Life History

BRITISH MANUFACTURE. EXERCISE BOOK C.

GOLD COAST SCHOOLS

EXERCISE BOOK

FOR

STANDARDS VI. to VII.

APPROVED BY THE EDUCATION DEPARTMENT.

Name Samuel Adjei ..... *Standard* .....

School .....

Date on which book was commenced .....

Date on which book was completed .....

Life History or Biography of Mr. Samuel Adjei

Birth Place: Mr. Samuel Adjei was born in the year 1863, April 13th, at Lā, and was baptised on the 18th of October 1874 at Ayorfa, by Rev. John Zimmermann.

Parentage: His father was Anohō Pense-bi-Anangfio, and his mother Ahlefio, daughter of Mensa Otanflā.

This man Anangfio comes from the family of Nai-Atiama, the founders of this town Labadi. Anangfio and his wife Ahlefio resided at Has Kwantarang. When their son, Samuel Adjei, was about five years old they took him to their residence, Kwantarang. It was at this place that the difficulties of his life began.

Accidents in Life: or Early AGE

One day when we, the children of the village, were playing "Klukludzi-amli", and the girls had been divided among the boys as playmates, the girl that was given to me was Ṭšie-Dugbe-bi-Afieye. This ~~gw~~ girl sent me to fetch water from the pond, at the bank of which we were playing, and accidentally I fell into the pond. At this critical moment a wise girl named Anehai-bi-Kuokro, not knowing, asked the girl that where was her playmate Adzei. Afieye told Kuokro that she had sent him to fetch water, and since then he had not returned. Kuokro ran to the house and ~~asked~~ told my mother that Afieye sent me to fetch water from the pond, but unfortunately I had fallen into the pond. My mother impatiently ran,

down to the pond. When she questioned Afiye about me, because Afiye was baffled, she could not give any definite answer. My mother with broken heart starting calling the villagers for aid, and sprang into the pond. The villagers all ran to the pond and searched for me in the pond, but they could not find me.

A messenger was sent to Abotobi-bō-nā, where my father was in his farm. His relative with whom he was working at that farm was Nii Mensah Mokpong-tie Ako. They all ran home from the farm. When the people could not find me they sent messengers to Odomiabra, a village near Kwantanang but there also I could not be found. They again sent to Ootoa, and there also I was not found. All this time

I was in the water, with the "Life of the Almighty" still in me. All the people now plunged into the water and on searching about in it, they finally found me under an Ewe tree among the roots. I was brought out of the water as a lifeless being, for I had been in the water about ~~tree~~ three and a half hours; my skin had turned white and nothing more could be done for I am dead, as supposed. One Odoitho man named Abotsi ordered that I should be laid on the ground; he examined me carefully and said that I was not dead, and that in his country water never kills a man. When the people think of the time I had spent in the water and also the nature of my present complexion, they had not the least belief in

what the man said. This man left into the bush, and came back chewing some leaves in his mouth. He raised me from the ground, and discharged the medicine, or rather leaves, he was chewing into my nostrils. After a short time the hair on the my head stood on end; then I began to move a little. Next I began to vomit; a great deal of the water I had drunk came out. Again I was attended with hot water and then my life came into me again and he handed me over to my mother. This man's work of raising me up from the dead greatly astounded the villagers for it was unparalleled.

And so this girl Kuoto, as my redeemer, ~~bam~~ became my most intimate friend, insomuch that

I never took my meal without her.

After about two ~~months~~ years from this event there followed another accident. The great men of old used to set up a fire in the middle of their parlours. My father also used to do this same thing. The parlour had been paved with stones, and a fire of logs had been set on it. This fire was brilliantly burning, and again accidentally I fell into it. I was entirely ~~burned~~ burned up: again, a second time the Almighty saved my life.

A few years after this second accident my mother passed over into the spiritual world; then happened a war in 1874 which is known as "Glover Ja". I was then a young boy, inexperienced in military

1874
1863

activities, so my father left me and went to the war with my elder brother named Nai Kwamli. Small Pox raged in this war, which became a source of unhappiness throughout the whole country. Coming from the war my elder brother, Nai Kwamli, suffered from the small pox. We raised up a hut for him at Aglaoti, together with Dede Afia bi Arangdin. Because our mother was dead our father's sister named Anyhfio used prepared food always then I used to convey the food to my brother in the fields. Because there were no ~~daughter~~ doctors at the time, the one who attends them both was Ayi-nye-Ikofia. When I caught the disease immediately he recovered and was brought home. My father's cousin named Akodin

was under the same condition so we were both sent there, with another man named Kwatebai. I stayed in one building with these two lepers making three. They died one night when we were lying down. I slept with these two dead men till dawn; all this time Nai Kwambi, my brother, was sitting at the door, but could do nothing. In the morning our father's brother named Adza-Kofi came and took me to another place where there were men suffering from the same disease; and it was at this place that I recovered. And I was an eye witness at the burial of the two dead bodies.

Difficulties of life at home: Now my father left Kwantanang and went to a family property of land called Datubi: there he settled,

and founded the village called Abeona. Now I was grown up enought as I could accompany my father to his farm.

My father had two sisters and eight brothers. The last of these ten was called Badu Kwablä. This my uncle Badu Kwablä had three wives and four daughters, but had no son. Because his occupation was farming and he had no son my gave a cousin of mine called Sowa Ayeng and I to him, so that ~~we~~ he might work with us. And truely in this piece of history I do not think that I can reconmend this my uncle in any respect; because he was a wicked man and coarse in his manners; he was unjust and dishonest in every thing. He handled us slavishly, but still ~~we~~ I suffered to be with him for a period of twenty six and

a half years. During this period I had reached a manhood stage so I was married to a woman from my own family, Kwamua Otu We, called Ainoko. This woman had as her best friend my uncle's eldest daughter called Yale-nkpa. This Yale-nkpa ~~had been~~ was married to Lowa Kotsuao, but she refused; and so she was married to Ainoko's brother by name Lase Arang. Lase Arang was a cousin to Lowa Kotsuao. My uncle Badu Kwablā disapproved of the marriage, but still Yale protested to be Lase's wife. This matter gave rise to a great hostility between Badu Kwablā and Lase Arang, Adsei Mensah, Otsai, Male-ke Nai Tsuru, Lase's relatives: the quarrel lasted for a long time because of this marriage.

Because of this Lase's family said that they would take from

me, Ainokō, their daughter and gave her to a rich man named Jete Tsūrū, from the same family of Lase Anang. Ainokō said she would not agree and so refused. So the quarrel extended to myself and my wife Ainokō. And so while Adsei Menzah and his family were quarrelling with me, ~~my~~ about Ainokō, my uncle, Babu Kwablā, was also in hostile terms with me because of the same girl Ainokō. When Ainokō prepares food for me Adsei Menzah would go and smash all the utensils, kukwcii and all the rest. Adsei would sometimes fight his sister Ainokō. Once he assayed to me, even with arms.

This quarrel was still lasting when Angetei, the first son of Ainokō, was infected with a disease, and three weeks after died, a boy about two years of age. The place where this boy laid

sick was my father's house, and none of Ainokō's family came to visit us. They did not even had ~~cove~~ conversation with us. It was only their mother ~~At~~ Ashong Akua who used to visit us at intervals of five days. All this time my uncle Badu Kwablā was also quarrelling with us and so he did not cover for us. Because of this quarrel Ainokō departed with his family and came to my aunt's house; this woman was my fathers sister and was called Kokō Akrong. I told my aunt that because of my uncle's behaviour to-wards me in the death of my son Anyetei I would ~~no~~ no more go into the country to stay with him. She asked me what was I then to do and I told him that I would stay at home and carrying on my farming occupation. My uncle had appropriated

all my belongings to himself to him
self, and my wife had also nothing
to do with his family, so we became
as poor as anything, having not eve
a penny, only dependent on my aun
My aunt used to send Atoko to Ca
poing to buy corn for sale at home,
and with the little money that is go
we were to care for our-selves. I
am here appealing to all my children
be greatly ~~obliged to~~ obliged to this
woman, my aunt Koko Akrong, for
was her who cared for me and my wi
when we had not even a penny.

We were in this helpless state u
til Atoko became heavy with child
and so she went to her mothers hou
and there gave birth the her second
son, Ako Kuma. Our pecuniary aff
were still insignificant, and so w
this boy Kuma was about six mo

I left for Cameroons to seek for employment.

LIFE IN CAMEROONS.

In my absence the boy Atro Kuma once fell into a well containing water in the presence of his uncles who were sitting by mending their nets. These men did not care at all about the boy until a cousin of mine called Atyokọ saw the boy in the water struggling: she shouted for Atiokọ and then ran over and took the boy from the water, and gave him to his mother; all this time the men, Atiokọ's brothers were watching.

I stayed for two years at Cameroons; and during this time my half brother Doku was the one who cared for Atiokọ and her son. I went to the Cameroons with Nai-Kwamli-bi-Anyetei, Owula johan-bi-Kofi, Akua-Dsodsro-nu-Adsete,

and Numafitt-bi - Adu; Adu died at Victoria - Mota in the Cameroons. The white man who went with us gave us to a wicked Sierra Leonian. During my six months stay at Victoria this man did not like me at all; once, Innocent as I was, he summoned me to the German Commissioner that I might be imprisoned. But fortunately the commissioner discharged him from the court that I had done nothing and so he could not imprison me. We returned home, the man being ashamed. He sent me far up into the country, there to stay, where he supposed I should have to encounter more difficulties; in this up country there were laws against which if you go, you were not to return to your native land or country again. The town into which I was went was called

Mumange, near Dlybea; the chief of this town was Mabise, and his son, the successor was ~~Eb~~ Eneli Mabise. All the people in this region were barbarians, cannibals, and their only business was fighting in war. The Sierra Leonian ~~go~~ made me a store keeper in the town told the king ~~or~~ to care over me. There were no other foreigners at this place except myself; and by the help of the father Almighty I officiated fairly well. The things in this store were guns and gun powders, and lead, cloth and rum and atlasses. The means of exchange ~~o~~ in this region was rubber, money was not known. The man thought that among these barbarous men I might lose my life. When he found that he could not ~~ca~~ do anything to destroy my life he

became ashamed and now loved me. I staged for one and a half years at this place. One night the people of Ejbea ~~as~~ waged an unexpected war against the people of Murange. The people of Murange, unprepared as they were, were utterly defeated with the loss of many lives. Those who escaped were all expelled from the town and sent into the forest; I was the only one who was spared. The invaders surrounded by enclosure that they might kill me; but because of the fear they had towards the ~~Lo~~ German Governor they spared my life. Those who had retreated into the woods returned about seven in the evening. On that same day the Sierra Leonian had sent Kofi, Anyetei and Adsete to come to me. They heard the news of the invasion on the way coming;

these men reached the place about eight in the evening, but fortunately they found me safe. A short time after the man also came and made accounts with me. And he closed the store and we all left the place. We went over a raft and sailed for Cameroons. But our ship or rather canoe was turned upsided down at the bar. By the grace of God we all got hold of some trees on the bank and were saved. In the morning our f we were rowed to port safely, and our fellow Gas gave us clothes before we were able to come to land. When we reached home we were all paid and then we departed for home, Latadi. We went on board a ship and after being on the sea for five days we reached home safely.

Life at home having returned from Cameroons: When we reached home from the Cameroons I bought a piece of cloth for my uncle; Badu Kwabla, unfortunately I met my uncle as an unemployed for he had lost his farming occupations.

Now my wife called Anōkō had now grown up to womanhood, and so I prepared to wed her. My uncle Badu Kwablā gave me five shillings (5/-) in this marriage. My aunt Kokō Akrong, with whom I stayed for about twenty ~~on~~ six and a half years, also gave me five shillings (5/-); my father also gave me £1. ~~For~~ The period of twenty six and a half years during which I stayed with my uncle Badu Kwabla my ~~only~~ payment ~~is~~ was five shillings. This marriage brought me down

in financial matters leaving for me only £17. I went to Accra with this £17, and a friend of mine called Sapeifia borrowed some in addition for me, and standing as my surety I ~~gave~~ began to trade in spirits. This trade carried me as far as Adšankämä in Akwapim, where I stayed for a period of two and a half years; I carried on a prosperous trade there, but because of the bad character of the people there I had to remove from thence to Krobo; where I first settled at Nmaso.

Life at Krobo: At Nmaso in Krobo I first began to trade in palm oil and kennels and rum. The work prospered in such a way that within a year this of £17 had multiplied itself over £300.

Meanwhile as I was carrying on this prosperous trade at Nwaso my uncle Badu Kwabla had asked Okai Dan to order some zincs for him. He was not able to pay for the zincs, and was about to be summoned. So he sent Owura Johanbi-Kofi to come to me at Nwaso and inform me about the matter. The messenger came and I sent him with £5 to my uncle, and with this he was able to clear off the debt.

My work was now too big to be carried on at Nwaso, so my mother's relative called Dĩakwei advised me to remove to another place; so I went to Manyakpomunõ, where I bought a piece of land and built up a building. My work was still increasing in size, and just at this time

a Tabon-woman called Abe Ana was about to remove from Kyong. So she sold all her properties and house to me for £80. I made a big store there and I sent one of my wives, Ariokō-Kuma-nge, to be in that store, and I remained with Ariokō at Manyakpowuno. All the two stores yielded profitable results. "Fortunes and adversities go hand in hand." As my work yielded great profits, in the same manner did I meet with misfortune.

The first mishap was that Ariokō's first son and daughter called Anyetei and Anyele respectively died on the same day and were interred at the same place. Ariokō had another daughter called Anyokō, second daughter, and she also died at the same place.

Aniokō felt so much sorrow in her that she did not give birth to any boy or girl ~~or~~ any more, and became barren.

Another wonderful story was that Kuma-nye-Aniokō became almost barren after the birth of Kuma. By the wonderful works of nature, and luckily too, while Kuma was in standard six at Osu Salem, his mother went with child after him. Luckily enough Aniokō gave birth to a girl at Kpong on Monday the 15th January 1906, who was named Florence Grace Anyeley; Seth Ollao Mensah was the ~~third~~ next born after Anyeley at Kpong on Thursday the 23rd July 1908. The very day Seth was born Aniokō caught sickness, and so a sister of Aniokō called ~~sect~~ Aiele-tsiru took the child. The

sickness became very serious and so I removed her from Kpong to Manyakpomano, and she stayed in the house of Mr. Akiome, so that I might find a man to care for. One morning as I was sitting with Mr. Alex and Mr. Jona Nikoi ~~and~~ my other wife Ariokro went out to visit my wife Ariokro, who was sick. Ariokro soon came back and went into my bed room; there I discovered that she was in a fit, so I went in and took hold of her and asked what was the matter; she said that she was suffering from the heart. And so I now got two sick persons to care for. Dr. Nanka Bruce and Dr. Edwin Vandepuye were the doctors who attended the sick persons. Things grew worse every

day and so I took Anōkō to Dr. Fish at Aburi. I kept on visiting Anōkō at Aburi and at the same time tending Anōkō at Manyaŋkponuno until two months elapsed. Now Anōkō had recovered a bit and could perform house duties. Her mother, who had come to care for her in the sickness, had also prepared her things to return home the next day.

One day when we had all taken our meals save Anōkō, she said that she was going to take her bath before she takes the food; and there in the bathing place the heart trouble was renewed again. So she was brought into her room; I again sent for the doctor. The doctor was still attending her when ~~she~~ the spirit went out from her.

Her mother, who was also called Oboři Adšua was packing her clothes to depart on the morrow. The mother rushed into the room and finding her daughter dead, fell on her and fainted with grief; but alas! the mother, Oboři Adšua, also died the same moment. During this time there were no lorries in this country; so I hired people who carried the dead bodies, mother and daughter, home to Labadi. Anōtio was buried at Labadi and her mother at Christiansborg.

Now I had come home, and so I sent for Ainolo and her sister Ainele-šura from Abori; she was attended by various physicians at home but nothing better. One of our relatives at Ozu called Awura Anima took me and the sick person and her sister Ainele-šura

to Lome. At Lome she was attended by Dr. Kluches, but that also proved a failure, so we returned again to Accra. When we came home a relative called Adzei Tsila, then staying at Nsaki-na, undertook the business the cure her. Ainokro was at Nsaki-na for about 8 eight months almost cured; so Adzei Tsila said he had cured the person and so I gave him all the things customary to the day.

All the things having been given to Adzei Tsila, the sickness started afresh; so I took Ainokro home to Labadi. During this time her daughter called Grace Angeley was also seriously sick. Now Ainokro sent me and called for her the Rev. Zier, then at Osu;

the Rev. Zier baptised her, Ariokọ. Three weeks after the baptism she died, and a week after her daughter Anyeley also followed, I mean she also died. The death of this mother and daughter was exactly a year when Ariokọ and her mother died.

The son of Ariokọ was cared for by Ariele-Ṭùrù in every respect as a mother does to her child. The grew up, went to school as far as to a secondary school; but very sorry to say at the time when this boy, Mensah Seth, finished his courses and was now about to show his sincere gratitude in every possible way to his dear and beloved aunt, Madam Ariele-Ṭùrù departed to the world of spirits.

And so during my whole

thirty years stay at Ikobo, these were the sorrows and misfortunes with which I experienced; and such misfortunes and sorrows as a daughter and her mother dying on the same day, at the same spot, at the same hour and at the same moment, were, frankly speaking, unsurpassed since the beginning of the history of this ancient town, Labadi. Now I realised that all these things were dictated by the divine providence, the creator of the whole Universe; so I went and told the ministers of the Basel Mission at Odumasi, and I was admitted into the Church as a full Communicant. The missionaries told me that I should find another wife, so

1935
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I made all necessary preparations and married my present wife Johanna O'Kaley at the court at Akuse. When the notice for the marriage had been filed for ~~there~~ three weeks, and the day for the marriage was come, people thronged the court so much that there was no more room for them. The Commissioner who performed the marriage ~~custom~~ functions was ~~so~~ named Loye. Witnesses of the marriage were Edwin Vanderjoye, Mr. Lamptey the present Manche of Teshie, Mr. Ado Nai, one European Lady, Antie's sister Tchocho, and Peter Johnson's daughter Mercy. Refreshment after the marriage ~~so~~ was taken at Mr. Lamptey's residence at Akuse. It was Mr. Lamptey, out of his kindness,

suffered the expense at about £8.
~~Wh~~ We were drawn on a golden cart supplied by Lord Gray, an agent of Swangy stores.

At Wanyakpowuno there was a great feast at which all the great men of the district together with the Basel Missionaries were present. No 9 became a full member of the Church and also a regular communicant.