



Hon. Ayikoi Otu, President of the GaDangme Council launching the Strategic Blueprint

## GADANGME COUNCIL LAUNCHES STRATEGIC PLAN & EDUCATION TRUST FUND

**O**n Friday 1st March, the GaDangme Council descended on the Accra International Hotel to herald its newly written Strategic Plan and outdoor its Education Fund.

The occasion which was well attended by GaDangmes from all walks of life showcased GaDangme cultural dances, poetry and art.

The event was historic as it marked the achievement of a team effort of all Chairpersons of the Council coming together over a year ago at Dodowa, to

brainstorm on how to address the numerous problems facing the GaDangmes people in particular, and Ghana as whole and finding solutions to them.

According to Dr. Ebenezer Anuwah Amah, who led the team in drafting this document, this blueprint represent a way forward, and it is hoped that the Council together with all GaDangmes will work together to transform it into reality.

# moments FROM THE LAUNCH





# THE GADANGME STRATEGIC BLUEPRINT

## Creed

**T**oday, we embark on a collective journey infused with an inspiring vision—to raise the GaDangme people to new heights, fortified and empowered. Our strategic blueprint is a testament to this unwavering commitment, grounded in three pillars that encapsulate the essence of our shared aspirations.

### **Pillar One: Strengthening Our Foundation**

In the face of challenges, we pledge to forge a Council with an unyielding foundation—resilient, transparent, and efficient. By streamlining operations and managing finances professionally, we aim to redefine our public image through compelling storytelling and immersive engagement. Our commitment to human capital development ensures that each community member is equipped with the skills and passion to shape our collective destiny.

### **Pillar Two: Empowering Every GaDangme Citizen**

This pillar resonates with the heartbeat of our heritage. We pledge to preserve and celebrate our cultural richness, empowering every GaDangme citizen across all facets of life. We champion gender equality, women's rights, and active women's participation in decision-making. Education becomes a guiding beacon for our youth, nurturing intellectual growth and curiosity. A robust legal framework and healthcare initiatives will protect the rights and well-being of our people. Our diaspora, a wellspring of potential, will be embraced, and their strength harnessed for the benefit of all.

### **Pillar Three: Igniting Economic Growth and Prosperity**

Economic empowerment is the key to sustainable development, and in this pillar, we set ablaze the flame of prosperity. Community-driven projects will transform our infrastructure, creating livelihood opportunities and instilling a sense of pride and ownership. Recognizing the strategic value of land, we will embark on initiatives to reclaim and develop spaces for economic activity to enhance community resilience. Proactively pursuing collaborations, investments, and cultivating a supportive ecosystem for local enterprises, we will foster economic growth within our communities.

In Unity, We Will Rise, drawing inspiration from the indelible legacy left by our remarkable forebears. The road ahead may be challenging, but with courage, determination, and unwavering faith in the potential of our GaDangme communities, we will transcend every obstacle.

Thank you, and let our shared vision inspire us to achieve our shared vision.

**Twasa Ni Omanyaba!**

## FROM THE CHAIR OF THE WOMEN'S AFFAIRS COMMITTEE

### Madam Bernice Naa Odua Adjei

**T**he Women's Affairs Committee is deeply committed to engaging all GaDangme women in meaningful conversations to better understand their genuine issues and challenges. This understanding will guide our Council's response and support in a more practical manner.

To achieve this, we plan to meet with women leading various GaDangme groups, societies, or organizations within their communities. We believe such community engagement will enhance awareness of the GaDangme Council's role.

Furthermore, we recognize the importance of collaboration and will actively engage all standing committees of the Council, particularly Education, Health, Heritage, and Public Relations, among others. This collaborative approach will ensure a unified outreach to communities.

As we progress throughout the year, we aim to connect with our GaDangme sisters in their respective communities.

Undoubtedly, this endeavor will require significant resources, including vehicles, funds, and dedicated individuals committed to our shared mission.

With the recent launch of our strategic plan and education fund, I am hopeful that we can now combine our efforts to transform our plans into tangible results.





# Launch of GaDangme Students Union at Takoradi Technical University

## GOODWILL MESSAGE BY PRESIDENT OF GADANGME COUNCIL HON J. AYIKOI OTOO ON THE OCCASION OF THE INAUGURATION OF GADANGME STUDENTS CHAPTER OF TAKORADI TECHNICAL UNIVERSITY

**T**he GaDangme Association has learnt with pride and elation, the establishment of a Chapter of the Association called GaDangme Students' Union (GADANSU) of Takoradi Technical University which inauguration is scheduled for today 2nd March 2024. The task ahead of our Association is huge considering the deep abyss into which our ethnic group has sunk and what it will take to rescue our culture, language, our pride as a people in other words how to take our proper cover cloth to wear again so as to engender full respect from other ethnic groupings in Ghana.

We Gadangmes describe ourselves as the thumb and salt of the Ghanaian nation. Some may doubt that assertion

in modern times but surely the evidence supports us.

We were leaders in every field with two of our number Obetsebi-Lamptey and Ako Adjei becoming two prominent members of the first ever political party formed in the then Gold Coast known as the United Gold Coast Convention (UGCC) out of which six of them became known as the Big Six.

We had Kings who signed Agreements which allowed early Europeans to build Forts and Castles along the Coastal towns from James Town, Ussher Town, Osu Christianborg, Ningo and Ada as trading posts and full access to them whilst other ethnic groupings in had to reach the Europeans through the Ga We conquered territories extending

beyond the Volta lake to the East and stretching to Obutu near Winneba in the West .

We led in the Professions and produced many firsts notable amongst whom are Dr Benjamin William Quartey-Papafio was the first trained Dr (physician) for the Gold-Coast. Dr C.E. Reindorf (Pioneer of infectious disease Management (introduced the B.S.T. Injection for Yaws) & 4th qualified as Dr.; Dr Frederick V. Nanka-Bruce O.B.E. Dr Ebenezer Nii Moi Brown-1st Ghanaian Dental Surgeon; 2nd Ghanaian Dental Surgeon Ezekiel Quarmina Cofie; the 3rd Ghanaian Surgeon Stephen Adu Aryee and 4th Ghanaian Surgeon; Kojo Oddoye. Prof Easmon was the first Ghanaian Surgeon & 1st Dean of the University of Ghana Medical School.

Harry Doodoo was the first Ghanaian Chartered Accountant; Jacob Hackenburg Griffiths-Randolph -1st Ghanaian Commissioner of Income Tax; E.R. Tawiah Madjetey 1st Ghanaian Police Officer to have been appointed Commissioner of Police in the Gold Coast and became 1st Head of Police Force equivalent to I G P; Dr Modjabeng Dowuona -1st African Registrar -University of Gold Coast ;Dr Kwashie Quartey became the 1st Urologist. VCRAC Crabbe was the 1st Parliamentary Draftsman, Lebrecht Wilhelm Fifi Hesse popularly called L.W.Fifi Hesse was the 1st African Rhodes Scholar, Prof Konotey -Ahulu remains the pioneer researcher in Sickle cell anaemia in Ghana; W.M.Q. Halm first Governor of Bank of Ghana.

Nii Amon Kotei-Artist and cartographer designed Ghana's Coat of Arms; Chris Tsui Hesse a foremost Cinematographer, filmmaker and administrator in Ghana and President Nkrumah's personal photographer credited with all pictures and documentaries of President Nkrumah; George Commey Mills-Odoi became Ghana's first Attorney-General and Ayeley Kome was one of first two trained Ghanaian female pilots; James Barnor established Ghana's first colour processing Lab.

MaGranaky Quaye first head of Kwame Nkrumah Ideological Institute; Lawyer Dove first President of Ghana Bar Association. Prof Nii Otu Nartey -First Consultant Oral Pathologist in Ghana). Prof Merley Newman Nartey —First

Consultant Orthodontist in Ghana) Prof Grace Anyeley Parkins -First Female Consultant Oral and Maxillofacial Surgeon in Ghana) Lt Col Joseph Cyril Adjetey -The first commanding officer of the 37 Military Hospital and later appointed Minister of Health.

Suffice it to say that it was Tetteh Quarshie a Ga from Osu who brought Cocoa beans from Fernando Po now Equatorial Guinea which led to all the wealth of individuals mostly in Cocoa growing areas of Ghana and the foreign exchange which accrues to Ghana from export of Cocoa beans to date.

We established private Secondary Schools which later became Government Assisted School such as Accra Academy, Ebenezer Secondary, Christian Methodist, Ghanata Secondary and Nungua Secondary.

In other fields such as music, we produced E.T. Mensah the King of Highlife, In football, athletes and sports in general we were excellent producing many world and commonwealth title holders in Boxing in the likes of Azumah Nelson, David Kotei Poison, Ike Quartey and Roy Ankrah and Floyd Klutei Robertson.

We can go on and on, but for time constraints, let me express our gratitude to all those who concieved the idea and have worked tirelessly to make it a reality in establishing the chapter at the University

Let me also congratulate the newly elected executives on winning their respective positions in a democratic process.

As the President, I am thrilled to see our Association expanding with the inauguration of this Chapter expecting the Chapter not only to making a positive impact on campus but also to propagate the ideals of the GaDangme Council in the society at large with zeal and fervency.

Together, we will continue to strive for excellence and serve our community with dedication and passion. I wish you God's blessings in all your laudable undertakings.

Here's to a successful future ahead!

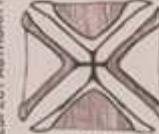
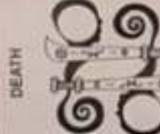
Sgd.

**Hon J. Ayikoi Otoo**

# GA SAMAI

GA WISDOM SYMBOLS | BY RICHARD AFUTU KOTEI



	<p>WELCOME</p>  <p>Mohee-Atuu Welcome</p> <p>Mohew-Atuu</p>	<p>TOGETHERNESS</p>  <p>Wobole Kufuu Wakpe</p>	<p>A SINGLE HEAD</p>  <p>Yitso Kome</p>	<p>BRIGHT FUTURE</p>  <p>Esse Tuo, Ehiq Fany</p>	<p>SPIRITUALITY</p>  <p>Nyigmo WAKWES</p>
	<p>STAR-FLOWER</p>  <p>Mo fee mo ke epulami</p>	<p>SLEEPING MAT</p>  <p>Saa</p>	<p>POWER AND AUTHORITY</p>  <p>Ganti</p>	<p>CALABASH</p>  <p>Tsene</p>	<p>UPBRINGING</p>  <p>Koots bi le, Koots ni</p>
<p>THE BLIND</p>  <p>Swiifo</p>	<p>FIRM STANCE</p>  <p>Nane Wulu</p>	<p>FAMILY FEUD</p>  <p>Gbee Ko Gbee</p>	<p>RESPECT AGE</p>  <p>Koots agbotoo ke ewe naa</p>	<p>RESPECT AUTHORITY</p>  <p>Maqhs Sei</p>	<p>FOREST</p>  <p>Koo</p>
<p>LOVE REFLECTIONS</p>  <p>Mi ke Bo</p>	<p>DISGUISE</p>  <p>Kaakaamotobi</p>	<p>THE HOUSE FLY</p>  <p>Adodoy</p>	<p>THE WICKED</p>  <p>"Guta "o hias"</p>	<p>HANDICUFFS</p>  <p>Kpangkama</p>	<p>BETRAYAL</p>  <p>Mama mi gmog</p>
<p>INDECISION</p>  <p>Mitsa Bi Loo</p>	<p>TWINS</p>  <p>Haaji</p>	<p>KITE</p>  <p>Saapoi</p>	<p>YOUR BEETLE</p>  <p>Kuklu</p>	<p>PERSONAL PROBLEMS</p>  <p>Okome Okoms</p>	<p>TOUGH LOVE</p>  <p>Wuz nana egbees ebi</p>
<p>SELF-CENTEREDNESS</p>  <p>Mikome or, Mikome too</p>	<p>TWO EYES</p>  <p>Nigmti Enyo</p>	<p>EYES OF WISDOM</p>  <p>Onukpa nigmti</p>	<p>THE FOOL</p>  <p>Buuu</p>	<p>CLUELESS</p>  <p>Ke atele ni onaaa le</p>	<p>DEATH</p>  <p>Gbele</p>
<p>PERSONAL THOUGHTS</p>  <p>Yitso Mi</p>	<p>THE FROG</p>  <p>Kakodene</p>	<p>THE POOR</p>  <p>Ohiifo</p>	<p>WATER STREAM</p>  <p>Nujoo</p>	<p>SELF DEFENSE</p>  <p>Mo Hefans</p>	<p>PARTICIPATION</p>  <p>Asara Ganti</p>
<p>LAWLESSNESS</p>  <p>Ganti Ma Ganti No</p>	<p>THE STRANGER</p>  <p>Gbo</p>	<p>SELF-DESTRUCTION</p>  <p>Otawa Tx Otawa Ohiznaa</p>	<p>PRIDE</p>  <p>Hengwoms</p>	<p>HUMILITY</p>  <p>Heshibaa</p>	<p>TOO MUCH KNOWLEDGE</p>  <p>Nilee Tuutu</p>

# Congratulatory Message

## TO NAA BORTELEY NSUMOR ON WINNING MAIDEN GADANGME BIYOO CONTEST



The GaDangme Council is thrilled to extend its heartfelt congratulations on your remarkable victory in the recent GADANGME BIYOO CONTEST to you NAA BORTELEY NSUMOR who represented Nungua, which programme was

telecast live on Obonu TV and carried on other social media outlets. We are grateful also to Obonu TV and the sponsors, the judges and all behind the scenes.

Your outstanding achievement not only reflects your talent and dedication but also serves as a testament to your passion for the arts.

Cultural contests play a pivotal role in promoting and preserving the rich diversity of our society. These contests provide a platform for individuals to showcase their talents, exchange cultural experiences, and foster a deeper understanding among communities.

By participating in such events, you have not only contributed to the enrichment of our cultural heritage but also inspired others to explore their artistic potential.

Your victory in the cultural contest and winning amongst others some prizes on the way such as Ms Culture has undoubtedly left an indelible mark on the hearts and minds of all who witnessed your performances.

Your unwavering commitment to your craft, coupled with your meticulous attention to detail, has elevated your skills and captivated the audience.

Your ability to evoke emotions through your artistry is truly commendable.

Your dedication and hard work have paid off, and you have become an inspiration for aspiring artists, particularly young GaDangmes across the GaDangme community.

Furthermore, your success serves as a reminder of the transformative power of cultural expression. Art has the ability to transcend boundaries, bridge gaps, and foster unity among diverse individuals.

Through your exceptional talent, you have not only entertained but also educated and enlightened the audience about the beauty and significance of cultural diversity.



# GADANGME COUNCIL DONATES TO FLOOD VICTIMS

After a 6-hour return journey from Accra, 4 vehicles carrying GDC executives, media men and relief items (Garri, beans, sugar, rice, t-rolls and several assorted usable clothes) made it to Tokpo with a brief stop over at Osuwem. The Queenmother, Nana Amponsah Dokua III, Asafoiatsemei, Assemblyman and other elders received with great gratitude the consignment

from Council. We met the affected household members, mainly women and children (men had gone to their farms) camped at the local primary school. As the picture indicates very clearly, based on the numbers affected, a lot more will be needed for the displaced households. A fuller account will be issued soon.

Congrats to all for your support.



# BRIEF HISTORY OF THE GADANGME COUNCIL

## Part I: Establishment of GaDangme

The GaDangme entity was formally established as a corporate body known as "GaDangme" and registered as an organization limited by guarantee, granting it the power to acquire and manage properties, enter into contracts, and engage in various activities within the laws of Ghana.

GaDangme was to remain non-political, non-partisan, and non-religious, with its registered head office located in the GaDangme Traditional Area, determined by the GaDangme Council.

## Part II: Aims and Objectives of GaDangme

The primary purpose of GaDangme was to strengthen the unity of the GaDangme people and preserve their heritage. The objectives outlined in this section included fostering consciousness of their common ancestry, advising and collaborating with GaDangme chiefs and people in promoting GaDangme heritage, initiating projects for GaDangme welfare and heritage, administering the regulations, conducting activities deemed necessary for the organization's aims and objectives, and promoting education and cultural awareness among GaDangme youth.

## Part III: Membership

Membership of GaDangme was open to all GaDangmes.

## Part IV: The GaDangme Congress "Gwaboo Wulu"/"Kpe Ngwa"

The GaDangme Congress as the highest decision-making body of GaDangme. The Congress was composed of various representatives, including Ga Mantse, representatives from GaDangme areas, distinguished GaDangmes, and members of the Youth Association. It detailed the roles of the President of GaDangme and the Vice-Presidents and outlined the tenure of office for the President.

## Part V: The GaDangme Council

The GaDangme Council was established as the governing and policy-making body responsible for the welfare, development, and administration

of GaDangme. At the helm of this council were eminent individuals who hailed from various GaDangme traditional areas, each with a deep commitment to preserving and advancing the heritage of their people. These inaugural members included paramount chiefs, renowned scholars, and dedicated community leaders. Their collective mission was to unite, empower, and uplift the GaDangme people, fostering a stronger sense of unity and cultural preservation.

## Part VI: EARLY LEADERSHIP

The esteemed members of the first GaDangme Council were as follows:

1. Mr. K. B. Asante (President) with strong support from such leaders as:
2. Nii Kpobi Tettey-Tsuru III - Paramount Chief of the La Traditional Area
3. Nii Adote Obour II - Paramount Chief of the Sempe Traditional Area
4. Nene Kpetekple Narh Dawutey Ologo VI - Paramount Chief of the Yilo Krobo Traditional Area
5. Nene Klagbodjor Animle - Paramount Chief of the Osu Doku Traditional Area
6. Nene Sackitey II - Paramount Chief of the Many Krobo Traditional Area
7. Rt. Hon. Justice D. F. Annan
8. Dr. Amon Nikoi
9. Mrs. Selina Suekai Taylor
10. Mr. Gerhart Augustus Haldane-Lutterodt
11. Mr. John Saka Addo
12. Dr. Josiah Aryeh
13. Mrs. Florence Aleeno Sai
14. Mr. Nii Boi Ayibotele
15. Prof. Josiah Okoe Martey
16. Dr. Christian Ofoe Agbenyega
17. Mrs. Edith Saki-Quartey
18. Prof. Jerome Siau Djangmah
19. Mrs. Elsie Atta Sowah
20. Mr. Atukwei Okai - Chairman, Community Development
21. Mr. Joseph Emmanuel Allotey-Pappoe -

- Chairman, Human Resource
22. Mr. Bright Oblitei Akwetey - Chairman, Legal
  23. Mrs. Comfort Melody Naa Ayeley Slater - Chairperson, Women's Affairs
  24. Prof. Ablade Glover - Chairman, Lands
  25. Mr. Vincent Kabu Okunor - Chairman, Education
  26. Prof. Clara Kokor Fayorsey - Chairman, Heritage
  27. Dr. Selbi Ashong-Katai - Chairman, Finance
  28. Nene Odorkor Tuumeh I - Chairman, Investment
  29. Naa Kordai Assimeh - The Registrar

These dedicated individuals were entrusted with the responsibility of shaping the future of the GaDangme people and ensuring the preservation of their rich cultural heritage. Their tenure would be defined by their commitment to unity, development, and the well-being of the GaDangme community.

However, over the past few years, the GaDangme Council (GDC or Council) has witnessed the departure of a significant number of its early leaders. Among the individuals who have passed away are esteemed figures such as Rt. Hon. Justice D. F. Annan, Nene Klagbordjor, Prampram Mantse, Mr. Peter Alla Adjetey, Mrs. Edith Quartey, Mrs. Selina Suerkai Taylor, Mr. J. Nelson-Cofie, Nene Prof. Jonas Akpaglo-Nartey, Mr. Nii Boi Ayibotele, Prof. Atukwei Okai, Mr. K. B. Asante, Mr. J. E. Allotey-Pappoe, Prof. Andrew F. Aryee, and Hon. Justice V.C.R.A.C. Crabbe. More recently, the Council also mourned the loss of Nii Kpobi Tettey Tsuru III, La Mantse, and Mrs. Florence Aleeno Sai.

Furthermore, other members, such as Mr. J. S. Addo, Mrs. Elsie Atta Sowah, Prof. Clara Fayorsey, Rev. Prof. Seth Ayettey, Mrs. Melody Slater, and Dr. Selby Ashong-Katai, have become inactive due to the challenges of old age and/or health issues. These losses did not only diminish the size of the Council but also significantly weakened the organization and its operational capabilities.

#### **Part VII: INTERIM MANAGEMENT TEAM & TURNING POINT**

Upon the passing of Mr. K. B. Asante, Nene Prof. Jonas Akpaglo-Nartey assumed leadership, with E. Amatei Akuete providing assistance. After Nene Prof. Jonas Akpaglo-Nartey's demise in April 2014, E. Amatei Akuete, then 1st Vice

President, took on the role of Acting President, while Mr. Ayaa Kojo Armah assumed the position of Acting 1st Vice Chairman. In response to the challenges posed by these losses and the increased responsibilities, additional individuals, namely Messrs. E. Oko Adjetey and Madam Ophelia Ablorh, were co-opted. In January 2020, the Council further expanded by welcoming Messrs. Nii Yemo Yemofio, Nii Akai Nettey, and Henry Sackey-Amo from the GaDangme Youth Association.

#### **Part VIII: STRENGTHENING OF GADANGME AND NEW LEADERSHIP**

The recently established Executive is under the leadership of Hon. Nii Ayikoi Otoo, who serves as the President of the GaDangme Council. Mr. Ayikoi Otoo boasts of a remarkable background, having previously held the position of Attorney-General and Minister of Justice from 2005 to 2006. Furthermore, he served as Ghana's High Commissioner to Canada from 2017 to 2020, and he is highly regarded as a distinguished member of the Ghana Bar.

Hon. Ayikoi Otoo is assisted by Mr. Ayaa Kodjo Armah and E. Oko Adjetey, who respectively hold the positions of 1st and 2nd Vice Presidents. Additionally, the Executive includes Madam Ophelia Ablorh in the capacity of Treasurer and Madam Kate Edugyan as the Secretary.

#### **Part IX: CURRENT MEMBERS OF THE GADANGME COUNCIL**

In 2023, the GaDangme Council established new standing committees, each dedicated to specific community aspects, to guide their strategic plan from 2023 to 2025. Leading this endeavour were the following:

- a. Hon. Nii Ayikoi Otoo, President of the GaDangme Council, who also chaired the Legal Committee.
- b. First Vice President Mr. Ayaa Kojo Armah
- c. Second Vice President Mr. Emmanuel Oko Adjetey.

#### **The committees and their respective chairs included:**

1. Heritage Committee - Dr. Ebenezer Anuwa-Amarh
2. Land Committee - Lawyer Adu Daku Mante
3. Education Committee - Prof. Michael Tagoe
4. Public Relations Committee - Nii Teiko Kome

- 5. Women's Affairs Committee - Bernice Naa Odua Adjei
- 6. Human Resource & Development Committee - Nii Armah Addy
- 7. Finance Committee - Mr. Sam Carboo
- 8. Investment & Economic Resource Development Committee - Dr. Mark Ankrah
- 9. Community Development Committee - Arch Hoffmann-Lartey
- 10. Youth Committee - Nii Yemo Yemofio
- 11. Health Committee - Dr. Kennedy Tettey Coffie Brightson

- 12. Diaspora Committee (Europe) - Henry Akpor Obedekah
- 13. Diaspora Committee (USA/Canada) - Albert Nii Okai Aryee

**EXECUTIVE REGISTRAR**

Dr. Emmanuel Lamptey serves as the Executive Registrar, coordinating the committees' activities. These dedicated individuals work to collectively implement the GaDangme Council's strategic plan and drive progress within the community.



<p><b>PAYMENT DETAILS FOR DUES</b></p> <p>ACCOUNT NAME: GADANGME              ACCOUNT NUMBER: 149160000169              BANK NAME: GCB              BRANCH: NUNGUA              SORT CODE: 040149              SWIFT CODE: GHCBGHAC              CURRENCY: US DOLLAR</p> <p><b>LOCAL MEMBERS</b></p> <p>ACCOUNT NAME: GADANGME              ACCOUNT NUMBER: 1491180003729              BANK: GCB              BRANCH: NUNGUA              CURRENCY: CEDI              ACCOUNT NO: 1491180003729</p>	<p><b>DIASPORIAN MEMBERS</b></p> <p>1. One-time Registration Fee              £50/\$50/€50/GHS 200-500 (minimum of 200 GHS).</p> <p>2. Monthly Dues:              £5/\$5/€5/GHS 50</p> <p>3. DUES PAYMENT COMMENCED IN JUNE2023</p> <p>Please be reminded of the one time registration payment.</p> <p>Shidaa</p>
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# Innovating for Progress: Dr. McKorley's Vision for Ghana's Communities

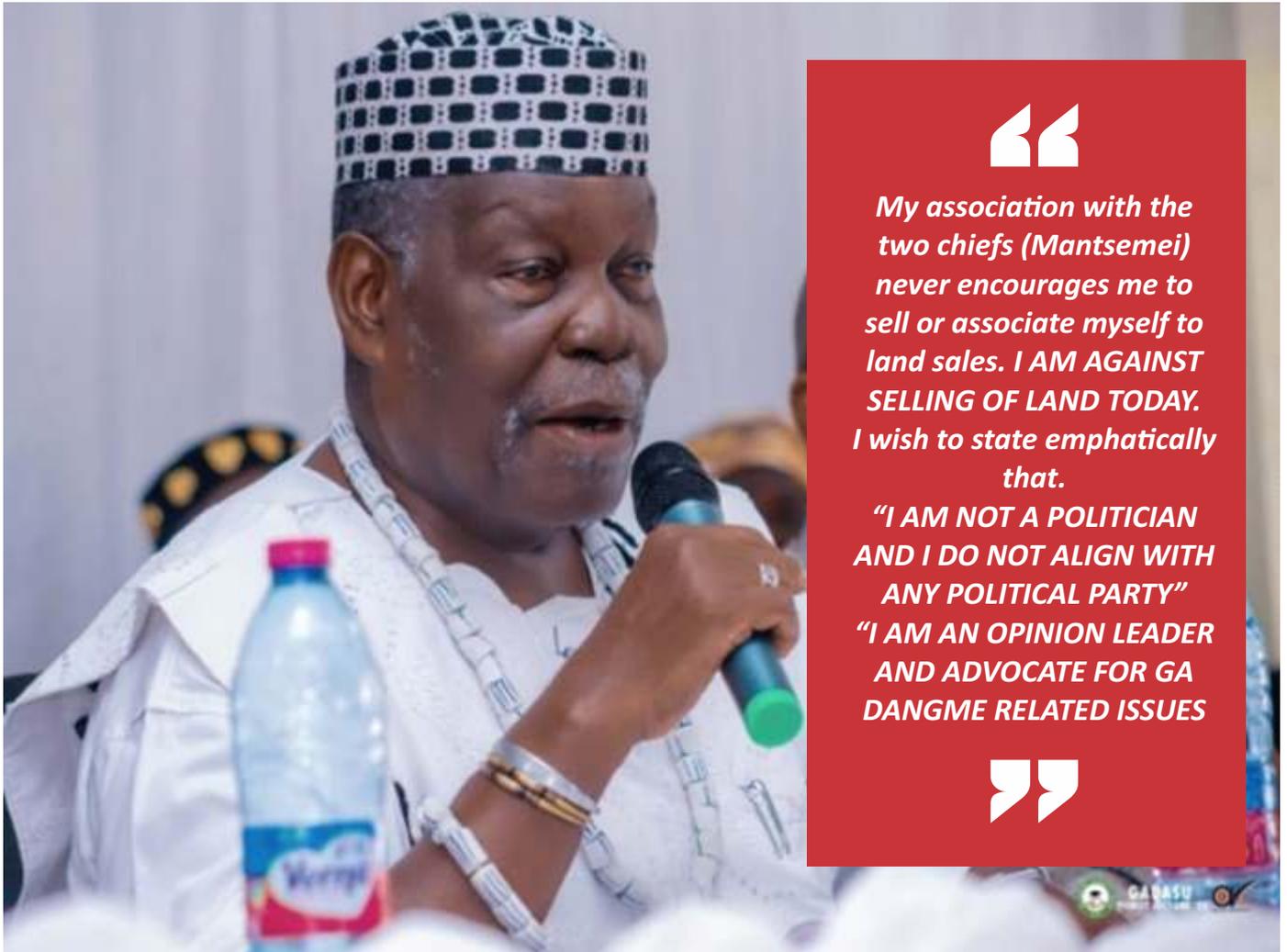
Dr. Daniel McKorley, also known as McDan, is recognized for his significant contributions to Ghanaian communities, particularly in the Ada Songor area.

Through his company, Electrochem Ltd, Dr. McKorley has modernized the salt harvesting process, implementing sustainable practices that have increased productivity and enhanced the livelihoods of local salt farmers. His commitment to environmental preservation ensures responsible salt harvesting practices, maintaining the

region's natural beauty.

Additionally, Dr. McKorley's philanthropic initiatives, such as educational support and infrastructure development, have positively impacted underserved communities. He is celebrated as a visionary entrepreneur and a driving force for positive change, whose dedication to community empowerment and socio-economic development sets a standard for innovation and progress in Ghana.





*My association with the two chiefs (Mantsemei) never encourages me to sell or associate myself to land sales. I AM AGAINST SELLING OF LAND TODAY. I wish to state emphatically that.*

*“I AM NOT A POLITICIAN AND I DO NOT ALIGN WITH ANY POLITICAL PARTY”*

*“I AM AN OPINION LEADER AND ADVOCATE FOR GA DANGME RELATED ISSUES*



## LEADERSHIP *Profile*

**N**ii Teiko Kwabla Kome was born in La on 20th May 1947 on Tuesday and completed my basic education to High school education in La of the Presbyterian Church of Ghana in a correspondence course. I graduated with a diploma in Graphic Art, Advertising, Marketing and Public Relations with the St Martin School of Art in the United Kingdom (London).

I had my first professional work experience with the CIDA-IBRD consortium of the World Bank that established the Ghana Highway Authority as training specialist in charge of visuals and illustration. During my tenure of office, I designed the first Ghana Road Mileage chart, the Authority

logo and added over 20 Highway Traffic signs of international standard unto the only 8 signs at that time.

I proceeded to work with FAO-Dutch Government also aligned with World Bank funded agricultural project -URADEP on a three-year contract in Ghana's Upper Region as trainings materials and field communications specialist.

After gaining this multicultural experience, I established my own company Knit 01 Services Ltd in the late 1970's. My company designed the Action Congress Party colours and logo. I have designed logos and labels for many companies, among them are the redeveloped logo for Ghana Trade Fair Company, the change and modernizing of

the Ghana Prisons Service Identity cards.

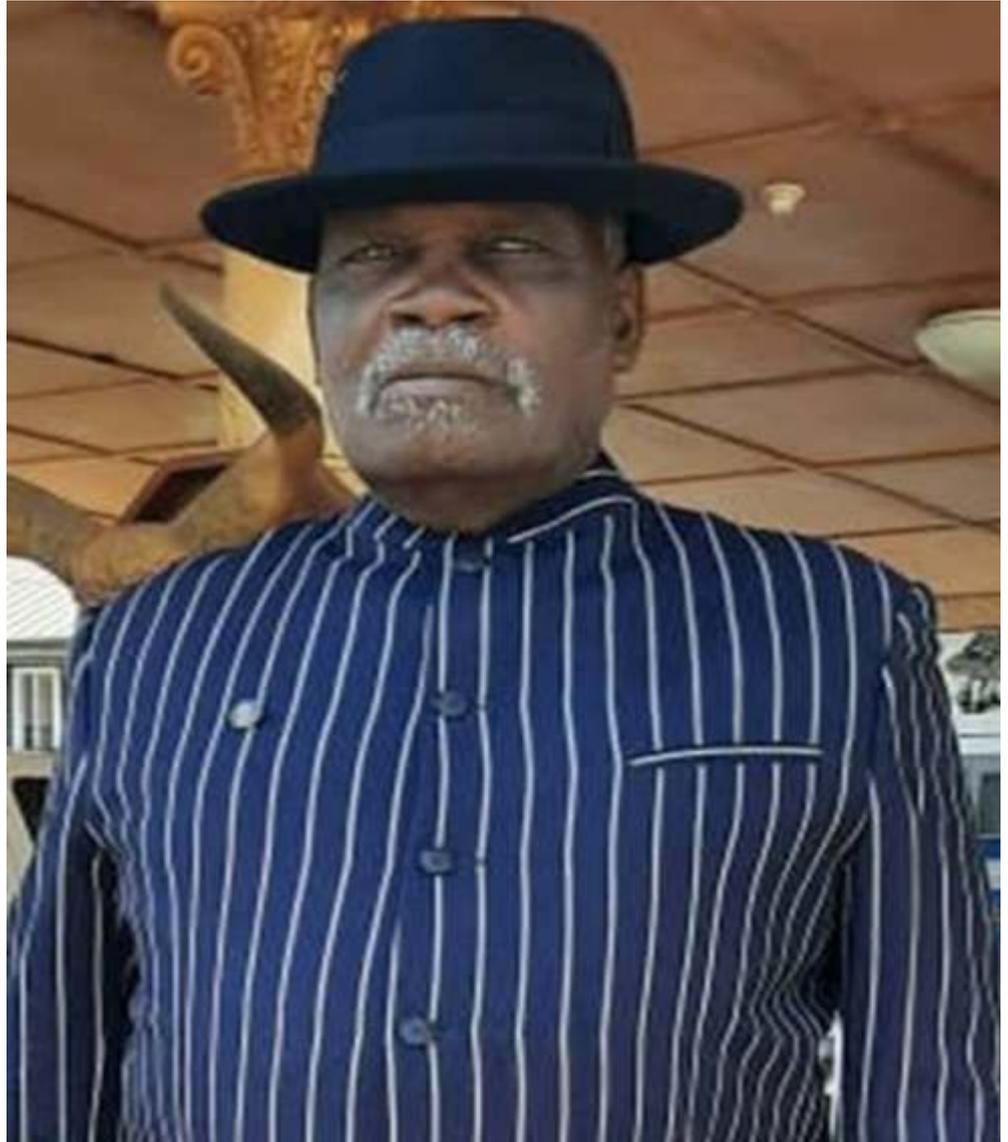
During my youthful days I led the youth in La to form a football team which brought about a football park funded by the French Government and named de Gaulle Park, the formation of a service social club which also with my leadership we initiated physical projects like building of Lakpa Wokoo Shrine, La Kpatsoshishie sitting arrangement, these are evident till today for in La.

I have organized training workshops for all the Asafoatsemei /Asafoanyemei, the priests (wolo-me)/Priestesses(woyei), youth organized bodies, Homowo planning committee members and Assembly members to upgrade them on modern challenges as well as conflict resolution as my personal contribution to the La state.

I was the youth who called upon the General Kutu Acheampong Government to Establish the National Youth council of Ghana and formation of the Charter of Redemption, the one Nation, One People one Destiny slogan. I initiated the Youth of Ghana Participation to support the Digging of Dawhenya and Okyreko irrigation Dams canals for the operation feed Yourself program with late Col. George Beernasko, then commissioner of Agriculture.

Recently I supported the 2nd GADANGME Youth Forum at Holiday Inn Hotel with over 95% input, upon that the GADANGME Youth awarded me with a citation. The COLA idea was mooted by me and merged seven Association under one Umbrella, as my personal contribution to the Las State in 2013

I served as a special communication Aide to the



late La Mantse Nii Kpobi Tettey Tsuru III for years until his demise recently and Protocol Director to the late Nii Anyetei Kwakwryana II till his destoolment in 1988.

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**NII TEIKO KWABLA KOME**  
(Nii Adɔ̀ɔ̀nkootsɛ)

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# GADANGME COUNCIL CALLS FOR INDIGENOUS REPRESENTATION

The GaDangme Council which is the official mouthpiece of GaDangmes has noted the recent announcement of revocation of appointments of some MMDCEs.

Whilst the Association extends its sympathies to those affected which in any case is a normal incidence of holding public office at the pleasure of the President, the Association urges the President in making appointment to replace those leaving office to consider as a matter of extreme urgency the nomination of indigenes for Adenta, Ga East, Weijia Gbawe and Ga Central all in the Greater-Accra Region.

The Association holds the view that it is essential to recognize the unique perspective and understanding that indigenous individuals possess regarding the needs and challenges of their communities. By appointing indigenous persons as Municipal Chief Executives, the government can ensure that local issues are addressed with sensitivity and insight. Indigenous leaders are likely to have a deeper understanding of the cultural, social, and economic dynamics within their regions, which can lead to more effective and sustainable development initiatives.

Furthermore, the appointment of indigenous leaders can help FOSTER A SENSE OF TRUST AND INCLUSIVITY AMONG GADANGMES. When individuals from the region are appointed to leadership positions, it sends a powerful message of representation and empowerment. IT CAN INcan INSPIRE GREATER CIVIC ENGAGEMENT AND PARTICIPATION AS COMMUNITY MEMBERS FEEL THAT THEIR VOICES ARE BEING HEARD AND VALUED.

In addition, indigenous leaders are often deeply connected to the traditions and heritage of their communities. This can be a valuable asset in preserving and promoting local culture and heritage, while also creating opportunities for economic growth through tourism and cultural exchange. INDIGENOUS LEADERS ARE MORE LIKELY TO PRIORITIZE THE PRESERVATION OF TRADITIONAL



KNOWLEDGE leaders AND PRACTICES, WHICH CAN CONTRIBUTE TO THE OVERALL WELL-BEING OF THE COMMUNITY.

The call for the replacement of Municipal Chief Executives with indigenous persons also aligns with the principles of decentralization and local governance. Empowering local leaders to make decisions that directly impact their communities can lead to more responsive and accountable governance. IT CAN ALSO HELP BRIDGE THE GAP BETWEEN BETWEEN THE the GOVERNMENT AND MARGINALIZED COMMUNITIES ULTIMATELY FOSTERING GREATER SOCIAL COHESION AND UNITY AND and INFLUENCING Electoral FORTUNES.

It is crucial for the President to consider the importance of indigenous representation in the replacement of Municipal Chief Executives, as it promotes amongst other things inclusivity which can have far-reaching benefits for the government in the Greater-Accra Region.

*sgd*  
**Hon J. Ayikoi Otoo**  
*President*  
*GaDangme Council*

# GADANGME COUNCIL AWARDS 11 Scholarships

## GA-DANGME COUNCIL SCHOLARSHIP PRESENTATION AT LA PALM ROYAL BEACH HOTEL (JANUARY 13, 2024)

Reported by: **John Mensah Anang (Nii Mensah Anang-Yakah)**

### INTRODUCTION:

The Ga-Dangme Council, through its Education Committee, organized a remarkable event on Saturday, January 13, 2024, at the La Palm Royal Beach Hotel. The purpose of the event was to present scholarship letters to eleven (11) young students who gained admission to the Accra College of Education, pursuing the new 4-Year Bachelor of Education Professional Teacher Education Programme with Specialization in Ga or Dangme Languages.

### KEY ATTENDEES:

The event, chaired by Hon Ayikoi Otoo, President of the GaDangme Council, was graced by HRDH Nii Kwade Okropong I, Chief of Abese Adonten Divisional Council, and his elders, including Naa Tsotsoo Dzata Hebulor. Notable personalities present were the MCE of La Dadekotopon, Hon Rev Solomon Kotey Nikoi, the MP for Ningo Prampram, Hon Sam George, the Principal of Accra College of Education, Prof. Sam A. Atintono, and the Education Director of the Tema Metro Education Directorate, Mrs. Bernice Ofori.

### OTHER DISTINGUISHED GUESTS:

The event was graced by the 1st Vice President of the GaDangme Council, Nii Ayaa Kojo Armah, as well as the Public Relations Officer (PRO), Nii Teiko Kwabla Kome, and Dr Anuwa Armah. In attendance were also various key members of the GaDangme Council. The eleven scholarship recipients, along with their parents, added to the vibrant atmosphere of the occasion.

Significantly contributing to the event were Prof. Nii Ayitey Tagoe, the Chairman of the Education Committee of the GaDangme Council, and his deputy, John Mensah Anang (Nii Mensah Anang-Yakah). Their pivotal roles were instrumental in the success of the proceedings. Additionally, Nii Armah Eugene, the coordinator of GaDangme students in tertiary institutions, further enriched the list of distinguished guests. The collective presence of these esteemed individuals and contributors made the occasion truly memorable.

### EVENT PROCEEDINGS:

The occasion commenced with warm greetings and a belated Merry Christmas and New Year wish from the Ga-Dangme Council Leadership. The highlight of the event was the presentation of sponsorship letters to the deserving students. The scholarship, designed to support individuals pursuing a 4-Year B.Ed. Professional Teacher Training Programme with specialization in the Ga or Dangme language, was considered prestigious.

### EXPRESSIONS OF GRATITUDE:

The scholarship recipients and their parents expressed gratitude for the support, emphasizing the significance of preserving and promoting the Ga/Dangme language and culture. Each recipient shared their aspirations and commitment to academic excellence.

### NOTABLE SPEECHES:

Hon Ayikoi Otoo, in his capacity as the event's

chair, delivered an inspiring speech, underscoring the importance of education and cultural preservation. Other dignitaries, including HRDH Nii Kwade Okropong I and Prof. Sam A. Atintono, shared insightful remarks. Additionally, the MCE of La Dadekotopon, Hon Rev Solomon Kotey Nikoi, applauded the initiative and highlighted the role of education in community development. Hon Sam George, the MP for Ningo Prampram, emphasized the need for collaborative efforts in sustaining cultural heritage. Mrs. Bernice Ofori, the Education Director of the Tema Metro Education Directorate, commended the scholarship program and stressed the importance of language specialization in education.

#### SPECIAL RECOGNITION:

A moment of special recognition unfolded when Prof. Samuel Atintono, the Principal of Accra College of Education, was honoured with a Citation by the Abese Adonten Division and

Advocates for GaDangme Languages (AGDLA). The recognition was bestowed upon him for his continuous support in promoting the GaDangme Culture and Languages by offering slots at the Accra College of Education. In his response, Prof. Atintono expressed gratitude for the honour and pledged to convince his Governing Council to increase the slots from 20 to 30, further reinforcing his commitment to the preservation and promotion of GaDangme culture and languages.

#### CONCLUSION:

The Ga-Dangme Council Scholarship Presentation Event was a resounding success, characterized by a strong sense of community and shared commitment to educational excellence and cultural preservation. The presence of esteemed personalities, including the MCE, MP, and Education Director, added to the significance of the occasion, ensuring a memorable and impactful event.

## LIST OF SCHOLARSHIP RECIPIENTS

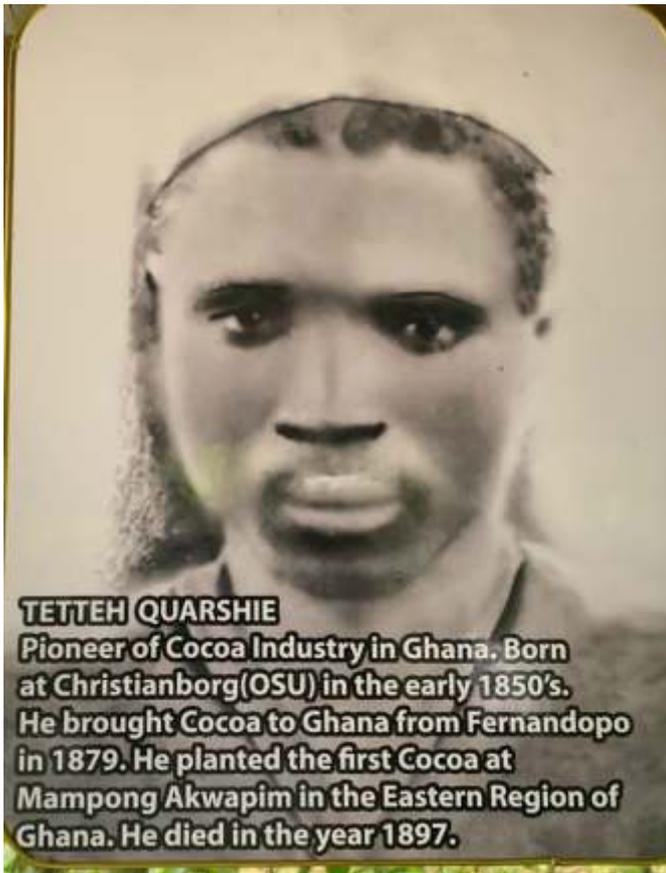
S/No	Name	Language Option	GDC ID Ref No.
1	EBENEZER KONNEY LARYEA	Ga	GDC/2023Edu/0S001
2	ABIGAIL AYORKOR ADJAH	Ga	GDC/2023Edu/0S002
3	DENNIS AKWETey OMAN	Ga	GDC/2023Edu/0S005
4	BENTUM DORCAS	Ga	GDC/2023Edu/0S01
5	AYERTEY OTU HENRY	Dangme	GDC/2023Edu/0S003
6	TETTEH FAUSTINA EMARHI	Dangme	GDC/2023Edu/0S004
7	TANIHU STEPHEN NARTEH	Dangme	GDC/2023Edu/0S006
8	ONYAME ISAIAH	Dangme	GDC/2023Edu/0S007
9	AMEGAVIE JENNIFER	Dangme	GDC/2023Edu/0S008
10	ORDRINE NATEKUOR NARTEY	Dangme	GDC/2023Edu/0S009
11	NARTEY ABIGAIL MAAMLE	Dangme	GDC/2023Edu/0S010





# DEBUNKING THE DISINFORMATION ABOUT THE ORIGINS OF

# TETTEH QUARSHIE



In his 67th Independence Anniversary Speech at Koforidua in the Eastern Region, our President made an unfortunate statement claiming that Tetteh Quarshie, a prominent figure in the history of Ghana, hailed from Mampong in the Eastern Region rather than Osu. This assertion has sparked controversy and confusion among many citizens particularly GaDangmes.

Firstly it is essential to provide a brief background on Tetteh Quarshie and his significance in Ghanaian history. Tetteh Quarshie is widely recognized as the pioneer of cocoa farming in Ghana. He is credited with introducing cocoa beans to Ghana in the late 19th century, which

led to the establishment of the cocoa industry in the country. Tetteh Quarshie's contributions have had a lasting impact on the economy and development of Ghana.

Secondly, historical records and accounts clearly indicate that Tetteh Quarshie was born and raised in Osu, not Mampong. Osu is a prominent town in the Greater Accra Region of Ghana, known for its rich cultural heritage and historical significance. It also produced Nii Kwabena Bonney also known as Boycotthene. Tetteh Quarshie's roots in Osu are well-documented, with many sources confirming his ties to the community except that some sometimes link in the Teshie. In both scenarios however he remains of a pure Ga extraction.

Furthermore, the claim that Tetteh Quarshie hailed from Mampong lacks concrete evidence and is inconsistent with the established historical narrative.

While Mampong has its own historical significance, there is no credible information to support the assertion that Tetteh Quarshie was a native of that town.

It is crucial to correct this misinformation and set the record straight regarding the origins of Tetteh Quarshie. By spreading this inaccurate information, we risk distorting our understanding of history and undermining the legacy of individuals who have made significant contributions to our society. It is essential to rely on factual evidence and historical sources to ensure the accuracy of our narratives.

In conclusion, the claim that Tetteh Quarshie

hailed from Mampong lacks historical veracity and validity. Tetteh Quarshie was born and raised in Osu, and his legacy as the pioneer of cocoa farming in Ghana remains undisputed.

As citizens, we must be vigilant in verifying information and resisting the spread of inaccurate narratives.

Let us honour the memory of Tetteh Quarshie by accurately acknowledging his contributions and

celebrating his remarkable achievements.

We hope that the speech writers of the President will take steps to correct what is clearly a misinformation.

Sgd  
 Hon J. Ayikoi Otoo  
 President  
 GaDangme Council

## TETTEH QUARSHIE IS GA, NOT FROM MAMPONG – CHIEF REPLIES AKUFO-ADDO

Chief of Mampong, Osabarima Kwame Dartey III, has said late Tetteh Quarshie, the pioneer of cocoa farming in Ghana is a Ga from the Greater Accra region.

He debunked a claim by President Akufo-Addo that Tetteh Quarshie was from Mampong in the Eastern Region.

In his speech delivered at the 67th Independence Day Anniversary on March 6, 2024, President Akufo-Addo, while highlighting the contribution of the region to the cocoa industry of Ghana, acknowledged the role of Tetteh Quarshie, who introduced cocoa to Ghana from Equatorial Guinea.

He also mentioned that Tetteh Quarshie was from the Eastern Region.

“Indeed, Tetteh Quarshie, an indigene of Mampong Akuapem, here in the Eastern Region, brought back, in the late 19th century, the cocoa pod from Fernando Po, now Bioko, in Equatorial Guinea, an act which led him and others to establish our nation’s first commercial cocoa farms here in the Eastern Region,” the president said in his speech.

However, in an interview on Adom FM’s morning show Dwaso Nsem, Osabarima Dartey noted that, while Mampong has its own historical significance, there is no credible information to support the assertion that Tetteh Quarshie was a native of that town.

He said when he brought the cocoa, he stayed in Mampong, and he believes it’s because of his good works that he was seen as a native of

Mampong.

But Osabarima Dartey said it’s clear in history books and well-known that Tetteh Quarshie is a Ga and not Akuapem so Ghanaians should take note.

- operanews



Osabarima Kwame Dartey III

# THE MAN TETTEH QUARSHIE: A granddaughter reminisces on...

Story by Sam Okaitey, Published WEDNESDAY, MAY 23, 2007



Ghanaians still look at Akwapung for the roots and descendants of the blacksmith from Acera who only took to farming at Mampung upon historic return from Fernando Po. Her memory still sharp and sense of history undiluted by age, Madam Korlei's wealth of oral history prevailed in a three-hour chat this week during which she was assisted by a family member, Teacher Jonathan Odoi Yenioh, to confirm many and challenge a few of what is already known about the father of Ghana's Golden Pod.

By these accounts of their family history and other archival materials Tetteh Quashie was born on March 27, 1842 to Ashong Yemo from the Lenshie clan of La in the Ga-Dangme State and Madam Atswei Adjei also of La from Adjei Nkpa We at Dzrasee.

He was the second of the couple's two sons but the elder son, Odoi, died while they were still very young and not long after that their mother, Atswei, also died. Tetteh Quarshie's father, Ashong, then married another woman, Auntie Nkpa, who also bore him a son named Odol Din (later the head of Odol Din We at La). Not long after

A crowded compound house at Osu, in the castle neighborhood of Tolon, lives a 105-year-old woman, impaired in one ear but still healthy, vocal, militant and angry. Her grandfather was Tetteh Quashie, the hero of cocoa in Ghana. Now in the very twilight of her life, Madam Korlei is still aggrieved that in spite of the man's historic role in the economic transformation of Ghana, not much recognition has been given to Tetteh Quarshie's offsprings and roots.

She insists that the distortions in the story about the man have led to the situation where some

the birth of Odol Din, their father Numo Ashong also died, subsequent to which Auntie Nkpa remarried and moved into her new husband's home.

As a result of this development and many more such deaths in the Adjei Nipa We, the family house was deserted and remained a haunted house for many years until it was sold to a Muslim cleric who turned it into a mosque which has survived till today.

Feeling completely deserted, the young orphan

left La with his uncle, Ataa Adjetej, to settle in neighboring Osu where Tetteh Quarshie engaged in casual labor, loading cargo onto and off ships that docked along the Atlantic Coast of Christiansborg (Osu).

Later, Tetteh Quarshie's disposition to hard work and determination to learn new things caught the attention of some Basel Missionaries who trained and employed him where as a young man learnt shoe-making.

However, when locally-made shoes were not selling due to the Europeans preference for Imported shoes from Europe, the Basel Missionaries trained Tetteh Quarshie to become a qualified blacksmith. It was around this time that Britain acquired some harbors in Fernando Po, in 1870, to help prosecute its anti-slavery crusade. Britain had passed the anti-slavery law in 1807 and desired to expand the jurisdiction of that legislation. This, Britain did by obtaining more slave harbors including those of Fernando Po which Portugal had earlier ceded to Spain in some form of barter arrangement.

As a result, one of Tetteh Quarshie's European masters at Christiansborg was transferred to the Central African Island and on taking the new appointment, the colonial officer offered to take the hardworking Ghanaian along an a domestic servant.

During that sojourn and period of servitude, Tetteh Quarshi appreciated the high value of cocoa as a beverage for European elites and plotted a means of getting the beans into Ghana. despite a legal regime that prohibited such adventure on the inland.

He thus maneuvered to conceal eleven pods of cocoa in his tools (NOT in his belly) with which he returned to Ghana, in spite of the presence of combined forces of Spanish and Portuguese security.

Aside from work and adventure, Tetteh Quarshie met. Dedo, a young lady in Osu whose parents had settled there from the village of Jamanku in Ningo, East of Acera. And it was with Dede that Tetteh Quarshie had his only child, a daughter he named Odoley As an adventurer who devoted the whole of his life to a course that was to revolutionize the agriculture and economy of Ghana but who died at the rela-

tively young age of 50, the man had no other child after Odoley. Odoley also had four daughters namely: Dey, Shorme, Korlei and Ashiokai. It is Korlei who still lives today at the Tolon quarter of Osu.

Dey, the first of Tetteh Quarshie's grandchildren married Akwetey Stand- still, a feared street fighter at Osu, and it was that union that produced the first line of men in the Tetteh Quarshie lineage which today, with the Okanteys, are the legitimate occupants of the Tetteh Quarshie family house at Osu Ashante Blohum, opposite the Atton's Bar.

MAMPONG only became part of the Tetteh Quarshie history upon his return from Fernando Po, and the futile attempt to cultivate the beans in his native Accra. That experience proved disastrous with as many as six out of the eleven pods he brought from Fernando Po, failing in the unsuitable soil and weather of Accra.

He then heeded the advice of agricultural experts in Accra and headed for the Akwapim mountains with the rest of his

Beans.

The tortuous journey first took him to Obosomase and Tutu where hostile receptions from the people compelled him to proceed to Mampong where he was warmly received. At Mampong, Tetteh Quarshie found favour with the Adompong family which offered him land to undertake the first commercial plantation of cocoa in Ghana. Much of the land has been encroached upon, leaving a 0.789-acre of the original farm at Mampong today.

With some success, Tetteh Quarshie planted the first cocoa seeds in 1879 while still working as a blacksmith. From his early harvests, he raised considerable income by selling his cocoa beans to several farmers from Akwapim and Akyem.

To expand the base of the industry Tetteh Quarshie attracted more hands to the planting of cocoa and distributed pods to many of them. Soon, other farmers followed suit and from that simple beginning, Ghana became the world's largest supplier of cocoa beans from 1910 until 1980.

At Mampong, Tetteh Quarshi met another native of Osu and a colleague blacksmith, W. Hammond, with whose family he fostered a



GaDangme Youth Association of the GaDangme Council with Archbishop Gabriel Palmer-Buckle and Mr. Ayaa Kojo Armah (Patron) on 5th March 2018 at the Remembrance Night for Dr. K.B. Asante at the Osu Presbyterian Church Hall.



GaDangme Council donates to Dede Commey for her plastic surgery at the Korle Bu Teaching Hospital



GaDangme Council Executives mourn the late Queen Mother of the Ga State, Naa Dedei Omaedru III.



GaDangme Council President Hon. Ayikoi Otoo signs the book of condolence.

# Citation

IN HONOUR OF

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## ACP AGNES SIKA NARTEY (RTD)

AGNES SIKA NARTEY, you were born on the 7th day of February 1944 to GaDangme parents.

After your middle school education, you enlisted in the Ghana Police Service in the year 1963.

You later entered the Ghana Police College and passed out with the rank of Constable class II.

By dint of hard work, you rose through the ranks to attain the enviable senior rank of Assistant Commissioner of Police.

With that rank, you were appointed the first female Regional Commander for the Tema Regional Police Command.

You exemplified unwavering dedication, resilience, and leadership throughout your career. As the first female Regional Commander, you shattered barriers and defied stereotypes, proving that gender is not a limitation in the pursuit of excellence in the field of policing. Your pioneering spirit and commitment to upholding the law have left an indelible mark on the entire law enforcement community.

During your tenure as Regional Commander, you demonstrated exceptional leadership skills, fostering a culture of collaboration, integrity, and accountability within your command. Your strategic vision and unwavering determination led to significant advancements in crime prevention, community engagement, and officer training.

Under your guidance, the Tema Region experienced a notable reduction in crime rates and a strengthened bond between the police force and

the communities they served.

Your dedication to mentoring and empowering the next generation of law enforcement professionals has had a lasting impact on the department. Your mentorship and guidance have inspired countless individuals to pursue careers in policing and strive for excellence in their roles.

In addition to your professional accomplishments, you have also been a champion for social justice and community outreach. Your advocacy for the rights of marginalized groups and your active involvement in community initiatives have significantly enhanced the relationship between law enforcement and the public.

Your compassionate approach to policing has set a standard for empathy and understanding, fostering trust and cooperation within the community.

As you celebrate your 80th birthday the GaDangme Association/Council not only recognizes and honours your extraordinary contributions to the field of law enforcement but also acknowledges that you served and raised the GaDangme flag to dizzy heights.

Your legacy serves as a beacon of inspiration for current and future generations of GaDangmes and police officers, reminding them of the importance of courage, integrity, and service to others.

This citation stands as a testament to your remarkable achievements and the profound impact you have made on the Ghana Police Service and the GaDangme community.

May your legacy continue to inspire and guide others as we strive to seek the welfare and advancement of GaDangmes in every sphere of life in Ghana.

Ahekoo Tsul Kpakpa K Anokwaf

Ob m den Saminya!!!

.....  
 Hon J.Ayikoi Otoo  
 President GaDangme Association/Council

.....  
 Ayaa Kojo Armah  
 1st Vice-President  
 GaDangme Association/Council

.....  
 Dr. Eben Anuwa-Amarh  
 Heritage Committee Chair  
 GaDangme Association/Council



# KUSUM

Wiemɔ 'kusum' le, ana keje wiemɔ ni ji ku su mli. Ni shishitsɔwɔmɔ kukubɔ keke ji 'ku ko su' ke emli nifeemɔ ni haa ayɔseɔ le ye kui krokomei aten. Enɛ hewɔ le, Gamei ke amekusumi shwɛɛ kwraa. Gbei srɔtoi anɔ ni atɔwɔ akɛyɔseɔ nifeemɔ nɛɛ ekomei ji; ɲamɔ, wiemɔ, hesaamɔ, bikpojiemɔ, gbeiwoo, gbalamlibotemɔ, gbele ke yarafeemɔ, jeɲnifeemɔ, nitsumɔ, niyenii, shwɛmɔ, jooshwɛmɔ, afiyeli, saneyeli ke ekrokomei

Sɛɛnamɔi komei ni yɔwɔ kusum he ji ake; Ehaa anaa ku ko mli bii jogbaɲɲ ketɔwɔ amɛnifeemɔi anɔ, eke shishinumɔ baa kui srɔtoi aten, eke toinɲɔle ke nɔyaa ke shweremɔ baa maɲ nɔ, eke ekomefeemɔ baa mei aten keji shishinumɔ ye.

Kusumi nɛɛ aten ekome ni wɔbaatsuku ni wɔtsaka mli ɲmɛnɛ le ji "ɲamɔ" ejaake Gamei miinɲa amɛhe momo dani Blɔfomei ba bie nɛɛ. Ana wiemɔ "ɲamɔ" nɛɛ keje wiemɔ ni ji "ɲaa mɔ" mli, ejaake eji ɲaa nifeemɔ ko ni jeeɛ mɔ fɛɛ mɔ le. Shi ye hieɲɲhieɲɲ le, wɔkɛɛ ake ɲamɔ ji wiemɔi krɛɛɛi komei ni ahala ni akɛbiɔ mɔ hewojian loo mɔ shihileɲ loo mɔ nitsumɔɲ saji. Ye Gamei asaten le, dani abaɲa mɔ ko le, nibii komei ni akwɛɔ ji; be, afi, gbɛnaa, mɔtso, yifalɛ, nifeemɔ, hewojian sane, okɛ le ten shramɔ ke ekrokomei ejaake wiemɔi ni ahala ni akɛbaɲa mɔ ko le, eko fɛɛ eko ye; be, he, nifeemɔ, shihile mli ni aketsuɔ nii. Enɛ hewɔ ni ɲamɔ yafeɔ ɲaalɔi anifeemɔi anii le.

Ye Ga mli le, ɲamɔi komei ni yɔwɔ ji; daa gbi ɲamɔ, gbɛnaahielɔi ɲamɔ, nitsumɔ mli ɲamɔ, niyeniiashi ɲamɔ, fɔmɔ beɲ ɲamɔ, afiyeli beɲ ɲamɔ, yara nɔ ɲamɔ, oshara loo haomɔ ko mlijee ɲamɔ ke hela beɲ ɲamɔ.

Masumɔ ni wɔbotemɔ mli ekomekomei keha nikasemɔ. Wɔke "daa gbi ɲamɔ baaje shishi.

Daa gbi ɲamɔi le ye be ni akɛɲaa mɔ. Ajara gbi le mli etɛ. Nomɛi ji; leebi, shwane ke gbɛkɛ. Leebi damɔ shi keha hulu shitee loo hie gbɛlemɔ ni shwane damɔ shi keha hulu shidaamɔ loo hulu ɲweishɛɛ, nakai nɔɲɲ hu

ni gbɛkɛ damɔ shi keha hulu shinyɔwɔ loo hie bumɔ. Ake jeeɛ Gamei ɲamɔ ji "good morning", "good afternoon", ke "good evening" hewɔ le, ebi ni atɔwɔ Gamei le ɲamɔi le amli ahaa ɲmɛnɛɲmɛnɛbii le, koni amekase ni amekɛbɔ amɛbla. Enɛ hewɔ le, wɔke leebi ɲamɔ le baaje shishi.

Gamei aleebi ɲamɔ ji 'Ojekoo'. Ni wiemɔ 'ojekoo' nɛɛ shishi ji 'oje ekonɲ' ni afo nɔ kuku ake 'ojekoo'. Wiemɔ nɛɛ shishitsɔwɔmɔ hieɲɲhieɲɲ keke ji "ote shi ekonɲ." Gamei keɔ nakai ejaake, keji hulu je leebi le, nɔ ni amekɛɔ nɔɲɲ ji "hulu le eje ekonɲ", enɛ hewɔ le, mɔ fɛɛ mɔ ni ena ete shi ye esaa mli leebi le, nɔ ni akɛɔ le ji ake; 'eje ekonɲ tamɔ hulu'.

Bɔ ni ahɛɛɔ ɲamɔ nɛɛ nɔ ji "Ojemra". Ni wiemɔ 'Ojemra' nɛɛ shishi ji mɔ ni ɲa klenɲklen le ji mɔ ni je mra loo ete shi mra.

Bɔ ni Gamei ɲaa mɔ shwane ji "Minaokoo". Ni tɔwɔ ake 'mina bo ekonɲ' loo mi ke bo ekpe ekonɲ. Belɛ wiemɔ 'mina bo ekonɲ' nɛɛ ni afo nɔ kuku ake "minaokoo" le. Aɲaa mɔ nakai ejaake leebi eho eyi ni tɔwɔ ake ana mɔ le leebi nɛɛ momo. Enɔheremɔ ji 'Naejɔ' ni shishitsɔwɔmɔ ji 'wɔna wɔhe ye hejɔle mli'.

Gamei agbɛkɛ ɲamɔ hu ji "Oshwiee". Amɛɲaa amɛhe ɲamɔ nɛɛ ejaake leebi ke shwane fɛɛ eho amɛyi momo. Gbɛkɛ ɲamɔ 'Oshwiee' nɛɛ shishi ɲmiinɲi ji hulu le ni je leebi ni esaa edamɔ shwane le, eyashwie shi loo eyanyɔ shi oookɛɛ hulɔ ke esheele ni ewo shishwiemɔ pɛ. Enɛ tɔwɔ ake egbe enitsumɔ le naa owula kosɛɛ. Anyɛɔ ake ɲamɔ nɛɛ nɔɲɲ ɲaa nɔwɔɲten. Enɔheremɔ ji "Oshwiemra". Enɛ shishi ji mɔ ni ɲa klenɲklen le ke enitsumɔ eba naagbee tsutsu.

No sɛɛ le aye ɲamɔ kroko ni akɛɲaa mɔ be fɛɛ be. No ji leebi jio, shwane jio gbɛkɛ jio, anyɛɔ akɛɲaa mɔ.

Mɔ ni ɲma: Nii Otokunɔ Atɔ

# KUSUMI

Munyungu *kusumi* je demi *ku su mi* ne tsoo “Nihi a je mi bami”. E tsoo je mi bami potee ne kuu ko hee ne lo o ha ne a je muno nge kuu ekpa ame a kpeti. Ene o he je o, Dangmeli ke a kusumi fie we kulaa. Kuu ko muno jemi jeo kpo ke guo a ngami, a he dlami, bi kpojemi, gba mi semi, ya peemi, nihe ke zangma mi semi kusumi, a ni tsumi, niye ni, fiemi, domi, jeha yemi, munyu mi hyemi/pe gbemi blo nya tomi ke ekpa kome a mi.

Kusumi he nge se nami nge blo slotohi a no. E waa ke leo kuu ko ke a ni peepee potee kome. E woo nihi a sisi numi ke baa kuuhi a kpeti. E ke tuemi jomi ke no yami baa ke ha ma bime. E ke tue mi jomi baa ke ha kuu mi bime.

Amblo ne o, no potee ne wa maa hye ji ngami ejakaa ngami nge Dangmeli a kusumi mi loko ma se bi a no yemi ba. Munyungu *ngami* o je demi “nilelo” mi ejakaa a naa ngami kaa no ko ne nileli pe ne a tsoo he ni se pi no saisaa ne le bo ne a tsoo he ni ha. Nge e kpo no sisi tsoomi mi o, wa ma nye ma de ke, “*ngami*” ji munyungu ne a ke hyeo no ko e hwohwoe aloo e ni tsumi mi ha. Nge Dangmeli a kpeti o, loko a ma nga no ko o, a hyeo nihi babauu. Ene ome ji: be, jeha, blo nya, ngengemi, yibo, ni tsumi ke ekpa kome. A hyeo ene ome ejakaa a no ne a daa loko a ke ngaa a sibi. Ene o he je ne a ke *ngami* ji “he mi tsoi” a no peepee.

Nge Dangmeli a kpeti o, a nge daa ligbi ngamihi, ofisi ngamihi, ni tsumi mi ngamihi, ni yemi be mi ngamihi, bi fomi mi ngamihi, jeha yemi be ngamihi, ya sisi ngamihi, oslaa be ngamihi ke ngamihi ke ha hio tse.

Nye ha ne waa hye ngami ne ome kakaaka. Wa maa

je sisi ke daa ligbi ngami ome. Daa ligbi ngami ome ke be potee ne nyeeo nge ligbi o mi. A gba ngami ne o ke wo mi gbami ete mi. Me ji; motu, piani ke gbokue. Motu tsoo pusi temi be. Piani tsoo be ne pu o nge tsoe ne gbokue tsoo pusi nomi be.

Akene “good morning”, “good afternoon” ke “good evening” pee we Dangme ngamihi he je o, e he hia kaa a tsoo pioso bime kikeme a Dangme ngami ne ome kone a nye ne a kase ne a tsu a he ni hulb nge a daa si himi mi. Wa maa je sisi ke motu ngami o.

Dangmeli ngaa a sibi motu ke “I ngaa mo”. A na ngami ne o ke je blema lokoo be mi ne ta hwumi po he ne he nyeli nyeeo ne a tutuaa me titli nge nyo mi ne le be o mi noou ne lohwe awi yeli po he ne a kpataa adesa he mi. Ni ne ome a he je o, a ngaa nihi ne a he mi jo ne a be ta nya fo nyee maa ma a nya ke woo te kpluhi a mi ne a ya bli te kplu ome a nya motu. Ke a ya ne a ya bli te kplu ome a nya motu o, a too okadi ha nihi ne a nge te kplu o mi keke ni ome ne a nge te kplu mi o blo ke “Mo aloo nye meno'i?” Te kplu nya ngalo aloo blilo o haa heto ke, “Ami/Imi ne i nga nye o'i.” Akene ene o peemi ya no be sai ne motu be mi ne e yaa no nge he je o, Dangmeli sua demi ne ji, “Ami/Imi ne i nga nye nya o'i.” A po demi ne o no kpiti ke, “I ngaa nye” ke pee motu ngami. Ja ke ne a ngaa piani ke “I haa mo” ne a ngaa gbokue ke “I taa mo ama.” Ngami ne ome a mi plomi ome baa aloo jeo nimli a yibo ne nge ngae aloo a nge ngae o.

Ke piee ene ome a he o, wa nge wonchi, agbaahi ke wo pie mi ngami kome, ke ni kome kpe tlukaa ngami kome, slaami se se yemi, blo hiami se yemi, no hla mi semi ngami, no yi jemi ngami, make adame ngami ke ekpa kome nge ligbi o mi.

Translated by **Dr. Regina Oforiwah Caesar**



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