

A SHORT HISTORY OF MAMPONG AKUAPEM

1730 -2012

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CHAPTER 1

ORIGIN AND SETTLEMENT

Mampong -Akuapem is one of the principal towns which formed the original Akuapem State created in 1730. The town is 48 kilometers to the north of Accra, the capital city of Ghana. It is the most centrally placed of the seventeen towns making up the Akuapem State. Mampong is equidistant from Akropong and Aburi, two important towns in the district. This enviable position of Mampong made it develop early as both farming and a market center.

The actual time it was founded is not clearly known. Historically, it could be said to be a town started by a mixed group of people:

- 1) GUANS: The Guans were believed to be the early settlers at the place. They created the Odoi Bron mu, Akorode, and Bisase quarters of the town. They were attached to the Guan fetish, Akpere and the Fetish priests were

selected from the Akorode quarters of the town. Interestingly enough, the people of Larteh still to this day call citizens of Mampong Akpere ese- The patrilineal inheritance and the Ohum festival celebrated in Mampong up to today all help to affirm and confirm Mampong as an initial Guan settlement.

- 2) KROBOS AND ADANGBES: Oral history of Mampong suggests that the Shai people who settled in the Adompore quarter of the town arrived after the Guans. They were Krobos and Adangbes who either broke the Dipo law or who refused to participate in the Adanbge laws. They were either banished from the localities or escaped to the hills of Larteh, a Guan settlement to avoid punishment. Oral traditions indicate that the elders of Larteh directed these victims to Mampong, one of their enclaves for a safe haven. Up to sometime, Dodowa and Shai traders carried their products such as fish and mangoes on foot to Mampong to sell them. Traders like these might have also settled in Mampong, increasing the population during her formative years. Oral tradition of Mampong continues that the early Shai arrivals were from Mankpon, a small Shai village which exists today. Names such as Tetteh, Ayeh, Ayertey, Odoi, Korkor, Dede, Atwee, used in Mampong indicate the Krobo, Shai-Adanbge influence on Mampong.

Damti, the present shrine- god of Mampong, according to tradition, was also brought by the Shai migrants.

- 3) ASSINS: Assins from the Assin traditional area in the central region and Assins fleeing from Kwanyanko in the Agona District of the Central Region, fleeing from one of the Asante wars were believed to have moved to Mampong to establish Assin Bron mu. People of Aboade and Gyabo are believed to be of Assin stock.
- 4) AKWAMUS: The ancestors of Otubron mu, believed to be descendants of the Akwamu Governor Otu and his aides were considered to be the next arrivals to Mampong. Royal names such as Otu could testify to the Akwamu influence and early strong dominance over the town.
- 5) ASANTES: It is currently emerging from undocumented sources that some members of the royal family of Mampong-Asante who out of some serious disputes or wrongful actions who either avoided trials or were ostracized from the town and managed to settle in Mampong Akuapem They might also have settled in otubron mu. Royal names such as Pabi used in Mampong Akuapem and the appellation (Kontonkyi) used for both towns show the linkage Mampong Akuapem has with Mampong Asante.

6) AKIMS: The Akims, believed to be the last batch of arrivals to the town, created the Akyepere Kotoku quarter of the town. Current descendants trace their ancestry to Asare Kwasi, the son of Amanor Ntiamoah an Akim hunter who came to settle in the area. This is said to have occurred between 1800 and 1826.

THE ADOPTION OF MAMPONG

The name Mampong for the town might have been taken from the Shai village, Mankpon. Another tradition indicated that early settlers, after defeating an invading Asante army moved from an old settlement to a new one – the Damti shrine neighborhood. In jubilation, they uttered the Akan words “Yabedu ha yi de, ya’pon” Meaning, so far so good! Constant use of that phrase evolved to become Mampong.

The third probable reason for the choice of this name for the town was the connection Mampong-Akuapem has with her Asante counterpart.

A 1772 Dutch report included the name Mampo (Mampong) in their records. This indicates that Mampong had been founded before 1772.

THE LANGUAGE ISSUE:-

Of the variety of people who settled in Mampong, the Twi language became common to them all for the common reason that any dominant language will supplant less dominant ones. It is also on record that the Akwamu Kings, who controlled the area for some time, did not speak the Guan language. To make it easy for them to settle legal cases and disputes, the Guan people decided to give up their language. Those who were not ready to give up their language had to learn Twi as well. Nobody for sure knows exactly when this change occurred. J. G. Christaller, a reputed grammarian of the Twi language, wrote as far back as 1875, the people of Abotakyi, Mamfe, Mampong, Obosomase and Tutu who are all of the Guan descent “have since about 1750 entirely changed their own language to Akan”.

CHAPTER TWO

ECONOMIC ACTIVITIES:

BEFORE THE NINETEENTH AND TWENTIETH CENTURIES:

Mampong started as a farming settlement. She was favored by the healthy Akuapem climate. Early settlers took advantage of this good climate and the rich soil.

Until the introduction of the cash crops Cocoa, Oil palm, coffee and rubber, Farming was slightly above the subsistence level. Maize, yams and plantain were the main food crops planted.

Hunting was a very important economic activity that started new settlements which later developed into villages. Powmu is believed to have been founded by Asare Kwasi, the hunter who started the Kotoku Quarter of Mampong. Most of the hunting products were sold in Accra.

Local industries also received attention in the traditional economy of the town. While cotton spinning and pottery were done by women, the men concentrated on weaving of cloths, basketry, carving, carpentry, gold and blacksmithing. Palm wine and rubber tapping were also done.

The growth of Mampong was greatly influenced by her status as a market centre well before 1732. Her influence spread well beyond its immediate neighborhood. Mampong was linked by road to Adawso. Other routes radiated through the Krobo land to Akuse and beyond to Ada. From Mampong, there was a route through Dodowa to Tema and Prampram. Lastly, there was a direct route to Accra from Mampong which passed through surrounding villages.

The most important cash crops from Mampong were palm oil and local food crops and such as maize. Forest products such as kola nuts and chewing sticks were also obtained from Mampong.

Trade thrived with the type of crops needed by the traders. For example, the Krobo and Shai traders supplied Mampong with earthen ware. They in turn, obtained foodstuffs from Mampong. Some Mampong traders carried their products through Akuse to Ada in exchange for fish and salt. Other traders from Mampong exchanged their products in Prampram, Teshie, Labadi, and to the castles and forts in Osu and Accra. With the coastal towns, palm oil was carried in pots or later rolled down in barrels on the hills through Dodowa and Ayimensa. Salt and fish were the

commodities traders from Mampong bartered for with their goods. With the arrival of the European trading companies to Accra, some form of monetary system using cowry shells was adopted.

By the 1650s, five European nations- the Danes Dutch, English, Portuguese, and the Swedes had built forts and castles along the coast of Ghana.

However by the early 1700s, only three of the European nations remained in Accra – the English, The Dutch, and the Danes.

These three nations showed great interest in Akuapem for the supply of slaves and foodstuff to feed the slaves. Some of the goods the people of Mampong in particular and Akuapem in general obtained from the Europeans included guns, gun powder, and iron and cotton goods.

PERIOD AFTER THE NINETEENTH AND TWENTIETH CENTURIES:

With the abolition of the slave trade in 1807, the trade in palm oil, rubber and gold increased as there was the need for raw materials for British industries. Mampong tradition says that most of her young men took part in this trade and some of them travelled far away to seek their fortunes elsewhere. This is process of relocation is known as batatu. It is likely this was the time traders from Mampong increasingly rolled down barrels of

palm oil to the coast to sell to the Europeans who used it to lubricate their ships and industrial machines.

Paul Isert set up an agricultural plantation in Akuapem. Bananas, coffee, cotton and sugarcane were cultivated. Destroyed by an 1811 Asante invasion of the coast, it was revived by the Dutch and the West Indians between 1842 and 1843. A plantation like this might have been sited in Mampong and her farmers might have helped to maintain it.

THE COMING OF COCOA TO MAMPONG AKUAPEM:

Mampong became very famous all over the world after 1879 when Tetteh Quarshie planted some cocoa seeds in the town. He had brought them from Fernando Po. Between 1884 and 1888, the products from Tetteh Quarshie's farm was purchased by one Peter Botwe, a local farmer of Mampong, He bought the dried seeds at three sovereigns a load. He subsequently sold them to the Basel Trading Company which was running various forms of trading activities in the area. It took a long time for the company to pay Peter Botwe. When he was finally paid, he purchased a two storey building from a Dutch trader. In front of his building was the sign:

HONESTY IS THE BEST POLICY

SOFTLY, SOFTLY, CATCH MONKEY

PETER BOTWE, MAMPONG-AKUAPEM

This building served as a cocoa produce weighing centre. The area became known as the “Softly-Softly” segment of Mampong. This monumental building was demolished recently during the construction of President John Kuffour’s Bye Pass in the town.

With the initial good market in cocoa production, the company traded extensively in cocoa beans. Officials of the company bought the plantation of Tetteh Quarshie, harvested, dried and sold the beans themselves. Mampong Farmers switched from food crops to the lucrative cocoa cash crop production.

According to Nana John Kwame Ayew, an established farmer of Mampong, a plantation was set up in the 1890s to teach farmers the correct methods of raising the cocoa plant and other crops. This according to him was how the Aburi Botanical Gardens was established. Farmers of Mampong became the pioneers of the cocoa industry in Ghana. Farmers from near and far came to Mampong to buy cocoa beans to nurse and plant.

Towards the end of the nineteenth century, due to the loss of soil fertility because of the extensive nature of cocoa production, farmers from Mampong and Akuapem in general, migrated westwards to find more fertile lands for cocoa cultivation

The Memorial Cenotaph at Adawso shows that by 1895, most Mampong farmers had crossed Adawso and settled in places beyond such as Mangoase, Pakro, Dedewa and surrounding lands. The name of Abraham Adu is significant here as one of the pioneers of this emigration. By the early twentieth century, majority of the farmers had crossed the Densu River into Akim Abuakwa lands.

By 1910, Suhum, Amanase and Asuboi had all been founded as new settlements for cocoa farmers. Suhum became one of the leading cocoa bean buying centers: The expansion of the cocoa industry went on. In 1928 for example, N. K. Asamoah and company and J. K. Ayew were farmers from Mampong who bought lands in Twifo Praso for the production of cocoa.

The First World War and the defeat of Germany brought cocoa price down. Although it rose a bit in 1927, the Great Depression of the 1930s brought the price down again.

The Gold Coast farmers, suspecting that the drop in price was a deliberate effort by the Europeans to sabotage their efforts in the cocoa trade, formed the first Gold Coast Native Company in 1932. This company was to buy and sell cocoa on its own. The leadership of the company was called “Sika Mpoano Kokoo Akuafo fekuw” (Company for Gold Coast Cocoa Farmers) A.E. Ayisi of Aseseeso was for a long time the assistant secretary of the company. J. K. Ayew was appointed chief farmer of Ghana. The above company marketed the products of many of Akuapem cocoa farmers. An American Company purchased the cocoa but did not repatriate the money. Immediately the American company had the cocoa, the company was liquidated. Nana Ayew’s leadership was affected. He traced the company to America but did not find it. It was after the Second World War that in 1946, a lawyer approached Nana Ayew that he could help him retrieve the money. According to a prominent Mampong lawyer – Kwadwo Ohene-Ampofo, part of the money was retrieved and since the colonial

government of Ghana could not assess the amount to give to each farmer, the money was used to establish the Ghana Cocoa Marketing Board (C.M.B).

The above account clearly shows the part played by personalities from Mampong in the establishment and development of the cocoa Industry in Ghana. Did the cocoa industry in anyway benefit Mampong?

Certainly it was the cocoa industry and the prosperity that accompanied it at the beginning of the twentieth century that accounted for Mampong's rapid growth.

Proudly enough, the name of Mampong became a bye-word in the history of the cocoa industry of Ghana and many tourists today travel to Mampong to have a look at the first cocoa plantation established by Tetteh Quarshie.

An European observer of the growth of Akuapem, David Brokensha had this to say about Mampong. "Mampong's growth since 1931 was very rapid, its population increasing more than four-fold between 1931 and 1960"

Most of the mud and wooden houses gave way to cement block houses roofed with corrugated iron sheets. Some of the old two storey buildings that stand alongside the main street (the old road) in Mampong as one enters the town from Accra were built in the early part of the twentieth century. Many infrastructural services became opened in Mampong before and after the middle of the twentieth century.

In 1949, a radio relay station centre was opened. The establishment of the station was part of the colonial government's program after the war. It was used for propaganda to support the colonial government. After the 1949 looting incident, the colonial government needed a lot of relay stations to counter the activities of the Convention Peoples Party is (C.P.P) executives. The old main road that ran the length of the town was tarred between 1949 and 1950

In 1950, an eminent medical doctor from Mampong, Dr. Oku Ampofo, wanted a clinic for the town. The C.M.B earmarked 50,000.00 cedis for the project. Soon after that, the C.P.P Government came to power and decided to change the idea for a clinic to the construction of a hospital.

There was much dispute about the site for the hospital. A.Y.K Djin from Aburi who was the chairman of the C.M.B, wanted the hospital to be built at Aburi. Other influential C.P.P officials wanted the hospital in their home towns – Akropong, Larteh or at the Larteh Junction. However, in 1956, a definite decision was given to the site at Abotakyi. A board was formed to plan, build and run the hospital. The special board had strong government connections. Named after the man acclaimed as the founder of the cocoa industry Tetteh Quarshie, this 100 bed hospital was opened at Mampong in 1962. Built at the cost of 900,000.00 cedis, this modern hospital, Tetteh Quarshie Memorial Hospital is an enormous contribution to the health needs of the people of Akuapem. It also stands as a fitting memory to efforts and farming activities of the early farmers of Mampong. The pipe borne water project in the town was an accessory to the hospital and was completed sometime before the official opening of the hospital.

With the influence of a notable son of Mampong, Dr. Michael Dei-Anang, a minister Extraordinary and Plenipotentiary in the Kwame Nkrumah's government, the electrification project of the town was started in 1955 and completed in 1959. Although there is an irregular flow of pipe-

borne water, electricity is being used for both domestic and commercial purposes in Mampong. At the time of compiling this history in 1977, Mampong could boast of a big market center, a grade two magistrate court, well lit street, a post office, a police station, a Ghana National Trading Corporation (G.N.T.C) shop, a Ghana Commercial Bank, schools and public places of convenience. There were also restaurants, drinking bars and community center. (Obi-kyere)which housed the offices and laboratories of the Center for Scientific Research into Plant Medicine. There was also a government rest house situated right opposite the community center. This rest house catered for the accommodation problems of travelers, tourists and government agents who came to Mampong to transact business.

CHAPTER THREE

POLITICAL ORGANISATION

EARLY SET UP BEFORE AKIM ABUAKWA RULE

Initially, like all the Guan settlements and the early Akans, Mampong did not have the institution of chieftaincy. The fetish priest as an intermediary was the leader of the community. He understood and interpreted the language of the gods to the community.

In Mampong, the leading fetish shrine is called Damti. The attendant priest is called Nana Damti sofo. He performed both the religious and political functions of the town during the early settlement. He sought the assistance of the heads of the seven quarters of Mampong in performing his political duties. He led the people to war and administered justice. He arbitrated disputes among the leaders of the quarters. He dealt with those who violated taboos of the town. Since he had many functions, he usually delegated the function of going to war to his assistants who were in charge of

other shrines. Two other shrines in Mampong were Burukumadaw and Tipe. Damti was recognized as the superior deity because it was Damti who invited them to settle in the town. In case of emergency such as war which was rampant in those days, direction of Damti and the other shrines were sought. The outcome of wars was also sought from them. Men "ate fetish" that is they swore oaths, officiated by the priests to fight to the end while they received the priest's promised protection and success. If defeat was imminent, the priest advised the people to refrain from going to war.

People had to conform to certain moral standards enforced by some taboos. Although offences such as theft adultery and murder existed, they were not as pronounced as today because of the fear the people had for the fetish. All the same, there were punishments for such offences. Cases of stealing and disputes where by the chief priests was to kill the culprit (duabo) were common. The complainant offered eggs and gin to the priest to execute the offender but he usually declined to perform these duties and instead advised then to seek redress from their heads of family or their divisional heads.

THE INTRODUCTIION OF THE AKAN SYSTEM OF CHIEFTAINCY

It is generally accepted that the Akwamu and Akim Abuakwa immigrants introduced the Akan system of chieftaincy to Mampong to displace the early Guan priestly set up.

With the fall of Abotakyi around 1688, the Akwamuhene stationed an Akwamu Governor Otu in Mampong. He was to look after Akwamu interests in the new Guan

states. In 1732, when the Treaty of Abotakyi united the Akwamu remnants and the Akim Abuakwa liberators, the Otu stool was recognized as the overlord and royals – adehye - of Mampong. From then Otubronmu people became the head “Ohene of Mampong” and the Mankrado became his immediate deputy. Adompore here, the next in command became the Adontenhene, the Assinbronmuhene was made Gyaase and the other divisional chiefs were classified as advisors. They formed a kind of council around the chief and this was commonly referred to as “Nkonguanson”

What became the new role of the chief priest vis-à-vis that of the Ohene (Chief) of Mampong? The institution of chieftaincy diminished the role and importance of the chief priest in the town. He retained control of religious affairs of the town while the Chief saw to the secular functions especially with offences which threaten the relationship between the community and the ancestors and the gods.

At the root of the judicial system is the institution of an oath. In the olden days people who swore the oath indiscriminately were sentenced to death. The main oath of Mampong in particular and Akuapem in general was “Wukuda and Sokodee” Offenders who broke this oath and people found guilty at the Chief’s court were fined. Offences such as stealing, assault and murder are now dealt by modern judicial bodies such as the magistrate’s court of which there is one in Mampong.

Revenue for the Chief's administration came from different sources. Tolls collected from the market, proceeds from stool lands such as the sale of cocoa products, timber and foodstuff. Any treasure trove from the land belonged to the stool. The finder was usually given a small share as prize for the discovery. Presently, the Chief and his elders receive their allowance from the state.

The major political offices/officers in Mampong in 1977, the time of the compilation of this essay, were the Mampong hene, - Nana Otu Anoba Sasraku II. The others were as follows:

- 1) Mankrado: The immediate assistant to the Chief, Nana Kwaku Ansah.
- 2) Adontenhene: The link between the Chief and the Mankrado, Opanyin Kwaku Gyankama.
- 3) Gyaasahene: He is in charge of the royal palace and treasury. Opanyin Kwasi Afriyie was the Gyaasehene.
- 4) Akyeamehene: The head linguist both at the local court and state functions. Opanyin Asare Dankwa occupied that position.
- 5) Mmranthene and Mmabaahene: They represent the interests/issues concerning the youth in the Chief's palace. Opanyin Awuku and Nana Amma Donkor occupied those positions respectively at the time of this writing.
- 6) Asafohene: They served as the leaders of the Asafo Companies. Each of the seven quarters of the town had its own asafohene and every grown up male of the town is a member of the Asafo Company. The Asafohene apart from being the war leaders

organized search parties for missing members of the town and also undertook development projects.

- 7) Mronhene: Wards Heads: They are in charge of the seven quarters of the town. They see to the welfare and development of their wards. They are assisted by the various elders in the wards.

WARD HEADS DURING 1977

1) Adomporehene	Opanyin	Kwaku Gyankoma
2) Ataremuhene	Opanyin	Akyea Gyan
3) Akorodehene	Opanyin	Kwasi Nyarko
4) Bisasehene	Opanyin	Asare Teipo II
5) Assinbronmuhene	Opanyin	Afriyie Pabi
6) Aboadehene	Opanyin	Pabi Brafo
7) Kotokuhene	Opanyin	Amanor Ntiamoah

CHANGES IN THE POLITICAL SYSTEM

With the creation of the Akuapem State, or Okuapeman Union, Mampong was placed under the Benkum Division of the union. Mampong subsequently started owing allegiance to the Lartehene. Any dispute involving leaders of the town was taken to the Lartehene for settlement.

Under the colonial system of indirect rule, the Okuapemanhene and his wing chiefs had new functions. The chiefs came under the central government and their functions were supervised by a District Commissioner of which one was stationed in Mampong. By the beginning of the twentieth century he had the responsibility for the Akuapem District. A chief must be confirmed on his election and in effect he could be deposed by the government.

Mampong is at the moment represented on the State Council of Akuapem, a Council of Chiefs whose duty under the State Council Ordinance is to approve enstoolment and destoolment of chiefs and to be a court for all matters relating to customary law in the state. The respect for the central Government of Ghana still exists and anytime Mampong is honored with the visit of a Regional Minister or a District Executive, no chance is lost in requesting for amenities and programs needed for the town.

The people of Mampong like all other citizens of Ghana come under all the laws of the country.

To sum up, though the Chief is important in Mampong as the main agent for the mobilization of the people for projects such as school buildings, roads and sanitary projects, his political function has been change in form and function. This change has been effected by the activities of the missionaries, colonial government and the local government of Ghana. Ivor Wilks is therefore probably right in pointing out

that “though greatly weakened in function, the traditional Akan system of government is intact in structure”.

CHAPTER 4

SOCIAL CONDITIONS:

DOMESTIC LIFE AND SOCIAL SET UP:

The advent of missionary activities and western education did not change the Guan abusua system of Mampong. It maintained the Guan patrilineal system of inheritance as against the matrilineal system of the Akans. In Mampong, it is customary to appoint successors to the dead from both the maternal and paternal kin. The direct inheritance system whereby a deceased father’s property is transferred to his eldest son if this son served the father when he was alive is also practiced. Daughters are expected to inherit the property of their mother.

In chieftaincy, the succession to the stool is patrilineal, selection being made from several candidates who are eligible through their fathers’ line and not through their uncles as among the Akans.

RELIGIOUS BELIEFS:

The entire political and social organization of Mampong is bound up in traditional religion. The most important rites are connected with birth, naming the child, puberty, marriage, death, and the veneration of the ancestors. By the proper observation of these rites, the life and prosperity of the clan (Abusua) are preserved.

THE OHUM AND ODWIRA FESTIVALS:

In Mampong, the sentiments surrounding the stool and the veneration of the ancestors are regularly fostered in the Ohum and Odwira festivals. However, much significance is not placed on the celebration of the Odwira festival which was introduced by the Akim Abuakwa liberators. Mampong mostly celebrate the Odwira festival to show its allegiance to the Omanhene compared to Ohum, it does not receive much prominence in the town.

The Ohum festival is indigenous to some of the Guans of Akuapem and predates the arrival of the Akim Abuakwa liberators, so Mampong tradition claims. It is a yam festival and it is connected to the worship of the god, Damti. It is an important occasion for the fetish priests for the purification of the people. The people believe that their fetish protects them throughout the year. Hence, the fetish has to eat

first, their most important farm produce, yam, before anybody else is allowed to eat it.

Ohum is the time to thank the fetish and show appreciation for the abundant harvest as well as to ask the fetish for more of such harvest. Although Ohum marks the beginning of the harvest season and epitomizes the traditional beliefs of the people, its significance began waning with the advent of Christianity and the arrival of the Christian missionaries in Mampong.

MISSIONARY ACTIVITIES AND EFFORTS TOWARD FORMAL EDUCATION:

It is believed missionary activities began in Mampong in 1872. The early beginnings is traced to Opanyin Atta Asamoah (Opesaw). It was he who brought the rudiments of Christianity from Mamfe which had earlier on embraced the faith. He also started a school. Since the Damti abhorred Christianity and its principles, there were many initial difficulties until the then Odikro of Mampong, Nana Kwame Date was converted to Christianity. By 1899, the Wesleyan (Methodist) Mission had built its first chapel in the town. In 1927, a foundation stone was laid for a new church building, which was completed and dedicated in January 1965. The Presbyterian Church building was completed in 1903. The Anglican Mission started missionary work in Mampong in 1932.

As early as 1927, secondary education had started with the Akuapem Academy and Mampong Collegiate. This early attempts at secondary education did not flourish so by the 1950s it was only the Akuapem Business and Commercial School founded by an indigene of Mampong Ayisi Pabi which was operating in the town. By 1978, there were three deaf educational institutions operating in the town. These were the School for the Deaf, the first to be established in the country in 1957, Demonstration School for the Deaf founded in 1964, and the Secondary Vocational School for the Deaf founded in 1976. A Secondary School in the name of Tetteh Quarshie was started by a Ga educationist and entrepreneur, Plange, in the mid 1960s. This school did not survive for long because of inadequate support and financing. By 1973, the school had started fading away. Attempts to transform it into the Mampong Polytechnic Institute did not materialize. A preparatory school, the Christian Unity Preparatory was functioning in Mampong in the 1970s.

THE PERIOD OF NANA OTU PABI IV.

After the death of Mampong hene Nana Otu Anoba Sasraku II in 1991, Nana Otu Pabi IV was enthroned as Chief in April of 1992. Known in private life as Robert Brafo Pabi, (aka Kwadwo Brafo), he was born in 1910. He reigned for fifteen years. He was a successful businessman before he was enstooled. Under his watch, many prominent projects and infrastructures were developed in Mampong. In the field of education, there were the establishment of the Mampong Presbyterian Secondary Technical School. Nana Ankobeahemnea Takyiwa Primary and Junior Secondary School was established. In Nana's time, two public libraries and the Methodist Junior Secondary School Computer and Home Science Centers were opened. In the field of health, there was the construction of permanent buildings for the Center for Scientific Research into Plant Medicine. Also, there was the construction and the establishment of the Kunta Kinte Orthopedic Hospital. In religion, there was the introduction of the Catholic Church and a building to house it.

Under Nana Otu Pabi's administration, there were the refurbishment of the District Court House and the construction of the Mampong By-Pass. He initiated the reconstruction of the Mampong road through

Mampong-Nkwanta to Koforidua. There was the establishment of the district fire service centre in Mampong. Nana's interest in promoting Mampong as a "Cocoa Town", could be seen in his advocating for the refurbishment of the original Tetteh Quarshie's cocoa farm. He also encouraged the attachment of a tourist reception centre to be attached to the farm. The Millennium Cocoa Farm, which is to be used to promote tourism was also started during Nana Otu Pabi's reign.

Additional facilities which were introduced under Nana Otu Pabi's rule to boost the status of the town were the opening of a branch of the Provident Insurance Company, the establishment of a Western Union Money transfer centre, the erecting of MTN antennae mast and the establishment of Happy FM sub-station. Nana's reign and his many achievements came to an end with his death in January 2008.

Nana Otu Pabi IV was succeeded by Nana Kwame Otu Date III in April 2010. The first university in Mampong-Akuapem is being built by the Light House International Church headed by Rev/Dr. Heward Mills. This is obviously happening in Nana Date's time. With the support, commitment and ingenuity of Mampong citizens both at home and

abroad, many more development projects might spring up under Nana's watch.

Mention should be made of Horace A. Dei, a citizen of Mampong now based in the USA, (Washington DC) He, as the founder and chief executive officer of the Tetteh Quarshie Educational Fund in partnership with sponsors are promoting science education in Mampong in particular and Akuapem in general. Below is the summary of what the fund has done for the Methodist Junior Secondary School. :

- 1) In 2007, there was the construction and opening of a computer learning centre and carpentry workshop facility.
- 2) In 2010, a Home Science Centre was built.
- 3) A science education centre is also under construction.

With the financial support of Dr. Kwasi Dei-Anang, an indigene of the town based in Germany a cafeteria was opened for the school.

CONCLUSION

Mampong-Akuapem which started as a small Guan settlement has by the first decades of the twenty first century grown by leaps and bounds. The growth and expansion was carried out by the hard work of the early settlers and our illustrious ancestors. We do indeed thank them for all their efforts.

For further progress and the alleviation of poverty in Mampong, we need unity of purpose, and drastic actions among citizenry.

In the 1960s, a Mampong Mma Fekuw –Kontonkyi Association, had been already founded in Accra for our citizens residing in the Accra-Tema metropolitan area. Headed by, Kwadwo Ohene Ampofo, it did aim at constructing low cost estate houses and restructuring and improvement in the conditions of the existing roads in the town. In May 1978, with the influence of the “Fekuw”, the Ghana Reconstruction Movement (G.R.R.M) signed a \$336.975.00 three year agreement with the United States Agency for International Development for the construction of a hatchery for poultry and feed mill in the Mampong Akuapem Valley. The project could have provided adequate chicks to about five hundred farmers residing in and around Mampong while at

the same time solving their feed shortage problems. It would have also provided adequate employment for well over a thousand young men and women of Mampong and neighboring towns. For some unknown reasons, this laudable project did not come into being.

Emphasizing on the ideas of unity and collective efforts for Mampong citizens all over the world, an organization – Mampong Akuapem Foundation was founded in New York City in May, 2009. It would serve as the base for mobilizing sons and daughters from Mampong both home and abroad to try to tackle the unfinished business of the Mampong Mma Fekuw. Summarized below, are some of the projects envisaged by the foundation.

- 1) Developing the basis for a town planning body to effectively plan the layout of the town by building a network of roads and cementing the lanes. The Atwibiso-Dodowa Road started in the early 1960s should once again be put on the drawing board.
- 2) The construction of an ultra modern chief's palace

- 3) Provision of good drinking water and sanitation facilities.
- 4) Renovation and fencing of the existing market.
- 5) Rebuilding and fencing of our Coronation Park.
- 6) The creation of community farms and agro-based industries, a long busing system co-operative long busing system, trucking and construction businesses all to be ran along co-operative lines
- 7) The development of a recreational park and planting of trees such as royal palm and pine trees along the roads and By-Pass.

With good leadership, proper planning, determination and hard work, the above proposals can be accomplished within a few years.

