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TRUSTEESHIP
COUNCIL



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PETITION FROM THE BUEM KRACHI DISTRICT COUNCIL CONCERNING
TOGOLAND UNDER BRITISH ADMINISTRATION

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rules of procedure for the Trusteeship Council)

No. B-K.D.C/A 2/16

BUEM-KRACHI DISTRICT COUNCIL OFFICE,
c/o THE GOVERNMENT AGENT'S OFFICE,
P.O. BOX 20, JASIKAN.

TOGOLAND under U.K.

29th January, 1954

Sir,

With reference to my cablegram of 27th January, 1954, I forward, herewith,
a copy of the mandate to the delegation of the Buem-Krachi District Council
to the Trusteeship Council.

I have the honour to be,

Sir,

Your obedient Servant.

(Signed)(Illegible)

CLERK OF COUNCIL
BUEM-KRACHI DISTRICT COUNCIL.

THE SECRETARY GENERAL
UNITED NATIONS TRUSTEESHIP COUNCIL,
NEW YORK, U.S.A.

54-03951

MANDATE OF THE BUEM-KRACHI DISTRICT COUNCIL TO ITS
DELEGATION TO THE TRUSTEESHIP COUNCIL OF THE UNITED NATIONS
ORGANISATION

We the Buem-Krachi District Council, being the elected representatives of 92,000 people living in the Southern Section of Togoland under United Kingdom Trusteeship do authorise and instruct: Mr. J.K. Mensah and Mr. A.K. Akrasi to appear before the Trusteeship Council and deliver verbally the following petition:-

The District Council wishes to draw the attention of the Trusteeship Council to the following documents, copies of which have either been forwarded to the United Nations Organisation or handed to the Visiting Mission which visited Togoland in August and September of 1952.

Resolution made by the Buem-Krachi District Council dated 18th August, 1953. ^{1/}

Resolution made by the Buem State Council dated 14th September, 1953. ^{2/}

Resolution made by the Akan Local Council dated 13th August, 1953. ^{3/}

Resolution made by the Buem Local Council dated 17th August, 1953. ^{4/}

Resolution made by the Krachi Local Council dated 14th August, 1953. ^{5/}

Resolution made by the Chiefs and people of Southern Togoland dated 19th July, 1953. ^{6/}

Resolution made by the Ayonkodo Native Authority and handed to the 1952 Visiting Mission.

Resolution made by the Buem Native Authority and handed to the 1952 Visiting Mission.

Resolution made by the Krachi Local Council and handed to the 1952 Visiting Mission.

Resolution made by the Akan Local Council and handed to the 1952 Visiting Mission. ^{7/}

^{1/} See T/PET.6/L.31

^{2/} See T/PET.6/L.24

^{3/} See T/PET.6/L.23

^{4/} See T/COM.6/L.26

^{5/} See T/PET.6/L.22

^{6/} See T/PET.6/L.26

^{7/} These four resolutions were no doubt considered by the Visiting Mission as having been forwarded to it for its own information.

We also ask the Council to examine Resolution Nos. L.308 and 1.310^{8/} submitted by the Fourth Committee of the United Nations General Assembly and adopted, subject to certain alterations, by the General Assembly at its 9th Session, and to observe that these resolutions are contrary to the expressed wishes of the vast majority of the people in our area.

It is our wish to make it perfectly clear to the Trusteeship Council that our people are greatly alarmed by these resolutions; that they feel that the United Nations Organisation has not taken their wishes into consideration but has accepted the views expressed by a number of self seeking politicians as being the views of the people of this area. Until recently we have not given credence to the idea that we may not be allowed to go forward as an integral part of a self governing Gold Coast for to those who know our area this is obviously our natural development and it is also the expressed wish of our people. We have never thought that any clear thinking responsible organisation could seriously pay attention to a policy that will effect this development and take away our heritage and the heritage of our children. Now that we have been rudely awakened to this possibility we are determined to re-state our case before you and re-iterate our demand for integration with the Gold Coast at the earliest possible date.

Traditionally, the greater part of our people have the closest ties with the Gold Coast.

The Krachis and Nkonyas migrated from Larteh and the Bowiris from Mowiri in the Gold Coast; the Krachis in pre-German days served the Asantehene, Paramount Chief of Asante in the Gold Coast, through the Juabenhene. The Nchumurus also came from the West and have close ties with the Gonja people whilst the Adeles migrated from Osu near Accra the Gold Coast Capital. The Akan block, consisting of the Pai and Tapa Divisions and the large Akan towns of Kadjebi, Papase, Ahamansu, Asato, Apesokubi and Worawora are as their name implies, Gold Coast people who migrated Eastwards into Togoland. As far as is known the Buems claim to have originated in Asante and then migrated to Noatse in

^{8/} See A/C.2/L.308 and 310.

Togoland under French Trusteeship from where they came to this area; the Akpafus and Santrokofis claim that they have always resided in this area; whilst the Kikpes have a similar history to the Buems. The Gold Coast people are therefore our people; their traditions and customs are intermingled with ours and it is essential from the cultural point of view that we remain together.

Linguistically the great majority of our people speak Twi. The Buems, Nkonyas, Santrokofis, Akpafus, Bowiris and Likpes have their own languages but Twi has for over a century been the lingua franca of the area. In recent years the E.P. and R.C. Missions which are based in Ewe territory have introduced Ewe as an educational language in parts of Buem, and in Akpafu, Santrokofi and Likpe and many of the younger generation have adopted Ewe in addition to their own and the Twi languages. Nevertheless, Buem-Krachi is a Twi speaking area and as such it is, from the language point of view, closely associated with the Akan peoples of the Gold Coast.

Education however has created a new language factor because our educated young people have learnt English and whereas Twi ties us to the Gold Coast, English not only ties us to the Gold Coast but in that language is cradled our future development. Our modern ideas, our political thought, in fact the way of life that we have been developing for nearly forty years are all expressed in English in exactly the same way as they are expressed in that language in the Gold Coast. Every modern institution that we have has developed in step with similar institutions in the Gold Coast; our educational system, our laws, our political structure, our trade practices, our modern thought and the new social life that is every day taking a more precise form. The Gold Coast and Togoland under United Kingdom Trusteeship have developed along the same path going hand in hand together for nearly forty years. To more mature countries this may seem a short time but they should remember that it represents the compression of several centuries of development in West Africa.

Our people cannot now be cut off from our brothers with whom we have such close ties in order to satisfy the lust for power of a few politicians. As can be seen from the history of the various tribes in our area we have never, except for the short period of German rule, had very close relations with the people in Togoland under French Trusteeship, and for the past forty years we have developed more away from than towards them. Today our political and social structure, our adopted language, our laws, our educational system and much of our democratic thought is different from that of French Togoland. The market women of Lome and Ho cannot measure their cloth by the same yard stick and the Twi speaking school master in Krachi is unable to discuss his work with the Ewe speaking school master in Palime because though educated, neither have a common language.

When the Gold Coast achieves self-government as a member of the British Commonwealth of Nations we wish to be with it. It will be political madness if our people are kept from achieving this goal because of their Trusteeship Status. The old Togoland frontiers as they existed in German days were made by the European nations without thought of the traditional affinities of the people they affected. They mean nothing to us apart from the fact that we do not like them. Why then should we now agree to their re-imposition when such a step will re-create an international frontier between ourselves and the Gold Coast with whom we have the closest ties? Those politicians who are seeking the unification of the two Togolands are asking our people to exchange the frontier on our East for a new frontier on our West. They are asking us to accept the creation of a new frontier between ourselves and the Gold Coast which we and the Gold Coast people have spent forty years to remove and eliminate. This we will never agree to. Come what may to the frontier between the two Togolands, no barrier must be re-created between ourselves and the Gold Coast.

Our development has been with the Gold Coast our future is as an integral part of that territory. This is our wish and we ask it be given immediate effect lest our heritage be sold for a mess of pottage.

(Signed) Illegible

CLERK OF COUNCIL
BUEM-KRACHI DISTRICT COUNCIL