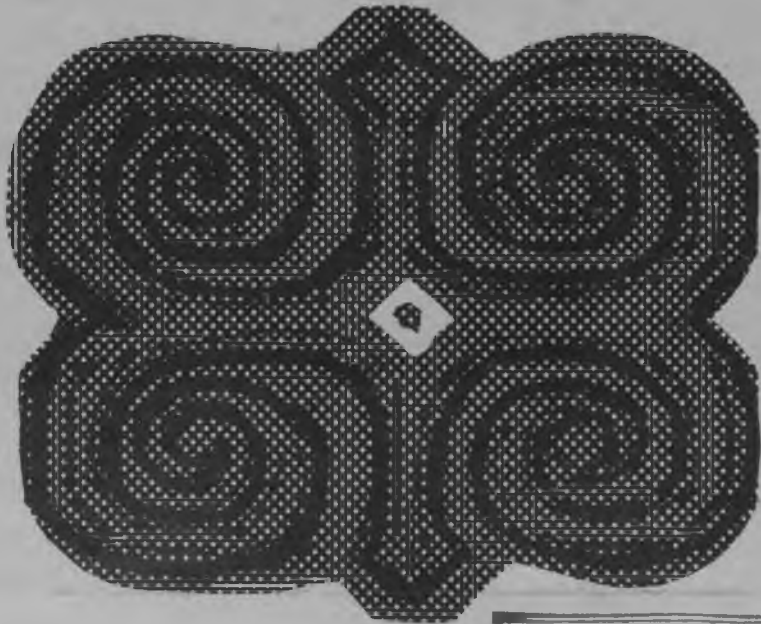


**UNIVERSITY OF GHANA
INSTITUTE OF
AFRICAN STUDIES**

**RESEARCH
REVIEW**



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LENT TERM 1965

UNIVERSITY OF GHANA
INSTITUTE OF AFRICAN STUDIES

RESEARCH REVIEW

VOL.1 NO.1

LENT TERM 1965

RESEARCH REVIEW

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THE RESEARCH REVIEW

During the past two years the work of the Institute of African Studies of the University of Ghana has been developing rather rapidly, and we have lagged behind in making available information about the research that is being carried on. This publication, Research Review, is intended to help to remedy this deficiency; to provide some account of work in progress for those, in Ghana and elsewhere, who are interested in the kind of studies, collective and individual, that are being undertaken in the Institute. It is edited by Mr. Kwame Arhin, Research Fellow of the Institute, to whom we are very grateful for this initiative, and will, we hope, be published three times a year, once in each academic term.

Much of this first issue of Research Review is given over to accounts of some of the research activities, collective and individual, at present being carried out in the field of historical and social studies. Subsequent issues will contain reports on other aspects of the Institute's historical and sociological work, as well as on research undertaken in the other main fields with which the Institute is concerned - African languages, literature and the arts, and the study of modern African States.

Since the post-graduate students in the Institute are also involved in the process of research, in co-operation with the Institute's staff, the Review will include from time to time some account of their work - in the form of M.A. or doctoral theses, terminal papers, and the like. Enquiries, comments and contributions from readers - particularly from those working on related topics and problems - will be welcomed.

INSTITUTE NEWS: M. A. PROGRAMME

STAFF LIST

T. L. Hodgkin is Director of the Institute of African Studies.

A. S. Y. Andoh is Secretary of the Institute of African Studies

J. P. Y. Kedjanyi is Senior Technician in the Institute of African Studies

N. D. Mintah is Librarian in the Institute of African Studies

C. Y. Senoo is Administrative Assistant in the Institute of African Studies.

Languages

A. C. Denteh is Senior Principal Research Assistant in Linguistics

S. A. Ibrahim is a Research Associate in Arabic

Miss M. E. Kropp is a Research Fellow in Ga-Adangme (on exchange from the School of Oriental and African Studies, London).

J. M. Stewart is a Research Fellow in Akan

W. A. A. Wilson is a Research Fellow in Dagbani.

Historical and Social Studies

K. Arhin is a Research Fellow in Social Anthropology.

G. S. P. Freeman-Grenville is a Senior Research Fellow in East African History.

Mrs. P. Humphreys is a Senior Research Fellow in Indigenous African Economies.

B. G. Martin is a Senior Research Fellow in the History of Islam in Africa.

P. C. Ozanne is a Research Fellow in Archaeology.

I. G. Wilks is a Research Professor in African History.

Modern African States

K. A. B. Jones-Quartey is an Associate Professor in the study of modern African states.

R. H. Murray is a Research Fellow in the study of modern African states.

African Arts

- Miss C. Aidoo is a Junior Research Fellow in African Literature.
 E. Amu is a Senior Research Associate in African Music.
 J. C. de Graft is a Research Fellow In Drama.
 Mrs. J. Lunetta is a Tutor in Dance in the School of Music and Drama.
 Miss B. Lynch is a Visiting Research Fellow in the School of Music and Drama.
 A. A. Mensah is a Research Fellow In Music.
 M. Z. Nayo is a Tutor in Music in the School of Music and Drama.
 J. H. Nketia is a Professor in African Music.
 A. M. Opoku is a Senior Research Assistant in African Dance.
 Mrs. E. Partos is a Tutor in the School of Music and Drama (Violin).
 F. Rona is a Tutor in the School of Music and Drama (Piano).
 Mrs. E. Sutherland is a Research Associate in African Literature.

VISITORS (LENT TERM, 1965)

- | | |
|------------------------|--|
| G. Bennett: | Institute of Commonwealth Studies,
St. Giles,
Oxford, |
| E. E. Evans-Pritchard: | All Souls College,
Oxford. |
| I. Hrbek: | Oriental Institute,
Lazenska 4,
Praha I,
Czechoslovakia. |
| Martin Kilson: | Research Fellow,
Center for International Studies,
Harvard University. |
| M. Swadesh: | Instituto de Investigaciones Historicas,
Ciudad Universitaria,
Mexico 20, D.F. |
| K. Wachsmann: | Department of Music,
University of California,
Angeles. |

SEMINAR PROGRAMME (LENT TERM, 1965)

MONDAY

A.M.

- 8.15 - 10.15 - HISTORY OF WESTERN SUDAN - I. Hrbek
T. L. Hodgkin
I. G. Wilks
B. G. Martin
- 10.30 - 12.30 - POLITICAL PARTIES AND PARTY SYSTEMS IN AFRICA - Martin Kilson
Roger Murray

P.M.

- 2.30-3.30 - SWAHILI - G. S. P. Freeman-Grenville
- 4.00-6.00 - AFRICAN CULTURE IN CUBA - A. Leon

TUESDAY

A.M.

- 8.15 - 10.15 - HISTORY OF EASTERN AFRICA - G. S. P. Freeman-Grenville
- 10.30 - 12.30 - AFRICAN PHILOSOPHIES AND THEORIES OF THE STATE - W. Abraham
B. D. G. Folsom

P.M.

- 2.30 - 4.00 - ARABIC (1st year) - S. A Ibrahim
- 2.30 - 4.00 - GA-ADANGME - M. E. Kropp (Miss)

Tuesday (cont'd.)

- | | | | | |
|-------------|---|---|---|-----------------------------------|
| 2.30 - 4.00 | - | TWI-FANTE (For Non-Language Specialists) | - | J. M. Stewart |
| 4.00 - 6.00 | - | HAUSA | - | Haruna Alhamid |
| 4.30 - 6.30 | - | AFRICAN STATES IN THE INTERNATIONAL SETTING | - | J. Mohan
R. Murray - Pritchard |

WEDNESDAY

A.M.

- | | | | | |
|---------------|---|---------------------------------|---|---------------|
| 8.15 - 10.15 | - | SOCIAL CHANGE IN AFRICA | - | Martin Kilson |
| 10.30 - 12.30 | - | EAST AFRICAN NATIONAL MOVEMENTS | - | G. Bennett |

P.M.

- | | | | | |
|-------------|---|------------------------------------|---|----------------------------|
| 2.30 - 3.30 | - | SWAHILI | - | G. S. P. Freeman-Grenville |
| 2.30 - 4.00 | - | EWE (Language Class) | - | F. S. Konu |
| 4.00 - 6.00 | - | ARABIC (2nd Year) | - | S. A. Ibrahim |
| 4.00 - 6.00 | - | DEVELOPMENT OF SOCIAL ANTHROPOLOGY | - | E. E. Evans-Pritchard |

THURSDAY

A.M.

- | | | | | |
|--------------|---|---------------------|---|-------------------------------|
| 8.15 - 10.00 | - | AFRICAN LINGUISTICS | - | M. Swadesh
W. A. A. Wilson |
|--------------|---|---------------------|---|-------------------------------|

INSTITUTE NEWS

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Thursday (cont'd.)

8.15 - 10.15	-	HISTORY OF ISLAM IN AFRICA	-	B. G. Martin
10.30 - 12.30	-	WEST AFRICAN SOCIAL, POLITICAL AND ECONOMIC SYSTEMS	-	(Class Meeting)
P.M.				
2.30 - 4.00	-	ARABIC (1st Year)	-	S. A. Ibrahim
2.30 - 4.00	-	GA-ADANGME	-	M. E. Kropp (Miss)
2.30 - 4.00	-	Twi-FANTE (For Non- language Specialists)	-	J. M. Stewart
4.00 - 6.00	-	HAUSA	-	Haruna Alhamid
4.00 - 6.00	-	MUSIC IN AFRICAN CULTURE	-	J. H. Nketia K. Wachsmann

FRIDAY

A.M.

8.15 - 10.15	-	AFRICAN LITERATURE	-	J. H. Nketia G. Adali-Mortty Effuah Sutherland Neville Dawes
8.15 - 9.15	-	SWAHILI	-	G. S. P. Freeman- Grenville
10.30 - 12.30	-	ECONOMIC DEVELOPMENT IN WEST AFRICA	-	A. Seidman (Mrs.)

P.M.

2.30 - 4.00	-	ARABIC (2nd Year)	-	S. A. Ibrahim
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Friday (cont'd.)

2.30 - 4.00	-	EWE (Language Class)	-	F. S. Konu
4.00 - 6.00	-	THEORIES OF RELIGION	-	E. E. Evans-Pritchard

TUTORS

In addition to the teaching staff of the Institute and visiting professors, the Institute also has the help of tutors drawn from other departments of the University and from outside. These include:

W. E. Abraham, Professor and Head of the Department of Philosophy

G. Adali-Mortty, Lecturer in the School of Administration (Legon)

Haruna Alhamid, Tutor in the Institute of Languages, Accra

Neville Dawes, Lecturer in the School of Administration

B. D. G. Folson, Lecturer in the Department of Political Science

F. S. Konu, Assistant Editor in the Bureau of Ghana Languages, Accra

J. Mohan, Lecturer in the Department of Political Science

Mrs. Anne Seidman, Research Fellow in the Department of Economics.

THESES IN PREPARATION

(To be submitted on or before 1 May, 1965, in partial fulfilment of the requirements of the M.A. (African Studies), 1965.)

<u>Candidate</u>	<u>Thesis</u>
Ackah, J. Y.	Kwaku Ackah and the Split of Nzema.
Adomako-Sarfo, J.	The Development of Cocoa Farming in Southern Brong-Ahafo with special reference to the migration of farmers.
Agyeman, E. A.	Gyaman - Its Relations with Ashanti (1720-1820)
Bartkowski, G.	The Origin and Activities of the left wing in Moroccan Politics, 1959-1963.
Boakye, I.	Social Organization of the Fishing villages on Lake Bosumtwi.
Denzer, I. (Miss)	The National Congress of British West Africa.
Dretke, J. P.	The Islamic Community in Accra (A Historical Survey).
Frayzinger, Z.	An analysis of the Awutu Verb.
Kumah, J. K.	Denkyira - 1600-1715 A.D.
Lacy, L. A.	A History of the Railway Union in Ghana.
Marshall, M. J. (Miss)	The Role of Christianity in Gold Coast Politics.
O'Brien, M. (Mrs.)	A comparative study of six Guang dialects.
Oppong, C. (Mrs.)	Some Sociological aspects of Education in Dagbon.
Quarcoo, A.	Processes of Social Control among the Shai (Dangme).
Staniland, M.	Regionalism and the Political Parties of Dahomey, 1945-1958.
Stewart, C.	The Tijaniyya in Ghana: A Historical Study.
Ubah, C. N.	Emirate of Kano in the 19th Century.

CandidateThesis

Affrifah, S. T.

Some Aspects of Hausa Economy, 1817-1857.

Okunor, J. V. K.

Tone in the Ga Verb (already submitted).

Sato, Y.

The Ahmadiyya Movement in Ghana

* * * * *

PROJECT REPORTS

THE ASHANTI RESEARCH PROJECT

The project was formally launched at its first preparatory conference held at the Kwame Nkrumah University of Science and Technology, Kumasi, in May 1963. It involves research in various fields relating to the development of society and culture in that area which, historically, fell within the Ashanti sphere of influence. The geographical area of the project is therefore not limited to the present Ashanti Region. It covers other areas, not only in Ghana, but in adjacent countries, which culturally, politically and economically were linked with the old Ashanti Empire.

Specific fields in which the project is interested include:-

- (a) History: The social, political, economic and military history of Ashanti.
- (b) Government: the structure and evolution of the Central Government; provincial administration and local government; constitutional and political institutions; political theory.
- (c) Social and Economic Institutions: the structure and organization of craft guilds; the organization of trade; the structure of the economy of Ashanti, etc.
- (d) Music, Literature and Art.
- (e) Archaeology.
- (f) Traditional Architecture.

The Institute now holds a collection of stool histories recorded by Mr. J. Agyeman-Duah, who works for the Institute as a part-time research assistant. Basic data on one hundred and forty stools have so far been recorded.

This series of reports constitutes the IAS/AR series. The following is a list of the first forty items accessioned; further lists will appear in future numbers of Research Review.

AR 1	Asokwa:	Gyaase division of Kumasi
AR 2	Ankobia:	Ankobia division of Kumasi
AR 3	Ananta:	Gyaase division of Kumasi
AR 4	Asrampong:	Manwere division of Kumasi
AR 5	Adum:	Akwamu division of Kumasi
AR 6	The Atumpam drums.	
AR 7	Asamang:	Adonten division of Kumasi
AR 8	Akyawkrom:	Adonten division of Kumasi
AR 9	Atipin:	Ankobia division of Kumasi
AR10	Lake Bosumtwi.	
AR11	Ejisu.	
AR12	Dadiesoaba:	Gyaase division of Kumasi
AR13	Adwomfuohene:	Kyidom division of Kumasi
AR14	Asomfu:	Kyidom division of Kumasi
AR15	Gyaase:	Gyaase division of Kumasi
AR16	Juaben:	
AR17	Akwaboa:	Kronti division of Kumasi
AR18	Ohwim:	Akwamu division of Kumasi
AR19	Nkabom:	Manwere division of Kumasi
AR20	Nkabom linguist:	Manwere division of Kumasi
AR21	Atene Akuapong:	Ankobia division of Kumasi
AR22	Nsumankwa:	Gyaase division of Kumasi
AR23	Boakye Yam:	Gyaase division of Kumasi
AR24	Odurugya horns.	
AR25	The Kwadwom singers.	
AR26	Ntahera horns.	
AR27	Abrafo :	Independent stool of Kumasi
AR28	Oyokohene:	Oyoko division of Kumasi
AR29	Ntutia:	Gyaase division of Kumasi
AR30	Nkonguasofo:	Gyaase division of Kumasi
AR31	Kronti and Akwamu divisions of Kumasi.	
AR32	Atutue:	Oyoko division of Kumasi
AR33	Ceremony of enstoolment of Otunfu Asantehene.	
AR34	Antoa:	Adonten division of Kumasi
AR35	Kaase:	Gyaase division of Kumasi

AR36	Mpaboahene of Kumasi.	
AR37	Kodua Topa:	Gyase division of Kumasi
AR38	Akwamu:	Akwamu division of Kumasi
AR39	Bantama:	Kronti division of Kumasi
AR40	Bantama (cont.):	Kronti division of Kumasi

Another research assistant, who will work full-time, will be appointed as soon as a grant promised by UNESCO is released, and this will facilitate the expansion and development of the work started by Mr. Agyeman-Duah.

The Institute is grateful to the Asantehene for allowing it access to the records of the Kumasi State Council. Copies of the proceedings in a number of important constitutional and land cases - valuable source material for the historian - are being made, and have been deposited in the Institute. This forms the series IAS/AS/CR, and a list of the forty cases so far accessioned will be published in a later number of Research Review. The Institute has also been concerned with the purchase of microfilms of archival and other material relevant to the Ashanti Research Project from European and other sources. It has also undertaken to finance the translation from Dutch, Danish, German, Arabic, etc., of texts relating to Ashanti. Works so far translated include:

- (i) The Journal and Correspondence of H. W. Daendals, Governor-General of the Netherlands Settlements on the Coast of Guinea (1815-1817). /From Dutch/
- (ii) Klose's Journey to Northern Ghana 1894: pp. 285-544 of Togo unter deutscher Flagge, 1899. /From German/

Work is now in progress on a translation of the Danish Tilforladelig Efterretning om Kysten Guinea, 1760, by L. F. Romer.

It is expected that more post-graduate students will take full advantage of the documentary material being collected and the oral traditions being recorded, and submit the results of their studies either in part fulfilment of the requirements of the M.A. degree in African Studies, or for doctoral degrees.

The Institute is also working out a scheme for the study of traditional architectural patterns in Ghana. This scheme, which will be within the Ashanti research project, will be directed and guided by the school of Architecture and Town Planning of the Kwame Nkrumah University of Science and Technology.

THE VOLTA BASIN SURVEY

With the imminent flooding of many parts of the Volta Basin, the Institute evolved an emergency scheme for the recording of basic ethnographic and historical data from the towns and villages to be inundated. Since the Volta Basin Research Project was unable to offer any financial assistance, the Institute operated a modified scheme from its own finances. Mr. E. Y. Aduamah has been working mainly in the Ewe parts of the flood-area, Mr. Kwabena Ameyaw in the Afram plains, and Mr. J. E. K. Kumah within the Kete Krachi area. It has thus been possible to obtain a considerable quantity of field material from those areas already, or about to be, flooded, and after processing, this data will be made available. Plans are now in hand to extend this work over the more northerly areas which will be flooded within the next two years, and also into the Bui area, where a second dam is in course of construction. In addition, several expeditions have visited the Kete Krachi area to study the libraries of the malams there, for the Muslim community is likely to become dispersed after the evacuation of the town (see report on the Arabic collection below).

The field reports on the Ewe-speaking areas so far accessioned cover the following areas:

- | | |
|-----------------------------|----------------------------------|
| 1. Kpalime | 2. Tonkor |
| 3. Botoku | 4. Tsoho |
| 5. Wusuta | 6. Awate and Jufaji |
| 7. Aveme | 8. Tsyome |
| 9. Ewes in the Afram Plains | 10. Dodi-Anum area |
| 11. Buem-Akan area | 12. The migrant Tongu fishermen. |

Lists of reports from other areas within the flood basin will be published in subsequent issues.

THE ARABIC COLLECTION

In 1961 the Institute of African Studies initiated the collection of Arabic manuscripts from Ghana. The work was greatly facilitated by the appointment to its staff in 1962 of al-Hajj Osmanu Eshaka Boyo, whose wide range of contacts among the Muslims of Ghana has been of great advantage. The Institute has come into possession of a number of original manuscripts, but in general its policy for the present has been to make photographic or Xerox copies, returning the originals to their owners. The work of reproduction has been greatly assisted by a grant from the Rockefeller Foundation towards the purchase of equipment.

A descriptive check-list of the collection is in course of preparation. At present some 400 items have been provisionally catalogued, while some further 100 items have not as yet been examined. It is clear that the works so far accessioned constitute only a small fraction of the total body of material in the libraries of Ghana malams. In addition to the work of collection and cataloguing, a number of translations have been prepared or are in course of preparation. While the majority of the works are in Arabic language, some 50 items are in Hausa, and it has been a matter of considerable interest to find a few manuscripts in Ghanaian languages, Dagbane, Mamprule, and Guan. The majority of the works in the Institute's collection are of local West African authorship. Of particular interest is the tarikh tradition, - that is, the tradition of historical writing - which appears to have been well developed within Ghana by at least the early 18th Century. The most important of these historical works so far recovered is the Kitab Ghunja, compiled in its present form in 1751/2 by Muhammad ibn Mustafa of Gonja. This is a chronicle of Gonja history from the later 16th century to the middle of the 18th century, but also includes important references to Dagomba, Ashanti, Takyiman, Bonduku, etc. The collection also includes other histories of Gonja, and of Dagomba, Mamprusi, Wa, Namasa, etc. Histories of the Hausa, Bornu, and Fulani have also been accessioned.

A different tradition is that of the poets. Particularly noteworthy are the works, of which the Institute now has over fifty, of al-Hajj Imoru ibn Abi Bakr of Salaga and Kete Krachi, who was born in Kano c. 1850, and died in Kete Krachi in 1934. Many of his poems deal with contemporaneous events such as the Salaga civil war of 1892, the colonial take-over of around 1900, the influenza epidemic of 1918, etc., and these form an invaluable source for the social historian of the period.

AFRICAN LANGUAGES

Perhaps the basic function of the Languages Section of the Institute is, by its research, to help to provide the material urgently required for the preparation of teaching courses in Ghanaian languages, and accordingly its research has so far been devoted chiefly to the analysis of a number of the more important of these languages: Akan (Twi-Fante), Ewe, Dagbane, and Ga. It is proposed to describe different aspects of this work, as well as other research undertakings, in subsequent issues.

The analysis of several of the numerically less important of the languages spoken in Ghana is being carried out by the Summer Institute of Linguistics under a Co-operative Agreement with the Institute of African Studies. A report contributed by the Summer Institute follows.

LANGUAGE RESEARCH BY THE SUMMER INSTITUTE OF LINGUISTICS

The Summer Institute of Linguistics is at present engaged in a study of some of the languages of Northern Ghana. This programme, begun in October, 1962, is being carried on in co-operation with the Institute of African Studies. It complements, in certain respects, the work of the members of the Institute's staff in the linguistic field (an account of which will be included in a subsequent issue of this Review). It aims to make an intensive study of some of the Northern languages, including a full analysis of their phonological and grammatical structure and a comprehensive collection of their vocabulary. In addition, comparative studies will be made, and it is hoped to collect a variety of textual material, including oral history, songs, and all types of folklore.

So far linguistic work has started in Kusal (October, 1962), Kasem (November, 1962), Basare (November, 1962), Kokomba (November, 1962), Vagala (December, 1962), Sisala (December, 1962), Bimoba (November, 1963), and Dagaare (November, 1963).

In each language-area a team of two members of the Institute is learning to speak the particular language as well as attempting an analysis of it. The teams are living in villages chosen for their suitability as representative of the language concerned and as having certain minimum necessities such as an all-

the-year-round water supply. Teams spend periods of from four to six months in their areas before coming south for a break of a few weeks and in order to buy supplies and work on their material.

During the early stages much time is given to learning analysis. In spite of this, however, a preliminary statement of the phonological analysis of some of the languages has been made, including Basare, Konkomba, Kusal, Sisala and Vegala. Very similar preliminary statements should soon be ready for Bimoba and Kasem.

The analysis of the phonological structure of these languages will provide the basis for the drawing up of an alphabet in each language. This is being done, keeping in mind the desirability of having the orthographies of all the vernacular languages in Ghana as uniform as possible. On April 11th, 1964, a one day Conference on orthographies was held at the Institute of African Studies. This was attended by about fifty people, all of whom are concerned with the orthographical problems of the vernacular languages of Ghana.

It has been possible to carry out a number of surveys, gathering linguistic material in several other languages, including Busa, Chakosi and Tampulma (Tamprusi). In these three languages a reasonable sample of material was obtained, and a brief phonological and grammatical sketch of the languages has been written. A number of texts has also been collected.

In addition to field work the Institute of Linguistics has arranged training courses in descriptive linguistics. These are introductory courses designed to give an understanding of the basic principles on which modern descriptive linguistics has developed. The first such course was run at the Institute of African Studies from March 12th to April 11th, 1963. A second course was conducted on the premises of the University of Nigeria at Enugu from December 16th, 1963, to January 17th, 1964. A total of just over fifty students attended these training courses. It is planned to have a similar training course each year.

For those who are already engaged in language work linguistic workshops have been run, the first from April 16th to April 26th, 1963, and the second from April 8th to April 24th, 1964. These workshops have provided an opportunity for those engaged in language analysis to discuss

their problems and to work on particular questions relating to the languages which they are studying, under supervision. Work has been attempted on about twenty languages at these workshops. Though the majority of these have been Ghanaian languages, there have also been participants from Upper Volta, Ivory Coast and Nigeria, working on languages spoken in those countries. Arrangements are being made for these workshops to be continued at regular intervals.

The Summer Institute of Linguistics plans to develop its work in such a way that similar field studies can be undertaken in other parts of West Africa. Already two field teams are at work in Eastern Nigeria, and it is hoped that four others will soon be located in four more Nigerian language-areas. Much linguistic research is needed throughout West Africa and the Institute looks forward to co-operating closely with other bodies interested in this field.

* * * * *

INDIVIDUAL RESEARCH REPORTS

REPORT ON FIELD-WORK AT BANDA AND WENCHI, 8-16 AUGUST, 1964

1. Introduction

(a) The main object of the visit to Banda was to find caves with signs of early occupation, from which a cultural sequence for the area could be obtained by excavation. The search was unsuccessful; it was necessarily superficial, because, owing to the acute tyre shortage, travel and exploration had to be conducted by passenger lorry and on foot, and much time was wasted.

(b) However, some interesting information was obtained; this was largely through the kindness of Mr. C. E. Donkoh, M.P., of the Institute of Art and Culture. Work was also facilitated, in various ways, by Mr. R. B. Nunoo, of the Ghana Museum; Mr. Richardson, of the Fuel and Power Secretariat, Accra; Mr. Manu, of Ghana National Construction Company, Techiman; Mr. Sakumante and Mr. Dennis, of the Fuel and Power Secretariat, Bui; and Rev. P. Howard of Wenchi Secondary School.

(c) Catalogue numbers refer to the collections of the Institute of African Studies, and the objects may be identified through the card index in the Library.

2. Banda

(a) The site of Old Bui

Fragments of pottery are scattered in an area about a mile across, centred on the present village; at some time, there would appear to have been a very large town here. In general character, the pottery is like that found in the ruins of Bƒu (Begho); no tobacco pipes were found, and it is unlikely that the town was occupied much after 1700. No mounds, nor

remains of other structures, were seen, and the area has probably been ploughed flat over the last two or three centuries. Though there is little evidence to go on the site probably dates from about A.D. 1400-1700.

On the Kasa path, half-way between Bui and the river, and on the edge of the old town, a stream has bared areas of sand, laterite and rock. In these, many microlithic flakes, of quartz and jasper, and a few pieces of pottery, were found; beside the bare patches similar pieces lay on the surface of the laterite, under a foot of barren soil. The pottery is very gritty, and very unlike the wares of Old Bui: the association of pottery and microliths is probably a true one. Only one sherd bore any decoration; this was collected (Cat. No. 164174). The decoration, impressed with a 'comb', is neolithic in style.

(b) Banda Cave

The only cave claimed to be known by the people of Banda is north of Jumbu Hill, facing north-westwards towards Felo (8°11'N; 2°22'W). It may be the same cave as the one pictured by Rattray (Ashanti Law and Constitution, 1929, frontispiece). Several tunnels, at least ten yards long, open into a rock shelter over a hundred feet wide and up to thirty feet deep; the floor of this is covered by much fallen rock, and the roof height varies between four and about fifteen feet.

In the shelter, and on the slope below it, there were no signs of early occupation. There was, however, much pottery, which was of a fairly recent design (Cat. No. 164.75).

(c) Notes on the sociology, etc. of Banda

Banda is ruled by two Nafana-speaking quarters: Banda itself, and Kabrunu, adjoining it to the south. The paramountcy rotates between the chiefs of the two quarters, and each has its own stool-room.

Banda stool-house has nine backless stools (information from Mr. C. E. Donkoh, who attended the Yam Festival, August 10th, 1964). Of these, three are of a normal Akan type, but the other six are distinctively unusual: they are made in three pieces, front-board, back-board, and seat + handle - a composite form of the dufua type of stool. In the Ahemfie, there is a fine asipim chair.

3. Wenchi(a) Mission House site

A 'Kintampo Neolithic' site at the Methodist Mission at Wenchi has been known for several years. No concentration of pottery, etc., has been found, and it is possible that the original site was on the top of the hill, now occupied by the buildings.

This site has produced many fragments of what Professor Oliver Davies calls 'terracotta cigars'. Rev. P. Howard has been told by several villagers in the area, as if it were common knowledge, that these objects were used for making pottery (cf. Transactions of the Historical Society of Ghana VI, p. 117).

(b) Nineteenth century site

There is much rubbish, probably of the 19th Century, on the slope above the stream north of the Nkawkaw road, about two hundred yards west of the New Longoro road. No objects unquestionably of the 17th or 18th Centuries, such as tobacco pipes, have been found in Wenchi.

(c) Ahwene Koko

An ancient Wenchi town was visited with Mr. C. E. Donkoh, Rev. P. Howard, and the brother of the Wenchiene. This is known as Ahwene Koko, 'red beads' - the red bead is said to be the emblem of the state. The Ahemfie is said to have been at the spot now occupied by the village of Ahwene ($7^{\circ}29'N$; $2^{\circ}12'W$), which is about fifteen years old. In the village there is much rubbish; various objects were collected (Cat. No's. 164. 1-12), including a fragment of brass (164. 9), which Professor Roy Sieber believes is part of a North African bowl: if so, it is the first trans-Saharan import to be found in an archaeological context. Tobacco pipes found are of 17th Century type.

A large midden stands a few yards west of the village, just south of the road, to a height of six feet; the villagers, however, claimed to be ignorant of any mounds.

A large area at Bronosu, two miles west-north-west of Ahwene,

is bare of vegetation, apart from small tufts of grass growing in cracks in the laterite crust. This is said to have been the place of assembly. On the southern edge, there is a shallow hollow in rock, which is said to have been the pond in which the blackened stools of the state were washed, and other ceremonials conducted. Two etymologies of Bronosu were given: that it meant 'on the road', and that the pond is called Brono.

Occupation debris was seen in many parts between Ahwene and Bronosu. The town is said to have had, originally, 177 quarters, which were later reduced to 7. The market place for the town was a place called Adjwedie, 6 miles north-east of Ahwene; it is somewhere east of the Wenchi-Sunyani road, at mile 10 from Wenchi.

The pottery of Ahwene Koko is very like that of Bi^Cu, and different from Ashanti styles. One common form, however, is a shouldered bowl which is an obvious prototype of a later Ashanti design. A note on Ahwene Koko will shortly be published in Ghana Notes and Queries, No. 8.

(d) Wenchi Cave

The Wenchis are said to have come out of the ground from a hole just above the source of the Aiyesu ('on the brass vessels') stream which separates Wenchi from Techiman ($7^{\circ}37'N$; $2^{\circ}05'30''W$). The hole is funnel-shaped, and about twenty feet deep; from its bottom a large cave leads off. Mr. Donkoh went inside it twenty years ago, and saw two large chambers with passages to other galleries. Ropes, light, and air would be needed for proper exploration. It may be an ancient gold-mine, but the entrance to the cave showed no signs of tool-marks.

The area to the north-east of the cave is said to have been occupied by the Wenchis after they came out of the ground, and before going to Ahwene Koko. There are a few mounds, but no pottery was seen; the area seems to be deeply covered by leaf-mould.

4. Nsawkaw and Bi^Cu (Begho)

(a) Nsawkaw bronze vessel

Mr. Donkoh elicited support from the Nsawkawhene, in the presence of his subordinate chiefs, for the suggestion that the North African inscribed bronze

bowl of Nsawkaw should be sent abroad for preservative treatment, and should then be placed under some form of shelter.

(b) Nsawkaw 2-ended whistles

Rev. Howard asked one of his pupil teachers to enquire at Nsawkaw about the unusual type of whistle found there - a tobacco pipe stem, with a slit cut across it, played like a flute with the ends sealed by the thumbs. He was told that children still use such whistles, and are remarkably clever at cutting the slit at the right spot, to give a particular tone. Nothing was known about the history of this instrument.

(c) Structures near Hani

Rev. Howard has been shown in the 'Muslim' quarter of Bi^Cu, near Hani, a collapsed wall, alleged to have been part of the town walls. Only a very small part was seen: this was a wide, low bank, crowned by the lower part of a wall.

(d) Hani cave

Rev. Howard, when he asked to see the caves from which the Hani people came out of the ground, was shown holes which were obviously no more than fairly-recent animal burrows.

Paul Ozanne

PORTUGUESE ARCHIVES

During October, 1964, I was able to spend a week in Lisbon in order to ascertain what Arabic material relevant to the history of Africa south of the Sahara might be found there. I visited the Torre do Tombo (Portuguese National Archives), Instituto Historico Ultramarino (Institute for Overseas History) and the Biblioteca Nacional (National Library). Shortage of time prevented me from visiting the important Biblioteca de Ajuda, which contains more than 30,000 diplomatic manuscripts.

The Torre de Tombo contains very few Arabic manuscripts, but two letters

written from Kilwa, on the coast of Tanzania, in the early sixteenth Century, were found and microfilmed, together with some of the letters published in Joao de Sousa, Documentos Arabicos para a Historia Portugueza, Lisbon, 1790. A copy of this very rare work was obtained, and a xeroxed copy is being made for the Balme Library. There are no copies of it either in the British Museum or in the Bodleian Library, Oxford. These letters contribute details of extreme interest in regard to local reactions at the time that the Portuguese seized the East African coast.

No Arabic documents were found in the Instituto Historico Ultramarino. In the Biblioteca Nacional no Arabic documents were found earlier than the 19th Century, which is represented by a very large collection of correspondence with the King of Angazija, Comoro Islands, c. 1820-1830. It is often forgotten that these islands, which lie off the north-western tip of Madagascar, have a long and extremely interesting history, at least from the 10th Century A.D. There is no substantial work on the Comoro Islands in print, and the really scholarly work was that of A. Gevrey in 1870. The language currently spoken is Swahili, and a history of the islands in this language is in the School of Oriental and African Studies, London.

Intending visitors to Portuguese archives are warned that they are among the worst organized in the world - if not the worst organized. The public are required to present themselves with a letter from their Embassy, and, in the case of the Biblioteca Nacional, with two photographs. On admission to what are amongst the richest archives in the world they will find that there is no catalogue. It is believed that there are some lists in the Torre de Tombo, but one is not permitted to see them. A handwritten index is in the possession of the manuscripts room of the Biblioteca Nacional, but this may only be searched by the officials of the library, and not by the reader himself. In the Instituto Historico Ultramarino one can only make enquiries of the officials; if there are handlists, there are none available to readers. The majority of the officials are women, and it must be said that they do their best to be helpful. But they themselves are hamstrung, as is the reader himself, by the absence of any normal organization such as is found in other countries. It is greatly to be hoped that some learned foundation, such as the Gulbenkian Foundation, may see its way to providing the necessary funds so that first general catalogues may be made and, later, detailed ones.

At the present time the Portuguese Centro de Estudos Historicos Ultramarinos has just published the first of twenty volumes of documents in Portuguese, with an English translation, concerning East and Central Africa. It is intended to cover the whole period between A.D. 1497 and A.D. 1840. The first volume

covers the years 1497-1503, and is an admirably presented work of scholarship. It is hoped that the series may be completed by 1984. These volumes will not, however, include the Congo nor any part of western Africa, and the publication of documents on the largest scale concerning these areas is certainly greatly to be desired.

G. S. P. Freeman-Grenville

ARCHIVES DE FRANCE (FRENCH NATIONAL ARCHIVES)

In 1962 I found thirty-five unpublished documents in the French National Archives which complete the information given on East Africa c. A.D. 1773-1779 in the Morice manuscript in Rhodes House, Oxford, and the De Curt manuscript in the Rare Books Library, University of Chicago. From these it has been possible to build up a picture of the negotiations of a French trader, Morice, to set up a slave-trading centre at Kilwa Kisiwani in 1776-1777, and at the same time to obtain a clear picture of the state of Kilwa (on the coast of Tanzania) at this period. The documents have been arranged so that they tell the story almost in diary form. They are accompanied by an introduction, describing the history of the documents, which include a treaty in Arabic and French, and three essays: an account of French activities on the East African coast in the 18th Century, a detailed discussion of the genealogy and history of the royal house of Kilwa from c. 1700 to its eclipse c. 1840, and a narrative account of the history of Kilwa during the same period, including a discussion of its extent, constitution, politics, trade and social organization. This work is now in the press, and will shortly be published by the Clarendon Press, Oxford, as The French at Kilwa Island.

In July, 1964, I was able to spend a further month in the French National Archives and in the archives of the French Ministry of the Navy which, until late in the 19th Century, was concerned with French colonial affairs. A search through the sections of the archives concerning Ile de France (now Mauritius) has brought to light more than fifty documents concerning French relations with the East African coast in the 18th Century, whilst a search in the documents of the French East India Company has yielded more information

concerning the trade pattern during the same period. More than 170 volumes were read for the period A.D. 1608-1804. An important document was found which sustains some of the dates given in the Swahili traditional history of Pate, on the Kenya coast. A further series of documents gives an account of trade with parts of the southern coast of Tanzania, other than Kilwa, and of the beginnings of French trade and association with the Arab state of Muscat, which are important in connection with later Anglo-French rivalry in Zanzibar in the earlier 19th Century. It is clear that much yet remains to be done in this field which can give new and added clarity to the history of the East African coast in the 18th and early 19th Centuries, especially from the point of view of the people themselves rather than from that of foreign interests.

Microfilms of these documents amounting to 400 pages are shortly expected from Paris, and will be deposited in the library.

It may perhaps be useful to add some notes concerning the French National Archives. The Archives de France for the most part contain documents dating before the Revolution of 1789, although in certain cases these go beyond this year, but seldom beyond the beginning of the Empire. Thus the greater part of the 19th Century archives are not in the Archives de France, but remain in the custody of the Ministries concerned, all of which have their own archives. Certain of these, such as the *Ministère de la Marine*, have been most efficiently catalogued. In other cases, such as the *Ministère des Affaires Etrangères*, there are printed catalogues which simply give the titles and dates of the collections, which generally are bound, but sometimes in boxes.

Entry into any of these archives is obtained generally by a letter of personal recommendation either from one's Embassy or from a University. There are no charges. For entry into the *Bibliothèque National* it is sufficient to produce a passport, but anyone staying longer than a month is required to produce two photographs and to receive an Identity Card. In the *Bibliothèque National* there is not only an admirable catalogue but one or more assistants on duty to assist with it.

In addition to these archives, there is an excellent Africana Library at the *Centre d'Etudes et de Documentation d'Afrique et d'Outre-Mer*, which contains, in addition to printed books, a very comprehensive collection of journals and newspapers from both Francophone and Anglophone Africa.

A NOTE ON AHAFO ORAL TRADITIONS

I paid a brief visit to Ahafo to start an enquiry into the historical relations of the peoples of Ahafo with Ashanti, - and the way in which Ahafo fits into the rise, growth and development of historic Ashanti. I was not prepared for the high level of historical self-consciousness of the chiefs and the "court" chroniclers that I met. It is certainly the practice of Akan courts, like those of many other centralised kingdoms in Africa, to have their edited traditions recited during festive assemblies (to remind the people of the glories and tribulations of their ancestors with implicit lessons for the present and future.) And Court habitués did hear versions of village, town or state histories during land and stool cases at the chiefs' courts. Even so I did not expect to be greeted with notebooks of recorded traditions, of files bulging with typed notes of the same, and state secretaries fully conversant with the traditions of their respective states.

It occurred to me on reflection that this probably meant that the fever of historical research which allegedly assails a newly independent and, ipso facto an acutely selfconscious state such as Ghana, usually extends beyond her intellectuals and politicians; that the "well-established point that every age and people is conscious of, and is influenced by the social functions of history and seeks to reconstruct the past in a large measure to explain the present", (The Historian in Tropical Africa, editors, Vasina, Mauny and Thomas, Oxford, 1964, p. 81), had a wider application, at any rate, in Ghana than the National Assembly and Ghana's Universities. District and local history may be revised to conform to new notions of dignity, and requirements of the political system. Certainly the chiefs and Court Chroniclers of Ahafo were more than aware of the social functions of history.

Perhaps it may help at this stage to state, briefly, the background to my own enquiry in Ahafo. It is well-known that the Ahafo district which, like the Brong district formed part of Ashanti, has recently been joined with Brong to form a new administrative unit, (the Brong-Ahafo Region), with a Regional Commissioner and her share of the new crop of District Commissioners.

Before the Ahafo District was separated from Ashanti, many Kumasi chiefs claimed parts of the Ahafo lands as their own: generally, that their ancestors had been rewarded with these lands for their services in the Abiri-Moro War: i.e. the Ashanti war in the reign of Opoku Ware (1720-1750) against Abiri,

the King of Aowin, and his son, Miro, who had sacked Kumasi while Opoku was at war with the Akims. The Nkawiahene, Hiawuhene, Barekumahhene, among others had, under the Asantehene, received tolls and other services from the people inhabiting those lands. Other parts of Ahafo also owed feudal service to certain Kumasi clan or wing chiefs, who provided powder and shot, and the local chiefs saw that their hunters furnished the Asantehene and the chiefs with venison. There were some towns which were free from these obligations. These facts were the basis of some Ashanti popular notions of Ahafo: in short, that Ahafo as a whole, was a hunting settlement for the Asantehene and some of his Kumasi chiefs, and, that the area was generally settled with captives of war; that Ahafo, therefore, was "bush" inhabited by "bush" people.

Ahafo resentment of Ashanti was a response to these notions and to what they considered to be the Kumasi chiefs' conception of Ahafo as an area for exploitation. These notions form the background for Ahafo revision and recitation of their oral traditions.

Thus it emerges from the traditions I have collected so far that the district of Ahafo was not so called because the first settlers were sent there to hunt. The name, a leading chief was at pains to emphasize, originated from the general fertility of the land, and the abundance of the common necessities of life with which visitors were impressed. People kept on saying *eha ye fo*, 'life here is cheap'. The settlements in Ahafo were not the creations of Kumasi chiefs at all, but of individuals who merely, as Ashantis, obtained permission from their own chiefs in Kumasi, who often acted as their hosts when the original settlers arrived from earlier homes to form new settlements. For the founders of the early settlements were not captives of war but emigrants from Akwamu or Adansi, belonging in certain cases to the royal stocks of their places of origin. In any case, many of the founders themselves played leading parts, especially as scouts, during the Abiri-Moro War. It was in war, during the search for the probable routes of the Aowins, that they discovered the sites of the early settlements. Lastly, the sum of the traditions was that elaborate stories by Ashanti chiefs of the audacious exploits of their ancestors in the Abiri-Moro War were often merely manufactured during the establishment of the Ashanti confederacy in 1935 in order to validate claims to portions of Ahafo lands.

The recitation of oral traditions in Ahafo, however, is not always shadow boxing with Ashanti chiefs. There is a very practical side to it. There is at the moment only one Omanhene in the Ahafo district and many of the Chiefs wish to attain that status. Some have petitioned the government to that effect, and

others are contemplating doing the same. I have never seen a petition to the government for recognition as an Omanhene, but I suppose such a petition states the size, population, resources and history of the proposed "traditional area". It does emerge from conversations with aspirant Omanhenes, however, that for them it is not enough that they be made Amanhene for services to Ghana: their claims must be supported by the part that their ancestors allegedly played in the evolution of Ghana.

Thus many chiefs have written down traditions which establish the antiquity of their principal towns and villages before others, perhaps more politically elevated, with improbable dates of their foundations and also recounting the alleged heroic exploits of the stool ancestors.

This concern about the support of history for claims is probably shared in many parts of Ghana where chiefs are concerned about their political status. It has advantages and disadvantages for the collector of oral traditions.

First, provided the student preserves a correct attitude towards the state or town chronicler, he can be certain of their co-operation. Few chiefs do refuse nowadays to recite their traditions, although the embargo is still laid, at any rate in Ashanti, on "revealing others' origins" and mentioning untoward events such as 'chief so-and-so was killed and beheaded in this or that war by this or that people'. I was often asked in Ahafo not to record what were regarded as improper slips and some of my informants were reprimanded for such slips. By the correct attitude, I mean not expressing doubts or disbelief about certain accounts. All questions must appear to be ones in search of clarification or further illumination of certain points. This is especially important in cases where recorded versions of tradition have obviously intruded into the local tradition. Views and doubts or disbelief about this should be reserved to oneself. Furthermore, the varied versions of traditions readily produced should facilitate checks and cross checks. The disadvantage that comes to mind is that the search for historical validation accentuates the characteristic short-coming of oral traditions: bias.

I am not sure whether the advantages outweigh the disadvantages. The situation is, undoubtedly, stimulating for the student. Perhaps interested bodies will one day organize a panel of chroniclers to discuss specific points on which the books and the chroniclers cannot agree.

LIBRARY AND MUSEUM REPORTS

LIBRARY

The main raison d'être of the Institute of African Studies Library is to accumulate in readily available form research material for the use of both staff and students. A collection of microfilm material from other archives and libraries is being built up; this includes a growing holding of material from the T.70 papers in the Public Record Office, London, particularly useful to the student of 18th and 19th Century affairs, and of Arabic material of West African provenance. Lists of these holdings will be published in subsequent issues of Research Review.

Inter alia, the Library possesses a strong collection of draft paper, comprising:

1. Papers which are prepared for seminar discussion by M.A. students and are normally circulated for internal distribution only.
2. Draft papers written by members of staff which are circulated within the Institute and represent the early form of later published material or are field-notes upon which future publications will be based.

Seminar Papers by M.A. Students 1963/64:

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| Adomako-Sarfo, J. | - | The political position of the Emir of Zaria as it developed in the 19th Century and that of the Alafin of Oyo. |
| Affrifah, S. F | - | Sundiata and Mansa Musa : A comparison. |
| Affrifah, S, F. | - | Media of exchange in West Africa before the introduction of European currency. |
| Agyeman, E. A. | - | Historical origins of National Movements in Ghana. |

- Amoah, F. E. K. - Trans-Saharan trade routes from the 11th to the 16th Century.
- Ansah, M. P. - Assessment of the evidence regarding the origins of the Sudanic states.
- Antwi, B. O. - Asafo poetry.
- Antwi, B. O. - The Historical background to Pan-Africanism: An examination of the roots.
- Bartkowski, Tadeusz - Economic and social effects of the slave trade on West Africa.
- Bartkowski, Tadeusz - The 'cocoa-company' system and its advantages from the point of view of the individual cocoa farmer.
- Boakye, Isaiah - The nature and functions of ancestral cults in West Africa.
- Denzer, La Ray, E. - The National Congress of British West Africa. An analysis.
- Hagan, George P. - Ibn Khaldun's philosophy of history.
- Holden, Jeff - The Empire of Samory Touré.
- Ibrahim, Salah - Students in the Sudanese National Movement.
- Knauss, Peter - Political Parties in Basutoland, Swaziland, and Bechuanaland since 1945.
- Marshall, Mary J. - Christianity and Nationalism in Ghana.
- Oppong, Christine - 'The Black-White Encounter' in the novels of Ferdinand Oyono and Mongo Beti.
- Quarcoo, A. K. - Comparative analysis of the functions of West African markets.

- Semonin, Paul - The Almoravid Movement in the Western Sudan.
- Staniland, Martin - Education and Nationalism in Ghana and Senegal.
- Staniland, Martin - The Pattern of Slave Trading in Southern Nigeria.
- Stewart, Charles - Witchcraft and Anti-Witchcraft in four West African societies.
- Stewart, Charles - Significant trends in Islamic religious practice of the Western Sudan (9th - 16th Century)
- Ubah, Chinedu, N. - Organisation of the Fulani Empire (1800-1900)

Draft Papers

- Agyeman-Duah, J. - Ceremony of enstoolment of Otumfuo Asantehene. December, 1962
- Andoh. A. S. Y. - The Government of Ghana - a brief study of the background and operation of the Republican Constitution. July, 1963
- Arhin, Kwame - Social Stratification in Ashanti in the early 19th Century. 1964
- Hill, Polly - Ewe Seine Fishermen. June, 1963
- Hill, Polly - Statistics of ownership of mammy lorries in Ghana. November, 1963

- Hill, Polly - The native tribunal of Okorase-Akwapim. Selected land cases 1918-19. June, 1964
- Ozanne, Paul - Tobacco-Pipes of Accra and Shai (illustrated). October, 1964
- Ozanne, Paul - The diffusion of smoking in West Africa. October, 1964
- Ozanne, Paul - An excavation at East Legon (illustrated). October, 1964
- Ozanne, Paul - Notes on the later pre-history of Accra (illustrated). November, 1964
- Painter, Colin - The distribution of Guang. A comparison and classification of the Guang languages and dialects towards a Proto Guang. Maps. June, 1964
- Stewart, J. M. - The typology of the Twi tone system. June, 1964
- Wilks, Ivor - Abu Bakr Al-Siddiq of Timbuktu. 1962
- Wilks, Ivor - The position of Muslims in metropolitan Ashanti in the early 19th Century. December, 1963
- Wilks, Ivor - Ashanti Government in the 19th Century. May, 1964
- Wilks, Ivor - A note on the early spread of Islam in Dagomba. August, 1964

- Wilks, Ivor - The tradition of Islamic learning in Ghana, (with a check-list of Arabic works from Ghana compiled by Al-Hajj Osmanu Eshaka Boya, Thomas Hodgkin and Ivor Wilks).
December, 1962

MUSEUM

The Institute intends to establish a small museum for teaching purposes, which will ultimately be housed in its permanent buildings. In the meantime an exhibition of various objects in the Institute's possession has been set up in four cases. The first case contains a collection of clay heads, pipes, etc., from the 18th Century site of Ahinsan in Ashanti, together with a series of smoking pipes from various parts of Ghana arranged to show their stylistic evolution. The second case contains miscellaneous wood carvings. The third case exhibits grave goods from the Kwahu sites, Nkami and Bukuruwa, the former probably 19th Century, the latter 18th. In the fourth case there is a small collection of material from Ahwene Koko (see Mr. Ozanne's report), and miscellaneous items including a fine statue of mother and child, said to have been made to mark the grave of the first Queen Mother of Asakraka in Kwahu (?18th Century).

Four further cases are to be constructed, in which it is intended to display stool and skin regalia, and some of the Institute's collection of musical instruments.

A photographic collection is being established, not only of objects in the Institute's own collection, but of others remaining in private hands.

NOTES

THE NEW MIM OATH

Meka Osagyefo Fiada se mene wo nni asem biara : that is, 'I swear by Osagyefo's Friday that I am at peace with you'.

This oath was sworn by a man and his wife at the end of an arbitration by the elders of Mim at which I was present. Subsequent enquiries showed that it had a widespread usage.

It is well known that among the Akans of Ghana oaths used to be instituted to commemorate untoward events in chiefdoms: military defeats, violent deaths of kings and chiefs, outbreaks of famine and epidemics were recorded, dated and so immortalised in oaths which became, so to speak, legal injunctions and writs of summons binding on king, chief and subject.

Oaths thus chronicled the fate of the chiefdom. It is therefore not surprising that the people of Mim in the newly created region, Brong-Ahafo, have a new oath as stated above.

Osagyefo's, Osagyefo the President's, Friday is an allusion to a Friday in June, 1949, when the President, then Secretary of the United Gold Coast Convention, is said to have wept at a meeting at Saltpond when he broke from the Convention and formed the Convention Peoples' Party. By the oath, the people of Mim commemorate what they consider an eventful and fortunate decision. This is a departure from tradition since oaths of old were allusions to disasters.

Unlike the oaths of old, also, this oath does not presage litigation as in any case the swearing of oaths no longer forms part of legal processes in this country. The oath merely establishes two sets of related facts: the ascendancy of the President as the supreme authority in this country and Ahafo's local independence of Ashanti.

Hence the oath, unlike in the days of old, has no legal, but merely a social sanction. It is used among friends and relatives who are among the Party faithful.

COINS FROM MOGADISHU, c. 1300 to c. 1700

During 1957 the late Dr. John Walker, Keeper of Coins and Medals in the British Museum, arranged for me to have access to an important private collection of coins in Mogadishu, the capital of Somalia, amounting to over 7,500 pieces. These have now been studied in conjunction with the collection of the Mogadishu Museum, a small collection in the British Museum, a description of some coins found in Somalia by Professor Enrico Cerulli, of Rome, and some specimens of Mogadishu origin found in Tanzania, at Kilwa and in the Mafia Islands. This work has presented considerable technical difficulties, but it is now at press and will shortly be published in the Numismatic Chronicle, 1964. An offprint of the work will be placed in the library.

This study is important for a number of reasons. It includes the first dated coin from East Africa, dated 1322. It shows that the coinage of Mogadishu was related to the coinage of Kilwa, in that both coinages have the characteristic rhyme between the legends of the obverse and reverse. It appears to show that when the Turkish naval commander Amir Ali Bey raided the East African coast in the late 16th Century, Mogadishu was able to defy the Portuguese for a long period, perhaps the whole of the 17th Century, in employing a local coinage which followed the Turkish pattern, thus proclaiming an attitude of independence in regard to the Portuguese. It includes no less than twenty-six rulers of whom all but three are new both to numismatics and to history.

G. S. P. Freeman-Grenville

THE AUGUSTINIAN MISSIONS IN EAST AFRICA, 1596-1730

It was necessary earlier this year to correct an English newspaper, the Universe, which stated that the first Christian missions in East Africa were started only in the 19th Century. The year which saw the foundation of the Augustinian Mission in Ghana, 1572, also saw the foundation of an Augustinian Mission in Goa, which gradually increased the number of its stations in India and also reached Persia, and, finally, Mombasa, on the coast of the present Kenya, in 1596.

Some recent publications of documents by Professor A. de Silva Rego have

added much detail to the general outline of the history of the Augustinian mission in East Africa as described by Sir John Gray, Early Portuguese Missionaries in East Africa, 1958. These are volumes 11 and 12 of A. da Silva Rego, Documentação para a História das Missoes do Padroado Portugues do Oriente, 12 volumes, Lisbon, 1949-1958. But they are largely the obituary notices of the mission fathers, and tell us very little of local life. What is clear, however, is that the success of the mission was less amongst the Muslims of the coast than with the local African population of the hinterland, amongst whom an average of a thousand converts a year was claimed. It has now been learnt that there are a substantial number of documents in the Augustinian house at Coimbra, Portugal, which have never been sorted, let alone examined, since they were brought from Goa, and in addition a substantial quantity in the archives of the Augustinian Order in Rome.

I received an invitation to examine those in Rome in July, 1965.

It is to be hoped that these documents may contain some solutions to certain very difficult problems concerning the history of Mombasa during the 17th Century. It has been found that a detailed account of the death of Father Antonio de Paixao, who was martyred for his faith in the rebellion of 1631, still survives. An exact chronology of the course of this rebellion is greatly to be desired. Another Augustinian Prior of Mombasa was also killed at the time of the attack upon Mombasa by a fleet from Oman in 1660, but at the present very few details of what took place are known. Finally it is to be hoped that some light may be shed upon language problems. In spite of the search for Swahili documents conducted by the East African Swahili Committee for the past seven years, a poetical manuscript preserved in the Hamburg University library is still the earliest known Swahili manuscript. It is dated 1728. Considering the number of converts claimed by the Augustinians and the period of their residence on the coast, it would not seem unlikely that some of them at least learnt Swahili, and even translated prayers or portions of the Scriptures into it. If such documents should come to light, they would be valuable for the history of the Swahili language, concerning which, before the late 19th Century, we know all too little. It is certain that at least one Augustinian learnt Swahili thoroughly, for in 1729, when the Portuguese were finally evicted from Mombasa, a certain Padre Miguel was warned in advance and enabled to escape as a result of a four line Swahili poem written by a Christian Swahili woman.

THE HISTORY OF PATE, KENYA

In April, 1964, I was invited by the East African Swahili Committee to undertake the translation and edition of a newly found manuscript of the History of Pate, on the Kenya coast. The manuscript is in Swahili. Of this history three other Swahili versions have already been published, by A Werner and M. Heepe, an English version by C. H. Stigand, whilst there are three unpublished versions in the Lamu Political Records, all in English translation.

The new document appears to be an earlier version than any hitherto found and probably preserves the form of the original document. This was a paragraph setting out the genealogy of each ruler, followed by a second paragraph summarizing briefly the events of his reign. Other versions can be demonstrated to be expansions of this pattern, although some of them contain the detailed genealogies for some of the rulers. In its first form this history was probably written down c. 1888.

The history of Pate, however, begins with the foundation of the kingdom c. 1204, when a member of the Nabhan royal house of Oman married the daughter and heiress of the previous dynasty of Pate, the al-Batawoya. Pate is today a small fishing village but extensive ruins of the former town still exist, and include several mosques, a palace and large surrounding defensive walls. According to traditional sources the first settlement was made during the 7th Century, by Syrian Arab traders who settled down and intermarried with the local people. Clearly Pate is one of the most important sites of East Africa.

In September I was able to discuss this site with Mr. J. S. Kirkman, F.S.A., Warden of the Coastal Historical Sites of Kenya and of the Fort Jesus National Park, Mombasa. A site plan of Pate has been published in Mr. Kirkman's recent Men and Monuments of the East African Coast. Whilst most useful, this plan does not answer all the problems of a topographical nature raised by the various versions of the History of Pate, and indeed it is clear that this History cannot be fully understood without further detailed research on the site. So far, although certain buildings have been cleared, no full archaeological investigation of the site has been carried out. This is because it is extremely hard of access and because a proper archaeological expedition there would be extremely difficult to arrange. Not only is it in the part of Kenya in which security is made difficult by shifita from Somalia, it is almost waterless, and indeed the inhabitants are dependent upon supplies brought from the mainland unless they use the local supply which has become saline and brackish. This, of course, is amongst the reasons for the present decline

of the town. There would also be a labour problem, because all available local manpower is engaged in growing and attending to tobacco.

Nevertheless it was considered that serious progress in assessing the value of the History of Pate was unlikely to be achieved without a parallel excavation of at least parts of the site. This would cost, for a season of three to four months, not less than £6,000. It has therefore been necessary to set the matter on one side for the time being, although it was agreed that it would be worthwhile at a later stage to consider the possibility of an expedition in or after 1967.

G. S. P. Freeman-Grenville

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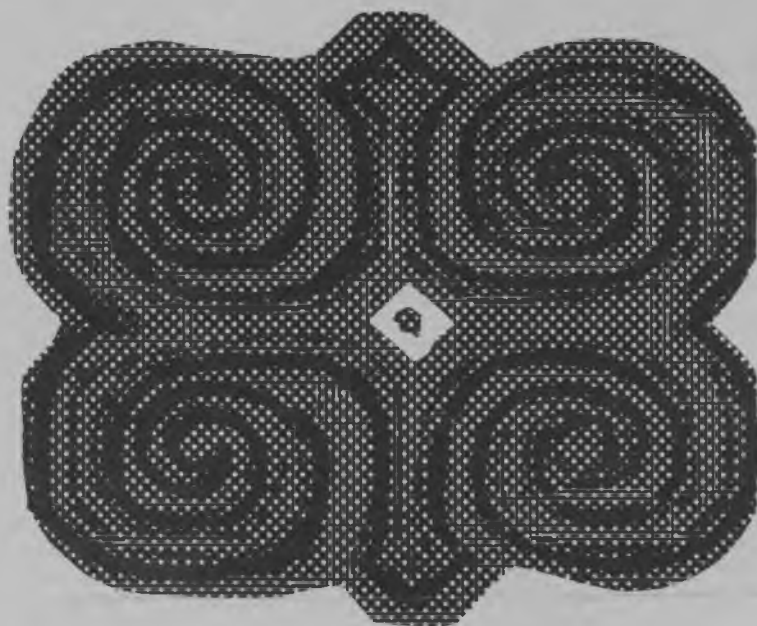
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