wit' a long stick. When he was going he was saying, "Will it be exactly de same?" He say, "No, it won' be." He talk so for a long time till he reach de riverside. De boa ask him, "What are you talking about?" He say, "Well, I bet wit' some people dat you be longer dan dis stick, an' dey say, 'No.' So I'm coming to compare wit' you, if it equal den I win de people." So *Onini* come out from de river, an' den lie out, he put de stick dere, an' de stick passes de boa. So he tol' him to lie down still, an' he is going to tie him, an' by tying him he is going to be longer pass de stick. So he tie him till he finish. Afterwards he say, "You fool, I am taking you to Nyame for my something." He carry to Nyankompon put him dere.

Den lef' one. He wen' to bush an' met tiger an' he tol' him to let him play, tying an' loosing, tying an' loosing. De tiger also 'greed. Ananse say, "I'm going to lie down first, an' you can tie me." He tie him very strong, den he loose him. Tiger, too, lie down, an' den Ananse tie him. He, too, loose him, Ananse also lie down. He tie him also, loose him. De tiger also lie down, an' den Ananse tie him, an' tol' him, "You are a fool. I'm taking you home for my something. (I'm taking you to home to do my something)." He brought tiger to Nyame.

An' Nyame tol' him from today going dese stories are not to be called after my name but your name.

Finished.

¹ Boa. ² Gnats (but cf. No. 1, where informant translated the word as "ants," and Rattray's translation of it as "hornets"). ³ i. e., leopard.

3. (MS No. A1). THE BROKEN COMPACT: PUNISHMENT FOR GREED:
ANANSE AS UNWILLING WARRIOR

Unwilling during a famine to share his crops with his wife and three children, Ananse promises Tortoise half of his produce as a reward for forbidding them to harvest any of the crops. He fails to live up to his bargain, however, and Tortoise enters into the same compact with Ananse's family, this time excluding Ananse himself from the right to gather or eat of the crops, under penalty of death. Angered, Ananse swallows Tortoise, shell and all, and Tortoise remains in his stomach. The chief now summons Ananse to war, and Tortoise, calling from his stomach, ridicules all excuses and shames him into going. When the Fanti warriors hunt Ananse, Tortoise betrays his whereabouts, and though the Fanti chief wishes to spare Ananse in recognition of his cunning, Tortoise emits protests, and causes Ananse to be beheaded. Tortoise is freed, and thrown away in the bush where he continues to multiply. That is why there are many *Anansesem* (Ananse stories).

Dis why Ananse who bring *Anansesem* in dis world here. Some time ago disi Ananse he get his wife and t'ree pikin, and den he go some village, and wife and his t'ree pikin. His pikin name Ntukuma, Efu Dikidiki, Kwaku Ananse, the same as he father name.

Dey go make big fa'm, dis t'ree pikin and his mother. After he make fa'm, he got plenty chop in sight. Co'n, and nyam. Befo' he get dis co'n and nyam, he say he don' want he wife and he pikin chop¹ some, disi Ananse. An' he go round fin' some bush t'ing Ashanti call *achichire*,² and Ananse tol' em, "I'm going to take you to my fa'm, and I go ask you, say 'You wan' Kwaku Ananse chop some?' You say, 'No.'" Dat mean to say he now, and he wife and he pikin, chop some. "I go ask you, 'My pikin Efu Dikidiki you like chop some?' You say, 'No. If he chop, he go die.' I go ask you, 'If my pikin Ntukuma go chop?' You say, 'No. He chop he go die.'" Dat mean he wan' chop heself alone. He say to *achichire*, "If you do dat, when I chop I give you some." Because dat time hungry come in de worl' too much. And w'en he do so, say, divide he farm half. Because he don' want he wife and pikin chop some.

And he take *achichire* to fa'm and keep him for he wife see, he pikin see.

Nex' day he tell he wife and he pikin go pick chop. When he go fa'm, call Kwaku Ananse firs', ask *achichire*, "I come together to dis fa'm, will you allow Kwaku chop some of dis?" *Achichire* say, "Oh, no, if you allow Kwaku chop some, he will die entirely." Ananse ask, "Why my own pikin, I make fa'm with him, and you say when he go chop he go die?" *Achichire* say, "Well, abosom³ tol' me if Kwaku Ananse chop dat corn he go die." An' he say, "Oh, if you chop dis corn you go die. How I'm going to do? I don' want you die."

And he go ask him agafn about Efu Dikidiki. Answer him de same. An' he ask him about he wife. He answer him de same as I tol' you. Den he wife and he pikin never get chop at all. Ananse alone chop. An' he wife an' he pikin stan' wit' dat chop, because if dey chop dey go die.

Dat too he no go give *achichire*, too. He say he go divide fa'm half give him, but he no give.

De brothers and mother say, "I don't know what father do with fa'm. Hunger go kill me. I'm going to fa'm to go look." An' he go roun' de fa'm, he see *achichire* de, and he ask, "What you stop here for?" He answer, say, "Your father bring me." And he say, "Why de cause he bring you for?" He say, "When you come ask, say you go die when you chop. He say he go give me half de fa'm. But he no give. So if you please, you arrange with me, an' if you come an' give me some chop nex' day you come, I go say if your father chop he go die."

He say, "Me go arrange with you. If you tell my father nex' time he go chop he die, every time I chop I go bring chop for you."

Nex' day Ananse, he say make go fa'm for he pikin and he go try if *achichire* go allow dem to chop. An' he went fa'm. When he went

Ananse ask *achichire*, "I come now again. I'm askin' if chop be good." *Achichire* say, "Yes, chop be good." He say, "No, I still ask you. You forget yourself today. I say, I am asking you, say, my pikin-pikin, w'en he go chop dis food, be good?" He say, "Yes."

Den he 'low de people to chop now, say, w'en dey chop be good.

An' now he say, "I Ananse, I make de fa'm, if I go chop, I no go die?"

He say, "Yes, you go die."

De boy an' de wife go take nyam an' corn. He say, "Now my father, you say we no chop. Now one week we no chop. We go home kill big sheep. Now my father, your big sheep we go kill an' chop, because it be six day we no chop."

De boy come home an' (with) his mother and father. He chop de nyam and everything in dat house. After he chop, Ananse stop a week wit'out chop. Hungry kill him too much. An' Ananse say dis *achichire*, "I go farm and ta'k him." He ask, "Why, I bring you in de fa'm and you no want me to chop?" He say, "You bring me de fa'm here and arrange wit' me, say dat if me a tol' your pikin dat dey no go chop, you give me half your fa'm." He say, "I do de same fo' you. You gave me no chop at all. Da's why I don' want you to get any chop."

But dis *achichire*, to chop, you got to broke him before you chop. But Ananse no got fire, no got not'ing. He say, "You can do wit' me what you like." So he chop him one time. W'en you chop *achichire* you no fit to go latrine.

Achichire de in Ananse belly. An' den some war come, an' chief sen' musket come, he must go fight war. Ananse answered messenger, "I no can go. I get three pikin, make my pikin go." *Achichire* de in his belly. He say, "He no wan' go because he go die." He say, "Why you big man sabi war, you no wan' go war, sen' pikin go?" So Ananse say he go himself. An' go.

Ananse an' *achichire* go war. When he go dis war, de people drove 'em away go bush. In bush de Fanti people, dey go to bush to kill 'em. W'en dey come in bush, Ananse de in corner. Dey say, "When you see dis Ananse go kill him one time." *Achichire* inside his belly say, "A de here, a de here, come an' kill me."

Ananse say, "Dis no fit say. Dis no t'ing say."

He say, "If you no wan' them fo' kili you, me inside you belly go kili you." So he make him so.⁴ Ananse he call, say, "A de here, a de here, come kili me."

Men say, "Dis Ananse we go kill one time." Chief say, "Why? Dis Ananse be sensible man. I go make him language.⁵ I no go kill him."

When he make so, *achichire* say, "No, chief, take me go kill me. I no go 'gree." *Achichire* say, "Chief, I tired too much, go an' kill me one time." Chief say, "Well, if he no fit to stay, take Ananse an' go kill him."

An' dey take Ananse go an' kill him. He take he head off an' put him here, on he behind, an' *achichire* de for he belly come down. An' he t'row *achichire* away in de bush.

An' *achichire* come plenty in de bush. Dis cause *Anansem* come plenty. Da's all.

¹ Eat. ² Tortoise. ³ A deity. ⁴ Gesture of twisting his intestines.

⁵ i. e., "linguist"—chief's spokesman.

4. (MS No. A20). THE ORIGIN OF HUMAN SACRIFICE AT THE QUEEN MOTHER'S FUNERAL

Kwaku Ananse, knowing that Nyankompon's mother is about to die, agrees to furnish the sacrifice for a Queen Mother's funeral called *achire* if Nyankompon will allow him to become his messenger. When the Queen Mother dies, Nyankompon sends a messenger to Ananse to ask him for the sacrifice. Ananse promises to send the *achire* that afternoon. His wife he tells that he has no *achire*, and therefore will go himself. He thereupon disguises himself and instructs her to paint spots on his face with black, red, and white clay. When the messenger returns, Ananse's wife tells him Ananse is away in the bush, but that the *achire* he is to take to Nyankompon (who is really Ananse) is there. When the messenger comes to a river, he announces that he will kill the *achire* with a stone, but the *achire* objects. He suggests he will kill the *achire* with a stick, but the *achire* again says this is hateful to him. The messenger tells one of his brothers to station himself on the other bank of the river, and he will send *achire* across the river where he is to retrieve him. The water washes the paint from Ananse's face, and he drifts downstream to his village where he puts on a red funeral cloth and proceeds to the village of Nyankompon. When he sees the messenger, he asks what has happened to *achire*, and on being told that the sacrifice has disappeared down the river, Ananse rebukes him and proceeds on his way. When he is questioned by Nyankompon, he accuses the messenger of having lost it. Nyankompon, angered, kills both the messenger and his brother. And that is why at the death of a Queen Mother human sacrifices were given until the Europeans came.

Kwaku Ananse go up to Nyankompon, say dat "Nyankompon, I want to stay wit' you. I meki like *ah'inkwá*.¹ Ef you taki me, I know your mudder no well, sick, and when he die, I will give you *achire*."²

Nyankompon aski Ananse dat, "Is it true? Can you get me *achire*?" An' he say "Yes." Nyankompon take him as *ah'inkwá*, stay wit' him. Is not to say long, so Nyankompon mudder die. 'Mediately he die, Ananse no de. He de in village. Den he send messenger, go and tell Ananse dat de promise he tol' me my mudder die, he mus' bring de *achire* he tol' me. Ananse tol' de messenger dat "You go tell Nyankompon

dat afternoon time he make sen' de same messenger come to me. I will get *achire* fo' him."

Ananse, road he take go for he village, some river de for de road. Big river. He get t'ree village, Ananse. One village de de river up so, an' de village one de de river one so, dat t'ree one de firs' messenger go meeti him de. When de messenger go for Nyankompon, Ananse tol' de wife dat "I no getti any *achire* givi Nyankompon, but myself I go go. So you mus' give me wata' to wash." Do de same. An' he take some crof³ cover him, and he make some *bidóyé*,⁴ an' he maki some *shirè*,⁵ an' he make some *nchumâ*,⁶ an' he put all t'ree inside some pot, an' he puti small wata', an' he teli he wife dat, "Taki one of you han's⁷ to inside *nchumâ*, *bidóyé*, and *shirè*, an' make my face so.⁸ When messenger come from Nyankompon tell him dat Ananse say he go some bush an' come jus'i now. An' here I be for *achire*, take me give Nyankompon."⁹

It was not no much long, messenger come from Nyankompon ask, he see da wife, "Whe' he Ananse?" Wife answer him dat "Ananse go some bush." He say, "When he will come?" "Dat *achire*, take go give Nyankompon. But he himself, when he come, he will come fo' Nyankompon see him." Messenger 'gree. He taki *achire*.

When he de go, he go meet dati rive', bigi rive'. De messenge' say he see some big stone de fo' de rive', meki kili *achire* here, go an' tell Nyankompon dat he kili him. An' Ananse answer him say "Oh, *ye na mi 'chire*, dis I hate, to kill me on a stone." De messenger stop to kili him de'. He saw some big stick, on top of rive', pass on top of rive'. He say mek' he kili hem fo' dis stick. Ananse say de same. Messenger aski him dat "Meki take you go for Nyankompon one time?"¹⁰ He say, "Yes." An' de messenger tell he brudder say, "Go befo' me, go stop de rive' back so. I leavi dis *achire* go inside fo' de wata come de."¹¹ When he come catch him de." An' he put him fo' de wata say "Go."

When he go inside fo' de wata he wash go down he village. Messenger look him de, he no come. One here he look, he no come, he no see him. One here he aski one de "He come?" He say, "No." Dis one too aski dis one say "He come?" He say, "No." An' Ananse de in village. He wash crean.¹² He take some native clof—red one for funeral. He say "Now, I'm goin' to see Nyankompon."

He sta't come. When he come, he see Nyankompon messenger too. He stopi de rive'. Ananse ask him dat "Why you stopi he' fo'? My wife no gi' you dat *achire*?" Messenger answer den dat "He gi' me. When I come here, I say I wan' to kili him de stone, he say, '*Ye na mi 'chire*.' So I no kili him de. I say I wan' to kili him dis big stick, he say, '*Ye na mi 'chire*.' I no kili him de. I let my frien' go front of wata. I stop heah. I put *achire* inside de wata, he no see *achire* again." Ananse say "Ehhhhhh, Nyankompon *achire*, I promise dati I go give Nyankompon *achire*, you come and leavi da' *achire* go 'way? *Chere me misine*; let me pass by." Ananse pass go de. When he go fo' Nyankompon,

Nyankompon see him. Nyankompon aski him dat "Ananse, whe' is dat *achire*?" Ananse answer him Nyankompon, dat "I'm awready give you *achire* fo' de mессenge'. Why, Nana,¹³ he no come? De mессenge' no come at all?" Nyankompon say "No." Ananse say "What? I saw dem! He stop fo' some rive' de. I dunno wha' he do de." Nyankompon say "Is it true?" He sen' anodder messenger go and call dat person.

He come. Nyankompon ask him, "Whe' *achire* Ananse give you?" He say "He give me *achire* of course. When I de come wit' *achire*, I wan' to kili him some stone. He say 'Ye na mi 'chire,' so I no kili him de. I want to kili him for some stick. He say 'Ye na mi 'chire,' I no kili him de. I tell me frien' to go front of wata' stop he de. I was sen' *achire* fo' inside of wata', when he come make he catch he de. When I put de *achire* in de wata', he no see *achire*." Nyankompon say, "You dese two people, I'm goin' to kili you." An' he kili dem.

Dis cause come a law for Ashanti, when some Queen Muddah die, den we used to kili lot of people, but if not fo' Ananse, dey no do it. If mudder fo' chief he die here, chief go kili plenty people now if European no come.

Da's all.

¹ Messenger. ² Sacrifice given at Queen Mother's funeral. ³ Cloth.
⁴ Black clay. ⁵ White clay. ⁶ Red clay. ⁷ i. e., finger. ⁸ Indicating spots.
⁹ i. e., Ananse himself is to play the part of *achire*. ¹⁰ i. e., at once. ¹¹ Indicating other side. ¹² Clean. ¹³ Grandfather.

5. (MS No. A27). ENFANT TERRIBLE: ORIGIN OF THE TONGUE

Ananse, an old hunter, has long promised 'Nyame to bear a child for him. One day he observes a three-day-old child being left in the crotch of a tree by the mother who is unable to provide him with enough food. Ananse takes the child to 'Nyame, who presents him to his wife, 'Kra, but 'Kra returns him to 'Nyame because she cannot satisfy his hunger. Nor is 'Nyame himself able to cope with the infant's appetite. 'Nyame then sends word to all his people to bring food and drink for the boy. The child eats and drinks so prodigiously, using up forty silk-cotton trees for chewing sticks, that an observer exclaims, "This small boy has no teeth, and he eats all this!" Instantly the boy jumps into the man's mouth and becomes a tongue. Before this time no one has had a tongue, but now everyone has a red tongue because it was a small red boy who became the tongue. This, too, is why, though one's stomach may be full, the tongue is never satisfied.

A long time one old man wenti to 'Nyame and tol' him that he is going to born a child for him. This man I am saying was a hunter, his name was Ananse. He went and hide himself after a tree. There one woman brought a child there, a young child born about three days, put the child

in the narrow of the tree. The cause of sending the child to the bush was this. When the mother give milk to the child, does not content him. He wants more, more, more. The mother can't get sufficient food for the child.

This Ananse took the child and brought the child back home, and reported to 'Nyame to call his elders, because he have promised to give him a child, and now he has got it. When he sent the child to 'Nyame, 'Nyame presented it to his wife 'Kra (name of wife to God, one he love). This 'Kra when he took the child home, he give him milk. The child drink the milk and want more chop. 'Kra go to 'Nyame and say he can't look after the child. Nyankompon was very annoyed that such a child he want more chop. He got it for himself. He trained the child for one day. He could not help. When he give the child chop, after finish, he cried, "In case I am in Ananse house my belly might have been full."

When he bring more chop, when he finish, he say, "When I turn my face, I finish. When I turn my face here, I finish. When I turn my face, I finish."

Well, when he was saying this Onyame was very astonished. So he order all his elders, all his men, women, all the people to come. They beat gong-gong, they bring chop, from the whole town right and left. Chewing stick and everything. Well, this boy started to take first water, he take forty pots of water to clean his hands. Well, he start to chop *ampesi* (boiled plantain), he chop about hundred dishes, each one contain a bunch of plantain. Well, after finish that he went and chop fufu and all things brought. The food was like reach from Effiduasi to Asokore. He have no teeth, but he can chop meat.

Well, after that when he chop finished, he go and drink water. He drank about forty pots of water one time, singing the same song. Well, when he finish drinking water, he ask Onyame give him a chewing stick. Nyame ordered to bring forty trees of silk-cotton trees. He chew them all one time. Then when he finish he spit out.

There was one man who saw this. He said, "Ah, this small boy, he have no teeth and chop all this." So the boy jump into the man's mouth and became a tongue. Before then nobody was having a tongue. After this everybody has tongue. When you chop your belly full but your tongue he ready for food all the time, like he have nothing at all. That's the small boy born about three days more. Nobody in the world has black tongue. Only red. That's because it be small, small boy, red.

Finished.

6. (MS No. A18). REWARD FOR HOSPITALITY: NYAME CHOOSES HIS HEIR¹

Nyankompon, the Great God, has three children, named Dawn, Moon and Darkness. Ananse, Nyankompon's messenger, is sent to summon the three to guess the name of a kind of food so he can choose the "head man" of the three (i. e., his heir?). Ananse

goes first to Darkness, delivers his message, but is only given water to drink. He next goes to Moon, who gives him palm-wine. But Dawn kills a sheep for him, and, since he enjoys it, Ananse remains with Dawn several days, being well fed during his stay. When he finally departs, he tells Dawn that the name of the food is Bombo, and that, to be sure of his remembering it, he will beat the name on a drum when the time for the test arrives, and wear the *bombo* cloth. As the three arrive, Ananse reminds Dawn as he had said he would do. Dancing is going on when the sons arrive, but is stopped for the questioning. Darkness, the eldest son, is first asked to name the food, but fails. Moon, the second son, is called, and fails. When Dawn, the third son, appears, Ananse again beats the drum so that, after simulating a pause for thought, Dawn tells the correct name, and is pronounced chief of the sons of Nyankompon. And this is why when one is asked a question, he had best wait answering it until he has had the right to think of the best reply.

Nyankompon get t'ree pikin,² one he name call Adichiyé (daytime, in the morning so),³ one he name call S'erané,⁴ one he name call Adisayé.⁵

Nyankompon tell he e'ders dat one Kwaside⁶ he call dis pikin t'ree come. He get one big nyam⁷ he go show de t'ree pikin to come to tell de name of nyam. Dis t'ree pikin, one who go sabi de nyam name, him he go gi' *panini*, he make him head man of de t'ree pikin. An' Nyankompon messenger Kwaku Ananse. But dis nyam, no one know de nyam name, beside Kwaku Ananse and Nyankompon.

One day, Nyankompon tell Kwaku Ananse dat "I wan' you to call my t'ree pikin." Kwaku Ananse sta't goin'. Firs' he go Nyankompon pikin call Adisayé, tell him say "Your fadder say he want you to come dis Kwaside." He tell him dat, say, "Now fadder messenger, I no got notin' here to give you fo' chop,⁸ da's all get here, water, if you will drink so."

Ananse drink some, he go fo' S'erané, tell him de same. S'erané buy him some of palm wine, and he drink. He go fo' Adichiyé. Adichiyé, befo' he see him, say "Dat make my fadder messenger go me here, go catch sheep for him?" He catch sheep fo' him, he kili him, make fine chop fo' Ananse. Ananse chop. Befo' he chop, he say, "I no go go today." He sleep wit' Adichiyé de. Make chop fo' him again. About four day he sit down de de. He chop.

When Adichiyé tell Ananse dat "T'ink today you go go, eh?" He say, "Oh, no, I never will go today." Den he kill fowl. Make chop fo' him. De nes' day, he aski Ananse again, "Today I t'ink you will go again?" Say, "No." He buy eks, an' fowl to make chop fo' him again, an' mornin' time, he say "Adichiyé, today I will go, but I go tell you somet'ing. What you' fadder wan' you to come an' do is not somet'ing. What he want you to come an' 'splain some nyam name. But you doin' me here, I go tell name of nyam." An' he say, "What de name of nyam?" He say, "Name of nyam call *Bombo*.⁹ De very day, he go come for

Nyame, a go make some drum, an' I will take Bombo cloth, an' I will take *Bombo* 'tach in my head so. Before you go come, I'll go meet you in de road. I go beati dat drum. Dat drum what I going to say, I go say, 'Adichyɛ́, Adichyɛ́, dis *Bombo* de for my head.'" Dat mean to say he wan' him to remember. "Also saw my cloth. De same Bombo I wear his cloth, too."

An' den de time catch. Sɛrané come, an' Dark come, an' den Adichyɛ́ begin to come. When he de come, Ananse begin meet him for de road, begin beat drum, he go wit' his drum. He de beat, speaki dat "*Bombo, bombo*. Dis drum a de beat 'em, dis *Bombo* you no see I take some for cloth? Don' forget." An' he go with him.

Nyankompon go an' sidown. He see odders. Dey play¹⁰ de. Big, big dancin' de. He tell Ananse dat, "Tell de people to stop, call Dark for me. Dat is my firs' born." Everybody quiet, an' den go puti da nyam down. He say, "Language,¹¹ ask Dark, dat man he stan' here, I make dis fa'm wit' him, can he tell me dis nyam name?" And Da'k stan' de 'bout five minute, and he say, "Oh, papa, no be dis nyam call *asobayere*?"¹² Papa say, "Heh, you no see!"

Den dey call Moon. He talk say, "You my secon' fo' born. I used to go fa'm wit' you, can you tell me disi nyam name?" Moon say, "I will tell you." Nyankompon say, "What cause me to send message for dis t'ree person here, one which be fit 'splain name of nyam, I will give de *panini* to him. So t'ink proper an' giv' name of nyam." Moon say, "Disi nyam call *nyananto*."¹³ An' Nyankompon talk say, "Heh, you no see."

Den he say call Adichyɛ́. Den Ananse begin beat drum. "*Bombo, bombo, bombo*. I wearin' de same cloth, I wearin' de same cloth. De same I tied wit' my head. *Bombo, bombo, bombo*. Here in my head." Dat all mean to say want Adichyɛ́ to remember. An' de Language ask Adichyɛ́, "Adichyɛ́, can you tell dis nyam name?" He say, "I go to t'ink about five minutes," an' he 'low him to t'ink. Language go aski 'im again, "If you no fit no talk, if you fit give name quick." Ananse talk, say, "Adichyɛ́, begin now." He say, "Disi nyam call *bombo*."

Den de people tek 'em op. Make *hude* de. Nyankompon say, "You be *panini*¹⁴ of my whole pikin."

De'fo' disi Adichyɛ́, dat *panini* fo' everyt'ing. Sometime somebody come to you 'bout four o'clock, so, speak to you sometin'. You answer him, "Go sleep, I t'ink. I give answer tomorrow." And when he goin' to sleep, he get good answer for him.

Da's all.

¹ Cf. Rattray, (No. 22), pp. 73-77. ² Children. ³ i. e., Dawn.
⁴ Moon. ⁵ "That mean dark." ⁶ Wednesday. ⁷ Food. ⁸ i. e., to eat.
⁹ "Name given to some blanket, used to cover black stools of chiefs wit' it." ¹⁰ Danced. ¹¹ i. e., "Linguist," or spokesman for a chief.
¹² "Dat small, small nyam." ¹³ "Some different nyam used to chop." ¹⁴ Head.

7. (MS No. A15). HOW WEAVING CAME INTO THE WORLD

Ananse takes his friend, a tree-dwelling bush animal named Opuro, to the coast on a trading expedition. Ananse buys tobacco, Opuro buys salt. But Opuro's salt brings in more money than Ananse's tobacco, and Ananse, jealous, claims the salt and takes the case to court. Having rubbed some salt on his head, he tells the chief that he should take a hair from the head of each litigant, and the one that has salt on it be declared that of the owner (since, presumably, he will have transported his goods on his head). Opuro is fined and vows vengeance. He invites Ananse to a dance, but first puts some medicine named *dépo* on his hands, and, when he arises, the medicine allows him to dance in the air. When he comes down, and the dance is over, Ananse begs Opuro for the medicine, and is finally given some. Ananse organizes a dance, and, when Opuro comes, Ananse asks the medicine to take him up in the air, but, since he does not know how to control it, it takes him "up, up, up to England." In the beginning no one made cloth. But the Europeans see the filament spun by Ananse, the spider, and weave it; and since then there has been cloth.

Ananse go take some bush meat¹ call Opuro—it get four foot, an' de in de up.² He take him frien', an' say make go coast buy tobacco and salt. He wen' wit' him. Ananse buy tobacco, an' Opuro buy sal'. When he de come, he sleep some place. He say he goin' to sell tobacco an' sal' for de market.

When he wen' market, he buy Kwaku Ananse tobacco 1/6. An' at time, dey buy salt fo' Opuro about 10/-. Ananse begin sorry. Nes' day, he go sleep some place again, go make de same. Dey buy Ananse tobacco 1/-, an' dey buy Opuro salt about 5/-. Ananse sorry too much. When he go sleep, Opuro sleep, an' tell Ananse go take small salt put on he head. An' mornin' time, Ananse go Opuro salt, "Dat salt for me." Opuro tell, "No. You no buy any salt. Da tobacco you buy." Ananse say, "No for me."

He take Opuro fo' chief house de. He make case wit' Opuro. Ananse ques'ioned him dat in court he mus' pull a hair my head an' Opuro head. De place you see salt, dat one salt fo' he. In court dey do de same. Dey saw dat salt de Ananse head. De judgment against Opuro. Den give him debt about £3.

Ananse ask Opuro dat "Soon as I give you debt, you stop frien'ship wit' me?" An' he say, "No." He go wit' him. An' Opuro say "What Kwaku Ananse do me, I will found somet'ing to do him de same." Opuro go fin' medicine. Put in he han's call *dépo*. He sen' messenger go to Ananse, he say, "I got good medicine, derefo' I will play³ tomorrow. So Ananse come an' see de play." Ananse went. He saw plenty people. He de play, an' Opuro de dancing. When he saw Ananse come, he gi' he seat. He say, "Ananse now, when you come, I'm going you manage. I am go up, an' den you see." Opuro sta't to go up, he de dancin' up,

an' den he come down. He sta't go up again, den he come down. Den he stop de play.

Ananse aski Oporu dat dis medicine he go give he some. Oporu say, "No, I no go give you." He begi him too much, an' he give him de same medicine fo' him.

Oporu tell Ananse dat de very day dey go dancin' call me. When he wen' wit' de medicine, he fix 'bout two weeks, befo' he go dancin'. Two weeks ketch. He sen' messenger go to Kwaku Ananse, dat, "I'm going dancin' today, come an' see." Oporu come. He see plenty people meetin' de. Dey de dancin'. He gi' Oporu seat, an' he sit. When he sit, Ananse say, "Now I'm going up dance, make you see." Before Oporu get dis medicine fo' Ananse, what take he fo' up, an' what bring he fo' down, he no tell Ananse.

Ananse tol' de medicine to "Take me fo' up." De medicine take he up. He de dancin' de up. Den he take him up small, small. Ananse tell de medicine dat take me down, an' he de take he up. Up, up, up, up to England.

You you'se'f know dat Ananse make some twine.⁴ When he get to England, he no come down again. An' de Europeans saw dat twine, dat time de was no cloth at all for any person. European t'ink about dis twine, an' take sense, make cloth for worl'.

Da's all.

¹ Animal of the forest. ² i. e., it lives in the trees. ³ i. e., give a dance. ⁴ This refers to the fact that spiders (Ananse) spin their webs.

8. (MS No. A3). SUBSTITUTION FOILS THEFT: WHY SPIDERS LIVE ON THE CEILING

Osebo owns a sheep which, when placed on top of a pot, gives *fufu* (native stew). Ananse decides to steal the sheep, and, saying he will remain the night as Osebo's guest, insists he always sleeps with the sheep. Osebo sends his child to sleep in the sheep's place, and Ananse carries away the feline in his bag. At home, he places the bag on the rafters, but his son and Ananse and Ananse's wife see what is in it, and make for a hole they hastily dig. Osebo pursues them by throwing stones and telling these to cut the ears of Ananse's children, of his wife, and of Ananse. By their outcries Osebo guides his pursuit, but they flee to the ceiling where spiders have since lived.

Ananse take Osebo¹ friend. Osebo get one sheep. When Ananse go, he tol' he pikin dat he mus' go an' make some chop for Ananse. Osebo say dat when he finish, he say, "You mus' call my sheep come. You mus' change it into *fufu* for him." When he change into *fufu*, he say to sheep, "Go sit on top of the soup." Things drop out. When he do so Ananse

saw it. He chop finish. Osebo ask Ananse, "You go go today?" He say, "No, I go sleep wit' you, an' take confess² with you."

He say, "All right." Osebo consider in he head, he say, "All right. I know Ananse he wan' to t'ief my sheep go."

An' if in eventime, he make same chop for him, an' go prepare mat, Ananse say, "No, I want to sleep togeder wit' de sheep." He say, "Why? You wan' to give me shame. A man like you come to me, I give you fine bed, an' you say you wan' sleep go wit' sheep." Ananse answer him, say, "When I de my country, I no get same bed like you give me, da's why I no fit sleep in bed."

(Narrator's aside: "He playing tricks.")

He say, "All right. Go sleep wit' him."

Ananse say he go latrine an' come sleep wit' sheep. When he went, he (Osebo) take sheep away, go hide some place. He sen' boy go sleep in sheep place. When Ananse come, he say, "Ananse, you come? Go sleep now wit' you sheep."

When he sleep wit' them, Osebo tell pikin go sleep in dat bed. Ananse go see whether Osebo sleep. An' he go. De boy sleep. He wan' to come an' carry sheep go. He come an' take Osebo an' put him in bag. He t'ink he sheep. When he carry him head, Osebo give one claws Ananse head. Blood come out. When Ananse saw blood he make so [touching head with hand] an' see. He say, "Ah, dis sheep make strade³ too much."

He take him for he country. An' he put him up so [on rafters]. Ananse tell he wife make small chop for him. When he finish he say, "Oh, change him for *fufu*." When he ready change him, he say he pikin, "Go up, some sheep de." When he go, he see Osebo de si' down. He say, "Papa, me no see sheep." "I say go. Some sheep de." He say, "Papa, I no see."

When de boy talk so he no see, Ananse found Osebo de up. A de say he pikin so, "Go bush, make some big hole. You all, you go sleep da hole. De hole if you no make him good, you go sleep up, me Ananse go sleep down." An' he call he wife. "Go de up. Some sheep de. Go bring 'em." De wife go. He go. Osebo de. He say, "Ananse, I no see-o." He say, "Go with you pikin, tell dem make hole quick, quick, quick. If you no make quick, you go sleep up, me go sleep down." Missis go.

Dat leave Ananse heself. Den Ananse talk, "You people I tell you to make chop, you no make quick. Myself I grab I go make chop." Da Ananse run away, go place he wife an' he pikin de. Before wife an' pikin saw Ananse de come he no go down for the hole, sleep down. He say, "No, no. Come out, make I see whether hole be big." While dey come out, Ananse look himself, himself go down first, an' de whole boy an' wife go down, too.

An' den Osebo come from up down. He wan' catch Ananse, he find he no see him.⁴ Osebo take some stone, say, "Any place Ananse wife,

go cut ears for me." He t'row. He cut de 'ooman ears. A de cry. He [Ananse] say, "No, no, stop cry. If you de cry, Osebo come here." He take anoder stone, he say, "Any place Ananse pikin de, cut he ears." He cut. De boy de cry. Say, "No, no, stop cry."

Osebo take anoder stone, he say, "Any place Ananse heself, go cut he ears." He cut Ananse ear. Hu't him. He say, "Oh, the t'ing hu't too much, you all cry." Den de wife, de pikin, Ananse heself de cry.

When den de cry, Osebo hear de voice. He wan' go catch 'em. Befo' Ananse saw Osebo de come, he begin to run away. Osebo follow 'em to catch 'em. He no get place to keep heself, Ananse, Osebo follow him everywhere. Ananse take heself fo' de ceilin'. He say, "Ceilin' keep me. Any time I get some money, I give you, ceiling."

What he give ceilin', t'read. Any time we see Ananse t'read, dash it⁵ to ceilin'.

¹ "Tiger-cat"—i. e., leopard. ² i. e., "converse"—conversation; Ananse wishes Osebo to speak about himself. ³ Fight. ⁴ i. e., he looked, but he did not find him. ⁵ i. e., give it as a gift.

9. (MS No. A4). SUBSTITUTION FOILS THEFT: TALKING GOURD: WHY FIELD-MOUSE'S BACK ITCHES

Ananse visits Tiger, who has a sheep that gives "fry meat," with the intention of stealing the sheep. Tiger sleeps in the sheep's place, however, and is put in a bag by Ananse and carried away. Ananse puts this bag in his attic, and next day goes for wood to make a fire. On his return he tells each of his sons in turn to get the animal in the attic, but each, seeing Tiger, is frightened and falls to the ground. Ananse goes up, sees Tiger, and tells him to come down and visit with him, but sends his wife and children to hide in the bush, and soon follows them. Tiger pursues them and throws stones which strike Ananse and his family, causing them to cry out. Tiger catches them, and puts them in a closed calabash, giving them to "Cocoa-bird" and Spotted-field-mouse to keep. Ananse and his children sing and clap, asking for a dance. Their keepers, unable to resist their plea, release them, and they run away. When Tiger comes, the Cocoa-bird explains it was "dark, dark," and that is why his cry is *vi, vi, vi, vi*; while Spotted-field-mouse, who tries to escape, has his back scratched as he darts inside his burrow, and that is why his back is rough.

One day Kwaku Ananse go take Ochem¹ for frien'. Ochem get some sheep de for him house. Sheep he get fry meat. When Ananse go de, Ochem take meat from sheep, make chop gi' Kwaku Ananse. When Ananse chop finish, he go for he house, go buy cloth, an' he make big bag. Night time he take bag go for Ochem house. Before de time Ananse go for house, Ochem go sleep de place whe' de sheep sleep, an' he cover

heself wit' de sheep skin. When Kwaku Ananse he come de, he no sabi say Ochem sleep for de sheep place, so he come take 'em, put 'em for de big bag to take 'em for he house.

When he go, Ochem press one paw for Kwaku Ananse head. Den Ananse say he sweet, de blood dat come from he head, he take an' chop 'em, he say sheep give fine fry meat now. When he reach house, he go put 'em for he room up. Nex' day he tell him wife Aso make he go for bush for bring nyam. Aso go, an' quick he bring de nyam. Den come boil 'em. When he finish, he tell he husban', say, "I finish. Where meat? Make me put 'em."

Kwaku Ananse tell one pikin call Nuyankorohwia² send him up, make him go see for bring meat. When he go he no see meat, but he see Tiger. Den he fear too much, an' he fall down, an' he small foot break. Den he tell Ti Kononkonon³ say, make him too go see. Den when he go, he no see meat, but he see Tiger. Den he fear too much, an' him too fall down. He head bus'. Den he sen' Efru Dotwedotwe⁴ make him too go see. Again, him too no see meat. He see Tiger. So he come fall down. An' him big belly bus'. Den Ananse he vex, say, de small boy all be bad. So he heself go go see 'em, an' he go.

Den when he go de, he see Tiger. Den he say, "Oh, my frien', why you come to me, come sit up here? Come down, make we convess."⁵ Den Kwaku Ananse come down, he call him friend Ochem, but when he come down, den Ananse begin to fear he go catch all he pikin, chop 'em.

Den he make Ti Kononkonon call hem wife, an' he sen' 'em say make he go for fa'm too far away. If he come back good, if he no come back good. Den he wife too sabi de sense fo' de palaver. So when he go for long time no come back, den he sen' all him pikin one-one, dat he make de go see he mother, but he teach dem de sense, say make dem no return, an' dey never return. Long time den no come. Den himself say, make he go see 'em, an' he leave he frien' Ochem, an' he say he go for see 'em. Long time him too no return.

When he go see 'em pikin an' he wife, de' all run go 'way. De' go hide fo' bush. So when Tiger see den no come, he take some big stone, he t'row way for dat bush. Den de stone go neck hem, and de all cry, say "*Adje, adje* . . . Oh, father, oh, father . . ." Den Tiger run go de, go catch dem all, put dem for big carabash bottle. He cover 'em. He ready, say take 'em go for he house. When he go, he go meet Obrekua⁶ and Abotukra.⁷ He give 'em say, make he keep 'em for he. He de turn back go for house, go bring sont'in'. So for fear dis people take 'em, an' keep 'em.

Den small time, Tiger go, Kwaku Ananse an' he pikin begin make for sound, an' dey sing, say "Calabash wan' make he clap, make a dance." Den Obrekua tell Abotukra, say make den go op' 'em for Ananse an' he pikin come out for dance. Den Abotukra say, "I fear. We sabi

Kwaku Ananse. If you go op' 'em, he go run go way, so make we no do 'em." But Obrekua say, "Bo', make we do 'em." So himself go, and hop' 'em. Den Kwaku Ananse an' he pikin come out, begin to dance. Den Obrekua an' Abotukra laugh, laugh, laugh te . . . make small de bust all two. So Kwaku Ananse see, he run go way. He run. All pikin go, too.

When Tiger come back he ask Obrekua, say, "Where Ananse an' he pikin?" He say, "When Ananse an' he pikin de go, my eye make dark, dark, dark [*vi, vi, vi, vi*]." From dat Obrekua got cry "*Vi, vi, vi, vi*."

Den oder one run go away, an' Tiger jump make he catch 'em, but he no get 'em, an' he scratch hem back, he go inside de hole. So Abotukra hem back have de scratch, scratch.

If dis is sweet, or no sweet, make you tek' 'em go, make you bring me one. If dis story no sweet, den make you tell me a new one.

¹ "Tiger," i. e., leopard. ² Small-foot. ³ Big-head. ⁴ Big-belly.
⁵ i. e., "converse." ⁶ "Cocoa-bird." ⁷ Spotted-field-mouse.

10. (MS No. A10). THE UNPOPULAR SUITOR: HOW DEATH CAME INTO THE WORLD

Ananse and his friend, small Kwaku Anansua (a small spider), go to another village to seek wives. The women all favor Ananse's friend, and none wishes to marry Ananse. On their return home, Ananse clears the road over which his friend's wife is to pass, and at a cross-roads digs a hole, which he covers with twigs and over these spreads silk cloths. He then tells the women that the village of small Kwaku Anansua is where the silk cloths lie. All the women fall into the pit and die. This brought death into the world.

This very Ananse and his friend call Kwaku Anansua.¹ This small Ananse very nice man, and you know Ananse is not fine at all. He grinch with Ananse that he want to go some place to find woman to marry him. When he went, dey go to wan country,² den find many woman de. But de people no care for Ananse at all. He cari³ Kwaku Anansua wan.⁴ He get many of woman in de place. Used to bring chop for him, Anansua. Finally call dis Ananse come an' chop, Ananse refuse. Why? Because he go with him to find a woman, he no get some, therefore he don't want chop.

And this cause dat his Ananse friend sorry too much, and three days after, he tol' Ananse that he must go back to the country. When he de go, his friend a-i go with him. De country road is not fine road, is very dirty road. Ananse road, too, the same.

Many day [before] he go reach village, Ananse begin to clear road, make fine. When he clean finish, he go find people fine, fine, fine cloth, like my which I bring dem,⁵ put in the road down, put in the whole road, coming from that village. At the junction of the road, Ananse go

make big hole de, hole so. And he go bush, fin' small, small sticks to cover the hole, and he put a silk cloth cover him. That for man no see, woman no see, go walk de. When he do dis' finish, he go de village, da woman's village, tol' dem that, "Before you get chance go your husban' place, dat road make fine silk cloth de down by your husban' village. Soon⁶ I come here with Kwaku Anansua, I get no woman at all. I come ask you, you tol' me de very day you go to husband village, and he say I'm going to prepare myself about one minute after."

Ananse come back, sit down for dis' village. 'Bout t'ree days a going, he went to Kwaku Anansua, his friend, which he got wife, tol' him dat "Your wife say, 'You be here about one minute after.' I want come an' tell you give advice. When he come what he bring 'em, don't forget me." An' he friend answer him, "You Ananse, you know very well dat when he come, unless I call you before, an' I do anyt'ing with dat woman."

It's not so long, de husband say, "Ananse, let's go an' help me clean my road because my wife will come for me, an' my road is bad." Ananse say, "It doesn't matter, tomorrow I go clean for you." He made it in de mornin' time. Ananse get up, go an' clean dat road.

He [Ananse] go clean dat road, an' he went de woman village again, an' he see de woman. He say, "When you go your husband country, I want you to remember you know de place is jun'tion, but de place you see de silk, dat is place your husband country." De woman say, "All right." De woman say, "I will come tomorrow." An' Ananse come an' tell his friend, say, "Your wife be here tomorrow."

Husband he very happy. He sleep. He wake up in de mornin'. De woman begin to come. When he come, he saw de jun'tion, he saw silk on de road. De woman pass de silk road, because Ananse already told her. When he de go small, de first one go inside for de hole. Dey no see. Da de people de' go. De nex' one go inside. Nes' one go inside, too. De woman close to hole, before he go, say, "Where my people, I go wit' dem?" Den de husband from de place, from his village come. De husband say, "Come pass here, come pass here. No be dat' road. One time, dat' woman go inside for de hole."

Ananse bring all dis' tricks. De firs' time no die at all. When day come, dey fin' de whole people de die in de hole. Dey go call Ananse, say, "How come you fix dis road fine so, put de silk down? I know very well you do dis trick, an' kill dis' people. So I will tell you, from today going, da's no friendship between you an' me. You know very well dat it is very well dat anybody will die at any time."

Dis cause die come in de world. Da's all.

¹ "Mean small Ananse." ² i. e., village. ³ Care (for). ⁴ i. e., alone. ⁵ The informant refers to a cloth which he had brought to show the preceding day. ⁶ i. e., a short time ago.

II. (MS No. AII). POT AND WHIP:¹ WHY THERE ARE REMEDIES FOR SNAKE-BITES

Ananse and his son Ntukuma cultivate a large farm, but, when the crops ripen, Ananse drives his son away. Wandering about hungry, Ntukuma calls out in despair, asking where he is to go, and hears a voice calling him. He is summoned to the house of a woman who is taller than anyone he had ever seen. She assures him that she has food aplenty, and tells him to go to her farm. She instructs him not to gather those plants that say "Take me" but to take those that cry "Don't take me." He obeys her. When the food is cooked, he is told to hold the woman over the broth and the meat he desires appears in it. Soon Ntukuma asks to be allowed to return home, and is given a drum which is to provide him with food. At home, Ananse hears the drum beat, comes, eats of the food, and soon plans to spy on his son to discover where the drum had come from. When, because of his fear of Ananse, Ntukuma decides to return to the woman who had helped him, Ananse follows him. When the woman sees Ananse, she gives him the same tasks she has given Ntukuma, but Ananse gathers the plants that say "Take me," which turn to stones when he cooks them. He asks for a drum, and, when told to take a small one, he takes a large one, which, when he beats it, causes snakes to come and bite everyone. But the woman had given Ntukuma snake medicine, and that is why people have remedies for snake bites.

Kwaku Ananse an' his pikin² Ntukuma he go make big fa'm. An' fa'm he come in chop³ plenty. When Ananse see dat chop come in de fa'm plenty, he tell Ntukuma go away, he tell him, say, "I don' wan' to see you." Ntukuma ask his father, "Why? I make trouble wit' you, make dis fa'm wit' you, an' now you see chop, you drive me away?" An' Ananse say, "I don' care! I say go, I don' wan' see you again!" An' Ntukuma say, "All right. I'm goin' now."

When he start go in de road, he go small faraway, an' he begin speak, "Which way I'm going to pass now? I'm hungry. I don' know what I'm goin' pass." Ntukuma say so. He hear somebody calling, "Ntukuma, Ntukuma come."

He don' know de place de man calling from, an' Ntukuma ask him, "Whose place you stay an' call me?" "You come down heah." An' he go down de. When he go down de, he saw some village, an' he no see any pe'son de, an' Ntukuma ask who de in dis place, an' he answer him for de inside of he house. "Come, I'm here."

When he wen' in de house, he go saw big 'ooman, too big. No see so befo'. An' when Ntukuma saw he begin to fea' because he too big. An' de woman say, "Don' fea' me." An' he ask him, "Why you cause me to come in de place?" An' he say, "My father sen' me away for de chop sake." He say, "Stay here. I will give you many of chop." He say, "All right."

When he stay wit' him, dat big 'ooman said to him, "Go my fa'm. You go see some nyam⁴ de. You go see one go talk, 'Take me, take me, take me.' Don' take 'um. You go see one go speak, 'Don' take me, don' take me, don' take me.' Him you go bring him."

He went fa'm, an' saw de nyam. Some said, "Teki me." He refuse. Some said, "Don' teki me." Den he go an' tek' 'im, bring in house, put in fire, finally finish de fire, he put soup in de fire. He ask dat big 'ooman to give him meat in de soup. He say, "Carry me on top of de soup. Any kind meat you like will come inside de soup." He do same. He see any kind of meat he like wit' de soup. Make chop, he chop wit' dat 'ooman. He sleep de. He stay de about t'ree day. He used to chop wit' him.

T'ree days after, he say, "Mammy, I be goin'. 'Low give me small chop, I go my country." The woman answer him dat "My chop can' go your country, but I give you small drum. Dis drum when I give you, when you go your country, any kind chop you want, your drum will give you." He give him small drum so, take go he country.

When he get de, Kwaku Ananse no de. He go fa'm he fadder. He beati de drum t'ree times. Ananse hea' de law somebody beati de drum for his country. He [Ntukuma] see plenty chop. Before he go chop, he see he fadder come for bush. He say, "Now I see my good pikin. You bring some different chop." An' he come an' chop wit' Ntukuma. When he chop finish, he say, "Which place you get dis drum?" Ntukuma say, "I can' tell you." He sleep. Mornin' time he make same chop, de same drum. He chop wit' he fadder.

Dat boy t'ink for he head he wan' go back to dat big 'ooman, he fea' he fadder too much. Sometime he go an' he follow him an' spoil it.

Den Ananse too t'ink in he head, "When dis boy go I will folli⁵ him." Nex' day, boy sta't quick, sta't mornin' sharp. He no wan' he fadder see him. He don' know dat' Ananse follow him. Before he reach de house country, he go looki about he, see Ananse. Ananse begin say, "Oh, I see big 'ooman, I no see before. What dis 'ooman from?" De 'ooman say, "Ntukuma, you bring dis' wicket⁶ man hea'?" De 'ooman tell Ananse, say, "Go bring some chop in my fa'm, you go see nyam say, 'Take me, take me, take me.' No teki 'em. You go see one nyam de call you, 'Don' take me, don' take me, don' take me.' Take him come."⁷

When Ananse wen' to fa'm, he saw nyam de calli "Take me, take me." He say "What! when den nyam say, 'Take me,' I go teki dat nyam!" He go tek' da' one. When he put him for de fire, coming stone. When he coming stone, he [woman] sent Ntukuma say, "Go take nyam." He go bring 'em, good nyam, put fire. De 'ooman tell him, "Carry me for dis soup, any kind meat you wan', you go see for dis soup." Do same. He see lot of meat in soup, chop togedder wit' Ananse an' dat 'ooman. Sleep de. Nes' day, Ananse say, "You dis' big 'ooman, when you die you go see many of meat, because you're too big." An' dat 'ooman tell Ntukuma

dat "Tak' yo' fadder go. I don' wan' see him hea'." Ananse say, "All right, give me some drum. When I go I get chop."

An' 'ooman say, "Go inside disi room. Small drum de, taki him." Ananse went de. See lot of drum de. He go take big one, take for his country. When he go he country, he say, "Today I go chop too much." An' he beat dat drum. When he beat dat drum, he see plenty snake come in Ananse town, wan' catch him. Ananse run away for bush. Before he de come for de 'ooman country, 'ooman show Ntukuma some medicine for snake, when snake take somebody. In town of Ananse snake go catch Ananse wife. Ntukuma go meki medicine for him. Dis cause people got medicine of snake.

Da's all dis.

¹ Cf. Rattray, (No. 19), pp. 63-67; (No. 55), pp. 213-219. ² Child.
³ Food. ⁴ Food. ⁵ Follow. ⁶ Wicked. ⁷ i. e., "Bring him."

12. (MS No. AI2). POT AND WHIP: HOW FIGHTING BEGAN

During a famine Ananse's son, Ntukuma, finds a pot which, if its name is called, gives food. The pot must not, however, be called upon seven times in one day. Ananse, wondering why his son is never hungry, follows him, learns the name of the pot, calls it seven times, after which it stops giving food, and Ntukuma is again hungry. Suspecting his father, he finds a stick whose name is "Can you beat me small?" He conceals this in the rafters, and when Ananse, curious, calls its name, it beats him until Ntukuma causes it to stop. This is how fighting began.

Some hungry come in de worl'. An' Ananse pikin Ntukuma sta't go bush fin' chop. He no get it. 'Bout t'ree days after, he wen' again. Some pot so, stop in de bush, clean one, nice one.

Ntukuma ask him, say, "What you stop hea' fo'?" An' he say, "I got my different name. If you say, you get plenty chop." Ntukuma ask him, "What be your name? Can you tell me your name?" He say, "My name 'Hoho.'¹ When you say dis 'Hoho,' you go see lot of chop full up for dis pot, an' you chop an' go away."

He say, "Now Hoho, let me see small."² He do same. Ntukuma see now. He ask him, "May I chop some?" He say, "If you like come chop all." An' he chop. An' he say Ntukuma dat, "Min' you, my law [is,] you no call me fo' seben time a day. If you call me seben time, de chop no come again. But if you call me fo' one, always come here, you get chop."

An' he used to do so. When he go home, he no care any chop, because he be full up. When he no care odder chop, [he was asked] "Whose place you get chop, an' when you come you no care chop at all, you come an' sleep?" Ananse, he fadder, ask dis. He say, "I don' know." An' he sleep.

Mornin' time, when he de go, Ananse follow him. He go cover himself some place, an' de boy go chop. Dat' Ananse cover himself some place. When Ntukuma come back for home, Ananse went de, say, "Will you tell your name?" He say, "My name for 'Hoho.'" He say, "Will you do small for make me see?" An' he say, "Yes."

He do for him. He chop. An' he tol' Ananse dat "Dis my law. You no call me seben times." Ananse say, "What! when I call one, I get plenty of chop. When I call seben, I geti plenty of chop." An' he begin to call him again. An' de pot gi' de chop. He catch seben, he no get any chop again.

Ananse come home. He sleep. In de mornin' time, he pikin one go de. When he wen', he saw de pot de. He ask him anyt'in' he no answer. He t'ink dat, "Anyway, my fadder come hea', spoil dis." An' he come back. An' he put him in he min'. He no talk to he fadder. An' he say, "Wha' my fadder do dis time, I fin' somet'ing I go an' do my fadder."

An' he wen' bush again, de boy. He saw some big stick de, an' de boy begin aski de stick. He say, "My name 'I used to beat people.'" An' he say, "Beat me small,³ let me see." When he say dis, he beat boy very well. He say, "What I got, I go take for house. I know my fadder will see, an' go touch it."

He take it for house, go put upside,⁴ like dis place, on ceiling. When Ananse see dat he go de, when de boy come down, he go. Ananse go now up. He saw some stick de de. Ananse ask him, "What your name?" An' he say, "Can you beat me small?" When he said dis "Can you beat me small?" he start beat Ananse. But get something to say for make stick stop. But Ananse don' know. Beat Ananse very well, he want to die self. . . . And Ntukuma come from latrine. He see he fadder de cry de, he say, "Fadder, fadder, what you do de, an' de cry so?"

Ananse answer him, say, "Some stick de, he de flog me. I don' know why."

Ntukuma go de, say, "Stop, stop." Den stick stop.

Dis cause Ananse, the fir' of all person sabi make rout⁵ with somebody. Dis cause fight.

Da's all.

¹ "Food when cooked an' not eat till night, it spoils, dat call *hoho*."

² i. e., "let me see a little (what you can do)." ³ i. e., "beat me a little"

⁴ In the rafters. ⁵ "Row," i. e., to fight.

13. (MS No. A8). LEOPARD EATS HIS MOTHER:¹ THE PASSWORD

Leopard calls the bush-animals and tells them he will build a two-story house for anyone who is willing to fight him. Aduwa, a small animal, challenges Leopard, but is refused, Leopard saying he wishes to fight the large animals. The large animals are frightened by this challenge, but Aduwa insists, and has Leopard give him

an advance of eight pounds by taunting him. The contest is to take place in a week. Aduwa, who likes palm-wine, proceeds to drink Leopard's store of it, and falls asleep drunk. He is discovered by Leopard, who takes him home and puts him in his food-box. Leopard's mother, an old woman, is told to make a soup of Aduwa for her son while he goes out to drink palm-wine. While Leopard is gone, Aduwa awakens, gets out of the food-box on the pretext of helping the old woman, and kills her. Skinning the old woman, he puts her flesh in the soup-pot, and wears her skin so her son will suspect nothing. When Leopard returns, he is told Aduwa has been killed and is in the cooking pot. When he sits down to eat, Aduwa taunts him with eating his mother's head, though each time quickly assures him he has misunderstood the taunt, until finally he tells him he is going to the "upside" (two-story) place Leopard has built, and runs away. Aduwa has a charm which causes doors to open and close for him. He enters the two-story house, orders the door shut, and Leopard cannot open it. Leopard calls the people together, and announces he will open the door with a key. When the key does not open the door, Leopard gives up the contest, admitting before all that "strength is nothing but sense."

One bush t'ing Asante call Osebo,² dis Osebo call de whole bush meat³ an' tol' dem dat, "If anybody here fit make a row wit' me, I go make upside for him."⁴ An' when he talk so, de big-big meat begin to fear so, de run go-way.

An' disi Aduwa,⁵ small meat so, he say, "Osebo, I go make rout wit' you." An' den disi Aduwa, he no run too much in de bush. Osebo say to him, say, "You small chop⁶ like dat, what you go do wit' me? I don' wan' you to talk, I wan' to talk dis big, big people. Call dem to come back, dey have run 'way." Osebo sen' messenger to go an' call de big, big people who have run 'way to go come. He call dem. He say, "Disi matter I tol' dis morning you no answer, you run 'way, an' dis small Aduwa say he wan' make rout wit' me." An' monkey an' all people say, "Oh, dis Aduwa no fit to make rout wit' you, master." An' Osebo say, "Yes, I know dis one no fit to come make rout wit' me." An' Aduwa say, "If you say you make rout wit' me now, pay eight pound for me Aduwa, den I know you fit for maki rout wit' me." An' Osebo say, "Why, you make rout wit' me, an' I go give you money for?" An' Aduwa say, "Yes, you be bigi man too much, you talk an' all dis' people run go 'way." An' Osebo vex one time, an' he give eight pound Aduwa.

So Aduwa ask him, "What time you go meet wit' me?" He say, "'Bout one week time." An' dey ask him again, "Wha' time you go maki upside for me in de bigi bush?" He say, "'Bout two weeks, I give you big upside. Well, an' because you be big an' fit catch big, big meat in dis bush here when you get me upside, I go sleep upside, an' you no see my face at all. I go catch you." An' Osebo say, "What, I go make upside for you? In one week time I go meet wit' you. If I no fit for

catch you, I go make upside for you." An' Osebo say, "All right."

Aduwa tell him, "You know what I fit to drink an' I fit to run too much in de bush?" Osebo say, "I don' know, what you fit to run too much." He say, "Palm-wine, palm-wine." He say, "Now, Osebo, go and do some for me. When I drink, I fit for go meet you an' do wit' you."

Osebo go do de same. Keepi de for Aduwa come drink. An' Osebo make him own palm-wine, so dat no one drink dat palm-wine. So Aduwa go drink Osebo own palm-wine. When he drink, he get drunk, he no fit to go bush-bush. He go to sleep one time. When Osebo say want to come for his palm-wine, he fin' Aduwa lie down in de bush for his palm-wine. Osebo say, "You say you meki rout wit' me? You come an' drink palm-wine. You sleep here. I got you now. I go taki you for my house for chop."

He take him at once. Keep him fo' some chop-box. Osebo mother come ol' woman. He tell he mother to put soup in de fiah⁷ because he geti Aduwa now. Ol' lady put de soup on de fiah. Osebo say, "I wan' to go drink my palm-wine, come an' kili Aduwa." When he wen', Aduwa got up for box. When he get up for box, he say, "Whose place I de sleep now?" An' ol' lady say, "Osebo catch you bring you here." He say, "Ol' lady, open mak' me see you face." He open him. Aduwa say, "Allow me to come an' meki dis soup for you, because you too ol'. You no fit to make soup. I know you kili me mek' dis soup, but da's no matter. Make me make de soup for you." An' de ol' lady open, an' Aduwa come out.

At dat time Osebo no come from his palm-wine, an' Aduwa he de mek' soup. Den he take fo' stick broke fo' Osebo mother, dat ol' lady. Dat ol' lady de die.

Aduwa go tek' de ol' lady's sekin⁸ all down, an' he put de sekin for Aduwa, make he look like Osebo mother. Den he take ol' lady make soup. Fine soup like dat. An' den Osebo come back, an' he ask ol' lady, "Mammy, mammy, you maki dat soup?" So Aduwa already had sekin of he mother, an' he say, "Oh, I am already kill 'em." He say, "You kill 'em?" Say, "Yes." "An' den make chop quick, because I am hungry."

Aduwa say, "My pikin, I hear dat you make upside for Aduwa. You make dat?" Osebo say, "Yes, I make for him, now I get him I kill him." He ask him, "Whose place you make de upside?" Osebo say, "De place I call de whole bus' meat dat who go make rout wit' me, an' Aduwa say, he go make rout wit' me. Dat's de place I meki upside." An' he ask him, "Befo' you kili Aduwa, how you do de upside? Because you kili 'em, you spoil you money you pay for de upside." Osebo say, "Da's no matter, soon as I get him, it's alright for me, dat point."

An' den he make chop. Chop finish. He prepare chop for him. Osebo start to go chop, he say, "Mammy, go chop you own chop now." He say,

“You go first, I’m goin’ to wash.” He wan’ to see Osebo chop before he run away. But he don’ wan’ to chop. Den Aduwa come sit down, den Osebo chop. When he drink soup, Aduwa say, “You fool, you don’ know de de head of you mudder you drink?” Osebo say, “What, what is dis, mammy?” He say, “No, I no say nothing, I say you get salt inside for de soup?” He say, “Yes, I got salt inside.” He say, “All right, go an’ chop quick. I wan’ go wash an’ chop mine.”

He drink soup again, he say, “You bloody fool, you don’ know you mudder head you chop?” Osebo say, “Hey, wha’ say, mammy?” “I no say anyt’ing, I say, de soup be awright now?” Osebo say, “Yes, de soup be awright now.” He say, “Aduwa soup be sweet proper?” He say, “Yes, he sweet very nice.” Aduwa say, “Well now I go to wash an’ come.” An’ he go stan’ de.⁹ An’ den he take de mudder skin down. And he call, “Osebo, Osebo-e.” Osebo say, “Yea,” dat mean to say, “I de here.” “You say you go mek’ rout wit’ me. I drink you palm-wine. You come an’ catch me. You bring me, say you wanti kili me an’ chop. You don’ know I kili you mudder for you, you chop? Dat upside you make, I go de to sleep now. If you fit to catch me, come de.”

An’ Aduwa get some medicine, dat if any dowa¹⁰ you close it, when he meeti de, he talk say, “Open de do’” den de do’ open. An’ when he say, “Dowa close,” den de do’ close. An’ Osebo say, “Who you speakin’ de?” Aduwa say, “I, Aduwa, I make rout wit’ you. I kili you mudder now. Now, if you fit, come an’ catch me.”

Den he begin go an’ catch Aduwa. An’ Aduwa begin to run go. Dey run long te . . . he no catch Aduwa. Den he go meet da upside. Den Aduwa say, “Do’ wopin!”¹¹ Den do’ wopin at once. He get inside de fo’ de upside. An’ he say, “Do’ close!” An’ de do’ close at once. Osebo come, Aduwa go inside fo’ de upside a long time. An’ he come an’ si’ down de, “Dis very Aduwa what you do me, disi do’ I got de key in my house, I fit to open, but I can’ open again. So I will take one time call all de big people, tell what Aduwa do me.”

An’ he try call de whole people. An’ he come an’ meeti de. An’ he talk all conversation what Aduwa do to him. He speak about people who come an’ meet him de. An’ he tol’ dem, “De very day we be meeti here, you big people run away. An’ dis’ small Aduwasi he wan’ make rout wit’ me. An’ he try make rout wit’ me, even he kili my mudder give me chop. An’ I know very well dat it is not de strong dat do everyt’ing in de world. But sense. De’fo’, I’m going to bring a key, an’ wopin dishyah¹² do’ to come back I no got catch him, because he pass me.”

W’en he bling key, he try to wopen de do’, w’en he wopen, he own key no fit to wopen it. An’ de people ask him, “Why, no be you make dis upside?” He say, “I, I make him.” He say, “Why, why you no fit to wopen?” Osebo say, “I don’ know.” Osebo say to people, “Begi Aduwa make wopen do’ an’ come, I no go do not’ing wit’ him.” An’ dey beg Aduwa to come down.

Aduwa he say he no come, because Osebo go catch him. An' people say, "Come down, he no go catch you again." An' Aduwa tro' de do' wopen. An' de do' wopen de same. Aduwa come down. An' Osebo see him Aduwa. An' Osebo say, "You Aduwa, I know you get sense too much. I got not'in' to do wit' you. Da's all."

Osebo speak say, "Strong is not'ing but sense."

¹ Cf. Rattray, (No. 42), pp. 159-165. ² "Tiger," i. e., leopard. ³ i. e., bush animals. ⁴ i. e., second story of a two-story house. ⁵ Antelope. ⁶ Animal. ⁷ Fire. ⁸ Skin. ⁹ Pointing near-by. ¹⁰ Door. ¹¹ Open. ¹² This-here.

14. (MS No. A9). WHY MONKEYS LIVE IN TREES

The bush animals, wishing to dance, cut down a tree to obtain wood for a drum. Since one who is not a "fine man" is to carry it, Monkey, who knows he will be chosen, urges them to make it small. The animals tell him they do not wish to associate with him any longer and when he asks where he should go they tell him he must stay with the "little folk" of the forest. At that time Monkey had no head, but, after his stay with the *mmoatia*, he has one "like person." The animals, fearing him, tell him to "go up," and since that time monkeys have lived in the trees.

You know de whole bush meat¹ de down, e? You know what to cause monkey go up? All bush meat meet one place, he say want some play.² But dis play he want go cut some big stick,³ but only man which he no be fine too much carry it come. Da monkey say, "If be so, you dis people go make dis t'ing, don' make heavy too much." Because he sabi he go carry.

An' people ask him, "Why, you all want play, an' want to take stick an' say de t'ing you don' want make heavy too much?" An' de monkey answer 'em, "Why because I know very well dat I am not a fine man at all." An' dis people say, "If be so, we don' want to stay wit' you down here."

He say dey can show he de place which dey allow he to go stay. De people say, well, dey go t'ink about it. Before dey go t'ink dis matter, say, "You dis monkey, you go sleep wit' de *mmoatia*." De first monkey he no get head like pe'son. You know monkey, he head now like pe'son. Firs' no get so. Da monkey say, "I no fit sleep wit' *mmoatia*." He say, "You go sleep wit' *mmoatia* about one week, befo' we show you place you going stay, an' do de same." He go stay wit' de *mmoatia*.

One week after, when monkey come from de *mmoatia*, he get different head. When de people see monkey at once, an' see he get different head, dey are very doubt, dey fear him. An' dey say, "Oh, go up, go up. We don' wan' to see you here. Go up." An' monkey run go up.

An' he say, "Wahun', wahun'." Dat mean to say, "You see, you see, you see!"

Dis cause monkey go stay up, an' people de down.

¹ Animals. ² i. e., a dance. ³ i. e., a tree, for a drum.

15. (MS No. A14). HUNTER AS REFEREE:¹ HOW DESIRE FOR WOMAN
CAME INTO THE WORLD

A hunter goes to the bush to hunt, but, as he lies in wait for his prey, Tiger (Leopard) and Serpent come. He is afraid, but Serpent, who knows what is in the hunter's mind, tells him not to fear. Both animals shoot at a third, and dispute which made the first hit; the hunter is appealed to, is again told not to be afraid, and decides in favor of Serpent, whom he had seen shoot first. Serpent takes the hunter home, feeds him, and tells him to sleep with his head at the door of his room. Still fearful that he is being tricked, the hunter lies with his feet to the door. Serpent, who has planned to give him medicine (magic) so he can understand the speech of animals, comes in the dark, and places the medicine on the penis, since when men have cared for women.

Hunter sta't go bush, wan' some meat² come an' chop.³ He see some big stick⁴ in bush. So meat used to come de an' chop. He say, "I stop here, when meat go stop here, I go kill he." Stop de. He see Tiger coming. Sit down. He see *Inini*⁵ coming. Sit down. Hunter is afraid. He t'ink by he head, "Dis people come an' meet me here, dey no go catch me an' chop?" *Inini* say dat, "Hunter, what you t'ink in you head, I hear. Stop de. We no go do you not'in'."

Den de hunter is afraid. About few time, he saw some meat come de. *Inini* shoot him firs'. Tiger shoot him again. *Inini* say, "I am firs' shoot this meat." Tiger say, "I'm de firs' man to shoot dis meat." Den hunter sit down look den. Den wan' make rout.⁶ *Inini* ask hunter dat, "Would you come witness any man shoot firs'?" Hunter say dat, by head,⁷ "I fear dis people. Suppose I say you shoot firs', Tiger will come an' fetch me? Suppose I say Tiger shoot firs', you will come an' ketchi me?" *Inini* say, "Hunter, what you t'ink I hear. Talk true. We no go do you not'in'." Hunter say, "In de firs' place, *Inini* shoot firs'." He say, "You talk true. Make we go my village." An' hunter say, "I'm de afraid. I'm not goin'." *Inini* say, "Les' go."

He wen' wit' dem. W'en he wen' de village, he saw *Inini* get two pikin de. Dey de play. *Inini* talk de hunter, say, "Go play wit' my boy." Hunter t'ink he head dat "You wan' me to play wit' your pikin, an' you come an' catch me." *Inini* say to hunter, "Hunter, what you t'ink, I hea'. Go play. I no go do you not'in'."

An' he play wit' dem. He make some chop fo' hunter, he chop. Night catch.⁸ It is time fo' everybody sleep. He give hunter some room. *Inini*

speak hunter dat, "When you sleep, bring your head in de front on outside." Hunter t'ink dat, "He want me to bring my head out, an' he come kili me." *Inini* de, he say, "Hunter, what you t'ink, I hear. I no go do you not'in'. One day I go come an' give you medicine I'm put you here, den you hear every meat palaver."⁹

Hunter don' care fo' what he speaking. He go inside de room, he give here¹⁰ come front fo' outside. When *Inini* saw dat hunter sleep, he walk over wit' him medicine, he wan' to go give him medicine here. When he went, he t'ink be hunter head. Dat is not hunter head. He put medicine here.¹¹

Dis cause people sometime he saw some woman den he lovi him, den firs' of all, he no care any woman. Acco'din' fo' dis medicine, bring dis out.

¹ Cf. Cardinall, pp. 107-108. ² Wild animals. ³ Eat. ⁴ Tree.
⁵ Snake. ⁶ Fight. ⁷ i. e., to himself. ⁸ i. e., night fell. ⁹ i. e., the speech of animals. ¹⁰ Pointing to feet. ¹¹ Pointing to penis.

16. (MS No. A5). CHOSEN SUITOR: SERPENT HUSBAND¹

A young woman, daughter of a wealthy father, refuses all suitors until she at last agrees to marry one of her father's slaves. Soon after, however, she rejects him. Serpent changes himself into a handsome man, and, going to the village where the young woman lives, marries her. The two are escorted to the "husband's" village by persons taking eggs, fowl, sheep and cattle for the bridal couple, but on the way the husband devours all the attendants and finally his bride. Parrot witnesses these incidents, and, when the bride's mother, who is troubled because the attendants had not returned, seeks her daughter, Parrot, a white bird, offers his information if the girl's mother will make his tail feathers red. The mother brings people and calabashes, as instructed, and Parrot leads them to the pool (? "water") where snake lives. The pool is drained, snake is removed, his belly is slit, and the people inside it are removed. Parrot applies a medicine and all are revived. The bride returns to her mother, and the tale is a warning to women not to marry strangers.

'Ooman call Akwia Sika stay wit' he mother an' he father. Because he father get money, dat why he call Akwia Sika. An' dose young men trying get dat 'ooman to marry. Everyone ask about marry, she say no, she don' wan' him. Den dose people used to come to marry him, he refused.

He father buy some slave in he house. He call Akwesi Nensin. He mother beg Akwia Sika to marry Akwesi Nensin for him, because Nensin do every job in de house for him, so he wan' he pikin marry him. Akwia Sika 'gree about ten days to marry Akwesi Nensin.

One day make rout² wit' him, wit' Akwesi Nensin, his husband (to be). He say, "I want a person w'ich get money de same as my father. You I know dat you no got not'ing. I can't marry you; I don' wan' you at all." He leave it.

He father an' mother, he vex wit' dis 'ooman, because he give he Akwesi Nensin an' he refuse to marry. He father tell him, "Soon as I give you Akwesi Nensin an' you refuse to marry. As soon as you marry wit' him, I'm not to agree wit' him again." Akwia Sika answer him, "If you no 'gree marry any one at all, den I no go marry."

De one Asanti bush-meat, inside for de water he sleep, call *Inini*,³ change himself a person. Da' he t'ink he goin' to marry Akwia Sika an' kill him. Dis *Inini* 'come very beautiful man, fine man. He come Akwia Sika town. When he come de people of de town doubt because he is fine too much. People in town grant dey go to marry dat person. When dey go he say he no wan' to marry any woman from de town. Akwia Sika he go house an' saw de person, an' he saw him, at once he go make chop. When he give him chop, when he come home, he mother ask Akwia Sika, "I never see you do such t'ings before, would you like de stranger?" He say, "I go take dis stranger my house. Anyway I will marry dis person." He take him for his house. He do everyt'ing wit' him. Come marry him. He stay wit' him 'bout one week.

He tol' Akwia Sika an' his mother dat he go he country an' come back, take he wife go see his country, too. He do de same. About two week after, he come back, he say he wan' take Akwia Sika. De mother an' de father try find people carry eggs and some fowl and some sheep, and some cow to follow Akwia Sika see husban' place.

Dey start going. Akwia Sika himself an' his husband an' dose people carrying goods. Walking de road he tired. He husban' start call Akwia Sika. Akwia Sika answer him. He say, "Akwia Sika, tell me dat chop some." Akwia Sika tell him chop some. People carry fowl go inside de husban' belly. He chop togedder wit' dem. Akwia Sika begin sorry, because he husban' chop people. Dey go. He walk small bit, he say, "Akwia Sika, tell me chop some." People carry sheep, an' chop person go inside de belly. An' dey go. Small bit people carry cow, he chop him. Now dis leave Akwia Sika an' his husband alone. Walk small bit, he say, "Akwia Sika." Answer him. He say, "Tell me chop some." Akwia Sika ask him, say, "What more you go chop?" He say, "How you are you alone, I'm going chop yourself. Because your mother give you anybody, you say you no wan' marry. I take you, an' you t'ink I'm goin' to proper marry you? I'm goin' to chop you!" Akwia Sika say, "All right. Chop me now." Akwia Sika go inside for his belly. Den dis man going inside one water.

One thing de for bush European call Polly.⁴ Polly see what Akwia Sika husban' do. He see Akwia Sika husban' chop all people, chop Akwia Sika, too. He modder look about three month after Akwia Sika

no come. People follow him no come. De modder sorry too much. One day Polly come, ask Akwia Sika modder, say, "Whe' yo' pikin Akwia Sika, say no want pe'son marry, whe' he?" He say, "Akwia Sika marry some pe'son, I don' know de place he take him go." He say, "Whe' people you give to lead 'em? Dey come back?" He say, "No." He say, "If you give me somet'ing, I go show de place yo' pikin de." "You saw, Polly?" "Yes, de (pointing to back)."

Polly red. At firs' be white. Akwia Sika modder ask, "If you see Akwia Sika what you wan' for me?" He say, "I don' want not'ing but make dis red for me, da's all I want." He say, "Oh, dis I make very short for you red."

He say, "We', if you fit make dis part for me red, fin' people to go wit' me, an' fin' some calabash." He fin' plenty people, an' he go wit' him, an' he saw de water. He say, "Take dis water away." An' people try to take away, try. When dey take away, dey saw *Inini* inside. So he take him out. An' Polly tell people to kill *Inini*. Den he say fin' sharp knife. Dey fin' it. He say, "Open so."⁵ Dey see Akwia Sika and all de people *Inini* chop de for he belly.

An' Polly bring some medicine, call *Nyenefum* — dat mean to say de person which he die, you touch him, one time he get up. Polly make so: "Nyenefum, Nyenefum, Nyenefum," t'ree time. Den de whole people get up. Akwia Sika also get up. He see ol' husband, he no wan' him, he see him de'. Akwia Sika begin shame, an' he bring back for his modder.

Dis cause any woman stan' your country, an' if somebody wan' to marry you, marry him. Sometime somebody will come an' take you, you don' know de place he go take you go, den you los' your life. Da's all.

¹ Cf. Rattray, (No. 44), pp. 171-173; Cardinall, pp. 203-204. ² i. e., quarrelled. ³ Serpent. ⁴ i. e., parrot. ⁵ Making motion of slitting snake up the belly.

17. (MS No. A16). CHOSEN SUITOR: SERPENT HUSBAND

Kwesi, a hunter, wounds a snake, who vows to marry the hunter's sister 'Nyanta by changing himself into human form. Coming to the village, he rejects all the women who are attracted to his handsome person until 'Nyanta comes. Having refused all her former suitors, she accepts him, and marries him despite the reproach of her brother that she knows nothing of him. Two weeks later, the serpent-husband asks to take his wife to his village, and, after the pair have traveled some distance, leaves the road and strikes out through the bush. Kwesi has gone to the bush to hunt after the departure of his sister. As the pair proceed, the serpent takes his true form, tells 'Nyanta how her brother wounded him, and says he is going to kill her. She asks permission to call her

brother seven times, and this is granted. After her third call, Kwesi hears a voice that is like his sister's, and comes as she cries the sixth time, and kills the serpent. The sister repents of having married a stranger, and later marries a man from her own village. This is why a woman should know about the man she marries.

Some woman call 'Nyanta is very beautiful woman. He get one brodder he call Kwesi. Dis woman is very fine too much, derefo' he don' wan' marry. An' dis woman brodder is a hunter. When he go bush some time ago, he saw some snake, an' shoot him. De snake no die, but he get sick very well. When he come home, he tol' he sister 'Nyanta, "I shoot some snake today, big one, but I no kili him." An' Snake t'ink dat "You dis Kwesi what you do me, you get one sister calli 'Nyanta, I will change person, come in town to marry sister, an' go an' kili him."

About two week ago,¹ Snake change very beautiful man. He come in town of 'Nyanta an' he brodder stay, say dat he wan' some woman marry. If any woman see him, lovi catch him. Every woman go de, he say he no wan' him. At present time 'Nyanta no de. When 'Nyanta come, dey 'splain to him, some person come here, very nice too much. 'Nyanta say dat "I go an' see what person." When he go, de person see him, he say, "Da's de woman I want in dis place."

'Nyanta say, "Da's de man I wan' him too." Choosin' him, take him for de house. Brodder ask, "Dat's de man you wan' him? Will you know dis man country?"² He say, "No. Only I lovi him." An' he come an' ask him marry. He marry him.

De' den keep de 'bout two weeks, an' he tol' 'Nyanta brodder dat "Can't you 'low me take your sister go my country?" He say, "All right. Take him. He be your wife." An' he take him for de road, go wit' him.

He leave proper road, and blake³ some bush. 'Nyanta ask him, "Why proper road de, an' you go pass by, an' go bush?" He say, "Da's notin', you jus' follow me." He follow him. He went far away. At dat time his brodder go bush, go fin' meat.

An' he⁴ reach some place, de person begin to change as a snake, and 'Nyanta say, "What you begin to do now?" He say, "I'm goin' to kili you." He say, "You wan' kili me?" He say, "Yes. Your brodder Kwesi, sometime he come bush here, I no do you not'in', an' he shoot me. Dis cause me to come an' take you. So I go kili you." An' woman say to him dat "Will you 'low me to call my brodder?" And he say, "How much time you wan' to calli you brodder?" She say, "Seben time." He say, "When you call your brodder seben time, if he no come, den what you gone do?" Den he say, "Kili me, if he no come."

Den he begin to call he brodder. He say, "Kwesi-e . . . Kwesi, if you no come in time, some snake wanti kili me, in dis very bush." Den snake begin laugh de woman, say, "Your brodder far away, no go come."

He say, "You call one now, lef' six. If you call dis six, your brodder no come, den I go kili you." He say, "All right."

He start call again, "Kwesi-e . . . Kwesi, if you no come in time, some snake gone kili me in bush." Kwesi no hear. Say, "Make five now." An' say, "If you call, an' your brodder no come, I go kili you." He call again. He no hear. He say, "Lef' four." He say, "Dis four, if you call, your brodder no come, you know dat I go kili you." He call de same again. Den Kwesi hear. Den he stand de. He look. De' he t'ink, "What? what? dat cry in bush same as my sister." Begin run come. Dey lef' t'ree. Call. Den call again. Den he brodder hear. Den he de come. He say, "Lef' two." W'en he lef' dis' two, Kwesi close de. He say, "Sing again." He sing. Den Kwesi de again. He saw he sister, an' he see snake. Snake say dat lef' one only. "Disi one, if you sing, you brodder no come, you know very well dat I'm going to kili you."

Den woman begin cry. Before Kwesi see he sister cry, he pointed gun. He shoot de snake. He kili him. He come an' take he sister.

He say, "You dis woman, you say you don' want anybody in you country. If I no come here today, you know very well dat you los' you life."

Woman say, "You take me fo' home. From today going any person you give me, I'm go'n' marry him." An' he bring he home. An' he come an' marry he countryman.

An' dis cause a woman you're too ploud, sometimes somebody come an' take you go some place, den you los' your life de.

Da's all.

¹ i. e., later. ² i. e., village. ³ Break. ⁴ The serpent-husband.

18. (MS No. A22). CHOSEN SUITOR: THE ORIGIN OF MARRIAGE: WHY CO-WIVES QUARREL

In the beginning there were only women. One day a woman goes to her garden, gathers two pawpaws, eats one and starts for home carrying the other, when she meets a man to whom she gives the fruit and whom, at his request, she takes home. Once there, on pretext of wanting to urinate, he has intercourse with her. Soon she conceives, and the Queen Mother of her village demands to know why her belly has become large. She brings the man to her, and on the same pretext he has intercourse with the Queen Mother who now refuses to surrender him, but orders the women to go to the bush and find themselves men. This was the origin of mating, but, since there were too few men to allow each woman to have one, sometimes a man will have more than one wife, and, since two women sharing a man will quarrel, that is why co-wives quarrel.

Firs' of all da's no man of person. Da's 'ooman, da's all. An' one of 'ooman die. When he die, when he maki funeral, when he sleep fo' funeral cus'om, in de mornin' time one 'ooman say wan' go fa'm to bring some chop. When he go fa'm, take some *bofra*.¹ He chop² one de. Den he keepi one.

W'en he lef' small he walk, be some person de come. Da's a man. Stop de. Come an' teki da pawpaw, den he chop. Da 'ooman come, aski hem dat why he come an' chop disi pawpaw? He say, "Mammy, take me fo' home." An' de 'ooman say him dat "When I take you fo' house, you go laugh me." He say, "Try an' take me go."

Den he say, "I wan' piss." He say, "Ifi you speak, pissi de. Why you tell me befo' you wani piss?" He say, "No, I wani piss you back. When you taki me, I wani piss from de."

De 'ooman ask him dat, "May I slip down³ before you piss or no?" He say, "Yes, fall down." When he slip, he begin slip wit' da 'ooman. When he come into him de, den he shiti him. Da 'ooman say, "Meki go, meki go." Den he bring he fo' home.

When he come wit' disi woman fo' night, he do de same t'ing again. Den he used to do de same wit' dat woman. Few days, woman conceive. An' de Queen Mudder of town saw da' woman conceive so.⁴ An' he aski da' woman, "Why you sick, you' belly maki so, you no telli at all?" He say, "Nana,⁵ one t'ing I go bring 'im, he make me so."

He say, "Sometime, come and show me de t'ing." When he go sit' him fo' de Queen Mudder, Queen Mudder put some mat down fo' him, he mus' sleep de. An' he go to sleep fo' his bed. When he sleep small, he say, "Nana, I wan' to piss." He say, "What, you craz'? Piss de, wha' fo' you wani tell me fo'?" He say, "Nana, maki I come de an' piss." An' he say, "Come, come an' piss de." An' he go de, come into him, de Queen Mudder. When he finish wit' him, he say, "Eh, so dis t'ing mean dis t'ing shiti so?"

Day broke, 'ooman come say, "Nana, I goin' take my t'ing go." He say, "No go give you again." He say, "Nana, no I go teki mine?" Queen Mudder say, "Disi, I tek' 'im. But I will beat gong-gong, all people in town make go da bush, an' fin' some. Any kin' of person go fin' his nown." Everyone go de bush. Somebody catch one, dose all people used to catch one one. An' 'ooman which he no geti some, den he go begi dea' frien' dat, "I begi you meki me an' you teki dis one."

An' dis de reason why some of de people marry two, used to meki rout.⁶ Den 'ooman say dat "I go take my firs' and go fin' one you own." Dis causi 'ooman used meki rout, de reason I'm goin' tell you. When one man marry two 'ooman, den he used to make palaver wit' dem. And den dis cause a person come into a 'ooman.

¹ Pawpaw. ² Ate. ³ Lie down. ⁴ Informant indicated a large belly. ⁵ Grandmother. ⁶ Quarrel.

19. (MS No. A 2). MAGIC FLIGHT: MAGIC DEFEATS MONSTER¹

A dying father asks his three sons what they will do for him when he is dead. The first promises to bring the tail of a Sasabonsam (a dangerous bush-spirit), the second to break a rock, and the third to weep. After the father's burial only the first has his task to do, and, setting out, he comes upon an old woman who gives him a medicine named *Depo* to accomplish his end. In the bush the medicine tells him to climb a tree for the night. When he awakes he sees many sleeping Sasabonsam, and cuts the tail of the largest, who, becoming aware of the act, sends his companions in pursuit of the boy. As he nears, *Depo* tells the boy to put down a *nkwanta*, which causes a cross-roads having many forks to form. As the Sasabonsam are again in sight, he throws down an egg, which causes a river to form. The Sasabonsam proceed to drink the river dry, but before they can do this the boy reaches home. Sasabonsam changes into a beautiful woman, and comes to the boy's town to seek a husband, where all comers are rejected until the boy appears. *Depo* warns the boy to put a plantain stick in his place at night; this is destroyed by the Sasabonsam-wife. The next morning he takes *Depo* with him as he goes with his "wife" to the field, and, because *Depo* must not be brought close to fire, puts the medicine down. The Sasabonsam, seizing it, throws it into the fire, and makes for the boy. *Depo* cries out the name of a bird, into which the boy changes.

Disi Ananse de same, 'e go some place an' see old man. An' he tol' Ananse say, "I go die. But when I go die, dis my t'ree pikin I don' know what to do, so I want to tell you Ananse an' ask my pikin, 'When I die, what you go do?'"

De firs' pikin say, "I go cut Sasabonsam tail." Second one say, "I go bloke de stone befo' I go put you down." An' de small one say, "My father, I no got not'ing to do. Da's all, I will cry."

When he say dat, 'bout one week de fadder die. De people who ask him say, "You say, when you fadder die, you go kill Sasabonsam an' bring de tail. Now you fadder die, whe' is it?" He say, "You mus' gi' me one week to go find it." An' de people 'gree. Dey give him one week.

Ask second one, "You say when you fadder die, you go broke stone before we go put you fadder down." He say, "I do it long time befo' my fadder die." An' de small one de cry.

Big one go. He go for find Sasabonsam tail. But Sasabonsam no good. If he go see person he go chop 'em. When he go, he de go meet o...o...old 'ooman in de road, nobody de. Ol' 'ooman go ask him, "Why you cry?" He say, "My fadder die, an' I promise say I go bring Sasabonsam tail. Dis cause me to come here." He say, "Dis Sasabonsam, how you go catch 'em? You small boy so." He say, "Well, mammy, I de go. If I get some, I go bring 'em, if I no get some, I die, I die."

An' de ol' lady answer him, "If you fit sleepy here an' do my house work today, I go give you medicine dat will help you get Sasabonsam tail." An' he say, "Oh, yes, mammy, I go do." An' he sleep dere wit' de ol' ooman.

Everyt'ing de ol' lady tol' him, he do for him. In de mornin' time, he give he some medicine he put on you' hands. He say, "Dis medicine I give you, anyt'ing you ask you want asky dis medicine. Dis medicine name is call *depo*." He start go. When he go, go meet Sasabonsam place which he go chop dere an' go sleep dere. An' he asky *depo*, he say, "*Depo*, da's de same place. How I go get Sasabonsam tail?" So *depo* tol' him, "Go dis long stick² an' sleep dere." An' de boy ask him, "Dis big long stick, how I fit to go dere?" He say, "Make you eyes so³ befo' you open, you de up de stick."

He do so. Befo' he go open, he de de stick. He say, "You jus' sleep de' up de stick, befo' lef' small, Sasabonsam come for de place." He sleep. He say, "About small minute Sasabonsam come." He say, "Hol' de stick proper, so he no fall down." He do so.

Nex' morning he see Sasabonsam plenty. Dey come. *Depo* say, "Make you hands so."⁴ When he make so, he see Sasabonsam come 'round an' sleep in a circle, an' de big one sleep in de middle. De small boy say, "Dis big one, it he tail I want." An' *depo* say, "I go 'low you to get dat." He say, "You make you cutrass sha'p to go cut 'em. When you go, don' go small small like t'ief, but go so."⁵ If you go small small, Sasabonsam go see you." He do so.

He say, "Befo' you go cut it, an' you run away go hide, for Sasabonsam fit to run too much, so you make you eye so,⁶ an' when you make you eye so, you see one eggs in you hand; an' you see one wooden spoon; an' you see one red palm-kernel; an' you see small water in small pot." He say, "Open you hands." He open it. An' he say, "Go on down, an' go cut it de'." He open, he go down wit' cutlass, he run go an' cut it, an' *depo* say, "Go run away go now." He run, he run, he de go. Sasabonsam find dat he tail no de, an' he tol' de whole boy Sasabonsam, he say, "Somebody come take my tail. So I give you advice. You mus' go, an' way you go, you mus' go catch 'em for me." Den de boy run start go catch de boy.

Nearly to boy, he wan' to catch him. An' de boy ask de *depo*, "He wan' to catch me, what I go do now?" He say, "Put dem one *nkwanta*⁷ down." So he put down *nkwanta*, an' de plenty road de, so de' no see how boy pass. An' de boy go. Sasabonsam say, "Fin' him, fin' him, you mus' find de road where de boy go." Dey try. Dey see one road. When he go, nearly to catch boy again, an' he ask *depo*, "People come again, how I going to do?" He say, "Put eggs down." He put de eggs down. He make gib' river, an' de Sasabonsam no fit go catch boy. Dat boy he run go.

When de Sasabonsam come meet dis wata', he say, "Dis wata' I don' know what to do befo' get chance go." Den he say he go drink dis wata'

all, den he get chance go. Den dey start to drink for de water, de Sasabonsam. He drink, drink, drink, he no finish. De boy go home a'ready.

An' den people glad when he bring Sasabonsam tail. An' dey do his father funeral custom finish. An' Sasabonsam go back, an' say, "I know what I goin' to do. I go change myself in one 'ooman, I go catch dis boy."

Sasabonsam go fo' change as a fine 'ooman. He go de de boy town, he say he wan' somebody to marry. If anybody go say he want dat 'ooman, he say, "I no want you." He want dat boy. Dat time dat boy go some place, he no de. When he come, people tell 'im say, "One 'ooman come here. He say wan' somebody marry him. De whole people go he say he don' wan' him. You go try and see." Befo' de boy reach dere, de Sasabonsam say, "Yes, dis de man I want to marry him." De boy say, "Yes, you, too, I go marry you. I like fine 'ooman too much."

Dat time, de medicine *depo*, he no put on he hands. He go home wit' dat 'ooman. He give him chop. Eventime catch, he wan' to go sleep, *depo* de call him da boy. He say, "Sabi dis 'ooman come dis house?" He say, "No." He say, "Da's de Sasabonsam you go cut he tail." He say, "*Depo*, wha' I go to do an' drive dis 'ooman away?" He say, "Come an' take me for you hands." He go take de *depo* for he hands. W'en he take *depo* he hands, *depo* tell him dat when night catch, an' he want go sleep wit' dis 'ooman, go cut some plantain stick, an' when de 'ooman sleep go put close to de 'ooman plantain stick. "An' take you own cloth put it for stick, an' Sasabonsam go t'ink dat be you. An' den go co'ner an' sit down see what he go do." An' he do de same.

De night Sasabonsam change. He change, he wan' to catchy de boy. When he catch him, he spoil de whole plantain 'tick, he t'ink de boy dere. De boy stand in co'ner look him. He kill de plantain stick finish. In de morning time de 'ooman say he go bring water in de home. He wan' to run away go because he sees de boy finish. De boy say, "Mammy, morning." De Sasabonsam say, "Ah, dis boy, I no kill you? I no chop you dis night and you de' too?" And den de boy say he want to go his fa'm.

When he go fa'm, *depo*, de law⁸ *depo* give him no go close to fire. So before he reach fa'm he put *depo* down, because he de go for fire. An' dat 'ooman de for fa'm to bring chop. When he bring chop fa'm, he see *depo* de down. Sasabonsam say, "Ah, dis medicine, him I get now, I catch you dis fa'm just now."

Dat Sasabonsam one start change, make go catch dis boy. When he start finish, de boy de cry, "How I go get chance go home, how I go pass?"

He say, "Look here, your small *depo*, I go put him in fire now."

He put *depo* in fire. Before he go catch boy *depo* say, "*Dadesansa*."⁹ De boy change to *dadesansa*, at once.

Before Asante go make fa'm, when de smoke is going up, den he see *dadesansa*, dat mean to say he want his medicine *depo*.

Finish.

¹ Cf. Cardinall, pp. 100-104, 129, 249. ² Tree. ³ Indicating closed eyes. ⁴ Informant held his hand with the thumb and little finger crossed, the other three fingers outstretched. ⁵ Informant imitated bold and fast movements. ⁶ Closed. ⁷ Cross-road. ⁸ i. e., rule. ⁹Hawk.

20. (MS No. A7). HOW DEBT CAME INTO THE WORLD¹

A man who had many debts fells a palm-tree and makes palm-oil to get money to pay his debts, but makes a rule that whoever drinks of the palm-oil must take over his debts. Ananse drinks of the oil, and, on assuming the debts, makes a farm, and says that anyone who eats of its yams must take the debts. Apokofiriye, a bush-animal, comes and eats Ananse's yams, and thus is given the debt. Apokofiriye places eggs where a growing tree breaks them, and thus the tree, Onyina, assumes the debt. Onyina grows leaves, and, when Monkey eats them, the debt is given him. Monkey is shot by Hunter, to whom the debt is given, and thus debt comes to mankind.

You know what cause de debt come in town plenty?

One person he owe people plenty debt. Den he go shoot palm-tree down. Den he go make palm-oil to go sell an' pay he debt. An' his law, dis palm-oil, any person who wan' take some drink, de whole debt come fo' you.

An' Ananse go take some drink. Han' over debt fo' Ananse. An' Ananse say, "All right, I teki de debt." An' also Ananse go make farm. He puti nyam² inside. Den he say, "Disi nyam, anybody chop some, den de whole debt go fo' him."

An' one Apokofiriye³ he go chop Ananse nyam. An' Ananse hand de whole debt for Apokofiriye. An' Apokofiriye teki de whole debt.

An' now Apokofiriye go for make aigs fo' de bush, keep dem some stick,⁴ dis one, big kind [called] Onyina. An' de Onyina mak' some stick come from up down, come an' broke de aigs. An' Apokofiriye say dat stick he take debt. Han' it over fo' him. An' Onyina taki de whole debt. Finally teki his debt, an' Onyina make fine leaves. An' he wan' fin' somebody, dat when he go chop dis leaves, he han' over de debt fo' him.

Den de monkey come op⁵ to chop. An' he han' de whole debt fo' monkey. An' de monkey teki de whole debt. An' de monkey say, "I'm goin' down to fin' hunte' to kili me an' teki de whole debt." An' den hunter go bush, he wan' some meat come an' chop. He see monkey de'.

Hunter he take he gun point him. An' den he shoot him de gun. 'Mediately he de come down, he say, "Bofó,⁶ teki de whole debt."

Dis cause debt come to all de people; first of all is no debt at all. Da's all.

¹ Cf. Rattray, (No. 2), p. 5. ² Food. ³ "A bush-animal that used to chop nyam." ⁴ Tree. ⁵ Up. ⁶ Hunter.

21. (MS No. A21). FATHER TESTS SUITORS

A man has a very beautiful daughter who refuses the suitors who come to her father's house. Three men come to ask for the daughter's hand, one named "Foolish One," one named "Man of Sense," and a third named "Thoughtful One." To determine which of the three is most deserving, the father sends a message to the men that the girl is dead, and they are to come to the funeral. The first two refuse, because their suit was rejected. But the thoughtful one thinks it over and decides to go. He discharges his gun when he approaches the house (as is customary at funerals), but the father tells him not to shoot, and invites him into the house, where he is given the daughter. If any problem is presented to you, then think it over well before you give an answer.

One man he bo'n some very beautiful girl. It's a fine woman too much, de'fo' de people in he country, everybody wan' da' woman. W'en anyone go, he¹ say, "No wan' 'em."

Den t'ree person go at once, dat he wan' da woman. Den he fadder t'ink dat "You t'ree people come here at once, wan' one woman, who I'm gone give he? All right. Go. I'm gone t'ink." Name of dis people come, one he call Kwasiyá,² one de call Nyasafówó,³ one de call Ɔdjwũmyũnfó.⁴

De fadder of de woman t'ink dat "I go find some bell,⁵ I put de my pikin." Do de same. Puti he pikin down. Take cloth cover him. Sen' messenge', go tell Kwasiyá dat "Woman you say you like him, he die." So he must come for funeral. Kwasiyá say, "Me? I no go go. Because, why? When I come an' tell dat I wan' he pikin, he no give me. How I am goin' to funeral custom fo' he?" He come an' tell fadder of pikin.

Sen' messenge' again, "Go tell Nyasafówó dat de woman he say he like 'em, he die. He mus' come funera'." Messenge' do de same. When he tell 'im, he say, "I no go go. If it no be somet'in', I would take action agains' dis man. I say 'I like you pikin,' he no give me. When he die, he say make I come fo' palave'. Why? Go tell him I no go come." Do de same.

Fadder sen' messenge' again, go tell Ɔdjwũmyũnfó dat de woman dat he like him, he wan' him, he die. Mus' come. Ɔdjwũmyũnfó tell

messenger' dat "Go tell woman fadder dat I'm gone t'ink of it." De messenger' go. When he sit down t'ink, he find dat "I will go fo' funeral." Take some money, take some gunpowder, tell people to go an' lead him fo' funeral custom. When he reach near place, de beat gun.⁶ Woman fadder say, "Who de beat gun de?" he say. People go an' tell him dat be *Ɔdjuŋmyɔ̃fɛ*. He de play. Go inside house of woman fadder. Immediately he reach de, fadder say, "Heh, stop de play. Call de woman. Now you get you' lovin' husban'. From today goin' I give you dis woman." An' he marry him.

An' anyt'in' if somebody come to you to any matter, den you gone t'ink proper, an' give you answer.

Da's all.

¹ i. e., "she say." ² "Fool man." ³ "Sense man." ⁴ "Thoughtful person."
⁵ Bed. ⁶ i. e., he fired the gun.

22. (MS No. A17). MEETING PLEDGE: WHY CHILDREN SHOULD CONSULT THEIR PARENTS

Some young boys go to the bush to hunt snakes. As they pass a large body of water, each promises to give the water some of his catch if his hunt is successful; but the last promises to give eggs. All obtain snakes and in returning give the water its share; the last one finds no eggs, so is trapped by the water, which steadily rises over his knees, waist, neck, and chin. A woman who happens by runs for the boy's mother, who brings eggs, throws them in the water, and saves her son. This is why children should consult their parents before they undertake to do something.

Some small small young man say wan' go bush, go find slake.¹ When he go, he meeti some big wata' in bush de. And de firs' off, boy say in de wata' dat "When you help me to get a plenty snake, when I come back, I will give de slake I have got." He pass him. De second one say de same. T'ird one say de same word. Den fourt' say de same, an' five say de same, an' six be small boy too much. When he reach de, he say, "You, disi wata', if you he'p me to geti plenty snake, I will give you some eks."² An' he pass 'im. All go bush fin' snake. Everyone get dere young.

When dey return, de firs' one he puti about six snake for de wata', pass 'im go. An' de second one do de same, and t'ird do de same, an' fourt' do de same an' five do de same. When de sixt', dis small boy coming, wanti pass, den de wata' wan' come inside too much. He reachi heah.³ When he de go, de wata' wani take 'im go.

Some woman from fa'm come an' meet 'im de. He aski his frien' who de go wit' dem, "Why you leavi dis boy inside de wata' so?" An' de boy answe' him dat he alone go promise disi wata'—at dat time de wata' reach heah⁴ wanti catch him—dat efi he get de snakes plenty

he go leave wata' eks. An' also he no geti eks gi' him. When de firs' people reachi dis wata', de wata' no reach heah⁵ an' he pass him a'ready. Because why he pay his promise.

Da' woman, which is come from fa'm, run go home, go tell de boy mudder dat "If you no fin' some eks quick, you' pikin, some water will take 'im go." An' he fin' eks one time.⁶ Dey run go de, de mudder. When he reach de, he see de wata' comin' boy heah.⁷ One time, put eks down, water drop go down heah, so.⁸ Geti chance pass go.

Dis cause any small boy like dat, if he no heah he mudder palave',⁹ an' he no hea' he fadder palave', dat de' come some time business.

Finish.

¹ Snake. ² Eggs. ³ Pointing to the waist. ⁴ Pointing to the neck. ⁵ Pointing to the ankles. ⁶ i. e., immediately. ⁷ Pointing to the chin. ⁸ Pointing to the knees. ⁹ Speak.

23. (MS No. A19). NEGLECT OF ORPHAN BRINGS DEATH

A man has two wives, one of whom has three children, the other none. The mother dies, and the childless woman conceives and bears a child. The oldest son of the dead woman grows up and becomes a hunter, but everything he brings is eaten by his father's wife, and he himself must go to the garden and gather his own food. Some time after, a bag is brought to the village containing "death," and the father of the hunter, the father's wife and her child all die, but he himself is spared. Because of this everyone should see to it that all children in his care should be fed, lest he and his children die (prematurely).

Da when modder die, de odder two pikin¹ no keep long after. Dey die.

One man get two wife. His two wife, one born² 'bout t'ree, one no born. Stay wit' dem. It's not so long, one which born, die. Befo' dis one die, one fi's' no born conceive. An' he also, he born. When dis one born, one which he born firs', he pikin grow, sabi go bush an' kili meat, make hunter. Sometime he say he de go some more bush, an' when he come, dis woman chop an' his pikin. When he come from bush, he ask him dat, "Mammy, what my chop?" He say, "Oh, I forget. Go for de ga'den, some banana de, go chop." An' he go take some chop. Sta't go bush again, go kili meat. He come wit' it, an' de woman make chop, when he come, ask him, "Mammy, what my chop?" He say, "Oh, I forget. Go ga'den fin' papaw an' chop." Den he go fin' it. Den he chop.

Go again kil' some meat de same, bring home. His mammy chop again, an' he chop wit' his pikin. When dis boy come, "Mammy, what my chop?" He say, "Oh, I forget. Go for ga'den, fin' some pineapple." Used to do so. An' he chop. An' he used to do wit' 'im at any time. An' de boy t'ink in he head dat "Because my modder die before, dis

woman used to do me so. I go bush kili meat myself, when he make chop, he no givi me. Dis tin' what dis woman do me, I'm sorry too much."

No keep so long, somebody come from bush, bring some big bag, say dis bag he name call "Death." So dis people in dis village come and hol' dis bag, an' if you will hol', you go die. An' people in de house dat de say dat den no go hol' de bag. An' he [the man] say, "If you hol' you go die. If you no hol' you go die."

Before he say dis da' woman an' his pikin all die. Den dey leave de boy. De fadder die also. An' de man calli him. De boy leave alone. "You dis boy your modder soon as he die, he make hunter yourself, when you bring meat, you no chop some, de'fo', dis die coming, you, you no go die. I 'low you to stay dis village." An' boy stay de.

Den village coming big people. Plenty people de. Dis cause even at all if somebody bring his pikin dat look for him, an' yourself you get your one pikin in house, he can look like your pikin, if you no look 'em, sometime you goin' to die wit' all your pikin.

Da's all.

¹ Children. ² i. e., had given birth to.

24. (MS No. A24). ENFANT TERRIBLE: WHY CAT AND DOG LIVE IN THE HOUSE, LEOPARD IN THE BUSH

A poor couple are about to have a child. The husband leaves home to earn some money, so that his wife is alone when the infant is born. After a week she determines to name her infant, but the little boy, suddenly speaking, tells her his name, and explains its meaning. The mother complains of having no food, but the boy assures her he will get all she desires. Next morning, the boy goes to the bush and meets dog, tiger (leopard) and cat. The former two leave cat to watch their house, and the boy brings his kill there to cook. The boy challenges cat to fight for the meat in the house. After each wins one trial, the boy takes a small knife and with it stabs cat in the anus. He then takes all the meat to his mother. The cat, ashamed of having been beaten by a small boy, says many strangers came and took away the meat. The next day tiger and cat go off, leaving dog to watch the house. But the boy comes, beats dog, and again takes the meat. Dog also tells of strangers coming and taking the meat. The next day tiger stays home, and the boy comes to dry his meat, accuses tiger of wishing to eat it and fights tiger. Each win one bout, but, using his knife, again the boy prevails. When dog and cat return, tiger reproaches them for not having told him the truth, and says he will go to the bush to live, leaving cat and dog in the house. Since that time, dog and cat have lived in houses, and tiger in the bush.

One 'ooman call Akwüya, husman' call Kwaku. Dis two pe'son be very poor people. Take conceive wit' de wife. An' de husman' Kwaku t'ink dat, "I will go some village wid' my wife because I no got some money." An' he wen' de village. When he wen' to village he tol'i his wife Akwüya dat "I am goin' to fin' some money."

When he husman' went, de 'ooman bo'n. When he bo'n, 'ooman begin sorry, he bo'n wit'out his husman'. One week after, he say, "If my husman' de, I go givi dis chap name today." An' he say, "I got my own name." Den de 'ooman doubt an' he say, "Who, dis small boy like you, you bring you name you'self?" An' he say, "Yes." An' de 'ooman say, "What you name?" An' he say, "If you like, I say my name at present just now." Mudder say, "Say it, an' I will see." An' he say, "My name Kwamra Awkøkwiä Kitwa Watüntösüwa Otüwodiya." What he mean dat he is very small chop,¹ so,² dat his spit called Tintösüwa, an' Otüwodiya is tail. Dat de name for boy.

But he mudder doubt dat dis small chop fit so give name. An' den he sleep wit' de boy. An' de mudder begin t'ink dat, "When my husman' no de here, what I chop?" An' de boy say, "Aw, don' min', any kin' chop you like, I will give you." An' he mudder is aflaid. He say, "Why, you de small boy fit get me some meat an' chop?" An' he say, "Yes, I will do it."

In de mornin' time he saw de boy got up, tell he mudder dat, "A'm goin' to fin' you some meat." He say, "All right." Pass in de road, go bush. He go meet dog in de bush, an' tigah,³ an' cat. When dey saw de boy, tigah an' dog go in bush, an' dey leave cat de in de house, to look after meat he kill 'em. Dis boy get de small meat in de hands, an' he aski de cat dat "Will you len' me dis fire to burn my meat for chop?" An' he say, "Go do it." When he burn finish, he go ask cat dat "You go and take my meat chop?" He say, "No, I no go de at all." He say, "You lying, you go take 'em." He say, "No, not me." An' de boy say, "If it no be you, I will fight wit' you. When you flog me, den I go back, an' when I flog you, I will take your meat go for house."

He begin to fight wit' de cat. In de firs' place, cat taki de boy down, beat him. An' de boy say, "Maki start again." He start wit' him. Boy flog de cat. He say, "You flog me. And I flog you. Dis passin'.⁴ We go sta't again." Den dey sta't. An' de boy flog de cat. Immediately, he geti small penknife in he hand. When he flog de cat he taki knife inside for de here.⁵ And brood⁶ come out too much. An' boy taki all meat, go givi he mudder. An' mudder chop wit' it.

When de tigah come back from bush an' dog, de cat no fiti speak to dem, cause he shame dat small boy come an' flog 'im. Tigah ask de cat, "What of de meat I leave here go?" An' cat he say, "Some plenty stranger come from town chop it." Cat he very shame. An' tigah say, "Tomorrow mornin', when I go bush, I will take you cat go an' leave dog, an' he look after de town."

In de mornin' time, he leavi de dog he look after de town. Tigah an' cat go bush. In de mornin' time small boy come again, flog dog again, taki de whole meat again de same. When dat tigah come from bush, he no fiti speak to him. He say, "Plenty stranger come here, so he chop de whole meat." An' tigah say, "Tomorrow I go look myself. Any kind of stranger come here chop my meat, I meet wit' him."

The nex' day tigah stop in de place. Young boy come again. He saw tigah. Tigah saw him, too. He bringi dat small meat. He put him on de same fiah. When de meat dry, he say, "Tigah, you taki dis meat chop?" He say, "Oh, no, you geti meat pas' me?" Small boy say, "I know very well dat you, tigah, take dis my meat chop. I will fight wit' you if you like." An' tigah say, "You fit to fight wit' me?" "Min' you if I fight wit' you, an' I beat you, I go taki de whole meat for my house." He sta't fight wit' de tigah, an' de firs' of all tigah flog de boy. Second one, boy flog tigah. An' t'ird, boy say dat it is two time now, now dey go maki t'ree. "When I flog you, den I'm goin' teki meat go." Den he hol' dat small penknife. He make palaver wit' de tigah, he fight wit' him, an' he flog him again. He bury de knife in de same place for tigah, an' he take meati away.

In de even' time, cat an' dog come from bush an' tigah esplain to dem dat, "You cat, dis small boy come an' flog you firs'. You no tell me in time. He say stranger come in country taki meat. You, dog, also, too, so I don' want stay wit' you in bush here again. So you go home an' stay in de'. An' I goin' to bush an' stay."

Dis cause dog an' cat come in home, an' tigah stay in bush.

Da's all.

¹ "Small chop" is an idiom for "small boy." ² Informant placed his hand near the ground. ³ i. e., leopard. ⁴ i. e., "this doesn't count."
⁵ Informant pointed to the anus. ⁶ Blood.

25. (MS No. A23). THE RIVERS BREMU AND DENSU

Of two brothers, Bremu was a wicked son and Densu a good one. The mother called Densu to her, told him she was dying, and asked him to return shortly. When she called, Bremu came. The mother's eyes had already closed, and, thinking she was speaking to Densu, she gave all her gold to Bremu. When she called for Bremu, Densu came. Explaining her mistake, the mother gave her favorite son what she had left, some cowry-shells. The two rivers, Densu and Bremu, are the two brothers, who never meet. And when one goes to the banks of Bremu he finds gold, but at the river Densu only small white stones are to be seen.

There were two brothers, Bremu and the other brother is Densu. And when the mother become old, this Bremu was a wicked boy to

the mother. And when his mother sends him, he doesn't like to go. So he call Densu, the good son, uh-huh, he call him and told him that "I'm going to die. So go back and come about two minutes' time."

As he return, the mother call him again, this Densu did not hear, but Bremu came instead of Densu. When he came, the mother eyes has close, he could not know¹ that it was not Densu that come. And then he told him that, "See, I'm going to die, but Bremu is a bad son to me. Therefore get this gold and then watch yourself with it." And he gone back, returned back to his place.

He was thinking it was Densu who he have given this gold to.

Before Densu went back, he call Bremu, and Densu answer. And he told the mother, "Oh, I am the first son of you. Why didn't you call me? And you called Densu." And he say, "In the first place I thought it was you who came here." He say, "Oh, I have given the gold to B'em. So you may get the cowries, that is the remainder of what I have in my hands. So I am going to die now. So this is the money I am giving to you."

And this two rivers, if you go to Akim side, you will see that they lie like this,² Densu is here, and Bremu is here. Whenever it is in rainy season both overflow, but they will never join together, and when you go to Bremu you will get all gold, but, when you go to Densu side, you will get only these small white stones.

¹ i. e., "she could not know." ² Side by side.

26. (MS No. A24). THE MAN WHO UNDERSTOOD ANIMAL SPEECH:¹
HOW DIVORCE CAME INTO THE WORLD

A poor hunter and his wife had been experiencing hunger. They bought gunpowder with which to kill animals. In the forest the husband met Samanbombofu, the soul of a dead hunter, to whom he told of his need. The spirit gave him some medicine and instructed him not to kill after three days. Once at home, the man began to understand the speech of all animals. When he returned to the forest, he saw some antelope, heard them voice their alarm, and did not kill them. The next day he went again to the forest where he related his experience to the spirit, and the spirit told him he would see yet another thing. Soon some leopards approached, saying they must throw gold after them that they might not be killed. The spirit told the hunter to follow them, and the hunter picked up the gold. The spirit had tabooed drinking for the hunter. The man heard some fowl quarrelling and listened to the cock swear an oath he would never "marry his wife again"; he learned then of divorce. As his wife was urging him to drink, the hunter, too, swore an oath that she must go away. Divorce, therefore, came among humans from the cock.

Listen . . . There was a poor man and his wife. The man was a hunter. The wife ask the husband that they be living with hunger, they have no meat to chop, therefore they must go and buy gunpowder, in order that they may go to kill meat. As they went they kept there about four days, and the husband took the gun to bush to fetch for meat.

Later he met in the bush Samane (Samanbombofu . . . the soul of a dead hunter). He ask the man, "What are you want here?" He replied he had been feeling hunger without getting meat. So the spirit told him he is going to give him medicine. The medicine that he is going to provide for him, after about three days, you must not kill any meat.

Well, this man return home. Then he start to hear talk of everything in the world. Later he returned after three days to the bush, he saw some antelope coming toward him, about four, talking, "Let's go quick, sometimes there may be a hunter here who will kill us." The other replied, "Look near the tree, a man is standing there with gun, he wishes to kill us." This poor man got to understand all that they are saying.

So he returned home, and then told his wife, he said, "Look the medicine I got from the spirit made me not to kill animals, but to hear their talk." Next day they returned to the bush again. Then he met the same spirit who give him medicine again. He ask him, "The medicine I give you what are you see or hear?" The hunter replied, "I am always hearing the talks of animals." He say, "All right." He told him to keep standing again. He would see another thing again.

About fifteen minutes, leopard came to the hunter's place, starting to talk that they must throw gold after back of them, in order that hunter may not kill them but follow them for the gold. They went for about three yards, and throw gold there. The spirit of dead came and ask the hunter to follow them. When he follow them, he saw the gold. They put his cloth down and pack the gold, as many as he can. Well, when he pack them, he return to his own village to report to his wife what he got in the bush. The wife said, "All right, let's go home." The spirit of dead said, "As you got the money, you must not drink when you get back to village."

Well, after no so long, nobody does know the way of divorce a wife. And as he hear the talk of animals, a fowl was making quarrel with his wife. And then told the wife, he abuse her. The cock sworn God that he will never marry his wife again. Well, the poor man got to know about divorce. So as the wife was troubling him to take drink, so he, too, understood, he said, "This man has forbid me to drink. If I take the advice of this woman, I will miss all the money." So he too sworn that the wife must go away. That becomes a law. If any man has a wife that trouble you, you let her go. But that was taught by cock.

¹ Cf. Rattray, (No. 62), pp. 243-245; Cardinall, pp. 107-108.

27. (MS No. A25). WHY A MAN'S FAVORS GO TO HIS WIFE OR SWEET-HEART, RATHER THAN TO HIS MOTHER

A handsome child was born to an old couple in the village. They gave the boy a maid-servant to look after him, and from her he got permission one day to walk to the next village. On the road he met a beautiful woman. They became lovers and, since he was not yet a man, and she therefore could not come to his home, they agreed to continue meeting secretly. After four days of these meetings the boy became ill and soon he died. Of all the *akomfo* who came to see if they could resuscitate the dead boy, only one *'komfo* offered to do it if he could have the ash of the mother or father. Both parents tried three times to go into the fire, but both lost courage. The girl, sitting by the roadside waiting for her lover, heard the cries of the people and went to the village to see what had happened. She offered to go into the fire, and her ash was used in the medicine. Soon two voices were heard from the dead boy's room. The two lovers had both come to life. Because of this a man should not give a prized thing to his mother, but to his wife or beloved.

There was an old man living in a village with his wife. They born a child so nice as moon, bright as sun. They gave the child to one girl named Kra, maid-servant, to keep the boy. After the boy has grown to be a young boy, the mother and the father went to farm, they give the boy to the Kra to look after him. So the boy got permission from Kra to have a little walk.

There was another village there. On the road he met a nice woman, look like moon, bright as sun, and nice as himself. When they met he said, "I love you." And the woman also agreed. But the man said, "Well, you can't come to my place there because I'm not yet a man, so at any time you like, you can meet me here."

The woman agreed. So they departed. The following day the parents went to farm and the boy also got permission from Kra. He met the woman. Then had a connection with the woman. The next day they did the same thing. About four days the boy fell sick, and the woman came to the road there to meet him, the boy was unable to go. So the woman sat there for about three hours, and returned.

When the parents came from farm they saw their son sick. They ask him, "Did you go to any place?" Kra said, "No." So immediately the parents came. About two hours the boy died. Well, they went to all the neighboring villages to find a *'komfo*¹ to come and raise him up. So all came, all failed except one man. The man said, "I will do it." So he told the parents to put the boy in the room and shut it. What he wanted for medicine was the ash of mother and father. Who go in the fire, he take the ashes to raise the boy.

So the mother said, "I will go." She cried and near to reach the flame, the body became hot. She failed three times. She can't go inside,

and the father said he would go. He too failed three times. Well, the woman, the lover of that boy came on the road the place where they meet, he didn't meet the boy but he heard shouting. So he said, "I will go to see what has come happen in the village there." So when he came they reported to her that, "The boy has expired. But certain 'komfo has promised to raise him up with an ash of the parents, or any one who loves the boy." So the girl said, "Well, I will go. Because now my lover is expired, I cannot live, and I want to die the same."

So he told the people to make the fire fresh one, he will be able to go inside. He told the people to make the proper fire, the former was not sufficient. He want more. One time he went inside. Then told the people to put more. He went to ashes, and the 'komfo went to the fire to pick the ashes, mix with the medicine, and then pushed it inside through the window in the place where the boy is lying. Not long the people heard two people taking conversation, playing, so they went and called them to come out. So all the people were glad, and they returned to their villages.

This is the reason why if a man gets a nice thing he is not to give to his mother, but to his wife or lover.

¹ A diviner-priest.