

KIBI
(A Local Surrey)

by

H. A. ASAMOA.

P R E F A C E

Through the pages of this Long Essay, I invite you to the study of a State, starting from the sociological rudiments of a great family which has, within a few hundred years, passed through the successive stages of a leading Clan among the Akan race, a tribal kingdom, a conquering and colonising tribe, and finally to that of a stable tribal State.

From this Essay can be gained a better knowledge of Kibi and its people.

I am obliged to Nana Ofori Atta II, my brother the Gyasehene and to the Twafohene, Barima Kyeretwie Danguah, for supplying me valuable information on different subjects. Sir Alfred Kitson's notes on Geology were found particularly interesting.

H. A. ASAMOA.

Akuafo Hall,

Achimota.

16th. May, 1956.

CONTENTS

CHAPTER

PAGE

PART I

HISTORY AND PATTERN OF SETTLEMENT.

I.	General Introduction.	1
II.	History of Settlement.	13
III.	Pattern of Settlement	15
IV.	The Population of the Town.	22

PART II

GEOGRAPHICAL CONDITIONS.

V.	Physical Features.	24
	(a) Geology and Minerals	
	(b) Forests and Forestry.	
VI.	Agriculture.	35
	(a) Land Tenure.	
	(b) Farming	
VII.	Occupations.	41
VIII.	Climate.	47

PART III

LAWS AND CUSTOMS. BELIEFS.

IX.	Institution and Customs Concerning Individuals	52
	(a) Kinship and Marriage	
	(b) Funeral Customs.	
	(c) Birth.	
	(d) Adolescence.	
X.	Institutions Concerning the Area.	
	The Constitution.	70
XI.	Festivals.	74
	(a) Adaye.	
	(b) Ohum and Ohumkyire.	

XII(c) Odwira,
Beliefs.

89

(a) Indigenous Religious Beliefs.

(a) Superstitious Beliefs

(c) The Christian Religion.

PART IVXIIIART AND LEISURE TIME ACTIVITIES.

102

(a) Art and Crafts

(b) Stools, Drums and Drumming.

(c) Leisure Time Activities.

PART VXIVGENERAL CONCLUSION.

119

(a) The People and their History

(b) Constitution

(c) Political Sphere.

(d) The State in the Gold Coast.

(e) Agriculture

(f) Kinship and Marriages

(g) The Church in the State.

(h) Art and Leisure Time Activities.

Bibliography

134

Appendices

135

PART I.

HISTORY AND PATTERN
OF SETTLEMENT.

CHAPTER I

GENERAL INTRODUCTION

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land."

A Local Study of the Kyebi or Kibi Area would not be complete unless mention was made of the district, Akyem Abuakwa, of which Kibi is the capital and seat of government.

Situation, Size and Population

Akyem Abuakwa is one of the several independent States in the Gold Coast Colony. It extends from the Meridian of Greenwich to the first degree West longitude and between latitude $5^{\circ}45'N$ and $6^{\circ}35'N$. It has an area of about 3,000 square miles and the territory covers about an eighth of the total area of the Colony. (23,490 sq. miles) The Census of 1921 gave its population as 90,306; that of 1931 at 123,000 souls and that of 1948 as 228,909.

A People Worthy of the Land.

This vast stretch of forest land is rich. It has greater natural resources than any other area in the Colony. The people, who fully know the value of their land, though they cannot themselves deve-

lop it, are most desirous that Europeans should visit it for this purpose. It is a beautiful district, and would well repay the botanist and geologist.

Early History.

The people of Akyem Abuakwa belong to the great Akan stock of which Ashanti, Fanti, Akwapim, Kwahu, Agona and all the Twi Speaking tribes are members. Their principal religion is ancestor-worship through the original stools which are emblems of sovereignty and sacred or divine favour.

The head of the tribe is called the Okyenhene, Kwaebibiremhene*. (King of the dense forest) He occupies an ancestral stool the earliest origin of which is veiled in traditional myths and allegory, as far as human memory can stretch, an unbroken line of succession[†] by Princes of the Asona Clan, can be traced for a period of four to five centuries.

The first settlement of the Gold Coast Akan appears to have been made near the Kong Mountains and subsequently at Takyiman. It was at Takyiman that the first split occurred. The Fantis marched further south to what is now Fantiland. The Adansis, Denkyiras, Akyems and Ashantis remained within the boundaries of what is now Ashanti. Considerable Akan settlements were made at Adansi and Denkyira, but following the growth of population there arose a corresponding growth in the desire to centralise authority in a single dynasty. Akyem, Denkyira and Ashanti made rival bids for supreme power. It was during

* See Appendix I

† See Appendix II

the reign of King Osei Tutu of Ashanti that the Akyem Abuakwa tribes migrated from what is now Ashanti to the other side of the Prah river, within the present boundaries of the Colony.

Reasons For Their Migration

"During the reign of King Osei Tutu of Ashanti (about 1660) the Akims were already strong when Denkyira improved in power" so says Bosman; "and the Ashantis were not forgetful of the fact". When Osei Tutu sat on the Golden Stool of Ashanti, he set forth to fulfil the mission of conquest which the Fetish Priest Okomfo Anokye had predicted for the new Empire he had then founded for the Ashanti nation. The Ashantis, after having defeated the Denkyiras concentrated their forces on the Akyems, a people at that time described as "a powerful and rich tribe that had helped the Denkyiras against the Ashantis*." The war lasted till 1702. The Ashantis won the field, and inflicted a crushing and decisive defeat on the Akyems. This war left the Akyems a tattered and divided nation. As a consequence Akyem Kotoku - Western Akim - went back to Ashanti, and Abuakwa remained beyond the Prah, but what a different Abuakwa it was. "The Akims", says Fuller, "were made tributary to Ashanti, and a heavy indemnity was imposed upon them."† But although defeated, the Akyem Abuakwa people would not be a tributary race. For thirty years they held aloof from the Ashanti demands for tributary payments to the Ashanti king.

* Sir Francis C. Fuller, A Vanished Dynasty - Ashanti p. 19.

† Fuller, *ibid.*, p. 19.

Even so modern a historian as Dr. W. W. Claridge writing with the unfortunate Ashanti War of 1900 still fresh in memory had this to say of the Akyems:- "Akim would have been a much more powerful than it was if its chiefs had only been able to agree amongst themselves instead of being for ever engaged in petty quarrels and disputes so that their enemies had little cause to fear them." *

The Akyems were, in fact, the only people who most frequently were successful in resisting the imperialism of Ashanti. It is a common saying among the Akans that "Okyenhene nkoara na Osantehene ne no di nsawsoo." literally, "The king of Ashanti treats with none but the king of Akyem on familiar and equal footing." † And, it is a well known fact of history that the oath "KOROMANTE" ‡ the most binding and dreadful of Ashanti oaths takes its origin from a successful but, from the Ashanti point of view, an unfortunate Akyem strategy against the Ashanti army in about 1730.

About 1730 the Akyems refused to pay to Ashanti the tributary payments. The head messenger of the Ashantis right hand first finger was cut off. That meant war. King Osei Tutu of Ashanti crossed the river Prah in Akyem territory. The risk was great and he did not live to see the penalty. He was shot in his hammock whilst crossing the river Prah. This event happened near a place called Koromante, and on a Saturday, from which arose the most solemn oath of the Ashanti people, "Memeneda koromante" or by "Saturday and Koromante." Since that day it is reported that Saturday is re-

* History of Ashanti and the Gold Coast. pp 155-156.

† Christaller's Twi and Asante Dictionary, page 81.

‡ G. Macdonald, The Gold Coast Past and Present, page 267.

garded by the Ashantis as fatal.

The Conquest Over Akwamu.

Osei Tutu's death gave the Akyems breathing space to lay down the foundations of a new kingdom. Resuming their trek, led by Ofori Panyin* about 1733, they encountered the powerful Akwamu tribe, also belonging to the Akan race, in possession of an extensive portion of the rich and fertile forest lands lying in the valleys of the high scarp on the banks of the rivers Birim and Densu. The Akyems defeated the Akwamus and drove them out of the territory. They found a peaceful haven to the East of the Volta River, where they are now.

Ofori Panyin of Akyem Abuakwa, the acknowledged founder of the new kingdom, maintained the Akyem Abuakwa tradition of "conquest and rule" which his ancestors had bequeathed to him. "The Akyems neither sold nor killed their prisoners but retained and naturalised them, hence after some years they forgot their country."† "The conquered land of Akwamu was left entirely to the Abuakwas, then governed by Ofori Panyin, hence he was known as the King who fought and deputed his blood relative, Sa Fori, to the government of Akwapim."‡

The Origin of the Oath

At several periods of in their history the Ashantis could claim to have conquered all or most of the tribal states in what is now the Colony and Ashanti, either

* See Appendix II

† Reindorf, op. cit. p. 82.

‡ Reindorf, op. cit. pp. 82. 84. 95.

in groups or as single states. At no period in their history could the Ashantis be sure that Akyem Abuakwa was completely conquered and under Ashanti rule. On the other hand, all historians are agreed that the 18th century was a great epoch in the history of Akyem Abuakwa, having through the force of superior arms and administrative sagacity brought as large a territory within and under their kingdom as they could possibly wish.

I have already given the origin of the Great Oath of Ashanti; this war gives us the origin of the Great Oath of Akyem Abuakwa.

In 1811 a war broke out between the Ashantis and the Akyems. The Akwapims helped the Akyems and defeated the Ashantis. It was after this victory over the Ashantis that the Akyems' national calamity happened. King Atta Wusu Yakosan[†], the then Akyem king, was attacked by small-pox which broke out in the camp. He died in the same year at Kwanyako whilst on his march back to Akyem. "He was one of the bravest kings of Akyem, and might have saved his country from the Asante yoke, had he not been cut off by death in the midst of his daring career."* The death took place on a Wednesday and ever since "Kwanyako, in addition to Wukuda," has been consecrated and instituted the national oath of Akyem Abuakwa. The reason for this was that Atta's death in a foreign land meant to his people the end of all things — "Adee asa" things are finished, "Adee asce" things are destroyed. Not one of his great divisional generals had the courage to return home and report the news of the death to the State Council. Every

* Reindorf, op. cit. p. 164.

† Appendix II.

divisional chief had to die with his king and supreme commander. Fatal was the day and great were the dead.

The Middle Period.

From about 1822 onwards, the Akyems lived a peaceful life. Being orators by nature their language was equally well developed and it is to the great credit of the Akyem people that though the language of their poetry is as perfect and musical as any Latin or Roman language, their prose diction has not suffered in consequence. "If the richness of a language be an index to the mental development of a race or people one can safely say that the natural eloquence of the Akan people is a sure indication of a balanced and highly developmental equipment." *

Gradually a new era comes forth in Akyem Abuakwa history. It became a British protectorate in 1851, during the Dokua Dynasty[†]. As regards Akyem Abuakwa it was not until the formation of the Basel Mission Society in 1815 that the light of the new dawn might be said to have begun to shine upon them. By 1861 the Basel Missionaries opened a Station at Kyebi (Kibi) the capital.

KIBI (pronounced Kyebi) the locality for my Essay, had become the capital of the State soon after the wars of 1811. The sovereign Queen, Nana Dokuaa having removed from Bawso, the old capital, to Kyebi. This helped to revive the trade in gold for Kyebi land is noted for its gold.

* Dr. J. B. Danguah, Akan Laws and Customs.

† See Appendix II



Fig. 1

Men opening Cocoa pods.

Photo by: Basel Mission
Book Depot.

There were no economic crops at the time and beside gold mining, cloth weaving and pottery, the people had their hands pretty full with the necessity of attending to their annual food crop farms. Schools and Missionary enterprise came to the people at a time they were prepared to meet them.

Juaben Settlements in Akyem Abuakwa.

Peace reigned in Akyem Abuakwa, but it was otherwise in Ashanti. After the Sir Garnet Wolseley War of 1874 the Juaben declared independence in Ashanti. The king of Ashanti, Mensa Bonsu attacked Juaben in October 1875. The Gold Coast Government approached the king of Akyem Abuakwa for a piece of land for the Juaben fugitives. The South-eastern frontier was given to the Juabens. It is now a prosperous state with Koforidua as its capital. That Juabens should have come and be harboured in Akyem Abuakwa territory in 1875, without any ultimatum coming from the king of Ashanti, must have been an indication that inter-tribal warfare had ended: that peace had come, and that history, as a record of national successes and failures in war, was coming to an end.

Growing Prosperity.

The Cocoa bean was introduced into the Gold Coast in 1879 by Tetteh Quarshie on his return from Fernando Po. Ever since, the people in the State have chosen to grow this cash crop. The people

Kraebibiremhene.



Fig. 3

Nana Sir Ofori Atta.

Born: 11th October, 1881

Died: 20th August, 1943.

To know him, was to have met a lovable personality.

have turned their weapons of war into implements of peace, they have for long be at peace with the Ashantis.

An Enlightened Age.

Meanwhile education had spread. And, for the first time in history Akyem Abuakwa had an educated ruler to ascend the Great Ofori Stool. The ascension of Mr. A. E. Boakye Danguah (a paternal brother to Dr. J. B. Danguah) annointed and crowned Nana Ofori Atta* after the style and title of his worthy ancestors in 1912. The ascension of Nana Ofori Atta brought a new era into the State and opened a fresh chapter in the history of Akyem Abuakwa. Nana Ofori Atta's election in 1912 coincided with the appointment of Sir Hugh Clifford[†] G.C.M.G. as Governor of the Gold Coast. Sir Hugh lost no time in visiting the new educated monarch.

Henceforth the history of Akyem Abuakwa is the biography of Nana Sir Ofori Atta, one of the greatest kings of Akyem Abuakwa. In Nana Ofori Atta the Akan race produced a ruler gifted with those powers of administration essential for the successful and progressive guidance of a great State.

During the first Great War Akyem Abuakwa contributed over £5000 sterling towards several war funds. Sir Ransford Slater, the Acting Governor, visited Kibi in person and made an appeal for volunteers. The response was magnetic. At the

* Appendix II

† See the picture opposite page 10



Sir Cecil Armitage, late Governor of Gambia. Died in March, 1933. Was noted in Gold Coast Affairs, 1900-1920, when he became Chief Commissioner.

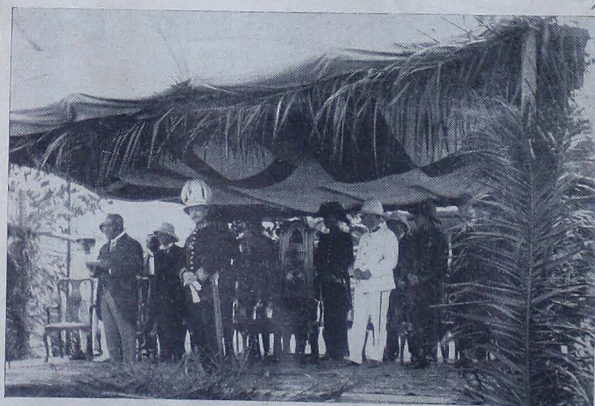
Sir Gordon Guggisberg, late Governor of the Gold Coast and British Guinea. His famous works of Takoradi Harbour, the Gold Coast Hospital, Accra and Achimota, stand as his creditable monuments locally.

Sir H. Clifford, Governor of Ceylon, was also Governor of the Gold Coast, 1912-1917.

Sir Ransford Slater, Governor of Jamaica, and was also Governor of the Gold Coast, 1927-1932.

Fig. 4

Picture from the "Sunlight Almanac." 1936. Sakyi Djan's



Sir Hugh Clifford at the 1919 Victory Celebrations.

Fig. 5

Picture from the "West African Review," 1946

conclusion of the 1914-18 War the Abuaakwa people, who had so heartily supported their Omanhene in giving a loyal response to the call of the King-Emperor were rewarded with the honour of a Commander of the Most Excellent Order of the British Empire being conferred on Nana Ofori Atta.

In 1921 Sir Gordon Guggisberg came to Kibi and invested the Omanhene with the insignia of the King's Medal for African Chiefs which had been awarded to him.

By 1922 the Kibi Government School established by the Omanhene in 1917 had sent out its first batch of fully qualified Standard 7 pupils.

His Royal Highness the Prince of Wales — now Duke of Windsor — landed in the Gold Coast and visited Kibi on 3rd April, 1925 accompanied by His Excellency Sir Gordon Guggisberg* (the author was then six years old) Nana Sir Ofori Atta was presented to the Prince, who received from Nana a souvenir of a gold pen and a gold ink-pot. The Prince signed the Omanhene's Visitors' Book, which has since then been closed. However this Royal Visitors' Book is still preserved in the Archives of the Omanhene.

Nana Sir Ofori Atta was received by His Majesty the King, Buckingham Palace, on the 27th June, 1928 in a special audience, when he was invested with the accolade of the Knight Commander of the British Empire.

Nana Sir Ofori Atta became a Member of the Legislative Council in 1916. In 1942, the then Governor, Sir Alan Burns appointed Nana Sir Ofori Atta and Sir Arku Korsah as the first

* See opposite page.



Sir Alan Burns and the Asantehene at the Kumasi Durbar.

Fig. 6.

Picture taken from the "West African Review" 1946.

Africans into the Executive Council. He remained a member of both the Legislative and the Executive Councils until he joined his great ancestors at Banso — as we commonly say at Kibi — on 20th August, 1943.

Towards the end of his career and especially after his death, however, the majority of the population realised that his policies in the Legislative Council and in the Joint Provincial Council of Chiefs had often been for the best interests of the Gold Coast. A passage from the resolution passed by the Joint Provincial Council at the time of his death declared: —

"Be it resolved"

"That as a good thinker and legislator, the late Nana Sir Ofori Atta moulded the political thought of his generation to a large degree and left behind him monuments of astute statesmanship, spirit of initiative and devotion to duty....."

"That the Provincial Council System is an evidence in his creative energy and vision and that it is no exaggeration to say that his passage to Banso — the next world — represents a national loss which leaves a gap in the social and political structure which will be difficult to fill." *

During the Legislative Council Session following his death many eulogies were paid to him, including, Sir Alan Burns[†] tribute that, "In him, Africa has lost a great leader, the people of his state have lost a great chief and I have lost a friend and an adviser for whom I have had the greatest respect." ‡

* Bourret, The Gold Coast p. 188

‡ Bourret. p. 189.

†. See opposite page.

Today.

The State is now covered with a network of lorry roads. The Accra Kumasi lorry roads and the Railway pass through it. Every town has a school. The State owns a Secondary Boarding School, now a Government Assisted School at Kibi. There are Two Redifussion Stations: one at Tafo and the other at Apedwa junction.

Meanwhile the history of Akyem Abuakwa can be summed up as the evolutionary story of a nation, which, starting from the sociological rudiments of a great family, has within a few hundred years passed through the successive stages of a leading Clan among the Akan race, a tribal kingdom, a conquering and colonising tribe, and finally to that of a stable tribal state with Kibi (Kyebi) as its capital.

— H —

CHAPTER II

HISTORY OF SETTLEMENT

After the peaceful settlement of the Akyems on their newly conquered land which they took over from the Akwamus round about 1733, Banso a village about 10 miles from Kibi, situated on longitude $0^{\circ}37\frac{1}{2}'$ W and latitude $6^{\circ}15'$ North became the capital. The word "Ban" means fence i.e. a town on the fence. The fence here means the burial ground for the kings of Akyem Abuakwa. When the king of Akyem Abuakwa dies he is said to have gone to Banso.

The History of Kibi. (Kyebi)

If ever any man could justly claim to be the founder of Kibi, it was Kwaku Wuo, a hunter who went out from one of the nearby villages of Banso and built a hamlet on the banks of the river Birim. (Birem) He hunted black monkeys and made black hats from the black monkey skins. People from the neighbouring villages went to "Agga" (Father) Kwaku Wuo's village to buy black-skin hats "Kyebinie". Black means "birie" hat is "kye". In Twi, unlike the English language the adjective comes after the noun it modifies. And so Black Hat when translated into Twi is not "Birie-kye" but "Kye binie". It became fashionable for well-dressed young men to wear "Kye-birie" in those days. Kwaku Wuo became consequently became a manufacturer of black hats and his cottage was always filled with people who nicknamed the hunter Father Kyebinie. Asked

Fig. 7.



↑ ↑
The first arrow points to Kyidomhene and the second to Kyidom-pangin — real descendants of the founder of Kyebi.

The Okyenhene, with an umbrella over him is pouring libation into the sacred river Abena Birem.

Photo by: H. A. Asamoah.

where one was going and one would tell one's neighbour that one was going to Agya Kyebirie's village. Gradually, the "Agya" was left out and the cottage became Kyebirie. People went there to buy monkey hats and like all markets it began to grow. Some people went to stay there. All too soon the cottage had grown into a big village.

Reasons of Settlement.

The name Kyebirie became Kyebi. Gold was found there and many people in the State went to stay there to dig gold to sell to European Merchants.

Soon after the Enstoolment of Nana Dokua*, she removed the capital from Bansa to Kyebi about 1815. The Queen created the head-man of Kwaku Wu's family, the Kyidomhene, Chief of Rear Guard. In procession they keep the utmost rear of the Okyenhene. In Council they sit on his left. They are proud of being the aborigines of Kyebi. The fetish priest for the sacred river Abena Birim is chosen from the family. On the opposite page can be found the Okyenhene, together with the descendants of Kwaku Wu, pouring libation into the river Birim.

Akyem Abuakwa came definitely and exclusively under British rule and protection in 1867 after Kyebi had become the capital. The Europeans unable to pronounce Akyem Abuakwa correctly wrote and pronounced it Akim Abuakwa. In the same way Kyebirie which had become Kyebi was written Kebbi, Kibbi and now known as KIBI on the Political Map of the Gold Coast. However, the town is either known as Kyebi or Kibi. The unsophisticated people of the country still call it Kyebi.

CHAPTER III

THE PATTERN OF SETTLEMENT.

Kibi* lies on the Birim river. It is the capital of the State of Akim Abuakwa*. It is not a large town but being the centre of administrative and judicial systems in the State it is always full of visitors from all parts of the Colony and it serves as the trading centre of its outlying villages covering an area of about five miles radius.

It is 60 miles from Accra and 110 miles to Kumasi. It is situated on longitude $0^{\circ} 34' W$ and latitude $6^{\circ} 10' N$. The town is divided into five: —

1. The Oburonikrom — Presbyterian quarters.
2. The Town-proper — Omanmu
3. The Newtown — Kyebe Amanfrom.
4. The Residential Area — Adawso.
5. The Zongo.

1. The Oburonikrom:

The Basel Missionaries visited Kibi in 1861. They bought a land from the Okyenhehe and established a station. They built a storey building with a park-like garden, school premises and a chapel.

2. The Town-proper — Omanmu:

This contains the Okyenhehe's Palace (Ofori Anyin

* The words 'Kibi' and 'Akim' are used in this Essay for 'Kyebe' and 'Akyem' the former being the recognised orthography by the Government; Kyebe and Akyem will be used in certain cases only.

Fig. 8.



The Patoko.

Photo by. H. A. Asamoah.



Fig 9

Photo by. OpoKu Akyeampong

At the Asraye

Reading from the left: Mr. Amable, Okyeame Dua Sakyi, Okyeame Asare, Dr. Harris, Miss Hutton, Nana Ofori Atta II, Dr. Parkis, Mr. H. A. Asamoah (author.) and Mr. Hutton.

Fig. 10



The Tribunal Offices.

Photo by: H. A. Asamoah

Fig.) comprising Tribunal buildings and four open rooms surrounding a square court-yard; a stone-storied building containing eleven rooms, used for the Okyenhen's offices, with a large hall. The rooms in the ground floor are used by the Staff of the Okyenhen's personal attendants as residential quarters. Some of the most treasured pictures in the large hall are: -

King Edward the VIII

H. R. H. The Duke of Windsor

Queen Victoria

H. M. King George V

H. M. Queen Elizabeth II

The stones used for the walls of the building were obtained entirely from quarries at Kibi; and the timber used was the "Odum" also obtained in the Kibi district.

(a) The Patoko (Fig. 8)

The inner courtyard next to the Tribunal contains one open room called "Patoko" which, with the courtyard, is used for hearing cases in camera, or as a court of arbitration. Minor political or administrative matters are also decided there.

(b) The Asraye (Fig. 9.)

The Asraye or ante-chamber, is a small courtyard with two open rooms used for receiving such visitors who can receive the Omanhene during his private hours. "Sra" means to make toilet, and it also means to visit. In former times the Okyenhene took his principal means at the Asraye. The picture on the opposite page shows some lecturers and the author from the University College of the Gold Coast taken with the Okyenhene Nana Ofori

The State Council Hall



Tribunal Offices →



← Garage

Fig. 11

The Palace of Justice - Kibi

Fig. 12



A Section of the Kibi
Hospital.

Fig. 13



A Street in Kibi

Fig. 14



A New Market under
construction.

Photo by: H. A. Asamoa

Atta II, robed in war attire and taken at the Asraye.

(c) "Dabere" Bed-chamber

The Asraye opens into the court-yard of the Okyenhene's Bed-chamber "Dabere", a modern building of three stories, with a large verandah. The first floor is the Okyenhene's drawing room, furnished in the modern style, containing a massive silver chair, some excellent pieces of English furniture. The room contains an excellent set of decorations cast in pure gold or silver. On the second floor of the Dabere are the Okyenhene's private apartments.

(d) "Emmaamu" The Harem.

Beyond the Dabere, with a narrow lane and several lanes between are eight compound houses, comprising the Harem or "Emmaamu" where the wives of the Okyenhene have their quarters. It is fenced with a high wall the principal entrance opening to the south of the palace.

(e) Nkonnwa-fie-so The Stool House.

Behind the Asraye is situate the Stool House or the Temple, with a square courtyard and four open rooms and several inner chambers. It will be noted that there is no place set apart for fetish worship in the Palace, and as a fact, there is no fetish priest resident at Kibi.

(f) The State Council Hall (fig. 11)

Besides the above there is a most imposing and magnificent building, having a State-umbrella Dome and a great clock, chiming hours and quarter hours — it is the State Council Hall. In the court-yard in front are several outhouses, one of which is used as the Drum Court. The main

Photo by: Information Services



Fig. 15

(See page 20)

The Okyenhene, Nana Ofori Atta II, pouring libation
before the official opening of the Kibi Community Centre



Fig. 16

The Chairman, Board of Trustee, Mr. William Ofori Atta,
the Okyenhene and the Manager were the first people
to enter the Community Centre. (See page 20)



Fig. 17

After the tablet has been unveiled.

entrance contains a garage in which the Okyenhene's "Imperial" Limousine is kept. (Fig. 11)

All the Stool Elders stay in the Town-proper.

There are three European Stores namely: V.A.C. S.C.O.A and V.T.C in the town. The rest of the stores are owned by some African traders. The Kibi Hospital lies between the town and the Botanic gardens on the west of a hill called Moriah. The Police Station and the Post and Telegraph Offices are situated on the same hill. The Market, The Government and the Methodist Primary Schools respectively are all in the Town-proper. (Fig 11^b)

3. The Newtown.

The third section of the town is the Kyebi-Amanfrom, the Newtown where new buildings are building. The Local Council is also building a new market and it is hoped that after the new one has been completed the old one in the centre of the town would be demolished. There are two Chapels, the Roman Catholic Church and the Anglican Church in the Newtown.

There are Three Middle Schools in the Newtown: Government Middle Mixed School, The State Middle Boys' School and the Presbyterian Middle Boarding Girls' School. These schools are all housed in permanent buildings in cement blocks. The physical fitness and development of the pupils is so marked as to be a never ending source of admiration for parents and other visitors of the schools.

Estate houses have been built in the Newtown for the Government Officials. Besides these there is the Department of Agriculture Divisional Office

Fig 18



KIBI COMMUNITY CENTRE.

Photo by: Information Services.



Fig. 19.

The Governor, Sir Arden-Clarke shaking hands with members of the Management Committee. On the left of the lady member is the Author. On the right of the Governor is Mr. William Ofori Atta, and behind the Governor is the Okyenhene.

Kibi is proud of its £30,000 Community Centre which was built by the Consolidated African Selection Trust for the people of Akim Abuakwa. The Centre is well furnished with pieces of furniture. It has its own Electric Plant, a Library, a Canteen, a Stage for Concerts, Two Green-rooms, Four Offices, a Lecture Hall, a Kitchen, the Warden's quarters, a Games-room and an open yard for concerts. The Centre has its own Cinema projector and films; but sometimes the Management Committee borrows films from the leading Cinema palaces in Accra.

The Mass Education at Kibi has rooms in the Centre for their Offices and they use the Lecture Hall as their Training Centre for Akim Abuakwa, Kwahu, Akwapim and New-Juaben.

The Community Centre was opened in 1954. The Governor of the Gold Coast, Sir Charles Noble Arden-Clarke on the occasion of his official visit to Kibi on Monday, 21st day of February, 1955 paid an informal visit to the Centre, met the Management Committee and registered as a member of the Centre.

On 12th April, 1922 a Trade School was opened at Kibi by Sir Gordon Guggisberg. Agriculture, Masonry, Carpentry and Metalwork formed the four departments of the School. During the second Great War in 1940 the Government closed down the School and established The Second West African Army Trades Training Centre. After the War the Army School was demobilised. At present the Abuakwa State College, a Co-educational Secondary Boarding Government Encouraged School

Fig. 20



photo by Information Service

The Manager of the Consolidated African Selected Trust, presenting the Kibi Community Centre the people of Kibi.

Fig. 21



Photo by:
Information Services.

The Okyenhene Nana Ofori Atta II receiving the Deeds of Trust from the Manager, C.A.S.T.

Fig 22



Photo by:
Information Services

The Okyenhene handing over the Deeds of Trust to Mr. William Ofori Atta, Chairman, Kibi Community Centre Board of Trustee.

founded by the late Nana Sir Ofori Atta in 1936, is occupying the Trades School grounds. The very satisfactory temporary buildings erected by the Pupils of the Trade School were built of sun-dried bricks with the exception of the Assistant Headmaster's quarters for which rammed earth was used. Some of the staff quarters are built with cement blocks and some with burnt bricks. The College is grateful to Nana Ofori Atta II for a gift of an Electric Plant.

4. The Residential Area

Within the town boundaries are the Government Agents' Office. There are three Government Agents resident at Kibi. The residential area is situated in the ideal surroundings of the botanical gardens of the Department of Agriculture. There is a fine avenue of tall royal palms, presenting a lovely view of tropical beauty near the Government Agents' Office, much like the celebrated Royal Palm Avenue of Aburi Gardens.

5. The Zongo

The last section of the town is the Zongo where mostly the people from the Northern Territories, Northern Nigeria live. Some of them have made the place their permanent abode. In a section of the Zongo live a large community of people from Togoland. The principal gold mine of Akim Ltd. now demolished, is but a stone's throw from the Government Agents' Office.

Types of Houses

Household

There are different types of buildings to be

TYPES OF BUILDINGS

Fig. 23



Photo by: H. A. Asamoah

Rammed-earth buildings

Fig. 24



Photo by: H. A. Asamoah

Stone Building

Fig. 25



Photo by: H. A. Asamoah

Cement Blocks.

seen all over the town. The most commonly met with is a compound house in which a father and wife and children live. Often we meet with other relations living in the compound house with the father, mother, and children. Others are servants and workmen. Some are kinsmen of the father and some of the mother. Such a house is called the family house (Abusuafie). Another type of family house is called "Great house" (Efi-kesee-mu).

Another type of house is called Men's house. (Mmarima-mu). Women are not supposed to go there, except when they take the men's meal or the pot of bathing water. It is out of bounds to women in their menstrual periods. Family matters are settled in the Men's house. The family or sacred Stool is also kept in this house.

The women of the family sometimes have their own house - Women's house or harem. There the wives of the Ohene or the Elder of the family live. Men go there to visit the women but do not live there.

Types of Buildings.

At the Oburoni from all the houses, with the exception of the Chapel, the School and the Mission house, are built with rammed earth. Zongo people have rammed earth buildings covered with thatch. In the Residential Area, the Newtown and in the town proper one comes across, cement, stones, bricks and rammed earth buildings. (Figs. 23-25)

Fig 26



Kibi Police Station .

Fig. 27.



Kibi. To the Gov't. Agents'
Offices and the Residential
Area .

Photo by H. A. Asamoah.

CHAPTER IV

THE POPULATION OF THE TOWN.

The following Statistics were copied from the Official Report of the 1948 Census of the Gold Coast.

	<u>Males</u>	<u>Females</u>	<u>Totals</u>
Infants Under 1 year	64	67	131
Infants up to 5 years	227	198	425
Adolescents 5-16 years.	455	497	952
Adults 16-45 years.	1634	760	2394
Middle-aged people 45 & Over.	<u>287</u>	<u>238</u>	<u>525</u>
TOTALS	<u>2667</u>	<u>1760</u>	<u>4427</u>

Educated Standard 3-6	514
Educated Standard 7 - University	<u>616</u>
Total	<u>1130</u>

From the figures we see that about one-fourth of the total population of the town are literates.

Number of Houses	407
Number of Rooms	1925
Person per House	9.9
Person per Room.	2.1

Number of People Born in the Town	919
" " " " Elsewhere.	937
" " " " in Ashanti.	142
" " " " in the Northern Territories	229
" " " " " Togoland	78
" " " " " Other British Colonies.	86
" " " " " French Colonies	276

Duration of Residence less than 1 year	925
" " " 1 year - 5 years	684
" " " 5 year or more years	1058

The 1931 Census gave a population of 2691 souls at Kibi. Comparing this to the 1948 Census, we find that for a period of Seventeen (17) years the population has increased by 1736; this means roughly a yearly increase of 102.

There can be no doubt that the 1948 Census falls far below the real population of Kibi at the present time. However, since there is no other way of finding the correct number, the author is satisfied with the 1948 Report. The population continues to grow and it is my earnest hope that the next Census will find Kibi with a population between 5,000 and 6,000.

—#—

PART II

GEOGRAPHICAL CONDITIONS

Fig. 28



Photo by H. A. Asamoa

Fig. 29



Photo by H. A. Asamoa

Fig. 30



Photo by H. A. Asamoa

The Northern Scarp. Notice the sheer precipices of bare rock, hundreds of feet high.

CHAPTER V

PHYSICAL FEATURES

Mountains

The outstanding topographical features in Akim Abuakwa are two ranges of hills, the Northern Scarp and the Southern or Kibi (Atewa) Range. (Fig 31)

The Northern scarp commences at Koforidua and cutting across the North-eastern portion of the State to Anyinam it runs in a North-westerly direction into the Kwahu district. The Begoro end of the scarp rises very abruptly above the plain, and in places there are sheer precipices of bare rock, hundreds of feet high. (Figs. 28-30)

The Kibi Atewa Range lies entirely within the confines of Akim Abuakwa and runs in a South-westerly direction from near Bunso (2,476 feet above sea level) to Asamankese. The Kibi range itself consists of a jumbled mass of hills and ridges, the town of Kibi itself nestling rather prettily between two of these ridges but on the eastern side of the main range. Kibi is well elevated being about 900 feet above sea level. Round about the town there are hills rising 2,470 feet above sea level, and the Koto Hill, three miles from Kibi, is 2370 feet above the sea. The slopes of these mountains are covered with the densest forests.

Rivers.

Several fairly large streams* rise in the Atewa Range. Of these the largest and most important are the Birim and the Densu. The Birim, known as "Abena Birim" is a sacred Akim Abuakwa river, from beyond the depths of which - the pool

* See Appendix III

at Bunso — a section of the people at Tafo are supposed to have emerged complete with their Chiefs, Stools and all the paraphernalia of Akan Stoolcracy, rises near the village of Apapam, seven miles from Kibi. Flowing north-eastwards for a few miles it eventually makes a large circular sweep round the Northern end of the Atewa range where it turns its course south-west and joins the Prah river on the borders of Akim and Ashanti. (Fig 31) Birim is the longest river in Akim Abuakwa and passes through many towns and villages in the district. At Kibi it is bright clear stream with a clean sandy bed during the dry season while at the same place in the rainy season it is transformed into a rushing, muddy river, sometimes twelve feet deep nearly fifteen yards wide.

The river Densu takes its source from the same mountain near the village of Apapam. Leaving Apapam it flows in an entirely opposite direction (Fig 31) emptying its waters some ten miles to the west of Accra. The importance of Densu lies in the fact that from it comes the pipe-borne water supply of Accra and Nsawam.

The whole of Kibi is well watered; the principal stream being the Birim and three other streams, the Kerensen, Bukuru and Ahohomfana.

The Kerensen: It takes its source from the Atewa range. It is a very cool clear stream with sandy bed. It is a tributary to the river Birim and does not pass through any village. The Okyenhene drinks no other stream but the Kerensen. Quite recently people have started making farms on its banks



Sketches by H. A. Asamoah

and it would not be too long before cottages would start to spring on its banks.

The Bukuru: This stream takes its source from the Kibi Atewa range. It passes through the Residential Area and deposits itself into the Birim at Kibi near Oburonikrom. Many people from the town prefer drawing water from the Bukuru river because a "Henderson box" has been constructed on it. As the stream flows into the box it passes through layers of sand stones and gravels and comes out through the spouts a clean water good for drinking. (See diagram on the opposite page.)

The Ahohomfana: The name Ahohomfana literally means "where swords or knives are cleaned". This stream also takes its source from the Kibi Atewa range. It is a tributary to the Bukuru river. In the olden days the Executioners used to wash blood stains from their knives after they had executed a victim. It is a fresh water stream but for its history nobody uses it for domestic purposes.

Geology and Minerals

Akim Abuakwa with its Scarps, Ranges and Peaks as well as its water-shed, is an interesting geological study.

The following note on geology of Akim Abuakwa is compiled from 'Remarks on the Geology and Minerals of Akim Abuakwa specially written for the Okyenhene in 1928 by Sir A. E. Kitson, Director of Gold Coast Geological Survey.

" The main portion of Akim Abuakwa comprises two of the oldest divisions of rocks in the Gold Coast, one of sedimentary, the other of igneous, origin; whereas the northern portion has a much younger sedimentary group, though still of great age. Besides these it is possible that there is another sedimentary group, intermediate in age between the two."

Birimian System:

" This the oldest system, comprises altered conglomerates, grits, indurated sandstones and mudstones, phillites, mica-schists, and volcanic rocks such as andesitic and basaltic lavas and tuffs (ashes) To these the name "Birimian system" has been given, since they occupy a large portion of the basin of the Birim river. No fossils have been found in these rocks, so they are regarded as of Pre-Cambrian age. They have, in addition, been subjected to pressure-metamorphism and been considerably folded, so that the same beds are repeated in different parts of the country.*"

Granite and Diorite:

" The eastern portion of the State consists of granite and diorite, which have been intruded into the Birimian rocks, as already stated. There are besides several intrusions of granite in the central, western and southern portions of the State. These intrusions have been succeeded by the injection of dykes of acidic rocks, such as pegmatite and aplite, genetically connected with the granite and still later by dykes of basic rocks — hornblendite, gabbro, and dolerite — not so related to the granites."

* The Gold Coast Handbook p.1 (1924)

Tarkwaian System:

"Though not definitely known, it is possible that certain rocks in the Kibi district may belong to this system. [The Tarkwaian system, similar to the Witwatersrand system (pre-Cambrian) is composed of slates, phyllites, flagstones, sandstones, sericite-gates, conglomerates and breccia-conglomerates, locally metamorphosed into schists (mica-quartz, and quartz mica-) and intruded by dykes of red granite, porphyry, felsite, epidiorite, diorite etc. It contains blanket-gold, lode-gold haematite, quartzite, flagstones, brick and pottery clays, pigments".]

Voltaian System:

"In the northern portion of the State there is a much younger group of normally flat-bedded rocks comprising sandstones, sandy shales with pebbly bands, ~~etc~~ clayshales and mudstones, which from the Begoro plateau, from 1,000 to 2,000 feet above sea level, with peaks rising above it, the highest to about 2,600 feet. To this the name "Voltaian system" has been given, since strata of this kind occupy a large portion of the basin of the Volta river. These Voltian rocks rest uncomfortably upon the upturned edges of the Birrimians, and on granite and gneiss."

"In the middle of the State there is the high Atewa (Kibi) Range, from 1,200 to, 2,400 feet above sea level, which terminates in a wide valley at its northern end, and in a southward-sloping plain at its southern. A high scarp, presenting a bold, precipitous front to the south, stretches from

S.E. to N.W. across the northern portion, and is separated by the wide valley from the Atewa Range to the south and smaller groups of hills to the east of that range, fairly near its southern end, and flowing N.N.E past Kibi turns round the northern end of the range. Thence it flows S.W. along the flank of the flank of the range before joining the river Prah. This Atewa range consists of Birrimian sediments, lava-flows and tuffs, with intrusions of porphyry. Associated with the dykes of pegmatite are veins of quartz, genetically connected with the pegmatite. They occur around the margins of the intrusions and in the main body of the sediments. These veins are mineralized, mainly with free gold and auriferous pyrite (sulphide of gold)."

Gold. (Fig 31. opposite page 27)

"The great amount of marine and (fluvial stream) erosion that most of the country has experienced has resulted in the comparatively wide dispersion of the gold from these veins of quartz and dykes of pegmatite, so much so that in almost any portion of the country specks of gold may be obtained by panning. Some portions give more or less rich prospects of gold. At many places the flats of streams are riddled with thousands of shallow holes, sunk by Africans of past generations to win the precious metal. Since panning tests made at numbers of these places still show rich prospects, the total quantity of gold obtained by Africans in the past must have been great. All this is alluvial gold, which has been derived from the disintegration and denudation of reefs and veins of gold-

bearing quartz. Naturally Africans of past generations did not devote as much attention to working on auriferous quartz veins — involving the crushing of the ore before calabashing it — as to the calabashing of alluvial gravels, a simple operation, so evidence of such quartz-veins is not so widely distributed. There are, however, numbers of known examples of such auriferous reefs and veins. Many of the latter are merely thin veins, but richly studded with gold, and they have no doubt furnished the larger proportion of the nuggets that have been found in the State."

Diamonds: (Fig 31. opposite page 27)

"Diamonds of very good quality, but of smaller average size than those from other well-known diamondiferous countries, as South Africa, South-west Africa, Brazil, Guiana, and India are widely distributed in portions of the basin of the Birrim river to the West of the Atewa Range. These diamonds occur in the gravels of the present streams, but more richly in the clayey quartziferous gravel and sand concentrated by marine erosion at certain suitable places. There the average yield of diamonds by weight (carats) is much greater than in most of the other diamond-fields of the world. Diamond-mining is now by far the most important mineral industry in the State."

Building and Ornamental Stones.

"There are many beautiful and durable rocks, among the granitic and other igneous rocks of the State which are very suitable for general ornamental use and engineering purposes."

Pottery, Brick Clays and Pigments.

"The abound among the decayed rocks of the Birrimian system and those of granitic origin. Clays suitable for paints of various colours — mainly pink, mauve, red, yellow, and blue — are very common among the decayed Birrimian phyllites and mica-schists."

"Besides the metalliferous minerals, there is the possibility of the occurrence of platinum, mercury, silver-lead, copper, nickel, chromium, tin, and tungsten. Indications of copper, lead and tin have been found, and iron, in the form of the hydrated oxide (limonite), occurs commonly in many portions of the State."

A. E. Kitson,

Director, Geological Survey,
Accra. 23/4/28.

Mr. George Macdonald, late Director of Education, for the Gold Coast writing in 1898 in his book, "The Gold Coast Past and Present" remarked in page 209 "In the old maps of the African Continent, its situation is marked Akim, famous for gold, a character it well deserves". The people who fully know the value of their country, though they cannot themselves develop it, are most desirous that Europeans should visit it for this purpose".

"The king of Kyebi possesses more nugget gold than any other monarch in the Gold Coast and the currency of the country is gold dust. . . ."

The entire of the country is said to be highly auriferous but the gold has never been worked in a proper manner, the natives contenting

themselves with digging circular holes from sixteen to twenty feet deep, whence they obtain it in the form of small nuggets and dust, the latter being abundant in the rivers and water courses where I have constantly seen the people washing for it."

Gold in the Birim valley is a common metal—common in the sense that it can be won without any difficulty; "so much so" says Sir Alfred Kitson, "that in almost any portion of the country specks of gold may be obtained by panning". A decade or two ago, when there were not numerous schools for children, it used to be great sport for young boys and girls to saunter forth into the streets of their villages to pick pieces of gold after a heavy rainfall. Many a time the industrious were rewarded for their pains, and a lucky girl might return home with the happy story of a nugget, she had found, or a handful of alluvials which had come her way. Naturally gold formed a chief industry of the people before the advent of the European miner.

The discovery of diamond in 1919, in Abomosu and consequently at Akwatia has made history for the prosperity of the State and the Gold Coast.

Mining Concessions.

- A. Atta Gold Co. Ltd. (Asiakwa) The Company stopped digging in 1930.
- B. Atta Gold Co. Ltd. (Kibi) The Company stopped digging in 1929, resumed operations in 1936 and stopped.
- C. Consolidated African Selection Trust (Akwatia) Development operations in progress.

Forests and Forestry :

Fig 32



Fig 33



Fig 34



Photo by H. A. Asamoa

Forests and Forestry.

One of the classic titles of the Omanihe of Akim Abuakwa is "Kweebibiremhene" "King of the Dense Forests". Gold is got from the land but there is nothing so valuable as the perpetual fertility of the soil, due to the preservation of its natural forests. Upon its conservation, the cocoa industry, the only staple agricultural industry of the country, depends.

The rainfall at Kibi is one of the highest in the Colony (60-75) inches. (See Fig 40) But, the standard of the present climatic conditions cannot be maintained if the system of shifting cultivation, of cutting down new forest every year for new plantations were allowed to go on unchecked. Hence the need has arisen for forest reserves, which are not to be cultivated without permission having been first sought and obtained from the appropriate authority.

The forests at Kibi include vast and valuable indigenous products, of which wild rubber, the oil palm, kola, mahogany and other valuable woods have an export trade. Wild rubber is found everywhere but it is now of little value for export purposes owing to the competition of Para-rubber. The forests consist of tall massive trees rising to a height of some 150-200 feet, with widespread buttresses, the thickly entangled foliage forms a green roof which, almost impenetrable to the rays of the sun. (Figs. 32. 33. 34)

A general Ordinance of the Colony for the establishment of Forest Reserves and their con-

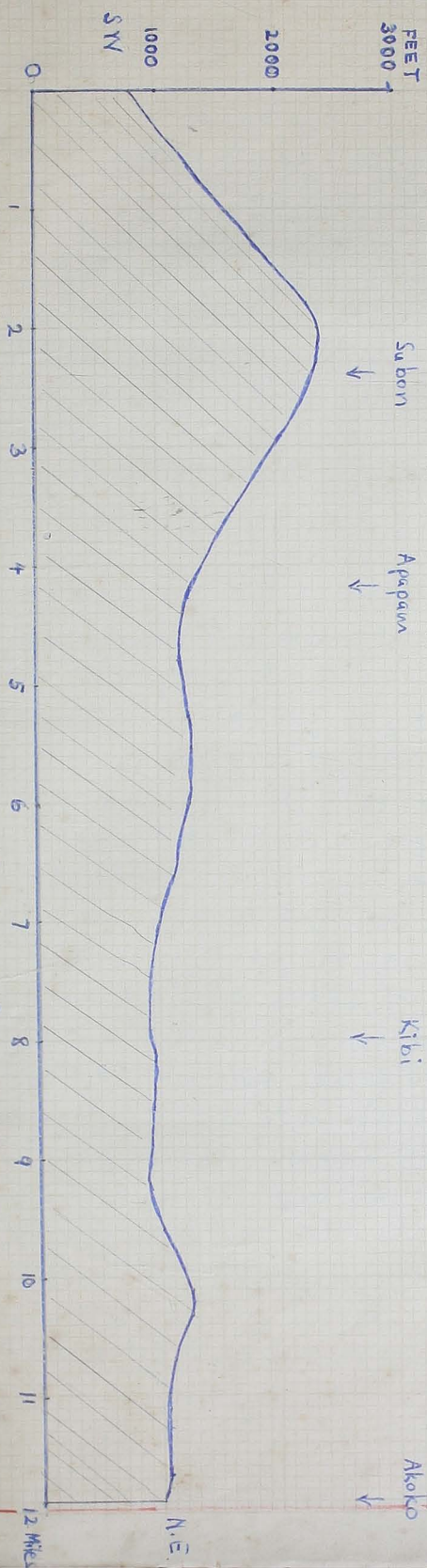
servations and management and to regulate dealing in forest produce [Cap 95) was passed in 1911; but owing to the jealousy with which the Gold Coast African guards his land rights from any interference by the Colonial Government, the Ordinance could not be brought into force. Since 1919, however an attempt had been made to carry the spirit of the ordinance into law.

The forests on the two mountain ranges have been conserved. The valleys of the Densu and Birim which benefit from the wet south-west winds, are protected from the dry Harmattan winds and the hills from which their numberless tributary streams rise are protected from deforestation in order that the regular flow of water in these streams may be maintained. (Fig 35)

Game:

Monkeys of various species are plentiful in the forest especially at the Bansa thick forests where the kings and royals of Akim Abuakwa are buried. Of the antelope tribe there are many species, the bushbuck, the roan, are numerous. Porcupines, hedgehog and ground squirrels of the rodent species are also found. The West African Bush-pig "Kokste" is found. In the Birim and Densu rivers small fresh water crocodile is found. The streams abound with fresh water fish, crabs and lobsters used for local consumption. Tortoises, frogs, reptiles and land snails are plentiful. The large snail is in much demand as food. Leopards are in the thick forest, mostly in the forest reserves and these are seldom seen.

Cross-section of the Kibi area.



Scale : (i) Vertical Interval $\frac{1}{10}$ " = 100 feet.

(ii) Horizontal Equivalent = 1" to the mile.

Fig 36.

CHAPTER VI AGRICULTURE.

Land Tenure

Land in Kibi belongs to no particular person. All the lands are held as communal property by the Stools in trust and to the use of the people. I can travel, say to Anyinam, 22 miles from Kibi — my home town — and cultivate any forest land in that area provided that that land has not been cultivated by some other native or alienated as private property.

Propriety right in land only begins from the time of occupation and is held by the occupier as and because he is a member of the Akim Abuakwa tribe. Any member of the tribe so holding a piece of land can use it for raising any kind of economic produce, for building a residential house, or a mercantile factory. He pays neither rent nor tribute to the Okyenhiene. Only he cannot alienate the communal interest in the land to any person who is not a member of the tribe. That ultimate right of disposal is reserved for and by the Stool in the interests of the public or for the general welfare of the State.

The Akim Abuakwa Law is clear on the point of private ownership of a cultivated land: —

"If any person, being a native of the State, first cultivates a forest land, he shall become owner of the tract so cultivated, and the extent of the immediately adjoining the cleared land must be conserved by and for him, for the purposes of future cultivation. No person can

enter upon such land without the knowledge (except for hunting and snailing purposes) of the first occupier. If he abandons the farm for any number of years as an uncared-for farm, or, as it is usually called "farmlet" "Mfuwa" only members of his family and with formal permission, his children, can cultivate it."

Thus a land so cultivated becomes ancestral property. The Okyenhene is the owner of the land by virtue of his position as the Stool occupier for he represents the sovereignty of the people giving due respect to the sacredness of the Stool. The farmer can make use of the farm in any way he wants but he cannot alienate the land. If he sells his farm one third of the cost price goes to the State Treasury.

A stranger who is not a member of Gibi can by permission from the Okyenhene cultivate a land. This is a system by which the Stool arranges with the tenant to pay one third share of the proceeds to the Stool Treasury and it is called "Abusa". The stranger can cultivate the land for a long time but the long and undisturbed possession of it does not make him the owner of the land. If he dies without making a will the farm becomes a stool property. This system is widely used in Akim Abuakwa and there are many farms which have become the property of the state. The State Council has a Superintendent of Lands who goes about to check strangers from farming the Stool lands and to collect "Abusa" one third share from the strangers cultivating on stool lands.

Akim Abuakwa is inhabited by influx of different people from other States, including in the majority of cases the Akuapems and Krobos. The reason is that it contains rich forests suitable for farming.

People come here to purchase land for farming and also for mining. When it is for agricultural purposes they limit their right to agriculture only and have no rights to the mining rights in the land. If for mining purposes, the purchasers have no right to the timber on the land nor have they agricultural rights over it. Also they have no control over the rivers in the land.

When a stranger discovers a gold nugget in his land he has no share in it or its value. But, a native has one third share and the remaining two thirds share goes to the Stool.

Formerly a person killing a big game in the forest, the leg of the game had to be sent to the owner of the stool land.

Farming

The discovery of diamond and gold and the new impetus given to the finding of work in the big towns in recent times have not in any way reduced the importance of the agricultural resources of the area as those upon which the entire prosperity of the individual members of Kibi depends. No farm or farming can hope to succeed in the area or in Akim Abuakwa generally other than the present system in which the people as peasant proprietors take individual and personal inte-

rest in the agricultural estates of the country. The plantation system, the system of engaging Africans to work on large European-owned plantations — as obtained in Kenya and other parts of East and South Africa — will irretrievably fail under the present or any other conditions in the Gold Coast.

The method of cultivation in Kibi follows generally the ordinary form of "shifting cultivation". The period usually being a three years' duration. The first year the land is cleared, the growing timber cut and burned on the ground. Maize, cocoyams and plantains are planted. If the farm is intended for cocoa, the young seedlings are also planted. The second year the cocoyams and the yams are harvested and the plantains replenished; peppers and other small produce are also planted. At the end of the third year more care begins to be given to the cocoa trees, which are beginning to take shape and little or no care is given to the food crops. No new ones are planted, a new forest farm has to be made for the planting of yams and other foodstuffs. Where no yams are to be planted the growing timber and creepers are not burned; they are cut into small pieces and cleared from the farm. Cocoa seedlings are then planted. No manure is used, manure not being generally needed. The land is tilled almost wholly by the use of the hoe, with the use of it the average farmer is an adept.

No beasts of burden have been trained to the plough, for this implement of agriculture is as yet unknown. The land, even on the superficial

Mechanised Timber. (Photo by P.R.O.)



Fig. 37.

surfaces, is too fertile to need elaborate culture.

The chief economic products for export in the area are: Cocoa, Kola, Rubber and Timber.

Cocoa cultivation in the Gold Coast has been called "a veritable agricultural romance". Briefly the story of the romance is this: -

The cocoa seed was first brought into the country by an imaginative and enterprising member of the Ga tribe when returning from the cocoa-fields of Fernando Po in 1879. His own homeland being unsuitable for cocoa growing, he planted the seeds in Mampong-Akwapim. They thrive. The Agricultural Department and the Missionaries took the matter up, and gradually with the aid of the Government and the chiefs, the small experimental and nursery stations, one of which was for long established at Kibi, encouraged the farmers to appreciate the qualities of the new seed which, unlike the coffee plant, entailed much less labour and thrive better on the land.

European capital and enterprise did not help in the propagation of the cocoa industry. The African farmer, calling for no aid and needing no assistance has shown indications of his independent industry.

Kola (Cola)

The Kola tree is indigenous to Akim Abuakwa soil, being found in almost all parts of the forest. The trade in fresh Kola nuts or seeds is almost entirely in the hands of the Hausa community at Kibi. These ~~the~~ traders pay about 4/- per 100 nuts and as much as 6/- per 100 for white nuts. There is a big Kola Plantation at Bunso formerly owned by (The African



Fig 38

Mechanised Timber in Akim Abuakwa
(Photo by. P.R.O.)

Products Development Co. Ltd.) It is the oldest and largest European owned plantation of cocoa, rubber and kola. The plantation is now in the hands of the Department of Agriculture which has established a School for its Junior and Senior Officers.

Rubber: (a) The Para Rubber is produced on two European owned plantations at Bunso and Asiakwa, both in the Birim valley near Kibi.

(b) *Funtumia Elastica* is an indigenous species sometimes inter-planted with cocoa, but it grows wild in the forest.

(c) The *Landolphia Ovariesis* "Owaree" and similar vines yielding quantities of rubber are also tapped when the price is attractive. During the Second Great War 1939-45 encouragement was given by the Government to the tapping these local trees.

Gold Coast rubber has been unable to compete with the greatly increased production of plantation "Para" rubber from other parts of the world. The demands of cocoa on the time and labour of the Akim Abuakwa farmer, coupled with the world slump in prices and the manufacturers preference for "Para" rubber have combined to discourage the prospects of the rubber industry in Akim Abuakwa.

Timber: Concessions have been given to Timber Contractors, mostly Africans to fell trees for export. If I consider the rate by which these money seekers are felling the timber I am inclined to think that in future there would be no timber left for our grand-children to build their houses.



Fig 39

Banana Industry in the Gold Coast. Buags Plantation
Photo by: Information Services

CHAPTER VII OCCUPATIONS

Hunting:

There are special professional hunters who gain their livelihood from the chase. They are usually armed with flint-lock guns and in addition employ many ingenious kinds of traps. The meat obtained is sold locally. An antelope is sometimes sold at 20/-.

Snailing:

During the months of February, March, April, May and June, some people who have made it their profession emigrate to the forest to snail for the entire season. Some of the catch is consumed locally but most of it is smoked and sold in the large markets on skewers. During a season a person may earn £10 — £12.

Pottery:

The women make cooking utensils and pots. It is a pity that this industry is dying out, partly because many people these days prefer the European utensils; and partly because it is a hereditary craft which is handed from mother to daughter but the young girls these days attend schools. A potter may earn 10/- a day on market days — once a week.

Weaving:

This is not an indigenous craft. There are about four Ashanti men in the town who have come to stay in the town as Kente weavers. They weave the Kente cloth from imported yarn. I am told by my

mother that formerly cloth was made by beating the bark of a tree called "Okyenkyen" for cloth. This practice is stopped. A kente cloth may cost £25 - £40.

Carpenters and Blacksmiths:

There are carpenters who make pieces of furniture and roof buildings. In addition to them there are blacksmiths who make cutlasses and farming implements such as hoes and mattocks for the community. There are also goldsmiths who ~~prep~~ smith for the women trinkets, and for the chiefs chains, nuggets and other pieces of article for adorning themselves during State functions.

Blacksmithing and goldsmithing were all hereditary, from father to son for we have in our proverb "Obi nkyere onoforo ba atono" "Nobody teaches the son of the blacksmith how to smith irons. The question of their being hereditary occupation is dying very fast.

Gold Digging:

Some old women still pan in the river Birim for specks of gold. It is also a sport for young girls to saunter forth into the streets after a heavy rain to pick gold.

Besides, snailing, hunting, pottery making, weaving there are the modern occupations such as teaching, clerical work, store-keeping, administrative work, health officers and labourers.

The following statistics is the probable range of incomes in relation to the occupations in

in the town.

Probable Range of Incomes.

Occupations	Rate of Salary or Wages	Remarks
Administrative Officers	£600 — £1500	per annum
Junior Servants-Higher Executives.	£84 — £580	"
Teachers — Pupil Teachers	£84	"
" Cert. B.	£110 — £280	"
" Cert. A	£150 — £335	"
" Post. Sec.	£170 — £365	"
" Specialists	£430 — £580	"
" Graduates	£650 — £1350	"
Storekeepers	£144 — £240	"
Labourers	4/- — 15/-	a day.

Number of Officers.

Government Agents	3
Senior Executive Officers	10
Higher Executive Officers	7
Graduates (At the State College)	13
Doctors	1
Policemen	32
Dispensers	2
Nurses	8
Midwives	3
Pupil Teachers	9
Certificated Teachers	26
Specilist Certificated Teachers	4

These people stay in the town and work here. Besides these, the town is proud of having

the following sons and daughters of the town holding key positions in the country.

1. Dr. J. B. Danguah B.A; Ph.D; L.L.B Barrister-at-Law
Twafohene of the State.
2. W.E.A. Ofori Atta Esq. B.A. (Cantab) State
Secretary
3. A.E.A. Ofori Atta Esq. B.A. L.L.B. Minister of
Local Government.
4. A.E.K. Ofori Atta Esq. B.A. (Ldn). Assist
Headmaster, Abuakwa State College.
5. Dr. Szuanna Ofori Atta. M.B. at Kumasi Hospital.
6. Victoria Ofori Atta. Superintendent of Posts
and Telegraphs — Exchange.
7. K. Twum Barima Esq. M.A (Cantab) Head of
the Dept. of Agriculture,
College of Technology, Kumasi
8. S.K. Opoku. B.A. Dip Edn. Lecturer, Kumasi
College of Technology.
9. K. Sintim-Misa. B.D (Ldn) Lecturer,
Trinity College, Kumasi.
10. K. Dua Sakyi Esq. B.L. (Barrister-at-Law)
11. W. Amaning. Esq. Assist. Superintendent
of Police, Takoradi.
12. A. A. Ampofo Esq. B.A. Gov't Agent
Cape Coast.
13. K. Pipim Esq. Superintendent of Prisons
Tamale.
14. V.O.D. Twum Barima Esq. ^{B.A.} Master, Abuakwa
State College, Kibi.
15. C. J. Amaning. Education Officer, Koforidua.

Social Aspects of the Town:

Kibi is proud of its Community Centre. The following social functions are organised there: -

District Sports Association Meetings,
Dances.

P. E. A. Lectures

Lectures and Debates

It has a library and people go there to read.

There are the following indoor and outdoor games to be enjoyed here too: -

Table-Tennis

Dware

Ludo

Dominoes

Dart

Football

Volley and Hockey.

In the nights if there is no dance or a concert then there is a cinema. Nearly every home has a radio loudspeaker and so the town, besides being in the midst of a dense forest surrounded by the Atewa range, is connected to the outside world.

It is not a large town but being the centre of administrative and judicial systems of Akim Abuakwa it is always full of visitors. Moreover the officers and teachers in the town have formed themselves into Social Clubs e.g. The Elementary School Teachers' Club and the State College Masters' Club that almost always each club has something specific to entertain its members in order to be happy.

It has a European population of 8 (Eight) and they are happy within the African majority.

MONTHLY RAINFALL AND TEMPERATURE, - K I B I -

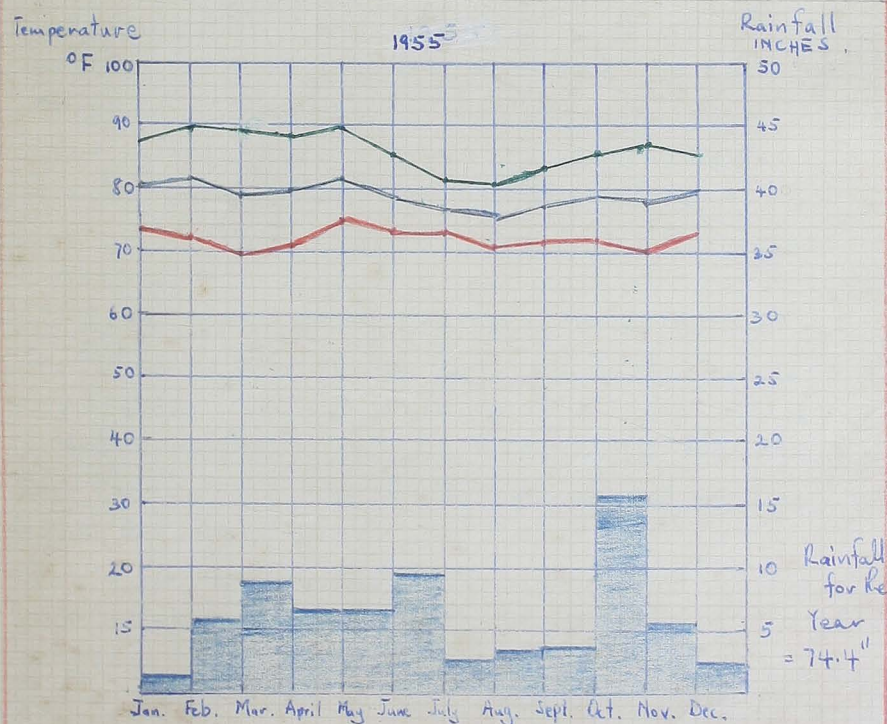
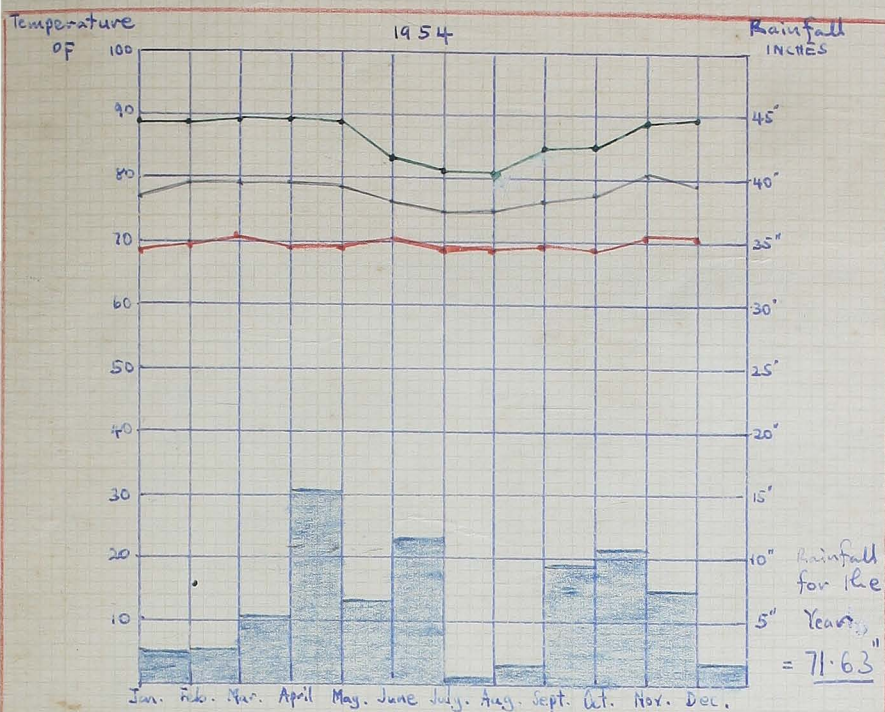


Fig. 40

Note: The figures for the rainfall and Temperature of Kibi were copied from the records of the Meteorological Service Headquarters, Accra.

KEY: ■ Mean Rainfall. — Max. Temp. — Mean Temp. — Min. Temp.

CHAPTER VIII

C L I M A T E

It experiences typical equatorial conditions with constant high temperature and humidity and a double rainfall maximum which divides the year thus: —

- (a) December-March. — dry season (harmattan)
- (b) April-July. — the greater rainy season.
- (c) August. — a drier period.
- (d) September-November— rainy season.

The controlling factor is the lowering of temperature of northern land areas during the European winter and its rise during the summer months whilst the temperature of the adjacent sea — the Gulf of Guinea — remains relatively constant. From the middle of March to July the great heat of the Sahara causes an influx from the southern sea of moisture laden winds and a major rainy season results. From the rainfall chart one notices that August is a month of drought (Fig 40) and that the rainfall continues intermittently from September—November; this is the minor rainy season. From December to the Middle of March the dry and dusty harmattan wind blows from the north-east, but its influence is ~~not~~ occasionally felt here owing to the mountain ranges and the forests which act as barriers to the dry dusty wind.

Certain changes of this general Gold Coast seasonal system are brought about by the Atewa ranges (Fig 35) which lie across the paths of the northern and southern seasonal winds and

This sometimes causes a marked difference between the rainfall of Kibi which is about 75" and Koforidua, 60".

The natural vegetation of the place is a forest country. Foreign trees have been planted in the town and in the botanical gardens by the Basel Missionaries and the Department of Agriculture. The following are some of the alien trees: -

Royal Palm	Whistling Plant
Borassus Fan Palm	Pride of Barbados
The Travellers' Palm Tree	Flamboyant
Cinnamon	Neem Tree
Rain-tree	Cassia Tree
Malay Apple	Citrus Fruits.

The Elephant Grass which was brought down by the cattle grows wild on the banks of the river Birim. The dupe grass — commonly known as the Bahama-grass was introduced by the Public Works Department. Although this grass checks erosion on the embankments of the lorry roads, it is eating into the forest land. It goes creeping everywhere. Wherever the forest is cut down grass begins to grow here; but if the area is left fallow for a year or two, new forest shrubs, other than grass spring up.

The imported plants add colour and beauty to the area, and more especially to the indigenous vegetation.

The weather does not seem to have any effect on the introduced vegetation. For, during the dry season when many of the indigenous trees shed off their leaves the Citrus fruit trees and the other trees in the list given still maintain their ever-green foliage.

Erosion: After a heavy down-pour of rain one sees the havoc done by erosion. The soil is being eroded after every rainfall so much so that where it is not checked you see the buildings as 'hanging builds'. To prevent the soil from eroding away, the Local Development Committee assisted by communal labour from the town has constructed streets, gutters and culverts to check this enemy of man and the land.

Temperature and Rainfall (See Fig. 40) From the statistics we notice that the town experiences a mean temperature, between 70°F . and 80°F . The mean rainfall for the year is also about 75 inches a year.

Prevailing Winds: The prevailing winds are the South East Trade Winds which blow from the Gulf of Guinea to give us the rainy season. The second prevailing winds are the Northern Winds which blow from the Mediterranean Sea, over the dry and sandy land of the Sahara to give us the harmattan.

Natural Phenomena: Earthquakes have been experienced in the locality. The first on record occurred on 14th April, 1862, a year after the Basel Missionaries had opened the Kibi Station; and the second on the 22nd June 1939. The total Eclipse of the Sun happened on 20th May, 1945 at 1 O'clock p.m. It was a total eclipse at Kibi.

Farming: Mechanised agriculture is unknown. People have

An Assistant Senior Conservator of Forests is inspecting the progress of a young Cedar tree in the 'taungya' farms.



Fig. 41

Plantains, cocoyams, maize and Cocoa are all planted at the same time.

been advised to grow cocoa, fruits and other food crops in lines. The cutting out system of eradicating the swollen shoot disease of cocoa is practised. Spraying on diseased plants has also been introduced. The swollen shoot disease has devastated the cocoa farms so much so that many cottages have been demolished. Where there used to be a cocoa farm ten years ago can be found a "farmlet" with palm trees growing. The farmers have now concentrated on the growing of food crops, which, these days, fetch good price.

The communications of villages around the town have not in any way been affected. Where there used to be Cocoa farms today one sees the Offices of the Department of Agriculture responsible for the controlling of the swollen shoot disease of the cocoa. Moreover they are linked up with ~~and~~ a network of telephones and radio.

The Effect of the Season on the Distribution of Work.

During the dry season the land is cleared, the growing timber is cut and burned on the ground. After this the farmer waits for the first rains in February to enable him to dig his yam mounts. The yams, maize, cocoyams and plantains are all planted at the same time from the first week of March when the rains have set in. The seasons in reality do not affect the work on the farms for a farmer begins work on his farm during the dry season till the end of the year when he begins working either on a new farm or on the old farm. The farmer has a cottage on his farm and sometimes

he stays in the cottage for about four to five weeks, coming home at the end of every fortieth Sunday to observe the Akwasidae festival.

A List Showing the Division of the Months.

We name our months after the circumstances of the climates or to be more exact after the seasons.

<u>Akan Name</u>	<u>English Name</u>	<u>Description *</u>
1. Dpepon	January	Chief of harmattan
2. Ogyefuo	February	The rains that help farming
3. Obenem	March	Flies (The rains bring flies)
4. Oforisuo	April	Ofori's rain (God's rain)
5. Kotonima (Dpraworan)	May	Rains that wash away things.
6. Ayewohomumɔ	June	You have made a fool of yourself (by not having any food in stock)
7. Kitawonsa	July	Hold firm your hands (Don't go and steal).
8. Tsannaa	August	Treasury. (If you have no money go to your savings).
9. Ebo.	September.	Mist.
10. Ahinime	October	Rain and Sunshine
11. Obubuo	November	Harvesting
12. Dpenima	December	Small Harmattan.

* The description of the months was given to me by my mother.

PART III

LAWS AND CUSTOMS .
BELIEFS .

CHAPTER IX

INSTITUTIONS AND CUSTOMS CONCERNING INDIVIDUALS.

(1) Kinship and Marriage.

All descent material for the inheritance of property is traced through the female. When a man dies his property goes to his brother or, most generally, to his nephew on the maternal side, i.e. to the son of his sister by the same mother. All persons who are the cognatic relations of the deceased person are held to be members of his family, and on his death, the principals or elders in the family meet and choose the most eligible among them, generally the nearest relation (brother, nephew, or cousin) to inherit the property.

A Fanti-Akan tradition of the cognate succession tells the following*: —

"In the old days, one Sekyi, said to be either a king or a chief indiscreetly got himself involved in heavy liabilities. In those days spendthrifts and others, who could not meet their debts, were either sold in, or out, of the country, or proscribed, in which latter case the individual either committed suicide or expelled from the country. Sekyi desired to give up his children as hostages to free himself from his liabilities, but his wives objected to their children being sold or going into servitude to relieve him from his pecuniary embarrassment. His sister, seeing his plight, gave up her children, and got him out of his troubles. Sekyi thereupon

* E.J. P. Brown, Gold Coast and Asianti Reader Bk 1. page 195.

swore that at his death his nephews, and not his children, should succeed to his property and political office. Accordingly, at his death, his sister's children succeeded to his estate, and from that time down to the present, succession has been traced through cognates."

Reindorf gives the following tradition of the Akan Royal Stool and the reason for the Akan Cognate Succession: —

"The Royal Stool is by order of the king, who established a dynasty, constructed and carved, generally out of a hard wood called "osew" or any other hard wood. It is generally worshipped as a kind of national fetish. Human sacrifices were sometimes offered to it, but generally the blood of a ram, and it is annually painted with the blood of the victim. Subjects are taught to fear it, as the Jews, Christians and Mohammedans are taught to fear God. The stool of Asianti was made by Okomfo Anokyi, who told the people that the stool was possessed with the spirit of albino, or white negro, and therefore no white man should ever be sacrificed to it. For this reason the Asianti-fu never sacrifice or behead a white man or albino as an offering to the stool."

"The successors of the king were formerly his younger brother or his first son, but subsequently his nephews. Among the different traditions showing why nephews became heirs we choose the following: "

"Priest Anokyi advised the king in whose reign the stool was made that, in celebrating a yearly feast in its honour, yam must be used.

The first king was Sei Tutu, in whose days yam was first known in Asianti, but was indigenous in Takyiman. Anu Yaw, the king of the place, had strictly forbidden the export of it. The king of Asianti sent messengers to him, requesting to be favoured with a few tubers to plant with. His request was not granted, the reason being that yam was a noble plant, and unless one of his own royal blood members be sent in exchange, it could not be spared. The king of Asianti consulted his wives, and suggested that one of them should give up a son to purchase the tuber, but not one agreed to the proposal."

"The king was greatly distressed, until his sister offered one of her sons and obtained the tuber, which was planted in Asianti. From this occurrence nephews became heirs* to the stool. It was settled by the sister, when celebrating the Great Yam-Custom, that 300 persons might be slaughtered, not for the stool, but in honour of the royal personage who was sold to obtain the yam. In course of time the number ^{of} poor victims was reduced to 200, then to 100, afterwards to 80, at last to one person on every Yam Custom."

If Reindorf's version is true, then the Akims might have adopted the nephews inheritance before they migrated from Ashanti in 1660.

Offices, chieftaincies, and stool heads-of-families are inherited in the same way. A son fights, however, in the military company of the tribe to which his father belongs, and, strange to tell, in all affairs of birth, marriage and death, a child has to consult the

* Sarbah, Fanti Customary Laws. pp 3-5

god (fetish), not of the mother, but of the father. That is to say, while all temporal or physical relations are determined on the cognatic principle all "spiritual" or natural events and relations are determined on the agnatic or paternal principle*. The cognatic system of family relations is called "Abusua" in the Akan language and the agnatic system is known as "Ntoro". A child washes in his father's "Ntoro", but worships the fetish of his mother's "Abusua".

The whole fabric of the Akan society rests on the kinship system. At Kibi every true citizen is an "Odehyee" royal of his mother's lineage. A localised matrilineage is found in its most precise and explicit form in the town-proper and in the Obuonikrom. The town is divided into wards known as "Abrono" each of which is occupied by the majority of the members, both male and female of a single lineage.

Every kinship group has a military head — Abusua-pangin and in most cases he is one of the chiefs councillors. It is his duty to watch over the welfare of the whole group. He settles disputes between themselves. One's lineage is one's blood. He is the custodian of the ancestral stool of his predecessors in office. Kibi is growing therefore today, people who used to stay in their kinship wards have built houses in the New-town area and have mingled with people of several kinship groups.

Influence of the Christian Church.

When a member of a Christian Church dies, his property is divided into three: —

* Capt. R. S. Rattray has assayed a scientific explanation of this intricate social organisation in his Religion and Art in Ashanti (Oxf. Clarendon Press)

one third goes to the wife, one third to his children and the remaining third to the relatives of the deceased. The house belongs to the deceased's wife and children but if the widow remarries the house becomes the property of the children. At present a large percentage of the people are now living under ~~the~~ the modifications made in the system of succession.

Marriage.

Plurality of wives, or polyamy is sanctioned by the law. A man can have as many wives as he likes, but generally the average man is satisfied with one, two or three wives (for there is a limit to human desire — and the male endurance of the female — especially when the desire is tempered with a knowledge that the law does not forbid its legitimate satisfaction). Prostitution is not an inevitable evil in such a social organization; in fact, in the unsophisticated communities, the evil is totally absent, but prostitution and immorality are not one and the same thing.

Chiefs and other persons who can afford it take from 4 to 10 wives, and in the case of the Omanhene a harem consisting of well over 20 wives must be kept for the purposes of custom and the sanction of law. Every chief on ascending the Stool of a predecessor, is compelled by custom to take over or inherit as 'wives' and part of Stool property all the widows in the harem at the time of ascension.

Clan Marriage:

Marriage between members of the same clan or kinship is prohibited. There has been a tendency these days for remote members of a clan to inter-marry, and the ratio^{of} increase in this disregard for the rule of exogamy is the proportionate increase of population and, perhaps, of contact with extraneous institutions and societies. Members of a family, that is to say, members of a clan belonging to one recognised materfamilia are, however, never permitted to inter-marry and an infraction of this rule involves the penalty of incest.

On Getting Married:

The first step in marriage is to secure the affection of the loved one. The next step is for the uncle or father of the young man to approach the parents of the girl with a view to begging them to present their daughter to his nephew or son in marriage. This, the "begging" for the girl's hand, is the most important and essential part of the marriage ceremony, it is equivalent to engagement so-called, but it is more requisite and binding in law than the formal "engagement," which is not, I believe, a statutory and an indispensable requirement of the marriage ceremony in English Law.

The parents of the girl have to inform her uncle i.e. the mother's brother, of the intended marriage. Upon the consent of the parents being secured, a sum of money called 'Aseda' thanksoffering is paid by the intending husband to the people, (Baguafos) who have met to witness the

ceremony of "begging" and "presentation". (Dore no ama yede no akye no) The sum varies from 12/- to £2: 8 according to the position of the husband. This amount has no relation to the position of the intended wife. The "Aseda" thus paid is shared in two, one half goes to that section of the assembled people (Bagua) who came to witness the ceremony on behalf of the girl; the other half goes to the party on the husband's side. This concludes the ceremony, and the man and the woman can henceforth be considered husband and wife, and upon the performance of the necessary ceremony of inviting the wife formally to the husband's home they can live together as such.

If however the parents of the girl choose, they can, after the above ceremony, demand payment of a sum of money called "Tirisika", head money, varying from about £1 to £20 or more. This sum is returnable to the husband in case of divorce, and it bears a fixed rate of interest. An intending husband from whom such a sum is demanded, has to pay it before the woman can become his lawful wife, for otherwise the former ceremony of "begging" and "presentation" would not alone make her so.

The next stage is the formal taking of the woman to the man's home, and that is done in a customary manner, in accordance with ancient usage.

The married life need not be described at any length. The people are an agricultural people, and, as with all agriculturalists, the wife takes her due share in raising foodstuffs in the

husband's farms for the upkeep of the household. The husband does the heavier work of raising economic crops for the well-being of themselves and children.

Divorce:

Divorce is easy for both the wife and the husband. The law does not require them to appear before a Court for the purpose of effecting a legal divorce. The party who is aggrieved has to get the family elders to meet and adjudicate upon the differences between husband and wife, in the presence of a few witnesses (Baguafo) from outside the two families. Each party gives his or her case and if the aggrieved party makes a good case, assigning a recognised reason entitling him or her to obtain divorce, the assembled Bagua confirm the wife's or husband's decision to obtain divorce. Accounts are then gone into between husband and wife as to any interchange of presents etc. and if there is a balance for either side to pay, it is there determined. The next ceremony is for the wife to go to the husband early in the morning before breakfast to receive the customary mark of permanent or absolute separation.

Either of them after divorce can marry any person he or she likes, but the husband is entitled to prohibit* her of any two persons whom he suspects as having seduced her. If any of such prohibited persons marry her, seduction fees and fines will be paid on the strength of the National Oath sworn to prohibit marriage between the ex-wife and the other man.

* This practice of prohibiting an ex-wife from marrying a suspect is dying fast.

On a husband's death, the woman, after undergoing a strenuous funeral custom, becomes free with a choice of marrying her husband's successor, or asking for her complete freedom.

Adultery:

If adultery takes place in marriage the husband can claim satisfaction money of £8 from the adulterer, together with a small sum of pacification money from the offending wife.

Children:

The children of the marriage are treated in many respects as if they were entitled to inherit the father's property under the agnatic principle, but on the father's death, upon the children providing a decent coffin for his burial, their part is done, and unless they choose to remain with their father's successor as such, they can go to their mother's family house. They have no right or title to any property which their father had not specifically granted to them during his lifetime, for the father's property is absolutely the rightful inheritance of the deceased's nephews, i.e. his sister's children, and not the children by his wife!

(II) The Clan System[†]

We believe that between the members of a group of families and certain classes of natural objects, such as animals, birds, fish, and plants, certain intimate relations exist. Such a species of animal, bird or fish is regarded as a totem

[†] For a phylogeny of the Akan Clans, see Page 62

or common origin of the tribe, for which reason, the members do not kill, eat or trap it.

The clan is outside the group of blood relatives or kinship group. Members of the same clan look upon themselves as of the same blood. They share each other's happiness or adversity, and contribute money to defray funeral expenses. Also mutual hospitality exists amongst them. The Okyenhene who is a member of the Asona clan regards the Mpraesohene as his brother for he too is an "Osonani".

Members of the clan system do not inter-marry among their group. If they inter-marry the act is looked upon as an offence against the fundamental institution of the Akan Laws.

The Akans are scattered here and there in different tribal groups: the Fantis, Kwahus, Akims, Ashantis, Akwamus, Agonas etc. yet owing to the similarities of the customs observed by them throughout we are bound together by this brotherly lineage.

At the present moment the clans are so variously divided that it is difficult to distinguish one from the other without a close study of their affinities. Its classificatory system is not as strong today as it used to be. It is much to be regretted however, that the non-observance of the practice that clans should not inter-marry is now very common. To give an instance I shall tell you what has happened in my family.

The majority of the people at Kibi belong to the Asona clan. My mother's kinship group is an

Asona too. In 1926 a man from the Okyenhen's family group which is an Asona had wanted to marry my sister. My uncle, a student of the old school did not consent to the marriage. The man, deep in love with my sister, kept concubinage with his lover and brought forth six children. After the death of my uncle in 1942 he eventually approached my kinsmen and married my sister lawfully — according to the Native Customary Laws. One might ask whether it is not incestuous and the answer is that unless the incestuous offenders, besides belonging to the same clan, belong also to the same kinship group, the offence is purely social in character and not religious as well.

A Phylogeny of the Akan Clans*

	Clan	Brother	Patriarch
AKAN	1 Agona	Toa, Adome, Twidam	Amponsem, Dankyira.
	2 Asona	Dwumana	Kuntunkrunku, Akyem
	3 Ojoko	Odako	Twum-ne-Antwi, Asante
	4 Ekosna	Asokore	Gyima, Asante Egufo.
	5 Beretuo	Tana	Ameyaw, Takyiman.
	6 Asenee	Abrade	Akosa, Amakom
	7 Aduana	Atwea (Ntwa)	Kusi, Doma (Naw)

Every son of Akan knows the clan name of his mother. If he does not know it then possibly he is not a true son of Akan.

* Copied from Dr. J.B. Danguah's "The Gold Coast Akan", page 36.

II FUNERAL CUSTOMS

(a) The Belief in a Hereafter:

We believe that there is life after death and that after man has departed from his world of ours he goes to a place called "Asaman" (Hades). It is believed that over there in Asaman, if you were a king before your death, you become a king too. Slaves die and become slaves in Asaman — there is the self-same monarchy that a man was subject to when he was not dead.

It is believed that a dead person can demand the presence of living person in Asaman to settle a dispute between them. There is happiness in Asaman and there one enjoys an everlasting life. It is a common belief that the dead can bring death, prosperity, woe, poverty and can guard a living person.

A dead person has his ghost about his body until it is buried. After it is buried it goes to Asaman as I have already said, but he never quits his grave for he makes periodical visits to it and to his house. That's one reason why food is often placed on the grave.

Natural death is known to exist. But that a young man, a young girl, a healthy man a wealthy man should die is certainly an event that deserves supernatural explanation.

There is also a strong belief that persons in Asaman can be reborn into this world two or three times over in the life of every single soul.

(b) The Truth about the Funeral Customs

On the demise of any person, the family concerned is responsible for the burial, etc. The body will be dressed and placed in a conspicuous position for viewing by sympathizers who come to condole the bereaved family. The funeral is performed according to the importance of the deceased. If the party is a stool occupant or Ohene the body will lie in state for days. In the past they laid in state for weeks and no one except the blood relatives were allowed to go near the body, as the bodies of Ahenfo were kept in private rooms. Human victims were killed for the deceased to travel with in the other world. The most important characteristics of any funeral is the wailing element. The women bemoan and lament the deceased in proverbs.

The wife of the deceased must uncover her head and she must subsequently have her hair shown. She must not put on any beads and trinkets but must use those prescribed by custom. She must go to the town and lament so that all interested women might follow her and sing dirges. She comes back to sit flat in front of her dead husband to lament.

The dead body is properly dressed. They give him some of his riches to be taken to Asaman. It is believed that if he does not take some of his properties away he would be regarded by the Nsamanfos that he is "nobody".

It is sun down and now they take the dead body to the "Nsamanpawmu" (Burial grove). The wife leads the procession carrying an earthen

jug of palm wine. At the entrance of the grove he breaks the jug and runs back home. The firing of gun continues. Mourning continues for about six days and after that the chief mourners fix another day for the second funeral. A week after the demise food is cooked and placed on the grave of the deceased.

On the preceding day of the funeral the relatives erect a shed in the street and sleep there. Early on the morning of that day wailing and lamentations know no bounds. Guns are fired. Sheep is killed and food prepared for the dead. The food that the deceased liked best is cooked for him.

A week after this the family meets and render bills of expense. They share the expenses amongst them. Well-wishers too help by voluntary contributions, to defray the expenses. A successor is appointed and this ends the funeral ceremony.

I am told that this funeral custom is but a dim semblance of the rites performed by our ancestors pretty twenty or more years ago.

If an Omanhene dies the executioners give him the 'Amema*' (the song of the mistrel) as though the Omanhene was performing the Odwira. This is done when the body lies in state.

* See Appendix IV

III BIRTH.

Our women still prefer to bear their children at their own homes as traditional custom prescribes. In the olden days there were special rooms set aside in each house for delivering. When it is time to deliver, the native mid-wives are called. No man is allowed to go there.

Should the woman have any difficulty in bringing forth, steps have to be taken according to the supposed cause to combat the obstructing agents. The midwives ask her whether she had had any intercourse with any other man. If the child is not coming they conjure it thus: "If your father be Kwabena Asamoah come forth". They run through a list of all the men they suspect. If she dies at the child-birth she is buried outside* the public cemetery and the husband stays outside the town for forty days.

Naming A Child.

When a child is born on: —

Monday: If male, his natal name is Kwadwo, or Adwoa if a female. The name of his Genius is Adwo and the title of Genius is Okoto (Supplicant, Mediator)

Tuesday: †Kwabena, if male, or Abena if female; Name of Genius is Bena and the title of Genius is Ogyam, (The sympathiser)

Wednesday: Kwaku, if male, or Akua if female. Name

* This practice has been stopped.

† The author was born on a Tuesday, is known amongst his intimate relations as Kwabena Ogyam.

of Genius is Wuku or Aku and the title of Genius Ntoni (Voluntary Adjudicator)

Thursday: Krrao or Yao, but if female Yaa or Aba. Name of Genius, Awo or Abraw. Title of Genius is Preko (the Bellicose)

Friday: Kofi, or Afua if a female. Name of Genius is Afi. Title of Genius is Okyin (The Wanderer).

Saturday: Kwame, or Amma if a female. Name of Genius is Afi. Title of Genius is Atoapoma (The Ever-ready) Oteanankannuro (The Healer of Snake bites)

Sunday: Kwasi, if male, or Akosua or Awusi if female. Name of Genius is Amen. Title of Genius is Bodua.

Children born on sacred days, such as adae* and dapaa, are surnamed after these days. A male child born on Wednesday Adae is called Kwaku Adae, and a female born on the same day is Akua Adae.

Eight days after the delivery of a child, the husband of the woman invites kinsmen and friends to his house to name the child. The child is brought out for the first time on the morning of that day. People give the child presents. The husband too gives presents consisting mostly of dresses or wearing apparel or gold ornaments to the mother of the child. Libation is poured asking the blessing of the departed ones to bless the child. Fowls, and in some cases sheep are killed and the occasion ends with drinking and feasting. The child is given a name from the father's family names.

* See page 74.