have had 'a glorious rule' was Amihene Kpawyi. Atuabo became the capital. His small community grew as a result of immigrations of people like Kekaw from Takoradi, Nkorofu from Akuamu, and Bebin from Aseve. In due course, some of these settlers crossed the Ankobra and expanded the territory of present-day Eastern Nzema.

Up to the mid-nineteenth century Nzema was one state. However, the nationalistic resistance, dating back to the days of George Maclean (1835), was led by the great rulers Kaku Akaa, and after his final deportation by the British to Cape Coast the state was divided into two: the British supported puppet became ruler of Western Nzema, with paramount seat at Bebin.

Before Denkyira and later Asante extended their sphere of influence in the south-western direction, Aowin controlled a vast territory in the Western Region and well into present-day Ivory Coast. But early in the seventeenth century, Denkyira reduced eastern Aowin into a tributary territory. However, following Denkyira's own decline at the beginning of the eighteenth century, Aowin regained its independence, as did many other vassal states of the former great empire. Aowin remained strong and prosperous up to the closing years of the nineteenth century, when it was split in two by the French and British imperial authorities.

Although Sekwi comprised three traditional states, Ashiwiaso, Bekwai and Wiawso, the people are kinname. They have in common one tutuey deity, Sabore, and observe a common annual festival, the Akwadolu or Eko. The first of the states to emerge as a kingdom was Ashiwiaso; it owed its expansion to the influx of immigrants from other Akan kingdoms. Its first principal town, Wosu, would seem to confirm the tradition that the original immigrants settled there from the Bono kingdom, much the same as the capital of the other states, Bekwai, would seem to support the oral tradition that her first settlers immigrated from Bekwai in Asante.

The traditions maintain that Wiawso was the latest to develop a state, and is said to have been founded by immigrants from Wafa Ansem, led by Obumuma.

For many years up to the beginning of the eighteenth century, the Sekwi were vassals of Denkyira. Following the final defeat of Denkyira by Asante, Sekwi, like many other subject states of Denkyira, asserted their independence, but they were soon after annexed by Asante. Being absorbed into the Asante empire, they played an important role in the Asante military incursions into Aowin and Nzema from the second decade of the eighteenth century. Sekwi, like the other inland Akan states, owed its growth to the abundant wealth of gold and ivory which the territory supplied. So much gold was obtained in the area that one of its principal towns was named Boase, after a 'river which spirits out gold.' In the nineteenth century the wild rubber industry was another important resource which led to Sekwi's economic strength.
Chapter 4

The Non-Akan

In addition to the Akan, the indigenous population of Ghana includes three other major groups of people, the Ga-Adangbe, the Ewe and the Mole-Dagbane. To the east of the Akan are the Ga-Adangbe in the Greater Accra Region; the Ewe are in the southern part of the Volta Region. In the Northern and Upper Regions are other groups, the majority of whom are collectively known as the Mole-Dagbane, the most important sub-divisions being the Mamprussi, Mosi, Dagomba and Gonja. One significant institution which differentiates all these groups of people from the Akan is that, like most other peoples, they normally follow the agnatic or patrilineal line of inheritance.

THE MOLE-DAGBANE

With the exception of the Gonja state which, according to well-established tradition of the people, was founded as a kingdom by Mande invaders, all the other groups of the Mole-Dagbane trace their origin to one common ancestor. It is believed that the land occupied today by the Mamprusi, Mosi and Dagomba was inhabited by an earlier people in small separate communities. These were probably the Vagala, Siala and others. From about the twentieth century A.D., invading warriors with greater military strength and enjoying more advanced political and social institutions moved from somewhere in the east, possibly Zambural in Hausaland, or the Lake Chad territory, entered northern Ghana, and imposed their authority on the indigenous inhabitants. They were led to their new home by a light-skinned great warrior, Togahie, who, because of his fair complexion and prowess, was also known as the Red Hunter. On arrival, the warriors first settled at Putiga, near Bawku, subjegated the aboriginal inhabitants, and consolidated their hold on the territory.

The Mamprusi and Mosi

Togahie's grandson, Bawa (or Gbewa), set up a settlement which developed into the Mamprusi or the Mampru kingdom. Having the advantage of superior military, political and cultural institutions, Bawa's people were able to impose their rule over the aboriginal peoples of the land. But a new development grew out of the fusion of the two peoples, which has been maintained among most of the Mole-Dagbane people to this day. The new rulers became political leaders, and the aborigines the spiritual heads, known as Temgane, and the custodians of the land to which they maintained a religious cult.

Mampru became the centre of the dispensation of the Mole-Dagbane people. From here, mainly as a result of succession disputes, descendants of Bawa moved in different directions to found new kingdoms. At different intervals three groups moved northwards, leaving many of their kinsmen behind, and founded the Mossi kingdoms of Wagalugu, Yatenga and Fadfas-Gurma. Another group, the Dagomba, moved southwards to their present lands in the Northern Region of the country, and built up the Dagbon kingdom.

The oral traditions concerning Mampru (Mamprup) as the northern state of the Mossi and the Dagomba has some fairly certain confirmation, not only in the fact that these two groups in different versions of their local traditions trace their ancestry from Bawa, but also to this day, the traditional rulers of the Mossi and the Dagomba look up to Mampru as the eldest state, and in time of crisis refer succession disputes to the Nt or rite of the Mampru to be resolved. Like their offshoot, the Mossi, Mampru became a very prosperous and powerful kingdom. Under King Kugu, Mampru influence extended as far north as the new homes of the Mossi lands. The Mampru also became very wealthy through acting as a link in the rich trade between Asante and the different parts of the Western Sudan.

The Dagomba

To the south of Mampru is Dagbon, founded by one of Bawa's sons, Sinbo, Sinbo's son and successor, Nyawue, a great warrior who reigned about 1476 to 1492, annexed several territories including Daboya, an important salt-producing centre, and Bupe, a key commercial town. Nyawue is said to have adopted the policy of killing off the ruling dynasty of conquered kingdoms, and of installing members of his own family in place of the local royal lineages. His grandson, Zangin, continued the conquest started by his predecessors and annexed Binos in present-day Ivory Coast.

Dagbon became great largely because of trade and conquest, until the reign of Daizzo, the eleventh ruler of the kingdom, when her ascendency was halted by the rising power of the neighbouring state of Gonja. Even so, the Dagomba held their own for a time, particularly under their king, Zangin, and his successor Astigbi. However, in the reign of the Asante Opo Opo Ware I (1720–50), Dagbon was reduced to being a tributary state of the Asante. Asante continued to exact tribute in the form of slaves from the Dagomba until 1874, when, by the Treaty of Fomena which concluded the Sagrenzi War, the Asante agreed to give up slavery.

Archaeological finds discovered at the site of the ancient capital of Dagbon give evidence of the high degree of civilization which the kingdom must have
black stone in the Holy City, believed to have been erected by the Jewish patriarch Abraham, for the worshipping of one true God, and which the Arabs had turned into a centre of idolatry several centuries before Muhammad re-consecrated it as a holy shrine. Fourthly, Muslims must give alms to the poor as a duty. Fifthly, are a number of acts forbidden to the faithful Muslims: idolatry, adultery, usury, the use of intoxicants, and the killing of infants such as twins who were tabooed in many ancient societies.

An important injunction imposed upon all Muslims is the duty of spreading Islam even, if needs be, by war or jihad. As long distant traders, the early Muslims combined trading enterprise with the spread of their religion. Apart from the duty of spreading the religion wherever they went, the Muslim merchants saw many advantages in establishing the religion among the people with whom they traded. In the Islamic society which they helped to establish, they enjoyed security for the smooth running of their business and were assured of a fair price. It was because throughout the world, human relations and trade were strictly controlled by the teachings of the Koran and the regulations of the Sharia. Finding themselves in such an advantageous atmosphere, the Muslim merchants steadily gained economic power, and through their position as religious leaders and teachers won for themselves great respect and influence in the courts of the kings and other rulers in the lands where they settled. Invariably, their presence influenced the economic, social, political, cultural, and religious life of the people. This was what happened when Islam became established in present-day northern Ghana.

Islam was permanently introduced into northern Ghana through two main sources. The first, in point of time, were Muslim merchants from the adjacent Western Sudan. The second were immigrants from Hausaland in the southeastern part of the Western Sudan.

The exact time when Islam was introduced in what is today the Upper and Northern Regions of Ghana, is not known for certain. Some scholars maintain that this occurred not later than the fifteenth century. It is probable that long before the fifteenth century, some peoples to the north of Ghana had trading links with the Western Sudan. It was not unlikely that some of those traders, coming under the influence of the Muslim way of life, were converted. It was also likely that, in time, some Sudanic Muslim merchants were attracted by the wealth which could be obtained direct at the markets in Mampres and other territories north in northern Ghana as well as Bongo and Assini.

As happened in medieval times when Muslim merchants from northern Africa introduced Islam in the Western Sudan, Muslim merchants from these Sudanic territories, notably the Mossi and Wangaars, established Islamic communities in northern Ghana and engaged themselves in the spread of the religion among the people. This was made easier by the fact that, as we noted on pages 32 to 33, the Mossi in particular were kinmen of the Mamprusi.

The spread of the 'new' religion among the Dagomba and the Gonja is believed to have started in about the late seventeenth century or early eighteenth century in the reign of the celebrated ruler of Dagbon, Muhammad Zangina. As a prince, Zangina came under the influence of Islam during his sojourns in Hausaland, and is said to have been the first Dagomba ruler to embrace Islam. Through him Hausa marabouts, weavers, well-diggers and other artisans moved to his kingdom, led by Malam Mahama or Muhammad al-Kashimni. The immigrants settled at Kamahasgu, about ten kilometres east of Yendi, where Zangina created the leader as Kamahasgu-Na.

With the conversion of and patronage offered by rulers, Islam steadily spread widely in northern Ghana, and Islamic institutions and practices merged with or replaced native ones. Among these, to this day, are the existence of imams and other Islamic state officials, the use of the Muslim calendar and observance of Islamic festivals, widespread adoption of Muslim fashions of naming, system of marriage and laws concerning inheritance, etc.

Through trading and other forms of intercourse, the Islamic religion and influence penetrated south into Assini, Bono land, and other Akans states from the eighteenth century onwards. Although conversion to and the impact on the southern states of the new religion was not as large a scale as it was in the north, Muslim leaders came to exercise remarkable influence on the people. Some of these marabouts served as clerics and advisers in the royal courts, even though in nearly all cases the rulers held on to their ancestral forms of worship.

Fig 9 Dagomba and Salaga Muslims in their traditional dress in early days
A History of Ghana

Both the slaves and the ordinary people seem to have been in the prevailing superstitions and religious beliefs that were part of their daily lives. Among them were beliefs in the supernatural, the efficacy of spells and charms, and the importance of divination. These beliefs were often used to explain natural phenomena and to guide people in their daily lives. They were also used to justify the social and political structures that existed in Ghana.

The Mandinka Muslims, who were the majority of the population, were primarily engaged in agriculture and commerce. They were led by the Bokote, who were responsible for the administration of the country. The Bokote were often supported by the European traders, who provided them with guns and other goods in exchange for gold and other commodities.

In the 19th century, the European powers began to exert pressure on the Mandinka Muslims to convert to Islam. This led to a decline in the power of the Bokote, who were replaced by the European traders. The Mandinka Muslims then began to seek protection from the British, who were at that time the most powerful of the European powers in Africa.

In 1896, the British established a protectorate over the Mandinka Muslims and the surrounding peoples. This was followed by the establishment of the British Gold Coast in 1874. The British took control of the coast and the interior, and the Mandinka Muslims were forced to submit to British rule.

The Mandinka Muslims began to resist the British rule, and this led to the Mandinka Revolt in 1896. The revolt was led by the Mandinka chief, Abd al-Rahman, who was supported by the Mandinka Muslims and other peoples in the region. The British, however, were able to suppress the revolt, and they continued to rule the Mandinka Muslims and the surrounding peoples.

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The British continued to rule the Mandinka Muslims and the surrounding peoples, and this led to the development of a number of conflicts between the British and the Mandinka Muslims. These conflicts were often resolved through the use of force, and this led to a number of atrocities being committed by both sides.

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et alia), military siege, cultural interactions, and Assinawan entertainer. The following sections discuss the impact of the walls. The first section examines the role of the walls as a means of defense and control. The second section focuses on the social and economic impact of the walls. The third section discusses the historical significance of the walls. The fourth section examines the future of the walls. The fifth section concludes with a discussion of the implications of the walls for contemporary urban development. The sixth section explores the implications of the walls for contemporary urban development. The seventh section discusses the implications of the walls for contemporary urban development. The eighth section examines the implications of the walls for contemporary urban development. The ninth section concludes with a discussion of the implications of the walls for contemporary urban development. 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The forty-seventh section explores the implications of the walls for contemporary urban development. The forty-eighth section discusses the implications of the walls for contemporary urban development. The forty-ninth section examines the implications of the walls for contemporary urban development. The fiftieth section concludes with a discussion of the implications of the walls for contemporary urban development. THE EME

The EME, or EME, is a term used to describe a type of pre-colonial architectural style that is characterized by the use of brick and stone. The EME style is found in many parts of the world, including the Middle East, North Africa, and the Indian subcontinent. The EME style is characterized by the use of brick and stone, which are often combined with wood and other materials to create a distinctive architectural style. The EME style is often associated with religious and cultural buildings, such as mosques, temples, and palaces. The EME style is also characterized by the use of intricate carvings and decorative elements, which often include geometric patterns and symbolic motifs. The EME style has had a significant influence on the development of other architectural styles, such as the Mughal and the Islamic styles.
their territory. By 1761 they had restored peace. Another war started in 1776, and again the Anglo emerged victorious over the Asaas.

In 1785, as a result of the Anglo attacking a Danish trader, nicknamed by the people 'Sbaghede' (a swallow), the Anglo came into armed conflict with the Danes. Having courted and secured the support of the traditional enemies of the Anglo, including the Ga, Asaas, Akuapem and Akwamu, the Danes inflicted a crushing defeat on the Anglo, who came to terms with the white men by signing a treaty with the Danes in 1784. According to the terms of this treaty, the Anglo agreed to allow the Danes to build a fort at Keta; within a year fort Prinzemstein had been built. They also agreed to open all trade routes for their northern neighbours to trade with the white men on the coast. The Anglo came under the influence of the Danes till 1850, when the Danish government sold their possessions in the country to the British. Angland thus became part of southern Ghana when the territory was proclaimed a Crown Colony in 1874. The northern section of the Ewe in present-day Volta Region was annexed by Germany as part of Togo, following the Berlin Conference of 1884-5, but in 1921 went to the British under the mandate system of the League of Nations. For a time, before Ghana became independent, the territory north of Angland together with the eastern portion of present Northern and Upper Regions was known as Trans-Volta Togoland.

Notes
1. This theory would seem to support the Ga tradition which claims that many groups of the Ga, such as the La and Osu, once lived in Adangbe.

Chapter 5

Social and Political Organisations

There is a wealth of truth in the words of the eighteenth century Irish-born British statesman and philosopher, Edmund Burke, who said: 'People will not look forward to posterity who never looked backwards to their ancestors.' These words sum up the importance for a people to cherish and preserve their history and cultural heritage, including their political and social institutions. During centuries of association with and domination of the people by the white men, the western influences changed much of the cultural practices and values of our fathers, but did not destroy those institutions totally. Indeed, since the country regained independence, conscious, successful efforts have been made both by the Government and by individuals to revive much of what was destroyed by the influence of the white men. What are some of these native institutions?

SOCIAL INSTITUTIONS

Central to Ghana's social institutions is the 'family', but it is important to first define what the Ghanaian concept of the 'family' means. While in the non-Ghanian sense of the word the family includes only the parents and the children of the home, in Ghanaian society it embraces a whole lineage. Among the Akan, the family includes all the maternal relatives; with the other groups, the family takes in all the members of the paternal lineage. Yet it is also true that in both the Akan and the non-Akan societies, both the paternal and the maternal relatives are, in a loose sense, also accepted as blood relations, enjoying and accepting some mutual rights and duties. Thus, inasmuch as blood relations in Ghana embrace many more persons than in the western and other civilisations, it is usual to refer to members of the blood relations as the 'extended family'.

Marriage

Arising from European and Christian influences, more and more marriages in Ghanaian society today have become very much Westernised. Many people, notably those who have received Western formal education, conclude their
Social and Political Organizations

Fig 10 Wood carving of mother and child

marriages under what is called the Marriage Ordinance, passed in the colonial days. This type of marriage is attested by a marriage certificate either at the Registrar-General’s Department, the courts or at the Christian churches which have been granted house at places where the pastor could conduct legal marriages.

Side by side with the western type of marriage ceremonies, there are indigenous forms referred to as customary marriages, which from the point of view of the people are just as valid as those concluded at the Registrar-General’s Department or in a Christian church. Indeed, it is the common practice that before a couple conclude a marriage according to the Ordinance, they must first go through the customary marriage formalities. The denial of observances or formalities leading to the customary marriage may vary in different parts of the country, but there are important processes which are common to all sections of the country. Among these are the following:

One customary practice in Ghanaian society which differs very much from the western and other forms of marriage is the important role which the parents and other members of the extended family play up to the time the marriage is concluded. Having expressed their intention to become married, the couple remain in the background. It is the prerogative of the father or other person acting on his behalf to take formally for the hand of a bride for the sum, the bride’s formal consent is expressed through her father or on a relation of his. The first stage of the marriage ceremony is the offering of what, for lack of a more appropriate English term, is called the ‘knocking fees’, which takes the form of drinks given to the bride’s father. The next stage is the engagement ceremony in which representatives of the two extended families concerned assemble, and prescribe fees in the form of money, drinks, a trunk filled with clothes, and other valuable items, in some places, live animals such as cow or sheep, are presented to the bride’s parents by the boy’s father. As part of the engagement ceremony is over, the couple become, for all practical purposes man and wife, and their mutual marital rights and obligations begin. Representatives of the two extended families meet on an appointed day to finalise the marriage. The man pays the dowry, and gives further presents, including special money paid to the bride’s mother for bringing up her daughter well from her babyhood. A token sum of money is also handed to the brothers of the bride before they will symbolically allow their sister to go over to another man. In the evening of the same day, some elderly women from the girl’s family, carrying a lamp, take the new bride over to the husband’s house, and if it is the girl’s first marriage, these ladies go to the husband’s house again at dawn the next morning. In the early days, it was customary for the young woman to hold up to their view a piece of white cloth, to symbolise that the wife was a virgin before she came over to him.

From the moment the marriage is concluded, a new relationship is established among members of the two extended families brought together by the marriage of their respective two children. The occasion of all important events, including funerals, the affected family must formally notify the other family, who then have to pay an important part at these events. According to Ghanaian custom, a wife retains her own rights and bears her own maiden name throughout her marriage. She can acquire and dispose of her property in her own right. On the other hand, the husband pays for his wife all prescribed taxes and levies, and is by custom held liable for payment of every undischarge debt of his wife if she becomes insolvent.

Childbirth and the Age of Adolescence

As in most other societies, the people of Ghana regard a fruitful marriage as a blessing, and a marriage which is not blessed with children after a reasonable period of time is looked upon as a curse, and almost invariably results in separation or divorce. It is natural, therefore, that the arrival of a new baby from the union is marked with great jubilation and a special ceremony. During the first seven days after its birth, the baby is confined to a room. On the eighth day, the two families of the couple assemble early in the morning, usually at the paternal family house, and the baby is brought out to see daylight for the first time. The ceremony among most Anu is brief on this occasion; it is generally marked merely by the pouring of libation to thank God and to invoke the spirit of ancestors to protect the new baby. With-
other groups of Ghanaians, such as the Ga, however, the naming ceremony on the eighth day is elaborate and festive one. It is the occasion of 'outdooring' the baby. The baby is given a name, and a grand festivity lasting all day generally follows, during which relatives and other friends present gifts in cash, clothes and jewels to welcome the new baby. The Akan, on the other hand, allow some time to elapse after the baby's birth before they perform the naming ceremony. The belief is that the giving of an ancestral name to the baby is so sacrosanct that they must allow time to ensure that the child would survive. This was understandable in the early days when, because of the lack of adequate ante- and post-natal medical care, the rate of baby mortality was very high.

The naming of a baby, both among the Akan and other peoples of Ghana, is attended by symbolic ceremonies. Among most Ghanaians, including the Akan, Ga and Ewe, the baby gets its own first name corresponding to the day of the week on which it was born; all persons born on the same weekday receive the same common name. At the naming ceremony, which is performed by an elderly member of the paternal family, the child is then given a family name which, more often than not, would be the name of the baby's grand- parent or another important member of its father's lineage. As a mark of respect or gratitude, the baby's father could request that the child be named after an in-law or another person outside the two external families. In the native society, the child bears his own names throughout life and not his father's surname.

The actual naming ceremony itself is brief, but solemn. The elderly person performing the ceremony puts a drop of water on the baby's tongue, followed by another drop of alcoholic drink on its tongue. On each occasion he admonishes the child to be truthful throughout life in the following words: 'If you say water, then it must be water; if you say alcohol, then it must be alcohol'. The remaining portion of the drinks are then shared out to every person present and to others who would come later to the ceremony.

Girls enter adulthood when they reach the age of puberty. On attaining the age of puberty in traditional society, a girl passes through some rites before she is regarded as having attained womanhood. From then on, a suitor could ask for her hand, as we noted above, through his father. However, in early days girls in their infancy could be betrothed. This was generally done to cement the ties of friendship existing between two families. Despite the obvious dangers of committing inchoate to future marriages, many betrothals of this kind ended in successful marriages. On reaching manhood, a boy's father procured for him a shotgun. This customary practice symbolically shows the youth had attained the age of bearing arms, and was liable to be called up in time of war. It was from then on, too, that the youth was deemed to have come of age and become liable to pay taxes and other local and state levies.

Death, Funerals and Inheritance

As on the occasion of marriage, the funeral of the deceased in Ghanaian society is the responsibility of both the immediate and distant members of his extended maternal and paternal families. Each party plays a role prescribed by custom to give the deceased person a befitting funeral. As soon as a person dies, all the leading members of both the maternal and paternal families are informed of the sad news. In the case of a spouse, the message is accompanied with a token sum of money sent to the surviving partner. On the death of an unmarried person, the extended families bear the funeral expenses. If the deceased left behind a spouse, the surviving partner, or the children if they are of age, bear the responsibility of providing the cofin and shroud for the burial. When a person under age dies, the father shoulders the cost of the coffin and shroud. However, in keeping with the social practice which knits the Ghanaians extended families closer than in most other parts of the world, all adult members of the extended families contribute towards the funeral expenses. Indeed, in small or village communities, all adult residents pay their shares to defray the expenses.

Rulers and queen mothers are given state funerals. Generally the news of their death is not announced, in many cases, for several weeks. This delay allows the entire state to prepare for a fitting funeral for the royal deceased person.
Ghanaians have always believed in life hereafter. After the corpse of the deceased has been put in the coffin ready for burial, it is the practice to put some cloth, money and jewels in the coffin for the deceased’s use in the next world. The head of the family then pours libation; and the coffin is sealed and carried away for burial. About the third day after the burial, the extended family meet and fix a date for the final obsequies. It is at this final ceremony that, in most parts of Ghana, a member of the family is appointed to ‘inherit’ or ‘receive’ the deceased. In the case of rulers and queen mothers, a successor is generally installed before the final obsequies are held. According to the belief of the people, the spirit (or ghost) of the deceased hovers in the home where he lived in life for forty days after his death. A special ‘paring’ ceremony is held on the fortieth day. On the first or second anniversary of the death, another special ceremony is held. In the case of important adults it is on this occasion that his trunks are publicly ‘opened’ and his valuables are shared among members of the extended family, leaving a substantial part to the person appointed to succeed him.

There is, however, in Ghanaian indigenous society a system of making a will and last testament: it is made orally in the presence of leading members of the extended family. The beneficiaries express their indebtedness to the testator by offering him token presents of drinks and live animals such as sheep, of which all persons present serving as witnesses partake. This form of will and last testament, though unwritten, has the same validity in native customary law as the modern written wills. Indeed, this is held to be more sacrosanct than the Western wills. The belief among the people is that any person who interferes with or changes the last will and testament of the deceased will suffer very regrettable consequences, including death caused by the testator’s ghost.

Among Ghanaians, a man’s links with his extended family are not severed with his death. The deceased is regularly remembered by his extended families at all social gatherings, especially at the annual festivals when, among other rites in non-Christian society in the early days, food was placed on his grave.

An adult Ghanaian would seldom take drinks without first pouring some drops on the ground, calling upon the departed dear ones to partake of the drinks. Furthermore, the memory of the dead member of the extended family is perpetuated through the treasured custom of naming children after them. The child is expected to become the second-self of the ancestor after whom he is given his own personal name.

Social Classes
Ghanaian native society is made up of three social classes. The king and the queen mother constitute the first estate, followed by heads of the lineages known in Akan as abanu. Also accepted by customary law as ‘elders’, these heads of the extended families serve as the council of state; they counsel the ruler in all important matters of state. Belonging to the third estate are the commoners, comprising all other free-born persons in the society who, for lack of an appropriate designation, are referred to as the ‘youth’ in contradistinction to the ‘elders’ who make up the second estate. In this usage, the term ‘youth’ includes all age groups, the young as well as the old, who do not belong to the ‘aristocratic’ classes of the first two estates.

Outside the pale of the three estates described above, in early days, were other individuals, the servants and slaves. In Ghana as elsewhere, society recognized several states by which a man became servile to a master. One of these was paying, by which a ward served a money-lender as a security till he was redeemed on payment of the loan and the interest on it. The parent retained some of his personal rights. For example, on stated days, he could work for profit or for his parents or guardian. But the commonest servile status was that of slaves in the true sense of the word. These people were reduced to the state of servitude either through capture in war or through sale, or were hardened criminals condemned to death but whose fate was commuted to the state of slavery. The children of slaves were treated as ‘property’ of their parents’ master, much the same the offspring of a domestic animal belonging to the master.

At first, slaves hardly enjoyed any rights, and were often victims for human sacrifices. It was, however, not uncommon for a slave endowed with outstanding mental qualities to rise to an important position at the royal court or
POLITICAL INSTITUTIONS

Before the country came under British rule as one colonial administrative unit, there were small country communities, consisting of several villages, each consisting of several sections, all of whose members traced their descent from a common ancestor. The king, or paramount chief, was the head of the state. The king, as representative of the people, mediated between the gods and his community. The king's power was both hereditary and elective. He was also the religious leader of the community, and his word was final on all matters. The king's power was symbolized by the presence of his ancestors' ashes, which were kept in a special place in the palace. The king's authority was derived from the gods, and his power was supported by the people's devotion to him.

The British government established a system of local government, with a system of tribal councils. The councils were elected by the people and were responsible for the administration of local affairs. The British government also introduced the British legal system, and the courts were established to enforce the laws.

The British government introduced the system of education, and the schools were established to teach the people the British language and the British culture. The schools were also used to train the people in the skills needed to work in the British government.

The British government introduced the system of taxation, and the taxes were collected to pay for the services provided by the British government.

The British government introduced the system of currency, and the currency was introduced to facilitate trade and commerce.

The British government introduced the system of law, and the laws were introduced to protect the rights of the people and to maintain order and peace.

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OTHER ASPECTS OF THE PEOPLE'S CIVILIZATION

Writers of importance and the United Nations have given the approval that Negro Africa had become a nation and no longer an ethnic group. The significant cultural heritage, prior to the arrival of Europeans and other outsiders such as the Arabs, Berbers and other immigrant communities, was considered significant in the formation of the state.

But the process of integration and assimilation was not straightforward. The state, with its centralized administration, adopted policies aimed at unifying the diverse groups within its borders. These policies included the establishment of educational institutions, the promotion of a common language, and the encouragement of cultural activities that reflected the rich heritage of the region.

The state also recognized the importance of traditional institutions and practices, acknowledging their role in maintaining social cohesion. Efforts were made to incorporate traditional leaders and councils into the formal governance structure, providing them with a platform to express their concerns and contribute to decision-making processes.

Despite these efforts, challenges persisted, particularly in terms of ensuring equitable representation and addressing the needs of marginalized communities. As a result, ongoing dialogue and engagement with local communities remained crucial in shaping policies and initiatives that would lead to greater inclusivity and justice.

In conclusion, the process of nation-building in Negro Africa involved a complex interplay between modernization and the preservation of cultural heritage. While progress was made in integrating various groups and promoting a sense of national identity, continued efforts were needed to address the disparities and ensure the well-being of all members of society.
Another characteristic of Ghana’s civilization is their pronounced love for music, inherited from their ancestors. Their songs are interpreted not only vocally and through the medium of dancing, but also on a variety of drums, flutes and other instruments. The elephant tusk horns, such as the Akan Mmenso (the seven horns), probably have no parallel anywhere as musical instruments, and the music performed on them is unique in musico-logy.

There is also an abundant proof of the skills and technology with which the Ghanaian craftsmen worked the precious minerals into magnificent jewels of superb beauty. They mined and smelted iron ore and produced agricultural implements as well as weapons. They manufactured boats and made their own mats and wove cloth from the bark of trees. Later they wove the kente, perhaps the most beautiful product of textile manufacture throughout history. At first the people produced these materials for their own immediate needs. As they advanced on the path of civilization, they exchanged their surplus products with those produced by their neighbours. Later, trade was carried on over larger areas. These well-organized patterns of trade were in operation long before the white merchants arrived.

In most African societies, including Ghana, there have always been systems by which the youth received formal training relevant to the needs of their society. They received training in social behaviour, in arts and crafts, and in the art of medicine. In arts and crafts, such as carving, smithery and boat-making, the youth passed through a rigid apprenticeship lasting several years before they qualified and were accepted as members of the appropriate profession. Also, the science of medicine held an important place in Ghanaian society, as it did in other parts of Africa. There were, as there are today, important centres headed by celebrated priests, where initiates received years of training, as one would today in a medical school. No person could be initiated as a priest of the local deities, with powers to attend to the sick and the dying, unless he had passed through years of training and had been initiated into the secrets of the shrines of powerful deities. Here-apparent also received several years of tutelage at royal courts, including those outside their own future kingdom. A notable example, as we noted on page 23 was Osei Tutu, the founder of Asante empire, who went to Denkyira royal court to receive his education in the art of government.
The indigenous economy of the peoples of Ghana was based upon cattle rearing, agriculture, hunting, and fishing. A variety of manufactured items and trade goods passed through the hands of skilled workers and merchants, who also engaged in long-distance trade. The most important crops were cassava, yams, sorghum, maize, and rice. These crops were grown in small fields and harvested by hand. Cotton and Kente cloth were also produced.

Agriculture

The story of Ghana begins with agriculture. The peoples of Ghana were particularly skilled in cultivating a variety of crops, including cassava, yams, sorghum, maize, and rice. These crops were grown in small fields and harvested by hand. Cotton and Kente cloth were also produced. The economy was based on a combination of agriculture and trade, with the sale of agricultural products and manufactured goods bringing in revenue.

The ongoing conflict between the British and the Ashanti people, which began with the Ashanti War of 1820, led to the establishment of the British protectorate of the Gold Coast in 1874. This protectorate was later expanded to include the entire Gold Coast, which was renamed Ghana in 1957.

The economy of Ghana today is based on a combination of agriculture and industry. The country is a major producer of gold, cocoa, and timber. The service sector, including tourism, is also an important part of the economy. GDP growth has been strong in recent years, with the economy benefiting from increased global demand for Ghana's commodities.

In conclusion, the history of Ghana is a story of agriculture and trade, with the country's economy benefiting from a combination of these factors. The ongoing conflict with the Ashanti people and the establishment of the British protectorate were important events that shaped the country's development. Today, Ghana is a major producer of gold, cocoa, and timber, and the service sector is also an important part of the economy.
Hunting and fishing. Like agriculture, these have been basic occupations of peoples throughout history. In prehistoric times, the catching of fish and hunting of game were the bread and butter for many societies. Later, when the wheel was invented, hunting and fishing became even more important. In the Iron Age, fishing improved, and men used more sophisticated tools like nets and traps. Another important development in the course of human progress was the development of the gun. The gun made it possible to kill large game and whales, which were a valuable source of food. The gun also played a role in the spread of civilization, as it was used to kill animals that were a nuisance to farmers and herders.

Manufacturing. In the early days, manufacturing throughout the world was a purely domestic activity, undertaken mainly to meet the needs of the individual family. With only a tiny surplus for the market, every man was a craftsman, and every family was a workshop. This changed with the advent of the factory system, which was first developed in Europe. The factory system allowed for mass production, and it also allowed for specialization, so that each worker could become an expert in a particular task. This led to a dramatic increase in productivity, and it also led to a dramatic increase in the variety of goods available to consumers.

Religion. Religions have a long and complex history, dating back to the earliest times of human society. They have been a source of comfort and guidance, but they have also been a source of conflict and discrimination. Many religions have been associated with particular cultures, and they have been used to justify slavery and other forms of oppression. The truth of religious beliefs is a matter of faith, and it is difficult to say whether or not they are true. However, it is clear that religion has had a profound impact on human history, and it continues to play an important role in the world today.
of work, and followed customary procedures, breaches of which resulted in a
close-door trial, followed by fines or repudiation. Misunderstandings among
members were also referred to the guild for settlement or arbitration. Craft-
men attached some religious practices to their profession. The workshop and
tools had to be consecrated by the pouring of libation and the offering of
the blood of an animal such as a goat, sheep or chicken and the yoke of eggs
before work started. There were certain occasions when members of the guild
underwent other special religious observances. An example was the funeral of
a guild member, members of the profession in the district attended as a group,
and performed certain rituals before the deceased was buried.

The master-craftsman generally had a few apprentices working under him.
Certain prescribed rituals were performed before the beginner started his
apprenticeship. At the apprenticeship ceremony, which was attended by many
master-craftsmen, the father or guardian of the would-be apprentice paid a
fee as an advance. This included not only money but also drinks, part of which
were poured in libation to invoke the blessings of God and the deities associated
with the particular craft. Part of the drinks were poured on the tools used in the
craft-work; it was believed that this would ward off the apprentice from
hurting himself with the tools he would handle. Also part of the prescribed
fee paid on this occasion was shared among leading members of the guild who
witnessed the apprenticeship ceremony.

On completion of his training, the apprentice had to pass through a similar
ritual before he was admitted into the association of the master-craftsmen of
his particular craft. At a special ceremony, again attended by leading members
of the guild, the remaining training fee, including drinks and domestic animals
such as goats, sheep or chickens and drinks, was paid. This was followed by
the pouring of libation and other religious observances similar to the pre-appren-
tise ceremony. After the initiation ceremony, the young craftsman became
a full member of the guild. However, it was customary for the new member,
if he so chose, to work for his former master for some time. This practice
offered him the opportunity to gain further practical experience under the
supervision of his former master, and also to earn money to purchase his own
tools. Furthermore, in opting to continue work under his master, the new
craftsman showed his appreciation for the training he had received through
the master’s tutelage. There were occasions, too, when the young craftsman
worked for an agreed period of time in lieu of fees he would have paid at the
passing-out ceremony.

Common Indigenous Manufactures

Ghana has always been rich in different types of manufacture. Her craftsmen
have produced a great variety of craftwork in metal, wood, clay, leather and
ivory. They have also excelled in other manufactures, such as weaving and
cloth-making, hat-making and soap-making. Some scholars hold the view that

knowledge of the use of iron came to West Africa from either northern or
eastern Africa. It is likely, however, that not unlike many other ancient in-
ventions, the people of West Africa including Ghana developed the iron
industry independently. This was certainly the case of Nok in northern Nigeria,
for example, where it has been established that iron craft existed several
centuries before the birth of Christ. There were also sites in Ghana with rich
deposits of surface iron ore which the people mined and smelted for the
manufacture of a variety of articles: axes, hoes, gongs, knives, arrows, fishing
hooks, chisels, etc.

Bronze manufacture was also important. Craftsmen produced articles like
statuettes, masks, vases and bracelets. The bronze casting of these objects was
done by what is today called the cire perdue method (a French expression
meaning ‘lost wax’). A clay model of the object to be made in bronze was first
moulded and molten metal was poured around the model. After a time, the
metal cooled and became solidified, and the clay was then broken off leaving
the metal in the desired shape. Also bronze plates were made to decorate royal
stools and state swords.

The most precious of the metal crafts for which Ghana has always been
unique were objects made of gold. The Akan in particular have always been
renowned for their skill in making ornaments in gold.

Fig 14  Gold jewellery made using the cire perdue method
62. The History of Ghana

Equally important was the gradual introduction of iron tools by the yare trees, which were then used by the people of the region for many years. The iron tools were used for various purposes, including construction, agriculture, and hunting.

The introduction of iron tools led to a significant change in the economy of the region. The people were able to produce more food and goods, which led to a rise in population and a decrease in the need for traditional methods of production. This change in the economy also led to changes in the social structure of the region.

The introduction of iron tools also led to changes in the political structure of the region. The people were able to form larger and more powerful tribes, which were able to compete with each other for resources.

The history of the introduction of iron tools in the region is an important aspect of the history of Ghana and the region as a whole. It is a reminder of the importance of technology in the development of human societies.
From very early days, Ghanaian craftsmen became skilled in ivory and wood carving as well. The forest in Ghana, until recently, abounded in elephants whose tusks were greatly valued for making royal trumpets and horns. Craftsmen also used these tusks for carving ivory objects into a variety of superb figures. Because of the great value which was placed on their products, woodcarvers were always held in special esteem in Ghanaian society. They carved objects of religious significance as well as objects relating to kingship, such as the royal stools and drums. It was mainly for this reason that this craft was regarded as sacred, and the tools used by wood-carvers were consecrated and regarded as sacred objects. In addition, the wood-carvers produced other articles including domestic utensils such as pots, cups, dishes, ladles and spoons, together with dolls, both for play and for use at religious shrines. Another form of craft in wood was boat and canoe-making. The demands of fishing and the ferrying trade encouraged skilled men to specialise in this craft.

There was a time when the erroneous view was held, outside the continent, that Africa had no culture or civilization of her own, and that Africans owned all that was of value to the tutelage offered them by their civilized masters from overseas. Research has abundantly confirmed that, quite independently of outsiders, Africa's own statesmen and men of talent and genius have built up an enviable heritage. Her craftsmen, as we have seen in this chapter, have translated these institutions and values in amazing art forms, which give us glimpses of our people's great civilization.

Chapter 7

Relations with the Early Europeans

From the first half of the fifteenth century, Portuguese explorers began to visit the Guinean Coast, and by 1471 they had reached the coast of modern Ghana. For about two centuries they stayed on the coast mainly for trading purposes and made a permanent impact on places where they had settlements. In time, other European traders followed the steps of the Portuguese to share in rich trade with the people of the Guinean Coast.

THE PORTUGUESE IN GHANA

Several reasons caused the first Portuguese explorers to sail round the continent of Africa. In addition to their desire to bypass the Muslim sphere of influence in what is today the Middle East and find a new sea route to the Far East, there were several other reasons. The most important reason was economic; they wanted to have a share in the rich trade with the Western Sudan without having to use the trans-Saharan trade routes, which for centuries were controlled by the north African Berbers and other Muslims. A strong Christian country, Portugal also aspired to reduce the Muslim influence which was spreading fast in the Western Sudan. If successful in this enterprise, the Portuguese would not only be in a position to gain a hold on the Western Sudanese trade but could also convert the people to Christianity. Thirdly, the exploration was prompted by the spirit of enquiry and enthusiasm for knowledge which was sweeping Europe at this time of renaissance.

As we noted above, the Portuguese adventurers arrived on the coast of modern Ghana in January 1471. For eleven years they engaged in trade with the people of Edina, which they named El Mina (the gold mines) because of the abundant gold they found there and in surrounding areas. Becoming convinced that prospects for trade were very good, they obtained land from the king of Elmina, built a magnificent castle in 1482 near the mouth of the River Benya, and named it Sao Jorge (or St George). To this day, the castle (with later modifications by the Dutch) has remained the greatest memorial of Portuguese activities on the West Coast of Africa. The Portuguese chronicles