

LOCAL STUDY
ACCRA ^{OF} DISTRICT

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LOCAL STUDY OF ACCRA DISTRICT IN GHANA.

INTRODUCTION

I chose 'Accra District' for my local study because of my interest in it, being the first place outside my own Country - Nigeria - that I ever visited; and for its historical background which links it with Nigeria. Moreover, I am very pleased for the opportunity I have to be in this district of the Country - Ghana - at this time of her political maturity in attaining 'Independence' as a nation in the British Commonwealth.

'Ga' is the name particularly applied to the people of the district, and it is made up of the following towns:-

1. ACCRA with a string of coastal fishing villages (FA NA) to the West of it.
2. OSU. (Christianborg).
3. LABADI.
4. TESI.
5. NUNGWA.
6. TEMA.

The district is bounded on the East by the Lagos Lagoon, on the West by River Denso, flowing into Sakumo Fio Lagoon, on the South by the Sea, and on the North by the Akwapim mountain range.
SEE Figs I & II.

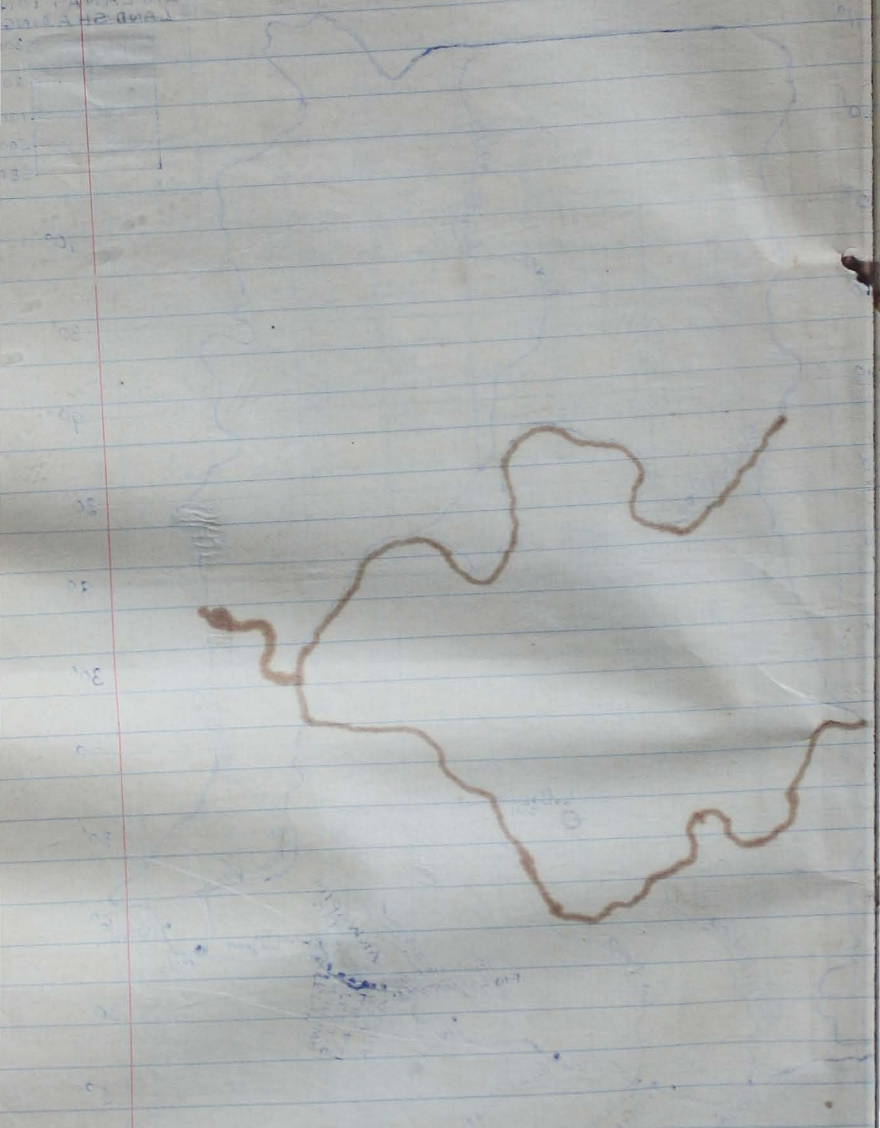
The district is a part of the section of the Country that came in contact with Europeans viz:- The Portuguese, The Dutch, The Danes and The English in the 15th & 16th Centuries, for trading in legitimate goods (Gold and Ivory) and in slave

trade. Evidences of their contacts and residence are today seen in the CASTLES and FORTS along the coast viz:- Christianborg Castle at Osu (1657), Ussher Fort at Accra (1650) and James Fort at Accra (1673). These solid buildings are now serving very useful purposes. Christianborg is the residence of the Governor General of Ghana, and the two Forts at Accra are used as Prisons. Other Forts established at Toshi and Kungwa in the 18th Century by the Danes had gone into ruins.

In this long composition, I have endeavored to develop a straight-forward account of the History of the Community in the district, showing the geographical setting, and the development of Community life.

Accra, 1949. Fifth Edition. — [MAP I
ACCRA DISTRICT

EXPLANATION
LAND SHADING



From the Atlas of the Gold Coast
Scale 1:288,125 (approx.)
The Gold Coast Survey Dept. 1949



Copied from ACCRA Sheet

NTH B30

R 11 issued by Ghana Sur-

vay Dept. Edition of 1955, on

Scale 1:125,000. Drawn to

Scale 1:600,000.

REFERENCE	
1. Motor Road	~~~~~
2. Railway	-----
3. Lagoon	o
4. River	~~~~~
5. Land Height 500ft and above	shaded area
6. Sections drawn	
① A-B	Diagram 2
② C-D	" 3

CHAPTER I.

HISTORY & PATTERN OF SETTLEMENT.

According to history the Ga people of Accra district emigrated to the Coast and hinterland of the area from the East (including Nigeria) in groups of tribal or Ethnic units at different times in the 16th & 17th Centuries.

There are two different traditions about their arrivals viz:-

1. "Others say the Akwas, at any rate, but not the Adangmes came out of the Sea. The Akwas, or some of them, may have come from Southern Nigeria by sea in their canoes. The Town of Benin in the Tomba Country, which some people say was the old home of the Gas is quite close to the sea, and the coastline bends so much between there and Accra that anyone coming by canoe straight across the bay would be seen to come 'out of the Sea'.

(A short History of the Gold Coast - WARD pages 9-10) SEE Fig 3.

2. "Having traced this (the history) so far, we come to another tradition which says that the Akwas and the Adangmes emigrated from Tekeluta, or as some say, from Same in the East between two rivers (EFA & KPOLA near River Niger). After crossing the Volta, they dispersed over the Country, the Krobo: stayed on the Krobo Hills, the Shais on their, and so forth; but the Akwas reached the coast and formed their settlements. The Akwas and Tingowas (was

Thungwas) were marching in a body."

(The History of The Gold Coast and Asante, published in 1889 (original), page 6.

SEE Fig 4.

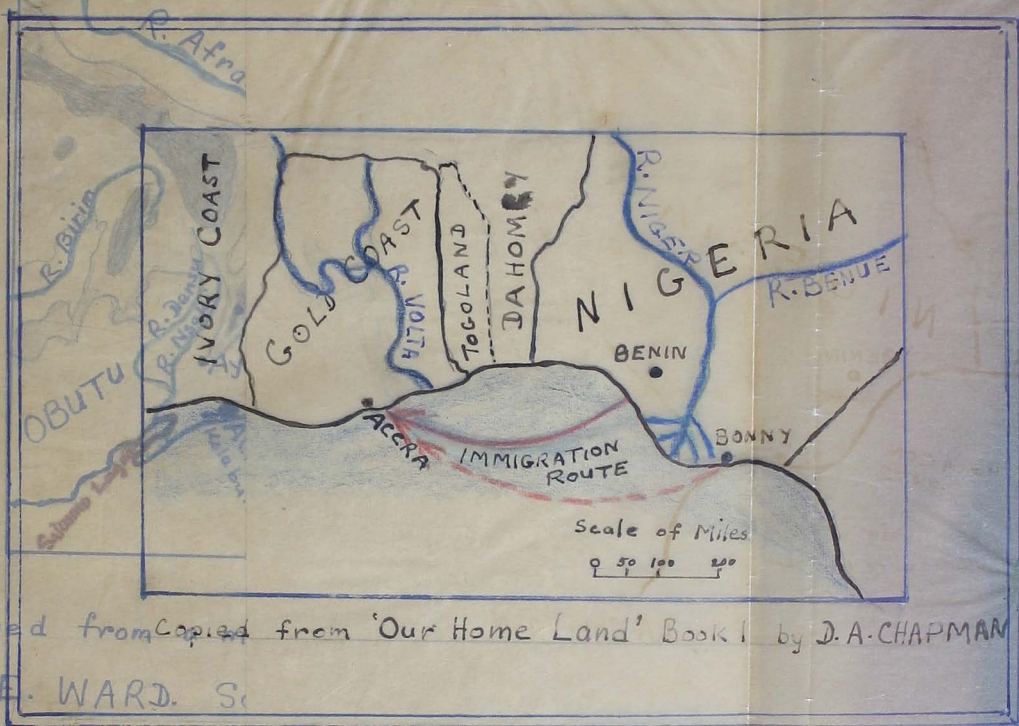
The first statement seems to be supported by the following evidences observable among the Ga people today viz:-

1. The Insignia of the Office of Chieftaincy among the Gas - Ffah State Lord - is the same in use by Benin Kings as well as the chiefs in the Rivers Province of Nigeria. SEE Fig 5.
2. The verbal expression 'Aoo' meaning please give me way to pass on, is also in use among the Benins and the Tombas in Nigeria.

Accepting the facts of arrivals by either way of overland across the Volta or coming over the sea, the emigrants met the aborigines along the coast.

These were the KPESI people and others speaking different dialects and Kpesi language. The Kpesi language survives today only in the songs of the Kple religious festivals in Labadi, and Tema. The emigrants settled in hamlets among the aborigines. Later on, the unit that arrived across the sea under the leadership of AYIKUSHI and his son AYITE left the coast for the hinterland under the leadership of

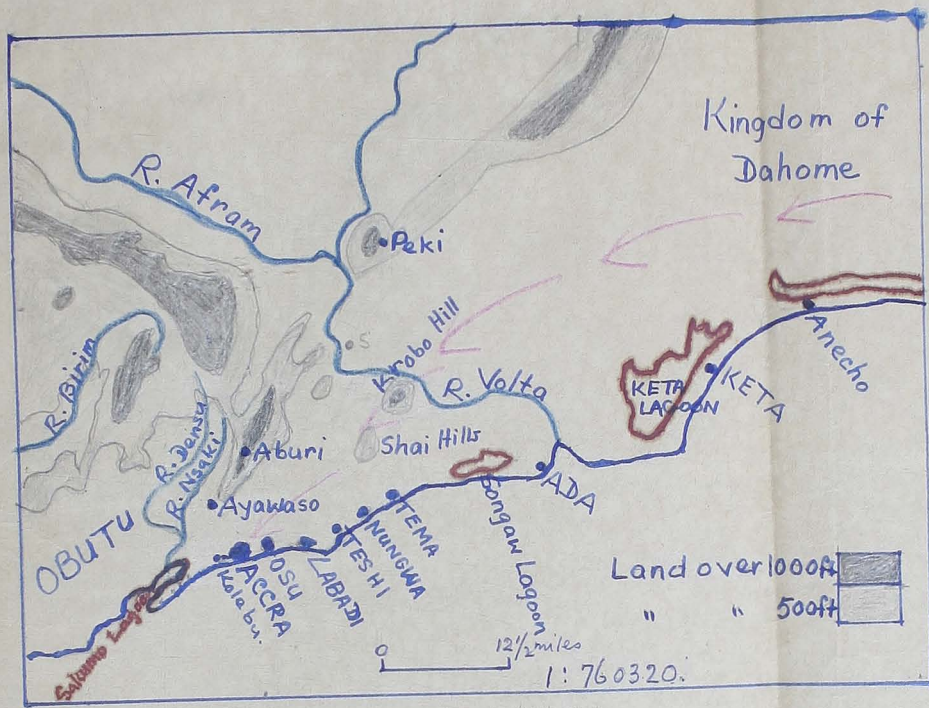
Fig III



Copied from 'Our Home Land' Book I by J.A. CHAPMAN

W.E. WARD. S.

Fig IV



Copied from a map on page 90 — "A Short History of the Gold Coast" by
W.E. WARD. Scale 1:3,168,000 (50 miles). Drawn to Scale 1:760,320 (12 1/2 miles)

AYITE, and settled on a forested hill called OKAIKOL, and established a town called AYAWASO. There they settled as farmers and hunters in hamlets on the hill.

^{cc} After many years the descendants of these people travelled back to the coast under pressure of war by their neighbours — "The AKWAMUS — for protection in the Forts of the Dutch, English, and James" (The History of the Gold Coast and Asante — original publication in 1889, page 28) SEE Fig 4 again.

A brief history of each of the towns of the Gas will throw light on this point of settlements.

ACCRA TOWN.

This town began as a group of fishing villages close to Sakumo Fis Lagoon on the coast by the aborigines and early Akra settlers. The Europeans came in succession and built their Forts in the 16th & 17th Centuries. These attracted and brought in more people who settled around them, including slaves and labourers, thus the town expanded, and till today, is still expanding. It is today made up of seven principal quarters, formed by the descendants of the Coa immigrants and the strangers. The Aborigines are now extinct.

The seven quarters are as follows

1. Gbese
2. Semepe
3. Abota
4. Asere
5. Akumajay
6. Otublohu
7. James Town. (Akata).

Gbese and Semepe quarters are occupied by the descendants of the earliest

arrival of the Ga tribes, who travelled overland under their two powerful priest-leaders - AMUGI and ANYAI.

Abola, where our Akumajay quarters are occupied by the descendants of AYIKUSI and his son AYITE.

Otubluhu quarters is occupied by the descendants of strangers from Akwame and Dan Kera.

James Town (Atata) quarters is occupied by the descendants of strangers (workers and labourers of Europeans at the Forth) from Lagos.

As a growing town, more quarters have been established by other strangers and the natives, who have spread out in sub-families. Such additional quarters are :-

- | | |
|---------------|-----------------------|
| 1. Adabraka | 6. Fadama |
| 2. Kokomle | 7. Cantonments |
| 3. Zongo | 8. European Quarters. |
| 4. Korle Goro | 9. Accra Newtown |
| 5. Mamprobi. | 10. Kaneshi. |

The following Census figures bear evidence to the increase of population from time to time.

- In 1891 — 16, 267.
- " 1901 — 26, 622.
- " 1911 — 29, 602
- " 1921 — 42, 803
- " 1931 — 60, 726
- " 1948 — 135, 926

(Recent Changes in Settlement in South-East Gow Coast — F. A. Boateng, in the Institute of

British Geographers. Vol. X, 1955).

OSU TOWN

The people of Osudua (now called Osu or Christianborg) also emigrated in Company with the different Adangme tribes from Sãme in the East; and having crossed the Volta, they settled with the main body on Oudoku Hill. Before their emigration to the present site, there was a family of one TETE MANYOI, his brother TETE BO, and his sister JEJE MOSA from Dutch Accra settled there, even before the Portuguese arrived. The immigrants settled separately, and thus two quarters were established.

Later on, people from Labadi, and strangers i.e. servants of the Europeans at the Fort settled as a quarter by themselves, and it was called OSU ALATA. The extended families of those people formed other quarters, and at present there are eight principal quarters in the town. viz:-

- | | |
|-------------|------------|
| 1. KINKAWE | 5. ANOHO |
| 2. AMANTRA | 6. OSUDOKU |
| 3. AJIMANKA | 7. ALATA |
| 4. TOLON | 8. ATEWE. |

LABADI TOWN.

The Ga immigrants to this town came in the 16th Century with those at Accra from the East,

and were known as Ga LA. They stayed at Podoku and their powerful leader was a hunter called 'SOWA'. They settled in hamlets as farmers. They came to the present site of Labadi on their quest for fresh water and salt. The site of Labadi then belonged to the Kingwas, and from the Nungwa chief, they asked for permission to settle there. Later on, they fought the Kingwas on a flimsy excuse, conquered them, and their settlement became of conquest.

At present, the town has become expanded by the extended families of these settlers and the influx of strangers. The present seven principal quarters in the town are:-

1. LESHIN.
2. ABAFU.
3. KRANA.
4. ABESE.
5. IZRASE.
6. OKWE.
7. NGBATI.

TESHI TOWN.

This town was a small fishing village by the sea. Emigrants from Labadi, who fought a lost battle with a Mantse here, came to swell up the numbers of the inhabitants of the village. Strangers from other places came to settle and thus the town grew up. At present there are seven principal quarters as follows:-

- | | |
|-------------|--------------|
| 1. KROBO | 5. AGBAWE |
| 2. AMATSEWE | 6. NI OKAIWE |
| 3. GBUGBRA. | 7. LENSIE. |
| 4. AKOBLE | |

NUNGWA TOWN

Nungwa town was established in the 18th Century. The Ga people there arrived into the Country along with the Akwas under the leadership of AYI KUSHI, and they were known as Nungwas.

"The Akwas and the Nungwas were marching in a body; during one night, the former hastily started and left the dough behind them, hence their surname 'MASHI' meaning those that have left their dough. The Nungwas, being left behind, were called by the former 'WO' meaning sleepers."

(History of the Gold Coast and Asante - 1st Ed. 1889, pages 6-7). The sub-leader under AYI KUSHI that was at the head of the Nungwas was called BOKETE LAWEI, he was a chief-priest. The Nungwas first settled at Wodoku, Wogbofo, and Wokpele not far from the Coast, in hamlets among Kpesi aborigines, who are now extinct. They absorbed the worship of the gods of the aborigines into that of their own God called "Gbobu".

Their neighbours were the AKWAMUS under the leadership of ODAI KOTO. Later, on threats of annihilation by war with the Labadi people they were forced to move to the present site of their town with the Akwamus, and settled there in separate quarters. The Nungwas were later

joined by their kinsmen from Teshi and Accra and the town became expanded. Strangers also settled amongst them. At present there are seven principal quarters in the town. viz:-

- 1. BOTEWE
- 2. OSOKRONOWE
- 3. MOEWE
- 4. MANTSEWE
- 5. ODOITWEWE
- 6. BORKUEWE
- 7. ADZUWE.

TEMA TOWN.

This town is made up of people formerly in scattered farming hamlets of about three or four miles radius. They were the aborigines - Kpesi people. The Gas settled amongst them as immigrants and were engaged in farming and fishing occupations. They owned up the Kpesi people as their landlords and their god 'Gbobu' (a sea-god) as the owner of the land. The rituals of this sea-god is absorbed into the Agricultural rituals of the Gas. The hamlets of Podoku,

ATSENDOKU, and others where they all lived are not far from the site of Tema town to where the people later removed due to the ravages of war from the neighbouring tribes.

They were taught military organisation by an Akwamu refugee called ADZEITE AFARI. He married the

daughter of the priest and later had the opportunity of becoming the priest to Gbolu god; and due to his military organisational ability he became the Mantse of the town. The descendants of this man and those of the Kpesi and the Gas form the present population beside the strangers. These are two principal quarters called ASHAMA NCO and AWUDUNGO. Each has many sub-quarters.

Mr. R. J. H. Logueki in his publication - Gold Coast Land Tenure - Vol. III, 1955 have this remarks about the settlement of the Ga people in this district. - "The area inhabited at present by the Ga was originally occupied by a number of more or less independent settlements. These were founded, in the leeward area, (i.e. Ose, Labadi, Tesli, Nungwa and Tema) by kinship groups of a comparatively wide span, who either were original settlers, or who obtained land from these settlers. They settled next to each other in compact quarters, and still strongly retain the notion of clan links and clan authority, although on the one hand they may have in the mean time assimilated or adopted segmentary groups of other origin, and, on the other hand, may now consist of distinct extended families".

CHAPTER II

KINSHIP, SUCCESSION, & INHERITANCE.

(A) KINSHIP.

Qa people are made up of several kinships according to their tribes. The smallest unit of a kinship is the family known as 'WE' with the father as head of the family e.g. KORLEWE = Korle family.

This family occupies one compound house or shares a compound with other families of the same kinship group. Kinship ties extend beyond the sibling ties of brother or sister to half-brothers or half-sisters going patrilineally or matrilineally, within the third and fourth generations.

It is then known as 'WEBII' e.g. KORLEWEBII = House children of Korle, or KORLEWEIKU = House group of Korle.

The kinship categories are by no means arbitrary, though these terms of address are also often extended to people who are not relatives; for example, in respect, a younger person may address an older person as 'NI' (grand father) or 'NA' (grand mother). Equally an old person wishing to express affection may address a younger 'MI NABI' (my grand child).

Membership of a patrilineage may be acquired by adoption as well as by birth. For example, a child of

an un-married woman may be adopted by her own father, and the child thereby becomes entitled to all rights and privileges of the family. Another way of adoption is for two friends (male) to cement their friendship by one of them promising to sponsor a yet un-born (while in state of pregnancy) child (male or female) of his friend. The sponsor takes care of the pregnancy until delivered, and continues nursing the babe until grown up, though the mother remains in her husband's house. Such a child becomes entitled to all rights and privileges in his sponsor-father's house.

The following kinship terminologies are quoted from "Gold Coast Land Tenure" Vol. III, by R. J. H. Pogacki, pub. 1958.

"Ego is termed MI. Members of ego's generation are all termed brothers and sisters.

	Male	Female
Singular: NYEMI - a brother or sister	NYEMINU Brother	NYEMIYO Sister
Plural: NYEMEI - Brothers or sisters	NYEMIHII	NYEMIYEI

The eldest brother and sister are defined by the addition of the suffix 'NUKPA' (an abbreviation of ①NUKPA) therefore senior brother NYEMINUKPA, senior sister NYEMIYONUKPA. All the brothers and sisters junior to ego are denoted by the suffix 'FIO', hence NYEMINUFIO = Junior brother, NYEMIYOFIO = Junior sister.

Among some groups the suffix 'TEN' is used to indicate brothers and sisters, junior to the eldest brothers or sisters, but senior to ego, therefore NYEMINUTEN = second brother, NYEMIYOTEN

= second sister.

Four generations of ascendant members of a group are denoted. Members of the first ascendant generation are all termed Fathers and mothers.

MALE	FEMALE
Singular: TSE = Ego's father TSEKWE = a father's (uncle)	NYE = Ego's mother NYEKWE = a mother's (aunt)
Plural: TSEKIWEMEI	NYEKWEMEI

The suffix NUKPA, FIO and among some people TEN are used to denote seniority, similarly, as in the case of brothers and sisters.

Members of the second ascendant generation are all called grand fathers and grand mothers.

	<u>MALE</u>	<u>FEMALE</u>
Singular	NII	NAA
Plural	NIMEI	NAMEI

Seniority is indicated by the use of suffixes as in the previous cases.

The third ascendant generation is defined generally by the term NANA KANSUA, both in singular and plural. There are no distinction in sex or seniority.

The fourth ascendant generation is termed NANA SHISHIU, both in singular and plural, and regardless sex or seniority.

Among some groups two further ascendant generations are termed, i.e. the fifth - NANA DADAO, and the sixth NANA IKO KROLOKO, both in plural and singular, and regardless of sex and seniority.

Three descendant generations are indicated in kinship terminology.

The first are the children, i.e. all the members of the generation of ego's immediate descendants.

	MALE	FEMALE
Singular: BI = a child	BINU = Son	BIYO = Daughter
Plural: BII = children	BIHII = Sons,	BIYEI = Daughters

Seniority is indicated by their names.

The second descendant generation is generally termed grand children without regard to sex or seniority.

Singular: NABI

Plural: NABII

The third descendant generation is called great-grand children - KANSUA, regardless of sex or seniority, both in plural and singular.

Children of two brothers term themselves HIEN YOBII, children of two sisters YEIEN YOBII, children of a brother and a sister NUBI KE YOBII.

Ego's wives are termed
A single wife - NA

The senior wife — NANUKPA
 Any of the next wives — NAFLO.

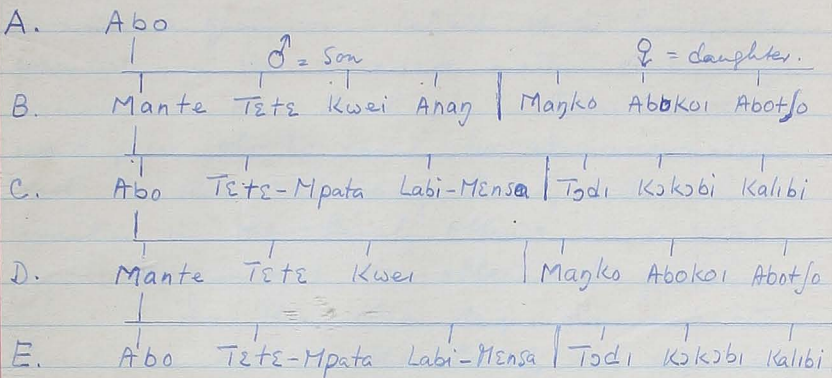
Among some groups the suffix TEN (NATEN) is used to indicate the second wife, if there are more than two.

According to M. J. FIELD "Social Organisation of the Ga people" page 2, every house (WE) has its own set of family names. This set is divided into two sub-sets which are used in alternate generations. A number of brothers receive the same names as their paternal grand father and his brothers, sisters receive the same names as their paternal grand father's sisters; thus grand children and grand parents are regarded as being socially equal. SEE Fig 7.

When the lineage house called ADEBOSIA becomes too small for the members of the lineage, a sub-lineage house is built by a male member of the family, to be occupied by his mother, his sister, wife, and young children (his own and his sisters' own). The family set of names is kept on the too.

A strong feeling of corporate responsibility binds together the members of a lineage, and a member's action is jointly responsible for by all. For example, any member of the family of a trespasser of "Incest Taboo" could be denied to hold a public office within a

Fig VII



The Names on C line are of grandchildren to the name on A line, likewise E line to C line.

generation. This joint obligation acts as an incentive to law and order, and each person takes pride in the tradition of his house or lineage.

The lineage head is the oldest man or woman in the family, and he called upon to act for or answer a query on behalf of the family. For example, in the marriage matter of a younger member in the family, he is taken as the mouth-piece of the family for all negotiations with the other contracting family. Also when a member in the family offends, he is called upon to submit the offender for punishment.

In the olden days, the male and female members in the family live separately in two sections of the lineage house. The male with the head of the family, who is also the priest of the family-god, and lives close to the shrine (GBATsu). The females live with the oldest female member. An old female who has reached the menopause stage in life could, if circumstance demands, live in the male section.

Grandchildren of either male or female members of the lineage could live in the female section of the house. Boys stay with the females till he is grown up to live with the males. Food is prepared only in the female section of the house and the children take the portions of the males to them.

18.

(B) SUCCESSION & INHERITANCE.

Public offices as the Mantse or Mankrals of a town or the Lineage head is vested in the lineage (WE), and the lines of succession and inheritance among Ga people is determined by the patrilineal descent. This custom is modified in the succession of offices held by women in the following cases

- (1) The State Stool washer.
- (2) The head of the Woman's Compound
- (3) The Female mouth-piece of a god (Woye) in the family, whose election and succession is signified by her being possessed by the god from among the eligible persons.
- (4) Female possession pass on to females.

Whenever it happens that lineage god is also the senior god in the town e.g. NAI and SAKUMO gods in Accra, LAKPA in Labadi, LIGBRE in Teshi, and GBOBU in Tema, the choice and succession of the priest of such a god (the Wulomo) is a matter of the lineage and town concern because he is not ultimately the senior priest in the town. The lineage selects and the town people confirm or reject the candidate.

A dead man's property is shared according to his 'WILL', and when no will was prepared the lineage elders share the properties as best necessary. Appeal is

allowed after sharing the properties, by any discontented recipient, but the family decision is usually upheld.

Normally the son or in his absence the eldest among the full-blooded brothers of a deceased person succeeds and inherits his properties in turn till the last one of them. He shares his junior brothers and the children of the deceased; giving larger shares to the sons than the daughters. In-divisible property is held in trust by him and any proceeds from it (Rents from houses or sales from farm crops or economic trees) are shared from time to time, usually during the lineage festivals.

A deceased person's nephews and nieces have shares in his property on equal terms with the children, but they are dealt with in sets and not as individuals as the children.

A wife may be inherited as part of the property if she so desires, by brothers (full-blooded or on the mother side) when she refuses the offer, she goes away and pays back the dowry and other ceremonial gifts done at her marriage time. Furthermore, she has no claim on the children, except her marriage expenses was not fully paid by the late husband.

A woman's property - divisible and indivisible or the proceeds from such - are inherited by her sisters and her children. The sons only receive shares during their life-time. When the children are young the Aunt holds the property for the children in trust. When she dies her children continues to share in the property.

CHAPTER IIIMARRIAGE & DIVORCE(A) MARRIAGE

Among Ga people the marriage structure is based on the incest taboo, which is seriously kept in the olden days. Nevertheless, allowance is made for the marriage of first cousins if their parents both, desire the union. Even when this has not happen, the male cousin could demand culinary obligations from his female cousin.

The Incest Taboo observed are as follows:-

(1) A man may not marry or have sexual intercourse with his grand mother, mother, in the same generation his sister, and in the third and fourth generations his daughters and granddaughters.

(2) His father's wife, his uncle's (paternal) wife, and his Aunt (paternal or maternal). His mother-in-law or his sisters.

(3) A woman may not marry or have sexual intercourse with her grand father, father, brother, or son.

Consequently a man seeks to marry beyond the family circles of his and of his wife.

In the olden days, a man caught violating any of the taboos

is drowned as punishment; and if a woman she is driven away into the bush. The relatives in either case is forbidden to hold any post of seniority in the community for one generation.

At present, any trespasser of the taboo is sent out of the town by the family and deprived him or her of the lineage connection.

In Tema, the marriage between parallel cousins is rather prevented than prohibited. In Accra and Kumasi, where it is practised among the wealthy educated class, the argument in its favour is the retention of important offices within the houses holding them.

Twins are encouraged to marry twins because of their possessions and dealings that need be the same.

The marriage custom is as follows:-

After a private courtship for sometime between the lady and the young man, the families on both sides are informed through the lineage heads. The man's lineage sends one guinea called **ABOSIMO**, and a bottle of rum or gin through two women of the lineage.

If accepted, the lady's lineage sends back a favourable message through another two women of the lineage. Then the marriage dues as follows are paid (according to M. J. Field):

1. Kplomo (agreement wine) £1.
 2. Yi Nii (Head price) £6.
 3. Henotobo (buying the waist) £4
 4. BLADZU (Feasting fee) £4.
- Total £15.

In addition to the £15, the parents of the bride may demand the puberty rite cost, usually £7. When all these dues are paid, marriage takes place.

According to Engman's marriage ceremony record, after the formal information between the two lineages, and engagement ceremony called - SIBIMONII, takes place at the bride's house, at which women from the man's family hand over to the woman of the lady's family the following.

- (1) Amount of £4 - £8
- (2) A gold ring
- (3) Plenty of drinks.

and then marriage may be conducted a short time afterwards.

Other short ceremonies that could be performed to effect marriage are as follows:-

(1) BIAZU Fee is paid, as well as puberty rite fee, and the man takes in his wife.

(2) SEENIHAMO ceremony takes place at the bride's house, at which the man hands over 6 clothes to the lady's relatives, and £6 to the lady. He could then take in his wife.

Christians and Muslims perform marriage ceremony according to their religious rites. SEE Fig 8.

Fig VIII



CHRISTIAN MARRIAGE AT HOLY CROSS
CATHEDRAL, ACCRA.

(B) DIVORCE & SEPARATION

A woman on divorce refunds the marriage expenses to the husband. If she goes to another man without the payment, an adultery claim of £1 (DANSA) and £12 (AYIFALI) are made by the husband. If the husband is a Mambre, the adultery claims are doubled or more. The lineage god has to be pacified with sacrifice, the cost of which is borne by the offender.

A husband, seeking divorce with the wife on the grounds of adultery by his wife, gives her £12 (Road Money) and sends her out.

An adulterous woman divorced without any claims, or marriage expenses refunded, or given the Road money, could be called back to have the funeral ceremony (KURA) of the husband done when he died.

On divorce issue in any case the husband owned the children, provided the wife had been lawfully married by him from her family.

At present the Court-of-law decides the issue after hearing the case, and the custody of the children may be left with the wife or the husband.

CHAPTER IV

LANGUAGE, RELIGIONS, & LIVING - ACCOMMODATION#

(A) LANGUAGE

The Immigrant Ga people in Accra district under study speak only one language - GA, but there are dialects of the language noticeable in Accra, Labadi-Teshi.

The aborigines met on the land spoke KPESI language, but, as the people had been numerically overwhelmed (or conquered as some people say) and absorbed by the immigrants, the language had died out of use except in religious festivals (KPLE) in Labadi and Tema.

(B) RELIGIONS.

The religion of the aborigines and the immigrants in Accra district has been ANIMISM, the spirits in the Sea, Lagoon, Hills, Fire, Rivers, and Animals as typified at the following places:

1. In Accra.

- (a) NAI Fetish - of the Sea (Senior)
- (b) SAKUMO - " - River (husband)
- (c) KORLE - " - Lagoon (Wife)

2. In Labadi

- (a) LAKPA - of the Sea (Senior)
- (b) ABAFU - " - Fire.
- (c) KRAN - " - Wolf.

In Teshi

- (a) LIGBRE — of the Sea (Senior)
- (b) GUA — " " "

In Nungwa.

- GBOBU — of the Hill (Senior).

In Tema.

- (a) TSADE — of Leopard. (Senior)
- (b) AWUDU — BLACK SNAKE
- (c) TSEMU — of Lagoon.
- (d) NA YO — " " "

See Fig XII.

The adherents of these fetishes in the area under study still form a majority in the community. However, Christianity and Mohamedenism are gaining ground and claiming increasing adherents from year to year as indicated by the following statements in the "Reports and Tables on the Census of the Population of the Gold Coast" in 1948, under the heading "Religions of the African People" pages 37-38.

"The extent to which the principal Missions (viz A.M.E. Zion Mission, Methodist Church Mission, Presbyterian Church Mission, Roman Catholic Mission, World Wide Evangelisation Crusade, and Ahmadujya Movement Mission) are expanding in the Country is shown in the Table (page 37 of the Report). The total

Christians population in 1931 (Census) was returned as 283, 911, while in 1948 (Census), it was 641, 472, an increase of nearly 126%.

"The number of Muslims returned by the Authorities of Ahmadyya Movement does not, of course, in any way represent the number of Muslims in the Country. There is no central Muslim Organisation from which figures could be obtained, and the number by the Movement relates solely to the Converts to the Mission. These have increased from 3, 110 in 1931 (Census) to 22, 572 in 1948 (Census)"

"The remainder of the population numbering nearly three and a half millions are pagans".

But, here is quoted some statements from 'The History of the Costa Coast and Asante' by C.C. Reinhardt (original publication in 1889) which throw some light on the religion. pages 23-24.

"From the beginning, when not corrupted by the Tshi people, they (The Ewe) were strict observers of their religious rites — a religion which appears a Jewish one, but now corrupted by fetishism; they were entirely forbidden to have anything to do with human blood. Even when a drop of blood is being shed in assault, or by boys throwing stones, the King and elders are bound to make a sacrifice by way of purification, and the parties are fined. We say a Jewish one, which we prove by a few leading facts in their system of observances.

(1) ¹⁰⁰ A Kind of baptism of children a week after their birth, where the Father chooses the best characters among his relations or

friends to fetch the child from the room into the yard; there he throws a few drops of water on the roof of the principal room in the family compound, which he receives again in small drops and throws thrice on the child and then names it."

(b) "Children are named after their grandfathers, grandmothers or fathers. The father's precedes the son's name, as for instance AYITE OKAI, OKA KOI, TEKO DEDEI. When the child's name precedes the father's, it is by way of respect to superiors e.g AKOITSHE ADOTEI, OKAITSHE AYITE,

In all the pure Mera names of male and female children, the father's name is called first: Ayi Dede, Ayi Koko, Ayi Kai, Ayi Tshotsho, Ayi Fofa. now Ayile (Female Ayele), Ayiko (Ayako), Ayikai, Ayitsho, Ayifo. Besides that, children are the heirs to the estate of the parents, and not nephews."

(c) "The circumcision which every male child of six to ten years of age is to undergo; slaves of that age are also circumcised. This practice admits them to the courts of the principal fetiches; an un-circumcised person — may he be a king of any nation — is never allowed to step into the yard of the fetish, but is kept outside, when any ceremony is to be performed by him."

Neither are persons having superfluity of members, and menstruous women permitted to go inside"

(C) LIVING ACCOMMODATIONS.

The earliest buildings of the people were mud houses having bamboo framework within it, and roofed with grass or coconut plaited leaves, as these materials could easily be obtained in the hinterland and along the coast. This type of houses could be seen at Weya and in FA NA fishing villages towards SAKUMO FIO LAGOON to the West of Accra town. (See Fig IX)

No special arrangement is observed in the lay-out of these houses at the fishing villages, and also in the first settled area in Accra - Gbese, Asese, Akoka, Lempe and Otubloku quarters; though the construction of tarred motor roads in the town now divides the houses into groups. In Osu, Labadi, Teshi, Nungwa, and Tema the same jumbled mode of erecting houses is still observable. Little or no ventilation is put in besides the doors.

After the importation of corrugated iron sheets, and the 'Saw' for making planks from timber, people began to use the metal for putting up the walls as well as roofing their houses; or putting up the walls with planks and roofing with iron sheets. Such houses could still be seen in Accra, Osu, Labadi, Teshi, Nungwa, and Tema. Ventilation is put in a little in this type of buildings.

Within the last 50 years people have learnt to make mud bricks (sun dried) and cement blocks, and built houses with them. These stuffs are being largely made use of now in all the towns. The cement block houses are mostly Public buildings e.g Post Offices, Courts, and Offices, Commercial houses, European and African residential quarters. These occur in majority in the newly laid out areas in Accra and Tema Development Corporation Town.

In all these towns, the mud houses (now without bamboo framework within), the sun-dried mud bricks, and the cement block houses are built side by side, except solely in the European quarters. All these houses now have good ventilations, and other modern house equipments and amenities.

The buildings at Tema Development Corporation lay out in Community groups is worth being mentioned. The buildings in each group are built for special classes and grades of people to suit their purses. e.g The Executive Officers, The chief clerks, The clerks and The Carpenters. The new lay out is complete with markets, schools, Recreation grounds, Cinema Houses, Water taps, Electric light and Sport Stadium.

(See Fig 8ex)

Fig IX



A HOUSE IN BUILDING AT WEIJA VILLAGE
SHOWING WOOD FRAMEWORK IN THE WALL.



A HAMLET IN BUILDING AT FA NA
FISHING VILLAGE SHOWING THE
WALL WITH WOODFRAME AND GRASS



TYPE 'C' HOUSE -
JUNIOR CLERK



TYPE 'B' HOUSE
- CHIEF CLERK.

TEMA HOUSES. - T.D.C.



TYPE 'A' HOUSE - EXECUTIVE
OFFICER

Fig XI



ACCRA POST
OFFICE



THE HOUSE OF
ASSEMBLY, ACCRA



CHRISTIANSBORG CASTLE, OSU



ABAFUN FETISH
AT LABADI



KORLE FETISH
POT - ACCRA



GBOBU FETISH AT TEMA



HOLY CROSS CATHEDR-
AL, ACCRA

CHAPTER V

THE GOVERNMENT.

It is appropriate to open this Chapter on the Government of the Community in the district under study by quoting two statements that describe briefly and cogently the old and the present forms of government of the people.

(1) "Their government is patriarchal, and the ruler is styled 'LOMO' or Priest, — Lomo is now slightly corrupted for LUMO i.e. a King or Governor." — The History of the Gold Coast and Asante by C.C. Reinhardt (original publication in 1889) page 24(e)

(2) "The present political organisation of the area developed comparatively late, as a result of needs created by the necessity of united representation in dealings with Europeans, and presented by requirements of defence in tribal wars. This led to the appointment of political heads, to act in the capacity of war leaders and foreign ministers. Immigration of numbers of strangers of various origin, who arrived to seek trade or work, and who were not assimilated or adopted into the indigenous kinship groups, but who were accepted into the political military organisation of the area, brought as a result a further growth of the political build-up of the GA."

"Political links between the coastal towns of the Ga speaking area are based on voluntary federation rather than on a centralised political system" — Gold Coast Land Tenure Vol III by R. T. H. Poqucki pages 7-8 par. 22 + 23.

The first quotation above shows that the people had in the older days a government headed by elders, chief of whom was the Fetish-Priest now called 'WULOMO'. Normally a Wulomo is the priest of his lineage fetish, and whenever it happens that a lineage fetish is also recognised as the chief or senior of the fetishes in the town (whether it belongs to the aborigines or to the immigrants, e.g. NAI Fetish in Accra - an aborigin fetish) its Wulomo becomes the senior Wulomo among others, and he automatically becomes the head of the town as the chief ruler or King, helped by the hunters in the town. The people believed that the Fetishes ruled them through these WULOMEI (plural of Wulomo) and their subordinate fortune-telling priests called WONTSEMEI, who actually interprets the desires and requirements of the fetishes.

It was under this patriarchal - Fetishistic government that each of the Ga Towns carried on in their separate farming settlements on their arrivals among the aborigines in the district.

About the end of the 17th Century, the threat of annihilation, by wars from their neighbors, caused these separate settlements to move together for mutual protection from military raiders, and to settle at the places that now become the Ga Towns along the Coast.

This circumstance made them to learn war organisation from their neighbour - the FANTI, or at times from war refugees e.g. ADJEITE AFARI of Tema Same, who was a refugee from Akwamu Country. Each town became a military confederacy formed by the groups in their quarters that make up the town.

With the War Organisation came the 'STOOL' - a war medicine, carried to war to imbue bravery into the soldiers and invoke victory for the army. Its care-taker, medicine to it by a sacred ceremony, is called 'MANTSE'; then, a Mantse was of no civilian or political importance in the Community, but today the 'Stool' has become an important symbol of political Authority among Ga people, and the Mantse the leading political figure in the Community.

The War Organisation led further to the setting up of other officers as follows.

(1) AKWATSONTSE - The head or General of the ASAFU (Hunters) band, which has become a proper military body.

(2) SIPI - A Field-Marshal in each quarter who distributes ammunition and money.

(3) ASAFUATSEMEI - Captains who manage the troops.

All these officers were subjected to the spiritual and political headship of the Wulomo, who is consulted on all matters, and whose decision is final. He was rarely seen outside in the town, and was forbidden by his fetish obligation to go outside the town. He communicates through the junior Wulomei in

in the town.

In peace time, these officers had governmental responsibilities in the town as follows:-

(1) The Akwantsonse was in charge of Land affairs, being well acquainted with the land boundaries, and he settled land disputes. He is also the intermediary between the cool citizens and the house to elect a Mantse on such an occasion.

(2) The Sipi was the chief Tax Collector and distributor of money in the town.

(3) Asatoatsemci were the Court judges. There were two types of Court
 (a) KWESI (private) and (b) BLOBU (public). They dealt with civic offences. These officers were also responsible for digging wells in the town, making of roads, tracing an outlaw, and dealing with a mis-behaved Mantse.

Other minor officers were as follows:-

(1) WOLEIATSE (head of the fishermen) who deals with disputes among them.

(2) The MEDICAL AGBA - A body of medicine practitioners, who settled disputes among men of that profession and also witchcraft and medicine cases. In time of epidemic, they were responsible for using medicines that would drive away the

Spirit causing the epidemic.

At a time in OSU TOWN there arose a tension which resulted in the town being divided into two factions, one party supporting the Mantse, and the other party against him. The party that was against installed another chief and called him 'MANKRALO' to be of equal status with the Mantse. The post has now become recognised by the Native Authority as Deputy Mantse, and has been copied in other Ga towns except Accra.

Sometimes litigants in a case agree to the settlement of it by a body of elders of their own tribes called upon by themselves with confidence of justice from them. Such a body was known as Arbitrators. As time went on the Mantse in each quarter ^{or town} sets up tribunals with Councillors.

At a later date a Public Court called 'MODJAWE' was established in Accra for all the Ga Towns. These cases of murder, incest, and other major cases were tried. It was closed by the Central Government in 1910 on allegation of corruption by the members.

The second quotation throws light on the present day political set up, and the factors that effected it. The advent of the Europeans on the Coast caused dealings and negotiations with foreigners to arise, and how to deal with the other strangers amongst them presented problems. The Wulomo — the recognised head of the town could not, under religious obligations, go out to perform these duties; these are the Mantse ^{was} usually sent to carry out the duties. Thus the Mantse gradually gained political recognition with the Europeans in authority as the head of

the community, and the leadership of the Wulomo in political sphere was receding. The Wulomo becomes solely responsible for religious affairs and also deals with matters of oath by the people concerning the national fish. He, nevertheless, sits in the Council of elders to discuss political issues.

The transition from the old patriarchal government to the modern local government established in 1951 has been a gradual one. The evolution has been in the following steps :-

(1) The Native Jurisdiction Ordinance of 1883 by which law Courts with limited powers were granted to be held by the chiefs

(2) Establishment of Provincial, and District Councils for the chiefs in 1925 during the regime of Governor Sir Gordon Guggisberg. Chiefs from the Provincial Council started to attend the Legislative Council at Accra, and help to discuss the new Bills.

(3) The Native Administrative Ordinance of 1927 by which the duties and grades of chiefs were defined, and loyal obedience to the paramount chief established. It further enlarged the powers of the Provincial Council to deal with cases of native customary law between two paramount chiefs, and the State Council to decide native customary law of its State on some legal matter. Even such a decision may, with the Governor's approval,

becomes law.

(4) The Native Administration Treasuries Ordinance of 1939 by which the native authority could raise money by taxation for its work.

(5) The Native Authority Ordinance of 1944, which replaced the Native Administration Ordinance of 1927. It enacted the powers and duties of the Native Authority. It brings the native authority and the Central government to work close together. It further enacted ways of running the treasury of the Native Authority.

(6) The Native Courts Ordinance of 1944 by which the Native Courts were brought to the same line with the Magistrate and Supreme Courts, and the powers of the Native Courts described. The records of the Court could be read, criticised and adjusted by a 'Judicial Adviser'.

(7) The Local Government Ordinance of 1951 which establishes the district Council to be re-organised under the Native Authority and empowers it to run Education, Health and Hospital services, water supply, Road and Bus service, Street lighting and Electricity supply.

The District Council has under it two sub-Councils (a) Urban Council and Local Council. The Urban Council has its jurisdiction for large a town or the area of a large Native Authority e.g. The Accra Municipal Council manages the affairs of Accra town to Nungwa town. The Local Council manages the affairs of the district e.g. The Ga Local Council manages the affairs of Accra town to Tema town, and the water side area, and Obutu area. Tema

Development Corporation lay out is going to be run under its own Corporation Act. The Local Council is responsible for Schools, Courts, Health and Hospital, Water supply, Electricity supply and to collect Taxation.

Ga Mantse is the President of both the Municipal Council and the Local Council. The members of these Councils are made up of nominated and elected members.

The Native Authority or Ga State Council is composed of the Mantsemei of the eight principal quarters in Accra town, and those of Osu, Labadi, Teshe, Nungwa and Tema; and also the three principal Wulomei or in Accra town viz: - Nai, Sakumo, and Korle.

The Council deals with the matters of 'Stool': election, installation and deposition of chiefs, Abdication of chiefs and ^{the} recovery or delivery of Stool property. Political or Constitutional relations under customary law between chiefs.

All these Councils - The Ga State Council, The Ga Local Council and the Accra Municipal Council are under the Central Government in Accra. The Central Government also has gone through stages of gradual development until its present final state of the Cabinet and the Parliament to day in

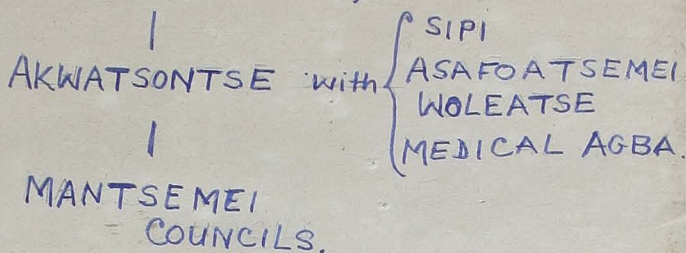
a free nation — GHANA.

(SEE Figs XIII & XIV)

THE GOVERNMENT

OLD FORM

PRIEST-KING (WULOMO)
(helped by Hunters)



NEW FORM

THE CENTRAL GOVERNMENT.

LOCAL GOVERNMENT.

STATE COUNCIL. (NATIVE AUTHORITY)

DISTRICT COUNCIL.

MUNICIPAL (URBAN) COUNCIL LOCAL COUNCIL.

THE SYMBOLS OF AUTHORITY - NATIVE

THE STOOL



THE SANDALS



THE
LINGUIST
STICK



THE
STATE
SWORD



THE
STATE
UMBRELLA



CHAPTER VI

THE SYSTEM OF LAND TENURE AND LAND DISTRIBUTION.

The system of Land Tenure in Ga District has become a very complicated one. The following statement quoted from "Gold Coast Land Tenure" Vol. III (Land Tenure in Ga Customary Law) page 14 par. 39, published in 1955 by R. J. H. Pogucki (Assist. Commissioner of Lands) throws light on the subject.

"Land may be owned by clans, by extended families, by segmentary families, or by individuals. This does not mean that whilst a clan may own greater rights in land, an extended family and a segmentary family may not have concurrently and severally lesser rights, whilst still remaining joint owners of the greater rights. The same precept of a co-existence of concurrent rights applies to individuals. For instance, a clan or extended family may own allodial rights, an extended family or a segmentary family may have a perpetual, inheritable, and alienable use, whilst all individual members may own building rights. But not every clan or extended family necessarily owns allodial rights. Indeed, such rights are nearly always owned by pre-Ga people, or such Ga people which became ritually linked with the land."

Originally the idea of the land belonging to the gods was held by the people, hence the Kpesi people met on the land when the Ga tribes arrived, and who were worshippers of

the Sea god NAI in Accra, were regarded as the land owners (Allodial rights). The immigrants settled on the land peacefully, amongst them, or conquered and ejected them, and thus became owners of the land on which they settled (Allodial rights). This allodial rights was held over the land on the coast as well as on the land in the hinterland on which ^{the} extended families reside. The lands in the hinterland were in most cases virgin ~~land~~ bush hunted in by the hunters in each tribe or group of the immigrants, and have been claimed to belong to the group or lineage.

Extended families, segmentary families and individuals have, since that time, been carving out portions of the lineage land for their absolute ownership and usage, that the term lineage or stool land is now nominal.

Strangers in those early days received lands as gifts for obligation to fight in wars for the donors. The descendants of the strangers have since held such lands as their own perpetually.

In farming or rural areas, rights to or on lands could be obtained by grant or gift (in the family circle) or sales, or security for money, or loaning, or permission to cultivate for a limited period for food crops, or in the case of economic crops (Cocoa, Coffee, Palm trees) on agreement to pay annual rent or ^{to} share the proceeds from the farm in kind.

After the expiration of the time of lease or loan, the land reverts to the owner.

In urban areas, lands could be owned by grant or gift (in the family circle) or sales, lease or loan. In the event of lease or loan the terms of agreement shows the specific period of occupation; after which the land and whatever is on it (Commercial or residential building) reverts to the donor. Sales of land could be made by a family (collectively) to defray family debt or for other necessary purposes, or by an individual who has a perpetual right on it.

In the olden days a sale of land was done in the following manner, quoted from "Cape Coast Land Tenure Vol. III (Land Tenure in Ga Customary Law) page 31 footnote", published in 1955. Author - R. J. H. Poqueli (Asst. Commissioner of Lands).

"A sale is called 'SHIKPONG YIBAAFO'. The customary procedure is as follows: The seller and the buyer meet on the land in the presence of at least two witnesses, who are usually neighbours of the seller. Both parties kneel on the land on their right knees. Each of the parties pass their left hands under their left knees, extending the thumb and the next finger, on which they place a shilling coin. Both coins are covered by a small dry palm leaf. A libation of rum is poured. The leaf is cut into two pieces by the parties, who then throw their shillings in front of each other. The slaughter of a sheep completes the procedure."

At present, it is generally accepted that dealings in land must be evidenced by documents. Documentary evidence has

been in use for almost one hundred years ago, but it was not regarded as being very essential. The documentary evidence is called 'Conveyance'.

The value of land has recently risen up very highly in both rural and urban areas. In rural areas, it is due to suitability or otherwise of planting economic trees such as Cocoa, Coffee and palm trees. A land 300 yds by 500 yds, which formerly would cost £50, will now cost £250. The proximity of a land to motor roads is a factor in determining the cost of it.

In urban area, due to the increase in population, and the impact of modern economies, coupled with progressing urban development, land value in both residential and commercial sites has soared very high. Examples of such sites in Accra are:-

- (1) Station Road — Commercial area
- (2) Adabraka — A central residential area.
- (3) Korle-Gona — A suburban residential area.

Along the Station road an acre of land costing £6000 about 10 years ago will now cost £30,000.

In Adabraka, an acre of land costing £418 about 10 years ago will now cost £1,500, while in Korle-Gona an acre of land costing £400 about 10 years ago will now cost £600.

Ownership of land along the coast is still vested in the lineages that formerly occupied the sites. ^{The} Members of each lineage could fish freely within this limit, or remove sand from the coast for building or any other purpose. Strangers could only fish in any of these allotted areas by permission after contributing to the ritual ceremony of the sea-god or by paying a certain amount demanded by the owners of the coast. For example Ada people coming for fishing in the Lakumo Bio Lagoon and the adjacent sea-coast, and staying at FANA Village on the bank, are required to pay a fixed amount of £50 - £100 for a period of seven months (Oct - April) - the fishing season according to the number of people in a group.

LAND DISTRIBUTION.

In the olden days land in this district was mainly used for agriculture, hunting, and building dwelling houses. The agriculture was for food-crops and of shifting system.

At present, besides these usage, pieces of land are located for shop building by Traders - European, Syrian and Lebanese Firms, as well as Natives traders.

Land is also allocated for holding sports and Athletics such as the Sports Stadium and Race Course at Accra.

Besides residential buildings, various other

Types of buildings are built viz:-
Government Offices, Law Courts, Schools,
Churches, and Mosques; The Parliament
House and Independent Arch, Community
Centres and Factories.

Plantation for firewood is
also being established to ease the
difficulty of getting firewood in the
district due to its Savannah
Climate.

Plots of land are also allocated
for experimental purposes in Agriculture.

CHAPTER VII

OTHER OCCUPATIONS APART FROM FARMING.

MEN'S occupations.

In Ga district the next occupation of importance to farming is **FISHING**; and it is the major occupation along the Coast engaged in by most of the Natives. Fishing on the coast, rivers, and Lagoons had long been practised with Cast-nets, and hook & line. Deep sea fishing was introduced by the Fantis with the use of ALI net and SEINE net. Fig. 15 shows the fishermen in Accra and Chokome village at FA NA drawing in their SEINE nets that have been laid in the sea for about four hours previously. ALI nets is used fishing on the sea coast, and the type of fish usually caught is **HERRING**. The net is 400 yds long, 40 yds wide. According to my investigation a net costs £260 and a boat (dug-out) costs £80, total £340.

The Seine net has two wings - 80 yds long with the bunt between them to collect the fish. The net is 10 yds broad. In using this net, one end of it is held by a rope, about 50 yds long, on the shore, and men in a canoe paddle for about 100-200 yds beyond the surf and let out the net in a semi-circle; bringing the other end which has a rope of equal length attached to it ashore.

All the men and ^{the} children in the group would haul in the net, catching any fish enclosed by it which are of various kinds and sizes. One net, used by a canoe crew of 10 men at Chokome village at FA NA

Caught about two Cwt of fish
 See Fig 16. The fish or money realized from the sale is divided ~~the~~ between the crew, the boat, and the Net. Three or four trips for fishing are done in a day. The children of the fishermen are trained in the profession as from the age of ten years, when they start to accompany their father or relatives on the trips, and doing little odd jobs of washing a net after a catch, and emptying the canoe of any water contained, and making ready for another trip. See Fig 17. These are children-leaners at a PANA Village, and another set of boys carrying the rope attached to the ends of the Seine net home after the days work at Accra.

Socially fishermen are held in high esteem among the natives all along the coast, and in economic return, the business pays well, for a fisherman could realize about £10 a day during the fishing season, and about £4-£5 during the off-season time. On investigation from a group of fishermen using A.L.I. net in Accra, I was told that the amount of £40, that ~~the~~ a net and a boat could cost, is liable to be realized from the business within a year, besides the gain accruing to the crew, the boat, and the net.

Along with fishing goes the work of net making. Most fishermen know the

Fig XV.



DRAWING OUT "SEINE-NET AT ACCRA



AT CHOKOR



AT FA NA



ARRAY OF FISHING BOATS
AT LABADI.

Fig XVI



A HEAP OF FISHES ^{OBTAINED} GOT AT A
TRIP WITH SEINE-NET AT FA NA.

Fig XVII.



FISHERMEN'S CHILDREN LEARNING
FISHING ART AT FA NA.



CARRYING HOME SEINE-NET

ROPES AFTER THE DAY'S WORK
ACCRA

art. of net-making, for they mend their nets from time to time; but on investigation at Accra and Teshi, I learnt that these are people that specialise in the art and who make it their life-job. The price of a Seine net ranges from £100 - £130, and it takes about 3-4 months for the knitting and dyeing of it. Fig 18 shows knitters at work in Accra. These people do not have any social status in the community, but the work is of good economic return.

II. TRADERS.

This is an occupation mostly engaged in by strangers in the district - Nigerians, Hausas, Ewes, and European and Syrian Firms; very few Ga people participate in it. The trading articles consist of clothing and other articles of wear, and articles of household use, spare parts of vehicles, and the vehicles.

The African traders enjoy a high social status in the community and the business is of good economic return especially during the festival times whether of Christians, Mohammedans, or pagans. See Fig 19.

III. TRANSPORT.

This is an occupation of a few well-to-do Ga men and some strangers amongst them. They own many trucks that ply between the Coastal towns

and hinterland, carrying goods and passengers.
e.g. Accra - Asawase - Kumasi.

Accra - Dodowa - Kpong

Accra - Teshe - Keta.

They also own Taxi-cabs in Accra, the driving of which gives job to many young men - literates and illiterates. Transport owners enjoy high social status in the community, and the business is quite good in economic return. A lorry bought on credit for £840 could be used by a faithful driver to pay off the cost in one year, and at the same time brings in a good margin of gain to the owner.

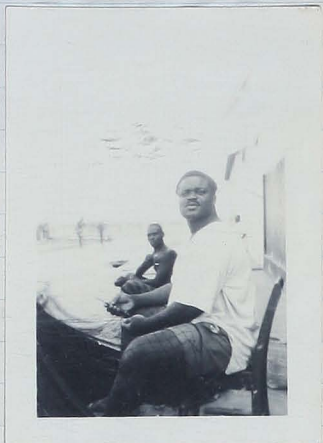
See Fig 20.

IV - CLERKSHIP.

This is an occupation that absorbs the educated element of both sexes in the community into mercantile, marine, and government offices. The clerks enjoy the highest social status, but compared with such occupations as fishing and trading, it is of less economic return; for anybody in either fishing or trading business could realise in a day or two the amount that a clerk (except those in Executive posts) takes a month to earn.

See Fig 21

Fig XVIII



NET KNITTERS AT WORK
ACCRA.

Fig XIX.



Traders along Pagan Road, Accra.



Retail Traders along Station Rd. Accra.

Fig. XX



Mammy Lorries AND Taxicabs
AT THE PARK, TUDU Rd. ACCRA.

Fig XXI.



Clerks coming out of the office,
Post-office, Accra.

V. BREAD-BAKING & SELLING.

This is an occupation that is now engaged in by a lot of people of both sexes, as the population of the Country is increasing and much bread is eaten both at the coastal towns and the hinterland. These workers enjoy no social status in the community, and the margin of economic return is very narrow as the gain depends on large sales.

VI. UNSKILLED LABOUR.

These are occupations taken up by the illiterates that live in the coastal towns mostly, and they range from being a carrier to an office boy or shop-boy with the traders. No social status is accorded to these people and the economic return is poor.

VII. SKILLED LABOUR.

Under this heading could be grouped such occupations as Building and Construction, Shoe-making, Carpentry, Smithery and Technicians. All together not more than 4% of the population.

No social status is enjoyed by these workers, and the economic return is just enough to keep a family of about four people of the middle class. Many houses — Government, Mercantile, and residential was being put up at in Accra and Tema keep these workers at present busily engaged.

WOMEN'S OCCUPATIONS.

I. TRADING

This is the most important of the occupations engaged in by women in Acera district. It is in such varied forms as Hawking, Cloth and Cloth selling, Bread selling, China and Enamel wares selling, House hold utensils, Cosmetics, foods and drinks. About 80% of the women engage in trading among those on the Coast, and the ratio of men to women in this field of work is 1:4 (Census report, 1948) It is worthwhile to mention that trading in Fish (fresh, smoked or fried in oil) constitute 60% of the foodstuffs sold by women.

The business is either carried on independently on their own or in partnership with their husbands, or relatives who are fishermen. Another foodstuff in major sale is 'Kenke' which taken with fried fish makes up the breakfast of the peasant and middle classes of people.

Socially women that have enough money to open shops enjoy high social status, and on the whole trading by women yields good economic return. See Fig 22.

II. SEWING AND DRESSMAKING

This occupation is engaged in by a good number of the educated element among women.

Fig XXII

A.



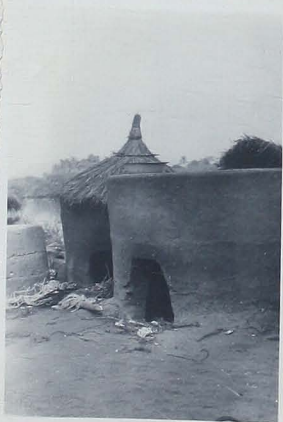
WOMEN BUYING FRESH FISH AT TEMA.

B.



WOMEN BUYING FRESH FISH AT ACCRA

C.



CIRCULAR OVEN FOR SMOKE-DRYING FISH
AT FA NA.

only those who are able to see high grade dresses realise a good economic return, for they always have a good number of fee-paying learners, and the Christian and Mohammedan festivals give them much business.

III. POTTERY.

This is an occupation of very small number of women in the district. It is carried on in localities where clay is good and easily obtainable. For example Weija. There native pottery and Tile making are carried on at a short distance from each other.

The introduction of the potter's Wheel into the Country has relegated the native method to the back ground. However, at places where the Wheel is used, women are engaged e.g. The old Achumta Pottery on the Forest Road. The importation of cheap enamel wares and aluminium wares into the Country has made the local earthen-ware fallen into dis-use, very much.

No social status is accorded the potters and the economic return is just above being poor.

See Fig 22(d)

Fig XXII (contd)

1.



A POTTER AT WEIJA PREPARING
TO BAKE THE CLAY BASINS

CHAPTER VIII

CLIMATE & NATURAL VEGETATION.

The Accra district under study falls within the Tropical region of North Africa, within $5^{\circ}30'$ N and 6° N parallels of Latitude. The climate consists of Wet and dry Seasons.

A. THE WET SEASONS.

The rainfall is conditioned by the position of the overhead sun, as this conditions the periods of the on-shore blowing of the S.W. moisture-laden winds. The rainfall occurs twice in the year, the greater rains fall from April to July, following the northward movement of the sun, and the lesser rains fall from September - November, following its southward movement.

In general, in the region of West Africa where this district lies, the rainfall increases from a minimum in January, to a maximum in June, falls to a secondary minimum in August, and rises to a secondary maximum in October. See Fig 23.

But in particular in the neighbourhood of Accra (the district under study) only May and June have more than 4" rainfall in the year. See Fig 23 again. This peculiar dry condition of the district may be due to the following reasons

1. "The coastal lands are low.

2. The trend of the coast is W.S.W — E.N.E. The S.W. winds blow along the coast, and not against the coast as they do near Axim.

3. "Whereas the coast line runs W.S.W. — E.N.E., the warm Guinea Current flows due east, leaving the coast at Cape Three Points. By the time the current is opposite Accra and eastward, there is a widening gap between it and the coast See Fig 24.

It is thought that, between the current and the coast, cold water rises to the surface of the sea. If so, the S.W. winds are warmed over the current and cooled in their passage from the current to the coast. They discharge their moisture over the cooled area of the sea before reaching the 'WEDGE'. Thus the 'Wedge' is robbed of its rain."

Quoted from "A Gold Coast Geography — J.T. Adams See Fig 25A

B. DRY SEASONS

This occurs from November — February, when the sun at noon is shining hot over the sea to the South of Accra district.

The air over the middle of northern Africa by this time is cooler and drier than that over the sea, but it

is dry and dusty being overland. This causes the Harmattan wind. It reaches the coast lands about January, and its chilly effect could be felt for a few days. The warm sea breeze that slightly blows on-shore, especially during the hot part of the day, during this time tempers the cold effect of the Harmattan. The warm sea-breeze becomes cooler, and occasionally results in light rain fall.

See Fig 25 B.

C. TEMPERATURE

The Temperature of Accra district is affected by its Tropical position. The range for the mean monthly temperature over the year as a whole in the district is $5.6^{\circ} F$. The Temperature rises from $80.5^{\circ} F$ in January to $81.7^{\circ} F$ in April. Then the thick clouds cut off the sun rays, and the rains temper it from $80.7^{\circ} F$ in May to $76.1^{\circ} F$ in August; then it gradually rises from $77.3^{\circ} F$ in September to $80.9^{\circ} F$ in December. Figures show that the Relative Humidity is high throughout the year, but the mid-day amount falls to 60% or 70% in the dry season, and considerably lower during the period of Harmattan in December to February. See Fig 26.

D. PREVAILING WINDS

The prevailing winds in the district are the South-West Trade winds and the North-East Trade winds. The S.W. Trade winds from over the Atlantic is forcibly blowing on-shore far inland from March to July, and this results in rain fall. See Fig 25 A again. The North-East Trade winds from the Sahara desert region towards the coast is a dry and dusty wind. The dryness may lead to chapping and peeling of the lips and parching of the skin. See Fig 25 B again.

THE NATURAL VEGETATION.

The natural Vegetation of Ocuera district is Grass with small trees — SAVANNAH.

This results from insufficient amount of rains in the area. Of course the grassland forms part of the West African grasslands. The effect of the fairly dry climate is further shown on the indigenous vegetation by the grow of fleshy plants — Cactus, Baobab tree, and Silk Cotton tree. Cashew nut tree also grow here and there and there are also a few creeping plants.

Introduced Vegetations in the district are NIM & CASSIA PLANTS. The two have a deep and wide-spreading root-system to collect food and water, and so are able

56.

to grow well under the climatic conditions. Further they have small leaves, and they are partially deciduous plants. Both qualities enable them to resist and survive the dry season.

The effect of the climate on the terrain is that it makes the soil water supply to plants an acute problem, though the soil itself is fairly fertile. This problem controls the types of crops that could be planted in the district, and conditioned the existence of numerous termite hills seen throughout the district. The weathering of the hills (soil and rock) has been due more to the effect of temperature and winds than to rains.

The low relief of the district partly accounts for dry climate which makes the grass vegetation to become brown looking and the plants deciduous during the dry season. It is only in the rainy seasons that the district looks green and beautiful. However, attempts is being made to counteract this climatic feature of the dry season by establishing plantations of *Neem* and *Cassia* trees here and there in the district, which when established will help increase the rainfall as

well as providing fire wood.

In farming, attempts are being made to introduce irrigation wherever possible to counteract the climatic effect on the soil in the limitation of crop planting. This experiment is being carried on at Nungwa Experimental Station.

Mechanisation in farming may also help to cultivate the soil deeper than ordinary hoe. The deep cultivation will help conserve soil water.

In living condition, attempts are being made to introduce live stock farming to farmers, to supplement the growing of crops. The sales of milk and offspring from the livestock will increase their earning capacity. The meat supply from the animals will also increase the quantity of protein in diet, as this is insufficient in the district as a whole. Research into smaller livestock is concentrated at Nungwa Expt. Station, and prevention of live-stock disease - Rinderpest - has been substantially strengthened by the establishment of mobile immunisation centres. Further more a good deal of attention is being given to Poultry farming which will also help in the living of the farmers and the general public.

Lack of water supply for the people in the district, due to the dry climate is being counteracted by making a dam on Senzu River at Weya to supply pipe-borne

water for Accra, Osu, Labadi and Teshi, and small villages around Accra e.g. Accra to Achimota. Other villages are supplied with well water.

In communication, advantage has been taken ~~to~~ of the plain feature of the district to construct with little difficulty, a Railway line from Tema Port to join Accra - Kumasi line some where in Accra. This line is continued to the Shai Hills from whence blasted rock is being taken to construct Tema Harbour.

The Wet and Dry seasons of the year have their control on Agriculture and fishing occupations. The dry season constitute the time for harvesting of catch crops, and making preparation for the next planting. The trees are felled and the bush burnt (this is ignorantly done as the fertility of the soil is thereby reduced). The rainy season is the planting season for all crops and economic trees. It is also the harvesting season for Cocoa and Palm tree fruits, the tapping of Rubber trees, and the harvesting of Citrus.

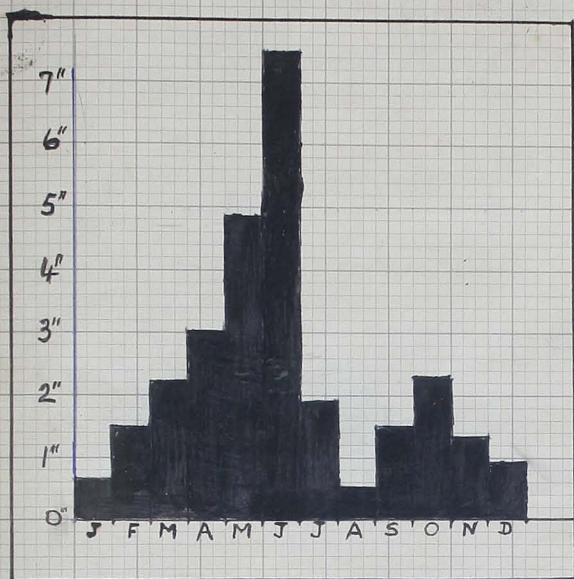
Fishing is also seasonal. The dry season is the proper fishing time as the water level is then low and the water is clear. During the rainy season, the fisherman

spends his time mending the boat and the net.

Other occupations affected by the seasons are bottery which is best carried on during the dry season; and weaving, which according to the structure of the native loom, requires a good space outside to stretch the warp.

Fig XXIII

RAINFALL: ACCRA



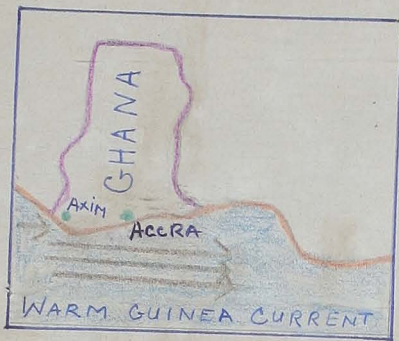
REF: 1 VER. SQ = 0.2" RAIN.

FIGURES FROM "A GOLD COAST GEOG.": ADAMS

APPENDIX TABLE I

Fig XXIV

WEST AFRICA



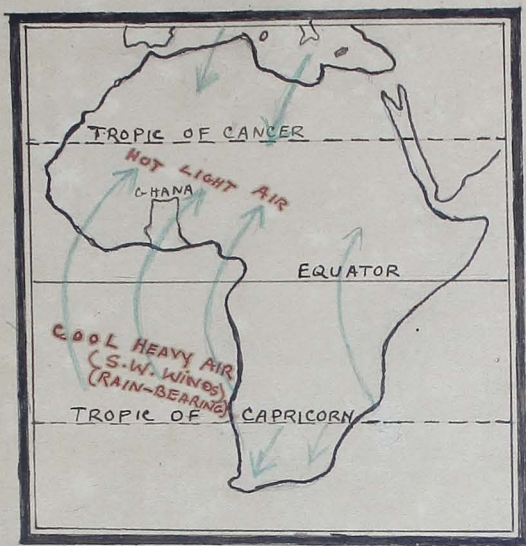
THE GUINEA CURRENT FAR
OFF THE COAST AT ACCRA

Copied From "A Gold Coast Geog."
D. T. Adams. page 57.

HOT LIGHT AIR

Fig XXV

A



AFRICA : PRESSURE AND WINDS ~ JULY.

B

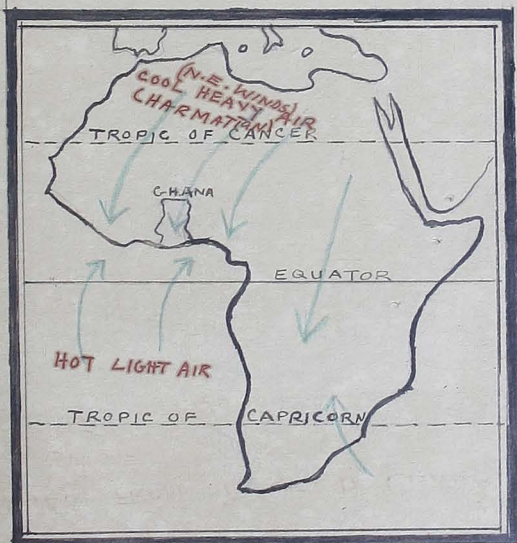
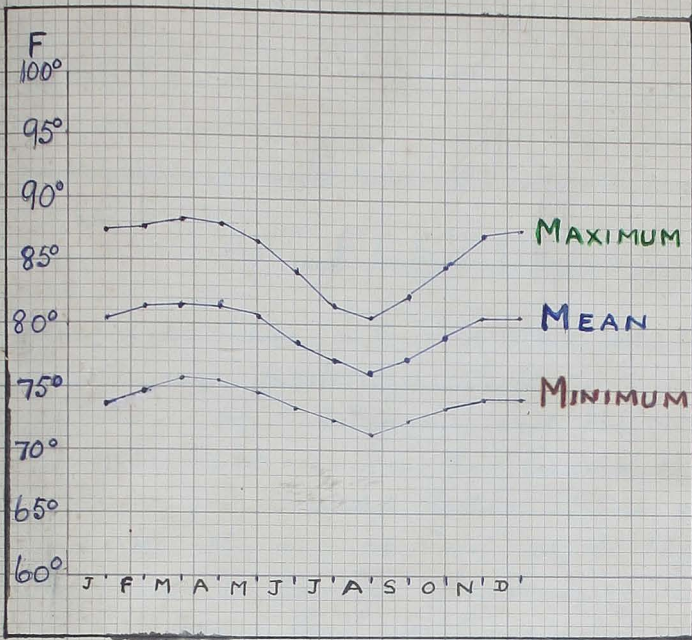


Fig XXVI



TEMPERATURE CHART, ACCRA.

REF: 1 VER. SQ = 1° F.

FIGURES FROM "A GOLD COAST GEOG."
BY D. T. ADAMS.

APPENDIX TABLE II

CHAPTER IX

FESTIVALS, RITUALS & BELIEFS.

(A) FESTIVALS

Ga people have only two principal festivals in a year. viz.: Kpledzo, which could be celebrated as from April to June, and HUMOWO, which could be celebrated as from August to September.

The Kpledzo Festival is in connection with the planting of 'Corn' at the beginning of the rains. It consists of a series of ceremonies lasting from four to six weeks, and as the people are originally farmers, much importance is attached to it. The celebration of the festival varies a little in details from town to town, but its main essence of the ceremonial 'Corn planting' at a special place, See Fig 27(A) by the chief Wulomo or Wulomei of the god or gods in each town as the crowning ceremony, is common to all. For example at Tema town where the festival is most elaborately celebrated, it is as follows. The Sakumo Wulomo begins with a ceremony called 'Bloi a he Dzu' (The washing of the brooms) which lasts for a day. This is the washing of Sakumo Lagoon gods pieces of furniture - pots, hats, hves, stool, horns and staff, and whitewashing them also; then the pouring of libation and blessing the people, and merriment generally by the people. See Fig. 28. The next day, the Tfade Wulomo performs

same ceremony for his god. A special feature of his ceremony is that the chief Izranoye (an old woman official of the god) impersonates the god by standing motionless in an open place for four to five hours. Failure in the performance may result in her death before the next celebration.

A week of rest follows, and then the Woyei (women media of the gods) holds a dance, during which they are possessed by the gods and they deliver messages from them. See Fig 27 (B). Two weeks later the Walomei of Sakumo and NA YO gods go to perform a ceremony called 'DUDON NU WO' at the Sakumo Lagoon to ask for blessing, health, safety, and prosperity for the people. Barren women usually take part in this ceremony, and the general belief is that they become fruitful after this, NA YO, being the god of birth.

Finally, a week later comes the ceremony called 'nmadu', which is the actual 'Corn planting'. On Thursday for NA YO, on Friday for Sakumo, and on Saturday for Trade; such a day of the week is later kept holy for the god when no man may hoe or farm on that side of the town where the god's plot is. The Corn planting ceremony is not a public one as it is at Labadi. Here it is only done by the Walomei, Woyei, Izranoyei and few men early in the morning. The grain planted is 'Millet', a

Fig XXVII (A)



'Ŋgbagbuna' - The corn-planting spot
for SAKUMO WULOMO, ACCRA.

(B)



The Woyei of La-Kpa (the Senior god)
of Labadi, dancing at the
DURBAR held for the DUCHESS
of KENT, March 1957. at
Achimota, ACCRA.

Fig XXVIII



Sakumo Wulomo (Accra) holding his
official Broom & Staff. (marked X)



The Wulomo & Woyo of Korle Lagoon
god (Accra), both hold their official
Brooms.

grain never grown in Ga Country for other ceremonial use, and it is one of the evidences that the ancestors of the people came from a drier place further North.

In Nungwa town the Kpedzo festival ceremony begins early in June with the purification of the town by a great offering. A week later comes the ceremony of corn planting or scattering in the town (A/wa able) by the Gboku Wulomo. Then follows series of messiments and minor ceremonies.

In Labadi Town the Kpedzo festival begins as in Tema with the ritual of washing the god's furniture the first day. Then follows the ceremony of corn planting by the god's officials - men and women - and as many people as desire to take part in so doing, all proceeding to the planting spot and there planted. The special feature here is that a week later the planters visit the spot to observe the growth of the Millet seedlings; if luxuriant, the gods are pleased and there would be a good harvest. But if pale and languid, the gods are angry and a famine is thus foretold. This is usually followed by a sacrifice for appeasement. However, each planter pulls up a handful of the seedlings and then count them. If an even number, good luck in the year, but if an odd number, it portends ill-luck, and then a sacrifice follows. The seedlings uprooted are taken away to be planted on private plots.

In Ozu Town the Festival has declined in importance and hardly any one

Besides the god's officials partake in their celebration. It begins with a repair of the thatch roof of Kloté's Shrine, and feasting with a sheep and rum presented by the Mantse and the Mankrals.

A week later another ceremony of killing a sheep and two fowls at NA AFIYE'S shrine follows, and there is merriments generally. Later comes the actual ceremony of Corn-planting by a group of officials including the Mantse and the Mankrals. The first day for NA AFIYE, and the second day for GUA.

In Accra Town, the Kpledgo Festival is not elaborately celebrated. Six of the seven quarters (Oshubluha is the exception) have it done on separate days during the month of May. For three weeks after the Corn-planting ceremony, no drumming in the town is allowed, and any death that occurs during this period is believed to be blasphemous, and no rightful ceremony is accorded the burial. The corn-planting is done in a solemn quiet way by the Wuhomei Woyei and few men. See Fig 27 A. again.

The next important festival is HUMOWO which is celebrated in connection with 'Corn-Lavesting'. The meaning of Humowo is 'stopping the hunger', and it is in commemoration of a devastation or famine which the ancestors of the people had suffered at a

long past time. It is celebrated in August. As the Kpedzo, it is made up of a series of ceremonies lasting several weeks, and the celebration varies in details from town to town.

In Accra, the Celebrations (a typical one) takes place early in August, when Sanku Wulomo (one of the sub-wulomei under NAI Wulomo) harvests his corn, thus signifying the time for the other Wulomei to do so. Sanku Wulomo is the time keeper for the national ceremonies that concern the gods. The Festival is one of great rejoicing and feasting. An important food cooked during the celebration is called 'KpeKpei' — a yam food with a special fish called Tjili. There are ceremonies at which libations are poured, and the people wash with holy water (the water that has been placed in the god's shrine) and are blessed by the Wulomo. Homage is paid by the junior gods to Sakums and also by married women to their mothers-in-law in form of firewood to be used in cooking. A special corn-food called 'Fotolii' is prepared for the gods and served with rum at the shrines (Obat/u). It is a festival regarded to mark the end of a year.

The three special features of the festival

are :-

1. Re-union of the members of lineages at the lineage (original) homes. People from farms and abroad make it a point to attend because important family matters are discussed and unanimous decisions made.

- (2) The remembrance of and obsequies for the dead people in the course of the past year

are observed, and expressions of affection and reverence for them shown in the food and rum served them on the ground.

3. The settlement of whatever mis-understanding that had been between individuals in course of the year is made, and everybody begins the new year with a clean forgiving mind.

During the festival individuals take the opportunity to make small feasts of thanks for their good luck in trade or the progress made in their professions or vocations, such a small ceremony is called 'Yel'yele' and is made by hunters, Fishermen, Farmers, Traders and Workers.

(B) RITUALS.

Among Ga people there are many rituals in connection with different trades, Customs, and age-group. viz - Pregnancy and child birth, Childhood, Adolescence and death, since the foundation of the Community.

1. PREGNANCY. & CHILD-BIRTH

Ga people (Africans in this part of the world for that matter) regard barrenness in married life as an ill-luck, or a condition due to the interference of witches,

or other wicked people, and as much as possible the cause is tried to be removed by performing rituals. Also for safe period of pregnancy and for easy childbirth rituals are performed.

A barren woman appease her lineage god or any other god to which the Wulons directs to get rid of the cause. The ritual takes different forms according to the dictates of the gods. It may be either washing with the holy water in the god's shrine, or mounting a wooden doll - having human shape - on the back and dancing to the clapping of children to a particular place of rubbish-heap where the wooden doll will be placed, and the woman then goes to the sea to wash.

A pregnant woman is some times told by the priest to offer food and money ritual to appease the witches or the company of the earth-coming child.

These practices are now gradually dying out due to the facilities of medical and anti-natal clinic available in the country. Barren women now attend the hospital for medical examination and treatment, and pregnant women attend anti-natal hospital or clinics built in different parts of the district by the Central government or Local Authorities, and staffed with Nurses and midwives. Women on childbirth labour attend these places for help and easy delivery.

(2) CHILDHOOD.

During childhood the first rite is called 'Kpodziemo', and it is done on the eighth day after birth to give the child a name. It is usually a joyous occasion that brings together the members of the families of the child's father and mother. It is done early in the morning about 5 to 6 O'clock at the father's house. The rite being done there is a seal of respectable paternity. The child is held up in the arms of a relation — a man or woman — of good character chosen to officiate. He raises the baby up thrice and places it on the floor, and sprinkles water on it before pronouncing his name. He re-counts to his own virtues and asks the babe to copy them. Libations are then poured and prayers are said for the blessing of all and in particular on the new-comer. Souks are served; presents of money are given to the babe, and speeches of joy and thanks made by any member from either family.

- The purposes of the ceremony are:-
1. To acknowledge the child
 - (a) as sealing the union of two kinship groups.
 - (b) as sealing the marriage of his parents.
 - (c) as having a status in the family.

2. To set before the child the qualities of his ancestors as a standard to live up to.
3. To call upon the ancestor to live again in the child and endowed it with his qualities.

Christian and Muslim families modify the ritual by substituting prayers for the libations according to their religious dogma. The Christians later perform Church baptism for the child.

In the case of twin children, who are supposed to be peculiar in having the same spirit as 'WUO' — a very savage kind of cow, the Kpodziemo is an elaborate one.

In addition to the ordinary ceremony, they are given two small clay pots and horns, which are washed and marked with red Camwood powder.

They are given an annual feast of YEYEYE. They have the special names of AKWETE and AKWETE when both are males, and AKWELI and AKWOKO when both are females. See Fig 29.

In the order of birth of children, the third, when all are males, receives the special name 'MENZA', and when all are females 'Mansa'; also the seventh child whether male or female, receives the name AFO. These children are marked and treated as divine beings. They are rarely upbraided, and are given an annual Yam feast of YEYEYE and a sacrificial goat.

They are also given preference in the selection for a public post in the community, being supposed to be gifted with wisdom and grace.

Among the Otulu people in Osu and Labadi, there is a rite performed for a boy or a girl of any age, up to eight years. It is called "Bogsu". The wulomo takes the child to his god's shrine, bathes and rubs him with a mixture of oil and secret herbs that make him to fall asleep. He is laid down there till he wakes up, and he is supposed to have been purified. The object of the rite is to prevent the child from growing up deaf, stunted, or morally corrupt.

A rite common to every group in Ga District is "CIRCUMCISION". The object being to enable him to enter into the shrines of the gods as occasions demand. An uncircumcised person of whatever rank is not allowed to enter there.

(3) ADOLESCENCE.

Adolescence is considered the important stage after birth since it is the beginning of manhood or womanhood. Accordingly transition rites are performed, and the occasion for performing these are made a social occasion.

Fig XXIX



TWIN children - Males. AKWETE & AKWETE.
ACCRA



TWIN CHILDREN - FEMALES.
AKWELI & AKWOKO.
ACCRA.

Among Ga people the puberty rites are performed for boys and girls according to the lineage to which they belong. Unfortunately those for boys have fallen into much greater neglect than those for girls, and are at present seldom performed except for boys of rank who are likely to succeed to some important posts such as the Mantse, Mankralo, Wulomo, or Asafoatse.

Whenever the rite has been both undone at the proper time, it is later incorporated with the ceremonial of appointment to the important post in question. However, in the rural hinterland of the district where traditions and customs are still held sacred, a boy's puberty rite called 'Kromtsunwoo' could still be seen performed. The un-initiated at such places e.g. Nungwa, are not supposed to enter the god's shrine, to marry, to join Asabo (military) company, to fire a gun, or to have a man's share of rum at festivals or functions.

One outstanding social benefit of boys' puberty rites is that, in so far as they emphasize entrance into an Asabo company (a company established in every quarter in the town) they have the effect of removing barriers between quarters, and welding the town into one.

On investigation, the Asafoatse of Atublohi quarter in Accra (Mr Otoo) told me that the membership of Asabo company is open to men and women, and any male member could make his child become a member of his own company by announcing his birth to the company with two or four bottles of rum.

The child grows up as a member of the company, and begins to attend meetings when he comes to the age of puberty. This modification of admission at a younger age instead of waiting for the ceremonial initiation at puberty age is due to the fact that, at present, many young people are far away on business from home when they come to the age of puberty, and they are lost to, or ignorant of the Asafo company to which they belong.

GIRLS' PUBERTY RITES

The main puberty rites for girls are proclamations of their coming to age and their virginity. Accordingly the dressing of a girl for such a rite is done in such a way as to emphasise her physical beauty and maturity of body, and to show that she has lived a clean sex life. From that time on her hand could be asked for in marriage if she is not already betrothed.

Although the rites are of various types, due to the different tribes that merged together to form the towns, yet the common objects of them all are:-

- ① To enable the girl to have a good suitor and be fruitful in marriage, which means the expansion of the kinship group.

- (2) To avoid given birth to idiotic issues.
 (3) To avert any ill-luck that may likely occur to her in married life.

Among the rites still cherished are
 (1) BLADZO, and (2) OTOFO.

① Bladzo is performed by girls in Otubloku quarter in Accra. The Asabaakpe of the quarter (Mr. Otoo) told me that he is at present preparing to have the rite done for one of his grand-daughters, and he gave me an account of the performance as follows:-

The girl is confined in a room for a day (at present; a week or two in the olden days) and in the evening she is ceremonially washed by specially invited three old women with a sponge prepared from banana stem-fibre and prepared scented soap. A process is then gone through using the blood of a cock and a hen provided. She is finally rubbed with Krobo (a juice obtained from a tree called Krobotso) and lime. The next morning she is accompanied to the sea-shore to bathe by women and children, singing and clapping their hands.

The parents make a feast for the attendants and a special payment to the old women.

Old women officiating at puberty rites is a symbol of fertility, for it is thought that old women send children to their daughters and grand-daughters from the unseen world.

On returning to the house from the sea-shore the girl is richly dressed in clothes, beads and gold ornaments and she goes round

the town to salute her relatives, and she is given presents. She is accompanied by girls of her age who also dressed well.

OTOFO puberty rite is performed by girls of OTUFU people at Osu, Labada and Accra that worship the god - NADU. I perchance saw the girls performing this rite at Osu on 9th Jan. 1957. I saw them dancing at the market place, and it was rather late in the day to take a picture of them. In the olden days this rite is performed only for girls of marriageable age, but at present, girls of younger age do perform it due to the following reasons.

(1) To economise in the heavy expenses involved in the performance of it; thus any parents having three or four female children could do it for them together at once.

(2) The present day moral laxity among girls by which pregnancies do happen before it is normally expected, and it is considered dangerous for a girl to get conceived before she performs the rite.

In performing the rite, the girl is confined in a house for a week (at present; up to 6 months in the olden days) and she is well fed. During the period she is taught songs and dancing

pertaining to the rite by old women and she is expected to confess to them any moral or social lapses previously committed. She wears iron anklets that clang as she moves about in the house, and a piece of rag as under-cloth. The body is rubbed with oil. If she is of puberty age she is also tutored in the secrets of wily behaviour. At the end of the week the public ceremonies begin. She is first presented to the gods, and she bathes in their shrines on different days. The gods are NADU, AFIYE, and BAKE worshipped by the clan. She later goes to the sea-shore for another ceremony, and then comes the public dancing for which she is dressed with enormous masses of heavy waist beads, neck, arm, and leg beads; and also many gold chains around the neck. She puts on a flower-pod hat made of fine straw, decorated with gold ornaments. All parts of the body are exposed save a long strip of fine cloth she has as underwear. The following day she dresses in rich clothes, and, accompanied by her friends, salutes her relatives about in the town to thank them and receive presents.

Among the Christians now a days, it is interesting to note that the ceremony of 'CONFIRMATION' in the church is being regarded as puberty rite for girls. There is no drumming and dancing or confinement as for the pagan rites, but there is feasting and the wearing of fine clothes for a period of about a week, going about to salute her relatives and friends to show her beauty as the pagan

girls do, because confirmation, if anything, is to the African a kind of puberty rite (being done about the age of 15-17 years) in which relations are interested.

(4) IFO BULEMO

This is a customary rite performed annually by the priest of the sea-god - NAI, on behalf of the fishermen.

One fat cow and a bottle of rum are provided for the rite by the fishermen, and the rite is performed at ^{the} Jamestown Beach. The cow is slaughtered and libations poured to the sea-god, and the spirits of the ancestors of the people to make the fishing season to be fruitful to the fishermen.

(5) RITES FOR THE DEAD.

The rites in connection with the dead among Ga people are many. First come those for the corpse. He is washed, have his finger and toe nails cut, his hair, especially at the private parts, shaved; all these together with the sponge used in washing him are kept in a box and buried in the floor of his father's room,

or in the floor of her mother's room if a woman. A goat is killed to purify the house.

Next come the rites of separation performed by relatives and friends by the side of the corpse while lying-in-state.

The next important rite is that performed by the widow or widower for the dead partner. This is heavily observed in the case of a widow. It consists in fasting, showing attitude of sorrow and mourning privately and openly, undergoing separation rites, and observing chastity for a period of six months.

The Associations in which the deceased was a member also perform the rites peculiar to the associations. For examples the Hunters fire guns for several days and Musicians keep waking for several days.

Befitting and elaborate rites are performed for a dead chief.

(C) BELIEFS

The beliefs of Ga people are many, and they are much reflected in the daily life and behaviours of the people. They are as follows.

(1) INCARNATION

This is shown in the naming of their children. The first-born son is given the name of his grand father, who is supposed to return to

The family in him. The boy is given that respect by every member of the family, and his name has the prefix 'Ni' meaning grandfather. Other male children are named after the grandfather's uncles. The female children are named after the grandfather's aunts, whom they are believed to be re-incarnated. The first child has a prefix 'NA' meaning grandmother, to her name. See Fig 30.

In spite of the belief that the grandfather, uncles, and aunts, have been re-incarnated in the children, the spirit - 'SUSUMA' of these and other ancestors are believed to be living in the spirit world, and could visit members of the family still in the flesh, and influence them for good or bad. This belief is exhibited in the pouring of libations and serving of foods on the ground during festivals and other occasions, and also in swearing of oaths.

(2) WITCHCRAFT.

The belief of Ga people in witchcraft is a very staunch one, and that the witch could harm a man's body, his KLA (the spirit in him) or even influence him for good or bad is firmly rooted in him. This belief is exhibited in his anxiety about, and care of pregnant women,

Fig XXX

A Ama ♂

B

1 ♂	2 ♂	3 ♂	4 ♂	5 ♀	6 ♀	7 ♀
Afite	Afite	Afikwei	Afibai	Afile	Afioke	Afikai

C

1 ♂	2 ♂	3 ♂	4 ♂	5 ♀	6 ♀	7 ♀
Ama	Ama	Trebi	Kamaa	Ogbede	Boto	Lakale

D

1 ♂	2 ♂	3 ♂	4 ♂	5 ♀	6 ♀	7 ♀
Afite	Afite	Afikwei	Afibai	Afile	Afioke	Afikai

E

1 ♂	2 ♂	3 ♂	4 ♂	5 ♀	6 ♀	7 ♀
Ama	Ama	Trebi	Kamaa	Ogbede	Boto	Lakale

♂ signifies a son. ♀ signifies a daughter.

The first Ama on line C being the first grandson of Ama on line A will be addressed as Ni Ama, meaning grandfather Ama (classificatory).

Similarly Ogbede on line C being the first granddaughter will be addressed Na Ogbede, meaning grandmother Ogbede (classificatory).

Copied from "Religion and Medicine of the GA People" — M. J. Field page 174.

and the factors in them. It is also believed that witches could appear in the form of an animal to spoil or eat a man's farm crop or in the form of storm on the sea to drown him. These poor people go to the Muslim priests, to buy charms, or become devotees of an anti-witchcraft shrine, or as nominal Christians do, go to the modern African Christian sects using holy water and perfumes and charms made of the holy Names of God.

(3) MEDICINE

That medicine has not only the curative effect, but the magical power to cast out of man such evil spirits as *Djemawon*, or *Gbefi* that may be tormenting him is a strong belief in Ga people. The sky spirits (having affinity with man) could also be scared away by medicine.

(4) THE GODS

Ga people believe in an almighty God, but thinks of Him to be too high to approach; therefore they serve and believe in sub-gods - the Fetishes, that could be sent to Him. They believe also that the sub-gods are more powerful than each other. All these beliefs in them lead to their religion of Polytheism. They also believe that the gods could be angry against or have pleasure in man, hence their pouring of libations always.

CHAPTER X

ART & LEISURE TIME ACTIVITIES

Although Accra district is lacking in Art forms such as sculpture, metal work, and cloth weaving, yet it is rich in those of Songs, Drumming and Dancing, light carving and light pottery.

The songs that the people have are reminiscent of the past war time, of praise of their Ancestors, and even of the Slave Trade that devastated their former towns.

Here are a few examples of them.

1. ofi oo ofi onye
 ofi oo ofi o+fe
 Agbene ofi le eba ekogb
 ofi oo ofi onye.

Translation:

You have left, you have left your mother,
You have left, you have left your father,
The time has come again,
You have left, you have left your mother.

This song is in connection with Afagmu who had been repulsed with the Akwas to Little Popo (Anecho) after his unsuccessful defence of the Country against the Akwamu. The song is sung on Saturday night during Humono Festival.

2. Nyε helea awo o.
 Nyε helea awo o,
 Okai kwei Kε ewebii mii ba,
 Nyε helea awo,
 Okai kwei Kε ewebii mii ba,
 Okai kwei Kε ewebii mii ba,
 Nyε helea awo awo awo.

Translation:-

Hail them,

Hail them,

Okai kwei and his men are coming,

Hail them,

Okai kwei and his men are coming,

Okai kwei and his men are coming,

Hail them, Hail, Hail.

This song is in praise of Okai kwei and his men (Army) during the battles against the Akwamu.

3. (1) O nyε haa wɔboɔ
 Wɔ blema atai lɛ ɔi
 Yɛ ta wɔ kɛ ta hewɔ
 Ofwɛ bɔɔ la swiemo hesi
 Ni wɔla lala kɛɔɔ wɔ hɔ
 Mankata ekalo ni wa.

- (2) Eba ni eba wu ta
 Ha m didzi ni ele kwɔna
 Eba ni eba swie afante
 Ekɔa eke wuu ta lɛ
 Tɛ etu tɔfofa ta oya.

Ɛ1 kɛ lɛ ewuu yɛ Klante naa.

Translation :-

(1) O let us hear

The strains of our ancient wars
Of battles and stratagems
Of triumph and scenes of blood
And let us in high praise sing
To the Courageous Mankata (Macarthy)

(2) He came and fought

For blackrace he knows not,
He came and drove the Ashante
He fought the battle with courage
True it is that he ran short of bullets
Yet he fought with his sword.

These two verses of song are in praise of Mr Macarthy (a European) who fought and drove away the Ashante in a battle against the Ahaas. The battle was fought on a hill on the way to Wumelba, and the hill is named after him — Macarthy Hill.

4. Nɔ naa ɲɔ hi ɲɔ yɛ fɛo po,
Ɛ1 gbomɛi pii Kamɔ mli,
Mɛididzi hu fa tɔ
Ɛ1 gbomɛi pii Kamɔ mli
Mɛididzi hu fa tɔ

Translation

O beautiful sea and sea-shore
Which carries so many people away

of whom the blackmen form the majority
There are far too many people on the sea
But the blackmen form the majority.

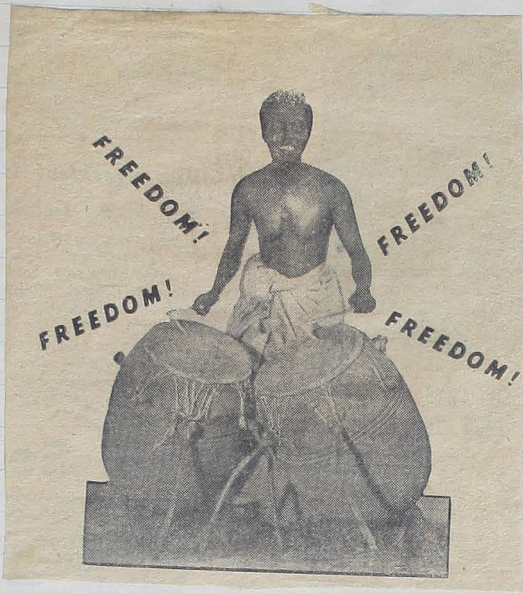
In drumming Gha drummers are
excellent. They have the Talking
drums called "Atupani" which could
be seen in the house of any of the
chiefs. There are two medium-size
drums and the drummer stands between
them. See Fig 31 (A) People could be
called together by the talking drum
for any ceremony, or for the army to
rally round in the days of war.
Spectacular events such as the death
of a chief are also made known
to the public by the talking drum.
The Radio Ghana sounds the Talking
drum to introduce the Ghana News.

Besides the Talking Drums,
the chiefs have State Drums used
specially at Festivals. The biggest of
these drums is called "Obonu" and with
the next one to it in size, a drummer
could display great technique when
beaten together. The victory of a chief
in wars could be indicated by the
nailing of human skulls on his
state drums. See Fig 31(B)

For expressing mourning, the
people have a drum called "Adenku"
while others called "Alaha" and "Koleme
shi" are used for general mourning.

Fig XXXI

A.



'Atunpani'

(The Talking Drums)

B.



'Obonu'

(Chiefs State Drum with nailed human skulls. Picture taken at Durbar - Mar. 1957)

All these drums are carved out of local woods. Other light carvings that show the artistic taste of the people are the Soup Ladle, and the wooden dolls used in connection with fetish worship, rites, and belief about twin children. The fishermen also decorate the edge of their dug-out canoes with artistic designs and names. See Fig 32.

The women potters also show artistic designs in the moulding of pots for different purposes. See Fig 33.

Along the coast at FA NA, the sides and roofing of hamlets are made of plastered coconut leaves in three or four layers. It is the material easily obtained on the spot.

LEISURE TIME ACTIVITIES

Ga people make use of their leisure time in different activities according to the locality and sometimes age group.

A very common leisure time activity (except very old people) and irrespective of sex and age is swimming in a nearby river or the sea. Games are also played on the beach. See Fig 34.

In the urban as well as rural areas youngsters and children indulge in wrestling, hide and seek games, shell-toy playing, and other games in the late hours of the moon or in the evening when there is moon light.

See Fig 35.

In the afternoon, people irrespective of age play OWARE, and ANTWE games. Oware is a game for two players. The materials consist of a piece of wood on which are scooped little holes in two opposite rows. Palm-nuts, dried beans, or pebbles are placed in the holes for counting. See Fig 36. Each player counts first into his opponent's holes and then into his own holes; and he wins from his opponent's holes according to the result of the counting. The winner is known by the number of the excess palm-nuts or pebbles one player gains over the other.

Antwe, Iam toh, is played with little sticks stuck on the ground and counted in a certain manner.

Imported games like the Ludo, Draughts, and Card-playing are much enjoyed by children as well as grown up especially under shades in the afternoon.

Night club houses such as

1. Week-End in Havanah: near the light house.
2. Lido: Ring Road.
3. Paradise: Ring Road.
4. Tip Top in the Gardens: Okunmoh Road.
5. Supper Service Inn: Off Farrer Avenue

Fig XXXII



A soup Ladle



A dug-out Canoe.

Fig xxxiii



A Potter at Work, Weija.

Fig xxxiv



ABOVE: Holidaymakers from the Northern Territories let themselves go at the Accra beach after a dip in the sea. They were in town for the Easter holidays just ended.



THE children pictured above are having a fine time as they relax at Labadi beach during the Easter holidays.



SWIMMING
AT THE
WHARF,
ACCRA.

Fig xxxv



BOYS PLAYING SHELL-TOY,
ACCRA.

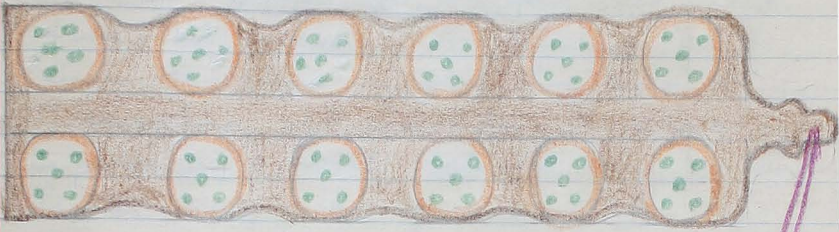


CHILDREN PLAYING AT BUKO ARENA, ACCRA.



ANOTHER
SET OF BOYS
AT BUKO,
ACCRA.

Fig xxxvi



OWARE GAME.

Bag for
the
Oware

6. Week - End in Kalamangoo: Off Lahadi Rd.

7. Paramount: Near the Post Office.

and a host of Palm Wine hotels all over the district have become favourite places where men and women go to spend their leisure time; not necessarily for drinking, but to enjoy the music supplied there either on Gramophone with Amplifiers. Music is also supplied by a local orchestra using Guitar, locally made Lam Bourin, and other accompaniments. Dancing especially 'High life', is a popular feature there.

Cinema Houses have also become a favourite places for spending leisure-time in the day time, and especially in the evening by a lot of people, literate and illiterates.

Such Cinema Houses and some of the pictures usually shown there are :-

Cinema House

Films

- | | | |
|----------|---|---|
| 1. ORION | : | The Great Missouri; Starbuck; Regues of Sharwood; Behind Southern Line. |
| 2. REX | : | Ode the.; All about Eve.; Rattle. Shake and Rock.; The Silent Voice |
| 3. GLOBE | : | Sterling Hayden.; Samson and Delilah.; The Sabre and the Arrow.; Doctor in the House. |
| 4. REGAL | : | Old Oklahoma.; Plain.; The Green Buddah.; Tanzania |

Cinema House.Films

: Escapes. Without Warning.

(5) ROYAL

: Alhela.; Tutor - Ka - chor.;
Quo Vadis.; The man from
Bitter Ridge.

6. OPERA

: Spanish Main.; King
Richard and the Crusaders.;
The Glory Brigade.;
Gun Bell.

7. PALLADIUM:

Mark of Zorro.; The
Nebraskan.; Jungle
Jim.; Fort Ti (in
Technicolor).

Such Hotels as :-

(1) SEA VIEW HOTEL

(2) AMBASSADOR "

(3) LISBON "

(4) RINGWAY. "

5 AAMS "

provide day and night time facilities
for leisure - time in games

See Fig 37.

Sports activities such as Foot-ball playing, Athletics, Horse Racing, Boxing Tournament, and Table Tennis playing have become of increasing interest to the general public; and every vantage opportunity is seized to witness any of them as occasion arises. A proof of this enthusiasm is the the grand

'Sports Stadium' that is built in Accra and which is packed full on any sport occasion.

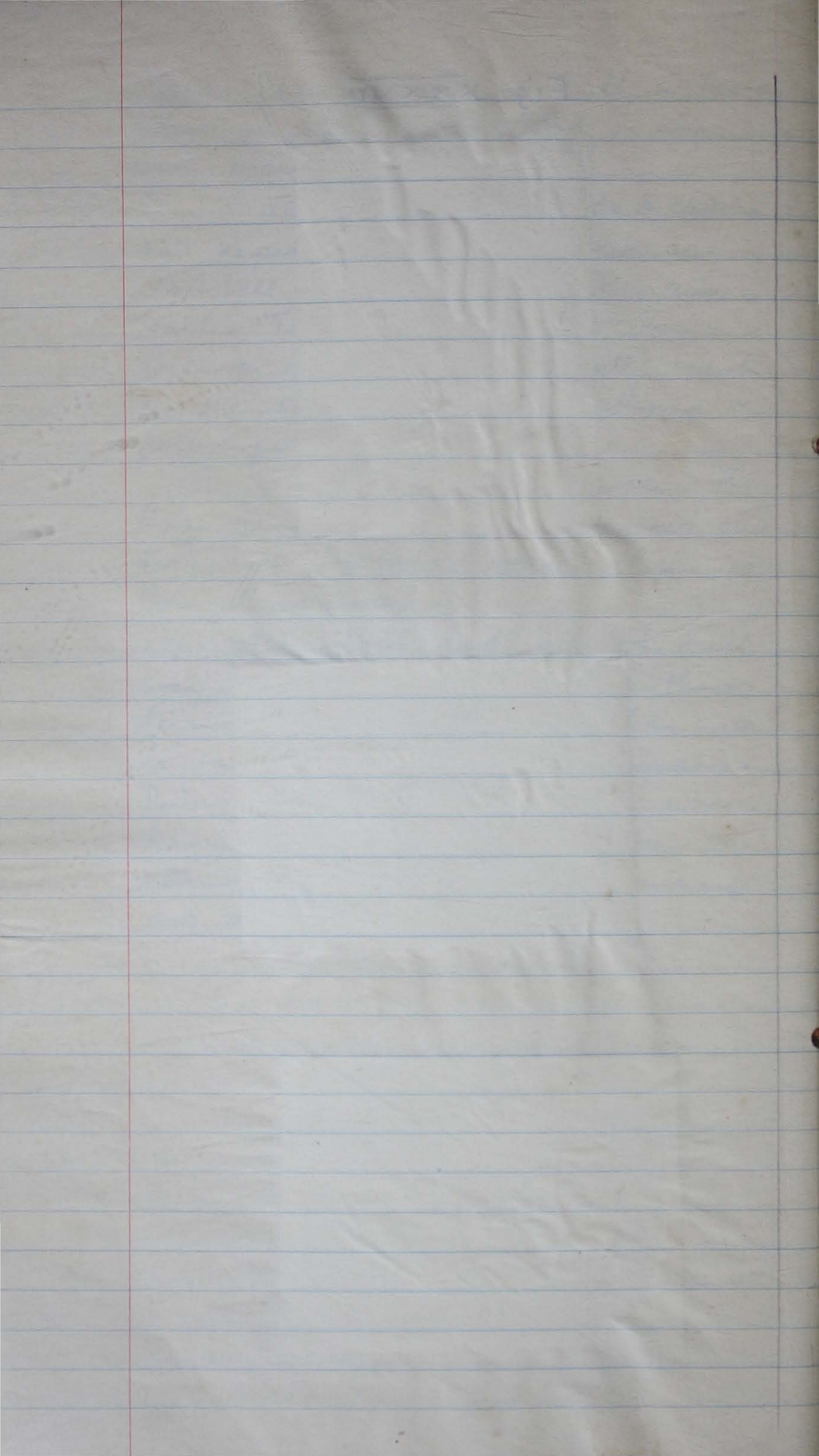
The favourite sports of children and especially school children are Football playing, Athletics, and Table Tennis playing, and their leisure time is usually spent on one or the other in practising or participating.

With the elderly people the Horse Racing, Boxing Tournament and Foot-ball matches draws claim on their leisure-time.

The last, but not the least way by which people spend their leisure-time in the urban area is to attend a Ball-room Dance. This is limited to the élite, who know the art of dancing and can afford the cost of the dancing and dresses.

Fig xxxvii





CHAPTER XI

GENERAL SUMMARY

The contact of this district with Europe and particularly England for about five centuries have resulted in changes and progress in its political, Social, Cultural, and Economic situations.

On my discussion with some old people about these changes, it was found out that they are adjusting themselves to the changes, but felt they were losing the prestige formerly had, especially in the political circle.

The pagan elders expressed concern for the breaking down of religious beliefs and rites and increased tendency toward moral laxity among youths. However, they admire the social, the economic and the educational changes in the district.

It will be worthwhile to discuss these changes fully and to see the impact they have on the people.

1. Educational change

The Educational change in the district has been spectacular. Within the last ten years the door of basic primary education has been opened to children of school age in the district by the 'Free Education' system adopted and being responsible for by the Municipal Council. Children cheerfully attend school in mass, and this augurs well for the future as these fathers and mothers

of tomorrow in the district are likely to become of enlightened mind, free from superstition, prejudice and ignorance. "Phenomenal progress has been made in the number of enrolments in the primary classes. These stood at 154, 360 in December, 1951, but by February 1956 they shot up to 443, 710." (Quoted from Ghana, 1957 published by the Dept. of Information Services, Accra).

Alongside the expansion in Primary Education is the increase in Teacher Training Institutions. The Schools have more certificated teachers in them now than ten years ago.

Higher and Technical Education have also been well provided for in the district. There are such Institutions as:-

1. Achimota Secondary School - Mixed.
2. Accra Academy - Boys, Secondary.
3. Accra High School - " , "
4. Bishops Girls " - Girls, Middle.
5. La Bone Sec. " - Labadi-
6. Bishop's Boys " - Boys, Middle.
7. West African College - Mixed - Secondary.
8. University College - "
9. Accra Technical Sch. - "

See. Fig 38.

Three other educational facilities available in the district are:-

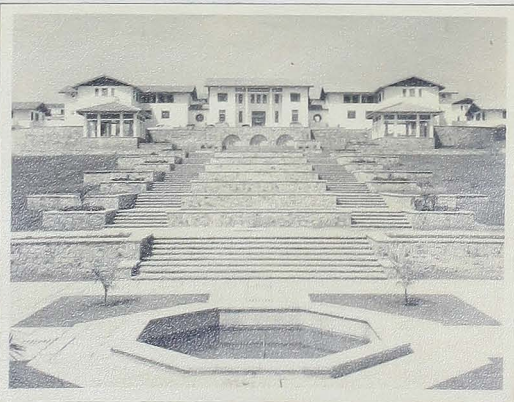
1. Mass Education and Communi-

Fig XXXVIII



PUPILS AT ACCRA NEWTOWN SCHOOL
DURING 'INDEPENDENCE' CELEBRATION.

Commercial class, Accra Technical Institute



COMMONWEALTH HALL, UNIVERSITY COLLEGE.

nity Development whereby adults in the district are helped to read and write, and thereby able to understand and achieve better conditions of living. They are fired with zeal for self-help to improve their localities by organised efforts. Community or Neighbouring Centres are built in all the towns - Accra to Tema. The people meet for formal lessons to read and write, for discussions, for social development, and Recreation in leisure time. For example the Neighbouring Centre at Teshe serves the following purposes:-

1. Day Nursery School for 2-7 years old.
Warden - Mrs Downing.

Chk. Mistress - Miss J. Alua.

Time - 7.30 a.m - 4 p.m.

Routine - Milk served at 9.30 a.m.

Play - 11.30 a.m.

Food - 12. noon.

(Rice + Stew on 8/1/57, when I visited)

Sleep - 12.30 p.m - 3 p.m.

Washing + Fruit - 3 p.m - 4 p.m.

2. Youth Club Meeting

Programme - (a) Dancing (Teaching + Songs)

(b) Games - Table Tennis,

Ludo, Oware,

Draughts,

3. Adult Education meeting

4. Public meetings + Lectures.

Lebadi Neighbouring Centre serves the following purposes :-

- 1. Day Nursery School (runs as at Teshi)
Matron :- Mrs Jemnah Lemwi.
- 2. Public Meeting
 - (a) Neighbourhood Association — discussing matters of interest
 - (b) Benevolence Association — for mutual help among members
 - (c) Youth Association — dancing, Lectures, + Games.

Accra Community Centre (A gift of the U.A.C.) caters for Educational, Cultural, Dramatic, Sporting, Social, and Recreational activities for both sexes and all ages. Below is a programme typical of the daily routine there.

Friday, 11th Jan. 1957.

- 8 a.m. United Farmers Council
Classes I + II
- 4.30 p.m. Arts Council — Cl. III.
- 5. p.m. St. Augustine's Past Students' meeting (children's room)
- 5. p.m. School of Music — Stage.
- 6.30 p.m. Self-realisation Group — Cl. II.

See Fig 39.

2. Extra-mural Dept. of the University College.
This caters for furthering the education of youths especially the working class by providing courses in many subjects — History, Economics, English, Mathematics, Geography etc. in the evenings at suitable centres. Such a centre at Accra is Bishop's Girls' Sch.
3. Young Women's Christian Association (Y.W.C.A.)
This is an organisation for cultural, social, and recreational activities among young women. The members meet at a Centre in Accra, built for the Association.
A similar organisation for boys is the Accra and District Youth Council (A.D.Y.C.)

(2) POLITICAL CHANGE.

The next important change is the political development. In 1953 the district came to be managed by the Accra Municipal Council formerly known as Accra Town Council. The Council is composed of 27 members that are elected and 4 Traditional members. The Cya Mantse is the President, and the chairman is chosen among the members periodically. The structure of the Council is based on the British model, but with modification to suit local requirements. To provide all its services

essential to the life of the Community, the Council levies rates, collects fees and tolls, and receives a substantial grant from the Government. It employs about 6000 workers. See Fig 40.

The district shared in the joy of the Country on attaining Independence on 6th March, 1957. In connection with the Independence Celebrations, the following magnificent buildings are built in Accra — The State House, and the Independence Arch. With the Independence also came into existence the Ghana National Flag and the Ghana Coat-of-Arms. See Fig 41 & 42.

(3.) SOCIAL CHANGE.

Next comes the Social Change.

This is by far the most beneficial to the people. The Accra Municipal Council as the Authority is responsible for the following

(1) A Social Welfare Department which, within the last ten years, has added such phases as the Community Development, Probation, Destitution, and Restriction to its services.

(2) Building and maintenance of good roads in the district, and also some Bus Transport Service from Accra Town

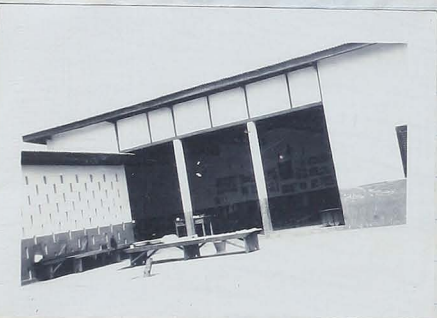
Fig xxxix



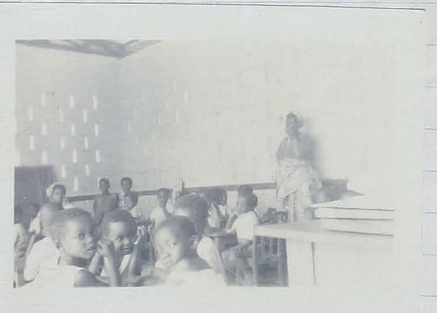
ACCRA
COMMUNITY
CENTRE



LABADI
NEIGHBOURING
CENTRE



TESHI
NEIGHBOURING
CENTRE



DAY NURSERY
SCHOOL AT
TESHI NEIGH-
BOURING CENTRE.

Fig XL



ACCRA MUNICIPAL COUNCIL OFFICE,
ACCRA.

DECORATED FOR THE 'INDEPEDENCE'
CELEBRATIONS.

Fig XLI



THE STATE HOUSE, CASTLE RD,
ACCRA.



INDEPENDENCE ARCH.

LABADI RD. ACCRA.

to other towns in the district.

(3) A Housing Committee which controls the establishment of Housing Estate Scheme for providing houses on hire - purchase basis to the salary - working class. The tenant - purchaser pays an advance of £70 - £80 according to the type of building, and the remaining amount is paid by instalments monthly. (The advance is now being considered to be cancelled by the Housing Minister in the Central Government). Such Housing Estate Scheme are carried out in the suburbs of Mampobi, Kaneshie, and Christiansborg.

(4) Schools are managed or supported by the Council. At Tema, the Tema Development Corporation has contributed largely to the social change in the district by its Estate Scheme being carried out on the Eastern outskirts of the Town.

4. Economic Change.

Within the last ten years the economic change in the district has been remarkable. Trading has gone up considerably. New trading firms - European, Syrian, and Lebanese - have come into the district; old firms as the U.A.C.; Kingsway; U.T.C.; H.G. Swankie; John Holt; and G. B. Allwaint have enlarged their trade horizon by having connected shops at many places in the district. In Accra many of the

Firms have put up decent and spacious ware houses and offices. Such quick and easy way of shopping as the 'Self-Service' and 'Department Store' have been introduced by Kingsway, U.T.C. Peterson Zachonis, Firms. Many new lines of wares have been introduced into trading and the number of men and women retailers have greatly increased.

The accumulated reserve of the Cocoa Marketing Board is being used to carry out experiment to better the planting of food crops and improve live stock rearing in the district. A driveway and mapping out of some 300 square miles on Accra plain was done lately by the Department of Soil and Land Use Survey. Irrigation is envisaged to be carried on there to raise food crop. At

Accra, the new decent building for the Cocoa Marketing Board, the adjacent buildings of the Co-operative Bank, Industrial Development Corporation, Agricultural Development Corporation are all evidences of the financial stability of the district.

Co-operative Societies, such as the Accra Co-operative Consumers Society Ltd. are formed and are functioning well.

The Industrial Development Corporation - a Govt. project within

The last ten years - has some of its factories established in the district.

On the Boundary Road, Adabraka, Accra

- (1) I.D.C. Furniture & Joinery Ltd.
2. Wavababa Bakeries (I.D.C.) Ltd.
3. Gold Coast Tyre Service Ltd.
4. CRYSTAL OIL Mills (I.D.C.) Ltd.
5. Gold Coast Hotels (I.D.C.) Ltd.

At Korle Gonno.

6. The Natch Development Co. (I.D.C.) Ltd.

7. At Labadi

Fish and Food Canning Industry Ltd.

The new port at Tema where work is in progress is a big economic project, carried on in the district, to serve the whole Country. When finished and put to service about 1960, it will be one of the biggest ports West Africa could be proud of.

CHAPTER XII

CONCLUSIONS

It is interesting to note how the small groups of villages along the sea coast in this district have gradually developed, some into what could be called enlightened rural areas and some into urban areas. Examples of the first kind are the towns of Labadi, Teshi, Nungwa and Tama; where although the primary occupations of fishing and food-crop farming still engage most of the inhabitants, yet there is a trace of secondary occupation as Trading, taking into. One or two trading firm shops can be seen, in any of them, opened for sales of such articles as building materials, household wares, clothing materials, and drinks of different kinds. The number of retail traders at these towns keeps on increasing. Other amenities as the Post Office and Telecommunications are being gradually introduced to these places.

Of the second kind is the remarkable growth of Accra town into an urban area, absorbing the neighbouring town of Osu (Liberian-borough). Two major factors have contributed to the growth. First is its position as the Capital of the Country which ultimately makes it the seat of the Central Government and Administration. Secondly is the big Commercial Centre it has become. These two factors have caused a large influx of people into it as Executives and workers in different departments of the Government and Trading firms, or as independent people. The 1948 Census figure for this town reads

135, 426 and for a period of almost ten years now, these would have been an increase.

Consequent to these conditions is the expansion of the town in size with fine ~~and gigantic~~ buildings for required purposes of the Government, Traders, and Residence. Also the establishment of facilities in communications, internally with other parts of the Country, and externally with the outside world, is increasing. Outstanding in the means of communications is the Air-line with the international Airport, accommodating Airlines from different parts of the world.

The natives have become ^{more} enlightened as a result of coming in contact with other nations and tribes, and the younger generations grow up in a world of different cultures.

Simple rules of behaviour and etiquette should be taught at home by the parents. Civics should be given great attention in schools, for it will help the children to see the need for civic awareness in the ~~changing~~ society.

Simple money-problems about earning and spending should be stressed in schools as a "Spent-thrift" tendency appears to be common ^{with} among the people, old and young.

Intensification of different aspects of Agriculture suitable to the

nature of the soil and climate of the district, and its possible development by modern scientific methods will be the mainstay of the district economy.

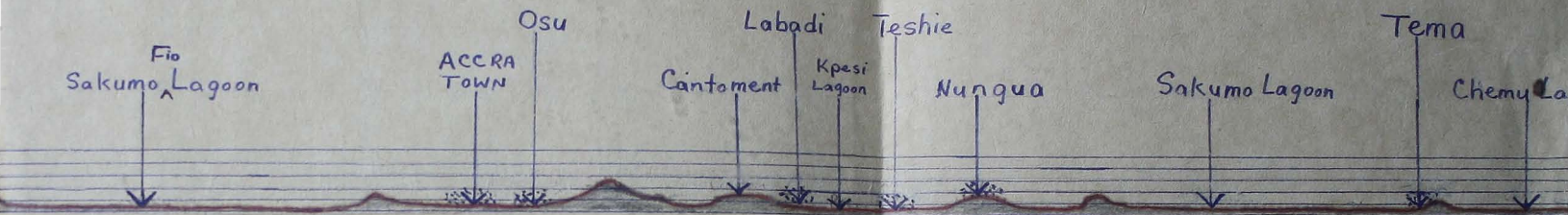
Development of fishing methods and industry should also play an important part in the economy of the district.

Trading, which is a natural propensity among the women-folk of the district needs to be fostered in their young women. As these young women are being educated, and at present, have more aspects of trading open to them than their mothers had, they have better opportunity to contribute to the economic stability of the district.

It is to the credit of the people that communal bonds are still tight and lineage feeling still preserved.

Christianity has helped a lot in the progress of the people with education, and it is the duty of the Christians to bring the moral values derived from religious practice the more into play in all fields of relationship, public and private.

Fig. XLV

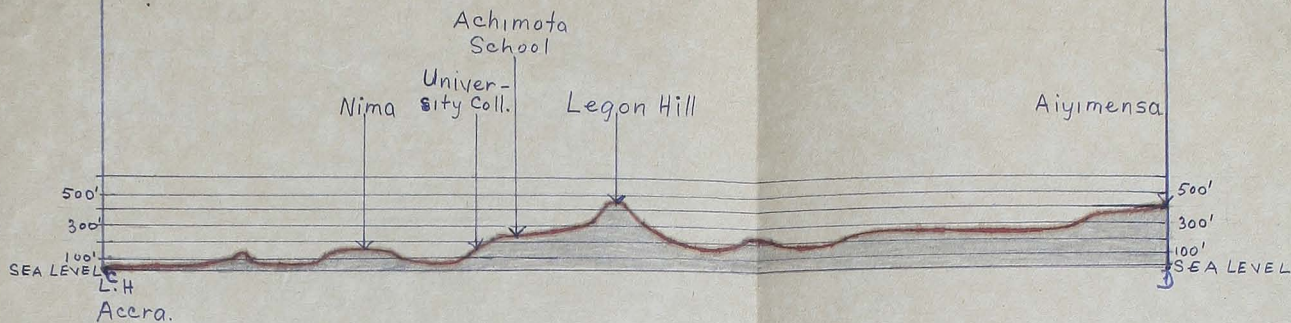


A Section from Sakumo Fio Lagoon to Chemu Lagoon, showing the positions of Accra, Osu, Labadi, Teshie, Nungwa, and Tema, and the Lagoons. Map Accra Sheet

NTH B30
R II issued by the Ghana Survey Dept. Edition of 1955. Scale AFRICA 1:12500

Vertical Scale of Section 1:12000 (1/16" = 100'). Exaggeration 10.4 times.

Fig XLVI



A Section from the Light House, Accra, to Aiyimensa (a town on the Eastward slope of Akwapim Range) — 16.7 miles away North E

The Section shows the positions of Nima Town, University

College, Achimota, and Legon Hill. Map: Accra Sheet

NTH B 30

R. II issued by Ghana Survey Dept. Edition of 1955.

Scale AFRICA 1:125000. Vertical Scale of Section 1:9600

($\frac{1}{8}'' = 100'$). Exaggeration 13 times.