

Some Guidelines For Family Research in Ghana

Elder Preston Brooksby and Sister Barbra N. Brooksby
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Introduction

As indicated by the title, this will not be a comprehensive paper. We have been Family History Missionaries in Ghana for several months and have learned some lessons. This is an attempt to share what we have learned in the hope that our experiences will aid some other researchers. We are still learning and we will be making changes in this paper as we go along. The subjects are not presented in any particular order of importance.

It has been a very enjoyable task to interview local Ghanaian people to gather this information. Many people have read this paper as it has been evolving and have given us added information. When two people do not agree we have tried to show both viewpoints.

The subjects treated in this paper are Ghanaian. We have visited with many people from other West African countries, and have the opinion that many of the customs of Ghana also have their equal in other countries. We feel that the guidelines given here will apply in a general way to most of West Africa.

Given Names

Almost all Ghanaian babies are given the name to reflect the day of the week of their birth. (For a listing of names see Appendix I.) Then, as part of the heritage of British rule, when the child goes to school they are given a "Christian" name. This is a name, usually taken from the Bible, which Europeans can relate to and pronounce. That is the name by which they are called in school and on official papers from then on.

This practice has some interesting ramifications with which researchers should be familiar. For some the Christian name is a symbol that they are Christians or they have attended school and they are proud of it. [We have been told by some that they may not use their Ghanaian names for fear others will not realize they are educated.] It does seem to be a matter of preference of the family as to whether or not to use Christian names..

Surnames

Ghanaians have not generally used common family surnames. They have a name which is used as a surname (Boateng, Appiah, etc.), but it is not a family surname. There may be ten people in a family with ten different surnames. The baby may be named for a relative, or a friend, or the parents may just like the name. It is almost impossible to trace a family line by surnames. It is common for an American to say, "Oh, your name is Boakye. I knew a Boakye in Accra. Are you related?" That question will prompt a blank look from Boakye. The exceptions to this rule are found in cities near the sea coast where the British influence was stronger. In Cape Coast and Accra many families have surnames which have been used for several generations.

People may be called by their first or last name by their friends. In writing names of ancestors the names are not always written in any particular order. Kofi Mensah might be written Mensah Kofi. In recording research it is important to know that Kofi is generally a male given name, for Friday-born. In the Mende Tribe of Sierra Leone it is common practice to give the father's given name to the son for his surname. This is sometimes done in Ghana also.

Left out and Added Letters

People tend to leave off letters at the end of names when they are written. The name is the same, but it may be confusing in research. In fact, the words are pronounced without the extra letters, but the letters are used in spelling. Some common examples: Kwabeng=Kwaben, Korkor=Koko, Boateng=Boaten, Mampong=Mampon, Salt Pond=Salt Pong (variation), Annor=Anno=Annoh, Kumaa=Kumaa, Adarkwah=Adarkwa. Even in spelling their own names people will sometimes leave the "h" off the end. Other letters are occasionally omitted from names: Agbaglo=Abaglo, Gbonibu=Bonibu (village in Sierra Leone). In an effort to give added emphasis to the first letter of a name the British added a K or G at the beginning. Kpong is pronounced Pong, and Kpahn is Pahn, but

with a very strong P, indicated by the K.

Many male names may become female names with the addition of an extra "a" at the end. Examples, Owusu (male) = Owusua (female), Boateng (male) = Boatemaah (female), Kwabena (male) = Abenaa (female, variation).

Other Names

The designations Snr. and Jnr. are used in a variety of ways:

- A child named after the parent or grandparent.
- Twins with the same name.
- Members of the same family, born several years apart, but given the same name.
- A child dies and the next child is given the same name.
- The last child of one wife and the first child of the next wife.

In each case the child is given the full name, or part of the name, along with the added title, Snr. or Jnr. These titles are generally used with male children, but they may also be used with female children.

The names Papa, to designate father, Mama, to designate mother, or Nana, in honor of a famous relative, may be given at birth or after the person is an adult.

When twins are born the eldest is named Panyin (or Panin) and the younger is Kakra. But in Ghanaian culture the youngest must always go first to prepare for the eldest. Therefore, the first twin born is considered the youngest since the eldest has sent him ahead to find out the conditions. When a person is a twin their given name is used (Kofi, Kwesi, etc.), followed by Ata Panin, or Ata Kakra. In the Ga tribe male twins are named Akwate and Akuete, or Oko and Akuete. When doing research it is important to recognize these names so that when one twin is found it is certain the other twin will be there also.

Spelling of Names

British scholars attempted to standardize spelling in local languages. They assigned British letters to Ghanaian sounds so the language could be recorded and formally taught. The English vowel sounds were used, along with the 9 (backwards C, pronounced as the a in fall, combined with the o in bowl), and the ɛ (pronounced as the e in get). Since English typewriters do not have either of these letters the first is written o and the second is written ɛ. Generally these letters are not underlined so as names with these letters in them are written they may not look correct, since

they will have too many o's or e's in them. There are several local dialects, Twi, Fanti, Ga, etc., which are written using the English alphabet with these two letters added, and which are taught in schools. British scholars also added an H at the end of names ending in a vowel (Adarkwah). In recording names the researcher must realize that just because a scholar decided upon a spelling the language is not changed. Strict attention must be paid in listening to names to spell them as correctly as possible, even if they do not have English sounds.

English is the official language of Ghana. In every area the local language is in common usage with English as a second language. Fluency depends upon the need of the people to use English.

Place Names

Ghana has only been a nation since 1957. Before then it was the British colony, Gold Coast. As is the case in most West African countries, their European landlords created artificial boundaries containing several tribes. When the country gained independence the people were happy to be free, but their primary loyalty is still to their family and to their tribe. It seems that Ghana is a confederation of many tribes. The family has a family head who has great responsibility and power in family matters. The tribe has a chairman, or chief, who has great responsibility and power, both in the tribe and in national government.

Ghana is divided into Regions, and the regions are divided into Districts. As noted above, the loyalty of the people is to their village. They do not generally think of themselves as being part of a region. When pedigree charts and family group sheets are submitted the region is not usually given. We stress to the people that they list the region, and the district if they know it, but they do not always understand the need. To compensate for this we have compiled a list of cities and villages in each region of Ghana. We took a map of the nation and went through it square by square listing the names. We also make lists of villages we drive through as we travel around the country. We have compiled this list for all of the regions as far north as Brong-Ahafo. (This list is on file in the mission office. We will provide a copy to anyone who needs it.) When only the name of a village is listed on a pedigree chart we find the village on the list and we have the region. We have found this list to be very helpful in locating the area where a family lived.

One problem with these lists is place

names do not have standard spelling. There may be one spelling on the map and another at the entrance to the village. Within a village the name may be spelled several different ways. Is it Anomobo or Anomobu? Is it Effiduase or Afidwase? Here again, this is not a problem of the language, but of the person doing the spelling.

There are also many village names which are common to several regions. Some examples are Kumasi (also spelled Kumase), Juaben, Bepoase, Akropon(g). Because of past tribal wars, large groups of people moved from one region to another. Many times the people gave their new home the same name as the village they left.

Laws of Inheritance

The origins of the laws of inheritance are unclear, but may have come from the tradition several hundred years ago where the chiefs in the south of Ghana had to go to the north to buy supplies, (yams, cattle, etc.) for certain rituals. Usually the price was just barter of goods, but this year the people who had the supplies demanded a son of the chief for a human sacrifice. The ritual to be performed was so important that nothing could interfere with it.

The chief had many wives and many children, but when he went to his wives none of them would give him her son. He searched and finally found his sister, who gave him a son for the sacrifice. He was so grateful to her that he changed the law so that his sister would be rewarded upon his death. Tribal custom since that time says that the inheritance goes to the son of the man's sister. Thus, upon the death of a man, his wife and family must move out of their possessions and all of the possessions are given to the sister's family.

Inheritance laws have been passed that have changed this practice somewhat. If a man, or woman, leaves a will their wishes are generally followed. If the person dies "intestate" (leaving no will) the law states that the widow and her children get most of the property. The state gets a share and a small share still goes to the husband's family. Even today the tribal elders may intervene and enforce tribal customs and the widow will lose most, or all, of the property because she does not know the laws have changed.

These customs are stronger in the Akan tribes, which are matriarchal in inheritance. The Ga and Ewe tribes are patriarchal with much more emphasis being placed on the male. We have noticed that families in Akan areas can generally

trace their lineage farther back on the female side, while the Ga and Ewe tribes tend to exclude the women from their lineages.

Marriage

Traditional, or customary, Ghanaian marriages are performed by family elders. The elders of the two families, along with the potential bride and groom, meet together for a bargaining. There the dowry is agreed upon, which must be paid by the groom to the bride's family. Upon marriage the dowry is given to the new wife as a security against hardships which may occur in the marriage. It is also evidence to the bride's family that the groom is capable of supporting his wife.

As a dowry the groom may be required to provide at least six full pieces of cloth, a bible, the wedding rings, and an agreed upon amount of money, along with various bottles of alcoholic beverages. These gifts may be very expensive, resulting in the groom postponing marriage for several years until he can afford them. If the bride has a good job she may help with the expense of the dowry.

In the case of a Latter-day Saint marriage there are no alcoholic drinks given. Because several of the traditional gifts are alcoholic beverages, the LDS bride's family may require money instead.

When the dowry is agreed upon the couple is engaged. In some cases the bargaining, engagement, and the wedding take place within a day or two. This saves the expense of getting both families together twice, since the groom must pay the expense of transport of the bride's family. The bride's brothers are each paid a sum of money to release their sister. The groom gives the agreed goods and/or money to the family head. There are traditional drinks served. The family heads pronounce the couple man and wife.

The marriage is binding, but may be broken by either the husband or the wife, with agreement from the families. Customary marriages have few legal rights in the eyes of the state. In order for a wife, or widow, to have property rights the marriage must be registered. Since there is a fee involved many marriages are never registered. Wives generally want to have the marriage registered for their protection, and more and more marriages are being registered. In order for a couple to be sealed in an LDS temple the marriage must be registered and binding in the eyes of the state. One couple we know were married four times: a customary wedding, then in a local protestant church, later by

a magistrate (to officially register the marriage), and finally in an LDS temple.

One practice that may be confusing to researchers is that of the wife in a customary marriage using her maiden name. Many wives feel they should use their maiden name until the marriage is registered, giving her the right to use her husband's name.

Since 1985, when the marriage laws were strengthened, all marriages are required to be registered. They are registered in the home city of the wife and the record is always kept in that city. If a divorce results the divorce request must be brought back to the city where the marriage was registered.

The couple may have the marriage registered by two methods: at the local registration office or at the court. To register the marriage at the registration office the couple must bring a certificate from the tribal chief that states he knows the marriage has taken place. Then a "Notice of Registration" is posted for 28 days at a local church and at the couple's home. During the 28 days anyone may protest the marriage. Common objections are: the wife may already be married, or be promised to another man, or she may not be properly divorced from her former marriage. The husband may be married to several wives and have them all registered, but the wife must only be registered to one husband.

If the marriage is registered at the court the husband may be married to only one wife. If he has several wives he must divorce all but one to have it registered at a court. Many wives prefer this type of registration since they will not have to share any inheritance upon the death of the husband.

The cost of registering a marriage is currently ₵2,000 for the notice and another ₵3,000 in 28 days when the marriage is officially registered. There is no time limit after the customary marriage to have it registered, and there is no penalty for not doing so.

In order to join or hold membership in the Church of Jesus Christ of Latter-day Saints a man can be married to only one wife, or a woman cannot be married to a man who has more than one wife. If a person desires to join the Church the extra marriage bonds must be broken. This may sound very bad by Western standards, but by Ghanaian custom the divorced wife is soon married to another man if she wishes it.

When a Ghanaian couple joins the Church, and are taught that marriage is for all eternity they have the desire to register their marriage. Even

though it is the law, most marriages are still customary marriages and may not be registered. If the couple has been married for some time and the necessary witnesses to the customary marriage cannot be found, or the date is not known, the marriage cannot be registered. The couple is then married by a minister or magistrate and the wedding is witnessed and registered. LDS bishops or branch presidents, or stake or district presidents are authorized to perform weddings which are then officially registered. In some cases several couples will decide to do this at the same time, and have the marriages solemnized by the mission president. The ceremonies are done individually, but on the same day and amidst a very large celebration by all families concerned.

Divorce from a customary marriage is done in a way similar to the marriage. The husband or wife brings a certificate, signed by the tribal chairman (chief), to the Registration Office. The certificate states that the chief and his council have investigated the reasons for the divorce and have done all in their power to reconcile the couple. Since the differences cannot be reconciled the chief recommends a divorce. The Registration Office then issues a Certificate of Divorce.

Generally the wife keeps the Certificate of Marriage. The husband keeps the Certificate of Divorce.

Registration of Births and Deaths

By law all births and deaths in Ghana must be registered. The practice of registering births was begun by the British by about 1910, but was not given the force of law until 1965.

Even though it is the law, the penalty is so small many births are still not registered. For the first 21 days after birth the registration is free of charge. Between 21 and 60 days there is a penalty of ₵1. After a delay of one year the penalty is ₵5. (These are extremely small penalties by today's standards.) Within one year the parent simply fills out a form to register the birth, but after one year has elapsed they must produce an affidavit with witnesses to show when and where the baby was born.

The births, including the date of birth, parents names, place of birth, etc., are recorded in a large book in the local registration office. The book is kept there until it is filled. Within 28 days of being filled the book is taken to Accra and placed in the National Archives.

Deaths are also registered in the same

office. There is no time limit, but some proof of the death, such as the funeral notice, must be given. The death registration book is also kept in the local office until it is filled. It is then taken to Accra and placed in the National Archives.

Both the Birth and Death Registers are available for research at the archives, but only by the families. Proof of relationship must be given in order to have access to the information.

Birth Dates

Time means very little in Ghana, and years go by without notice. It has not been important to people to record the dates of marriages or births. Many people do not know their own birth date. When searching for a marriage date a couple may not even know the time of year they were married. It is not important to them. Upon being asked the year their parents were born the usual answer is, "I wasn't born then. How would I know when they were born?" If pressed further they just give you the look that says, "This is your problem. I don't care when they were born." When it is explained that names sent to an LDS temple must have dates, they will attempt to estimate dates, but the dates may not be accurate. We commonly receive family group sheets on which the mother or father is recorded as having died ten years before the child was born. Or the mother is recorded as being 75 years old when the child was born.

One recorded age difference we have learned to trust is the wide difference in the ages of husband and wife. We commonly find records of husbands who were twenty, thirty, or even fifty years older than their wives. A seventy-year-old man married a girl of twenty and a family resulted. A forty year old man may have had a ten year old girl given to him by her parents. He waited until she was fifteen to marry her. That would make a thirty year difference in their ages. These age differences were common in polygamous marriages in the past. Today they are less common and then mostly in rural areas.

We encourage people to estimate their own dates. When they do not and we must, the formula we use assumes the mother to be twenty and the father thirty years old when the first child is born. Our experience is that there is generally more than ten year's difference in the ages of husband and wife in rural areas, and less than ten years in cities, but we use these figures. We do not adhere strictly to the formula, and we may estimate a year or two either way of the twenty-thirty standard. If it is

known how many children are in a family we estimate a two year difference in the children's ages and adjust the marriage date accordingly.

The whole idea of estimating dates used to bother us until we realized that the dead grandfather cares only that he is found. In life he did not worry about his birth date and in death it probably will not matter much to him. It is true that incorrect dates will be confusing to other people using the same research, but it is a problem without an easy solution.

Funerals

A person's funeral is the greatest event in their life. Their funeral is so important that it is planned for years in advance. When there is a funeral, family and friends come from very long distances to attend. Employers know that their workers will be gone for a few days. The body is sometimes kept in cold storage at the mortuary for weeks until all arrangements can be made and all the mourners assembled.

With all this in mind it can be seen that a funeral is one of the best places to gather family history. Those who attend are generally in a reflective mood and ready to tell about their family. Many times a person can ask a question about his family and several people will gather around, spending hours telling about the history, including names and events.

There are cemeteries all over the country where information can be found on headstones. Very few people realize the wealth of information that can be obtained there. In small villages, however, there will be a cemetery, but with very few headstones. Many families do not have the money for such things.

Which Grandparent???

The family unit in Ghana is very important and people are loyal to it. If a family member is in need they have the right to call upon other members of the family for physical support.

These strong family ties sometimes cause problems in research. People know they have grandparents, but they do not always realize the side of the family to which they belong. It is with a great effort that they separate "my mother's father's father" from "my father's father's father".

Great care must be taken when establishing relationships. Never believe a person when they say another person is their brother. Always ask specifically if they have the same mother

and father. Many times a "sister" is just a friend. A "brother" may be a distant relative who lives with the family. They do not differentiate in their minds. It really makes no difference to them. When a woman dies, her children are given to her sister who raises them as her own. They call her "mama" and the children may never know the difference. When recording a family group it has been our experience that the family listing usually contains children from more than one marriage of either the wife or the husband.

Polygamy, and Multiple Marriages

Many Ghanaian men, past and present, have several wives. The wives may live in the same or separate houses. Children may be cared for by any of the wives. Wives are normally responsible for the support of themselves and their children.

Another factor which complicates research is almost every adult we have worked with has had more than one spouse and most families include children from each union. In Ghanaian life marriage is not considered to be a permanent condition. People are married with no intention of the union being life-long. Because of this, marriage and divorce may be very casual happenings. Here again, great care must be taken in establishing relationships when doing research.

Special Research Factors

1 - No doubt the greatest problem we have faced in doing family history is getting accurate information from people. We have already discussed the lack of written records, and also the casual way in which vital information is handled. Another overriding problem is people telling us what they think we want to know. Ghana culture emphasizes peace above all. As part of the peace a person never contradicts an elder, and since we are older than most of them they might tell us anything that comes to their minds that sounds good. They do not want to appear as though they do not know and they will normally give some kind of answer to a question, even though it may be incorrect, or even misleading. And, since we are from North America, Ghanaians have a hard time understanding our accent and our English usage. These factors combine to make it difficult to obtain reliable information. We have learned to ask the same question several different ways, and then make sure they are understanding exactly what we are asking.

2 - Since Ghanaian society is not based on following

written instructions, people in general are not able to fill out forms. The people do not seem to realize that they can actually read and understand how to do things. We have given firesides to large groups of people, in which we demonstrate how to fill out forms, and people obviously enjoy the firesides. But, we have found that such firesides produce no results. In the end the only way people will actually sit down and fill out forms is to have someone sitting by them to help them. Our impression, also, is that they are afraid of making mistakes, and rather than make a mistake in filling out forms they will do nothing. When we are helping someone fill out a pedigree chart and they misspell a name they want to discard that whole form and fill out a new one without the mistake. It is with great difficulty that we can get them to understand it is not bad to make a mistake. Just draw a line through it and write the correct name above.

3 - Most people in Ghana have no mailing address. They do not send or receive letters. Generally in each ward or branch there is someone who has a post office box, or the unit itself has rented a post office box. That box is used in all correspondence with most of the members of that unit. A mailing address must be given on each form submitted in order for the temple to communicate with the patron. Appendix III contains a list of all the post office box numbers we use when no other box number is given. In some instances the box number is that of the district president. We assume that when the president is released he will still forward mail.

Modern Trends

As we have interviewed several people they note with some sadness that many of the customs described in this paper are fading away. No doubt, as Western society encroaches into Ghana there will be changes. That seems to happen in every country as the country begins to develop. Probably one use of a paper such as this one is research can continue after traditions change. It is our hope that these guidelines will fill a need in the future.

Given Names

Traditional names in Ghana reflect the day of the week on which the baby was born, as well as the gender of the person:

Day	Men	Women	Notes
Sunday	F-Kwesi A-Akwasi	F-Esi A-Akosua	Female names may have Ewura added to the beginning of the name or Ewuraba (means "lady")
Monday	F-Kojo or Kodwo (Paakojo means named after father) A-Kwadwo	F-Adjoa or Adwoa A-Adjoa	
Tuesday	F-Kobina or Ebow or Ebo A-Kwabena	F-Araba or Abena A-Abenaa	
Wednesday	F-Kweku or Abeku or Kuku A-Kwaku or Agyeku (named after father or grandfather)	F-Ekua or Ewurakua A-Akua (sounds like Akuya)	
Thursday	F-Ekow or Kow or Paakow (named after father) A-Yaw or Yoa	F-Abaa (Saba is a nickname) A-Yaa or Yawa	
Friday	F-Kofi or Fiifi A-Kofi	F-Efua A-Afua	
Saturday	F-Ato or Kwamina (or both) A-Kwame	F-Amaa A-Amma or Serwah (or both)	

F=Fanti language A=Ashanti language

Around the city of Accra the Ga Tribe prevailed. Nii=Ga male (perhaps a chief), Naa=Ga female (perhaps of royal blood).

Donkor = a person who is a child which is born after the mother has had two or three babies die. Three tribal cuts, radiating from the corner of each eye or the sides of the mouth, may be made as a token of honor.

Nana = a person of either gender who was named after an older relative. Nana sometimes precedes the name of the day of the week, indicating the person is named after a grandfather or grandmother (Nana Kofi Mensch). The name sometimes indicates the person is a chief or village elder.

When there are two children in a family born on the same day of the week they may be given the same name and then the name of one person is abbreviated.

Appendix II.

Recording our Research

Each time family history is submitted to us we follow these steps:

1. Open a file on the computer in Personal Ancestral File (PAF) in the surname of the husband, if possible, or in the name of the wife if there is no husband. We use only one file name for an entire family, even though it may include several branches.
2. Enter all names and dates. One companion enters data, followed by the other companion reading the information back for a double check.
3. Print out RIN (the people we have entered, by accession number) and MRIN (the marriages by accession number) lists. The RIN lists are then checked to note the names of those persons who are dead or still living.
4. Pedigree charts and family group records are printed by the computer. One copy is returned to the submitter along with their original. Another copy is kept in our files. In this way we know exactly what has been submitted and recorded. The patron also has a copy of what we have entered, which enables them to check for mistakes.
5. We give the submitter time to check our work for errors.
6. The names of those who are dead are then transferred into the Family Search program in the mission computer. Family Search checks to see if any temple work has been done for the names.
7. We then enter the names of those who are dead on a disc to be submitted to a temple.
8. We also enter the entire file on a disc which is sent to the Ancestral File in Salt Lake City. It is then made available to patrons anywhere in the world to aid them in their research.
9. We have a chart in WordPerfect which gives the file name, and each step is recorded as to the date the task is completed.

Appendix III.

Mailing addresses in Ghana Accra Mission:

Ghana Accra Mission Or Ghana Accra Mission Pouch
P.O. Box 2585, Main 50 E. North Temple
Accra, Ghana Salt Lake City, UT 84150 U.S.A.

Abomosu District - President Stephen Abu
Address: C/O LDS P.O. Box 15, Abomosu, E/R, Ghana

Assin Foso District - President Abraham Fokuo
Address: C/O LDS P.O. Box 167, Assin Foso, C/R, Ghana

Koforidua District - President Olan Adjetey
Address: C/O LDS P.O. Box 152, Effiduase, Koforidua, E/R,
Ghana

Kumasi District - President Thomas Ansah-Dawson
Address: C/O LDS P.O. Box 3871, Kumasi, A/R, Ghana

Winneba District - President Emanuel Boanu Ampabeng
Address: (No common box number)

Accra Stake - President Emmanuel Ohene-Opare
Address: (No common box number)

Cape Coast Stake - President Kenneth Kobena Andam
Address: (No common box number)

Ghana Accra Mission
Districts & Branches

Abomosu District

Branches: Abomosu, Asunafo, Kwabeng,
Pomaase, Sankubenase.

Assin Foso District

Branches: Achiase, Assin Foso #1,
Assin Foso #2, Nuamakrom.

Koforidua District

Branches: Koforidua #1, Koforidua #2, Kpong,
Maase, Osino.

Kumasi District

Branches: Ahodwo, Asokwa, Asuoeyebo,
Bantama, Dicheenso, Konongo,
Nwamasi, Suame, University.

Winneba District

Branches: Asamankese, Kojo Bedu, Oda,
Odooben, Swedru, Winneba.

Accra Stake

Wards: Lartebikorshie, New Town, Tema,
Tesano, Teshie.

Branches: Christianborg, Dansoman, Madina,
Nsawam, Odorkor.

Cape Coast Stake

Wards: Cape Coast #1, Cape Coast #2, Moree,
Mpintsin, Oja University, Sekondi,
Takoradi.

Branches: Chapel Hill, Mankessim, Sofokrom.

Other Resources: Ghana

Ghana Map

<http://geology.com/world/ghana-satellite-image.shtml>

Cyndi's List – Africa

<http://www.cyndislist.com/africa.htm>

Ghana GenWeb

<http://www.geocities.com/ghanagenweb/>

The Republic of Ghana – official government website

<http://www.ghana.gov.gh/>

Ghana Ministry of Interior

<http://www.mint.gov.gh/>

Ghana Birth and Death Registry

<http://www.bdrghana.gov.gh/>