

CHAPTER IX

EVENTS IN MANWULE



Reports reached Ndewura Jakpa about events in Manwule, the mate of the Red man, Manwura. The raids were intensified and the following verse was composed for the State:-

"The Monitor Lizard of Manwule (Beso)
Beso's compound is hostile with red fighter ants
When ever he lies down the vultures scratch
His Executioner is Lata the Deserter
To strike whilst enraged is ineffective
The "Enraged Striker" is Manwura Beso
The carrier of Prince has marked the short stout man
It's God who gives the escaper drink."

The complaint of Sulemana, who Ndewura Jakpa chose to call the Chéfiwura is given in the verse entitled "CHEFIJIWURA KUL MANDE" which literally is:-

"Chéfiwura versus the Hawk of Mande.
The embers burned, fighting their ways
Then the mate rekindled them
The deserter deceived me; 'Let me come so that we win
together'

Not knowing there was deceit in the ckeeks
Deserter, knowing how to narrate is no art of war
If you'd kneel here and I kneel there
Blood would not dry.

He who proceeded is the complicator

Mate, knowing how to narrate is no art of war"

Ndewura Jakpa was the narrator and Sulemana was blaming his father for having entered the alliance with Jakpa. If there had been no alliance there would have been no dispute over his succession. Manwura had also confused the issue by swearing an oath on the Koran with Jakpa not to take arms against him. Since the oath was not binding on the followers of the two leaders he took the advantage of taking command of his father's army and decided to fight for what he considered his rights.

He had to make new alliances because Ndewura Jakpa's army was growing every day. The Kuntun kure narrations have this verse on new alliances:

"Our comrades have taken the opportunity of our being few,
To call us people of another tribe.
If your clan reject you,
You go to join another tribe
Another tribe will not refuse an ally."

The Mbontokurbi drummer also has this to narrate. The Title is "kankang nga." Kankang is the ant that builds ant hills and the males of which are very offensive. The ant-hill is called kugoro - ku go ro, the "roving rowdy people." It sounds the same as Zingoro meaning "a gipsy". One of Ndewura Jakpa's title is "Dingoro" - "di n go ro" meaning "ascender on the rowdy rovers":-

"Male-father will not go and kill,
What his grand-father has been used to - (wars)
Mo battle,
The Junior then takes the head - as leader.
(Then) what his father has left,
The Mo chieftaincy,
And the junior inherit that too."

Male-father here is a qualification to show the difference between his real father (Manwura) and Lata Jakpa, whom, he would, according to custom call father: (saa).

Sulemana went to Kofi Sumu, the chief of Wiala and Paramount Chief of the Mpantra and succeeded in winning his alliance. He now wanted Mallams because Fati Morukpe had decided to return home, fearing the consequences of the war between the two heads that he had bound by an oath on the Koran. Manwura could not induce him to stay. On his return journey he died at Salinfa. This town is known by many other names such as Kitenipe, Gbenjonga, Jahoro or Tare.

Many of Manwura's followers were already won over by Ndewura Jakpa and Sulemana had to get new Mallams to work charms for him and offer prayers unto Alla on his behalf in the wars that he intended to fight. Some of Manwura's deserters were the "dogtes" who were linguists.

With regards to the linguists the Kuntunkure narration has this to say:

"The groper (Manwura) for Atta;
Have or own and then I know you.
I am the beloved of every chief
Will the chief refuse me and hand me over to his beloved (son)?
The chief who loves me stealthfully
Is the one I look to."

The chief's beloved was Sulemana, and the groper for Atta was the blind Manwura. Atta, which is a twin name, was Ndewura Jakpa.

Another ally was the chief of Techiman who was at this time a very powerful warrior and the Paramount chief of the Brong people. Techiman is "ta, chi Man" meaning "take (arms): strike the State."

In the drum narrations the chief of Techiman is referred to as the mother of Sulemana because the Brongs wear cover cloths, not gowns, (made from the bark of trees) in a manner worn by the Gbanya women. He was regarded mother also because his help was needed by one called a woman.

A simultaneous attack was planned. The Mpantras, under Kofi Sumu were to attack Jakpa's people, (Debirwura and his followers) in the Mpra country, and the Toluwewura in the Ndempo country. The Wasipewura at Wasipe near Bole was to be attacked by the Techiman Brongs.

It was when the attack was ^αlunched and the fighting became fierce and the Ngbanyas were loosing ground that the Debirwura sent a message to Ndewura Jakpa in the Wala country and the verse composed for the occasion, as in the drum narrations is:-

"Hawk of Dagomba land!
He¹ is running down South; the hyena is wild.
The Prince! the man who fights other armies and other
forces fight his people.
The old man lies with infirmity. Lan² has assumed;
The wild hyena deceives himself.
He³ struck the hyena, and halted him for the Hawk of
Dagomba-land⁴

His/4

His⁵ uncle is the blacksmith who fetters
There he offered resistance, nimbling at the hyena's
little forces

He⁶ has to face the Hyena.

He⁷ has to face Dagomba-land;

Complicated matters;

Troubles are pouring in

To be in trouble was not foreseen

The stirring army that stires.

Kill and hide in the Lii⁸ forest

Dagomba-land⁹ is not to blame."

"Dii bir" (Dibir) means "cross and strike" in Gonja. "Ibri" a Hebrew word means "one from the other side" and "dii ibri" (Di 'bri) will mean "ascend on one from the other side." At this time Manwura, Imoru Bamba, and most of the Gonjas, were on the southern bank of the river, and it was when the break between the two leaders was final, after the plot on Ndewura Jakpa's life, that the Dibriwura was posted on the northern bank.

The river has the names of "Lur fuful and Lur Lembir" - White and Black river, as separate rivers until they join up at 'Lur-nchira' (Lur n chi Ra - escape and crush the Red) the "river junction". At Yeji some people claim the water is red, and in the Upper Region it is a red volta, but after the river junction the river is called "Chitabu" that is "Chi 'Ta (Ata) bu" meaning "the crusher of Ata is broken." Chitabu is the name by which the Daboya people call the river.

"Vautrer" is a French word and means "To wallow; to sprawl (dans un fauteuil) to loll". Possibly the name Volta might have originated from the word.

"Vau or Val de Vire" also French means "Valley of the Vire"

"Vulgu" is the Dagomba name for the "stag" the Gonjas'

Metaphorical name. The word is

"Vau lu gu" meaning "Guard of the Valley" or "withdraw and guard in the valley"

"Vau lu gu-Ata" will be "Ata - guard of the Valley" and there

is the second possibility that the name originated

from this expression abbreviated to

"Vau5

5. Debirwura 6. Ndewura Jakpa 7. Ndewura Jakpa.

8. Near Gbipe. 9. "Wan'-de" as a Title for Jakpa.

"Vau l' 'ta" - "Vau l' (gu) 'Ta."

Ndewura Jakpa was fighting in the Wala country regarded as Dagomba land and he now had to open a second front against the Oku army. What was he to do. Jakpa came down South and stopped at a place called Nyanga which became the capital of the Gonja State (until 1942 when the capital was moved to Damongo) and camped there.

Meanwhile Sulemana camped at a place which came to be known as Chefiji, near Senyon. Ndewura Jakpa would not attack himself but would direct operations. He looked for a prince to lead the attack and the choice fell on Mafa Husaini, twin brother of Jafow Sownu who was appointed Mankumpua.

He was publicly enrobed as a chief and his instructions, which became the title of the Senyon chieftaincy, in the Kuntunkure narrations was :-

"Accept the young fox chieftaincy; bid defiance to the
Prince!

He⁺ knows it yet he enquires.

On the day of the battle of speech

He killed an Executioner and installed an Executioner

Because the bidder of the Prince had understood much,

he ably decided."

The name Sonya may also have come from the Wangara expression.

"Iyi Sigi nyani, ka so nya" meaning "sit here and take care of some one."

It was Jakpa's narrations that caused uneasiness which resulted in the change of command in Manwura's camp.

After the enrobement, Mafa Husaini was named Yagbong-wura meaning "Chief of the Large army." He was handed the Aliti (alii ti - attacking of pigeons-people) and he from then onwards became the Supreme Commander of the Lata Ngbanya army and Ndewura Jakpa became the Commander-in-Chief who took decisions, operating from Nyanga.

Manwura's army at this time also distinguished themselves by the name of "Oku-du" meaning "Oku's retinue."

The battle between Senyonwura and Sulemana and his allies the Akans took place at Chefiji. Sulemana was defeated. He was pursued

by the Senyonwura, with an army title of Yabumwura, and Ndewura Jakpa assumed the army title of Burwura (chief of the warrior ants) up to a ~~mallam~~ ~~men~~ ~~who~~ ~~was~~ ~~very~~ ~~old~~ ~~and~~ ~~unable~~ ~~to~~ ~~walk~~ ~~was~~ ~~allowed~~ ~~to~~ ~~settle~~ ~~with~~ - some of his followers. The village came to be known as Dakurguyili or Dokurugu-pe meaning "the old man's home." The remaining war prisoners were brought into Nyanga and handed over to Ndewura Jakpa.

Since Fati-Morukpe had left the Manwura and his son, fearing the consequences of the wars between the two groups that he had sworn on the Koran not to fight against each other, Sulemana had to look for some other mallam. He heard of an Arab mallam in Mamprushi and he went to the king of the Mamprushis to ask for the aid of this mallam. Imoru Bamba and the Mamprushis - the Mauri from Mauritania - were already allies. The services of the mallam were granted and he came with him and prepared for the attack which took place at Chefiji. After his defeat at Chefiji, these mallams became captives and were planted at Laribanga, on Ndewura Jakpa's way to Jingbanipe (Ji n gba nii - reigner by rebuke is vanquished) now known as Damongo. "Da man go" - Roving brother of strength (aman)," is also known as Damau - Da ma u... - "Brother of challenging mother" - and it is by this name that the local people call it. After the defeat of Sulemana-bun-Daudu, they became captives and they pay annual tribute in soup to the Yabumwura during the Damba festival for the purpose of washing the Gbanya chiefs' clothes which they had soiled by taking part in the war against him. No other Mallams in Gonja, besides them, pay any customary tributes to any chief.

Gonja historians inform us that at Laribanga, the Koran, which is being worshipped annually, which is contrary to moslem custom, was found in the mosque one morning and no one knew how it came. The claim is that it descended from heaven in the same way that the Golden Stool of Ashanti descended. But on the examination of the name "Lalibanga" instead of

"Larbanga" which is a corruption of the name, we get the sentence "Lan lii banga" meaning the "Exiled Lan has surpassed." We learn of the "twin" worship having started at Man-Kuma, after the defeat of "Bungduraya." There must be a duplicate somewhere in honour of "Jafow" and this must be a female totem.

The moslems were given the metaphorical name of women and what the women regarded highly, must be chosen and used, and so the Koran was used - by the use of force and threat. It was against religion and some explanation must be given by those who have to worship it against their conscience and that explanation is that it descended from heaven. It is evident that Jakpa himself may not have been a complete moslem, though he may have a good number of moslems with him, because of the names of Greek and Italian gods that he adopted. Though leader of a mixed group, that group looked more homogeneous. The question now is which was first to descend. The Koran of Larbanga, or the Golden Stool of Ashanti. Is there any relation between the two as a result of the Oku tribe going over to Ashanti, under Sulemana Bun Daudu. (da u...du - retinue of the challenging brother).

Since the literal translation of the name Konfoanoachi is "Kung fow anow chi" meaning "prevent the stranger who steps and strikes"; "anow" is Dagban meaning "step." We have to bear in mind that Jakpa had been in the Dagomba country at that time.

The sword is called "takobi" in Hausa and if translated into Gonja becomes "ta kau bi" meaning "take small homes" or "be the owner of small homes."

This is a challenge by Sulemana in exile asking Ndwura Jakpa to revert to his Mankuma (in other words Man - pong) and take his hands off Manwule. The name Dinkera with which Konfoanochi's name is associated is found in the Buipewura's title XXXVII in Appendix III.

Kofi Sunu on the other hand met with success at the beginning. He succeeded in driving the Tuluwewura from Binyalipe. The Tuluwewura joined forces with the Debirwura. This accounts for the Tuluwe headquarters being moved to the present place near Debir.

Wasipewura was driven to Bindori (Mankuma) from where he was despatched against the Tamplumas, and he, after a successful expedition made Daboya his seat.

One Kwokwo was appointed to intercept Kofi Sunu. He came to be known as Busunuwura Kwokwo. All the lands gained by Kofi Sunu were reclaimed. Kofi Sunu retreated to whence he came. Busunwura "Buu Sunu Wura" meaning "the chief who pursued Sunu" and defeated him was placed under the jurisdiction of the Tulewewura. As a result of the defeat of Kofi Sunu, we have the Kpan tarwu chieftaincy. Kpan tar wu, means "the home where fighting ended," and Kofi Sunu's followers came to be known as the Mpantra; "M-Pan tra" means "the stranded Pans." We say "fi yil tra"^{meaning} "here you are helpless."

The Brongs are known by the Gonjas as Bumu. This "bunu" is of course different from the Gonja "buu" which means "follow, support" or "chase", as one will have in the sentence "buu mu so." It is a Twi word but not the "bu mu" which means "respect him." Here the "bu mu" means "break him" for the Brongs were broken by the Lata Ngbanya army.

Kintampo means "kii tang-po" - that is, "be an Ambassador." A title was composed for him, (The Busunuwura) and it is:-

"It's only the elders who are forced by circumstances to
bear patience

Who is a fowl, having been smeared in excreter, to be
taken to a place of argument?

The modern lady has become a Conqueror, - a striker
from Long.

A conceived Woman dare not go beyond Mo - and the Mo
State boundary

Else on the day of her delivery,

She will give birth to a new Conqueror and the unknown
State."

To commemorate the victory over the Oku army a title was composed for Ndewura Jakpa. No one heard of what happened to Manwura and up to this day; No one can tell how and where he met his end. One is only told that people got up one morning and found that the whole town of Manwule had vanished. After Sulemana's defeat none of his followers would stay. Sulemana went with what remained of his army into exile heading for Ashanti. Did he go with his father or did the father die before he left? This still remains a mystery. It was the year

1093 of the Hegira, about (1697) that this event happened. It was in the 44th year of Imoru Bamba's reign, or leadership, over a warring people. He died an advanced age. At Attebubu the chief asked him to settle. He was taken to the Mamponghene who accepted him and appointed him chief of Akyiasi. "Akyiasi" is near Attebubu. The name in Gonja is "Kiyi-ase" or "Kiyito" meaning "the bush" or "in foreign State." A place near Attebubu is also known by the name of Shafa by the people of the Salaga district and by Hausa men. "Shafa" is from the Gonja expression "sha afa" meaning "sha sovereignty", and "safar" in Arabic means "journey". The use of that expression can be found in Title XIII - Tuluwewura's Official Title. "Afa" is the name of the grass given to the horse to eat (fodder) and means "food" which in turn is a metaphorical name for "chieftaincy," derived from Afgan ("Afa" Gan)

"Attebubu" is a Twi expression of "Ataa a bubu" which means "Atta has broken" and since it is here that those defeated by Ndewura Jakpa found refuge it will be correct to assume that the name is derived from this historical fact.

The war of Mprawa to which Ashantis make mention, may be the war in which Ndewura Jakpa was defeated. We see that this preceded the Bole and Gbona wars. For the Bole war see the penultimate paragraph of Chapter XI - The Defeat of Ndewura Jakpa. In exile Sulemana called himself Jakpa and became a sub-chief under the Ashantihene, under Mamponghene's jurisdiction and for about twelve years he fought with the Ashanti armies in Sambo, Krupi, Mprawa, Bole, Gbona, Gyaman, Takyiman, Krepe and Praso.+

It may be during this time that the proverb of "the cock dreaming that he was lying between two pillows not realising that he was lying between two fufus originated.

"Koshi-nyin ku edare ye edese mputi nyo bin infato, ashai
mpal kul nyo bin infiato ne dese"

The cock Manwura and (most presumably) his son thought that he was master of two states, his own and that of Lata Jakpa. He met with defeat at the hands of his rival Lata Jakpa, and became a subordinate to another chief, the king of Ashanti.

From/10

+ See Appendix XI

From this time Ndewura Jakpa (Latabi or Lata Jakpa) became the moon. He shone bright for all to see. Sulemana - the young hawk - faded away, making his way down South by-passing a place which came to "Kufal, kufol-ai, Lanbi angalga chong"

Meaning:-

"The Moon, the moon, see the young hawk fading away"
(See the twin's title for the Hawk of Sansane)

Sulemana was one day to return with his Ashanti masters to defeat Ndewura Jakpa at Aburmase. It is Sulemana and his retinue who are called by the Ashantis "Nta Fofuo" and referred to as "Okodu."

Tradition has it that he got married to a Mampong princess and had children by her. This originated the name "akunta" for a "brother-in-law". "A kɔ n 'ta" means "fighting against the bows."

But for the moment Ndewura Jakpa became the Lord of the two States and a title was composed for him called Ndewura bi Kitande - the title of the Head of State. The Kuntunkure drummer has this to narrate:-

"The settler at the Mo boundary has ended his reign and
leaves only Jakpa.

The enumerator of battles, has handed over to him and
he sits to recount them with pomp and dignity.

He is the chief of Silma, winner of battles and wars;

He is the chief of Manta, winner of battles and wars.

Jakpa, Jakpa, the roving conqueror.

Jakpa decided to march South.

He decides to march on Jingbanipe.

He besieged them at night, (in retaliation) and
opened them a gate to scatter

The people of Jingbanipe built fortresses

And said they would fight Jakpa

The strong animal stepped with a strong foot and
crushed them

The people of Kunshi built fortresses
And said they would fight Jakpa.
The strong animal stepped with a strong foot and
crushed them
The Sea-fowl! the man who eats and birds sit by
The spark of fire that falls upon a bush and sets
it burning
The force with which Jakpa controls the Ngbanya,
Is the same that he uses in controlling the Nyamase;¹
With thread he held the Mohammadans.²
With ntin he held the Mbong.³
With dawadawa husk he held the Ndare⁴
With fibres of local rope he held the Nwong⁵
Jakpa! conqueror of large towns, whilst small
towns stand to shiver.
"An old hyena! he exhumes the dead bodies."

The "Kikalan" or "kikalang" instrument player was able to sum up
the Gbanya campaigns as under, in the song "Takora".

"Ki ka Lan" means "demonstrate to Lan - the leader" and "ki ka lang"
means "play on instrument for the purpose of instruction."

"Takora" is "Ata, ku ra", that is "Ata, the red people". The new
comers the black men had met were given the name of "buroni" - "bu wu ro n nii"
meaning "they had seen the rowdy - authority - and vanished" - which name has
come to apply to the "white man". The Dagombas referred to them as "nasara",
that is "Na, saa ra" meaning "Chief, it is so" - no use disputing.

ATA KU RA

"Nyantachi Sairi;

("Nyang 'Ta-chi, Sai-ri"* - the Fox Ata the crusher, albino Sai)
On the day the gun of the rowdy man who people saw and vanished
boomed, was on the day that the albino Sai refused sovereignty
- By risking and opposing.

On the day the white man's gun boomed,

Was/12

FOOTNOTES TO "NDEWURA BI KITANDE"

1. Aboriginess 2. Manwura and his people 3. The Akans 4. Walas 5. Dagombas

* 'Sairi' literally means "the horse of the Great one"
'Afa' (fa) meaning 'sovereignty' literally means "fodder".
It goes with Sairi.

Was the day on which Sairi refused sovereignty.

When the Ashanti was hard pressed,

It was on that day that he cried "boi boi! I have seen

("conquest by strength") - trouble;

ma hun aman-di¹, (I have seen trouble!)"

It was on that day that the Dagomba cried "mba yei mba yei!"

- "my father oh! my father oh!"

It was on that day the Gonja cried "mi wu le, mi wu le!"

- "I am now alone, I am now alone!"

Some rode their horses face backwards.

It was on that day that Sairi refused sovereignty.

It was on that day that the Hausa cried "layila, layila!"

- "Oh God! oh God!"

It was on that day that Sairi refused sovereignty.

It was on that day that the Ashantis surrendered.

On the day the gun of the "rowdy man who people

saw and vanished" boomed,

Was the day the Ashanti spent gun-powder!

(Kamontja in kabongtu kudur!)

How true is the saying "nothing ventured, nothing gained." By risking lives and everything, kingdoms were gained and towns could be entered with the 'damba' songs: "Kpa Lan-k_z sa Jau" and "Adisa Man - go".

The name of the song "Takura" - 'Ta, ku-ra- (Ata, the red people) can be associated with "Takoradi" - 'Ta, ku-ra dii - meaning "Ata, the red people have ascended or crossed," whilst :-

"Sekondi" will be "Sai-kun di" meaning "Sai, will not reign" In this case the "kun di" is the Dagbong for "will not reign". "Di" has another meaning, which is "eat" in Akan and Dagbong but all the same in both languages the word also means "reign". In most places it would be found that names are given to places and people to associate the two groups of people. "Sai the guard has ascended" - Sai kung dii - will be an answer to the former meaning of "Sai kun di" meaning "Sai will not reign".

"Asikado" can be "Ashi kaa do" meaning "the group that exiles a man".

I

"KPALAN KεSA JAU"

1. "Kpa Lan kε sa Jau, (Cobra - "Ko! bra" meaning "is that so? come")
"abra" - come across.(Hebrew)

Kilang to ni i/i aba"

Meaning:-

1. "The overthrower of the frying Lan (leader) - leader with
the guns.
He comes from a cave -
(No one knows where).

II

"ADISA MANGO"

1. An ya dzi (ji) aman¹ lo.....a
Saa U.....
An ya dzi aman lo².....a
Saa U..... 'ibri' yɔ.

2. Adisa 'man go.....a
Saa U.....
Adisa man go.....a
'Zu-wa-gu' ni me yɔ.

3. An ya dzi 'Aman'+ lo³a
Saa U.....
An ya dzi amalɔ.....
Zu-wa-gu ni me yɔ.
Anya dzi 'amalɔ'a
Saa U.....
An ya dz amalɔ.....a
Saa U.....

1. Let us go and bind (them) with strength
Father Challenger,

Let us go and conquer with strength

Father challenger 'one from the other side' is gone.

2. The roving horses of strength

Father Challenger,

The roving horses of strength

I am going on 'Zu Comer's guard'

3. Let us go and reign the 'State' is quietened

Father challenger,

Let us go and reign the State is quietened

I am going on "Zu Comer's guard"

Let us go and eat the 'booty' (rice)

Father Challenger,

Let us go and reign, the State is quietened.

Father Challenger.

From now on the policy of the invading army is as can be found in the Hausa proverb :-

"Sakani dzizo" (ji zo) da koti (ko? ti!)

Kan ba dzizo ba, koti"

Meaning:-

"Between listen/hear friend" or "is that so, (a refusal) then attack"

If not "hearing (to surrender) and become a friend" then it would be an "attack".

The title of the Head of State may help us to explain the names Namba, (Imoru Bamba's father's name); Lanba; by which Imoru Bamba was known; Lanta, which was Ndewura Jakpa's early title, and Lanka which was Ndewura Jakpa's twin sister's title and which remain one of the titles for Gonja Princesses.

"Lan" means "horn" and it is a metaphor for leader. The men have been referred to as animals, "mboi" in Gonja and "mbua" in Twi. It is so chosen because horns are the upper-most part of an animal as a leader is amongst men, and it is the horn that the animals use in fighting.

It is the other words attached to Lan, "ba", "ta or TA" and "ka", which need study. The relevant part of the verse will be quoted in Gonja to make the explanation clear.

"Aburabi ne ba Nsua (Moslems)
Ntin ne ba Mbong (The Akans)
Et/ungjifa ne ba Ndare (Walas)
Eful-puntung ne ba Nwong (Dagombas)"

The word "ba" here used is sewn - for holding together. "Lan-ba," therefore means "Lan" or the "Leader who binds." We are informed that Imoru Bamba came with a heterogeneous group, (made up of many different tribes.)

"Na-m'ba" will mean the "War that binds or hold people together."

"Lan-ba" will stand for the "Twin-Leader" or the "Leader of the Arrows" as arrows are called "atta".

"Lan-ka" will be the "Leader who is wanting" because she being a twin sister and the senior, was a woman and could not assume the leadership that was required at that time. That of leading men in war.

At this stage the explanations of the names are simple and can be better understood.

"GO-BI - ROVING PRINCE"

Another possible victory dance is the "gobi" dance which is very popular in Western Gonja. There are many Gobi town scattered over Africa and the Gobi desert stands prominent. One can list Goba, Gobabis, Gobi (Shamo) des and Godavari.

The first and most prominent of the Gobi songs is:

1. Salama laikum Alai kum sa la
Gobi mashi e,! ("mashi" Hausa word for "sword")
Saa La e!
2. Salamalaikum, Ale kum, Sa La
Gobi Ma shi, ("Ma-shi" Gonja for "Mothers group")
Saa La e!

Meaning:-

1. Peace be unto you, surrenderer and guard, father who counts
Roving prince of the swords eh!

Father 'who counts' eh!

2. Peace be unto you, Surrenderer and guard, father who counts
Roving prince, Mothers group
Father 'who counts' eh!

GOMOA - GO MOOR

We have in addition the "Roving Moor" and names of towns can be found around Winneba associated with the name. They are :-

- Gomoa Burofu - "Go-Moor, Bu ro fu" meaning the
"Roving-Moor - the rowdy people"
("Fu" or "fo" is Akan for people and in
Gonja the name would be "B'rofu").
- Gomoa (Asen) Assin - "Go-Moor, A Sin" meaning the
"Roving Moor - the Sins"
- Gomoa Afutu - "Go Moor; A-fuu, tu" meaning the
"Roving Moor, the Confiscator, withdraw"
- Gomoa Tarkwa - "Go Moor; Ata kwa," meaning
"Go Moor, the Ata fighter"
- Gomoa Adena - "Go Moor, a dii na"; meaning
"Go moor, the crossing army".

The justification of the above is the fact that a town called "Nyangyanu" - "Nyang ya nu" - meaning "the Hearing Fox army" can be found in the area on the sea coast.

GO MIA

"Go-mia" is the Dagomba name for the "creeping plant" and it is of course "go-mi ya" meaning "go", or "rove" - "I am going" in Ga.

The Dagomba proverb for the creeping plant is:-

"Tingan zagsi gomda,
Ka gomia goro o gama zugu"

The literal meaning of which is:-

"The land had refused the creeping plant

And the creeping plant travels on its own."

Actual meaning:-

"Ti n Gan, Za-ga shi; Go - mi ya"

Kaa, go - mi ya; go ro;

O gama; Zu-gu.

That is:-

"Attackers of Gans; (with) feminine Za group,

Rovers - I am going (also);

Migrate, rove - I am goingl rove (be) rowdy;

He had gathered Zu - guards"

FOOT NOTES TO "ADISA MANGO"

- 1 "Aman" = Hebrew for "strength"
- "Aman di" = Conquest by strength.
- + "Aman/Oman" = Akan "State"
- 2 "lo" = Gonja for "bind" e.g. "ya lo mu" = go and bind him
- 3 "lo" = Gonja for "be quiet" e.g. "lo awor" = stop noise
- "lo" = Gonja "for winning honey" e.g. "ya lo mu-song" = go and win the honey.

WORDS OF HISTORICAL SIGNIFICANCE

- Sha = The Sha; a sovereign
- sha = An in-law. e.g. "n sha" - "my in-law"
- kasha = ka Sha; love; (metaphor = migrating Sha)
- k'sha = nest; e.g. "kabubi bi k'sha = a bird's nest" or
"kaa bu yi-bi, bi kaa sha" = the broken
branch of children of the migrating Sha"
- shapo = sha po - lover; (metaphor "Sha's army")
- nyi = know; knowledge.
- nyipo = nyi po - acquaintance; person know by one; a learned person.
(metaphor = "army of the learned" probably the
Moors.)
- dzi = eat; win; conquer;
- dzi-an or Dzi-ana = winners; conquerors; (slight difference in surfix -
"an" or "ana" for pl. Greek aner = man)
- ji-an or ji ana; = winners; conquerors. (Difference in surfix only
"an" or "ana")
- Dzipo = dzi po - sweet heart (metaphor = "conquering army";
"the victor") "one who conquers or wins
another to ones side - as an ally or partner".
- pana = pa na (mi pana) - sweet heart (metaphor = army; war) (Twi)
- lii = exile, run, migrate. oust. expel.
- liipo = lii po - migrating army; exiled army; ousted army;
defeated army; expelled army.
- la = one who is; one who count;
- lapo = la po - one who counts; friend; (metaphor = "army that counts").
- nyingi = nyi n gi - remember
- nyingipo = nyingi po - one remembered; (metaphor = "army that
is remembered.")
- kanyigi = what is remembered.
- kaa nyingi = oust one who make us remember; retaliate.
- zufa - zu fa = (Hausa for) sweat. (Metaphor, 'Zu sovereignty')
- kibaleng - kaba leng = sweat (Metaphor, 'forceful coming' (Gonja)
- waligu - wa lii gu = sweat (Metaphor = 'migrating (comer's) guard'
(Dagbong)

IBI - ABRA

"Ibi" means "child or prince"

"Kibi" means "princeship"

Under Hebrew the following explanation is given:

Hebrew (from Old French Ebreu from medieval Latin
Ebreus from Latin from Greek Hebraios from
Aram ebrai = Hebrew, ibri = one from the
other side (abar = cross over)

"Ibi ri" in Guan is "albino child/prince"

"I biri", as a sentence means "he/she is black" as will be
described by one from the other side.

"ba" in Guan is "comer"

"aba" in Guan is "it has come"

"aba" in Gonja means "oh why?"

"bula" - bu La - is the name of a white gown in Hausa

"bu La" means "that worn by 'one who counts'"

e.g. 1. "k' bu mi" = he wears it.

2. "kale ni k'bu Idrisu na" = the gown that
Idrisu is wearing.