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I.

II. PAPERS ON AHAFO LANDHOLDING

PETITION OF THE ODIKRO OF GOASO AND OTHERS

With reference to your letter No. 105/W.P. Case 41/24 of the 2nd June, 1932, asking for a report on the petition dated 27th May, 1932, addressed by the Odikro of Goaso and others to His Honour the Chief Commissioner, I have the honour to submit the following:

The petitioners are all sub-chiefs in the Mim subdivision of Ahafo.

With reference to paragraph 4 of the petition, the petitioners' statement that they did not owe allegiance to the Mim Stool until after the occupation of the British is correct.

After the Ashantis beat the Aowins and drove them across what is now Ahafo land, the various Ashanti chiefs sent out hunters to form hunting camps and look after the land for them. A number of independent hunting villages were formed in this manner.

Later owing to a dispute over an election to the Kumasi stool, the Ahafo villages united in a war against the Ashantis. They beat the Ashantis in one battle but fearing revenge from the Ashantis they turned to the British for protection. As Kukuom had been captain in the war the British made him Omanhene, and Noberko and Mim took the position of Ahene - as presumably they were leaders of the other villages. After this about 1896, their connection with the Kumasi chiefs was severed by Government - though repeated attempts were made by the Kumasi chiefs to re-assert their authority.

One can realise from the above the awkward position now occupied by the Adikrofo of the various Mim villages. In the past, it would appear they had no say in the election of the Mim chiefs, but now naturally they wish to be able to take some part in the election of their Ohene.

Another thing that is seen from the Ahafo history is that the Ahafo (and this particularly applies to the Mim sub-division) are all hunters; they have no royal blood and no traditions. I could state many instances to demonstrate this today; the Ahene of Mim and Noberko today call themselves Nifahene and Benkumhene, but these terms have only lately been introduced. In Mim itself they had no queen-mother until 4 years ago. The stool of Mim has in certain cases in the past been inherited by a "son", etc., etc.

The latter part of the petition deals with the present election of the Ohene of Mim. When the late ohene of Mim was destooled, it was found that the elders of Mim and the queen-mother could not agree to one candidate for the stool. I visited Mim many times, and endeavoured to get the queen-mother and the elders to settle their differences amicably without myself taking part in the election.

However, after some time it became clear that the parties would never agree on their own and when I visited Mim in January, I told them that as the queen-mother had nominated a number of candidates none of which the elders would agree to, the elders could now carry out an election without the queen-mother and any one dissatisfied with such an election could ask for an inquiry under the Native Jurisdiction Ordinance.

The elders elected one Kwarteng and informed the Omanhene, but the Omanhene said that as the queen-mother and the petitioners had not agreed to the election he would not approve.

By this time the amendments to the Native Jurisdiction Ordinance were published, and when I next went to Goaso I announced that as the election was not unanimous I would refer it to the Divisional Council for inquiry under Section 4E of the Native Jurisdiction Ordinance No.3 of 1932. Some of the petitioners, notably the Odikro of Goaso himself, were present when I made this announcement.

The question, however, arose of who would preside over the Divisional Council. The Omanhene had some time before been charged with receiving bribes in connection

with the Mim election, and it was apparent that until this charge was tried the Omanhene could not preside. It was agreed by all concerned that the Divisional Council should hear the charge against the Omanhene first.

The charges against the Omanhene were heard during my last visit to Goaso and the Omanhene was found guilty and an order of destoolment was made by the Divisional Council. I am sending you a report on this in a few days. When the destoolment of the Omanhene has come before his honour the Chief Commissioner, the Divisional Council will then hold the promised inquiry into the Mim election.

With regard to paragraph 6 of the petition under reply where the petitioners say:

"When our grievances and reasonable requests are slighted and spurned by the Commissioner of the District where we reside". I would like to point out that as early as January, I informed the petitioners that when the present election was over I would endeavour to institute an inquiry into their proper position in sub-division elections and in the other affairs of the sub-division.

Also when I announced at Mim in January, that anyone dissatisfied with the election of the elders could ask for an inquiry, (vide paragraph supra) the petitioners were amongst those I had in mind who might wish for such an inquiry.

Again it will be noted that in referring the matter to the Divisional Council under Section 4E of the Native Jurisdiction Ordinance as amended by Ordinance No.3 of 1932, I was assuming that the elders of Mim were not the only possible electors. That section starts "Whenever it shall appear that the election of a chief is opposed by certain persons entitled according to Native Customary Law to elect such chief ..." Now if I had assumed that the elders of Mim were the only persons entitled to elect the Ohene, I would not have used this section.

Finally, with regard to paragraph 10 of the petition, under reply, as I have explained above I have already

announced at Goaso that the question of the election is going before the Divisional Council for decision. However, I do not agree with the petitioners that "the two candidates be cancelled". That is a question for the Divisional Council to decide. It will be their duty to submit "a report embodying its findings as to who is the proper person to be elected chief of the sub-division", and I do not think they should be told before-hand that they are two persons whose claims cannot be considered.

I recommend that the petitioners be informed that it has already been announced that the matter is going before the Divisional Council, when their position in regards to the election will, no doubt, have to be considered by the Council.

[ 2A ]

CONSTITUTION OF AHAFO

While on trek at Goaso, I had a conversation with the Mimhene about the ownership of land in Ahafo prior to 1896. The Ohene informed me that after Ashanti conquered what is now Ahafo, the land was owned by the Akwaboahene, the Barehene (Amakye), the Hyiahene and Nkawie Panyin [ hene ].

The Akwaboahene appointed the Mimhene to look after his land, the Barehene appointed the Ntotrosohene (an Odekro under Mim), the Hyiahene appointed the Sienchemhene (a Kukuom Odekro), and Nkawie Panyin made the Nyianahene (a Kumasi Odekro), the Abumhene and the Nseresohene (Noberko Odekro) caretakers of his land.

The Mimhene informed me that the present boundary between the Kukuom and the Mim sub-divisions is the same as the old division between the Hyiahene's land, the land belonging to the Akwaboahene and the Barehene. The Mimhene did not know if the boundary between the Kukuom and the Noberko sub-divisions corresponds to the old boundary between the Hyiahene and Nkawie Panyin.

I later had conversations with the Krontihene of Kukuom and the Noberkohene. The Krontihene confirmed that the old boundary between the Hyiahene and the Akwaboahene was the same as the present Kukuom-Mim boundary.

With regard to the old boundary between the Hyiahene and Nkawie Panyin both Kukuom and Noberko state that there never was a boundary laid down. This I believe to be true as both Kukuom and Noberko informed Mr. Judd in 1924, that there never was any fixed boundary between their sub-divisions. At that time they came to an amicable agreement before Mr Judd and approved of a line suggested by him, which deceived the sub-divisions on the eastern side. No boundary has, I believe, yet been fixed on the west.

The Krontihene of Kukuom informed me that the Hyiahene owned all the land at present in both sub-divisions

and the Nkawie Panyin's land was further to the south (i.e. in the Colony). Noberko contradicted this and said that Nkawie Panyin owned the road passing through Sireso, Siena, Noberko, Asufufu, Kwapong, Duakrom and Sayeraso and presumably the land around it and to the south of it. I am inclined to believe the Noberko story.

Your Honour some time ago asked me to submit a list of the Kumasi chiefs whom the various Adekrofo served. I attach a list as required.

In connection with the position of Ahafo in the confederacy it is interesting to note that when I advised the Mimbene to inform Kumasi that the Gold Coast Selection Trust were negotiating a concession with him, he told me that not only had he already informed the Akwaboahene but he had sent Akwaboa a portion of certain money he had already received from the Trust.

LIST OF VILLAGES IN AHAFO SHOWING THE [ KUMASI ] CHIEFS  
THEY SERVED BEFORE THE FORMATION OF THE AHAFO DIVISION

KUKUOM SUB-DIVISION

1.	Kukuom	was serving	Akroponghene (Kyidom)
2.	Dantano	" "	Sewuahene (Gyasekyidom)
3.	Mehani	" "	Nsuasi-Nuama (Domakwa)
4.	Dadiesuaba	" "	Akroponghene (Kyidom)
5.	Sienkyem	" "	Hyiahene (Kyidom)
6.	Twenito	" "	Akroponghene (Kyidom)
7.	Akrodie	" "	Mmentiahene (Gyase)
8.	Fawohoyeden	" "	Akroponghene (Kyidom)
9.	Awiemso	" "	Akwamuhene (Akwamu)
10.	Pomakrom	" "	Hiahene-Kunsu (Kyidom)

MIM SUB-DIVISION

1.	Mim	" "	Akwaboahene (Kronti)
2.	Goaso	" "	Akroponghene (Kyidom)
3.	Nkasaem	" "	Adumhene
4.	Hwidiem	" "	Bantama (Kronti)
5.	Atchrensuah	" "	Nkonsonhene (Gyase)
6.	Kenyasi 1 & 2	" "	Hiawu (Gyase)
7.	Ntotroso	" "	Gyedu Kumanin (Bantama)
8.	Jedu	" "	Nkonson (Gyase)
9.	Wamehinso	" "	Akwamu (Akwamu)

NOBERKO SUB-DIVISION

1.	Noberko	" "	Nsuasi-Nuama (Domakwa)
2.	Aboom	" "	Nyinahin (Kronti)
3.	Mehani	" "	Akyinna (Kronti)
4.	Sawereso	" "	Apramuso-Kumasi (Kyidom)
5.	Sankori	" "	Attipenhene (Ankobia)
6.	Asufufuo	" "	Nwanmasihene & Gyase & Nkwe
7.	Anwiam	" "	Buabasahene (Gyase)
8.	Sienna	" "	Akroponghene (Kyidom)
9.	Kwaku Nyama village	" "	Domabrahene (Kyidom)



COLLECTION OF TRIBUTE IN AHAFO

Last month, the Akwaboahene, a Kronti sub-chief applied for permission to visit certain Ahafo villages, viz. Hwidiem, Nkassaim, Goaso and Mim, for the 'purpose of making terms with the farmers tilling on my land'. The Asantehene recommended this, but I have not as yet given consent as I knew that similar requests would be made by other Ahafo land-owners as soon as the Akwaboahene went. The farmers referred to are of course 'strangers'.

The Assistant District Commissioner at Goaso considers, and I agree with him, that it will be a very good thing to get a definitely fixed system agreed upon in respect of the division of monies due by strangers throughout the whole of Ahafo. This will be beneficial to all parties concerned and to Government.

The Assistant Chief Commissioner, Ashanti, and I met the Asantehene and discussed this matter with him. He disagreed with the suggestion that he himself should have a representative at Goaso, one of whose duties would be to look after the collection and division of tribute, on the ground that such an appointment would

- (a) lead to jealousy amongst the land-owning chiefs,
- and
- (b) would create unnecessarily a new position, the holder of which might tend to become a sort of unofficial divisional chief.

His objections are, I think, reasonable. As I see it also it is not the desire of Government to cut off these Ahafo people from the Chiefs who admittedly own the land, but it is our duty to protect them against unreasonable exactions and to see that in return for their services, financial and otherwise, they get value for money. The stationing of an Assistant District Commissioner at Goaso goes a long way towards

guaranteeing this, and any further protective action can be taken by the District Commissioner, Kumasi. The Ahafo Court also, although it may require some re-organisation, is a most useful check.

As long ago as October, 1937, it was pointed out to the Asantehene that it was desirable to obtain a clear statement of the mutual obligations existing between himself the clan chiefs and the Ahafo people. The question of the collection of tribute would, of course, come within such a statement and in fact would form the most important part of it. Unfortunately, I cannot trace that the Asantehene took any interest in the suggestion. At any rate nothing appears to have been done. It therefore appears, if we are to get Ahafo established on a satisfactory financial basis, that it will be for Government to take its own steps to find out what those obligations are.

As hinted in my first paragraph, I am definitely averse from the clan chiefs making independent agreements with the Ahafo regarding tribute (or anything else). Too much would depend on the personality of the parties concerned. We might for example see an Ahafo chief of strong character bring off a more advantageous settlement than the chief of a place like Kukuom where there is always a hostile and vociferous minority. This would obviously lead to trouble and I regard it as essential that all such agreements should be uniform and made simultaneously.

I suggest therefore that the clan chiefs concerned (i.e. Akwaboa, Akropong, Hia and Hiawu and any others) should be invited to send accredited representatives to Goaso where they could meet the locals and under the guidance of the Assistant District Commissioner thrash the matter out. He has already been collecting information. I consider the meeting should be held at Goaso because free speech will be more possible there than at Kumasi, and I suggest representatives in order to save all parties expense. Otherwise, we shall have a horde of Kumasi Ninkwa\* let loose to enjoy and assert themselves over people whom they may,

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\* Ed. note: The Chiefs' servants.

until experience has taught them otherwise, regard as 'hicks'. I would also stipulate that each party pays its own expenses.

Naturally, the Asantehene would also be invited to send a representative to look after his interests, and to express what may, to some extent, be regarded as neutral views.

Such a gathering might well serve other useful purposes than the settlement of financial details. It would for example prove beyond cavil to the representatives from Kumasi that though the Ahafo when running their own show did not make a success of it, yet 35 years of independence have produced a certain effect.

I would repeat that if Government does not take the initiative, I am convinced nothing will be done, and if your Honour approves, I will give the necessary instructions.

[ 4 ]

AHAFO - SHARES OF TRIBUTE

With reference to your Honour's letter No. 1191/27/33 dated 22nd May, 1939, a meeting was held at Goaso on 17th March, 1939. At this, there were present representatives of the Asantehene, the Kumasi clan chiefs and certain Ahafo Adikrofo. These included the Adikrofo of Sienchem, Mim, Abuom, Kukuom, Goaso, Fahoyeden and Awiemso. After considerable discussion it was decided that the Asantehene should decide the proportions of the shares to be paid (a) to the Golden Stool, (b) to the landlords and (c) to the caretakers.

I am going into this matter with the Asantehene now, but I am now pressing him for an opinion as your Honour may consider it advisable to have cut and dried an arrangement which shall apply not only to the Ahafo area but also to the other 'sudetén' areas of the Kumasi division situated in most of the Districts in Ashanti. Not only has the proportion of the shares to be decided but also:

- (a) by whom shall tribute be collected
- (b) who are to rank as strangers\*, and
- (c) who shall be responsible for the share-out.

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\* Ed. note: See 6A - Apparently the concept of "stranger" changed with British rule. It now applied to non-natives of Ahafo whereas before 1896 it meant those unrelated to the Kumasi and local stools.

L 5A 7

STRANGERS' TRIBUTE IN AHAFU

In connection with previous correspondence I now forward an extract of a letter on the subject from the Asantehene. The prima facie objection is, of course, the apparent unfairness that the landlords should receive twice as much as the local people.

It has to be remembered, however, that these people with very few exceptions are, by origin, squatters. They were originally sent over as hunters by their own chiefs with the permission of the landowners. In course of time, they have become permanent settlers but no rent has been or will be asked from them. This, I think is the answer to the statement that the landlords do nothing for these people.

As far as I can see the arrangement is in order.

[ 5B ]

STRANGERS' TRIBUTE IN AHAFO

Y

X

X

"..... I have to inform you that the correct distribution of the tribute collected from strangers is as follows:-

"The tribute is divided into three parts, and the Golden Stool takes one part and the remaining two parts are further divided into three parts; and the landowner takes two parts and the caretaker one part".

It is rumoured that the Ahafo chiefs suggest that they should have two parts and the landowners one part. This is not the custom in Ashanti. They as caretakers are only entitled to one-third part".

[ 6A ]

AHAFO LANDS

I forward for your information a copy of a Memorandum of an Agreement drawn up by the various stools owing land in Ahafo and signed by them in the presence of the Asantehene. A copy of a map\* showing the area allotted to each stool is also forwarded.

This brings to an end the long standing boundary disputes in this area between the various clan chiefs, and the Asantehene is to be congratulated on this very good piece of work.

It should be explained with reference to the map that the boundary in black ink running from Tilarom on the West to Keniago on the East represents the southern boundary of land of which the Akwaboahene is stated to be the undisputed owner.

I also forward a copy of an Agreement signed by the same clan chiefs regarding the division of tribute payable by strangers on Ahafo lands.

It will be observed from this Agreement that the Asantehene has agreed that tribute payable by strangers on Ahafo lands shall be divided as follows:

Three / ninth to the Golden Stool  
Four /ninth to the landlord  
Two /ninth to the caretaker.

As regards this some of my predecessors appear to have had doubts as to the fairness of the principle that an absentee landlord should receive a larger share than the caretaker on the spot; but I am in agreement with the view expressed by Mr. Sanderson in the second paragraph of his letter No. 687/15/37 of the 8th July, 1939, in which he states:

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\* Ed. note: Unfortunately the map cannot be traced.

"It has to be remembered however that these people with very few exceptions are, by origin, squatters. They were originally sent over as hunters by their own chiefs with the permission of the landowners. In course of time they have become permanent settlers but no rent has been or will be asked from them. This I think is the answer to the statement that the landlords do nothing for these people".

and since the ruling has been made by the Principal Native Authority I see no reason to interfere.

The method of collecting (paragraph (g) of the tribute Agreement) appears sound and the definition of a stranger (paragraph (d) of the Agreement) which I take to mean "any person belonging to a different Kumasi clan to the Odekro", is I consider the only definition that could be made.

I think, however, that before any actual tribute is collected a nominal roll of all "strangers" should be prepared by the Adikrofo in conjunction with a representative of the Asantehene and the clan chief concerned and submitted through the Assistant District Commissioner at Goaso to me for approval. This will permit any person who claims exemption from the payment of tribute to have his case investigated.



[ 6B ]

AHAFO LAND DISPUTE

The land in dispute between Hia stool, Akwaboa stool, Nkawie Panin - Nyinahin stools and Assuowin stool is approximately forty-eight (48) miles in length and fifteen miles breadth. Its total area is 720 square miles.

From the evidence gathered it would appear that the land in dispute has been a common land. No boundary appears to have ever been demarcated between the claimants by the Asantehene, Nana Poku Ware who presented it to them after the "Abimburo war" or by any of his successors or by the Government after the disintegration of Ashanti.

Therefore, to avert the long standing dispute between the stools named herein, with its concomitant expenses the Asantehene, Otumfuo Sir Agyeman Prempeh II, by consent of all the parties concerned, has decided to re-partition the land amongst them in the manner shown in the annexed agreement.

[ 6C ]

DIVISION OF TRIBUTE ETC., PAYABLE BY STRANGERS  
ON AHAFO LANDS

It is hereby agreed and declared as follows:

- (a) That the Ahafo lands are the property of the following stools in Kumasi: (a) Hia stool, (b) Akwaboa stool, (c) Nkawie Panin and Nyinahin stools and (d) Essuowin stool.
- (b) That the various Adikrofo (Headmen) living on the lands are mere caretakers of the said land for the afore-mentioned stools.
- (c) That the said Adikrofo and their own stool subjects living on the lands are exempt from payment of annual tribute or rent to the said stools owning the said lands.
- (d) That persons other than the Adikrofo and their own stool subjects living or working on the said lands shall pay annual tribute or rent to the stools owning the said lands.
- (e) That any arrangement as to payment of tribute or concession or mining rent shall be made direct with the stools owning the said lands, i.e. the amount of tribute or rent payable shall be fixed by the landowners.
- (f) That any strangers desiring to acquire a parcel of land for farming or concession or mining purpose must be taken before the landowner by the Odikro concerned for necessary arrangement as to payment of tribute or rent to be effected with him.
- (g) That the annual tribute or rent payable by strangers on the lands shall be collected by the Adikrofo accompanied always by messengers of the Asantehene and the landowners respectively.

- (h) That all monies accruing from the lands from tribute or concession or mineral rent, etc. shall be divided as follows: After deducting the customary one-third share due to the Golden Stool - the overlord - the balance shall be divided into [three]: the stools owning the lands shall take two-thirds and the caretakers shall take one-third.
- (i) That any treasure-trove found on any portion of the lands shall be divided as follows: After deducting the customary one-third share due to the Golden Stool - the overlord - the balance shall be divided into [three]: the finder shall take one-third, the landowner one-third and the caretaker one-third.

Signed and marked by the within-named persons representing the stools referred to herein the same having first been read over and interpreted to them in Asante language by J.W.K. Appiah, Chief Registrar of the Asantehene's Courts, and seemed perfectly to understand the same before making their signatures and marks hereto in the presence of:-

(Sgd.) Chief Boakye Adade II  
(Heahene)

	Their
Chief Kwaku Appaw (Akwaboahene)	X
Chief Osei Kofi (Nkawle-Paninhene)	X
Chief Yaw Dwumah (Nyinahinhene)	X
Chief Kofi Akyina II	X

marks

	Their
Chief Amankwatia The Krontihene of Kumasi	X
The Kyidomhene of Kumasi	X
Chief Kwabena Brentuo The Manwerehene of Kumasi	X
Chief Osei Yaw The Pampasohene of Kumasi	X
Chief Kwadjo Nyantakyi The Sanaahene of Kumasi	X
Chief Owusu Bempah The Wurakesihene of Kumasi	X
Panin Kwame Nantwi	X

marks.

[ 60 ]

AHAFO LANDS - PARTITION OF

Memorandum of Agreement made this twenty-fifth (25th) day of October, in the year of our Lord, One thousand nine hundred and thirty-nine (1939) between the Hia stool represented by Chief Boakyi Adade II, the Akwaboah stool represented by Chief Brofu Appawu of Akwaboa and the Nkawie-Panin and Nyinahin stools represented by Chief Osei Kofi of Nkawie-Panin and Chief Yaw Dwumah of Nyinahin and Essuwin stool represented by Chief Kofi Akyina II, witnesseth as follows:-

Whereas a dispute has arisen between the foregoing stools as to the ownership of the Ahafo lands.

And whereas it is obvious that no definite boundaries have ever been demarcated between the various stools since after the "Abrimmoro" war in the days of the Asantehene, Nana Poku Ware.

And whereas it is necessary in the interests of all the stools concerned that the question of the boundaries should now be finally and definitely settled.

And whereas the representatives of all the stools concerned are desirous that the Asantehene should now determine and settle the boundary question amongst them. It is hereby agreed and declared as follows:-

1. That the boundary between the Hia stool and the Akwaboa stool shall be as follows:

- (a) From Mampakom and Bia junction and straight line to where the stream Kasesua crosses the path Awomso (Ayumso) to Fawuhoyoyeden.
- (b) Thence in a straight line to Abewanye camp.

- (c) Thence in a straight line crossing Goaso-Kukuom road to the junction of Goe and Tano.
- (d) Thence in a straight line to Kojo Atiako camp. The Hia stool shall own all the land to the south of this line and Akwaboa stool shall own all the land to the north of the line.

N.B. From Kojo Atiako camp to Ayinasu and Bonkro is being claimed by Hia, Akwaboa, Tapa, Manfu and Akwasiasi stools - an inspection of this area will be necessary before the boundaries can be determined and settled.

2. That the boundary between Hia stool and Nkawie Panin Nyinahin stools shall be as follows:-

- (a) From Atase camp near River Bia, a straight line to Kwakyiabo camp.
- (b) Thence in a straight line to Twiapease camp.
- (c) Thence in a straight line to the junction of Tano and Desiri.
- (d) Thence following the course of Mpasaso Desiri to its junction with a stream that flows into Desiri at a contour 829 feet.
- (e) Thence following the course of Desiri to its junction with Asuokokor.
- (f) Thence in a straight line to the southwest pillar of Mpasaso Concession No.1.

The Hia stool shall own all the land to the north of this line and Nkawie Panin Nyinahin stools shall own all the land to the south of this line.

3. That the boundary between Nkawie Panin Nyinahin stools and Essuowin stool shall be as follows:

- (a) From where Aboabo crosses the territorial boundary.
- (b) Thence in a straight line to the right source of Nsuta stream.
- (c) Thence in a straight line to the junction of Asuofufu and Tano.

Nkawie Panin Nyinahin stools shall own all the land to the north of this line and Assuowin stool shall own the land to the south of this line.

- 4.
- (a) Assuowin stool will have a boundary with Nkawie Kuma stool from the junction of Kuntankaw and Tano.
  - (b) Thence following Kuntankaw to its source with Mutupim.

Assuowin stool shall own the land to the north of this line and Nkawie Kuma shall own the land to the south of this line.

The boundaries are shown on a plan which has been prepared:

- Akwaboa stool area lined in Scarlet
- Hia stool area lined in Red
- Nkawie Panin Nyinahin area in Blue
- Assuowin area lined in Green
- Nkawie Kuma area lined in Yellow.

Signed, marked and delivered by the representatives of the within-named stools after this Agreement had been read over and interpreted to them in the Asante language (Sgd.) J.W.K. Appiah, Chief Registrar of the Asantehene's Courts when they appeared perfectly to understand the contents of same and made their signatures and marks in the presence of:-

Done at KUMASI, the day and year first above written.

- (Sgd.) Chief Boakye Adade II,  
Hia Hene  
Representing his stool.
- (Mkd.) Chief Brofu Appaw X,  
Akwabuahene  
Representing Akwabua stool.
- (Mkd.) Chief Osei Kofi X,  
Nkawie Paninhene  
Representing Nkawie Panin stool.
- (Mkd.) Chief Yaw Dwumah X,  
Nyinahinhene  
Representing Nyinahinhene.
- (Mkd.) Chief Kofi Akyina II, X  
Essuowinhene  
Representing Essuowin stool.
- (Sgd.) K.A. Adjah III,  
Nkawiehene  
Representing Nkawie Kuma stool.

Witnesses:	Their
(Mkd.) Chief Kwame Amankwatia V The Krontihene of Kumasi	X
(Sgd.) Chief of Owusu Afriyaa II The Kyidomhene of Kumasi	
(Mkd.) Chief Kofi Wusu Bempa The Wurasihene of Kumasi	X
(Mkd.) Chief Kwahene Brantuo The Manwerehene of Kumasi	X
(Mkd.) Chief Kojo Nyantakyi The Sanaahene of Kumasi	X

Witnesses:	Their
(Mkd.) Chief Kwesi Diewuo Amakyi Barihene	X
Kyeame Kwasi Nsebeh	X
Kyeame (Mkd.) Yaw Edubofuor	X
	marks.

Witness to marks and signatures

(Sgd.) J.W.K. Appiah,  
Chief Registrar,  
Asantehene's Courts.

Before me,  
(Sgd.) Osei A. Prempeh II,  
Asantehene.

Note: 1

In token of this Agreement the parties representing the stools herein have produced a rum to the tune of Ntansa (£24) to the witnesses thus validating the Agreement in a customary manner.

Note: 2

By consent of Nkawie Paninhene and Nyinahinhene, the Hiahene is allowed to retain the village Pomakrom and the Lake Ahinko which have gone into their portion of the land as a result of this Agreement.

(Intls.) O.A.P. II,  
Asantehene.



[ 7, ]

NOTES TAKEN AT A MEETING HELD BY OTUMFUO ASANTEHENE  
AT HIS PALACE ON MONDAY, THE 16TH DECEMBER, 1957 TO  
CONSIDER A WRITTEN PETITION SUBMITTED TO HIM BY MIM-  
HENE APPIAH AND OTHER AHAFO CHIEFS, CONCERNING DIVI-  
SION OF LAND REVENUE

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PRESENT

Otumfuo Sir Osei Agyeman Prempeh II, K.B.E.	Asantehene
Akyamfuo K.A. Twum	Akwamuhene
Nana Kofi Adonten	Adontenhene
Nana Kofi Poku	Oyokohene
Nana Kofi Amoako	Oyoko-Bremahene
Nana Osei Assibey II	Anyinasehene
Nana Oppon Waddie	Atutuohene
Nana Agyeibi Kwadwo	Twimahene
Nana Twum Barima Appaw	Nkawie-Kumaahene
Nana Mensah Yiadom	Amakomhene
Opanin Akwasi Adubofuor	Gyasehene
Nana Owusu Amoaye	Apeaduhene
Nana Barima Okyere Darko	Kwamanhene
Nana Kwaku Boateng	Asokori-Mamponhene
Nana Kwaku Asumanin	Ankobeahene
Nana Kwadwo Agyei Panin	Akwaboahene
Oheneba Mensah-Bonsu	Hiahene
Chief Owusu Nkwantabisa	Omantihene
Chief Kwabena Amo	Kronkohene
Opanin Appiah-Nuamah II	Akyeamhene
Bafour Osei Akoto	Asantehene's linguist
Opanin Akwasi Nantwi	-do-
Opanin Kwabena Afriye	-do-
Opanin Kwadwo Appan	-do-

Written complaint of Mimbene and other chiefs of the Ahafo area No.1/AAC.1/57 submitted in November, 1957, to Otumfuo Asantehene read by the Senior State Secretary to the meeting.

Hiahene: I have heard the complaint read by the Secretary, but I should like to know which of the complainants complains against me.

Mimhene: Our case is as contained in our written complaint; we are caretakers for the chiefs who own lands in the Ahafo area, but we do not get our due shares of the income realized from the lands and that is why we have been prompted to petition Otumfuo to be kind enough to see to it for us so that in future the share due to each of us petitioners may be given to us.

Akwaboahene: I personally do not see the point in Mimhene's complaint, he lives on my land as caretaker of my stool land, he contributes to my stool debt and I always share the income due to my stool with him in accordance with custom. As regards Hwidiem, I realise no appreciable income from there, however, I have instructed the Hwidiemhene to deputize his representative to accompany the cocoa tribute collectors on every occasion so as to know the amount collected and I do not know whether he complies.

Hwidiemhene: Yes, this is a fact but recently the Akwaboahene sent to collect the fees without my knowledge.

Nkawie-Kumaahene: I would like to know whether the Asufufuahene is also saying that I do not give him a share of my portion of my stool land revenue when as a fact he does not live on my stool land.

Asufufuahene: No, I do not mean you, I have not complained against you.

Akwaboahene: I have no objection if Otumfuo would decide what proportion of my land revenue should go to the Hwidiemhene, we are all caretakers for the occupant of the Golden Stool and whatever Otumfuo decides, I have no quarrel with it.

Mimhene: We brought this petition simply to ask that we might get our respective shares of the revenue accruing from the lands over which we are caretakers for the chiefs concerned who are also caretakers for Otumfuo Asantehene; we did not come to demand as of course, but we thought that as chiefs responsible for matters affecting the areas in our charge we should get customary share. We did not approach the chiefs concerned in the first instance of course because we thought it would be shorter and more expedient if we came to Otumfuo direct.

Otumfuo: I have listened carefully to the substance of the complaint as well as the views expressed but it will be customarily wrong for me to accede to the request made to me. The custom regarding sharing of land revenue of a chief with those entitled is well known to every native of Ashanti and there is therefore no need to request me to rule in this matter; I will say, however, that the complainants should go to the chiefs concerned and their stool elders and effect the necessary arrangements with them as regards what share of land revenue accruing from their respective areas should go to them.

#### CONCLUSION

Mimhene: We agree to what Otumfuo has said and we thank him, we will ask leave to go and see the chiefs concerned and their elders later. All sides agreed and the meeting was closed at 1.20 p.m.

ASANTEHENE.