

UNIVERSITY COLLEGE OF GHANA

PRELIMINARY REPORT

OF A

SOCIAL SURVEY OF EGYA I



(This survey was carried out in the Christmas Vacation 1959/60 by nine students from the Social Administration Course. They worked under the supervision of Philip and Paula Foster, and the survey was done on behalf of the Child Development Research Unit.)

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SOCIAL SURVEY OF EGYA

INTRODUCTION

Students who take the two year Certificate in Social Administration spend most of their vacations on practical work, which generally includes experience in a social survey. The Child Development Research Unit required pilot surveys of certain villages, in order to select suitable places for studying closely over a five-year period: it was decided to use the students on a pilot survey, and in the Christmas vacation nine were sent to Egya I, with instructions to gather certain information about the village and its inhabitants.

The survey had three objectives, to serve as a pilot survey for the Child Development Research Unit, to train the students in a simple survey, and to test the questionnaires in a village survey (samples of the forms used are appended at the end of this report). We were especially fortunate in being able to arrange for skilled and constant supervision of the survey, as Mr. and Mrs. Foster agreed to spend the three week period of the survey with the students. Philip Foster is an educational sociologist, and his wife Paula Foster a social anthropologist; they entered whole-heartedly into the survey, and were able to see that students (who had a very limited sociological training) obtained information with a high degree of accuracy. Each questionnaire was checked personally by Mr. or Mrs. Foster, who visited the house if there was any doubt about the answers. They established a friendly and effective rapport with the chief and elders, and were fortunate in having the assistance of a local schoolmaster.

Egya I is a small coastal village (42 houses, 364 inhabitants) situated one mile east of Anomabu, which is 80 miles along the coast from Accra. It is one of the 'forgotten' Fante villages, and it appeared to be of a

suitable size to be adequately surveyed by nine students in the three weeks period. It was found that there was time not only to complete and cross-check the original questionnaires, but also for each student to write an essay on a specific aspect of social life at Egya. These essays are based on students observations, and on information given to them: in the time available it was not possible to check all the statements. (It is emphasised that this is a Preliminary Report). Students had also been encouraged in previous sociological classes to read such relevant books as Christensen's : Double Descent among the Fanti. Two of the students produced a genealogy placing each one of the 364 inhabitants of the village.

This report thus consists of Tables compiled from the questionnaires, together with additional notes supplied by Mr. and Mrs. Foster. In addition selected extracts from the students essays are given. The students who took part were : R.A. Akyeampong, J.E. Ashon, J.G. Davis, T.A. Djoletto, S.Y.K. Homenya, N.M. Kwei-Tsuru, E.A. Pepira, J.E. Yamson, E.A. Yeboah.

JUNE 1960

UNIVERSITY COLLEGE OF GHANA, LEGON

I : H O U S I N G

General remarks on housing in Egeya:

In all there are 42 fully habitable houses in Egeya, and also a few new ones in various stages of construction.

House 18 (a former chiefly residence) is now in a state of dereliction and was left out of the count.

House 37 was found to be an integral part of House 4 and hence was left out of the count.

Schedule numbers therefore run from 1 to 44 excluding Schedules 18 and 37.

Construction:

The walls of all 42 houses are constructed of swish, with occasionally a lower coursing of stones. No cement or other blocks were used.

Roofing:

19 had roofs of corrugated iron (2 with additional felting). Most roofs were in a poor state or repair.

8 houses were roofed entirely with thatch in various stages of repair.

1 house was roofed with asbestos sheeting. 14 houses were roofed with a combination of materials:

(a) 13 with a mixture of corrugated iron and thatch

(b) 1 with a mixture of iron and asbestos sheeting.

External Walls:

19 houses had external walls of bare unplastered swish. 18 houses had external walls which had been partly plastered and occasionally whitewashed. 5 houses had external walls which were fully plastered and whitewashed or painted.

Age of housing:

A difficult thing to assess but see Table 3. Egeya is probably a declining village in size, but most houses

are ...4/.

are not too old and new houses are still under construction.

Water Supply:

Generally adequate - two stand pumps supply the village; only in seven cases was the nearest standpump 100 yards or more away from the house.

Latrines:

Virtually all the population use the beach. Three houses have inadequate, shallow dug pit latrines but occupants of the other 39 houses use the beach.

Bathing Facilities:

2 houses contained a separate room used for bathing only. 1 house had adjacent to it a cement bathhouse, which had been erected by the household head, with separate cubicles for men and women. It was one of the most solidly constructed edifices in the village but was not used by residents of other houses. 27 houses used flimsy palm leaf structures some distance from the house. 12 houses had no facilities and residents took their bath at the beach.

Sharing of Bathing Facilities:

16 houses had separate facilities for men and women. 14 houses had joint facilities for men and women. 12 cases not applicable since residents used the beach.

Cooking facilities:

In fact a considerable amount of cooking was done in the open on coal pots etc., but 24 houses did, in fact, have a separate room in the house designated as a kitchen and used most frequently during the rains. 3 houses had separate roofed structures distinct from the main body of the house and classed as kitchens. 5 houses had open-air facilities only, charcoal pots or small open fireplaces.

In 10 cases no cooking was done in the houses, which were used for sleeping or sitting. Women foregathered together during the day and cook in one house, or houses were occupied entirely during the day by men whose food was brought to them.

Sharing of Cooking facilities:

In 14 houses cooking utensils, fireplaces etc., were shared by women in cooking.

In 13 houses separate utensils and charcoal pots, fireplaces etc., were used by women.

In 15 houses the category was inapplicable, i.e. occupied by men only or only one woman.

Rediffusion:

A remarkable amount - No less than 17 houses out of 42 were equipped with rediffusion.

Mosquito Protection:

In only 7 houses were mosquito nets in use and then usually only by one or two members. There was no netting on windows.

Table 1c.

- 6 -

Distribution of houses by date of Construction

<u>Period of building</u>	<u>Number of houses</u>
Before 1900	7
1900 - 1909	0
1910 - 1919	5
1920 - 1929	8
1930 - 1939	8
1940 - 1949	6
1950 - 1959	8
Total	42

This presents some difficulties since houses are usually built by being added to over a period of years, whilst older segments are allowed to fall into disrepair. (In any event people's memories are not too clear). However, age of houses has been assessed by reference to the date of building of the major portion now resided in. It is interesting that quite a proportion of Egya houses are moderately new and that, although the population of the village is probably declining, several new houses are being built. It should be noted, however, that, in the case of the latter some have remained in a state of partial completion for several years.

It was observed by some inhabitants that houses would last a long time in Egya since only a thin layer of top soil overlays the solid igneous bed rock making a firm foundation for houses. However, most houses have a dilapidated appearance and, with the exception of some four or five houses, no real effort is made to maintain them properly.

II : GENERAL DEMOGRAPHIC DATA

The 1948 Census:

The following details have been extracted from the 1948 census. Unfortunately, statistics are only available for Egya 1, 2 and 3 combined since they really constitute one village although spatially separated into three units.

(In the 1931 Census, the total population of the three Egyas was given as 368, an obvious underestimate since, if anything the population of Egya, like that of Anomabu, has been declining).

1948 Per- sons	M	F	16 or more yrs. of age		Educated		No. of houses or com- pounds	No. of rooms	Persons per	
			M	F	Std. 3-4 (incl)	Std. 7 or hi- gher			House	Room
653	324	329	147	206	7	6	86	252	7.6	2.6

This is almost certainly an underestimate of population although better than 1931. Egys I now has over 360, and Egys II seems almost as big, though people deny it; as Egys I is the oldest and politically the most important, that makes the inhabitants feel that it has a greater population. The population of the three Egys is probably 800 or over.

As the population is almost certainly declining, then the 1948 census figure (653) could well be greatly underestimated. As regards rooms, houses or compounds no definitions are given in the census and consequently any comparison would be fairly meaningless. (In any event there are no separate figures for I, II & III).

Nothing can be said about education except that Egys I by itself compares not unfavourably with the figures given for I, II and III combined in 1948.

Table 2b.

Tribal Origin of the people of Egys

Fanti	=	359
Yoruba	=	5
Total		<u>364</u>

Table 2c.

Place of birth

Born in Egys I	=	204 (including one Yoruba)
Born in Egys II & III	=	11
Born in Egys (but not specified as I, II & III)	=	46
Born outside Egys	=	<u>103</u>
		<u>364</u>

Table 2d.

Place of birth of 103 people not
born in Egys

Cape Coast District	=	79
Ashanti Region	=	15
Ahanta Nzima	=	2
Wassaw Aowin	=	2
Accra	=	2
Ibadan (Nigeria)	=	2
Ivory Coast	=	1
		<u>103</u>

Districts here referred are those of the 1948 census.

Those born in Ashanti

These form the only appreciable group born outside Cape Coast District (6 in Kumasi District, 7 in Bekwai and 2 in Wenchi Sunyani). The group includes 5 males and 10 females but of these 9 have lived all but a few months of their lives in Egys. Of the remaining 6 there are :

One girl of 17 who has lived 4 years in Egys.

One boy of 14 who has lived 1 year in Egys.

One girl of 14 who has lived 3 years in Egys.

One boy of 14 who has lived 3 years in Egys.

One woman of 37 who has lived 19 years in Egys.

One man of 59 who has lived 50 years in Egys.

With the exception of an adult Yoruba couple all other residents of Egys born outside the Cape Coast District or Ashanti have lived in Egys nearly all their lives.

Those born in Cape Coast District

The table shows that most of those born outside Egys in Cape Coast District, have spent many years in Egys. These number 79 in all, but of these 42 were born in villages lying within a five mile radius of Egys. Furthermore, 21 out of these 42 people were born in villages recognised to be tied to the chieftainship of Egys and very close relations exist with these villages.

villages. (They include Akurobaadze, Amoanda, Anomansa, Adambo, Ogookrom).

All these factors stress the considerable homogeneity in terms of origin and residence of the people of Egya.

III : MARITAL STATUS

Mode of Contracting Marriage among the Male and Female Population of Egya

This section contains data on marriage: it is seen that the vast majority (134 of 139) of those married have been married by customary status.

Tables 3a, b, f, and g. deal with marital status, showing that of 167 persons over the age of 20, 7 are single, 133 married and 27 widowed or divorced. Details are given for males and females, by age. Of the 89 married women, 41 are co-wives.

Of the 139 married, 65 have been married once only (Tables c & h).

38 of the 50 married men have only one wife, but 14 of these 38 have contracted previous marriages (Tables d and e).

(a) Men:

Of 50 married men in Egya 48 were married by customary procedure.

1 man, now married to only one wife was married in church (Roman Catholic).

1 man married his first wife in church (Roman Catholic), but has since acquired a second wife under customary procedure. He is living with both.

(b) Women:

Of 89 married women in Egya 86 were married by customary procedure.

1 woman was married by Methodist rites but is now a co-wife, her husband having married again under customary procedure.

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Of 89 married women in Egya 86 were married by customary procedure.

1 woman was married by Methodist rites but is now a co-wife, her husband having married again under customary procedure.

1 Woman was married by Catholic rites but is now a co-wife, her husband having married again by customary procedure. I Woman married by Roman Catholic rites remains the sole wife in a monogamous marriage.

IV : EDUCATION AND LITERACY

Tables 4a and b give details of the education of males and females, of those above school age (265) only 42 (or 16%) have received any formal education - 28 have completed various primary standards, 13 middle standards, and I has obtained a teachers' certificate.

Of the 85 children of school going age, 25 (29%) attend school, the boys having 43% and the girls 17% at school. (table c).

Table d shows that 9 of the whole population read newspapers.

Newspaper Reading by Females in Egya

Of 209 females in Egya only two have access to a newspaper - in both cases daily.

- (a) A girl of 19, who has recently completed M.4, reads her father's daily newspaper (English).
- (b) A young woman of 27, the wife of the resident school teacher, (she has completed her education to M.2), has access to her husband's daily newspaper (English).

Mass Education in Egya

Out of a total female population of 209, only three women have attended mass education classes. In no case were the classes held in the vicinity of Egya. The women were all in the age group 15 to 30 (all married). Two terminated the course without taking a certificate but the third is still making the effort to attend classes some miles away.

No male from Egya has ever attended Mass Education Classes.

V : OCCUPATIONAL STRUCTURE

Details are given on the principal and subsidiary occupations of men and women, showing fishing as the main occupation for men, and fish-trading as that for women.

(Details were collated of the principal and subsidiary occupations of unmarried, married, divorced and widowed women, but the totals of the last two categories are too low (7 and 14 respectively) to be of value statistically).

Table 5d.

Notes:-

- (a) No unmarried woman or girl has any subsidiary occupation in Egya.
- (b) "Stone collecting" is collection of building stone for road building and house construction.
- (c) "Water carrying" - although only listed as an occupation by one woman - is frequently performed by children. It is an essential part of the distilling industry since water must be carried some distance to the bush stills. Up to 5/- a day can be earned at this task.

VI : RELIGIOUS AFFILIATION AND CHURCH ATTENDANCE

The figures on religious affiliation in Egya are fairly unreliable since individuals were not asked whether they were officially baptised members of a Church - the only evidence of baptism was for 14 Methodists and 10 Catholics; a larger number may have been baptised, but no documentary evidence exists.

Attendance figures are probably overstated. The larger number of Tigare devotees is due to the influence of a particular Tigare Priest who resides in the village.

The general heading "Other Fetish" was used where individuals expressed a specific and active interest in some worship other than Tigare - Fetish is not really a good term since this worship involved Ebusua bosom, Egya-bosom and Oman-bosom e.g. Segu Alakah (Omanbosom), Omeano and Obanyan (Egyabosom) - over 12 in all.

The majority shown as "No affiliation" probably perform ancestral rites, and there is no doubt that a good proportion of "Christians" take part in Tigare and other rituals.

VII : ASSOCIATIONS

Membership of an Asafo was not used as a category, since material seemed too confused and clear differentiation was seldom made by students between different Asafo companies. In addition, People occasionally said they were not members of an Asafo, when in fact they were almost certainly born into one.

The actual voluntary associations are listed in the table.

In view of the small numbers involved, mean periods of membership are not particularly meaningful except for one or two of the larger societies.

Kolomashie - mean period of membership is 2 years 4 months.

Methodist Singing Band - -do- 7 years

Adenkum - -do- 4 years

Music & Drumming Societies:

(a) Catholic Singing Band.

(b) Methodist Singing Band.

(c) Kolomashie - the largest society, mostly young people both men and women (Kolomashie is a Ga word).

(d) Oga.

(e) Ompe - this is mainly for young people but this member joined many years ago.

(f) Okrodo - mainly for older people but is dying out now.

Benevolent Societies:

- (a) Tsema Mboa Kuw
- (b) Akyese nntse de ewie.
- (c) Adenkum - Women only - also has music and dancing although males do the drumming.
- (d) Da bi na Ilbohun - Women only - Also has singing and dancing activities.

Political Parties:

C.P.P. (Convention Peoples Party)

Religious Group i.e. Bible Study etc.

"Christ Little Band" (Methodist)

Amateur Theatrical:

"Two Bobs" - a sort of glee boys group for young men.

[illegible]

TABLE 1a (contd.)

No.	Area of Residential Floor space	No. of Occupants	Mean Residential Floor space per occupant (in sq. ft.)	No. of rooms	Mean No. of occupants per room	Area of external ventilation (in sq. ft.)	Mean area of floor space per 1 sq. ft. of ventilation
19	704	1	704.0	5	0.2	44	16.0
20	2050	21	97.6	13	1.6	172	11.9
21	902	14	64.4	6	2.3	69	13.1
22	449	4	112.2	3	1.3	48	9.4
23	1052	16	65.8	7	2.3	55	19.2
24	986	10	98.6	5	2.0	122	8.9
25	1615	17	95.0	12	1.4	188	18.4
26	1140	5	228.0	8	0.6	84	13.6
27	810	5	162.0	6	0.8	117	6.9
28	234	9	26.0	2	4.5	81	2.8
29	666	1	666.0	7	0.1	94	7.1
30	920	13	70.8	8	1.6	94	9.8
31	812	10	81.2	6	1.7	54	15.0
32	1237	10	123.7	10	1.0	176	7.0
33	1095	10	109.5	7	1.4	63	17.4
34	819	8	102.4	4	2.0	49	16.7
35	1419	10	141.9	4	2.5	88	16.1
36	444	5	88.8	3	1.7	76	5.8
37	Incorporated as an integral part of House No. 4						
38	384	Temporarily untenanted		2	-	33	11.6
39	1070	9	118.9	9	1.0	120	8.9
40	456	5	91.2	3	1.7	60	7.6
41	81	1	81.0	1	1.0	30	2.7

TABLE 1a. (contd.)

	Area of Residential Floor space	No. of Occupants	Mean Residential Floor space per occupant (in sq. ft.)	No. of rooms	Mean No. of occupants per room	Area of external ventilation (in sq. ft.)	Mean area of floor space per 1 st. ft. of ventilation
42	686	5	135.2	3	1.7	67	10.2
43	135	4	33.8	1	4.0	21	6.4
44	264	6	44.0	2	3.0	19	13.9
TOTALS	40217	364	110.5	262	1.4	4186	17.1

Mean number of persons per dwelling ... 8.7

Mean residential floor space per person ... 110.5 sq. ft.

Mean number of persons per room ... 1.4

On Schedule "A" rooms were classified by type - bed rooms, living rooms, stores - but in fact this introduces a fairly artificial classification since rooms are frequently interchangeable in function, e.g. Kitchens and stores are not infrequently used as bedrooms at night and the nature of the rooms is not usually such as to preclude them from serving several functions.

As a result it was decided to assess residential floor space area by including all rooms in a house with the exception of :

- (a) Open courtyards lying within the lody of the house.
- (b) Stool rooms kept locked and under no circumstances used for residential purposes, but only for keeping the stool and regalia.
- (c) Small rooms devoted entirely to a shrine and not used for residential purposes.
(The latter two categories were only met with in two or three houses).

TABLE 1b

DISTRIBUTION OF HOUSES BY RESIDENTIAL FLOOR SPACE
(For definition of residential floor space see previous sheet.)

Residential Floor space in sq. ft.	Number of Houses
2500 and above [*]	1
2000 - 2499	3
1500 - 1999	3
1000 - 1499	9
500 - 999	17
499 and below	9
TOTAL	42

* This exceptionally large house is in fact the only double storey building in Egya.

-18 -
TABLE 2a

POPULATION BY AGE AND SEX

Age Group	Sex		Total	Percentage of Total	Percentage (age groups)	
	Male	Female				
Less than 1 year	15	8	23	6.3	24.7	Under 5
1	9	15	24	6.6		
2	11	4	15	4.1		
3	4	8	12	3.3		
4	9	7	16	4.4	23.0	5-14 yrs.
5 - 9	23	28	51	14.0		
10 - 14	15	18	33	9.0		
15 - 19	8	15	23	6.3		
20 - 24	10	24	34	9.3	34.7	15-44 yrs.
25 - 29	6	12	18	4.9		
30 - 34	7	11	18	4.9		
35 - 39	5	9	14	3.8		
40 - 44	6	14	20	5.5	17.5	45 and over
45 - 49	7	13	20	5.5		
50 - 54	6	4	10	2.8		
55 - 59	4	8	12	3.3		
60 - 64	6	2	8	2.2		
65 - 69	3	3	6	1.7		
70 - 74	1	2	3	.9		
75 - 79	-	2	2	.6		
80 - 84	-	1	1	.3		
85 and over	-	1	1	.3		
TOTAL	155	209	364	100.0		

Male Population = 42.6% of total population

Female Population = 57.4% of total population

Table 2e

Period of Residence in Egya of population born in Cape Coast District - by Age and Sex

Period of Residence

Age Group	Under 1 yr.	1 - 4 yrs.	5 - 9 yrs.	10-14 yrs.	15-19 yrs.	20-24 yrs.	25-29 yrs.	30-34 yrs.	35-39 yrs.	40-44 yrs.	45-49 yrs.	50-54 yrs.	55-59 yrs.	60-64 yrs.	65-69 yrs.	70-74 yrs.	Total
	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T	M F T
Under 1	- 1 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 1 1
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5-9	- 3 3	- 2 2	2 1 3	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	2 6 8
10-14	- 1 1	- - -	- - -	- 1 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 2 2
15-19	- 2 2	- 2 2	- - -	- - -	- 1 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 5 5
20-24	1 1 2	- 3 3	- 2 2	- 2 2	1 - 1	1 2 3	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	3 10 13
25-29	- - -	1 1 2	- 1 1	- 2 2	- - -	- - -	1 1 2	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	2 5 7
30-34	- 1 1	- 1 1	- - -	- - -	- 1 1	- - -	- - -	- 1 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 4 4
35-39	- - -	1 - 1	- 2 2	1 1 2	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	2 3 5
40-44	1 2 3	- 1 1	1 - 1	- 1 1	- - -	- - -	- - -	- - -	- - -	- 1 1	- - -	- - -	- - -	- - -	- - -	- - -	2 5 7
45-49	- - -	- - -	1 - 1	- - -	- 1 1	- 1 1	- 1 1	- 1 1	- - -	1 1 2	- - -	- - -	- - -	- - -	- - -	- - -	2 5 7
50-54	- - -	1 - 1	- - -	- - -	- - -	- - -	- 1 1	- 1 1	- - -	1 - 1	- - -	- - -	- - -	- - -	- - -	- - -	2 2 4
55-59	- - -	- 1 1	1 1 2	1 - 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 1 1	- - -	- - -	- - -	2 3 5
60-64	- - -	- - -	- - -	- - -	1 - 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 1 1	- - -	- - -	1 1 2
65-69	- - -	- - -	1 - 1	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	1 - 1
70-74	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	1 - 1	- 1 1	1 1 2
75-79	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -
80-84	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- 1 1	- - -	- - -	- - -	- - -	- 1 1
85 & over	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -
Total	2 13 15	5 12 17	6 7 13	2 7 9	2 3 5	1 3 4	1 3 4	- 3 3	- - -	2 2 4	- - -	- 1 1	- 1 1	- 1 1	1 - 1	- 1 1	22 79

Key:

M = Male: F = Female: T = Total.

TABLE 3a

MARITAL STATUS OF THE TOTAL POPULATION OF EGYA
MALE AND FEMALE - BY AGE

Age Group	Marital Status				
	Single	Married	Widowed	Divorced	Total
0 - 9	141	-	-	-	141
10 - 14	32	1	-	-	33
15 - 19	18	5	-	-	23
20 - 24	6	27	-	1	34
25 - 29	1	15	-	2	18
30 - 34	-	18	-	-	18
35 - 39	-	13	-	1	14
40 - 44	-	18	-	2	20
45 - 49	-	17	-	3	20
50 - 54	-	10	-	-	10
55 - 59	-	5	5	2	12
60 - 64	-	6	2	-	8
65 - 69	-	3	2	1	6
70 - 74	-	1	2	-	3
75 - 79	-	-	2	-	2
80 - 84	-	-	1	-	1
85 and over	-	-	1	-	1
TOTAL	198	139	15	12	364

Notes:

- (a) "Single" refers to those who at no time have ever entered into any form of marriage whether customary, in Church or under the Ordinance.
- (b) "Married" refers to all those with a present legal spouse or spouses whether these are residents of the village or not.
- (c) "Widowed" and "divorced" refer to those at present having no legal spouse whether under customary law or the Ordinance.

TABLE 3b

MARITAL STATUS OF EGYA MALES BY AGE GROUP

Age Group	Marital Status				
	Single	Married	Widowed	Divorced	Total
0 - 14	86	-	-	-	86
15 - 19	8	-	-	-	8
20 - 24	4	6	-	-	10
25 - 29	1	5	-	-	6
30 - 34	-	7	-	-	7
35 - 39	-	4	-	1	5
40 - 44	-	5	-	1	6
45 - 49	-	7	-	-	7
50 - 54	-	6	-	-	6
55 - 59	-	2	-	2	4
60 - 64	-	5	1	-	6
65 - 69	-	2	-	1	3
70 - 74	-	1	-	-	1
TOTAL	99	50	1	5	155

NOTES :

- (a) "Married" refers to men now actually possessed of a wife irrespective of their previous marital record.
- (b) "Divorced" and "widowed" refer to men not actually possessed of a wife at the present time - A fair proportion of men who are now classified as "married" may have been divorced and widowed previously.

TABLE 3c

FREQUENCY OF MARRIAGE OF MARRIED MALES

Age Group	Number of Times Married									
	Not Know	Once	Twice	3X	4X	5X	6X	7X	8X	Total
20-24	-	6	-	-	-	-	-	-	-	6
25-29	-	3	2	-	-	-	-	-	-	5
30-34	-	5	1	1	-	-	-	-	-	7
35-39	-	2	1	1	-	-	-	-	-	4
40-44	-	2	3	-	-	-	-	-	-	5
45-49	-	1	4	1	-	1	-	-	-	7
50-54	-	4	1	1	-	-	-	-	-	6
55-59	-	-	-	1	-	-	-	-	1	2
60-64	1	1	1	-	2	-	-	-	-	5
65-69	-	-	1	1	-	-	-	-	-	2
70-74	-	-	-	-	-	1	-	-	-	1
TOTAL	1	24	14	6	2	2	-	-	1	50

NOTES:

- (a) This table only refers to men actually classified as "married " i.e. it excludes all categorised as divorced or widowed.
- (b) It includes both polygynous and monogamous males.
- (c) It does not indicate how many wives a man is living with now but merely gives a record of a man's total of marriages contracted whether these marriages are still extant or ended in widowerhood or divorce.

TABLE 3a

MONOGAMOUS AND POLYGYNOUS MARRIAGES AMONG MARRIED MALES
BY AGE

Age Group	Total number of present wives					
	One Wife	Two Wives	Three Wives	Four Wives	Five Wives	Total
20 - 24	6	-	-	-	-	6
25 - 29	5	-	-	-	-	5
30 - 34	7	-	-	-	-	7
35 - 39	2	1	1	-	-	4
40 - 44	4	1	-	-	-	5
45 - 49	4	2	1	-	-	7
50 - 54	4	2	-	-	-	6
55 - 59	-	1	-	-	1	2
60 - 64	4	1	-	-	-	5
65 - 69	1	1	-	-	-	2
70 - 74	1	-	-	-	-	1
TOTAL	38	9	2	-	1	50

NOTES:

- (a) This refers only to actual number of legal wives at present, not to record of marriages, e.g. The male in the age group 70-74 has at present only one wife but in fact has had five wives in all.
- (b) In several marriages the wives may not be actually resident in Egya and hence are not included in any aspect of the survey.

Table 3e.

Marital Record of Males who are at present
only married to one wife - by Age

Age Group	Number of times married						Total
	Once	Twice	Three Times	Four Times	Five Times	Unknown Times	
20- 24	6	-	-	-	-	-	6
25 - 29	3	2	-	-	-	-	5
30 - 34	5	1	1	-	-	-	7
35 - 39	2	-	-	-	-	-	2
40 - 44	2	2	-	-	-	-	4
45 - 49	1	2	1	-	-	-	4
50 - 54	4	-	-	-	-	-	4
55 - 59	-	-	-	-	-	-	-
60 - 64	1	1	-	1	-	1	4
65 - 69	-	-	1	-	-	-	1
70 - 74	-	-	-	-	1	-	1
Total	24	8	3	1	1	1	38

Notes:

A high proportion (over 30%) of males who are now married to one wife only, have had previous marriages. It was unfortunately impossible to discover accurately how previous marriages had ended, whether by divorce or death of spouse but it is likely that most previous marriages ended in divorce. If anything this kind of record is an under-statement of the extent of 'serial' marriages.

Table 3f.

Marital Status of the Female Population
of Egiya by Age

Age Group	Marital Status				
	Single	Mar- ried	Wido- wed	Divorced	Total
0 - 9	70	-	-	-	70
10 - 14	17	1	-	-	18
15 - 19	10	5	-	-	15
20 - 24	2	21	-	1	24
25 - 29	-	10	-	2	12
30 - 34	-	11	-	-	11
35 - 39	-	9	-	-	9
40 - 44	-	13	-	1	14
45 - 49	-	10	-	3	13
50 - 54	-	4	-	-	4
55 - 59	-	3	5	-	8
60 - 64	-	1	1	-	2
65 - 69	-	1	2	-	3
70 - 74	-	-	2	-	2
75 - 79	-	-	2	-	2
80 - 84	-	-	1	-	1
85 & over	-	-	1	-	1
Total	99	89	14	7	209

Table 3g.

Marital Status of Married Women by Age

Age Group	Marital Status		
	Sole Wife in Monogamous Marriage	Co-Wife in Polygynous Marriage	Total
10 - 14	-	1	1
15 - 19	3	2	5
20 - 24	14	7	21
25 - 29	7	3	10
30 - 34	6	5	11
35 - 39	4	5	9
40 - 44	4	9	13
45 - 49	6	4	10
50 - 54	-	4	4
55 - 59	2	1	3
60 - 64	1	-	1
65 - 69	1	-	1
Total	48	41	89

TABLE 3h

FREQUENCY OF MARRIAGES AMONG EGYA MARRIED WOMEN INCLUDING PRESENT MARRIAGE -- BY AGE

Age Group	Sole wives in Monogamous Marriages						Co-wives in Polygynous Marriages						Grand Total
	Once	Twice	Three Times	Four Times	Not Known	Total	Once	Twice	Three Times	Four Times	Not Known	Total	
10 - 14	-	-	-	-	-	-	-	-	-	-	-	1	1
15 - 19	3	-	-	-	-	3	2	-	-	-	-	2	5
20 - 24	10	1	-	-	3	14	4	1	-	-	2	7	21
25 - 29	5	-	1	-	1	7	3	-	-	-	-	3	10
30 - 34	2	1	-	-	3	6	-	1	-	-	4	5	11
35 - 39	1	-	1	-	2	4	1	1	1	-	2	5	9
40 - 44	1	-	-	1	2	4	2	2	-	-	5	9	13
45 - 49	1	2	-	1	2	6	2	-	-	-	2	4	10
50 - 54	-	-	-	-	-	-	1	1	2	-	-	4	4
55 - 59	1	1	-	-	-	2	-	-	-	-	1	1	3
60 - 64	-	-	-	-	1	1	-	-	-	-	-	-	1
65 - 69	1	-	-	-	-	1	-	-	-	-	-	-	1
TOTAL	25	5	2	2	14	48	16	6	3	-	16	41	89

NOTES:

- The table only refers to women actually married now, i.e. excludes divorces and widows now living alone.
- Just over $\frac{1}{3}$ of the married women (31) were not prepared to give sufficient information regarding previous marriages and it is possible that this table considerably underestimates the number of marriages women enter into. It was impossible to ascertain whether most previous marriages ended in widowhood or divorce but a high proportion of divorces is likely.
- This question was not asked specifically on the questionnaire but most interviewers attempted to obtain this information.

TABLE 3i

FREQUENCY OF PREVIOUS MARRIAGES AMONG EGYA WOMEN NOW CLASSIFIED AS DIVORCED OR WIDOWED - BY AGE

Age Group	Widowed					Divorced					Grand Total
	Once	Twice	Three Times	Not Known	Total	Once	Twice	Three Times	Not Known	Total	
20 - 24	-	-	-	-	-	1	-	-	-	1	1
25 - 29	-	-	-	-	-	1	1	-	-	2	2
30 - 34	-	-	-	-	-	-	-	-	-	-	-
35 - 39	-	-	-	-	-	-	-	-	-	-	-
40 - 44	-	-	-	-	-	-	-	-	1	1	1
45 - 49	-	-	-	-	-	-	-	2	1	3	3
50 - 54	-	-	-	-	-	-	-	-	-	-	-
55 - 59	2	1	-	2	5	-	-	-	-	-	5
60 - 64	-	-	-	1	1	-	-	-	-	-	1
65 - 69	-	-	-	2	2	-	-	-	-	-	2
70 - 74	2	-	-	-	2	-	-	-	-	-	2
75 - 79	2	-	-	-	2	-	-	-	-	-	2
80 - 84	1	-	-	-	1	-	-	-	-	-	1
85 and over	-	1	-	-	1	-	-	-	-	-	1
TOTAL	7	2	-	5	14	2	1	2	2	7	21

NOTES:

- (a) In the case of $\frac{1}{3}$ of these women adequate information was not available.
- (b) If anything this table underestimates the degree of serial marriage. - Note the high proportion of elderly widows who claim to have only been married once. This may be reluctance to give details of early marriages or indicate that divorce was formerly less frequent.

TABLE 4a

THE MALE POPULATION ABOVE SCHOOL AGE (6 YEARS) SHOWING YEARS OF FORMAL EDUCATION ACTUALLY COMPLETE (INCLUDING MALES AT PRESENT AT SCHOOL)

Age Group	Total Widowed in Age Group	Not attending or did not attend school	Completed P.1	Completed P.2	Completed P.3	Completed P.4	Completed P.5	Completed P.6	Completed M.1	Completed M.2	Completed M.3	Completed M.4	Attd. Secondary	"B" College	"A" College	Other	Total of those with some schooling
6 - 9	20	14	4	1	1	-	-	-	-	-	-	-	-	-	-	-	6
10 - 14	15	5	-	-	3	2	2	2	-	1	-	-	-	-	-	-	10
15 - 19	8	5	-	1	-	-	-	-	2	-	-	-	-	-	-	-	3
20 - 24	10	7	-	-	-	-	-	-	1	-	-	2	-	-	-	-	3
25 - 29	6	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
30 - 34	7	7	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
35 - 39	5	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
40 - 44	6	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
45 - 49	7	5	-	-	-	-	-	-	-	-	-	1	-	-	1	-	2
50 - 54	6	5	-	-	-	1	-	-	-	-	-	-	-	-	-	-	1
55 - 59	4	3	-	-	-	-	1	-	-	-	-	-	-	-	-	-	1
60 - 64	6	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
65 - 69	3	2	-	-	-	1	-	-	-	-	-	-	-	-	-	-	1
70 - 74	1	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	1
TOTAL	104	76	4	2	4	4	4	2	3	1	-	3	-	-	1	-	28

NOTES:

For the older generation the standard reached has been adjusted to conform to the new terminology.

TABLE 4b

THE FEMALE POPULATION OF EGYPT ABOVE SCHOOL AGE (6 YEARS) SHOWING YEARS OF FORMAL EDUCATION ACTUALLY COMPLETED
(INCLUDING FEMALES AT PRESENT AT SCHOOL)

	Total Widowed in Age Group	Total not attend- in or did not attend school	Com- pleted P.1	Com- pleted P.2	Com- pleted P.3	Com- pleted P.4	Com- pleted P.5	Com- pleted P.6	Com- pleted M.1	Com- pleted M.2	Com- pleted M.3	Com- pleted M.4	Attd. Secun- dary	"B" Col- lege	"A" Col- lege	Total of those with some school- ing
6 - 9	22	20	-	2	-	-	-	-	-	-	-	-	-	-	-	2
10 - 14	18	14	-	-	-	1	1	1	-	1	-	-	-	-	-	4
15 - 19	15	11	-	-	-	-	-	-	-	2	-	2	-	-	-	4
20 - 24	24	24	-	-	-	-	-	-	-	-	-	-	-	-	-	-
25 - 29	12	11	-	-	-	-	-	-	-	1	-	-	-	-	-	1
30 - 34	11	10	-	-	1	-	-	-	-	-	-	-	-	-	-	1
35 - 39	9	8	-	-	-	-	1	-	-	-	-	-	-	-	-	1
40 - 44	14	14	-	-	-	-	-	-	-	-	-	-	-	-	-	-
45 - 49	13	13	-	-	-	-	-	-	-	-	-	-	-	-	-	-
50 - 54	4	4	-	-	-	-	-	-	-	-	-	-	-	-	-	-
55 - 59	8	7	-	-	-	-	-	1	-	-	-	-	-	-	-	1
60 - 64	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
65 - 69	3	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-
70 - 74	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
75 - 79	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
80 - 84	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
85 and over	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
TOTAL	161	147	-	2	1	1	2	2	-	4	-	2	-	-	-	14

Table 4c.

Children of Schoolgoing age in Egya
(Between 6 & 15 years).

Age	Total child- ren of this age	No. ac- tually attend- ing school	Males Only		Females Only	
			Total of this age	No. ac- tually attend- ing School	Total of this age	No. ac- tually attend- ing School
6	14	3	5	2	9	1
7	11	2	6	2	5	-
8	10	2	6	2	4	-
9	7	2	3	1	4	1
10	7	3	4	3	3	-
11	6	3	4	3	2	-
12	4	2	-	-	4	2
13	6	2	1	1	5	1
14	10	3	6	2	4	1
15	10	3	4	1	6	2
Total	85	25	39	17	46	8

Children of school going age between 6 and 15 years old inclusive account for 23.3% of the total resident population of the village.

Of these children 29.4% are at present attending school. The percentage of male children of school age now attending school is 43.6%.

The percentage of female children of school age now attending school is 17.4%

Table 4d.

Newspaper Reading by Males - by Educational level

Level of Education	Frequency of Access to a Newspaper				
	Daily	Once Weekly	More than once a week	Less than once a week	Total
No formal Schooling	-	1	-	1	2
P.1 to P.3 inclusive	-	-	-	-	-
P.4 to P.6 inclusive	-	-	1	2	3
M.1 to M.4 inclusive	2	-	1	-	3
above M.4	1	-	-	-	1
Total	3	1	2	3	9

Therefore out of a total population of males in Egya of 155 only 9 have access to any form of newspaper. Of these, two are fourteen year old youths, one is a man of 24 and the remainder are older men of 48 and above.

Mode of Access to a Newspaper by Egya Males

4 are regular subscribers - Three of these read a daily newspaper in English and one subscribes to a weekly vernacular newspaper.

2 buy irregularly from news paper vendors in Anomabu.

3 have access to a friend's or relative's newspaper.

Notes:

- (a) Educational classifications have been adjusted to conform to the current terminology.
- (b) In the case of the two males listed as without formal education both have been able to obtain a simple command of the written vernacular (but not through Mass Education classes). In the remaining seven cases English newspapers are read.

TABLE 5

PRINCIPAL OCCUPATION OF MALES BY AGE

Age Group	Occupations											Total
	No Occupation	Fishing	Farming	Minor Clerical	Distilling	Carpentry	Petty Trading	Mason	Motor Mechanic	School Teachers	Native Herbalists	
0 - 9	68	3	-	-	-	-	-	-	-	-	-	71
10 - 14	9	4	2	-	-	-	-	-	-	-	-	15
15 - 19	2	6	-	-	-	-	-	-	-	-	-	8
20 - 24	1	8	-	1	-	-	-	-	-	-	-	10
25 - 29	-	4	-	-	1	-	-	1	-	-	-	6
30 - 34	-	6	1	-	-	-	-	-	-	-	-	7
35 - 39	-	3	-	-	-	-	1	-	1	-	-	5
40 - 44	-	4	2	-	-	-	-	-	-	-	-	6
45 - 49	-	4	2	-	-	-	-	-	-	1	-	7
50 - 54	1	3	-	-	-	-	-	1	-	-	1	6
55 - 59	-	1	1	-	-	1	-	-	-	-	1	4
60 - 64	-	3	2	-	-	1	-	-	-	-	-	6
65 - 69	1	1	1	-	-	-	-	-	-	-	-	3
70 - 74	-	-	-	-	-	1	-	-	-	-	-	1
TOTAL	82	50	11	1	1	3	1	2	1	1	2	155

NOTES:

- Principal occupation may be defined as the activity from which the main proportion of income is derived.
- In the 0-9 age group, three children are listed as fishing. In fact young males are frequently engaged in helping their elders but these three actually do get some minor monetary remuneration.
- Minor clerical includes only one man involved as a checker in Cape Coast.
- Distilling is, in fact, an illegal activity. It is certain that the majority of adult males in Egys are involved in the activity.
- Petty trading involves the sale of dry goods, tinned foods, bottled drinks, etc. (not cooked foods or vegetables).

TABLE 58

SUBSIDIARY OCCUPATIONS OF MALES IN EGYA

Age Group	Subsidiary Occupations (a)												Total
	No Sub. Occupation	Farming	Boat Boy (b)	Day Labouring	Mason	Admini- stration (c)	Distil- ling	Carpen- try	Cate- chist (d)	Fishing	Wood carving	Photogra- phy (e)	
0 - 9	71	-	-	-	-	-	-	-	-	-	-	-	71
10 - 14	13	2	-	-	-	-	-	-	-	-	-	-	15
15 - 19	8	-	-	-	-	-	-	-	-	-	-	-	8
20 - 24	6	-	2	2	-	-	-	-	-	-	-	-	10
25 - 29	3	-	2	-	-	-	-	-	-	1	-	-	6
30 - 34	3	1	2	-	1	-	-	-	-	-	-	-	7
35 - 39	2	1	1	1	-	-	-	-	-	-	-	-	5
40 - 44	3	-	1	-	1	-	-	1	-	-	-	-	6
45 - 49	2	1	-	-	-	-	-	-	1	1	1	1	7
50 - 54	5	1	-	-	-	-	-	-	-	-	-	-	6
55 - 59	1	1	-	1	-	-	-	-	-	1	-	-	4
60 - 64	3	-	-	-	-	1	1	1	-	-	-	-	6
65 - 69	2	1	-	-	-	-	-	-	-	-	-	-	3
70 - 74	-	-	-	-	-	-	1	-	-	-	-	-	1
TOTAL	122	8	8	4	2	1	2	2	1	3	1	1	155

NOTES:

- (a) Subsidiary occupation may be defined as that contributing a minor proportion of cash income. In a very few cases a third occupation was listed but the frequency of this was very slight.
- (b) Boat Boy refers to periodic work in Accra on cargo landing.
- (c) Administration refers to the chief who derives no official income but does obtain money by virtue of his services.
- (d) The catechist derives a small income of 10/- per month for his services to the Local Methodist Church.
- (e) Photography is a substantial source of subsidiary income for the resident schoolmaster.

Table 5c.

- 35 -

Principal Occupations of all Females by Age

Age Group	Principal Occupations (a)												Total
	No Occupation	Kenkey Boiling & Selling	Fish Trading	Bread Baking & Selling	Petty Trading (b)	Farming Farming	Seamstress	Cooked food Selling (c)	Distilling	Native Herbalist	Fire wood selling	Maid servant	
0 - 9	70	-	-	-	-	-	-	-	-	-	-	-	70
10 - 14	14	1	2	-	-	-	-	-	-	-	-	1	18
15 - 19	7	-	6	-	-	-	1	-	-	-	-	1	15
20 - 24	-	-	18	2	1	-	-	1	-	-	1	1	24
25 - 29	1	-	8	-	-	1	1	-	1	-	-	-	12
30 - 34	1	1	7	1	1	-	-	-	-	-	-	-	11
35 - 39	1	-	4	2	-	-	-	-	1	1	-	-	9
40 - 44	1	1	5	1	1	4	-	-	-	1	-	-	14
45 - 49	-	3	7	-	1	1	-	-	-	-	1	-	13
50 - 54	1	-	3	-	-	-	-	-	-	-	-	-	4
55 - 59	1	-	6	-	-	-	-	1	-	-	-	-	8
60 - 64	-	-	2	-	-	-	-	-	-	-	-	-	2
65 - 69	-	1	1	-	-	1	-	-	-	-	-	-	3
70 - 74	2	-	-	-	-	-	-	-	-	-	-	-	2
75 - 79	2	-	-	-	-	-	-	-	-	-	-	-	2
80 - 84	1	-	-	-	-	-	-	-	-	-	-	-	1
85 & over	1	-	-	-	-	-	-	-	-	-	-	-	1
Total	103	7	69	6	4	7	2	2	2	2	2	3	209

Notes: (a) Principal occupation is here defined as the major source of personal income. (b) Petty trading is defined as the sale of dry goods, tinned foodstuffs, cigarettes, bottled drinks (Not the sale of raw or cooked foodstuffs). (c) Cooked food vendors include those selling fried or roast plantain etc. for immediate consumption. (d) Unless than in the case of men, women are engaged in the illegal distillation of alcohol and the figure given above reflects in no way the true extent of this activity among the women of

Table 5d.

Subsidiary Occupations of all Females by Age

Age Group	Subsidiary Occupations												Total
	No Subsidiary Occupation	Fish Trading	Kenkey Boiling & Selling	Cooked food Selling	Farming	Bread Baking & Selling	Petty Trading	D Distilling	Fire wood Selling	Stone Collecting (b)	Native herba-list	Water carry-ing (c)	
0 - 9	70	-	-	-	-	-	-	-	-	-	-	-	70
10 - 14	18	-	-	-	-	-	-	-	-	-	-	-	18
15 - 19	14	-	-	-	1	-	-	-	-	-	-	-	15
20 - 24	13	1	5	-	4	1	-	-	-	-	-	-	24
25 - 29	7	1	-	3	-	-	-	-	1	-	-	-	12
30 - 34	8	1	-	-	-	1	1	-	-	-	-	-	11
35 - 39	5	1	-	1	1	-	-	-	1	-	-	-	9
40 - 44	4	3	3	-	1	-	-	1	1	-	1	-	14
45 - 49	2	2	4	-	2	-	-	2	-	-	-	1	13
50 - 54	1	-	-	-	2	-	1	-	-	-	-	-	4
55 - 59	3	-	3	1	-	-	-	-	-	1	-	-	8
60 - 64	1	-	-	1	-	-	-	-	-	-	-	-	2
65 - 69	3	-	-	-	-	-	-	-	-	-	-	-	3
70 - 74	2	-	-	-	-	-	-	-	-	-	-	-	2
75 - 79	2	-	-	-	-	-	-	-	-	-	-	-	2
80 - 84	1	-	-	-	-	-	-	-	-	-	-	-	1
85 & over	1	-	-	-	-	-	-	-	-	-	-	-	1
Total	155	9	15	6	11	2	2	3	3	1	1	1	209

Notes:-

- (a) No unmarried woman or girl has any subsidiary occupation in Egys. (b) Stone collecting is collection of building stone for roadbuilding and house construction. (c) Water carrying - although only listed as an occupation by one woman is frequently performed by children. It is an essential part of the distilling industry since water must be carried some distance to the bush stills. Up to 5/- a day can be earned at this task.

Table 6a.

Religious Affiliation by Age and Sex

Age Group	Roman Catholic			Methodist			Anglican			Other Christian Sects(a)			Moslem			Tigare			Other Fetish			No Affiliation			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
0 - 4	4	3	7	14	11	25	1	-	1	-	-	-	2	3	5	1	5	6	5	3	8	21	17	38	48	42	90
5 - 9	2	1	3	3	6	9	-	-	-	-	4	4	-	1	1	1	3	4	2	2	4	15	11	26	23	28	51
10 - 14	3	4	7	7	8	15	-	1	1	-	-	-	-	-	-	-	-	-	2	1	3	3	4	7	15	18	33
15 - 19	-	3	3	2	6	8	1	2	3	1	-	1	-	-	-	1	-	1	1	2	3	2	2	4	8	15	23
20 - 24	2	2	4	-	10	10	-	-	-	1	-	1	-	-	-	1	4	5	4	4	8	2	4	6	10	24	34
25 - 29	-	1	1	1	6	7	-	-	-	-	-	-	-	-	-	1	1	2	1	3	4	3	1	4	6	12	18
30 - 34	-	3	3	-	3	3	-	-	-	-	-	-	-	1	1	2	-	2	4	2	6	1	2	3	7	11	18
35 - 39	-	-	-	-	5	5	-	-	-	-	-	-	1	-	1	1	2	3	1	1	2	2	1	3	5	9	14
40 - 44	-	1	1	-	4	4	-	-	-	-	1	1	-	-	-	1	2	3	1	5	6	4	1	5	6	14	20
45 - 49	-	3	3	1	4	5	1	-	1	-	1	1	-	-	-	1	2	3	3	1	4	1	2	3	7	13	20
50 - 54	1	-	1	-	2	2	-	-	-	-	-	-	-	-	-	-	1	1	4	-	4	1	1	2	6	4	10
55 - 59	1	-	1	-	6	6	-	-	-	-	-	-	-	-	-	2	-	2	1	-	1	-	2	2	4	8	12
60 - 64	-	-	-	1	2	3	-	-	-	-	-	-	-	-	-	2	-	2	2	-	2	1	-	1	6	2	8
65 - 69	2	-	2	-	-	-	-	-	-	-	2	2	-	-	-	1	-	1	-	-	-	-	1	1	3	3	6
70 - 74	-	-	-	1	1	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	1	1	2	3
75 - 79	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	2	-	2	2
80 - 84	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	1	1
85 & over	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1
Total	15	21	36	30	75	105	3	3	6	2	8	10	3	5	8	15	20	35	31	24	55	56	53	109	155	209	364

Key:- M = Male F = Female T = Total

(a) Includes following groups: 12 Apostles, Apostolic, Negrition, Church of the Lord and American Orthodox

- 30 -
Table 6b.

Frequency of Church Attendance per month by religious denomination and Sex

Frequency of Church Attendance	Roman Catholic			Methodist			Anglican			Other Christian Sects (a)			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Never	6	8	14	4	8	12	-	-	-	-	1	1	10	17	27
Less than once per month	1	1	2	7	11	18	-	-	-	-	1	1	8	13	21
1 per month	-	-	-	4	3	7	-	-	-	-	-	-	4	3	7
2 per month	-	2	2	5	8	13	-	-	-	-	-	-	5	10	15
3 per month	2	2	4	1	8	9	-	-	-	-	2	2	3	12	15
4 per month	5	8	13	9	27	36	1	2	3	2	4	6	17	41	58
Over 4 times per month	1	-	1	-	10	10	2	1	3	-	-	-	3	11	14
Total	15	21	36	30	75	105	3	3	6	2	8	10	50	107	157

(a) Includes 12 Apostles, Apostolic, Negrition,
Church of the Lord, American Orthodox.

Key:

M = Male: F = Female: T = Total.

Table 7

Membership of Associations in Egya by Age and Sex

Name of Organisation

Key:

M = Male T = Total
F = Female

	Catholic Singing Band			Koloma-shie			Ompe			Tsema Mboa Kuw			Oga			C.P.P. C.P.P.			Akyese nntse de ewei			Methodist Singing Band			Christs Little Band			"Two Bohs"			Adenkum			Da bi na Ilbohun			Okrodo			Total		
-	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T			
5 - 9	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	2	2	
10 - 14	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
15 - 19	-	-	-	1	-	1	-	-	-	-	-	2	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	-	3		
20 - 24	1	-	1	2	1	3	-	-	-	-	-	-	-	-	-	-	2	2	-	-	-	-	-	-	-	-	4	4	-	1	1	-	-	-	-	-	3	8	11			
25 - 29	-	-	-	2	2	4	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	1	-	1	-	2	2	-	1	1	-	-	-	-	3	6	9			
30 - 34	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	2	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	2	3			
35 - 39	-	-	-	1	-	1	-	-	-	-	-	-	-	1	1	1	-	1	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	2	4			
40 - 44	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-			
45 - 49	-	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1			
50 - 54	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-			
55 - 59	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1			
60 - 64	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1			
65 - 69	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1				
70 - 74	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-			
75 - 79	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-			
80 - 84	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1			
85 & over	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-			
Total	1	-	1	6	3	9	1	-	1	1	1	2	2	-	2	1	1	2	2	1	3	-	5	5	1	-	1	1	-	1	-	7	7	-	2	2	-	1	1	16	21	37

In fact only 14 males and 15 females belong to any form of Association in Egya. The discrepancy between this and the final total of 37 is due to membership by several people of more than one organisation i.e. 12 men belong to two organisations, two women belong to two organisations and two women to three organisations.

A HISTORY OF EGYA AND ITS "STOOLS"

The history of Egya cannot be followed apart from the history of the Fante people and the Anomabu state of which they formed an integral and important part.

The Fante claim to be part of the Bono Kingdom which existed for over a century in what is now the northern section of the Brong Ahafo Region. The first Fante people are said to have migrated from the Bono Kingdom between 1328 and 1363. The second wave of Fante migrants arrived in 1740 after the fall of the Bono Kingdom.

The first group of Fante left the Bono Kingdom in the fourteenth century during the reign of Nana Akumfi Ameyaw I, moving southwards and founding Kwaman near Afutu where they settled. They later founded Saltpond which the Portuguese called Fante O'Grande meaning Great Fante, while their first town Kwaman was named Fante Peguena meaning Little Fante. At the beginning of the seventeenth century they were joined by the Djomo who had also left the Bono Kingdom. These two groups moved nearer the sea and when they reached what was then called Etsi land, which is the present area they occupy, they decided to settle down because the land seemed fruitful and the Etsi people whom they met spoke a language akin to theirs.

The Fante subdued the Etsi along the coast from Akumfi to Yamoranza and also defeated the Efutu, Eguafu, Komenda and Shama. Under their chief Nana Enoo, the Fante founded Anomabu after they had killed the Etsi chief, Kwakwa Dente, at Onyantase now known as Egya. The story is told that Enoo married an Etsi princess called Nkodia Nkyinyaase from Egya. Enoo himself finally settled at Anomabu. The final settlement at Anomabu brought the Fante in contact with the Dutch who were then traders on the shore. The Fante having come from the civilised Bono Kingdom soon settled down and encouraged

the Dutch to build a lodge at Anomabu for trading. The chief of Egya, Nana Okum, says that before the Anomabu Fort was built, the Dutch started the foundations of a lodge at Egya but left for Holland before completing it, on their return they found the foundations had been destroyed by the Egya people, who believed that the Dutch had hidden some treasures in the ground. The Dutch were annoyed and moved to Anomabu where they built their lodge in 1640. It is difficult to find traces of this lodge at the site where it is said to have been built. The site is on the shore quite near the house of the chief's present palace. (An indication perhaps that the site of Egya itself may have moved.)

When the war with the Etsi people was ended and the invaders began to settle down they realised that the land immediately around Egya was not as fertile as they had thought it to be. It became quite clear that the only profitable occupation open to them was fishing. This at first appeared impossible because they had no knowledge of fishing. Many of them therefore moved into the more fertile areas in the hinterland and founded the villages of Amoana, Adambo, Ogookrom, Ekurabadze, Anomansa, and several others. Those who remained at Egya were forced by circumstances to learn to go to sea. Some of the friendly people of Etsi who remained after the war had gathered themselves at a village about a mile from Egya from where they were fishing. Some of the Egya people made friends with them and learned to fish from them.

The Etsi people realizing that the Egya people were now becoming friendly soon taught their new friends the rudiments of sea-going and fishing. Their success led to more people going down to the village for instruction. As time went on some of the learners settled at the village permanently and built their own houses and

founded Egyadamfo meaning the friend of Egya, which is now called Egya II.

Some other Egya I people discovered a pond further away from Egyadamfo and went there during the dry season to collect salt. Soon this became a profitable trade which attracted many people. This resulted in the founding of Egya-akyemfo meaning Egya salt collectors. This village is now known as Egya III.

After the fall of the Bono Kingdom in 1740 some of the Djomo and Fanti people left the Bono area, as a result of hardships and dissatisfaction created by the war, to join their "brothers" in Gomoa and Fante. They fought their way through Ashanti and Adansi and settled near the new Etsi capital called Akerakran which they renamed Mankesem. So great was their number that the Etsi people called them Fante Bore Bore. Some of the Bore Bore Fanti moved southwards and joined their "brothers" on the coast while others imposed themselves on the Etsi people in the hinterland. Those who came to the shore soon settled down and learnt fishing from their "brothers" who had now qualified as expert fishermen.

The first Egya chief who fought in the Onyantare war in which the Etsi were defeated is known as Basi Afuna. His name is still greatly honoured and he is considered by the Egya people as the founder of Egya. He is also remembered as a powerful man. It is claimed that he was so powerful and influential that no important state decision was even taken in his absence by the Anomabu State Council. Up to this present time, when the Omanhene of Anomabu dies nobody can touch his dead body until the chief of Egya has given his instructions.

The Fante people have always been organised into Asafo Companies since they came from the Bono area. An Asafo Company is a military body. It is said that the

Egya army was once 15,000 strong. The first and second companies of the Egya army, namely Akomfodze and Tuafo, were based at Egya No.I, while Kyerem the third company was based at Egya II. The main duty of the Asafo Company was to fight the enemy but in time of peace members of the companies helped each other in the clearing of the bush and in the building of houses: (cf. p.73)

The means of communication in the Asafo company was the drum. At the sound of the drum all members of the company ran to the Asafo shrine without the slightest hesitation. Each Asafo drum was sounded differently from every other. The loyalty of every man in the village first went to his company. Nothing could stand between a man and his Asafo. The Asafohene, who was in charge of all the Asafo companies in Egya, lived at Egya II.

Baasi Afuna lived a peaceful life with his people after the Nkonya war, in which the Fante became involved. Nana Eduako who became chief of the Egya people after the death of Nana Baasi Afuna enjoyed a very peaceful reign. The Etsi people having been subdued there was no cause for alarm from any quarter since the neighbouring states were all Fante who always went to war together.

Nana Eduako was succeeded by Nana Yamoah, who, like his predecessor, enjoyed a happy reign in which there was no war. After Nana Yamoah's death he was succeeded by Nana Baasi II who was followed by Nana Ofori. This long period of peace enabled the people to settle down and to readjust themselves to their new surroundings. Trade at this time was flourishing. Slaves were sent from many parts of the country for sale to the European traders. People like Blankson of Anomabu who was later made the first African magistrate, became very prosperous during this time.

Because of their previous experience in the civilised Bono Kingdom, the Egya people, together with the other Fante, soon monopolised the trade on the coast. They established themselves as middlemen between the Europeans and the Ashantis and all the other people from the hinterland. The powerful Ashantis refused to accept any middlemen especially when the slave trade was proving highly profitable. This relationship of the Fante with the Ashantis, coupled with the desire of the Ashantis to expand their domain, led to a series of wars which the Ashantis waged against the Fante under various pretexts.

Nana Okuntu who reigned in the early years of the nineteenth century (d 1839) had a very difficult time. After a very long and peaceful life he was faced with the unpleasant duty of mobilizing his people to go to war against the Ashantis in the year 1807.

Two Asin chiefs who had offended the Asantehene, their overlord, took shelter with the Fante and later on with the British Governor at Cape Coast. On the 14th day of June 1807 the Ashanti army attacked the Fante from Egya. Nana Okuntu and his army fought gallantly at a place called 'To Ko' meaning fight and die. When it became evident that his men could not withstand the powerful Ashanti army, Nana Okuntu fled to the sea shore where he was taken into a boat and rushed to Anomabu castle for shelter.

The Ashantis sent peacemakers to the Anomabu people to inform them that they had no quarrel with them and that they should stay out of the war. Strangely enough the people of Anomabu agreed to the terms of this treaty which were later not honoured. The poor Egyas fought alone until they were defeated. When Nana Okuntu fled into the castle the Ashantis fought on and attacked the Anomabus. The people of Anomabu who had not made any preparations as a result of the treaty fled into the castle

in their hundreds for shelter; a greater number of them who could not gain access into the castle are said to have run into the sea and to have stayed on some rocks until the Ashantis retired. The Ashantis attacked the castle but the British Governor, Torrane, asked for a truce and gave up one of the two Asin chiefs who was still in the castle, to the Ashantis. He was also said to have shared with the Asantehene the 2,000 men who took shelter in the castle. The Governor is said to have sold his share of the men into slavery. The rocks, on which some of the Anomabu people are believed to have taken shelter, can be seen in the sea quite near Anomabu castle.

Nana Okum I, who succeeded Nana Okuntu, was enstooled in 1840 and had the most difficult reign of all the Egya chiefs. While Nana Okuntu's reign marked the beginning of the Ashanti wars against the Fante, the reign of Nana Okum fortunately saw the end of the bitter wars. Nana Okum and his people played a very important part in the Fante war against the Ashantis in 1853, and again in 1856-7.

In 1863 Kwasi Gyani, an Ashanti, discovered a gold nugget but contrary to custom instead of giving it to the Asantehene he ran away and found refuge with the British. The Ashantis followed him and attacked the Fantes and the British in 1863. This war was followed by a series of wars until the Ashantis were finally defeated in 1874. All these wars took place during the reign of Nana Okun of Egya who died in 1886.

The British Government abolished the slave trade and took strong measures to see to it that the people who came directly under her influence did not participate in this trade. This situation had a very great effect on the economic life of the Fante people who hitherto had prospered by this trade.

Nana Okum Tawia who was fortunate to be enstooled in time of peace, in 1887, proved to be an extravagant and an irresponsible chief. There are different versions of his history told. One states that he lavishly made use of all the money his predecessors had accumulated and finally started to pawn the gold nuggets and jewels which his predecessors had preserved for the stool. The people became annoyed and deposed him. He was arrested and taken to the Omanhene at Anomabu for trial by the state council.

Nana Amoono IV, chief of Anomabu, ordered that he should be locked up in a cell until the next day when he would be tried, but the next day when the door of the cell was opened, Nana Okum Tawia was found dead. That was the end of an unpopular chief. His dead body was removed by his relatives to Egya where he was given a pauper's burial. Another version states that he was destooled for cowardice. After his death there was no chief for ten years.

The present chief of Egya, Nana Okum Ababio II, was born on 1st May 1899 and enstooled on 1st November 1909 when he was only ten years old. He would have remained on the stool uneducated but for the kind suggestion made by the paramount chief of Anomabu. So after three years' reign he left for Anomabu to attend school.

By 1920 he completed his standard seven. While at school his maternal relative, Kof Arpoh, was made the regent to guard the stool, and even after school in 1920, it was decided that he should work in order to gather experience. He taught as a teacher in the same Anglican school in which he had completed his education. But after a year's teaching he left for Kumasi, the Ashanti capital, where he became an assistant store-keeper in a cotton print store. Later on he left to work in the

Provincial Commissioner's Office and finally he became a cocoa-factor.

He came home in 1929 to reign. He is all affability and ever ready to help. The chief's generosity to us was unequalled and his knowledge of tradition is profound.

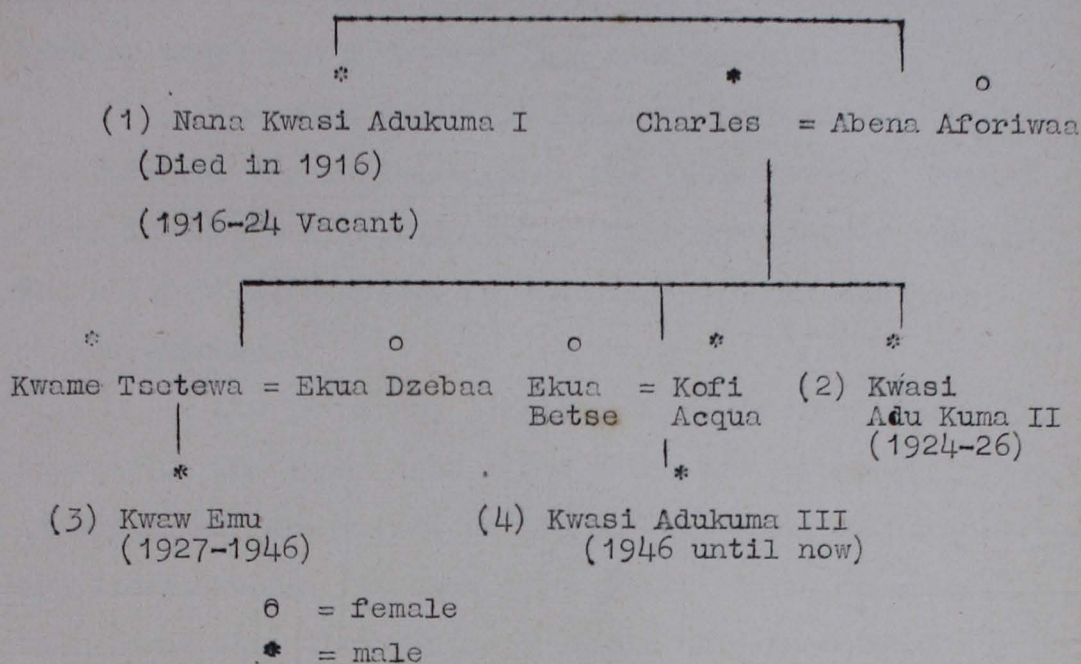
OFFICE HOLDERS AND THEIR DUTIES

Egya I has many of her people scattered about in sixteen small villages. The people of these villages migrated from Egya I and so they share the same ancestry and kinship. At yearly ceremonial occasions these people come to pay homage to the Egya chief. The villages are Amoana, Akroful, Atwereboana, Kokoful, Bedzeben, Afutuakwa, Wotsir No.1 and No.2, Obozdze, Egya No.II and No.III, Adambo, Akurabaadze, Anomansa, Ogokrom and Taedo.

The village of Egya consists of a number of lineages which form a political community under the chief, who belongs to one of the first lineages - Anona - to settle there. The affairs of the Egya are managed by the chief and his elders. The chief of Egya I is responsible to the "Omanhene", the Paramount Chief, of Anomabu. The head of each lineage is in turn responsible to the chief of Egya I and his elders. The highest council consists of the chief, his linguist, the 'Tufuhene' (leader of the advance guard) and the 'Osahene' (war leader); the 'Gyaasehene' is called in when it is a matter of great importance. The Gyaasehene, traditionally responsible for the safety of the chief, lives in one of the Egya sub-villages called Akurabaadze

The men in authority are from the aristocratic clans from which leaders are always chosen. In the olden days the powers and privileges of the ruling clans were greater. But recently, owing to the political development of the country and the decline of chieftaincy, the position has changed.

The Osahene comes from the 'KONA' clan and his genealogy is as follows :



Inheritance to the office of 'Osahene' is matrilineal. The symbol of the clan is a bush-cow denoting bravery. The Osahene is the head of the three Asafo companies - Akonfodze, Tuafo and Kyeremfo, the military associations of the people.

The present holder of this office lives at Egya II and he is at the same time the chief of Egya II. He could only trace his genealogy as far back as 1916 when his great grand-uncle, Nana Kwasi Adukuma I died. Kwame Atwere was made regent, because he was the late chief's son and therefore ineligible for succession. It was he who led the Asafo companies to the Ashanti-Elmina war. He died in 1902 and the stool became vacant until 1924 when Nana Kwasi Adukuma II was enstooled, but he held office for only two years.

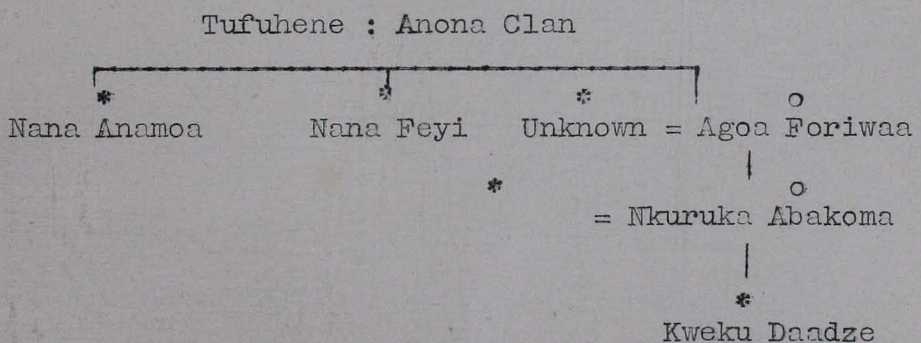
Between 1927-1946 Nana Kwaw Emu was the Osahene. He was Nana Kwasi Adukuma II's sister's (Ekua Dzebaa) son. After him in 1946, the present occupant Nana Kwasi Adukuma III was enstooled.

Apart from leading the people to wars, the Osahene helped the chief to administer law and order in

the village. He settled cases and quarrels among the young men or the Asafo companies, and he had captains working under him in controlling each company.

The next important elder of this village is the Tufuhene who is chosen from the 'Anona' clan. This stool is the next in importance after the Chief's stool. The chief of Egya cannot be enstooled without the help of the Tufuhene.

The Tufuhene, like the Chief of Egya has a linguist. The Anona clan, from which the Tufuhene, is chosen has the parrot as its symbol, showing fluency and intelligence. It is a stool which can be occupied by a woman when there is no suitable male successor. When Nana Feyi died, his sister, Agoa Foriwaa succeeded him and, because there was still no male successor, she was succeeded in turn by her daughter, Nkuruka Abakoma. But immediately Abakoma's son was of age, he was made the Tufuhene. Since Kweku Daadze died the stool has been vacant.



All the administrative and judicial duties of the Egya division of the Anomabu state were exercised by the chief in council with his two principal advisers. In addition to his two principal and titled advisers (who are considered again below) the chief was represented in each village by an odikro or village head.

It was the duty of the Adikrofo to see to it that law and order was maintained in their respective villages. Any breach of the law was reported to the chief through the representative linguist.

The chief has a linguist or spokesman who may be chosen from any family in the village for his intelligence and ability to talk coherently. He accompanies the chief to any function. He should have been present when the chief met any strangers but he was absent in almost all our interviews.

The traditional duties of the chief are many. In the first place he is the embodiment and guardian of their ancestral spirits. He is the occupant of the great stools and keeper of the peoples' gods sent from Techiman. On ceremonial occasions he presents the gods with drink and food. The chief and his people of Egya regard the Almighty God as the Supreme Being who created Heaven and Earth, the one who gives rain, food and life - 'Twirdiam-pong' on whom rests everything - but they believe their little gods and stools to be the mediators who can perform anything immediately.

It is the chief who decided with his Tufuhene and Osahene whether the people should go to war. He provided guns and gunpowder for wars. Apart from wars the chief and his two elders were responsible for the day-to-day administration of the village. The maintenance of law and order was his responsibility.

The post of a queen-mother has been long extinct in Egya, otherwise the enstoolment of a chief could not be done without her. What obtains now is that, before a chief is enstooled, the Tufuhene, Gyaasehene, the late chiefs' sons and grandsons hold consultations to choose someone from the royal families. Whoever is chosen by these king-makers becomes a chief-elect and should be shown to and accepted by the people or commoners.

On the other hand, if a chief is to be destooled, the people, the commoners, would present charges against him to the Gyaasehene. The charges would be served on him for explanation. In a public gathering if he fails

to answer the charges satisfactorily, a sheep is slaughtered and he is declared destooled even before he hands over the paraphernalia and other things to the Gyanschene (who lives in another small village near Akurabandze, under Egya).

The paramount chief of Anomabu belongs to the same clan as the chief of Egya. It was said that any "royal" from Egya is eligible for the paramountcy of Anomabu. The corpses of an Anomabu paramount chief cannot be washed unless the Egya chief is present.

Quite recently, there has not been any marked distinction between the chiefs and elders on one hand and the commoners on the other hand. But, according to the chief, it was not so many years ago. The political head, the elders and the ruling clan looked down upon the commoners and the latter could be abused with all contempt. Even an aged offender could be asked to kneel down before the chief and elders and to be treated with disrespect.

The commoners have ample voice in the day-to-day administration of the village. They are consulted on all matters affecting the village and as for destoolment of a chief, they can rally round to get a chief off immediately if he shows disrespect and rules arbitrarily. The chief is bound by his oath (taken at his installation) to consult the elders on all matters affecting the village. Thus the actual political body of the village consists of the Chief, the Tufuhene and the Oshene. While we were in the village they met very seldom but the chief was more often visited by both the elders and his people. There was never an occasion for funeral observances to which the chief was not invited. On two different times some women brought their tiny babies to the chief to set aright their overlapping ribs. He performed these amid the crying of the babies without any fee. Others came to him to enquire of their dates of birth.

Today the authority of the chief has diminished. His judicial, and to a greater extent his administrative duties have been taken over by the Local Councils and the Local Courts. Egya is part of the Mfantseman Local Council which is composed of eleven councillors popularly elected from the States of Anomabu, Abura, Nkusukum, Ekumfi, Mankesim, Abeadze and Kwaman. The headquarters of the Council is at Saltpond. The present relationship between the Local Council and the Egya people is not very cordial. The people complain that they have paid Levies since the introduction of the Local Council system but they have not derived any benefits. A visitor to the three villages of Egya will notice, however, the presence of a radio rediffusion service in the village and also a pipe-borne water supply.

The new position of the chief is quite clear. He acts in all matters purely in an advisory capacity. He exercises judicial powers only in cases of breaches of the customary laws. He very often acts as an arbitrator in petty domestic quarrels and family disputes. He is regarded as the father of his people to whom all and sundry go for advice in time of trouble. The chief therefore continues to exercise a great deal of influence over the social life of the people of Egya.

CLAN AND LINEAGE

Dr. J.B. Christensen studied the Fanti of Anomabu and had published a detailed account of their descent system. (see Double Descent among the Fanti. New Haven. 1954). This account describes Egya features only. The Fantis, like the other Akan peoples, use the word "ebusua" to connote both the local matrilineage, a localised and corporate group, and also the large, totemic matriclan which has many distinct local units and includes all people sharing the same totem. For the purpose of this study we shall use "ebusuakuw" ("kuw")

means a large group of people or things) to refer to the large unit the matriclan, leaving "ebusua" for the localised lineage.

Within every ebusua are segments which manifest a close collective responsibility and moral solidarity in regard to such things as inheritance and debts. It consists of members of the same or closely related household usually descendants of a common great grandfather. The phrase "extended family" will be used to describe this group.

An ebusua, of whatever order, consists of all the descendants, of both sexes, of a single known ancestress in the unbroken female line.

The ebusua system of the Fanti is the mainstay of their political and social organisation. Each member of the community belongs to an ebusua. All members of an ebusua of the same generation are addressed by the same term: a person's mother, mother's sisters, and all women of the mother's generation are "na" (mother); all men of the same generation as the mother's brother are referred to as "wɔfa" (mother's brother); maternal grandparents and all ebusua members of the same generation as the grandmother are "nana" (grandparents or grandchildren, the reciprocal being also "nana"); a woman calls her children and all children in the ebusua of the same generation "ba" (child); though a man also refers to his children as "ba", all children in the ebusua of the same generation as his offspring may be referred to as "wɔfase" (sister's child).

The General Organisation of the Ebusua

The Fantis have seven principal ebusuakuw, most having one or more sub-groupings. The ebusuakuw with their totems and sub-groupings are listed overleaf.

<u>Ebusuakuw</u>	<u>Totem</u>	<u>Sub-grouping</u>
Aboradze	Plantain	Tekyina
Adwenadze	Cat Fish	Lowin
Anona	Parrot	Oyoko, Agona, Eguana
Ntwea	Dog	-
Kwona	Buffalo or Bush Cow	Ebiradze, Idonna, Dehyena
Nsana	Crow or Fox	-
Twidan	Leopard	Eburotow

The Fantis do not think that they are descended from their totems, which are rather regarded as symbols which illustrate those characteristics that are typical of particular ebusuakuw members. The Nsana people are said to be as wise and cunning as the fox, the Anona as patient as the hawk or the parrot, the Twidan as haughty as the leopard, the Kwona as inquisitive as the buffalo; the Adwenadze as peaceful as the fish; Ntwea as quick as the dog and the Aboradze as fruitful as the plantain. The totem, excluding the plantain, is taboo to all members of that ebusuakuw; and the animal referred to as "nua" or brother; for the proverb states, "a leopard does not eat a leopard".

When an abusua meets as a group, or as part of the ebusuakuw at a funeral ceremony or any festival, the linguist speaks to the ebusuakuw only after he has called the members to attention by using the appropriate appellation of the ebusuakuw. The following are the appellations for the seven ebusuakuw.

<u>Ebusuakuw</u>	<u>Appellation</u>
Aboradze	Aboradze Kusubantsin
Adwenadze	Adwenadze Kusubantsin
Anona	Anona Kusubantsin, Abena Akron
Ntwea	Ntwea, Abogyrafo, Abena Esia
Kwona	Kwona, Manso-etu
Nsana	Nsana, Twermperkwa
Twidan	Twi Abogyrafo

It has been difficult to trace the origin of the ebusuakuw, since the Akans generally consider it impolite to discuss the origins of people, particularly the origins of others. This is in keeping with the maxim, which is a moral injunction as well as of a legal rule, that no one should reveal another's origin. This reticence is associated with the presence of slaves or slave descendants, in the society who have no known genealogies. It is considered degrading, slanderous and objectionable to indicate the slave-status of another and to refer to a slave as such or point out slave ancestry, unless the individual is the master of the slave.

Every ebusua has a consecrated stool (ebusua-gua or akongua). The religious component of the ebusua is symbolised by the ancestral stool and the spirit of the ancestors (asamanfo). Fanti strongly believe that the ebusua-gua or akongua is inhabited by the ancestral spirits and as such look up to the dead for protection and guidance. It is for this reason that libation is poured to the spirits of the dead.

The ebusua-gua is normally a small stool that was a personal property of a prominent male of the ebusua who distinguished himself in warfare. After his death the stool was consecrated by his ebusua and preserved. A special room in the ebusua-fie is set apart as a stool room where the stools and the drums (akyen) if any, are kept. Females and unauthorised persons are not allowed to enter the stool rooms.

The stool usually bears the name of a prominent ancestor. In Egysa I the stool of the Royal Family bears the name "Okum" after one of the original ancestors. The present occupant, Mr. Kobena Ampiah, is called by the stool name, Nana Okum Ababio II.

Fanti believe that the spirits of the eminent ancestors of the ebusua are incorporated into the stool

and it is therefore the most prized possession of the ebusua; its loss or capture is the greatest catastrophe that can occur. The stool is jealously guarded and every year special rituals are performed; for example the purification or washing of the stool. This is known as the "Eguadoto". This ceremony will be described later.

It must be noted that the stool is never used by the ebusua-panyin i.e. lineage-head, as an ordinary stool. He never sits on the ancestral stool which is most sacred. Sacred stools are rarely publicly displayed, although they were at times taken to war in the past to make men fight valiantly to prevent their capture.

Each of the lineages or ebusua has a male head (ebusuapanyin) who is often also one of the chief's councillors. He is chosen from among all the living male members of the clan, irrespective of age or generation, with the consent of the members of both sexes of the ebusua. Personal qualities of tact, leadership, intelligence and knowledge of affairs determine the choice, as well as birth (he should be free-born).

It is the duty of the ebusuapanyin with the aid and advice of the older men and women, to watch over the welfare of the group. He has the duty to settle disputes between any of his fellow members. He is the ebusua's chief representative in its political and legal relations with other lineages and with the total community. He organises funerals of members and shares the debts accruing from such funerals among its members. He is the custodian of the stool lands, stool paraphernalia and the sacred stools of the ebusua. On the occasion of either pacifying or washing the stools, he and his elders meet to pour libations and make offerings to the ancestral spirits on behalf of the lineage. He appeals to the ancestral spirits to grant to the members of the ebusua health and prosperity.

At any time that the ebusua is in difficulty the ebusuapanyin may pour a libation to the ancestral spirits or gods, requesting assistance for the group. Individual members of the lineage may bring offerings to him for the ancestral spirits in cases of personal misfortune or in expiation of sin or sacrilege. He should be informed of all marriages, divorces, births and deaths in his group or any accidents or misfortunes involving a member, for he is expected to go to his aid.

Besides the ebusuapanyin who is usually a male we have the "obaatan" (senior woman) who assists the ebusuapanyin. Her duty is to watch over the morals of the women and the girls, to supervise such feminine matters as girls' puberty ceremonies and to help make peace in family quarrels.

One would be astonished by the affection with which members of the same clan, but of different local lineage, behave towards one another as if they were distant kin of the same lineage. A stranger coming to town will go to the head of the ebusua belonging to his or her ebusuakuw for a land on which to farm, and if he remains, he may eventually become a member. In Egya I a few of the clans have an ebusua-fie (clan house), where rooms have been reserved for strangers. These rooms could be occupied by strangers, belonging to the same ebusuakuw, free of rent. During his stay the stranger is assured of every possible assistance regarding debt, sickness and death. He really becomes a member and a brother of the ebusua he came to meet. He may assist in paying off the debt of the ebusua especially at funerals and is at liberty to enjoy rights attached to this obligation. It must be noted, however, that his membership does not confer automatically, rights to property and office in a lineage other than his own.

A stranger may sometimes be buried by the ebusua but some fear is entertained by the ebusua regarding the use of their burial place by strangers. For example the Royal ebusua of Egya I does not allow strangers, even though members of the same ebusuakuw, to be buried at the ebusua "nsamanpaw" (grave yard) for fear that the descendants of the stranger may claim the land in future on the grounds that their ancestors were buried there. In Egya I a special burial place known as "ananabenasiei" (burial place for strangers) has been set aside for the burial of strangers.

Members of the ebusuakuw have strong sentimental ties uniting them and these impel them to look after one another as brothers and come to one another's aid in times of difficulty. This brotherly attitude is predominant at the death of a member. On this occasion the ebusua makes every possible arrangement to have the dead buried and to pay the cost of the funeral. The only part played by the children of the deceased (if there are children), is the provision of the coffin and bedding in which the deceased is laid and the cloths used in covering the corpse.

The provision of the coffin have sometimes brought about disputes between the children of the deceased and the ebusua which has sustained the loss. If the father educated the children, it is expected that a more costly coffin befitting the deceased should be provided by them. There have been occasions on which the ebusua had refused to accept coffin presented by the children of a deceased member and the children have been asked to provide a more suitable one. A lavish funeral compensates a deceased father for the trouble he took to educate the children, who, according to custom, belong to the ebusua of the mother.

The payment of each one's quota of funeral expenses is strictly adhered to by members of the ebusua. The mother, mother's brother or brother of an absent member of the clah pays for him. Absence does not eliminate one's obligation towards one's ebusua, and from the possibility of inheriting through it.

Some fishermen migrate at certain times of the year to distant places away from home in search of bigger catches. They do some saving while they are away to enable them to refund expenses incurred on their behalf by their relatives. Members are usually informed of funerals and important ceremonies and some come home, especially at the death of a close relative.

A great deal of importance is attached to attendance of funerals by members of the ebusua since it is believed that one's failure to attend funerals without a good cause will incur the displeasure of the spirit of the dead and the person involved may be called by the spirits of the dead to explain. This means the death of the person concerned.

Marriage is forbidden between members of the same matrilineage, including accessory lineages, which have been attached to authentic lineages, for four or more generations. Exogamy was formerly the rule for all members of the ebusuakuw and any marriage between members was regarded as incestuous, requiring the slaughtering of a sheep to pacify the spirits of the ancestors.

While some of the elders still adhere to this principle of clan exogamy, it has undergone extensive revision during the last quarter or half century, and today the exogamous matrilineal unit is essentially the matrilineage ebusua. It is also forbidden for one to marry one's father's father's father's descendants, that is, of one's paternal "nana" up to the fourth generation. This taboo is an extension of taboo on sex relations with

a father's brother's child. The basis of this is the identification of brothers.

Marriage between cross cousins on either side is allowed; though there is a preference among men, for marriage with a mother's brother's daughter.

Amongst the people of Egya I members belonging to the same ebusuakuw, had married. The explanation they gave for this departure from the general rule was that these marriages were contracted between two parties who although members of the same clan, were not close relatives; that is, they were of the same clan but of different lineages, ebusua. It is possible for two members of the same clan to marry when the two of them are not eligible to be buried in the same ancestral burial place or grave or "nsamanpow", or when each of them does not contribute to pay off debts incurred at the funeral of one of the members of the family of the other.

It is the duty of the father to marry for his son and to give his daughter's hand in marriage to a man who proposes marriage to her. The consent of both parents, though not legally compulsory, is by usage deemed indispensable for any marriage.

It used to be considered sinful for a girl to conceive before her puberty ceremony, and the girl might even be expelled from the community. Now most parents do not take such a serious view but reprove the daughter for bringing forth an illegitimate child into the family. An illegitimate child carries a stigma which may embarrass him in a quarrel when older.

It is regarded as the duty and the pride of a father to bring up his children; that is to feed, clothe and educate them and to give them a footing in life. Although the children do not inherit from the father, the father can provide for them by making them gifts of property, land or money during his life time or on his death bed.

To insult a father is considered as an irreparable wrong which brings ill luck to the child. Therefore children give due respect to their fathers.

A study of the genealogies of the Egya I people revealed that there are representative of seven ebusuakuw :- Anona, Eguana, Kwana, Aboradze, Nsona, Adwenadze, Twidan. Ntwea is the only clan not represented in the village. The Anona ebusuakuw falls into four distinct lineages which do not observe corporate responsibilities as one Anona ebusua. They do not share funeral expenses and debts.

Out of the 364 people enumerated during the Survey the clans or ebusuakuw were represented as follows :-

1. Anona (Group 1)	...	...	62 people
(Group 2)	...	...	51 "
(Group 3)	...	...	24 "
(Group 4)	...	...	40 "
2. Eguana	...	...	41 "
3. Kwana	...	...	63 "
4. Aboradze	...	...	26 "
5. Nsona	...	...	33 "
6. Adwenadze	...	...	7 "
7. Twidan	...	...	6 "
Unrelated members	...	...	12 "

"Unrelated" has been used here to cover all those people not related to any members of the existing clans in the village. They are all strangers who came to stay in the village and include five Yoruba-speaking people,

There were only a few members of the Twidan and Edwenadze clans; this is due to the fact that the women amongst them were married and brought into the village in many cases very recently.

It is interesting to trace briefly the origin of the Anona ebusua, the Royal clan of the village. The

very first ancestors to have come from Takyiman to Egya II were said to be Baasi Affuna and his sister's daughter, Eku, together with the following relatives; Edu Arko, Yamo, Baasi, Ofori, Okuntu, Okum Tawia, Okum Ababio. Baasi Affuna was the first head of the lineage. After his death he was succeeded in turn by Edu Arko, Yamo, Baasi, Ofori, Okuntu, Okum, Okum Tawia and Okum Ababio who was the last successor from whom the present chief, Nana Okum Ababio II received his name.

Tracing from the matrilineal line, Eku, the first woman amongst them, married and brought forth a daughter called Akowa; Akowa begot Sakum, Sakum begot Egyaa Kankye, Egyaa Kankye begot Okum Tawia, Okum Tawia begot Aforba, Aforba begot Nguresiwa, Nguresiwa begot Owu; all these people are dead. It is from this matrilineal line that the uterine descendants of the Anona ebusua in Egya I and Egya II emerged. It is possible to trace the lineage line of some of the ebusuakuw from these early ancestors. Most of these have been repeated in later generations and some of them can be found in Egya I and Egya II now. If some one bears the name Egyaa Kankye it is believed that he is the descendant of Egyaa Kankye, one of the early ancestresses.

Each of the ebusua in Egya I has an ebusua-gua or akongua (the stool of the ebusua) which is believed to have been inhabited by the spirits of the ancestors of the particular ebusua. In most cases the stools are stools which were used by their first ancestor when living and which after his death had been consecrated and preserved by them, as the ebusua-gua, since they believed the spirit of their ancestor was in the stool. The stools of the various ebusua are cared for by the various heads of the ebusua.

Eguadoto

Every year a special ceremony is performed by the people in each ebusua in remembrance of the dead. This is known as the "Eguadoto", that is a washing or purification of the stool. In Egya I this ceremony starts with the harvesting of new yams. On this occasion members of the ebusua who have been away are invited to come to make this festival a grand one.

The chief described briefly how the ritual ceremony to the 'akongua' is performed in his ebusua and we discovered that the procedure is general and is practised by all ebusua. The ceremony usually takes place on the Tuesday of "aguan-dubiako" (the eleventh Monday after the celebration of the Ahobaa Kuma, a festival which is usually celebrated on the third Friday of May). On the Monday night preceding the festival, drums are beaten till the next day. In the early hours of the morning members of the ebusua who wish special prayers to be said for them bring rum to the ebusua-panyin so that when he goes to perform the ceremony in the stool room he may take it with him to be poured to the spirits of the ancestors.

On this occasion the stool room is entered only by the Ngyanasefo. For this ceremony goats and not sheep are killed and the blood of the goats is mixed with sea water and poured into a brass basin in which a collection of "nsaman me", leaves of "tutumbirkakshwaponodwen" had been put. This concoction in the basin is used in washing the stools. After the washing the stools are smeared with the blood of the goat and sprinkled with "eto" (a mixture of mashed yam, palm oil and eggs). After the cleaning of the stools, the ebusua-panyin pours libations to both the ebusua gods and the spirits of the ancestors for the members of the ebusua.

Lineage Friendliness

Relationship among members of a household is everywhere cordial. Mothers and daughters share in domestic duties and use the same cooking utensils despite the fact that they have different husbands. A mother could, in the absence of the daughter use any foodstuff belonging to her daughter. She can also use personal effects of the daughter such as clothes, necklace, ear-rings, etc. The daughter also may at any time use anything belonging to the mother without restitution.

Regarding the relationship between mother and son, the son could collect, for example, trinkets from his mother to be used by his wife when in need, but these would be returned to the mother later. These practices often embarrass wives of sons as they do not feel free and comfortable in using something belonging to their husband's mothers. The wives would prefer going to their own mothers for such things.

In this village daughters-in-law who do not stay with their husbands' mothers sometimes send to their mothers-in-law such things as water, fish from the catch of their husbands and firewood. Besides this casual presentation of water, fish and firewood, custom demands that wives of sons should give Christmas presents in the form of firewood, fowls, yams, sponge, soap and towels to the mothers and fathers of their husbands. On the other hand daughters-in-law are reluctant to approach mothers of their husbands for such things as fish, water and foodstuffs; but mothers-in-law and fathers-in-law reciprocate presents given them by wives of their sons.

The relationship between father and son is something worth mentioning. In this village the father has the right to go to sea with his son and besides this he could ask the son to do anything he needed for him. When young the father provided him with clothing and food.

At the age of going to sea the father helps the son to procure a boat and some nets. When the son reaches the age of marriage the father provides him with a wife. In the event of the son having a liking for a particular girl the father's approval must be sought before marriage. After marriage the son can stay with his wife in his father's or mother's house.

In this village sons, after having married, still make it a point to send part of the day's catch to the father or mother. This is a way of helping parents with their subsistence.

The relationship between sons-in-law and their fathers-in-law and mothers-in-law regarding the presentation of gifts is the same as described on the side of the daughters-in-law to their parents-in-law. Sons-in-law regard the fathers and mothers of their wives as their own fathers and mothers and should do anything that is requested of them. The mother-in-law is at liberty to reciprocate gifts sent to her by sons-in-law; it is only in rare cases that fathers-in-law reciprocate gifts sent to them.

Fathers-in-law and mothers-in-law help with the settlement of any disputes that arise between husband and wife. During the day most married men and women live in the houses of their parents. The women do all their cooking in these houses and the food is sent to their husbands, but in exceptional cases the husbands come to their wives to eat. In the night the women go to sleep with their husbands and return the following day. This is also true of the other women who have their husbands at Egya II or Egya III, but who live in this village.

In most cases the husbands had single rooms and it was impossible to accommodate more than one wife at the same time so different times had been scheduled for the different wives, so that their times for sleeping with their husbands did not overlap.

Inheritance

There are three main categories of property that can be inherited and these are : stool property, ebusua property and private or acquired property.

Stool property includes such items as ceremonial swords, cloths, umbrellas, gold ornaments, house and land owned by the stool, the proceeds of which are used for the upkeep of the chief and the ahenfie. When a chief dies, or is destooled, the stool property is left for his successor. It is the custom in this village that one who succeeds a deceased chief should marry the wife of the former chief. The present chief considers this practice outmoded.

The ebusua property includes ancestral lands for the use of the group, immovable property such as houses, wealth, tools, fishing equipment and any property or goods that have been inherited from a kinsman or obtained by using ebusua funds. With the exception of the ebusua land, the items enumerated under this heading are inherited within of the extended family.

Personal or acquired property includes such things as land, houses, equipment or wealth a man has acquired through his own effort without the use of funds of the ebusua or the assistance of his kinsmen. It is to this type of property that members of the extended family pay particular attention, since it often brings about long-standing feuds between members of the extended family in cases where the verbal or written will of the deceased was not executed. This type of property can only be inherited through the matrilineal line by any of the following in order of seniority: brothers, sisters, sisters' sons and daughters. In the absence of the people enumerated the property will go to the mother's sisters' children. Where the property of a slave is involved it is usually the master who inherits her or his property.

It is believed that the spirit of the dead still inhabit the property of a deceased person and therefore personal effects of the dead should remain untouched for a year following burial, after which period the spirit is thought of as not inhabiting the property any longer. On the occasion of the "afedgi da" (a year after the burial of the deceased) members of the extended family gather together to pour a libation to the spirit of the deceased and after this the property is handed over to the appointed heir.

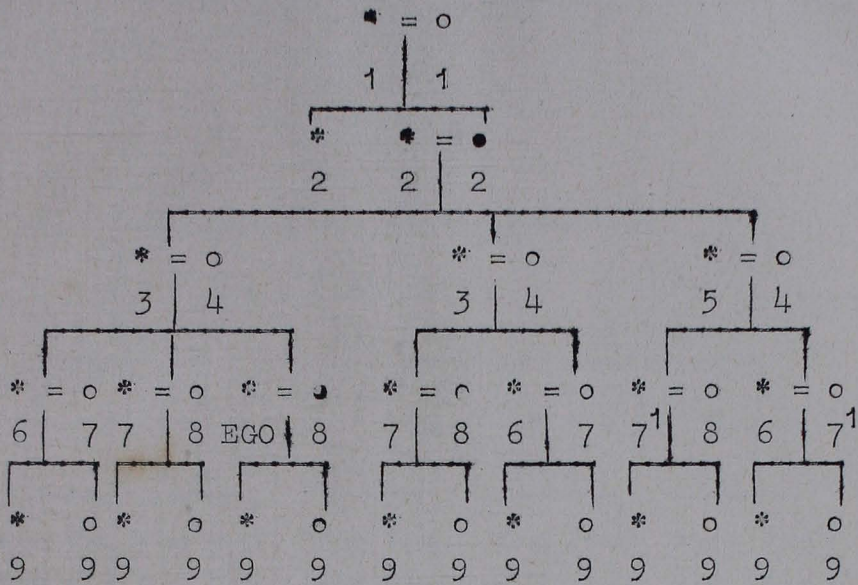
Funerary Rites

The general Akan customs are followed. It must, however, be noted that when a person dies in Egya, members of his ebusua give him six yards of cloth which is known as ebusua-tam. It is with this cloth that the dead identifies himself to members of his ebusua when he goes to hades (samanadze). It is believed that on the arrival in hades he shares the cloth with the dead he goes to meet.

When a father's sibling dies it is customary in this village that the children belonging to the father come together to present two yards of cloth to the dead. For example, if my brother dies, my children and the children of any of my brothers are bound by custom to clothe my dead brother who is their uncle. This is a sign of respect paid to their father's brother who they call 'father' also.

Fig. 1

GENEALOGICAL CHART SHOWING
TERMINOLOGIES USED IN THE EBUSUA LINE



Key to Code used

- * Man
o Woman

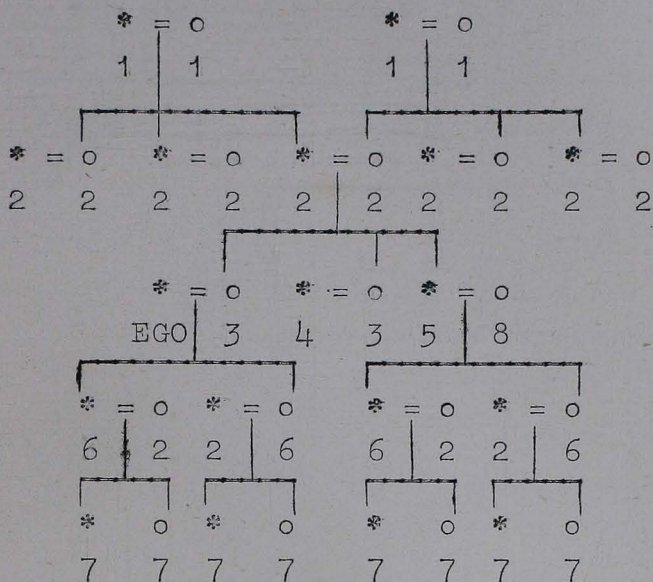
Code Number	Terms of Reference	Terms of Address
1	Nanankansowa	Nana
2	Nana	Nana
3	Egya	M'Egya
4	Na	Me Na
5	Wofa	Me Wofa
6	Akontan	M'Akontan
7	Nua	Mu Nua
7 ¹	Wofa Ba	Mu Nua
8	Yer	Me Yer
9	Ba	Me Ba

Diagram illustrating a hierarchical tree structure, likely representing a game tree or a search space. The root node is labeled with $* = 0$ and branches into two nodes labeled 1 and 1. The left branch leads to a node labeled 0, which further branches into 2 and 2. The right branch leads to a node labeled $* = 0$, which further branches into 2 and 2. The tree continues to expand, showing nodes labeled 3, 4, 5, 6, 7, 8, 9, and 10, with various nodes marked with $* = 0$. The diagram illustrates a complex branching structure, possibly representing a game tree or a search space.

♂ • • • • • • Man
 ♀ • • • • • • Woman

Code Number	Terms of Address	Terms of Reference
1	Nana	Nanakansowa
2	Nana	Nana
3	M'Egya	Egya
4	Me Na	Na
5	Me Nua	Nua
6	Me Yer	Yer
7	M'Akontan	Akontan
8	Me Ba	Ba
9	M'Asew	Asew

FROM POINT OF VIEW OF A MAN (I.E. PEOPLE TO WHOM A MAN IS RELATED BY MARRIAGE)



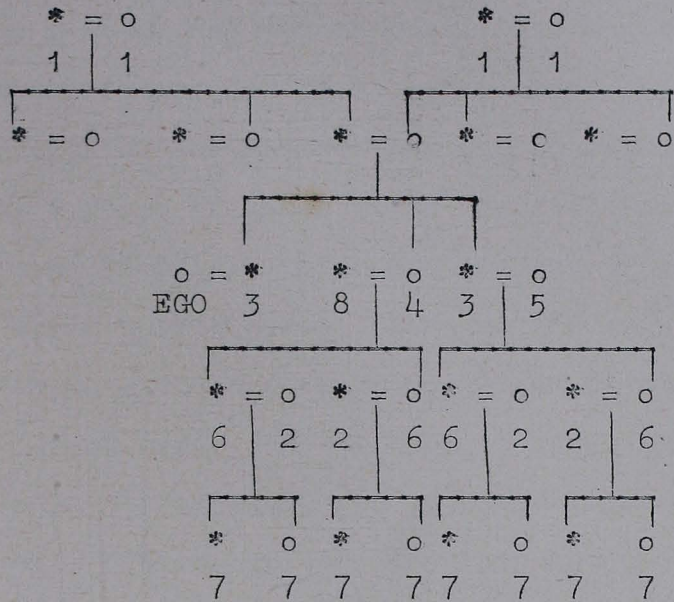
Man	• • •	• • •
Woman	• • •	• • •

Code Number	Terms of Address	Terms of Reference
1	Me Nana	Asew Nana
2	M'Asew	Asew
3	Me Yer	Yer
4	Me Mangoo	Mangoo
5	M'Akontan	Akontan
6	Me Ba	Ba
7	Me Nana	Nana
8	We have no term for her. She could be Mangoo, but it is not used.	

Fig. 4

AFFINAL KIN

FROM THE POINT OF VIEW OF A WOMAN



Key to Code used

* Man
o Woman

Code Number	Terms of Address	Terms of Reference
1	Me Nana	Asew Nana
2	M'Asew	Asew
3	Mu Kun	Kun
4	Mu Kumbaa	Kumbaa
5	Mo Korafuwa	Korafuwa
6	Me Ba	Ba
7	Me Nana	Nana
8	We have no term for him. He could be Mangoo, but it is not used.	

THE ASAFO

Origin

Informants stated that the Asafo came into existence as a result of tribal wars. The Fantis, like the rest of the Akans, had no standing army, and, prior to the formation of the Asafo, they had no organised body for the defence of their land. In the event of war the people went to battle under the command of lineage heads with their matrikinsmen. Thus at the beginning military service among the Akans was based on kinship. Every able bodied member of the Ashanti community was liable for military service, and took his place during war in the army within his lineage group and under his lineage head. Thus military service was based on kinship which was also the basis of the political organisation. In this situation coordination of the forces of the several groups was not easy.

Some informants asserted that the Asafo system among the Fantis originated as a result of the Ashanti raids on the coast, while others maintained that the Fantis brought it along with them to the coast from Tekyiman when they migrated from there. The latter opinion appears more authentic, bearing in mind that the Asafo organization is not peculiar to Fantiland, but to all the Akan tribes. In consonance with this latter opinion J.C. De Graft Johnson records that the Asafo throughout Fantiland owes its later development and growth, and not its origin "which was from the time Boribori Mfantsi left Tekyiman and beyond to seek fresh fields and pastures new", to outside aggressors such as the Ashantis.

Duties

The Asafo served as a standing Army which could be called upon at any time to take up arms to defend the land against aggression. As time went on and the Asafo

grew in strength and stability its duties multiplied and included social, political and religious duties within the state as well.

The Asafo became the labour force for all command work in the village and the state as a whole. The Asafo constructed roads connecting towns, and made paths to streams and other places of public interest. They cleaned the town, dug graves for the dead, defended the people against robbers, chased murderers and hunted wild animals that harassed the people. They were responsible for fighting fires in the town, saving people from drowning at sea and organizing search parties for the missing. They carried the chief in his palanquin during his installation and on ceremonial occasions, and escorted him when he went out on public occasions or travelled to other states.

The Asafo played a prominent part in state politics. Through the Asafo, the common man had his voice in the government. The Asafo had the power to approve or disapprove of a candidate for a stool, and although the selection of a chief is the responsibility and right of the stool family, no candidate elected could be installed chief without the approval of the Asafo. The Asafo could cause the destoolment of a chief who, through his actions or behaviour, ceased to satisfy them.

The Asafo also figures prominently in the annual religious ceremonies of the State. On these occasions the Asafo companies paraded in the streets, drumming, singing and firing guns. They also played a significant part in the performance of funeral rites both of their own members and of the chief and other important personalities of the town.

With the cessation of tribal wars the *Asafe* no longer performs its military duties. At present most of its ceremonial duties, too, are taken over by the central Government or by the Municipal and Local Councils. This is so especially in the big towns such as Cape Coast, Saltpond and Anomabu. In such towns the *Asafe* now exists mostly for ceremonial purposes, celebration of festivals, performance of funeral rites, and matters concerning chieftaincy. In Egys, however, some of the duties enumerated above are still the responsibility of the *Asafe*.

Organization

The *Asafe* is divided into "companies". The number of these companies in a town varies according to the population of the town. Except in Eladua, which is known to have as many as ten companies, the number does not exceed seven. According to J.C. De Graft Johnson seven is a complete and perfect number according to Fanti tradition. Anomabu has seven companies whilst at Egys there are only three companies, namely, No.1, Twifo; No.2, Akomfedzi; No.3, Kyirem. Names of companies are different with different States although there are some recurring names.

The head of the whole body of the *Asafe* within the State is the Tufuhene. He is the liaison between the *Asafe* and the Omanhene. He settles disputes between the Omanhene and the *Asafe*, and between one company and another. In attaining to this position a person loses affiliation with his own company in order to be impartial in the execution of his duties.

The office of the Osofhene does not exist in all States, though it does in Anomabu State. The Osofhene ranks next in command to the Tufuhene. As the name implies (sa = war, hene = chief), he is the war chief or commander-in-chief on the battle-field.

The Supi is a senior officer of each company. He is the custodian of the funds, ammunition and paraphernalia of his company. He settles disputes between members of the company with the help of his elders; he sees that peace is maintained among the members and that the Asafohemfo (captains) perform their duty properly. On account of his duties, especially with regard to settling disputes and maintaining peace, he is often called "Obaatan", that is 'mother' of the company. Depending upon its size, a company can have more than one supi. The office is hereditary. According to J.B. Christensen the office is inherited paternally, descending to a brother or a son. This is confirmed by J.C. De Graft Johnson who adds, however, that a nephew may be selected if he succeeds to the uncle's property. At present things are changing and succession to this office is shifting to the maternal side: At Egya the succession to the office is now matrilineal. This change has been influenced mostly by the fact that the Asafo is now more or less a purely socio-political organization in which military functions have virtually disappeared.

The Asafohemfo are the captains of the Asafo. In war each Asafohenetakes command of a section of his people numbering from 10 to 40. They receive their orders directly from the Supi. In peace they are responsible for organization and maintenance of discipline in their sections. Their insignia is the "Abaa", a whip. A company can have as many captains as it thinks convenient. These officers also serve as bodyguards for their family stools. The Asafohene of Company No.1, Twafo, at Egya No.I, inherited the office from his uncle.

The spirit of the Asafo is in its drum. The office of the drummer, Okyerema, is therefore a very important one. The Okyerema can beat his drum to praise and extol, to encourage and spur on, to rally and challenge,

and to direct his company to advance or retreat on the battlefield. Every member of the Asafo is obliged to learn and understand the language of his company's drum. When appointed to the post, a drummer is presented with a red silk loin-cloth and an amount ranging from 13s.6d. to 27s. A drummer has his own bodyguard which numbers not less than a dozen men. This office is not hereditary and anybody with the talent for drumming can become an Okyerema.

Another important office is that of "Frankaakitsanyi", the flagbearer. The Asafo holds the flag in very high esteem and the honour to his flag is the first consideration of a member of a company. The flagbearer carries the flag to war and on ceremonial parades, and to whatever places the company goes. The flagbearer must be agile, brave and daring. He moves about with a bodyguard of a dozen or more men, known as "Asekambofo". They have to see that the flag is never captured by the enemy, as that will be the greatest humiliation the Asafo can suffer. On his appointment the "Frankaakitsanyi" is presented with a red silk loin-cloth similar to that of the Okyerema and an amount of 13s.6d. or more. The office is not hereditary.

The "Asafo-kamfo" is the priest of the Asafo god. He reaches this office by being possessed by the "obosom" (god) of the Asafo. He propitiates the gods, performs divinations, invokes the blessings and protection of the gods upon the Asafo and provides members with protective medicines. Every company has its own "Okamfo".

Membership

Every Fanti child is born into the Asafo organisation and belongs to his father's company. But a person can change his Asafo when circumstances demand it. For instance, if a nephew succeeds his uncle as an officer of the Asafo, he has to change to his uncle's Asafo if

he happens to belong to a company different from his father's company. In such a case his uncle's Asafo has to apply to his father's Asafo for his release.

As soon as a boy comes of age, at about twenty, the father provides him with a gun, and he is allowed to take the oath of allegiance to his company after which he is considered an active member of the company. Entry always precedes marriage. Both males and females are members of the Asafo.

It is significant to note that although the Fanti system of inheritance is matrilineal, a child follows into his father's Asafo. This makes the Asafo a parallel patrilineal organization to the matrilineal clan organization known as the Abusua, which cuts across the matrilineage system. A child inherits his father's Asafo because, according to Fanti belief, it is the father who gives the child his spirit. A child therefore inherits the father's military prowess and bravery, and as the father's spirit which the child inherits is in his Asafo, it is only natural that the child also should belong to the same Asafo. In this situation a person's obligation to his father's company takes precedence over all his other affiliations including the Abusua. In the event of civil war a person will therefore not scruple to take arms against his own kinsmen or Abusua if they happen to belong to another company, as service to his company is the most indispensable duty of the citizen.

In external wars, although the Asafo moved out as companies in their proper order, they went as one body from each State. In this situation the Asafo partisan spirit was cast aside and the Asafo and the Abusua worked side by side in recovering bodies of the dead and removing the wounded from the battlefield without thinking of individual affiliations.

The Company Post

Every Asafo company has a post which is known as the Esiw. This was originally a small mound of swish about one or two feet high, and usually situated under a tree and with a fence around it. The Esiw is believed to be the abode of the Asafo Obosom. Nowadays, elaborate structures have been put up in place of these mounds with elaborate designs and decorations. Companies which cannot afford to modernise their Esiw still retain the original mounds.

The Asafokyen

In consonance with the Akan belief in spirits inhabiting material objects, and residing in certain trees, and continuing to reside in drums carved out of such trees, the Asafokyen (Asafo principal drum) is looked upon as a god, and it is in fact the primary obosom of the Asafo company.

Asafo drums are carved out of the wood of the Odum tree. This tree is believed to be the abode of a god. As such, before the tree is cut down, certain rites have to be performed to propitiate the obosom. These rites consist of offering drinks and eggs or fowl to the obosom. When the carving is done, the skin of the odabo, the red deer, is used in covering the head of the drum. The skin of this animal is believed to have some charms inherent in it which are capable of luring human beings to itself.

When the drum is completed, it is taken to the outskirts of the town where a further sacrifice of drinks and eggs is offered to the obosom. The drum is then taken to the town and paraded through the streets amidst singing and dancing and firing of musketry. Finally it is sent to its storage room. The original drum of a company is looked upon as its chief obosom and additional ones are considered lesser gods and officers of the primary one.

There are four kinds of Asafo drums, the Tonton, the Apenteng, the Ansaba, and the Kobina Manso or Yeakyen Manso. The former three are used for ceremonial drumming and dancing and the latter, the Yeakyen Manso, for summoning and rallying up members of the company for meetings, or in time of emergency. The drums are never taken out of their storage room for use without pouring libation to the gods residing in them. A small pot is placed in a corner at the storage room and drinks offered to the gods are poured into it. In the process of pouring libation to these gods, as I witnessed at Egya II, a little of the drink is poured on each of the drums before the rest is poured into a little pot.

Installation of Officers

When a person is selected and approved of by the Asafo, he is taken to the company post. He is carried shoulder high on muskets and taken round the post or shrine three times. Libation is then poured and his forehead is marked with clay mixed with the liquor used for the libation. After this he is carried again in the manner described above all through the town and to each of the other company posts as an announcement of his accession to the office. He is then confined indoors for a week during which period he is fed by the Asafo and prepared for the day of his installation. On the seventh day the new officer and his men spend the night camping on the outskirts of the town where they keep on drumming and singing until the next morning. In the morning he has a ritual bath and having been dressed in the best attire, he is carried triumphantly to the Company shrine where the entire company and the old officers are gathered. There he takes his oath of office, swearing before the entire company that he will answer their call in any emergency, in war or in peace, in rain or sunshine, night

or day; and that if he fails any day to live up to his oath he should be dealt with accordingly. The other officers in turn swear to him, pledging their support and full co-operation with him in the execution of his duties. At this stage the new officer presents drinks, usually in money, to the company, part of which is used in sending notification drinks (usually 2s.6d.) to each other company in the state, thereby seeking their recognition for the new officer.

Posthumous Installation

Any officer who dies before his formal installation is installed posthumously before the normal funeral rites are performed for him. A vigil is kept as usual on the outskirts of the town. (see Section Ceremonies, below). The following morning the body is carried on a stretcher, taken round the town and brought to the vicinity of the company shrine. There three guns are fired and he becomes installed. The body is then taken to the house for the normal funeral rites.

Funerals

When a member of the Asafo dies, his company keeps a vigil for him. The burial takes place the following day. After the burial the family of the deceased formally notifies his company by sending some drink. A day is then fixed for the funeral celebration. On the appointed day, the Asafo gathers at the company post and from there proceeds to the house where the funeral is being celebrated, led by the "Frankaakitsanyi" and his bodyguard, followed by the drummers, and then by the rest of the company. Where a company has to pass through another village messengers are sent to the village head (odikro) along with some drinks to inform him of their passing through his town and to assure him that their mission is peaceful. The Asafo then enter the town where the Odikro and his elders have assembled, provide

them with drinks, and they in turn give a brief entertainment before passing on. Failure to adhere to this procedure may result in serious consequences, as the Asafo of the town in question will not allow the company to pass through. At the funeral the company puts up a display of drumming, dancing and firing of guns in giving the last honour to the deceased comrade.

Funeral expenses are the responsibility of the Abusua of the deceased. The Asafo only gives donations which range from 10s.6d. to 21s. (according to the rank of the deceased) to the Abusua. Double the amount of whatever donation is given is paid back to the Asafo by the wife of the deceased. According to Christensen the wife pays back this amount to the Asafo because it is held that the wealth of the deceased will now go to her Abusua and that this is therefore the last opportunity the company will have to obtain payment from him. This explanation does not appear to be reasonable enough. If the aim of the Asafo is, so to say, to tax the wealth of the deceased which will subsequently go to his Abusua, then it is the Abusua and not the wife who should pay this money to the Asafo, because according to the Abusua system, the wife does not belong to the Abusua of the husband. On the other hand, the Asafo elders of Egya explain that, by paying this money to the company, the woman purifies herself, that is, she purges herself of the "saman" (spirit) of the deceased. Therefore this payment can be said to represent the dowry paid for the woman by the husband when they got married. As such, by refunding this money to the company of the deceased, she customarily effects a divorce with the deceased and can get married again without the saman of the deceased taking any offence.

Formerly when a member of the Asafo died, the wife had to pass through an ordeal to prove her innocence or confess her guilt. A rope was tied round her wrists and she was dragged to the company post and asked to confess her guilt. If she did not confess readily, she was severely maltreated; her hair was cut and her body besmeared with mud. The treatment was harsher if she was suspected of adultery. Several methods were used to exact confession in such circumstances. A common one was to collect in a gourd water used in washing the Asafo drum, put some herbs into it and give it to the woman to drink. It was believed that the Obosom of the drum would kill her if she failed to confess her guilt or proved to be untruthful. There is no guarantee, however, that such a mixture did not contain poison. Other methods used were thrashing, exposure, applying irritating leaves on the skin, or carrying the Asafo drum on the head of the victim while beating it. Many women would readily confess to accusations they were not guilty of in order to avoid public ordeal or save themselves from continuous torture. If the victim confessed to adultery, the Asafo collected double the normal adultery fee from the seducer, gave half of it to the Abusua of the deceased and retained the other half. A woman confessed to adultery by calling out the seducer to come and release her from her sufferings.

Another method of getting confession was by divination. The victim was given three eggs to break against the Asafo drum. If any of the eggs broke into two and the shells fell to the ground with the edges pointing upwards, the victim was assumed innocent, otherwise she would have to confess her guilt readily or pass through the ordeal. This latter method is still utilized in some places, but if a woman chooses not to confess anything when she is not vindicated by the divination, she is left

alone and only regarded by the towns people as an adultress. A woman who confesses her guilt has to pacify the obosom of the Asafokyen by offering eggs or fowl to it.

Adultery with a fellow member's wife is particularly abhorrent. A person who commits such an offence is punished by a fine in addition to paying the adultery fee to the member whose wife is seduced. A person who commits adultery with an officer's wife pays double the normal adultery fee. In the same way if any officer also commits adultery with anybody's wife, he also pays double the normal fee to the wronged person.

Other offences which are considered very serious are cowardice on the battle-field and failure to attend company calls. In olden days cowardice on the battle-field was punished with death, or banishment from the State, or prohibition from having a wife, or, if the person was already married, the wife was made to divorce him. Members who deliberately fail to attend calls are punished by a fine and severely reprimanded.

Ceremonies

Apart from participating in annual ceremonies of the State, the Asafo by itself observes three major ceremonies, viz: "Atiran", "Ayiry", and "Frankaapue".

The "Atiran" is the ceremonial outdooing of new officers. This ceremony used to be performed annually, but owing to the heavy expenses involved, it is now less regular and takes place once in four or five years. On the vigil of this ceremony all the officers appointed since the last "Atiran" and their men spend the night on the outskirts of the town where they keep a vigil with the usual drumming and dancing. The following morning the new officers have a ritual bath. They are dressed up gorgeously and carried triumphantly to the town amidst drumming and firing of guns, with the womenfolk singing and dancing and circling around them. They are taken to the company post

where they are greeted by the old officers and the elders. The "Akyerekwan" then recount to them their duties, the brave deeds of their ancestors whom they succeed, and the exploits and victories of the company on the battle-field. The new officers then renew their oaths to the company. After this they sit in state and the jubilation continues throughout the day. The drinks and gunpowder used at the occasion are provided by the new officers.

The "Ayirye" festival is a ceremonial parade of the Asafo. This is observed in those years in which the Atiran is not observed.

The "Frankaapue" is a ceremony for the outdoorings of flags. A parade is held through the town in which all the flags of the company are displayed.

Women's Part in the Asafo

The women form an auxiliary group of the Asafo. In the event of a war they constituted themselves into a department of food supply and saw that the men were fed on the battle-field. During the tribal wars women went to the front to supply the warriors with food. During the intervals between meals they daubed themselves with white clay, dressed up in white calico, and paraded the streets up and down singing solemn songs with the belief that this action could influence the course of events and bring victory home to their men.

Attached to some companies are special social dance bands formed by the women. Such a band is known as "Adziwa" and the leader known as "Adziwafohonna", meaning mother of the members of the Adziwa.

Some women members of the Asafo can rise to the rank of "Asafoyere" (captain) and "Supi". At present there is a female Supi at Anomabu, whom I met during the course of my research. Although women members of the Asafo are not expected to go to war, those promoted to the rank of captain and Supi have to, and are expected to

lead their men to the battle-field. In connection with this Brodie Cruickshank cites an instance in which in the late invasion of the Appollonian territory, "a brave Amazon of Dixcove marched at the head of her company".

Finance

The Asafo collects no membership fees and demands no regular dues. Members are asked for contributions when the need arises. Two other sources from which the Asafo derives its funds are fines and payments made by widows at the death of their husbands to the company.

Meetings

No regular meetings are held. Members are summoned to meetings when there is anything important to discuss. Those failing to attend such meetings are fined and reprimanded.

Marriage

The Asafo has no restrictions with regard to marriage. A member of the Asafo can marry a woman of his own company or of another.

Though the people of Egya live in three separate villages, they consider themselves as one and the same people. When they all lived together at the present site of Egya I they formed themselves into three Asafo companies, namely, Twafo, Akomfodzi, and Kyirem. Later, some of the people, those belonging to the Kyirem company, moved to a new site about a hundred and twenty yards away and founded Egya Dam, known as Egya II. Egya I was then left with two companies, Twafo and Akomfodzi. When Egya III was founded, the migrants moved as individuals and did form any separate companies at their new village. In addition to all the usual offices generally attached to the Asafo; Supi, Asafohemfo, Okyerema, Frankaakitsanyi, Asekambofo, Akyerekwan, Asafo-Komfo and Osahen, the Egya Asafo have a "susunsu"

(lit. water measurer) or Cord-bearer. The Susunsu's duty is to find out the depth of the water at various places when the company goes out to sea. He does this by means of a cord, hence the name 'cord-bearer'.

The Osahene who is head of the three companies lives at Egya II.

The Twafo and Akomfodzi companies have the same fetish, "obosom kyen Kwesi", but they have separate shrines. Kyirem company of Egya II is under the protection of Obosom Akron.

The relationship between the Asafo companies at Egya is quite cordial, contrary to what obtains in many other towns. There have been no feuds between them and any differences that crop up are settled among them by the Osahene and his elders.

FISHING

The principal occupation of the residents is fishing. The fishing canoes are kept on the rocky stones which run along the beach the whole length of the village. Some parts of the rocks so protrude into the sea that the place becomes passable only during low tide. The open landing beach measuring about a hundred and fifty yards is shared equally by both Egya I which occupies the westerly portion of this open space and Egya II in the East. There is a steep descent from the village to the beach. Racks for drying the nets are about forty feet above the level of the beach.

Canoes and nets form the main fishing gear at Egya. Other equipment such as hooks, lines and sails are also considered essential. As a result of the absence of large and suitable trees from which canoes could be built along the coast, a great deal of expense is entailed in securing canoes. The storage of equipment receives special attention, and storage places for the nets, lines and sails are often better than the sleeping places of the

owners or caretakers. While quite a lot of the people sleep on mats spread on the floors of their un-cemented rooms, their nets and lines are stored on small tables or raised platforms especially constructed for this purpose. Different types of nets all receive the same careful treatment.

With the exception of the shore drag net, the fishermen at Egya employ all the types of net in use in Ghana. The rocky shores and stones prevent the use of the drag net.

The most important of the nets used at Egya is the "Ali" net. It is a very long net measuring between 170 fathoms to 300 fathoms, and 32 yards deep. Each net is composed of three sizes of mesh measuring $1\frac{7}{8}$ inches, $1\frac{3}{4}$ inches and $1\frac{1}{2}$ inches. The reason for using three different size meshes in one net is to ensure that the net would be able to cope with all types and sizes of herring, except the very small ones which should be spared for the next or following year. The top of the "Ali" net is floated with corks to ensure proper balance when the net is spread in the water. These corks are fixed after every two meshes where the measurement of the mesh is $1\frac{7}{8}$ of an inch. The distance between the corks at $1\frac{3}{4}$ inches is three, while the interval at $1\frac{1}{2}$ inches is four. The lower end of the net is weighted down with pieces of lead at alternate mesh intervals of three and four.

The fishermen at Egya prefer buying the nets without the corks or floats and the lead. The three different meshes are also bought separately and joined later on at home according to the taste of the owners. The average cost of the lead is £20 while the corks cost about £10. The cost of the net might be £120-£150. Fitting the pieces of the net and lead and corks is done communally, the owner or owners providing drinks only but

no pay. A group of fifteen people working on an average sized net for about ten hours a day would complete the net in about three days. Fitting a net is generally done during the lean seasons. The nets are treated with a brown dye which is locally manufactured from the barks and roots of plants. The purpose of the dye is to make the net tough and able to stand the sea water.

Three other types of nets are used at Egya I. The first is a four inch mesh net called "Bafuu". It is used for catching bigger fish than the herrings caught by the "Ali" net. Its length is about fifty fathoms and the depth is one and a half fathoms or three yards. The types of fish caught include "Opaa" or haddock, "Ekan", cassava fish, and "Kokote".

"Apaaboa" is a $9\frac{1}{2}$ " mesh net. Its length is about fifty fathoms and its depth about five yards. The haddock "tantra", flat fish, and "kosro", the turtle and the shark are the common victims of this net. The lead is fixed at twenty-seven inch distances while the corks at the top are set at about $45\frac{1}{2}$ " intervals.

The third net, "Obreyehu" is a 6" mesh net. It is designed to catch the sakraka, kwantsin and the haddock. It measures 50 fathoms long and 2 fathoms deep. Weights and floats are attached. Because the "Baafu", "Apaaboa" and "Obreyehu" are intended for bigger species of fish, the cord of the meshes is much bigger and stronger than the "Ali" net. The cords are about four or five times the size of the "Ali" thread.

Hooks and lines are not very popular with the fishermen at Egya. These are used for the larger type fish. At times both the hooks and lines and the three nets which are designed for the bigger sized fish are set in the evening and collected in the morning. They are set just beyond the breakers about a mile or two from the shore. They are meant for fish which come to feed on

small fish or food from the land which has just entered the sea. At times they are set in the morning and collected in the afternoon.

Perhaps the most important part of the fishing equipment at Egys is the boat or canoe. Some attach more importance to the boats than to the nets, because without the canoes they would not be able to set out with their nets for getting the fish. There are two main types of canoe in use in Egys. The canoe which takes the "ali" net is called Adehene. It is large and can take 13 people at a time. It is used for conveying the large ali net which is used for getting herrings. The other boat, Simshene, is a much smaller craft with a complement of 7 or 9 persons. It is used for short trips generally and although it is normally intended for 7 people, it is not uncommon to see one experienced fisherman with or without an assistant manoeuvring this craft through the waves. These canoes are used in setting the fish nets already described and collecting the catch in the morning or afternoon.

Although the people at Egys claim that boat-making was an old art practised by their ancestors long before they settled in these parts of the country, the absence of large trees around the coast has caused present day Egys fishermen to forget the ancient art of their ancestors. The modern way of going about boat-making is simply travelling to the forest region and placing an order with a carpenter who has specialised in boat construction. The canoes are hewn from one particular forest tree, the "Wawa".

Before the introduction of the lorry, conveying a canoe to Egys was quite an affair. The canoe was usually built on the banks of the Pra river; bushes over-hanging the river were cut to allow the canoe an easy passage, the river was watched until the rainy season,

when the boat was tugged into the water and floated downstream into the sea. It was roughly fitted and rowed slowly to Egya where the finishing touches were given.

Nowadays when a new canoe is needed the prospective purchaser travels to the forest region to place his order with the boat builders. Libation is poured, a tree is felled and the canoe carved while the trunk is still not dry. Dry timber becomes too tough for shaping. It is the boat builder's responsibility to cut a path in the forest to be used for tugging the canoe to the nearest place a lorry can reach. It is the prospective owner's responsibility to provide food and drinks for the people who assist in dragging the canoe. The labour is reciprocal for the owner must be prepared to assist whenever anyone else has a boat to be pulled to a lorry. The bottom of the boat is purposely made very thick, about 7" or 8", because part of the wood wears away through friction during the course of tugging, so the extra thickness is a real protection.

The present cost of a canoe in the bush ranges between £80 - £100. Transporting the boat to Egya costs about £25.

Getting the canoe into the village forms the close of the first phase and the beginning of real work in making it sea-worthy. Trimming the boat to the required thickness and shape, rigging it with seats made from sticks which measure 1" or 2" in diameter, fitting a bottom board, and many other fittings form the second phase. A hole is made in the front seat is to allow the fitting of a mast. The mast is passed through this hole into another directly beneath it in the bottom board. When the desired shape and thickness has been obtained, a fire is prepared from palm branches. Buckets of water stand by ready together with palm branches with

their fronds trimmed to about one foot wide at the edge. The fronds are dipped into the water and applied to any part of the boat which is burning too quickly. Apart from hardening the wood, the smoke makes the boat insect and worm-proof.

Holes are bored with red hot iron bars, called 'fitih', through the top side of the boat and the seats and bound to them by strips of rope prepared from cane or ordinary cord.

The boat is decorated with traditional symbols carved and painted on the outside. An egg or "rum" is "given" to the boat at launching and there is great merry-making among the helpers, most of whom will constitute the crew of the boat. Baadua, a special tree noted for its qualities of lightness and toughness is used for the mast which measures about 7 yards.

Getting a canoe ready for the sea is usually done during the off fishing season. By the opening of the season the canoe with its gear must be complete. The net might be jointly owned or owned by a single financier who might not belong to the crew at all. The owner of the net expects his or her share of the catch but the management is left with the captain of the crew (Hooks and lines are owned by the crew individually).

Each fisherman should have his own paddle by this time. Oars may be the recently adopted French Ivory Coast type called "Konua", which are oblong in shape, or the proved and worthy trident oar. Although this latter paddle is much bigger than the "Konua", the gap between the three prongs allows the water to escape, just leaving enough on the paddle to push the boat ahead through the surf. Another advantage is that undue tension on the shoulder muscles is eased by the escape of the water between the lobes.

The sail is nowadays prepared from sail-cloth, either of cotton canvas or thick grey baft. Four pieces of cloth are used in making a sail of average size. A grey baft sail of this size costs about £12, plus some £2 worth of ropes. Apart from the baadua mast, two bamboo poles are used at each end of the sail to keep it fully stretched to the wind. The bamboos are fixed cross-wise. The ropes run along the edge of the boat and are fastened through holes specially bored in the sides of the canoe for this purpose. Setting a sail in the sea is an art which requires a special technique acquired through years of apprenticeship and practice.

Each person is entitled to a portion of the catch, but in the open sea anybody may catch as many fish as his hooks allow. The crew may consist of people of various age groups, adults, aged men and youths. Children from the age of thirteen are allowed to join an "Ali" net group, but with other types of nets ~~the~~ the age is reduced to about ten years because work with them is not so exacting as that with the "Ali" net, and the fishermen need not sleep out in the open sea as they usually do with the "Ali".

The catch is shared in the following proportions. The net, which is the most expensive and vulnerable part of the fishing gear, takes three times what an adult is entitled to. The canoe which has a life span of about seven years, and each adult person, takes one adult part respectively. Youths or apprentices in training have different shares. Children under training who are aged thirteen years, receive one quarter of an adult's share and children of seventeen or eighteen take three-quarters of a share. At the age of nineteen the apprentices qualify as master fishermen and take full adult shares.

It is regarded as unsafe for one person to own a canoe and the "Ali" net which are used by one crew. It encourages the crew to be less careful in handling those things, since they consider themselves as enriching one person with their toil while they receive a mere pittance. But it is quite safe for two or three people to combine to own a net or a canoe. In such cases they are directors, employees and share-holders, proper use and care is ensured.

The fish thus caught is smoked and sold locally at Anomabu or sent elsewhere to markets at Mankesim where people from nearly all parts of Ghana converge on market days. Some of the fish also find their way to distant markets such as Obuasi and Kumasi in Ashanti.

There are two main fishing seasons at Egysa, the Harmattan season which starts from the middle of December to the middle of February and the Maawure season which covers July to October. There are small seasons in between these major seasons. From the middle of February to the middle of April is the Kwakwaa season, - flat herrings, "Antere", are caught in small numbers. There is a lean spell between the middle of April to mid-June called Mpempina. The sea is never quite devoid of "Antere" but the quantity caught is negligible. The Maawure season, July to October, is the period for round herrings called Kankaama. The peak period, however, is September to October. The time from October ending to middle December, Batwi, is noted for Antere. Other types of fish such as haddock, cassava fish, kɔkɔtɛ, tantra, kɔsrɛ, the shark and other types generally caught by the larger mesh nets and hooks are caught all through the year.

Tuesday is the day of the God of the sea. It is believed that the sea came into being on that day, therefore it is holy and that day must be treated as such.

(This belief tallies with the Genesis record of the separation of the sea from the land during creation on the third day of the week see Genesis I : 9, 10 and 13). Because of the influence of the Christian churches, Sunday, too, has been set aside as a day of rest. There is, however, no hard and fast rule about observing these days, but the fisherfolk generally use these days for mending their nets and attending to other equipment. During the fishing season when the fish come close to the shore, the fishermen set out at two o'clock in the afternoon, catch the fish and land in the evening at about seven o'clock. The explanation given is that the greater part of the day has already been spent at home for the sea-god. It appears the sea-god understands and sympathises with the fishermen in June and August when the fish are far off shore and so allows the men to set off at about three in the morning and return at four in the afternoon. It could be a Tuesday or Sunday, but the scarcity of fish is a suitable explanation to the understanding sea-god. In spite of all the laxity of observing non-fishing days at Egya, no "Ali" nets are used on any of these two holy days. Any other nets could be used and lines with hooks could be set.

Since the mariners' compass is unknown at Egya the fishermen are careful never to travel too far away from the land. They go as far as twenty-five to thirty miles on clear weather days. At night they take their guide from the glow of lights which comes from Cape Coast. They are able to judge the position of Egya from the position of Cape Coast and row back home. In the day time they take their guiding points from the peaks of three mountains behind Egya. The three peaks, Akokosa must never be lost sight of.

Fishermen at Egya do not normally go on Apoya or on migratory fishing expeditions. The only time of the year they sometimes travel is between July and August. Their favourite places include Senya Beraku, Nyenyanu, Accra, Nungua and Tema. On such occasions they raise interest-free loans from the canoe and net owners. Some prospective women customers also give them cash for petty expenses. These loans are generally repaid in kind.

Occasionally when the year proves extremely poor for fish, the chief fisherman convenes a meeting of all men and women and they pray to the gods for forgiveness and mercy. A sheep is slaughtered at the senior god's shrine, prayers are said and the belief is that the season will soon improve.

The people of Egya claim to be the pioneer fishermen of Ghana. They practise the craft just as their ancestors did some seven hundred years ago, with little or no improvement. Indeed they have even deteriorated for they have lost the art of boat-making and sail-cloth weaving. With the impact of present day powered boat fishing and the modern way of preserving fish by refrigeration the future of their trade is precarious. They may retain fishing as a subsistence only. It appears the majority of the people at Egya have sensed the impending danger, so devote more of their time to the occupation of alcoholic distillation.

AGRICULTURE

There are two main seasons, the dry season, starting from about the end of October to the end of February or early part of March and the wet season from about the month of March to September. During the dry season the area has occasional rainfall. The annual total is less than 35". It is surprising that the people in Egya I are not interested in economic farming. Of all

the farms I visited which were mostly cassava farms, there was only one of appreciable size and which contained a large number of cassava plants still standing in the farm and which had been nicely weeded around. In many of the farms I visited the cassava was uprooted and the stems scattered about as if thieves had ravaged the place; the plants were choked with weeds and the women just went about uprooting the plants from the weeds. The farms were small and could hardly maintain a family of six people for a year. The land is there to be used but the people do not cultivate it.

The land around the village is owned by the various clan heads for their people. When one wishes to make a farm one goes to the head of one's clan who will taken him to that section of the land belonging to the clan and will show him the land which has not been taken by anyone. The man will then take as much land as he can cultivate and will then start to work on it. If, on the other hand, he wants a piece of land not belonging to his clan but to another clan, he will go to the head of that clan who will take him to the place he has chosen and, if that portion has not already been allocated to someone else, then he is given that portion and is asked to pay a customary "rum" for the use of the land: the amount to be paid depends upon the size of the farm he makes. Normally people pay about ten shillings for a cassava farm and about one pound for a corn farm. The cultivation starts (with the cutting down of the bush with a cutlass) in January and ends in February or early March. The clearing of the bush can be done in several ways; first by an individual, if he can cut down the bush by himself, then he goes ahead with it; secondly, if the man can hire a labourer to cut down the bush for him he can do that; next he can get friends to assist him to cut down the bush to the size of the farm he wishes to make.

He does not pay the friends but gives them food and drink - usually gin. Each man in that group will be assisted in his turn and likewise provides food and rum. When the bush dries it is then burnt by the individual farmer and his family who then wait for the first rains. As soon as rain starts to fall, if it is a corn farm, the man and his family go to the farm to sow. The man makes holes in the ground with a stick, his wife and the children follow him and put about two or three seeds of corn into each hole and cover it up. If it is a really big corn farm, the sowing could take a whole week. When the seeds begin to germinate then the man and his family start to plant cassava sticks amongst the corn. This is done because within three months the corn is ready to be harvested and then the cassava takes up the place of the corn in the farm. The cassava takes about a year to mature for eating.

When the farm is to be used for planting yams then more effort is required. After the bush is burnt, the family goes to clear the farm of the remaining pieces that did not burn at first, heap them up and fire them until every bit is burnt up. The man will require more labour to assist to make yam mounds. This is done by digging holes about two feet deep, filling up the holes again with the loose soil and raising the soil above the ground to some height and putting small sticks on the mounds. At the time that the mounds are being made the farmer buys heads of yams which have been cut from the whole yams, puts them out to dry and when dried stores them away at a place where animals cannot get at them to destroy the germinating points or eyes. As soon as it rains these yam heads are carried to the farm and planted on the mounds, not deep enough to disturb easy germination. They are planted about three inches deep.

The sticks are taken away from all those mounds that have been planted: this is done to ensure that not a single mound is left unplanted. Yams are planted in February and March and take about eight to nine months to mature.

The tools usually employed by farmers are the cutlass, hoe and the mattock: the mattock is used for making the yam mounds and for digging under the yams to loosen the soil and to uproot the yams when the harvest comes. Small crops of corn, cassava, onion, yam are also grown. Corn, onion and yam are planted between March and April and are ready for harvesting between August and December. Cassava, on the other hand, can be grown at any time of the year and can be harvested at any season of the year provided it is matured. As the people are not interested in farming to yield cash for them, they could not tell me which of the crops grown gives the best yield. A few people informed me, however, that corn tends to give the best yield and so most people tend to cultivate it. The next most important crop after corn is cassava. Corn, is not sold when harvested but the farmer's wife prepares kenkey with it and sells that to get more profit. Cassava, is mostly consumed by the family. Only a few people sell cassava in Egya I. There is no market in the village; nor do many people sell by the street side.

The sowing of onions requires long term planning. When the bush is cut down and burnt the pieces that do not burn are gathered, as is done in the case of a yam farm, and burnt. The whole farm is then divided up into plots. These plots are dug up and beds raised. When all the beds are completed the farmer and those who help to raise the beds are seated in groups and with sticks before them they begin to cut off the withered ends of the onion bulbs that are to be planted. Whilst some of them start to plant these bulbs with the cut ends upwards, others cut the

bulbs until all the onions are ready for sowing. This latter group of farmers then join the planters.

Groundnuts, are not an important crop but a small number of the people do grow groundnuts for house consumption only. An old groundnut farm made in March of 1959, measured about 12' x 10', quite close to a cassava farm - I even saw some cassava plants standing in that groundnut farm.

Egya I, has some dense scrub around the village. There are all sorts of animals in the bush around the village some of which for example, monkeys, harm the farm crops. As a result of this damage harvesting of such crops as maize, yams, groundnuts and onion, is done long before the crops get fully matured. To harvest the crops as quickly as possible it is usually done by communal labour. Whole families go to one person's farm and help him to harvest the crop, if it is corn, carry it home for storing and drying. The women and the young boys carry the crop home whilst the adult males cut down the corn stalks heaping the cobs here and there in the farm for the women and boys to collect and carry home. In the home the corn is stored in barns under which there is always fire to drive away insects which damage the crops. The smoke and the fire also help to dry the corn thoroughly so that it does not rot.

Yam, groundnut or onions are also harvested as speedily as possible. The crop is spread on a raised wooden platform so as to allow air to circulate freely in as any high temperature may cause the harvested crop to start germinating again. Normally farm crops are not sold because they are not sufficient to last the family for a whole year. But certain crops which get easily rotten are partly sold, such as yam and onion which are more watery. The women usually sell the farm crops in Anomabu or Saltpond.

A few of those women whose husbands farm on a fairly large scale go to Cape Coast to sell their crops. Unfortunately my informants were not able to tell me whether any Egya I farmer gets more than £G25 or £G30 from the sale of farm crops during any one farming period. I was informed, however, that the real farmers from the village stay in their farming villages some of which are about five or six miles away from Egya, and that it is they who get real income from their work. Some of those farmers are said to receive about £150 a season, and a few energetic men get about £200 a season. Those "real" farmers grow such crops as okro, tomatoes, garden egg and pepper, each on a separate large farm. The wives of such farmers go to Accra, Mankesim, Kumasi, Cape Coast and other far places to sell. Farm accounts are rendered to the farmers by the women at the end of the season after the crops have been fully harvested and the profit is used by the farmer and his household. When the accounts are rendered the wives are given percentage of the cash realised to buy cloth for themselves and the children. Sometimes, some farmers give the wives a lump sum of money for themselves and their children.

There are certain days on which no one should go to his or her farm. Certain clans, for example the Anona, do not farm on Wednesdays. And any person, whether he comes from that clan or not, should not go to his farm, if it is on the Anona site. If, however, any person has got a farm at any other place he can go into that farm for food or firewood. This taboo applies to all the other clan lands; some clan lands are not visited on Tuesdays, others on Fridays and still others on Saturdays. On Sundays people usually do not go to farms. I was told that formerly when wars were frequent human sacrifices were performed at certain places in the forest to appease the gods and to give the people victory over their enemies

and no one was allowed to see what the fetish priests did in the groves. To make sure that nobody would come to that grove where the sacrifice was being performed, the chief would send a village crier the previous night to announce that the following day was the day for that particular clan's land and that nobody should go there for firewood or food. Anyone who ventured to go and was seen was chased and if caught was killed. If he was not caught, but was recognized, he would be trapped somehow another day and be killed. Anyone who died in that way he was said to have vanished, because he had gone to his farm on a day which was taboo to the land on which he had his farm. The priests who made the sacrifices, masked their faces and bodies with black and red mud and no one could make them out because they did not speak to one another: they just murmured in an undertone.

There are a few people in the village who are farmers and who never do any fishing of any kind. Such people try to find jobs as labourers with the road contractors during the dry season and pay other people to cut down the bush for them. They burn the bush and prepare the farms after working-hours and on Saturday afternoons and sometimes on Sundays as well. As soon as the rains start in April they leave the job and give their whole time to farming: such people are rare. There are a small number of fishermen too who have no farms at all, not even small gardens. Such fishermen often travel either to Accra or Sekondi during the short lean fishing period at Egya to find jobs with the shipping lines as boat-boys.

Along the sea-shore is a strip of coconut trees, numbering about 250, belonging to individual people who plant them in order to entertain themselves, their families and their outside friends who may come to visit them. These trees are not planted for commercial purposes. The land on which the coconuts are planted belongs to the whole

village community so that anybody from the village can, if he desires, get coconut seedlings and plant them there without asking anybody. Nobody should pluck his neighbours' coconuts without first obtaining the consent of the owner of the tree. A defaulter can be taken to the village chief's house for arbitration: in more serious cases, the person or persons concerned are taken to Anomabu Local Authority Court.

Animal Rearing

Very few sheep and goats and fowls are kept in this village. The sheep and goats are not put into pens at night: they just go about the village and in the morning when one goes to the village one finds sheep and goat faeces scattered all over the place. Most of the houses in the village have no hen coops: the fowls are allowed to sleep anywhere, in the kitchen or in the courtyard. The kitchens and courtyards are very smelly in the mornings. The animals are not fed - the sheep and goats are not given the cassava coverings when peeled off but these are thrown into the dustbins and the animals go to eat from the bins. The animals eat from the same plate with the people when the latter are taking their food; the women especially would just push the animals with their hands saying in Fanti: "O, mommua yi, mo hao nipa dodow !" meaning "Oh, you these animals, you are very troublesome !" The fowls are likewise neglected and they also worry their owners and the children when eating. These animals are reared mainly for sacrificial purposes and not for food or for sale, and they all look tiny and unattractive and are rather aggressive. The eggs of the fowls are very small indeed. People only sell their fowl, sheep or goat when they want money to buy food or something really urgent and they have no money at that moment to spend. They hardly kill the animals for food except on Christmas days, Easter Sundays, or on sacrificial days.

Distillation of "Gin"

The brewing and distillation of gin in this village has been detrimental to agricultural farming. My informants told me that about 95% of the adult population and the adolescents in the village indulge in this lucrative trade. Almost any child of twelve years of age and upwards knows how brewing is carried on in the village. The brewing industry is carried on on a large scale and it is the surest, quickest and the easiest way of making a livelihood. There is an association of distillers formed of thirty members in the village of which the chief is chairman. Their sole aim, according to the chief, is to distil the gin in the best receptacles and to guard against any form of adulteration of the finished product. He informed me that there are some unscrupulous distillers who use such dangerous ingredients in distilling the gin as carbide and roots of nim trees to make the spirit still stronger because the brewers allege that that is what the consumers want and like. The village chief made me understand that if any member of the association in the village is found practising such harmful and undesirable brewing, he or she is immediately expelled from the membership of the association. There are three main articles used in distilling gin. These are : granulated sugar which is bought in jute bags of 112 pounds in weight; yeast bought in tins of half a pound or one pound in weight, and water. The utensils needed for distilling are: two forty-four gallon drums, (one of which must be opened at one end) and a number of four-gallon kerosene tins, and copper pipes.

The formal distilling process is done by the following method: the full bag of granulated sugar is emptied in the open drum to which about three or four kerosene tins of water is added to dissolve the sugar. This is allowed to stand for three hours or more until the

sugar is thoroughly dissolved. During this period the water is stirred up in the drum with a long stick. When the sugar is thoroughly dissolved more water is added until the drum is full to the brim. Next to this sugar-water in the drum some yeast is added in order to ferment it. Three to six pounds weight of yeast is normally put into the sugar water in the drum and the mixture is again stirred for some minutes to ensure that the yeast thoroughly dissolves. The whole mixture is then allowed to stand undisturbed for six days, covered with a specially made round lid.

On the seventh day when the mixture is opened it should be found to be foaming which shows that it has fermented quite nicely, it tastes sour when tested by sipping. The fermented sugar-water is then poured into the other drum. When the transfer of the sugar water is completed, the small opening is closed. The second drum is then placed on three big stones which serve as a hearth and firewood of fairly big sizes is put under the drum. As soon as the drum is full and corked the firewood is lighted and the actual brewing begins. There are two or three nail holes made on top of the drum to allow just a small amount of vapour to come out when the water begins to boil. When the water reaches its boiling point, the steam which rises is forced through the tube connected to the top of the drum. As the steam passes through the winding tube it is transformed again into liquid which runs through the remaining part of the tube and drips as spirit into a receptacle at the receiving end.

This industry, can be carried on by groups of two, three or four people; or individually. The organisation of the industry depends on the financial resources of the persons in the industry. Those persons who have sufficient money to buy everything they need to carry on the work and who have time to arrange for the sale of the

product at a profit, carry on single handed. Those persons who have not got sufficient money to carry on the work individually or cannot arrange for the sale of the product at a reasonable price, come together in groups in order to pool their resources and talents. Some people with small amounts come together to start the work from the beginning by contributing equal amounts to buy the materials. As the business expands and they begin to share big dividends, they begin to break up the company by allowing some members to start their individual brewing, by taking the money which they contributed to start the work from those members who still are in the company. This break-away often happens when the profits of the company are either misappropriated by a single person or when the elderly people in the company want to share the profits by seniority and not by the proportions in which the contributions to start the business were made.

A good fresh strong yeast put into a full drum of sugar water could produce twelve gallons of gin; in other words, three kerosene tins full of gin can be obtained from one bag of granulated sugar when three or four pounds of good fresh yeast is used to ferment it. If the yeast is not so good, the yield drops to 2 or $2\frac{1}{2}$ tins. At Egysa I the sugar is bought from Cape Coast and conveyed by lorry to the village, so that, including transport charges to the village, one bag of granulated sugar may cost £2 . 12. Od. or £2 . 15. Od. The lorries charge 1/- per bag of sugar. And a kerosene tin full of gin at the village costs £2, 10s. Od. The lorries which carry the tins to Accra and Cape Coast to the prospective buyers charge 4/- a tin to Cape Coast and 6/- a tin to Accra. If the place to which it is to be conveyed is far away, for example Kumasi, then the lorry charge goes up to 10/- whilst, the brewers on the other hand reduce the price by 2/- a tin in order to assist the buyers to pay both for the

cost of the gin and for the cost of transport. This means that one bag of sugar costing £2, 15/- may produce three tins of gin selling at £7, 10/- and thereby makes a gross profit of £4, 15/-. If £1 15/- is allowed for the three or four pounds of yeast and the cost of labour for carrying water and gathering firewood, it means a brewer makes a net profit of £3 odd on each bag of sugar he brews. When this simple arithmetic is taken into consideration, one can guess the reason why the people of Egya I have taken more to brewing gin and have neglected farming.

DIET

Physically the men and women appear strong, a feature which is characteristic of the fisher-folk along the coast of Ghana but the children have apparent signs of ill-health. Most of them are dirty, have dirty sores on their legs, large abdomens, flat buttocks and thin legs; their hair is dirty, thin and bleached. This appearance of children in the village indicates to some extent a state of malnutrition.

The foods available in the village are few.

Staple Foods

Kenkey (Fante : dokono), cassava, yam, cocoyam and plantain form the staple foods in Egya I. Yam and cassava are seldom eaten and gali is generally eaten by children. (Gali is a kind of flour which is made from cassava).

Vegetables

Vegetables like onions, pepper and tomatoes are very popular and are used in small amounts in soups and stews. Groundnuts, palmnuts and beans are used, but seldom. Green vegetables like nkontomire (young leaves of cocoa yam) are rarely eaten.

Fruits

No fruits are eaten.

Fish

Fish forms one of the most important foods for the people on the coast, and Egya I is no exception. Several varieties of fish are eaten either fresh, fried or roasted. Fish is without doubt one of the most exciting and interesting topics of conversation for the people of Egya I. It is natural in a village where the supply is not constant from day to day that the daily meal should be a subject of interest. It is no exaggeration to say that Egya I people suffer from a monotony of diet.

European foods are used in only a very few households. Such articles are chiefly limited to tea, coffee, "Ovaltine", sugar, bread, sardines and corned beef. They seem to me to be eaten as extras, used for purposes of display rather than as an essential part of the diet. Some of these, like sardines and corned beef are used on ceremonial occasions like yam festivals as well as at Christmas.

A few food taboos are observed. Descent is matrilineal but children follow the totem (ntoro) of their fathers. So when fathers are tabooed by the gods to eat certain foods, the children follow the same taboos. Certain gods in the old days forbade people to eat kenkey, crab, tortoise or antelope on Wednesday, but nowadays these taboos are not strictly observed, especially by Christians. Fetish priests and priestesses, however, observe these taboos. Pregnant women do not eat fish such as the shark (kɔkɔtɛ, enume and eshema). At the beginning of pregnancy women should not eat red plantain and white bread, as native doctors believe that these foods will endanger the blood within the pregnant woman and consequently cause miscarriage.

All Egya I people eat, roughly speaking, the same kind of food. Class distinctions do not exist in this respect. The chief and elders eat the same food as the ordinary people and drink the same gin (akpeteshi) throughout the year. Sex distinctions are not marked either; though usually the man gets a larger share of fish and during festivals the man takes the favourite relish. Age distinctions in diet are not pronounced. Children and grown-ups eat the same kinds of food. The only difference is the amount of fish consumed; children usually have a smaller share. Children seem to munch extras all day long and then take a heavy meal as well in the evening. There are no marked seasonal changes, and the same kind of food is eaten throughout the year.

It is difficult to describe the physique and energy of the people of Egya I. Certain superficial observations may, however, be mentioned for general interest. The men have strong muscles due to their work as fishermen. The women are often not plump and the mothers have angular figures; there are no beautiful girls. Babies are usually not plump and after weaning their legs and arms become thin and their abdomens bulge in the way common to many Ghanaian children. Some of the women appear strong because I observed on some occasions women carrying heavy loads of fishing nets from the sea.

The people usually partake of two meals a day, the first about mid-day or a little after and the second in the evening. Some partake of breakfast in the morning consisting of kenkey and fish, or instead a corn dough pap (akasa) to which salt and sugar are added. This is a light gruel formed of sifted maize meal. Others take as breakfast kenkey and roasted groundnuts or kenkey and palmtut soup left over from the previous day's evening meal. Very few people take European foods like Quaker Oats,

tea or coffee, in the morning. Rice water is sometimes taken at breakfast.

The mid-day meal constantly takes the form of kenkey and fish stew (stuul) or crab stew (kotokyim). The crab stew is prepared with crabs, tomatoes, pepper, onions, oil and salt. It is similar to the ordinary fish stew. This kenkey is unlike the Ga or Akim kenkey since the corn is fermented for two days only and it is cooked in plantain leaves. Salt is not added; as soon as salt is added it becomes Ga or Twi kenkey. Most of the kenkey is not made by the people of Egya I but it is brought and sold by women from Abandze and Anomabu. The fish stew is prepared with fresh fish, ground pepper, onions, tomatoes, salt and oil. The fish is scaled and the onions, tomatoes and pepper are prepared. The fish is fried in hot oil until light brown on both sides. Then the fish is removed and onions, pepper and tomatoes are fried. Water is added and allowed to simmer with the fried fish until it is cooked. Although kenkey and fish is the constant mid-day meal some families occasionally take ampesi and stew. The foundation of the meal is boiled yam or cocoyam or plantain and cassava; these are eaten with fish stew as described above. In some houses ampesi is eaten with stew made of ground pepper and salt with some fried or roasted fish.

The evening meal consists of fufu with soup. Often soups are made from fish and vegetables and other ingredients such as palmnuts and groundnuts. But the basic soup taken with fufu in the village is vegetable soup (nkrakra). The kind of soup prepared by the women sometimes depends upon the taste and preference of the men, at times men order the food they want to eat.

The process of preparing fufu is the same as for the other Akan tribes of Ghana. When a vegetable soup (nkrakra) is being prepared, fish is scaled, washed and

cut into small pieces, water is added and it is put on the fire to boil. Garden eggs and peppers are washed and added to the fish to boil slowly until the vegetables are tender. Then the vegetables are removed and ground between stones and returned to the soup. Chopped onions, tomatoes, and salt are added, and the soup is allowed to simmer until the fish is tender. While the soup is boiling the fufu is prepared. Generally two kinds of food are mixed together in preparing fufu; they are usually unripe plantain with cassava but sometimes cocoyam alone. The unripe plantain and cassava is prepared and washed; it is put into a pot, covered with water and boiled until it becomes soft and it is allowed to cool after the water is strained. The wooden mortar and pestles are washed. The boiled food is removed from the pot and pounded with pestles in the mortar. At first it is beaten a little and removed from the mortar. When all of it has been beaten down, it is returned to the mortar and beaten for the second time until it becomes soft and free from lumps. While being beaten, the fufu is turned over with a wet hand. This done, the fufu is shaped into balls and put into dishes and pots according to the number of people in the house. Finally it is served with the soup.

If the fufu is to be eaten with palmnut soup, this is how the soup is prepared. The palmnuts are washed, put into a pot, covered with water and boiled until they are soft. The fish is washed, onions, salt and water are added and cooked slowly in a soup pot. Then the nuts are beaten until the skins are crushed, put into a basin and mixed with water. The nuts are squeezed, the skins are taken and beaten again and the palm-nut liquid is strained through a sieve. The skin is beaten continuously until all the oil is removed and water is added as required. The palm-nut liquid is added to the fish with tomato, garden eggs, pepper and some onions. This is left to boil

until all the ingredients are soft and seasoned to taste.

If it is a groundnut soup (nkatse-nkwan) the fish is washed and prepared. Onions are cut and put together with fish, salt and water in a pot and it is allowed to boil until the fish is soft. Then the groundnuts are roasted over a slow fire, stirring all the time. When cool, the skins are removed and ground to a smooth paste. The groundnut paste is mixed and added to the soup with fish, ground pepper, tomatoes, garden eggs and onions. Then the soup must be left to cook slowly.

The vegetables in all the soups described above are cooked for a very long period.

Several varieties of fish are eaten throughout the year but there are occasional shortages during the beginning of the year. Plantain and cassava are cultivated on a small scale and the bulk of supply of these foods comes from Mankesim where they are brought and sold to the village people. (Note : 2 fingers of plantain cost 3d. and 6lb of cassava costs 9d.) Beef is sometimes eaten, but very little. Domestic animals like goats and fowls are reared on a very small scale. They are not killed and used as meat, but always sacrificed on some such ceremonial occasion or a yearly festival like the Ahubakuma, Ahubakese or Okyiri; special dishes are prepared for the ancestors. Goats, fowls and ducks run about in the village and defecate everywhere. Eggs are rarely an article of diet; they are "given" to the gods or sold for money.

It is difficult to determine the particular preference for food and what people think is the best type. This, according to my observation, depends upon taste, money and the availability of the food. But the general impression was that kenkey and fish, either fried or roasted, is considered the best type of food in the village.

A man has to provide his wife with food for himself, the children and for her. In Egya I he has to provide the fish, and money for food and vegetables.

A wife has to cook meals for her husband and children. When a man has two or more wives these take turns for about a week or two. The woman whose turn it is to cook enjoys the privilege of sleeping with her husband. This, however, is not a rigid pattern because a man may prefer to sleep with his younger wife and disregard the older one who may be cooking at that time. When several men in one household receive a meal apiece from different women they usually all gather round each man's dish in turn and share the meal, treating it as one of several courses.

When a man lives together with his wife and children in the same house the older children eat together from the same dish, but the younger ones eat with their mother. Children usually sit or squat on the ground while eating. Women squat on small stools around the dish. The man's food is laid on a small wooden table in the yard or on the verandah or in the sitting room. In some cases boys gather round the same dish with their fathers but they may not touch the fish or meat till an elder hands them a piece, which is usually small. On important yearly festivals the man shares out the food cooked by his wife.

Sometimes men do the cooking when their wives are away or sick, or when they pick quarrels with them. Cooking is not considered below a man's dignity.

Food is eaten from the hand which has been washed in water without soap. Children do not wash their hands thoroughly; they merely dip them into the water, splash off the water and are ready to begin action. I found children who ate with dirty hands while squatting on the ground round a dish. I saw a boy, who took his lunch of a piece of kenkey and small fish in his hand standing almost naked a few yards from his house in the midst of goats and fowls which ultimately took their share of his poor and meagre food. Children should not talk while

eating with their elders otherwise sputum from their mouths will get into the food and also food and soup may pass through their heads and make them sick. Children are constantly instructed how to carry out such an apparently instinctive task as putting food into their mouths; they are told not to eat 'so fast' and to chew their food longer. In all meals the mothers are conscious of the fact that eating a meal is a definite activity in which the young must be carefully taught to play their part. To eat at a different speed from the others, to demand more than they normally do, to talk while eating, are regarded as breaches of etiquette.

The babies are suckled whenever they wish and in early childhood they eat all day long if possible; the older people consider that children cannot go so long without food and so cook them extras when they can. During the period of lactation children are given supplementary foods like kenkey and fish, fufu, and , in a very few cases, European diets like Quaker Oats, milk and sugar.

Weaning starts from the eighth or ninth month after a baby is born, and from this period of the baby's life kenkey and fufu are given to him while he is learning to adapt himself to the family food. He continues breast feeding because mothers believe that at this stage the babies are too young to eat solid food in sufficient quantities, and that they do not get from the food enough nourishment and so must have breast milk as well. As in most Ghanaian communities mothers do not wean their babies. Children continue to suckle until they are about three years old or until a new baby arrives. I was told that children who are hurriedly weaned to make way for a new baby later fall ill, and the symptoms are wasting and diarrhoea. It is difficult to know whether the mother, during this long period of suckling, is able to give her

child any nourishment at all. After a year her breasts have begun to hang down like old empty leather bags with little or no nourishment; but the women say the glands go on secreting as long as the child sucks the breast. Mothers recognize that lactation depends on what they eat. I heard them say, "If I don't eat, how can I feed my child?"

It is of interest to note that some crude methods are used in forced weaning. Leaves of nim tree are ground and the water is painted round the nipples. This makes the nipple sour and so children refuse breast milk when it is offered. In some cases coaltar is painted round the nipples with light downy white feathers stuck in the paint and this according to the women scares the babies and it is considered more effective. In other cases plaster is used and also quinine.

When a child has reached the crawling age he is allowed to eat everything he can. He is given small handfuls of food in all his relations' houses when he visits them. Small children are always given the remains of food not thought good enough for grown-ups, e.g. food left over from the previous evening meal.

Cooking is mostly done in the open yard or in front, or at the back of the houses. All cooking is done over charcoal pots of the European type or on the native ones made of tin; in some cases charcoal pots are made of clay. In other cases cooking stones consisting of a triangular arrangement of three stones are used and these are placed near the foot of a wall of a house; in between these stones is placed a wood fire. The cooking vessels are placed over the fire supported by these three stones from the ground. Similarly cooking vessels are placed on charcoal pots filled with charcoal which burns slowly. Generally the kitchens have no chimneys to draw up the smoke, consequently the walls are black and covered with

soot. Kitchens have no furniture, such as shelves or cupboards for storing objects and food and utensils lie in confusion on the floor or stand round the walls, or are kept in baskets. Where cooking is done in the open, utensils lie haphazardly on the ground. Food and fish are not covered, and flies (musa domestica) sit in great numbers in and around the vessels.

Cooking utensils consist of earthenware pots but enamel saucepans of European type are gradually taking the place of the indigenous pots. Each housewife has a number of cooking vessels for cooking the main dishes. When there are two or more married women in a house each has her own cooking utensils but they may all cook in the same kitchen.

Different kinds of fish are eaten, for example, herring (mane antebo), mud fish (adwene), mackerel (safur), sea-bream (sire), golden headed sea bream (sikasika), sole (abrawen), ray fish (tantra), moonfish (antere), the eel and others.

The people would not allow me to take samples of the foods they eat to weigh them, however, the following information was obtained and tabulated :

1. Menu : Fufu and Palmnut Soup (Abenkwan)

Foodstuff	Weight	Cost	No. of People
Cassava	5 lb 4 oz.	9d	5
Plantain	1 " 4 "	3d	Husband, wife,
Palmnuts	2 " 4 $\frac{1}{2}$ "	5d	wife's mother
Tomatoes	4 $\frac{3}{4}$ "	2d	and two
Onion	$\frac{3}{4}$ "	1d	children
Pepper	1 $\frac{1}{2}$ "	1d	
Garden eggs	-		
Fish (fresh)	14 $\frac{1}{2}$ oz.	1/-	
Meat	-		
TOTAL	11 lb 1 $\frac{3}{4}$ oz.	2/9d	

2. Menu : Fufu and Vegetable Soup (Nkrakra)

Foodstuff	Weight	Cost	No. of People
Cassava	12 lb	1/6d	8 Husband, wife, wife's sister and five children
Plantain	2 " 4½ oz.	6d	
Tomatoes	6 "	3d	
Garden Eggs	12½ "	3d	
Pepper	1 "	1d	
Onion	1 "	1d	
Fish	2 " 4 "	2/6d	
TOTAL	16 lb 13 oz.	5/2d	

3. Menu : Kenkey and Fish stew (Mid-day Meal)

Kenkey (fante dokono) and fish stew	2 lb 8½ oz 12 "	3d Not known	1 (male) Chief
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SCHEDULE A: HOUSEHOLDS

Date of Enumeration:.....

Schedule No:.....

Interviewer:.....

House No:.....

1. This house was built in _____ Age: _____
2. This is () a ground building. () a single storey. () two storey.
3. The walls are: () swish, () cement blocks, () Wood (timber), () Stone, () Corrugated or other iron sheeting.
4. The Walls are: () Not painted or Whitewashed, () Painted or whitewashed, () Partly painted or Whitewashed.

COMMENTS: _____

5. The house is roofed with () iron sheets, () asbestos, () tiles, () thatch, () other (state) _____
6. The external dimensions of the house are: _____ ft. frontage
_____ ft. depth, _____ ft. elevation.
7. The total number of rooms in the house is _____
There are: _____ living or sitting rooms, _____ bedrooms,
_____ Kitchen rooms, _____ stores, _____ other (state)

COMMENTS: _____

- 8/9. There are _____ external doors and _____ external windows to the house.
10. The total area of external doors and windows is _____
11. The windows in the house were _____ glazed, _____ shuttered, other (state) _____
12. The house () has electricity connected and used.
() has electrical facilities but these are not used.
() has no electricity connected at all.
13. Electric lighting in the house is in the following rooms :
() all, () sitting room only, () bedrooms only, () many rooms.
14. In how many rooms is electric lighting in use ? _____
15. Residents of the house get their water from:
() pipeborne water connected to the house () standpipe
_____ yds. away, () a river _____ yds. away, () a well
_____ yds. away, () other (state) _____ yds. away.
16. Toilet facilities in the house include:
() A private lavatory of the removable type within the house
() A private lavatory of the removable type in a separate construction. () A private lavatory of the flush type within the house. () A private lavatory of the flush type in a separate construction. () A pit latrine belonging to the house.

() A communal lavatory or pit latrine used also by other houses. () No facilities.

COMMENTS: _____

17. Bathing facilities include:

() a separate room or section in the house for bathing.

() an open air bathing place separate from the house whether screened or not. () other (state) _____

18. Bathing facilities are used:

() by both men and women. () separate bathing facilities exist for men and women.

COMMENTS: _____

19. Cooking facilities in the house consist of:

() a separate room within the house used for cooking only.

() a separate construction distinct from the main body of the house. () open fireplaces in the compound not in an enclosure. () open fireplaces or oven outside the compound. () other (state) _____

COMMENTS: _____

20. If there is more than one adult married woman in the household: () Cooking facilities are shared by the women.

() Each woman has her own separate cooking facilities.

COMMENTS: _____

21. The following facilities for news or music exist in the houses: () a rediffusion set. () a wireless set.

() a radiogram. () none.

COMMENTS: _____

22. The following furniture was observed in the principal sitting room:

Item:	Number:	Condition.	Item:	Number:	Condition
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23. For protection against mosquitoes:

() all windows mosquito proofed. () Bed-room windows

only mosquito proofed. () nets are used. () no facilities exist.

COMMENTS: _____

24. People staying in house: Total _____ of whom _____ are males; _____ are females.

SCHEDULE B: RESIDENTS

Date of Enumeration:..... Schedule No:.....

Initials of Enumerator: House No.:

1. What is your name, please ? _____

2. Sex: () Male, () Female.

3. In what year were you born ? _____

() Verified by Birth Certificate.

() Verified by other method (state) _____

4/5. In what town were you born ? _____ In what District _____

6. How long have you been living here then ? _____

7. Are you Fanti, an Akwapim or of another tribe ? (State tribe) _____

8. Are you () Single ? () Widowed ? () Divorced ?
() Married ?

COMMENTS: _____

9. (If married) - How long been since first married _____

10. Were you married in Church or by the traditional method ?

() in Church by the Ordinance. () By a G.A. or Registrar

() customary marriage. Comments: _____

11. For males only :- Many people like to marry more than one wife. How many wives do you have if I may ask ? _____

COMMENTS: _____

12. For women only - Are you a co-wife ? _____

COMMENTS: _____

13. What kind of work do you do now ? _____

COMMENTS: _____

14. Do you do any other kind of work for which you earn money ?

() No. () Yes. If yes what type ? _____

15. State level of education attained, using terms in notes.

(a) For people still at school _____

(b) For those who have left school _____

COMMENTS _____

16. Have you ever attended Mass Education Classes ? () No.

() Yes. For how long ? _____ Any Certificate

(State) _____

17. How are you related to the head of the household ?

18. Do you pay any rent for living in this house ? () Yes.
() No.

19. If you do pay rent may I ask you how much per month ? _____

20. Do you belong to any Church or Religious Organisation ?

() No. () Yes. A member of _____

() I belong to the fetish _____ () Other (State) _____

COMMENTS: _____

21. If you are a member of a Church or Religious organisation
how often do you go to worship each month ? _____

22. Of what other organisations or associations are you a
member ?

_____	For how long?	_____	For how long?
_____	" " "	_____	" " "
_____	" " "	_____	" " "

23. Do you get a newspaper to read ?

() No. () Yes. How often ? _____

24. How do you get your newspapers ?

() I subscribe to it. () I read a friend's.

() Other source (State) _____

Thank you for taking the trouble to answer my questions.

COMMENTS



EGYA SURVEY

1959/60