An Archaeology of Obosomase, Eastern Region, Ghana.

BY

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This thesis is submitted to the University of Ghana, Legon, in partial fulfilment of the requirement for the award of **MPhil Archaeology degree**

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DECLARATION

I hereby declare that this work with the exception of acknowledged quotations and ideas is a result of my own research carried out in the Department of Archaeology and Heritage Studies, University of Ghana, Legon, under the supervision of Professor J. Boachie-Ansah and Dr. Fritz Biveridge. This work has not been presented in full or in part to any other institution for examination.

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ABSTRACT

The Akwapem area has been the focus of several historical and archaeological investigations in the past but there has been no archaeological excavation at Obosomase to date, thus the cultural history of the town from an archeological perspective is unknown. The underlying theme that guided the conduct of this study was to reconstruct the lifeways of the past inhabitants of Obosomase using predominantly archaeologically sourced data. It was also to ascertain the existence or absence of continuity in the archeological record on the one hand and between the past and present-day inhabitants of Obosomase on the other.

Datable archaeological materials clearly indicate that the excavated area of the site was occupied shortly after 1750 and continued to be occupied until the 20th century. A nexus was established amongst archeological data, oral accounts and ethnography in order to provide a comprehensive account of the lifeways of the past inhabitants of Obosomase. Material culture studies served as the theory guiding the interpretation of finds.

The study of material culture from Obosomase has revealed that the community was not just a spiritual centre of the Akwapim state, a hub for fetish activity or a refuge for runaway slaves, but rather a multi-purpose settlement site. The research highlights the subsistence, religious and burial practices of the inhabitants and provides information on trade with external groups.

The people of Obosomase sourced their foods from terrestrial, marine and fresh water sources; made a conscious effort to cure ailments in their homes; had trade links with the Krobo/ Shai area as well as with Europeans on the coast.

A high degree of continuity was detected in the archeological record as evidenced by the fact that the popular vessel forms and the popular decorations were found in all the cultural layers of the excavated trench and test pit. Argument is made in this study for continuity between the

archaeological record and the ethnographic present as evidenced by the continuous consumption of alcoholic beverages, and perpetuation of traditional medicinal and burial practices. Some level of discontinuity was observed in the use of clay pots as storage pots and as cooking vessels.

DEDICATION

This work is dedicated to my amazing family: First to my parents, Comfort Akosua-Baah Asare, Coach Ofori Asare, Rachel Nkrumah, and Esther Blankson may Jehovah bless you for your support. It is my prayer that this work inspires my siblings: Lilian, Memory, Lawrencia, Franklina and Lois. Never give up on your dreams because everything is possible.

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Chapter One

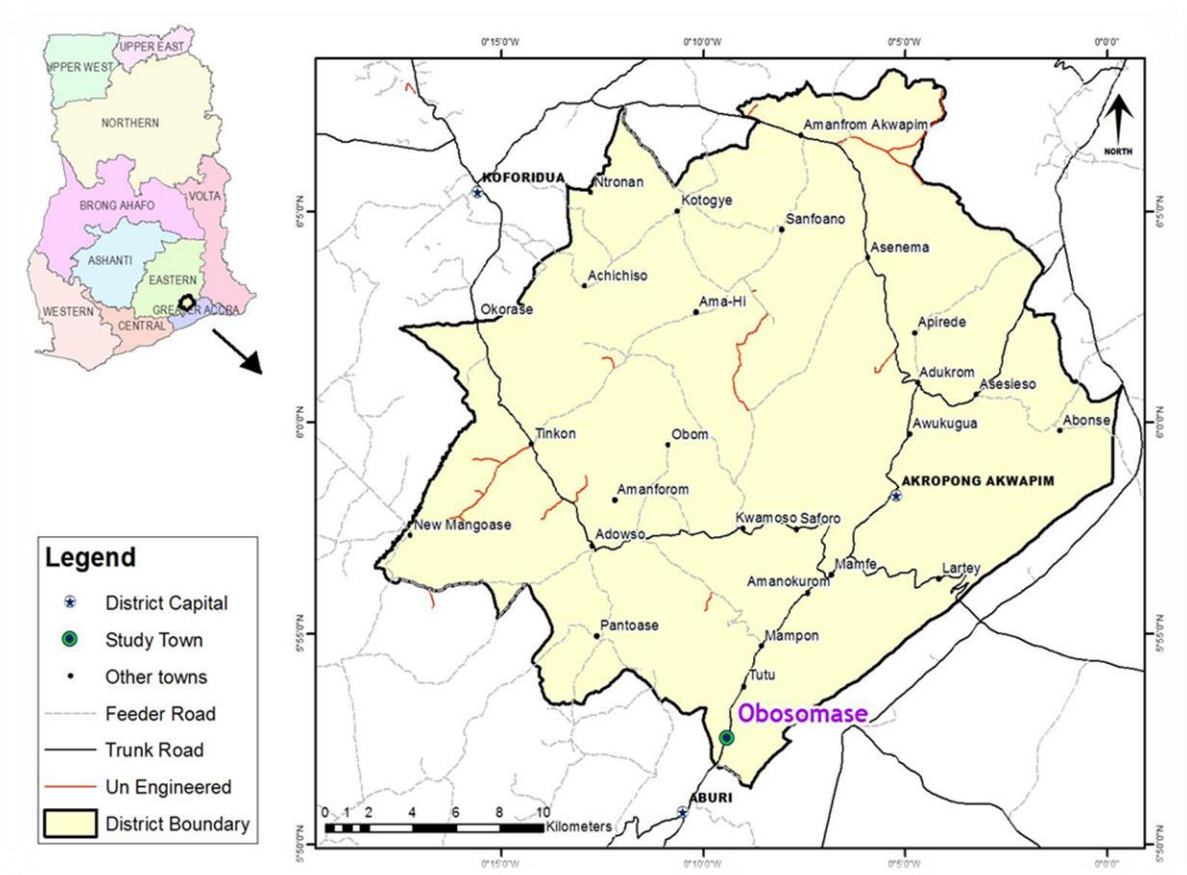
Outline of the Thesis

1.0 Introduction

This research presents results of archaeological investigations conducted at Obosomase located in the Eastern Region, Ghana. The goal of the study was to shed light on the settlement history as well as past socio-economic and cultural life-ways of the people. Archaeological data, written records, and ethnographic information constituted the main data sources used to derive data for the study. The significance of Obosomase in the cultural history of the Akwapem people cannot be over-emphasized. Bredwa-Mensah (2008: 138) for example, described the ancient Obosomase settlement as a "hub for fetish activity" during the late 19th century when several Danish plantation owners began cultivating cash crops for export after Denmark abolished slavery. Obosomase also became a welcome slave sanctuary for slave escapees many of who sought spiritual refuge and protection from the town's powerful deities (particularly the *Kyenku* shrine). The indigenes were also noted for their strong anti-slavery stance and general resistance to slavers during the late 19th century. The mention of Obosomase as a hideout for runaway slaves during the era when the Danes used slaves to work their plantations makes it an important site in the chain of understanding slavery and slave resistance in Ghana. It was also mentioned in several historical documents as an important spiritual centre during periods of war where people visited for consultations (Kwamena-Poh, 1973: 34).

James Boachie-Ansah who later became the Principal Supervisor for this thesis suggested the site to me as a possible research area for my master of Philosophy thesis when he learnt it was my hometown. My first visit to the town and its neighbourhoods occurred in the first week of

August, 2017 and I was assisted and guided by two local informants, Aunty Gyima and Obaa Panyin Akosua Baah. A second visit followed on 28th August, 2017, in the company of Boachie Ansah and Mr. Edward Nyarko, an Assistant Lecturer in the Department of Archaeology and Heritage Studies, University of Ghana. It was after these preliminary visits that I was convinced it would be worthwhile to undertake an in-depth archaeological investigation of Obosomase based on the ample scatter of archaeological data (artifacts and ecofacts) at the ancient quarter of the town. In addition to the above, the team also discovered several man-made mounds one of which turned out to be an ancient midden.



Map 1. Obosomase and surrounding Communities. (Source: Centre for Remote Sensing and Geographic Information Services (CERSGIS) University of Ghana, Legon, 2017.

1.1. The Research Problem

There is currently a dearth of information from an archaeological perspective on aspects of the cultural history of the Akwapem people even though the region has been the focus of several historical and archaeological investigations in the past. The majority of the former for example, investigated the settlement histories of the Kyerepong Guans and the unification of the various Akan and Guan communities settled there into the modern Akwapem State. Some of the most important of the latter include those by Oliver Davies along the Akwapem-Togo Range (1976), Thurstan Shaw at Dawu (1961), John Sutton also at Dawu (1981), Osei-Tutu Brempong at Awukugua (1987), Gertrude Mansa Eyifa-Mensah at Berekuso (2010), and Ruth Tsotso Laryea at Aburi (2013). Unlike the above-named towns, there has been no archaeological excavation at Obosomase to-date. The cultural history of this town from an archaeological perspective is thus, unknown and therefore undocumented. It was in the light of this that I undertook an in-depth archaeological investigation there to recover archaeological data which will aid in the reconstruction of aspects of the socio-economic and cultural past of the inhabitants of the site.

1.2. Aim and Study Objectives.

The aim of the research was to investigate the archaeological record of Obosomase with the view of reconstructing and documenting the past cultural life ways of the people. The study had two main objectives. These were:

1. To reconstruct the life-ways of the inhabitants using the archaeological data recovered.
2. To establish if there had been any cultural changes and/or continuities in the cultural life-ways of the inhabitants of the site.

1.3. Research Questions

Below are some questions which helped me answer the research objectives outlined above. These were:

1. What cultural materials were recovered from the excavations at Obosomase?
2. What datable material remains were recovered from the excavations and what dates do they suggest for occupation of the site?
3. What changes and continuities can be discerned / gauged from the archaeological record and the ethnographic present?
4. What information can be gleaned from the archaeological, ethnographic and oral traditional data regarding past dietary practices of the people of Obosomase?
5. What pottery types were traded or used at Obosomase and what were their functions?
6. What imported items were recovered from the excavations and to what extent did they affect the life-ways of the indigenous population?
7. Which sites in Ghana have produced archaeological materials similar to those recovered at Obosomase?
8. What were some of the main past subsistence strategies of the people of Obosomase?
9. What were some of the areas settled by the ancestors of the people of Obosomase before finally settling at their current location?
10. Are there any festivals celebrated or rituals observed by the people to commemorate their migratory history?

1.4. Research Approach and Methodology

The research employed a multi-disciplinary approach to derive data. The multi-dimensional approach was to afford the collection of relevant information to enable a holistic understanding of the cultural past of the people of Obosomase. The data sources used can be broadly categorized into three namely: pre-field research (library research), fieldwork (archaeological and ethnographic research) and post-field work (laboratory investigations).

1.4.1 Pre-Field Research

Pre-field research refers to all the activities undertaken by the researcher before commencement of the archaeological and ethnographic fieldwork. Library research was the main activity during this aspect of the study and was undertaken primarily at Balme and the Department of Archaeology and Heritage Studies Libraries. The Department of Geography and Human Resource Library and the Institute of African Studies Library constituted other libraries from where the researcher derived information. This aspect of the research involved the examination of historical and archival data relating to the research area and its environs and spanned approximately four weeks.

Early European records, mainly documented by Danish traders, plantation owners and explorers and some contemporary historical works constituted some documents examined during this phase of the study. The majority of these records spanned the late 19th to early 20th century and their relevance cannot be underestimated for a number of reasons. First, they provided excellent depictions of aspects of indigenous cultural life-ways. Second, they provided veritable information on the botanical and faunal resources of the Akwapem-Togo Range.

They however, have some limitations as sources of data. First, the writers did not fully comprehend the indigenous cultural landscape and the local languages of the people they in-dwelt. Second, some of these writers derived information from second and sometimes third-party informants. Third, their ignorance and sometimes prejudicial and distasteful reportage of some important institutions like traditional African religion and chieftaincy also negatively affected the reliability of the sources.

In spite of their usefulness, they were used with caution and authenticated with other data sources for this study. Archival data relating to the Obosomase Traditional Council constituted other documented materials perused for the study. This was obtained from the headquarters of the *Public Records Administration and Archives Department* (PRAAD) in Accra. Additional background information on the site was also gained from earlier archaeological reports and review of existing historical literature on the Akwapem people.

1.4.2 Fieldwork

The main activities undertaken during the fieldwork included surface surveys and archaeological excavations and interviews with a number of respondents to derive ethnographic data. Surface survey is a method of deriving archaeological data from the ground surface of areas previously occupied by people. This was done by walking the entire ancient occupation area and recovering artifacts and ecofacts lying on the ground. A total of 3 surface surveys, all undertaken on foot were carried out at Obosomase.

Archaeological excavations constituted the next phase of fieldwork. Excavation is a method of discovering and recovering archaeological data buried below ground surface at a site previously occupied by people (Renfrew and Bahn, 2010:92-96). The main advantage of this method is that

it makes possible the recovery of material remains previously used and discarded by the people who occupied the site. It also makes possible the application of the Law of Superposition to establish relative chronology of various stratigraphic levels and their contents. It is, however, expensive and can sometimes involve the use of sophisticated equipment.

Ethnography is " the study of people in naturally occurring settings or 'fields' by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in other to collect data in a systematic manner but without meaning being imposed on them externally" (Brewer,2000: 10). This qualitative method enables the researcher to interpret and build theories about how and why a social process occurs. Ethnography is particularly useful for elucidating the steps or processes that have not been well understood, and to create rich descriptions of people's experiences (Hoey, 2008). Thus, the goal of ethnography is not just to develop an understanding of practices and interactions, but also what those things mean to the population studied. Importantly, the ethnographer also works to situate what they find in historical and local context, and to identify the connections between their findings and the larger social forces and structures of society (Crossman, 2017).

The main aim of conducting ethnography as part of this study was to uncover information that otherwise would not be available to the researcher through evaluation of the archaeological data. The significance of ethnography is that it enables researchers to observe patterns of behaviour, provide contextual perspectives of cultural assemblages and affords observation and interaction with dynamic intangible aspects of the society under study. Ethnography is not without problems chiefly among them is the question of reliability and variability of the data collected. To curb these limitations, the researcher interacted with multiple respondents, applying mechanism such

as group interviews and follow-up questions to ensure data collected had minimal omissions and errors.

The collection of oral traditions and oral history constituted the last phase of fieldwork. Oral traditions can be defined as accounts of historic events passed down from one generation to another over time by the word of mouth (Vansina, 1985:187-190). Its usage is common in Africa where several indigenous groups without the know-how of documenting their past recorded their history. According to Okoro (2008: 375), oral traditions can be either direct or indirect. Poems, folklore, music and proverbs fall under the former while drum language and horn blowing fall under the latter.

The main advantage of oral tradition is that in cultures where the past is not documented, it serves as the main mechanism to retain their past. It however has some shortcomings. First, it is often subject to bias. For example, there is the tendency for some resource persons to selectively choose content materials which highlight their ethnic group positively to the outside world while being silent on aspects which malign them. Second, it requires retention in human memory for its continuity and conditions like ill-health and old age can negatively impact its recollection in memory.

Oral histories are accounts given of events witnessed within the lifetime of the informants. Oral accounts are significant in providing historical data absent in the archaeological record and their ability to buttress and aid archaeological reconstruction by providing information on how finds were used in times past cannot be over-emphasized. However, the authenticity of data collected with this method can be problematic due to its mode of transmission. Errors and omission are liable to occur due to temporal considerations. In addition, narratives can also be altered to

bolster emic ideals. The verification of oral histories was done by comparing and cross-checking the findings with written records, especially information relating to chronology. Where written records on the subject / topic being researched were not readily available to facilitate cross-checking with the oral and ethnographic data, the researcher resorted to asking the same question in different ways at different times and from various respondents in different respondent groups to serve as a corrective mechanism (Vansina, 1985: 29).

1.4.3. Post Fieldwork Laboratory Analysis

The first activity under post fieldwork involved removing soil and dirt from artifacts and ecofacts retrieved from the excavations by washing them in clean water using a soft brush. The bulk of artifacts washed during this phase included local potsherds, imported ceramics, bottle fragments, glass beads and stone tools. The remains of shellfish and bones constituted the main ecofacts cleaned during this phase. Bones recovered from the site was dried and dirt brushed off. Metals were first cleaned mechanically and later treated with soy wax to prevent further deterioration.

The second phase of post fieldwork involved labelling the finds with black ink and a nib after which they were classified according to shared physical and chemical attributes. The labelling focused on provenience information such as site name, excavation date, unit name and stratigraphy level from which the finds were recovered. This action was undertaken to prevent the loss of provenience information necessary to facilitate analysis and synthesis of the data. Caution was taken during the labelling exercise not to deface the finds. Locally manufactured pottery, European ceramics, shellfish remains, glass beads, glass bottles and a variety of metal products were analyzed and classified with the assistance of the technical team of the Department of Archaeology and Heritage Studies, University of Ghana, Legon.

The third phase of post-fieldwork involved laboratory analysis of all artifacts and ecofacts retrieved. All of the above finds were also quantified and their percentage values established. Fifteen potsherds and one tooth randomly selected from different stratigraphy levels were subjected to material residue analysis at the Department of Biomedical Engineering, University of Ghana, Legon. The significance of this action was to gain insights into probable food resources exploited and used by the inhabitants of the research area in the past. The main challenge of this process was its prohibitive cost. Extreme caution was exercised to ensure the samples selected for material residue analysis were not contaminated prior to commencement of the process.

1.5. Interpretative Framework of the Research

This research was conducted with the prime assumption that all human societies in the conduct of their daily activities leave traces in the form of material evidence which find their way into the archaeological record. Material culture is that facet of social morphology which can be subjected to observation and description even when its accompanying social physiology is not known (Patnaik, 1995: 59). According to Deetz (1977) and Miller (1987), material cultures are entities made for use and exchange that transmit and give meaning to past ways of life. The analyses and interpretation of this physical evidence as a means to understand past life ways is called material culture studies.

Patnaik (1995) notes that material culture is the product of mental and dynamic cultural aspects of a specific society. These tangible objects represent finished or continuing narratives that embody the contextual social contracts of beauty, function, personal beliefs and group ideals of the society in which they were produced (Patnaik 1995: 59). Material culture is thus, the tangible

aspects of cultural interactions with the environment and other available resources (Patnaik 1995: 59-64). Material culture is significant in understanding past life ways. Brumfiel (2003) concedes that material culture can supplement and interrogate the historical record by providing physical evidence that correlates or disproves the perceptions of culture. Archaeologists by using material culture can give insight in four ways. First, it provides information on sites recorded in history both in written and oral accounts. Second, it reflects daily actions. Third, it is valuable in correcting preconceptions and distortions on ethnicity, issues of gender and class, and four, it enables a measure of the material limits on action, particularly constraints arising from uneven distribution of resources that may impose serious actions on human choice and engender cultural change. To this effect, Obosomase just like any human occupation site will have some physical evidences in the archaeological record which will inform the researcher on issues like uses of space, dietetics, identity, potting traditions, ideology, trade relations and belief systems in the past.

According to Prown (1982:1-2) the study of material culture "is based upon the obvious fact that the existence of a man-made object is concrete evidence of the presence of a human intelligence operating at the time of fabrication. The underlying premise is that objects made or modified by man reflect, consciously or unconsciously, directly or indirectly, the beliefs of individuals who made, commissioned, purchased, or used them, and by extension the beliefs of the larger society to which they belonged". Critical analysis of these tangible materials can provide clues of interconnectivity of the varied relationships between people and things.

The study of material culture has been applied by several scholars to reconstruct past cultural life-ways of several societies worldwide.+

Patnaik(1995: 59-64) has illustrated that, "by carefully examining the manner in which certain material objects are made functional in a preliterate society and also by understanding the meaning provided to a particular material trait in a given cultural context, some light can be thrown on the relationship between the archaeological record and social organization". Patnaik's research revealed that the concept of family and domestic group among the Paraja of highland Orissa is expressed in their house structure. For instance after marriage, a son constructs a new house adjacent his father's house where he lived prior to his marriage (Patnaik, 1995:62). The study also indicated that members who are not related through kinship cannot share the same wall but have to construct an entirely new house away from the existing house (Patnaik, 1995:62). However, sons and other members of the kingroup are permitted to construct houses adjacent to the existing ones so that they need to construct only three instead of four walls (Patnaik, 1995:62).

Renfrew's (2004:23-30) discussions on material culture agrees with Patnaik's research. Renfrew (2004) indicated that artefacts are products of a manufacturing process and that they provide insights into individual's short term decisions (intentionality) which go a long way to influence their social life ways. This means the study of material culture can provide information on agency in the archaeological record (Renfrew, 2004:30).

Material culture studies can also provide information on the cognitive ideals of a society. Social contracts such as marriage, religion, status and money are often embedded in symbolic tangibles. This representative role of material culture in some cases precedes the cognitive ideals of the society so that in the absence of the tangible the intangible aspect is considered non-existent (Renfrew, 2012:130-133).

In Ghana, for example, Apoh and Gavua (2010) applied material culture studies to interpret archaeological assemblages retrieved at the Katamansu site to shed light on events and occurrences which transpired there in the past. For example, they postulated that the place served as a shrine / battle site in the past based on the fact that the Katamansu site yielded several cultural materials related to battle such as bullet cartridges and whistles previously used by traditional war captains to communicate messages during battle. The two researchers also held that the area in the past also served as a shrine based on the recovery of shrine related materials like European ceramics and fragments of alcoholic beverage bottles (mainly schnapps) used in traditional pacification rites, similar to those found in the ethnographic present (Apoh and Gavua, 2010: 128). Incidentally, the site of Katamansu has been named in several early European records as the battleground of the now famous Katamansu war of 1826.

Gavua (2015:137) in his quest to gain deeper insights into traditional religious identity and practices in the mid-west area of the Volta Region, Ghana, also combined ethnographic research with material culture studies to better understand this phenomenon. He focused mainly on material configurations and space to understand this phenomenon. He noted that several tangible evidences (sacred buildings, images of deities, specific body adornments, colours, and landscapes) and intangible media (rituals, music and dance) were the means by which individuals and groups in the area expressed their religious identity and commitment. He noted among other things that religion had the tendency to influence daily actions. For instance, he observed that the intangible is directly connected to the tangible, meaning material manifestations were the result of intangible practices which could provide important insights into the values and mindset of the practitioners. It is clear from the above examples that material culture studies can be of immense

analytical and methodological importance for the reconstruction of past socio-economic and cultural life ways of the people of Obosomase.

However, some major limitations of material culture studies are misinterpretation or over interpretation of data. To mitigate these flaws, Patnaik (1995: 64) has noted that researchers should take into account suggestions on the consideration of context and association of finds in the archaeological record, as against implication of these evidences within the societal context of the research area. The archaeological finds retrieved from Obosomase will be scientifically analyzed paying special attention to their multiple connotations such as their social, aesthetic and ideological implications to mitigate some limitations of the Material Culture theory. The use of the Material Culture Studies will constitute the main interpretative frameworks which will be utilized to aid the contextual interpretation of the cultural materials retrieved at Obosomase supported by ethnographic data collected from Obosomase.

1.6. Problems Encountered During the Research

My greatest challenge encountered during the research was the native perception of archaeological excavation as a 'treasure hunt'. During the excavation, some community members occasionally came around to enquire if the team was in search of gold. Interestingly, some of them went about spreading falsehood that the researcher and her team was sacked from the nearby community on account that our excavation was disturbing their traditional deities. This falsehood stalled our work for some days because the community members were unsure of our intentions but we deemed this challenge as a rare opportunity to first of all explain to the

people of Obosomase what archaeology is all about and the relevance of excavation to our discourse.

Another problem encountered was the shortening of our working days from six days a week to five due to some community taboos. During my interactions with the community leaders, the research team was made aware that they do not "work the earth" or "till their land" on Mondays and Fridays. This extended the excavation period and increased research cost.

Another challenge faced by the researcher was the unavailability of financial resources to expand the scope of the research. During the reconnaissance survey it came to light that the community was divided into five quarters based on cardinal location. Thus, it would have been beneficial to sink at least a unit in each quarter. However, the settlement pattern in the town was heavily convoluted with houses built very close to each other leaving very little space to conduct the excavation. This "forced" the researcher to work at two open areas currently unbuilt upon and settled. Limited financial resources also constrained the scope of the research. For example, despite the fact that one charcoal sample was collected from the base floor of Trench 1, it could not be dated to provide an absolute date and the researcher had to use stratigraphic dating to derive chronology.

1.7. Significance of the research

Despite the historic significance of Obosomase, no in-depth archaeological investigation has been undertaken there to-date. The research will thus, be the first to shed light on the socio-economic and cultural past of the people. It will also add to the current body of knowledge about the people of Obosomase and the Akwapem people in general. The cultural materials recovered

from the excavation will also constitute the first collection of cultural materials for the proposed Obosomase community museum. Finally, it is my hope that the research will open new avenues for further research in the area in the near future.

1.8 Organization of Chapters

This thesis is divided into six chapters. The first chapter has already been examined above. The second chapter surveyed past archaeological investigations conducted in the Akwapem area. The third chapter is subdivided into two segments; the first part looked at the historical background of Obosomase. The second part discussed the geographical setting of the study area. The fourth chapter presented the archaeological and ethnographic data collected from Obosomase. Analysis of the data derived from the research was presented in Chapter Five. Synthesis of data, discussion and conclusion constituted Chapter Six.

Chapter Two

Historical Archaeological Investigations at Akwapem

2.1 Introduction

The Akwapem area is significant in the archaeology of Ghana. To-date, a total of eight scholars have conducted research in the area with some of the investigations involving undergraduate and graduate students from the Department of Archaeology and Heritage Studies, University of Ghana, Legon. Some of these scholars whose works are discussed below have contributed immensely to the archeological reconstruction of the area and they include Thurstan Shaw (1961) Oliver Davies (1967), John Edward Giles Sutton (1981), Osei Tutu Brempong (1987), Gertrude Aba Mansa Eyifa (2010), Ruth Tsotso Laryea (2013) and Yaw Bredwa-Mensah (1994, 2008). Much of these earlier studies also involved some historical studies primarily to buttress the archaeological investigations and are outlined below.

2.2 A Brief Overview of Historical Archaeological Investigations at Akwapem

The earliest archaeological investigation to have been carried out in the Akwapem area was by Thurstan Shaw in the 1940s. Shaw's work involved both surface surveys and excavations. Shaw's attention had earlier been drawn to the existence of some mounds in the area by some geologists in the employment of the Gold Coast Geological Survey who had surveyed the area sometime in 1932. Shaw verified these claims when he undertook reconnaissance surveys in the area. His study revealed the concentration of several similar large man-made mounds along the north eastern part of the Akwapem area. He surveyed one such mound at Adukrom and based on

the contents of the mound concluded that they constituted "middens of household and industrial refuse" (Shaw, 1961: 3).

In 1942 (between August and September), Shaw conducted extensive archaeological excavations on one of the mounds which the Gold Coast Geological Survey team under Norman Ross Junner had identified earlier at Asaman, Dawu. The mound which appeared to be disturbed was aligned in south-east, north-west direction, and measured 12 feet (3.6 metres) at the lowest end. At the highest point along the north east, it measured 25 feet (7.2 metres) from top to base. Shaw however, did not document the diameter of this mound (Shaw, 1961:4).

Shaw opened a trench across the mound using arbitrary levels of 15 centimeters to control vertical provenience. The mound measured 3.6 metres high at the lower end and 7.2 metres at the upper end. To establish the identity of the original settlers, Shaw also conducted a series of interviews with the current inhabitants of the area to establish if their ancestors had had any relationship with the producers of the archaeological finds (Shaw, 1961:4). A wide variety of artifacts and ecofacts were retrieved. The former comprised 85 fragments of imported English and Dutch smoking pipes, 15 clay heads, unverified quantities of locally made pottery, 23 gaming counters and 12 pieces of daub. Other artifacts retrieved comprised 34 unidentified copper and brass worked objects, 28 body adornment accoutrements made out of shell, ivory and bone (Shaw, 1961: 64–68). The ecofacts comprised mainly bones belonging to a variety of animal species some of which he identified as squirrels, grass-cutters, bush tail porcupine, golden cat, goat, pig, sheep, civet among others. It is imperative to note that some of the bones retrieved and identified included a human mandible (Shaw 1961: 80)

Shaw's research at Dawu provided the first in-depth information on the character of the Akwapem mounds, the ancient cultural life ways of the inhabitants and chronological sequence of ancient Dawu using the rate of mound accumulation and imported smoking pipes and the fairly uniform distribution of imported smoking pipes. Shaw attributed a chronological sequence of approximately 14th – 16th century for the site. He noted that the oldest pipes had minimal acute angles between the axis of the bowl and the stem socket, whereas the angles were more pronounced in recently manufactured pipes. According to Shaw (1961: 86-87), the mounds and their environs were probably occupied by Guans during the 14th – 15th century. This assertion that the mounds were occupied by prehistoric Guan populations in the past may be flawed because no cultural materials were retrieved from the excavations which had specific cultural affiliations with the Guan ethnic group. Shaw also postulated that accumulation of the mound at the lower levels may have occurred gradually compared with those at the upper levels where more diverse cultural materials in greater numbers were retrieved. He intimated:

> "It is clear then, that round about Horizon B, there was some very definite cultural fusion quite apart from contact with Europe through the coast as evidenced by trade beads. (It is curious that no other object identifiable as imports from Europe were found in the upper part of the mound, although of course some of the metal objects maybe). What was this cultural infusion? It may have occurred about the year A.D. 1600. There seems little doubt that the Akwamu must have been responsible" (Shaw 1961: 87).

The main achievement of Shaw's research was that it provided veritable information on the distribution of mounds in the Akwapem area and their likely contents. The use of surface surveys

and excavation as methods to derive data also ensured that more information could be gleaned on cultural life ways of the settlers. His explanation that the conical shape of the mounds could be attributed to the attitudinal rubbish disposal behaviour of the current inhabitants of the area however is problematic because oral accounts of the people rather suggest an independent origin. Ozanne (1962) after examining Shaw's conclusions and findings at Dawu argued that the site was occupied in the latter parts of 16th century, a period noted for the growth and development of several societies in Ghana. Ozanne postulated that the Saman site at Dawu was abandoned sometime between 1677 and 1681, when the Akwamu Empire extended its territorial jurisdiction to the Accra coast and about 80.47 kilometers inland along the banks of the Volta basin (Ozanne, 1962: 119,123). He noted that the people of Dawu probably intent on escaping Akwamu rule were "forced" to abandon their homes. Ozanne cited as evidence the absence of 18th century imported smoking pipes in the mound excavated by Shaw at Dawu to indicate the site was abandoned prior to this period.

The second significant archaeological research conducted in the Akwapem area was undertaken by Oliver Davies (1976) and involved a number of surface surveys carried out in phases at Aburi (5° 51′N 0° 10′ W), Abiriw (5.9770° N, 0.0898° W), Obosomase (05° 52′ N O° 09′ W), Adukrom (6.0123° N, 0.0770° W) and Asaman (5° 59′ N0° 05′W) (Davies, 1976:3-171).

Davies's (1976: 3-171) survey at Aburi was undertaken on foot and yielded mainly lithic materials comprising mainly celts and a quartzite hand axe. Also recovered there was a burial containing red stone beads (bauxite bead) and a cowry. At Adukrom, Davies discovered mostly stone axes and potsherds (Davies, 1976: 3, 8, 20, 98). Fagan (1972: 29) suggested that the wide array of stone tools recovered may have been used in a variety of activities by the inhabitants between 50,000 and 100,000 years ago. At Asaman, a suburb of Dawu, Davies identified two

mounds littered on the surface with several bone fragments. One of the mounds was located to the west end of the village. Based on the large quantum of cultural materials littering the ground surface at Asaman, Davies postulated that they may have been used and discarded at a time when the rainfall patterns of the area was at a decline (Davies cited in Fagan, 1972: 29).

The main limitation of Davies work was that he did not conduct any in-depth archaeological excavations or ethnographic study of aspects of the culture of the people. His focus was primarily on surface surveys to derive data. Most of the finds were also found out of their primary context. There was thus, little evidential data to facilitate reconstruction of past cultural life ways of the people who produced and settled there as well as activities involving the use of the artifacts recovered.

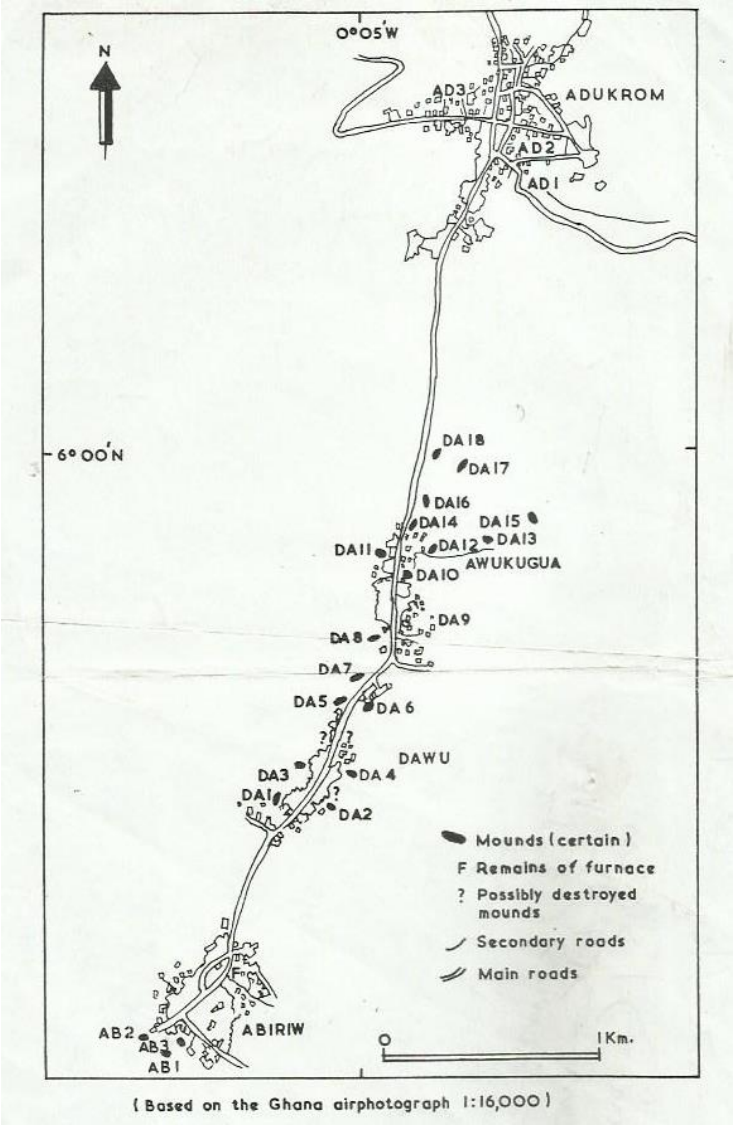
In 1980, John Edward Giles Sutton assisted by students from the Department of Archaeology, University of Ghana, Legon, including Osei-Tutu Brempong conducted several surface surveys at Dawu. The team identified and documented 17 mounds of which one designated LK1 was excavated (Map 2.1). The main objective of Sutton was to recover archaeological data to facilitate a comparative study with those retrieved by Shaw in 1942. The soil stratigraphy of LK1 was fairly uniform and consisted of patches of brown earth containing charcoal, ash, stones and pottery. It is noteworthy that the finds from Sutton's excavation were similar to those found by Shaw in the 1940s with reference to cultural materials and their distribution.

Sutton's contribution to the understanding of these mounds lies in the provision of calibrated dates for the mound (AD5) he excavated. Four charcoal samples collected from various layers of the trench he excavated which included the base were subjected to radio carbon dating. The results of the radio carbon dating placed the site's date in the 15th century (Sutton, 1981).

In 1985 Osei-Tutu Brempong, conducted archeological research in Akwukugua. The mound (DA13) selected for excavation was located a kilometer from AD5, the mound excavated by Sutton. This decision was to verify Sutton's earlier conclusions. It was also to establish the following: first, whether the old settlements associated with mounds ended abruptly or declined gradually. Second, to know whether the dating span indicated by previous excavated mounds is representative of the other mounds, and third, establish whether there existed a pre-agricultural settlement (Osei-Tutu Brempong, 1987:1). The excavation revealed that the top levels were fairly loose. However, the soil became compact starting at a depth of 2 metres. The researcher attributed the loose nature of the upper levels to the presence of moisture as a result of root action and rodents. The finds were concentrated in the upper layers of the trench (Osei-Tutu Brempong, 1987:57).

The archaeological finds were categorized into ceramic and non-ceramic finds (Osei-Tutu Brempong, 1987: 59-123). He concluded that the mound suggests a short chronology of use, covering a little more than a century and ending suddenly with the advent of the Akwamu expansion about 1681 (1987: 59-123). The date was suggested based on distribution of smoking pipes. He also noted that the lack of 18th century smoking types and 19th century European materials makes his argument plausible. The beginning of the accumulation of the mound was pegged at the third quarter of the 16th century based on the discovery of brass objects at the base of the mound (Osei-Tutu Brempong, 1987: 247-248). The results of the excavation suggested that there were no pre-agricultural societies in the excavated area (Osei-Tutu Brempong, 1987:247). Osei-Tutu Brempong's excavation and examination of mound DA13 in 1981 and 1982 upholds Ozanne's conclusions about the dating of the mound excavated by Shaw at Dawu. Osei-Tutu Brempong (1987) by conducting separate but similar ethnographic studies at

Awukugua and its environs and among the Krobo people came to the realization that ceramic finds from the archaeological record of Akwukugua bear close similarities with those from the Krobo area rather than with those from the Kyerepong area. Based on his findings he postulated that trade links existed between the Kyerepong- Guans and the Shai people (Osei-Tutu Brempong, 1987: 252-254). The strength of this research is that it relied on ethnographic data to interpret the ceramic finds at the site, thus providing narratives on the sources of pottery vessels found in the archaeological record.



Map 2. The various mounds identified during a survey of the Akwapem North area. (Source: Osei Tutu Brempong, 1987).

From 1992, Bredwa-Mensah (1997: 59-71)) conducted several archaeology surveys and excavations on the Akwapem Range focusing on Danish plantation sites. One such survey examined the nature of interaction between the Danes and the local people as well as the effect of Danish presence on the natural landscape at the Danish plantation sites (Bredwa-Mensah, 1997: 61). An intensive archaeological survey was conducted over a 22 km^2 area covering five

communities. The survey was done primarily on foot and occasionally on wheels. The survey proved successful with the location of two plantation sites, namely Lindman and Brekuso in addition to five already mentioned plantation sites noted by Henrik Jeppesen (1966: 61). Frederiksgave Plantation, one of the sites was selected for an archaeological survey (Bredwa-Mensah, 1997: 62). Bredwa Mensah employed historical archaeological approach during his research of the site combining archaeological data with written records. A two metre squared grid was laid on the site. A 2 m × 2 m test pit was dug to establish the nature of the site's stratigraphy as well as the vertical limits of the plantation structure. The main excavation revealed the foundations and floor plan of the main plantation building, and its staircase. Finds from the site included locally-manufactured and imported ceramics, glass bottles, nails, European smoking pipes, cowrie shells, farming tools and a small bell. The finds confirmed its use as a plantation site.

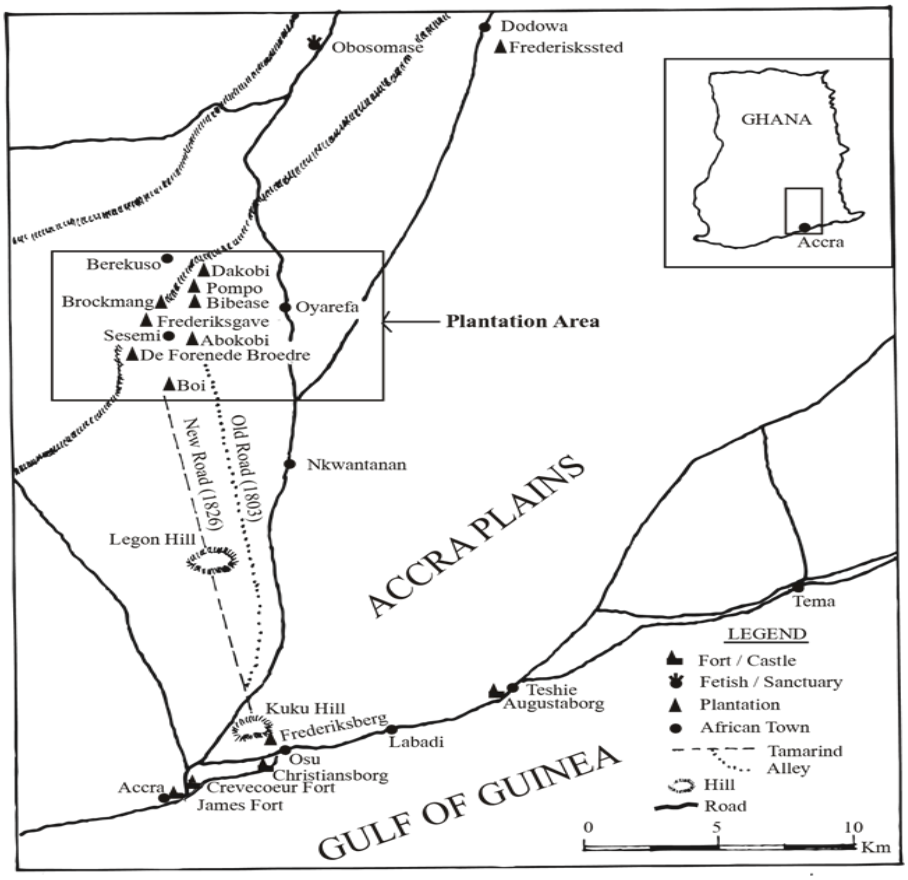
In March and April 1994, Bredwa- Mensah (1994: 2-6) conducted a ground survey of the Bibease Plantation site near Abokobi located along the foothills of the Akwapem Range. The survey revealed a large rubbish mound, surface finds and 5 baobab trees (*Adansonia digitata*) which appeared to be the boundary of the settlement. A 2 x 2 metre test unit and 3 x 6 metre trench were sunk across the mound. The excavation revealed four cultural levels with a depth of 100 cm. below ground level (Bredwa-Mensah, 1994:2). This excavation produced a wide variety of materials including locally manufactured pottery, 18th/19th century Dutch and English smoking pipes, 20 beads (glass and a carnelian bead), 30 bottle fragments, 50 cowrie shells (*Cypraea moneta and Cypraea anulus*), fauna remains, daub fragments and stone objects (Bredwa-Mensah, 1994:5).

His analysis of the finds established some affinities of the local pottery with those of the Shai types based on decorations. He concluded that the materials recovered provided insights into the daily life ways of the enslaved persons on the Bibease plantation (Bredwa Mensah, 1994:5). However, he was unable to reconstruct the plantation management structure of the site and the roles performed by slaves from the archaeological evidence.

In 2002, James Boachie–Ansah conducted archaeological excavation at Brockman, a Danish plantation site known as Myretuen (Boachie- Ansah, 2007: 542-562). The site is located 1.2 km. to the north-west of the Frederiksgave plantation at Seseme on a foot path from Seseme to Brekuso. A survey of the site revealed the remnants of a stone plantation house, local pottery, molluscs' shells and fragments of imported ceramics, farming tools and bottle fragments (Boachie –Ansah, 2007:543). Finds retrieved included 148 locally manufactured pottery, late 19th century and early 20th century local and European cultural materials including some 65 glazed pottery, a variety of bottles, beads and construction materials (Boachie –Ansah, 2007: 548). The chronological range of the materials suggest the site's occupation after the 1850's (Boachie Ansah, 2007: 549-554). Boachie Ansah proposed that the recovery of local ceramic vessel with everted rims, carination and open hemispherical bowls similar to Akan prototypes are an indication of Akan influence and suggested a heterogeneous demography in the area during the period due to the boom in trade (Boachie- Ansah, 2007: 548).

An expansion of Bredwa-Mensah's (2008: 134) work on plantation sites delves into the subject of slave resistance on 19th century Danish plantation sites. Also, in his 2008 article, Bredwa-Mensah mentioned Obosomase as significant in the study of slave resistance, noting the area as a fetish site or slave sanctuary (Map 2.2). This qualification is not unique to archaeological

research because some historians including Kwamena-Poh (1972, 1973) and Brokensha (1973) have noted that Obosomase had several powerful shrines.



Map 3. 18th century Danish plantations along the foothills of Akwapem Hills (Source: Bredwa Mensah, 2008: 138).

Gertrude Aba Mansa Eyifa (2010) led a five-member team to conduct a salvage archaeological and ethnographic project at Berekuso. This survey revealed that habitation of the area extended into the Late Stone Age with several material remains including 2,379 local potsherds, 31 glass fragments, 2 hand axes, 3 pieces of slag, 1 polished stone, 6 querns, 22 daub fragments, 6 metals objects, 9 palm kernel shells, 12 molluscs' shells and a smoking pipe (Eyifa, 2010: 8). Although

the materials were recovered from surface collections and in secondary contexts, the researcher noted that the materials bear affinities with artifacts from the Accra plains (Eyifa, 2010:17).

The main limitation of this research lies in the fact that the site was disturbed prior to the conduct of the archaeological survey. In addition, the finds were discovered out of their original context making it impossible to decipher the relationship between the finds in order to infer their use and chronology.

Ruth Tsotso Laryea (2013) conducted an archaeological survey on the Basel mission sanatorium site located at Aburi to confirm or refute its use as a hospital by the Basel mission as noted in Basel missionary archives. Laryea combined written records with archaeological data during her research. In addition, the researcher collected oral histories of the people and prevailing diseases during the Basel missionary times (Laryea, 2013: 3). The researcher also interviewed persons aged 80 – 90 years in Presbyterian churches in four communities namely; Ashwerase, Tutu, Amanokrom and Brekuso. Laryea excavated one test pit and three trenches using arbitrary levels of 20 cm. A total of 4,052 finds were recovered from the excavation with glass bottles representing highest occurring finds. Other finds included beads, imported ceramics, local pottery, masonry fragments, faunal remains, slate boards, coins, querns and some botanical remains (Laryea, 2013: 82- 51).

Laryea's (2013) research revealed the use of the site as a Basel missionary hospital as evidenced by the finds of medicinal bottles and remains of laboratory equipment. Information from the archives emphasized the ramifications of the Basel missionary activities on the lifestyle of the inhabitants of Aburi in the 19th and 20th centuries. The attitudinal change was inferred by the records of high hospital attendance by local people and a decline in the practice and beliefs in

traditional medical practices (Laryea, 2013: 162). The strength of this research lies in the insights it gave about the use of material culture to appraise written records.

The application of oral history in her research was problematic considering the narrow scope of the researcher's interviewees. This is because it is highly possible that some persons who had knowledge in the activities of the Basel missionaries at the sanatorium may not be Presbyterian Church members. In addition, her excavations were restricted to the sanatorium area and no excavation was conducted at the native settlement. Detailed information about interaction between the foreign missionaries and the local population could have been obtained if excavations have been conducted in the native settlement quarter. This would have been established if some excavations were conducted within the community targeting structures that were in existence during the periods when the Sanatorium was functional.

The above researches although conducted in a variety of areas in the Akwapem area provided complementary information emphasizing written records and the contact that existed between the Akwapems, various European groups and the Accra plains. It is clear from the above discourse that previous historical and archaeological researches conducted at Obosomase provided very little information about the religion and daily cultural life ways of the inhabitants of the community. Noting this gap this research sought to highlight the other aspects of the culture of the people of Obosomase with the aid of archaeological materials recovered from the site.

Chapter Three

Background to the Study Area

3.1 Introduction

This chapter is divided into two parts. The first examines the historical background of the people of Obosomase while the second outlines the geographical setting of the research area. Some topical areas discussed included the climate, vegetation, drainage and major vocations undertaken in the area of study. The purpose was to shed light on past cultural life-ways of the people in the area and to facilitate reconstruction of the archaeological data recovered from the excavations.

3.2 The Akwapem People

The geographical area referred to as Akwapem was first noted in 17th century European records as the "Hill country and its people the hill people" (Kwamena-Poh, 1973: 1). Prior to this period, there were no written records on the inhabitants of Akwapem and its neighbourhoods. This was probably because the mountainous nature of their environment separated them from the surrounding communities settled along the Accra plains for a long time (Fagan, 1972: 28). The demography of the Akwapem area is fairly homogenous with majority of the population belonging to the Akan group (those whose indigenous language is Twi). The Guan ethnic group consist of the Kyerepong and Larteh. Some minor ethnic groups in the area include Ewe, Hausa, Kotokoli, Igbo, Gurma, Soghai and Yoruba (Brokensha 1973: 76, Johnson 1973: 98).

Obosomase is one of several member communities in the *Benkum* division of the Akwapem state. The people of Obosomase are *Twi* speaking of Guan decent. The Guan are a unique ethnic group who can be found all over Ghana. Cultural traditions suggest that people of Obosomase were one of the first settlers in the Akwapem area. The Akwapem State was formed in 1733, three years after defeating their Akwamu overlords with military support from Akyem. According to Kwamena-Poh (1973: 47), at a meeting held in Abotakyi to form the new state, an oath to commemorate the event was sworn at the *Kyenku* shrine which is located at Obosomase. This oath also served as a covenant between the Guan, Akan and the Akyem peoples and allowed the Akyems' to remain in their midst as a reward for their support and service in the defeat of Akwamu.

According to ethno-historical narratives recounted to me by 15 indigenes of Obosomase between August and September, 2017, Obosomase was founded by a hunter named Nana Larbi. He is reputed to have led a group of people from the northern parts of Ghana through the Volta Basin to their current location sometime in the mid seventeenth century. Prior to settling in present day Obosomase they settled at *Asantema* close to modern day Abotakyi. According to these accounts, one reason which propelled them to settle there was the presence of a large water body called *Osuskwakwa* which secured them all year supply of portable water. The original name of the settlement was *Mabutaha* which means "I have settled here." This was done to forewarn and signal other in-coming Guan groups that that part of the land was already settled by them. The account has it that another group subsequently followed them and settled not far from Obosomase. This new group named their settlement "*Mabuta we kyi"* which was later corrupted to *Abotakyi*. According to the respondents, the name Obosomase was conferred on the community only recently.

There are currently two narratives in the community explaining the name change, its origin, and meaning. The first has it that the name "*Mabutaha*" later changed to "*Obosom ase*" – which means "under the (*Kyenku*) god" or "at the place of the god". On the origin of the name, respondents intimated that the powerful *Kyenku* shrine became very popular during the 17th and 18th centuries with many people from the surrounding communities coming there to consult and seek spiritual and physical assistance / protection from the powerful deity. In the Akan language, this is termed "*Obosom ase"* translated into English, it means "under the god (*kyenku*)". It was later corrupted to Obosomase which became the name of the town.

The second narrative has it that the name "*Obo som ase*" which means "place of stone worship" came about because of the 17 stones which were buried at *Mabutaha* by the 17 communities of Akwapem after the defeat of the Akwamu in 1730. The stones signified the unity of the various Akwapem communities. It also served as a pledge to the Akyem people to remain in their midst until the stone germinated. According to this version, "*Obo som ase*" means "the place of stone worship" and upholds the swearing of the oath of *Kyenku* during the Accord of 1730 at Abotakyi. Obosomase was later adopted as the name of the community in which the stones were buried. It later also became the centre for the annual performance of some rituals relating to remembrance of the Accord.

The author is of the opinion that the two narratives outlined above are complementary and thus, should not be considered separately. This is because there is the probability that the oath of the Akwapem State was sworn at *Mabutaha* because of reverence for the *Kyenku* shrine at the time, hence the name "*Obosom ase"*.

Figure 3.1. The Kyenku sacred groove (Photo credit: Author's collection).

Figure 3.2. The site where the 17 stones were buried during the oath of Kyenku in the Akwapem Accord. (Photo credit: Author's collection).

The Akwapems have a long standing economic and commercial relationship with the Shai people who occupy the area a few kilometers east of them. This relationship involved the exchange of Shai pottery mainly for staples and vegetables cultivated in Akwapem-land (Kwamena-Poh 1973: 5). The nature of these contacts and exchanges are vividly evidenced in the archaeological record. For example, archaeological, historical and ethnographic investigations undertaken by Osei Tutu Brempong (1987: 254)) at Awukugua, one of several

ancient Akwapem settlements yielded several cultural materials including copious quantities of Shai pottery which clearly attested to the close cultural contacts and commercial affinities of these two groups in the past.

It is on record that the Akwapem people also had close socio-cultural and economic interactions with several early European traders and evangelists in the past. This can be partly attributed to the favorable cool weather conditions prevailing on the mountain compared to the hot humid weather conditions on the coast. Apart from being ideal for human occupation, the weather conditions were also good for the cultivation of some tropical crops, notably oil palm which the Danes in the 18th century cultivated on a large scale on several plantations. Ethno-historical narratives assert that the trade with the Europeans was vibrant and involved the exchange of mainly timber and palm oil for imported alcoholic beverages, glass beads, European textiles and fabrics, smoking pipes, guns, and gun powder. The above-named imports were brought in by middlemen and women from Accra and other coastal towns.

3.3 The Geographical Setting of the Research Area

Obosomase lies in the Akwapem North District and covers approximately 854.6 kilometre squared. It is located in the Eastern Region on the Akwapem-Togo Range approximately 14.8 km. south-west of Akropong, capital city of Akwapem North District, and 43.5 km south-east of Koforidua, the Eastern Regional Capital. Some of the major towns in the research area are Obosomasi, Aburi, Mamfe, Abotakyi, Tutu and Ashwerase. The geographical coordinates of the Obosomase, the area under study is 05°.52″ North and 0.10°. 026″ West.

The research area experiences two main seasons, a wet and a dry season. The former begins in May and peaks in June, with a minor season occurring between September and November. Average rainfall is 127 mm. per annum during this period. A minor dry season occurs in August but the main occurs from December to February (Dickson 1972: 10). Mean annual temperature is 24$^{\circ c}$ Celsius and is influenced primarily by the amount of water vapour in the atmosphere (Dickson 1972: 11). August with an average of 21˚C is the coldest month and the hottest month is April with an average of 26˚C.

Obosomase falls in the semi-moist deciduous forest zone of Ghana. The vegetation has been affected over time by human activity, notably by cocoa farming and palm oil cultivation hence its secondary nature. Areas bordering footpaths and along motor roads are characterized by scrub- brush and thicket vegetation (Dickson 1970: 32, Nyarko, 2014). Major tree species found in the area include *milicia excelsa* locally called *odum, Albizia adianthifolia* and *Baphia nitida* locally called *Odwen*. According to Lawson and Enti (1970: 12-13), the above plants are considered sacred because they were used and are still used in several rituals and rites in the community.

Dickson (1972: 36) noted that, the underlying geological system of the research area are the *Birimian* rock series. The major rock types associated with this system are granites, pegmatites, schist and gneiss. Other less dominant rock types are phyllites and quartzite. Two main faults are unique to the Akwapem area, they are the North-South faults and West North West-East South East faults. Both faults are inclined at angles between 70˚ - 80˚. Much of the top soils are alkaline rich ochrosis ideal for the cultivation of food and cash crops.

Kwamena Poh (1973) has noted that the original settlers of Obosomase were Guan. The celebration of the *Ohum* festival, a well-known Guan festival and the traditional role of priests as

key leaders in the community have been cited as evidence to support this claim. Socio-religious and economic interactions with Akan groups who later migrated and permanently settled in the area coupled with the domineering roles these later migrants played in the community led to the bulk of the originally Guan speaking population adopting the *Twi* language as their main mode of communication.

The main occupation of the people of Obosomase is crop farming. Cassava, oil palm, maize, plantain and cocoyam constitute some of the main crops cultivated by the people. Other major economic pastimes include animal husbandry, hunting, petty trading, palm wine tapping, pestle production and stone quarrying (Lawson and Enti, 1972:15). The ancestors of the people of Obosomase have had extensive trade links with Dodowa and Kpone. These exchanges and transactions according to respondents had been going on for several centuries with salt, pottery, and glass beads constituting items exchanged for their palm oil and food crops.

Chapter Four

The Ethnographic and Archaeological Research at Obosomase

4.1 Introduction

This chapter outlines the methods employed during the archaeological and ethnographic data collection. The chapter is segregated into two. The first part presents data collected during ethnographic study while the second focuses on the data retrieved during the archaeological survey.

4. 2. The Ethnography of the Obosomase People

The application of ethnographic data in this thesis is based on Patnaiks's (1995) view that ethnography supplements the archaeological record by providing contemporary parallels which will enable the author arrive at a holistic interpretation of the past. Ethnographic data was collected through observation and interviews. Observation was done by living in the community and participating in their activities in order to gain insights into the cultural practices of the people. Close attention was paid to settlement behaviour, food ways, festivals, burial practices, the *Kyenku* deity and its activities and the use of cultural materials (beads, pottery, stone and iron tools) in recent times. In addition to observation, interviews were conducted on issues including the issue of slave resistance. A total of twenty-one (21) persons were interviewed, comprising 11 men and 10 women. Respondents were selected based on the roles they perform in the society and based on recommendation by other respondents. The researcher adopted a semi-formal interview format. This enabled lengthy unrestricted conversation whilst being guided by a questionnaire (Appendix 1). One-on-one interviews

were held. In addition, group interviews were also held. Some tools used during ethnographic research were a digital camera and a mobile phone to record answers to questions posed to respondents.

The reliance on ethnography aided in mitigating the challenges of material culture approach with reference to interpretation. This is because the study provided contextual examples of tangible use of material culture in the contemporary society which were related to the archaeological record. The reliance on these two methods did not enable only the identification of individual objects and their function; but also the association of multiple finds in the archaeological record. Ethnography combined with material culture studies provided clues to the existence of continuity or discontinuity between the past and present inhabitants of the area.

Ethnographic data collection was done from 5th August – 22nd October, 2017. Some category of persons interviewed included traditional priests, linguists, chiefs, elders and other community members (Table 4.1). This method afforded the researcher an emic perspective on the cultural life ways of the people of Obosomase, which may not be readily evident in the archaeological record. This was significant in filling in gaps in the archaeological record.

Table 4.1

Key Informants Interviewed at Obosomase in 2017

Number	Name	Age	Occupation	Status
1.	Nana Osofo Opare II	56	Trader	Kyenku priest
2.	Odomankama Okrema	80	Farmer	Town historian
3.	Obaapanin Comfort Ahima	73	Trader	community member
4.	Janet Yaquia	80	Farmer	Community member

5.	Okyame Oye	57	Trader	Queen-mothers linguist
6.	Kwame Takyi	65	Blacksmith	Community member
7.	Bismark Joe Odoi	53	Farmer	Community member
8.	Aunty Gyima	75	Trader	Community member
9.	Obaa Panyin Akosua Baah	80	Trader	Community member
10.	Nana Gwantonhene	65	Civil servant	Community mediator
11.	Nana Adjei	50	Farmer	Gong- Gong Beater
12.	Mr.Boadu	65	Farmer	Kyenku Shrine attendant
13.	Nana Etiamo	50	Farmer	Kyenku shrine attendant
14.	Kofi Yesu	30	Trader	Community member
15.	Mr. Samuel Okyere	43	Translator	Community member
16.	Okyame Addo	67	Farmer	Okrabiti priest's linguist
17.	Boadu maame	71	Unemployed	Community member
18.	Grace Ahimah	23	Trader	Community member
19.	Oparebea Opare	24	Civil servant	Community member
20.	Nana Kwaku Anane	45	Unemployed	Funeral committee member
21.	Madam Mercy Asare Djan	55	Trader	Queen Mother

Figure 4.1.The author interviewing the Queen-mother's linguist at her shop in Obosomase.

(Photo Credits: Gideon Agyare).

Figure 4.2.Group interview session with the Chief, Queen-mother and some elders of Obosomase at Osukwakwa. (Photo Credit, Gideon Agyare).

4.2.1 Settlement Behaviour of the People of Obosomase

The Obosomase community is divided into five suburbs namely *Nififini borɔn* (East lineage). *Anafo borɔn* (southern lineage), *Nkwantan borɔn* (centre lineage), *Atɔye borɔn* (west lineage) *and Apueye borɔn* (north lineage). These divisions are based on the *borɔn*, a group of persons from the same clan usually with their own priest and shrine. All communal activities in the town are performed in groups based on the *borɔn.* The settlement pattern is linear with houses lining the road passing through the community. The houses consist mostly of wattle-and-daub structures, and modern structures built with cement blocks, roofed with asbestos /zinc roofing sheets. Most of the houses are single stored buildings with enclosed compounds (commonly called compound houses). Below the foundations of some of these modern houses can be seen

earlier stone foundations and potsherds suggesting the area had been previously settled (Figures 4.3 and 4.4).

Figure 4.3. House foundation showing pottery fragments of past habitation. (Photo credits: Gideon Agyare,).

Figure 4.4. House foundation of an earlier structure Projecting from the side of an ongoing development. (Photo credits: Gideon Agyare)

4.2.2 Food Ways of the People of Obosomase

According to the informants, some of the earliest food crops cultivated by the people included *Manihot esculenta (*cassava), *Elaeis guineensis* (oil palm), *Musa paradisiaca* (plantain), *Dioscorea* (yam) and *Colocasia esculenta* (cocoyam). The people intimated that cocoyam was an important food crop because it was one of the foods that sustained their ancestors upon arriving in Obosomase. All the above-mentioned foods with the exception of cocoyam are used in the performance of rituals and as festival food during the *Ohum* festival. In the past, oil palm and cocoa were widely cultivated however, in recent times the attention has shifted to food crops like *Manihot esculenta* (cassava) and *Zea mays* (maize). The people also collect wild fruits such as *Mangifera indica* (mango) and *Carica papaya* (pawpaw).

Hunting supplements cultivation and gathering. Some of the wild animals hunted by the people of Obosomase include snails, antelopes, wild pigs (*kokote*), and tortoise. In contemporary Obosomase hunting constitutes an important subsistence with grass cutters being the most hunted. The flesh of rats and alligators are considered taboos and are thus not consumed by the people. It is believed that when a person from Obosomase eats alligator meat, he/she will develop a rash and must be taken to the shrine for cleansing and purification (purification for this kind of incident is done with a bowl of water, an egg and specific leaves.). According to Mr. Bismark Joe Odoi and Odomankama Okrema (pers. Com. August 2017)**,** the community historian, **"**If you eat alligator your skin will become like its skin and you will have to perform some rituals with a goat to cleanse yourself and house hold from the bad omen**"**

4.2.3 Costumes and body ornamentations

There are no traditional garments that can be used to identify an Obosomase person. However, the earliest known costume of the people was the bottom wrapper (*kyenkyen dorsur*, i.*e.*,wood bark cloth that covers the loins) for men and full body wrapper for women (usually in two folds, one for the upper part of the body and one for the loins). The bark costume of the women was decorated with brass ornaments. In recent times with the influx of print fabrics, females wear *kaba* and *slit* during community gatherings. European trade beads and bauxite beads manufactured in the country have also been adopted as important body ornaments of the people of Obosomase. Since the adoption of beads, men and women alike have used it as a form of body adornment. There is no specific difference in the beads worn by men and women. Copper hook beads with a white, blue and red colouring are popular with the priests and priestesses of Obosomase.

4.2.4 Ideology and beliefs of the Obosomase people

The people believe in the existence of several deities known to abide in the natural environment. There are seven deities at Obosomase, these are *Kyenku, Okrabiti, Kyenku Larbi* (son of *Kyenku*), *Adade-kwasi, Bomfa, Osadu* and *Pra*. However, the most dominant deity in the community is *Kyenku* and the least is *Pra*. All the deities have shrines which can be found in rooms within houses. These areas are considered sacred areas. Houses with shrines are divided into two areas: secular and sacred areas. The sacred areas of the houses cannot be accessed with footwear, and with the exception of the shrine custodian and house members, no one is allowed

to enter some of the houses. Some sacred areas in the community include the *Kyenku*, *Okrabiti* and *Pra* groves as well as the interior of Nana Opare II's house (*Kyenku* shrine).

Purity and cleanliness is an important aspect of the beliefs of the people of Obosomase. This intangible cultural life way is manifested in the occasional performance of a ritual known as *Dwira* which cleanses the community after the death of an individual. *Dwira* is also performed as preliminary activity leading to the celebration of the annual *Ohum* festival.

Kyenku is well known by the inhabitants of the community. The shrine is located at the *Anafo borɔn* of Obosomase. According to the informants, the origin of the deity dates to the time that a fair coloured man came to the community and asked for a place to rest for the night. By morning the man had turned into a "baby like figure" clad in white cloth. He disappeared after transforming into a baby. The place where this incident took place is what is now known as *Kyenku* shrine. *Kyenku* is considered as a deity that is pure and it reverences purity. Some of the material objects associated with the deity include the shrine house, the *Kyenku* sacred grove (Figure 4.5), and a collection of stones located in front of the *Kyenku Larbi* shrine and believed to have been placed there by the seventeen communities of the Akwapem state. Some of the activities that take place in the shrine include the purification rituals, individual visit to the shrine and visits by persons coming to pledge allegiance to the shrine for protection.

Figure 4.5. Surveying of the Kyenku sacred grove at Obosomase in the company of two community guides (Photo Credits: Gideon Agyare).

The *Kyenku* shrine forms an important tangible aspect of the religious beliefs of the people of Obosomase. The shrine priest is the head priest of the Obosomase community and performs rituals leading to the celebration of the *Ohum* festival. The shrine also serves as a convergence point prior to the procession of priests and community leaders during the *Ohum* festival. The *Kyenku* priest in collaboration with the *Okrabiti* priest see to the proceedings of the festival and seek spiritual guidance from the gods for the coming spiritual year.

The majority of the people of Obosomase identify with the Christian religion, which have several churches like the Presbyterian Church, the Methodist Church and the Catholic Church in the community. However, traditional community activities are patronized by Christian. For instance, it was observed that on the death of a relative, Christians and non-Christians perform two ritual cleansing rites usually conducted by a priest (*Osofo*) of the *borɔn* of the deceased. The items for the rituals are provided by the family for the first cleansing rite and the items for the second

cleansing rite are provided by the *borɔn* after the performance of the final funeral rites. This ritual was witnessed 6 times during a 10 day stay in the community.

4.2.5 The Ohum Festival

The main socio-cultural event of the people is *Ohum* festival, celebrated in October annually. The main purpose of the event is to cleanse the community and remember the ancestors. They also celebrate the *Odwira* festival along with other communities in the Akuapem state.

Some of the activities related to the *Ohum* festival celebration include the ritual cleansing of the community, the ban on noise making, the *Asafo nsa* gathering (a meeting at which drinks are taken by the warriors), the bringing of the festival cow into the community and the final festival rites to seek guidance from the ancestral gods.

The preliminary activities preceding the festival include a series of ritual sacrifices of fowls and libation at all the shrines in the community. This cleansing is climaxed in September at the *Osukwakwa* stream in Obosomase. During the gathering at the *Osukwakwa* stream, a sacrifice of a lamb's heart and kidney, *Odwen* leaves in addition several food items consumed by humans such as biscuits, nonalcoholic and alcoholic beverages are placed on palm leaves which serve as an altar. These are offered as sacrifices along with two forms of mashed yam, one with palm oil, and one without palm oil. No salt is added to the yam, cooked by fetish priestesses and priests of the community. The yam used is *kookoo ase* yam (meaning yams planted under cocoa trees) All individuals present at the gathering partake in a ceremonial eating of mashed yams and eggs (Figure 4.6).

Figure 4.6. Ritual cooking at Osukwakwa (Photo credits: Gideon Agyare)

The climax of ritual cleansing in Obosomase is followed by a ban on noise making. This is observed for 2 weeks. During this period there are no funerals held in the community and in recent times there is a 10 p.m. curfew.

The next activity of the *Ohum* festival is the *Asafo nsa* celebration. This is a gathering of the community to share drinks and listen to the history of Obosomase .During the gathering each elder of the *borɔn*s presents a pot of palm wine and schnapps to the *Asafo* group (Figure 4.7). At this gathering, the history of the people of Obosomase is narrated. Distinguished community members of Obosomase are acknowledged and introduced. The week after the *Asafo n*sa is the climax of the *Ohum* festival.

On the eve of the climax, the *Asafo* group goes to bring the festival cow which is expected to be in the community by the following morning. The *Asafo* group is expected to purchase and bring into the community a spotless white cow. The cow must be a matured female but must not be pregnant. The cow is brought into the community by walking through the Dodowa forest. If the

*Asaf*o group meets an army of ants on its way to the community, they must return the cow because that is evidence the "gods" are not pleased with the cow and this is considered a bad omen.

Figure 4.7 Obosomase Asafo nsa (Warrior's drink) 2017 ceremony. (Photo credit: author's collection)

The final day of the festival starts with a gathering of community leaders at the *Kyenku* shrine. In the afternoon, there is a procession of the chief, his leaders and priests of all the *borɔns* from the *Kyenku* shrine to the community centre. A meeting is held there and prayers offered by the *Kyenku* priest. The cow is slaughtered and the meat is shared among the various *borɔns*. The meat is cooked at the community centre and eaten communally (Figure 4.8).

Figure 4.8. One of the four tripod hearths located at the community centre, belonging the *Anafo borɔn.* (Photo credit: Author's collection).

This final ceremony marks the start of a new year. The rituals at the climax of the festival are done to get instructions from the deities for the New Year and performances needed to avert any misfortunes. This is done by the offering of powdered roasted corn in two variants, one with palm oil and the other without palm oil. This corn meal is called *sense* and it is poured on the altar. Palm wine is poured over the powder of roasted corn. If the palm wine flows in a straight path through the corn, it is an indication of a good year. However, if the palm wine meanders its way through the powdered corn or does not find a path through it, it is an indication of a bad year. This is followed by dancing, drumming and merry-making by members of the community.

4.2.6 Burial Practices.

When an individual dies in the community, the first point of call is the family head who then informs the *borɔn panin* (the leader *borɔn*). An arrangement is made to have the corpse embalmed or in recent times sent to the mortuary. The *borɔn panin* informs the funeral committee. A "*dwira"*, that is, a ritual cleansing is performed after the first family meeting. The family arranges for the burial of the deceased at the community cemetery. However, when an enstooled person such as the chief, queen-mother, priest/priestess dies, and the news of his/her demise is not mentioned until a formal community gathering is held and the death of the deceased announced. During this ceremony libation is poured and red cloth is shared for each *borɔn* to signify the death of an important personality and the beginning of communal mourning. An appropriate date for the funeral is chosen in consultation with the funeral committee.

Funerals are usually held every fortnight, on Fridays and Saturdays. The organization of funerals is monitored by a funeral committee. The funeral on Friday is held in the house of the bereaved family. Saturday is the day of the burial. The corpse is placed in a coffin and sent to the cemetery. Some grave goods include pots and cowries for priest/priestess, brass bowls (*yaawa)* and beads (*Ahwene pa*) for chiefs. In addition, if a priest should pass away, any personal item found at the shrine is added and buried along with him. According to Mr. Boadu, a helper at the *Kyenku* shrine the priests were formerly buried in the sacred groves of the deity they served.

4.2.7 The Issue of Slave Resistance

The respondents mentioned that they had heard claims of several settler groups coming into the community to seek abode and protection from the *Kyenku* shrine in the past. Persons who sought

protection and a place to live include those fleeing from wars and slaves. This occurrence was a regular phenomenon in times past. However, in contemporary times only one family is known to have come to seek abode from the shrine. Such persons are named after the deity. The males are given the name "Kyenku" and the females are named "Kyenkua". These persons have been given a place to live and allowed to participate in all community activities. It is usually difficult to identify them on a normal day. However, they serve the shrine and on festival days and during ritual activities they are called upon to carry pots, stools and brass bowls of the shrine.

4.2.8 Pottery use in Obosomase

Pottery remains an important material object among the people of Obosomase although its use is now limited to medicinal and ritual purposes. According to Madam Janet Yaquia (pers.com, August 2017) the people of Obosomase usually procured their pots from the Krobo people. She further maintained that there are no potters in Obosomase and she did not meet any while growing up. The researcher observed that all rituals conducted among the people had a core component of palm wine, usually kept in clay pots (Figure 4.11). Another observation was that there are names engraved on pots (Figure 4.9) for easy owner identification. It was also observed that most houses had clay pots usually filled with medicinal herbs which are placed on fire after cooking meals. Pots also serve as important objects in shrines. Most of the pots found in the community had everted rims. Pots found in shrines on the other hand have incurved rims. Most of the pots are undecorated but are smudged on the surfaces. Some of the decorations described by respondents include grooves, dot stamps and incisions (Figure 4.10).

Figure 4.9. A pot with a name (Osofo Opare) of its owner engraved on it. (Photo credit: Gideon Agyare).

Figure 4.10.The researcher drawing pots as described by some respondents. (Photo credit: Gideon Agyare)

Figure 4. 11. Pots containing drink offering presented by the various *borɔns* at the climax of the *Ohum* festival. (Photo credits: Author's collection).

4.2.9 Use of Cowries

The research revealed that too main groups of people use cowries in contemporary Obosomase community. These people are priests and herbalists (*Osofo* and *Akonfɔ*). Cowries are used for asking questions and seeking clarity from the deities by the *Akonfɔ* during consultation. They are used as body ornaments and form part of the costume of priests and priestesses in the community. The *Kyenku* priest maintains that in historic times cowries were used as means of seeking favours and showing appreciation to the shrine. The mode of acquisition of the cowries was via trade with coastal merchants and in recent times purchase from the market.

4.2.10 Metal working in Obosomase

Blacksmithing appears to be an important vocation at Obosomase. Discussions with young people in the community revealed that it is common knowledge that the Takyi family are known

blacksmiths in the community, a trade passed on from father to son. Speaking to Mr. Takyi, he mentioned that he was unaware of iron smelting activities in the community in the past or present times however, he was aware that smiting was and is still an important vocation in the community. He learnt the trade from his father. He noted that the vocation involved some rituals, for instance, annually he performs a ritual at his forge with a fowl. The slaughtered fowl is allowed to struggle and die while he sings a song. The blacksmiths in Obosomase work every day with the exception of Thursday because it's the resting day of the deity safeguarding his trade. Menstruating women are not allowed in the smith's shop because it is a belief that they bring bad omen that will cause tools to break, retard the smiting process and affect the business of smithery. When asked if he had encountered such an incident he noted that his knowledge about women and the smith shop was gained from his father and grandfather and that he had not experienced such a phenomenon before.

4.2.11 Grindstone.

A survey of the community revealed that out of every five homes, one had a grinding stone and several querns. The house owners indicated that they were used in processing herbs for medicinal purposes.

4.2.12 Beads

Beads are worn by royals and commoners alike. Interaction with community members revealed that there are no assigned beads for specific persons or occasions. Priests wear white glass beads with blue and red inscriptions on them. Beads are purchased from Dodowa or a local bead merchant in Obosomase. An interaction with the bead seller revealed that she resides in Tutu but

comes to Obosomase every Monday and Friday to sell beads (Figure 4.12). She noted that she usually supplies beads on demand to her clients.

Figure 4.12. The Researcher interacting with a bead retailer at Obosomase. (Photo credit: Gideon Agyare,).

The relevance of the ethnographic research conducted at Obosomase lies in the information it provides about the daily lives of the people of Obosomase and the materials used in their daily activities. This will be juxtaposed against archaeological findings for holistic interpretation of the cultural life ways of the people of Obosomase.

4.3. Archaeological methods and finds.

Archaeology is the study of past human societies by directly observing their relics and analysing them in order to reconstruct their cultural life ways across time and space. Sharer and Ashmore

(2010:12) have indicated that "to study the past, archaeologists have developed a series of methods by which they discover, recover, preserve, describe, and analyze these remains, referred to as the archaeological record. To make sense of this record, archaeologists are guided by a body of theory. Ultimately, theory provides the means to interpret archaeological evidence and allows description, explanation, and understanding of the past". Renfrew and Bahn (2010:12) have also noted that Archaeology includes both a physical activity out in the field, and an intellectual pursuit in the study or laboratory (Renfrew and Bahn, 2010:12). Archaeological research methods applied during this study included field reconnaissance survey, site mapping, excavation, and post-field processing of data.

4.3.1 Surface survey

The surface survey was conducted on foot and in three phases. The researcher was assisted by a team of eight persons, comprising two faculty members, the chief technician and two graduate students from the Department of Archaeology and Heritage Studies, University of Ghana, and four community guides.

The survey was conducted within the months of August and September 2017.The aim during the first phase was to identify and geographically mark out the ancient settlement quarter of Obosomase. The expansiveness of the community required that the site be demarcated into three loci to facilitate the investigation. These were designated Locus A, B and C. During this phase, the density and surface scatter of material remains were noted, documented and recovered for analysis. The researcher also paid a courtesy call on the local authorities and familiarized herself with the community. This phase of the survey was carried out by the researcher and two local informants, Aunty Gyima and Akosua Baah Asare.

The second phase was undertaken primarily to document notable cultural and geographical features unique to the site. The researcher identified several sacred groves/shrines at Locus A and B. Locus C was observed to be densely occupied. This was done by the researcher in the company of her supervisor James Boachie Ansah and Mr. Edward Nyarko and two community guides, namely Mr. Boadu and Nana Etiamo. The information provided by the guides was very helpful in locating sites. As indicated by Sharer and Ashmore (1993: 197), ground reconnaissance can be greatly aided by the cooperation and assistance of indigenous inhabitants, who may serve as guides and indicate the location of sites. The site was traversed mostly on foot as this enabled us to directly observe surface configurations. The survey proved useful as several cultural features such as the *Kyenku* shrine, the *Okrabiti* shrine, the MacCarthy (*Makata*) stone and the site of the Akwapim accord were located. In addition, ecological features such as the *Osukwakwa* stream, sacred groves, *Kyenku* water fall, and some medicinal plants were identified and recorded.

The third phase involved determination of which areas to excavate. This was conducted on the 8th of September, 2017 with a team of six. An intensive ground survey was conducted in the *Kyenku* sacred groove, and the areas around the borders of the *Kyenku* sacred grove to identify a specific location suitable for excavation (Figures 4.13- 4.16). The two previous surface surveys revealed Locus A and Locus B as suitable for excavation. The variety of cultural materials such as bottle fragments, imported ceramics, a stem of a smoking pipe and local pottery found in the area were clearly indicative of the fact that the site had archaeological significance (Table 4.2).

Table 4.2 Finds recovered from the surface survey at Obosomase

	Types of Cultural Materials	**Locus A**	**Locus B**	**Locus C**	**Total**	**Percentage total**
1	Local pottery	39	12	8	59	59%
2	Ceramics of foreign origin	1	4	-	5	5%
3	Faunal remains	-	1	-	1	1%
4	Shells	-	3	-	3	3%
5	Stone tools	1	1	-	2	2%
6	Bottle	20	5	3	28	28%
7	Smoking pipes	-	-	1	1	1%
8	Beads	1	-	-	1	1%
	Total	**62**	**36**	**12**	**100**	**100%**

Figure 4.13. A cluster of materials inside the sacred groove. (Photo credit: Gideon Agyare).

Figure 4.14 Fragment of a European ceramic (Photo credits: Gideon Agyare).

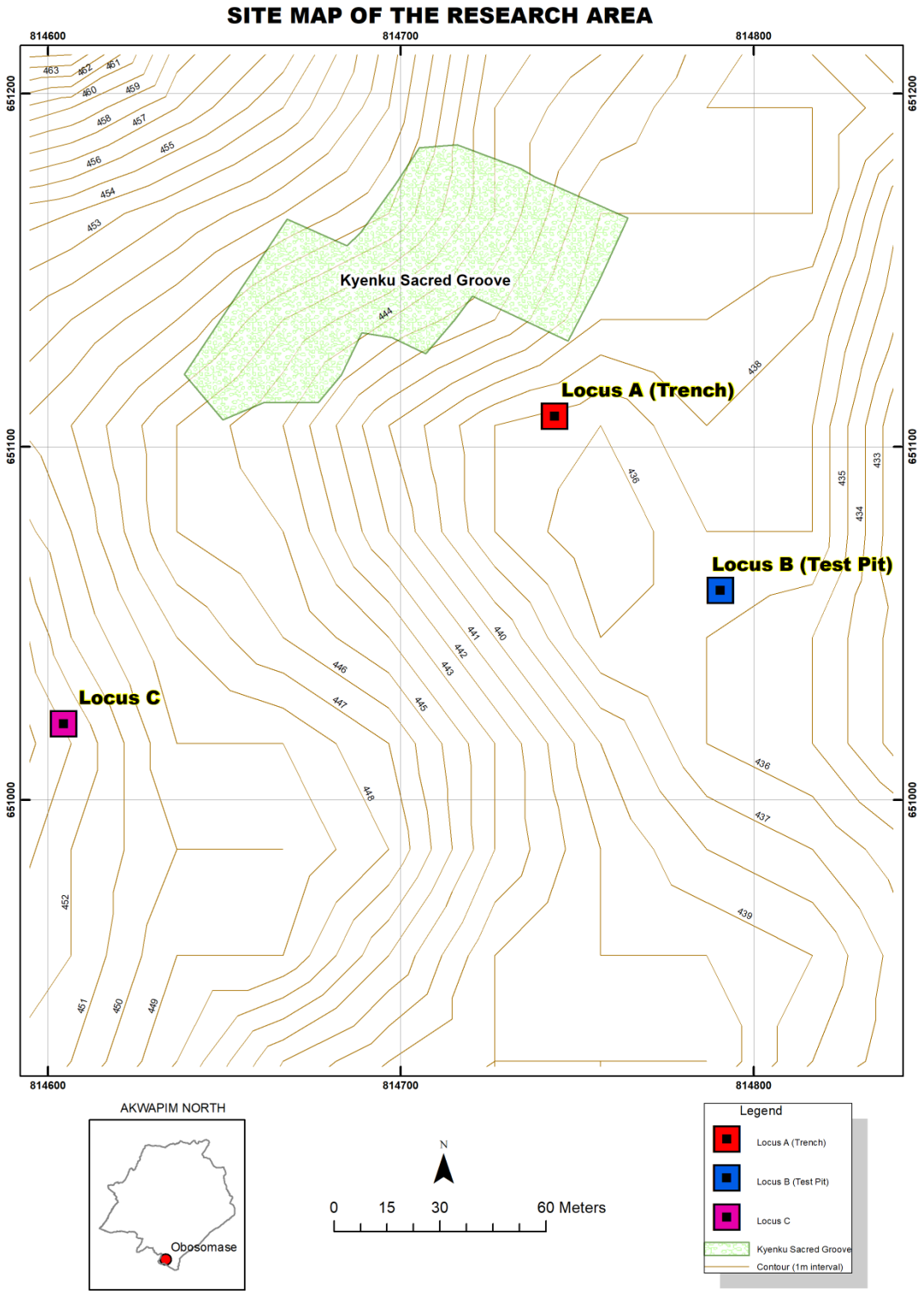
Figure 4.15. Stem of a European smoking pipe. (Photo credits: Gideon Agyare)

Figure 4.16. A bored stone. (Photo credit: Gideon Agyare).

4.3.2 Site Mapping

As part of the surface survey some areas of the site were mapped with a Total Station with the help of Mr. Edward Nyarko and two other persons (Figure 4.17). The site was gridded with coordinates picked at regular intervals of 100 cm. Site mapping is significant in archaeological research because it aids in the presentation of features on the surface of the site. It also provides information on excavated portions of the site and the relationship between features and excavated portions.

Figure 4.17. Mapping the surface of the Obosomase site using a total station and a stadia rod. (Photo Credit: Gideon Agyare).



Map 4. Map of the research area and excavated areas units. Source: Centre for Remote Sensing and Geographic Information Services (CERSGIS)) University of Ghana, Legon, 2018.

4.3.3 The Archaeological Excavations

The archaeological excavation was conducted from the 9th to the 20th of September 2017. Two units were opened: a Test Pit measuring 1 x 1 m, and a Trench measuring 2 x 4.5 m. The area excavated formed part of a large midden in front of the *Kyenku* scared grove locally called *tete bɔɔla so* translated, "ancient refuse dump".

The main purpose of opening the test pit was to derive information about the stratigraphic profile of the site. It was also to ascertain the types of cultural materials in the archaeological record. The test pit designated TP1 was opened along a slope near Odamatey house (N05° 52.584′ W000.09′ 26.4) at the dump site, the area designated Locus B. It measured 170 metres west from Locus C. TP1 attained a sterile depth of 62 cm. below ground surface despite the high occurrence of surface artefact scatter. Table 4.3 shows the types of cultural materials retrieved, their quantum and percentage value from TP1.

A trench designated TR1 was opened at Locus A (N050 52.608′ W000 0.09.279′) at an elevation of 117 metres above sea level. It measured 140 metres north of from Locus C (Map 4.1). The trench attained a depth of 189 cm. The trench was opened at this area because it recorded the highest number of surface collections. The trench and test pit were both dug on the ancient dump site at an interval of 50 metres in order to gain insights into the material configuration of the dump site.

4.3.4 Excavation method

The areas selected for excavation were determined by the density of surface artifact scatter. Vertical provenience was determined by natural stratigraphy levels. The researcher employed tools such as measuring tapes, ranging poles to construct the unit; trowels and hand picks to dig

through the soil, brushes for exposing materials; and dustpans and head pans for collecting soils from the trench which was poured into a sieve with a mesh of 1/8 mm. This enabled the retrieval of tiny particles of cultural materials like beads and seeds. The materials recovered were sorted and bagged according to their type in specific layers and labelled with appropriate provenience information such as the site name, date of excavation and stratigraphic level. For instance, OBS /2017 / TR /L1/19TH September, 2017. During the excavation samples of thirteen pot sherds and two teeth were collected for material residue analysis, a total of 15 samples across 4 layers. One charcoal sample was collected at a depth of 120 cm to facilitate dating of the site. The excavation revealed five (5) natural layers in Trench (TR1) (Figure4. 21) and Two (2) natural layers in the Test pit (TP1) (Figures 4.19). A variety of finds including local pottery, imported pottery, stone tools, beads, European smoking pipes local smoking pipe, fauna, metal objects, glass objects, buttons, oil palm kernels and human skeletal remains (Table 4.3) were retrieved from the units.

4.3.5 Stratigraphic Layers

The excavation revealed 2 layers in the Test pit (Figures 4.18 and 4.20) and 5 layers in the Trench (Figure 4.). The soil colors and textures were determined using the Munsell Color Chart. Layer 1 in the Test pit comprised dark brown (3/3 10YR) humus with rootlets and with a thickness of 24 cm. This layer represented the cultural layer of the unit. Cultural materials such as local pottery, ceramics of foreign origins, a stone tool and broken bottles were recovered from this layer. Layer 2 was a reddish brown (5/8 2.5YR) with gravels and contained no cultural materials. It ended at a depth of 62 cm. below ground level and constituted the sterile layer.

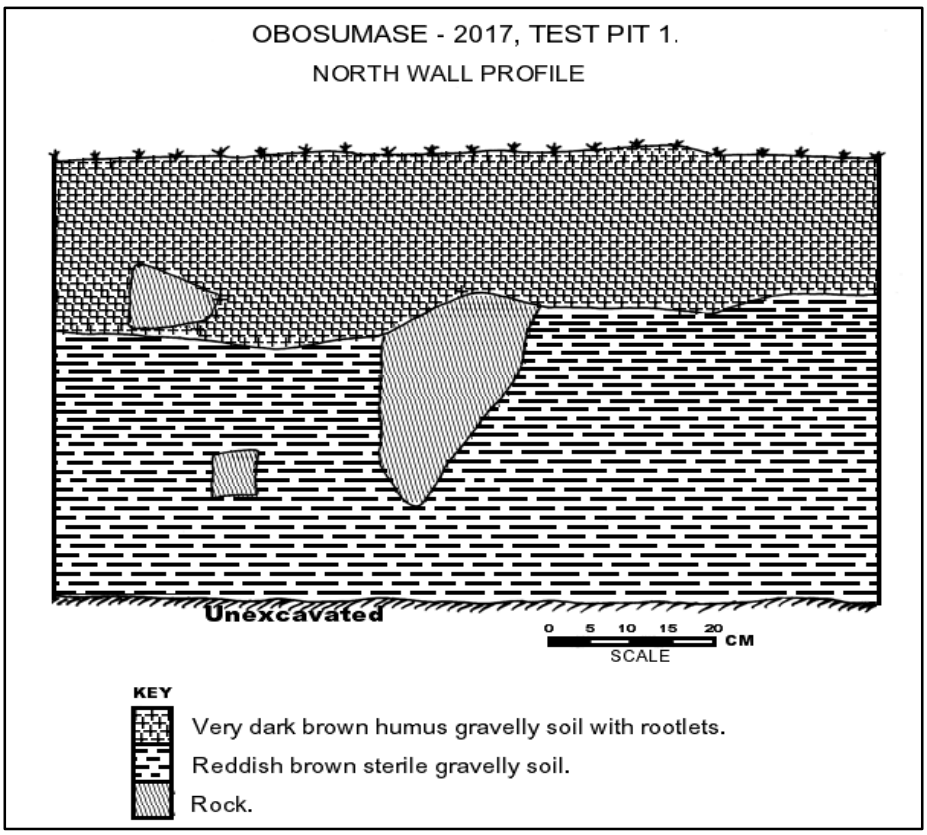


Figure 4.18. North wall of the Test Pit (TP1)

Figure 4.19. Excavation of the Test Pit (TP1). (Photo credit: Gideon Agyare).

Figure 4.20. The excavated Test Pit (TP1). (Photo credit: Gideon Agyare).

Trench 1 had 5 layers (Figures 4.21 and 4.22). The first was a very dark brown (2.5/1 7.5YR) soil measuring about 35cm thick. Soils making up this layer were loose, contained a mix of gravels with rich humus and a high concentration of charcoal, rootlets and plastic materials. Cultural materials recovered included local pottery, animal bones, mollusc shells, ceramics of foreign origins, imported smoking pipes, beads, dress buttons, palm kernel shells, a masonry fragment, fragments of roofing slates, metals and glass bottles. Layer 2 (35 cm-55 cm) was coloured brown (4/3 7.5 YR) with loose ash, gravels and specks of charcoal. Local pottery,

animal bones, shells, imported smoking pipes, a piece of daub, beads, palm kernels, nails and fragments of hoe blades were collected from this layer. Layer 3 (55cm-132cm) consisted of a brown (3/3 7.5 Y R) soil with patches of ash. Cultural materials retrieved from this layer included local pottery, animal bones, shells, imported smoking pipes, ceramics of foreign origins, metal objects, palm kernels, beads, buttons and glass fragments. Layer 4 (132cm to 176cm) was composed of a mixed of very dark grey (3/1 7.5 Y R) soil and gravels. Also embedded in this layer were human skeletal remains. Other finds from this layer included local pottery, ceramics of foreign origins, imported smoking pipes, beads, palm kernels, metal objects, glass fragments, animal bones and mollusc shells. Layer 5 was a strong brown (5/8 7.5 Y R) soil with chunks and particles of sandstone. It is worth noting that the overlying layers were loose with similar coarse sandstone particles. The finds recovered from various layers of the excavated units demonstrate a high level of uniformity.

Figure 4.21. The excavated Trench (TR1) (Photo credits: Gideon Agyare).

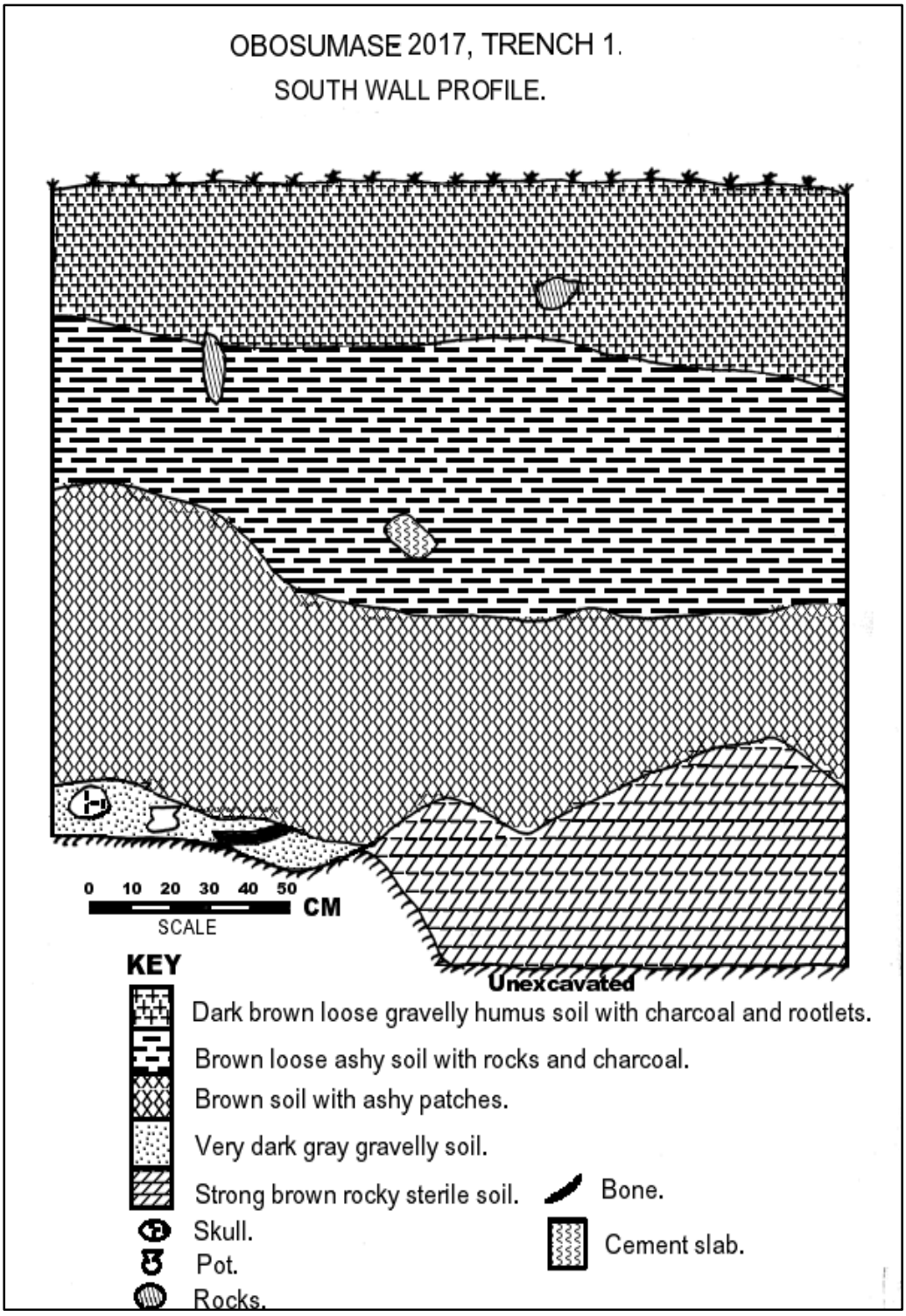


Figure 4.22. South wall of the Trench (TR1).

4.3.6 Post –Field and Laboratory Analysis

Post–field laboratory practices include all the methods employed to process archaeological data in order to ensure their longevity. It is significant as they aid in retrieving additional information from the finds. The post laboratory activities employed by the researcher included the cleaning and labelling of the excavated materials and conservation works. Cleaning was done for these materials separately with consideration paid to their type and chemical composition. All the excavated materials with the exception of bones and metal were washed with water. This was done by dipping a soft brush into a bowl of water and gently brushing off the dirt from the material. Cleaning of the material was done layer by layer. The finds, already separated into various categories in the field were washed according to category of finds. This means that pottery for instance, were washed separately from glass bottles. The materials were sun-dried under a shade. This was to ensure that the materials are not affected by excessive sun exposure. Bones were cleaned differently. This was done by drying the bones and brushing off the dirt from the surface of the bone. This action was to ensure that the bones did not decompose as a result of moisture.

All metal objects recovered from Obosomase were cleaned by the same mechanical process with the exception of the coins. Coins were cleaned using lemon juice. This method of cleaning was adopted as a non-abrasive method of cleaning which made it possible to reveal the information on the coins without defacing them. The rest of the metals were cleaned by first using two types of sandpaper (220 grit and 500 grit) to grind the surface of the metal in other to get rid of corrosion revealing a smooth metal surface. The 220 grit sandpaper was first used to grind the surface after which a finer sand paper (500 grit) was used to remove the remaining of the corrosion.

The metals were boiled in water to desalinate them. This action deprives the metal of all oxides within the fabric and prevents further rusting. The final action is the coating of the surface of the metal with soy wax. This is a conservation mechanism which ensures that the pores and surfaces of the metals are covered with wax to prevent oxidation.

The next phase of the post field laboratory activity was the labelling of the finds. This action involves ascribing individual provenience information to each artifact for easy identification. Labelling was done with indelible ink. The information placed as labels on finds included the site name, year of excavation, unit number and layer from which the finds were recovered. The merit of this procedure is that it serves as a control mechanism during analysis of cultural materials by making it possible to identify the layers and positions of specific objects. It also aids in inter stratigraphic analyses by allowing the grouping together of similar finds from different levels while at the same time facilitating the establishment of continuity or change in finds distribution across layers.

The final stage of the post field laboratory activities involved the taking of inventories and classification. Inventory is the "process of counting and recording the quantity of artefacts within each industry" (Sharer and Ashmore, 1993:286). This activity was done by collecting all the artifacts and ecofacts recovered from the Obosomase site and generating a complete list (Table 5.1) of the collections according to their locations from which they were retrieved. This information enabled the author gain an idea of the total number of finds from the archaeological excavation.

CHAPTER FIVE

5.0 Analysis and Interpretation of Cultural Remains

Introduction

This chapter presents a detailed description and analysis of all the finds from the excavation. It also provides information on the results of material residue analysis undertaken on some of the potsherds and human teeth. The author also tried to establish cultural affinities with similar artifacts and ecofacts which had been recovered from sites within Ghana.

5.1 The Finds

A total of 9,125 finds was recovered from the excavations. Surface collections constituted less than 1% of the finds. Test Pit 1 yielded 156 finds representing 1% of the total finds while 8,869 finds representing 98% of total finds was collected from the Trench 1. A total of 5,264 sherds of local pottery constituting 58% of the total finds from the excavations and surface collections was recovered. Faunal remains represent 14% of the total finds. Other finds from the excavations and surface collections include stone tools, imported ceramics, and glass fragments, smoking pipes, metals objects, building materials, beads and buttons. Table 4.3 below illustrates the distribution of finds.

Table 5.1 Distribution of finds recovered from Obosomase

Cultural remains	**Surface Collections**	**Test Pit (TP1)**	**Trench(TR1)**	**Total**	**Percentage 0f Total**
Local pottery	59	146	5058	5263	58%
Terracotta figurine			1	1	0%
ceramics of foreign origin	5	4	371	380	4%
Stone tools	2	1	2	5	0.1%
Bottles fragments	28	5	1070	1103	12%
Smoking pipes	1	-	138	139	1.6%
Metal Objects	-	-	475	475	5%
Building materials	-	-	12	12	0.1%
Beads	1	-	349	350	4%
Buttons	-	-	21	21	0.2%
Palm kernels	-	-	84	84	0.9%
Faunal remains	4	1	1283	1289	14%
Total	**100**	**156**	**8,869**	**9,125**	**100%**

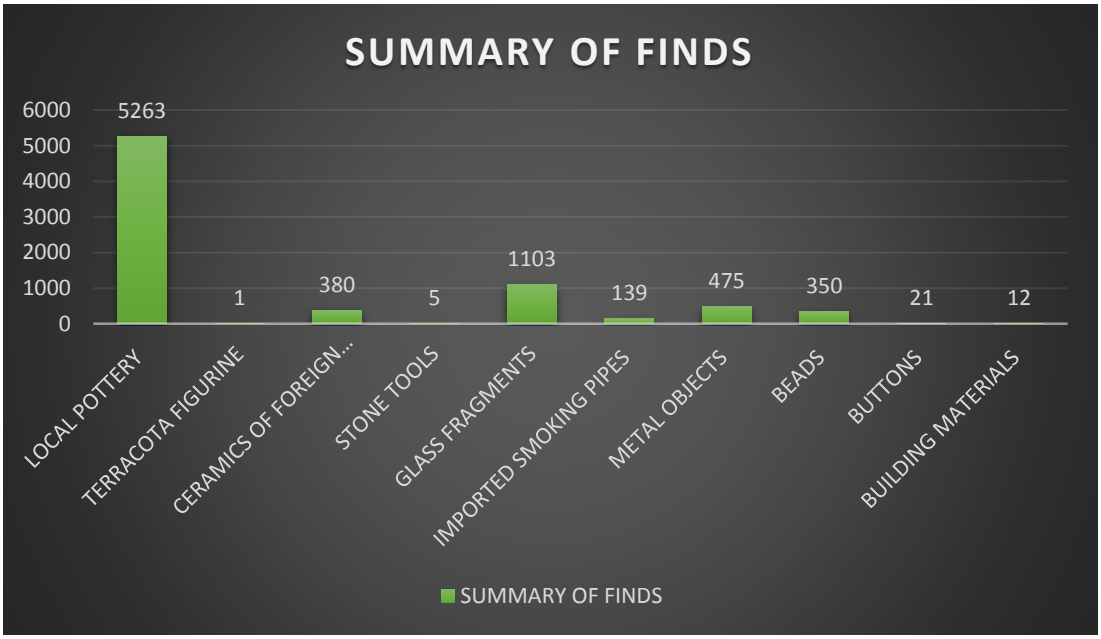


Figure 5.1. Graphical illustration of finds

5.2. Analysis of Local Pottery.

Local pottery as referred to in this thesis consists of sherds of vessels produced in Ghana and not necessarily at the Obosomase site. Pottery is a low-fired, porous object made from clay and used for a variety of activities including cooking, serving, and storage (Kumah, 2013: 102). More importantly, potsherds remain the most dominant cultural remains in the archaeological record. It is indicative of sedentism and its proper analysis can give insights on several aspects of the culture of the society under study. This recurring dominance was observed at the Obosomase site with 58% of the total finds being local pottery**.** The sherds recovered from the excavations were well- fired with two main colour types namely; dark brown and reddish brown. The inner fabric of some of the sherds contained grog which on the average measured 1cm long. The majority of the sherds recovered measured between 5 to 15 cm long.

The sherds were classified according to body, rim, neck, base and carinated sherds. A total of 4090 were body sherds representing 78%. Rim followed closely with 835 sherds. Two hundred and eighty-nine (289; 5%) were neck sherds and only 40 and 9 sherds were carinations (0.8%) and bases (0.2%) respectively.

5.2.1 Surface Finish Characteristics

Burnished pots appeared to be the preferred choice among the inhabitants of Obosomase as a total of 3,756 sherds representing 71% had this surface finish type. A total of 1,508(29%) were unburnished. A total of 570 sherds representing 11% of the total sherds were red-slipped. Only 1063 sherds representing 20% of the total sherds are decorated.

5.2.2 Decorative Motifs on Local Pottery Recovered from Obosomase

A variety of decorations were found in the interior or on the exterior of sherds. The dominant decoration was of single and multiple grooves (Figure 5.2 B and D) and represented 62% of the total decorations. Out of 646 Grooved sherds, 406 (32%) were decorated with multiple grooves and the remaining 246(23%) sherds were decorated with single grooves. The majority of the grooves were aligned in a horizontal or vertical pattern (Figure 5.2 B and C). Grooves occur on the rims, necks and occasionally on bodies of vessels. Sherds decorated with single and multiple grooves were recovered from all the cultural layers with the exception of Layer 2.

Single and multiple incisions were probably achieved by dragging a sharp-edged tool on the surface of leather hard clay pots. These decorative motifs constituted 15.1% of the total decorations. Most were aligned horizontally or vertically (Figure 5.2 A and C). Others appeared in criss-cross and herring bone patterns. Single incisions were more popular than multiple incisions and appeared on 8% of the sherds. Most incisions appeared on the rim and necks area of the vessels.

Some of the vessels had design painting on them (Figure 5.3A). This was probably achieved by the use of black organic paint and constituted 8% of the total decorations. The designs appeared as horizontal or wavy lines and half-moon motifs. This decoration type was retrieved from sherds from Layers 2, 3, and 4 of the trench. The decoration field was mostly around the neck and rim regions of the sherds.

Short linear stabs (Figure 5.3B) are thin short lines resulting from the use of a sharp-edged object. This decoration type constituted 2% of the total. Sherds with short linear stab decoration were retrieved from Layers 3 and 4 of the trench

Some of the potsherds were decorated with notches (Figure 5.3C). These "v" shaped indentations were probably made on pots before firing. This decoration type constituted 0.2% of the total and were found in Layers 2 and 3 of the trench. This decoration type was found on base and rim areas of the sherds.

Other less occurring decorative patterns included comb stamps (Figure 5.4A); wavy line stamping (Figure 5.4B); dot stamps (Figure 5.4C); carved wooden roulette (Figure 5.4D); finger impressions; triangular stamps and applied plastic decoration.

Figure 5.2. Multiple and single incisions (a-b) and multiple and single grooves(c-d) decoration potsherds (Photo credit: Author's collection).

Figure 5.3. Potsherds with design painting (A), short linear stabs (B) and notches(C) decorations (Photo credit: Author's collection).

Figure 5.4. Sherds with comb stamps (A), triangular stamps (B) wavy line stamps(C) and carved wood roulette (D) decorations (Photo credit: Author's collection).

Figure 5.5. Sherds with finger impressions (A) and applied plastic decoration (B) (Photo credit: Author's collection).

Occasionally, two or three decorative techniques were employed on the same sherd (Figure 5.6a-d and Figure 5.7). The combined decorations included triangular stamps and design painting; single groove and comb stamps; single groove and single incision(5.6D); single groove and multiple incisions; single incision and multiple grooves; single incision and dot stamps; half-moon stamps and multiple incisions; multiple grooves and triangular stamps; multiple grooves and design painting; multiple grooves and multiple incisions(Figure 5.6A); multiple grooves and perforation; multiple grooves and notches; multiple grooves and comb stamps(Figure 5.6C); multiple grooves and dot stamps; multiple grooves and short linear stabs; multiple grooves and herring bone incisions; short linear stabs and channeling(Figure 5.7) ;dot stamps and triangular stamps; triangular stamps, multiple grooves, and comb stamps; short linear stabs, triangular stamps and multiple grooves. The frequency of decorations on pottery sherds recovered from Obosomase is presented below (Table 5.3).

Figure 5.6. Sherds with multiple decorations. (Photo credit: Author's collection).

Figure 5.7. Sherd with short linear stabs and channeling decorations (Photo credit: Author's collection).

Table 5.2 Tabular presentation of decorative motifs on pots recovered from Obosomase.

Decoration	**Total**	**Percentage of Total**
Single groove	240	23%
Multiple groove	406	39%
Single incision	90	8%
Multiple incisions	70	7%
Design painting	82	8%
Short linear stabs	18	2%
Notches	4	0.2%
Comb stamps	10	1%
Wavy line stamping	1	0%
Dot stamps	7	0.3%
Carved wooden roulette	3	0.1%
Finger impressions	2	0%
Triangular stamps	4	0.2%
Applied plastic decoration	3	0.1%
Triangular stamps and design painting	1	0%
Single groove and comb stamps	1	0%
Single groove and single incision	16	1%
Single groove and multiple incisions	15	1%
Single incision and multiple grooves	1	0%
Single incision and dot stamps	1	0%
Half-moon stamps and multiple incision	2	0%
Multiple grooves and triangular stamps	8	1%
Multiple grooves and design painting	47	4%
Multiple grooves and multiple incisions	2	0%
Multiple grooves and perforation	1	0%
Multiple grooves and notches	8	1.6%
Multiple grooves and comb stamps	4	0.2%
Multiple grooves and dot stamps	4	0.2%
Multiple grooves and short linear stabs	1	0%
Multiple grooves and herring bone incisions	1	0%
Short linear stabs and channeling	6	2%
Dot stamps and triangular stamps	3	1%
Triangular stamps, multiple grooves, and comb stamps	1	0%
Short stabs, triangular stamps and grooves	2	0%
Total	**1063**	**100%**

5.2.3. Vessel Forms

Out of the 835 rim sherds retrieved, 430 (51.49%) were categorized as diagnostic and were classified into five jar forms and ten bowl forms. Bowls were more popular than jar forms and constituted 50.33% of the entire vessel forms. The frequency of these vessel forms is shown in Table 5. 3

Table 5.3. The frequency of vessel forms.

Jar Form	**Quantity**	**Percentage of total**
1	92	20.77%
2	91	20.54%
3	37	8.35%
4	2	0.45%
5	1	0.24%
	Total 223	100%
Bowl Form		
1	1	0.24%
2	13	2.93%
3	145	32.73%
4	8	1.81%
5	5	1.13%
6	1	0.24%
7	10	2.26%
8	5	1.13%
9	31	6.10%
10	2	0.45%
Total	**443**	100%

Jars within the context of this thesis are defined as vessels whose total height are greater than their rim diameter whereas bowls are vessels whose height is shorter than their rim diameter.

5.2.3.1Jar Form 1

Jar Form 1 was a spherical vessel with an everted rim which curves sharply in the interior and exterior to form the neck. Rim lips are rounded (Figure 5.8) or squared (Figure 5.9). It

constituted 41.26% of the total jar forms and 20.77% of the total of the vessel form. Rim diameter (with the exception of a vessel with a diameter of 8 cm), ranged from 13 cm to 33 cm. The diameter of the body was wider than the rim diameter. Some vessels belong to Jar Form 1 had squat rims (Figure 5.8) which measured about 1.5cm high at the exterior. A total of 92 rim sherds belonged to Jar Form 1. Out of this number, 82 sherds accounted for 89% of the total rims were burnished and 10 (11%) were unburnished. Only 2 sherds belonging to this jar type were red slipped. A total of 42 (46%) were covered with soot. Decorations on Jar Form 1 sherds comprised multiple and horizontal grooves along the neck, rim and shoulder regions of the vessels and along the exterior and interior parts of the rim. Other decorations consisted of short linear stabs on the neck, dot stamps on the neck, comb stamps on the neck and design painting on the neck and rim. Similar vessel forms as Jar Form 1 have been found at Brockman, a 19th century Danish plantation site (Boachie-Ansah, 2007: 549, Fig. 8c); at Katamansu, a battle site dating to c.1826 in the Greater Accra Region of Ghana (Apoh, 2001: 37, Fig.5) and at Fredrickgave, a Danish plantation site located at Sesemi in the Eastern Region of Ghana (Bredwa-Mensah,2002:217. Fig.6.5). Six (6) sherds belonging to Jar Form 1 were collected from the surface. The remaining sherds were distributed in the excavated units as follows.

Table 5.4. The distribution of sherds of Jar Form 1

Level	Test Pit (TP1)	Trench (TR1)	Total
Surface 6			
I	-	15	15
2	--	13	13
3	-	35	35
4	-	23	23
Total 6	-	86	92

Figure 5.8. Jar form 1 with rounded lip. (Photo credit: Author's collection)

Figure 5.9. Jar form 1 with a squared lip. (Photo credit: Author's collection)

Figure 5.10. Jar form 1 with a squat rim (Photo credit: Author's collection).

5.2.3.2 Jar Form 2

This Jar Form is a spherical vessel with an everted rim which curved sharply in the interior and gently at the exterior to join the neck. It constituted 20.54% of total vessel forms and 40.81% of the jar forms. The lips of the rims were rounded (Figure 5.11a) or squared (Figure 5.11b). The rim diameter ranged from 15 cm to 30 cm. The diameter of the body was wider than the rim diameter. A total of eighty-four (84) sherds belonged to this jar form. Out of this, 78 sherds representing 92% were burnished while the remaining 6 sherds representing 8% of this jar were unburnished. Fourteen (14) sherds representing 13% were red slipped. Decorations on the sherds consisted of single groove and multiple incisions along the neck. The shoulders were also decorated with channeling and multiple grooves. Decorations could be found on both the interior and exterior of the sherds. Two (2) sherds of this vessel form representing 2% were undecorated. Thirty (30) sherds representing 35% of the vessel form had soot deposit on them. Similar vessel forms as Jar form 2 have been found at Brockman, a 19th century Danish plantation site (Boachie-Ansah, 2007: 551, Fig.8b). The distribution of the sherds is illustrated in the Table 5.5 below.

Level Surface	Test Pit (TP1)	Trench (TR1)	Total
7			
1	1	6	7
2	-	8	8
3	-	48	48
4	-	15	15
Total	-	84	84

Table 5.5. The distribution Jar Form 2 sherds.

Figure 5.11. Jar form **2**. (Photo credit: Author's collection)

5.2.3.3 Jar Form 3

Jar Form 3 was characterized by flowing profiles. The jar form consisted of spherical vessels whose everted rims curved gently to join the neck at both the interior and exterior (Figure 5.12). This vessel form was represented by 37 sherds with rounded rims. Thirty-five (35) sherds of this vessel form were burnished and represented 91% of the vessel form. Only 2 sherds representing 9% of the sherds of the jar form were unburnished. Seven (7) sherds representing 20% of this vessel form were red-slipped. The rim diameter of the jar form ranged from 14 cm to 35 cm. Nineteen (19) sherds (51%) of this vessel form were undecorated whilst the remaining 18 sherds representing 49% were decorated on the neck with only dot stamps and dot stamps with multiple grooves on the interior and exterior parts of vessels. The rims of the vessel form were decorated with design painting and multiple grooves. Similar finds as Jar Form 3 have recovered from Akwukugua and Dawu, 16th -17th century Guan settlement sites in the Eastern Region of Ghana (Brempong, 1987: 283, Fig. C; Shaw, 1961: Plate XXVI). Twenty-seven (27) sherds

representing 73% of the vessel form had soot deposited on their surfaces. The vessel form was represented in all the cultural layers of the Trench.

The distribution of sherds of the jar form is represented in the Table 5.6 below.

Level	Test pit	Trench	Total
1	-	3	3
2	-	6	6
3	-	19	19
4	--	9	9
Total	-	37	37

Table 5.6. Showing the distribution of Jar Form 3 sherds.

Figure 5. 12. Jar form 3. (Photo credit: Author's collection)

5.2.3.4 Jar Form 4

Jar Form 4 was a spherical shaped vessel whose everted rims gently joined the neck at the exterior. It had a protrusion of clay in the interior part of the rim. The vessel probably had a lid which rested on this protrusion of clay. The sherds of this vessel form were burnished with soot deposits on their surfaces. The rim diameter of this vessel form was 29 cm. The body diameter of this vessel form was wider than the rim diameter. The two (2) sherds representing this vessel form were decorated on the rim with single grooves or single incisions. The interior of one of the sherds (Figure 5.13) was decorated with multiple grooves. This vessel form represented 0.89% of

the jar forms and 0.45% of the total vessel forms. This jar form is represented by two sherds recovered from Layers 3 and 4 of the trench.

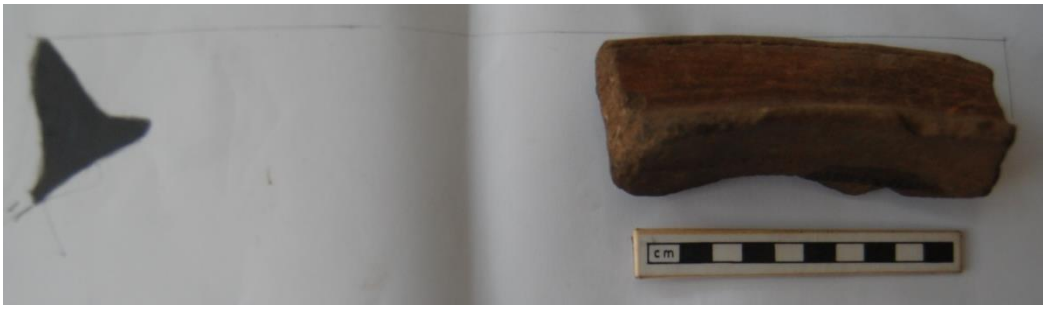


Figure 5.13. Jar Form 4. (Photo credit: Author's collection)

5.2.3.5 Jar Form 5

Jar Form 5 was a spherical shaped vessel with an everted rim which curved smoothly at the exterior but sharply in the interior to join a straight neck (Figure 5.14). Jar Form 5 constituted 0.45% of the jar forms and 0.24% of the total vessel forms. The rim lip was squared and was represented by one red-slipped, burnished rim sherd from Layer 1 of the trench. The sherd was decoration on the rim lip with multiple grooves and the neck with short vertical linear stab marks.

Figure 5.14. Jar form 5 with multiple groove decoration. (Photo credit: Author's collection)

5.2.3.6 Bowl Form 1

Bowl Form 1 was an open shallow hemispherical vessel with a short-everted rim which curved smoothly at both the exterior and interior to join the base which was narrower than the rim. The rim lip was tapered. The bowl form constituted 0.45% of the bowls forms and 0.24% of the total vessel forms. The vessel form is represented by one sherd from Layer 3 of the trench (Figure 5.15). The rim diameter of the vessel was 41cm. The sherd of this vessel form was burnished and decorated with multiple horizontal and curvilinear grooves at the base. Similar vessels as have been found at Basel Missionary Sanatorium site at Aburi, located 3.5 km from Obosomase (Laryea, 2013: 133,135 Fig.45).

Figure 5.15. Bowl Form 1 with multiple groove decoration. (Photo credit: Author's collection)

5.2.3.7 Bowl Form 2

Bowl Form 2 was a hemispherical carinated bowl with short everted rims (1.6cm-2.5cm). The rim lips were flared and rounded (Figure 5.16). The carination was located immediately below

the shoulder. The rim diameter of this bowl form ranged from 14 cm to 30 cm. The body form constituted 5.90% 0f the bowl forms and 2.93% of the total vessel forms. The vessel form was represented by 13 burnished sherds one of which was red-slipped. The sherds were decorated around the rim lips with multiple grooves, single grooves and multiple incisions. The necks of the sherds were also decorated with multiple grooves. The sherds of this vessel form were recovered from all the cultural levels of the excavated trench. The form is typically Akan and appears in 19th century contexts at Elmina when Asante influence was strong on the coast of Elmina (DeCorse, 2001:122). Similar vessels as Bowl Form 2 have been found at Brockman, a Danish plantation site (Boachie-Ansah, 2007: 550.Fig.9a; 2007-2009:158-159,Fig.13a, Fig.14e); at Frederickgave, a Danish plantation site located at Sesemi, Eastern Region, Ghana (Bredwa-Mensah, 2002: 209-210, Fig.6.1); at a Krobo site at Ajikpo-Yokunya in the Eastern Region of Ghana (Nimako 2005: 72 , Fig.7); at Katamansu in the Greater Accra Region (Apoh, 2001: 42, Fig 7.); and at Wulff's house at Osu, Greater Accra Region (Bredwa-Mensah 2000; 2002: 226). The distribution of sherds of the vessel form in the excavated levels is illustrated in the Table 5.7 below

Table 5.7. The distribution of Bowl Form 2 sherds.

Level	Test pit (TP1)	Trench (TR1)	Total
1	-	1	1
2	-	4	4
3	-	5	5
4	-	3	3
Total	-	13	13

Figure 5.16. Bowl Form 2. (Photo credit: Author's collection)

5.2.3.8. Bowl Form 3

Bowl Form 3 (Figure 5.17) was represented by 145 sherds. It was an open hemispherical bowl with a rim diameter wider than the diameter of the body. The Rim diameter ranged from 18 cm to 34 cm. Rim lips were rounded or squared and ranged from 18cm to 34cm. The bowl formed 65.90% of the bowl forms and 32.73% of the total vessel forms. All the sherds of this vessel form were burnished. One hundred and twenty-six (126) sherds had their surfaces blackened with soot. The sherds of this vessel form were decorated on the rim lip with multiple grooves, design painting and short linear stabs. Decoration on the neck consists of channeling. A total of 116 sherds 80% were decorated whilst the remaining 29 sherds representing 20% were undecorated. Excellent examples of Bowl Form 3 have been found at Brockman Plantation (Boachie-Ansah, 2007:552, Fig.11a); Fredricksgave, a Danish plantation site located at Sesemi, Eastern, Region of Ghana (Bredwa-Mensah,2002: 214, Fig.6.4) and at Aburi, a Basel Missionary Sanatorium all in the Eastern Region of Ghana (Laryea, 2013:133,136 Fig.46). Nine (9) sherds of this vessel form were collected from the surface. The vessel form was represented in all the cultural layers. The distribution of the sherds is shown in Table 5.8.

The table 5.8. Distribution of sherds of Bowl Form *3*

Level/Surface	Test pit (TP1)	Trench (TR 1)	Total
9			
1		33	33
2		10	10
3		70	70
4		25	25
Total 9		145	145

Figure 5.17. Bowl Form 3. (Photo credit: Author's collection)

5.2.3.9 Bowl Form 4

Bowl Form 4 was a shallow saucer-like vessel with an everted rim which curved sharply at the exterior and interior to join the body (Figure 5.18). Rim thickness ranged from 0.6 cm to 1cm.

The rim bends to form a concave profile in the interior and a convex profile at the exterior. Rim diameter ranged from 23 cm to 31 cm Rim diameter was wider than the diameter of the body. The bowl form constituted 3.64% of the bowl forms and 1.81 of the total vessel forms. Eight sherds represented the vessel form. Majority of the rim sherds of this vessel form were burnished. Only 2 of the sherds (25%) were red-slipped. All sherds belonging to this vessel form were decorated with multiple grooves at the rim lip and neck. One sherd was decorated with channeling in addition to the above decorations. The sherds had their surfaces blackened with soot. The sherds were recovered from cultural Layers 3 and 4. The distribution of this bowl form is represented below

. Table 5.9. Distribution of Bowl Form 4 sherds.

Level	Test Pit	Trench	Total
1	-	-	
2	-	-	
3	-	6	6
4	-	2	2
Total	-	8	8

Figure 5.18 Bowl Form 4. (Photo credit: Author's collection)

5.2.3.10 Bowl Form 5

Bowl Form 5 was a hemispherical bowl with everted rim (Figure 5.19). The rim curved to form a ledge-like protrusion in the interior which was directly opposite the exterior rim-body joint. The rim lip was squared. Rim diameter was wider than the diameter of the body. The bowl form constituted 2.27% of the bowl forms and 1.13% of the total vessel forms. The vessel form was represented by 5 rim sherds which were recovered from cultural Layers 1, 2 and 3. All the sherds were burnished. Only one sherd was red-slipped. Rim diameter ranged from 28 cm to 38 cm. Three (3) sherds had their surfaces blackened with soot. Decoration consisted of single and multiple grooves, applied plastic decoration and channeling on the neck, and notches on the rim lip. Decorations were located both on the interior or exterior. The sherds of this vessel form were collected from Levels 1, 2, 3, of the trench. The distribution is illustrated in the table below.

Table 5.10. The distribution of sherds of Bowl Form 5 sherds.

Level	Test Pit	Trench	Total
1	-	1	-
2	-	1	-
3	-	3	-
4	-	-	-
Total	-	5	5

Figure 5.19. Bowl Form 5 (Photo credit: Author's collection)

5.2.3.11 Bowl Form 6

Bowl Form 6 was a vessel with a horizontally aligned rim (Figure 5.20). The bowl form was represented by a single sherd from Layer 2 of the trench. The rim joined the neck sharply at the interior and exterior. Rim diameter was about 30 cm. The vessel form was represented by a single burnished rim sherd. The bowl form constituted 0.45% of the bowl forms and 0.24% of the total vessel forms. The sherd was decorated with triangle stamps. The surface of the sherd was blackened with soot. This bowl form is similar to Brempong's (1987:84,285) Bowl Form 'C' excavated from Awukugua in the Eastern, region of Ghana.

Figure 5.20. Bowl Form 6 (Photo credit: Author's collection)

5.2.3.12. Bowl Form 7

Bowl Form 7 was a hemispherical bowl with a vertical rim whose flat lip extended beyond the limits and thickness of the body wall (Figure 5.21). Rim thickness ranged from 1.6 to 2 cm. This vessel form was represented by 10 rim sherds all of which were burnished. The bowl form constituted 4.55% of the bowl forms and 2.26% of the total vessel form. Five (5) sherds had their surfaces blackened with soot. One (1) sherd was decorated on the rim lip with multiple grooves

and notches. The remaining 9 sherds representing 90% of the sherds were undecorated. Examples of Bowl form 7 have been found at the Okai-Koi hill at Ayawaso (Bredwa-Mensah, 1990: 116.Fig 20B), the distribution of sherds from this vessel form is represented below.

Table 5.11. The distribution of sherds of Bowl Form 7.

Level	Test Pit	Trench	Total
1	-	-	-
2	-	-	-
3	-	-	-
4	-	10	10
Total	-	10	10

Figure 5.21. Bowl Form 7 (Photo credit: Author's collection)

5.2.3.13 Bowl Form 8

Bowl Form 8 was an open shallow saucer-like hemispherical bowl whose flat rim lip extended inward beyond the limits of the body wall (Figure 5.22). The rim diameter which was wider than the body diameter ranged from 28 cm to 32 cm. The bowl form constituted 2.27% of the bowl forms and 1.13% of the total vessel forms. The vessel form was represented by 5 rim sherds. All

the sherds in this vessel form were burnished. One sherd was undecorated and the remaining 4 sherds representing 80% of the sherds were decorated on the rims with multiple grooves. The interior parts of the bowl were decorated with multiple incisions. Similar vessel form as Bowl Form 8 have been found at the Basel Missionary Sanatorium site at Aburi (Laryea, 2013: 134,136. Fig.47a). The Table 5.13 below shows the distribution of the sherds of the Bowl form.

Table 5.12. Distribution of Bowl Form 8 sherds

Level	**Surface**	**Test Pit (TP 1)**	**Trench (TR1)**	**Total**
	1			
1		1	3	4
2		-	-	-
3		-	-	-
4		-	-	-
Total	**1**	**1**	**3**	**5**

Figure 5.22 Bowl form 8 (Photo credit: Author's collection)

5.2.3.14 Bowl Form 9

Bowl Form 9 was a hemispherical shaped vessel with an incurved rim and a ledge or flange which measured about 1.6 to 3.0 cm below the rim lip and at a point where the rim joins the body (Figure 5.23). Rim diameter ranged from 20 cm to 35 cm. The diameter at the point of the ledge was wider than the rim diameter. The bowl form constituted 14.09% of the bowl forms and 6.10 % of the total vessel forms. This bowl form is represented by 31 sherds. All the sherds were burnished. Nine (9) sherds were red-slipped. All the sherds of this vessel form had their surfaces blackened with soot. Decorations consisted of multiple grooves on the rims. Three of the sherds of this vessel form had dot stamps on the ledges. Some sherds had multiple grooves between the rim lip and flanges. A single sherd had vertical short linear stab marks on the flanges. Similar vessel as Bowl Form 9 have been found at Awukugua, a kyerepong-Guan site in the Easter Region of Ghana (Brempong, 1987:82,284), Dawu, a Guan site dating to the 16th - 17th century (1961: Fig. 92-100).

The sherds were collected from Levels 1, 2, 3 and 4 of Trench1 (TR1). One sherd was collected from the surface

The table 5. 13. Distribution of Bowl Form 9 sherds.

Level	**Test Pit (TP 1)**	**Trench (TR 1)**	**Total**
1		2	2
2		3	3
3		20	20
4		5	5
Total		**31**	**31**

Figure 5. 23. Bowl Form 9. (Photo credit: Author's collection)

5.2.3.14 Bowl Form 10

Bowl Form 10 was a hemispherical bowl with an incurved rim and a carination. The distance between the rim lip and carination was 1.8 cm. The rim lips of the sherds were squared (Figure 5.24a) or rounded (Figure 5.24b). The rim diameter of sherds ranged from 21 to 28 cm. The vessel form was represented by 2 rim sherds. The bowl form constituted 0.99% of the bowl form and 0.45% of the total vessel form. Sherds of the vessel form had their surfaces blackened with soot. One sherd was smudged and had a glossy finish with a single groove on its rim. The other sherd had short linear stabs on the carination.

Table 5.14. The distribution of Bowl Form 10 sherds.

Level	Test Pit (TP 1)	Trench (TR 1)	Total
1	-	-	-
2	-	1	1
3	-	-	-
4	-	1	1
Total	**-**	**2**	**2**

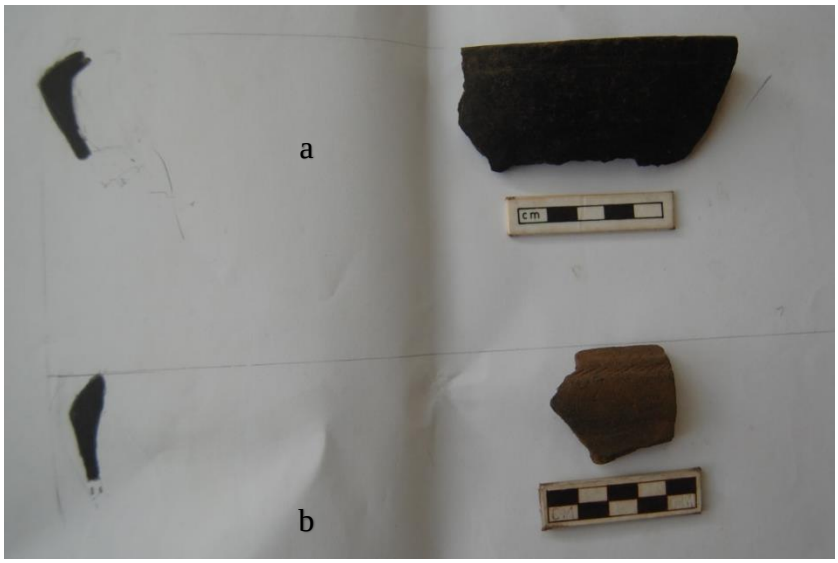


Figure 5.24(a-b). Bowl Form 10. (Photo credit: Author's collection)

5.2.3.15 Base Form 1

Base Form 1 was elliptical in shape. It was 2.5cm thick (Figure 5.25). This form was represented by two sherds recovered from Layers 3 and 5. Both sherds were unburnished. One of the sherds was undecorated whilst the remaining one was decorated with multiple grooves at the rising portion of the base. The surface of the decorated sherd was blackened with soot.

Table 5.15. Distribution of Base Form 1 sherds.

Level	Test Pit (TP 1)	Trench (TR 1)	Total
1			
2			
3		1	1
4		1	1
Total		2	2

Figure 5.25. Base Form 1(Photo credit: Author's collection).

5.2.3.16 Base Form 2

Base Form 2 was probably a pedestal base with a flat bottom (Figure 5.26). The pedestal was short and measured 8mm. The body wall joined the short pedestal at a sharp angle. Similar base forms as Base Form 2 have been found at the Basel Missionary Sanatorium site at Aburi (Laryea, 2013: 138. Fig.49a). This base was represented by three sherds from Layers 2 and 3 of the trench. The sherds were unburnished and undecorated.

Table 5.16. Distribution of Base Form 2 sherds

Level	Test Pit	Trench	Total
1			
2		1	1
3		2	2
4			
Total		3	3

Figure 5.26. Base Form 2(Photo credit: Author's collection)

5.2.3.17 Base Form 3

Base Form 3 was a hollow cylindrical pedestal base. The exterior bottom of the base was concave in shape and the interior part of the base was convex in shape (Figure 5.27). The broken base measured about 5.5 cm in height. The base form was represented by 5 sherds from Layers 2, 3 and 4. All the sherds were burnished and one was red-slipped. The interior parts of two of the sherds were blackened with soot. Three of the sherds were decorated with channeling and circumferential short linear oblique stabs. The distribution of the base form is represented in the table 5.18 below.

Table 5.17. Distribution of Base Form 3 sherds

Level	**Test Pit (TP 1)**	**Trench (TR 1)**	**Total**
1	-	-	-
2		1	1
3		1	1
4		3	3
Total		**5**	**5**

Figure 5. 27 Base Form 3(Photo credit: Author's collection)

5.2.3.18 Base Form 4

Base Form 4 was probably a tripod base and measured 4 cm in height (Figure 5.28). This vessel form was represented by a single unburnished sherd which was collected from Layer 3 of Trench 1 and may have possibly supported a pot. This was evidenced by its broken surface (Figure 5.28) which was slightly concave. It is likely that 2 such bases which may have formed the tripod base with the one represented here are missing. The sherd was smudged and was decorated with vertical multiple grooves.

Table 5. 18. Distribution of sherds of Base Form 4

Level	**Test Pit (TP 1)**	**Trench (TR 1)**	**Total**
1	-	-	-
2	-	-	-
3	-	1	1
8	-	-	-
Total	-	**1**	**1**

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Figure 5.28 Base Form 4(Photo credit: Author's collection)

5.2.4 Material Residue Analysis of Pottery and Teeth Remains

Material residue analysis was conducted to facilitate reconstruction of past dietary ways of the population that settled at Obosomase. Fifteen samples randomly selected from various stratigraphic layers of Trench 1 (TR1) were set aside to:

- Identify the composition of compounds embedded in them
- Investigate whether they are drug materials by testing on biological cells
- Facilitate the reconstruction of past dietary ways

Material residue analysis applied in this research is the study of samples (local pottery and teeth) in order to ascertain the various chemical compounds within the substance and their behaviour. This was done with the hope of providing information on the above objectives. Material residue analysis was done using Ultraviolet/ Visible Spectrophotometry and Cyclic Voltametry.

Ultraviolet/Visible Spectrophotometry is a device that passes light into the material and the way the light is absorbed determines the material present in the sample (Reusch, 2013). The materials used for this study were potsherds and teeth of humans. UV/Visible Spectrophotometry device was used to identify the compounds' identity. A Cyclic Voltametry test was conducted on the samples using bacteria cells. This was done to find out whether the samples contained drugs that could eliminate bacteria. The laboratory analysis was conducted at the Department of Biomedical Engineering, University of Ghana.

The Ultraviolet/Visible Spectrophotometry test involves the following steps:

- 11g of each potsherd was weighed on an electronic balance and finely ground using a mortar and pestle in the Biomedical Engineering laboratory
- A methanol/water mixture and ethanol/water mixture with a 7:3 proportion was then added to the ground sample in a falcon tube, mixed for 3 days and allowed to settle
- An ultraviolet reading was taken of the sample's supernatant which involves measuring the interactions between the sample and light to produce a peculiar wavelength and absorption value
- The samples were then freeze-dried.
- An ultraviolet reading was taken again to confirm the first reading.

As already mentioned, two solvents namely ethanol and methanol were used in the analysis of the samples from Obosomase. This was to afford the observation of the behaviour of the compounds in diverse situations. It also made it possible for compounds that were not soluble in methanol to be retrieved from ethanol and vice versa. This process made it possible to identify

the molecular chemicals present in the solutions. This extraction method is based on the fact that compounds are absorbed at different wavelengths.

In all, 13 local potsherd samples and 2 teeth samples were submitted to the laboratory. The samples were named A, B, C, D, DD, G, H, I, J, K, L, M, N, O and P. Table 5.20 Shows the samples submitted, their provenience, and corresponding ultraviolet readings indicated in the **Wavelength (Nm)** and **Absorbance** column. The abbreviation OBS'17 stands for Obosomase 2017, the year in which the excavation was conducted. All the samples were collected from the Trench dug at Locus A. The layers from which the samples were retrieved are indicated in the **Provenience** column. The exact locations from where the samples were collected are indicated in the **Provenience** column. For example, **45 cm West, 110 cm South, Depth=28 cm** means that the sample was collected from 45 cm from the west wall, 110 cm from the south wall and at a depth of 28 cm.

Sample	**Provenience**	**Type of Sample**	**Wavelength(Nm)**	**Absorbance**	**Compounds Identified**
A	0BS'17 Locus A Trench 1 Layer 1 45 cm West 110 cm South Depth=28 cm	Pottery	300	0.16	
B	OBS'17 Locus A Trench 1 Layer 1 83 cm East 25 cm South Depth=33 cm	Pottery	301	0.158	Flavanones and Dihygroflavonols
C	OBS'17 Locus A Layer 1 Trench1 90 cm East 60 cm South Depth=14 cm	Pottery	301	0.163	Flavanones and Dihygroflavonols
D	0BS'17 Locus A Trench 1Layer 3 160 cm	Tooth	218	0.163'	ctylmethylammonium

	283cm South Depth=175 cm				
DD	OBS'17Locus A, Trench1 Layer 3 94 cm North 36 cm East Depth=130 cm	Tooth	297	0.289	-
G	OBS'17 Locus A Trench1 Layer 2 143cm South 54 cm West Depth=67cm	Pottery	222	0.096	-
H	OBS'17 Locus A Trench1 Layer 2 26 cm North 112 cm East Depth=63cm	Pottery	222	0.149	-
I	OBS'17Locus A Trench 1Layer 2 40 cm South 56 cm West Depth=55 cm	Pottery	301	0.193	Courmarin
J	OBS'17Locus A Trench1Layer2 26 cm North 112cm East Depth=63 cm	Pottery	308	0.099	Flavanones and Dihydroflavonols
K	0BS'17 Locus A Trench1Layer3 200 cm South 40 cm East Depth =77cm	Pottey	301	0.236	Flavanones and Dihyroflavonols
L	OBS'17Locus A Trench1 Layer3 16 cm South 38 cm West Depth =77cm	Pottery	304	0.365	Flavanones and Dhydroflavonols
M	OBS'17Locus A Trench 1Layer 3 86 cm East 25 cm South Depth=83 cm	Pottery	304	0.828	Flavanones and Dihyroflavonols

N	OBS'17Locus A Trench 1Layer 4 184 cm North 480 cm East Depth =127 cm	Pottery	297	0.197	-
O	OBS'17Locus A Trench 1Layer 4 139 cm North 20 cm East Depth =113 cm	Pottery	297	0.0821	-
P	OBS'17Locus A Trench1Layer 4 100 cm North 113 cm West D=120 cm	Pottery	297	0.058	-

Table 5.19 Ultraviolet readings and the compounds identified from samples using methanol.

Sample	**Providence**	**Cultural Material**	**Wavelength(Nm)**	**Absorbance**	**Compounds Identified**
AA	0BS'17 Locus A, Trench 1 Layer 1 45 cm west 110 cm South Depth=28 cm	Pottery	303	0.468	-
B	OBS '17 Locus A Trench 1 Layer 1 83 cm East 25 cm South Depth=33 cm	Pottery	294	0.336	Retenone
C	OBS'17 Locus A Layer 1 Trench1 90 cm East 60 cm South Depth=14 cm	Pottery	294	0.358	Retenone
D	0BS'17Locus A Trench 1Layer 3 160 cm East 36 cm South Depth=130 cm	Tooth	291	0.122	Flavanols
G	OBS'17 Locus A Trench 1 Layer 2 143cm South 54 cm West Depth=67cm	Pottery	300	0.191	Flavanones

H	OBS'17 Locus A Trench1 Layer 2 26 cm North 112 cm East Depth=63cm	Pottery	306	0.163	-
I	OBS'17locus A Trench 1Layer 2 40 cm South 56 cm West Depth=55 cm	Pottery	303	0.075	-
J	OBS'17 Locus A Trench1 Layer2 26 cm North 112cm East Depth=63 cm	Pottery	294	0.157	Flavanones and Dihydroflavonols
K	0BS'17 Locus A Trench1 Layer3 200 cm South 40 cm East Depth =77cm	Pottey	297	0.179	Flavanones and Dihyroflavonols
L	OBS'17 Locus A Trench1Layer3 16 cm South 38 cm West Depth =77cm	Pottery	294	0.135	Flavanones and Dhydroflavonols
M	OBS'17 Locus A Trench 1 Layer 3 86 cm East 25 cm South Depth=83 cm	Pottery	291-303	0.173	Reserpine
N	OBS'17 Locus A Trench1 Layer 4 184 cm North 480 cm East Depth =127 cm	Pottery	306	0.105	-
O	OBS'17 Locus A Trench Layer 4 139 cm North 20 cm East Depth =113 cm	Pottery	303	0.123	-

Table 5. 20 Ultraviolet readings and the compounds identified from samples using ethanol

The study of the wavelength and their absorbance revealed several plant chemicals in the samples. For instance, a sample collected from Layer 2 at a depth of 55 cm, 56 cm from the west wall and 40 cm from the South wall (Figure 5.29) records a significant wave length of 301nm. The compound noted for this wavelength at the absorbance of 0.193 is called Coumarin, a natural colourless substance found in many plants. It has pain relieving, sedative and anti-inflammatory properties (K. N. Venugopala, V. et al, 2013:1-14, Bep Oliver-Bever, 1986:36).

Other chemicals identified include Flavanols (Figure 5.30). These are chemical compounds especially found in citrus fruits but also present in legumes, herbs, and spices which exhibit strong antioxidant properties. Antioxidants are considered a component of a healthy diet.

Reserpine (Figure 5.30) is a naturally occurring plant chemical derived from *rawolfia vomitaria* with medicinal properties usually found in the roots of tropical plants and are effective for curing hypertension, snakebite, insanity and cholera (Komlaga et al 2015:11,31). Rotenone was also identified. This a non-synthetic botanical broad-spectrum insecticide, piscicide and pesticide (Baker, 2017; Isman, 2006).

A Cyclic Voltametry test was conducted on the samples using bacteria cells. An initial reading was taken on 8 microlitres of bacteria cells to serve as a control. A 5 microlitres of each sample was added to 8 microlitres of bacteria cells, mixed and allowed to settle for 5 minutes. A reading was taken using 5 microlitres of each solution using a Cyclic Voltameter. A varied reaction was recorded among the various samples (Figure 5.31). Some of the mixture of samples and bacteria cells recorded high peaks over and above the reading taken on bacteria cells only. This is an indication the compounds destroyed the cells of the yeast (*Saccharomyces Cerevisiae*) (Figure 5.32). Some of the samples had no effect on the bacteria cells (Figure 5.32). Others degraded, an indication that the bacteria over powered them (Figure 5.33). These reactions provided clues as

to whether or not the chemical compounds were drugs. These chemical traces indicated plants as an important component of the diet of the past inhabitants of Obosomase. It is also probable that citrus fruits and beans formed part of the diet of the past inhabitants as they are today. Moreover, traditional medicine was an integral aspect of the culture of the inhabitants of Obosomase and people who settled in the research area. The traces of plant chemicals in pots is evidence of repetitive cooking of medicinal plants in clay pots in times past as observed by the researcher in the ethnographic present. It is interesting to note that although palm kernels, suggesting that the oil palm were used for food, no trace of fats and oils was found as material residue in the pot sherds analysed. The practice of cooking plant-based medicine in clay pots is also common among the Talensi people of the Tong Hills of the Upper East Region in Northern Ghana; where a similar study of organic geochemical analysis has revealed excavated pots from the area as medicine pots (Fraser, S.E et al, 2012:2506-2514).

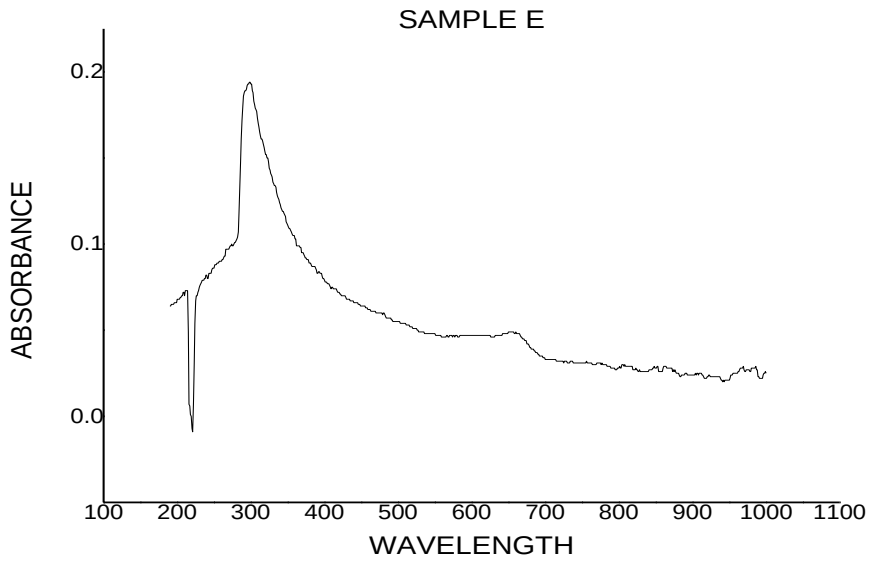

Figure 5.29 Graphical illustration of Coumarin compounds in a potsherd sample collected from layer 2 at a depth of 55cm, 56 cm from the west wall and 40 cm south wall.

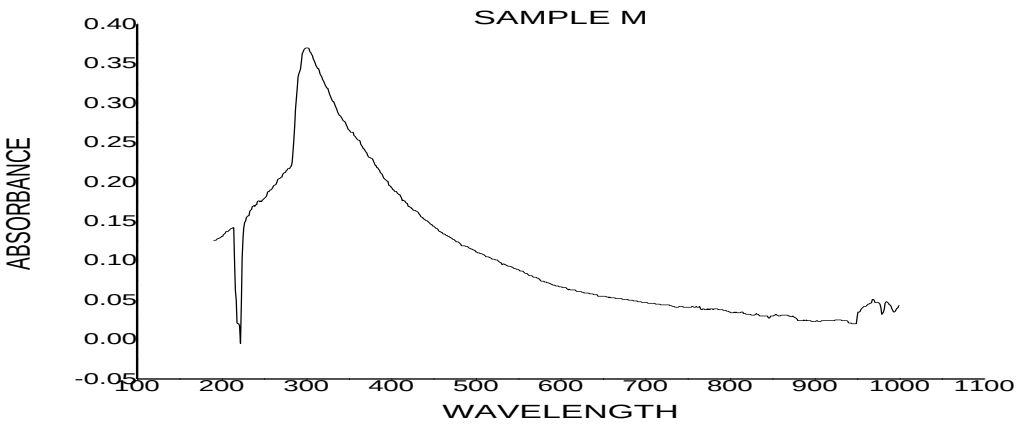

Figure 5.30. Graphical illustration of Reserpine compounds in a potsherd sample collected from Layer 3 at a depth of 83cm, 86 cm from the east wall and 25cm south.

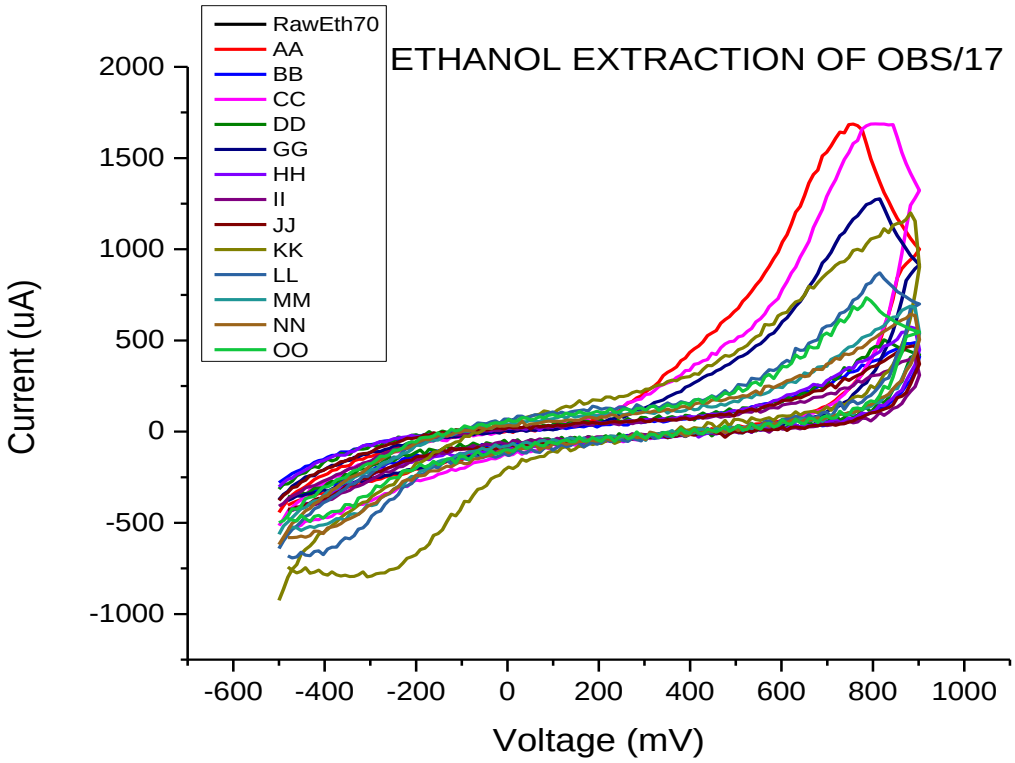

Figure 5. 31. An illustration of the effect of samples on bacteria cells. The graph illustrates variations in reactions. Samples that show high current are indicative of drugs destructive to bacteria cells as seen in samples AA and CC whereas some samples with lower drug have no effect on the cell as seen in HH AND KK.

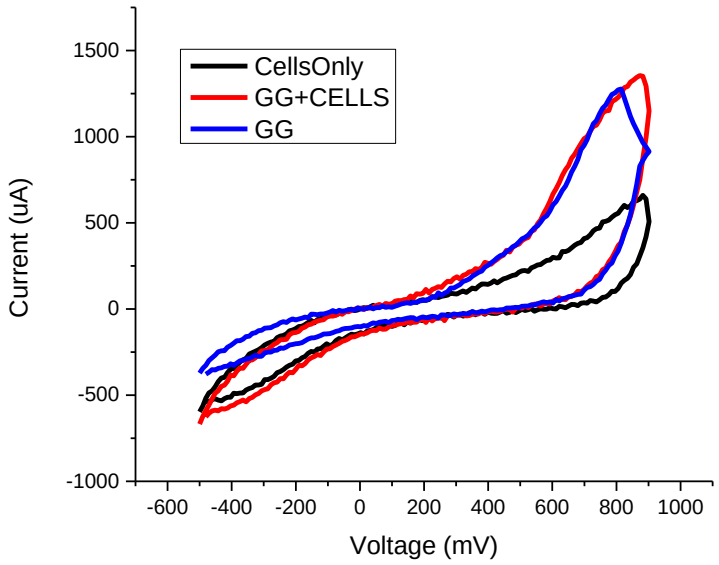

Figure 5.32. The graphical illustration of reaction of sample GG and bacterial cells, this graph illustrates a high peak indicating a high drug presence within the sample. It also indicates that the sample is destroying the bacteria cells. This sample was collected at depth of 62cm layer 307cm north and 146cm east.

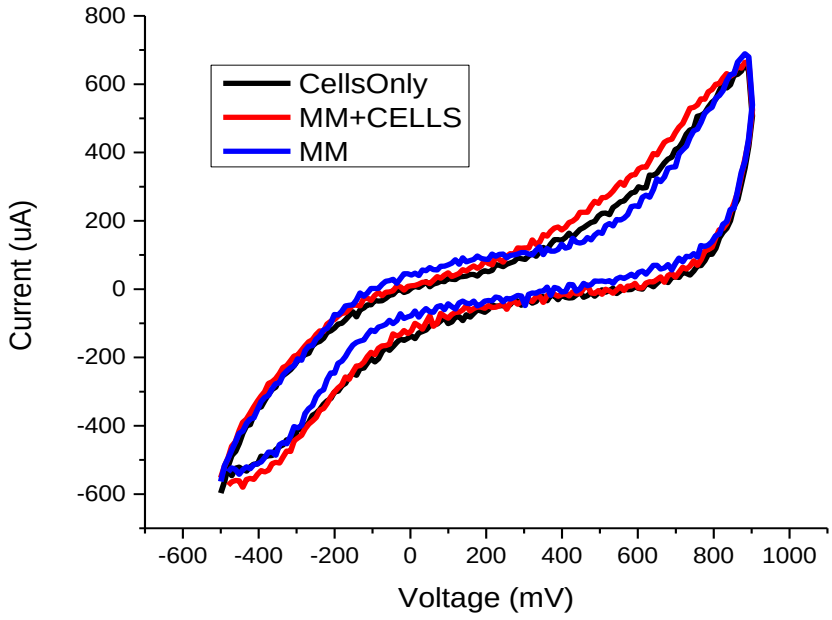

Figure 5.33. The graphical illustration of reaction of sample MM and bacterial cells, this graph illustrates no change indicating a low drug presence within the sample. This sample was collected at depth of 83cm layer 3, 25cm south and 86cm east.

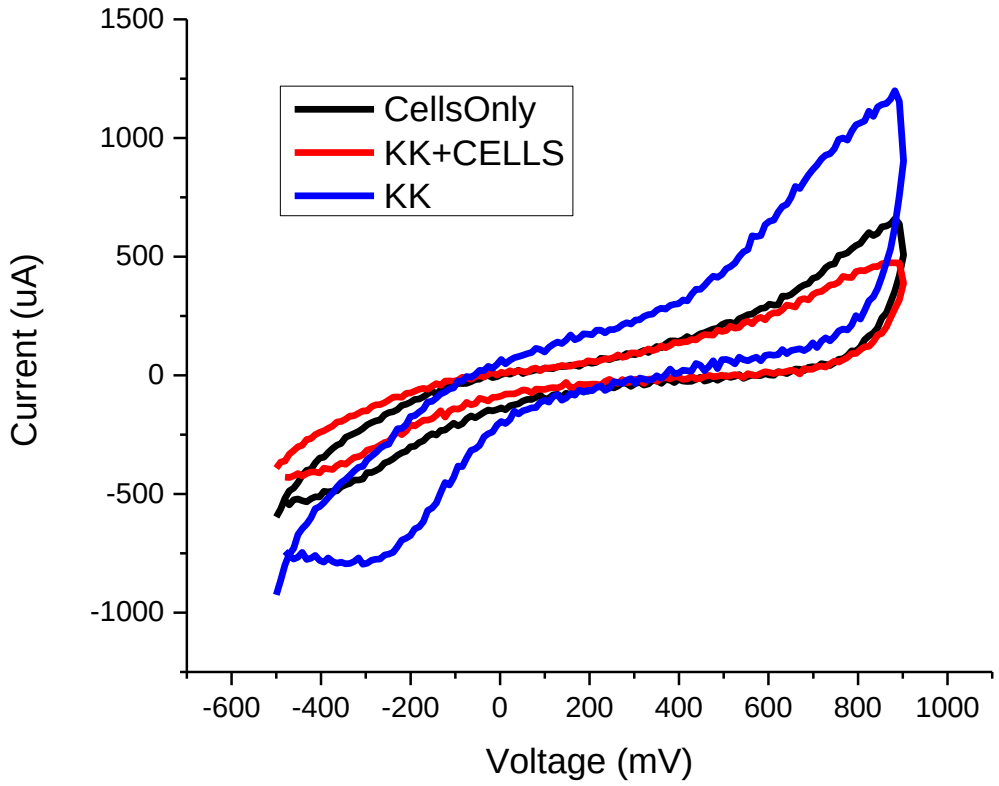

Figure 5.34. The graphical illustration of reaction of sample KK and bacterial cells, this graph illustrates show the degrading of the sample. This illustrates that there is little or no drug in the sample. This sample was collected at depth of 77cm, Layer 3, 200cm south and 40cm east.

5.3. Terracotta Figurine

A terracotta figurine measuring 3.8 cm in height, 3.7 cm wide and 1 cm thick was recovered from Layer 3 of the trench. The broken piece depicts a human face with the eye and nose visible (Figure 5.35). The find is probably a funerary figurine. According Boachie to Ansah (2000: 65-81), several of these finds found at Guan sites like Dawu resulted from Akan influence which occurred sometime in the 17th century.

Figure 5.35. A terracotta figurine (Photo credit: Author's collection)

5.4 Ceramics of foreign origins.

Ceramics of foreign origin as used in this thesis refers to all imported ceramics recovered from the Obosomase site. The analysis of imported ceramics was done on the basis of ware, decoration, function, origin and chronology. A total of 362 sherds of imported ceramics were recovered from Obosomase. Out of number, 256 (67%) were sherds of whiteware /ironstone (Figure 5.36). Eighteen porcelain (Figure 5.37), 18 creamware (Figure 5.38), 61 pearlware (Figure 5.39), 3 stoneware (Figure 5.40) and 6 miscellaneous sherds constituting 4%, 4%.21%,1% and 2% of the total foreign pottery respectively were also recovered. These imported pottery finds were recorded from surface collections and in layers of the test pit and the trench.

Among the functional forms identified in the pottery were deep plates (38%), deep bowls (7%), saucers (2%), mugs (2%), handles (1%), tea cups (1%), and a cylindrical bottle (0%).

The typology used in this classification is European. However, these cultural materials may have been ascribed a variety of functions by the past inhabitants of Obosomase. They may have been used for serving food or for decorating rooms. Current inhabitants of the town decorate transparent showcases with European pottery. European ceramics are also used as status symbols. Besides, ceramic deep bowls assigned functions by manufacturers as fruit bowls, may have been used by the natives of Obosomase as soup bowls.

Among the European sherds are fragments of porcelain saucers dating from 1830-1910 (DeCorse 2001:152); deep plate fragments decorated with brown and white transfer-print and dating from 1795-1840 (South,1977:212); deep creamware plate with brown and white willow transfer-print dating from 1795 to 1840 (South, 1977:212); pearl plates with transfer-printed decoration in brown and green, with purple floral decorations and the trademark **ARDCC,** and known to date from 1787 to 1830 (Singleton, 1985; Godden 1968,113; Hughes and Hughes, 1968:150; Noel Hume,1970:128); pearlware tourine dishes with moulded decorations dated from 1800 to 1840 (DeCorse, 2001:153); brown stoneware ink bottle known to date from 1820-1873 (DeCorse, 2001:153) or from 1820 to 1900 (Noel Hume 1979:78-79), and deep ironstone plates with blue and white transfer-printed floral designs dating from 1830 to 1865(Price, 1979:31). Also found were fragments of Japanese porcelain deep bowls lustre ware dating to the 20th century. Table 5.23 below lists the various pottery types, probable manufacturing dates, country of origin and the levels from which they were retrieved.

Table 5.21 Description, chronology and distribution of imported ceramics.

Ceramic Type	Chronology	Origin	Count	Provenience
Porcelain				
Fragments of saucers without decoration.	1830-1910 (DeCorse, 2001:152)	Britain	6	Layers 1,2,3
Tea cup handle fragments with green and white floral decoration.			2	Layer 4
Fragments of a tourine dish with an inscription "KLM", an indication that it was to serve passengers on "KLM" flights.	20th century		2	Layer 1
Fragments of Japanese lustre ware deep bowls with printed decoration of Japanese women.		Japan	8	Layer 3
Light Cream Ware				
Deep plate fragments with brown and white transfer print.	1795-1840(South, 1977:212)	Probably England	9	Layers 1,3,4
Deep plates with brown and white willow transfer print decoration	1795-1840(South, 1977:212)	Probably England	9	Layer 3
Pearl ware				
Plate fragments with white and blue willow transfer print.	1790-1840(DeCorse, 2001:153) 1787-1830(Singleton, 1985; Godden, 1968:113; Hughes and Hughes, 1968:150)	England	2	Layers 3,4,1
Fragments of deep plates with transfer print in brown, green, and purple floral decorations. One base sherd from Layer 3 has a maker's mark **ARDCC**	1787-1830 (Singleton, 1985 Godden, 1968:113; Hughes and Hughes, 1968:150)	England	8	Layer 1 and 3
Deep bowl fragments with hand painted blue floral pattern.	1780-1830 (Lange and Carlson 1985:104)	-	3	Layers 1 and 3
Flat and deep plate fragments with blue and polychrome floral decorations.	1820-1840 (DeCorse, 2001:153)	-	4	Layers 3 and 1

Fragments of tourine dishes with moulded decorations.	1800-1840 (DeCorse, 2001:153)	-	2	Layers 4 and 3
Fragments of deep plates with blue edged single and multiple lines	1780-1830 (DeCorse, 2001:153; South 1977:212; Lange and Carson, 1985:104)	-	5	Layers 1and 3
Fragments of hemispherical bowls with sponge stamped floral decorations in blue green and pink. Some sherds were too fragmentary for their function to be determined.		-	11	Layers 1,2,3
Undecorated handle of a jar and deep bowl fragments. Function of some sherds could not be determined.	1780-1830(DeCorse, 2001:153) 1780-1830 (Lange and Carlson, 1985:104; South,1977)	-	34	Layers 1, 3 and 4.
A deep plate fragment with stenciled green floral decoration.	-	-	1	Layer 3
Stoneware				
Fragments of a brown ink bottle.	1820-1873(DeCorse, 2001:153) 1820-1900(Singleton, 1985; Noel Hume 1970:78-79; South, 1977)	-	1	Layer 4
Handle of a brown mug	-	-	1	Layer 1
Fragment of a water storage jar.	-	-	1	Layer 1
Ironstone / White Ware	-	-		
Undecorated fragments; too tiny to determine function.	1820-1900(DeCorse, 2001:153) 1820-1900 (Singleton, 1985; loftstrom,1976; Noel Hume,1970:130-131; Price, 1979:31)	-	125	Layers 1,
Fragments of deep plates with single blue edged decoration	1860s-1890s (Maryland Parkland Museum,2015)	-	8	Layer 3 and 1

Fragment of a mug with brown thin edged lines		-	1	
Fragments of deep plates with blue and brown multiple thin edged lines.		-	16	
Rims of plates with gold and silver lines below the rim lip and with brown and green floral designs	1820-1900 (DeCorse, 2001:153) 1840-187 (Brown, 1982:6)	-	6	Surface and Layers 1,3,4
Fragments of deep plates with blue and white transfer printed floral designs.	1830-1865 (Singleton, 1985; Price, 1979:31)	-	9	Layers 1,3,4
A fragment of a tea cup with pink floral transfer-printed design.	1825-1875 (Singleton, 1985; Price, 1979:31)	-	1	Layer 2
Fragments of sherds with pink, green, violet transfer-printed floral decorations; too tiny to determine function	1825-1875 (Singleton, 1985; Price,1979:31)	-	12	
Fragment of a deep plate with geometric transfer printed and hand painted floral, over glaze design.	Last quarter of the 19th century (Pers. comm. DeCorse, 2017)	-	1	Layer 2
Plain deep plate fragments with moulded decoration on rim edges.	1820-1860 (DeCorse, 2001:153) 1845-1885(Singleton, 1985; Fairbanks, 1974;77; Price, 1979:31; South, 1974:247-248; Wetherbee, 1980:18)	-	7	Layers 2 and 3
Fragments of mugs with black and white horizontal strips (annular dendritic).	1830-1875 (Singleton, 1895; Loftman, 1976; NoelHume, 1970:131; Price, 1979:31)	-	4	Layers 1 and 3
Deep plates fragments with geometric and other designs in flow blue.	1835-1870 (Singleton, 1985)	-	24	Surface Layers 3

Fragments of tea cups with hand painted blue floral and other motifs enclosed within a band of two black lines.	1825-1860 (Singleton,1985; Loftsrom 1976; Price, 1979:31) 1830-1865 (Singleton, 1985; Price; 1979:31)	-	3	Layers 1,2,3
Deep plate fragments with stenciled green and red floral designs.	1820-1870 (DeCorse, 2001:153)	-	7	Layers 1,2,3
Probable lid fragment of a tourine dish with stenciled decoration of black, brown, green and cream. The cream decorations are curvilinear.	1820-1870 (DeCorse, 2001:153)	-	1	
Fragments of deep plates with blue and polychrome floral hand painted designs.	1820-1870 (DeCorse, 2001:153) 1830-1900 (Brown, 1982:6)	-	14	Layers 1,2,3
Deep bowl fragment with blue and polychrome floral hand painted decoration.	1820-1870 (DeCorse, 2001:153) 1830-1900 (Brown, 1982:6)	-	1	Layer 2
Rim sherd with cut sponge stamp decoration.	After 1845 (Pers. comm. DeCorse, 2017).	-	1	Layers 2

As can be seen from the Table 5.21 above the dates of the imported ceramics range from 1787 to the 20th century. The foreign ceramics were found in all four cultural layers of Trench 1(TR1).

Figure 5.36. Ironstone/whiteware.(Rim sherd with cut sponge stamp decoration(A);plain deep plate fragments(B) ; Fragment of a deep plate with geometric transfer printed and hand painted floral, over glaze design(C); Plain deep plate fragments with moulded decoration on rim edges(D); handle of a mug(E); plates with multiple edged lines(F); fragment of deep plates with blue and white floral transfer print(G); deep bowl fragment with stenciled decoration(H); rim fragment with flow blue decoration(I); rim plate with brown multiple thin lines(J); fragment of deep plate with blue and polychrome floral hand painted designs(K). (Photo credit: Authors collection)

Figure 5. 37 Fragments of porcelain. (Deep bowls with printed decoration of Japanese women (A); Fragments of a tourine dish with an inscription "KLM", an indication that it was to serve passengers on "KLM" flights (B) (Photo credit: Author's collection,2018).

Figure 5.38. Creamware deep plate with willow transfer print. (Photo credit: Author's collection).

Figure 5.39. Pearlware ceramic fragments. Fragments of hemispherical bowls with sponge stamped floral decorations in blue green and pink (A); Flat and deep plate fragments with blue and polychrome floral decorations (B); Undecorated handle of a jar (C); Plate fragments with white and blue willow transfer print (E) and (F); Fragments of deep plates with blue edged design (G). (Photo credit: Author's collection).

Figure 5. 40. Stoneware. (A) fragments of a water storage jar, (B) ink bottle. (Photo credit: Author's collection).

5.5 Stone Tools

Five stone tools were recovered from the Obosomase site. Three of the stones were recovered from archaeological contexts and the remaining 2 were picked from surface context. Four of these stones were probably grinders (Figure 5.41). One of the stone had a bored hole in the middle. The stone tools were made of quartzite. Ethnographic information collected from Obosomase indicates that these stones were used in grinding foods and herbs. The grind stones are used with larger rock called a grinding stone. The bored stone bears resemblance to bored stones used in textile production. There is no indication of textile production in the community. According to an informant from Obosomase bored stones are used in divination.

Figure 5.41 Some grindstone recovered from the Obosomase excavations. (Photo credit: Gideon Agyare).

5.6 Glass Bottles, Stoppers, Microscopic Disk and Window Panes.

Seven hundred and twenty (720) glass fragments recovered from Obosomase were classified as un-diagnostic. However, a good variety was established within the diagnostic glass fragments recovered both on the surface and from the excavations (Table 5.23). Three whole schnapps

bottles; an aquamarine bottle all collected from Layer 1 of the trench and four hundred and twenty-nine (420) glass fragments constituted the diagnostic sample recovered from the excavations (see Table 5.23). An analysis of the diagnostic glass objects on the basis of function revealed a large percentage of the collection were alcoholic beverage bottles (schnapps, beer and wine bottle (Figure 5.42) followed by medicinal and cosmetic bottles. The rest were mineral water bottles, stoppers, tumblers, chemical/poison bottles, illuminator glasses, and microscopic disks. Careful observation of the shapes, colour, seals and embossments on the glass fragments provided an indication of the possible function of these artifacts and placed them in a temporal context of manufacture.

Two hundred and seventy alcoholic beverage bottles constituted the largest functional glass fragments of the Obosomase collection. These represent 26% of the total glass objects retrieved. The bottles belonging to this collection were mainly dark green and light green in colour. The collection can be sub divided into square-shaped schnapps bottle fragments which number 108. The schnapps bottles included fragment of a dark green body sherd with a "star", embossed on it. Probably a fragment of a J.H.Henkes schnapps bottle; 2 whole dark green round shouldered schnapps case bottles with **J.H. HENKES** and **SCHNAPPS AROMATICO** embossed on opposites sides of the bottle, and **SCHIEDAM** embossed on one other side; dated to the 19th century (Decorse, 2001:160). J.H.Henkes Company was founded in 1824; exported liquor to West Africa c.1850 (van der Sloot: 1975). These bottles probably date to the late 19th to early 20th century; a base/body fragments of tampering dark green schnapps case bottles with **"+"** embossed on it and with a seam line along the body probably dated to the late 19th or early 20th century.

Beer bottles, translucent green in colour with flat bases and crown-top lips made up 9 % of the bottle assemblage. Dark green translucent mould bottles with push up bases make up 7% of the total and numbered 62 finds. Among the beer bottles were 5 transparent light green rim/shoulder machine-made cylindrical beer bottle fragments with seam line running from the rim along the neck and probably the entire body; stoppered with a metal crown cap; 10 base/body fragments of probable beer bottles with concave bases. Two had seam lines on the body. These bottles may have been reused as dispensing containers for palm oil, palm wine and locally manufactured gin (*akpeteshie*) as seen in contemporary Obosomase.

Fifty-one mineral water bottle fragments with aquamarine and milk glass colours formed part of non-alcoholic glass objects retrieved. Among the bottles in this collection was a complete aquamarine bottle collected from Layer 1 of Trench(TR 1), it was made in two moulds with a concave shaped base, a thickened rim lip and a seam line running from the rim to its cylindrical base, a base fragment of an aqua glass bottle with rounded base, probably dating from the 1890s to the early 20th century (Blakeman and Smith, 1983: 70) and a Pointed base fragment of an English aqua "Hamilton" bottle these bottle type became popular in the latter half of the 19th century (Hedges, 1989:12; Green, 1978:13). Most glass fragments in this category had no trademarks or years of manufacture. A unique find in this collection is a clear base fragment recovered from Layer 1 of the trench. It has the inscription **MADE IN CANADA** embossed on it (Figure 5.43D).

The Glass objects also included seventy (70) cosmetic and medicinal botttles. The former included include 2 mentholatum jars (Figure 5.45A), dating to 1889 (*Springville Journal, 2015*). Nineteen of the bottles included short cylindrical bottles with 4 spiral twist threads to fit a metal cap. These are vaseline jars (Figure 5.44B) produced under Cheesebrough manufacturing

(www.glassbottlemarks./comcheesebrough, March, 29, 2018). Vaseline production started in England c.1868 and in the USA c.1881 (http://en.wikipedia.org/wiki/Robert_Chesebrough). Ethnographic information collected from the community suggests the use of ointments for pain relief through massage.

Among the medicinal glass fragments was a fragment embossed with the inscription **DR. KILMER'S SWAMP ROOT** (Figure 5.45A), probably a container of Dr. Kilmer's swamp root bitters, an 1895 product which originated from Binghamton, New York (Bike, 2006:101,208). This herbal product was an effective remedy for kidney/liver/bladder disorder in the 1930s. Also, in this collection was a Body/neck fragment of a transparent green narrow cylindrical medicinal bottle with long neck and burst top. It has two seam lines running along the opposite sides of the neck to the entire body (Figure 5.45B), Probably a castor oil container and a Base and body fragments of a cobalt blue multi sided medicinal bottle with an almost square base (Figure 5.45C). Probably fragments of Phillips' Milk of Magnesia bottle, a suspension effective in treatment of stomach upset, indigestion and heartburns. A medicine concocted in 1873 by Charles Henry Phillips in Stamford, U.S.A. Now owned by Bayer, it was acquired in 1923 by Sterling Drug Inc. Still manufactured today (Decorse, 2001:160). These finds are indicative of the reliance on western medicine by the occupants of the Obosomase community in the past.

The use of perfumes by past inhabitants of Obosomase is supported by the discovery of fifty perfume bottles (Figure 5.46A) from the excavation. Some of the bottles among are trademarked

R J, possibly an abbreviation for *Je Reviens*, a French perfume brand which started production in 1932 (https://www.fragrantica.com/perfume/Worth/Je-Reviens-Couture-21475.html).

Eleven drinking glasses or tumblers were recovered from Obosomase. They comprised 2 plain glass fragments with funnel-shaped bodies and thick bases (Figure 5.46C); Also, in the collection was a Base/body fragments of multi sided tumblers with pattern-mould decorations (Figure 5.46B), commonly practiced in Continental Europe (James & Oliver. 1985:36) and a Stem/bowl fragment of a wine glass with air twist decoration on the body which is sitting on a knop. These bottles were collected from Layer 3 and 4 of the trench. In the absence of embossments and maker's marks on the bottles, the researcher was unable to determine their origin and date of manufacture.

Two club stoppers (Figure 5.47B) and two ball stoppers (Figure 5.47A) were also recovered. The stoppers were commonly used in the late 19th to early 20th century. Early examples of ball stoppers were introduced in 1665 and became popular in England from 1745 onwards (DeCorse, 2009: 90-91). Also recovered was a round ceramic bottle closure with copper wire clip (Figure 5.47C) designed to fit an internally stoppered rubber mechanism, probably dating from 1874 to 1890(Green, Roger, 1978: 68-69).

Other glass fragments within the collection included a microscopic flat glass disk used in laboratories and translucent plain window pane was also retrieved from Layer 3 of the trench (TR1). The absence of a trademark or date of manufacture makes it difficult to place them within a time frame. However, their presence in the archaeological record indicates that glass windows were used by the inhabitants of the area excavated. The distribution of glass objects across layers of the excavated units is presented in Table 5. 22.

Figure 5.42. Schnapps bottle (A), a star seal (B), fragment of a beer bottle and base of a champagne bottle (D) recovered from Obosomase. (Photo credit: Author's collection,2018).

Figure 5.43. A mineral water bottle (A), A Hamilton base fragment (B), a base fragment with **MADE IN CANADA** embossed on it (Photo credit: Author's collection).

Figure 5.44. A Mentholatum jar and a Vaseline jar recovered from Obosomase. (Photo credit: Author's collection).

Figure 5.45. A glass fragment with **DR. KILMER SWAMP ROOT** embossed on it (A), probable castor oil bottle (B), and base fragment of a cobalt blue bottle, probably a milk of magnesia bottle (C) recovered from Obosomase (Photo credit: Author's collection).

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Figure 5.46. A perfume bottle with a trademark **R J** (A)**,** drinking glass with multisided base (B) and funnel shaped tumbler with thick base (C) (Photo credit: Author's collection).

Figure 5.47 Ball stopper (A), club stopper (B) and a ceramic stopper (C) recovered from Obosomase. (Photo credit: Author's collection).

Table 5.22. Distribution of glass objects from Obosomase

Glass Object	**Surface Collection**	**Test Pit**	**Level 1**	**Level 2**	**Level 3**	**Level 4**	**Total**	**Percentage of Total**
Mineral water bottle	3	-	3	32	44	13	51	5
Wine /champagne bottle	2	-	2	15	31	12	62	7
Schnapps bottle	5	1	16	32	49	5	108	10
Perfume Bottle	2	-	5	28	14	1	50	5
Beer Bottle	8	4	30	25	34	1	102	9
Medicinal bottles	2	-	18	27	37	10	92	8
Cosmetic bottles								
Poison /Chemical Bottle	-	-	--	1	-	-	1	0.0
Stopper	-	-	2	1	2	1	6	1
Tumbler /Drinking glass	-	-	-	--	7	2	9	0.8
Illuminator	-	-	-	1	-	-	1	0.0
Microscopic disc	-	-	-	-	1	-	1	0.0
Window panes	-	-	-	-	4	-	4	0.4
Not diagnostic	6	-	56	298	358	8	715	64
Total	**28**	**5**	**105**	**450**	**441**		**1103**	**100**

Detailed description of the diagnostic glass objects and their distribution are provided in Table 5.23 Below

Type of Glass Object	**Chronology and Origin**	**Count**	**Providence**
Mineral water bottles			
Neck and rims of aqua glass bottles with thickened rim lips		5	Layer 1,3,4
Cylindrical base fragment of an aqua glass bottle with rounded base.	In vogue from the 1890s to the early 20th century (Blakeman and Smith, 1983: 70) England	1	Layer 4
Pointed base fragment of an English	Became popular in later half of	1	Layer 4

aqua "Hamilton" bottle.	19th century (Hedges, 1989:12; Green, 1978:13). England		
A complete aquamarine bottle made in two mould with a concave shaped base, a thickened rim lip and a seamline running from rim to the base.		1	Layer
Fragment of a body sherd with the inscription …**NRIGH…** **... BURG….**		1	Layer 3
A fragment of a milk glass body sherd with the inscription **… KE & …**		1	Layer 1
Liquor Bottles			
Base fragment of a clear glass case bottle, probably container for gin.			Layer 1
Round base fragment of a clear glass cylindrical bottle embossed **MADE IN CANADA**, probably container for gin.			Layer 1
Fragment of a dark green body sherd with a "star" seal, embossed on it. Probably a fragment of a J.H.Henkes schnapps bottle.	19th century (Decorse, 2001:160). J.H.Henkes Company was founded in 1824; exported liquor to West Africa c.1850 (van der Sloot: 1975). These particular bottles probably date to the late 19th to early 20th century Holland	1	Layer 3
Fragments of round shouldered dark green bottles embossed on the shoulders with **J.H. HENKES** and a stork seal mark, and with seam line running from the neck and shoulder along the body. Rim was made separately and attached to the neck.	J.H.Henkes Company was founded in 1824; exported liquor to West Africa c.1850 (van der Sloot: 1975). These particular bottles probably date to the late 19th to early 20th century. Holland.	4	Surface collection Layers 2 and 3
Whole dark green round-shouldered schnapps case bottles with **J.H. HENKES** and **SCHNAPPS AROMATICO** embossed on opposites sides of the bottle, and **SCHIEDAM** embossed on one other side. Rim made separately and attached to the neck. Seam lines run from rim and shoulder to the entire body.	Probably late 19th to early the presence of mould seam line running along the whole body to the rim suggests a post 1925 date of manufacture. Holland.	2	Layer 1
Base/body fragments of dark green tapering schnapps case bottles with **J.H.HENKES** embossed at the base and on the body and with seam lines along the body.	Probably late 19th to early 20th century. Holland.	3	Layers 2 and 3

Base/body fragments of tampering dark green schnapps case bottles with **+** embossed on it and with a seam line along the body.	Late 19th to early 20th century, or after 1925.	2	Layer 3
A base/body fragment of a tapering dark green case schnapps bottle with **I** embossed at its base and with seam line along the body.	Late 19th to early 20th century, or after 1925	1	Layer
Transparent light green rim/shoulder machine-made cylindrical beer bottle fragments with seam line running from the rim, along the neck and probably the entire body; stoppered with a metal crown cap.	Post 1925 because they are machine made. United Kingdom or Continental Europe.	5	Layers 2 and 3
Base/ body fragment of a probable dark green beer bottle with the inscription 8 **B &W** embossed on its concave base.		1	Layer 2
Base/body fragments of probable beer bottles with concave bases. Two have seam lines on the body.	Probably early 20th century. United Kingdom or Continental Europe.	10	Layers 1,2,3
A base/body fragment of a probable dark green beer bottle with the inscription **P G C 399 14 C F** embossed on its base and with a seam line on the body.	Probably early 20th century. United Kingdom or Continental Europe.	1	Surface collection
Transparent green rim/shoulder fragment of champagne bottle with rounded string, straight top rim and a seam line running from the rim to the neck and probably along the entire body.	Probably 20th century	1	Layer 3
Transparent green rim/shoulder fragment of champagne bottle with rounded string, straight top rim and a seam line running from the neck and probably along the entire body.	Probably late 19th to early 20th century.	1	Layer 3
Dark green rim/shoulder fragment of champagne bottle devoid of seam line and with a rounded string, straight top rim.	Probably late 19th century to early 20th century.	1	Layer 2
Two dark and one light green rim and rim/shoulder fragments of champagne bottles devoid of seam lines		3	Layer 3
Rim/shoulder fragment of a probable	Probably early 19th century.	1	Layer 3

champagne bottle with thick rim and devoid of seam line	United Kingdom or Continental Europe.		
Transparent light green rim/shoulder fragment of whiskey bottle with a rounded string, straight top rim; with a seam line running along the neck and probably the entire body. It has the inscription **…NAN'S BLACK & W…**	Probably early 20th century.		Layer 4
Fragment of a free blown brown case bottle with a ring-shaped mark characterised by extra glass from the blow pipe pointil. Probably a container for wine.	Not made after 1720. Probably England. (see. DeCorse, 2009: 56 Fig.9)	1	Layer 3
Base of a dark green bell-shaped mamelon (rounded eminence found on the basal surface) wine bottle (see Decorse 2009:79).	.	1	Layer 3
Base Fragments of dimple base wine bottles		1	Layer 4
Medicinal bottles			
Aquamarine octagonal bottle blown in two-piece mould with a patent lip at the rounded neck terminus and with a push up square base. It the letter **B** enclosed in a circle at the base. The neck two marks that extends to the shoulder.		1	Layer 3
Three bottles and a base/body fragments of a Small clear cylindrical medicinal bottle made with distinct mould with seam line running through lip; stoppered with cork with a slightly dimpled base.	Probably Mid-20th century. United Kingdom	4	Layer 3
A clear glass medical bottle with spiral twist rim and a round base with the inscription **631** **14 C** on its base.		1	Layer 3
Body/neck fragment of a transparent green narrow cylindrical medicinal bottle with long neck and burst top. It has two seam lines running along the opposite sides of the neck to the entire body. Probably a castor oil container.	Late 19th century or early 20th century.	1	Layer 4
A fragment of a body sherd of a medicinal bottle with the trade name **DR. KILMER SWAMP ROOT**	Late 19th to early 20th century. Binghamton, New York.	1	Layer 3

embossed on it. Probably a container of Dr.Kilmer's swamp root bitters, an 1895 product which originated from Binghamton, New York (Bike, 2006:101,208). The herbal product was effective as a kidney/liver/bladder remedy in 1930s			
Body/base fragments of clear white rectangular-shaped medicinal bottles with octagonal base. Probably a Davis pain killer container; a company that started production in 1840 (Munsey,1970:65)	Probably dating to mid-19th century (Decorse, 2001:148). U.S. A	6	Layers 2,3 and 4
Base/body fragments of a cobalt blue multi sided medicinal bottle with an almost square base. Probably fragments of Phillips' milk of magnesia bottle, a suspension effective in treatment of stomach upset, indigestion and heartburns. A medicine concocted in 1873 by Charles Henry Phillips in Stamford, U.S.A. Now owned by Bayer, it was acquired in 1923 by Sterling Drug Inc. Still manufactured today	1873- date. United Kingdom or USA. (https://en.wikipedia.org/wiki/Charles_Henry_Phillips)	5	Layer 3
Cosmetic bottles			
One whole and 18 fragments of short clear white cylindrical jars with 4 spiral twist threads to fit a metal cap with the inscription **VASELINE CHESEBROUGH NEW YORK** embossed on the body. Vaseline production started in England c.1868 and in the USA c.1881 (http://en.wikipedia.org/wki/Robert_Chesebrough)	19th century. New York	19	Layers 1,2 and 3
Fragments of short cylindrical rim/body Kruschen salt jar with two spiral twist thread to fit a metal cap	Production started around 1830 (https://picclick.co.uk/2-X-ANTIQUE-VINTAGE-KRUSCHEN-SALTS-WHITE-GLASS-282885967888.html)	2	Layer 3
Wide mouth Cylindrical milk glass ointment bottles with a 2 spiral twist threads to fit a cap and with the inscription **METHOLATUM P.E.C TRADE MARK** on its base.	1889 (*Springville Journal, 2015*).	2	Layer 4

A sub-cylindrical bottle with a patent lip at the neck terminus and **U** embossed on its concave oval base. This bottle was blown in two-piece; probably a 'six flowers perfumed oil' bottle still in West Africa today. The perfumed oil imported from Bush, Boake and Allen, London and currently bottled in Ghana by Messers United perfumery. Ghana.	19th century – present. England.	1	Layer 3
A rectangular perfume bottle blown in two piece with an oblong base		1	Layer 4
Chemical bottles			
A base fragment of a dark green chemical bottle with the inscription **J L & C⁰ L⁰ C** **1897** embossed at its base. JL & $C^{O}L^{O}$ appears to be a company which deals with chemicals (see https://pubs.acs.org/doi/abs/10.1021/ja00529a086?journalCode=jacsat)	Late 19th century	1	Layer 3
Perfume bottles			
Rectangular bottles with cylindrical necks and a patent lip at the neck terminus. One of the bottles has a trademark  , i.e., with the **J** written over the **R;** possibly an abbreviation for *Je Reviens*, a French perfume brand which started production in 1932(https://www.fragrantica.com/perfume/Worth/Je-Reviens-Couture-21475.html)	1932 –Date.	3	Layers 1,2,3
Nourishment bottles			
A brown jar with a 2 twist thread rim to fit a cap. The brand name **MARMITE** **F.C.C. AV** is embossed on the base. Marmite was invented in late 19th Century by a German scientist, however Marmite Food Company was founded in 1902 in Burton-on-Trent, England.	1902 to date. England.	1	Surface collection
Tumblers			
Base/body fragments of multi sided tumblers with pattern-mould	Mid-20th century to present. Probably England	2	Layer 3

decorations, commonly practiced in Continental Europe (James & Oliver. 1985:36).			
Tumbler with a straight rim and pressed decoration on the body.		1	Layer 3
Body fragments of press decoration tumblers		5	Layers 3,4
Base/ body fragments of funnel-shaped tumblers with thick bases.	Mid-20th century to present. Probably England	2	Layer 3
Stem/bowl fragment of a wine glass with air twist decoration on the body which is sitting on a knop.		1	Layer 3
Stoppers			
Small aquamarine 'club' sauce type bottle closure with depression at the top.		1	Layer 1
Small aquamarine "club" sauce type bottle closures with no depression at the flat tops.	Late 19th –early 20th century (DeCorse, 2009:90). England	2	Layers 2 and 3
A round ceramic bottle closure with copper wire clip designed to fit an internally stoppered rubber mechanism.	Probably 1874-1890(Green, Roger, 1978: 68-69). England or Continental Europe	1	Layer 3
Small white ball stoppers. These stoppers were common in the late 19th to early 20th century. Early examples of ball stoppers were introduced in 1665 and became popular in England from 1745 onwards (DeCorse, 2009: 90-91).	Late 19th –early 20th century (DeCorse, 2009:90-91). England	2	Layer 3
Illuminate			
Circular clear white fragments of a lantern shade. probably a fragment of a globe-shaped glass fixed into a lantern	Probable 20th century	2	Layer 1
Architectural materials			
Fragments of clear glass window panes.	Probably 20th century	6	Layer 3

5.7 Imported smoking pipes

A total of 138 imported smoking pipe fragments were recovered. Of this number, 1 was found on ground surface at Locus C and the remainder (137) were retrieved from Trench 1(Table 5.24). No smoking pipe was recovered from the test pit (TP1). Ninety eight of the pipe fragments were

stems and 40 were bowls. A total of 20 were designated diagnostic because they had inscriptions or decoration embossed on them (see Table 5.25 for description) while 118 were designated undiagnostic. Of the 20 imported smoking pipes classified as diagnostic, 16 were bowls and 4 were stems. Ten of the bowls were erect bowls and their stems joined them at an angle of 90˚. The bowls are devoid of the delicate cog-wheel denticulation that is found on the bowl rims of Dutch pipes. One of the erect bowls retrieved from Layer 1 had a manufacturer's trademark inscribed on the stem (Figure 5.48A). The trademark was not readily decipherable because the stem was broken halfway across the trademark. The discernable half, however appeared to be the upper part of a crown. Apart from the denticulations found on bowls of Dutch pipes, rouletted motifs are also characteristic of stems of Dutch pipes. Many of the undecorated pipe bowls and stems found in several places in Ghana are probably of 19th century British origin (see David Calvocoressi, 1975: 198-199; Boachie Ansah, 2015:53). The erect bowls found at Obosomase probably belong to the 19th century. Another bowl shaped like a funnel (Figure 5.48C) had the inscription "**I"** embossed on its spur. It was recovered from Layer 2 of Trench 1. It has a glossy and smooth surface with denticulations around its rim. Denticulations around rims were abandoned by the English by the early 18th century (Walker, 1975: 185). The bowl is forward drooping. The bowl conforms to Dutch bowls typical of the period after 1750 (see Atkinson & Oswald, 1972:178, Fig.79, Nos. 27 and 29; DeCorse, 2009:174, Fig.12; Warke, 2014:21). Also recovered was a black plastic pipe with a rounded base (Figure 5.48D). The stem connects the bowl at angle of 90˚. According to Christopher DeCorse (Pers. comm, November, 2017), plastic pipes are an early 20th century invention and the pipe probably dates to that period.

Although the bore of the stem can provide information on the possible chronology of a site, it requires a minimum of 900 stem fragments to provide a reliable date (Oswald, 1975:92-93). Noel

Hume (1963: 22-25) has demonstrated that the accuracy of the technique diminishes when applied to pipes produced at end of the 18th century and is completely unreliable when applied to 19th century pipe stems. Walker (1967:90-101) postulates that reasons including mass production and proliferation of various moulds, the impracticability of reducing bore size beyond 4/64 inches (1.5875mm) and the use of shorter stems account for the unreliability of the technique to this period. Oswald (1975) has also indicated that stem bore diameter varied from locality to locality and the problem of using this technique of dating lies in quoting a few stem bore measurements as indicative of a certain period. Owing to these problems and the fact that many of the pipes probably date to the 19th century, no attempt was made to date the samples on the basis of stem bore diameter. The average bore diameter of the 90 stems recovered from Obosomase is 2.5 mm (0.0984252 inches). The application of the bore stem dating method on these stems will be inaccurate because of the small number of the pipe stems. The accuracy of this method of dating also depends upon the sample having been deposited before 1780 at a constant rate of accumulation throughout the period of deposition. Nothing about this fact is known about the pipes from Obosomase. Moreover, diagnostic clay pipe bowls recovered from the site date from the late 18th to the 19th century implying that the application of this method is likely to provide unreliable dates. The description of the pipe stems is provided in Table 5. 27 below Table 5.24. Showing the distribution of smoking pipes from the trench (TR1).

Level	Bowl	Stem	Total	Percentage of total
1	10	30	40	29
2	9	21	30	22
3	19	42	61	44
4	2	5	7	14
Total	40	98	138	100
%of total	29	71		100

Figure 5. 48. Fragments of bowls recovered from Obosomase. Upright bowl with manufacturer's mark (A), bowl joined to the stem at an obtuse angle (B) and funnel shaped bowl (C), Black plastic bowl (D) (Photo credits: Author's collection)

Table 5.25 Description of smoking pipes bowls from Obosomase (TR1)

Type of Bowls	**Chronology and origin**	**Count**	**Provenience**
Fragment of funnel shaped bowl with a smooth and glossy surface. It is decorated on its rim with denticulations. The stem hole diameter measured 1.37 mm. The inscription "**I"** is embossed on the spur. This pipe has similarities to Dutch pipes after 1750 (Atkinson& Oswald, 1972:178; Decorse, 2009:174, Warke, 2014:21)	18th century (after 1750) (DeCorse, 2009:174). Holland	1	Layer 2
Fragment of an erect bowl/stem with no spur, angle between bowl and stem is 90°.		1	Layer 2
Fragments of erect bowls with stems; with no spurs; the angle between the bowl and stem is 90°.	19th century (DeCorse, 2009: 176). England	9	Layers 1,2,3 and 4

Fragments of bowls with stem; thin-walled bowls; plane of slopping rims at obtuse angle to the line of the stem. The bowl is forward drooping and joined to the stem at an angle of 110˚	c.1730 to 1760 (Adrian Oswald,1975:40-41, Fig.4, G, No.27). England	4	Layers 1,2 and
Bowl/stem fragment of a dark brown plastic pipe with a rounded base. It stem connects directly to the base of the stem.	Early 20th century (per.comm. DeCorse,2017). England or Continental Europe	1	Layer 1

Table 5.26 Description of smoking pipes stems from the Obosomase (TR1)

Stem type	Chronology	Count	Provenience
A fragment of a stem and spur with stem hole diameter of 3mm and **F** embossed on the spur (Figure 5. 47A)		1	Layer 2
A fragment of a stem with a stem bore diameter of 4mm and **…8.3** embossed on it (Figure 5.47B)		1	Layer 3
A fragment of a stem with a stem bore diameter of 3mm and **3 370** embossed on it (Figure 5.47C)		1	Layer 3
A fragment of stem with a stem bore diameter of 3mm and **243** embossed on it (Figure 5.47D)		1	Layer 3

Figure 5. 49 (Photo credits: Author's collection). Stem fragments with inscriptions

5.8 Metal objects

Metal objects recovered from Obosomase were mechanically cleansed and conserved with the help of Mr. Gideon Agyare, a Technician in the Department of Archaeology and Heritage Studies and later ascribed functional categories by the researcher. Four hundred and seventy-five (475) metal objects were recovered from all the four layers. The metal finds represented 5% of the total finds. A total 76% of the metal finds could not be identified and were designated undiagnostic because they were heavily corroded and fragmented. This can be attributed to the moist nature of the soil. Layer 3 recorded the highest (32%) number of metal finds. No metals were recovered from the test pit.

The diagnostic metal collection provides various insights into the life ways of the past inhabitants of the research area. For instance, knives (Figure 5.50A) may have used in households as evidenced by 8 knife blades recovered from Layers 1, 2 and 3 of the trench. The blades range from 8 cm to 15 cm long. Also found were corroded machetes which range from 11 to 22 cm long. Some of the machetes had curved terminals (Figure 5.50C). Some of the blades had one end narrower than the cutting edge. The narrow terminals were probably hafted into the handles (Figure 5.50B). The recovery of machetes and hoe blades is clear indication that crop farming was an important occupation of the past inhabitants of Obosomase. Ten hoe blades (Figure 5.50D), which on the average measure 9.5 cm long and which represent 2.1% of the metal were found in all the four layers of the trench.

Two fragments of a spoon (Figure 5.51) were recovered from Layer 1 of the trench. They are indication of the used culinary utensils by the past inhabitants of Obosomase. Two keys were recovered from Layer 1 of the trench. They represented 0.4% of the total metal finds. One had a hexagonal head (Figure 5.52) which measured 5cm in length and 2.2 cm in diameter. The other

key measured 10.5 cm long with a hollow oval head which measured 3 cm in diameter. One padlock was retrieved from Layer 1 of the trench. It stands at a height of 6 cm and has the brand name **GLOBE** (Figure 5.53) embossed on it. Layer 3 of the trench produced 2 enameled bedside pans or chamber pots (Figure 5.54). The bigger of the two measured 13 cm in height with a rim diameter of 21 cm, while the other measured 9 cm in height with a rim diameter of 19 cm. The pans were highly corroded especially along the bases and rims. These bedside pans are similar to 19th century forms (Pinterest, https://www.pinterest.com/pin/353743745701844977. Retrieved, June 3, 2018).

Also, retrieved was a blue lid (Figure 5.55) of an enamelled bowl with a diameter of 13.5 cm was collected at Layer 1 of the trench. Six (6) coins (Figure 5.58) representing 1.3% of the metal finds were recovered from Layers 1 and 3 of the main trench. Five of the coins are of Ghanaian origin and were used during the 20th century (Table 5.27). They consisted 2 one *pesewa* coins, 2 twenty *pesewa* coins and 1 fifty pesewa coin. A perforated one British West African penny coin was picked from Layer 3. Table 5.27 below lists the value, year of issue, count and the layers from which they were retrieved.

Table 5.27 Distribution of coins from the Obosomase excavations.

Coin	Layer	Count	Year of issue
Twenty pesewa coin	1	2	1967
One pesewa coin	1	1	1975
Fifty pesewas	1	1	1991
British west African One penny coin	3	1	1951

Four bracelets were recovered and represented 0.8% of the total metal finds. Two of the bracelets were made of copper (Figure 5.56A, C) while the other 2 were made of brass (Figure 5.58B) and

iron (Figure 5.57D). The widest bracelet measured 7 cm in diameter and the narrowest has a diameter of 4.2 cm. The brass bracelet is semi-circular in shape and has 3 short stabs opposite sides of the bracelet placed at an interval of 3.6 cm. One of the copper bracelets was twisted, probably a form of decoration (Figure 5.57D). One handle of a tap (Figure 5.58) was collected from Layer 3 of the trench. It measured 4.3 cm high and the handle measured 6cm across the top of the handle.

Apart from the above finds, a part of barrel bracket (Figure 5.59) (used to strengthen wooden barrels used as containers of cheap wine and other products), part of a wheel of a sewing machine (5.60), a square pipe (Figure 5.61) a handle of a metal container (Figure 5.62) were also found among the finds.

Figure 5.50. A knife (A), machete (A and B) and a hoe blade (C) Nails from Obosomase excavations (Photo credit: Author's collection)

Figure 5.51. Spoon fragments from Obosomase excavations (Photo credit: Gideon Agyare).

Figure 5.52. Keys from Obosomase excavations (Photo credit: Gideon Agyare).

Figure 5.53. A padlock (Photo credit: Author's collection).

Figure 5.54 Chamber pots from Obosomase excavations (Photo credit: Gideon Agyare).

Figure 5.55. A Blue lid from the trench (Photo credit: Gideon Agyare).

Figure 5.56. Coins from the Obosomase excavations (Photo credit: Author's collection).

Figure 5.57. Bracelets from the Obosomase excavations (Photo credit: Gideon Agyare).

Figure 5.58 A tap from the trench at Obosomase. (Photo credit: Gideon Agyare).

Figure 5.59. A barrel bracket from the Obosomase excavations (Photo credit: Gideon Agyare).

Figure 5.60. A wheel of a sewing machine from Layer 1 of the trench. (Photo credit: Gideon Agyare)

Figure 5.61 A square pipe from Layer 1 of the trench (Photo credit: Gideon Agyare).

Figure 5.62. A handle of a metal container from Layer 1 of the trench (Photo credit: Author's collection).

5.9 Construction Materials

Cultural remains such as nails, daub, bricks and roofing slates (Figure 5.64) provide insights into the architectural style of the Obosomase community in the past. For instance, the recovery of 34 nails is an indication of their use in construction or building. The longest nail (Figure 5.63A) measured 11.5 cm and was picked from Layer 1 and the shortest (Figure 5.63B), picked from Layer 4, measured 3.2 cm. One nail from Layer 4 has a round head (Figure 5.63C) which measured 2cm in diameter, 7 cm long and 1 cm thick. The distribution of nails in the layers is fairly uniform with the highest finds found in Layers 1 and 3 of the Trench 1.

The recovery of finds such as of daub, cement and brick fragments suggests a mixed style construction. The building materials recovered from Layers 1, 2 and 3 of the trench constitute 0.1 % of the total finds.

Figure 5.63 Nails from Obosomase excavations (Photo credit: Author's collection).

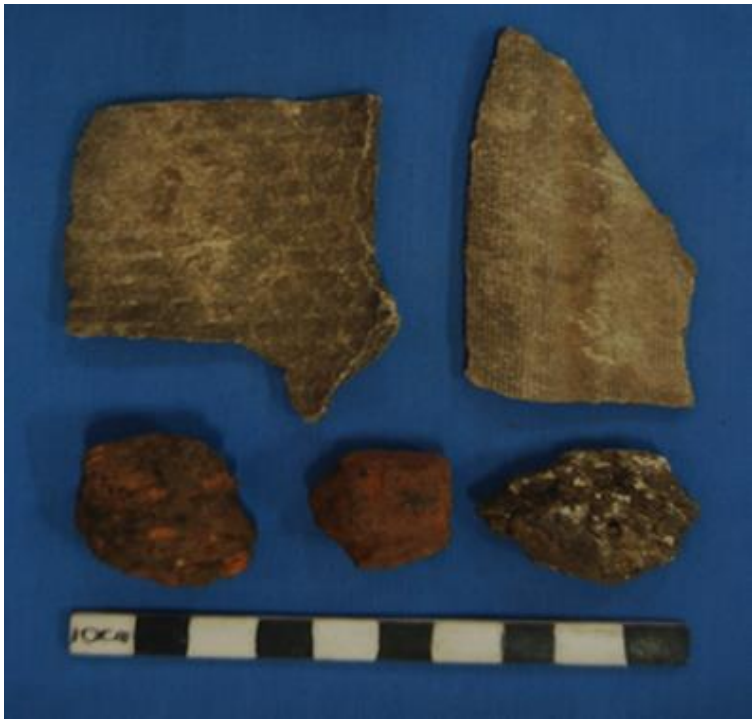

Figure 5.64 Construction materials from the Obosomase excavations (Photo credit: Author's collection)

5.10 Beads

A bead is a small piece of object with a hole at its center that can be threaded. Beads can be made from a variety of media such as stone, glass, wood, bone, seed, ceramic, shell, or plastic. The historical origin of beads dates to the earliest humans and continue to have a universal appeal in contemporary times (Francis (Jr.), 1994:9). Oldest occurring beads recovered in Ghanaian archaeological context dates to about 3000-200BC (Anquandah, 1982: 29, 2003:112). A total of three hundred and forty-nine (349) beads were recovered from all the excavation. The beads were classified on the basis of process of manufacture, physical characteristics, medium and chronology.

The media of beads retrieved from Obosomase were both natural and artificial. The beads were made of stone, shell, glass and plastic. Two hundred and sixty-nine (269) of the beads constituting 90% of the bead collection were made of glass. The others were thirteen (13) shell, 8 plastic, and 7 stone beads representing 5%, 3%, and 2% of the total beads respectively.

Table 5.28. The distribution of beads in the trench

Raw material	Layer 1	Layer 2	Layer 3	Layer 4	Total
Glass	56	52	126	31	265
Shell	-	4	9	-	13
Plastic	5	2	-	3	10
Stone	-	3	1	3	7
Total	61	61	135	37	295

The stone beads of the collection are bauxite beads (Figure 5.65F). The process involved in production of bauxite beads include chipping, drilling, grinding and polishing. The bauxite beads (called *tompodie* (Bredwa-Mensah, 1997:180*)* included a large disc collected from Layers 2 and

4 of the trench. Two tabular beads called *teteaso* (Bredwa-Mensah, 1997:19) were picked from Layers 2 and 3 and a medium bauxite disc bead called *konmu* (Bredwa-Mensah, 1997:19) was collected from Layer 4.

Five red (Figure 5.65C) and 5 black thin plastic beads recovered from Layers 1 and 4 form part of the bead collection. These beads are of Czechoslovakian origin (See. Museum of Archeology collection).

Glass beads of this collection were further classified according to their technique of manufacture. A total of one hundred and forty-one were made by the mould method; 113 were glass beads made by the drawn method, and 8 winding (wound beads) (Francis (Jr.), 1993:1-3, 2003:120-131). Five beads were made by dual method of drawing and moulding (Figure 5.68K). Some drawn beads were shaped by grinding the surface to give them complex shapes (see Francis (Jr.), 1994:66; 1993:3).

One wound glass bead or powder glass (mould) bead known as *mètè* (Figure 5.65D), a black bead with white trailed decoration (Wilson, 2003:150), locally produced in the Krobo area of the Eastern Region of Ghana, was also collected from Layer 3 of the trench.

The beads retrieved from Obosomase are likely 19th century to early 20th century beads (Pers.com, Christopher DeCorse, 2017). Among the beads retrieved were 2 ninetieth Venetian beads recovered from Layer 1 (Francis (Jr.), 1994: 69), and 3 melifori beads (Figure 5.65K). Two of the melifori beads were recovered from Layer 1, and the remaining from Layer 4 of the same trench. Chevron beads were recovered in Layers 2, 3 and 4 of the trench. Some of the moulded beads (Figure 5.65G) in this collection were made by the prosser method which became widespread in the 1840s (Francis (Jr.), 1994:58).

The table 5.29 below gives provides data on datable beads recovered from the site, their origin and possible chronology.

Bead type	Provenience	Origin	Possible chronology
Yellow Venetian lamp wound bead	Layers 1&4	Italy (Venice)	1880-1920(Francis (Jr), 1994:69 ;)
Polychrome Melifori bead	Layers 1,2,3	Italy	1830s-(Peter Francis (Jr.) :1994, Schwartz,2015) 1876 and beyond -(Anquandah,2003:123)
Green, red and white strips with white core Chevron. The earliest chevron beads 1950s-(Peter Francis (Jr), 1994:65). The beads with this collection date probably date to the 1800s and 1900s because chevron beads with 4-6 layers become popular during that period.	Layers 2,3,4	Italy (Venice)	1950s-(Peter Francis (Jr), 1994:65). 1800s and 1900s (Robert Tymstra, 2018. www.rslive.bscore.com)
Blue Bugle beads/ hexagonal bead	Layer 3	Czech Republic	
Vietnamese drawn red and white strips tabular bead.	Layers 1,2,3,4	Vietnam	20th century (Peter Francis, (Jr.),1994)
Green Prosser mould beads	Layers 1,2,3,4	England, Czech Republic, Germany or Italy	1830– (Peter Francis (Jr),1994:58)

Figure 5. 65.Some Beads from the Obosomase excavations. Vietnamese drawn red and white strips tabular bead (A); shell beads (B); thin red plastic beads (C); Mẽtẽ wound bead (D); Blue Bugle beads/ hexagonal bead (E); bauxite bead (F); Green Prosser (G) mould bead; blue drawn beads(H); Brick red translucent green and black venetian drawn bead(I); Yellow Venetian lamp wound bead(J); Melifori bead(K). (Photo credit: Author's collection)

5.11. Buttons

The cultural remains of Obosomase also include 21 buttons. They comprised five (5) metallic (Figure 5.69D) and 16 plastic ones (Figure 5.69 A, B, C and D). Five of the plastic buttons have sunken panels (Figure 5.69Aand B) with 2 or 4 holes in the center. Buttons indicate that European-made clothes or clothes made with sewing machines were worn and that the inhabitants had contacts with the outside world. Buttons were recovered from all the cultural Layers 1, 2 and 3 of the trench.

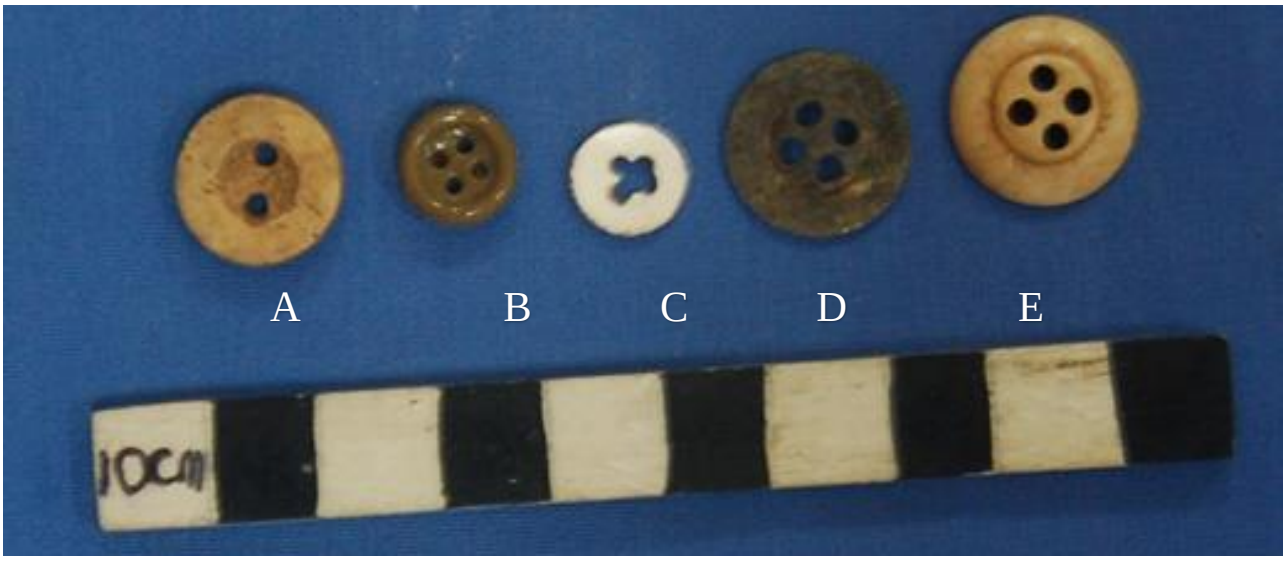

Figure 5. 66. Buttons from the Obosomase excavations (Photo credit: Author's collection)

5.12 Faunal remains: Human, Animal and Mollusca

A total of 1,289 faunal remains was recovered from the excavations. They represented 14% of the total finds. The faunal remains were classified into human bones (n =3), animal bones (n =1,025) and shells (n = 259).

On site examination of the skull, jawline and long bones of the human skeleton uncovered at a depth of 176 cm in the trench (TR1) revealed that the skeleton (Figure 5.67) was an adult male. The bones of the individual were robust and the skeleton was in a fetal or crouched position with a pot on the bosom. The bones identified included ulna (Figure 5.67 (F1)), radius (Figure 5.67 F1) which comprised the hand bones near the pot. Also present was the femur (Figure 5.67 f2) and tibia (Figure 5.67f2). Ethno-historical information and ethnographic observation of the burial practices among the people of Obosomase revealed that priests and priestesses were buried with clay pots. Besides, the area where the human skeletal remains were uncovered was part of the

Kyenku sacred grove where past *Kyenku* priests were buried. The deceased was probably a traditional priest of the Obosomase community who was buried in the *Kyenku* sacred grove.

In addition to the above, 2 human skulls and several long bones were recovered in Layer 3 of the trench. The Skulls were discovered in the northern section of the trench at a depth of 155 cm below ground surface. The brittle nature of the bone made it impossible to fully expose them. A huge rock was lying on top of one of the skeletons (Figure 5.68 f1) making it impossible to reveal the orientation of the body. It is noteworthy that the human remains were found in the lateritic layer of the soil, indicating a habit of digging deep into the soil to bury individuals.

Figure 5.67. Picture and spatial representation of human remains recovered in Trench 1 at the Obosomase site (Photo credit: Gideon Agyare).

The large quantity of animal bones (Figure 5.68) recovered from the excavation is an indication that the past inhabitants of Obosomase exploited a variety of domesticated and undomesticated animals for food. Two hundred and eighty-nine (289) bones representing 28% of the total bone finds could not be unidentifiable because of their fragmentary nature. Table 5.29 illustrates the various classes of animal bones identified. Four hundred and thirty-eight (438) bones of *bovid (43%)* were recovered. Ninety-one bones of domestic cow (*Bos taurus*) and 77 *Aves* bones representing 9% and 8% of the total bones respectively were also recovered. Other bones recovered were bones of *Repetilia* (tortoise*), Pisces* (fish) *Sus scrofa* (pig*), Felis catus* (cat) and *rodentia.* Table 5.30 indicates the classes of animal bones collected during the research.

Many of the bones particularly the bovids could not be identified to specific species. Those that could be identified to specific species are 1 lower jaw of a goat from Layer 1 of the Trench, 2 sheep bones from Layers 1 and 4 of the same trench. One antelope bone was also identified from Layer 2 of the trench. Other animal bones that could be identified to specific species are those of tortoise, cat and pig (Appendix.2). It is probable that many of the bones are those of wild animals which were hunted for food.

To a large extent, the distribution of the bones across the layers demonstrate continuity in eating habits. It is also important to note that goats are the preferred animals used during the *dwira* cleansing ritual. The present-day inhabitants of Obosomase do not eat cats and rats. Rats are however hunted and sold.

Figure 5.68. Some examples of animal bones exploited by the inhabitants of the excavated area (Photo credits: Author's collection).

Table 5.30 Animal bones from the Obosomase excavations (credits Bosman Murrey, 2017). .

Bone type	**Level 1**	**Level 2**	**Level 3**	**Level 4**	**TOTAL**	**% OF TOTAL**
Bovid	86	64	170	118	**438**	**43**
Bos Taurus	23	4	44	20	**91**	**9**
Aves	23	20	22	12	**77**	**8**
Pisces	13	24	17	18	**72**	**7**
Rodentia	13	12	12	6	**43**	**4**
Reptilia	5	2	2	1	**10**	**0.9**
Sus scrofa	1	-	1	-	**2**	**0.2**
Felis catus	-	1	-	-	**1**	**0.1**
Homo sapiens	-	-	1	-	**1**	**0.1**
Unknown	40	44	115	90	**289**	**28**
BONE TOTAL	**204**	**172**	**384**	**265**	**1025**	

Mollusca shells constituted 20% of the total faunal remains. The shells suggest an exploitation of Mollusca species from multiple sources including terrestrial, marine and brackish habitats (Table 5.31). Majority of the *Mollusca* shells were terrestrial species. These consist of *Achatina achatina* (Figure 5.69A), *Acha achatina* (Figure 5.69B*)* and *Limicolaria flammea* (Figure 5.69C). With the exception of *Acha achatina*, all the other species are consumed by the people of the Obosomase. *Acha achatina*, locally called *Nkpoblee* is considered unclean.

The marine species consist of C*ypraea moneta*, C*ypraea annulus* and T*urritella gemmeta (*Figure 5.69E). In the past C*ypraea moneta* (Figure 5.70) and C*ypraea annulus* (Figure 5.71) were used as currency. However, today their use is limited to divination and body adornment. Thirty-eight shells of *Mellanoid tuberculata (Figure 5.693D),* locally called *abebe*, a fresh water species, commonly used in preparing palm nut soup by present-day inhabitants of the study area were also recovered. The shells were fairly distributed across layers of the trench with the exception of T*urritella gemmeta* which was found only in Layer 4 and T*ympanotonus fuscatus (Figure 5.69H)* which was found only in Layer 1

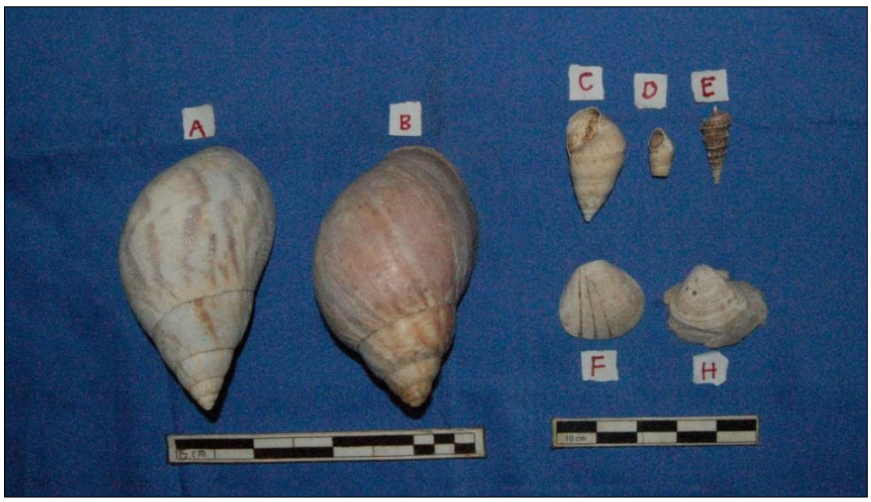

Figure 5.69. Achatina achatina (A), Acha achantina (B), limicolaria flammea (C),Mellanoid tuberculata (D), turritella gemmeta (G) Arca Senilis (F) and typantonous fuscatus (G) shells. (Author's collection)

Figure 5.70 *Cypraea moneta* shells (Photo credit: Gideon Agare).

Figure 5.71 *Cypraea annulus* shells (Photo credit: Gideon Agyare).

Shell type	**Habitat**	**Level 1**	**Level 2**	**Level 3**	**Level 4**	**Total**	**100%**
Achatina achatina	Terrestrial	9	47	30	7	93	36
Acha achatina	Terrestrial	5	8	1	1	15	6
Limicolaria flammea	Terrestrial	-	9	5	1	15	6
Mellanoid tuberculata sp.	Fresh water	6	3	9	20	38	15
Cyprea moneta	Marine	6	12	21	4	43	17
Cyprea annulus	Marine	4	13	21	9	47	18
Turritella gemmeta	Marine / bivalve	-	-	1		1	0.5
Arca senilis	Brackish	1	1	1		3	1
Tympanotonus fuscatus	Brackish	1		-		1	0.5
Total		**32**	**93**	**92**	**42**	**259**	**100**

Table 5. 31. Classification and distribution table of shells recovered from Obosomase.

5.13 Botanical remains

Palm kernels of *Elaeis guineensis* (Figure 5.72), an indigenous palm tree associated with the Kintampo culture, the earliest manifestation of food production and village life in Ghana dating to over 2,000 BC, were also found in the excavations. The discovery of this find suggests exploitation of oil palm by the occupants of the excavated area. A total of eighty-four (84) oil palm kernels from all four cultural layers of the trench, comprising 0.9% of the total finds were recovered. Thirty-six nuts of the kernels were charred. Table 5.32 shows the distribution of the palm kernels in the trench.

Table 5.32 Distribution of palm kernels in the trench

Oil palm	Layer 1	Layer 2	Layer 3	Layer 4
Quantity	53	24	4	3

Figure 5.72 Palm kernels from the Obosomase excavations (Author's collection).

Chapter Six

6.0 Discussion, Summary and conclusion.

Introduction

This chapter discusses the archaeological finds presented in the previous chapter by integrating, documentary records, ethnographic data and ethno-historical accounts with archaeological data. Material culture studies will serve as the key interpretative framework guiding the interrogation of the data recovered. The support of archaeological finds with other data sources is to enable the researcher arrive at a holistic interpretation of the past.

6.1 Discussion, Summary, and Conclusion.

Discussion and Summary

The current body of knowledge regarding Obosomase designates the town as a spiritual center of the Akwapem state (Brokensha 1972: 40-41; Kwamena-Poh 1973: 34) and a slave sanctuary (Bredwa-Mensah, 2008: 138) for runaway slaves. Apart from limited archaeological surveys conducted by Oliver Davies (1963:178) in the early 1960s, there has been no in-depth archaeological investigation undertaken there to date. These were the basis for the conduct of an in-depth archaeological investigation at Obosomase. The application of material culture studies, oral traditions and ethnographic study enabled the researcher draw meanings from cultural remains in order to establish the chronology of the settlement, past subsistence strategies, religious beliefs, costumes, architectural styles and trade links of its inhabitants.

The archaeological evidence from datable materials such as imported European ceramics, glass bottles, glass beads, smoking pipes and locally produced plastic bags suggest the occupation of

the excavated area after 1750 to the 20th century. Among the datable finds recovered from the site was a post 1750 AD Dutch smoking pipe recovered from Layer 2 of the trench (TR 1); a 19th - 20th century chevron bead recovered from Layer 4 of the trench (TR 1); several 18th – 19th century bottle fragments from all the cultural layers of the trench (TR 1), and a 20th century plastic smoking pipe in Layer 1 of the trench (TR 1). The irregularities in the distribution of these finds within stratigraphic layers and their date of manufacture was because the area excavated was disturbed by a burial. This meant that some of the finds may not have been found in their primary context. The discovery of 3 skulls and several human bones at the base of the trench implies that grave diggers had dug through layers of the soil, making the use of stratigraphic dating problematic. In addition, the unavailability of sufficient funding made it impossible to date a charcoal sample collected from Layer 4 of the trench.

The Danish surgeon Paul Erdmann Isert (1788 [trans.] 1992: 162) described 18th century Obosomase as a theocracy. It is not known when exactly the town was first ruled by a chief. Oral traditions claim that only 5 chiefs had ruled the community. This suggests that chieftaincy may have been adopted not too long ago.

The archaeological investigations provided some information on the life ways of the past inhabitants of the community**.** Reconnaissance survey led to the identification of several cultural and geologic features unique to the community. Surface scatter in various parts of the community also suggested past human habitation. Two units comprising a 1x1 metre test pit (TP1) and a 2 x 4.5 metres trench (TR1) were excavated. The excavation was done by natural levels. Several cultural remains including local pottery, a terracotta figurine, foreign ceramics, imported smoking pipes, metal objects, construction materials, beads, buttons, faunal remains and floral remains were recovered. The test pit attained a sterile depth of 62 cm with only 1

cultural layer recorded whereas the trench attained a sterile depth of 189 cm, recording 4 cultural layers.

Cultural remains are significant in the reconstruction of the past. They provide insights on the use of space, their producers, and the possible activities that led to their production and use. However, the researcher recognized that archaeological data is fragmentary and inadequate in providing a comprehensive interpretation of the past. In order to mitigate these shortcomings of the archaeological record, documentary records, ethno-historical accounts and ethnographic data were all used to arrive at a holistic interpretation of the past.

Ethno-historical narratives of the people assert that the ancestors of the inhabitants of Obosomase migrated from somewhere in the northern parts of Ghana led by Nana Larbi, a hunter who first settled at *Asantema* before relocating to the present location. This narrative gives the name of the community as *Mabutaha*, a Guan phrase meaning "I have settled here". This name was chosen by the first inhabitants to claim ownership of the settlement and to inform other incoming groups of the ownership of that location. The choice to settle at present day Obosomase was informed by the existence of several water bodies. The year in which the name of the community changed from *Mabutaha* to Obosomase is uncertain. However, by the 18th century the name of the community had changed.

The archaeological record provided information on the past economy of Obosomase. The recovery of machetes and hoe blades attested to farming activities and correlates with ethno-historical accounts and with Klingelhofer's (1972: 130-137) writings on the Akwapem people. She noted that the main crops cultivated included cassava, yam (white, yellow and water) and maize. She also noted that the use of simple tools such as hoes and cutlasses in crop production.

The fragments of hoe and machetes blades in the archeological record are indicative of the practice of farming by the past inhabitants of the study area.

Farming was supplemented by hunting and gathering. The past inhabitants of Obosomase exploited both domesticated and wild species of plants and animals. Food sources included terrestrial, marine, fresh water and lagoon sources. Cattle, bovids, fishes, pigs, birds and snails provided a good source of protein whilst plants such as oil palm, peas, and green leafy vegetables were also exploited. With the exception of cats and the rats all other animals whose bones were recovered are edible animal species to the people of Obosomase. The discovery of tortoise remains in all layers in small quantities is perhaps an indication of occasional consumption. The discovery of a skull of a cat in Layer 2 of the trench (TR1) is perhaps an indication of the disposal of the remains of a pet rather than the disposal of food remains. Poultry appears to be an important food source among the past inhabitants of Obosomase as evidenced by some seventy-seven (77) *Aves* remains in 4 out of the 5 layers of the trench (TRI). However, the bones could be those of wild birds. The bovid remains could not be identified to specific species types because they were too fragmentary to facilitate their identification. It is, however, probable that they included the bones of domestic animals such as goats and sheep. They may also include those of wild animals such as antelopes which were hunted for food. In addition, the frequency of their consumption is evidenced by the fact that they represented 45% of the entire animal bones. These indications are analogous to ethnographic findings which revealed a varied source of food within the Obosomase community.

The recovery of querns is suggestive of the exploitation of herbs and grains and its pulverization among the past inhabitants of Obosomase. That grinding stones and querns were found in almost

all the households visited thus suggest that their use for processing medicinal herbs and some grains like maize and rice extends into antiquity.

Traditional medical practices of the past inhabitants of Obosomase has been highlighted by the discovery of several plant-based compounds in some of the potsherds retrieved. It is clear that there was a conscious effort by the inhabitants to prevent and cure aliments within the household by drinking plant based herbal medicines locally called *odidoo*, plants based compounds such as coumarin found in pottery sherds collected from Layer 2 of the trench (TR1); Coumarin is an effective sedative with pain relieving properties. Reserpine also a plant-based compound effective in curing malaria, hypertension, snake bites, insanity and cholera was used by the past inhabitants of Obosomase. This practice has perpetuated into present times as most houses in the community cook a mixture of plant roots, leaves and barks to cure various ailments especially malaria fever. Medicinal plants were acquired from the surrounding vegetation. The *Kyenku* sacred grove, for example, contained several plant species identified as having medicinal properties. Local informants could tell the specific plants that can be used to cure specific diseases. Traditional medicine was used alongside western orthodox medicine as evidenced by the recovery of several imported medicinal bottles and suppositories across all 4 layers of the trench (TR1). One particular find of interest was a fragment of a bottle with **Dr. Kilmer's Swamp Root** embossed on it. The product which originated from Britain was renowned for curing several aliments including kidney, liver and bladder diseases in the 19th and 20th centuries (Fike, 2006: 101, 208).

The present-day inhabitants of Obosomase claim that in the past they obtained their pottery from neighboring communities like Dodowa and Kpong. Currently, they obtain their pottery from the same sources. There were no local potters at Obosomase. A variety of local pottery fragments

were recovered from the excavations. They comprised 5 jar forms, 10 bowl forms and 4 types of bases. Majority of the vessels forms from Obosomase had flowing profiles. Jar Form 5 was one of the few examples of a vessel with an angular profile. The presence of soot on the majority of the potsherds indicates that they were used for cooking. Some of the pots may have been used for water storage, for eating and for serving palm wine. The vessel forms of sherds recovered from Obosomase are similar to those recovered from Brockman, (Boachie-Ansah, 2007: 550; 2007-2009:158-159); Frederickgave, Sesemi, (Bredwa-Mensah, 2002: 209-210) all Danish plantation sites in the Eastern Region, Ghana; Krobo site at Ajikpo-Yokunya in the Eastern Region of Ghana (Nimako 2005: 72); Katamansu in the Greater Accra Region (Apoh, 2001: 42); Wulff's house at Osu, Greater Accra Region (Bredwa-Mensah 2000; 2002: 226) and at Akwukugua and Dawu, 16th -17th century Guan settlement sites in the Eastern Region of Ghana (Brempong, 1987: 283; Shaw, 1961). The pottery from Obosomase were characterised by jars with everted rims, open hemispherical bowls and pedestalled bases. Grooves, incisions and design painting were the most common decorations.

Shai potters produced specialized carinated pots (which the potters called *Akyemka*) (Boachie-Ansah, 2007: 560). These specialized pots have been found in various sites in Ghana including Obosomase. These carinated bowls (Bowl Form 2) were recovered in 4 out of 5 layers of the trench (TR 1). Brempong's (1987: 252-254) comparative study of contemporary Shai and Awukugua pottery also revealed that most of the pottery from his excavations at Awukugua were similar to contemporary Shai types. The traditional claim that the Obosomase people obtained their pottery from Shai seems to be supported by the archaeological evidence. The evidence provided by the pottery seems to buttress the existence of a short distance trade links between the people of Shai and Obosomase. The presence of Krobo beads (*mètè* a wound bead or powdered

glass bead), in Layer 3 of the trench (TR1) further supports trade links between the Shai/Krobo and Obosomase people.

Trade links with external groups are evidenced by the European trade goods in the archaeological record. Some of the finds included 18th-19th century Venetian glass beads, 19th-early 20th century imported bottles, a post 1750 Dutch smoking pipe recovered from Layer 2 of the trench, and European and Japanese ceramics. The brass and copper bracelets and metal tools such as the machetes as well as the wheel of a sewing machine all attest to contact and trade with Europeans on the coast. In addition to trade the role of Obosomase as a sanctuary for runaway Danish plantation slaves at the foothill of the Akwapem Range is highlighted in Insert's publications on incidents that led to the retrieval of two slaves from the shrine of the *Kyenku* priest in 1843 (Bredwa Mensah, 2008: 138). Although there is no material evidence of slave resistance in the archaeological record these incidents are collaborated by oral accounts.

The beliefs and burial practices of the early inhabitants of Obosomase are also manifested by the recovery of cowries, a terracotta figurine from Layer 3 of the trench (TR1) and human remains. The existence of traditional priests within the Obosomase community was been substantiated by the discovery of a burial. The sex of one of the human skeletons was identified as an adult male. This person was buried with a pot on his bosom. Informants from Obosomase claimed that priests and priestesses were always buried with pots. The evidence from the burial appear to supports ethnographic information on burial practices of the people in the past. Informants also claimed that while priest and priestesses were buried with clay pots, chiefs were buried with bass bowls. The pots and brass bowls were usually filled with food for the deceased in the afterlife. If a priest or a priestess acquired some amulets which he/she used whilst living, the amulets were

placed in a pot and buried with him/her in order to ward off any calamity it could bring upon the rest of their family.

The annual *Ohum* festival celebrated by the people of Obosomase illustrates the significance of crops such as maize, and products such as yam, palm wine and palm oil in the celebration. Maize and palm oil are the main ingredients in the preparation of *sense*, the food offered/served to the deities at the climax of the festival. It is worth noting that palm oil plays a key role throughout the celebration. This is because all food offerings to the deities were made in two variants, one with palm oil the other without palm oil. It is therefore not surprising to find several pieces of palm kernel shells in all the cultural layers of the trench (TR 1). The presence of palm kernel in the archaeological record is an indication of its continuous exploitation by the past inhabitants of Obosomase. Some of the bones of the bovids may represent goats slaughtered for the *Dwira* rituals performed prior to the festival.

Cultural remains such as daub, bricks and concrete are indicative of the architectural style of the inhabitants of the area. Ethno-historical accounts claimed that wattle-and-daub architecture locally called *baamu* were the earliest architectural structures in the community. The discovery of daub fragments in the deepest stratigraphic layer of the trench therefore supports this notion. Window panes are indicative of the use of glass windows. House structures arranged in a way to enclose an inner courtyard appear to be the norm in present day Obosomase and may have been the same in the past. Although the materials for building have changed from daub to sandcrete blocks held together with cement, the style probably remained the same.

The archaeological record sheds light on past dress codes of the inhabitants of the community. The use of beads and bracelets as body adornments among the men, women and children of Obosomase has been emphasized by their frequency in all cultural layers of the trench (TR 1).

Finds such as buttons suggest the wearing of European style outfits whereas the unearthing of the wheel of a sewing machine in Layer 1 suggests the wearing of sewed clothing.

There was a high degree of uniformity in the finds from the excavated units and various cultural layers. It was observed that local pottery which represent 58% of the total finds was recovered in all cultural layers of the trench (TR1) and the test pit (TP1). Cultural remains such as fauna, stone tools, and bottles recovered from the test pit were also represented in the trench. The same cultural materials were recovered in all layers of the trench. The popular jar and bowl forms which consist of Jar Form 1, Jar Form 2, Jar Form 3, Bowl Form 2, Bowl Form 3 and Bowl Form 9, and which constitute 91.92% of the total potsherds were represented in all the cultural layers of the units excavated. Multiple grooves, single grooves and single incision which together constitute 70% of the total decorations were also represented in all the cultural layers. Bauxite beads were collected from Layers 1, 2 and 4 of the trench. Among the metal objects, hoe blades were picked from all layers of the trench. These facts suggest that there was continuity in the archaeological record.

Continuity in the archaeological record and the ethnographic present is exemplified by the perpetuation of burial practices, subsistence strategies, trade, traditional medicinal practices and beliefs of the people. In addition, the role of priests and priestesses in the administration of the community remains significant. Beads are still worn by both men and women. Consumption of alcoholic beverages and the use of palm oil continue to this day. Schnapps are used for pouring libation and in rituals. Snails, bovids, shellfish and fish are eaten today by the inhabitants of Obosomase. Traditional medicine still plays an important role in health care of the people.

Discontinuity was observed in the use of pots. The vessel forms of Obosomase suggest a multiple use of pottery in cooking (evidenced by soot on sherd surfaces and discovery of plant

residue in potsherds), eating (as evidenced by large open hemispherical bowls known to be used in several areas as eating bowls) and storage. Ethno-historical accounts indicated the use of pottery for water storage, cooking, eating, and for ritual purposes. However, ethnographic research revealed the use of pots only for cooking medicines and for rituals. Pots are no longer used as eating vessels, for storage of water or for cooking food.

Conclusion

The study of material culture from Obosomase revealed that the community was not just a spiritual centre of the Akwapim state, a hub for fetish activity or a refuge for runaway slaves but also a multiple purpose settlement site. The significance of this research lies in the depth of information it provided about the inhabitants of the study area. The research highlights the subsistence, religious and burial practices of the inhabitants and information on trade with external groups. The researcher is hopeful that this research will draw the attention of academics and tourists to the study area.

The surface survey subdivided the community into 3 loci (Loci A, B and C). However, only Locus A and B were excavated. It is possible that the unexcavated outlying areas predate the period suggested by datable finds from the excavated area. It is suggested that further excavations be conducted in these areas in the near future to shed light on those areas. It is most probable that the earliest area of the settlement is yet to be uncovered. It is suggested that future research should focus on identifying the earliest site occupied in the community. In addition, an intensive study should be conducted on the Kyenku Shrine and Kyenku sacred grove in order to gain better insights into the relationship between the community and slave resistance as reported by earlier scholars. It is possible that material objects of runaway slaves who sought the

protection of the Kyenku shrine may be found in the sacred grove. It is for this reason that future research must include excavation of the sacred grove.

The field data collected during the study reveals significant aspects of the past inhabitants of the community, much of which is still practiced in the present. The author suggests a collaboration between of the Obosomase traditional Assembly, community members, Ghana Museums and Monuments Board and other mandated institutional bodies in developing an eco-museum within the community to educate the people about the findings and create awareness about the site to ensure its preservation.

Secondly, an exhibition of the finds should be organized to shed light on the cultural heritage of the study area; to create awareness on the relevance of the archaeological finds associated with the site and to ensure their preservation for future generations.

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APPENDIX

Appendix 1

Guideline Questionnaire.

Name and Status of Interviewee

Are you a native of this settlement?

What is your name?

How old are you?

What is your occupation?

Origins

What is the name of this settlement?

How did the name come about and what does it mean?

Who were the first people to settle here and where did they come from?

Have other people joined them since they settled here?

If yes, who are they and where did they come from?

Where did you first settle before coming here?

Why did your ancestors choose that place?

What are the names of the groups or clans residing in Obosomase?

What language did your ancestors speak?

Is the language of your ancestors different from the language spoken today?

How long have your people been residing here?

Do you have any songs or recitals on your history?

If yes, recite them.

SETTLEMENTS

Can you name all the early sites occupied by the Obosomase people in chronological order?

On what basis may a site be chosen for settlement?

What features characterize these sites?

Can you show me these sites?

How were buildings constructed by your ancestors?

How different are the building of your ancestors from the ones built recently?

How many clans are in Obosomase and where do they reside in the community?

Are there any sacred places in the community?

If yes, where are they?

ECONOMIC ACTIVITIES AND TRADE

What is the main occupation of residents of the community?

Which people and areas did your ancestors trade with in the past? What commodities did you trade in the past?

With which people did the people of Obosomase trade with in the area south of Obosomase?

What commodities featured in the trade?

Which people did the people of Obosomase trade with north of Obosomase?

What commodities did they trade in?

With which people did the people of Obosomase trade with in the area west of Obosomase?

What commodities featured in the trade?

With which people did the people of Obosomase trade with in the area east of Obosomase?

What commodities featured in the trade?

Can you name the markets to which the people of Obosomase traded their goods?

What imported European items were traded to the people Obosomase?

What local items were traded to the people of Obosomase?

Where did the Obosomase people get these imported and local items and who sold the items to them?

Were there traders at Obosomase?

If yes, what did they trade in and from were did they get the items they sold?

Were there middle men in the trade between Obosomase and other areas?

If yes, who were the middle men and where did they trade to?

Did the traders include women?

If yes, what commodities did they trade in and from where did they obtain their goods?

How important were traders in the Obosomase community?

Were liquor, glass beads and European ceramics traded to Obosomase?

From where were these items obtained?

What other European commodities were traded to Obosomase?

Were food items traded to Obosomase?

If yes, name the food items and the areas from where they were obtained?

FOOD ITEMS

What were the earliest food items of the Obosomase People?

Is there any story connected with the food items(s)?

What other food items were eaten by the Obosomase people?

Can you narrate any traditional story about each or some of the food items?

Can you give an account of any festival in connection with a particular food item which was observed in the past or is still observed at Obosomase today?

Were certain crops widely cultivated in the past which are not cultivated today?

What crops did the people of Obosomase cultivate?

What wild crops did the people of Obosomase collect for food?

Name the wild animals and fowls which were eaten by the people of Obosomase?

How were the wild animals and fouls procured for food?

Name domestic animals and fowls which were eaten by the people of Obosomase?

Name the wild animals and fowls which custom and tradition did not allow the people of Obosomase to eat?

Why were they forbidden as food?

What did custom and tradition claim would happen to those who ate the forbidden food?

Were there sanctions against those who ate the forbidden foods?

If yes, what were the sanctions?

Which animals were eaten and which were not?

Are there taboos associated with some animals?

If yes, give account of the taboos?

COSTUMES AND BODY ORNAMENTS

What are the traditional costumes of men of Obosomase?

What are the traditional costumes of women of Obosomase?

What European costumes were adopted by the men of Obosomase?

What European costumes were adopted by women of Obosomase?

What body ornaments were used by men of Obosomase in the past?

What body ornaments are used by the men of Obosomase presently?

What body ornaments were used by women of Obosomase in the past?

What body ornaments are used by the women of Obosomase presently?

Did men wear beads in the past?

Did women wear beads in the past?

If yes, what is the difference between the beads worn by men and women?

RELIGION

Can you describe the traditional religion of the Obosomase people?

What deities do you have in Obosomase?

What are their names?

Have you heard of the Kyenku shrine?

Where is the shrine located?

How did the shrine come to be?

How many priests has the Kyenku shrine had at Obosomase?

Can you name them in chronological order?

Have you been to the shrine before?

What material evidence is associated with the activities of shrine in historic times?

What are some of the activities that take place in the shrine?

What influence does Kyenku have on the settlement?

What is the relationship between the people and the Kyenku shrine and its priest?

Do you have any songs /recitals about Kyenku?

If yes recite them.

How far reaching was the influence of the Kyenku shrine during the periods of plantation slavery?

FESTIVALS

Do the people of Obosomase have any festivals?

What are the names of these festivals?

Which other festivals do you celebrate?

How did this festival come about?

Did they originate form the people of Obosomase or they were introduced from else where.

If it was introduced from else where, from where was it introduced?

How did the people of Obosomase come in contact with this festival?

What are the names of the festivals you celebrate?

When do these celebrations take place?

What are some of the activities associated with the celebrations?

THE ISSSUE OF SLAVE RESISTANCE

Have you heard about runaway slaves seeking refuge in this community in the past?

How often was this happening?

What happened to such people when they came into the community?

How were these people assimilated into the society?

POTTING

Were there potters at Obosomase?

If yes, what kind of pots did they make?

Did the people of Obosomase trade in pots?

If yes, what kind of pots?

Were pots from other areas traded to the people of Obosomase?

If yes, what kind of pots were traded to the people of Obosomase? (Describe their shapes in detail)

What were pots used for?

Can you describe the process of pot making?

Do you know people who can make pottery?

Was potting restricted to special people or groups at Obosomase?

Where were the pottery making areas at Obosomase?

Where was clay obtained for the making of pots?

Were there any rituals during clay mining?

Were pots traded within and outside Obosomase?

If yes, with whom and for what in exchange?

Can you describe the various types of pots made at Obosomase and also traded from outside (describe the shape of each and their functions)?

Were some pottery vessels made or traded in the past which are not made or traded today?

Describe the pottery made by indigenous potters?

Can you describe the decorations on the pottery made by indigenous potters?

Can you describe the decorations made on pottery sold by outside potters to the people of Obosomase?

POLITIAL AND SOCIAL ORGANIZATION

How was Obosomase ruled before the coming of the Europeans?

Were there chiefs at Obosomase before the coming of the Europeans?

What was the role of priests and priestesses at Obosomase before the coming of the Europeans?

Can you describe how chiefs were enstooled in Obosomase?

How many priests have you had since the beginning of Obosomase as a settlement?

Name the priests in chronological order?

How many chiefs have you had since the beginning of Obosomase as a settlement?

Name the chiefs in chronological order?

Are there specific historical events associated with any of the chiefs and priests of Obosomase ?

If yes, state the specific event associated with the chief or priest?

Who was the first chief of Obosomase?

When was his reign?

What was the traditional symbol of authority of the chief of Obosomase?

Are there any traditional songs or recital about some of your past chiefs and events?

If yes, recite it?

BURIAL PRACTICES

How do the people of Obosomase bury the dead?

Did the burial of women differ from that of men?

If yes what were the differences?

How were priests or priestesses buried in the past?

How were commoners buried in the past?

How were chiefs buried in the past?

What goods were buried with chiefs?

What goods were buried with priests?

What goods were buried with priestesses?

What goods were buried with commoners?

Are there special burial practices related to a specific group of people not mentioned here?

If yes, describe the burial practices

In what ways did the goods differ?

LOCAL INDUSTRIES

Metal working

Were the people of Obosomase smelting iron before the coming of the Europeans?

If yes, how was iron ore acquired for smelting?

How was the iron ore smelted?

Can you describe the iron smelting process to me?

What materials were used in the smelting process?

What kind of tools were the people of Obosomase making?

Can you describe some of the tools to me?

Were there a special group of people responsible for iron smelting?

Were there taboos guiding the process of metal working?

If yes, can you recall some of these taboos?

Where was the iron working taking place in the community?

Can you show me the place?

What was the position of a blacksmith in the Obosomase community in the past?

Which group of people were the blacksmiths?

BEADS

Did the people of Obosomase use beads in past?

Where did the beads come from?

Where there bead makers in Obosomase in the past?

If yes, how were they making beads?

Which type of beads did the people of Obosomase make?

How did the beads look like?

Can you describe some of the beads to me?

Were there beads for special occasions?

If yes, which occasions?

Which group of people were making beads in Obosomase?

Where the bead makers of Obosomase men or women?

Can you recall any song or proverb about bead making?

If yes .can you sing it or tell me?

Appendix 2

FAUNAL ANALYSIS

SITE: OBS - 2017

RECORDER: B. M. Murey DATE: December 2017

UNIT/PIT LEVEL IN CM	ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1 1	Boneshaft	13							13	**13**	Aves - bird
" " "	Keel	1							1	**1**	" "
" " "	Tibiotarsus (distal)	2		2					2	**2**	" "
" " "	Radius	1						1		**1**	" "
" " "	Tarsometatarsus	1						1		**1**	" "
" " "	Ulna	2		2			1		2	**2**	" "
" " "	Ulna	1							1	**1**	" "
" " "	Sternal ribs	2							2	**2**	" "
" " "	Ribs	4							4	**4**	Rodentia – rattus rattus
" " "	Lower jaw	1						1		**1**	" " "
" " "	Femur (proximal)	2		2					2	**2**	" " "
" " "	Tibia (distal)	1							1	**1**	" " "
" " "	Skull	2		1					2	**2**	" " "
" " "	Boneshaft	3						1	3	**3**	" " "
" " "	Vertebra	1							1	**1**	Reptilia - tortoise
" " "	Coracoid	1							1	**1**	" "
" " "	Vertebra	5							5	**5**	Pisces – fish

“ ”	“	Skull (dentary)	8							8	**8**	“ ”
“ ”	“	Humerus (distal)	1							1	**1**	Bos taurus - cattle
“ ”	“	Tibia (distal)	1					1		1	**1**	“ ” ”
“ ”	“	Astragulus	1						1		**1**	“ ” ”
“ ”	“	Phalange	1						1		**1**	“ ” ”
“ ”	“	Clavicle	1					1		1	**1**	“ ” ”
“ ”	“	Boneshaft	7					1		7	**7**	“ ” ”
“ ”	“	Lower jaw	1					1		1	**1**	“ ” ”
“ ”	“	Ribs	2					1		1	**1**	“ ” ”
“ ”	“	Vertebra	1							1	**1**	“ ” ”
“ ”	“	Phalange	2							1	**1**	“ ” ”
“ ”	“	Teeth	7						6	1	**7**	“ ” ”
“ ”	“	Tooth (canine)	1						1		**1**	Sus scrofa - pig
“ ”	“	Teeth	15						4	11	**15**	Bovid – goat/sheep/antelope
“ ”	“	Lower jaw	1						1		**1**	Bovid – goat
“ ”	“	Horn core	1							1	**1**	Bovid - sheep

UNIT/PIT	LEVEL IN CM	ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1	1	Ribs	15					1		15	**15**	Bovid – goat/sheep/antelope
“ ”	“	Boneshaft	34					3		34	**34**	“ ” ” ”
“ ”	“	Skull	4		2					4	**4**	“ ” ” ”
“ ”	“	Lower jaw	2							2	**2**	“ ” ”

												”
“ ”	“	Phalange	2			1			1	1	**2**	“ ” ” ”
“ ”	“	Clavicle	2		2					2	**2**	“ ” ” ”
“ ”	“	Tibia (distal)	4		3					4	**4**	“ ” ” ”
“ ”	“	Humerus (distal)	1					1		1	**1**	“ ” ” ”
“ ”	“	Ulna	2		2				2		**2**	“ ” ” ”
“ ”	“	Femur (distal)	2		2					2	**2**	“ ” ” ”
“ ”	“	Femur (proximal)	1							1	**1**	“ ” ” ”
“ ”	“	Nondiagnostic	40					1		40	**40**	Unknown
“ ”	“	Fibula	2		2			1		2	**2**	Reptilia – tortoise
“ ”	“	Boneshaft	1							1	**1**	“ ”
“ ”	“	*Shell	1							1	**1**	Achatina achatina
Trench 1	2	Vertebra	2						2		**2**	Bovid – goat/sheep/antelope
“ ”	“	Skull	2		2					2	**2**	“ ” ” ”
“ ”	“	Humerus (distal)	2		2					2	**2**	“ ” ” ”
“ ”	“	Tibia	4		3			1		4	**4**	“ ” ” ”
“ ”	“	Boneshaft	23							23	**23**	“ ” ” ”
“ ”	“	Teeth	13						8	5	**13**	“ ” ” ”

“ ”	“	Ribs	12							12	**12**	“ ” ” ”
“ ”	“	Lower jaw	3							3	**3**	Bovid – 1 antelope
“ ”	“	Phalange	3						2	1	**3**	Bovid – goat/sheep/antelope
“ ”	“	Nondiagnostic	42			1				42	**42**	Unknown
“ ”	“	Plastron	2							2	**2**	Reptilia – tortoise
“ ”	“	Skull	1							1	**1**	Felis catus – cat

	LEVEL IN CM	ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1	2	Teeth (molars)	2		2				1	1	**2**	Bos taurus – cattle
“ ”	“	Scapula	2		1					2	**2**	“ ” ”
“ ”	“	Vertebra	16						13	3	**16**	Pisces – fish
“ ”	“	Skull	8							8	**8**	“ ”
“ ”	“	Tooth (molar)	1							1	**1**	Rodentia - rattus rattus
“ ”	“	Skull	2		2					2	**2**	“ ” ”
	“	Lower jaw	3		3					3	**3**	“ ” ”

“ ”												
“ ”	“	Femur	1							1	**1**	“ ” ”
“ ”	“	Ribs	3							3	**3**	“ ” ”
“ ”	“	Innominate	1							1	**1**	“ ” ”
“ ”	“	Ulna (peoximal)	1							1	**1**	“ ” ”
“ ”	“	Humerus	1							1	**1**	Aves – bird
“ ”	“	Boneshaft	8					2		8	**8**	“ ”
“ ”	“	Ulna	3							3	**3**	“ ”
“ ”	“	Vertebra (lumber)	1							1	**1**	“ ”
“ ”	“	Skull	2		2					2	**2**	“ ”
“ ”	“	Tarsometatarsus (distal)	1							1	**1**	“ ”
“ ”	“	Coracoid	2		2	1				2	**2**	“ ”
“ ”	“	Clavicle	2							2	**2**	“ ”

“ ”	“	Decorated bone fragment	1							1	**1**	Unknown
“ ”	“	Boneshaft	1							1	**1**	Unknown

UNIT/PIT LEVEL IN CM		ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1	3	Vertebra	14						11	3	**14**	Pisces – fish
“ ”	“	Skull	5							5	**5**	“ ”
“ ”	“	Scapula	2		2			1		2	**2**	Bos taurus – cattle
“ ”	“	Vertebra (atlas)	1							1	**1**	“ ” ”
“ ”	“	Boneshaft	5							5	**5**	“ ” ”
“ ”	“	Calcaneum	1						1		**1**	“ ” ”
“ ”	“	Tooth (incisor)	1						1		**1**	“ ” ”
“ ”	“	Phalange	1							1	**1**	“ ” ”
“ ”	“	Skull	2							2	**2**	“ ” ”
“ ”	“	Humerus (distal)	1							1	**1**	“ ” ”
“ ”	“	Ribs	18							18	**18**	“ ” ”
“ ”	“	Lower jaw	2							2	**2**	Bovid – goat/sheep/antelope
“ ”	“	Skull	16							16	**16**	“ ” ” ”
“ ”	“	Boneshaft	73	1				12		73	**73**	“ ” ” ”
“ ”	“	Teeth	17						6	11	**17**	“ ” ”

												”
“ ”	“	Teeth	12						12		**12**	Bos taurus – cattle
“ ”	“	Tooth (molar)	1						1		**1**	Sus scrofa – pig
“ ”	“	Tooth (molar)	1						1		**1**	Homo sapiens – human
“ ”	“	Phalange	2						1	1	**2**	Bovid – goat/sheep/antelope
“ ”	“	Calcaneum	1							1	**1**	“ ” ” ”
“ ”	“	Vertebra	14					1		14	**14**	“ ” ” ”
“ ”	“	Ribs	23					4		23	**23**	“ ” ” ”
“ ”	“	Ulna	4		4			1		4	**4**	“ ” ” ”
“ ”	“	Humerus (distal)	9							9	**9**	“ ” ” ”
“ ”	“	Metapodial	7							7	**7**	“ ” ” ”
“ ”	“	Femur (proximal)	1							1	**1**	“ ” ” ”
“ ”	“	Scapula	1							1	**1**	“ ” ” ”
“ ”	“	Skull	5							5	**5**	Rodentia - rattus rattus
“ ”	“	Lower jaw	2							2	**2**	“ ” ”
“ ”	“	Ribs	2							2	**2**	“ ” ”
“ ”	“	Tooth (incisor)	1						1		**1**	“ ” ”
“ ”	“	Scapula	1							1	**1**	“ ” ”
“ ”	“	Innominate	1							1	**1**	“ ”

												”

	LEVEL IN CM	ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1	3	Sternal ribs	3							3	**3**	Aves - bird
“ ”	“	Phalange	3						3		**3**	“ ”
“ ”	“	Boneshaft	10					1		10	**10**	“ ”
“ ”	“	Tarsometatarsus	2		2					2	**2**	“ ”
“ ”	“	Scapula	2						2		**2**	“ ”
“ ”	“	Clavicle	2							2	**2**	“ ”
“ ”	“	Humerus	1						1		**1**	Reptilia – tortoise
“ ”	“	Femur (proximal)	1							1	**1**	“ ”
“ ”	“	Nondiagnostic	115								**115**	Unknown
“ ”	“	*Shell	11								**11**	Achatina achatina
“ ”	“	*Pottery	2								**2**	Local pottery
Trench 1	4	Skull	4							4	**4**	Pisces – fish
“ ”	“	Vertebra	9						3	6	**9**	“ ”

“ ”	“	Scapula	2					1		2	**2**	Bovid – goat/sheep/antelope
“ ”	“	Lower jaw	1							1	**1**	“ ” ” ”
“ ”	“	Teeth	6						6		**6**	“ ” ” ”
“ ”	“	Ribs	24							24	**24**	“ ” ” ”
“ ”	“	Vertebra	14							14	**14**	“ ” ” ”
“ ”	“	Phalange	4						3	1	**4**	“ ” ” ”
“ ”	“	Metapodial	7					2		7	**7**	“ ” ” ”
“ ”	“	Boneshaft	37					4		37	**37**	“ ” ” ”
“ ”	“	Innomiate	1							1	**1**	“ ” ” ”
“ ”	“	Humerus (distal)	4							4	**4**	“ ” ” ”
“ ”	“	Skull	11					1		11	**1**	Bovid – sheep
“ ”	“	Ribs	9					4		9	**9**	Bos taurus – cattle
“ ”	“	Skull	2							2	**2**	“ ” ”
“ ”	“	Boneshaft	1							1	**1**	“ ” ”
“ ”	“	Phalange	2						2		**2**	“ ” ”

UNIT/PIT	LEVEL IN CM	ELEMENT/DESCRIPTION	COUNT	GNAW MARKS	MNI	BURNT	CHARRED	BUTCHERY MARKS	WHOLE	FRAGMENTS	**TOTAL**	GENUS/SPECIES
Trench 1	4	Innominate	2							2	**2**	Rodentia - rattus rattus
" "	"	Skull	1							1	**1**	" "
" "	"	Lower jaw	1							1	**1**	" "
" "	"	Vertebral ribs	2							2	**2**	Aves - bird
" "	"	Scapula	1							1	**1**	" "
" "	"	Humerus	1							1	**1**	" "
" "	"	Ulna	1							1	**1**	" "
" "	"	Innominate	1							1	**1**	" "
" "	"	Scapula	1						1		**1**	Reptilia – tortoise
" "	"	Nondiagnostic	75					1		75	**75**	Unknown
Trench 1	5	Tooth (premolar)	1						1		**1**	Bovid – goat/sheep/antelope
" "	"	Tibia (proximal)	2		2					2	**2**	" " " "
" "	"	Boneshaft	3					1		3	**3**	" " " "
" "	"	Rib	1							1	**1**	" " " "
" "	"	Radius (distal)	1							1	**1**	Unknown
" "	"	Innominate	1							1	**1**	Rodentia - rattus rattus
" "	"	Rib	1						1		**1**	" "

											”
“ ”	“	Vertebral ribs	6						6	**6**	Aves - bird
“ ”	“	Vertebrae	5						5	**5**	Pisces – fish
“ ”	“	Innominate	2						2	**2**	Bos taurus – cattle
“ ”	“	Rib	1						1	**1**	“ ” ”
“ ”	“	Femur (distal)	1						1	**1**	“ ” ”
“ ”	“	Boneshaft	2				1		2	**2**	“ ” ”
“ ”	“	Nondiagnostic	14						14	**14**	Unknown
“ ”	“	*Pottery	1						1	**1**	Local pottery

SUMMARY

ELEMENT	**Level 1**	**Level 2**	**Level 3**	**Level 4**	**TOTAL**	**% OF TOTAL**
Bovid	86	64	170	118	**438**	**43**
Bos Taurus	23	4	44	20	**91**	**9**
Aves	23	20	22	12	**77**	**8**
Pisces	13	24	17	18	**72**	**7**
Rodentia	13	12	12	6	**43**	**4**
Reptilia	5	2	2	1	**10**	**0.9**
Sus scrofa	1	-	1	-	**2**	**0.2**
Felis catus	-	1	-	-	**1**	**0.1**
Homo sapiens	-	-	1	-	**1**	**0.1**
Unknown	40	44	115	90	**289**	**28**
Decorated bone	=	1	-	-	**1**	**0.0**
BONE TOTAL	**204**	**172**	**384**	**265**	**1025**	