

## Recording 1

### Transcription

**Nakɔha:** Ti yi ti yeli ni Jampɔni, n teerila Dagban̄ Soojanima yella, ban n-nye Kambon̄a. Ka n yeli ni Jampɔni, be kurila doo, be bi gbaari doo. Ka cheli ka yeli m ma paɣaba Baamuni yella. Ɖuni nye Ɖmantumayerigu, o zuɣu ka saa buri ma. Ɖuni m ma n-daa yeli yeligu ka zali ma. Dinzuɣu ka yeligu ɲmani saa buri ma. Saa dokuɣu ɲun daɲ duu ni taɣi wari. Saguli Gbandari paɣ'bia, mani nyela nakɔha dataa ku ɲubi baɣima, shee nimdi.

**Translation:** Whenever we talk of Jampɔni, we are remembering the soldiers of Dagban, they are the warriors, the kambonsi. "A warrior can be killed but never captured." I then talked about my own mother the powerful lady Baamuni, the daughter of Ɖmantumayerigu. It's as a result of her that rain falls on me to sing at all times. She is gone but has left singing for me to continue. She once said that, "It is only the smart one who can avoid the hashes of the bad whether by going to bed early." Great woman of the land of Saguli Gbandari; I believe that even if I have a rival as a butcher, my rival will not eat grass but meat.

**Buaru:** **Ni yeli shem nyemi, Kambondakpem Ziblim yuli ka m boli maa. Ni "Tinsheli buɣuli ɲun baɲ balima ni di yɔɣu buni."**

**Translation:** I talked about Kambondakpem Ziblim who once said that "It is only the wise one who can benefit from the gods of a strange land."

**Nakɔha:** M ma kuliya. Kambondakpem Ziblim Waɣabieɣu Yaan̄a, Katariga Sombil'paɣabia. O kundidali ka jambɔna ɲmani taba mɔɣuni.

**Translation:** My mother is gone. You are the granddaughter of Katariga Sombilyili Kambondakpem Ziblim Waɣabieɣu. The day of whose death there was a great exchange in the battle field.

**Buaru:** **Sheen bulumbuɣu. Kuɣu-naa ɲun zia ɲɔ bieli yuli n-daa bala. Ni sheenbulumbuɣu, a yi yen pɔhigi kabi ɲmahim ka pɔhigi, a ni ti pɔhigi zunzuya. (Ninvuɣu bieɣu ka yi yen gbaai ka bi baɲ o gbaabu, o ti sheerimi n-niɲ a nuuni.)**

**Translation:** "The sweet fruit of the shrub (sheenbulumbuɣu) whose glory is seen only during the rainy season." This is the praise name of the current Kuɣu-naa. "If you are to pick and you are not careful you will pick the bad one." Meaning if you are to do away with a wicked person and you are not careful, others will see you as bad.

**Nakɔha:** M ma sani ka n na kuli be. Ni ɲun nye Tinyɔɣu daawunchi paɣ'bia, kanyevuli paɣ'bia, be kurila doo bi nanzin gbaai doo. Zinzuɣu, m ma salima mbala. O zuɣu ka n nye ɲun yeri ɲɔ. Ka yeli ni kamkamsaduya cherinbo furambarom. Karaga-naa Adam yuli m-bala. Ni a mini niri yi su vali ka o gbaagi a kirikiri, nyin gba gbaami o lala ka di miigi o gba.

**Translation:** I am still talking about my mother. She was the great daughter of Tinyɔɣu Daawunchi. She had her praise name as "Brave men are killed but not captured as captives." She bequeathed to me this legacy of music. Karaga-naa Adam corroborated this when he said that if you are to wrestle with a person and he holds you wickedly, you should do same.

**Buaru:** **Kambonluṅbihi, niṅmiya shili. Ti yɛn pilila soli dolibu maa.**

Translation: The drummers—I was talking for them to get ready, for we are about to drum together in our march forward.

(“Sochendi”—drumming and singing at the same time).

**Buaru:** **Doo n-chenla, doo n-garitila, o bi sɔxi o chendi. A gba yi nyɛ doo, to nyin doli o na.**

Translation: “The brave man is passing by, the great one going. He has not hidden his movement. If you are also a man, cross his way.”

Singing: A yi nyɛla doo, nyin gumi o soli. Nya zim zaṅ boli waligu. Doo pɔri yiṅa ka bi pɔri mɔxuni. Nyɔxɔ yɛlimi ni deei bɔbri. Kun sɔṅ ni boli ziriḅa. Bɛ yi ti teegi dabba yella, bɛ zaṅdila shɛba zuṅiri nturi weensy. Bɛ kurila doo, bɛ bi gbaari doo. Zaṅ piema m-boli gbungbama. Ju’kangbana kɔri yidaanba, ṅun birigi mɔxubiɛla ni labsi tumba yiṅa ni o ti yeli ni bɛ naai shɛba.

Translation: “If you are a man block him from passing.” “The one who sees blood flow and considers that as sweat.” “The man who looks small at home but looks big at the battle field.” “When you killed so much prey you will call many to come and carry.” “When great names are mentioned, others are forgotten.” “Brave men are killed but not captured as captives.” “He sees arrows as grass.” “He who goes to war and so much is there to talk at home that many lives had been lost.”

## Recording 2

Nakɔha: N yɛlimi ni paṅa ni dɔxi ma maa, doo gba dɔxi ma. Zangbalun’lana ... n-daa dɔxi Laagban’lan Yakuba ka o mi dɔxi Mahama ka o dɔxi m ba Achiri Sheni ka m ba Achiri Sheni dɔxi ma. Dinzuṅu, n yaba maa ma zuṅu ka ti nin kuṅsi (Sapashina). Dinzuṅu ka n yɛli ni kuṅu paṅ’bia maa. Achiri Sheni maa mi daa nyɛla Nanton Batan paṅa bia. Paṅa Zenabu n-daa dɔxi. Dun Tampion Achiri Sheni n-daa yɛli ni noo kɔbri n-che ka o galisi.

Translation: I indicated that as a woman had given birth to me, so has a man. Zangbalun’lana gave birth to Laagban’lan Yakuba, who also gave birth to Achiri Mahama, who then gave birth to me. So it is as a result of my grandfather, whose mother was a Sapashini, that I am also a Sapashini. That is why I said “Kuṅu paṅ’bia maa.” This Achiri Sheni was the son of Nanton Batan paṅa, the daughter of Paṅ’Zenabu. This Tampion Achiri Sheni once said that “It is only the feathers of a fowl that makes it look big.”

**Buaru:** **[Akan-Twi] Akoko takara, akoko durusa. [Dagbanli] Noo kobri n-che ka o galisi. Tampion Achiri Sheni, Nakɔha ba salima.**

Translation: “It is only the feathers of a fowl that make it look big.” That is the praise name of Tampion Achiri Sheni, the father of this Nakɔha [the praise-singer].

Nakɔha: Dayuri dari mɔɣu nachima, a ba n-daa yeli ni bayuli zaɣisi no'bila, no'bila zuɣu ku lahi tam.

Translation: You, the son of Dayuri, your father once said “If the head of a fowl is severed as a sacrifice, even if the wish is not fulfilled, the fowl cannot come back to life.”

**Buaru: Bayuli zaɣisi no'bila, nobila zuɣu ku lahi tam.**

Translation: “If the head of a fowl is severed as a sacrifice, even if the wish is not fulfilled, the fowl cannot come back to life.”

Nakɔha: Di yi pa nyini, ɲun na min cheni tobu ka ziri o zuu n-tabli zuu nyeli. Hun daa cheni Karaga Alaasani tobu, o daa doli naa Andani chaɲ, n-ti soli pakɔya ka be nya dabba. Dun daa yeli nin zuɣusunlana ɲun zirilila Naawuni yili na, ka duniya ka o piirili. Ka zi o zuu na. Dun daa nye Kambon-naa Napari, ɲun daa yeli ni sakoro muɣi toli, toli taachi.

Translation: “If it is not you, then who will risk going to war and take along the heir and his next brother?” During the war Karaga Alaasani fought, he followed Naa Andani to that war and he cleansed widows and they re-married. He once said that “For the blessed in society, it is God’s destiny. It is not here on earth they picked it as lottery.” It was his heir Kambon-naa Napari who said “If sakoro [fufu] is full in the mortar where the pounding is done, it has nothing to do with the mortar itself.”

**Buaru: Koringuli je sulɪ, koringu wumpaɣili.**

Translation: “When a security man becomes angry and refused to take guard, it becomes a blessing to those to steal.”

Nakɔha: M bakpema daa di Tampion Kambonnaayili—Kambon-naa Kojo. Dun daa yeli ni a yi ti nya ka baa nyuri kɔm kuligi ni, nyabga nka yoma. O daa dolila Tampionlan’ Alaasani. Dun daa yeli ni a nyo a zabri buɣim, nyin n-yeɲ wum a kaliɲ.

Translation: My senior father became Tampion Kambon-naa. He was Kambon-naa Kojo. He once said that “When you see a dog drinking water at the river side comfortably, then the crocodile is not close.” He was following Tampionlan’ Alaasani. He said that “Once you burnt your hair, it is you who will hear [smell] its scent.”

**Buaru: Ka n salim Kakpaɣu Jehanfo ɲun daa yeli ni malimi saawara ka a yella mali. Ka Kakpaɣu Kambon-naa mi yeli ni [Akan-Twi] (*okronkrom busa*) a yi chaɲ nira yiɲa ka o ti kpuɣi nosuɣu n-chani kuliga, a mi kpuɣirila piɛɣu doli. Ka lahi yeli ni poloya yi kuli laɣim be bieɲ ni yori vuri ka bihi kana ti toogi tankpaɣu che ba, be zaa ni fahi.**

Translation: Then I praise Kakpaɣu Jehanfo who once said that “It is in consultation with others that one can succeed.” Then I recalled that it was Kakpaɣu Kambon-naa who also said that “If you go to a person’s home and he takes a basket to fetch water, then you should also take a basket and follow him.” He also said “Frogs which make noise at the riverside will immediately stop when children throw stones at them.”

Nakɔha: Ni ŋun ka yiŋa bini bori Malibu, wuntizori mali. Kambon-naa Tarimgbari m-pili Yani kuɣu zinibu. O zuu n-daa nye Kambonkpem Kojo ŋun daa yeli ni ŋun ka yiŋa bini bori malibu, wuntizori mali.

Translation: “For the person away from home who needs protection, it is the God-fearing person who can give that protection.” Kambon-naa Tarimgbari was the one to have sat first as Yani [Yendi] Sapashin. His heir was Kambonkpem Kojo who said that “For the person away from home who needs protection, it is the God-fearing person who can give that protection.”

**Buaru: Dun Kambon-naa Kojo n-daa lahi yeli ni Tiŋshee buɣili, kanbaŋ balima ni di yɔɣu buni.**

Translation: It was this same Kambon-naa Kojo who again said that “It is the wise fellow who can appease or praise the strange gods.”

Nakɔha: Bayuɣili salaa kuɣa, gungona kuɣa, ŋun puhi o ni o wari ni o waligu. Salinima je leliga ka Naawuni piigi niŋ ŋmana puuni. Ti niŋdi wula n-tandi doo yella? Kambon naa Waɣ’bieɣu, o kubu dali ka jambɔna ŋmantaba mɔɣi puuni. O daa zabri ka dolila Naa Andani.

Translation: Bayuɣili salaa kuɣa, Gungona kuɣa, he acknowledges all those who greet good morning and good afternoon. “Mankind hates cockroaches but God protects them from harm.” How can we forget of this man? Kambon-naa Waɣ’bieɣu, the day of his death there was a great shaking at the battlefield. He fought alongside [Yaa] Naa Andani.

### Recording 3

Nakɔha: N naan kpuxi Aburu n-tabli Andani. Be zaa yab Zaɣisi Jeni, ŋun dɔɣi Napaɣ’... Kuŋmani bia, ka o dɔɣi naa Yaakubu kurili, ka o dɔɣi Aburu ka o niŋ Kambon’paɣi bia ndɔɣi Andani ka o niŋ Chembee paɣ’bia, n dɔɣi Kɔri-naa Mahami ka o chaŋ Baaba dali, “ma soli din vieli ni laɣim sol’dolindiba.” O(?) ndɔɣi Karagalan’ Bukuri.

Translation: I wish to talk about Aburu and Andani. It was their grandfather who give birth to Napaɣ’ Kuŋmani bia who also gave birth to Naa Yaakubu kurili. He (Naa Yaakubu kurili) also gave birth to Aburu and he became Kamboŋa, giving birth to Andani, and he became Chembee paɣ’bia. She (Chembee paɣ’bia) gave birth to Kɔrili Naa Mahami. His praise name was “Every good path will get followers.” He gave birth to Karagalan’ Bukuri.

**Buaru: N daa yelila Naa Andan’kurili yella. (Naa Yakubu Nantooi ba). Kamkambadua chirimbufuro buri. Ka yeli Naa Mahama Kpɛm mini “biehim nyevuli ku biehim kum.” Ka kana n-ti yeli Karagalan Ziblim ni [Akan-Twi] “nsuo bato nfuluma ba din ken.” [Dagbanli] Ni saa yi kuli ku pɔhim m-be tooni. Ka yeli Kambondakpɛm Waɣ’bieɣu ni malli saawara ka a yella malli, a yi bi malli saawara, a yella ku malli.**

Translation: I also spoke about Naa Andan’kurili, the father Naa Yakubu Nantooi. I then remembered Naa Mahama Kpɛma, who said that “one can only have doubts about life but not death.”

Then I turned to Karagalan' Ziblim who once said that "Before the rain comes wind." I equally spoke about Kambondakpɛm Waɣ'biɛɣu who also once said that "One should consult others to get his/her problems solved. If one fails to do so he/she will not get his/her problems solved."

#### Recording 4

**Nakɔha:** Wula ka n yen niɲ tam Kambon'kɔɣu yɛla? ɗun di ka guui zaɲ dihi ma, ɲun ye ka guui zaɲ yɛlima, Zuɣulana Montana kuɣu, Zɔɣu Andaniyili kuɣu. Bɔfɔchichi, bɔfɔ ɲumaɲuma. Ni tibli saɣim vielim, o wumdila o taba yella ku wum o toli. Ni o luɣaluɣa o luɣatimboni. Ni so yi kuriya ka a lihiri o, ɲun be a nyaɲga ɲun bi lahi yen kurim. Ni a mallidila bini ka so dari li. Ni so nɔri gumgum, so nyohimi o.

**Translation:** How can forget of Kambon'kɔɣu? He, who fed me, clothed me. I am talking about Zuɣulana Montana, Zɔɣu Andaniyili. "The loud ear has destroyed life. It hears of others but will not hear its own. When you bend staring at the ass of another, the one behind you does not need to bend to stare at yours. It is only when you have good items in the market that you can get a good price. When someone is walking proudly, there is another behind pushing."

**Buaru:** **Bɔfɔchichi, bɔfɔ ɲumaɲuma. Birigu zahim zahili, o bini. Zɔɣulan' Andani n-daa yɛli maa.**

**Translation:** "The loud ear has destroyed life. It hears of others but will not hear its own. When the deaf person dreams, it is he alone who can interpret the dream." This is Zɔɣulan' Andani.

**Nakɔha:** Tinshee kafulma, ban zi dara. A taba kab liɣiri n-darila nachinsi ka nyin kab liɣiri-darila kum.

**Translation:** "The bad millet from another village, it is those who do not know that who buy it." "Your colleagues struggle in life to acquire worldly treasures while you struggle to buy death."

**Buaru:** **[Akan-Twi] Otiri Nyame ɛ, otiri Nyame su. [Dagbanli] Ni zuɣusuɲlana ɲuna Naawuniyili ka o zirilina.**

**Translation:** "The blessed ones were born with it."

**Nakɔha:** Gukpegu nɔ maa, Gbewaa nyabyili mbala, dama Tindana tin nyeli. Gbewaa nyab kuɣa, Buaru yɛlimi ka n deei yɛli kali. "Ni saa bu noo yɛndana n-dari o. Koko di malimali ka malimali di koko. A yi yen niɲ, nyin niɲmi ɲun mi. Miri ka a niɲ ɲun zi n-zaɲ taali."

**Translation:** This Gukpegu is the Grandfather's seat of Gbewaa<sup>1</sup> because it is the land of fetish priests. (Tindana). Grandfather stool, Buaru, lead me. "It is the wise one who can buy the fowl which is beaten by the rain." "If you are to do evil against someone, it is better to do it to the one who is aware." "Do not harm the innocent or you will regret your action."

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<sup>1</sup> Dagbamba paramount chief.

**Buaru:** **To pumpɔŋɔ, Kakpaɣu Kambon-naa ka n-lahi labina n-ti kpuɣi maa. Hun yeli [Akan-Twi] “ni nkurumkurum busa, katampranso, nso wurumba.” [Dagbanli] “Ni a yi chaŋnira yiŋa ka o to kpuɣi nosuɣu chan kuliga, nyin kpuɣimi piɛɣu.”**

Translation: Now I have come back to talk about Kakpaɣu Kambon-naa. He once said that “if you go to a person’s house and he picks up a hen’s cage to go collect water, you should pick up a basket and accompany him.”

Nakɔha: N yerila m ma, ŋun daa wuhi ma ni o teemi ma dama n tamilya. O teemi ma ka n lahi yeli. M ma kuliya, o mi zuɣu ka yeligu ŋmani saa buri ma. Dinzuɣu o zaŋ pa ka m paai.

Translation: I forgot something and that is why I’m telling my mother who mentored me to remind of what to say. My mother is gone but it’s because of her that music has become rain falling on me. For that matter she should lead the way and I will pick the rest.

**Buaru:** **N daa yelila Tamale Kambon-naa ni tarim bori ka o kpee ka, ka o la mbiligi lu wurimaŋsaŋ.**

Translation: I told Tamale Kambon-naa that “The poor man always wishes that his friend should also be poor, then he will always be happy.”

Nakɔha: Ka o la biligi lu, kundata ka n yeli ni garabia gosuma, neei dɔɣu ku neei noo. A yi nya wahu ka bi labi o dɔɣu ka zaŋ a nuu n neegi o, din nani? Bɛ kaanila doo ni niŋ sheli, bɛ zin kali doo bobri bee nachinsi.

Translation: He will always be happy; the poisonous snake should always be known. If you come across a snake and do not kill it, but rather decide to hold it, what will happen? For a man is known for his bravery or deeds, not his trappings/clothing.

**Buaru:** **Gukpeɣu Kambon-naa Yakubu ka n yeri ŋɔ maa. Dun daa yeli ni [Akan-Twi] “ojunkuruku, ojumzabbrabim.” [Dagbanli] “Ni a mini nira yi beni ka o ti yi a nyaŋa, nyin yi ti yen yi o nyaŋa, a ni yi o dingalingam.”**

Translation: I am talking of Gukpeɣu Kambon-naa Yakubu. He once said “Ojunkuruku, ojumzabbrabim.” That is, “If you have a friend who decides to betray you, if you decide to do the same, it will be fatal.”

Nakɔha: Azim Daŋmaa kuɣa. “Saa bu noo, yendana n-dari o. Kokodimali ka malimali di koko. A yi diri alaha, alaha kum ka a kpira.” Lamashegu Kambon-naa mi n-daa yeli ni “prampram sudua, sudua kuntintim.” Ninvuɣu “jia ŋmanila ŋun tam zilizuɣu, a yi be katiŋa ka lihiri o, a yi ti paai o, o zaa m-bɔŋɔ.

Translation: The stool of Azim Daŋmaa. “It is the wise fellow who buys the fowl that is beaten by rain. If you enjoy cheap things, in the same way you will die cheaply.” Then, Lamashegu Kambon-naa had his praise name that says “**Prampram sadua, sadua kuntintim,**” which means “A short man is like someone on a mountain—seeing him from afar he seems tall, but upon reaching him he is too short.”

**Buaru:** **Ka n yeli Lamashegu Chirifo, ni so n-kpe zuḡimzuḡim, so yi bi kpe di ku zuḡim.**

Translation: I told Lamashegu Chirifo that “It is the evil person who enters to destroy, if he does not enter nothing will be destroyed.”

Nakoha: Yirayira ka dali. Ti bi mi tobu dali. Din tooi niḡ ka ti kuli ziya ḡጋ, ka be ti yeli ni ti yimna. Gukpeḡu Montana n-daa yeli ni “saa bu noo, yendana n-dari o.”

Translation: There is specific date meant for madness. We do not know the date when a war can start. It can come at any time. As we sit now, we can be calleed to come to the battlefield. Gukpeḡu Montana once said “It is the wise one who buys the fowl beaten by rain.”

**Buaru:** **“Tarim bori buni zaḡ taali.”**

Translation: “The humbled searches for wealth and is faulted.”

Nakoha: ጊmen ku sabi dali. Bandawuli kumya, Bandawuli paḡa mali pua, ka o zaḡ naanzuu kperi daani ni o ti kōhi, ti guhiri paḡ’puulana gbaa dali.

Translation: The day that will never be forgotten. The day Bandawuli wept. Bandawuli took pepper and okra to the market to sell when he knows that those things will be needed the day the pregnant woman is to deliver. We wait to see what will happen on that day when the woman is in labour. [If you are a chief and disregard your warriors, the day you will need them for war, you will not see them.]

## Recording 5

Nakoha: N yerila Buaru ni o cham ni bōbri, cham ni o situra, o tabba kaani liḡiri dari nachinsi ka ḡun kaani liḡiri n-dari kum. Mani yila Tampion Kpembee yili na, mani nyela Bajim dari mጋḡu saha kuḡisi baḡḡa, Jerosanjo naa kuḡisi baḡḡa. N dolila Tampion Alassani kuḡu, ḡun nye kuḡisi Yimanza. O ba n-daa nye “buyuli zaḡisi nobilla, nobil’zuḡu ku lahi tam.” Tampion Kpembee kuḡu, Naa Gbewaa Zuu kuḡu, Naḡ’bieḡu kuḡa.

Translation: I asked Buaru to lead the way without fear. He should move with his all. He should move with the clothes that should bury him. “He, whose colleagues look for treasures but he looks for death.” I am a descendant of Tampion Kpembee. I sing for Bajim and Jerosanjo. I follow the great mighty Tampion Alassani whose father once said “If the gods refused to accept the sacrifices made, the fowl used cannot regain its head/life.” The stools belong to the heirs of Tampion Kpembee, Naa Gbewaa, and Naḡ’bieḡu.

**Buaru:** **[Akan-Twi] “Nsuo na to, ntirfuruma na pa.” [Dagbanli] “Ni saa yikuli kanna, pōhim m-be tooni.”**

Translation: “It is the storm that always leads the rain.”

Nakoha: Kpembee-naa kuḡu, Bajimdari mጋḡu kuḡu, ka yeli m ma Paani, ye danḡuu deei bieri, zuḡጋ mani su doo puuni, man’ mi ka naanzuu balindi doo, man’ ka kpaligu n-duḡiri tiri

doo, m mi ka gbuna ka doo yen bɔbli. M malila zilinbali ni m balim n yura. N yi balim o ka bi nya sheli n-ni tiligi mia -tiligi bandi.

Translation: Kpembee-naa and Bajimdari mɔɔɔu-naa stools, I look to my senior mother Paani (senior wife). What can I do today? Today is my turn to be in bed with my chief, but I have no pepper to prepare his meal in order to please him. I have no spice to make a good meal and I have no buttocks for him to touch. All I have for my loved one is my sweet melody. If after I have given him that and I do not get anything at all, I will be saved from death and bondage.

**Buaru:** **N daa yeɓila Kambondakpɛma ni [Akan-Twi] “sankara bisha nikum bisha bɔa.” [Dagbanli] “Ninsali sangara yi kuli kpe niriba pam ni, o ni wurin ba.” Ninvuɓubieɓu yi kpe zamaatu ni, o ni wurim ba.**

Translation: I told Kambondakpema that “sankara bisha nikum bisha bɔa—If an evil person is among many people, he will bring disunity among them.”

Nakɔha: Tampion Damankɔɲ’bieɓu, ni Napilsa dima, koobi dima, be niɲdi nantee kundi ka zorila ɲuni, be zorila Kambonsi jaaki. O dapali n-daa nye Yabdoos ka o timi o Kpunkpaan tobu ni nabaata, ka o kuna ka o yeɓi o ni o lebgimi o nyaan̄a na ka o nya. Malfa kuɓili yi bi gbaagi o, o yen yeɓi o mini o labma. Ni o ɲmanila kinkaɲa, o bi pumdi kami walinda. Ni tobu n-naai ka sokam niɲ dabba.

Translation: The enemies of Tampion Damankɔɲ’bieɓu, you plot evil and yet you are afraid of whom? You are fearful of Kambonsi Jack. Yabdoos was his son whom he sent to fight the Konkombas on three occasions and upon his return he asked him to show his back to him, and if he does not see symptoms of bullets on him, he will ask the son to go back. “For he is like the fig tree, it does not flower before bearing fruits. Because there are no wars today, everyone is now a man.”

**Buaru:** **To, Kambon-naa Nimdoo Tamale ka n daa yeɓi, [Akan-Twi] “ni sangalin yo, sangalin yo. [Dagbanli] Ni kpe ni kpe be katiɲa. Nira yi yi ti yeɓi ni bieɓuni, ɲun yen yeɓimi ni zuɲɔ.”**

Translation: I was talking to Tamale Kambon-naa Nimdoo who once said, “sangalin yo, sangalin yo—Here and here is even far.” If someone is postponing war to tomorrow, he says let it be here and now.

Nakɔha: Be ni daa chaɲ ɲme tiɲsheɲa nyɛla ti mali Gbanzabgu, m-mali Adiboo, m-mali Chiri zaɲ zoli dali, ka mali Baasali dali ka mali Zogbeli dali.

Translation: The known places where they fought were Gbanzabgu, Adiboo, then Chirizaɲzoli, Baasali, and then Zogbeli.

## Recording 6

**Nakɔha:** O yɛlimi ka n-deei yɛli zaa, ɲun m-piligi kuɣu zinibu, o nyab Kumbun-naa Tarimgbari, Tarimgbari Kumbun-naa paɣ'bia. ɔun pili kuɣu zinibu, dakobahi ku niɲ suna.

**Translation:** He should pave the way for me to say it all. Who started Kambontali, his grandfather Kumbun-naa Tarimgbari, Tarimgbari kumbun-naa's wife's child started it. "No bachelor can ever name a child".

**Buaru:** **“Jerigu da kambɔŋ, yɛndana m-baɲda. Bɛ yi peli pupuri n-zali n-kɔhirili, ka a bi lihi dini ka da, bo ka a dari maa.”**

**Translation:** “It is the wise one who can buy the grain sack which is covered.”

**Nakɔha:** Ni Kumbun-naa Tarimgbari “dakobahi ku niɲ suna.” O zuu Kambon-naa Kojo daa yɛli ni “ɲun ka yiɲ bini bori malibu, wuntizori maana.” Ka bɛ dɔɣi Kumbun-naa Shahadu Kambon jerigu, [Akan-Twi] kotoburum nsu, nsu dawuruma, kurumkurum bisa. [Dagbanli] ɔun daa ɲmɛ nuu yɛli Gumanlana Wumbee ni ɲun bori ni o chaɲmi ka o nini ti nya, din gari bɛ yɛliya.

**Translation:** It is he, Kumbun-naa Tarimgbari, who said “No bachelor can ever name a child.” His heir Kambon-naa Kojo once said that “ɲun ka yiɲ bini bori Malibu, wuntizori maana”- “It is the lucky person's property that can get protected from the God-fearing fellow in his absence from home.” He gave birth to Kumbun-naa Shahadu Kambon Jerigu, who once said he prefers going to see things for himself rather than being told.

**Buaru:** **Ni bini gbaai bini ka bini fa n-di. Guma-naa Wumbee ka n-daa yɛli maa.**

**Translation:** “A prey has caught a prey and another prey has taken it to eat.” This was said by Guma-naa Wumbee

**Nakɔha:** Ti yab' Kambon dakpem Ziblim maa ni yen pili kuɣu zinibu, o daa zinila Savelugu Damankonyili n-di Kuɣ'lana so wulana. Wulanyili maa ka o yi n-chaɲ n-ti di Yani nam maa. Amaa o nyela Katariga Sombil'paɣa bia. Tindana paɣ'sibri n-daa wumsi o. ɔun daa yɛli ni “salinima je mɔri ka mɔri bilinda; bɛ je lɛliga ka Naawuni pii niɲ ɲmana puuni.” Waɣubiɛɣu kubu dali ka jamboɲa ɲman taba mɔɣu puuni. Katariga Sombil'paɣa bia lɛliga.

**Translation:** When our grandfather Kambon Dakpem Ziblim was to begin Sapashintali, he started it at Savelugu Damankonyili by becoming the linguist of one Kuɣ'lana. It was from here that he became Yani Kambon-naa. He was born into Katariga Sombil'paɣayili. He was brought up by Tindana paɣ'sibri. He once said “Mankind does not want grass but grass will forever come; mankind hates cockroaches but God protects them.” The day of Waɣubiɛɣu's death, the earth became motionless. He was “Katariga Sombil'paɣa bia”- the Great Cockroach from Katariga.

**Buaru:** **Ni Tinshee buɣuli, kambaɲ balima ni di yɔɣu buni. Ka ɲmaligi yɛli o ni [Akan-Twi] “sangara bishe, no okumi bishe bua.” [Dagbanli] Ninvuɣu “biɛɣu yi kpe zamaatu ni o wurim ba.” Katariga Kambon-naa Waɣubiɛɣu ka yeri maa.**

Translation: “The strange shrine, it is the wise one who can appease it.” Then I said “sangara bishe, no okumi bishe bua—When an evil person is in the mist of others, he divides them.” It was this Katariga Kambon-naa Waḡubieḡu who said that.

Nakoha: Kambon naa Jampɔni, “garimpringa din maha, din ka zona golinda.” Savelugu-naa Mahamuru n-daa leegi lala Kambon-naa Jampɔni ηɔ. Ni “o ηmanila daboli zuḡu tia, a yi be kantiḡa a lihiri o mi, a yi ti paagi o na, o zaa bɔηɔ.”

Translation: Once Kambon-naa Jampɔni said “You will always find the colony of bats around the shady garimpringa tree.” He was enskined by Savelugu-naa Mahamuru. He also said, “He is like a tree on a mountain, it is tall from afar and when you get to it, it is very small.”

**Buaru: O ni yeḡi shem maa, lala ka n ηme maa.**

Translation: I just played what he said.

Nakoha: Savelugu Yoo Naa kuḡu, Achiri Busari kuḡu, ni “shinsheḡu baḡi ni zinguli nyom. Tarim bo buni zaḡ taali.”

Translation: The stool that belongs to Savelugu Yoo Naa, Achiri Busari, “The lowly man has acquired wealth and become the enemy of many.”

**Buaru: O ni di yeḡi Savelugu Kambon-naa kpεm la yuli la (Kambon-naa Jampɔni), “prampram sa dua sa dua ye tintin.” Ni “o ηmanila daboli zuḡu tia, a yi be kantiḡa a lihiri o mi, a yi ti paagi o na, o zaa bɔηɔ.” Ka ηmaligi yeḡi ni “so n-kpe zuḡumzuḡum so yelli.”**

Translation: I recalled the praise name of Kambon-naa Jampɔni: “A tree on a mountain is tall from far and when you get to it, it is very small.” Then I said, “It is always someone who destroys the other.”

Nakoha: N yerila Savelugu Kambon-naa Dokurugu zuu n-nye ηun diri ηɔ maa. Dun yeḡi ni so yelli baḡ gomda, ηun yeḡi korawaligi zuu, duniya binchɔma. O leei yila Savelugu-naa Yakubu kuḡa, ηunbieḡkpaḡ kuḡa. Dunbieḡkpaḡ yeḡi ni “tim naaya ka tim be dɔḡite.” Saveluga-naa Bukali kuḡa, Bukali maa ba n-daa nye naa Mahaman Kurili. “Dun dari daani miri ka o mori ηun korigiri kambɔηni.” Kambɔηlan’ ka mɔbu. “Ni jerigu n-kperi daani n-zaḡisiri o yanima dolibu ka doli kaanila bumdaamba, ka daa yi yi, o ku kuli o koo?” Naa Mahaman Kurili yuli m-bala.

Translation: I was referring to the current Savelugu Kambon-naa who is the regent of the Savelugu Kambon-naa Dokurugu. He once said that “If you are interested in knowing the faults of others, know that the world is uncertain.” He is from the lineage of Savelugu-naa Yakubu called Dunbieḡkpa [he who was sick and has become well]. He once said that, “Juju [traditional medicine] has now given way to Western medicine.” They all came from the gate of Savelugu-naa Bukali the son of Naa Mahaman’Kurili. He once said that “He who buys foodstuffs from the market should never compare himself to the one who feeds from

his own reserves. You will fail comparing yourself to such a fellow.” And that “It is only a fool who will go to the market and will not follow his compatriots, but is only interested in counting rich people. At the end of the day, will he not go home alone?” This was said by [the praise name of] Naa Mahaman Kurili.

**Buaru:** **Ni tarim bori ka o kpe ka, ka o la m-biligi lu wurimansan.**

Translation: “The poor fellow wishes for others to be poor, and it will always please him.”

### Recording 7

Nakɔha: Obɔamu zuu maa nyɛla Cherifo zuu ŋun nyɛ Zuɔu Montana. Dun ka n salim maa. Dandu nuuzaa. Kpiri ni bɔbri, a tabba kabri dari nam ka nyin kabri darila kum. Zaɣisi gaɣzini kuɣu.

Translation: I praised the heir of Chirifo who is the person of Zuɔu Montana - “Obɔamu zuu.” “He who enters with glory; while his colleagues look for titles, he looks for death. He accepts when everyone refuses.”

**Buaru:** **M mi daa yɛli o mi ni [Akan-Twi] “kparakpara dawurumansan.” [Dagbanli] Ni yɛlli yi bi saɣim, di bi maanda.**

Translation: Then I praised him that “When things are not destroyed, you should not rebuild them.”

Nakɔha: Dun Montana nyɛ do’zɛɣu dali dabari zaana, anasherinima dabari zaana. Wumbee, Kasuli Yahaya Dahaman bia Wumbee bia loya. Dun daa yɛli ni “soonɔa ŋun binkaɣilim ku gbaai o toli. Jalajala ka miri sooja. A yi kuli nyu dam kuli n-kana, a yi ti tuhi sooja soli, a ku saɣi tuhi o soli.”

Translation: He, Montana, was a great conquerer. He conquered the whiteman and made them captives. The great one from the lineage of Kasuli Yahaya Dahaman whose son was Wumbee. He once said, “A powerful soldier cannot be easily taken captive by an ordinary person. If you are drunk and you meet a weak soldier, you will obviously give way to the soldier.”

**Buaru:** **“Bishim bishim ku bishim kum.”**

Translation: “Man can doubt anything, but he cannot doubt death”

Nakɔha: Dun daa lahi yɛli ni nira ŋun ti a jelima, o gari ŋun ti a salima.

Translation: He again said that “When someone appreciates you for who you are, it is better than the one who will offer you gold.”

**Buaru:** **“Yɛda binbem”: ni a niini yi kuli tiɣi nira, nyin niɲmi o yɛda.**

Translation: “Yɛda binbem”: “If you have confidence in a person, then you should trust that fellow.”

**Nakɔha:** “Kinkin waɣawaɣa, waɣawaɣa kinkin.” Tampion Kambon-naa Baŋba n-daa yeɓi li maa. Ni “a yi zaŋ galiga ni a vo o chaŋ luɣ’sheli polo, o ni doli a chaŋ, amaa a yi zaŋ kinkansi naai zaŋ o chaŋ, o ku chaŋ.” Lamashegu Montana mi n-daa yeɓi, ni “jenkuno kpe zangurin ni, mani je bia ka o mali karimbaani, Sapi ku ba baŋbandi. Lamashegu Montana ŋun daa kpila mbala.

**Translation:** “Kinkin waɣawaɣa, waɣawaɣa kinkin” is the saying of Tampion Kambon-naa Baŋba —“If you use persuasion with anyone you can win his/her support, but if you use force, you can never get the fellow’s support.” Then, Lamashegu Montana—who recently passed—once said, “A cat hidden in the bush hates a child who is very proud.”

**Buaru:** **N yerila mani Buaru ni yenbra tintinpo. Domi Burua n-daa zaŋ o zuɣu n-da ti baŋsi n-zali, n-da Akarama n-zali. Bozuɣu di daa niŋmi, biɛɣu yi daa yen ti neegi na, Buaru n-yen chaŋ Nayili n-ti nya Naa ni yiɣisi shem. Ka o ti chaŋ n-ti kpe Nayili ka yirina ka Akarama salami o ka teihi ni Naa Gbewaa. N-yeɓi ni “birabira—cham balimbalim naa. Di saha ka naa yeɓi ni ka ŋun ka Akarama yeri ŋɔ. Ni be yim ti ŋma o zuɣu. Be yina ka dilan’ nyela Buaru. Ka Buaru yeɓi ni be ŋman o zuɣu ka che Akarama. To, n ni lahi ŋme sheli pahi maa, ni kabra beni, saa kani. Mba yuli n-daa bala. Ni tim din beni, tobu n-lahi kani. Ka m mi boli yuli ni dakoli da kpaligu, ŋuni yen duɣi li? O ma.”**

**Translation:** I was talking about myself, Buaru, because it was he who sacrificed his life for the sake of singers and drummers. It was an obligation for Buaru to wake the chief up from bed every dawn just to check on the welfare of chief. Once he went there and as he exited the chief’s room, Akarama [the chief’s praise-drummer] mistakenly thought it was Naa Gbewaa and started praising him. The chief became surprised and asked who could be the one praised like him. He then ordered that they should go and bring the head of that fellow who had been praised. To their astonishment it was Buaru who was praised. Buaru then asked that they should cut his head and leave that of Akarama. Then I added my father’s praise-name, which was “kabra beni, saa kani—There is still juju, except there are no more wars.” I also praised myself with the praise-name “The bachelor has bought ingredients for seasoning soup, but who is to cook for him? His mother.”

**Nakɔha:** [Akan-Twi] Odaŋmafu, odaŋmafu, [Dagbanli] Buaru ka n yeri maa. Ni o yim na ŋma nyɔŋ ka n doli o laɣisi nyɔŋ vala. Ni o yim na teei ma ka n dolila.

**Translation:** Odaŋmafu, odaŋmafu. I was referring to Buaru. I asked him to clear the way and I will gather the bushes. He should lead the way by reminding me and I will follow.