



HRM TOGBE AGBOKA VI

PARAMOUNT CHIEF OF LEKLEBI TRADITIONAL AREA

REIGN 1967-2021

togbeagbokavi



BURIAL, MEMORIAL & THANKSGIVING
SERVICE FOR THE LATE

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REIGN 1967-2021





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PROGRAMME OF ACTIVITIES FOR THE BURIAL RITES OF THE LATE TOGBE AGBOKA VI, FIAGA PARAMOUNT CHIEF OF LEKLEBI TRADITIONAL AREA

DAY ONE

SUNDAY 28TH JULY, 2024
NAKEFORFOR AND GBORYORYOR

TIME: 2:00PM

- **NAKEFORFOR:** Gathering of fire wood by the women of Leklebi Traditional Area under the auspices of Mamaga Atove IV.
- **AVIHEDZIDZI** (Singing of dirges) by the women of leklebi traditional Area, Under the auspices of Mamaga Atove IV and her Queenmothers
- Playing of Atumpane amidst firing of musketry in all Leklebi Communities..... TIME: 3:00PM
- **GBORYORYOR:** Gathering of all the Divisional chiefs, Sub Divisional chiefs and elders) at the Leklebi Traditional Council for the formal customary declaration Togbega's return from the ancestral village (All Asafo groups in Leklebi to be involved).

DAY TWO

MONDAY 29TH JULY, 2024
PROCESSION OF WOMEN WITH AKAYE; AND GATHERING OF CHIEFS AND ELDERS

TIME: 6:00AM

- Playing of Atumpane amidst firing of musketry in all Leklebi Communities.
- Procession of all women from Leklebi Fiape and Agbesia with Akaye/Aviha to Leklebi Duga; to be joined by the women of Duga to sing dirges (avihawo) on the principal streets of Duga.....TIME: 2:00PM
- Gathering of all the Divisional chiefs, Sub Divisional chiefs and elders at the Leklebi traditional council for the continuation of customary rites.
- Performance of Asafo Groups from Leklebi Fiafe and Agbesia.

DAY THREE

TUESDAY 30TH JULY, 2024
PROCESSION OF AKAYE GROUPS AND HORVUVU BY CHIEFS AND ELDERS

TIME: 6:00AM

- Playing of Atumpane amidst firing of musketry in all Leklebi Communities.
- Procession of all women from Leklebi Kame, Kudzra and Dafor and Kametornu with Akaye/Aviha to Leklebi Duga; to be joined by the women of Duga to sing dirges (avihawo) on the principal streets of Duga.....TIME: 2:00PM
- Performance of Asafo groups from Kame, Kudzra, Tornu and Dafor on the Principal Streets of Leklebi Duga.TIME: 7:00PM
- Gathering of all Chiefs and Elders of Leklebi Traditional Area to perform various traditional rites at the forecourt of the traditional council hall. Leklebi Asafo groups will be in Attendance.....TIME: 12:00 AM
- Horvuvu traditional rites by the chiefs of and elders of the leklebi Traditional Area led by Zkpuitor Prosper Anumah, Paramount Stool father of Leklebi Traditional Area

DAY FOUR

WEDNESDAY 31ST JULY, 2024

LYING IN STATE AND FILING PAST, SITTING IN STATE, VISITATION OF VARIOUS COMMUNITIES AND SIGNING OF BOOK OF CONDOLENCE

TIME: 6:00AM

- Playing of Atumpane amidst firing of musketry on all the principal streets of Leklebi Duga
 - Procession of Women Akaye Groups from Leklebi Agbesia to Leklebi Duga. To be join by the Akaye group of Leklebi Duga on the principal streets of Duga. Brim Cultural Group from Leklebi Agbesia will be in the attendance.....TIME: 10:00 AM
- All Chiefs, Subchiefs, Queenmothers and elders led by Togbe Deh IV, as Acting President of Leklebi Traditional Council, including the Gbordome royal clan and the bereaved family will begin sitting in state to receive visiting mourners and sympathizers at the forecourt of the Traditional Council Hall.
- Delegations of Chiefs and mourners from neighboring Traditional Areas are expected to be in attendance.
 - Drumming and dancing performance by Leklebi Agbesia Borborbor group on the principal street of Leklebi Duga
 - Drumming and Singing performance by Leklebi Duga Zibo group

DAY FIVE

THURSDAY 1ST AUGUST, 2024

LAYING IN STATE AND FILING PAST, SITTING IN STATE, VISITATION OF VARIOUS COMMUNITIES, SIGNING OF BOOK OF CONDOLENCE CONTINUES; AND NIGHT OF TRIBUTES AND HYMMS

TIME: 6:00AM

- Playing of Atumpane amidst firing of musketry on all the principal streets of Leklebi
 - Procession of Akaye Groups from Leklebi Fiape to Leklebi Duga. To be join by the Akaye group of Leklebi Duga on the principal streets of duga.
 - Togbe Akportoe's Govu Cultural Group will be in attendance.
- TIME: 9:00 AM
- All Chiefs, Subchiefs, Queen mothers and elders led by Togbe Deh IV, as Acting President of Leklebi Traditional Council, including the Gbordome royal clan and the bereaved family will begin sitting in state to receive visiting mourners and sympathizers at the forecourt of the Traditional Council Hall.
 - Mourners and Delegations of Chiefs from neighboring Traditional Areas and Institutions are expected to be in attendance.
 - Night of tributes and Hymns. Participating groups: All Church Choirs in Leklebi, Tappers Band, LESEC School Brassband.
- TIME: 7:00 PM

DAY SIX

FRIDAY 2ND AUGUST, 2024

LAYING IN STATE AND FILING PAST, SITTING IN STATE, VISITATION OF VARIOUS COMMUNITIES, SIGNING OF BOOK OF CONDOLENCE CONTINUES; AND WAKE KEEPING

TIME: 6:00AM

- Playing of Atumpane amidst firing of musketry on all the principal streets of Leklebi Duga
- Procession of Akaye Groups from Leklebi Kame/Kudzra/Tornu to Leklebi Duga. To be join by the Akaye group of Leklebi Duga on the principal streets of duga.....TIME: 9:00 AM
- All Chiefs, Subchiefs, Queenmothers and elders led by Togbe Deh IV, as Acting President of Leklebi Traditional Council, including the Gbordome royal clan and the bereaved family will begin sitting in state to receive visiting mourners and sympathizers at the forecourt of the Traditional Council Hall.
- Delegations of Chiefs and mourners from neighboring Traditional Areas are expected to be in attendance. i. Nyagbo Traditional Area.

TIME: 9:00 PM

- Wake keeping featuring all Asafo groups from Leklebi, Lavie, Honuta and the neighboring traditional Areas.
- Zibo from Duga and Kame, Govu from Duga, Brim from Agbesia, Borborbor from Agbesia.

DAY SEVEN

SATURDAY 3RD AUGUST, 2024

LAYING IN STATE, FILING PAST AND BURIAL SERVICE

TIME: 6:00AM

- Playing of Atumpane amidst firing of mustetry on all the principal streets of Leklebi
- Procession of Akaye Groups from all the Leklebi towns to Leklebi Duga. To be join by the Akaye group of Leklebi Duga on the principal streets of duga.
- Adetsitsi by Gbordome Royal Clan. Led by the Clan head
- Adetsitsi by Lavie Traditional Area. Led by Togbega Gbaga VIII
- Adetsitsi by Leklebi Traditional Council. Led by The Acting President.....TIME: 10: AM
- Procession to burial service from Togbega's Palace to the Leklebi Senior High School Park. Togbe Deh IV, Acting President of Leklebi Traditional Area would ride in the palanquin.....TIME: 10:30 AM
- Inter-denominational Burial church Service.
- Mourners and delegations from various institution and neighboring Traditional Areas expected to participate are: Ve, Liatl, Honuta, Gbledi, Logba, Akpini, Asorgli, Adaklu Kodzobi, Lavie, Lavie Afedome, Agorme Tormegbe, Kuma, representatives from the Presidency, Chieftaincy Ministry, Regional Coordinating Council, Regional House of Chiefs, Regional Queemothers Association, National and Regional Executive of NPP and NDC, Aflao Traditional Council, District Coordinating Council, GRA CEPS, GIS among others.....TIME: 2:30 PM
- Sitting in state by chiefs, elders, queen mothers and firing of musketries and traditional drumming continues.

DAY EIGHT

SUNDAY 4TH AUGUST, 2024

THANKSGIVING SERVICE

TIME: 9:00AM

- Inter-denominational thanksgiving church service at the LESEC school park. Participants include all Chiefs, sub-chiefs elders and Royal clan, all citizens, mourners, sympathizers. In attendance will be Liatl Brass Band and LESEC School Band.

ORDER OF SERVICE

OFFICIATING CLERGY

- RT REV. DR. LT. COL B.D.K. AGBEKO (RTD) - Moderator of the General Assembly
- RT REV PROSPER DZORMEKU - MODERATOR G.E.C.
- REV A.K. ADDAE - Synod Moderator of Central presbytery
- REV DR EMMANUEL K BREDZEI - Accra Presbytery Chairman G.E.C
- REV G.E.K. AGBEVE - District Pastor Leklebi
- REV ALPHA JOSHUA - Chaplain S.H.S Leklebi and Resident Pastor Leklebi Kame E.P Church
- PASTOR PAUL ADAFIA
- CAT. DORIS D. ASIEDU – Catechist, E.P.C Amenuveve Congregation, Leklebi Duga

PART ONE: ORDER OF SERVICE

- Call to worship
- Hymn: 264: 1 – 4
- Prayer of creed
- Selections
- Biography of the deceased
- Tributes
- Praises and Thanksgiving (Praises Team)
- Hymn: 208: 1 – 2
- Scripture Reading
- Sermon
- Offering (Brass Band)
- Dedication of Offertory
- Presentation of Wreaths
- Announcement
- Vote of thanks (Family Member)
- Hymn 273: 1-2
- Liturgical reading
- Closing prayer/ Lord's prayer
- Benediction
- Closing Hymn 257: 1-2

PART TWO: GRAVE SIDE

- Invocation
- Hymn 585: 1 – 2
- Committal
- Lord's prayer
- Benediction
- Hymn 659: 1 - 3





Biography

GBE

OKA

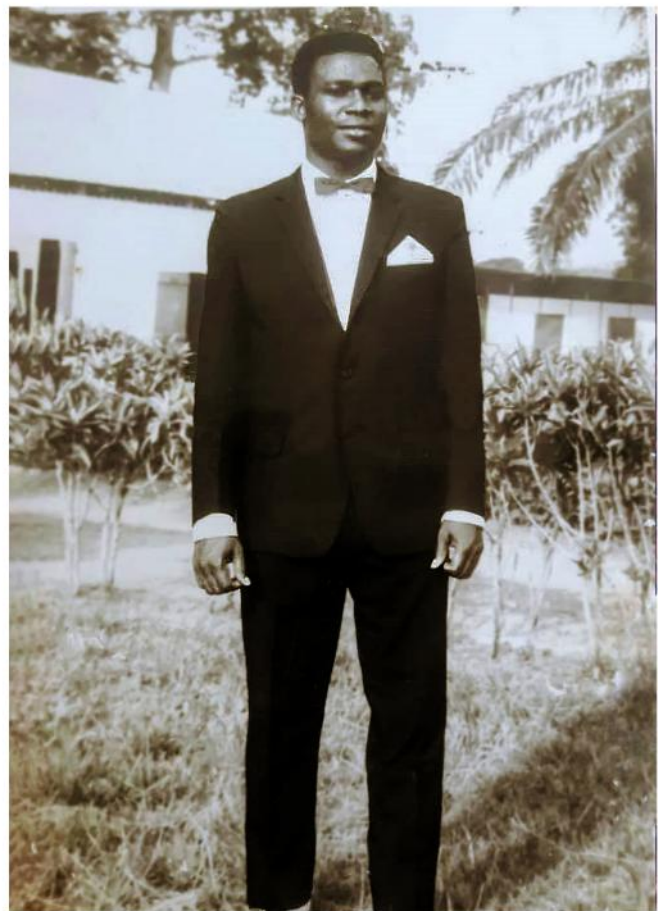
VI

“*᠒᠔᠐ ye, ᠒᠔᠐ ye, ᠒᠔᠐ ye, Leklebiawo z᠔a m᠔, ᠒᠔᠐ ye, ᠒᠔᠐ Leklebiawo z᠔m᠔, ᠒᠔᠐ xetsi xetsi xetsi. Opa owii*”.

“For I know that my redeemer liveth, and that he shall stand at the later day upon the earth.
And though after my skin worms destroy this body, yet in my flesh shall I see God.” (Job 19:25-26)

EARLY LIFE

Togbega Agboka VI, known in private life as Dominus Kwasi Attah Kofiedu was born on the 28th April, 1940 in Leklebi Duga; to Papa Godwin Kwami Kofiedu from the Royal clan of Gbordome and Daada Luise Amba Foli Kofiedu, both of blessed memory. Togbega (Atah) and his twin brother, Atakuma were the 8th and 9th children of their father respectively. Together they were fourteen (14) siblings.



EDUCATION

Togbega started his elementary or basic education at the E.P. Primary School in the year 1948 and completed at the E.P. Middle School at Leklebi Duga in the year 1958; obtaining his Middle School Leaving Certificate (MSLC) in the same year 1958. He was the Senior Prefect of the school in 1958. He gained admission into Amedzorfe EP Teachers' Training College where he pursued a four years Teachers' Certificate ‘A’ course successfully and graduated as a Certificate A Teacher in 1965. While at Amedzorfe, Togbega developed a deep interest in the study of music. This passion led him to pursue the ASC ‘B’ of Teachers of Music Certificate (Theory Grade II) in the year 1964. He obtained GCE ‘O’ Level Certificate in the year 1967.

CHIEFTANCY



After graduation as a professional teacher, Togbega Agboka VI was posted to Adidome E.P. Middle School. Two years later when the Agboka Stool became vacant, the young Togbega, then, Mr. Dominus Kwasi Attah Kofiedu was nominated and selected to be enstooled as the next Paramount chief of the Leklebi Traditional Area. He was enstooled with splendor and pageantry as Togbega Agboka VI on the 9th February, 1967.

Togbega Agboka VI worked with two (2) successive paramount Queen Mothers; namely Madam Dora Dara and Mamaga Atove III, (known in private life as Madam Mawuli Verdi); all of blessed memory.

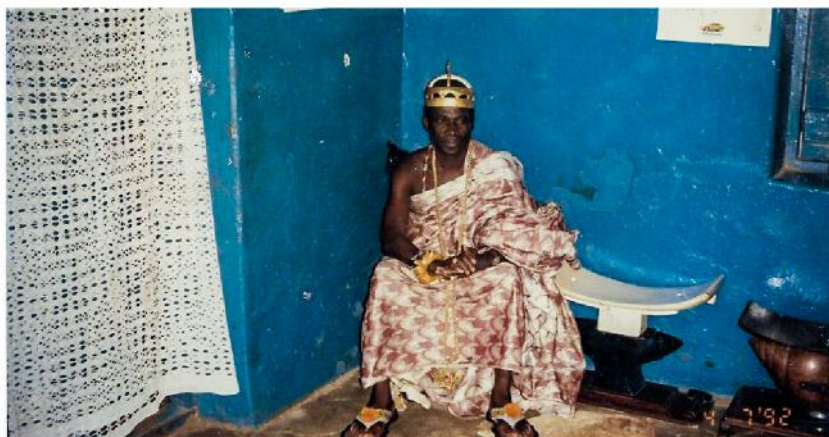
Togbega Agboka VI worked with other chiefs in the Leklebi Traditional Area/ Council as follow:

1. Togbe Kwesi Deh II -Leklebi Fiafe/Togbe Deh III and Togbe Deh IV
2. Togbe E.K. Atatsi IV - Leklebi Kame/Togbe Atatsi V, Leklebi Kame
3. Togbe Konda III-Leklebi Agbesia/Togbe Konda IV, Leklebi Agbesia
4. Togbe Fiakumah V
5. Togbe Fiange I – Leklebi Kudzra /Togbe Fiange II, Leklebi Kudzra
6. Togbe Akortia I-Leklebi Kametornu

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2. Togbe E.K. Atatsi IV - Leklebi Kame/Togbe Atatsi V, Leklebi Kame
3. Togbe Konda III-Leklebi Agbesia/Togbe Konda IV, Leklebi Agbesia
4. Togbe Fiakumah V
5. Togbe Fiange I – Leklebi Kudzra /Togbe Fiange II, Leklebi Kudzra
6. Togbe Akortia I-Leklebi Kametornu



WORKING LIFE

Togbega Agboka VI worked with the cocoa project at Aka in the Buem District in the year 1959. He also did Pupil teaching from 1960-1961 at the E.P. Primary School at Leklebi Duga. Togbega Agboka VI started his professional teaching in the southern sector of the Volta Region, specifically Adidome E.P. Middle School. To enable him perform his leadership duties effectively and avail himself to his people, Togbega Agboka VI was transferred to the E.P. Middle School at Leklebi Duga almost immediately after having been enstooled as the Paramount chief of the Leklebi Traditional Area. He taught at the E.P. Middle School for three (3) years. The E.P. The Education Unit, having realized the enormous duties of the Paramount chief again reposted him to the E.P. Primary School, Leklebi Duga where he taught until he retired in the year 2000.

PROMOTIONS IN THE GHANA EDUCATION SERVICE: Due to Togbega's dedication and commitment to duty he rose through the ranks to become an Assistant Director in the time span of just nineteen 19 years. His meteoric rise to the rank of AD began in 1977 when he was promoted to Assistant Superintendent; and then to Superintendent in 1982. Just after three 3 years he was promoted to Senior Superintendent in 1985. Then again Togbega was promoted to Principal Superintendent in 1991 and finally he attained the coveted rank of Assistant Director in 1996 four clear years before retiring from the service in the year 2000.

AS A LEADER: Togbega was passionate about the infrastructural and human capital development of his kingdom and his people. He co-founded the Leklebi Secondary School in 1967; and served as the Chairman of the school's Board of Governors for thirteen years (1967 to 1980). Togbega was also very pivotal in the establishment of the Leklebi Community Clinic, releasing a large tract of land for the Facility to be built on it.

We are proud to say that this Clinic has become one of the major health facilities in our district today. It was during his reign and through his instrumentality that our traditional area got connected to the national electricity grid. During his reign Togbega Agboka VI ensured that all enstooled Chiefs, Queen Mothers and Sub-chiefs within the Leklebi Traditional Area were duly gazette on 16th July, 2014

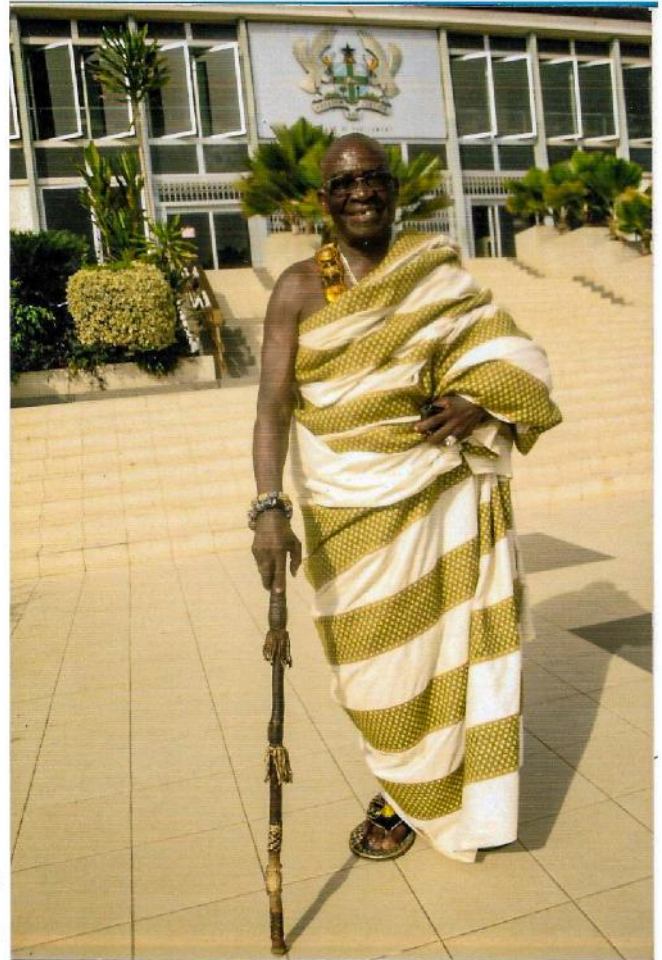
WORKING LIFE

Togbega also ensured that Leklebi Traditional Area got an office space for use by the Traditional Council. He had a good working relationship with his Chiefs, Queen mothers and Elders in the Council. His approach to decision making through consensus building was very admirable; ensuring that unity and cohesion prevailed in the kingdom.

Togbega enjoyed farming as a hobby. It came as no wonder at all when he was adjudged the best yam farmer award (1st Prize) in the District at the Annual Farmers Day Celebration at Logba Alakpeti in the year 1988.

LOCAL GOVERNANCE POLITICAL LIFE:

Togbega's influence as a leader transcended the boundaries of Leklebi Traditional Area. He became one of the pioneer counselors as a Government Appointee at the Hohoe District Council between 1979-1982. During this period Togbega was appointed a member of the Education Sub- committee, Council from 1979-1981; and subsequently, a member of the Town and Country Planning Subcommittee. He later became chairperson of the Culture sub-committee of the Hohoe District Assembly between 1991-1995 and a member of the Justice and Security subcommittee.



Togbega Agboka VI, played a pivotal role in the establishment, and naming, of the Afadzato South District Assembly in the year 2012. He was also a founding member of the Afadzato South Paramount Chiefs Association. Ten years into his reign Togbega became a member of the Volta Regional House of Chiefs, whereupon he was appointed a panel member of the House's Judicial Committee from 1978 to 1980. Togbega also served as the Representative of the Hohoe District Assembly on the Volta Region Lands Commission from 1995-1999 and was re-appointed to the Commission for another term from 2000 to 2003.

MARRIAGE LIFE



Following the enstoolment of Togbega Agboka VI, he entered into a customary marriage with Ms. Cecilia Agbodza, now of blessed memory. Their marriage lasted until her passing. Togbega was blessed with eight(8) children: five(5) boys and three(3) girls namely, Princess Roberta Eminwuogbe Sefa Kofiedu, Livingston Kofiedu (of blessed memory), Vivian Aku Sika Kofiedu, Prince Kofiedu, Mawulison Kofiedu, Veronica Denyo Kofiedu, Eric Teye Kofiedu, George Edem Kofiedu. In addition to his children, Togbega was blessed with twenty-seven(27) grandchildren and three great-grandchildren.

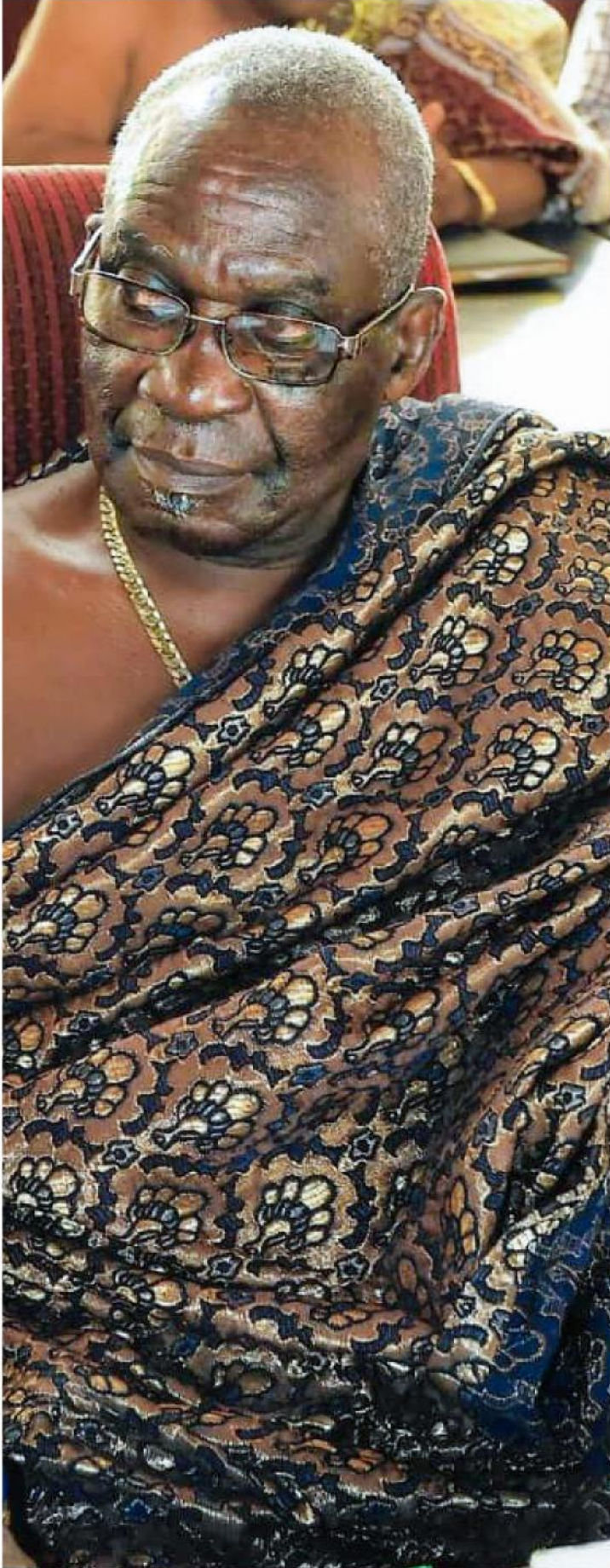
CHRISTIAN LIFE

Togbega Agboka VI and his twin brother were first baptized in the Roman Catholic Church as other siblings from their mother side were all Catholic. When Togbega Agboka VI was about to enter Amedzorfe Training College, he had to change to become a Presbyterian before he was granted admission, Togbega was therefore a Presbyterian until his demise. He was not discriminatory in accepting Christian Religion into the kingdom; as a result of which Duga can boast of the presence of as many as eleven (11) churches in the town. He endorsed the formation of, and supported the, Local Council of Churches.

FINAL DAYS

Togbega Agboka VI's health began failing around 2017 for which he was attending hospitals for treatment. Togbega became seriously ill and battled this situation for more than five (5) years. Countless hospitals were visited. The children, the family, friends and well wishers did their best to save Togbega's life to no avail; till he passed on to his maker peacefully in December, 2021, Togbega Agboka VI. The Leklebi Traditional Area has lost a statesman, the Gbordome clan has lost a precious son and king, and the nation Ghana has lost a great and selfless leader! Indeed, a great tree has fallen. Togbega Agboka VI, Paramount chief of Leklebi Traditional Area, Dominus Kwasi Attah Kofiedu, we love you but God loves you most.

Rest in the bosom of your maker.
Hede nyuie, Mawu na no anyi kpli wo.



TRIBUTES

“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the river, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord” Joshua 24:15
(This is one of our father’s favorite scriptures)

Papa, as we affectionately call you, we stand before your mortal remains to give our last respects and honor you with this tribute. “A heart of gold stopped beating; working hands at rest; God broke our hearts to prove to us; He only takes the best; Leaves and flowers may wither, the golden sun may set, but the hearts that loved you dearly are the ones that won’t forget” It’s hard to believe that you’re no more. We wish to wake up someday and discover that this was all a bad dream, or a horrible nightmare! But the reality is that you are gone forever! Papa, words are not enough to express the deep wound you’ve left in our hearts.

Only God understands why this had to happen now, and He alone can truly comfort us and fill this chasm your departure has left. Due to your chieftaincy duties, you rarely spent quality time with us. Just as you were trying to make it up to us in your old age, death has robbed us again by taking you away. We can never forget your wise counsel and inspirational words, which will continue to guide us through our life journeys. Your proverbial messages, God-given leadership skills, and qualities have left an enduring impact. You taught us to speak less but to listen more, to gain more knowledge from others. We are grateful for the Christian values you instilled in us: love, forgiveness, unity, and kindness to the vulnerable. You were a giver, indeed, with a heart carved out of gold. You didn’t mind giving your last penny or food to someone in need. You were a friend to many, a brother who loved his siblings dearly, and a father who loved his children above all. A great king, always ready to sacrifice for the betterment of your subjects and community.

Our only consolation is that you are now in the bosom of the Lord, where we shall meet again on the resurrection morning. The sweet memories of you will never fade. We remember the sounds of your native sandals (Heneba) announcing your presence, your loud military voice calling us to serve you and your visitors, and how you reprimanded us with your eye contacts.

You never spared the rod; you were a disciplinarian who always exercised your skills as a teacher at home. Despite your busy schedules, you drew us closer at every opportunity, teaching us hymns and sharing fun moments. We will never forget your pet names like Little John! Then you will respond; "I dey like a stone" and "Kokokli," to which you would respond, "Atiglinyi mefa avi o" (meaning "the elephant doesn't cry"). We remember a hardworking father who combined his chieftaincy duties with teaching and farming. You never missed a yam season, ensuring fresh yams were harvested for the traditional rites before our yam festivals in September.

Thank you for making us the first family of Leklebi Traditional Area. You provided us with the opportunity to learn the norms and traditions of chieftaincy, enabling us to care for you in your old age. As we lay you to rest today, our hearts break with this final goodbye. You were a powerful light to the world. We imagine you looking at us, telling us not to fuss about your passing since it has ushered you to a better place.



CHILDREN



Princess Eminwuogbe Sefa



Vivan



Prince Kofiedu



Mawulison



Veronica

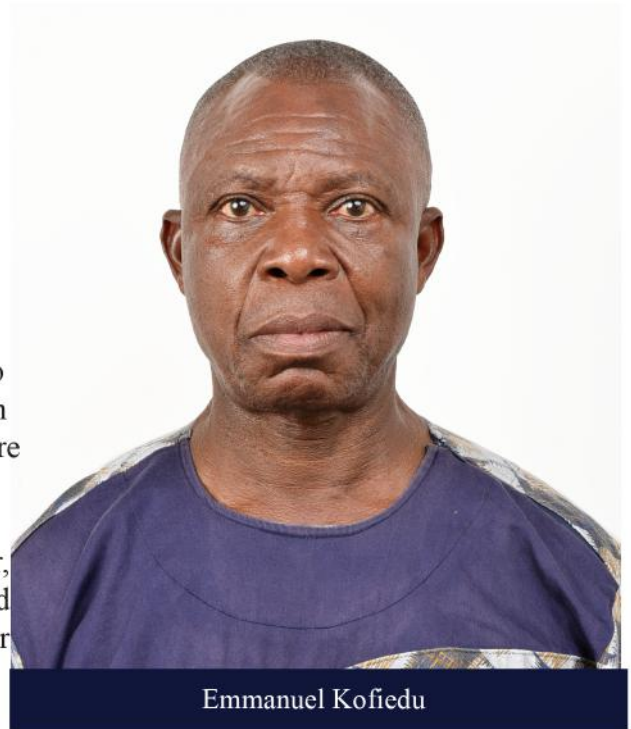


Eric Tefe



George

Good People pass away and the godly often die before their time. But no one seems to care or wonder why. No one seems to understand that God is protecting them from the evil to come. For those who follow Godly paths will rest in peace when they die. Isaiah 57: 1-2.



Emmanuel Kofiedu

A melancholy evening it was when every creature was trying to rest after the day's labor and travails. I went to the southwestern part of the town. Where our great grandfathers and mothers were laid to have their everlasting sleep. What I could see on their grave was; He or she was born this year and died another year. All their Good deeds and kindness were forgotten. My Brother, my Mentor and Father, you are gone but not forgotten You told me, you prayed that the next child after the three girls born after you should be a boy.

And God heard your prayers. Because, when he and his peers went for hunting expeditions, they had their junior brothers follow them to pick stones for their catapult to shoot birds Even though he had a twin brother Kuma and an-elder brother Lucas Yeboah. They were in the north attending school.

I got to know him as my brother when he was a pupil, Teacher. I so much admire the uniform; Black Shorts, white shirt with black pair of shoes and white socks/ hose to match. I started following him to school when I started class one at the age of five.

When he completed Teacher training college at Amedzofe (EPTTC), he was posted to Adidome, his first station. I went to stay with him in Adidome the following year after my primary education. In 1967, that was his second in Adidome he was made paramount chief in the Leklebi Traditional Area. In July 1967 we had to relocate to Leklebi Duga, where he lived for fifty-four years (54 years) until his demise. My brother was selfless, kind, fair, firm, and a disciplinarian. I could remember, during the yam festival celebration which was almost every year then, he sent tubers of yam to old ladies and elderly men who could not do their own planting.

My brother had to let us send the cement blocks and bags of cement meant for our family building to Leklebi Secondary School now Leklebi SHS just to complete the first classroom block, for the government to absorb it into public Secondary Schools. He used to pay some of the tutors in Leklebi out of his scanty salary. Even the major sponsors were Professor A. C. Kuna, Rev. Agbola, Mr. C. K. Heh, Morris Fie, Mr. Bresse and The Agra brothers (all of blessed memories), just to mention a few. And please forgive me if I don't remember to mention those donors then. With all those great people I have mentioned my brother was trying to contribute his widow's mite at the expense of his family.

He has to wait for three months, sometimes six months to travel to Kpando to collect the allowance which was paid to Paramount chiefs then. Because the transport fare alone was more than the monthly allowance paid to Paramount chiefs. And he had to go with a linguist or aide. In the year 2000 he had to move from the main house which was provided by the stool father to his own family house due to some challenges which continued until his demise.



- Vincentia Kofiedu
- Mr. Yeboah Kofiedu
- Cosmos Kuma Kofiedu
- Gladys Kofiedu
- Ama Serwa Kofiedu
- Yaya Masah Kofiedu
- Elizabeth Afi Kofiedu



TRIBUTE BY

TRADITIONAL COUNCIL

“Come to me, all you who are weary and burdened and I will give you rest”. (Matthew 11:28)



Everything is quiet, the wind has its normal speed. Then all of a sudden, darkness has taken over the entire atmosphere around Leklebi and Its environs. The hewer's axe has once again brought down one of the biggest Odum trees in the forest. The fall of this tree has indeed shaken the land to the extent that all the smaller trees in the forest now live in awe for the simple reason that they cannot guess where, when and on who the wicked Hewer's axe will fall again. We, the chiefs, warlords, queen mothers and the sub-chiefs of the Leklebi Traditional Area stand here today with a very deep sorrow in our hearts to pay tribute to our dear Togbuiga. Indeed, your demise has left us speechless and broken-hearted because a very big vacuum has been created.

After 54 years of excellent reign, you can be remembered for many good things you spearheaded for the Traditional Area. We can aptly remember how you and the Late Togbui Konda III Stood firmly and amicably solved various land border cases between our people and some of our neighboring inhabitants. In your anxiety to raise our traditional status to the next level of the council, you worked tirelessly with some other traditional rulers to realize this dream, but unfortunately, your ill-health became an impediment for you to continue with the fight. When there was the need to move the political border from Dafor to its rightful place at kame, you sought the assistance of some patriots of the land like the Late Patrick Agbenorwosi and saw that the powers that be did what was right. The establishment of Leklebi Secondary School was one of your dreams. Even before you were installed chief, as a young teacher then, you took so much interest in making sure that Leklebi got a Secondary School. With the help of very prominent people like the late A.C Kumah, C.K Agbola and many others, you became one of the founding fathers of the school.

Your style of administration was one of inclusiveness. Knowing very well that you could not be a man of all parts, you involved all you chiefs as well as other citizens of the land with varied potentials in carrying out your envisaged ideas. With your rich historical knowledge, you teamed up with the late Paramount Chief of Lavie, Fiaga Gbaga VIII, in the Republic of Togo to form the Leklebi/Lavie Union. This is because historically, the people of Lavie are our kinsmen. We cannot forget the various roles you played in the establishment of a clinic, which has become a major health center, bringing electricity to the various towns and the revival of our annual Yam Festival celebrations. When you became a member of the Volta Regional House of Chiefs, you served on various committees, notably the Judicial Committee. In 2012, when the Hohoe District Assembly would be split into two, our late Fiaga was very instrumental in the establishment and naming of the new AFADZATO SOUTH DISTRICT which is now home to Leklebi Traditional Area. Togbuiga, as you journey to your maker, we pledge that any unfinished business of yours shall see the light of day.

REST IN PERFECT PEACE



“Miatorwo nye deka me yie de, dzietso mia? Nye deka me gbor de, dedzie tsoa mia, dzie tsoa mia, nye de la va neva”

“So, teach us to number our days, that we may apply our hearts unto wisdom” (Psalm 90-12).



Togbe Agboka VI, known in private life as Dominus Kwasi Atta Kofiedu, was one of the five (5) nominees presented to the kingmakers when the stool became vacant. Vetting was done and Dominus Kwasi Atta Kofiedu was chosen. Being a newly trained professional teacher, he was teaching at Adidome E. P. Middle School. A delegation was sent to Adidome, where the customary rites were performed and he was brought in a Bedford truck amidst joy and merry making. You were put into confinement for seven days as custom demands. You were then enstooled as Togbega Agboka VI; we applauded you for accepting to play the chieftaincy role under very difficult circumstances, such as the lack of a decent accommodation you could use as a palace. The inconvenience you put up with for several during your reign cannot be over emphasized.

We are also grateful to you for ruling Leklebi Traditional Area for fifty-four (54) years, although not to perfection, yet you have played your part.

We are also thankful to you for holding faith with the stool and becoming the first occupant to have died on the stool out of thirteen Paramount chiefs for which today, we are writing a new history and for which we will no longer say it has not happened before.

We are also grateful to the late stool father Togbe Kormlaga Anumah, for the fatherly role he played for the royal clan in general and also for our late Togbega.

Togbega Agboka VI, your people both young and old from the Royal Gbordome clan, are saying we are grateful, rest in the bosom of your maker.

Hede nyuie, dzudzor le wo worla fe akornu
Amen



ME DUTIKONYA TSO LEKLEBI NYONUFIAGĀ GBO NA TŌGBUIGĀ AGBOKA VI, LEKLEBI DUFIAGĀ.

Me nyae be nye xonameto le agbe eye mlɔe ke la ado ɔe anyigba me. Eye ne nye ɲutila vuvu vavavaya eye nye ɲutila megali o la, makpo Mawu.

Hiob 19:25-26.

Ɛ, mienyae be ame dzɔ na Ku, dzɔ na agbe, ɔevi kuna eye ametsitsi hã kuna, eye hotsuito fle dze mefle agbe o. Esia wo katã le nyanya na amegbetɔ.

Hmmmm, Tɔgbuigã Agboka VI enye fiawo dzi fia, nutefewɔlawo dometo ɔeka le miafe Leklebi nutoa me.

"Egbea, miefo fu be miade bubu mamloeto kplɔla, ɲutefewɔla, kple miafe nutoa me ta ulila vavãto ɲu. Miafe Afeto loloto [Dominus Atta Kwesi Kofiedu], ɔokuitsɔtsɔna la, nunyala, kple ɔokuibɔbɔla mavãmavã gblẽ dzesi siwo womate ɲu atutu le miafe agbenɔɔ kple miafe habɔbɔa dzi o la ɔi na mi."



MAMAGA ATOVE IV

.Etsɔ dzi si yɔ fũ kple nunya, aɔaɲu, ɔokuibɔbɔ kple vɔnunyui ɔɔdro tso kplɔ mí. Tɔgbuigã, nye ya me nyawò tso nye ɔevi ke be nutefewɔla ne nye. To wò nufiafia kple ame lolɔ me. Esia wo katã ta wò ɲko de du le miafe nutoame vevieto Afadzato Nyiehe nutoame. Wò kplɔlanyenye vã mí be miadze agbagba awɔ nu nyuito kekeake, axɔ dziɔɔdu fia kuku la, eye miagakpo dzidzo ɔe nusiwo mede ɲgo gbedeɔ la ɲu o.

Wò domenyinu ayi edzi avã dzidzime siwo gbɔna, si nye ɔasediɔi le ɲusẽ si wò agbemedo dedzesi la kpo ɔe amewo dzi la ɲu.

Miasusu wò mɔfiafia vevie, eye miatsɔ wò gbɔgbɔ kple nunya ɔe asi yesiayi.

Akpe na wò, Afeto [Tɔgbuigã Agboka VI], be nɛnye dzidefo, fɔmaɔimaɔito kple kplɔlanyuie fe kpoɔeɲu si klẽna. Wò ɲkuɔɔdzinyawo nanye yayra na mí katã."

Damire fa due! Wò luɔ nagbo ɔe eme le ɲutifafa deblibo me. Dzudzɔ. Ne Mawu lo ko mia ga kpe. Hede nyuie.

When the traditional leaders of Leklebi Duga gather to eulogize and honor the life and legacy of Togbega Agboka VI, Fiaga of Leklebi Traditional Area and Dufia of Leklebi Duga. Togbega Agboka VI was a leader under whose authority and leadership we serve. A revered and visionary leader one can be proud of. His dedication to the things of Leklebi, development and unity of his people will never be forgotten. His courage and wise counsel is beauty to behold.

With Wisdom, Commitment and compassion he led and guided us through times of joy and challenges. His unwavering commitment to tradition and progress inspired generations. We recount his enviable achievements including establishment of Schools, commission of traditional festivals such as Agbonutoawoza and Teza.

Togbega Agboka VI's legacy in the area of innovativeness, astuteness, discipline, academic developments continue to inspire us to strive for greatness just as he did. Togbega's swiftness in dispute resolution is very much counted. A peace maker as he was, he was soft in his approach to making peace but hard in achieving results in whatever he sets his mind to do. Challenges his subjects faced in their private lives were a matter of concern to him even in the last times of his life and ill health these and many more we would forever remember him for. Togbega lived by the oath he took as a Paramount Chief until his last breath. We pray he guides us in choosing his successor to amplify his lasting legacy of ensuring peace among us. We will dearly miss our great chief.

May his memory be a blessing to us all.

Wo mɔzɔzɔ ne nɔ fafade.

Dzudzɔ le nuti fafa me.

Amen.



“For if we live, we live to the Lord, and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.” – Romans 14:8

There are people born under certain stars destined to leave a lasting impression on the community in which they lived and indeed the world at large. Togbuiga Agboka IV will be counted among such great men.

Before May 1999, when I succeeded my cousin, Dufetor Forster Fie and my late grandfather, Dufetor Samuel Komla Gbadam, I was admiring the Late Paramount Chief Torgbuiga Agboka IV with his leadership qualities from afar. Our closeness became profound when I was installed as Dufetor. He was very instrumental in my installation, co-operative and taught me so many things as it was expected of a paramount chief. Our relationship culminated in the development of Leklebi.

In my recent memories as far as 2020 is concerned, I was privileged to hold the fort for the Late Paramount Chief on several occasions such as Leklebi SHS 50th Anniversary Celebration, Yam Festival and Easter Celebration where I read his speeches.

In another development, the Youth of Leklebi Kame/Kudzra Award Ceremony as usual, his critics accused him of not organizing one such occasion in his paramountcy before attending similar ceremony in one of his divisional areas, he urged me to remind them that he was the paramount chief of the area and that he could choose to go anywhere he wanted.

On the other hand, his leadership role extended beyond his paramountcy. The Paramount Chief of Wusuta Traditional Area invited the Late Paramount Chief to be the Guest of Honour on the occasion of the installation of their Queen mother. A role he selflessly played by offering me the opportunity to be in his company to the occasion.

When he became sick and rumours went round that he had given up his last, I quickly called his Zikpuitor Prosper Anuma to find out from him, he said he had not heard anything but he would verify. He went to him (the Late Chief) and I spoke to the Late Paramount Chief on the phone to be sure if he was still alive.

I am humbled by his decision to see to the development of Leklebi and for this I will continue to strive to fulfill his development agenda, through all traditional areas, to ensure that strategic development projects he commenced to become part of his legacy.

Rest in Perfect Peace, Togbuiga Agboka IV. You were loved and you will be missed.



TOGBUI AKORTOE III

“None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord; so then whether we live or we die, we are the Lord’s” – Romans 14: 7-8.

We gather to celebrate the life and legacy of a revered king and a close confidant whose dedication to the custom and tradition of the people of Leklebi was unwavering. When my nomination came as the District Chief Executive of Afadzato South, you were one of the very few Kings that stood by me and guided me throughout my tenure. Your doors were open to me day and night.

After my tenure in 2016 he invited me to his home and said congratulations. I then asked Togbega why? He answered, ‘there is no community in Afadjato South that you do not have a footprint’.

I then thanked him and said to him, you made it happen. He smiled, and said to me ‘nyɔnu nutsu ne nye lo! Mawu ne yawo tegbeeee’.

I bid you farewell today with a very heavy heart.

As we bid you farewell, we take pride in the knowledge that the legacies you left with your people shall live on.

Rest on Togbe Agboka VI.
May your gentle soul have Eternal Bliss.



HON. ANGELA O. ALORWU-TAY

It is with sadness and heavy heart; I write this piece about Togbe Agboka th VI of Leklebi Traditional council. My dearest and beloved Togbe Agboka he was ahead of me two years in school, his father “Catechist” Kofiedu of the Presbyterian Church was my God father as well as for some of my brothers and sisters. Late Togbe Agboka the VI was very brilliant at school. At a time, our nickname was WITCH, a name we continued to call ourselves till he passed on.



CHIEF SOLOMON ASALU

One night I called him to help me; I had driven my father’s Bedford lorry to the end of town and could not reverse it back to where it was packed. He called other friends during that night the truck was reversed and packed at where it was initially packed, I was so grateful for this help because I knew the punishment my father would have given to me. Another important event was when after our usual football play, we went home. Early the following morning, my sister woke me up to say that some hefty men from the community-Gbodome-forcefully took my friend Atta Kofiedu because they wanted him to be the next king. As Leklebi customs demand he has to be in confinement for eight days before anyone could talk to him. On the 9th day, I visited him at the old palace. He asked me to be his “spokesman” I did that for ten days before a new spokesman was chosen. I felt honored.

Togbe Agboka the VI’s reign was successful. I could remember Agbesia and Fiape were on their own, and Kame because of the location of the border station then did not feel fully Leklebi.

Under his watch, unity returned to Leklebi,
 Under his watch, the customs border station was moved to where it is now
 Look at Kame with Developments today.
 Leklebi has lost A Very Good Leader and King.
 ADIEU My good friend and beloved. Remain in the bosom of the Lord until we meet again.

After this I looked, and, behold, a door was opened in heaven:
and the first voice which I heard was as it were of a trumpet talking with me; which said,
Come up hither, and I will shew thee things which must be hereafter. And immediately
I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.(Rev 4:1-2)



he Nutsukpo and the Kofiedu families are deeply rooted in a single lady whose parentage is from both Leklebi and Holuta. Togbega Agboka VI and Togbe Kofi Ayisa V were very close brothers and friends from childhood. Their brother lines and friendship were further deepened by the membership of the Volta Regional House of Chiefs. Togbe Agboka VI and Togbe Ayisa V share the same paternal grandmother; therefore, they are first Cousins.

We the family of Togbega Kofi Ayisa V remember vividly how you would not leave Ho until you visit our house. We the children at time had mixed feelings about your visits because you would not hesitate to discipline anybody who goes astray.

It is our belief that some of those moments have contributed to who we are today. Togbega as we grew older, we became friends rather than nephews and nieces. We remember how you would welcome us to your home anytime we have the opportunity of visiting Leklebi. You would always ensure we eat and drink before we leave.

Togbega, the last time part of the family visited you was when we came to inform you of the demise of the Togbega Kofi Ayisa VI, your cousin and friend. Although you were not in the best of health at that time you received us with fade mark laughter and ensured we had a good stay. Despite the grief of the loss of our father. Togbega, we were waiting for a good opportunity to come and thank you for support during the burial and funeral celebration of your cousin.

The news of your passing not long after the funeral of your cousin was a big blow that hit us as a cannon ball, but alas there is very little we mortals can do about. We believe that God in his infinite wisdom called you at this time, for a reason. Maybe this is the season for your physical body to rest.

Togbega Agboka, we wish you to have stayed a little longer but your maker says it's time to return to him. We therefore wish you a safe ride as you journey back to your home along the path of your forebears. Togbega hede nyuie and best regards to those who took on early lead

Blessed are those who mourn, for they will be comforted. (Matthew 5:4)

To our beloved chief, Togbega Agboka VI, a shining star and a faithful servant of the Lord, who has gone to be at rest with his maker. We the E.P Church, Amenuveve congregation are deeply saddened by your demise. But we celebrate your life and legacy. Your dedication to the church and humanity. We fondly remember your regular attendance to church, your warm smile and kindness to the church. Your humility and love are testimonies of your strong character.

Your love for God and humanity is evidence in all you did. Togbe led the church choir as a choirmaster for a long time in the year 1967-1980s. That was when he came back home from Adidome on his teaching field. He was a communicant till demise. He used to say in his jokes that, his new name is Pastor Elikplim that was when he used to lead the church and give sermons in those days. As a chief, you served your people with wisdom and compassion.

You were very courageous as well. As a member of our church family, you were a blessing to us all. Your presence will be deeply missed, but your impacts on our lives will never be forgotten. May your legacy continue to inspire us and may your gentle soul rest in peace. You will always be in our heart! Togbe! We love you but your maker loves you most.

Farewell, our beloved Chief, Pastor Elikplim! May God grant you eternal rest, till we meet again

Hede nyuie! Ba baa, Ba baa, babaaaaaaaaa nawo

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s”- Romans 14:8

We of Leklebi Connect, both home and abroad, celebrate this great fallen hero of ours; TOGBEGA AGBOKA VI on the occasion of his transition to his maker.

Togbega as we affectionately called him, virtually lived his whole life serving humanity. From a tender age he chose to be a Teacher in order to impact the young ones with knowledge and skills that would prepare them with the foundation upon which their lives would be built. And to achieve this, he chose nowhere else but his own village, Leklebi. He instilled discipline in his students and ensured a good character build up in them, both in school and out of school. We remember the days when Togbega would go around in the evenings with a torchlight in hand to disperse children who were playing on the streets; instead of studying at home.

He had so much interest in the educational development of our youth and thus played a pivotal role in the establishment of the Leklebi Secondary School, now Leklebi Senior High School.

When he assumed the reigns of the Leklebi Traditional area as the sixth Paramount Chief, he translated his passion for human development into policies and programs that would ensure the growth and development of Leklebi and its citizens. He had a very good working relationship with all stakeholders and identifiable organizations for an easy implementation of his policies and plans.

Togbega was very instrumental in the establishment of the Leklebi Health Center for which he released a vast parcel of land, envisaging its future expansion.

He was such a visionary Leader. Leklebi Connect is grateful to Togbega for his foresight, which affords us the opportunity today to expand the facility into a modern hospital to save the citizens the trouble of travelling long distances to seek quality health care.

Togbega’s sterling leadership transcended the borders of Leklebi to our neighboring towns. He had a very good relationship with the Chiefs around us and often mobilized them to seek recognition for our traditional areas and for attracting social interventions from Government. Togbega was very active in the regional House of Chiefs and served on many committees.

One of Togbega’s great achievements was the restoration of our ancestral ties with the Chiefs and people of Lavie in the Republic of Togo, and the institution of the Agbonutoawo Festival.

Togbega always wore a welcoming smile that made him easily approachable to both old and young. It is quite clear that Togbega has fulfilled his God given assignment on earth; sacrificing his own comfort and interest and that of his family for the good of his people. He will be dearly missed for his good human relations, humility and leadership drive.

Leklebi and indeed the whole of Volta Region have lost a great leader. The most befitting honor we can give him is to take up from where he left off; mobilize ourselves for the collective development of Leklebi, as well as promote and maintain the peace and unity of our people; and this is what Leklebi Connect is set out to achieve.

May the good Lord grant Togbega a peaceful rest. Amen

TRIBUTE BY

THE ROYAL GBODORME CLAN YOUTH ASSOC.

We gather here to honor the life and legacy of Togbega Agboka VI Fiaga of Leklebi Traditional Area, Dufia of Leklebi Duga, a champion of child education, discipline and high-quality standard of education. His courageous and exemplary leadership and powerful words encouraged us to have him as our mentor and wise counsel and this we recognized transcends beyond Leklebi.

We are not organized today as members of this association poised to bring enviable transformation to the Royal clan by any accidental means. Most of us who birthed this idea of coming together to form the Gbordome Royal Clan Youth Association were once under his tutelage as students or as a child born under a great traditional leader. Togbega inspired a lot of confidence in his subject and all manner of persons who came directly under his leadership. We know he is proud of us and we are equally proud to have him as a mentor and a coach in diverse ways.

His dream of a zero-school drop-out among children of School going age within his community is admirable and very inspiring. In his magnanimity we saw development throughout our institutions from Schools through to health centers. He taught not only behind the chalkboard but by his words and deeds. We are thrilled by his remarkable achievements as board member of Leklebi Senior High School and we can confidently say most of us are proud products of Lesec, a school he jointly managed to its current state. Even more inspiring is his efforts in ensuring the development of culture and tradition for the people of Leklebi. His ability to bring lasting peace among his subjects cannot be without mention.

We members of the Gbordome Royal Clan Youth Association are doing this to reaffirm our commitment to ensure your legacy lives on in our hearts and minds, guiding us towards a brighter future and most importantly for us to build on them for our children's children. Transfer to us your wisdom to enable us achieve our purpose for bringing together your children under the banner of unity towards bringing development to Gbordome and beyond.

We have lost a great source of inspiration, but we are consoled by your legacy which lives on in our hearts and minds.
Rest On Great and Wise Leader
Amen.



W

ith heavy hearts, the Home Sweet Home Youth Association, of Leklebi Duga, bids farewell to our esteemed Paramount Chief, Togbega Agboka VI of Leklebi Traditional Area.

We celebrate your life, your wisdom, and your selfless dedication to our community. Your leadership, guidance, and love will forever be etched in our memories.

You were more than a chief; you were a father, a mentor, and a shining example of kindness and compassion. Your legacy will continue to inspire us to strive for greatness.

Rest in peace, dear Chief. Your memory will be a blessing to us all, and your spirit will continue to guide us.

Hedenyui

Home Sweet Home Youth Association.





our Majesty, we woke up to the sad and devastating news of your passing. It's difficult for us to accept, but who are we mere mortals to question your divine call? We just have to accept it as a reality of life.

William Shakespeare stated in his book, Hamlet; "All that live must die"

The Good Book also puts it in **Hebrews 9:27** "It is appointed unto men once to die."

We have known Togbe Agboka VI or Togbega, as we affectionately called him, to be a repository of wisdom and knowledge and have always sought counsel, direction and inspiration from him both individually and collectively. As an Association with the main objective of promoting the development agenda of Duga, we have had the privilege and opportunity to interact with Togbega on several occasions to discuss issues relating to development.

We have always been encouraged by his patience and willingness to listen to the views of others. Even during the period of his ill-health, Togbega would manage to sit in long meetings with us in order to help us address pertinent issues. He readily and wholeheartedly accepted and approved the Ngor yi za (Development festival) which was proposed by the Association, and he participated fully in the celebration of its first edition.

His deteriorating health however didn't allow him to participate in subsequent celebrations, but He would always ask for briefing both before and after the celebrations.

Togbega showed so much interest in the E-Learning and Community Centre project being undertaken by the Development Association and its Youth wing, Home Sweet Home and readily released the parcel of land for that purpose. It was through his influence that the two Associations agreed to combine the two projects into one.

The Duga Development Association will always miss this great leader.

Togbega was the Chief Architect in the revival of ties between the Chiefs and people of Lavie and Leklebi. He led a delegation of Chiefs and people of Leklebi to the celebration of the Agbonutoawo festival in Togo, and replicated same here in Ghana; hosting hundreds of people from Lavie.

Togbega was very concerned about the development of the youth, and took personal interest in their education. We recall the days when he would visit us at home as his students to see how we were faring. Though he was friendly, he never compromised on discipline. He would reprimand you sternly for any infractions or act of indiscipline.

His outstanding performance at the Volta Regional House of Chiefs over the years has won Leklebi a lot of respect and recognition. May he rest peacefully in the bosom of the Lord.

Togbega, hede nyuie!

“Precious in the sight of the Lord is the death of His saints.” — Psalm 116:15

We gather today with heavy hearts to honor Togbe Agboka VI, our esteemed father-in-law. It is a privilege to pay tribute to a man whose life embodied wisdom, strength, and boundless love.

From the moment we joined this family, Togbe welcomed us with open arms and an open heart. His kindness and generosity were evident in every interaction, making us feel cherished and respected.

Togbe’s unwavering faith in God and commitment to Christian virtues were the foundation of his life. He embodied love, forgiveness, and unity, serving as a shining example to us all.

As a leader, Togbe Agboka VI was unparalleled. His dedication to his chieftaincy duties was matched by his love for family and community. A man of vision and integrity, he always strived to uplift those around him. His wisdom and compassion guided his decisions, and he was sought for his sound counsel.

In family gatherings, Togbe’s presence brought joy and inspiration. His stories and proverbs were filled with life lessons that resonated deeply with us. His laughter and warmth created a sense of unity and belonging that we will dearly miss.

Togbe taught us the importance of giving, not just materially but also of oneself. His heart of gold was evident in his willingness to help those in need, often at great personal sacrifice. His generosity extended beyond his family to the entire community, and his legacy of kindness will continue to inspire us.

As we say our final goodbyes, we are comforted by Jesus’ words in John 14:1: “Do not let your hearts be troubled. You believe in God; believe also in me.”

Though Togbe’s physical presence is no longer with us, his spirit and the values he instilled in us will remain forever. We find solace in knowing he is now with the Lord, reunited with loved ones who have gone before him.

Rest in peace, Togbe Agboka VI. Your legacy of love, leadership, and faith will continue to guide and inspire us. We are grateful for the time we had with you and will cherish the memories and lessons you left behind.



WOI. Agyekum

IN LAWS



Nora



Deborah



Genevieve Akorfa

We, your devoted Grandchildren, stand before you today to pay our heartfelt tribute. Your life was a beacon of love, wisdom, and strength to us, and your passing has left a void in our heart that can never be filled.

As our grandfather and mentor, you were more than just a family member to Us. You were a solid rock behind us, our confidant, and guiding light. Your wise counsel and unwavering support helped shape us into the person we are today, and for that, we are eternally grateful.

We remember the countless stories you would tell us about our community's history and the struggles our people faced. Your passion for our culture and traditions was contagious, and it ignited a fire within us to continue your legacy.

Your leadership and dedication to us and our community the country as a whole were truly remarkable. You worked tirelessly to promote peace, unity, and development within our traditional area, the district, regional to national and your efforts were never in vain. You were a true champion of our people, and your memory will live on through the countless lives you've touched.

We will miss you dearly PAPA as we affectionately call you, but we take comfort in knowing that your legacy lives on through the countless others who were fortunate enough to have known you.

Rest in peace PAPA.

May your gentle soul find eternal peace and happiness.
With love and admiration,

HEDENUE PAPA NA DZIDZO LE IUTIFAFAME



GRANDCHILDREN



Seasons may give way to seasons; Trends and patterns may emerge;
But when a true son of the land is gone, Trends and patterns are truncated
And, seasons and comets will pause to announce the death of that true son of our land

The Leklebi Senior High School community mourns the loss of Togbega Agboka VI, also known as Dominus Atta Kwasi Kofiedu. His passing leaves a significant void in our hearts and history, as he was a cherished son of the land and a pillar of our institution.

Togbe Agboka VI, a founding father of Leklebi Senior High, made lasting contributions to the school's development. His dedication and commitment to education led to the establishment of the institution. He generously funded teachers' salaries for years, ensuring the school's smooth operation and nurturing countless students.

Togbe Agboka VI demonstrated his leadership and educational expertise as Chairman of the Board of Governors of Leklebi Secondary School from 1967 to 1980. His visionary guidance shaped the school's trajectory and future success. His commitment to education extended to his service on the educational sub-committee of the Hohoe District Council from 1979 to 1981.

Togbe Agboka VI's journey as an educator was marked by excellence, rising to Assistant Director in the Ghana Education Service in 1966. His significant contributions to education in Ghana continues to inspire generations. As Paramount Chief, his 54 years of wise and compassionate leadership at community, district, and regional levels showcased his selfless dedication. His instoolment on February 9th, 1967, ushered in an era of growth and progress for Leklebi Senior High.

Togbe Agboka VI's dedication to infrastructural and social development was evident in his tireless efforts to improve Leklebi Senior High School. The Leklebi Community Clinic stands as a testament to his visionary leadership and commitment to his people's well-being. His life exemplified wisdom, compassion, and selflessness, leaving an indelible mark as a leader, mentor, and friend. Though his passing leaves an irreplaceable void, his legacy will continue to inspire future generations. We bid farewell, comforted by the enduring memory of his unwavering commitment and selfless dedication to Leklebi Senior High.

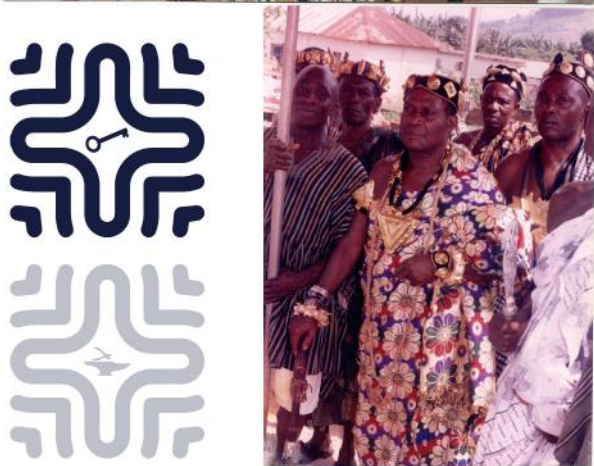
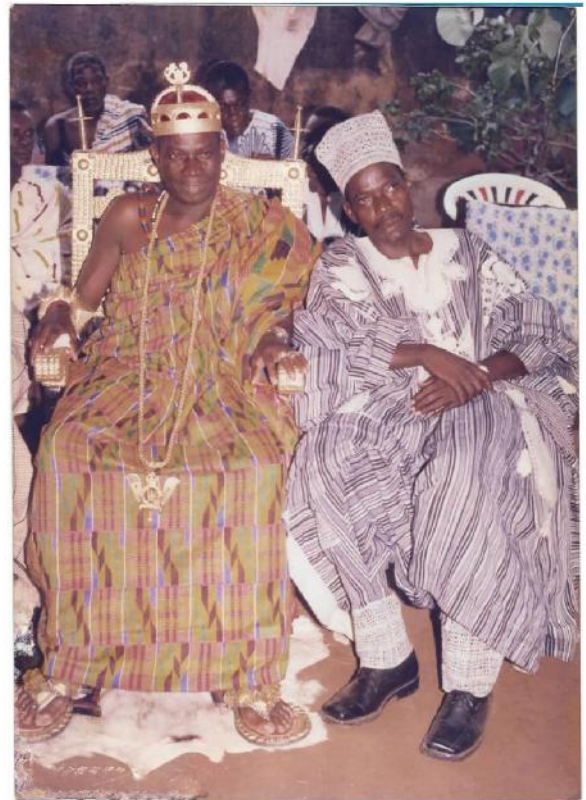
Rest in perfect peace, Togbega Agboka VI. Your memory will be a blessing to Leklebi Senior High School. We pray that your legacy continues to inspire excellence and guide staff to serve with compassion and dedication. You will be deeply missed, but your impact will never be forgotten.

In this moment of grief, the deepest sympathy and condolences from the Board of Governors, Management, Staff, and Students of Leklebi Senior High go to the bereaved family and the Chiefs and Elders of the Leklebi Traditional Area. His life, like a candle in the wind, leaves an irreplaceable loss to the school. We find solace in Jim Reeves' words: "This world is not my home; I am just passing through... The heavens beckon me from heaven's open door and I can't feel at home in this world anymore." We bid you farewell! Rest in Perfect Peace!!!



*HOTO
GALLERY*









BRIEF HISTORY OF LEKLEBI





he people of Leklebi were among a group of migrants from East Africa (i.e. Ethiopia, known formerly as Abyssinia) who spoke a common language later to be named the Ewe language. They moved westwards, settling at many places including Ile-Ife and then Ketu, until they came to Notsie, located in present day Republic of Togo. Notsie was a cosmopolitan city composed of several distinct groups of people with their leaders but

joined together with the common Ewe language. In the walled city of Notsie, the group, later to become the people of Leklebi, as one big clan (with many families which developed in later years into clans) were known for their craftsmanship and fearless criticisms. They were nicknamed “deklemi delawo”. This literally means in today’s parlance “too known people”. In other words, it means critical and controversial people. They were led by a brave, powerful and decisive leader called Torgbui Agbedor. He was known not only to be a very wise leader but also as being a very skilful blacksmith. Tradition had it that it was he who designed the keys to all the gates leading to the walled city and secretly kept copies of each key.

The narration also had it that Agbedor was a dependable sub-chief of the King Agorkoli and had his residence very close to the palace. His popularity with the king, most likely was based on his craftsmanship and wisdom in speech. Agbedor had a son called Atawu. One tradition called the name Ewua. Atawu did not only inherit the leadership skills of his father but also the popularity and respect of his father with the king. Torgbui Agorkoli succeeded his father, King Agor. His own first name was Akorli. His first name and his father’s name together gave him the name Agorkoli – meaning Agor’s Akorli. Historical records had it that King Agorkoli had become even more tyrannical and wicked than his father and had a habit of demanding almost impossible tasks from his subjects. As a result, a plot was hatched by most of the Ewe clans, including the leadership of the Leklebi clan to escape from Notsie.

On second thought, however, and considering his position and stature in the kingdom, Atawu who had become the leader in place of his father, considered it unwise and un-dignifying to escape the way it was planned. He also thought moving with the rest was a security threat to the entire Ewe group as his clan lived very close to the palace of Agorkoli. His clan did not therefore move on the appointed date. This was misunderstood by the other Ewe clans who followed the dictates of the plot. Leklebi again earned another derogatory nickname “LoUideafelagbeawo”. Literally it means people who enthusiastically agree to plans only to turn back on it later. It is significant however to emphasise that the clan which became Leklebi, participated fully in all preparatory activities that led to the escape of the other Ewe groups. Oral tradition has it that on the night of the escape by the Ewes, the people of Leklebi drummed and danced the whole night to distract the attention of the guards who guarded the Notsie Township. This distraction was to make the escape unnoticed.

One thing that was clear and surprising was that the king never sent his forces after any escapee groups. Perhaps he got to know of the escapes rather too late or he no longer had the loyalty and commitment of his forces to pursue the escapees. The people of Leklebi, as a group, as explained earlier, were not among the early groups to leave Notsie. It was said that Atawu was such a confident and dignified leader that the idea of escaping did not appeal to him and he was determined to confront the king, diplomatically though, to attain freedom for his people. Another oral tradition has it that he was an important sub-chief under Agorkoli and a feared warlord for that matter. He refused all persuasions to follow the example of others and escape with his people and insisted on meeting with the king.

It was not until 1906 that the Boli clan moved from Duga to establish Dafor. The history of the individual towns of Leklebi thus began in the nineteenth century, except that of Dafor and Kudzra which had their origins in the twentieth century. The name Kame was given to the late migrants from Lakledzi because they were described as people who had broken away from their kinsmen, the Tsamenyi people. Kame is an Ewe word which means “broken into parts”. It would seem that the clans which developed into Kame (and later Kudzra as well) were the most closely related to the Tsamenyi people of Lavie.

The Boli clan which was the ruling clan in Duga, broke away from Duga in 1906 to establish Dafor. Tradition has it that when the Boli clan opted to move out of Duga in the mist of revolt against the paramount chief leading to chieftaincy crisis, they sent scouts first to ‘Todome’ to establish the suitability of the area for settlement. The scouts consulted with their gods ritualistically (“wofo tsoti de anyigba eye ati la tro zu dzee”).

They thereafter intended to move with their leader, the dethroned paramount chief, to Gbefi where the twin brother of the dethroned paramount chief, Atta, had become a prominent citizen. Indeed, the mother of the twins hailed from Gbefi. But the Atiyime clan of Duga who were very sympathetic to the cause of the Boli clan, advised against the migration to Gbefi and offered them the land at Dafor Gborxoxome for settlement. Migration to Gbefi would have moved the clan completely out of the bigger Leklebi family and this was considered undesirable. The same ritualistic consultation was made again and the place was found to be hospitable. The Boli clan move from Duga in 1906 to Gborxoxome and later to their present location after about fifteen years sojourn there. Gborxome is just about one and half kilometres north of the present site. It should be emphasised that though Gborxoxome is common to three of the Leklebi towns, it was not one and the same settlement. Gborxoxome simply means the old township and was applied to previous settlements before the current one. Exactly what was responsible for the different directional movements in clans or groups of clans under various clan-heads remain particularly unknown but it is suspected that the clans had grown much-much bigger and they had anticipated that breaking into smaller units would grant them access to more farmland.

All the groups had however maintained their common identity as people of one stock - Leklebi - and paid homage to one paramount chief who was a descendant of their leader from Notsie and who led the central group which eventually became the people of Duga. It may be inferred that the title of paramount chief (Fiaga) evolved at this time since Leklebi had developed into multiple settlements. Essentially therefore, it may be suggested that Togbui Agee (Atawu III) was the first paramount chief of Leklebi in the real sense. The bravery and fighting prowess of Leklebi manifested a number of times in their history. The last was in their role in stopping the Ashanti northward invasion of Eweland. The forces of Leklebi met the Ashanti forces on a mountain feature known as Awato (the mountain derived its name from the battle). Awato means mountain of battle. Oral tradition has it that the warriors of Leklebi inflicted heavy casualties on the marauding Ashanti warriors but lost only one man in that battle. That loss, it is said could have been avoided had the man not been too over confident and perhaps too boastful and proud in his powers of juju. The practice was that as part of the preparations for battle in those days, the oracles had to be consulted for fortification. During the preparations for this battle, the oracle identified the man who would not return from the battle and the chief warrior wanted to drop him from the army but the man did not believe that anybody could kill him in battle because of his spiritual powers.

Oral tradition also has it that the battle was almost over, most of the Asante warriors were running down the mountain when this man wanted a last laugh and shot one of the Ashanti fighters. He did not end there but wanted to go for the head of the fallen man as a trophy to carry home. His colleagues advised him against it but he defied their advice. He was shot from behind just as he bent down to cut the head. The killer was also immediately shot dead though. Leklebi will live on forever. The individual Leklebi communities have their own stories and history waiting to be told some day. May God grant our scholars the boldness to write these stories soon.

Much later, after the escape of the majority of clans, probably by providence, the famine in Notsie became even more severe and this gave an excuse to Atawu to seek official permission from the king to go and seek for “greener pastures” with his clan. He assured the king that they had no intention of moving too far away from the city and that they were still going to be handy for any military eventualities. The king believed him and granted his request. Because of that promise to the king they did not go far before they settled. Some other groups followed suit through the gate.

The king appreciated the desperation and hopelessness of the situation and allowed him to walk his people out through one of the main iron gates of Notsie. They were the first group of migrants to pass through the mighty Notsie gate. This feat of passing through the gate of Notsie earned the group the accolade “Agbonutoawo”. It means those who have passed through the gate. The narration has it that several other groups followed through the gate after them and no conscious effort was made to stop those ones also.

The first settlement of the people of Leklebi, including those of Lavie was at Zidzoe which was very close to Notsie. They however moved further after a short stay there to Betedze and then to Aveme. From here they still moved as one big group perhaps with bigger clans to a place called Lakledzi or Zukpedzi where they lived for a relatively long period before a decision was made again to move further. All these sites/places are in the present Republic of Togo. During the period of sojourn at Lakledzi, Atawu took a wife from a town called Hanyigba-todzi and had a son by the woman. The child was named Agee and was widely known for his very thick lips. This feature of Agee was to be the cause for Leklebi invasion of Kpoeta in those days (later half of nineteenth century). Desires for further westward migration from Lakledzi marked the first stage of the break-up of the big group into two units. Though the whole group initially agreed on the need to move further westwards, further away from Notsie, when the time came to move on, only a part of the group was ready to follow their leader and move on. It was the bigger part.

The remaining portion of the migrants felt satisfied with life at the settlement and though not completely rejecting the idea of moving further, decided to wait at Lakledzi a little longer. “Wait a little longer” in Ewe is translated “Lala vie”. Thus, when the group which decided to wait a little, the Tsamenyi clan, extended their stay indefinitely, the “lala vie” in Ewe was corrupted to “Lavie”. The Lavie settlement which started as one settlement later multiplied into four communities. The bigger group migrated to Agome and left the Tsamenyi clan and the people of present-day Kame and Kudzra behind. After a short sojourn at Agome, they decided to move on still westwards in further divisions under different leaders but all of which pledged to remain united and to pay allegiance to the descendant of their original leader –the Atawu lineage. The people of Agbesia were the first to move from Agome seeking their independent lives. The migrant group (Leklebi people) therefore broke into three separate groups moving directly west, north-west and southwest. The north-west group were the people of Duga under the leadership of Agee, moved to Asotodzi while the westerly group, the people of Fiape, moved to Vodzadome from where they moved again to Afedome before getting to their present location.

As mentioned earlier, the people of Agbesia were the first to move and they settled first at a place close to Hanyigba, in present day Republic of Togo, from where they moved to Gborxoxome and then to their present location. The clan which grew into Kame and later in very recent times broke into Kame and Kudzra had opted initially to stay on with their Tsamenyi kinsmen.

But upon hearing that their other kinsmen were moving up the mountains, they decided to catch up with them and join them. They got to know on arrival that the clans were not going to move together again as one unit but in separate groups and so they also followed suite in their preparations and moved more northerly to a place they called Tsixi from where they again moved to another place called Afedome and then to Gborxoxome. While at this place, one of their hunters discovered the present site which he found to be very close to a stream.

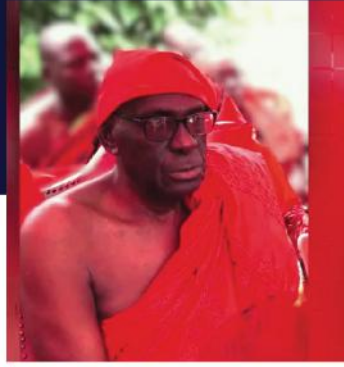




CHIEFS AND QUEENS OF LEKLEBI TRADITIONAL AREA



Mamaga Atove IV
Paramount Queen Mother



Togbe Deh IV
Dufia of Leklebi Fiafe



Togbe Akportoe
Afetor of Leklebi



Togbe Kalefe III
Awafia, Leklebi Agbesia



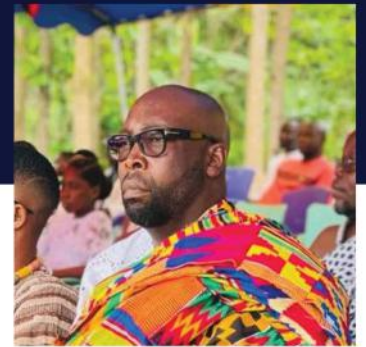
Togbe Atatsi V
Dufia of Leklebi Kame



Togbe Fiange II
Dufia of Leklebi Kudzra



Togbe Konda IV
Dufia Leklebi Agbesia



Togbe Nyeminku
Youth Chief of Leklebi Kame



Mama Tsanor III
Nyornufia Leklebi Kame



Togbe Ngorgbea III
Awafia, Leklebi Kame

HYMN 208, 1-2

1

Ne Yesu ava fe tu ge na mí,
Eḡanye zā loo keli,
Akpo mí ḡudzɔnɔla vavāwoa?
Mía ‘kaḡi anɔ bibia?
O nɔviwo, ḡe míele klalo ma?
Mía luɔwo ada-fea?
Ḋe woakpo nye kple wò sia be,
míele
Dudzɔ, ḡudzɔ na efe vavaa?

2

Ne ava do ḡdi kanya gbeaḡḡe gbe
Ayo mí ḡekaḡeka;
Ne míatrɔ mí agbedɔ la ne la,
Agblɔ na mí be: Enyɔa?
O nɔviwo, ḡe míele klalo ma?
Mía luɔwo ada-fea?
Ḋe woakpo nye kple wò sia be,
míele

HYMN 273, 1-2

1

Mekpo anyigba nyui la ḡa
‘Nyigba keklē dama nyui la;
Afi si kesinɔnuwo
Sɔ gbo ḡe anyigba la dzi.
Nye denyigba; denyigba nyui.
Mekpo wàa-ve dama nyuiwo
Tɔsisiwo, togbekawo
Baliwo hā tso to la ḡu
Mekpo afe keklē la hā.
Nye dzifofo nyui mavɔ la.

2

Nye ḡela anɔ ḡunye ḡaa
Kple efe Gbɔgbɔ Kɔkɔe la
Akplɔm dedie ḡo ta afe
Ayi agbe mavɔ la me.
Nye denyigba; denyigba nyui.
Mekpo wàa-ve dama nyuiwo
Tɔsisiwo, togbekawo
Baliwo hā tso to la ḡu
Mekpo afe keklē la hā.
Nye dzifofo nyui mavɔ la.

HYMN 257

1

Dzifonɔnɔ ḡkeke ḡeka
Enyo wu akpe l’ a-fi.
Ḋe malé ḡ’ a-nyigba ḡutia?
O, esia le ḡu nyɔm nam!
Ne am’ a-ḡe akpo dzidzo
Fe akpe l’ a-fi sia hā,
Ne wotsɔe ḡo dzifoto ḡu,
Enye nublanui sɔḡ ko.

2

Fukpekpe kple hiātutuwo
Sɔ gbo le xexe sia me.
‘Ye ame si le ku vɔm la,
Makpo dzidzo blibo o.
Ke afi ma le vovo keḡ,
Ku kple hiā megali o,
Ḋɔdzi kple vɔvɔ nu tsi keḡ,
Na Mawuvi vavāwo.

3

Le Mawu fe du kɔkɔe me
Wole dzidzo mavɔ me.
Ḋutikɔkɔe sɔḡ fo xlā wo
Le alēvi la ḡkume.
Nu si ḡkua-ḡeke mekpɔ kpo,
‘Ye toa ḡeke mese o,
Mawu ḡuto dzra ḡo ḡi na
Ame siwo lonɛ la.

4

Mawukpɔkpo, Mawusubɔ,
Eya nye wofe dzidzo,
Elabena Mawu ḡuto
Li kpli wo le mavɔa me.
Afeto, he nye susuwo
Tso ‘nyigba ḡo ta dzifo,
Be nye dzi nanɔ gbɔwò ḡaa,
Va se ḡe si makpo wò!

HYMN 264

1

Kekeli vana le zā megbe,
Viḡḡe ḡā nɔa bubu megbe;
Fiakuku anɔ ava megbe,
Míade afe le zɔzɔ megbe.

2

Bli bablawo kplɔa nufafā ḡo,
Nukpɔkpo ḡa li kple nuḡayla.
Ḋutifafa ḡā dzea hiā yome,
Agbagbadzedze yome dzudzɔe!

3

Tsidzadza megbe ye gablēna,
Vivisese dzea veve yome.
Dzidzɔkɔkpo nɔa avi megbe,
Gbɔḡeme vivi le mía lalam!

4

Didife yome kpui fe nɔna,
Yekeklē yeye kplɔa bluko ḡo.
Agbe vavā le yɔdo megbe,
Mɔ, si kplɔm alea, eya enyo!

HYMN 659

1

Mía lolɔtɔ, esia enye
I: Lolɔ fe dzesi nyui, :I
Si ke nàkpo, xɔlɔ vevi,
I: Lolɔtɔ, hede nyuie! :I

2

Mawu yo wò: dze ‘yome ko,
I: Abe Kristotɔ ‘ne! :I
Dze Afeto Yesu yome,
I: Lolɔtɔ, hede nyuie! :I

3

Míanḡlɔ wò be l’ a-fi sia o.
I: Mawu nanɔ kpli wò! :I
Ana miagakpe le dzifo,
I: Lolɔtɔ, hede nyuie! :I

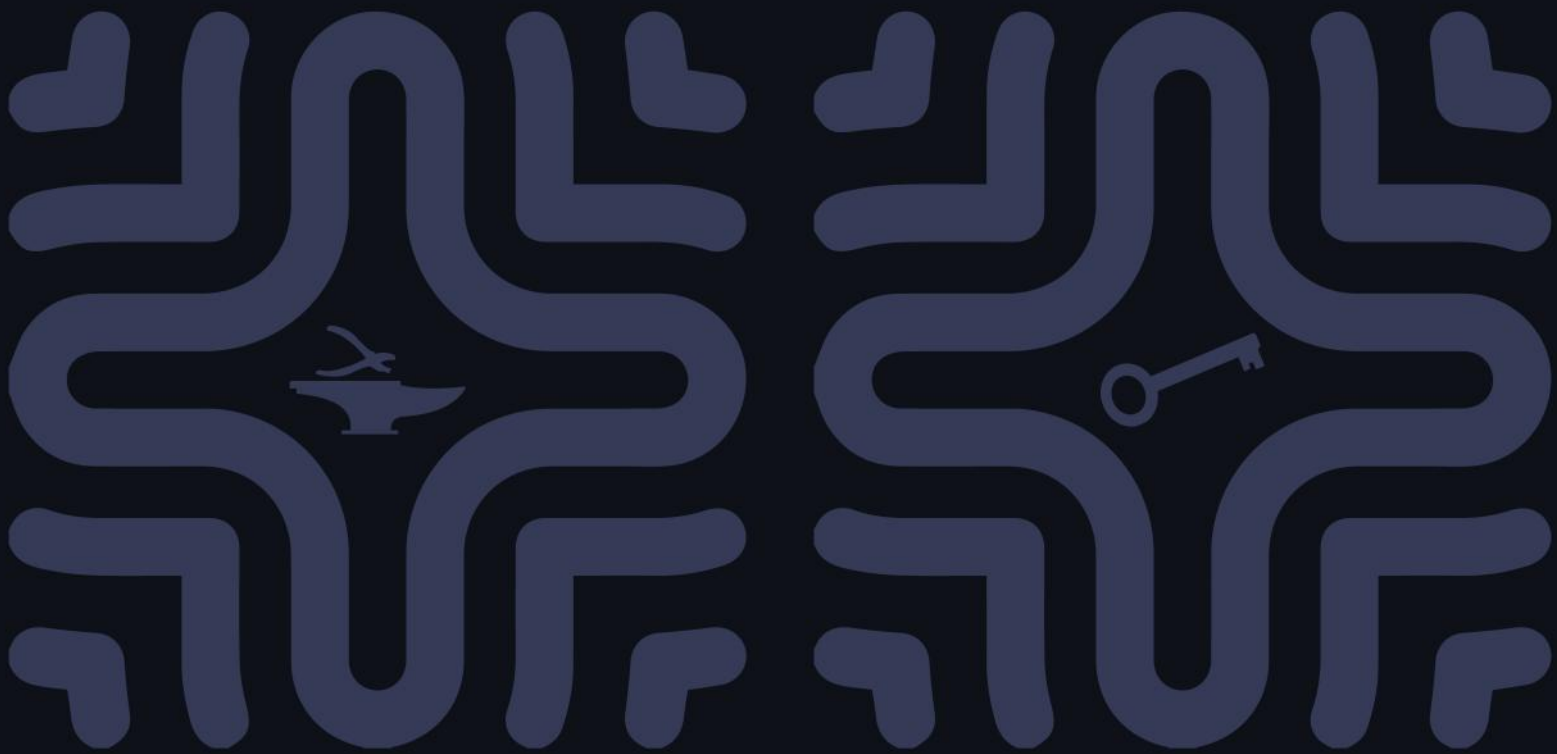
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APPRECIATION

We acknowledge with thanks your kindness and support during the burial and funeral of

HRM TOGBE AGBOKA VI
PARAMOUNT CHIEF OF LEKLEBI TRADITIONAL AREA

May the Good Lord Richly Bless You