

Report of the Commission of Enquiry into
the Constitution and Tribal organization
of the Osudokus.

I.

SCOPE OF COMMISSION.

1. The terms of the Commission call for a report on the constitution and tribal organization of the Osudokus, but I am assuming that the main object of the Enquiry is to ascertain how far the pretensions of the person claiming to be Botuako III Konor of Eastern Osudoku are justified. Before, however, dealing with the immediate subject of the Enquiry it is desirable to give some account of the hostility of one particular family, that of Otibo, towards Animle, Manche of Osudoku.

II . . .

Feud of the Otibo Family
with Manche Animle.

2. In 1894 a case, Avuada V Otibo, dealing with land claimed by Otibo on behalf of the Manche of Osudoku, was heard before Sir Joseph Hutchinson. From that case evidence is quoted in a suit a few years later, to the effect that Otibo acknowledged himself to be a captain under Animle. The subsequent case referred to is that of Onade V. Donolo (1897) before Mr. Justice Smith, who had occasion to observe

observe that Otibbo and Akakposu were not on friendly terms with Animle, and he had to devote a considerable portion of his judgment to explaining that Animle and not Otibbo was "king" of the Osudokus. It was from the incidents which led up to this case that the enmity of the Otibbo family towards Animle must be dated. Kwajo Otibbo, who appears in these cases, was Asfoiatse of the Gbesekponor tribe. He appears to have become a Christian, to have been held in considerable esteem, and at one time to have been Mankralo to Manche Animle. Apparently he endeavoured to claim for his own family the lands which had been the subject of the Ayuada V Otibbo where he was representing the Manche. The feud was kept alive by other land cases in which the Otibbo faction were unsuccessful. In 1907 Akakposu, who was associated with Otibbo in Onade V. Donolo, "because Animle was strongly against him in a certain case", proposed to serve the Manche of Addah. An enquiry was held into the matter and Akakposu was kept to his allegiance to Manche Animle. In 1908 the last of the land cases was tried, that of Kugga Panahene V. Animle and others, in which the plaintiffs were unsuccessful. Certain members of the Otibbo family wrote to the Provincial Commissioner expressing their dissatisfaction with the judgment and explaining that the Chief Justice had been led astray by the cunning and the lies of the Accra Lawyers. It was during th

that an intimation was received at Akuse that Animle had been destooled. Dr. Palmer then Acting as District Commissioner, was instructed to hold an enquiry. He found that Animle had not been destooled and that Otibho faction had no wish to destool him, if he would listen to what they consider their just demands. Among their demands was unrestricted right to fish in the Nomoyi creek, which question Dr. Palmer "considered was undoubtedly at the bottom of the whole trouble". At the enquiry a momentary reconciliation was effected and "at the end of the proceedings Tsutsu Otibho (son of Kwajo Otibho deceased) representing his side, publicly and voluntarily apologised to the Manche for the trouble that had been caused". The next day, however, a letter was received from the Captains of the Osudoku tribes explaining the position in regard to the Nomoyi creek; that the Osudokus had incurred costs amounting to £265 of which £145 had been paid leaving a balance of £120; that the Otibho family had refused to contribute towards these expenses; that Kwajo Otibho had sided against the Osudokus in the case; and that until the family paid their share they would not be granted the right of fishing. Dr. Palmer suggested as a solution of the difficulty that the Otibho family should be allowed to fish in the creek, and that their pecuniary claim should be pursued in Court. To a certain extent the advice was a

adopted, for Mr. Maxwell writing on February 9th, 1911 states:-

"(a) The refusal of Tsutsu Otibbo of Kortorkor
 "to pay his share of the legal and other
 "expenses incurred prior to the settlement of
 "the Nomoyi creek question. Judgment was given
 "against Otibbo in the Manche's Court and
 "Otibbo has not yet applied for leave to
 "appeal. Otibbo is therefore liable as a
 "judgment debtor. Otibbo admitted the judgment
 "in the Manche's Court and I informed him he
 "must pay. He promised to do so". I understand
 that Tsutsu Otibbo did not satisfy the judgment
 nor was process issued against him by the
 native court.

3. The Otibbo family have recently become more aggressive and more impudent. They are constantly sending letters ignoring or repudiating the judgment of the High Court, or asserting that Animle is a usurper and that the true Headchief of the Osudokus should be selected from their family. In February of this year a letter was received from Mate Za Botchie stating that W.N. Botuako with the title of Manche of Kortorkor Osudoku, had been placed on the ancient stool of the Gbese-kponor and Gbese-dom tribes, and that this section, at any rate, of the Osudoku people would no longer acknowledge Animle. I had an interview with Botuako and his followers, and informed them I could not recognise another Manche in Osudoku, nor allow them to disown their Headchief. Three days later a "Treaty of Peace or Apologise" was drawn up by the
 Botuako

Botuako and Otibbo families acknowledging Animle as their Headchief and with drawing any design of appointing a chief of their own; but, at the same time, asking that the literates of the tribes should be allowed to take a part in Court duties. Again the reconciliation was short-lived, for a few days later several members of the Otibbo family complained of being assaulted by Animle's followers. It appears that a complaint had been made to Animle of the tribal imprisonment of a woman at Kortorkor, Otibbo's town. Animle sent for the parties to be brought to him; some opposition was encountered by his men, and the complainants were all arrested. I tried the case myself and I was of opinion that Animle had jurisdiction to enquire into the complaint and to compel the attendants of the parties concerned. Whether unnecessary violence was employed I was unable to say, as I could place no reliance whatsoever on the false and exaggerated statements of the complainants. I informed Otibbo that on my return from leave I would go into the matter of his right to try cases, and into the tribal organization of the Osudokus. In August, however, there was a fresh outburst of activity. A "Petition of Right" was sent to the Governor, the Chief Justice, the Provincial Commissioner and the Secretary for Native Affairs and I believe other officials, stating that Animle was a usurper and that Botuako family was the line from which the Manche should be chosen

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It announced also that the election of Botuako III, " as Konor of Eastern Osudoku" and as independent of Animle. A claim, embodied in a "Public Notice", was made on behalf of the Botuako and Otibbo families to Akuse and Osudoku lands, and a demand was made upon every householder in Akuse, native and European alike to be ready to produce on a certain date for inspection by T.K. Otibbo their title to their lands and houses. It was at this stage that the Commission of Enquiry was appointed.

4. I may point out that "Konor Botuako III of Eastern Osudoku" is not the same as "Manche W.N. Botuako" of Kortorkor Osudoku" who made a short appearance in Osudoku politics at the beginning of this year. The latter met with an "accident", in fact, he became insane, and "Konor Botuako III is an elder brother and was his Secretary, being then known as G.T. Adjidah.

III

The Manche of the Osudokus,
his descendant, mode of election

Court, etc.

5. Tradition says that the Osudokus accompanied the Kroboes in their migration from the Same, some place on the Niger, to the Gold Coast. Their first Manche is said to have been Nua, who on account of war and a family dispute left what is now Osudoku, and with some of his people made his

his way to the Coast to found a new Oba, now Christiansborg. Those who remained behind, "the ruins" (Doku), chose as their Manche Otwi Titriku of the same tribe and of the same compound as Nua, he was succeeded by the Tu Adsena, who appears in Reindorf's list as "King" of the Osudoku at the battle of Katamasu. At the date of that battle he is said to have been an old man. After Tu Adsena came three of his sons in the following order, Nate Ge, Abro and the present Manche Animle. In his history of the Gold Coast Reindorf places the migration of Nua at a date not later than 1698. Allowing two generations for the reigns of Otwi Titriku and Tu Adsena up to the date of the battle of Katamasu, 1826 it would follow that there was a considerable interval between Nua and Otwi Titriku. In any case, however, the latter must now be regarded as the root of descent and any aspirant to the stool of Osudoku must claim through him.

6. The procedure in connection with the election of a Manche was recorded in Dr. Palmer's report. I caused his description to be read out in open Court. There was no expression of dissent, and Manche Animle Na Kotun (in sympathy apparently with Otibbo) and Kwesi Adu, both Elders of the Ghesedon tribe, to each of whom I put the question, stated that the description was a true one. I quote the procedure in Dr. Palmer's own words:- "Native

"Native Customs necessary in appointing
" a Manche to the stool of Osudoku.

"After a long discussion all present

"agreed that the following was the procedure:-

" The Head and Elders of the four tribes

"Gbesedom, Gbesekponor, Larnor and Karepa will

"go together to the Head of the Dorsi family

"and say they wish to elect a new Manche;

"the Head of the Dorsi family who may be a

"man or a woman, will then nominate a person

"who must be a member of the Dorsi family.

"If the representatives of the tribe object

"to the candidate they may refused him but

"it is customary for the head of the Dorsi

"family to consult with these representatives

"before actually nominating a candidate, but

"no candidate can be appointed without the

"consent of the head of the Dorsi and he must

nominate a Dorsi. When duly elected a day is

"fixed about 4 weeks later, during which time

"money is collected from the whole tribe to

" buy sheep, cloths and drinkables. On that

"day all the people assemble at Osudoku, the

"articles bought are handed over to the

"head of the Dorsi who then places the new

"Manche on the stool, a sheep is killed and

"some of the blood put on his feet, the drums

"beat, and the stool property is handed over

"by the Elders who had charge of it during

"the interregnum. The custom is then finished

"and the Manche duly enstooled. Unless this

"is done the enstoolment is not regular and

"not valid".

7. Descent among the Osudokus is reckoned through the male line, and the occupant of the stool therefore must be a member of the Dorsi tribe and must trace descent on his father's side from Otwi Titriku.

8. The Manche and his Elders form a Court for the trial of land cases, and for serious cases such as witchcraft. In cases of importance the Manche would summon the Captains or Asafoiatsemei of the tribes, who would bring their Elders with them. The land occupied by the people was distributed by the Manche among the tribes and thereupon its control became vested in the Asafoiatse of each tribe. The Manche is not entitled to tribute from the land or creeks, but it would be "good manners" to make him some offering.

IV

Osudoku Tribes and powers
and mode of election of
the Asfoiatsemei.

9. The people are divided into five tribes:-

The Dorsi tribe, which is the ruling tribe; the present Asafoiatse or "Captain" is a small boy.

The Ghesekponor tribe, Asafoiatse Tettey Akako.

The Ghesedom tribe, Asafoiatse Na Appiah.

The Klikpa tribe, Asafoiatse Atakplai

The Larnor tribe, Asafoiatse Tei Asilevi.

10. The origin of the five tribes is obscure; they are said to have existed at the time of Nua. In the evidence there is some suggestion that the Gbesekponor and Ghesedom tribes were at one time united, but the question is not now of practical interest for the time when the tribes were one is time past the memory of man. It was stated that the Asafoiatsemei are all equal but that age and experience would count, that this was the case with the late Kwajo Otibbo who came to be regarded as Mankralo. I am inclined to think, however, that the position is not a personal one but that the Asafoiatse of the Gbesekponor is ex-officio Mankralo for it is proposed to appoint as the next Mankralo Tettey Akako who has not long been Asafoiatse of the Gbesekponors, but who fills the position held by Kwajoe Otibbo.

11. The tribal land is under the control of the Asafoiatse and for permission to farm or fish application must be made to him, though an applicant if he complains of unfair treatment can appeal to the Manche. The Manche has apparently no power over the user or allotment of tribal lands. It will be remembered that before Dr. Palmer, Manche Animle expressed his concurrence with the compromise arranged but was doubtful if it would prove acceptable to his people. The next day it was repudiated by the Asafoiatsemei of the five tribes.

12. Each Asafoiatse and his elders form a Court for petty cases, that is to

say, case where the penalty or demand is two or three pounds; land cases, and cases which are "bigger than the Asafoiatse" go to the Manche.

13. Each Asafoiatse is chosen from one or more families in the tribe, descent being reckoned through the male line. When the office is vacant the elders on their own initiative, or at the direct of the Manche, ask the family to nominate a successor. The nominee is confined in a room for a week, certain rites are performed, and he then formally presented to the Manche with the intimation that the Manche's wishes and orders must be communicated to the tribe through the new Asafoiatse. The Manche returns the Asafoiatse to the tribe, tells them to take care of him and to obey him and gives a present of a case of rum. The Manche has the right to refuse to accept an Asafoiatse presented to him. Each Asafoiatse has a stool, an oath an umbrella and a sword.

14. The position of an elder is an hereditary one passing from father to son. Not all heads of families are elders, and there appear to be principal and inferior elders.

15. There are several villages belonging to the tribes. They are scattered about the division and are not concentrated on defined tribal areas. The headman of a village has practically very little power. He might

settle

settle a family quarrel, but beyond that any dispute would go to one of the Asafoiatse or the Manche. The villages in Osudoku are as a rule little better than small collections of palm huts, and are not regarded as administrative units. They are often called after the name of the first settler, who is regarded as the headman to receive the Asafoiatse's instructions.

V.

The Pretensions of "Konor

Botuaku II"

16. There is little difficulty in arriving at a conclusion with regard to the pretension of "konor Botuaku III of Eastern Osudoku". The title it is admitted is one of recent invention. The family do not appear to have a definite idea of the extent of jurisdiction they desire to claim. In the first instance it is claimed over the whole of the Osudoku tribes; in default over as many as choose to accept it; in the last resort, over the Gbesekponor and Gbesedom tribes. As already stated there is only a dim tradition that in early days the tribes were united, and there is no trustworthy evidence as to the identity of any Manche who reigned over them. The election has no pretence to validity. It is repudiated by the Asafoiatsemei. Those who are consulted appear to have been four members of the Gbesekponor tribe (and they only of Otibbo's family) and one Mate Za Botchie of Gbesedom, who has an intelligible and full blooded antipathy to Animle,

for he considers him the cause of his father's imprisonment and death. It is disputed that these people are entitled to describe themselves as elders, and it is denied that they have any right to speak in the name of the tribes. The stool upon which Botuako has been placed is termed the ancient Botuako stool. It is admitted that many years have elapsed since the stool was last occupied. It is stated that it came into the possession and guardianship of Kwadjoe Otibbo and was passed on by him to his son Tsutsu Otibbo, that it was decided to revive it when the Otibbo family were oppressed, and robbed of their lands by Animle. I consider, however, that the account of this stool given by Tei Lasiji, Animle's Chief Linguist, sounds more probable, that the stool is the Nadu Fetish stool, that it was filled alternatively by nominees from the Gbesedom or Gbesekponor tribes, that one Botuako was at one time destined for the stool, but that he died before it became vacant, that since the Nadu Fetish was prohibited in 1883, the stool has not been occupied. The Linguist also stated that the person claiming to be Botuako III is a son of Botuako by a daughter of Kwajo Otibbo.

17. It may be convenient to state here that the followers of the Otibbo faction are few in number and that

they

they share in the general poverty which seems the unfortunate lot of the Osudoku people. After the first adjournment of the Enquiry Konor Botuako III was arrested on a judgment debtor warrant in respect of a claim for £20. He appealed those he termed his elders to satisfy the debt. They declined and he made a forcible and not unnatural protest against their making him a Konor and then allowing him to go to goal. They undertook to pay the money next day, but could find no one in Akuse to trust them, and eventually promised to collect it in a week's time from their people. At the conclusion of the Enquiry I understand the Botuako in charge of a bailiff left Akuse for Accra goal. The family or perhaps it is fairer to say certain members of it, set great store of their Education and their Christianity. The former to judge from their letters and their spoken English is meagre in the extreme, and the ^{Caffee} ~~all~~ has not served to quench "the natural though corrupt love of the lie itself".

18. I have endeavoured to ascertain if, at all, these people have been oppressed by Manche Animle. I find that their animosity towards him is inspired by resentment at decisions in his favour given by High Court. They appear to have had the usual opportunity of putting forward their claims but their claims did not commend themselves to the learned judges. With regard to assaults, and illtreatment it seems

seems that the Otibho family have been holding Court and trying cases, Rotuako has certainly issued summonses on the forms sanctioned by the Native Jurisdiction Ordinance, and Animle has naturally taken exception to this. Possibly the family has also a further grievance though it is one which was not put forward at the Enquiry, that one of the Kwafo Otibho direct descendants had not been chosen to succeed him. It is not unnatural however that Manche Animle should regard with disfavour the appointment of a person so closely allied with one who had sided with his adversaries and who appears to have inspired much of the litigation against him. In any case I am not of opinion that the representatives of the family whose acquaintance I have made, are not likely to prove an assisting influence in Osudoku affairs. On the whole I do not consider that their hostility towards Animle is based on solid grounds, and I am inclined to agree with Mr. Maxwell who wrote in 1911 "The whole trouble is caused by a person of the scholar type who has been for many years now trying to create strife in the Osudoku division and who unfortunately received encouragement from an officer not now in the service".

VI

Conclusions and Recommendations.

19. The conclusions at which I have arrived are:-

- (1) That the Manche and his elders and the Asafoiatse and his elders of each tribe.

are the only native authorities entitled to exercise jurisdiction in the Osudoku division

(11) That the claims put forward by Konor Botuaka III and his followers are not founded on fact.

If these conclusions are warranted I recommend that Manche Animle, the Asafoiatse-mei of the tribes, and the Otibbo family, be summoned to a public meeting, and be informed in accordance therewith; that the emblems recently taken from the Otibbo family be destroyed; and that any further attempt on the part of the Otibbo family to exercise a jurisdiction to which they are not entitled be punished with severity.

(Sgd) C. H. Harper

COMMISSIONER.

November 14th ,1913.

NOTES OF EVIDENCE.

The Commission sat on the 30th and 31st October, 1st and 3rd November.

The witnesses examined were:-

Atakplai	...	Asafoiatse of the Klikpa tribe (p.1)
Ate Alu	...	An Elder of the Klikpa tribe (p.2)
Nyako Abohi	...	A linguist to Manche Animle (p.3)
<u>Botuako alias Adjidah</u>		<u>Claims to be Konor Botuako III of Eastern Osudoku (p.5)</u>
<u>Na Kotun</u>	...	<u>An Elder of the Ghesedom tribe (p. 7)</u>
<u>Mate Opale</u>	...	<u>An Elder of the Ghesekponor tribe (p. 9)</u>
<u>Tsutsu Otibho</u>	...	<u>An Elder of the Ghesekponor tribe (p.12)</u>
Kwesi Adu	...	An Elder of the Ghesedom tribe (p.14).
Bekoe	...	An Elder of the Ghesedom tribe and representing the Asafoiatse, his brother (p. 15)
Aao Chu	...	An Elder of the Larnor tribe (p. 16)
Tettey Akako	...	Asafoiatse of the Ghesetribe (p.17)
Na Borhoyo	...	Linguist to the Ghesekponor tribe (p.18)
<u>Moses Ogbhe Botuako</u>	...	<u>Father of the claimant Botuako III (p.19)</u>
<u>Mate Za Botchey</u>	...	<u>Of the Ghesedom tribe (p.21)</u>
<u>Tettey Amusu</u>	...	<u>Linguist to Kwajo Otibho deceased and now linguist to the claimant (p.22)</u>
Tei Lasidji	...	Chief Linguist to Manche Animle (p.22)

The names of those written in red ink were supporters to a greater or less extent of the Otibho family.

EVIDENCE TAKEN AT THE COMMISSION OF ENQUIRY
INTO THE CONSTITUTION AND TRIBAL ORGANIZATION
OF THE OSUDOKUS.

30th: October, 1913.

ATAKPLAI s. a. r. b.

I am the head of the Klipa^h tribe, one of the five Osudoku tribes. I have Councillors. Our duty is to do anything Manche Animle requires us to do. He sends to me and it is done through me. I try petty cases, but any case of importance I take to the Manche. Witchcraft cases are big cases. I have no right to try land cases. The elders who made me head of the Klipa^h tribe are dead, there is only one alive. He is present in Court, Ate Alu is his name. I have plenty of villages under me. There are three houses from which the headman is chosen. One house first, Chanway, then from the second Buam, then the third Klipa^h the same name as the tribe. I have been headman about thirty years now. During the whole of that time I have lived at Osudoku. I was made headman ten years before the KROBOS came down from the hill.

The description I have given of the constitution of my tribe applies also to the other tribes.

There is a stool for the Klipa^h tribe and it is held according to native rites. I am entitled to have a state umbrella, a message stick, and a golden sword.

There is an oath attached to the stool. The rites of my enstoolment were as follows:- I was first arrested by the family and placed in a room for a week. After that I was carried on two guns round the village in Manche Animle's village and was formally presented to him. Manche was told by the tribe I had been made head, and that anything connected with the tribe should pass through me. Manche Animle then presented the tribe with a case of rum. He then handed me back to the tribe and told them to take care, of me.

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These rites take place in other elections. I have the state umbrella etc., I met them all with the Stool.

My tribe have lived in OSUDOKU a very long time, and it is difficult to say how they came, with whom they came, and when they came.

ATE ALU s. a. r. b.

I am one of the Elders of Klikpa tribe. I helped to put Atakplai on the stool of the Klikpa tribe. Atakplai's father was one of the elders and he was with us when we consulted who was to be the right person on stool. The stool was empty and Manche Animle instructed us to fill it. Atakplai was the man we elected and shewed to Animle.

The predecessor to Atakplai died a very long time ago. I do not remember him. It is because the stool was long vacant that Manche Animle bade us fill it. A state umbrella, a message stick and a sword belongs to the stool. There is an oath attached to the stool, "Odikisen" I have now sworn the oath before giving my evidence. It is an OSUDOKU oath. It is sworn by OSUDOKU people but belongs to the Klikpa tribe.

The oath is attached to the stool because the stool is taken to war, Klikpa headman being Captain, and because it is taken to war it is called Odikisen.

The headman and Councillors try cases between persons of the Klikpa tribe. They have not power to try the same cases as the Manche. They can only try petty cases. If the headman has a case bigger than himself he must take it to the Manche.

Everyone ~~one~~ in the three houses is considered an elder when he comes to a certain age.

NYAKO ABOBI s. a. r. b.

The line of Osudoku Manchemei is before Animle, Abro, before Abro, Nate Ge, before Nate Ge, Tu Adsina, before Tsu Adsina, Otwi Titriku, before Otwi Titriku Nua. Nua departed to X'borg. He was the first Manche. After his departure the Dokus made Otwi Titriku their Manche.

He was a relative from the same compound.

The "DOKUS" (" ruins ") were the people who remained behind after Nua departed. The stool descends through the male line and not through the female.

The OSUDOKU people are divided into five tribes:-
Dorsi tribe, the head of that is Animle, Gbesekpono tribe, the head of that is Tetley Akako. Gbesedom tribe, the head of that is Atakplai.

The Larnor tribe, the head of that is Tei Asilevi.
The five tribes existed before Nua left. They each have a headman and elders, who are entitled to try cases, petty cases, such as a market quarrel, big cases they must take to the Manche . They must not try land cases . All these headmen have villages under them.

I cannot say how the division into tribes arose. It came about a long time ago. I have not myself witnessed the tribes going to war, and what I now say is hearsay. Manche Animle's tribe, the Dorsi tribe, are the main body.

The Gbsekpono and Gbesedom are the right wing.

Larnor and Klikpa are to be on the left wing,.

The villages of the various tribes are mixed up together.

Manche Animle is Manche of all these tribes. He belongs to the Dorsi family; so did his predecessors. The Manche of Osudoku must come from the Dorsi tribe. I cannot give the ceremonies which accompany the installation of a Manche of OSUDOKU. No man is alive who saw the ~~the~~ installation of the Manche. (An extract from Dr: Palmer's report as to the ceremonies attendant on the election and installation of a Headchief of OSUDOKU was read to Manche Animle, and he agreed that the procedure there stated was the procedure followed in his case) I have heard the evidence of the first two witnesses, and their evidence as to the election of headmen, their stools, their insignia, etc is true. It is true of all the five tribes.

The title of the headman is "Asafoatse" he is not entitled to call himself Manche or Konor.

I have never heard of any district called Eastern OSUDOKU. OSUDOKU is not divided into Eastern and Western.

The headman try small debt cases not exceeding two or three pounds. He can try other petty cases, but cannot try land cases, wounding cases or witchcraft cases.

I was present when Tettey Akako was presented to Manche Animle as head of the Gbese-Kponor tribe. The Manche gave them a sheep and rum. This was about five years ago. I don't know the person he succeeded. I know his name Asimei.

The elders of the tribe brought Akako. Two of the elders came and plenty of youngmen. Tetteh Kwao and ^{who} Dosu were the two elders.

The head of the Gbesdom tribe is Na Appiah. I did not see him presented to the Manche. Anomo, Osiedu, are certain of the elders.

The head of the Larnor tribe is not well, Ata can come and also Adu of the elders.

The Mankralo at present is Tettey Akako the head of the Gbese-Kponor tribe.

Before him was Otibbo. He refused the position because he was going to become a Christian. He handed it over to one Asumei. Asumei died and Tettey Akako was elected. The Mankralo is elected by the Gbese-Kponor people and is presented to the Manche.

The Manche has a right to refuse or accept anyone presented to him.

BOTUAKO, sworn states:-

I am Ebenezer I, Adjidah Botuakoo, I am about 21. I went to school at Lagos. I reached the VII standard I returned from Lagos about two years ago. I was at Lagos for three years. I was a school boy at Accra before I went to Lagos. After my return from Lagos for a short time I was a cocoa buyer. I claimed through W.N. Botuakoo some months ago to be headchief of Kortorkor Osudoku I withdrew that claim. I have written letters since claiming to be "Konor of

5. ^{been} of Eastern Osudoku". I have been acting on what I have ~~told~~, I do not actually known myself. I have been told by Tsutsu Otibbo, Acting Mankralo, Na Koto, Mate Opale. They are the the elders of the Gbesekponor and Gbesedom tribes. The title of Konor of Eastern Osudoku was invented three years ago. Acting Mankralo Tsutsu Otibbo and his elders conferred it on me. I was so recognised when I returned from Lagos. There was no one who was Konor of Eastern Osudoku before me but there was one who ruled over all Osudoku before. This was Ogbe Asume. I have known of him by hearsay.

I have no Headquarters I am now making Headquarters in Osudoku country on the River Volta Zomley -Pon. As Konor of Eastern Osudoku I claim the right to try cases. I have a stool It is an old stool. It was the stool kept by Kwajo Otibbo a long time ago and was given over to me when I was elected . I am of the Gbesekponor tribe. I am presently the head of the Gbesekponor tribe. Kwajo Otibbo is my grandfather. He was head of the Gbesekponor tribe. In this day there was no Konorship of Eastern Osudoku. He was only looking after the stool He was a Mankralo to Botuako, Manche of all the Osodokus.

Gbesekponor and Gbesedom are the two Eastern Osudoku tribes The Klikpa, Dorsi and Larnor tribes are trying to make a row with me so I ask them to stand one side.

The people of Eastern Osodokus collected money and bought a sheep I was then kept in a room for a week. After a week the stool which I am occupying now was brought out. I ~~was~~ was led round the stool three times, I was placed on the stool. A sheep was killed and the blood was poured on my feet. Rum was also poured on my feet and was told I had been made a big man, a Konor of Eastern Osudoku or Kortorkor Osudoku. This was three months ago. It took place at Kortorkor. I was not taken to Manche Animle. I have nothing to do with him therefore I did not go to him. When I said the title of "Konor of Eastern Osudoku" was invented three years ago. I mean that I was told then that I should be made Kono, but the ceremony was not

performed until three months ago.

An attempt was made to put W.N. Botuakoo on the stool but an accident prevented it. He is my younger brother. He was suffering from insanity. He was the boy who claimed to be Osudoku Headchief in March last. He was never placed on the stool because of the accident he wrote letters as Osudoku Headchief. He had been elected on the junior stool i.e. on the Gbesekponor and Gbesedom stools, and had a right to sign as Osudoku headchief.

NA KOTUN s. a. r. b.

I remember when Animle was put on the stool. I am of the Gbesedom tribe. Na Appiah is the Asafoatse of the Gbesedom tribe. I am an elder of the tribe. He is some where in Agoli. I live at Volivo. I was in the village when Na Appiah was put on the stool. This was about two years ago. He had borne the title some years before.

In the case of road cleaning and in the case of house building we received Manche Animle's order through Na Appiah. We try cases. I do not live in his village, but as far as I know he tries petty cases. I have not tried cases with him. I do not know whether he tries land cases. Big cases would go to Animle or perhaps to the Government. I saw the whole ceremony of Animle's installation. He was placed on his ancestral stool that is to say he was made headchief of Osudoku.

I am an elder of the Gbesedom tribe, We are under Manche Animle. The only person since I have grown up and known myself, that I know who is in any way a Konor is Manche Animle.

I know the last witness. He is Konor of Gbesekponor. He is also Konor of Gbesedom people. Na Appiah is an Asafoatse. Gbesedom and Gbesekponor are all one. Dom is "lower" Kponor is "upper" part.

The elders of the Gbesedom tribe elected Na Appiah as their Captain. There are many Gbesedom villages.

Tetty Akako is the Captain of the Gbesekponor tribe.

Volivo is a Gbesedom village. It is where I live. Gbesedom

Gbesedom people live there. Manche Animle is our headchief. Botuako is also a Manche but Animle is above him. I have listened to the procedure described in the extract from Dr: Palmer's report. It is the correct procedure of the enstoolment of the Manche of Osudoku.

There was no one to my knowledge at the time Animle was put on the stool who occupied the position now claimed by Botuako. I have heard of people claiming the position. I do not know of any one occupying this position. But Botuako. I am told claims it through his ancestors. I have been hearing of the case many years. People were talking of it along time before Animle was put on the stool. What I heard people say was that Botuako family had also got a stool of their own. It is difficult question to see what the stool was. The parents of Botuako might be able better to answer the question .
Mate Opale s. a. r. b.

I live at Volivo and am one of the Gbesekponor tribe I was not present when Animle was put on the stool. I was alive then but I was sick. I am an elder of the Gbesekponor tribe I am uncle to Tihbo. Tettey Ablah is Asafoatse of the tribe. I know Tettey Akako. He is an Asafoatse for one part of his house.

Pettey cases between Gbesekponor people are heard by the Mankralo Otibbo. The Otibbo I mean is now dead. At the present time small cases would go before Tsutsu Otibbo. He has Councillors to help him try case. I am one of the Councillors Big cases would also be heard by Otibbo. Gbesekponor do not take their cases to Animle.

In the old days they used to do so. Animle and his people used to give Otibbo family much trouble, so I advised them to live under some one else. I gave them this advice about six months ago. They have acted on my advice. The Botuako stool has been given them.

When Osudoku broke up and part went to Accra and part to Takolokonya, Botuako and his family went to the latter place.

His father was a priest. They returned to Osudoku and settled on the hill. Botuako and his family died leaving myself and my nephews the sole survivors. After our ancestor had all gone I advised these youngmen to find some one to put on their ancestral stool. The treatment the Otibbo family received from Animle was too painful for me so I advised them to get some one to place on the stool.

Asumei was on the stool before the present occupant. I cannot remember Asumei. I did not know him. I am telling what I was told. In these days Kwajo Otibbo kept the stool and looked after Botuako's family. As they had no trouble with Animle in those days there was no need to put anyone on the stool. It is right that Botuako says he now exercises jurisdiction over Gbesekponor and Gbesedom tribes. In the days when the stool was vacant Otibbo would try the cases, and some of the cases would go to Animle. In those cases there was no trouble with Animle.

Taklolonya is on the other side of the River.

It was in the days of Nate Ojirape that Osudoku was broken up.

He was the Manche.

Resumed 2. p. m. Friday October 31st.

I am the oldest member of the Botuako family now living. The Botuako and Otibbo family are from one compound. The family is divided into six divisions, three belong to Btuako. Mate Aka who was head of the family died and was succeeded by Botuako was succeeded by Ogbe Akpla. Ogbe Akpla was succeeded by Nate Ojirape. He was succeeded by one Tjodor. (I was born in the days of the last. I knew him very ~~late~~ little)

(Witness now states Nate Ojirape succeeded Tjodor) Those who told me the genealogy did not mention any other names. These people I have mentioned are elders like myself. None of them are Manchemei.

Ogbe Asumei and the first Botuako were half-brothers. From them succeeded three out of the six divisions. Asumei lived many years before I did. He used to be called Btuakosei. He was

was one of the olden days Manchemei. He was Manche over the Gbesedom and Gbesekponor. He was Manche over the five tribes of Osudoku. It is on Asumei's stool that I have put Botuako, that is to say over the five Osudoku tribes, but who rejects him and who accepts him may accept him. Asumei was living at the time of the Katamansu war. I was told he was on the stool then. He was the leader of the Osudokus in that war. I have heard of Tu Adsena, that he was one of the foremost men who led the Osudokus to war. I have heard that Tu Adsena was on the stool.

Animle's people are not Osudokus. They are strangers they were given over to the priest. They were asked to preside over the stool as they have become blood relations. They are Twi-people. They do not circumcise. The trouble is that Animle and his people will not allow us to have our due on the land. The land is divided into portions. Animle and his people have taken Asucheri hill and Osudoku hill into their possession. Animle and his people share their debts with us whereas they have taken the land, where we used to benefit.

The land and the rivers on the land is at the bottom of our dispute. Even if the land dispute was settled it would be enough for they have given my children too much trouble we wish to be independent. We have been frequently assualted by his people. I did not see Asumei put on the stool I was told the ceremonies of installation by Tjodor who died a long time ago. He told me all the ancient history.

When they are going to put a man on the stool they buy a hat, a pair of sandals, a sheep and a cloth. These are given to the person elected. The elders of the two Gbese tribes elect the Manche. They elected Botuako. There was a meeting at Kortorkor. All the elders were present. There were four elders. They were summoned, some were sick, and some did not attend. The names of the four elders were Te, (Nakoto, could not attend so was represented) Tettey Adjogodi, Tsutsu Tibbo and myself. We did not show him to anyone. The stool belongs to us already. Those who were on the river came to see, but those who are not

not on the river have not yet seen. Some of them have seen. This was two months ago. The election of W.N. Botuako I know nothing about. I had heard he had been nominated but I have nothing to do with it myself.

TSUTSU OTIBBO s. a. r. b.

I am one of the Gbesekponor tribe. I have been an elder about eight years. Botuako is head of the tribe. Tetey Akako is a captain of the tribe. I used to hear cases between the Gbesekponor people. Elders like myself. Serious cases were sent to the Government. There was no superior native tribunal to which we sent cases. Since Akako has been made a captain, he has never met me over a case. He was made Asafoatse by Kwajo Otibbo.

No cases go from Gbesekponor tribe to Manche Animle. Gbesekponor people are not under Manche Animle. Botuako II, is headchief of the Gbesekponor people. He has been on the stool three or four months. Deceased Botuako was on the stool before this one. There was considerable space of time between the last occupant and present occupant. During that time the stool was in the keeping of my father Kwajo Tibbo. My father was Mankralo his Manche was the ~~first~~ last Botuako. Botuako has jurisdiction over Gbesedom and Gbesekponor and tries cases between these two tribes. Myself, last witness, Tetey Adjogodi Amankwa Otibbo, Moses Ogbe and plenty of the Townspeople the Kortorkor townspeople put him on the stool. There was ^{one} ~~Mate~~ Za of Gbesedom. These are the the people who elected a Manche for the Gbesekponor and the Gbesedom people. No one else had a say in the matter. We have not to show the Manche to anyone.

There has been no meeting of the Gbesedom or Gbesekponor elders in connection with this matter.

We have ~~elected~~ him according to the customs and ancient history of the two tribes. There are plenty of elders in the Gbesedom tribe. There are more than in the Gbesekponor tribe. I don't know their names. One of the elders attended, that is sufficient to show their approval. The consent of four of the

Gbesekponor elders & one of the Gbesedom elder is sufficient to show the approval of the
the election, and no one has objected. Kwajo Tabbo my father
told me this number was sufficient. I do not know the ceremonies
of the installation of the last occupant. I have never acknowledged
Animle as Headchief. He is not Headchief of the Gbesekponors.

I acknowledged Manche Animle as my Headchief in a Treaty of
Peace before the D. C. The Manche treated us badly immediately
afterwards and we thought it better to make our own ~~King~~ Chief.

Resumed November 1st:

Botuako is asked by the Commissioner if he wishes to call
further evidence. He states that he desires to call Kwame and Ogbe
now living at Zandoh. On Monday it was reported by T.K. Otibbo that
his two men were unable to come. They are two elders among the
Gbesekponor tribe. "I want them to bear me out that the Botuako
stool was in existence a long time ago and not recently ~~invented~~
invented".

KWESI ADU s. a. r. b. says:-

I am an elder of the Gbesedom tribe. I have been an elder
a long time. How long I cannot say. There is no Manche of the Gbesedom
tribe. Na Appiah is Asafoatse. The duties of the Asafoatse
and the elders when Manche Animle sends to us to do anything we
call our youngmen together and get them to do it. We tries cases
such as when a brother offends a brother or man offends another
man. It is reported to the Asafoatse, who summons us and we go
into the matter. Important cases are referred to Manche Animle.
There are six principal elders among the Gbesedom. I am one of
them. There are two kinds of elders, principal and small elders.
The small elders received notice of any matter through the
principal elders. They are entitled to sit to hear cases.
There is no fixed number to form a Court.

I became an elder in my father's place as head of a family
There is an elder to every family. There are more than 200 compounds
Many of the elders are dead and their places have not been filled.
The Asafoatse would call upon the vacancy to be filled.
Not all the 200 compounds are entitled to have elders. I can
remember twelve who ^{are} so entitled, six are dead and six are alive.

To be an elder is hereditary passing from the head of a family to his successor. (The Extract from Dr. Palmer's report is read to witness and he concurs in the description there given of the election of a Manche).

I was a boy when Animle was made a Manche but I have learnt what took place. Manche Animle is the Headchief of the Osudokus. I have never heard of Osudoku being divided into Eastern and Western Osudoku. The only division I know of, is into those who are now at X'berg and at Osudoku. There is no one between the Manche and Asafoatse.

The Gbesedom and Gbesekponor tribes are not under a separate Manche. The four tribes serve one tribe. No one has a right to claim to be Manche of Gbesedom and Gbesekponor tribes, and to be independent of Animle. No one would have the right without consulting me. No one ~~has~~ has consulted me. I have never been summoned to attend a meeting in connection with the matter. There is no stool given, jurisdiction over the Gbesedom and Gbesekponor tribes. As long as I have been an elder I have known no one come between the Asafoatse and Manche Animle. I have not known of one nor has my father told me of one.

There are ^{many} Gbesedom villages I know them all.

BEKOE s. a. r. b.

I am an elder of the Gbesedom tribe. I represent Na Appiah my younger brother. He is the Asafoatse of the tribe. There is only one Asafoatse. Anything connected with the Gbesedom tribe would come through the Asafoatse. No one has any right to use the name of our tribe unless they have consulted with the Asafoatse and the elders. The Asafoatse and Elders have power to try ^{small} ~~big~~ cases. Those that are bigger than themselves are sent to the Manche. I mean to Manche Animle. There is no one between the Asafoatse and Manche Animle.

I have never heard of a Konor of Eastern Osudoku. I have not heard that he claims to be Konor of Gbesedom and Gbesekponor tribes. No one has approached me on the subject. If consent of the Gbesedom tribe was to be obtained it should have been obtained through me. The evidence that the consent of one elder of the Gbesedom

dom

tribe was sufficient to show the approval of the whole tribe is false. Manche Animle is the manche of our tribe. we know of no other. I do not believe that there is a manche or Konor called Dotuako. Ubesedom and Ubesekponor were one tribe before. Now they are divided into two. I do not mean that they quarrelled, but they became numerous. I have always known the tribe divided into two.

If a tribe has not an Asafoatse manche Animle sends to the headmen of the tribe to appoint an Asafoatse. The elders then meet, and elect one who is nearest to the stool. He is then represented to the manche Animle, who can accept or reject him. He is then taken back to the village, put on the stool, presented with a cloth, and a lion cloth, a sheep is killed and the blood is smeared on his feet. Then he is kept in a room for a week and guarded. After the week he is formally presented to manche Animle. Every Asafoatse has a stool.

ADU CHU S. A. R. D.:-

I am an elder of the Larnor tribe Asilevi is our Asafoatse at present sick. I have been an elder about six years. I am a farmer and have farmed on Osudoku land.

The Asafoatse is the head of the tribe. If the tribe wish to do anything or agree to do anything it is done through the Asafoatse. No single elder is able to agree to anything on the part of the tribe. We try cases, the Asafoatse and the elders. If there are cases too big for us they go to the manche Animle. I have never heard of Osudoku being divided into Eastern and Western Osudoku. Not even in the old days. I have never heard of a Chief Dotuako.

LETTER AKARO S. A. R. D.

I am the Asafoatse of Ubesekponor tribe. When the tribe do anything it is done through the Asafoatse and the elders. We also hold court. When cases are too big for us e. g. land cases, ~~xxxxxx~~ I send them to the manche. I don't know who is the manche of Ubesekponor. There is none. Animle is the manche of the Osudokus. I have not known of Osudoku being divided into Eastern and Western Osudoku. I do not know a manche Konor of

Eastern Usudeku. I do not know of a manone of the Gbesedom and Gbesekponor tribes. The consent of the Gbesekponor tribe could not have been obtained without the consent of the elders and myself. No attempt has been made to obtain my consent. The persons mentioned by Isutsu Otiboo have no right to speak for the tribe. I recognise manone Animie and no other. I know Isutsu Otiboo if he is an elder I do not know it. Mate Upale is an elder. Moses Ugue is not an elder.

Witness now states Mate Upale is not an elder.

They have not been joined with me in trying cases.

I do not know Botuako as a manone, I do not know him as the manone of the Gbesekponor tribe.

NA BORBOYO S. A. R. D.

I am of the Gbesekponor tribe. I am linguist to that tribe. If there is anything any case difficult among our tribe to try I take it to manone Animie. I know all the elders of the Gbesekponor tribe. I know the elders who are entitled to join in trying cases. Mate Upale is one. Isutsu Otiboo is an elder Amankwa Otiboo is a youngman, Moses Ugue is an elder and Tetey Adjogou is not an elder. These people have no right to agree or to refuse anything on behalf of the tribe. Formerly the consent of the tribe was given through Asumei deceased. Now it is obtained through Tetey Akako.

The headchief of Gbesekponor tribe is Animie. He is the headman chief of the Usudokus. There is no manone of the Gbesekponor tribe. I do not know Botuako as a manone. He has no power or over the Gbesekponor people. I have never heard of Eastern Usudoku. I have not heard of a honor of Eastern Usudoku. The Gbesekponor and the Gbesedom tribes were united a long time ago. It is hearsay. They had a captain in those days not a manone. When they were united then their captain was Tetey Adia Omeisu. After him Kwaju Otiboo was made a captain. Mate Asumei came after him and he was succeeded by Tetey Akako. These were captains of a single tribe. I know of no captain of the two tribes when they were united.

I have heard of a desire to make a separate division of

of Osudoku. Opale approached me and said they desired to make a separate chief and no longer serve under Animle, but I refused. No meeting of the elders was called. I do not know of any meeting I am related to Opale and he came to me. I do not know if a meeting was called held I should have known if the Asafasatue had been summoned in such a case. Some of their people are in favour of the scheme for a separate division. They are few. They did not tell me the reason.

MOSES OGBE BOTUAKO sworn says:-

I am of the Gbesekponor tribe. Botuako the claimant to the stool of Eastern Osudoku is my son. The tribe asked me to give him up and I gave him up. The Gbesekponor people asked me for him. There came Mate Opale., Tsutsu Otibbo Amankwa Otibbo Mate Za Botchie, .These came on behalf of the Gbesekponor tribe. No Captain accompanied. They had a right to speak on behalf of the tribe.. They wanted my son to put on the stool of my grandfather Botuako's stool.

Ogbeasemen

Ogbe Botuako

Na Botuako

and then the present one, are the occupants of the stool.

Na Botuakoo was on the stool a long time ago. There was no one on the stool between Na Botuako and the present occupant, but Kwajo Otibbo was looking after it. During this time they served no one Kwajo Otibbo was served no one. He never served Manche Animle.

Gbesekponor and Gbesedom tribes are under the Botuako stool. When our fathers were alive we had our own stool and Animle had his own stool. Otibbo also had his own compound where he had his own tribe under him. After Kwajo Otibbo's death his son Tsutsu Otibbo became guardian to the stool. Before Kwajo Otibbo died he was always saying to me that my son would be one day on the hereditary stool. My son was sent to school and supported by Opale and others. When his education was finished Tsutsu Otibbo asked for my son. I did not refuse because of what Kwajo Otibbo

Otibbo had said.

The Gbesekponor's and Gbesedom served Animle at one time, about eight years ago. Animle does not regard us because we have become Christians, also things that we have a right to own are taken away from us, I mean the Nomoyi creek. We are excluded when Animle consulted his elders Kwajo Otibbo our father used to try land cases. Now Animle tries land cases without reference to us.

We have made a Manche who can get our lands back for us and that is why we wish to break away from Manche Animle. Besides the Nomoyi creek, there have been lands taken by other tribes, which the Manche will not get back for us. I mean by the Croboes.

Cases were tried in the Government Courts or in some Courts without our knowledge. This has happened in my lifetime. There ~~have~~ have been cases in the English Courts but judgments have always been against us. We are dissatisfied with the judgments. Because of the dissatisfaction we are hostile to Animle ^{and} want a new Head ~~man~~ chief. The land with which the cases dealt were the property of the Gbesekponor people, and not of the family. We are in charge of the Botuako stool that is ~~why~~ why we took steps. We did not wait for the Gbesekponors.

What is ~~taken~~ stated in the public Notice is correct that the land claimed there is for the Botuako and Otibbo family.

MATE ZA BOTCHEY s. a. r. b. says:-

I am of the Gbesedom tribe. I have been an elder for a year and a half. Abuana Botchi is the head of the Gbesedom tribe. I know Na Appiah he is an Asafoatse. Abuana Botchi is above him. He is a small Manche. Not all the tribes have a small Manche like this, only Gbesedom. Abuana Botchi is dead now. I am in charge of his stool. I have charge of Gbesedom tribe. There was once an Asafoatse of the Gbesedom tribe called Abotchie Tegenya. I am in charge of his stool. I am not an Asafoatse. I am above Na Appiah. It is my duty to call together the Gbesedom Elders. I have called them together twice. The first meeting was three years ago. It was about uniting ourselves Gbesedom tribe, together and ~~make~~ looking after our town. The last time I conferred with them was about putting me on the stool for which I was guardian. I called

Asafontse Na Appiah but he did not come. Bekoe nor Kwasi Adu I did not call. Na Appiah I sent for but he did not come..

The Gbesedom tribe is divided into two houses and as I summoned Na Appiah and he did not come these other people would not have come. I am looking after both stools of Abuana Botchi and Abotchi Tegenya. The Manche of Gbesedom was made by Animle, Abuana Botchi.

The Gbesedoms are under Animle. I regard Animle as my Headchief. Recently Osudoku has been divided into Eastern and Western Osudoku. No particular person divided it. I know there is a Konor of Eastern Osudoku. I consider that the Gbesedom are under him, he is an independent Konor. I have said I am under Animle and I am under Konor Botuako who is independant of Animle I have heard of Tu Adsena. Botuako not Animle now occupying that stool. (correction) I was formerly under Animle. Animle was made a Manche of the Nadu Fetish to collect the people together. Abuana Bochie was made a Manche under him. Animle was made a Manche with a straw hat and a stick, and he was to gather the Osudokus together being a fetish Manche. Animle have had enmity against Abuana Botchie because the latter refused to go and a creek from Akakposu. Through the ~~enmity~~ enmity of Animle father who gave information against my father in connect the Nadu Fetish I broke with Animle.

TETTEY AMUSU s. a. r. b. :-

I was Lingusi to Kwadjo Otibbo, and I am now linguist to Botuako. I am of the same tribe as they are. The stick I have is a new one I got it three months ago. When I was linguist to Kwadjo Otibbo I was not under Animle. I did not know Kwadjo Otibbo was under Animle. Kwadjo Otibbo was Mankralo to Botuako who was dead. Botuako was Manche of the Gbesekponors. He was Manche of the Gbesekponors, Gbesedoms and others. I can remember when Animle was put on the stool. I did not attend as it was mixed up with the Fetish.

Tetty Akako is Captain of the Gbesekponors. He was under Otibbo deceased. if he is under Animle I do not know. No

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No one has been elected to Otibbo's stool yet. The whole trouble is over the Nomoyi creek. Even if that trouble is settled, it will be impossible for us to make one with Animle.

TEI LASIDJI s. a. r. b. says:-

I am chief linguist to Manche Animle. Tu Adsená at the time of the Katamanso War was an old man so I have heard. It is untrue that Abuana Botchie was a Manche of the Gbesedom tribe. Abuana Botchie was appointed by Animle to look after the Volivo people. He was made a headman of the village. The five tribes existed before Nua left he took the division with them, and it still exists in X'borg Gbesekponor and Gbesedom were known as one. I have never heard of a Manche over them. I cannot remember when they were one.

~~On~~ Omesu's house was one and Tibbo's house was another. Tibbo was Asafoatse for Gbesekponor tribe. He was succeeded by Asimeí, and he by Tettey Akako. I have not heard of a Mankralo for the Osu's. I have known the stool of Botuako. I heard there was one Botuako long before the Awuna war. My father told me Botuako was to be successor to the Nadu Fetish priest. Bo' died before the Fetish Priest. Amano succeeded to the Fetish Priest, and since the Fetish was abolished no priest has been made. Botuako was Gbesekponor tribe, Amano was Gbesedom tribe. Abuana Toli was Fetish Priest when Botuako was alive. He was of the Gbesedom tribe. The Fetish Priest was chosen between the Gbesedom and the Gbesekponor tribe. The one was chosen after the other.

The dispute with Otibbo arose about fifteen years ago over land and creek disputes. At the time of x 1894 Avuada V. Otibbo Animle and the Otibbo family were friends. Hostility arose in connection with the case Anade.V.Donolo when Otibbo sided with Akakobu against Animle. We do not know the Botuako family. It was a Fetish name. Otibbo had a daughter who produced the person who calls himself Botuako III. His real name is Tei. We do ~~xxx~~ not know the name Botuako.

Tsutsu Otibbo is not regarded as a person of authority His father was the eldest Asafoatse, and has since been

been succeeded by two different persons Asafoatse try petty cases. The Asafoatsees have control of land under Animle. It was divided ~~of~~ ^{up} ~~xxx~~him up by him. To fish in a portion of a creek or on land under the control of an Asafoatse permission has first to be obtained from him. A person whose permission has been refused has a right to complain to Manche Animle. Tribute is given freely from the creeks, but it not compulsory. It is a question of good manners.

The headmen of villages have not power to try cases. They might settle a palver between a man and his wife ~~between~~ but nothing more. Cases are tried by the Asafoatse and not the village headman. The village headman has not a stool.

The village headman is not elected or appointed.

When a person makes a clearing in the bush his name is given to it and to the collection of huts which might grow up he would be referred to by the Asafoatse in any matter and would represent the people in his clearing. His name would be given to the clearing and he would be succeeded by his son. If Manche Animle was trying a big case he would summon the Asafoatsemei of the five tribes. The Asafoatsemei would summon their elders and bring them to the hearing.

One Na was Asafoatse of the Dorsi tribe. He is dead and has been succeeded by a small boy, who is not yet grown up.

The Asafoatsemei are all equal, but age counts, a man who has been an Asafoatse for a long time is regarded with esteem. This was the case with Kwadjo Otibbo. He came to be regarded as Mankralo. There is no Mankralo at present. The Manche is thinking of appointing Otibbo's successor as Mankralo. He has not been a Captain a long time, but as he succeeded Otibbo the Manche thinks it a good thing to appoint him Mankralo. The Asafoatsees are succeeded by their brothers, and failing then by their sons. Kwadjo Otibbo was succeeded by Asime, the son of his brother, The election ^{is} ~~xxx~~ made by the family, who present the chosen person to the people, and then to the Manche. The Manche can refuse to accept the perac

person nominated.

Nua belonged to the Dorsi tribe. He took part of the stool away and left part on which Animle sits. There was a row among the family, and a war came and the place was broken up. The row was about a ~~wak~~ bead. The war was with the Akim people (Opoku)

With regard to the Nemoyi creek Kwadjo Otibbo supported Akakposu with his evidence. Akakposu lost the case. Otibbo's family refuse to pay a share in the expenses in that lawsuit and until they do so, the Asafaotse will not allow them to fish.

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p. 20.