A

LOCAL STUDY OF

WINNEBA

BY

C. K. ASSIAW-DUFU, JNR.

INSTITUTE OF EDUCATION

UNIVERSITY COLLEGE OF GHANA

1958.
Fig. 1. The Emblem of the Effutu (Winneba) State.
Fig. 2. Map of Ghana Showing The Geographical Position of Winneba.
THE MEANING OF THE EMBLEM ON THE FRONTISPICE.

The Emblem on the frontispiece is the official emblem of the Effutu (Winneba) State. It consists of "The Stool, The Swords and the Deer". Its history dates back many centuries, and tradition has it that the founder of the state, who naturally became the first king of the people, owned a fetish war god called "Penkye Otu," who helped the people in diverse ways. This fetish god was feasted by means of human sacrifice which was done yearly in about the fourth month (of each year). As time went on, however, these human sacrifices ceased with the dawn of civilization. In the place of human sacrifices, therefore, the tiger was chosen. In practice, however, it was realized that a worse change could not have been made, since many lives were lost before a tiger was secured alive. Thus finally, the deer was accepted with permission and consent of the fetish god. And so has the deer taken the place of human sacrifices and the tiger to this day.

Tradition further has it that so long as the fetish god, was cleaned, purged, feasted and managed according to its wish and directions, the people were ever victorious in battle, immune from the effects of pestilence and plagues and free from famine and drought. Thus the stool, guarded by swords, is placed upon the deer as the source of its strength, and becomes the Emblem of the State.

In the preservation of their time honoured tradition of celebrating annually their festival of Catching the Deer, they, by their honorary title which goes: "D.A. Sutherland "State Emblems of the Gold Coast", an abber ear," which 1956, page 37, "Sampa or Winneba, once a great (people) nation, comparable to Ibuwa, a coast people, who instead of swimming in the sea, swim on the savanna," have subordinated themselves to the people of Ghana.

I owe a debt to those friends who gave me a great deal of unsolicited assistance, and to those who, with a great deal of persuasion, gave me valuable information. I am particularly grateful to the Command of the Effutu State, and Deputy V. R. K. Mreherer, the fetish priests and the colonels of the state, for...
Work on this thesis began on the 21st of December, 1957. In it are described analytically, the historical background and the geographical conditions of Winneba; together with its historical, political and social institutions.

The method used for the thesis was to make a detailed study of the geographical environment, of the traditions of settlement, the history of the area, and of the present social and political patterns of life of the Effutus; followed by an examination of the facts so gained in order to see the effects of geography and history on the present day society of Winneba.

The choice of Winneba as the subject for this thesis was determined by the interest I had for the extraordinary festivals of the Effutus, especially the Deer Catching Festival. The Effutus reside mainly at Winneba, and to know anything about them, about their traditions, about their history, about their religious beliefs which culminate in the celebration of this peculiar festival, I endeavoured to study the Effutu people not passively, but actively, by studying them in their homeland. At Winneba, the Effutus are seen as they really are: a people struggling to emerge from the clutches of superstition and fetishism and to enter into the civilization brought by the west.

The Effutus are now an industrious people; and through the preservation of their time honoured tradition of celebrating annually their festival of Catching the Deer, they, by their honorary title which goes: "Simpa Odebi Kese; Effutu Abura, Bobor a woda mpoano na wobor sar," which literally means "Simpa or Winneba, once a great (people) nation, comparable to Abura, a coast people, who instead of swimming in the sea, swim on the savanna," have endeared themselves to the people of Ghana.

I owe a debt to those friends who gave me a great deal of ungrudging assistance, and to those who, after a great deal of persuasion, gave me valuable information. I am particularly grateful to the Omanhen of the Effutu State, Nana Ghatrkey V, R.J.Ghatrkey, Esq., the fetish priests and the linguists of the state, for
without the help of these people, my task of compiling this thesis would have been a difficult one.

Map of Ghana showing Geographical Position of Winneba.

C.K. Assiam-Dufu.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title Page</td>
<td>(i)</td>
</tr>
<tr>
<td>Frontispiece</td>
<td>(ii)</td>
</tr>
<tr>
<td>Map of Ghana showing Geographical position of Winneba.</td>
<td>(iii)</td>
</tr>
<tr>
<td>Meaning of Frontispiece</td>
<td>(iv)</td>
</tr>
<tr>
<td>Preface</td>
<td>(v) &amp; (vi).</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>(vii)</td>
</tr>
</tbody>
</table>

## CHAPTER I. THE GEOGRAPHICAL ENVIRONMENT

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Relief of Winneba</td>
<td>1 - 3</td>
</tr>
<tr>
<td>The Climate of Winneba</td>
<td>3 - 10</td>
</tr>
<tr>
<td>The Prevailing Winds</td>
<td>10</td>
</tr>
<tr>
<td>Flooding</td>
<td>10</td>
</tr>
<tr>
<td>Natural Vegetation</td>
<td>10 - 12</td>
</tr>
<tr>
<td>Introduced Vegetation</td>
<td>12</td>
</tr>
<tr>
<td>Transport, Communications and Trade</td>
<td>12 - 14</td>
</tr>
<tr>
<td>Summary of Geographical Factors</td>
<td>14 - 17</td>
</tr>
</tbody>
</table>

## CHAPTER II. TRADITIONS OF SETTLEMENT AND HISTORY

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditions of Settlement at Winneba</td>
<td>18 - 20</td>
</tr>
<tr>
<td>The date of Settlement at Winneba</td>
<td>20 - 21</td>
</tr>
<tr>
<td>Growth of the Town of Winneba</td>
<td>21 - 26</td>
</tr>
<tr>
<td>The Wars they fought</td>
<td>27 - 29</td>
</tr>
<tr>
<td>The Kinships groups in Fanteland</td>
<td>29 - 31</td>
</tr>
<tr>
<td>The Kinship groups in Winneba</td>
<td>32</td>
</tr>
<tr>
<td>The Asafo Companies of Winneba</td>
<td>32 - 38</td>
</tr>
<tr>
<td>Development in the population of Winneba</td>
<td>38 - 39</td>
</tr>
<tr>
<td>Development in the government of Winneba</td>
<td>39 - 47</td>
</tr>
<tr>
<td>The Languages of the People of Winneba</td>
<td>47</td>
</tr>
</tbody>
</table>

## CHAPTER III. BELIEFS AND FESTIVALS OF THE EFFUTU PEOPLE

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional African Religion</td>
<td>48</td>
</tr>
<tr>
<td>Traditional and Modern Religious of the people of Winneba</td>
<td>48 - 56</td>
</tr>
<tr>
<td>The Abowsakyer Festival</td>
<td>57 - 66</td>
</tr>
<tr>
<td>The Twin Rites</td>
<td>67</td>
</tr>
<tr>
<td>The Akomase Festival</td>
<td>67 - 68</td>
</tr>
<tr>
<td>The Puberty Rites</td>
<td>68</td>
</tr>
<tr>
<td>The Traditional Marriage Rites</td>
<td>68 - 71</td>
</tr>
<tr>
<td>Marriage Under the Ordinance</td>
<td>71</td>
</tr>
<tr>
<td>Birth - Naming Ceremony</td>
<td>71 - 72</td>
</tr>
<tr>
<td>Divorce</td>
<td>72 - 74</td>
</tr>
<tr>
<td>Funeral Rites</td>
<td>74 - 76</td>
</tr>
<tr>
<td>Election and Enstoolment of a Paramount Chief</td>
<td>77 - 79</td>
</tr>
<tr>
<td>Destoolment of a Paramount Chief</td>
<td>79</td>
</tr>
</tbody>
</table>

## CHAPTER IV. THE PRESENT PATTERN OF LIFE

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land - Use: Farming</td>
<td>80 - 84</td>
</tr>
<tr>
<td>The System of Land Tenure</td>
<td>84 - 87</td>
</tr>
</tbody>
</table>
CHAPTER ONE.

THE GEOGRAPHICAL ENVIRONMENT.

The Relief of Winneba.

Winneba, situated between $5^\circ19'$ and $5^\circ23'$ of North Latitude and from $0^\circ35'$ and $0^\circ41'$ of West Longitude, lies on the coastline, which consists generally of a low sandy foreshore, interspersed with shaggy rocks, on which the Atlantic swell beats unceasingly. Such as thing as an absolutely calm day is practically unknown; and usually a misty spray from the breaking surf floats on the water's edge over the masses of scrub bordering the beach.

The Sea forms its boundary on the South; on the East the area is bounded by the country of the Eastern Gomoa Assins; on the North by the country of the Gomoa Ajumakos, and on the West by the country of the Western Gomoa Assins.

The aspect of the country varies considerably, in some places it is flat and rather marshy, especially the areas bordering on the lagoons and the tributaries of the rivers. In some areas, it runs into open plains of considerable extent. Between Winneba and Appam, about four miles west of Winneba, is Ejisimanku, traditionally known as Devil's or Drude's mount. It is over 600 feet high above sea-level. This hill rises suddenly from the rolling plains and it forms the most important landmark between Appam on the West and Accra on the East. The general height of the area is about 200 feet above sea level. (See Fig. 4).

The Rivers Muni and Pratu take their sources from the hills North-West of Winneba, in the Yeku Block A Forest Reserve; where the Yenku Hill is about 764 feet above sea-level. These rivers have many tributaries, which join them on their south-eastward course down from the hills into the Muni Lagoon near the west coast of Winneba. To the east of Winneba, the main river which waters the plains is the River Ayensu. This river takes its source somewhere in the Akim country, and on its southwards journey is joined by many tributaries and finally empties its waters, some two miles east of Winneba, into the Oyibi lagoon, after a course of about forty miles. This river is of local importance to the Winneba, because it is from it that the town gets its pipe-borne water supply.

Small salt-water lagoons are scattered along the littoral near Winneba. Where streams arrive near the coast, they form lagoons, until the rains force them to burst the sand bars and flow into the sea.
The two important salt-water lagoons on the east and west of Winneba are the Oyibi and Muni lagoons.

**THE CLIMATE OF WINNEBA.**

Southern Ghana has two climatic seasons, the rainy season and the dry season. There are two periods of rainfall - the first starts from March and reaches its maximum in June. The second rainfall season starts from September and attains its maximum in October. Therefore the wettest months of the rainy season are from March to June, and October; while the highest rainfall reading attained in June is 10.0 inches. The average monthly rainfall is 3.2 inches and the total rainfall for the year is 38.6 inches. For the rainfall of Winneba from 1953 to 1957, refer to Graph 1. In June, the wettest month of the season in Winneba, the average number of rainy days for the 5 years (1953-57) was 11 days. In October, the wettest month in the second rainy season, the average number of rainy days for the same period for June was 6 days. The total mean annual rainfall for the area for the years 1953-1957 was 38.6 inches in an average of 58 days.

The dry months of the year are from November to February, during which the hamattan blows across the area for a few days. The hamattan is a periodic wind which blows from December to January, and which is generally ushered in by a violent tornado. This wind has a peculiar effect, drying and parching the skin, and drying the vegetation. A fine dust comes with it, and in its continuance, its progress is marked by creaking of chairs and sofas, the cracking of veneered articles, and the curling up of papers and the covers of books. The air becomes hot and dry in the day time & the temperature rises very high but the evenings and early mornings are very cool. Sensible perspiration is sensibly reduced; the action of the kidneys is far more active than at other times, and a source of dryness is experienced in the nostrils and about the lips. This wind is a N.N.E. wind and blows across the Sahara Desert to this area. The climate of Winneba is esteemed comparatively healthy; it is more temperate than that of many other places on the same line of the coast.

Graph 2 shows the Monthly Mean Maximum And Minimum...
Graph 4. Monthly Variation of Temperature

(Mean Temperatures are shown by a continuous curved line).

KEY:

- Maximum Limit
- Upper Quartile
- Median
- Lower Quartile
- Minimum Limit

Maximum Temperature
Minimum Temperature
Daily Range of Temperature
Graph 5. A. Diurnal Variation of Temperature

Graph 5 A.

For:

B. Monthly Variation of Wind Speed.

Graph 5 B.
Temperatures for 1953-1957.
Graph 3 shows the Monthly Absolute Maximum And Minimum Temperatures for 1953-1957.
Graph 4 shows the Monthly Variation of Temperature (1945-54).
Graph 5A " Diurnal Variation of " (1945-54) for Accra, Kumasi, Tamale Navrongo showing that the more northernly one goes, the high goes the daily variation of temperature.

THE PREVAILING WINDS.

The prevailing winds which affect this area are the South-west winds which blow from April to October. On the coast the wind blows from the sea all day except for about two weeks or less in December and January, when the hot N.N.E. winds called the haminattan, blow across the area. Even during the hot part of the day, there may be a slight sea-breeze. The S.W. winds blow at an average speed of between five to ten miles per hour. The speeds are at least at night and during the early hours of the morning, with a high percentage of calms during these periods. Speeds are greatest during the afternoon when average values rise to ten or fifteen miles per hour.

Graph 5B shows the Average Monthly Variation of Wind Speed for 1945-1954.

FLOODING.

The topography of the town precludes flooding like Accra, but in certain parts, the water table is very near the surface, and this area is enclosed by the Commercial Road, New Market Street and Alexander Street, which was in historic times occupied by a pond.

NATURAL VEGETATION.

Near the sea, the soil is in many places light and sandy, and therefore unfavourable for the cultivation of most articles of Tropical produce, except coconuts. Further inland from the sea, where the soil is of a different description, many plants are found not to thrive, partly, as is supposed, in consequence of the coldness and humidity of the sea-breeze or South-west winds, which meet with nothing on the shore to mitigate their severity, and partly, because the air is filled with saline particles thrown up by a constant and generally violent surf. In this area the vegetation is of the savanna type, consisting of scrub, groves, shrubs and coarse grass of about three feet high and denuded of big trees. About two or three miles from
In Fig. 4, Mount Ejisimanku & the Mbonyi Lagoon.

Introduced Vegetation

In the zone of vegetation in the form of (tree crops) such as cotton, groundnuts, cassava, vegetables, maize, sugar-cane and new painted, Artificial forest reserves (fuel woods) have been planted on the farm and along roads, near the sea and in the savannah.

As in the trade between the coastal and the interior tribes, the southern tribes conveyed and the northern tribes obtained from the Mzimbe coast. The early European contacts with Mzimbe began to use the port for merchandising. Mzimbe is an open, surf-beaten bay, where coastal vessels to move in salt water is experienced. There are no breakwaters and jetties at the port; therefore between the ships at anchor in the bay, the tide (boats) are safe only in the opening

Fig. 5. A Scrub bush in the Savannah.

Fig. 6. A Shrub in the Savannah.
the sea, the soil is found to be much more productive.

The common plants which grow on the savanna are neem trees, acacia trees and mangoes. The natives have taken advantage of this, and the cultivation of coconuts and mangoes is promoted. The parched and impoverished condition of the area in the dry season is most noticeable, but that does not mean that the soil is unproductive.

**INTRODUCED VEGETATION.**

In the valley especially and in the shrubs some sort of vegetation in the form of food crops such as onions, groundnuts, cassava, vegetables, maize, sugar-cane and sweet potatoes. Artificial forest reserves (fuel woods) have been planted on the South-western corner of the Residential area and round the Reservoir on the North-East. The forests serve to supply firewood to the people of Winneba and government institutions such as the hospital, the prisons and the government bungalows.

**TRANSPORT, COMMUNICATIONS AND TRADE.**

As in the case of every other country in the world, the trade of the country depends on cheap and efficient transport facilities. The importance of Winneba in external trade of the country, depends upon the facilities obtained from the Winneba Port. The early European contacts with Winneba became possible because they were able to use the port for anchoring of their ships. The port of Winneba is an open, surf-beaten bay, where constant damage to goods by salt water is experienced. There are no breakwaters and jetties at the port; therefore between the ships at anchor in the bay and the shore, there is a service of surf-boats. The first exports to pass through the port in 1749 were gold and slaves. The decline of the port begun with the opening of the Takoradi harbour in 1928. All the surf ports pretty well fell, but the Winneba port rose to import its maxima in 1936 and export maxima in 1937. This rise was due to the limitation of shipping space at the Takoradi harbour.

There was a sharp reduction in the activities of the port after 1937 until it was closed in 1942. It was re-opened in 1946, after special pleading. After the reopening both imports and exports increased and then levelled off or declined after the extensions to the Takoradi harbour were opened in 1953.

At present the port is used mainly by the Elder Dempster Line and the Consolidated Togo Company. The surf-boats
Fig. 7. Boatmen rowing goods in boats to a ship for export.
Lines, and the Customs and Excise Department. The surfboats carry the goods to the ships for export - these goods being mainly cocoa and palm kernels. These same surfboats are used for landing the imports at the port. The goods unloaded at the Winneba port are: cement, biscuits, salt, cigarettes, sugar, milk, beer, spirits and matches. The importing and exporting firms are U.A.C., C.F.A.O; John Holt; Paterson Zochonis & Co., Swiss African Trading Company; Commonwealth Trading Limited; Co-operatives Ltd., Cadbury and Leventis.

Appendix Table 1 shows the Registered Tonnage of Cargo unloaded and loaded at the Ghana Ports including Winneba for the years 1945-1951. The figures show the important place taken by Winneba Port in the International Trade of Ghana. It takes the third place ranking in importance next to Accra. A ship has been named after Winneba. (See fig 8)

Winneba is the main distributing centre of goods for the whole of the Winneba district. Goods, especially those of a heavy nature, are occasionally lost and some are generally damaged. Passengers are carried to and from ships in the surf-boats. Strong boatmen work very hard and skilfully battle through the rough surf to bring their boats safely to shore or to the ships. There is warehouse accommodation on the beach, which belongs to the two companies mentioned above. Recently improvements to the warehouse accommodation have been carried out. Goods unloaded are kept in the warehouses until they are claimed by the importers.

The only river which is navigable by boats for short distances from its mouth is the River Ayensu. There is a pantoon near Esuekyir, which is used to carry people across from one bank of the river to the other.

With the introduction of roads and lorries, trade was stimulated and agricultural production increased. In 1912 the Winneba-Swedru road was built, and it had a tremendous effect on the pattern of settlement and land-use in the Winneba district. Nyakwadzi and Oguakrom moved to the road side and put new land under cultivation, while retaining their old lands under cultivation. The next stage in the development of communication was the connection of villages to one another. This stimulated agricultural production and increased the locational importance of villages like Jahadzi, Esuekyir and Gyanganadze. (See Figs 9 & 10)

To sum up, the geographical factors which affect
These two ships were purchased by Elder Dempster Lines Limited in the early part of 1957, and now run to a regular monthly schedule linking London with West Africa, thus forming an additional passenger service in order to avoid disappointment to the ever-increasing public wishing to travel by sea.

Although fewer passengers are carried than in the Liverpool Mailboats, the two ships are popular with the public, and especially with parents of large families, who can relax in comfort while their children romp on the spacious decks or splash in the pool provided for their amusement.

"CALABAR" sails northbound from Takoradi on 28th February, and "WINNEBA" on 28th March.
Fig. 9. A lorry on the Swedru/Winneba road.

Fig. 10. King's Street in Winneba - The Street is tarred.
Winneba are the following. Generally, the relief of Winneba is an open plain of considerable extent of about 200 feet above sea-level. The only high land is Ejisimanku, about 600 feet high, and which is situated between Winneba and Apam. The main rivers and lagoons forming the drainage system of the area are rivers Ayensu, Muni and Pratu; and Oyibi and Muni lagoons. There are two climatic seasons - the rainy and the dry seasons. The first rainy season starts from March and reaches its maximum in June, and the second rainy season from September attains its maximum in October. The dry season starts from November to February, during which period, the harmattan - a N.N.E. wind which blows across the Sahara Desert to the coast, is felt. The climate of the area is modified or tempered by the action of Land and Sea breezes. The prevailing winds which affect the area are the S.W. winds and they blow from April to October. Flooding is generally unknown, but an area which is enclosed by the Commercial Road, the New Market Street and Alexander Street, is liable to be flooded because the water table is very near the surface. The natural vegetation is mainly scrub, shrubs and coarse grass, and the area is denuded of big trees. The soil is comparatively fertile and produces many agricultural products.

The port, the new coastal road from Winneba to Accra and to Mankessim have together with its healthy climate, turned the town into a sort of health resort to which many Europeans flock to spend their holidays or their weekends with their families.

Because of its climatic and geographical position, since the latter half of the nineteenth century, the Winneba Club has been a sort of holiday resort for white-men, and today, there is always a steady influx of holiday makers from Accra, Swedru, Prampram and other inland towns.

"Tree broccoli" - Osmanthus, is one of the best plants for shade in Winneba, as it was found that these trees are essential drinking water for all, and a stake right off from the main body. They are growing and are usually the planting material in small, and is grown ever green. At the bottom of the hill, the"Tree broccoli" is grown in a small hill. The"Tree broccoli" is an ever green and has a lot of flowers. It is one of the trees that are used in the planting of the"Tree broccoli".
CHAPTER TWO.

TRADITIONS OF SETTLEMENT AND HISTORY.

Traditions of Settlement at Winneba.

Tradition has it that the Awutus or Affutus, called Effutus by the Fantes and Fetus by the early Europeans, claim to have come to the coast after the town of Eguafo was in existence, but before the foundation of Amankwakrom; in other words, at about the middle of the fourteenth century. They were a people drawn from many different tribes in the North, where there was a big river. According to my informant, and old man of importance in the Winneba State, the name Effutu means "mixed". From the tradition of Bono-Mansu (Takyiman) it is known that they left the Bono people during Nana Asaman's reign, about the time Bono-Mansu was founded, as they refused to submit to his rule. They claim to be of the Guan tribe.

The Effutu people, under their chief called Akramansaa or Kwamina Ansah, in about the year 1346, moved from Bono-Mansu and founded and resided at a place called Awutu, now called Affutu and formerly known as Fetu, situated at about ten to fifteen miles east of Eguafo. They were driven from their homes by the Fantes who appeared at the coast from the interior. These people under their priest-king Bondzi Ebi were split into two under the leaderships of Edwe and Etumpam or Osimpa and founded Amanforo, which soon grew into a big town; it is now known as Cape Coast. Its native name is Oguaa, said to have been derived from the Effutu language "Ana de Igua," meaning "we are going to market" which refers to the Effutu custom of going to Oguaa to sell their market produce. Today the most ancient quarter of the town is called Amanforo, and thus the original name is preserved. (See Fig. 11).

When Amanforo - Oguaa grew in size it was found that there was not enough drinking water for all, and a group split off from the main body. They, passing through Mowure (Moree) then a little fishing village, and Anomabo and then Greater Koromantine, founded Dego and Dwomma or Mumford on the coast. Then after settling down at Dwomma for awhile, they found that the town was not large enough to contain them. Their leader, Etumpam or Osimpa, together with his select
Fig. 11. Immigration Map showing the Main Route of immigration of the Effutus' from Bono-Mansu to Affutu.

Source: Eva L. Meyerowitz - "Akan Traditions of Origin" page 68
group went in search of a suitable settlement along the coast, taking into consideration two things - an adequate supply of good drinking water and a spacious place for settlement. The party came as far as Devil's Hill or Drude's Hill, which was so called because it was believed that it was the abode of a god. This hill is now known as Mankwadzi Hill or Ejisimanku. The chief discovered a lagoon and upon tasting its water exclaimed "Mbo-ni" which means "it is hard" (brackish). The party saw that although the water was hard, yet it could supply them with fish, oysters and crabs. The leader dispatched his elders to inform the first company of followers - the Tuafo, to proceed to the lake side, and the second company - the Dentsifo, to remain at Dwomma as the rear guard. At No. 1 company, the Tuafo came and settled on the banks of the lagoon. After a time the Dentsifo were called to come and join the Tuafo at the lagoon side, but part of them refused and stayed at Dwomma. There is at present remnants of a ruined house of Prince R.Johnson Charter at the place where the people settled near the lagoon. This place is now named Onyiatsiadze, ceded to the English in 1756. After a time the need for good drinking water was felt by the people, and the leader again set out with a party of searchers to search for good drinking water. The party went eastward until suddenly a flowing river was discovered. The people forming the search party upon discovering the sparkling flowing water, shouted their "Ani-ye-nsu" meaning "we have got water!" "Ani-ye-nsu" has now become the name of the river, "Ayensu". The town Effutus therefore moved from the lagoon site and settled near the mouth of the river Ayensu, but this river flooded, and they went back westward and settled at the present site, between the lagoon and the river; so that they could work the lagoon and at the same time get good drinking water from the Ayensu. The town was called Simpa after the leader or chief who founded it, and it is now known as Winneba by Europeans. According to Crowther, the settlement at Simpa took place during the latter half of the fifteen century. The first settlement was made of houses built with swish and roofed with thatch; and it was situated close to the beach, and grouped together.

THE DATE OF SETTLEMENT AT WINNEBA.

By the year 1600, Winneba was in all respects a little town, centering round the settlement at Penkye,
Dear the beach, owing allegiance to no one, but being an independent people. The settlers at Penkye were known, later on, as "Penkye Sonfo". These were the aborigines of the people of Winneba - aborigines in the sense that they were the first to come to found the present town of Winneba.

GROWTH OF THE TOWN OF WINNEBA.

In 1662 a new Company called the Company of Royal Adventurers of England trading to Africa, was formed under a charter granted by Charles II, dated 10th January. This Company established a trading post at Winneba. All the trading transactions between the natives and the Europeans were carried out at the trading post. At that time the town of Winneba consisted of a few thatched swish houses situated between the beach and the trading post. On May 28th 1663, the king of Agona, at the instigation of the Dutch, plundered the English trading post at Winneba, but it was re-established a little later. In 1665 this trading post was captured by the Dutch, under their leader De Ruyter; but it was restored to the English in 1667 by the Treaty of Breda.

In 1669, there was a war between the Accras and the Akwamus, and the Accras together with their allied tribes - Ayipes, Krobos and the Obutus were driven away from their homes. The Ayipes, under their chief Apreku, migrated to Winneba. The chief of Winneba received their chief and granted him the lower part of the present town, to settle in with his people. This quarter of the town is at this present day called Ayipe. Chief Apreku brought with him the "Ndwensuon". The chief of Winneba conferred upon him the post of "Master of Arms" or "Tufuhene." The successors of chief Apreku hold the post of Tufuhene to the present day.

The upper part of the present town of Winneba, known as "Krobo Etsifi" was given to the Krobos who came with the Ayipes. They formed another kinship group by themselves and settled there. Then followed the Akwamus - these peoples followed the Krobos to Winneba and decided to settle there. The chief of Winneba received them and lodged them at the North-west quarter of the town, which to this day is known as "Kwamu".

Again, a section of the Gomoas came to Winneba during their wandering and they being Fantes, were lodged at a quarter of the town, which to the present day is called Jagoas, where they are grouped to this day.
"Fantsefantse". These were later given a portion of land at Mankwadze about seven miles from Winneba, on the Winneba - Swedru road where they settled.

Another kinship group which settled north of the town near the present Wesley Freeman Chapel, were slaves brought by the African Company as labourers. They were nicknamed by the aborigines as "Brofonkowaa" meaning literally "Slaves of whitemen". The quarter where they were lodged is known to the present day as "Alata", because the slaves were thought to have been brought from Nigeria.

Each of these new kinship groups brought with it, its own customs and peculiarities. There have been no wars with any of these new kinship groups since they settled among the Effutus.

In 1679 the English factory at Winneba was once again attacked by the Agonas and completely ransacked it. The factor was severely wounded, and he and his garrison only saved their lives by escaping in a canoe by night to Cape Coast. In 1694, the factory at Winneba was only a little thatched house with no defence beyond that afforded by its mud walls, so that it was not surprising that it was twice plundered by the Agonas in conjunction with the natives. In this year, 1694, a proper fort was therefore built. The new fort at Winneba was a square building with four flankers and a large spur. It mounted eighteen guns and was usually garrisoned by twelve whites and eighteen blacks. Its slaves room could hold a hundred slaves.

The town of Winneba continued to prosper, trade was carried on between the Europeans in slaves, palm oil, gold, cowries which they exchanged for East Indian cotton goods, iron, lead, spirits, tobacco, tobacco-pipes, guns, gun-powder, vessels of brass, and woollen and cotton goods of British manufacture. The Indian cotton manufacture was most esteemed on every part of the coast. The natives afterwards bartered or retailed these articles with their countrymen and persons from the interior, for gold, provisions, palm-wine, palm-oil and other articles. This trade attracted many people to the town and among them came the Hausas who are at present lodged at the Zongo quarters of the town.

The Eves have settled along the beach near the Muni lagoon, where they are engaged mainly with seine fishing.
Each of these two recent kinship groups has its own customs and chief, who owe allegiance to the Odefey, the paramount chief of Winneba.

The Hausas are mainly traders - trading mainly in articles got from the Northern Territories, such articles as woven kente cloth, woven mats and bags, brasswork, carved leades and other articles. A few of them are hawkers hawking imported articles, and some are farmers cultivating the fertile shrubs in the savanna. Some act as native doctors and soothsayers, by which they gain their living. They have a say in the government of the town, for their chief is a member of the State Council, and one of them is a representative elected member of the Effutu Urban Council. Inter-marriage between them and the natives is common. They settled in the town round about the year 1875.

Another kinship group which are making their presence felt in the town are the "Lagosians" - those who come from Nigeria. They are scattered all over the town, having no specified quarter of their own. They are engaged mainly in petty-trading. This group has its own chief and elders who owe allegiance to the Paramount Chief of Winneba.

In 1891 (vide G.C. Census Report) there were 483 houses, 4,283 people, 9 chapels, 2 missionaries and an assistant, 9 Catechists, 13 day school teachers, 930 church members, about 700 scholars and about 400 engaged in commerce. At this time Swedru was a small collection of huts in a small clearing. Winneba was not in 1891 strictly a big town as its function was not predominantly commercial and it did not explore the value of its then nodality. It was during this time that the illustrious king of Winneba, King Ghartey IV, who founded the Fante Confederacy, and who introduced the use of cover-shoulder for women, into the country, reigned. Even in 1901, there were 913 labourers, 1916 fishermen and only 634 engaged in commerce.

Expansion was slow up to 1900 when there were a few pioneer buildings in the bush. Then the pace quickened due to commercial prosperity which was introduced by European merchants. From 1920-1931 there was little growth, and expansion was almost entirely checked by stagnation after 1933. The Town Plan made in 1931 was nearly the same in 1955.
In 1910 only the Commercial Road was tarmac; east of it i.e. east of this line from Ama Ampem's House to Amoku House was thick bush. Fine buildings ran from Amoku House to the present Marine Police quarters. On the west the buildings ran from those behind the old hospital, Swanzy, Old Methodist Cemetery, Acquaah's House and then northwards to Ama Ampem's house. Not all of this area was closely settled - the area of close settlement ended at Swanzy, from there the next close settlement was at Ama Ampem's house. The Commercial Road was then flanked by bush. There was a vigorous expansion during the first world war as profits obtained from black marketing were used for erecting new buildings. The factors which were operating on the growth of Winneba at this stage were cummulative. The town became a cultural and commercial centre, and so attracted young men. The rapid increase of its population enhanced its status as a market. Thus more commercial firms came in. There was thus more employment, and so the upward spur of the town came about. This mounting prosperity and the increasing port activity, was accompanied by the springing up of new buildings.

By 1920 the main expansion had been Eastward; the Zion Hill was occupied. The Zion church was built in 1900 and had many of its adherents living near by. There was little expansion North and West, save that more buildings were erected between Swanzy and Ama Ampem.

By 1931 a continuous settlement had extended to the present Zion School Site which is a few yards North of Ama Ampem's house; but the town buildings now went beyond Baidoo village. The area between Guggisberg Road and Grave's Road was now filled with buildings.

Since 1931 there is nearly no change in the Town Plan made in that year. There is still a gap between Zion Street and Kojo Baidoo village. Town Planning has not aroused any hostilities as it has never meant pulling buildings down. The original framework planned for the town was rectangular in shape. Winneba started to decline in commerce with the closing of the port in 1942, which was reopened in 1946 after special representatives had been made.

The next cause of the decline of Winneba was the advance of Swedru - its increased nodality has been mentioned, and it became a dangerous commercial rival. The final push came with the exodus of the commercial
firms from Winneba due to the maladministration of Nana Ayirebi Acquah II who refused to honour promises and to pay for goods credited, and when the merchants protested were fined heavily. Nana Ayirebi Acquah was destooled in 1945.

The G.B.O. went in 1930, and were soon followed by S.A.T., U.A.C., S.C.O.A.; C.F.A.O. removed its wholesale branch to Swedru in 1953. The Syrians in Winneba left at the first sign of ill-wind. The immediate effect of the decline in the economic position of the town led to mass movement of the young men from the town.

With the opening of the new coastal road from Winneba to Accra, and from Winneba to Mankesim, the port of Winneba will be affected. When the Tema port is opened, it will be easier and safer to have the cocoa transported to and shipped at Tema, where there will be no losses due to rough surf conditions. U.A.C. already does this with its hardware.

The spread of Winneba to the New Junction is certain - for the new layout there is under preparation - the P.W.D. have their offices there already, petrol dumps have been built, club quarters and Police branches have been proposed. Land measuring 1,000 ft. square West of the T.T.C. has been set aside as Zongo, the S.C.O.A., U.T.C., P.Z., A.G. Leventis have bought land, planning to leave Swedru for Accra and to bring a branch here, but at present there is a dispute between Winneba and Gomoa Ajumako about the ownership of the land at the junction, which is being inquired into by Mr. Jackson.

The boundaries of the town at present are 10 miles from Epinbii (¾ mile East of Mankwadzi); on the West of Tettehu, Meredith point on the East (between Wadebaba and Nadjetam on the coast), and about 7½ miles inland to the end of grassland.
The Wars They Fought.

During the history of the Effutus, wars were fought between the Ashantis and themselves. During the second Ashanti war in 1811, an Ashanti army under Appiah Dankwa, reached and invaded the coast near Winneba. The Fantes of Anomabo, Ajumako, Munford, Appam, Winneba and Gomoa formed a camp near Munford. On 1st March, 1811, a battle took place at Appam in which the Fantes fought well, but were defeated. It was during this battle, when the Winnebas were about to join the Fante army in 1811, that a man named Assibate brought a locked chest to the port and gave it into the charge of a Sergeant named Wenuwe, for safe-keeping.

Assibate was killed in the battle at Appam, and about six months afterwards his relatives came to the fort and received the chest from the Sergeant, but returned it a few days later with the message that "as he had kept the gold which was in it, amounting to a thousand ounces, about four thousand pounds, he might as well keep the chest." The Sergeant, at any rate, denied it. It was decided upon to refer the dispute to the great fetish at Mankesim and the Sergeant obtained an advance on his pay from Mr. Meridith, the Commander of Winneba fort with which to pay the customary fees of the priests. Messengers were sent to Mankesim to consult the oracle, and the Sergeant was declared guilty.

The Sergeant said that he gave the locked chest to Mr. Meredith for safe-keeping; and therefore on Thursday 6th of February, 1812 in the morning Mr. Meredith, the Commander of the Winneba fort was done to death by the natives of Winneba. The natives charged him with detaining the gold. Mr. Meredith denied having any knowledge of the gold and thereupon the natives treated him with the utmost brutality. He was made to walk several miles, bare headed, in the burning tropical sun; fire was set to the dry grass, and he was forced to walk over it bare-footed. He was frequently beaten and treated roughly. He later died from exhaustion and exposure before any effectual means could be taken for his release. This tragic incident was reported by Mr. Richter who was staying in the castle with Mr. Meredith, to Mr. Smith, Commandant of Tantumkwerrli. The Commodore F. P. Irby of H. M. S. Amelia, sailed from Cape Coast on 28th June, with four officers, Mr. Smith, and twenty-two
soldiers to Winneba. The party saw that the successor of Meredith, James, had been shut up in the fort for the past three months; and the inhabitants had nearly all fled on the approach of the man-of-war. The town was destroyed and the fort emptied and blown up, while for several years afterwards it was the practice of all ships passing the place to pour in a broadside as an intimation of the relentless vengeance that would always be exacted for the murder of an European. The Winnebas in the long run took the initiative and began to beg that the fort might be rebuilt, promising to give their services as labourers and offering to pay whatever compensation the Governor might think proper in atonement for their offence. By December 1813, they had repaid fifty seven ounces of the sum they had extorted from Meredith and had promised to collect the balance shortly.

During the third Ashanti war in 1815, the people of Winneba joined the Fantis against the Ashantis. In an action near Ajumako, the people of Ajumako and Winneba were routed with great losses in killed and prisoners. The town of Winneba which had been rebuilt since 1812, was again plundered and burnt.

In 1830, the people of Mankwadzi offended king Gharthey II of Winneba by taking a part of his troops who were maneuvering the coast and punishing them. The king therefore attacked the town and burnt it.

From 1830 to 1836 the town of Mankwadzi was burnt down thrice. In 1865 Henry Acquah Eguase, king of Winneba also sent his master of Arms, Kweku Pempe to punish them for an alleged offence. The townspeople ran away and Kweku Pempe burnt half of the town and returned to Winneba. On Wednesday 12th November, 1884 there was a fight or skirmish between the two Asafo Companies. They fought with guns and stones. As a result five people died on the spot. The ten rioters who brought about the fight were arrested and taken to Accra; their case was tried and they being found guilty were hanged at Accra in 1885.

From 1885 to the present day, there have been minor clashes between the two Asafo Companies, but no serious casualties have been reported, except that in 1945, seven citizens were killed, during the dispute between Nana Ayeribi Acquah II, and the two
Asafo Companies. This incident led to the destoolment of Nana Ayeribi Acquah III.

The principal kinship groups are:

<table>
<thead>
<tr>
<th>Group</th>
<th>Emblem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nsona</td>
<td>Raven</td>
<td>noted for its irrepressible nature.</td>
</tr>
<tr>
<td>Twidan</td>
<td>The Leopard</td>
<td>noted for its tenacity.</td>
</tr>
<tr>
<td>Konna</td>
<td>The Buffalo</td>
<td>noted for its massiveness.</td>
</tr>
<tr>
<td>Ntwea</td>
<td>The Dog</td>
<td>noted for its agility.</td>
</tr>
<tr>
<td>Aboradze</td>
<td>The Plantain</td>
<td>noted for its prosperous nature.</td>
</tr>
<tr>
<td>Amoana</td>
<td>The Parrot</td>
<td>noted for its constancy.</td>
</tr>
<tr>
<td>Adwenadze</td>
<td>The streact fish</td>
<td>noted for its craftiness.</td>
</tr>
</tbody>
</table>

The animals or other objects from which these kinship groups derive their names are commonly held sacred by their members. These names were probably given as descriptive titles to the original heads of these great families - a common practice among primitive peoples. But in course of time the fact that they were merely the names of individuals has been lost sight of, and later generations have come to regard them as their tutelary deities.

Every Fante belongs to one of the above seven kinship groups. These groups are exagamous, that is a person of one 'abusua' can under no circumstance marry anyone who belongs to his abusua. In the past, infringement of this rule was punished by death or expulsion from the clan. Though this penalty has passed away, the clan system survives in a less effective form.

In the Fante Society, the most important bond that connects people is the bond of kinship. Regulations and obligations of kinship regulate most aspects of the life of the individual from birth to death; and it is usually to his kindred that he turns in time of trouble or dispute. Every member has the right to cultivate a plot on the family's land, with permission. For the help he gets from the clan, he has certain responsibilities to perform - he has to pay family dues; he has to help defray the funeral expenses of a deceased member of the family; it is usual that the half of what the men pay.
When the 'abusua panyin' incurs any legal expenses on behalf of the abusua, the members help to defray those expenses. It is the privilege of each member to be interred in his family's sacred burial grove.

Another essential basis of the system is that it is through it that kinship ties are traced. Descent is matrilineal, that is everyone belongs to the clan of his mother, and clans persist as long as direct female descendants last. The Fantes dread their families becoming extinct, and that is why they do all they can to ensure continuity. To the average Fante 'abusua' is synonymous with blood. They believe that most of a person's blood is passed through the female line and succession is therefore matrilineal. This rule of succession is based on the argument that while it is obvious who a person's mother is, it is not always so obvious who the father is. The significance of this is to give a family structure in which the authority of the mother's family lies in the hands of the mother's brother (wofa).

A Fante knows that it is through his mother that he collects what he knows of his tradition; through her he has a chance of succession among his people. This has a great bearing on the individuals' conduct. With the lineage system which is traced through the mother goes the 'Ntoro' system, or the male stream or energy with which a person is born. A person's Ntoro contains the power of his father and it is the spirit element in a person on which depends his personal magnetism and character personality. The purpose of the Ntoro is to arm the father with the right to exact obedience from any member of his household.

Fante kinship starts from the houses to the families, from the families to towns and finally ends in the State. In each house there is the father who is the head and who usually looks after his wife or wives, children, younger brothers, sisters, nephews, grandchildren and servants. The wife and the children are reckoned as strangers because they do not belong to the father's 'abusua'. The children belong to the wife's 'abusua', and that is the reason why there is a proverb in Fante which runs thus: "Oba së se, na odzi wo n'ebusua" - the child resembles the father, but he belongs to the mother's 'abusua'. The father has to educate the child or give him all the help he can, in life, but still the
fact remains that he belongs to the mother's clan — this is expressed in a Fante proverb "Egya kyew, na onwe". When the father is alive, the child has a place in his home, but on his death, he does not inherit from him. The Fantes have aptly expressed this in their proverb "Ohemba nye nyia n'egyia tse ase," meaning literally "The king's son is the one whose father is living."

It is best to think of the "ebusua" as built from the present to the past, rather than thinking of it as from the past to the present, because with each succeeding generation, and with the broadening of the Family Tree, the ties become looser and less important.

Anthropologists have distinguished three successions of the "ebusua" — (a) The minor lineage — for describing descendants of the same great grandmother.

(b) The major lineage — for describing descendants of the same great grandmother.

(c) The maximal lineage — for describing descendants of the same great grandmother.

The maximal lineage form the "ebusua" or clan, in its widest sense.

It is possible that four or five families belong to the same clan. The elders of the clan elect one of the elders to be the head of the clan. He is known as the "ebusua panyin." The duties of the "ebusua panyin" are manifold. When there is an important issue to be decided, it is his duty to summon the elders together to confer. When an agreement is reached, it is he who communicates the decision to the clan at a general clan meeting. He is the custodian of the clan's property. Whenever there is any dispute about the property, it is he who handles the case in court. When a member of the clan gets into trouble with another family, the offender is notified through the "ebusua panyin." On the death of a member, it is his duty to notify all the members of the clan, and to see to everything pertaining to the burial of the deceased. During the celebration of festivals he pours a libation to the spirits of the ancestors of the clan. He settles all misunderstandings which might arise between members of the clan. He sanctions all marriages to be contracted by members of the clan, and it is also his duty to sanction all dissolutions of marriages which take place within the clan.
Fig. 13. The Captains of No. 1 Company Holding the Staffs of Office.

Fig. 14. A Captain of No. 1 Company Mounted on a wooden horse.

Fig. 15. Captains of No. 2 Company.
to share not only the same home but even the same rooms. There is free intermarriage between the sexes of the different companies.

No.1 company comprises three main sections: Apagyafu, Kyiremfo and Akomfode. Each of these sections has three subsections - Mpanyin, Finfin and Asam. Each sub-section has its own Safohene or chief captain and two or at times three subordinate captains who are elected by the members of the section. Above all these offices is the principal Supi, who is the only officially recognised head of the whole company. This Supi wields supreme authority in his company. He is the sole repository of the power of the company and also the mouth-piece of the company. He is almost a chief among the Asafo members whose disputes - marriages, inheritance, etc. he tries to settle with the aid of his elders. (See Rgs. 13.14 for Captains of the company).

As the head of his company, whenever it is necessary for the company to petition the authorities - State Council, Urban Council or the Government - the Supi is the right person to represent them and if a bond must be signed guaranteeing that the Company will keep the peace, he signs on their behalf.

The offices may be said to be hereditary, because the companies or subsections prefer to elect the sons of deceased officers to succeed their fathers.

The No.2 Company is similarly sub-divided into three - Patufo, Etsiamfo, and Asumfo each with three subdivisions like No.1 company, bearing the same names and having the same number of officers. Each company has its own laws and customs. There are no limits as to the numbers of each company, but at present No.1 is believed to comprise at least three-fifths of the indigenous population of Winneba, while No.2 company comprises at most two-fifths of the population.

Each company has its uniforms, emblems and flags which it uses during festival celebrations. No.1 company has uniforms made of: Dark mauve tunic with white facings, emerald green tunic with white facings, Royal blue tunic with white facings, Print tunic with white facings, and Brown and white striped jerseys. These do not include the dresses of the captains and the Supi, each of which has its own peculiarity. Their decorations are made of: one decorative parrot-horn, one wooden rattle, one brass bugle with green tassels, one metal aluminium painted horn - the sound it makes represents that of a wolf.
Fig. 16. Members of No. 2 Company wearing their Uniform and Holding some of their Symbols.
howling; three bell gong-gongs with chains (adawurusa),
two pale green wooden masks and the black wooden mask
used in order to put terror into No.2 Company; three
fire-brands (the sign that No.1 Company acts as Scouts;
one sword in a scabbard, one mirror used to joke over
the plat-footedness of No.2 Company; one heavy chain
with interlocking hooks - used to control the movement
of the Company; one chain with fishing hooks - used
for fishing No.2 Company - the fish being No.2 Company;
a pick and shovel used to show that No1 Company has no
fear of death. The flags of the company are these: one
yellow flag with four figures - one carrying a gun
attempting to shoot a heavily feathered bird - meaning
a bloated fool's best reward is to get killed". (No.2
Company of course represents the fat-headed fool).
Another flag with a black man on a white horse - depict­
ing that if a horse is made, the rider is not. (No.2
being the horse and No.1 the rider). The last flag
of the company is one with playing cards and black
trimmings meaning that No.1 Company can afford to play
with money.

No.2 Company has uniforms made of: a print shirt
and a pair of shorts with yellow facings, mauve shirt
with Ashanti stripe and yellow pockets, flowered print
with yellow pockets and facings, red brown shirts with
yellow pockets and facings and yellow collar; red velvet
tunic with yellow collar and border; light mauve with
yellow facing, tunic and shorts; Print tunic.

Their decorations include one brass hand - bell,
two gong-gongs with chains; one gong-gong with a handle,
two whistles - the sound of which means "No man fears
another." One horn with a chain sounds "Wosuro hen
kokooke" - literally meaning "we are feared more than
anybody;" a pair of binoculars and a telescope - these
instruments the company uses, as they are supposed to
be ship-owners for spying on No.1 company; a chain with
an anchor used to bringing their ship to anchor; a book
used by the singing master to help him to recall certain
songs - this is a sign to indicate that No.2 Company is
composed of literates; a chain with connecting links
used for controlling the crowd and a sword - a sign to
show that the company is made of warriors. The company
has five flags: there is one red flag with a yellow cat
and some black mice drawn on it - No.2 Company is
represented by the yellow cat and the No.1 Company by
Fig. 17. Members of No. 1 Company Holding their Mirror.

Fig. 18. A Group of No. 2 Company — See the headgear.
the black mice - meaning "they - the No.1 company cannot eat from our pockets and go free." There is also a red and black flag with a whale and a ship drawn on it; the No.2 company is represented by the ship and the No.1 Company by the whale. The significance of this is that the No.1 company was trying something impossible (the whale trying to swallow the ship). The company has another flag with black and white figures drawn on it. This it is said, recalls an incident which took place at the death of Apinte, a "supi" of No.2 company when during the affray, No.2 wrested the arms which No.1 Company attempted to use from their hands, and thereby scared them away. The running black and white figures on the flag represent the members of the No.1 company flying away from the heads of the No.2 company. There is also a Union Jack - a prize which the company won at the 1937 Deer Catching Festival. Lastly, the company has four hand flags which are supposed to be signal flags used in communicating messages.

It can be seen from the above descriptions of the flags, emblems and uniforms of the companies, that each company has its own fanciful flags with devices on them, intended to represent some event connected with the history of the company which enhances its prestige. Some of the devices on these flags are plainly offensive to the other company which does not own them. These flags are used during the "Abowakyer" festival and for funeral ceremonies.

Again, each company has its own fetish, which it believes, help them to get the first deer, during the Deer Catching Festival. The No.1 company has three gods, Boadze, Eku and Katawer, which are considered to be the gods of peace and plenty; and the No.2 company has five gods namely Afirim, Sakagya, Kofi-na-Ekua, Buaban and Akwasiwontumi which are considered as the gods of war.

Development in the Population of Winneba.

According to Henry Meredith, who was the governor of Winneba fort in 1812, the town of Winneba was the most populous in the Agona Country before 1810 and contained about four thousand souls, but by 1810 war and other casualities had reduced the number considerably and the population was estimated at two thousand. In 1891 there were 4,283 people & 485 houses.
According to the 1931 Census, the population of Winneba was 10,926. The 1948 census estimated the town's population at 15,110 and the number of houses as 956 and the number of rooms at 5,819 and the number of persons per house was given as 15.8, and the number of persons per room being 2.6.

According to the present Valuation Roll available at the offices of the Effutu Urban Council, Winneba, the number of houses is 1,065; and it is learnt that many more buildings are being put up by individual citizens of the town.

With regard to the increase in the population of the town as shown by the 1931 and 1948 censuses, it may be said that as the 1931 census was the first census to be taken, many of the inhabitants failed to declare their presence to the census authorities for fear that they would be taxed or enrolled in the army. This might have added to the low figure obtained for the 1931 census records.

Another reason for the increase in the population is due to the higher birth rate in the town and to the lower rate of infantile mortality due to improved prenatal care being given by the midwives and nurses; and also due to the general better living standards and higher hygienic standards set by modern science which have cut down both the adult and infant death rate.

From the Health Department, the grown up population of the town who registered for the 1956 general elections was 15,100. This number excludes all the young men and women and children, who were not yet 21 years of age in 1956; and again it is possible that not all the grown ups who had attained the age of 21 years, registered for the elections. By the end of 1957 the number of school children was about 2,913, and there are many children in the town who are not attending school at present, but who help their parents at home. With these facts to be considered, I would estimate that the present population of Winneba is in the region of 20,000 souls. The area is therefore well populated, especially by the native population which is mainly composed of fishermen.

Developments in the Government of Winneba.

In Winneba, from the earliest times, all the activities of living have been going on peacefully,
Fig. 19. The Paramount Chief Nana Ghartey V sitting in State during an open air meeting.

Fig. 20. The Linguists Holding their Staffs of Office.

In the absence of the chief power, mutual benefit is enjoyed by neighboring tribes and both the religious and military duties of the chief are carried out by a Council of Elders, headed by the Paramount Chief. The Council is composed of the heads of the various districts and is convened by the Paramount Chief. The Council is responsible for maintaining law and order in the area under the Office of Native Authority. In order to enable the Native Authority to carry out its functions efficiently, it was also given powers to make by-laws, and rules on certain specified subjects. It was also given judicial powers. It had a Police, a Treasury, and a Police Force. The Treasury was established to meet its administrative costs and the provision of social services. The Authority was also given power to...
because the people have always been well-protected by laws and rules, which have been enforced by strong authority.

In the town, such authority had been exercised by different officers at different times. Traditionally, the office of "Oma Odefey," who for brevity sake is known as the "Odefey" combined executive, religious, military, and legislative functions. The most famous king of the Winneba who wielded great power in Fanteland was king Ghartey IV (1820 - 1897). He was the founder and first President of the Fante Confederacy.

The office was mainly sacral, and the religious rites by which the Effutus displayed their sentiments of solidarity, centred round the chief. With the passing of time, both the religious and military duties of the chief have ceased to be necessary. (See Appendix for the "Asafo" Rites). (See Figs: 19-20 for paramount chiefs and dignitaries)

Before the introduction of the Native Authority (Colony) Ordinance, 1944, the Native Courts (Colony) Ordinance, 1944, the town was governed by the "Odefey" with the help of the "Eguasuon" - a sort of advisory council. This 'advisory council' was composed of the Tufuhen - who was the military commander, the occupants of the Anobil, Tekyi, Gyan and Gyankuma stools, and the chief fetish priests of the two "Asafo" companies.

(For the list of the Paramount Chiefs of the Effutus see Appendix II).

With the passing of the Native Authority (Colony) Ordinance, 1944, the Native Courts (Colony) Ordinance 1944 and the Local Government (Colony) Ordinance, 1951, the government of the town passed through another phase. Under these Ordinances, although the Odefey continued to be elected and installed according to Native Customary Law, he must be recognized by the government before he can exercise the functions of his office. The Effutu Native Authority was established by order of the Governor, who also prescribed its powers and duties. Broadly speaking, it was charged with the responsibility of maintaining law and order in the area under the Effutu Native Authority. In order to enable the Native Authority to carry out its functions efficiently, it was given powers to make bye-laws, and rules on certain specified subjects. It was also given judicial powers; it had a Prison, a Treasury and a Police Force. The treasury was established to meet its administrative costs and the provision of social services. The Authority was also given power to
impose an annual rate and also to collect various
tolls, fees, and rents. The Effutu Native Authority
administered the Law both in Civil and Criminal cases.
It had a Court B in the town, which had a panel of
members. The Native Court was duly formed only if it
consisted of three members including the presiding
member. The limit of the jurisdiction of the Court
was defined in the Native Authority Ordinance, 1944.

The procedure in the Native Courts followed closely
to the procedure adopted in the Magistrate's Court.
The cases which were most frequently brought before the
Court were nuisance cases; assaults; breach of peace;
civil suits relating to debts; and divorce and adultery
cases.

The Native Authority Police Force assisted in the
maintenance of peace and order, affected arrests, and
looked over the Native Authority Prison, which was housed
in the Police Station.

The Native Authority levied annual rates of 4/-
per male and 2/- per female. This was payable by
residents in the town.

The services which the Native Authority performed
in the town were those given through the Courts, its
police and its prison. The Native Authority was subject
to the control of the central government; this control
was exercised through the District Commissioner who
checked the Treasury, supervised the work of the Court,
Police, and Prison. He was the agent of the Central
Government who was responsible for the maintenance of
law and order in the town. His duties included among
others, the issuing of Fire - arms, Letter-Writers' Licence,
as well as permits for drumming in the town.
He also received cases and heard appeals from the
Native Authority Court.

The Effutu Urban Council.

With the passing of the Local Government Ordinance,
1951, the administration of the town was transferred into
the hands of the Effutu Urban Council. This Council
was set up by law in August, 1951 and comprises of fifteen
members, ten of whom were elected by the ten wards in
the state, and the remaining five members were elected
by the Effutu State Council. The qualifications of
voters and members who may be elected to the Council,
are set out in the Local Government Ordinance, 1951.
Fig. 21. The Effutu Urban Council in Session with the Chairman addressing the Council.

Fig. 22. The Effutu Urban Council with the President Nana Ghartey V.
At the last election held on 23rd August, 1955 all the elected members were returned unopposed; and so no voting took place. That was the second Urban Council election under the Local Government Ordinance 1951. The Council has a President, who is the Paramount Chief of the State, and a Chairman, and Vice-Chairman who are elected by the Councillors annually.

The Revenue of the Council is obtained from the following sources: (i) Licences - Herbalists Licences, the Palm Wine Sellers' Licences and Hawkers Licences, (ii) Fees and Dues - Market dues, Slaughter-House dues, the Lorry Park Dues and Pound fees (iii) Grants-in-Aid from the Central Government (iv) Penalties from Prosecution and last (v) Annual rates which are now eight shillings per male and four shillings per female. The Council's resources are spent mainly on Education and Development works - such as the building & maintenance of Schools, Places of Public Conveniences, Markets, Lorry Park, Public Baths, Paying for the street lighting.

In order to function properly and more efficiently the following Committees have been formed -

(i) The Finance and Staff Committee. The Committee's findings are subject to the approval of the whole Council.

(ii) The Education and Social Welfare Committee.

(iii) The Development Committee.

(iv) The Health Committee.

The Committees are composed of Councillors, and in some cases members who are not Councillors are co-opted to serve on any other Committee, except the Finance and Staff Committee. The Committee's findings are subject to the approval of the whole Council.

The powers and functions as set out in the Ordinance, may be summarised. Its duties include the providing of services for the improvement of agriculture and allotments for agricultural purposes; controlling methods of husbandry; establishing, maintaining and controlling pounds, seizing and impounding any stray animal; prohibiting, restricting and regulating the keeping of live-stock of any description; building, equipping and maintaining social centres and public libraries; building, equipping, maintaining or managing any primary or middle school or any other class of school which may be approved by the Minister; by granting and maintaining scholarships or bursaries to suitable persons to attend any school or other educational institution in the local authority whole annually one representative.
attend any school or other educational institution in Ghana or elsewhere; building, equipping, opening, closing and maintaining markets, prohibiting the erection of stalls in places other than markets and preventing the sale and purchasing of goods or stock near established markets; regulating and controlling markets including the fixing of and collection of stallages, rents and tolls; building, managing, licencing and controlling slaughter houses; regulating the slaughter of and providing for the inspection of animals intended for the food of man; regulating the preparation and sale of meat; prohibiting any act or conduct which in the opinion of the Council is likely to cause a riot or any disturbance or a breach of the peace; controlling grass-fires; prohibiting, restricting, controlling or licencing the hawking of wares; providing or arranging for lighting in public places; to establishing, maintaining and controlling parks for motor and other vehicles.

The Council may make by-laws, issue licences and permits, and impose fees and charges in respect of services it renders.

The Council sends two Councillors to serve on the Winneba District Development Committee. This Committee comprises 18 Councillors representing the nine local and urban councils in the Winneba District. The chairman of this Committee is the Government Agent for the District. The main function of this Committee is to examine the best ways of expending government grants and C.M.B. grants allocated for the District. An order of priority development projects is compiled and then the Committee examines this order, makes suggestions and allocates monies to be used in carrying out the projects. The execution of approved proposed projects is directly under the control of the Government Agent. Development projects are usually undertaken by the people themselves, through communal labour, with help from the staff of the Technical Advice Centre. This Technical Advice Centre was established by the Western Region Development Committee, at Cape Coast, and its main duty is to help Local and Urban Councils in the region to carry out their development projects efficiently and quickly.

The Western Region Development Committee consists of members of local authorities representing the thirty-seven Urban and Local Councils in the Region; each local authority elects annually one representative.
from among its members, to serve on this Committee. The Committee elects its own Chairman from among its members and holds office for a period of one year, retiring on the 31st July each year. A Chairman is eligible for re-election. In the absence of the Chairman a temporary Chairman is appointed. All members of the Committee retire on the 31st July and their successors take their places on that date. Retiring members may be re-elected.

This Committee meets in Cape Coast, and meetings are held not less than three and not more than four times a year. The Agenda for each meeting is sent to members by the Secretary, one month in advance of such meetings. Members notify the Secretary of any items they wish to be included in the agenda, before the time that such agenda is due to be prepared and circulated. Two-thirds of the whole number of members present form the quorum, and resolutions are passed by a simple majority of those present, each member having one vote.

The main duties of the Committee are (a) to examine projects affecting the Western Region proposed by Government, and to furnish comments for the information of Ministries; (b) to advise the Regional Officer, now the Regional Commissioner on the expenditure of funds for local development, within the Western Region. Members are paid allowances for attending the Committee.

The town is therefore governed by Councillors who have help and experience of these District and Regional Committees. But the people of Winneba regard the Effutu (Winneba) Urban Council as a body that provides certain amenities, and collects rates, fees and tools. Little interest is taken in it as a governing body of the town.

Another body which helps with the government of the town is the Winneba State Council. This Council consists of councillors appointed by the Local Authority. (For membership of the Winneba State Council see Appendix III). This Council was established by the State Council (Colony) and Southern Togoland Ordinance, 1952.

The president of the State Council, is the Paramount Chief of the town and the Council is charged with the responsibility of maintaining law and order in the State, and dealing with Traditional constitutions and customs of the people. It is concerned with the regulation of school lands, and it is the council which approves the election
and installation of a Chief and also the destoolment of a Chief.

The Languages of the People of Winneba.

At Winneba, the natives speak the Effutu language, which is quite distinct from Twi and Fanti, and it is possible that this may be traceable to the language of the Guans which they claim to be part of the whole. The Guans were inhabiting the coastal districts at the time of the Fanti immigration. The Hausa who have settled on the North-Eastern part of the town speak the Hausa language, and the Eves who are mainly engaged in seine fishing speak the Eve language; while many of the clerks and the employees and many of the natives themselves speak Fante. On the whole the two prominent languages spoken at Winneba are the Effutu and Fante.
The traditional religion of the Akan is the worship of the fetish or "abosom". This fetish is believed to inhabit particular forests, rocks, trees, streams, lakes, lagoons and hills.

The fetish or abosom are served through a special order of priesthood - known as the fetish priests or in Akan "Akomfo". These are the people who have direct communication with the "abosom" on behalf of the people; they claim to know the secret arts of the abosom, and to be able to invoke and dismiss the abosom, and to interpret their wishes. The more the predictions of a fetish come true, and the more he is able to cure diseases, the more popular he becomes, and the more he is revered and feared. His aid is invoked for help during wars against other states, for prosperity in trade, for peace and evil. What is said to have come from the fetish is never doubted and challenged. (See Fig. 26 + 27).

The Effutus have seventy-seven fetishes or "abosom", whom they worship. Principally, therefore, the traditional religion of the people is paganism or fetishism. On every festival celebration, and at certain times of the year, these abosom are given mashed yam and eggs by the fetish priests. Of all the seventy-seven deities, the most important god is Penkye Otoo, the titular god of the Effutus. He is, according to tradition, the president of the deities and he presides over any meetings held by the deities.

The linguist of all the gods is Mbonyi - the god of the Muni lagoon. The war god is Akraman. The gods of the river Ayensu and the Ejisimanku Hill are also fetishes to the Effutus. Their fetishes reside mainly in rivers, rocks, trees, hills and forests. See Appendix IV for list of the gods of Winneba.

Each god has its own taboos - in the case of Penkye Otoo, nobody should approach him with glasses on; with an open umbrella; with sandals on; with charms, talismans and amulets; with a hat on; no widow who is observing the widowhood rites should enter the grove, but such a person should go to the grove to be purified after the custom had been observed. Penkye Otoo is outdoored
Fig. 23. A Shed containing one of the gods of the people, situated on the beach.

Fig. 24. A Grove containing the Tattalar god Penkye Otoo.

Fig. 25. A Grove containing another god, situated near the European Swimming Pool.
annually, for the peeping into the future "Abisatsir" ceremony which takes place after the Deer Catching Festival. These taboos are still observed and any infringement of them leads to a confiscation of the article or to an imposition of a fine.

With regards to the Ayensu, it is a custom that nobody should go into the river on Fridays. It is also believed that if any girl or woman, during her menstrual period, is rowed across the river without confessing it to the ferryman, she will become barren.

No one visits the Muni lagoon on Wednesdays. These customs are still observed by the indigenous pagan inhabitants of the town.

An incident is recorded which shows how strong the peoples' belief in fetishism is. On 22nd April, 1892, a new lane was being turned into a road. In the middle of the road was a large tree which was a fetish to the natives. The prisoners working on the road refused to cut the tree down, when they were ordered to do so, but the jailor one Mr. I. F. Martin, wanting to ridicule their fear cut the tree down. He immediately fell down dead on the spot, and out of the tree trunk issued forth blood.

There is another fetish which is not one of the seventy-seven fetishes of the Effutus; but which has been introduced into the town, by a citizen. This fetish was brought from the Northern Territories, in 1948. It has a large number of adherents and it is fervently worshipped. It is worshipped openly by heathens and secretly by some christians. It is worshipped because its adherents believe that it has the power to help women in child-bearing; to protect people from the influence of evil spirits and witchcraft; to cure diseases, and to make one prosperous in business. It is established in the "Donkonyamu" quarter of the town, one of the quarters which is inhabited mainly by the native fishermen. Tigare consists of a black bag which contains many cowries and kola. The black hard kola, dipped into a mixture and cut into pieces, are given to the adherents. The chief fetish priest attached to the cult, wears a toga and he is the son of the person who brought the cult from the Northern Territories. This boy had to discontinue his schooling in order to take up his appointment as the chief priest.
of the Togare fetish. The cult has its set of command-
ments which the worshippers are made to observe. They
are also enjoined not to think evil of others, not to
kill, and not to practice witchcraft. If anyone is reports
worship in such cases he is consulted
if he is to make
any fee in
connection with
the festival.

Many of the
townsmen
watch on
at the
feast.

Christianity is the other religion which has been
introduced among them. There are three or four
churches existing in the town, each having its own church building.

There are two different degrees of Christianity;
those who only attend church worship but have not got their names in the church books; those who bear
their names in the book and may their church and but
do not attend.

The church
the Congregational
and the Wesleyan
Methodists
are to be established
for the first
June 1st, 1879.

The building was

Fig. 26. The Fetish Priests of the gods in Winneba.

Fig. 27. The Fetish Priestesses of the gods in Winneba.
of the Tigare fetish. The cult has its set of commandments which the worshippers are asked to observe. They are also enjoined not to think evil of others, not to kill, and not to practise witchcraft. There are regular worshipping days every Friday, when the fetish is consulted. If a devotee breaks any of the commandments, he has to make full confession, do penance, and pay the necessary fee in order to be cleaned. There are special forty-day festivals on the "Akwasidae" and "Wukudae" or "Anwonada". Many of the townspeople flock to Donkonyamu to take part or watch the singing and drumming connected with the rites of the fetish.

**RELIGIOUS ASSOCIATIONS.**

Christianity is the other religion which has been introduced into the social pattern of the Effutu people. Some of these christians are natives although the majority of them are strangers. There are different Religious Groups each having its worship in separate church buildings.

There seem to be different degrees of christians, those who only attend church worship but have not got their names in the roll books of the churches; those who have their names in the rolls and pay their church dues but do not attend church services regularly, and those who have been enrolled and are active church members, taking part in all the functions of the church.

The religious bodies found in Winneba are the Roman Catholics, the Methodists, the Anglicans, the Presbyterians, and the Zionists.

The Methodists were the first mission to be established in the town. In 1856 the Foundation Stone for the first Church building of the mission was laid on June 12th, 1859; This was later found to be too small and was consequently pulled down and a new one built in 1873 and which was dedicated and named the Freeman Memorial Chapel. On September 13th, 1903 the foundation stone of a large building erected with hewn stone and mortar, was laid by Mrs. Elizabeth Swatson. This church was dedicated for the service of God on December 8th, 1907. On August 19th, 1955 this church, known as the Ebenezer Church, was burnt down, and on January 25th, 1958 the foundation stone for a new Methodist Church building, which is being built on the site of the one burnt down, was laid by Nana Gharthey V, Omanhene of the Effutu State. This church building is estimated to cost about £26,000.
Fig. 28. The Anglican Church.

Fig. 29. The remains of the old Methodist Church which got burnt down.

Fig. 30. The Roman Catholic Church in the process of being built.
The number of Christians in the Methodist Church, whose names appear in the rolls of the church is one thousand, one hundred and eighty-four. The Superintendent Minister in charge of the Church now is the Rev. T. W. Koomson, who incidentally is the Synod Clerk.

The Presbyterian Church was established in Winneba in the year 1947, and is now under the charge of Pastor Eugene Ruben Odame. It has a total membership of fifty-nine. It has not got a church building; its services are therefore held in the Presbyterian Primary School.

The Anglican Church was established on December 27th, 1923, by Rev. Frederick Proctor. Services were held in the house of I.B. Nelson. In 1928 Services were held in the meeting hall of the Honesty Society. The first resident Priest was Canon S. A. C. Lutterodt who came to Winneba in 1928. The priest in charge of the Church of Saint John The Divine in Winneba is the Reverend Father E. A. B. Sackey. There are now 150 male and 197 female members in the church; there are also 280 children whose names appear on the rolls of the church, thus bringing the total membership of the church to 607. Services are now held in a church building which was erected through voluntary contributions & built in 1935. (See fig. 28 for the Anglican Church).

The Roman Catholic Church was also established in the year 1924. In May 1924 the first Catholic Baptisms were administered at Winneba. In October, 1925 Rev. Fr. A. Bamman of Saltpond said the First Holy Mass in Drewry Ghartey's Hall, near the beach. Thereafter regular visits were paid by the Rev. Fathers Acker, Koch, Lehaen and Fabrie. Assisted by the Right Reverend Bishop Hanger, the Community was able to purchase the present church-house in 1930.

On November 3rd, 1936, Winneba was created a residence by the Right Reverend Bishop W. Th. Porter, and successively the Reverend Fathers Mecuwenoord (first Superior), Ramakers, Brock, de Kok, de Rooy Senior, Suykerbuyk, Elbers, ter Linden (present superior) and Lennert worked in it as superiors or assistants.

In May 1949, Winneba was taken over by the Anglo-Dutch Province of the Society for African Missions and created a Tirocinium. The Very Reverend Father B. Gootsen, Regional Visitor took up residence at Winneba towards Christmas in 1949. A Priest's Hostel has been built and the construction of a new church has started; the foundation stone of which was laid by Nana Ghartey V, Omanhen.
of the Effutu State on 31st March, 1957.

(See Appendix V for membership of Religion Associations in Winneba). (See Fig. 30 for the new Roman Catholic Church in progress of being erected).

Figure of membership of the churches, were supplied by the heads of the churches and show their strength on the end of December, 1957.

Within each church, there are educational, social and religious associations such as the Sunday School, which provides a sort of education to its members, with the teaching of reading and writing the vernacular. Thus the illiterate members are taught to read the Bible and sing from the hymn books. Those associations formed for social activities are the Guilds of the Good Shepherd, Christian Endeavour, Knights of Saint Marshall, Youth and Women's Fellowships. It is through these educational and social associations in the churches that the influence of the church is established. These associations attract many members and bring together people of different tribes who belong to the same church - this helps the members of the community to know each other, and in some cases friendships are formed which ultimately bring the couple together as husband and wife.

The Christian churches have their days of worship. The Methodists, Presbyterian, Zion, Anglican, and the Roman Catholic churches have their weekly religious services on Sundays. The churches, in addition to their daily and weekly services, celebrate the annual harvest festivals, Good Friday, Easter Sunday and Christmas.

Attendance at meetings of the various educational and social associations, and at church services plays a big part among the leisure activities of the town. The Sunday life of the town shows one that the churches have got hold on the life of the town.

There is some rivalry among the different denominations in the town, but in spite of this rivalry, there are two inter-denominational societies in the town - The Hope and the Honesty Societies. The Hope Society has more members than the Honesty Society, and there is usually a healthy rivalry between them. These societies are popular because they help members in time of bereavement, by donating sums of money to the bereaved family, and attending the funeral. These societies have weekly meetings at which they have scripture readings, hymns sung - specially the singing of African Lyrics, settle disputes among members and promote unity and friendship. Many men members take their partners from these societies. Thus
these inter-denominational societies perform some social functions, by bringing people of different tribes together and also give security to the members.

Although the Christian religion is having a hold on the way of life of the people, yet many christians still take part in the celebration of traditional festivals, such as the Akumase, Twins and the Abowakyer festivals, which are essentially pagan festivals. Some christians even hold traditional posts such as the post of Osafohene, or Supi which are traditional religious posts. Beliefs in witchcraft, the pouring of libation and other practices connected with the traditional religion of the people, forces are to say that the christians play a double role in the religious life of the community.

The criticism that christians should not take part in the observation of the traditional festivals has made people to bring forth different ideas and viewpoints on the matter. A section of the christians say that as christians, they should eschew all observations connected with pagan festivals, because, they argue that if they took part in their observance, then there will be no difference between a pagan and a christian - they contend that christians cannot and must not serve two masters. Another section of christians hold a different view altogether. This section contends that there are so many bad practices connected with some of these festivals or rites, that have got to be abolished or changed. This the christians can do if only they entered the companies and took part in the celebrations to see the bad aspects of them, and then try to convince the elders to change them. They say that it is easier to bring about a change when one is inside the society, than when stands outside it and merely criticises. There has been so far no pronouncement by the Christian Churches on this issue.
The Abowakyer Festival of the Effutus.

Among the peoples of Ghana, traditional festivals still play an important part in their lives. As the Ashantis observe the Akwasidae, the Nzimas the Kuntum, the Awutus the Awonbia, the Agonas the Akwambo, the Akwapims the Odwira, the Akims the Ohum, the Gas the Homowo, so the Effutus observe the Abowakyer.

The Deer Catching festival of the Effutus (Abowakyer) as it is generally known, is the one festival among all the traditional festivals in Ghana which attracts the greatest number of visitors or spectators who are not of the tribe performing the festival. One may ask why so many rush to Winneba each year to witness the annual Abowakyer. The idea of catching a live deer with bare hands, without any arms, the splendid, colourful, fanciful dresses worn by the Asafo companies, the war songs and war dances of the Effutus together with the popular music and dancing of the Effutu women known as "Akosua Dontoba" and "Owambir", all contribute to entice large numbers of people to Winneba to celebrate together with the Effutus, their annual festival.

How did the festival come into existence? Penkye Otoo, the tutelar god of the Effutus, is regarded as the guardian of the state; and it is believed that he should be consulted at least once a year, and receive his yearly sacrifice. This annual consultation is particularly necessary in the case of Penkye Otoo, who is believed to have the powers of looking into the future and prophesying or forecasting what lies in store for nations.

The Deer Catching Festival normally takes place two weeks after Holy Saturday. The calendar for the custom is kept at Ankunam - that is, the drummer's house. The keepers compute the weeks by making knots of the fibres of the new African sponge with which they go to Penkye Otoo's residence and bathe themselves every week until the fifty-second knot is reached.

Originally, Penkye Otoo, would accept, for its yearly sacrifice, no one except a member of the royal family. This naturally led to wholesale exodus of members of the royal family whenever the season for the festival was drawing near. To obviate the need for this, and to forestall the possibility of exterminating the whole of the royal family as a result of these annual sacrifices, Penkye
Otoo was consulted for a substitute by Kwesi Nyiaa, the oldest man then living, who had the power to invoke the seventy-seven fetishes of the Effutus. The choice fell on a leopard to be caught with bare hands. This leopard hunt was carried on for ten years, but was abandoned mainly because it was found that it amounted to something more than a human sacrifice as many more people lost their lives than would have done under the old practice of sacrificing human beings to the gods. The hunters more often than not became the hunted, and only a few of the hunters returned unscathed. As a result of this, people became terrified, and this time the exodus from the town was not only of the members of the royal family but also of the common people in the town. Since this state of affairs could not be tolerated, another consultation took place after the necessary customary rites had been performed. Penkye Otoo then agreed to resuscitate the old practice of sacrificing human beings to the fetish, with this difference, that now any human being provided he was an Effutu, and not only a member of the Effutu royal family, would be acceptable. Members of the royal family saw to it through influence and bribes that the sword-bearers, "Adumfo", did not sacrifice any of the family. Everyone's life became unsafe and endangered, when the season for the festival drew near. This again had the effect of causing a wholesale emigration of the Effutus in the early part of April every year. After a third consultation, Penkye Otoo agreed to accept a live deer as a substitute.

The whole of the savanna area bordering the town of Winneba, has been divided into two equal halves between the two companies; the Omanhen's dais on the field near the Humphrey's Park marks the dividing line between the field of the two companies. The reason why No.2 company catches the deer so near the town while No.1 Company catches much further away is that while the officers of the latter permitted their members to make farms in the thickets near the town, the officers of the former would tolerate nothing of the sort. Their farms were made as far away from the town as possible. In this way No.2 company has been able to preserve its nearly thickets while No.1 Company has lost its own. Thus while No.2 Company can hunt for a deer within half a mile of the town, No.1 Company must go afield for a distance of two to three miles.

What happens during this august festival? Preparations begin a month beforehand. Dress and flags are
seen, the fetish priests and the officers of the deities. 

Companies are purified and the Gannen prohibits entry into the company thickets with guns and dogs for hunting. 

The Gannen's sail is prepared behind the Mulanggo's football field at a particular spot so that it marks the dividing line between the fields of the two companies. 

On this date, the Gannen, his elders and his distinguished visitors sit and wait for the deer to be brought. 

On the eve of the festival, the fetish priests hold a 

Fig. 31. The Catch - a live deer - being brought home.
sewn, the fetish priests and the officers of the Asafo Companies are purified and the Omanhen prohibits entry into the company thickets with guns and dogs for hunting. The Omanhen's dais is prepared behind the Humphrey's football field at a particular spot so that it marks the dividing line between the fields of the two companies. It is on this dais that the Omanhen, his elders and his distinguished visitors sit and wait for the deer to be brought. On the eve of the festival the fetish, Penkye Otoo, is smeared with a special fetish oil and a new piece of calico is provided for him. All the priests and especially the seven chief priests "Asafo" as they are called, have to shave their hair and have their bodies smeared with fetish oil.

On the Friday night each of the priests and anybody who would be going near Penkye Otoo, on the Saturday, has to bathe in the sea to have himself cleansed.

On returning home to the fetish, incantations are said and then all is set for the morrow. Formerly, the Supis and the captains of the companies had to cleanse themselves and keep indoors for at least a week, but now this practice has been discontinued.

On the Saturday morning between 4 and 5.30 a.m. the priests and priestesses and members of each company visit Penkye Otoo's residence in their colourful uniforms. As the members of the companies leave the shrine the chief priest sprinkles on all of them with a whisk, a mixture specially prepared from roots and herbs. From the fetish house, they go to pay their respects to the Omanhen, in front of his palace, and then march off to the plains with war songs and dancing, the No.1 company equipped with Nkodwo, Adawur-- Ntansa, Kakradaa and bugle; while No.2 company is equipped with Adawur-nu, bell, hoops and whistle. No cutlasses, bows and arrows, guns, traps and dogs are taken to the fields. The Omanhen follows the companies and takes his position on the dais and it is only then that the companies make for their respective field—posts with their fetish priests and begin the chase. Some of the officers and the elderly members of the companies set out for the field and begin the chase operations in the early hours of the morning. To catch the deer, each sub-division within each company splits up into two unequal parts. The smaller part beats and shakes the bush with their clubs which are a bit longer than the truncheons of police constables. Shouting at the top of their voices forms a major part of their work.
The main purpose of their work is to frighten out any animals that may be in the thicket. As the beating of the thicket goes on, the members of the larger group arrange themselves in three or four semi-circles, one behind the other, alert and ready to pounce on any animal which may emerge from the thicket, attempting to escape. All this time a fetish priest goes to and fro frenetically running round the thicket singing a spell and bell. The Ejevers believe that by this action,

Fig. 32. The Paramount Chief & Prominent Guests at the Festival.
The main purpose of their work is to frighten out any animals that may be in the thicket. As the beating of the thicket goes on, the members of the larger group arrange themselves in three or four semi-circles, one behind the other, alert and ready to pounce on any animal which may emerge from the thicket, attempting to escape. All this time a fetish priest might be seen frantically running round the thicket ringing a small hand bell. The Effutus believe that by this action, the fetish priest overpowers the deer in the thicket with juju, thereby making it very easy for the deer to be caught. But at times, all these preparations and incantations do not save the situation, and the deer manages to escape between the hunters, and then there ensues an interesting spectacle of the members chasing a deer in the savanna with the fierceness of a dog rushing after a rabbit. When possible the men catch the deer by falling it on its hind legs. As soon as a deer is caught, a shout of joy goes up, hand bells begin to ring, whistles are blown, clubs go flying through the air. The victorious company rushes to the Omanhen's dais with war songs and dancing, with two stalwart young men carrying their prize on their shoulders. This haste is due to the fact that the Omanhen touches only the deer which happens to be brought first, and it is only this deer, if alive and unhurt, that is accepted by Penkye Otoo. As soon as the first deer is brought, the Omanhen gets up from his stool, and bearing the sword of state, touches the deer thrice with his foot; the Omanhen, in his capacity as the chief priest in the state, thereby welcomes the offering which is to be sacrificed to Penkye Otoo. This reminds one of the fact that in the ancient times the chief was also a priest.

When this custom has been performed, the deer is triumphantly carried to the town on the shoulders of two men, together with the victorious company singing martial songs to the accompaniment of vigorous drumming. After parading it through the town, the deer is bound to a raft made of sticks and placed in front of the shrine of Penkye Otoo. (See Fig. 33)

When the first deer is caught, word is sent to the other company to return home, since the Omanhen is obliged to remain in the field until the members of the Asafo Companies have returned home from the plains - this return is signified by the return of the Supi, the
fetish priest and the company's drama. The companies then bedeck themselves in their respective uniforms, and a period of jubilation, singing, beating of drums and dancing follows. The most popular among the dances is the one known as "Akossa Dohtene" which is normally performed by the women of No. 1 Company. The victorious company takes the lead in parading the town with their drums, dancing and gay dressing. While some perform fantastic dances others were costumed as, according

Fig. 33. The deer being sent to be bound on rafters to be taken to the grove of the tutelar god.
fetish priest and the company's drums. The companies then bedeck themselves in their respective uniforms, and a period of jubilation, singing, beating of drums and dancing follows. The most popular among the dances is the one known as "Akosua Dontoba" which is normally performed by the women of No.1 Company. The victorious company takes the lead in parading the town with their music, dancing and gay dresses. While some perform acrobatic displays, others move rhythmically, according to the music, along the streets. All the colours, emblems, flags, symbols of the two companies are now displayed, and the heavy chain which forms part of each company's emblems is held across the road by two youngmen who lead each company's procession, and no member of the company has right to go beyond the chain. It is also by means of this that the crowds are controlled. The Omanhen walks majestically behind the winning company, or on occasion, is carried high in his palanquin. After seeing the Omanhen home, the two companies parade along old Chapel Street and come down to the Old market where they disperse.

But this is not the end of the festival. The real reason for the Deer Catching Festival is the consultation of Penkye Ottoo, for a forecast of whatever lies in store, not only for the Effutu State, not only for Ghana, but for the whole world. This custom popularly known as the "Ebisatsir" custom, which means simply "consultations" rites, takes place the following Sunday. On that day, the deer is flayed and part of it is cut into seventy-seven pieces to enable each of the 77 fetishes of the Effutus to have a share.

The meat is then cooked without pepper and salt in a new pot on a new-made fire made of Nkantu wood. When the meat is well cooked, no ladle, knife or fork is used to serving it out. The chief priests' barehands, which had been previously dipped thrice in holy water, specially prepared to render the hands scald-proof, remove the jaws, feet, ribs and the meat from the steaming pot, and place them upon the fetish. The pot is then turned upside down on a plate. The rest of the cooked meat is scattered about or distributed amongst the Omanhen, the sub-chiefs, the priests and the Aabrafo. The stage is then set for the "Ebusatsir custom"—the custom of peeping into the future! An earthen pot, with its bottom up, is placed on the ground; and upon it is poised on a pad of palm leaves a small
conglomerate iron of the shape of a globe and painted with red ochre. From and around the pot, on the ground, have been drawn in various directions, straight coloured lines consisting of red ochre, charcoal and white clay, and small quantities of salt and millet. Upon whichever line the iron falls during a dance, the chief event in the ensuing year is foretold. White clay foretells abnormal heat and drought; charcoal foretells that it would be a rainy year; red ochre means bloody conflicts and disasters; salt foretells peace and prosperity and millet means a bumper harvest. (See Fig. 34 for the Ebisatir Rit).

The fishermen and farmers and the Effutus on the whole, attach so much importance to the oracle, that whenever a gloomy future was foretold by the oracle, they go to all the trouble and any expense to get Penkye Otoo to reverse it, and it is believed that he can do this provided the necessary custom is performed.

As the fetishes of No.1 Company Boadze, Eku and Katawer are generally regarded as gods of peace and prosperity, it is generally believed that there will be peace during the ensuing year whenever No.1 company wins the contest where as opposite happens when No.2 Company wins the contest as their fetishes Afririm, Sakagya, Kofi-Na-Ekua, Buaban and Akwesiwontumi are generally regarded as gods of war and famine.

After the "Ebisatir" custom has been performed the seven fetish priests or "Asofo" have to keep watch over the fetish day and night, sleeping in front of Penkye Otoo's house until it rains. During this period of their stay with Penkye Otoo, they are entitled to take any foodstuffs from the market free of charge. One can see them in their white gowns sounding a small gong-gong as they proceed to the market in the morning for the day's supply of food.

Strangely enough, it normally rains or drizzles on the eighth day; the fetish is then removed to its grove.

The Deer Catching Festival, with its moments of hard toil and labour, feverish moments of excitement, keen competition, merry-making, drumming and dancing and its colourful pageantry, with its possibilities of providing the people with the knowledge of the future events, is destined to remain the most cherished traditional institution of the Effutu people.
Diagram showing the marked off area around the "Ebisatsir" pot:

Fig. 34. The Ebisatsir Pot.
The Twin Rites.

After the Deer Catching Festival, the counting of days for the celebration of the Akumase festival is started. On the 2nd Friday in June the Ayensu fetish grove is cleared - this ceremony is called "Prebi Ndaw." On the 2nd Wednesday in June the "hei-hei" custom is performed by the girls and women, by stamping the streets of the town with sticks. This is the preparation for Akumase. On the 1st Wednesday of July the custom of "Nyirew-Ka or "Efida" is performed by Kwamu - this is believed to open the road for the celebration of Akumase. The Kwamus dab on white clay. On the 1st Saturday of July those who live at Fante-Fante dress up and carrying guns they sing through the town - This is an outdooring ceremony. On the 2nd Saturday in July the Kwanus outdoor themselves. On the 3rd Saturday in July an outdooring ceremony is performed by Penkye - those who live in the Penkye quarters. On the 4th Friday in July known as "Tuafo Friday", the Tuafo Company outdoor their drums - On the last Saturday in July known as "Dentsifo Memenda", the Drums of the Dentsifo Company are outdoor. Then on the first Friday in August the yearly festival for Twins - is celebrated. During this period all those who have brought forth twins, buy yams, eggs, white calico and prepare food and mashed yams for the twins. When the meal is finished the remnants together with the refuse, are carried by the twins to the beach. The reason why the twins taste the new yam is that it is believed by the Effutus that they are children of the gods, they are supernatural beings, and therefore they must first taste of the new yams before ordinary men taste it. This yam festival for the twins is the forerunner of the Akomase Festival.

The Akomase Festival.

On the 3rd Friday in August - which is the last day for all twins to complete their celebration of their yam festival, the drums of No.2 Company go into hiding. This going into hiding is known by the Effutus as "Petu Ko Nuumu". On the following day the 3rd Saturday in August, Penkye Otoo, the tutelar god of the Effutus celebrates his yam festival. On the following day the 3rd Sunday, Penkye Otoo, at 3 p.m. carries the refuse of his meal away, accompanied by Oman - Ano, Asaber, Akyeampong. The priests while going to the spot where the refuse is dumped, have sword displays. Throughout the night following this, vigil is kept in every house, where there is mourning and weeping, as a remembrance
for the departed ones in every household. On the morrow, there is general jubilation, when people exchange gifts and greetings. There is drumming, singing, dancing. The natives put on their best clothes and parade the principal streets in the town. The celebration of the Akumase festival continue until the 1st Saturday in September when all the other drums are sent into hiding.

The Puberty Rites of the Effutus.

Among the natives of Winneba, the coming of age of a girl is observed by the performance of certain customary rites. These puberty rites are known "Nhyehyee," meaning "adorning," and are performed on the girl's first menstruation.

The main ceremony is performed at the sea-shore, where the girl is shaved and bathed in the sea. After that she is given mashed yam mixed with palm oil, some of which is sprinkled to the gods of the town and to the spirits of the girl's ancestors, who are asked to let the girl have a happy and a successful marriage.

During the celebrations, the girl is gorgeously dressed in kente or velvet, and loaded literally with gold ornaments and then she goes out in the company of her attendants to greet her relatives and neighbours who offer her gifts of money. This outing is performed to show the young men that she has reached the marriageable age. Often those who are christians also go to church during the celebration of the puberty rites, dressed in the same attire they wore for the celebrations. A feast is prepared by the girl's parents, to which many prominent people are invited. The girl keeps on the gorgeous dressing for about a fortnight or three weeks.

It is considered a great disgrace and a stain on a girl's character for her to conceive or be married without the puberty rites being first performed.

Often, due to the financial implications entailed in the celebration of the puberty rites, the celebration is postponed until either enough money had been collected by the parents, or until the girl is engaged, in which case the prospective husband pays part of the expenses of the celebrations.

The Traditional Marriage Rites.

In Winneba, when a man marries a woman, it is not considered an individual affair. It is a family affair;
it is considered that it is one family marrying the other family. It is an alliance between the two families.

Among the native fisherfolk it is the common practice for the boy's father to engage a wife for his son from the girl's childhood, without the girl knowing anything about the engagement. This practice is known as "Asiwaam". The man asking for the hand of the girl pays what is known as "Abowmubodze" - literally meaning "knocking fee." This payment by the boy's father and its acceptance by the girl's parents signifies the willingness of the parents to give the girl in marriage to the boy. When the girl attains the marriageable age and she agrees to marry the prospective husband, then the man pays the "Tsirnsa" - "dowry". The payment of this dowry seales the marriage bond between the man and the woman. The couple are then regarded as man and wife.

Another form of marriage is known as "Akwantsen Awar." It is the ordinary form of marriage, when a man on seeing the girl of his choice, the usual channels are passed through, and when the girl's parents agree, the "Abowmubodze" or knocking fee is paid by the man. Then the Tsirnsa - the dowry which cements the bond between the two families and seals the marriage between the couple, is also paid, and the couple become husband and wife.

According to the custom of the people, the couple cannot live in the same house as husband and wife until a certain custom has been performed. This custom is known as the "Ayebhia" ceremony. This is performed in this wise: The families of the couple meet in the bridegroom's house in the night of the appointed day. In the night the bride and her bridal attendants, with lighted lanterns parade the town, singing. When the party reaches the bridegroom's house, an announcement is made and an air of expectancy prevails among the gathering. The bride enters with her attendants and all the people stand up. Then the couple is asked by the eldest person to knock their foreheads together thrice; then the same person places the bride on the lap of the bridegroom, thrice. When this is completed, the whole assembly shouts "Woawar no o!" literally meaning "he has married her," and they are now officially married according to native custom. Then after the couple had seated themselves, there is merry making, feasting, dancing and singing.

When the dancing and the merry making are at their height the women pretend to drive away the men from the feast, and the men too try to do the same to the women. In the middle
of trial struggle, the couple retire to their bedroom. Then all the lights in the hall are extinguished and the guests disperse.

On the following morning, if the bridegroom sends to the wife's parents a bottle full of water, with the cork tied with white ribbon, then there is preparation in the house for it is a sign that the wife is in a condition to enter the other part of her life. Thus the water is poured into the glass in the bride's presence, and she recites the marriage formula. The marriage ceremony takes place and in due course the marriage contract is given by the bride and the groom to the parents and the minister as well. The marriage is then registered in the Registrar’s Office and the certificate is delivered to the couple. The couple is solemnly advised to maintain a lifelong respect and affection for each other. If the marriage is not satisfying to the couple, they can renew their marriage vows or seek the advice of a minister.

Fig. 35. A Married Couple coming from the church after their marriage matrimony under the Ordinance. (Decraminiz)

The nature of marriage among the Banjars is the bringing forth of children for the continuance of the race, and the care of the children so begotten. Lack of children is held to be sufficient cause for the dissolution of the marriage.

Birth Register

There are three very important institutions to be found in every society, which would be described in more detail in the succeeding pages. These three institutions are the institutions concerned with birth — the marriage
of this struggle, the couple retire to their bedroom. Then all the lights in the hall are extinguished and the guests disperse.

On the following morning, if the bridegroom sends to the wife’s parents a bottle full of water, with the neck tied with white calico, then there is jubilation in the house, for it is a sign that the wife is a virgin. If on the other hand, the husband sends a bottle half filled with water and the neck tied with a black cloth, there is mourning in the girl’s parents’ house, for it indicates that the wife has abused her virginity, she had led an unworthy life, she has brought disgrace to the family. This traditional marriage is still practised by the natives, especially the fisherfolk.

Marriage under the Ordinance.

At the present time among the enlightened and educated section of the Effutus, marriages under the Ordinance are being contracted. This consists of the exchange of vows between the man and the woman before the Minister of Religion acting in his capacity as a Marriage Officer, or a Registrar of Marriages, in the presence of witnesses, in a church licenced for the celebration of marriages or in a Registrar’s Office. This ceremony follows after all the customary rites had been performed, with the exception of the "Ayerhya". A lot of money is spent on clothing, dresses, parties, photographs in connection with marriages contracted under the Ordinance, and held either in a church or in a Registrar’s Office. The Ordinance does not provide for the expenditure of any sum of money on the marriages, except that sum of money spent on the filing of the Affidavit and the Registrar. On marrying under the provisions of the Ordinance, the woman drops her surname and takes that of her husband and they become "Mr. & Mrs." (See Fig. 35 for a couple marrying under the Ordinance.)

The chief function of marriage among the Effutus is the bringing forth of children for the continuance of the race, and the care of the children so obtained; lack of children is held to be sufficient cause for the dissolution of the marriage.

Birth Naming Ceremony.

There are three very important institutions to be found in every community, which would be described in some details in the succeeding pages - These three institutions are the institutions connected with birth - the naming
of a new born baby; marriage rites and funeral rites.

The Naming Ceremony.

It is a custom of the Effutus that when a child is born the father should name the child on the eighth day. This custom is performed so that it could be publicly known that he is indeed the father of the child; and also that the privileges and responsibilities attached to a son in the father's house are given to him. The ceremony is performed in this wise - The head of the abusua or clan of the child's mother performs the ceremony as a priest and pours libations. The child's father puts the child on the knees of the abusua panyin who asks the father for the child's name; dips his fingers into a cup of clear water and puts them into the child's mouth thrice, saying each time he does it, these words "Nsua, nsua". He then dips his fingers into a cup of whisky and puts them into the child's mouth thrice saying each time he does it, these words "Nsa a, nsa a."

This means that the child should grow up always speaking the truth "letting his yea to be yea, his nay to be nay". Then the assembled party is treated to a light refreshments, and those present then give donations as a welcome for the child. After this the ceremony is brought to a close, by the pouring of libation to the ancestors to guard and guide the child through its life upon this terrestrial world.

Rules governing the names given to the children are as follows:-

The first two or three children of the married couple are usually named after the father's father. After that any member of the father's abusua's name could be given to any succeeding children. This custom is still strictly adhered to by the Effutu people; both christians and pagans.

Divorce.

To the Effutus, divorce is not undertaken wantonly and on flimsy excuses. But when a dissolution of marriage is inevitable, there are certain stages through which the processes of the divorce of the marriage should pass. The five stages are known as (a)'Nkurobo,' (b)'Pontaa,' (c)'Aho-kye, (d) Abawoo and finally "Hyirewgu". The first stage known as "Nkurobo", literally means hearing of complaints; the families of the couple meet together at a specific place and listen to the complaints of the complainant. After that the defendant is allowed to put up a defense. After the hearing of both sides of the case, the elders
of the two families try to reconcile the couple and to advise them not to have the marriage dissolved. But if all the attempts at the reconciliation fail, then a day is fixed for the second stage to be gone through. On the appointed day, the elders of both the families of the wife and the husband, meet, and the husband gives a true account of all monies expended on the wife from her engagement to that time of the dissolution of the marriage. The wife too gives a true account of all monies expended for caring for the husband during the same period. This second stage in the dissolution of a marriage is enforced by native customary law. If during the first stage it was found that the wife was guilty of the offence, then customary law allows that the dowry paid by the man on the engagement of the woman, be paid back to the man, by the woman's family. At this stage, if the man so desires, he may ask the woman's family not to pay a penny of the accounts to him. This is known as "Ahokye", meaning "She had been forgiven." The account is therefore not paid, but the woman's family, performs a thanksoffering to the man, as a witness to the fact that the man had of his own free will, asked the woman not to pay the marriage account. This thanksoffering is performed so that the man may not in the future go back to claim the accounts again from the woman.

Sometimes it so happens that after the second stage had been gone through and the accounts made, the man would say it publicly that he would like the money due to him to be used in caring for their children. On the other hand if there is no balance, the man is bound by customary law, to maintain the children, who would be living with their mother, from henceforth. This maintenance of the children continues until they come of age and are able to find jobs. This is the fourth stage and this maintenance of the children by the husband has given rise to a proverb "Woko Yer, na Wonnko mba", meaning a wife could be divorced, but the children could not be divorced! The last stage in the dissolution of a marriage is reached when the woman is asked to swear the fetish oath, to the effect that during her marriage life she had never committed adultery. After that, husband causes the woman's body to be smeared all over with white clay, showing that she had now been completely divorced. If this last ceremony of smearing the woman's body with white clay had not been performed, the woman has no right to get married.
or go to any other man. If she commits adultery, the husband still has the right to deal with the man who had had sexual connection with his wife. It is only after this "hyirewgu" ceremony, that the woman is said to be completely divorced by the man.

**FUNERAL RITES.**

Every Effutu is born into a (ebusua) family; he marries into the family, and dies for the family. Of the three stages in a man's life - birth, marriage and death; the most important to the Effutus is death. Their idea of life after death is hazy, but their one belief is that there is life after death. They believe that beyond the grave, in the earth is "Samanadze" - "After - Life", where ghosts of the dead live. This is the reason why during the pouring of libation, the drink is poured to the ground and the spirits of the dead invoked, and during the burial of the dead cooking utensils and tools used by the person during his lifetime, are put on the grave for him to use in his after life, just as he used them during his lifetime. The body of a dead person belongs to the ebusua, not to the wife or children.

"Samansew" - "The Will" is of such extreme importance to the ebusua of a dead person to the extent that the members of the ebusua travel long distances to come to listen to the person's will read, before he closes his eyes in death. The Effutus deem it a disgrace for an Effutu born to die in a foreign place, where there is no relative to comfort him during his dying hours. When a person dies, the body belongs to the ebusua and so the body is removed to the father's house. If he is a husband, it is against customary law, for the wife or his children to prepare the body for the laying-in-state without informing the ebusua. If the wife is living with him up to the time of his death, the ebusua sends bearers with drinks to inform the wife that her husband is dead. This is known as "Eyi so," - When an elderly person dies, the Omanhene and the elders of the town are informed. These who are bound by custom to perform any customary rites or pay their respects to the dead are also informed accordingly. Now, if the dead person happened to be a christian, the Reverend Minister is informed and the church bell is tolled to inform the church members that one of their members had expired. At the commencement of the funeral celebrations, a gun is fired. During the wake-keeping the womenfolk wail and weep, and the menfolk drum and sing, in groups. After the body had been laid-in-state, and vigil had been kept,
on the morrow people assemble in front of the house and sit in two groups - the dead person's abusua and the abusua of the dead person's children. The people who are bound by custom to pay any contribution towards the funeral expenses of the deceased bring their contributions forward to the two "abusuafo" - families, any well-wisher who wishes to give any donation, gives it, during this period. When any member brings his contribution, his or her name is mentioned together with the amount contributed by him or her. Each abusua selects its own treasurer, normally the abusua panyin to keep the accounts of the monies collected and how it is disbursed. The coffin for the burial is bought by the person's children, and it is carried through the town before it is brought to the house where the body is lying-in-state. During this time wine and drinks are consumed, and singing goes on until the afternoon, at about half past four when the body is put into the coffin in the presence of his children and his abusua. Kente, velvet and costly jewels are also put into the coffin. The coffin is then either carried by men and followed by a large crowd of people to the cemetery where it is interred. During the lying-in-state of the man, the wife is made very miserable; the hair is shorn to show she is in deep sorrow. She keeps a fast, and does not sit on a chair; she uses the ground for her seat; she greets no one and does not handle money and at the appropriate time she is made to carry a pot of fire at midnight to the sea-shore. On returning from the cemetery, the widow is taken to the beach to bathe in the sea to cleanse herself. On the following day, the 'ebusua' meet to fix a date for the funeral celebration. On the appointed day, known as "Nsagu da" the abusua causes a sheep to be slaughtered to inform the abusua that the fasting period is ended.

This is how funeral expenses are incurred:

a). The cost of the coffin which is borne by the children and the wife or by the children and the husband.

b). The apparel for dressing the deceased - the shroud.

c). The cost of digging the tomb.

d). The cost of the drinks used in informing people of the death of the person.

e). The money given to those who send drinks to inform people of person's death.

f). Cost of drinks given to singers and drummers during the funeral celebrations.

g). Cost of food and drinks used in serving visitors and strangers who attended the funeral.
After the "Nsagu" ceremony, a day is fixed when the funeral expenses would be shared among the members of the ebusua. On the appointed day, the "Abokye" ceremony is performed thus - the members of the "ebusua" meet and the "ebusuapanyin" together with the elders render detailed accounts of the funeral expenses incurred by the family, and the amount realised from the donations. The balance is shared among all the members of the family, the women paying half of what the men pay.

To the natives of Winneba who are not christians, this is the last ceremony to be performed by the ebusua, but in the case of christians a thanksgiving service is attended by the ebusua, three weeks after the person's death.
Election and Enstoolment of A Paramount Chief.

According to the Fantes a state has no stool of its own. The stool on which the reigning paramount chief sits, becomes for the time being the state stool. If another candidate from another "ebusua" is elected to become a paramount chief, his clan stool becomes for the time that he is reigning, the state stool.

If the Omanhen, goes to the village or dies, or is destooled or abdicates, the two Asafo Companies - Dentsifo and Tuafo, pitch a miniature hut before the house from which a successor is wanted - the royal household. This is known in Effutu as "Wokogu Ha". This is a reminder that the royal house is being asked to get prepared to give a candidate to succeed to the stool. Then the Asafo companies through their accredited representatives go formally to the house and ask for a candidate to fill the vacant stool. The Effutus, according to my informants, have no queen mother. If the choice is rejected by the Asafo Companies, the royal house is asked to make another choice. If all the three consecutive choices are rejected, then the Asafo Companies which in reality is the "Oman" - the Community, have the right to choose from the royal house any candidate they like. After a suitable candidate has been obtained, he is paraded through the town.

Then follows his confinement which lasts for eight days. During this period is fed with nourishing food, oiled and taught the mysteries connected with chieftancy. On the appointed day for the Enstoolment of the paramount chief, guns are fired at specific spots in the town before the candidate is taken to the Ayensu river. On reaching the river, the Omanhen crosses it to the other bank, to a particular spot, where he is bathed and clothed in a gorgeous native attire. He then re-crosses the river and taken to the Ayensu fetish grove - where the necessary customs are performed. From the grove he is taken to the river's bank, where he is put into a palanquin and parades through the town amid the firing of musketry, singing, dancing and general jubilation. After the parade, the Omanhen is taken to the Penkye Otoo fetish house, where he swears the oath of allegiance to the Oman and his sub-chiefs too in turn swear to him. After the ceremony the Omanhene is taken to the "Abenfie", the paramount chief's palace.

It should be noted that when the Omanhen is carried in a palanquin, he is carried by four men who carry the palanquin on their heads. A sub-chief is also carried in
a palanquin by four men, who carry the palanquin on their shoulders. The "Tufuke" The master of Arms is carried on six guns tied together, which is carried on the shoulders of four men. A Company captain "Gofohon" is carried on shoulders of a single man.

Fig. 36. The Installation of a Paramount Chief.
a palanquin by four men, who carry the palanquin on their
shoulders. The "Tufuhen" The master of Arms is carried on
six guns tied together, which is carried on the shoulders
of four men. A Company captain "Safohen" is carried on
shoulders of a single man.

Destoolment of an Omanhen.

Traditionally, when the Effutus feel that their para-
mount is misruling them or is not administering the state
in the right way, the two Asafo Companies come together
to confer and then to prepare their charges to be served
on the paramount chief. It is the "Tufuhen", the Master
of Arms, who is the rightful person to serve the paramount
chief with the charges. A day is then appointed when the
paramount chief is bound to appear in person at Fantse-
Fantse to answer the charges. Fantse-fantse is the place
where "palavars" are normally held. If the paramount chief
is unable to answer the charges to the satisfaction of the
Asafo Companies, he is declared destooled and three gun
shots are then fired. He is not beaten with his sandals as
is done in some states.

These are the five serious charges against a paramount
chief which will warrant his destoolment: If he shows signs
of cowardice and if he commits adultery; if he has a quarrelsome
disposition and shows insolence to his elders, or by his
actions involves the people in debts and leads them into
trouble, or is dishonest or practices extortion or fraud.
CHAPTER FOUR.
THE PRESENT PATTERN OF LIFE.

Land Use - Farming: Farming is one of the occupations of the people of the town. It is carried on by some of the natives who are solely farmers, and by some of the fishermen who farm during their off-seasons, when the sea is not suitable for fishing. In such cases, the families help their husbands and fathers on the farms.

The fact that useless areas of poor soils are so few in the Winneba area is a sure comment, on the degree to which the agricultural system in use is adapted to the physical environment. This agricultural system is bush fallowing. In Winneba area a fallow of at least seven years is usually observed and any attempt to shorten it is usually resented.

The hoe, cutlass and a short stick tipped with iron for digging or harvesting yams, cassava and other root crops. When a farm is being made, the person has to apply to the paramount chief to be given a piece of land for farming. This is usually granted. Then the land which is usually covered with small bushes and shrubs, is weeded with a cutlass, and the weeds are then burnt. After that the stumps are removed and the ground is cleared and prepared for planting and sowing of seeds. The cultivation of steep hillsides is generally avoided, so that farms on Manku or Ejisimanku are not on the steep hill, but on gently sloping terrace at its foot - the erosion surface. The bushes are burnt in the dry season, from October to November and sometimes in August. The rainfall period - from May to June, is critical and crops are ruined if it fails; (this happened in 1947 when there was no rainfall in June.) The high monthly rainfall variability is injurious to agriculture.

Crops such as sugar-cane, groundnuts, tigernuts and tomatoes are harvested from September to October, while other crops like yam, cocoyam, and cassava are harvested with varying degrees of success throughout the year. The common crops everywhere are maize, yam, cocoyam, and cassava. Special areas are noted for particular crops:

Sugar cane is particularly cultivated at Jahadzi and Nyakuadze; Awomiro, Abase, Asebu, Ogysakrom, Takym and Ayensuadze. Coconut is cultivated on the coast of Winneba and Neuechiri and Wadasaba, Beraku, Appam and Awomiro.

Onions are also cultivated at Winneba, and near Mankwadzi and Beraku. Groundnuts are grown at Ojinindzi, Ateitu, Mankwadzi, Ojubi, Potsin, Kwablanu, Ochireku, Buduatta,
Fig. 37. A Cassava Farm at Winneba.

Fig. 38. A Plantain Farm at Winneba.

Fig. 39. A grove of mango trees.
Fig. 41. Sheepfold at Winneba.

Fig. 42. Poultry Keeping at Winneba.
Odominadze; and pine-apples at Asebu. The major crops are generally planted in pure stands on earth mounds, thus separating adjacent farm crops like pepper, garden eggs and okro, and the farms made more frequently in the small bushes than on the grassland.

A variety of useful trees is found throughout the area. The coconut is cultivated but no use is made of it for the export of copra. It is used as food, and its fibre is used for the making of ropes, doormats and other kinds of matting. The mango trees also abound on the savanna, producing a good supply of mangoes which bring in a reasonable income to the owners.

(See fig. 43 for pictures of implements used in cultivating the soil).

THE SYSTEM OF LAND TENURE

Land or lands includes land and everything attached to the earth, or permanently fastened to everything which is attached to the earth, and all chattels real (The Interpretation Ordinance, Cap.1).

From the ancient times, the concept of ownership of land in customary law is linked with religious elements of worship of the Earth, which is recognised as a female force representing fertility. But this religious aspect, once very much in the foreground, tends to become less visible and is being replaced steadily by an utilitarian approach. Therefore rights to land have become distinct and, with the growth of a money economy, of value.

In Winneba, there are farming rights pure and simple, which is limited to the use of the soil for cultivation. This right is normally personal to the holder and extend in time for his life, or for shorter periods as decided upon by agreement.

There is a concept of the so-called Stool-lands in Winneba. The Local Government Ordinance 1951 Cap.64, regards as a Stool any person or body of persons who have control over land or over an interest in land for benefit of subjects of such a person or body of persons. A stool may also be regarded as a non-incorporated corporate body consisting of a chief and of members of the stool, represented by the chief with the express consent of some of such members as required by customary law.

Stool-lands, as defined by the Local Government Ordinance, 1951, are lands or interests in land which are controlled by a person or a body of persons for the benefit of their subjects.
Fig. 43. Implements used for Farming - The Cutlass; The Hoe.
Following this conception of stool lands, the ownership of lands in Winneba has been vested in the paramount stool and the paramount chief is the custodian of the Winneba lands. The paramount chief has the power to sell land—this amounts to the equivalent of a free-hold; the money realised from the sale of such land is divided into three parts, and one part given to the Urban Council, while the state council retains two thirds of it, for the maintenance of the stool. Sales of this kind are in many cases performed by customary procedure which consists of a religious ritual.

Gifts of land are a popular means of alienation. Such gifts are usually made by parents to their children, or by a kinship group to individual members. They become in fact partition of clan or family land, or aim at excluding the land from becoming family land upon the death of the donor.

Again in Winneba there are grants of the use of land for the purpose of building, for periods depending upon agreement and for payment in cash. Such leases of land have been granted to the C.I.P.C. for building challets near the European Swimming pool.

Customary transactions in land used to be made verbally in the olden times, but now the use of documents drafted according to precedents of English law has become imperative. All documents purporting to be an evidence of a transaction in land must be stamped, and receive the concurrence of the Effutu Urban Council before it can become a legal document.

The Government may acquire any land for the purpose of making new streets or improving existing streets in the town, for the construction of power works for the supply of electricity, for the construction of a water works and installations for the supply of water for domestic purposes. The Government may also acquire compulsorily any land which is situated within an area, in the town, declared to be a Health Area.

According to the Births, Deaths and Burial Ordinance, Cap.80, the Government may declare any piece of land, as in fact it has done in Winneba, to be public cemetery and define the boundaries thereof. Whenever such land is compulsorily acquired, compensation is awarded in respect of the market value on the open market of the land at the date of the acquiring of the land.

The Government has declared some areas in the town to be Health Area, and in such areas no construction can be
commenced without a permit. Government has also declared some unoccupied land in the town, as open spaces, and such land cannot be used in any way without a permit.

In Winneba, land which belongs to a family or clan is not subject to inheritance, the same applies to Stool lands; as the group is of a corporate character and has perpetual succession and is therefore of continuous existence. But there is a succession to the office of administrator of the land on behalf of the group, whoever he may be. In Winneba, such succession may be either patrilineral or matrilineral according to whether the couple are natives or strangers.

Individual property, on the other hand, is subject to inheritance. This may be by testament or verbal will known in Fante as "Nsamansew", or through intestate inheritance. These forms of testaments are popular means of disposing of individual property on death, particularly among the matrilineal people among whom children of deceased male otherwise would be incapable of inheriting. The Christian Council has formulated that male believers who belong to matrilineal groups dispose by will of at least 1/3 of their land in favour of their children. The Winneba State Council has expressed itself to be in favour of this disposition. A trend is noticeable among the Effutus to restrict succession to individual property to the children of the deceased person. This trend is more marked among the patrilineral families, although in the matrilineal society people tend to admit that the children of a deceased person may inherit one-third of such property.

With regards to litigation and boundaries of land, causes relating to ownership, possession or occupation may be brought before the Native Court B at Winneba. Disputes as to boundaries of land in which a stool has a jurisdictional interest, may be determined by a Boundary Settlement Ordinance. Such is the boundary dispute between Effutu, Senya Beraku, Gomoa Assin and Gomoa Ajumako, which is still being determined by the Settlement Commissioner Mr. Jackson.

OCCUPATIONS OF THE EFFUTUS-FISHING.

Of all the occupations undertaken by the natives the most important and widespread is fishing. A great number of the indigenous population is engaged in the fishing industry. The fishermen are so well organised that they have their chief duty is to settle any disputes which
Fig. 44. Deep Sea Fishing – The boat is being moored.
crop up among the members of the fishing community.

There are many kinds of fishes in the sea, some of which come close to the shore and the others stay a long way out, in deep waters. The fishermen use canoes (varying in size, the smallest from 10ft to 12ft long by 2-3 feet broad, to the largest size some 30ft long by 6ft broad,) for deep sea fishing. In the canoes the fishermen venture far out to sea, quite out of sight of land, using a large square sail, that bellies out with the wind, and carries the boat through the water at a rapid pace. The number of men carried by a canoe depends upon its size; but the men sit in two's along the sides of the boat, leaving the odd man to steer from the stern. Oars are used for paddling the boats. The canoe net used for deep sea-fishing is the "ali" net; used mainly to catch herrings.

Deep sea fishing takes place mainly from July to September. Close-shore fishing is done with the seine net. This net has two wings 80 yards long, with the bunts between them to collect the fish. The whole net is 10 yards deep. In fishing, one end of the seine net is held by a rope on the shore. Men in a boat paddle for about 100 yards beyond the surf and lay out the net in a semi-circle, and they return with the second end to the beach. All the men on the beach now haul in the net, catching any fish enclosed by it. The fish caught with the seine net are usually sold to the fishmongers, the cost ranging from 4/6d a pan to about £1 per pan according to the scarcity of fish. The main season for seine fishing is carried on the Eves, starts from October to December.

(Fishing in the Muni Lagoon is carried on by men and boys with cast nets. This net is a round one with lead weights all round the edge, with a long string fastened to its middle. The one who is fishing holds the end of the string and casts the net over the fish. The lead weights make the net sink and the fish are caught inside. This net is called "mpatoa-boa", named after the "mpatoa" which is the main fish caught in the lagoon.

Another method of catching deep sea fish is practised mainly by the Abidjan fishermen resident in Winneba. These men, each in his boat, with a long line called "Sine" in the Effutu Language. This line has many baited hooks.)
Fig. 45. Customers buying fish at the beach.
Fig. 45. Customers buying fish at the beach.
In the absence of ice, fish are sometimes preserved by salting. Salt is used to preserve fish in the form of "sine," a large bag filled with fish and salt, tied up with reeds, and left in the sun to dry. The fish are then stored in mud houses built over the river. These "sine" are used to preserve fish for extended periods.

Fig. 46. A fisherman with his "sine" ready to go to sea.

Fig. 47. An open swish oven (kukuw) used for currying fish.
hooks fastened to it. These men go out to sea many miles; they usually set out at 4 or 5 p.m. and return at 6 a.m. Some set out at 6 a.m. and return home between 2 or 5 p.m. In fishing they let down the long line with the baited hooks into the sea. When the line is seen shaking, it is pulled up with the fish into the boat and they sail home when sufficient fish had been caught. Their peak season is from December to February when one man is able to sell about £6 to £12 of fish a day. (See Fig. 46)

In general, when the catches are landed, women go to the shore to buy the fish, and some of it is taken to the market directly from the shore - this fresh fish is called "anon" or "onakaa gya". Most of the fish is taken home and cured. Curing is done in two ways. Along the beach in the dry season, the fish is salted and laid out in the sun to dry. This is called "stink fish." The other method of curing fish is that the fresh fish is grilled over a charcoal fire in what the natives call "kukuw" a kind of open swish oven. This is then sold to women who come from the hinterland. The fishmongers themselves also take the cured fish direct to towns such as Cape Coast, Swedru, Bawjiase, Awomirow, Oda and at times to Kumase and Tarkwa to sell.

The price obtained in the inland towns is generally higher than along the coast, but it is very sensitive and fluctuates with the supply of fish. At times the price of fish at Swedru, 15 miles from Winneba, is cheaper than at Winneba, because many fishmongers send their fish to Swedru for sale. (See picture of a "kukuw")

There used to be a Consumer's Co-operative Society which is now closed down. There is no Thrift and Credit Society, neither is there a Co-operative Buying or Selling Association of fishermen. For economic purposes they are unorganized, which results in individual efforts made to have their catches distributed and marketed; and gear purchased at exorbitant prices. There is an apparent need for improvement and development of the fishing industry.

OCCUPATIONS OTHER THAN FARMING AND FISHING.

Apart from the traditional occupations of fishing and farming, other opportunities are afforded for employment. Almost everybody in the town is busy getting his living by means of an occupation. There are those who produce and make things - these people include masons, painters, labourers, shoemakers, tailors, seamstresses, silver and goldsmiths, builders and blacksmiths.
The masons together with the builders and painters provide the houses in which the people live - now the buildings are mainly block buildings. The gold and silver smiths turn metals into ornaments; the shoemakers fashion leather into footwear; tailors and seamstresses prepare clothing for the people and the blacksmiths make implements of all kinds, for agricultural purposes and for buildings. These are independent workers.

There are other people who are engaged in selling food, clothing and other articles imported from overseas. There are the petty-traders, the Hausa hawkers, the shopkeepers and foodstuff sellers. Apart from the few foodstuff produced by the natives - grown on their farms, the townspeople depend upon imported goods sold in the shops and in the markets. Any visitor to the town is struck by the number of people who buy and sell. Others engaged in commerce include the watchmen who watch the different government departments and stores; shorthand typists who work in the government departments, clerks, messengers, book-keepers of the commercial firms, cashiers of the firms and accountants of the government departments.

There are those engaged in the professional business: teachers, doctors and nurses, dispensers, midwives and ministers of religion, who look after the mental, health or moral welfare of the society. Some of the natives are transport owners and drivers who transport people and goods to and from other towns and villages in Ghana; and also help to distribute and exchange products of labour. There are electricians who look after the lighting facilities of the town.

Other people work in the Public Services, which are controlled by the Government - These people work in these departments: The Public Works, Police, Post Office, The Administration, Customs, Agriculture, Prisons, Medical and Health, and some are employees of the Effutu Urban Council.

Cooks, stewards work for Europeans in the town. There are washermen, hotel-keepers, and makers of various kinds of foods such as kenkey, garri, bread, and the cooked food sold in the street or market.

The workers are mainly men, but a few literate women also work as midwives, nurses, telephone operators, teachers and typists.

The trade at the two markets - the old and new markets - is mostly carried on by women.

The economic state of the town has radically changed from the period in the early
Fig. 48. The General Police Station by the Commercial Street.

Fig. 49. The Government Agent's Office.

Fig. 50. The Post Office and a part of the Commercial Street.
times when the village was a self-sufficient economic unit to the present day when the town is dependent upon imports of all sorts for its daily economic life.

The Present Pattern of Settlement.

Urban patterns come into being in various ways, but once established it is only rarely that they can be fundamentally changed. Each part of the town reflects to a certain degree the period of its development, not only in the architecture of its buildings, but also in their pattern of arrangement. Functional areas have not changed substantially in the last 20 years. Penkye and Eyipey are the nuclei of the town and these are the quarters of the fisherfolk, and the most populous and the hub of life. The Commercial Road is the backbone of the commercial activities; and along it are most of the important commercial firms in Winneba. This Commercial Road is the continuation of the Winneba - Swedru Road. The administrative zone is at the coast, where the offices of the Government Agent are situated. The Zongo which was formerly opposite the Suflet House (between the New Market and Okomha Streets, East of the Commercial Road, is now at the Northern end of the town). The compounds at the Zongo area are in groups as they are in the Northern Region.

The same goods are sold in both the old and new markets: trade is carried on in the new market from morning to noon, and is carried on in the old market from noon till night. The new market is situated near the Zongo. (See p. 51, 52).

There are two Post Offices at Penkye and Abasraha. There are many educational establishments such as Primary and Middle Schools of all the major religious organisations, two secondary schools and a Teacher Training College.

The mounting prosperity and increasing port activity which characterised the town during the first world war was accompanied by springing up of new buildings, of three types, each type representing a stage in the growth of the town: (i) Eyipe and Penkye contain the oldest houses each of which has a central hall and rooms round it, which arrangement is suited to the needs of the fishermen who often inhabit such simple dwellings. (ii) The European merchants and early missionaries erected buildings which are distinguished by their wide open verandahs running round them; and their large courtyards. These buildings are usually two-storied ones, and are generally found on areas of high elevation, lining the Commercial road but not beyond the junction of the Commercial Road and George Street.
Fig. 51. The Old Market.

Fig. 52. The New Market.
Some natives became rich as brokers, and their past prosperity was symbolised in buildings like the Royal Academy, a six-year-old secondary school and the Efutu House. The Royal Academy was built in 1926 by a manager of a commercial firm, and it was on the boundary of the area of the commercial settlement.

The expansion of the town was mainly to the North and East, the West was more restricted and was selected as Residential area - and was generally higher than the other parts of the town. The residential area is reserved for Senior Government officials including the Government Agent, Medical Officer, the Education and Agricultural Officers, the District Engineer and a rest house.

The different localities in the town are many. Alawaso embraces the area between Alexander Street and the New Market. Abaraba embraces that area between Amas Ampem's House at the Northern end of the town to the Awutu mineral Waters Factory. Penkye runs from West of the Commercial Road, while Eyipe runs from the East of the Commercial Road. The Old European Hospital is now the Radio station. Osakamnu quarters comprises that area east of the present hospital to the Government cemetery. Oguaboana comprises that area between the Zion Street and the old market.

Alata Kododo embraces that area between King's Street and Old Chapel Street.

Donkonyamu comprises the area between the Hospital and the new Market.

Munianu comprises the area around the Mun lagoon.

Ankamadze quarter embraces the area between the King's Street & the Old Fort Street.

Mburabamu embraces the quarter enclosed between the Link Road and Mary Street.

Ponkoekyir comprises that quarter enclosed between Mary Street and the Government Agent's Office.

Some of the most important streets are named after important personalities, such streets being Alexander Street, Meredith Street, Victoria Street, Lancaster Street, Mary Street, Chartey Street, King's Street and Queen's street.

Certain tribal groups predominate in certain quarters - Almost all the Europeans live in the Residential area and in the two-storey buildings of the firm. The indigenous Effutu natives predominate in Penkye, Aiyipey, Osakamnu, Ponkoekyir, and Kwendrum and Oguaboano. The Hausa community occupy the Zongo quarter; the Eves whose main occupation is seine fishing occupy the Munianu
Fig. 53. A Two Storied block building.

Fig. 54. A thatch house with a thatch roof.

Fig. 55. A swish house with a corrugated iron roof.
There are three main types of buildings to be found in Winneba. There are buildings made of concrete or sun dried bricks or wish. The concrete buildings were introduced by white merchants and missionaries, and these form an index of the past commercial prosperity of the town. These are erected with cement blocks and roofed with either corrugated iron sheets or asbestos sheets.

There are many two-storeyed buildings, the majority of which can be found mainly along the principal streets, although some are scattered about the town. Many of these were erected by trading firms such as the United Africa Company; The United Trading Company, Societe Commerciale Occidentale de Africa, and the Bank of British West Africa. The others were erected by individual citizens of the town. There are many single-story concrete buildings scattered throughout the town; indeed the bulk of the buildings in the town falls under this category.

In the quarters where the indigenous natives live are found single story sundried brick buildings - which are of a recent origin, and which are tending to replace the older swish buildings, which are made by the Atakpame builders at the cost of £5 per room. These older swish buildings are erected with swish dug from the soil, and mixed with water and kneaded. The walls are built of just balls of swish slapped on to one another; and roofed either with thatch or corrugated iron sheets. The quarters where these old swish buildings can be found in large numbers are Penkye, Osakam and Ayipe, and around the fetish groves. These buildings are not ceiled but just roofed. A majority of the houses in the town enclose a courtyard which provides room for poultry and other animals such as goats and sheep. (See Fig. 55)

The concrete buildings which are normally for rentage, have separate kitchens, bathrooms and lavatories. In the others there are kitchens but at times no bathrooms or lavatories are available, and the tenants have to use the public places of convenience and the public bathrooms.

In the quarters where the natives live, there are many insanitary houses with small dark rooms; people sleep on mats which are spread on the floor, which is in most cases cemented, but in a few cases not cemented. There are family houses which have been handed down from generation to generation. The fishing gear or tackle is often stack in a corner of a narrow verandah, and all their other belongings or goods are packed in a corner of a room. There is the general feeling of overcrowdedness in the quarters of the fisherfolks.
Fig. 56. The Hospital.

Fig. 57. The Sanitary Department.

Fig. 58. The Broadcasting Station.
Social Amenities.

Not all the social services are provided by the Urban Council. The town has a pipe-borne water supply. The water is taken from the River Ayensu, about four miles North-East of Winneba, and is chlorinated and then pumped through a cast iron main of 6 inches diameter, into coagulating tanks, where it is treated with aluminium sulphate; after settlement the water is passed through a small rapid sand filter, and thence to a storage tank, and so by gravitation to the town. The resulting water is, chemically of excellent quality.

The pump is a three-throw horizontal ram pump capable of delivering about 7,000 gallons of water per hour, and is driven by a 17 horse-power semi-diesel crude oil engine.

The water is laid on to all Government quarters, to several private consumers and to the general public. The pipe-borne water is provided by the Central Government, and the Government Agent's Office is responsible for the collection of the water rates, which are paid into the Central Government's funds.

Medical services are provided by the Central Government and a qualified doctor is in charge of the Winneba Hospital, which has male and female wards, an out-patients' department, an operation theatre, an X-Ray equipment, and a consulting office. Some of the nurses and midwives are also quartered on the hospital grounds. (See fig. 57)

The Health and Sanitary services are also provided and maintained by the Central Government. (See fig. 57)

The Electrical Department provides the street lighting, but the Urban Council pays for it. The Department also provides lighting for the townspeople, and every subscriber pays his bill at the end of every month to the department. In 1948 the offices and the station were removed to Agona Swedru, and a 3000KVA transformer was installed in the former station.

The Broadcasting Department has provided the town with a studio, and radio boxes are issued to subscribers who pay a bill of 7/6d per box per month. (See fig. 58).

There is a Department of Social Welfare and Community Development, which teaches the womenfolk how to improve the standards of their house-keeping, and also organise evening classes for the illiterates who are eager to learn the Fante language and English. The office of the Community Development Officer which was at Winneba was removed to Cape Coast in 1956; and a Mass Education Officer was put in charge of the new office which was completed in 1957. (See fig. 59)
Fig. 59. Social Welfare Office.

Fig. 60. The Teacher Training College.

Fig. 61. The Girls School.
Educational. The progress of every town depends among other things, upon the education given to its young ones. In Winneba, many mothers leave their young children to the care of the housemaids, who often do not care for the children properly. It is a common sight to see young children between four and six wandering about on the beach, or on the streets playing, unattended. When the children are of school going age, those parents who are able to afford the cost of their children's education, send them to school, to begin their education. The boys, whose parents cannot afford to bear the cost of their children's education, do not go to school, but roam idly about the streets, and on the beach. The girls usually assist their mothers at their work. Some of the children who do not go to school learn their father's trade, and these trades are mainly fishing and masonry. The family is no longer able to give the children all the education they require for their life in the society. Some of the uneducated boys remain unemployed for a long time, others find work as apprentices to drivers, carpenters, fitters, blacksmiths, goldsmiths, tailors, etc. Some of these apprentices make serious efforts and are able to complete their apprenticeships within three to four years, others make no efforts and remain apprentices for many years.

Education is given to the young people by the tribe, by letting the children take part in its various traditional activities, such as pouring of libations, participating in the deep catching festival as members of the two companies, and in the other social activities of the town. They also learn about the institutions in the state, the election and enstoolment and destoolment of chiefs; the purification of stools, the running of the Native Authority Court, and the holding of arbitrations.

Education given by the religious organisations has been fully described under the section dealing with "Christianity".

But by far the most important kind of education which gives the children the sense of stability and fitness to take their rightful place in the community, is given by the schools - the Primary, Middle & Secondary Schools and the Teacher Training College in the town. Generally, children go to school at six or seven years of age, and remain to complete the Middle School course. In Winneba nearly all the school children in the Primary Schools live with their parents; and only a few of the Middle School children live with guardian or relatives. In the town, generally both parents are responsible for the children's education.
Fig. 62. The Education Department.

Fig. 63. The Methodist Middle Boys' School.

Fig. 64. The Effutu Urban Council Primary School.
At school, both in the Primary and Middle classes, the children receive instructions in subjects approved by the Ministry of Education. At the end of the middle school course the children sit for the Middle School Leaving Certificate. From form 2 in the Middle School up to form IV, a Common Entrance Examination is held each year, and pupils who are successful in this examination, may proceed to the Assisted, Designated Secondary or Technical Schools in Ghana. At Winneba there are three non-assisted Secondary Schools sponsored by private individuals. These are the Ghana Secondary School which is housed in the Old Y.M.C.A. buildings; the Royal Academy, housed in Late Korsah's buildings and the Trinity College - house in a rented house. These secondary schools give instructions in approved subjects laid down by the Ministry of Education and after the course the students take the West African School Certificate Examination.

For those children who aspire to be teachers, the certificate B Teacher Training College was established by the Government in 1948. There were 120 students on roll every year; with 11 members of staff including the Principal. In January, 1958, the Certificate B students were removed to join the students at, Berekum two-year Certificate B Training College, and the Post Secondary Course at the Kumasi College of Technology was removed to Winneba, and occupied the buildings used by the certificate B students. (See Rg. 60)

Art Forms of the people of Winneba.

The original art forms of the people include a carved head of a woman (with wood) and two carved ones of a man. These are used during the Deer Catching Festival and on the occasion of an enstoolment of a new Paramount Chief. The people originally made pottery with local clay, but now it is no more carried out. Mats are woven with grass fibre and are used as decorations by the fetish priests and priestesses, and also by masqueraders, during the celebration of festivals, such as the Deer Catching and Christmas. Originally the fishermen carved their own canoes, and designed their own boats, and even now they still design their own fishing boats and cars, with their own traditional designs. (See picture of a fisherman designing his boat. Rg. 65).

Baskets, known as "birefi" are woven with reeds (Nkyekyer) and are used for carrying fish and other goods. Mats known as "Eroopa" are used by the masqueraders during festivals.

Their musical art forms consists of Ahyewa, Akurodo, Adzewa, and Asafo war songs.

The "akurodo" is a carol or a song of mirth. It is also...
Fig. 65. A Fisherman designing his boat.
Fig. 66. Girls playing ampe.

Fig. 67. Boys playing draughts.

Fig. 68. Playing the game of "warri"
In the preceding chapters the major aspects of the
life of the town have been discussed.

In the economic field, the people have moved from a
small, self-subsistent society based primarily on agricul-
ture and fishing into a large dependent society of speciali-
ization of economic activity. Agriculture has decreased
in importance, cost of living has risen, buying and selling
is universally practised, wives earn their own livelihood,
more people are employees of different grades. A new type
of social organisation based on occupation and common econo-
ic interest has arisen. These new economic activities have
led the people to become money-minded and their sole aim
is to acquire wealth; and the wealth so acquired is used
for erecting buildings, educating their children, and for
looking after their families. The old kinship associations
are still strong - and these tend to draw back the pace of
change. Within the community of mixed people, there is an
increasing number of inter-marriages, a section of the
natives favour these inter-tribal marriages, because they
allege that they bring into the society strangers with new
ideas which they might profitably use. Another section
oppose them, on the grounds that their customs would not be
respected by the new comers into their society. The old
rites of marriage are still strictly observed with the result
that even if the new form of marriage under the Ordinance
is preferred by a person, he is bound to perform the old rites
before the partner is taken to the altar. The old customs
such as those connected with puberty rites and widowhood
rites are gradually dying out, and the christian rules or
values are being substituted for them. The use of the
traditional African dress consisting of the cover-shoulder
and the garments and the men's toga, are now being preferred
to the European dress, due to the feeling of national pride
which has been instilled into them; even educated women and
men prefer the national costumes to the European clothes.
The old custom of the Deer-Catching festival and the Akomase
are carried out in the same traditional way as they were
observed in the olden times. They view with strong suspi-
cion anything that seeks to change fundamental ideas on
which their customs are built.

With regard to marriage, because of the high cost
involved, some young men have to delay their marriage. They
view present day marriage with mixed feelings, and some of
them when the cost of running a home is considered, prefer
to remain unmarried all their days - this is specially so
with the educated people. The natives still adhere to the old system and therefore marry at the usual age - between 18 years and 25 years; while some of the educated people defer marriage until after their thirtieth birthday. Among the natives, due to the difficulties in the control of the family and the cost of bringing up the children, separation and divorces are somewhat frequent. With regard to the training and the education of children, the parents are responsible for those. The old idea, especially about the education of girls, that it is not necessary to educate girls is fast dying away; and the people are now recognising the truth of Aggrey's wise saying, "Educate a boy and you educate an individual; educate a girl and you educate a whole nation."

In the government of the town, the people generally look upon the Urban Council as a tax collecting authority and not as a governing body. The Traditional Authority which is the State Council commands the respect of the people because it is to the State Council that they turn to have their disputes settled and their difficulties solved in a humanitarian way.

With regard to religion, there are two main factions - the pagans and the christians; although the christian influence is being felt, yet some christians still have their beliefs in the old fetish religion, and both are practised side by side. A glaring example is the participation of the Deer Catching festival by christians. A section of the christians maintain that christians should not take part in its observance, because there are certain heathen rites connected with it; the others maintain that as the festival is a sort of recreational activity which is a yearly activity, anybody at all can take part in it. These also maintain that christians should take part in it, so that they might influence the leaders to change the heathen rites into christian rites; for they argue that it is easier to effect a change when one is himself taking part in the festival, than when one stands aloof and just criticizes. The question as to whether christians should take part in such festivals is a debatable one, which has been brought before the christian churches, but no definite decision has as yet been given.

Political differences exist, as they are bound to be, but there are no signs of strain between the parties. Most of the illiterates take little or no notice about the activities of the political parties, but a few of the young educate
people talk about them dispassionately.

The Effutus use their leisure for discussing any new thing introduced into the town. In the evenings they relax by telling stories which always point to a moral; by teaching the young men war songs, especially when the Deer Catching Festival is approaching, and by playing both traditional outdoor games and the newly introduced indoor games such as ludo, snakes and ladders, or attending the cinema or concert. The society is open to new ideas brought by foreigners, but these are first of all scrutinized critically before they are either accepted on trial or rejected.
The Winneba community as described in the thesis, can provide the basis for a term's work in Social Studies for Form One, in a simplified and less detailed form. The scheme of work on this community should be one in which the children will have a keen interest to investigate facts for themselves. It should also produce impetus for the children to be able to see and appreciate nature more, and stimulate their interest in geographical work, for example map work, and historical facts, and show the children how to build historical time charts. It should fulfil the children's need for activity, for learning by doing is an important principle of teaching. If the teacher lets his pupils learn by doing, he will avoid the bad habit of talking too much, and the pupils will realize that learning has a purpose. Maps, pictures, plays, models, visits, discussions and exercises will all provide the pupils with opportunities of acquiring skills. As they use these skills, their learning becomes real to them. As the scheme deals with their own community, it will help the pupils to build their new geographical knowledge on their local experiences; thus their new knowledge will have a real meaning when they see that it is connected to their own experience. In a scheme of this nature many important things will have to be left out, because there is not enough time to teach everything. The parts of the subject included in the scheme will be those that will encourage the pupils to go on learning.

Throughout this work, it is hoped to bring to the children some appreciation of the society in which they live, of its relation to other societies, and of their place therein. In Ghana, the children need most to know something of the local society of their particular tribe or town and of the greater societies which are related to it by evidence of their contribution to the daily life of the local society.

In selecting those features of the thesis for this scheme, certain things which may be taken into consideration are: The systematic development of map work in geography; gradual development of time sense and of time-chart construction in history, together with the ability to use books as reference material; and the development of habits of orderly behaviour, good manners, and the ability to work purposely as an individual or in a group without an undue amount of supervision.
In Middle Form One, social studies work has to be able to draw upon a store of knowledge gained in the Primary classes. It is also to be assumed that the children can read, speak and write about the things they see, with some ease, in English, in which most of the material available is printed. But in many cases, the ability to read or talk or write in English is almost non-existent. It will, therefore, be necessary first of all to test the knowledge of the class, in order to find out how much of the work in the primary school syllabus - from the recognition of basic land forms (hills, mountain, lakes, rivers, etc.) is really known and understood. Where this basic work is not known, time should be sought to teach it.

With regards to the time to be allocated for the teaching of Social Studies, it can be assumed that there are on the average, twelve weeks in a school term. I suggest that one afternoon of four periods of thirty-five minutes each, and a single period of forty minutes can be set aside each week for Social Studies. The reason why I have suggested this choice of periods is that from experience, it has been known that a visit for investigation work, for interviews, for field work, on a subject may not take less than one afternoon or four period. If interviews or visits are to be included in the social studies work, ample time must be allocated to the subject. I therefore recommend that one afternoon be set aside for social studies. The extra one period can be used for collecting together and discussing the findings of the different groups who take part in the organised visits. From the point of view of saving time, these periods allotted for visits or field work should be the last four periods of the day, so that the children can go home after the visit.

In drawing up the scheme for this particular local study of the Winneba area, the teacher should ask the children for suggestions, and they should be given time to think about their choices. The teacher should prepare his own list beforehand to fill in any gaps or to obtain a balanced selection, but the more the children suggest, it will be easier to keep them interested in the work. As each suggestion is made, there is a brief discussion on it. In making the final selection, the discussion on the topics selected may have shown that although the children know something about the topics, there are gaps in their knowledge, and the pupils may be keen to go on those visits. The scheme should be arranged to give a good cross-section
Session of the community, and the children should be made
to get to know the different aspects of the town through
map reading.

The topics selected may be arranged as follows:

First Week:

The 4 afternoon periods: Visit to observe the physical
features of Winneba in groups.
One Period: Collect together data obtained by children
and hold discussion on them.

Second Week:

The 4 afternoon periods: Models, map work, written and
oral work based on the visit.
One period: Discussion for the next visit on the settle-
ment of the town.

Third Week:

The 4 afternoon periods: Visit by groups to different
quarters of the town to note important places and buildings.
One period: Collect together information obtained and
hold general discussion on them.

Fourth Week:

The 4 afternoon periods: Models, map work, written work
based on the visit.
One period: Discussion for the next visit on the 'Traditions
history of the People of Winneba.'

Fifth Week:

The 4 afternoon periods: Visits by groups to different
people for the traditional history or stories connected
with the Effutu people.
One period: Collect together the findings of the groups and
have general discussion on them.

Sixth Week:

The 4 afternoon periods: Rearranging of the facts and
checking them with recorded history from books, such as
Ward's History of the Gold Coast, Claridge etc. Map work
and expression work; showing of pictures or descriptions
obtained from other sources to provide additional material,
written work, preparation of classroom charts.
One period: Discussion on the next visit on the Festivals
of the Effutu people.

Seventh Week:

The 4 afternoon periods: Visit by groups to different
people to collect information on the various Festivals of
the Effutu people.
One period: Collect together information obtained: let
children prepare for the dramatization of the Deer Catching
Festival, with costumes if possible.
Eighth Week.

The 4 afternoon periods: Dramatisation of the Deer-Catching Festival, preparation of classroom charts, or showing the different festivals observed, written work.

One period: Discussion on the next visit - The chief occupations of the people.

Ninth Week.

The 4 afternoon periods: Visit by groups to selected people for information about the fishing, farming and other important occupations of the people of Winneba.

One period: Collect together the information obtained by the groups and have discussion on them.

Tenth Week.

The 4 afternoon periods: Map work, written work, activity work, preparation of classroom charts should be undertaken.

One period: Continuation of work by children. 

Eleventh Week.

The 4 afternoon periods: Revision and completion of term's work. e.g. maps, charts, test charts, diagnosis notes. Summaries of terms work can be done, use being made of sketch maps.

Twelfth Week.

The 4 afternoon periods: Display of work, for exhibition.

One period: Test.

THE ARRANGEMENTS THAT WOULD BE NEEDED FOR CONDUCTING THE VISITS.

The teacher may form groups of ten pupils each, under the direction of leaders. The members of the groups should be made to understand that each group is responsible to that leader.

Then name the visit to the children, and explain to the children that at the beginning of every visit, all groups will be issued with the necessary apparatus e.g. a map of the town, each with a slightly different route, marked by the teacher, to be followed by each group. The children should be asked to hold the maps correctly.

Before the visits begin explain to the pupils that the routes on the map should be closely followed and that when the end of the route is reached, the leader of each group should write in the object of the map. On the way all the children should try to observe whatever they have been asked to note carefully.

When visits are to be paid to individuals for interviews or for demonstration work, the children must practice good manners, and they should be orderly and polite.
The children should be practised in forming semi-circles, so that all can hear what the person is saying, or see the demonstrations which are performed by the persons visited or interviewed. The pupils should also be reminded to offer thanks to the hosts after a visit.

The teacher should prepare questions to be asked about the topic of the visits. These questions will help the pupils to pick out some good points and to direct their attention to the object of the coming visit.

Before the visit takes place, the teacher should have obtained the approval of all those who are being visited either before they are selected or as soon as they are selected. He should then go to see each person at least a week before the visit is due to take place. The teacher can then discuss with the persons to be visited the kind of things that are wanted and the type of questions that may be asked by the children. The person should be made aware of the time factor for the visit.

The teacher may take the class into the actual place to be visited, arrange them in a suitable position and introduce them to the person. Then as the visit proceeds, and the talk and demonstration go on, the teacher should note any points that the pupils do not understand and try to get them made clear. At the end of the interviews or visit one of the children should express the thanks of the class, and the class can then go home.

**THE NUMBER AND KINDS OF VISITS THAT WOULD BE MADE, AND THE REASONS FOR CHOOSING EACH VISIT, AND THE KIND OF FOLLOW-UP WORK IN CLASS THAT MIGHT BE EXPECTED TO BE DONE.**

For the lesson on the physical features of Winneba just one visit will be necessary, to allow the children to observe and note the different physical features in the area. The class may be divided into four groups, each group containing about ten pupils. These groups should be placed under leaders and the area should be divided among them, so that each group goes out to observe and note the physical features in a particular section of the area.

After the visit, let the groups bring their maps together, and build up the physical map of the area from the observations of the groups. The follow up work that can be done in class can be divided into sections. In the first instance, and for the children to make sure of the direction of the map, revise the cardinal points, and teach
children how direction is shown on maps. Let children understand that it is very necessary to show the direction on every map. Through observation from maps in the class atlas, let children learn that direction on the map is shown by the North; and that from that cardinal point any of the other cardinal points can be found out. Next let the children make model showing the area - grassland with a few big trees, but consisting mainly of shrubs and scrub. Let children make this with paper mâché, as it is the most durable material for making models. The physical features of the area can be shown on the model, such features as hills, lagoons, rivers, and forests. The children can be asked to make outlines of the animals found in the area and insert them in the appropriate areas on the model. This exercise will make the lesson real and vivid to the children, and they will be developing their skill in modelling and in remembering and reproducing what they have seen.

Again, diagrams of the different land forms seen during the visit can be made, and simple definitions written under them - simple signs used for representing the physical features on the Ordnance maps can be taught to the children; simple contours can be taught so that the children can use these symbols to express and understand things on other maps. During all this geography work, language teaching should not be left behind; whenever any language difficulties occur, they should be dealt with.

The second subject to be dealt with is the settlement of the town. This lesson will need to be preceded by a visit, the object of which is to stimulate the children's interest in the community of which they are part. From this visit the children will gain a useful basis for future study, since they will be able to make real comparisons with other communities in different parts of the country.

This visit should make map reading a step further by the use of the town settlement map. This map can be introduced and explained to show how much easier it is to show on the map routes to each of the quarters to be visited than it is to attempt to describe the way in words. The main points of the visits should be collected and discussed; the teacher's part in the discussion is to stress the main and important points, and to arrange the details in logical order. He should also make clear any points not well understood by the children. The main points arising from the discussion should then be written on the blackboard, and the language work should be done, then the children may be asked to copy the
main points into their work books. Map work may then be undertaken, and the children's maps used for the visit may be used to insert into a map of the town, which has been drawn on the blackboard, all the quarters of the town, visited. The children may be asked to insert in the map the most important buildings and places visited such places as the hospital, markets, Athenaeum, court house, schools, church buildings and cemeteries. This work must be done mainly by the children under the teacher's guidance. The symbols for representing churches, the post office, markets etc. can be taught and used. At the end of the period, when the map on the blackboard is completed, the good and bad points can be discussed. The map on the blackboard can then be copied by the children into their exercise books. Sketch can also be drawn illustrating some of the places visited. Language work should be included, when the occasion requires it. A visit must be paid to special people for information regarding the Traditional History of the people to enable the children to listen to people who know the history of the people; stories connected with their famous men. It will also enable the children to train their skill in remembering and recounting something they have heard from other people, correctly. After the visit, much follow up work will have to be undertaken. A time chart showing the history of the people can be prepared. This exercise will bring into play the techniques of constructing time charts, which should be taught to the children. Map work may be done in the show the routes taken by the people to their present home. The main points may be noted by the class and discussed and written into exercise books. Further reading from other history books can be done by both the children and the teacher to cross-check the facts obtained from the visits; the children can prepare classroom charts from the facts obtained. Training in arranging events in their logical order should be impressed upon the children.

A visit may be paid to special people, such as the Paramount chief, Linguists and company captains, for information regarding the different festivals of the people. This visit will enable the children to get first hand information of the festivals, and make the pupils to feel that they too form a part of the society in which they live.

After the visit, the children may be asked to dramatize the deer catching festival; Drawings for display may be made by the children. This will add interest to the lesson. Classroom charts, listing the different kinds of festivals may be prepared by the children. A time chart showing the
times when the different festivals occur during the year, may be constructed. Written and language work should also be done. Newspaper cuttings and periodicals can be used to supplement the facts gained from the visits.

The next visit will also be to some selected people in the town to learn about how they carry on with their occupations. This visit will enable the children to know how their relatives work at their different occupations, and how the outcome of their labours is used.

After the visit graph work showing the approximate percentage of people working in the different occupations can be prepared. The arithmetical part of the exercise can be done during the arithmetic period, and by the end of the lesson, the basic principles about the construction of graphs might have been learnt. Diagrams, pictures, drawings and sketches may be made and labelled. Written work also be done and language work should not be overlooked.

The last two weeks of the term can be used for revision work, and also for completing work on any of the subjects, not quite finished during the term. These revision periods can be used to consolidate the skills acquired and taught during the course. These revision lessons may be planned to let (a) the children complete their maps of their area in which they recorded the physical features of Winneba, nothing carefully the various symbols used to represent the various physical features. Their skill to understand a simple ordnance map and the meaning behind its symbols should be brushed up.

(b) They should complete all classroom charts prepared for the various lessons; this will enable them to revise the techniques used in preparing the charts, time charts and graphs and labelled.

(c) The different models of maps, places, things and models made by the children should be completed, painted in appropriate colours and then labelled. Their notes and individual sketches, drawings should be completed, and any questions that have not already been discussed should be answered.

(d) Some of these revision periods may be used to put the final touches to the material for the display of the whole course, and to display the whole course in the appropriate places in the classroom.

(e) In revising the work, let children realize more clearly that the people in their community depend upon one another, and also on the larger communities scattered throughout the country and the world.
The revision does not mean merely repeating the previous exercises, but rather that practice is to be given to ensure that the ideas expressed in the previous lessons are mastered. At the end of the revision a short test will help the teacher to discover the progress of the individual pupils as well as of the class as a whole. The questions to be used for this test may be of the objective type which require one or two word answers which are clearly right or wrong.

THE SKILLS IN MAP WORK AND IN TIME-CHART WORK
THAT I HOPE TO ESTABLISH BY THE END OF THE TIME.

At the end of the course the children must have acquired certain skills in map-work and in time-chart work. The children should have acquired skill in the attractive arrangement of the page, attention being paid to headings and margins. The headings should be boldly written or printed, underlined, and given plenty of space before the notes follow. The children should have acquired the skill of colouring in note-books - the colouring should be simple, and should give a clear, not confused, picture. In map work, children should have acquired the skill to complete their set of notes from the blackboard; they should know that the outline of the map could be white, the seas, or oceans shaded in blue, the desert and grass areas in different tones of yellow or yellow-green. Names should be written in upright letters across the page, not at different angles following the line of the map. Names on a map should also be printed, as this is less confusing to read on a map or diagram than writing and is also more economical of space. The pupils should acquire the skill of placing maps in different positions and then placing notes, drawings, or the key to the map in different places in relation to the map and the page, so as to make a good design or pattern. The skill in selection and competence in tackling problems should also be developed.

In the matter of notes making children should know that sub-headings should be written in larger lettering than the notes and kept distinct from them. This helps to organise the material and to draw attention to important sections. It also helps to make revision easier.

The skill of reading should have been acquired by the children, at the end of the course. This should be used in reading pictures and of comparing different maps and pictures, and of modelling from instructions. The construction of simple graphs and diagrams, together with the making of simple notes from individual reading of reference books, magazines, newspapers and text-books, should have been acquired. The important skill of observation should have been acquired.
by this time.

Now, the children should be able to construct simple
time charts from a list of events, and also be able to
arrange events in their logical order.

THE RANGE OF INTERESTS THAT MIGHT BE STIMULATED.

At the end of the term the children's interest in
reading should have been stimulated, so much so that the
children will like to do further reading on their own free
will. They can then be encouraged to make use of children's
libraries, school encyclopaedia or some other books of
reference or supplementary readers. They can also be en-
couraged to make notes of their own reading - not necessarily
to be corrected, although they must be neat.

Their interest in map reading might be stimulated so that
they might use the map freely in any subject in which it is
necessary, whether it is in history, civics, geography or
English lessons. Interest in language and number work might
be stimulated to such an extent that whether they are study-
ing history, geography, civics, Nature Study or any other
subject they will never proceed unless any difficult language
work had been understood.

THE STANDARDS OF BEHAVIOUR IN PUPILS NEEDED FOR THE
COURSE.

The behaviour of the children during this course should
be of a high order. The children should learn to cultivate
the spirit of co-operation, and to help the weaker brethren
in the interest of the group or class. But at the same time
they should try to develop that independent spirit of work-
ing when individuals are required to work by themselves,
and to develop a sense of role. They should also cultivate
the spirit of obedience; obeying and carrying out instruction
without murmur or complaints. Selfishness should be thrown
overboard, and they should cultivate the habit of politeness
to people. These standards of behaviour in the pupils
would be needed to make effective use of such a free approach
to learning.
The advantages of such a local study can be manifold. First of all through all this local study work, it is hoped to bring the children some appreciation of the society in which they live, and of their place therein. They can be made to appreciate the interdependence of their society upon the larger communities outside their own and of the rest of the world. Another advantage of such a study is that the children learn certain basic skills and knowledge, geographical and historical, beginning from the local environment — from the known to the unknown through practical and interesting activities undertaken by themselves. Again by studying the local area, the children will be in a better position to compare the local conditions with conditions of other parts of the country and those of other countries when they come to study those areas.

Another advantage of such a local study is that the children can develop habits of orderly behaviour, good manners, ability to work purposefully as individuals or in a group without undue amount of supervision. The children can take a more personal interest in the subject than class teaching or the textbook alone can give and they can get the attitude of inquiry into the why and how of things. They can be taught how to reduce the crude information that they gather to some orderly system. This is in itself an excellent mental training.

The children's interest will be stimulated, but in the process, some information that would otherwise be missed will be gathered. The art of collecting information from different sources such cuttings from Newspapers, library books, reference books, journals, etc. will be built up. They will acquire the habits of thinking about problems when they are faced with them. They can also use their imagination to understand and have solution to offer to exercises that come to them.

CONCLUSION.
The approach to people can be cultivated by the children as well as the art of getting facts from people through tactful questioning. A time sense can be built up gradually, so that by the end of the course the children will know the terminology of time, for example the meaning of a century, A.D. and B.C. etc., and they will also get an idea of logical order. They will acquire the art of arranging things, thoughts and doings systematically.

Finally to sum up, the advantages to be gained from such a study are the stimulation of interest in the subject, the realization of the fact that Social Studies is not an affair merely of the classroom and the textbook; and some elementary training in the methods of independent research and in the adaptation of the information gathered to the particular piece of work in hand. But to achieve these results, will require much forethought and careful guidance on the part of the teacher and some sacrifice of the time given to ordinary class lessons. Each teacher must therefore decide for himself how far the results to be attained are worth the trouble and sacrifice that will be entailed.
APPENDIX I

REGISTERED TONNAGE OF CARGO UNLOADED AND LOADED AT GHANA
PORTS INCLUDING WINNEBA FOR THE YEAR
1945 - 1950 (5 YEARS).

<table>
<thead>
<tr>
<th>PORT</th>
<th>1945</th>
<th>1946</th>
<th>1947</th>
<th>1948</th>
<th>1949</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takoradi</td>
<td>319,878</td>
<td>354,909</td>
<td>443,797</td>
<td>555,754</td>
<td>584,577</td>
<td></td>
</tr>
<tr>
<td>Cape Coast</td>
<td>810</td>
<td>4,974</td>
<td>9,396</td>
<td>15,275</td>
<td>22,260</td>
<td></td>
</tr>
<tr>
<td>Accra</td>
<td>93,445</td>
<td>155,978</td>
<td>183,513</td>
<td>273,386</td>
<td>244,815</td>
<td></td>
</tr>
<tr>
<td>Keta</td>
<td>3,481</td>
<td>6,681</td>
<td>8,116</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td>414,133</td>
<td>518,008</td>
<td>645,072</td>
<td>864,152</td>
<td>880,698</td>
<td></td>
</tr>
</tbody>
</table>

DEPARTURE (EXPORTS) TONS LOADED

<table>
<thead>
<tr>
<th>PORT</th>
<th>1945</th>
<th>1946</th>
<th>1947</th>
<th>1948</th>
<th>1949</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takoradi</td>
<td>1,135,339</td>
<td>1,206,139</td>
<td>986,096</td>
<td>1,179,309</td>
<td>1,318,617</td>
<td></td>
</tr>
<tr>
<td>Cape Coast</td>
<td>6,846</td>
<td>7,493</td>
<td>6,227</td>
<td>8,033</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accra</td>
<td>4,165</td>
<td>13,729</td>
<td>16,195</td>
<td>19,733</td>
<td>18,79</td>
<td></td>
</tr>
<tr>
<td>Keta</td>
<td>99,434</td>
<td>90,840</td>
<td>58,038</td>
<td>65,206</td>
<td>66,166</td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td>1,234,773</td>
<td>1,301,144</td>
<td>1,064,709</td>
<td>1,258,580</td>
<td>1,409,785</td>
<td></td>
</tr>
</tbody>
</table>

Source of information: Office of the Government Statistician, Accra

"Statistics of External Trade and Shipping And Aircraft Movement from 1935-1953 Published February, 1956."
APPENDIX II

THE EFFUTU (WINNEBA) DYNASTY.

Bondzi Ebi I who brought the Effutos from Amanful. Son of the Effuto State President.

Bondzi Enyinam.

Bondzi Ebi II.

Bondzi Esiedu.

Bondzi Ebi Gyateh I

Bortzi Komfo Amoo.

Gyateh Gyampayanin II.

Ayirebi I.

Gyateh Kuma III.

Bondziquaye.

Acquah I or Eguase.

Kwamina Gyateh or Chartey IV.

Acquah II or George Acquah Robertson.

Ayirebi Acquah III.

Nana Chartey V.
APPENDIX III

The President of the Effutu State (President).

Nana Gyankuma occupying the Gyakuma Stool - Adontenhen.

Nana Anobiole " Annobil " - Twafohen.

Nana Telkyi " Teky " - Nifahen.

Nana Gyan II " Gyan " - Benkumhen.

No. 1. Company - Tsako’s Linguist.

No. 2. " Dentsifo’s "


Head Fisherman.

Odikro of Gyahadzi. Loc. - the access to the Shama-Sipleti road.

No. 1. " Gyangyamzi.

No. 1. " Esuekyir.

No. 1. " Atekyedoo. DRAIN OF THE INNATE RIVER.


" Sankor.

" Teansa.

9 Councillors. All in the eastern part of the State.

Headman of Wadababa - Observer. The Queen - a female god.

" Asamaniba - Observer.

Representative of Winneba Youth Organisation - Observer.
The chief deities in the Effutu mythology are:

1. Mbonyin — alias Kaako — he is the linguist to the gods of the state. He is the god of the Mbonyin lagoon.

2. Ayensu — a river god.

3. Budu — a rock in the sea near the landing stage of boats on the beach.


5. Bombo — Ewusi — a tree god near Amuako near late lawyer Sampson’s house.


7. Tetewo — a forest god on the Beraku — Winneba road.

8. Mbogobin — a stream god who is a stranger.


12. Oyibi — a god of a tributary of the Ayensu river.

13. Oguabo — a rock god.


15. " No.2 " " Alata.

16. " No.3 " " Ayipe.

17. Osaka — a stream god — on the eastern part of the town.


19. Ama — Awo — a stream god.

20. Epiibi or Epi — Obibi — the god of the black rocks which are to be found between Okitesiw and Abirekum.


22. Obo — Nawore — a rock "

23. Sankomago — " near the court house.


25. Abonyi — a rock god.

26. Isa — Mbonyin’s wife.

27. Kaako Adwoa — " sister.
29. Manke - a hill god.
30. Egya Esi - Manko's father.
31. Abonyin Kra - a rock god.
32. Ponkoko - a hill god, near the water works.
33. Nta-na-nnta - a rock god.
34. Obstantambiri - " "
35. Adoko pi - " "
36. Mbahato - " stream god near Ayensu.
37. Amfo - Teteso - a " "
38. Abowiro - a rock god on the Beraku road.
39. Sunubonto - the god of the Apoobo stream.
40. Obon-nda-ndi - " " a rock near Korsah's building.
41. Brafo - a god of a rock near the water works, on the Ateetu road.
42. Nyias-ndato - a tree god.
43. Asokoprum - " "
44. Osa - " "
45. Abena-anansi - " "
46. Opran - a god of a rock near the European Swimming pool.
47. Santsenabo - " rock god.
48. Odie-die - " stream god.
49. Apow-skoo - " " near the Present Post Office.
50. Ewusi-Ewusi pow - a forest god, near Akeebi Akwa.
51. Oseankobir - a stream god near Puprum.
52. Bombir - a " "
53. Obo Krookoobra - a rock god near the magazine.
54. Beckyere - a stream god.
55. Nena - a god between Esuekyir and Gyaahadze.
56. Tsititsim - a rock god on the Mpota road.
57. Ateetu - " "
58. Onyiatsiadze - " "
59. Aberewanho - a stream god, Ayensu's executioner.
60. Enyamamo - " " five miles on the Winneba/Swedru road.
61. Enyishaa - " " on the Asebu Road.

63. Apapataso or Apapata - a rock god.

64. Abowise - a rock god - Okumayefor.

65. Odenhyendze - a stream god near the present Winneba Club.

66. Brefo - a " near Kojo Beedu.

67. Tsirtaa -

68. Fenkye Otu - The Titular god of the State.

69. Akyeampong - Executioner to Fenkye Otoo.

70. Appa Sekum - A household god.

71. Ewe -

72. Akyen -

73. Run -

74. Ehun -

75. Okotoburgya -

76. Adwoa Annobil -

77. Annobil -
APPENDIX V

MEMBERSHIP OF RELIGIOUS ORGANISATIONS.

Churc

<table>
<thead>
<tr>
<th>Church</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist</td>
<td>1,174</td>
</tr>
<tr>
<td>Anglican</td>
<td>607</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>658</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>59</td>
</tr>
<tr>
<td>Zion</td>
<td>452</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>915</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>444</strong></td>
</tr>
</tbody>
</table>

## APPENDIX VI

<table>
<thead>
<tr>
<th>School</th>
<th>Primary</th>
<th>Middle</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effutu Urban Council A</td>
<td>218</td>
<td></td>
<td>218</td>
</tr>
<tr>
<td>B</td>
<td>92</td>
<td></td>
<td>92</td>
</tr>
<tr>
<td>Methodist A</td>
<td>281</td>
<td>148</td>
<td>429</td>
</tr>
<tr>
<td>B</td>
<td>275</td>
<td>154</td>
<td>429</td>
</tr>
<tr>
<td>Zion</td>
<td></td>
<td>144</td>
<td>144</td>
</tr>
<tr>
<td>Anglican</td>
<td>258</td>
<td>159</td>
<td>417</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>370</td>
<td>138</td>
<td>508</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>315</td>
<td>159</td>
<td>474</td>
</tr>
<tr>
<td>Teacher Training College: B</td>
<td>202</td>
<td>159</td>
<td>361</td>
</tr>
<tr>
<td>Total</td>
<td>2,011</td>
<td>902</td>
<td>2,913</td>
</tr>
</tbody>
</table>

### Secondary Schools:

<table>
<thead>
<tr>
<th>School</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghana Royal Academy</td>
<td>118</td>
<td>38</td>
<td>156</td>
</tr>
<tr>
<td>Trinity</td>
<td>67</td>
<td>15</td>
<td>82</td>
</tr>
</tbody>
</table>

### Teacher Training College:

<table>
<thead>
<tr>
<th></th>
<th>BOYS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghana Royal Academy</td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

Source of information: Winneba District Education Office.
BIBLIOGRAPHY.

<table>
<thead>
<tr>
<th>AUTHOR</th>
<th>DATE</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cruickshank</td>
<td>1858</td>
<td>18 years on the Gold Coast.</td>
</tr>
<tr>
<td>2. Meredith</td>
<td>1812</td>
<td>Gold Coast of Africa.</td>
</tr>
<tr>
<td>8. Sutherland,D.A.</td>
<td>1956</td>
<td>State Emblems of the Gold Coast.</td>
</tr>
<tr>
<td>15. A.C. Miles</td>
<td></td>
<td>&quot;Recollections of Gold Coast 40 years ago&quot; in the Nigerian Field.</td>
</tr>
<tr>
<td>16. Bonavia</td>
<td></td>
<td>&quot;Report on Transport in the Gold Coast&quot;</td>
</tr>
<tr>
<td>17. R.J.H. Poguchi</td>
<td>1957</td>
<td>Land Tenure In Ghana vol.VI.</td>
</tr>
<tr>
<td>19. Treleavan, Hilda A</td>
<td>1955</td>
<td>What Can we learn from maps?</td>
</tr>
<tr>
<td>20. MacBain, F.C.A.</td>
<td>1956</td>
<td>The first Two Years of Geography.</td>
</tr>
</tbody>
</table>
Glossary

Abasaraba - a quarter of the town.
Abawo - money given for the caring of children of a divorce couple.
Abrafo - executioners.
Abokye - a ceremony at which funeral expenses are shared.
Abosom - deities, tutelar or guardian spirits.
Abosomba - a quarter of the town.
Abowakyer - a festival of the Effutus.
Abowmubodze - knocking fee.
Adawuruta or adawuru - a town crier's bell, consisting of two pieces of iron fixed in a wooden handle.
Adawurutansa - a town crier's bell, consisting of three pieces of iron fixed in a wooden handle.
Adumfo - sword bearers.
Adzewa - a musical play.
Adzewafo - actresses in the "adzewa".
Adzewandwom - songs in the "adzewa".
Affirim - a fetish.
Abokye - The art of asking a divorced woman not to pay any expenses.
Ahyewa - a musical play.
Akomase - a festival.
Akomfo - festish priests.
Akomfodze - a section of a company.
Akosua Dontoba - a dance.
Akuoro - a carol or song of mirth.
Akwambo - a festival.
Akwantsen awar - ordinary marriage.
Akwasidae - a festival.
Akwesiwontumi - a fetish.
Alata - Akan name for Nigeria.
Alata kokodo - a quarter of the town.
Ali - a kind of net.
Ampe - a jumping game.
Amon - fresh fish.
Ankamadze - a quarter of the town.
Anwonada - a festival.
apagafo - one of the main divisions of the Asofo company.
Asofo - a company.
Asam - a sub-section of a company.
Asofo - priests.
Asomfo - a sub-section of a company.
Asiwaa - a girl engaged while young.
Atakpane - people from French Togoland who build wish houses.
Awubia - a festival.
Ayensu - a river.
Ayipe - a quarter of the town.
Ayebyia - a marriage custom.
Birefi - a kind of basket.
Boadze - a fetish.
Boropa - a kind of mat.
Brofonkowa - slaves of the white men.
Buan - a fetish.
Dentsifo - the number two Asafio Company.
Dentsifo memenda - A Saturday set aside for the Dentsifo Company.
Donkonyamu - a quarter of the town.
Ebisatsir - consultation rites.
Ebussa - family, clan, lineage.
Ebussa Panyin - the head of a family.
Effutu - a mixed people.
Ekuasuon - an advisory council.
Eku - a fetish.
Epirbii - black stones marking the boundary between Winneba and Gomoa.
Etsiamfo - a sub-section of the company.
Fantsefantsse - a quarter of the town.
Finfin - a subsection of a company.
Homowo - a festival of the Ga.
Hyirew-gu - The act of smearing a divorced woman's body with white clay.
Hyirew - ka - a custom.
Katawer - a fetish.
Kofi-na-Ekua - a
Krobo Etsifi - a quarter of the town.
Kakradaa - a rattle.
Kukwu - an open swish oven.
Kuntum - a festival.
Kwamu - a quarter of the town.
Kwensurum - "...
Kyiremfo - a section of a company.
Mboni - a lagoon.
Mbrusabamu - a quarter of the town.
Mpanyin - a sub-section of a company.
Mpatso - a kind of fish caught from the lagoon.
Mpaten-boa — a net used for fishing in the lagoon.
Munianu — a quarter of the town.
Ndwensuen — a horn.
Nhyeyee — a dornning.
Nkantu — a kind of wood.
Nkodwo —
Nkurobo — accusation.
Nkyekyer — reed.
Nsaguda — a day when libation is poured for the dead.
Nte — marbles.
Odwira — a festival.
Oguaboanu — a quarter of the town.
Onhum — a festival.
Oma — Odefey — Paramount Chief.
Onnkaa — gya — fish not cured.
Osakamu — a quarter of the town.
Owambir — a dance.
Patumo — a sub-section of a company.
Penkye — a quarter of the town.
Penkye — Otu — a tutelar spirit of the Effutus.
Ponko-ekyir — a quarter of the town.
Ponkaa — a custom when marriage accounts of a divorced couple are examined.
Prebi — Ndaa —ceremony of cleansing the Ayensu fetish grove.
Sakagya — a fetish.
Samanadze — after life.
Samansew — testamentary or verbal will.
Sine — a fishing line.
Supi — a company captain.
Tigare — a fetish cult.
Tir-nsa — dowry.
Tuafo — Number one Asafo Company.
Tufuhen — Master of Arms.
Warri — a game.
Wukuide — a festival.