

We continue to make progress in the collections. In this instalment, we report on some of the recent finds. (A) Regalia (B) Stylization. Note our catalogue numbers.

More information could be obtained on request.

A. REGALIA associated with Chieftaincy:

1. War-Hat made of "nsaa" (coarse blanket) material, and decorated with talismans. This was used during the Ashanti-Krepi war (1869-72) by Nana Yaw Omane. Given by Nana Friempong Mposo, Nifahene of New Juaben and Ohene of Effiduase. Probably made by a Mohammedan Cat. I. 65.103.
2. Battle Smock to which are sewn talismans and gourds as stores for gunpowder. Apparently obtained from Northern Ghana. Worn by Nana Kwadwo Fie, fifth on the Akim Manso dynasty, for the Jukwa war of 1873. He fought as an ally to Akim Kotoku on behalf of the British government and was commander of the Atwia troops. This smock has since been preserved in the stool-room as heirloom. Given by Mansohene Nana Sintim Poku II, Benkumhene of Akim Kotoku. Local name "Batakarikese". Cat. I. 66.09.
3. Battle Smock (Tom) Decorated with cowries and pieces of magic sticks. The original owner was Nana Duadu, ancestor Akrade people who once lived in the neighbourhood of Kpong, and later moved on to an island in the Volta river. This smock was used solely for war - notably in the civil fight between the Akrades and the Akwamus when the latter from Nyanoase c.1730 took refuge with the former. Again, It was used by Nana Yaw Asare alias Okru Kata II in the Tavievi War (1888-9). It is claimed that whenever the smock was shaken in the thick of any battle, the enemy would at once turn on themselves and fight themselves. Given by Nana Okru IV, Akradehene Akwamu. Cat. I. 66.16.

4. Girdle made of Leopard skin with ten small cells each to hold gourds for the gunpowder (Dwiritoawa). Attached to it are three small "sepo" knives encased in leather sheaths used for the decapitation of captives. There are also shells being insignia of a warrior. Made by and in the time of Nana Kwasi Biri, Twafohene in Ansa Sasaraku regime at Nyanoase. It was used during the Akwamu invasion on the Nyanoa hill. It has been subject to constant mending. It was used by Nana Kwame Gyamera in the Akantamansu war of 1826. In this generation, it was worn on every Odwira festival by the subjects of the Twafohene who are the body-guards (Tumtufo) of the Omanhene of Akwamu. Collected from Osafohene Kwabena Adu, Ohene of Nudu-Akwamu. Local name "Asentoa" Cat. I. 66.12.
5. Haversack and bandolier, made of leopard skin; forms part of the equipment of girdle. Two dummy "sepow knives on the haversack, four on the leather belt and shells affixed to it. A metal insignia with the writing "NEC ASPERA TERRENT" affixed to the haversack was presented to Nana Tanaa Kwadwo for his gallantry in the Akantamansu war. Original owner Nana Fenin Debra, Adontenhene in Ansa Sasaraku regime at Nyanoass. Collected from Nana Debra IV, Adontenhene of Akwamu and Ohene of Apeguso. Cat. I. 66.13.
6. Leather belt with rattles. The belt, locally known as "aforo" is made up of stripes of animal skin. The rattles are also known as "nkodworo". It is an insignia and regalia of the Twafohene (Head of the Vanguard) in Akan military organization; worn around the waist together with a girdle and bandlier. The rattle has on in the adage "Nkodworo anna a, na efiri nea owoso" literary "the noisiness of the rattle is blamable on the man who handles it". Original owner was Osafohene Asante Kwabena, Twafohene in Nana Frempong Manso regime at Denkyira Mmerayem and Dampon. Successive Twafohene used it in series of war in which Akim

Kotoku was involved. Collected from Twafohene Kwaku Bediako, Oda. Cat. 1. 66.06.

7. Dirk (local name: Anadwo Sekan) said to have been used on Intriguers in the royal household, or stool-occupants who committed serious and sacrilegious offences within the palace. The offender was punished by death with the dirk. This object has since the cessation of human sacrifice been kept in the stool-room. Collected from Nana Buobi. Afroten II, Adontenhene of Akim Oda. Cat. 1. 66.04.
8. Typical Linguist Staff (Supposed to be covered with human membrane woven with veins) Made in the time of Nana Frempon Manso I at Denkyira Mmerayem. It was consecrated for the first Okyeame, Sakyi. Used in running diplomatic errands in time of hostilities. Tradition has it that this staff was used by Okyeame Adu Korkor of Nsuaem (now Oda) in negotiating for alliance with the King of Assin Attandansu, Nana Tsibo, during the decisive invasions of the Akwamus on the Nyanoa hill. Gold gilded linguist staff replaced this type in the reign of Nana Attafua I. It has since been kept in the stoolroom before the "blackened" stools. Special local name "Asempa ye tia". Given by the Omanhene Nana Frempon Manso IV and elders, Akim Oda. Length 51 ins. Cat. 1. 66.03.
9. Linguist Staff with the handle representing human jaws meaning that the Chief whose linguist had it was a warrior. The other design on the handle "abubumabaa" (a kind of worm surrounded by pieces of wood it has cut). This illustrates the Akan saying "se abubumabaa ye na wo hyen mu o, se oko hye mu ansa na waye o, obiara nim", literary "whether the worm enters the cage of pieces of sticks before it builds it or builds it before enters it, remains a secret to all". That is, mysteries abound. Man is not all knowing. There is a supreme power behind everything. A figure of a man surmounted on the staff with a bird and an egg in his hands symbolises humanity and cheerfulness of the chief. The egg

reminds the chief that his office is delicate and needs tact and the bird indicates sanguinity. The staff was carried by linguist on ambassadorial missions. It was also held to pronounce decisions on disputants during court sessions. Commissioned by the late Chief Linguist Kwadwo Tano of Asakraka. Given by Nana Kwabena Afram, Ohene of Asakraka, Kwahu. Length 56 ins. Ungilded. Cat. I. 64.88.

10. ASIPIIM chair, decorated with brass nails "mpeaboo" and crowned by a pair of "ntuatire". The chair has a seat of buffalo skin. It serves both as ordinary seat in the palace and as seat at ceremonial functions. Inherited. Age 60 years. Collected from Mota Village, Kwahu. Cat. I 65.93.
11. ASIPIIM armchair "nnamu" adorned with brass nails. Its "ntuatire" eagle's claws broken and the torn seat was of buffalo skin. The design in the centre of the back is based on complex ram's horns, "dwennimmen ntoasoo". Originally, the arm-rests were completely plated with brass. Made by Nana Kofi Abankwa I, Ohene of Obomeng, Kwahu. It was used by him when in attendance at funeral or festival functions. Age 92 years. Given by Nana Yaw Opinaman II, Ohene of Obomeng, Kwahu. Cat. I. 64.147.

B. STYLIZATION

12. Play doll, presented by Nana Kofi Karikari, Asantehene (1867-74) to his daughter Ama Serwa. Obtained from Ama Foriwa of Obomeng, Kwahu, grand-child of the original owner. Blackened. Height 13 ins. Cat. I. 64.63
13. Fertility doll, daubed with white ochre. Certain rituals performed with it and later handed to the woman, who from that moment carried it in her arms or at her back, played about it during the day and slept with it at night. This was done till she bore a child. Owner Ama Aniwa of Ejisu-

Ashanti. "Sese" wood. Age 20 years. Height 8½ ins.
Cat. I. 64.229.

P.S. Fertility dolls are those supposed to carry the power of making women fertile.

14. Beauty doll, provided by the husband to his expectant wife who continually bore ugly looking children. She later bore a child with the concept of perfect Ashanti beauty, broad and high forehead, thin and ringed neck like the doll. Owner: Adwoa Kye of Akwaboa. Age 40 years. Blackened. Height 9½ ins. Cat. I. 64.96.

P.S. Beauty dolls, it is claimed, are capable of making the owners reproduce children like them (the dolls).

15. Twin doll, representing a dead twin child. Scarification on face and torso. It was kept by the survived twin to avert sad thoughts and dreams. Owner: Lure Kanton II, Tumu-Kuru. Age 20 years. Carved by Ntowia of Kon. Uncoloured. Height 16 ins. Cat. I. 64.296.

- A. 10. Ceremonial sword, blackened with blood. Original owner was supposed to be the ancestress of Wench/Brong Ahafo, Nana Asaseba Odense, who came out of a hole in the ground. It was used in warfare, hence called "akofena". Successive chiefs of Wench used it when taking the oath of office on enstoolment and by the elders when swearing the oath of allegiance to the Paramount Chief. No more in use, as it has been replaced by sword with gilded hilts. It was kept in the stool-room before the "blackened" stools, and besmeared with sheep blood on every annual festival days. Given by Wenchihene Nana Abrefa Mmore Bediatuo IV. Length 16 ins. Cat. I. 64.208.

- A. 17. Bow, arrows, quiver and bow-guard, formerly used for war and hunting and used ceremonially at funerals. Obtained from Zoko near Bolgatanga; Cat. I. 65.29.
- A. 18. Locally made sword: picked by Bassa warriors in a battlefield at Kulupi in Gonja area during the Ashanti invasion of Krachi. Bassa was an ally to the Ashantis. Given by Bassahene Nana Kwadwo Yeboa. Length 33 ins. Cat. I. 65.49.
- A. 19. Elephant tail: Used for running errands by Chief's attendants in the absence of a ceremonial sword.
F Furthermore, it serves as fly whisk when the chief seats in state. Obtained from Nana Kwasi Amoo Antivi II, Omanhene of Domiabra. Inherited. Cat. 65.68.
- B. 20. Comb, Large complicated with half figure, wisdom knot, heart, swords gun, locks and keys, snake and crosses. 12 teeth. Carved by Kwame Nyame of Nteso, Kwahu. Wood Okanwene. Age 41 years. Length 12 ins. Cat. I. 64.85.

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