



Rev. H. L. Aaeng.

1. Birth-place and date of Birth:

I was born at Asirede, the exact date of birth is unknown, but considered to be in the year 1868

2. Where trained (Senior School):

I was trained at Akropong Senior School in the time of Revs. Hillemann & Rottmann W.

3. Seminary:

At Akropong Seminary, in the time Wilm Rottmann (Belsas. Groh), Lehmann.

4. Date and place of first appointment:

I was appointed from Akropong Seminary 1 January 1893 to Kwonyako, Agona-Fante District as Head-Teacher of the Junior School there.

5. Date of Marriage:

Married to Sophia Lenima Aaeng in Sept 1896 in the Chapel at Adukrom, consecrated by Rev. Ph. Kwabie.

6. Date and place of Ordination

I was ordained at Asirede by Revs. P. Hall N. Clerk, N. Cesare, James Afari, by the order of the Home Committee, when the Missionaries were captured, in 24th Febr. 1918. Being the first Minister ordained by the Native Ministers. -

7. Complete List of Locations:

Was first appointed from Akropong Seminary to

1.	Kwanyako	(Agona - Fante District)	2 years
2.	Bebikuma	(Agona - Fante)	4 years
3.	Anamase	(Akim - Kotoku)	4 years
4.	Bebikuma	(Agona - Fante)	3 "
5.	Mangoa	Akuapem Dist.	2 years
6.	Ammanokrom	" "	1½ "
7.	Aseseso	" "	5½ years
8.	Larteh	" "	4 years
9.	Asirede	" "	2 years
10.	Boso	(Trans-Volta)	3 years
11.	Asunum	" "	5 years
	Kwanyako		3 $\frac{1}{2}$ years

1922. M

My beloved wife Sophia Quaang died on the 23rd July 1921.

12. Kwanyako-BereKum 4 years

Transferred from BereKum, arrived at Takoradi 24th ~~1922~~ ^{Mo} 1922
4 o'clock pm.

Sept 14 1922. Engagement between my self and Rose Apirede took place at Boos.

14th Dec. 1922 The Wedding took place at Boos Basel Mission Chapel

It was consecrated by Rev. Georg. Agyekwa in the midst of a large concourse. Both Senior School Children, Girls Boarders from Peki, Members & School Children from Asum, Ipalime & Boos associating. - Two leaders of the Basel and the Wedya at Apirede who are my own brothers Ade Andreas & Sam Kwangalo associating. The occasion was very grand & second to none. -

N.B. The reason of marrying in such a time only depends upon my transfer from Asum District to Kwangalo. The matter was put before me by the Sy. Committee at the last Synod at Kpalime who advised me to marry at once before leave to my new Station. - I thought over the matter for some months & found it better to follow their advise. only

My Transfer Certificate was sent to me in December that I should go to Kwangalo to receive Rev. Dr. Roante. Preparations were made and after having finished everything left to Apirede with my bride & family. There I spent one month as holidays, left Apirede and reached at my new destination on the 6th Feb 1922.

M. D. Aug

Akuapem - Amansem.

Privy Council a.s. Ohene George v Monse - Agyinase
aten a wobai wo Ex Omankene Oforikuma II (nè ebinom
won a woyee Appil no
nè

Omankene Ananmufo Yao Boafo IV Assem no mu.

July de a cto 18 na Lord Parmoor kan atem mu no
wo sa appil a woye fi Seka mboano Appil court a Septem
20 afie 1920 epam sā nkurolo Koro yi ara a woyee Appil
de Koo Abrokkyiri yi (Kwaku Ayeben na onka hō) Appil
a woyee Otemmufo Porter aten a obuei won no nti.

Privy Council fo anase ohene agyinase a wodui asem n
na afie woabua no nea edi alipiri yi a woafam asem n
anase woage no dismiss ne Viscount Haldane, Lord
Parmoot nè Lord Trevelkin.

Won a wode asem yi Koo Ohene agyinase anim yi
Layofa ne Mr. R. H. Montgometry K.C. ne Mr. J. A. Johns
na Yao Boafo IV a oggyina Akuapem man ananim se a.s. off
Akuapem akoniuu no hō meema (ahyeligede krow) a wob
ano a ne bo yé £17515 Paund apedunson chanum nè dum
ne Layofa ne Mr. Micklem K.C. ne Mr. Winter bothan.
Kia o-de asem yi Koo Abrokkyiri yi se oda so yé Omankene

Lord Parmoot buu aten no senea okrasae ni:

Asem yi ye appil a wode fi Seka Mboano High Court a epenee
Otemmufo Porter aten a obuei no so. Ryiam bi a C.E.I.
ni S.P.A yee wo March 2, 1920 mu no, wosii gyinase
opaw a wose woasai apaw Oforikuma se Akuapem Omankene
no nni mū senea Akibifu amanne Kyere no, na Aban
ntumi mpene oo se adi mu, na cho hā se Aban Kyere
gyinasea, enti senea neem te fa no nea chye na wobchū
nem nh. ne se wofa okwan a mmra mā no so besamena
High Court. Eginam nti Yao Boafo IV besamērœ se nant
ne Akuapem man a oggyina won ananim no reperi se
womfa Akuapem akoniuu no ho meema a woboboo den

senra nhoma no mu a wobu ansa eye £17,515 no mā no.
 Ofori Kuma II, nea oyee appell yi, na odi won a woamraa won
 no mu oti. Won a wosennraa won kaa ho no woamraa won
 se meema yi won na wofaw so anase ewo won naam.
 Kea ede refa won a woamraa won no mu biallo a wo-
 fre no Kwaku Gyeben no hō de, wopence nappil a oyee
 de Koo Full-Court no so, na obi ammisa ho asem biara.

Ksem pī soree asem yi di mu wō High Court ne
 Full Court. Appil a woye de Koo Abrokkyiri yi nsen
 abiesā na wode Roquie Chene agyinso no anin se wo-
 mmaa. Woboa ne ngingā ansa eni: -

1. So Ofori Kuma II a oyee appell yi a wofaw no se
 Akwakem Omankene wō May da a eto so 16 so 1915 no
 gyae se orenni hene bio wō June 1919 mu?

2. Se Ofori Kuma II nyā gyae aheni no June 1919 de a
 so ewon ampa se wosan paw no Akwakem Omankene bio
 hene se Dec. 16, 1919, senea Abibio amanne te no?

3. Se onyā gyae ade no di, na se woangā ansa
 ampaaw no bio a, eno de so Yao Bosso II wō hō Kwan se
 otta se wofa atkinua no hō meema a woabobo din no
 mma no na onfie so Kosi se wobefaw Omankene fo fro
 senea Abibio amanne te no?

Eyi mu nea asem fofo soree a ene se, agūa a wore
 gyi akē meema yi ho se efa Akwakem meema yi mu
 so eye Akwakem Omankene atkinua (agua) anase eye
 lesonso abusua a Ofori Kuma II fi mu no de?

Asem no di mu wonyā adanee horow pī, a eye
 uno adanee ni nhoma so adanse. Akwakem pī so no uno
 adanee no uno ani nanea afetu no ngingā penee so se
 wofa S. V. A. Mr. Robertson report bi a oyee Sept.
 13. 1907 ne S. V. A. Mr. Crowther nea de a oyee Oct. 1915
 no nfra adanee di nhoma no mu se adanse. Se enye i
 nhoma horow alien yi nti a anta eye den se wobefaw

abilité amanne horow a ecore wo abusua yi mu abaa, enti ebba agyinap alemmufo no papapa.

Anse na wo biehou ate afana yi nh. eam ase no cho hia se wobefas Okuafem-Man ase ni emu nkpekyem, ne sena eyee na sa manso a wtioe mpremprensi yi bae.

Okuafem-Man mu wo nkpekyem abiesa: Adonten Nifa ni Bentum. Nea ede sa nkpekyem yi ni Okuafem-Man nhochyee bae ne Akwamu Sa a wo koo leye afe 1733 se de pam ansee que Akwamu niso no. Ante Akwamufo yi a wo ye Tiro no na wodi Atayor, ne ni Okuafem so, na sa bere yi Okyemfo de dom Kese beboaa Khan ni Okuafem ma woni Akwamufo no koo kaa won qui pam won tissa Tiro.

Kyereponfo ni Guanfo abiesa a woor Okuafem bog won bin se wobekka abom aye biakkó de won ho ahye Atayor ase ma wafat won so. Eno nti wode too Atayor Safohene Safori a wabedi nkrom no anim a onye won Omanhene. Oro nao pence so, Kyekyee Oman no mu sena Tiro sallo nhochyee te de nankasa nkurofo dii Adonten de Kyereponfo no dii Nifa na odi Guanfo dii Bentum.

Mpremprensi yi Okuafem Man nkpekyem ne:

(1) Adonten ahenfo, nea odi Kar, nea ato so 2 ni abiesa ni adikro basa. (2) Nifa ahenfo a woni Nifahene ni naditko basa; (3) Bentum ahenfo a woni Bentumhene ni naditko basa.

Adontenhene mu, Atayor adontenhene na odi Kar, Amanglohom de to so abia, na Aburi de ato so abiesa. Neam a esoree wo appil yi mu li ne ea so amanne Kyereponfo se gye se Nifahene ne Bentumhene ni Aburi Adontenhene noa won li ansa na Okuafem Omanhene new a di mu ana?

Omanhene a odi Kar no fi Asoma abusua a eyo Tiro abusua horow no mu biakkó mu, na wobea no se sa abiesa

ma na wɔfaw Omankene fi. Tāi maa mu no wodi wɔfa ade, enti abasua no mu obea pangin dibea ho hia papapa. Akasa Kasa da ho mprempren yi se hena na es. wobu nō se obea pangin no?

Asem yi mu nnyinā wobu ne din se Abescratia, chammee Amonjuu nā, nē obea pangin; nanso afianu no nnyinā pene so se anoa na ahensi bedi miē no gyē se Abescratia no na o paw nea obedi ade no anase ono na o de no miē. Afé 1907 July 29 so Akwapem akwifo hyia, na wode woata Omankene Akwifo ade so. Mè won gyee akwimpa se onye ne Kwan so nei, enti Si ka Npooano Amrado ku Abibifo Kyeamé (S.N.A.) Mr. W.C.F. Robertson se onkofeefi mu se woata no ampa ara senea Abibifo amanne Kyere ana. Mr. Robertson bebos amanee se woata Akwifo so senea Abibifo amanne Kyere enti wɔfaw Ovusu Censū de no sii aguā so hyee no Akwapem Omankene. Ovusu Censū wai 1914 no Oforikema na obedii nāde. Febr. 1915 mu na Aban penee no paw no so, na sa bre Koro no ara mu nao wode Yaw Boafo dir hyee Aban nhoma mu se onie Adontenkene a odi kai wo Akwapem.

Afé 1915 mu Benkumhene nē Nifahene nyāa Ofori Kuma men-asepow bi. Abibifo Kyeamé Mr. Crowther Kofoefoe asem no mu, na nea ede refa nsem a wɔyee hō appil yi hō de, won = wobedii adanse wo nānim no anom nsem nē ono ankasa ara nee amanee a obetoe hye Mr. Robertson amanee a oboe no mā. Eyi akyi, efi July 4 de Kosi 12, 1918, okyeamé adi akjiri Mr. Ross noo Kofoefoe asem yi mu. Né kasee a oboe no de woamfa anni adanse wo asem yi mu, nanso efi se Mr. Ross kāe wo mu se elegye Nov. 28, 1918 no woata Ofori Kuma ade so senea Abibifo amanne Kyere. July 1919 mu na Amrado anamuisip no buaa asem no mā Ofori Kuma se ono de oni Mr. Ross nye adiwee, na wonkyere mu intyere no mā enye no de se woata Ofori Kuma so ampa senea Abibifo amanne te, enti ono de orempene so. Nanso sa bre no ara June 12, 1919 so na Ofori Kuma ankasa kyerew nhoma Komaa Amrado no se

orenni ade bio, enti Amrado no se wapene so. Roma yi mu na Oforikuma sree Amrado no se omāno kuan na onyae ade no di, na okyerew Nkā ho se "mamā ato akonua ura (Stool-mother) nè Adontenkene panyin se magyaé ade no di ne, na mede agia no nè chō mneema a nkā ho myinā má hye woni nsa". Akwintey biara nni ho wo atemmufo no trim se Amrado ananmufo no nyā pene so pe na Oforikuma nye Omankene bio gye se otumi Kyere se efi sā da so a ose wagyaé ade di akyi no woasen apaw no Akwaben Omankene sene Abibifo amanne he.

Adansofo a wobekasae wo otemmufo a odii asem no anim ne Mr. Robertson amanee a okyerewe no mā yehū se Abibifo amanne Kyere okwan kō so a wofe de paw Akwaben Omankene Adontenkene na asem no wo woni neam se woni na wonie Akroporon mpanyinfo a woni Gyase ne Ankobea hyiam, na wodomu mipe kotta Kyere Asomafu no mu barima a otua woni ano se wofe se wohū onipa kō a wode no remā woni ma wadi hene no. Cspanyin yi mā asem no to abbreviatia, na ono nso nè nādehye no hyiam a odo nea wapaw no no kotta Kyere Adontenkene, Gyase ne Ankobea a woahyia no. Esese Akroporon mpanyinfo nè ikorinuafifo pene onipa a woapaw no yi so ansi. Se wose wompe no a etiā se abusua no mā onipa fotro. Bio nso eos. adontenkene myinā pene so ansi, na eno akyi no wode no Kyere Nifa nè Benkum se ohene a woapaw no ni. Se Nifa ne Benkum se wompe no a nāaba no se abusuafo no dwen hō bio, efo. anye sā a ede kuan nkuasen beba Omari no mu nanso Mr. Robertson Kyere ee entā mme sā. Enso akyi n sene wode no trā agia no so de, enye Omari no hō asem bi bio.

Yao Boafo asem a okā ne se Oforikuma anni Abibifo amane so wo nosem akrow abiesā yi mu. Nea edi kai ne se bre a Akwabeye se wasen apaw no so, na enye ono ne Abewatia, nea clo so alien ne se Adontenkene a otoso abiesā -

orenni ade bio, enti Amrado no se wapene so. Roma yi mu na Oforikuma sree Amrado no se omāno kuan na onyae ade no di, na okyerew Nkā ho se "mamā ato akonua ura (Stool-mother) nè Adontenkene panyin se magyaé ade no di ne, na mede agia no nè chō mneema a nkā ho myinā má hye woni nsa". Akwintey biara nni ho wo atemmufo no trim se Amrado ananmufo no nyā pene so pe na Oforikuma nye Omankene bio gye se otumi Kyere se efi sā da so a ose wagyaé ade di akyi no woasen apaw no Akwaben Omankene sene Abibifo amanne he.

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Yao Boafo asem a okā ne se Oforikuma anni Abibifo amane so wo nosem akrow abiesā yi mu. Nea edi kai ne se bre a Akwabeye se wasen apaw no nso, na enye ono ne Abewatia, nea clo so alien ne se Adontenkene a otoso abiesā -

(Akuri hene) ne Bentum ne Nifa ahenfo mi ho li na woyee nhui no; na nea etia abiesa ne se Adontenkene a oto so abiesa (Akuri), Nifa ne Bentum ahenfo mpenee OforiKuma II paw a wose woasian apaw no bio no so da. Mr. Robertson koforifure asem no mu no ohui se enye Akua Oye ne Abrewatia. Ofe nadanso a obedi na otiee Akua Aso nao de no. Mr. Robertson huui se auro mu no Akua Oye na agia no ye ne de, na ewom se ose oye Kristoni na enti onye ayi de, nansoo 1895 mu ono na opau Akuffo, na eje se 1907 mu nao ono na odo Owaree Anoa maa' ma' wode no dii Omanhene. Bio nso ono na opau OforiKuma II 1914, na onam otu a otu Akuffo ade so gyee aqua no wo ne nsam, samraa no wo cho mmeema binom ho no so akkyere se ono na oye abusua no mu panyin. Otemmufo a odii asem no annwaa se cho hia se afwefure epi mu, gyinae fofo so no ohui se OforiKuma paw no mi mui; nansoo wode asem no Koo asphil no otemmufo panyin no ne otemmufo Logan gyina Akua Oye adanso a obedi wo Mr. Robertson anim se mmea qua bi wo ho, na nea ote sa mmea qua yi so ne abusua no myina panyin, na - Akua Aso na ote sa aqua no so mfprenforen y no so kaa won de woni won a wo ka se bre a wose woasian apaw OforiKuma bio no na enye Akua Oye ne Abrewatia na eje Akua Aso no mye adwene biakoo.

Aururanom no annwen se cho hia se wofwefure epi mu, efs. gyinae fofo so no wohiu se woanain ampus OforiKuma bio senea Abibifo amanne Kyere no. OforiKuma mye Kyen se bre a ose wosan paw no bio no na Adontenkene a oto so abiesa (Akuri hene) mi ho li, Nfahene ne Bentum hene nao ampus so. Mr. Robertson Kyere opene a etwa se wopene so yi ho hia a chia no ase wo niamanee a oboe no mu se se woampene so a akkyiri no ede mpaefpae mba Oman no mu. Enti aururanom no hia se sa da no woampaw OforiKuma II se Akuaapem Omanhene senea Abibifo amanne te no.

Brief History of Apirede (written by Ernest Scampe)

§1. The situation of the town.

The town is situated and lying about one mile from Adukrom and about 8 miles from Somangah on the top of the highest part of the Attaapem ranges and is the last town in Attaapem.

From the Eastern part of the town a spectator can command the district of Kroboe and that of Trans Volta. In these districts are the plains of Kroboe, the Kroboe mountain the "Bepo Jen" lately known as mount Yogaga, and the hills and the peaks of Krepe countries as far down to Adaklu hills and also the gigantic River Volta which runs with its silvery white waters on the Plains of Kroboe district together with the towns: Somangah, Odumase, Sra, Bana-Hill with the Buildings of the Senior School, and Kpong.

All these form a picturesque view and the agreeable expressing kind of beauty that always satisfy the curiosity of a spectator.

§2. Foundation & the population of the town.

The town was founded by one Oborne Agim, the first Chief and one Opamfi his mankrado and their subjects. There are discrepancies in opinions as to the origin of the inhabitants whether they migrated from ~~Long~~ a place or not. One statement being that they migrated from ~~Long~~ mountains, and another that they were not immigrants at all. Whether they came from a place is incredable.

The population of the town at that time was over three thousand, of whom one thousand five hundred were able men or gunners especially trained for hunting and war, with their leaders ~~Asokore~~, Asafokore, and Agayakore upon them.

S.3. Their character.

The men were best hunters and farmers, they cultivated the dense forest and planted plantains & yams and then hunted for the wild beast which were in that time abundant, whilst the women were busy in gathering the yams and the plantains and cooked and pounded or beat into fufu, and made a soup with the flesh of the wild beast which their husband have brought from hunting and carried to their husbands. They also call their neighbours together to eat them. They knew nothing of Tribunals, if any one offended his neighbour, the offender is to be brought before the father or the Head of the family or any other substantial person, and after the investigation the offender is to pacify his neighbour with a pot of palm-wine, being their principal drink at that time. They have no clothes, they used a bark of a certain tree called "Obofu" to cover their nakedness. They have no idea of any living God, they rather worshipped some fetishes and juju's. One of the most celebrated ones was "Ahi" which is still worshipped.

S.4. Their lands & its boundaries.

The land which situated and lying between the town and the Volta River was formerly uninhabited. This gave the people a free opportunity to seize the lands and made a boundary with the King of Osudoku (by name Enemiri or Enemil) on the Northern bank of river Aboi. The boundary extends along the bank of the river to its confluence in the river Volta. This forms the Southern Boundary.

The Eastern Boundary. From thence they made a

boundary with Chief Bamforo Dade Maabiri of Kotopoei through a Mountain called Bapoten or Yoyaga (a part of it belongs to the Chief of Kotopoei) and continues to some place called Kibekro where the Boundary with the Chief of Kotopoei ends.

The Northern boundary: From hence the boundary extends (from Kibekro) direct to River Pompong at some place called Bonkum - Akatawia. This forms a boundary between them and the people of Begoro. Then the river forms the boundary between themselves and the Chief Kukurantumi and Taffo to the confluence of a stream called Abetema (which flows from Apade Kle (near Okakwadij) where a man called Tete Kwasi (or Okoto, a nick name meaning a Crab) and his wife Adebo settled on the boundary and called their village Okoto akara (meaning Crab's Village). The man and his wife were natives of Larsh, how or when they came we do not know. Then the boundary turns North-West along the Stream to Anyankomase near Okakwadij, from hence through Aserema to a Stream called Arwek near Kwabie Yesui's Village, and then through Aserema hill to Dedaka Stream. From Abetema to Dedaka Stream forms a part of the boundary between the people and the Adukrom, or Apirede - Adukrom Boundary.

The Western - Boundary

The Apirede - Adukrom boundary continues from river Dedaka (stream) through Nyawore (Intchawora) hill, and then descends into a valley called Intchawora-boi, from hence the boundary turns to the left through the valley, and then turns again to another Valley called Awooware, and continues through the Valley to River Aprachey then Aprachey forms the boundary through Akode to its confluence in River Kroi.

Chapter II.

The Chiefs of the town.

§1. Chief Obonu - Ayim.

Obonu - Ayim was the founder of the town and the first Chief; his Mankrado was Opampe. How or when they came we do not know. Their men were trained especially for farming and hunting, their guns were made of iron barrels fixed in a piece of wood and unlike our wooden muskets they have no triggers or hammers, and for their place a fuel were used when shooting.

He reigned peacefully and died.

§2. Asamoah Siri, (2nd Chief).

Asamoah Siri was the 2nd Chief and a successor of Chief Obonu Ayim. It is said that this Chief and his predecessor and successor (KoKae) were brothers, and whether they were real-brothers or half-brothers is unknown. Nothing important is known about him but is still exist in the town. He died and was succeeded by his brother KoKae.

§3. KoKae. (3rd Chief)

KoKae was the 3rd Chief and a successor of his brother Asamoah Siri. Nothing clearly is known about him than his name and that he was made Chief after his brother. Even no wars or any particular events occur during his reign to leave an account of him for us to be told.

§4. Gyekete I, part I.

(Obofo a omō nyane).

KoKae was succeeded by Gyekete I known as Obofo a omō nyane (meaning "a hunter with precious beads around his waist"); he was a best hunter.

who used to put on a string of precious beads called nyaanne around his waist and put a piece of cloth in to cover his private when he set out for hunting. A queer dress, but most respectable persons in that time use it, for the beads of the kind was worthy that no any common man can wear it. This distinguished him from all the hunters and so he was called Obos a ~~omo~~ nyaane.

2. During his reign the population of the town increased to enormous quantity living in peace. Some doubts has been allowed to rest on both the following numbers (1500 & 500,000) as to the total number of the population of the town in that time. Some says the number was one thousand five hundreds which we call it Akpe olofene in our language and some says it was five - hundred thousands which we call it "Akpe olofene". There is a slightest difference between the writings and the Spellings of these two numbers, that is, you substitute the letter 'A' in Akpe olofene (1,500) by letter 'W' in other (500,000) it answers the same. We find the same difference in English language, that if you change the ^{last} Syllable of thousand five hundred by the second syllable it answers the same number of five hundred thousands only by putting the letter 'S' at the end to finish it.

3. But the truth is : To get such a number as five hundred thousand population in such a town like Akyedwia is very ridiculous and rather incredible. Secondly: as the population is numbered about 3,000 in the reign of Obosu Ayim it cannot be possible to reduce the number to 1500 whiles the people were not troubled by wars or plagues. Therefore the exact number is not known.

4. Some traditional statement says that the people who lives on the banks of River Volta at some place

called Dodi near Cenun in the Volta River District were formerly living at Aperede. To proof the fact was many traces which unhesitatingly shows that some people had sometimes settled on the spots.

Towards Northern part of the town we see some traces such as pottery, graves, human bones and teethes and dunghills which are said to belong to that people.

3. The second proof is that they speak the same language as we do. The third proof is that they bear the same name and title as we do, that is they are called "KonKromone," *etse ono tuo ono ebi*; they are said to have fled during the destruction of the town by the Akwamus.

Gyekete I (Part II).

Dark and Stormy days, or the destruction of the town by the Akwamus.

1. During their peaceful life, the unfortunate Akwamus who have been defeated by the Accras and some Europeans at Ryanawase and have been put to flight, appeared unexpectedly here and settled at some place near Okra Kwadjo with their queen mother Akonobea at their head, since then the place is called Akonobea after the name of the Queen mother of the Akwamus.

2. The cause of the war. The Akwamus who settled at Akonobea did not get provisions to satisfy their hunger, because there was a dense forest & nothing in it to be eaten. They then became troublesome to the people of the town by plundering their farms and taking away by force everything they came across.

3. In order to get rid of them the people thought they should flog the plunderers in their farms and drive them away by force. This brought war between them.

But to compare these mere hunters and farmers to the warlike Akwames is very ridiculous one; simply they are no match to them.

4. The Akwames immediately fell upon them, destroyed the town and put all the men on sword and the women and children were put in disorder.

5. Thus the part of the population fled and cross River Volta and settled on its banks, and called their new-settlement Dodi.

6. The town was reduced to ruins, and out of the enormous population only 25 men remained with the Chief and some women and children. This was the cause of the Akwapem - Akuame War.

7. No sooner had this news reached the ears of the people of the other towns of Akwapem than they gathered a large army and came to their help.

They were defeated once more by the irresistible Akwames. They then called the Ahins for help, & an army under "Safori" was sent by the King of Ahin to help them; and after a very terrible and hottest fight the Akwames were driven away with a heavy loss, chased them until they cross^d river Volta & dwelt there.

Gyekete I (Part III).

1. Among the inmates of Gyekete I, were two particular persons, namely: Saaty and his wife Osei-Tia.

Saaty was a native of Kroboe (as his name betrays him) and was bought as a slave by the chief. He was a faithful servant and his master the Chief trusted him in any way.

2. The woman also was a native of Kropong, a grand daughter of Osei Adjimang of Kropong.

The reason of her coming here and her being married to Saatay was that the condition of her birth on finger was abominable and disagreeable to the custom of Akropong people, especially their stools; though she was heir to the Stool of the Senior Adontenhene of Akwapem, she was sent away from the town and came to Apirede as an exile to Apirede. As we do not so much follow them in that custom, the kind Chief took her to his house and took a great care of her until she was ful grown, and was married to Saatay in the same house. But her people promised that if she bore an unmistakable person, they will come and take him or her to substitute her.

3. The woman and Saatay (her husband) brought forth eleven children: The primogenital Gyekete Hof was named after the Chief according to our custom. 2) Abena Dansoa, 3) Afa Osei, 4) Ode Ke 5) Tetebea & others. Tetebea born a femal child called Afua Osei, and owing to her beauty and her unmistakable condition of birth, she was carried away to Akropong.

She was married, and brought forth one Boafo Ansa who afterwards sat on the Adontenhene stool. The heirs of the Stool did not forget their family residing at Apirede, especially Nana Boafo Ansa who often visited the town & even sojourn about a week or two with his attendants, sometimes a mere visit, sometimes he decide cases and sometimes they come for the adoration of the fetish "Ate".

Even if it happened to be Vacancy (i.e. some of the chief died), they used to elect a person from the family to fill the vacancy. Thus Yao Boafo II was elected as heir apparent from the family to succeed Ofori Kwasi Adjeman.

Death of Gye Nkete I.

The destruction of the town and the unexpected change of the town and the population, their plundered farms and chiefly the women and children who have been left fatherless penetrated the heart of the Old Chief and died of a broken heart.

When the war was brought to an end, Safori (the Leader of the Atkins) and his people asked the Akwas to pay some amount to them as a reward or Moatew according to our native custom, but they were so poor that they can scarcely pay one third of it; again they were afraid of the return of the merciless Akwamus in future, and therefore asked Safori and his followers to rule over them instead of paying them and let them go.

Safori and his people were too cunning, and being aware of any plot against them, they wisely dealt with the people by posting some people of their own tribe throughout the whole towns (from Akirede to Aburi) as a mere Nhenkwafos or Keepers of their oath "Wukuda" to watch the movements of the people.

E Nokē-ese - ans ali.

Se e Nokē enyi atky a, ebete aprekusse (apusee), apataatto bo nkān te
ete wo eba enyi moy a mo ne ppe a) zo awore kwe hofue ntañ
te hō efs moanē so ekporesā, nō ole agye bate mo awore etc
nekwe mo le se boso a mprali etke (nyansorama) so hōe etake
akokoko a esite, liikyē korā mō ane Nokē. - De ali kose etc
bo ale bo okokesso te. Ebene korā, ede efs so koke.

H. Rinaug.

By Kwane Kuma
from Uam-Amase

Anmeki Kyi-léne - ans ali

1) Tonko (ngera) fetabi, mō kwante trokro;
2) Ebankye fetabi, mō kwante trokro,
3) Tonko ngera efs mō, eku ans y tu mo atō f. ne ebek ans ans y ne
mō nosene y nō chohore kwe bate etke kuku a.s. gyirarfe te bori
4) fono 2. a.s. 3. a.s. 4. chohore etkele, bate kobre nkā etkele kwele
chohore; hōffose kohore nkā bebac summ. Afie wosombōc mo
ala a, mo wosiyie nkā tānté, bate ali a hōne aasiko ara asē
wonekkire mo ese ne anū. - Wonekkire a wofc nkā, kō 2f.
ebue ne bro so. - Afie se aasiko amete enekyi lēne a, wo
tānté kā kō hōtu ntā te los awc te, asē a de ayanya, nē
stauki wo namī konti ekyie mo amete, bo mo adame ans pē
bise mo yee wo enofs ne hōe wo ase, nē abua yee me
amete, bise mo ala ekporesā, na abua ala ara ekporesā
(Kyi mo nyē bise mo). Afie oketek mo yee, ele ali mō me-
enu nē wo o, na alte yee nū nē me, mo wo-enu. Afie
bise mo yee, elōe a bo enofs, abekkā yee nē-fōe; ampa
ara amonote mo ne fōe korā ampa.

Ete ne Kyi: Se tsu anganté ara efs adete ne obegyi
bei atko, nē obobice, ne okē afegi se kā sonso a, mo
bise te wodsi bei hē. Se wonekkire te ko se nyor pe a
hēkyi faré.

1932.

Akyerematemeng asase ohye-fare. 19th Oct. 1932

Nira da a eye October 19, metonua Andr. Ado
nè nnipa a won din didi so yi Kofoe me ne
Adinkra atam chye sisii ntome fi Akyerematemeng
nè Pwansembiampa abeo Koo natifi Kwae nom.
Nnipa a eka yen hō ni: Peter Asamoah, 2/ Krofie
Krofie a eye Adinkra nom nua, ne Krofie Krofie
Edonko Yireti ba, Adinkra nè nua Kwabena
Krofie. Baguafuo Kakra a wohyiae sisii ntome
no gye me 4f na wogye. Adinkra 4f ma eye
8f de sii gyinac a asem bei mi hō.

27 Jan. 1933. Ke Ti Asare Kwabena nè ne nua Gyekete baa
me nkyere bokaa kye se Akyerematemeng cocoa
no a mede maa won dii me pa no, bre li melkye
won se mede cocoa no asie awowa, enti megye fi
won nsam, afei nso woak se makogye afi awowa
mu enti woreda na mede ahye won nsa.
Meka Kyerere won se: Maka akyerere won dedaa se
cocoa no mentumi nifa nhye won nsa nifae so bid,
enti saara na meka akyerere won.

Efo. I Mede cocoa no kye won nsa Kankyerere
no, memaa won Kewin lew ne nh. fac mfe 6. wo obre
a wobree ho nti a sa bre no manni mee si ka biara.

II. Wofie me dodo wo cocoa no so fare mu
fi bre a meni won bu mu 2 no: Wodi ofa a eye won
fem de, na mede no woasai atew so bi se woreda no
bos, na woboe ea bosca a woohyiem bio.

III. Wofie se wogye asase no po fi me nsam
Ka se won agyanom ka hō toc, nso ente sa kora (mewo ko
Indentures).

IV. Ne nua Steph. Krofie fi ma kyi kofaa cocoa no
Kooyenna ne ho zhi, me mede zewor avidefil gye; one antifio file.

Birth-Days of my Children.

1. Theodor Anang Mante was born: 25th Apr. 1897.
2. James S. Anang Tiekoo .. . 30th July 1898
3. Mary S. Anang Adwo^t .. . 7th Jan. 1901
4. Felicia Anang Dini .. . 27th Dec. 1902.
5. Jane Leticia Anang Kosi .. . 20th Aug. 1905.
6. Mary Anang Manko .. . 26th June 1907 Aseseso
30th Asch.
7. Beatrice Anang Adwo .. . 18th March 1909 Aseseso
8. Florence Anang Dakoa .. . 5th Nov. 1911 at Larkey
9. Patricia Anang Anima .. . 29th Jan. 1919
- 10^b Henry Anang Mante .. . 14th Sept. 1923 Kwanya
Ko
- 11^b Henry Anang A. Asare .. . 7th Sept. 1926 Berekum
- 12^b Comfort Anang Kare .. . 25th May 1928 Boso
- 13^b Emmanuel D. Anang Aduama .. . 28 Nov. 1929. Berekum
- 14^b Gloria Anang A. Adwo .. . 17th Oct. 1931 Sukum
- 15^b Clementina Anang Dakoa .. . 1st March 1935 A.
- June 21. ^{Emm. Victor Agoraa} Anang Kwao ^{Anang (Mante)} ne ne yere ne
ne mma Kwain Ko^s Mabang (Asante) Kofor^e me cocoa jas
a ewo ho no so maa me. Memaa no £4 se omfa bi
ntua wɔn Train ne Lorry ka, na Katra a ekete no wo-
de adidi. Si £4 yi ka nea mede gya me ba James
a odo Habute Kofor^e afua no se anka obetko atkofor^e
so amā me nanso wank^o bio ne nea me ne Kwao
Ko^s na otkofor^e, se metka born^a eff £10 a ma-
fācē afe yi mu wo cocoa no hō.
- July 5. Kwao (alias Jacob Mante) Kyerew me fi Mabang se woe-
kodu dwodwō afi adwuma no je ase.
- July 28. Ne fi yi mene Asare Timothy, Kwabena Koank, Kof-
Akrofi, Kwadjo Mante (Kwagye bit ne Kwadjo Winstan
Kwagye yen kigye akyerf an

Nsae no, maousuu ni nè Adinkra ohye wo ne nigræ
asisi ntome 19th Oct. 1932, na akaa mene Kwabena Mante,
ntam ntome si, enti ne yekorisii.

Yeyii me de ahama¹² susuar fii mene Adinkra
ohye so fi bleeter no ase wo won duasee so eo so,
Kosii me ni Kwabena Mante hye so wo n'akura er
ho wo nea Kwadu Kaa bi wo ho, etraa Kwadu u
Kakra, na yesii ntome me ni Kl. ohye so. Yetoa
so maa Mante yii ne de ahama 2 siu ntome wo oni
Kwadiis Mante ntam, na Kwadiis nro tozaa vo yii
ne de ahama 4.

Afei yetoaa so Koq Kwae no ano, nea mene. Ede
nkra ntam ntome si no susuar me de ahama 12 si
ntome bio me ni Kl. Mante hye so, Onyā bi si ntom
no bentum so, na Kwabena susuar ne de ahama 2, nro
je Kwae, na Kwadiis nro susuar ne de ahama 4.

Mehun maiwae no se eso Koré, na ero ho nea
Kwabena Mante lors ho wode ye, cocoa a ebegye ye
nea eya me juu ni se Kwabena ni ukwofa lemons a don
asase no fa Kesi aye aburopu & banhye k thode, nro
se asase no wo ho yi, enye ahonete.

Aladkyee Niemenda ni nè Auro Timothy sii, nro

Sukum, Iwam, Iwam, Iwam, Iwam, Iwam, Iwam, Iwam,

Iwam, Iwam, Iwam, Iwam, Iwam, Iwam, Iwam, Iwam,

Feb. 2. Mefi Suhum Koo Apirede Kodii me nua Kwabena Botwe ne Yaw Akrofi (Pombero) asaseem bi wo Odekuo Kofi - Koampa ni ne mpanyiyo anim.

Asem no ase ne se Kwabena-Botwe asase a ode wo Kwame Kokora nkycu mfe 35 ni ye so nkoma, aye so cocoa no, Yaw Akrofi KoKakaa ntam gnu no so se asase no wooriae na wofor maa no, na asase no ye riagya de. Ohene ne ne mpanyiyo fufufase mu, na Kwabena Botwe yi nkoma a woye wo asase no so us Kyere, faa me adanse mā mebelkyere mu, san fa a onto Yaw Akrofi no ara agya nua Ahene Kwame adanse mā obelkyere mu se: Sā Yaw Akrofi yi ara riagya a wofie no Abokyi a anka asase no ye ne dea no na ode maa Kwaku Larté ka se apabode se wafare ne nsase a ewu Akyeremadeng so amā no nti, Kwaku Larté ton sā nsase hama 1/2 mā Kwame Kokora, na Kwame Kokora nso ton maa Kb. Botwe. Enti enye asase a wooriae tone, na m. riagya anto. na ye oton bi a stone. Wogyanad adanse yi so buuu Yaw Akrofi fo.

Odekuo ne ne mpanyi de Kwabena asase kyee ne nsa. Andreas Ada kā ho dii asem no.

J.H. Acacq.

Birth-days continued.

Victor Lawrence Karame Anang - born 6th March 1937 (4½ old) Apirede
and was baptized by me at Apirede 28th March 1937
(Victor Lawrence Asamoa Anang).

Chiefs of Apirede.

1. Oborn Ayim the founder of the town Apirede.
2. Asamoa Sri
3. Nsokue
4. Gyekete Kwao
5. Gyekete Adaa
6. Kwadomena
7. Gyekete Kofi
8. Gyekete Odum
9. Kwakku Adae
10. Amankwatia
11. Akwetia Mpatu
12. Aye Kofi
13. Kwakku Pese
14. Kofi Koampa
15. Oborn Ayim
16. Kwao Okoampa II (died)
17. Akwetia Mpatu II
18. Kwabena Bie
19. Saforo Okoampa II (Kofie)
20. Akwetia Mpatu III (Kwabena Gyekete).
21. Oborn Ayim III,
22. Saforo Okoampa III.

Apirede to Somanya Motor (Lorry) Road was opened by Nana Afori Kuma Omankene of Akwamu assisted by Nifahene Nana Oketu Kono Ababio on the 28 March 1940.

The success of the two line of inheritance so far as the Anwadgyidi family lands are concerned are:

Elders

Awoke Babadaa
Akrofi
Mante Nam
Mante Yirebi
Kofi Onomatto
Akrofi (2)
Ahuu Kwame
Dan Kwa
Asare
Kwasi Asamoah
Odorko Yirebi
Okoto
Kwasi Okumi
Asare ~~Kwabena~~ (present)

Paternal Brother

Ahuu Kwame
Larkey Kwadwo
Kwasi Akrofi
Akrofi Kwao
Kwasi Taawia
Stephen Akrofi
(present)

30th October 1943.

Memaa Kwabena Mante Ko-stop n Karofe a
agya Kumie de Huri asase no so cocoa asisi
won awowa ni' ono Agya Kumie no antkasa se
won ni ho Kwaii se wotew cocoa no bio.

Ase ne se agya Asare bedii bron no so no
oton sa Huri asase a eye abusua asase no me
ne ba Agyire Kofi. Ode yee cocoa, na bue a
nagya kaa babi no, me nua Odonko Yirebi na
odii nade. Okokaa se mpanjin asase yi ho asem
a Agyire Kae se nagya aton asase no ame nso
entk' oremfa mmä, Odonko de asem no Koo ode
Kuro Kofi Koampa se anim, wodui asem no wo
buu Agyire Kofi fo; nso lokaë se se ete sa a
wontua no cocoa a wase no ka £q, Baguafu
maa Odonko kuua ka, ene ho infestom nh. yee £2.
Odonko nso kaa babi, na ne nua Kwabena
Botsie sii nñanam? Kotew cocoa no.. Okoto a
odii nade no Kae se eye abusua asase, entk' ompe-
ne se Kwabena Botsie betew, Kwabena nso Kae se
ne nua Odonko ato wo Agyire Kofi nkyen nti
oso eo tumi. Wode asem yi Koo nfafiam, na
nea Anwadside bron sii gyanæ ne se: Kew a ebae
wo ho £12 a Odonko kuue no wömmu mu abien
Mante fi ne ofie-panjin wo bron uom, entk' uom
shea ofa (£6), na Anwadside bron uue ofa
 (£6). Wan antua ka yi Kosii se Noto oui, na
agya Kumie bedii ade no, ono nso betraa so yi
obiara antkasa ka no hõ, na ono agya Kumie nso
san de cocoa no sisii nk. ofo awowa. Yehu
se eye asisi, entk' ye Koceize asase no.

Agya Kumi ampane na oKosamena maa Apemahene Kofi Boateng. - Akwobea no agyekumi kyerere se ampa & onio se bron no de sa ka no, nanso sa ka no Odontko Kofesiita no wo agya Bada (Weslegan) nkyen na Okoto bedii ade no, wakotua mu bi na ono nso bedii ade no wakotua li. Wofree Agyire Kofi bedii adanse na oka no kware se, Bada fi Kaw no nnye Odontko Yirebi ka a wokylekyee no, na eno yorry kwain ho Kaw. Enti wobrem Agya Kamfo. Baguafu sii gyinse se esese bron no tua sa ka £6 no ma'yein, na asase no ho se abusua asase are, re won antua de a ende ess. etra yein nsam sara Kosi se wobetua.

H. C. Anang

Kwasi Ekuami died on the 2nd of Nov. 1944

Theodore Mante Anang.

His wife is Henrietta Asamoah of Apirede
Children:-

Hue. Anima.
Em. Theodore Apao Anang.

, Revd. James H. Anang was ordained at Akrpong on the 28th Jan. 1945.

His wife is Dora Afua Dakoa of Abiru

J. H. Anang 30th July 1898 born at Agona Anamase.

Dora. Dakoa " Abiru .

Children:- ① Comfort Sophia Anima. 9th Sept. 1924 ..

② Henricha Anna Dakoa 21st April 1927. +

③ Theodore Apan Anang 30th May 1930. +

3 Felicia Dini Anang

Her husband :- Rev. Steph. Ado Gyansa.

Children :

1. Emel Ado Gyansah - 9th 7/22

2. Henry A. Gyansah - 26th Feb. 1924

3. Joseph B. Gyansah - 16th Apr. 1926

4. Afina Siebel + March 1928

5. Comfort S. Gyansah - May 8th 1929

6. Afua Anima + July. 1931

7. Florence Siebel Gyansah May. 1934 +

8. Adomako Gyansah +

9. George Larbi Gyansah + Dec. 1936

10. Rose Agyirenkow Gyansah 1938

11. Gloria Asabea Gyansah - 1942

12. Benjamin Ohene Gyansah 3/10/44 +

+ 13. Adomako Gyansah +

14. Adu Kwabre " - 14th Jun. 1947.

Mary Mankoo Anang

Her husband - Ernest Badu Asare

Their Children:

1. Juliana Asabea Asare

2. Mercy Clara Ansa "

3. Daler Anima Asare +

4. Gloria Boatema Asare

5. Maame Globa "

+ 6) Victor Kufi Apan

- Patricia Anuma, Mr Apea Ben Gyekie
- 1) Augustina Yago Apea
 - 2 Florence ya Odi
 - 3 Beny. Gyekie Apea
 - 4 Joseph Apan " +
 - 5 Sam, Ado Apea

Comfort Kars & Em Kennedy Ofori
 1) Alex Kwad. Forni.





Copy of a letter received from Mr. Asamo - Mabang.

James K. Ohene Larbi,
Licensed Letter Writer,
Mankessim - Kumasi.
1st March, 1948.

Dear Sir,

I have been interviewed by my cousin Kojo Asamo in respect of a cocoa farm lying at Mabang, in the Thafo District of Ashanti, and a sort of friction between you and him concerning ownership and possession.

I have studied his version very closely and found in issue that you employed his services at the beginning of cultivation of your land acquired in the area, and he also served a good purpose to making your own farms at the place.

I note in his narration also that as a token of gratitude you allowed him a portion of the virgin land to grow his own cocoa which he did. He tells me further how he became indebted and got the farm belonging to him sold to an Ashanti man who agreed on term that the farm could be redeemable at any time and as such Asamo gave you a Note of Authority to redeem the farm from the Ashanti man.

I would judge this as being a very good work done by you. But Asamo tells me a strange tale that you are not intended to rescind the farm to him.

I should like to know your mind as regards this matter so that I make up a mind also to intervene for a settlement and avoid any possible litigation. I beg also to emphasise that you are the step father of Asamo and his brothers and sisters. Your ~~old~~ age at present tells much to no argument that life must be ebbing fast sooner or later, and this small case could assume a very bad situation between your own children and Asamo if you do not see to its settlement as I incline to do before you part away.

P. T. O.

I will not mind if on receiving your reply favouring my idea, I should travel down to Apirede with Asamoah and have the matter finished. Your early reply is an essential demand.

I am,
Yours faithfully,

J. K. O. Larbi.
Signed.

REPLY

Through Mr Peter Asamoah, Mabang
To Mr James Ohene Labi, Kumasi.

Apirede
7th March 1948

Sir,

In reply to your letter of the 1st instant, I beg to inform you that I regret I can never grant the Petition of Mr Peter Asamoah.

The reason is that, I have already registered the whole land with my name at D.C Court and the agreement plan and etc. are all in Nana Prempeh's court in my name.

It is true that I gave him a small portion of land to make cocoa; he did not pay any rent to me or the land owner, according to Mabang regulation, but were paid by me. After all, he sold the farm without my notice. I questioned him and he was guilty. I told him that I cannot allow this farm (~~to be sold~~) which is in the middle of my farm to be sold; he didn't get money to pay. I therefore paid the whole cost and took it from the man, not on the terms of Mr. Asamoah, but for sake of my plan and agreement.

With regard to the work done for me, it seems Mr. Amanoa has forgotten that I paid his debt an amount of £6 being money (for with its interest £4) lent from Mr. Addae. Again I paid towards the cocoa farm of his father for him and his brothers an amount over £40 at Akyeretmaleng. I have done for him what I can.

I am living today, and if I die there is not trouble whatever for my children.

I am,

Sir,

Yours truly

Henry L. Anang

9th March 1958

I gave the farm to him after having paid the cost and expences of the said farm.

H. L. Anang

I hereby give a part of my farm measuring one rope (kana-baro, abasan 12) from west to East till it catches the boundary of Amanoa to Florence Dakoa.

II I again give a part of my farm next to Florence Dakoa the part of my cocoa under the care of Atie Mosi to the undermentioned daughters:

I Beatrice Adwo.

II Patricia Amanoa.

III Comfort Akare

IV Gloria Amanoa Adwo

V Clementina Ya Dakoa.

VI. Rest of the farm or the remaining farm is for the following: Mrs Rosa Amanoa who greatly helped me in making all the farms.

II Henry Monte Anang.
III " Nathan Asare Anang.
IV Em. Aduama "

V " Victor Kwame Asamoah respectively.

After my death No change is to be made,

H. L. Anang,

3. III. 1958

11th August 1952 Tuesday 12th

On this day 11th Aug Monday at 9³⁰ pm. my beloved father Rev. Henry L. Anang breathed his last and his remains was interred in the Preby. Cemetery on the following day Tuesday the 12th first by the Revds Som & E.D. Akwa etc.

This sad event took place during my absence. I was then at Takijimantia.

The news of this sad event reached me at Mansing on Wednesday at 8³⁰ pm.

I left Mansing with Kof. Apau my son who was with us on holidays in the night to reach Takijimantia abt. 1^{1/2}. a.m.

Left on Thursday morning with family to Apirede, reaching abt. 2am. of Friday.

Bücherkasten:

Ball

Taken:

1911.

Bücherkassen:

Goll

Fam.

Transport

£ 63 7. 6.

Feb. 20 Der Mittelschule allz. abgegeben für Gymnasiaten

März 6 ' für 4 Zimmermann 2 6d
' 4 Bottles Bergmann 2 10.
' 3 ' Dierment 2 9d2/-
10.
2/- 3' 6 An der Zimmerman: Für 1000 Thaler 2 10d
' 10 ' rechnete 6d 2. 8.
115 2d.

2. 6.

8. 8.

- 14. 2

- 15. 2

Am 6. März bin bezahlt von Dr. Zimmerman, Münz

10 An Dr. Zimmerman: Für 13. 2. 10 Vinta 10. 10.

Am 10. März bin bezahlt an Dr. Zimmerman 10.

10. 10.

10. 10.

21 Der Mittelschule allz. abgegeben für Frühbil

26 ' ' ' für Bergmann 2 10.

April 30 Der Büffel

- 12.

- 12.

Huk. Baal.

$\frac{1}{3}$ for Brother

1953.

64 $\frac{39}{60}$

£ s d.
82 - -

300

1952. Odwenease Kwan Danquah 14 Loads 45 lbs. @ £8.90 49 14 6 16 1/3 share

1953 do. 12/10/53 11 $\frac{44}{60}$ 41 10 11
23/10/53. $\frac{50}{60}$ 2 19 4
16/11/53. 10 $\frac{16}{60}$ 36 8 8

Total - CPC. 28 $\frac{39}{60}$

1954. Sept. 1 Ld. 13 lbs. 4 7 . 1 9 -

1952	Odwenease	Kof. Larbi	30 Loads. 35 lbs.	£39.0. 105 10	% Share		
					35	3	4
				16	11	4	
				51.	14.	8	

Less Notes. 2

49	14	8
5	8	

March from Kof. Larbi & Dankwa.

1953. Odwenease.

16/10/53 21 $\frac{46}{60}$

14/11/53 15 Lbs.

16/11/53 3 $\frac{17}{60}$

9/12/53 3 $\frac{34}{60}$

77 1 7

53 5 -

11 12 10

12 13 2

150 12 3

Total to C.P.C. 47 $\frac{18}{60}$.

1. Abingani au gwa re nähaben. 2) Kontivo ababen. 3) Contiñete ababen. 4) Nomara. 5) Fis fñlome pa wode ppé ben ababen.
- Uohye no dudo de queare no ara y das 5 days, wode mosa Hat qui mu. La tiaria dñfari bi pue no bñc na wode mosa. La bñc que de obo to oppa mu má efe na wode nad 2da-won. Bi en la que abo no se, obo kwo no ira na wode to oppa da.
2. Abingani fñm ~~de~~ pa woyam de kwo pe 3 pe, obote iperá mojida no yam klyi anta que se (klyi nsal), na se arca ne moma se 4, na pue mu 3. 3 de aye se de bi asan fi nñnim illosi nñliko.
3. Satadus ese na woyam no hñtlo de cñvica pñ gura de fo ne wokono bi riam ma no nñmido. Ne 5 days se no woku adiere asa hñtlo ko sidiqo obo se de cñvica 3 pe que mu com no, wode hñtlo abana mojida oppa som no la anope. Se adira no 2, na wota adira no nñm bi agu riapampi. Eklyi ultruna, inio, utyego, ultate, vñnico no sannia, eklyi rna. Se natlyide klo no 2 woyya akolle, farce adira no qee hñtlo, klyi allayo nñ.

1952	Odwenease	Kof. Larbi	30 Loads. 35 lbs.	£39.0. 105 10	% Share		
					35	3	4
				16	11	4	
				51.	14.	8	

Less Notes. 2

49	14	8
5	8	

March from Kof. Larbi & Dankwa.

1953. Odwenease.

16/10/53 21 $\frac{46}{60}$

14/11/53 15 Lbs.

16/11/53 3 $\frac{17}{60}$

9/12/53 3 $\frac{34}{60}$

77 1 7

53 5 -

11 12 10

12 13 2

150 12 3

Total to C.P.C. 47 $\frac{18}{60}$.



Sanniaze: Niio & Coochie Soda.

Soda rebetyle na wo age samina no, wakha

bokono uno, na wo awawas ^{neu} Cigaret Kaukye 14
na wakha Soda u Kaukye 2 agwa nea nom
anii mu Kette de aei ho na ade e kye zo
Ade kye a wofa inio no utumbar 9
Wade inio no fra Soda ne nea a ade atye
es no nii mu era zige Kosi ee chosa
(tre a oboko de nno neku mu no, ne oboko
nii mu), na cea a na wo abesew agw ade a
wo adiesee de iweru li' acesew mu no mu
de aei ho na ne ye ana ne no.

DRAFT/

Ghan
Air Crew D
Airport-Accra.

Date? 2nd June 1982

Mrs. Felicia Gyansah & Sisters,
c/o Prebyterian Church,
Apirede-Akwapim.

Dear Sisters,

OWNERSHIP OF AND SUCCESSORS TO
AKYEREMATENG LAND

I acknowledge with thanks the receipt of your unsigned letter dated 22nd May, 1982.

In your letter you alledged that Kwabena Mante of Akyeremanteng told you that he had delivered through me an amount of ₦1,300.00 as your share of proceeds from Akyeremanteng land but I failed to give the money to you. This statement is entirely false, and I consider it as a deliberate attempt to sow the seed of discord amongst us. It is unfortunate that since our family house at Apirede showed signs of total collapse, I have visited Apirede on several occasions but you never summoned courage to confront me with Kwabena Mante's false testimony. No doubt I would have had the opportunity to deny the story.

Nana Akyempinhen's confirmation that we had bought some materials with proceeds from Akyeremanteng land is quite true. That money was my share from another source, and you should appreciate the fact that the amount was spent on a good course, to benefit us all.

As regards your childish claim of ownership of and succession to Akyeremanteng land, I would like to state



BOARD OF EDUCATION

GOLD COAST

TEACHER'S CERTIFICATE

A

THIS IS TO MAKE KNOWN THAT

JAMES HENRY TIEKU ANANG

having satisfactorily completed a course of training as a teacher in accordance with Rules made under the Education Ordinance is hereby awarded this Certificate.

Issued by His Excellency's Command,

[Signature]
Director of Education

Date..... April, 1948.

Registered No. 109/A/BL

MAA

1 Theodore Mante Anang.
His wife is Henrietta Asamoah of Apirede
Children:-

Afua Anima.
Em'l. Theodore Apao Anang.

Rev. H. L. Anang was born at Apirede, Akuapem in the year 1868.

After leaving the Senior School at Akrapong ^{he} trained as a Teacher at the ~~Basel~~ ^{Theopre} Seminary

he entered the Akrapong Seminary and trained as a teacher.

after completing completing schooling at the Seminary in 1893 he was first stationed at Kwanyako in the Agona District.

In 1918 On 24th February ~~1918~~ he was ordained as a Reverend Minister at Apirede, by the following Reverend ministers—

P. Hall, N. Clark, N. Asare and James Afari by the order of the Home Committee. Rev. H. L Anang was the first Ghanaian Presbyterian minister ~~to~~ to be ordained by local Reverend ministers after the Foreign missionaries had left the country during the First World War.

Some of the stations which Rev H. L Anang had the privilege to serve include Kwanyako, Bobikuma, Manganese Amansahrom, Aseseeso's Parteh, Apirede, Busu, Amuin, Brekum and Suhum.

After retiring from active service Rev H. L. Anang settled ^{peacefully} at his home town Apirede until his death on 11th August 1952.

BIOGRAPHY OF REV. H. L. ANANG.

The late Rev. Henry Lawrence Anang of blessed memory was born at Apirede; the exact date of birth is unknown but it is believed to be in the year of 1868.

He was trained at the Akropong Senior School under the tutelage of Rev. Hilleman and Rev. William Rothman, both of them German Missionaries who were in the Gold Coast during that period.

After leaving the Senior School at Akropong Basel ~~the~~ Seminary where he trained as a teacher.