

ORAL TRADITIONS

FROM BRONG AHAFO

TRADITIONS FROM BRONG/AHAFO



I N D E X

MS acc. no	DESCRIPTION	Pages
1 1	Tradition of Banda	1 - 18
2	Hani and Nsawkaw Tradition	1 - 24
3	Nwase-Branam Tradition	1 - 9
4	Tradition of Wenohi (Wankyi) Brong-Ahafo	1 - 18



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Informants :

Nana Kofi Dwuru	age c90 yrs.	Omanhene of Banda
Opanin Kofi Gyatto	" c93 "	Ex-linguist
Odikro Kwadwo Donko	" c55 "	Odikro of Bue
Imnan Braina	" c70 "	Sasi
Tahiru Banda	" c70 "	Sasi

Recorded by : Kwabena Aneyaw.

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Subject : TRADITION OF BANDA

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CONTENTS

	Page
Banda Tradition .....	1
Bue Tradition .....	16

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The Nafana tribe, which people until the 18th century, during the reign of Asantehene Osei Bonsu became known as Banda, is a component part of Brong-Ahafo Region. Her people live in the north-west corner of the Region, just south-west of the Brong-Ahafo/Northern regions boundary.

The ancestors of Banna left their home, Kakala (Kakera) in the neighbourhood of Jimini near Bontuku in the eastern part of the Ivory Coast under the leadership of Kralongo. The exact period could not be supplied by the informants. But the story which led to the migration is told, that at Kakala, the chief was Zie, the uncle of Kralongo. By custom and usage, Kralongo was the heir-presumptive. When Zie died, Kralongo was enstooled in succession. As custom had it, he had to choose one of the dead uncle's wives first, before any member of the royal family or other clansmen made their choice. This has been an inherent practice even to this day among the Bannas. Now, before Kralongo could take the widow of his choice, a relative of Zie already had chosen one of the widows. In consequence of this breach of custom, Kralongo refused to perform the funeral rites for his predecessor. He waited for about a week and the relatives of Zie said nothing about the matter. This conduct revealed to him that even though his relation with the relatives of Zie was very close, yet they disfavour his chiefship.

✓ Kralongo with the view to finding out the public opinion, left Kakala with his kinsmen and supporters in search of a new settlement. Still, the relatives of Zie did not dissuade the new chief of the action taken; as such he and his people settled and founded Tampe. The ancient Tampe township is farther west of the Banda hills and now included in the Ivory Coast territory.

✓ The people were over-crowded at Tampe. Kralongo therefore detailed his son-in-law Chagha, who was a skilled hunter to explore the Banda hills and beyond for a spacious uninhabited land. He returned and reported to Kralongo that he had discovered a suitable level site behind the chain of Banda mountains. Following the statement, the chief moved with his people and inhabited the spotted land in the region of Ghana. This settlement was Bakala, south-west of Banda Ahenkro at the base of the mountains. It is recalled that some subjects of Kralongo remained at Tampe under the leadership of Shiemba, a distant relative of Kralongo. The descendants of these people are dominant at Tampe to this day and have affinity with the Banda. The other known group of Nafana is the Sampa half of which live at Werikye in the Ivory Coast including the Jinini and the aborigines of Bontuku in Gyaman. The Sampa led by Sienyono, separated together with the Werikye from the main Nafana at Tampe when Kralongo resolved to leave the place. It was the Ashanti and Brong (Bono) who call them as the Pantera, Pantra or Mfantera. According to Nana Kofi Dwuru, the present Omanhene of Banda traditional area, the Sampa, and the Werikye people were.



followers of his great grand uncle, Kralongo; even to this day, the relationship between them and the Banda are cordial. The distance from Banda Ahenkro to Tampe is some 15 miles, approximately the same distance from Banda to Nsawkaw (Nsoko).

There was no arable land at Bakala owing to the nearness to the mountains. The people as a result, moved on and built Dadiase which is now Kabrono, an environs of Banda Ahenkro. The place was unoccupied at the time.

Sometime later, the Nafassa Banda came across the Mo on part of the land and killed some while a good number were captured and sold into slavery. In an expedition, Tokemay, an elder of Kralongo moved across Bori Kwadwo and his sister Yawa, on the Chonchon hill located in the neighbourhood. They lived in a hut at the foot of the hill. He captured the two people and brought to Kralongo for interrogation. When Bori Kwadwo was asked from where they had migrated, he mentioned Kunfia; and had been on the land for only about a week. At the request of the captives, Kralongo permitted them to return to where they were captured, and regard themselves as his guest. The legend is that about a month afterwards, Bori Kwadwo reported to Tokemay that a god "Kwagya" had descended from the sky into their hamlet. The information was passed on to Kralongo who decided that Bori Kwadwo should take charge of the god for him. The hamlet was later named Twintroase.

Mgono Kralongo died very old at Dadiase. (Mgono is Nafana word for chief). He was succeeded by his nephew Wuru Gyara, who had a peaceful reign; but died shortly after his enstoolment.

Sielongo was enstooled in succession to Wuru Gyara. Tradition has it, that he formed friendship with Nkoranzahene Baffo Pim whose father was the Asantehene, Osei Tutu. They came to know themselves during an expedition in the neighbourhood. Nana Baffo Pim had at the time succeeded his uncle Adu Denyina. It is said that his mother was taken in captivity in war and given in marriage to Nana Osei Tutu Mpinso.

An account is given that Baffo Pim led on Sielongo to pay courtesy call to Nana Osei Tutu. Even before that period, the Nafana, as they were then known by the nearby neighbours, had not heard of the Ashantis. Sielongo and his entourage armed themselves with arrows for any eventuality, as tribal wars were incessant in those days. In fact they had no knowledge of guns. When the party arrived in Kumasi, the Asantehene asked Baffo Pim from where he had brought the people. He replied that they were the Nafana



seen at the foot of some mountains, then unknown as Banda mountains, near Nkoranza. The Asantehene was curious about the bow and arrows possessed by the Nafana; he therefore wanted to know their use. Baffo Pim replied that they were for the purpose of fighting. The doubting Nana Osei Tutu at once caused a person, probably a slave or a captive, to be tied to a nearby tree for the arrow to be tried on him. A member of the Nafana without hesitation shot at the target and the arrow pierced the person into the tree.

Sielongo and his followers took leave of the Asantehene. While enroute to Dadiase, message reached Sielongo from Baffo Pim that he had been detained by the Ashantis, and had been accused of bringing the Nafana whom the Ashanti opined were wicked. At once Sielongo returned to Kumasi with his people. The Asantehene enquired of his mission. He said that Baffo Pim brought them to Kumasi and wanted him (Baffo Pim) to guide them back. Baffo Pim was consequently freed. The Asantehene ascertained from his son the liking of the Nafana; and was told that they knew nothing about salt. The Nafana word for salt is "Wonge". On the strength of that, Sielongo discussed with his elders what gift was appropriate to be sent to the Asantehene in return. To this and with the advice of Baffo Pim, they decided on seven sheep, which were later handed to Baffo Pim for his father. From that period, friendship existed between the Nafana and the Ashanti.

Few years later, Sielongo died at Dadiase. After the performance of his funeral ceremony, the Nafana copied the Ashanti custom of the blackening of a stool in his memory. This opened a new page in the annals of the Nafana and has continued up to this day. Thus, the principal stool of Banda Ahenkro is now known as "Sielongo". According to Nana Kofi Dwuru, consecration of a stool was unknown to his forefathers at Kakala.

Sakye succeeded Sielongo his uncle. During his time, the Asantehene Nana Osei Kwadwo (1753-1781) requested the Nafana to serve the Golden Stool. Sakyi refused and told the Ashanti emissaries that if the Asantehene served gold, he Sakyi had enough gold in his room and would not leave it to render allegiance to him; contending that the Nafana was independent. King Osei Kwadwo heard this and calculated it to be abusive and a challenge of power. He despatched an army under the command of the Dadiesoabanene, Nana Atobra Kwasi to invade the Nafana at Dadiase, and obtain the alleged riches. The Nafana who had then allied with Nsawkaw (Nsoko) sent for their assistance. The Ashanti contingent marched towards Dadiase and were met by the Nafana and ally on the land on the southern bank of river Chen. On this land today stand the ruin village of Bema which was built by Alima Nana Yaya Barema, a moslem, with the permission of the Nafana Mgono.



A fierce and desperate battle was fought. The Nafana and ally chased out of the land the Ashanti troops who rested some 60 miles north of Kumasi. This unhappy incident was reported to the Asantehene, who ordered reinforcement to be sent to the battlefield under the Kumawuhene. The Kumawuhene took over the command of the entire Ashanti army when the battle resumed at Sindo, 2 miles south-west of now Banda Ahenkro. It was a merciless battle and when all hopes of victory on the part of the Nafana and ally had failed, Sakyi messaged the old men, women and children at Dadiase to take refuge in the gallery of caves which abound on the mountains. The caves were two in number - one near modern Banda Ahenkro and the other near Gladaw village, the Twuli hill. The Ashanti gained complete victory as Sakyi and his troops retreated to the mountains and stayed on the crest. The Ashanti in pursuit could not reach them. The Nafana who were short of arrows resorted to the use of rocks which they hurled on the enemy. There was no captive from either side; but it said many people died. The Ashanti occupied the deserted town of Dadiase.

It is recalled that there was famine in the hide out of the Nafana. Consequently, Kosiah Bafo, an Osafohene (Mgono-blay" in Nafana dialect) who was the son of Sakyi went down the mountains and interviewed the Ashanti commander. He suggested that an armistice be arranged. The Kumawuhene who thought that Osafohene Kosiah Bafo was a neutral person told him that he wanted the head of the Nafana chief, Sakyi, for the Asantehene; unless the Nafana would submit to serve the Ashanti, the battle would cease. The mediator, Kosiah Bafo, carried the news to his people on the mountains. The Nafana agreed to descend the mountains and discuss the terms with the Ashanti. Deputies were appointed who accompanied Kosiah Bafo for the negotiation. The chiefs of Kumawu and Dadiesoaba represented the Ashanti and the meeting was held at Dadiase.

The Nafana representatives accepted the terms of subservience to Ashanti, provided they would 'drink a god' - this in Nafana dialect "ne na ngo we se ngo" with Kosiah Bafo, that on their descent they would not be killed. Moreover, the blood of a Nafana would not drop on Ashanti soil and vice versa. The said god was prepared by the pagan Ligbe, another sect of the noslen who had been with the Nafana as refugees after the Begho-Nsawkaw civil war. This was done and the truce ended. Sakyi and his people came down from the hill, occupied Dadiase and recognised the Asantehene as their feudal superior. The customary oath of allegiance was sworn by Sakyi to the Ashanti representatives who soon after that quit the place. The Nafana from that time submitted to the yoke of vassalage, under the government of Ashanti. They sent as homage seven sheep every year to the annual festival of the Asantehene. This practice was stopped during the reign of Mgono Dabla and Asantehene



### Dua I (1838-1867)

Osafchene Kosiah Bafo was elevated to the status of Nifahene in appreciation of his services in the battle.

Tradition has it that the moslem group in the midst of the Nafana once lived under the leadership of Sullenanu at Begho. Their language was Ligbe which their offsprings today speak. The Ligbe speaking moslems were traders and as such the town of Begho which was situated between Nsawkaw, Sekwa and Hani became an important commercial centre in those days. It is said that owing to the religious impact, other traders from the forest zone were not allowed to enter the town; the trade was carried on <sup>in</sup> the bush outside, which was declared to be the market. There was the dumb barter at the time. The main commodity from the forest region was kola-nuts and gold which were taken from Begho northwards and exchanged with caravans of cattle, beads, slaves, cloth and brassware brought southwards. Some years later, besides the trade, Kings supplicate the moslems for their prayers, particularly when there was war. A typical example, according to Alhaj Seidu was when Asantehene Nana Kofi Kakari invited Kramo Seidu Illinan from Sasi and Kramo Mon to Kumasi.<sup>2</sup> The two moslems offered prayers for the Asantehene and the Ashanti nation during one of their wars.

The account is given that in the time of Nana Opoku Ware, the Ashanti invaded and destroyed the town of Begho. They obtained control of the trade route to the north. Many of the moslems were taken captives and some sought refuge with Kralongo, the Nafana chief. In the process of time, the fugitive moslems allied themselves to the Nafana and established separate wards within the Nafana settlement. Later, some of the moslems built the towns of Sasi, and Kankan. They however maintained the Ligbe dialect. According to ex-linguist Opanin Kofi Gyato, now 80 years, there are not a survivor of the descendants of the true Ligbe speaking moslem today. Except that of those with slave status who adopted the tradition and cultrue of their masters. How far this statement may be correct, Alhaj Seidu who claims to be the progeny of Kramo Saidu, recounts that his ancestors ~~migrated~~ from Mande in Sudan to Begho, following a civil war, when Inoru reigned.

Pehzoo succeeded Sakyi and had a peaceful reign. He was said to have made a surprising change in the system of chieftaincy before his death. The change to this day has made a group of people at Kabrono attained the right of succession to the principal stool of the Banda. It is said that traditionally, when the Nafana lived at Kakala, besides the ruling stock, the chiefship was also rested from the maximal clan of Oyoko. As such

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2. See Appendix for Genealogy of Inams.



the office circulated alternately between the two segments. But nevertheless; the indiginous Nafana; according to Nana Kofi Dwuru, had no clan by themselves, and could not by myth account for what related to the practice stated. The system however became inherent to the aborigines of Banda Ahenkro; but it was this order of succession that Pehzoo waded.

The story is told that Pehzoo who grew very old prior to his death directed that his personal attendant, Petele, succeed him on his death. Petele neither was of the Oyoko clan or a heir to the stool. As an attendant to Pehzoo, his sole duty was the preparation of tobacco snuff the liking of the chief. It was therefore inferred by the elders that the declaration was made in appreciation of his services to the chief. Pehzoo died and notwithstanding his dying declaration, Shieshie, then leader of the Oyoko clan, whose descendants today live at Gannolo, was consulted for a candidate for enstoolment. He intimated that there was nobody available, and any person could be elected instead and endowed with the succession and office. In view of that, Petele who as has been stated had no right to the stool, on the strength of the declaration by Pehzoo, was chosen and customarily enstooled. This was how the members of the Oyoko clan lost the prerogative right of succession to the matrilineal descendants of Petele who live to enjoy this day. The Oyoko clan which is dominant at Gannolo today has the status of Oyokohene in the Banda traditional institution, with Nana Kwadwo Zouya as the present holder. Nothing noteworthy happened during the reign of Petele until his death; and the order of succession reverted to the Nafana ruling stock of Krolongo line.

Habaa was the successor. In his time was the Nafana invasion of Bole, which people are Gonja or Kagbanya. The first was for supremacy and subjugation. The main weapons of either side were arrows and spears. After a day long skirmish, the Gonja were defeated and many taken captives and sold into slavery.

Wulodwo (Wuradwo) succeeded Habaa on his death. He was of the Petel line. During his reign c.1806, Asantehene Nana Osei Bonsu Panin (1800-1824) asked for the assistance of the Nafana in a war waged against the Fanti. It is recounted that when the Nafana troops under the command of Mgono Wulodwo arrived at Kumasi for the battlefield, they played the "Sabi" — 'Asafo' in Twi vernacular, drums and danced throughout the night without going to bed. The following day, the Adumhene, Kakaba, who was the host of the Nafana enquired for the reason of the continuous play the previous night when the nation was preparing for war. He was replied that it was the tradition and culture of the Nafana to play on the "Sabi" drum and keep vigil by dancing to the music, until they reached the front



Owing to the vigil, the Ashanti from that period referred to the Nafana in Ashanti-Twi vernacular expression as "won nda" literary "insomniac people". It is the expression which has been corrupted to Banda. Otherwise, the people were known and called by their language.

Before the Ashanti and allies marched to the field, Mgono Wulodwo swore the oath of fidelity to the Asantehene, Nana Osei Bonsu Panin, to discharge the duties, that is, to fight on without retreat. It is recalled, however, that at the battlefield, in a forest area the war helmet of the Bandahene, Wulodwo fell. He turned to pick it and saw the Adumhene of Kumasi behind him. Both were in the advance party. This was one of the most famous of the Ashanti campaigns. The Ashanti and allies defeated the Fanti who had British ally.

After the war, the Ashanti contingent returned to Kumasi. The Adumhene, Kakaba, reported to the Asantehene that at the height of the fight, the Bandahene Mgono Wulodwo retreated; which action was tantamount to the violation of the oath sworn by him. The Bandahene explained that the allegation was unfounded; that his helmet dropped and therefore turned to pick it. He expounded further that though many of his troops perished in the field, yet he pursued the fight to victory and had returned with his comrades. The Asantehene accordingly found the accusation to be frivolous. Mgono Wulodwo consequently introduced the short drum with the epigram "Kantamanto"

When Mgono Wulodwo was exonerated from the accusation, he declared to the Asantehene, Nana Osei Bonsu Panin, that from thenceforth, he would not have the Adumhene or his successor as host whenever at Kumasi on official or private visit. The Asantehene as a result directed that the Bandahene was to be the guest of the Bantamahene. This course of change has been followed by successive occupants of the "Sielongo stool" even to his generation.

It is said that before the Banda came in contact with the Ashanti, the successive chiefs of Banda rode on horse back; palanquin (Gbaa in Nafana) was not known to them. It was the Asantehene, Nana Osei Bonsu Panin, who presented to Mgono Wulodwo a palanquin for the first time, in gratitude of the service of the Banda army during the Fanti operation. Other articles were six ceremonial swords and a short drum. With the exception of the ceremonial swords now in the repository at Kabrono, the rest are damaged.

Some years later, the Asantehene, Nana Osei Bonsu sent again for the Banda to assist him to quell rebellion in Gyaman. After the war the



Banda were accused of displaying cowardice during the campaign. The Ashanti therefore imposed a fine of 1,000 'Predwan' (£8,000) on the Banda who refused payment as the context of the penalty was not understood by them. The Ashanti enforced that the amount be paid with the alternative of either two royals to be sent to the court of the Asantehene as hostage. This however, scared the Banda who were of the opinion that by the demand of hostages, the Ashanti wanted to enslave them. As a result, they decamped Dadiase to Bona in the Ivory Coast - though their original plan was to return to Kakala.

At Bona, war broke between the settlers and the Banda who had seized supremacy to dominate the latter. It is said that a prince of Banda, Sie, who was the son of Mgono Wulodwo, and a prince of Bona, had a bitter quarrel in the street at Bona. This infuriated the adults of either side that a civil war ensued. The Bona were defeated and fled. As the Banda occupied Bona, the latter who had solicited the help of an unknown tribe naturally resented and sought to regain possession of their land and suzerainty over the Banda.

On a Friday at dawn, the Bona and ally besieged the Banda who had on the previous day celebrated their annual "Tie" festival; most of the people got themselves intoxicated. The festival is one of purification rites. The aggressors massacred many of the Banda, prominent among them being royals and elders. The confusion was terrible that the Banda took to flight. In the course of their flee, it is recalled Mgono Wulodwo wore russet cloth "Kobene" as a sign of mourning. Thus, in memory of the disaster, he preserved as the great oath "Kobene" to this day. Moreover, in remembrance of the dead at Bona, even up to this generation Fridays are observed as holiday in the Banda traditional area. No manual labour, especially farming, is permitted on the anniversary.

While the Banda were on the exodus, at Kangele, a town in Gyaman, Mgono Wulodwo sighted the Nyuwa po, now Banda hills. He declined to ascend and return to their former settlement beyond the hills; therefore he at last committed suicide by drinking a noxious medicine.

Dabla of Kralongo ancestry was enstooled in succession of Wulodwo, and continued the flight with his people to Gyaman. The Banda to take vengeance against Bona, sought the help of the Gyaman. The combined forces finally conquered Bona and the Banda stayed at Duma, an uninhabited land in the neighbourhood of Bona. The land was on the confines of the Gyaman.

Sometime afterwards, the Asantehene, Nana Kwaku Dua I (1838-1867) heard of the Banda at Duma. He sent messenger to Mgono Dabla and



requested him together with his subjects to return to their old town. It is recalled that the Asantehene in the message promised not to maltreat nor harass them as his predecessors acted. The Banda accordingly returned and occupied the present market square of Banda Ahenkro, which place was called Saminako. The etymology of the settlement was from the soft grass "Semireko" in Brong (Bono) dialect given by the Nkoranza; in Nafana it is called "maakpro gbema". The resettlement in the area to which allusion has the horn introduced by Dabla with the epigram in Nafana "Tranga ne woi" literary "the land is for me".

✓ On the death of Mgono Dabla, the next successor was Sahkyame also known as Wurosa of Petele line. Early in his reign there was the dispute between the Bedu and Sekwa. Krosoma, the chief of Bedu appealed to Mgono Sahkyame to settle the differences with the chief of Sekwa, Kye Kofi. The latter had also requested the King of Gyaman, Agyeman, successor of Darte, for similar purpose. Captains Dabla Nkroma of Banda and Dabla Mbere of Gyaman were detailed by their respective governments for the arbitration. The disputants were met by them at Sekwa where the matter was to be gone into. In the process of the investigation, Captain Dabla Mbere who sided the Sekwa in their action which was the subject under enquiry, was at unawares murdered by the Banda representative. The incident perhaps was in resentment of the Gyaman aid to Bana in the massacre of the Banda at Bona which was still fresh in the mind of the actor.

The King of Gyaman, so soon as he heard of this outrage, despatched an army to attack the Banda. But the Banda being aware of the consequences of the Sekwa episode, were in readiness as war was inevitable. The Gyaman army were met at the foot of the Gbegbe hill situated at the upper stream of river Chen by the Banda troops. A fierce and desperate battle was fought which resulted in the defeat of the Banda and were dispossessed of their land. Mgono Sahkyame fled with his people beyond the Kpaa river (the Black Volta). They settled at Longoro ( $1^{\circ}.34'W$ ;  $8^{\circ}.20'N$ ) which was and still is Mo tribe dominated and vassals of Nkoranza.

Tradition has it that during the reign of Mgono Sahkyame, the Nifahene of the Banda kingdom, Hah Kwame lived at Bongase. At the same time, a section of the Mo were domiciled at Gyama, a tributary of Nkoranza, and which their chief lagya. It happened that the Ashanti visited Gyama and made the inhabitants captives. The King of Banda, Sahkyame, and his cousin Hah Kwame agreed together and paid a medium size brass pan full of gold dust as ransom in respect of the Gyama to the Ashanti. By such payment and liberation of the people, the land of Gyama was annexed to the Banda empire.



Sometime after the death of Hah Kwame, his successor Sie Donge went to stay at Gyama. The people of Gyama who were mindful of ransom paid on their behalf, no doubt thought Sie Donge would be unmitigated tyrant. As such, they revolted and left the town without his knowledge.

Following the revolutionary attitude of the people, Sie Donge detailed two of his elders, Wuru Kwabena and one other, who knew of the Gyama land to trace the whereabouts of the rebels. The scouts while on expedition came across the Mo insurgents at Kandige on manoeuvre with the Salaga, Longoro, Nkoranza, Klo and the Attabubu. The scouts returned and reported to Sie Donge to be alert as the Mo and allies would undoubtedly attack him. This news reached Mgono Sahkyame who rallied his people to Gyama. On a Friday, at dawn, the Mo insurgents and allies sieged Gyama which had been occupied by the Banda army. A war which was one of survival of the fittest, ensued; at the height of it, the Banda troops escaped to Sakpa and remained there for some three months.

About this period, there was an insurrection in Ashanti concerning the enstoolment of Abantehene Nana Kofi Kakari on the death of Nana Kwaku Dua I. The Banda, Daboya, Bole, Salaga and Bona which were province of Ashanti, formed a military confederation in readiness against any possible Ashanti invasion of any of them. This came about as they anticipated the uprising in Ashanti might lead to civil war; but nothing happened.

After a sojourn at Longoro, the Banda still ruled by Sahkyame moved to Gulubo, another Mo tribe under the chief of Nkoranza. Nana Yaa Kranka, was the woman ruler of Nkoranza at the time. No sooner the Banda established at Gulubo than the Ashanti waged war on Nkoranza. Amankwa Tia captained the Ashanti contingent and knew that the Banda were subjects of Ashanti. Therefore, Ashanti supplied the Banda with two kegs of gun powder to assist in the war against the enemy. Probably by that period, the Banda had acquainted themselves with the use of guns, owing to their contact with the Ashanti.

With the Banda beyond the Kpaa river, the tributary towns of Nkoranza including Nkoranza were hemmed in by the invaders. The Nkoranza suffered a crushing defeat and fled to Attabubu, where Kwabena Asante was the chief. Nkoranza was totally burnt down and their stool and other regalia were captured. The Banda remained at Gulubo after the operation.

The Nkoranza while as fugitives at Attabubu Wiase, consulted the Dente cult at Krachi. Kwasi Gyantadu was then the medium. The omens were favourable; and certain miracles performed. About a year after their defeat, 1893, the Ashanti again advanced against Nkoranza who had defensive alliance with the Mo. There was a pitch-fight at Kumfa (Kumfia) near Abaase; the Ashanti sustained a heavy loss - many killed and



captured, then retired.

The people of Nkoranza re-occupied their destroyed town. Sometime after they had settled, as a measure of vengeance, they made attacked on the Banda at Gulubo; this was in consequence of the assistance given by them to the Ashanti. The Banda wanted the help of the Wenchi; but Kwame Bene, the chief of Wenchi refused following the revelation by the ancestral cult, Drobo Kese Ampim. The Bedu under Nana Akrosuma, the Nsoko with Nana Kwame Kru and the Sekwa headed by Nana Bekoi were the allies to the Banda. The Banda and allies lost the field at Sabre and despairing fled in every direction. Some of the people with Mgono Sahkyame sought refuge at Akomadan; another group went and settled at the southern bank of the river Kpaa which place was later named Bue.<sup>3</sup> The Nsoko lived a while at Aboabo on Wenchi land. It is recalled that the Nkoranza army in pursuit were confronted by the Wenkyi and with thirty guns drove them back. This aid by the Wenchi made the same of the surviving Banda and the moslem group in their company refused to accompany Mgono Sahkyame farther. They were given land by the chief of Wenchi for settlement - this is how the Banda ward came about. The Wenkyi at the time lived at Adaagye-northwest corner of the present town. The prominent casualties in the battle were Baduhene Nana Akrosuma, and his Gyasehene Nana Awua who committed suicide at the front.

Sie Yao also known as Sie Yaw Dwuru, nephew of Mgono Sahkyame became leader of the people at Bue. The land was at the time uninhabited. Mgono Sahkyame died while a fugitive at Akomadan. His funeral rites was observed at Akomadan and attended by the Banda at Bue. According to ex-linguist Kofi Gyatce, the death of Sahkyame alias Wurosa is misconstrued in Ashanti traditional histories that he was a victim in the war.

After the funeral ceremony, there was the exodus moved of the Banda refugees at Akomadan to Bue. In the interregnum, Sie Yao who was head of the royal family of Kralongo line became regent of the Banda kingdom. All that time the land of their occupation was under the suzerain of the King of Gyaman by right of conquest - this happened when they defeated Banda in the Sekwa episode which has been stated earlier.

When the King of Gyaman heard of the re-occupation of the Banda on the land, the regent Sie Yao went to Bontuku, capital of Gyaman. He interviewed Pail, son of the chief of Gyaman, Agyeman, for the restoration of the former Banda land. Pail who probably had succeeded his father, agreed upon the payment of sixty "predwan" by the Banda; in addition to

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3. Bue is Gblana dialect of the Gyaman, meaning "they shall return". This was in reference to the Banda resettlement on the land after a long absence - when overthrown by the Gyaman.



such payment, two royals - male and female, were to be sent to him as hostages. The sixty "predwan" when paid was to be the annual salt tribute to the King. In fulfilment of the demand, Sie Yao Kuma and Yaa Yale-both royals of Banda, were sent personally by Sie Yao to the court of the Gyamanhene at Bontuku; he promised payment of the amount later.

During the absence of regent Sie Yao to Bontuku, George Eken Ferguson an African and the British Representative visited Bue. He concluded a treaty of friendship and freedom of trade with the British Government with the elders of the kingdom.<sup>4</sup> At the same time, a Union Jack was accepted by Kwadwo Sito, younger brother of the regent, and hoisted in the town. Mr. Ferguson after three days stay left for Wa. Sie Yao returned from Bontuku and whole-heartedly accepted the terms of the British friendship and kept open the caravan route to the hinterland.

The Banda began to build villages on the land as they were overcrowded at Bue. Just at that time, some people of Mo tribe led by Sangyo Akate joined at Bue. They had migrated from Wronalia, perhaps on flight as a result of Samori, a slave raider, and his troops invasion.

After some time, the notable slave raider reached Bue from Bontuku. He had crossed the Kpaa river at the up stream and invaded Bole. It is said that Samori befriended Regent Sieyao, and never attacked the Banda kingdom. Rather, Samori advised Sie Yao to quit his subjects from the southern bank of the river, else he lay siege to the place. The people referred to were the Mos who settled at Bue with the Banda. The inhabitants accordingly vacated Bue, except the obstinate persons whom Samori later made captives, who were taken to Bole and sold into slavery. With all the captives, except Akosua Agyei, sister of Wuro Kwabena who was redeemed later at Sisaw near Kintampo, after payment of £12 in silver currency as ransom. She was the mother of the present Odikro of Bue. Regent Sie Yao died when Samori was at Bue. In view of his presence, the successor, Yaw Sielongo was though elected but not customarily enstooled for fear that Samori might seize the opportunity to enslave the Banda.

While Samori and his men manoeuvred at Bue, arrived a Whiteman, with a contingent of the Gold Coast constabulary. The natives nicknamed the Whiteman "Batule" - an Hausa word for Europeans. This was about the time that Asantehene Kwaku Dua III (Premeh) (1888-1896) was captured by the British. No sooner Samori saw the Whiteman and his constabulary than escaped with his men to the Ivory Coast. The Whiteman with his troops encamped at the base of the Gbole hills, situated northeast of the river Kpaa and Bue. Later, with the assistance of native carriers, they pursued

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4. Records in G.N.A. indicates the date of the Treaty as December 5, 1894.



Samori and his band of raiders who were similarly being hunted for by the French army in the Ivory Coast. It is said that "Batule" and his army met the French troops on the bank of the Kumbo river, having apprehended Samori. The whiteman however, returned with his troops and the native carriers to Bue together with thirty prisoners who were Samori's soldiers. The captives were afterwards handed to Yaw Sielongo who in turn sold them into slavery.

After three years stay at Bue, "Batule" moved with his troops to Kintampo. A few days after the departure of "Batule", Yaw Sielongo, son of Afua Kondoge, was customarily enstooled as Bandahene. In his time, the Banda moved to and built the present township near the ruins of old Saminako. Other people at the same time established themselves at different places and such settlements formed the centralised state of Banda. But, the Mo under Hadwo Kati whose descendants are dominant today remained at Bue as subjects of the Bandahene.

The Banda assisted as carriers during the installation of telegraph poles from Kumasi to Tanale through Wenchi on the Wa route, when Yaw Sielongo reigned. He died very old - two years after the enstoolment of Nana Otunfuo Agyeman Prempeh II. Prior to his death, as a result of peace that reigned in the kingdom, he introduced the horn with the epigram in Nafana dialect "Nyese na ki kala yi" literary "All days are not equal". The theme was in comparison with the days of incessant wars

Kwasi Sinapion was enstooled in succession to Yaw Sielongo. He was of Petele line and at the same time a cousin to his predecessor. It is an inherent practice among the Banda, that the eldest cousin of a deceased chief is eligible to succession. Notwithstanding the availability of the nephews. In his reign came up the litigation about the Obuasi-Wowa land at Bina an area attached to the Banda stool. The claimant was Yaw Mensa of Bofie, who according to Ebenezer Codjoe, stool clerk on March 13, 1936 instituted the action for recovery of possession in the Ashantehe's Native Court "A" at Kumasi, against the Bandahene.

At the hearing of the suit, Okyeame Kofi Gyato, as he then was, represented the Bandahene. Either parties recounted their respective traditional history as to the ownership of the land in dispute. Upon the facts the court on April 4, 1936, gave the following short judgment:

8 "This is an action in which the Plaintiff seeks to recover possession of piece or parcel of land known as Obuasi-Wowa and lying and being at Bimah in the Banda District. The hearing of the case has lasted for sometime. The Court having heard all the evidence adduced by both sides and also having considered the certified true copy of Judgment delivered by Commissioner Poole on February 25, 1922



and confirmed by the Chief Commissioner John Maxwell Esq. on February 8, 1930 in respect of this very land is of the opinion that the Plaintiff is not the owner of the land for which he has sued the Defendant. The evidence of his own witness who is the Odikro of the place is very damaging to him. The Defendant must therefore have judgment with costs to be taxed".<sup>1</sup>

The case was first before the Otumfuo Osei Agyeman Prempeh II as President the other panel were the Agonahene, Oyokohene, Akwamuhene and Head Linguist. The hearing was adjourned several times, and finally the court constituted by Nananom Kofi Adu-Kokofuhene as Ag. President, Oyokohene Kofi Agyekum, Anakomhene Kwaku Attah representing Adontenhene, Toasehene Kofi Owusu representing Krontihene and three ex-officio members - Okyeame Kwame Amoateng, Okyeame Kwame Buaben and Okyeame Kofi Atim, decided the issue as stated above. The Plaintiff Yaw Mensa appealed against the judgment to the Court of the Chief Commissioner of Ashanti; but the decision of the court below was upheld. Once more, the Plaintiff appealed to the High Court at Accra. While the case was pending at the Appellate court, Mgono Kwasi Sinapim died.

During the interim, the Krontihene Nana Kwaku Ble was regent. Kwadwo Sito, Nifahene of Banda, was by custom to ascend to the stool; but he renounced the claim to his nephew Kofi Dwuru, on the grounds of old age. Twenty-six years ago that Nana Kofi Dwuru, the present chief was enstooled. His mother was Afua Gyirige. He took the customary oath of allegiance before the Asantehene, when the Brong-Ahafo Region was integral part of Ashanti. In view of the land case before the Appellate Court, Nana Kofi Dwuru later applied and was substituted for Nana Kwasi Sinapim then deceased, as Defendant Respondent. Finally, the Appellate court confirmed the judgements of the court at first instance.

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1. Ashanti Court Record Book No.1 Folio 130 of March 13, 1936.



DYNASTY of CHIEFS

1.	Kralongo	Banda	Family
2.	Gyara	"	"
3.	Sielongo	"	"
4.	Sakyi	"	"
5.	Pehzoo	"	"
6.	Petele	Kabrono	"
7.	Habaa	Banda	"
8.	Wulodwo	Kabrono	"
9.	Nafana Munu Dabla	Banda	"
10.	Sahkyano @ Wurosa	Kabrono	"
11.	Sie Yaw Dwue (Regent)	Banda	"
12.	Yaw Sielongo	"	"
13.	Kwasi Sinapin	Kabrono	"
14.	Kofi Dwuru	Banda	"

DYNASTY of QUEEN-MOTHERS

1.	Kyana Brofia	Banda	Family
2.	Manaah	"	"
3.	Kodungi	"	"
4.	Yaadwo Gongo	"	"
5.	Yaa Bire	"	"
6.	Yaa Kotia	"	"
7.	Hiledwo	Kabrono	"
8.	Yaa Tosia	"	"
9.	Pene Yaa	Banda	"
10.	Boke Adwoa	"	"
11.	Ama Zabrana	"	"



TRADITION OF BUE.

On the north-west corner of Banda-Ahenkro, (Banda Samanku) and the Brong Ahafo Region, is the village of Bue. This settlement is 400 yards to the southern bank of the River Kpaa (Black Volta). The meaning of the name of the village, as related to the Banda history is the Gyanan dialect, meaning, "they shall return". The word "Bue" was used as a disparaging nickname by the Gyanans. The origin of the statement came about, when Gyanan had the land by conquest from the people of Banda who later survived their defeat and re-occupied the land.

Bue is now a Mo tribe dominated, but on the Banda stool land, as sequence of events will indicate. According to the tradition, the people of Mo arrived at Bue as a band of refugees under a leader, Jbroke, coming from Wromalia. They had evacuated their home following the raid of Samori. Some accounts say that a section of the Mo people migrated from the north as a result of a dispute about the ownership of a dog's head customarily, which caused their strife. The immigrants pleaded with Mgono Sielongo, the Bandahene, as they decided to stay on. They inhabited the land lying immediately south of river Kpaa (Black Volta) and old Bue, which land was named by Hausa traders as "Lua" - Hausa word meaning, water. The place was on the main caravan route to the north, and served a halt for the traders to and from the north across the river.

Jbroke and his people were made responsible for ferrying wayfarers across the river Kpaa. Tolls collected were sent to the Bandahene who held sway in the area. A reasonable share of such proceeds was given to the head of the Mos at Bue. Besides, these inhabitants were hunters; they hunted on the land and paid rights to the Bandahene.

On the death of Jbroke at an old age, there was no male heir and the head of the family, Wuro Kwabena succeeded him. At that time, Sie Daglo, younger brother of Wuro Kwabena, moved from the northern bank of the river, where he lived and joined his kinsmen. During the time of Wuro Kwabena, Samori and his band of slave-raiders reached Bue. They had marched hither and thither in the neighbouring interior towns capturing slaves. The Banda tradition asserts that Samori never raided the original settlers, the Nafana speaking people. Sie Yaw Dwuru was the Regent of the Banda kingdom. Samori having befriended Sie Yaw advised him to vacate his subjects from the bank of the river Kpaa. Most of the ripartians deserted the area; except few obstinate ones who were later taken by Samori, the slave-raiding adventurer of Mande, to Bole and sold into slavery to dealers. No sooner had Samori operated in the area, than his son Issa who remained at Bue, with a group of his father's armies, heard of the arrival of a European with an army. As he did not want to embroil himself with the



White man, he abandoned the place. This incident may, be calculated to have been between 1896 and 1898.

The story is told that sometime later, Wuro Kwabena heard of his sister, Akosua Agyei, at Sisaw near Kintampo. She had been sold in slavery — a victim during Samori campaign at Bue. With the Assistance of the Regent, Sie Yaw Dwuru, Akosua Agyei was redeemed after the payment of silver dust to the value of £12 as ransom. According to Opanin Kofi Gyato, this was evidenced by him. Peace and tranquility prevailed in this north sector of Ashanti tributary, when G.E. Ferguson explored and negotiated treaty of protection with the Bandahene - Regent Sie Yaw and his sub-chiefs.

Wuro Kwabena was succeeded by Sie Yaw, son of Akosua Hanyapo. Nothing of interest happened in his time. The next ruler was Gandaw Kofi, on the death of Sie Yaw. His mother was Abena Kuma. According to tradition, his was a peaceful reign. Dabla Kojowo son of Akua Bi succeeded his uncle and reigned for many years. When he died, Sie Dabla succeeded him. His mother was Adwoa Dabane.

During the rule of Sie Dabla, that Yaw Sielongo, the Bandahene appointed Shadwo Akate his slave to take over the ferry duties. Nevertheless, the Mo chiefdom remained even up to today. The ferryman rendered account to his master, through the Odikro of Bue. After sometime, the ferryman, Shadwo Akate misappropriated money accrued from the work. On the strength of a report by Odikro Sie Dabla, to the Bandahene Kwadwo Wuo who also had slave status relieved Shadwo Akate of his duty. After the death of Kwadwo Wuo, other successive ferrymen were Gbelenie, Kwadwo Kingufu, Kwame Kanagaw, Yaw Tinkalo who died in 1938. Kwame Numua, son of the present Bandahene, Nana Kofi Dwuru, became the last ferryman until 1964, when the ferrying process ceased to operate. Canoe was the only means for the crossing of wayfarers. The main wayfarers were Moshie people and the approximate monthly toll collected was £G10. The toll per head varied with the tide — 1/- and 6d for high and low tides respectively.

The character and habits of the Mo were enriched by their absorption of that of the Banda people in the course of their long close settlement. But to this day the former maintain the Mo dialect, though they do understand and the Nafana language which is casually spoken.

On the death of Sie Daglo, his nephew Kwadwo Gyan alias Fori, son of Ama Kuma, in 1924 succeeded him. In his time, the Bandahene Yaw Sielongo, conferred the status of Odikro on the ruler of Bue - a title held by his successor today.



In 1946, Odikro Kwadwo Fori died and his nephew Kwadwo Donkor succeeded him. His mother was Akosua Agyei. According to Kwadwo Donkor the people of Bue have no oath of their own, other than that of the Bandahene which is used.

Chieftainship has been, throughout, inherited by Jbroke family through the matrilineal line. According to their own tradition, the people of Mo do not depose chiefs nor are chiefs allowed to abdicate. The notion being that the office is family hereditary. In view of that, there is one consecrated stool which represents all deceased chiefs with the Mo expression "Lala Kala" meaning "Spirit stool".

DYNASTY of CHIEFS

1. Jabroke
2. Wuro Kwabena
3. Sie Yaw
4. Gandaw Kofi
5. Dabla Kojowo
6. Sie Dabla (Daglo)
7. Kwadwo Gyan alias Fori
8. Kwadwo Donkor Present Odikro.

LIST of IMMAM AT SASI

1. Yahaya Barina
2. Sahedu (Seidu) Banda.
3. Sahedu Banda
4. Bayana Banda
5. Allasani Banda
6. Mahamudu Banda
7. Anadu Banda
8. Mahana Banda
9. Anadu Banda
10. Leho Sina (Assā)
11. Barina Banda Present Imman.



Classification: IAS acc. no. BA.2

Informants:

Nana Kofi Ampofo II,	age 52	years	Hanihene
Obaapanin Adwoa Asuama	80	"	
Nana Yaw Nkyera	70	"	
Okyeame Yaw Asare	70	"	
Nana Kofi Asunkunu Bore II	46	"	(Omanhene of
Nana Anthony Kofi Twumasi	50		Nsawkaw)
Okyeame Yaw Nyina	85		
Obaapanin Akosua Adoma	70		

Recorded by: Kwabena Ameyaw

Date: February 15, 1965.

Subject: HANI AND NSAWKAW TRADITION

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Institute of African Studies,  
University of Ghana,  
Legon.

March, 1965.



## HANI AND NSAWKAW TRADITION

The people of Hani are said to have come out of the ground from a hole located on an extensive open plain, destitute of trees and covered with grass. This locality, three miles north-west of Hani, is known as Nsesrekeseso. The dignitaries who came out with the people were the Krontihene Kuru Tweba, Queen-Mother Bene, Twafohene Desa, and their leader Kutu, brother of the Queen-mother. Kutu assumed the office of a chief over the people.

Another account is that the chief did not accompany his people. For, he was about to appear from the hole, when there was a yell and remark about his big head; he therefore withdrew and remained in the hole to this day.<sup>1</sup> The fact still remains according to their tradition that the ancestors slit up from the ground which is now a sacred site for the people of Hani and Nsawkaw. Successive chiefs of the two towns immediately after enstoolment have to visit the site and perform certain rituals.

The people were of three sects from the ground namely, the Brongs, the Ndweras (Moslems) who lived southward of the hole, and the Mpantras who later made their home in the neighbourhood of Nasana. It is the descendants of the Mpantra people now dominant at Debibi. The groups were known by their language which their respective descendants speak today. Notwithstanding the varied dialects, each sect could understand one another. Tradition has it, that the Brong people had in their possession stone axes, hammers (Sae in Twi), and swords which indicated that they were warriors. According to the Omanhene of Nsawkaw, it is in memory of the swords that the short-drum of Nsawkaw has the epigram "Meso akofena" literally "I am holding a war sword". The Hanihene claims that with two special hammers (specimen, Cat: I 65.19) that his forefathers used to slit up the ground. The two hammers are today in the repository of the Krontihene of Hani, whose descendants were the chief's blacksmiths. At the annual Yam festival, the Krontihene pours libation to the dead on the hammers in a special blacksmith's shed erected for the purpose.

The occasion for the rituals, according to the present Krontihene of Hani coincides with the Moslem fasting period; and it is observed similarly by him and every occupant of the Akwamu stool till the new moon is seen. By the observance of the Rahmadan festival, it may be deduced that the Krontihene and the Akwamuhene descended from the pagan-moslem group. Such inference is further strengthened by the use of Ndweras dialect (Ligbe) in reciting certain invocations at the time.



The Brong community, having come out of the hole, lived some 200 yards westward off the hole. They were farmers, hunters, and few craftsmen — blacksmiths and goldsmiths. Here, it is asserted by the Krontihene of Nsawkaw, that when they had settled, the people chose Krontihene Kuru Twebea to rule them. He declined the offer and told them to exercise patience until the Queen-mother Nana Bene bore a son, who by custom and usage, would be the chief. In view of the situation, Kutunebene was elected chief; the Krontihene Kutu Twebea gave the chief a stool as a symbol of authority and the recognised leader over his people. In remembrance of the presentation of the stool by the Krontihene, it has been the tradition that on the death of every Nsawkawhene, the consecrated stool is taken immediately to the Krontihene's house. It is kept there until a successor elected and enstooled. Again, the funeral announcement to the Krontihene has the allusion in Twi dialect "Akoko ba a wode maa me no, Akoroma afa no"; that is literally meaning "the chicken you gave me, has been caught by a hawk". Besides the funeral etiquette, the ruling Nsawkawhene does not shake hands with the Krontihene; neither the Krontihene nor the chief should see each other at meals, asleep or taking a bath; lastly, it is a taboo for either of them to ride on one vehicle; not to drink from the same calabash and forbidden to touch one another's chair or stool.

Despite the difference in the traditional account, all the same the aboriginal leader was Kutu with his sister Bene as Queen-mother; but the Nsawkaw informants give the name of the chief as "Kutunebene", literary Kutu and Bene.

The staple food of the indigenous people was guinea corn ("Ayuo" in Twi). After a sojourn at Nsesrekeseso, owing to drought, Nana Kutu moved with his people eastward and found Bew. The Chief was independent of the people and owed allegiance to no other chief. The moslem group lived west of Bew; they mostly prayed and wrote in Arabic. Some of them were farmers and dyers. Woven cloths were dyed into indigo in dye-hallows.<sup>2</sup>

The story is told, that Nana Kutu requested his successor to be the son of Nana Bene, who would be his nephew. But whenever she gave birth, the fetus was a golden figure. They continued for seven times; thus these characters were known as "Abusode" or "Asade Nson". They are today in the repository of the Krontihene's Queen mother at Nsawkaw — "Fie Kasesem". The other name of the golden figures is Bosomhene.<sup>3</sup> However, Nana Bene later brought forth a son, Ati Bentia.

Nana Kutu introduced the horn with the epigram "Twiediampon e" mani da wo anim. Kwae oketebo didi dabere nasom adwo no" literary, "Almighty ! I look to you, every animal eats where there is peace".



This according to the present Hanihene, is in memory of the aborigines having come from the ground; they knew no other nation except the sky which they perceived. Again, he was the originator of the short drum with the saying "Firi tete Firi tete Odomankoma" literally meaning his sovereignty was from time immemorial and the Almighty. These musical instruments and their respective epigrams are still used by the Hanihene.

Ati Bentia succeeded his uncle Kutu. Tradition has it that Nana Ati Bentia had a skilled hunter, Gyane Pantene. This hunter one day on expedition of the adjoining lands of Bew, met another hunter, name not remembered, by the river Werewere. The strange hunter hailed from Koti, half a mile from Sampa. The river which was the meeting point of the two hunters became the west natural boundary of their respective chiefs. Koti is situated on the Suma Stool Land. At another time, Gyane Pantene explored south-west of Bew; he came across Dompe Bofuor, who was a hunter from Nsuatre, on the bank of river Tain on the upper stream. Thus the river Tain subsequently became the boundary between Bew and Nsuatre. Following another survey down stream of the Tain, Gyane Pantene met Kyei, a hunter of the Wenchi, and the river made the eastern border of their chiefs. The Wenchi people at the time were at Ahwene. Furthermore, Gyane Pantene and Yaw Boanya of Banda met on the bank of the river Chen (Kyin), which became the northern boundary with Banda. The rivers Chen and Werewere are tributaries of the Tain. The former has its source from the east of the Keserapre hill and the latter from the west of the same hill. The hill is situated between Duallaso and Sampa.

A big market was organised by Nana Ati Bentia at a site known as Gyetundi.<sup>4</sup> It was situated between the townships of the Brong and the Moslems. There was brisk trade contact with tribes far and near. The main commodities on the market were gold, yams, ground-nuts, kola nuts and ginger - the kola nuts were brought from the southern forest zone, and gold was obtained from the auriferous regions around Bew. Caravans came from the Ivory Coast with cattle to exchange goods; but the main currency was cowries. The town of Bew in the early days was not less than a commercial centre. According to informants at Hani, until recently cowries were often dug at certain parts of the ruins of Bew during cultivation.

On the death of Ati Bentia, his younger brother Gyabaa Konto was enstooled in succession. In his time, Gyane Pantene came across the Miina people who were domiciled at the southward neighbourhood of modern Nsawkaw. Their chief was Nkandeku. The hunter reported his discovery to Nana Gyabaa Konto who invited Nkandeku and his elders to Bew. The people of Miina have the myth like the Bews that they also came out from



the ground, near Kokoro Amoa village. The meeting of the two chiefs was cordial and as a result became acquaintance. Later, there was intermarriage and flirting between the sexes of either towns which made them one.

According to one account, during the time of Gyabaa Konto, one day his son whose name is not remembered went to the market at Gyatundi and bought salt. On his return home, the son of the Imam of Moslem quarters rode a horse against the Prince of Bew and his purchase fell from him. This caused such ill-feeling between the people of Brong and Moslem quarters that a civil fight soon set in, and held out till seven days.<sup>5</sup>

But another account says the wife of the Bewhene and that of the Imam met at the market. They quarreled over "Efere" (Pumpkin). This turned to a civil fight between the Bews and the Moslems.<sup>6</sup> Large numbers of despairing people from either groups took to flight. With the moslem refugees some settled at Bontuku in the Ivory Coast and found Donso quarters; others too went to Kong and Bobodwereso near Kankan in the Ivory Coast. The civil fight is referred to by the natives as "Nngommata" or Abonten-tuo". The Brong refugees fled to different directions and places. A section of them under Ampofo Kuma went to Asiri, 6 miles from Goka (2° 32'W; 7° 39'N); another group joined the people of Goka; while some of them settled at Abamufua under the leadership of Nana Fadee.

At Abamufua was the ancestral deity, "Dankoko" of the Brong people of Bew. This earth god had menstruation as a primary taboo and would not permit people to live near the shrine. Nana Fadee therefore moved on farther with his people in search of a suitable land. While looking out for the new settlement, Nana Fadee died, and was succeeded by Asunkunu Bore I, son of Boatemaa. Nana Asunkunu Bore I and his people at last settled and found Nsawkaw. The etymologies of Nsawkaw are given in two different accounts. Information from the present Nsawkawhene being that when Nana Asunkunu Bore I arrived on the land, all his retinue had died to which he expressed in Brong dialect "Nsumkwa-fo nyinaa ko". It was the utterance that has since been corrupted to Nsawkaw. The other account given by the Krontihene, Anthony Twomasi is that Originally, the whole area was known as Bew, A circumstance, however, occurred as Aso, the mother of Domankoma expired. When Domankoma who was absent from the town was informed of the death, the messengers made the statement as "Aso ko" literally meaning Aso has gone — an expression synonym to "was dead". By that the place was referred to by callers as Asoko, which was corrupted to Nsoko or Nsawkaw. The gold belongings of the deceased were left with Nkuruwaase.

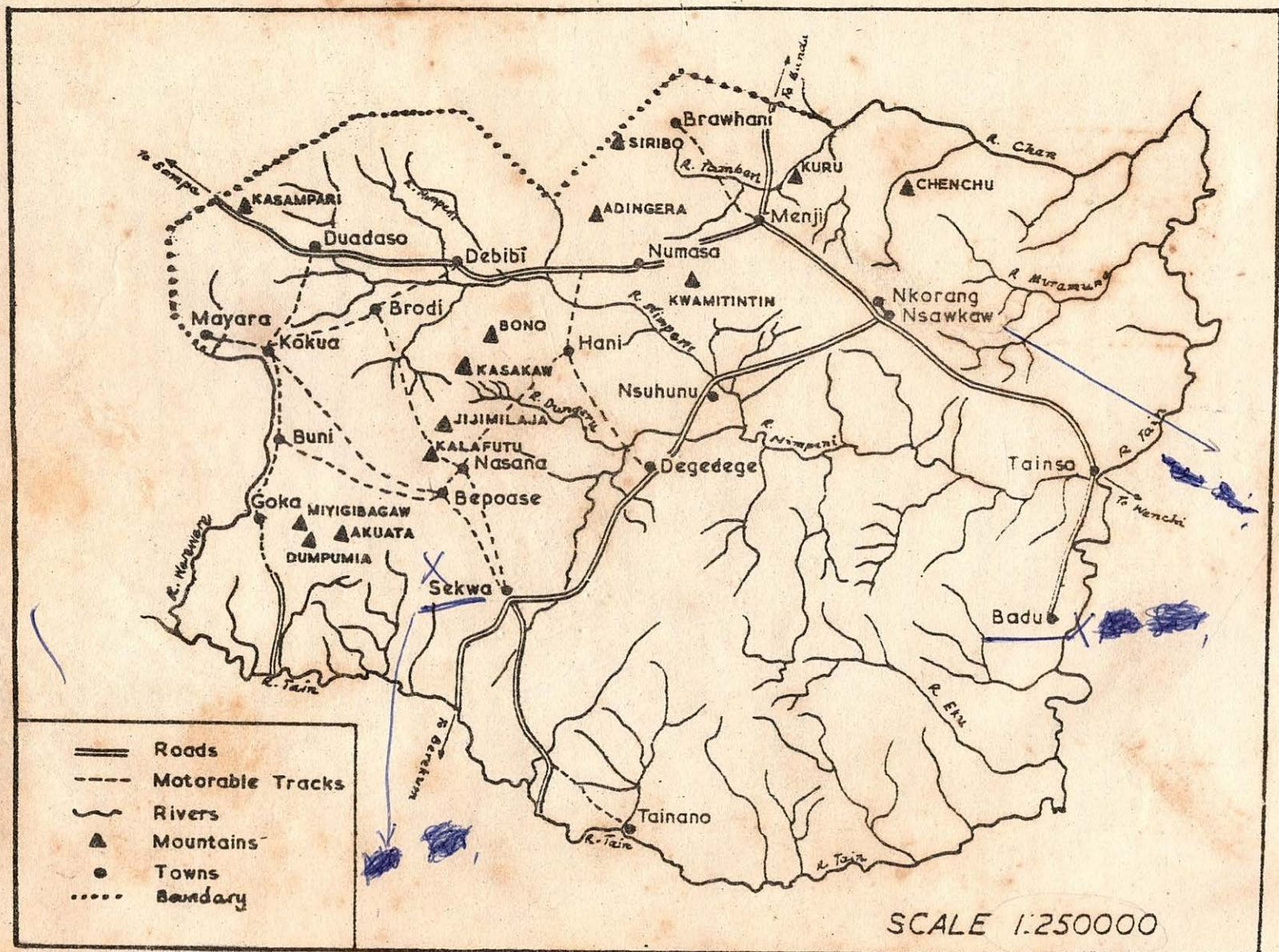
Some time after Nana Asunkunu Bore I had settled, a section of the Miina people led by Anon Kwaku joined at Nsawkaw. There had been commotion at Miina which resulted exodus evacuation, as some of them



HANI - NSAWKAW

(BRONG AHAFO)

STOOL LAND





went to Longolo and Abaeso respectively. Anon Kwaku and his party had with them the Nntuayam cult. In order to maintain their friendship and alliance, Nana Asunkunu Bore I asked for the cult. In reciprocate, Anon Kwaku was given a royal of the Queen mother Dakurom line to work with. Nana Asunkunu Bore I bestowed the status of Akwamuhene on Anon Kwaku; Nifahene to the Krontihene of Miina; and the Miina Gyasehene was appointed the medium of the deity Tuamoafie. The descendants of the aforementioned stool-occupants to this day enjoy the office. Afterwards some of the Miina royals married Nkonakwagya people. Their offsprings occupy the Kwabi quarters at Nkonakwagya and with the status of Krontihene.

As a result of the civil fight, Bew which is said to have been very large town with 177 quarters was devastated and denuded. After many of the Brongs had gone and settled in their respective localities as stated, the remnants under the leadership of Kwaku Ampofo founded a new settlement fartherst west of the ruins of Bew. This place was Asonomenam, a name derived from the abundance of elephant tails presented to Nana Kwaku Ampofo by hunters as tributes. According to the present Hanihene, in view of such presentation, his predecessors were flanked by retinue with the tails in splendour which bespoke the dignity of his office, when in state. With the foundation of Asonomenam and Nsawkaw, a new era came forth into Bew history, of the separation of a people of one descent. Nevertheless, traditional links continued to be maintained in terms of united bond, even to this day. This is evidenced by their common royal cemetery located on the land at the confluence of Adunkunu (Dungeru) and Nyempene (Nimpeni). Both Hani and Nsawkaw stools are "titled "Asaree Nson Abrade" though commonly known as "Kutu-ne-Bene" i.e. "Kutu and Bene". They share the same boundaries with adjacent tribes or towns; and use one and the same oath as will be seen later.

There was the invasion of Techiman-Mansu by the Ashanti people during the reign of Nana Opoku Ware. Following a request by the Techimanhene Nana Aneyaw Krumpew, Nananom Kwaku Ampofo and Asunkunu Bore I detailed a contingent under Kwasi Sekrosa to assist Techiman. The descendants of Kwasi Sekrosa today are the occupants of the Twafo stool of Nsawkaw. The Ashanti army were hard pressed in the battlefield. Asuhiae Tae Kofi the war god of the Adumhene was consulted. It forcasted to King Opoku Ware that unless the Nsawkaw troops were withdrawn, otherwise Ashanti would lost the field. In consequence of that Nana Opoku Ware despatched Adumhene Ado Kesse to Nsawkaw. He was to negotiate with the Nsawkawhene Asunkunu Bore I to recall his troops. The Ashanti emissary through trickery by presenting gifts of clothes, drinks and salt to the Nsawkawhene was the succession of his mission, as he drank to the god to mark the symbolical expression of their friendship.

Before the Adumhene visited Nsawkaw, the Ashantis were unknown to that part of the country. The Nsawkawhene and his relative the Asonomenamhene for fear of possible invasion by the Ashantis, hence



accepted the proposal. In order to fulfil the wishes of the Asantehene, the Nsawkawhene sent a message to the Techimanhene under the pretext that his town had been attacked. He therefore asked for the release of the Nsawkaw army forthwith. By that method, the Nsawkawhene cunningly withdrew his assistance and troops from the front. At last, the Ashantis mercilessly overran Techiman-Mansu.

After this war, Asonomenam and Nsawkaw became allies of the Ashanti kingdom. The present Nsawkawhene intimated, that it was through the assistance of the Ashantis in the operation; that Nana Asunkunu Bore I was regarded as Obrempong (a title equivalent to Paramount chief) in the Opoku Ware regime.

Nana Asunkunu Bore I kept Nsawkaw and Asonomenam together as one tribe, and Nsawkaw as a military state. From the series of wars that Nsawkaw was invited to participate, Asunkunu Bore I introduced the horn with the words "Kwame-e ! Brakatu ! Onipa Boa berekwa" literary what ever you do, you shall die.

During this reign, the people of Sekwa migrated from Bona in the Ivory Coast. They had escaped from the raid of Samori the slave dealer. The brief account of these migrants is that originally during their migration, they lived at Sampa; and later at Odumasi near Sunyani. After a sojourn, they moved to Ampabame, a suburb of Kumasi. Their leader (name forgotten) appealed to the Asantehene for grass-land to settle on and feed their horses. They were made to live at Nkwankwa in Offinso Traditional area. Some time afterwards, their leader again informed the Asantehene that the horses had no sufficient grass; consequently, they were conducted to Nkonsia near Wenchi. Owing to misunderstanding between the squatters and the people of Nkonsia concerning certain infringements of the taboo of the deity of the former, the matter was reported to Nana Mensa Bonsu, Asantehene. Following that, the Asantehene made the Sekwas to live at Donnyaa, on the Hani - Nsawkaw land, upon the express grant of the Hani and Nsawkaw chiefs.

After many years stay at Donnyaa, a hunter on expedition discovered a brook in the environs. The hunter was optimistic that the brook would not dry up, and therefore reported the find to the chief. A section of the people accompanied the hunter to negotiate with the Nsawkawhene, Asunkunu Bore I, the possibility of their staying by the stream. The Nsawkawhene as custodian of his ancestral land willingly granted the people usufructuary rights of the land; but on condition that both Baduhene and Sekwahene made to him every year 40 yams and 40 hen as tribute. The Nsawkawhene named the stream "Sei Kwa" literally meaning "a waste" -- and from which the settlement derived her name. This was the outcome of the separation of Badu and Sekwa.



Tradition has it that Nana Osei Bonsu enroute for the Gyaman campaign encamped about a mile to Nsawkaw. He was entertained by his retinue with Adawea play. The spot today is known as "Adawea-amenamu". About the same time, the tutelary god of Nsawkaw, Tuamoa, through its medium requested the Asantehene to walk bare feet through the town. This order was refused by the Asantehene and instead, followed a bush track to Nkonakwagya where he remained for some 40 days. Nana Osei Bonsu during the brief stay, flirted with Akua Kwanaa, a member of the Asona clan and a royal of Nsawkaw and daughter of Simpe. When Akua Kwanaa became pregnant, the elders of Nsawkaw took council over the matter. There was unanimity that they could not live with the expected child of the Asantehene. Following the decision, the men at Miina (Menaso) quarters murdered Simpe and her pregnant daughter in cold blood at Motia. Another account is that Simpe before her unfortunate death cursed the menfolk of Nsawkaw with want. Nana Osei Bonsu heard of the heinous act. He at once ordered a small force of armed men to proceed to Nsawkaw to punish the people. Adumhene Kakaba commanded the army, which dealt with only the people of Miina who were responsible for and again made early report of the incident to the Asantehene.

Abataa was the chief of Nkonakwagya. It is said that the Asantehene enquired to know from Abataa the route to Gyaman. In a reviling speech, Abataa retorted "Ekwan foro dua?" (does road climb a tree?). Consequently, Nana Osei Bonsu on his return from the operation had Nana Abataa taken to Kumasi and executed.

Some years later, Nsawkaw and Asonomenum were called upon by the Ashantis to assist in the invasion of Fanti land. Kwaku Ampofo and Duodu were Asonomenumhene and Nsawkawhene respectively. The latter had succeeded Asunkunu Bore I. The Asonomenumhene deputed his younger brother, the Nsawkawhene to join the Ashantis with an army for the operation. On a Monday, Nana Duodu died at the front. The remains were brought to Kumasi and interred at Kwawoma, a village on the former Kumasi - Bekwai moto road. This village is under the jurisdiction of the Adumhene. The burial was effect at the place since Hani and Nsawkaw chiefs are the guest of the Adumhene whenever they visited Kumasi. This practice was initiated from the moment of their alliance with the Ashantis in the time of Opoku Ware as stated elsewhere in this monograph? Ever since, "Dwoda" (Monday) has been consecrated and instituted the oath of Nsawkaw and Hani. Many of the Nsawkaw troops, mostly the Debibis died.

Yaw Aboraa was enstooled in succession to Duodu. His mother was Dakrom. He had the stool name Ohene Yaw. After the Fanti war, Nana Osei Bonsu, Asantehene, rewarded Nsawkaw with a ceremonial sword; furthermore, successive chiefs of Nsawkaw by Ashanti constitution were authorised to swear allegiance to the occupant of the Golden Stool of Ashanti, with the Mpomponsuo sword. This constitutional right continued



until the Brong State of which Nsawkaw is included, seceded from the Ashanti Confederacy in 1951. Nsawkaw and Hani later joined the Brong Kyempem Federation as will be seen.

Nana Ohene Yaw died shortly after 40 days' reign. Gyan Panin succeeded Ohene Yaw; but died shortly after his enstoolment from small pox. Kwasi Nkatia succeeded him. All that time Kwaku Ampofo was still the chief of Asonomenum.

In the time of Kwasi Nkatia and Kwaku Ampofo, Asantehene Nana Kwaku Dua I prepared war against Wassaw. The Nsawkawhene was invited, but refused to participate in the operation. When the Ashantis returned from the war, they marched on Nsawkaw and Asonomenum to hold them in check as rebels. The insurgents suffered heavy losses that their towns were destroyed. After the fight the whereabouts of Nana Kwaku Ampofo was unknown. However, the two towns Nsawkaw and Asonomenum were rebuilt. Owing to the pressure brought to bear on the subjects of Nana Kwaku Ampofo by the Ashantis, the new town was called Hani.

According to the present Hanihene, as has been stated earlier, every occupant of the "Kut ne Bene" stool of Hani in lineage is elder to Nsawkawhene. But tradition claims that some time during the reign of Nana Ampofo I, he informed the Asantehene Opoku Ware, to pass every information to him Hanihene, then resident at Asonomenum, through the Nsawkawhene. The statement was made when the two towns sought Ashanti protection and friendship. It was for such reason that Nsawkawhene was detailed to captain contingents from their side when as allies in Ashanti wars. According to custom, in respect of preparation for war, the commander of every army had to swear oath of fidelity to the Asantehene. It was in view of the continuous swearing by the Nsawkawhene that successive Asantehene regarded him as a warrior than the Hanihene. The version of the present Nsawkawhene on the question of seniority is that the people of Hani were the ancestors of Nsawkaw and chosen to keep the sacred hole or ground now known as Bonso, at the time of Nsawkaw flee after the Bew civil fight.

After the Ashanti punitive invasion of Asonomenum, and the whereabouts of Nana Kwaku Ampofo I was unsettled, the stool became vacant for many years. It was anticipated that Nana Ampofo I would return from wherever he had gone. During the interregnum, Kwame Adiyia of the royal lineage was appointed Regent. He held the office for many years until he became blind and renounced the regency. Still the possible heir being minor, Kuru Fata Seakuma assumed the regency. After his death, and all hopes of tracing Nana Ampofo I had been fruitless, Karo was enstooled. His mother was Anima Akua.



† During this reign, a feud arose between Badu and Sekwa which culminated in a war. The Baduhene was Akrosoma and the Sekwahene was Kye Kofi. Nsawkaw at the time was ruled by Ameyaw Kwame. Hani was an ally to Sekwa, while Nsawkaw went to the aid of Badu. The Hani contingent was commanded by Krontihene Gyanso Yaw. The Hanihene Ameyaw Kwame and the aged did not go to the war. The first phase of this war resulted in the killing of the Sekwahene between Namasa and Hani by the Nsawkawhene. Thereafter, confusion was immense. Resistance to the front was slacken. Scrambling blindly some of the Hani army in hot haste in famous flight went to Brodi and Mayrá; but the Krontihene and a few others returned to Hani. This war caused depopulation of Hani and the survivors were mostly old persons. In view of the situation and for their safety, Nana Karo moved the people westward. They lived at a place which was named Nkokoram. The notion was to remain, there and await the return of their young men who formed the contingent, and had taken refuge elsewhere. The ruins of Nkokoram is half a mile from Hani.

The Sekwa people escaped to Gyaman in the Ivory Coast, and solicited the help of Gyamanhene Agyeman. Moved with indignation, the Gyaman army set out for a punitive expedition against Badu and her allies. Badu and Nsawkaw heard of the advance of the Gyamans and Sekwa troops; and they deserted their towns and took refuge at Banda. The Bandahene was Sahkyame. The second phase of the operation was the attack on Badu and Nsawkaw in which Banda joined the fugitives against Sekwa and Gyaman. In a day's fight, Badu, Nsawkaw and Banda were defeated and driven beyond the river Adre (Black Volta). The people of Badu consequently settled at Wurompo, four miles north of Wenchi; Nsawkaw people lived at Aboabo near Nwase; and the Banda people remained at Longoro.

The cause of the war was that the son of Baduhene seduced the wife of a royal of Sekwa. The Baduhene apologised to the Sekwahene through the Nsawkawhene who detailed his son Kuru Kwame to settle the matter at Sekwa. During the arbitration, a quarrel ensued between Sekwa and the Badu representatives. This subsequently developed into a fight. †

✓ When the people of Nsawkaw were at Aboabo, two royals namely Adoa and Goroade revolted against the Nsawkaw stool. They managed to lay hands on the consecrated stool and had it burnt. On the command of Nana Ameyaw Kwame, the two royals were executed for the desecration. For the reconsecration of a new stool in replacement, three young persons were sacrificed and slain. Their blood was besmeared on the new stool. Following that, any male royal born as the third child of his mother (Mensah in Twi expression) is forbidden to ascend the stool.



The father of Nana Agyeman Kwasi hailed from Gyaman in the Ivory Coast; and had his son named after Nana Kwame Agyeman, Gyaman-hene. Nana Agyeman Kwasi was declared a witch and responsible for the death of his linguist whose name is observed in haze and myth. He subjected to poison ordeal with "Domi" or "Odom"<sup>12</sup> to indicate his innocence. An author of his own misfortune, notwithstanding several protests he drank the poison at Nsrokwa, outskirts of Nsawkaw. The concept was that if he vomited the noxious stuff, then the accusation was untrue. But Nana Agyeman did not spew; consequently he suffered from swollen stomach (obstruction of the intestines) and died. He was buried in the bush near river Borogo in the Nsrokwa forest.

Nana Ameyaw Kwame, of whom detail account had been given earlier, was enstooled in succession, after the death of Agyeman Kwasi. He died and Kuru Kwame, son of Akosua Nyaw and Dagyamo, succeeded him. Nana Kuru Kwame was a most successful chief, the last to reign at Aboabo, and remarkable for a long reign.

X The most memorable event of Nana Kuru Kwame's time was the Ashanti-Nkoransa war. Nana Kwaku Dua III alias Prempeh I was the Ashantihene. Nana Akua Dapaa who was the Queen-mother of Nkoransa at the same time ruled the people. In the war, the Nsawkaw people who were still fugitives at Aboabo, supplied men to assist Ashanti. The people of Nkoransa were defeated and sought refuge at Wiase near Attabubu. Afterwards Nkoransa in revenge attacked Nsawkaw, Badu and Banda people who had been allied against them. In this war, Baduhene Akrosoma was killed. The people of Nkoransa won the field and returned to rebuild their former town. Nana Kuru Kwame and his subjects on flee went to Akomadan. Later he managed through a Mohammedan whom he consulted, and got the Ashanti army commissioned by the Asantehene Prempeh I under Amankwa Tia. They again advanced against Nkoransa who were defeated; and Nsawkaw together with Badu returned to their respective abode in the neighbourhood of Nwase. It was after the British annexation of the Ashanti kingdom as their possession, that Nana Kuru Kwame returned to Nsawkaw with his people. He did not join his subjects in the town; but stayed at Moramrano. According to Adwoa Asuama, mother of the present Hanihene, the Nsawkaw people returned through the instigation of a Mr. Fair, a District Commissioner then resident at Sunyani and had administrative jurisdiction over the area.

Tradition says that in the reign of Nana Kuru, the Krontihene of Nsawkaw, Gyan Kwame, had a wealthy woman Ama Gyegyekora-basahyia. She always wished to accompany the Krontihene to meetings at the Ahenfie; but as a woman she had no right or privilege. The woman having realised that made her son Addo Koko, to represent her interest at future meetings and arbitrations. Within that period, Ama Gyegyekora-basahyia had a female slave, Taanaa Antiebe. This slave was



betrothed to Addo Koko who was a retinue to Asantehene at Kumasi. It is said that one day when Addo Koko was on errand to Kumasi, a man from the Tuamoa cult household carnally knew Taanaa Antiebe. She became pregnant and delivered a son who was named by the adulterer as Amoa Kwame. Addo Koko on his return from Kumasi was informed; at once he changed the name of the child to Nyamoa - meaning "I did not promise you." When Nyamoa attained the age of manhood, Nana Kuru Kwame bestowed the status of Adontehene on him. His descendants enjoy this rank to this day, with Kwabena Dagyamo as the present occupant of the Adonten stool.

3 ✓ The story is told that Kwame Kosa, a native of Sekwa but domiciled at Degegede went to the vicinity of the Hani and Nsawkaw royal cemetery to mine gold. The matter was reported to Nana Kuru Kwame by the Hanihene Kofi Apaw, the 15th on the dynasty. The two chiefs were thrown into anger and dismay by the news. All hopes of a pacific settlement were given up and the Ashanti great oath was sworn on the trespasser to leave the sacred spot. Sekwahene Kwasi Bekoi heard of the incident and sided with the conduct of his subject in defiance of the oath and disputed the right of the claim. Nana Kwasi Bekoi swore similar oath to make good his claim of the land. The aggressors reported the disrespectful behaviour of the Sekwahene as wilfully disobeying the great oath lawfully sworn on his subject. The matter was taken before the Drobchene Kwame Donkor who adjudicated and found Hani and Nsawkaw guilty. Such a turn of affairs was least expected from the tribunal.

The chiefs of Hani and Nsawkaw appealed against the decision to the Asantehene's Court. Nana Sir Otumfuo Osei Agyeman Prempeh II was President of the court. The appellants related that Sekwa was squatters on the land and given usufructuary right. ✓ The chief of Badu was summoned to testify on the claim at the instance of the Appellants. ✓ To their utter dismay, the Baduhene who lived with his people at Wurompo became a third claimant in the suit. An agreement was reached by the Court that one square mile of the sacred grove which constitutes the mausoleum was declared a prohibited area for the Sekwa and Badu people. Furthermore, all proceeds in the land or accruing from the land occupied by the sojourners were to be apportioned into two - one half for the Nsawkaw and Hani stools; the other half for Sekwa and Badu. After this case, the Badu people evacuated Wurompo and occupied their present habitation on the Hani-Nsawkaw stool land.

Nana Kuru Kwame died very old and Kwabena Abebrese, son of Yaa Badu was succeeded on the stool. He had the stool name Asunkunu Bore II. Having reigned for six years, he was destooled for mal-administration.

Kwame Boama succeeded to the stool with the name Kwame Agyeman. He suffered from leprosy, one of the important qualities connected with chiefship, and abdicated after three years on the stool.



Kofi Fofie was enstooled as Gyan Panin II. His mother was Abena Kunney. When the Brong States, former vassals of Ashanti and members of the Ashanti Confederacy, formed the Brong-Kyempem Federation, Nana Gyan II styled himself as Mponuahene (commander of the outpost of the Brong State). For his political affiliation with the defunct National Liberation Movement, and misappropriation of stool revenue in the region of £1,100, pressure was put on him by his people and deposed eight years ago. The amount of money was for the construction of a palace.

No sooner after the deposition of Gyan II than Kofi Antwi, son of Akosua Kobi was enstooled. His stool name is Asunkunu Bore II. Prior to the enstoolment of Nana Asunkunu Bore II, there was stool debt of £1,400. The relatives of the chief-elect were requested to pay the outstanding debt before the enstoolment effected. But the Nifahene, Kwasi Bediako, remonstrated against the demand. Consequently, the townsfolk promised to levy £2 per male and £1 per female to make it up.

Two years after the enstoolment of Nana Asunkunu Bore II, the people of Nsawkaw resolved to depose him. He was accused of not performing the final funeral obsequies of the late Nana Kuru Kwame, of undying memory in the town and famous with long and prosperous reign. As family antagonism of compatriots served to inflame and excite the belligerents, so unanimity amongst them served to soothe their feelings and disposed them to yield. Nonetheless, this brought a debt of about £2,750 on the chief. In order to settle the debt, seven farmers of the chief's relations pledged their cocoa farms to Obosomfo Kwaku Firi for a loan.

Back to the Hani tradition, Kwaku Adiko, son of Akua Tamia, succeeded Karo on his death. There was land litigation in his time between Hani and Namasa. The former claimed absolute ownership and jurisdiction over the land known as Namasa stool land. The suit was contested before Mr. Fair, District Commissioner at Sunyani and judgment entered for Hani. Namasa was represented by Sadia, Namasa-hene.

After the death of Adiko, the stool became vacant and Kofi Fori, a member of the royal family was appointed Regent. His mother was Afua Twewaa. Most of the people who had been fugitives elsewhere as stated earlier during the Sekwa Badu fight returned. There was the exodus move by Nana Fori and his subjects to their original abode, Hani. Nana Fori held the regency for more than ten years and abdicated.

Another member of the blood royal, Kwadwo Mensah, son of Ama Kra, acted as Regent during that interregnum. Three years later, he became ill and consulted an oracle which disclosed that he would die, if the regency was continued; consequently, Nana Kwadwo Mensah abdicated.



Kwabena Adamu, whose mother was Ama Twewaa, ascended the stool. During this reign, some royals of the Kronti stool of Hani were traced to Jinijini and Nsapo in the Brekum Traditional Area. Tradition claims that during the Bew civil war, a member of the Kronti lineage, Ayaa Nkuruma, escaped to Pepease in Berekum. Nana Amankwa Diawuo, the Berekumhene, decided to marry Ayaa Nkuruma. The story continued that Ayaa Nkuruma one day went with other women to Jinijini to buy Korobona (species of beans). The Jinijinihene, Nana Kofi Panin, saw Ayaa Nkuruma and did not allow her return to Pepease. In the course of her stay, she flirted with Bene Kofi, younger brother of Nana Kofi Panin, and became pregnant. The Brekumhene heard of the condition of Ayaa Nkuruma and was enraged; for, he had been deprived of his fiance. Consequently, the Jinijinihene and his brother apologised through the Dompete Odikro to the Berekumhene with "predwan" (an amount equivalent to £8). The Brekumhene accepted the apology. The child born by Ayaa Nkuruma was Yaw Bediako.

As stated above, when the progeny of Ayaa Nkuruma were found, Nana Kwabena Adamu apprized the Berekumhene Nana Kwabena Owusu that the people headed by Kwadwo Nketia were his subjects. He emphasised that the people had been there through marriage being offsprings of Sekyiwa Akosua, daughter of Ayaa Nkuruma. Nana Adamu therefore requested the Berekumhene to give them fair treatment at all times. Similar appeal was made to the Jinijinihene. Kwadwo Kra was the occupant of the Kronti stool in Nana Adamu's regime.

When Nana Adamu died, his nephew Kofi Apau succeeded on the stool. His mother was Abena Kwaa. He reported the trespass of Sekwa people who had no interest on the joint ancestral land of Hani and Nsawkaw; despite their occupation on portion of it.<sup>13</sup>

Kwaku Fokuo the son of Adwoa Nima Kumaa, was appointed regent on the death of Nana Apau. He acted in that capacity for some few years, before Kofi Adu son of Abena Gyama, was elected and enstooled. Nana Kofi Adu is said to have had a charm enshrined in a tomtom. When ever this tomtom was beaten, the youngmen of the town became involved in a trouble. Such culprists were brought before him and heavily fined. The frequent imposition of fines scared many young folks from the town. Later, the secret of the tomtom was detected. Again, there was a great domestic trouble. Nana Adu was discovered having illicit intercourse with "daughters of the stool" who were widows. The two incidents annoyed the elders beyond words and Nana Adu was deposed.

Kwadwo Donkor, son of Abena Kwaa, was enstooled with the name Tufuor. His was a peaceful reign and tranquility prevailed in the town. But 10 years later, Nana Tufuor was accused of mal-administration



and abdicated. According to other accounts, he did not abdicate of his own free will, but was asked to do so by a strong party in the town. Both accounts may be true, since the cause of action was based on one and the same charge.

Kofi Poku was elected and enstooled in place of Nana Tufuor. He had the stool name Ampofo II. His parents are Adwoa Asuama and Yaw Hemen of Atibie in Kwahu Traditional Area. In the words of Nana Ampofo II, from the very onset of his enstoolment, his cardinal objective was the promotion of the welfare of the people. With such policy, the people saw the dawn of a new era at Hani; a 5 mile feeder road was constructed through communal labour. This road links the Nsawkaw-Berekum motor road. Besides, the Methodist Mission established a Primary School through the influence of Nana Ampofo II.

About ten years ago, there was a dispute between Nana Ampofo II and Nsawkawhene Kwame Agyeman II. The latter attempted to usurp the right of the former by seniority in status. He customarily claimed two twin girls born at Hani as his stool wives. This happened when Nana Agyeman visited Hani. Nana Ampofo II alive to Akan customs and tradition objected to the claim so made, and swore the oath of Ashanti to that effect. The Nsawkawhene responded to the oath to affirm his claim. This matter was heard before the Asantehene Nana Sir Otumfo Osei Agyeman Prempeh II and judgment given in favour of the Hanihene.

The dominant clan of Hani and Nsawkaw is the Asona.



DYNASTY of CHIEFS of HANI

1.	Kutu	Died Queen-mother	Nana <u>Bene</u>
2.	Ati Bentia	" "	" Adwo Kuma
3.	Gyabaa Konto (Kuntu)	" "	" <u>Simpe</u> duo Anima
4.	Fadee	" "	" Akua Kunwa
5.	Kwaku Ampofo I	" "	" Akoma, Akosua Tanaa and Twewaa.
6.	Kwame Adiyia (Regent)	Abdicated	" Adwo Kuma and Amisaa
7.	Kuru Fata Seakuma (Regent)	Died	" Abena Kuruwa
8.	Karo	Died	" Akua Tamea
9.	Kwaku Adiko	" "	" Akua Tamea
10.	Kofi Fori (Regent)	Abdicated	" Anima Kuma
11.	Kwadwo Mensah (Regent)	Abdicated	" Abena Gyama
12.	Kwabena Adam	Died	" Kurudwo; Ama Kra and AKUA GYABUMU
13.	Kofi Apau	" "	" Akosua Tamea.
14.	Kwaku Fokuo (Regent)	Abdicated	" Akosua Tamea.
15.	Kofi Adu Destooled	" "	" Akosua Tamea.
16.	Kwadwo Donkor alias Tufuor	abdicated	" Akosua Tamea.
17.	Kofi Poku alias Ampofo II	enstooled 16/6/44	" Akua Takyiwa; Abosua Tamea III and Abena Kuma alias Tamea IV.

There are three royal houses - Anima family the present head being Kwabena Tano

Twewa family the present head being Kwaku Pong

Tamea family the present head being Abena Kuma.



DYNASTY of NSAWKAW

1. Kutunehene Died
2. Ati Bentia "
3. Gyabaa Konto "
4. Fadee "
5. Asunkunu Bore I "
6. Duodu "
7. Yaw Aboraa alias Ohene Yaw "
8. Gyan Panin "
9. Kwasi Nkatia "
10. Kwadwo Kramoro "
11. Kwadwo Osaram "
12. Kofi Ampofo "
13. Nankoto Asamoa "
14. Kofi Korkor alias Dagyamo "
15. Agyeman Kwasi I " Not buried at mausoleum.
16. Ameyaw Kwame ✓ "
17. Kuru Kwame "
18. Kwabena Abebrese alias Akunsunu Bore II - Destooled
19. Kwame Boama " Agyeman II - "
20. Kofi Fofie " Gyan Panin II - "
21. Kofi Antwi " Akunsunu Bore II - enstooled 28/1/1958.



DYNASTY of KRONTI STOOL, NSAWKAW

1.	Kuru Twebesa	Died	Queen-mother	Nana Tetentoo
2.	Bea Twebia	"	"	" Ayaa Nkunwaa
3.	Awento	"	"	" Ayaa Boorofere
4.	Adinkra	"	"	" Duaboo
5.	Adoo Kwame	"	"	" Komme
6.	Kwasi Dwaraa (Regent)	"	"	" Gyaa Akye
7.	Gyane Kwame	Deposed	"	" Adaam
8.	Kwadwo Nyamo	"	"	" Akosua Antwiwa
9.	Atta Kwame	"	"	" Adwoo Sara
10.	Kwabena Owusu	"	"	" Afua Baabea
11.	Yaw Tanno	"	"	" Akua Benee
12.	Kofi Adusei	abdicated	"	" Akua Benee
13.	Kwaku Adokwabo	"	"	" Akua Benee
14.	Anthony Kofi Twomasi	enst.	2/3/1955	" Akua Benee



PART II.

EXPEDITION TO BONSO (THE SACRED HOLE)

At 800 hours on February 8, 1965, accompanied by Okyeame Yaw Asare, Peter Takyi - my host, Kwasi Missa and Isaac Fokuo left Hani for the Bonso. The guides were all members of the royal family. Nana Kofi Ampofo II Hanihene, and his elders had the previous day (Sunday) given his favour of my being taken to the sacred spot from which the ancestors of Hani and Nsawkaw slited from the ground.

We walked in a single file along a foot path to westward of Hani. Peter Takyi with cultlass, preceded the entire party, slashed through the high elephant grass and made a passage when it was necessary. At certain places, the grass had been burnt. To a distance of some one mile off Hani, there were yam plantations here and there.

At 0900 hours, we arrived on a plain land with short. The land was mostly covered with ore. Approximately in the middle of the field, a level ground and clear of grass, was a pit with dark mouth, similar to animal burrows. There were many ore, of course large ones around the entrance of the hole Okyeame Asare explained that the hole was the dwelling-place of their forefathers.

A fowl we had taken along was sacrificed for the spirits of the ancestors with the following invocation:

"Nananom nsamanfo monsore ntie asem nea mereka yi  
Nea tete mpanimfo woyoo no, na yen mmofra yi nso yereyo  
Na mo na moyee agyapadee no de gyae  
Na tene nneema no nyinaa ne ti ne wo Bonkese yi  
Na Nana Hanihene ne ne mpanimfo, yato akoko de ama me se  
memfa memmere wo.  
Na ne nsam akoko no ni; na woabegye adi  
Na watwe oman nkwa ne akwanhosan  
Nana Hanihene nkwa so; ne mpanimfo nkwa so, ne mma  
nyinaa nkwa so.  
Yeye ade biara a, momma enye yie.  
Owura a obaee nso nkwa so. Ade a orebehwe  
no nso, momma onkodu fie dwoodwo.  
Momma bone biara nnto no kwan mu. Momma n'adesua  
nkoso mma yen nyinaa  
Momma yennyasa asomdwe ntena Oman yi mu  
Osuo muna babiara a, momma onto mma afumdee nye yie  
Mmaa awofo nso nwo mma bebree na yemfa nkyekyere Oman no.  
Okyeame ne ne mmofra ebaee nkwa so  
Begyee w'akoko di Anyaado".



(Ye spirits of Grandsires, arise and listen to what I say:  
What the ancients did, is what we children are doing.  
You did the heirlooms and left them;  
And all the antiquities had as their head this sacred hole.  
Chief of Hani and his elders have given me a fowl to be  
given to you.  
Here is the fowl; come forth to receive it and eat!  
Life and health for the people!  
To the health of the chief; and the elders' health, and  
that of the populace.  
Whatever we do, let it be good.  
Also to the health of the august visitor, what he has  
come to witness, let him reach home safely;  
Let no ill befall him; let him progress in his studies  
for the benefit of us all.  
Give us peace to live in this State;  
When the clouds are dark anywhere, let it rain so that  
our crops may be good.  
Let productive women also bring forth plentifully, so that  
with them we may build this state.  
To the life and health of the Spokesman and the attendants  
who have come.  
Come and receive your fowl and eat with civility).

The sacrificed fowl was thrown to the ground. It struggled a while and laid on its back - an indication of victory and that the ancestors favoured the visit. Few drops of blood were allowed to spill at the entrance of the hole. Its legs, heart, intestines, head and wings were removed and placed on the pool of blood at the entrance - these were parts of the fowl for the spirits of the dead; the rest was roasted and consumed at the spot by the guides.

The sacred hole had a rough rigid entrance of a round shape; its diameter measured 15 inches, and the depth at the time of visit was 23 inches. According to Okyeame Asare, the hole was formerly very deep and tunnel-like; but had been filled following erosion after rainfall.

About 220 yards north-west of the hole, at the edge of the grassland, was seen flat, wide, rough rocks covering a large area. On the rocks, were numerous grinding holes. It was alleged by the Okyeame that the aborigines ground their staple food, guinea corn, on the rocks. Careful survey of the spot revealed no remains of huts nor midden. To a question, the Okyeame said, that the aborigines did not live in huts for about forty days, while scouts explored a suitable site for settlement. As has been stated in the preceding part, it was from the wilderness that the ancestors of Hani and Nsawkaw moved and founded Bew, which place is known to the present generation as Amanfokese.



Tradition has it, that the early settlers at the "Bonso" used the Kyekuru stream. It flows southward of the sacred hole.

The traditional account of the sacred hole, is, no doubt, one of a myth. The aborigines probably migrated from the North, in the Ivory Coast, and domiciled on the savanna.



SONG OF THE MINSTRELS FOR HANIHENE

Nana Yenkyimadu Kwao, tekyema yanfoo; Agya Seniamoa ne kokro  
aniwa ne wura na.

Maba wo pono akyi ne hini me.

Ka Brempon nne, kankankyi anikye beku me; Kuntu Boafo me firi fie ho  
Merema wo aduro, nso mere sen. Nwunu adwo nyansaa mu

Yema wo Ate Bentia, Brayie, mede mekyere ekoo; Mampong-Hemaa  
mede mafere wo;

Okutu ne Benne se anna; Gyantrubi Kwasi Akoako, mesre wo ene ayan  
twne.

Mfom koo asuo, fa nkaye bre me; Yenkyimadu a, mede mafre wo  
Kasa kronte tomua yekyiri nyima du.

Yema okyam tete a, meda bre mo; Abremo nso tete a meda okyam  
Okyem ne Adowa ba; kye mere mo seniansa; Akyem wa ba Seniansa  
Ono afirifiriwa, ne ho apo duasa a mede afre no.

2. Yekuruku ade, ye krakra ade, ye ko man ben?

Ye ko Nsawkaw krokro tabia koko; a mede mafre no.

Tumina kese dee ewo ahwene ani

Nsawkaw be Hene resen. Yenkyimadu a, mede mafre no

Amponkro sum sire ni; Amponkro beko baabi a, ma ade nkye;  
na esum ne nwawa nam

Sum de abode ba; safra Kompi aboa nini

Nkyinkaa no kwan a nofi kwan wo no

Katakyi Boafo a, edom suro no ni

3. Yekuruku ade, ye krakra ade, ye ko man ben?

Yeko Wenchi atete krona

Daa mere Pintinpi ne Pantampa abo bon ma Pra-anyini anya babi ada

Nananom Wenchi ye pe du, yen pe nkoron; na nkoron ne nkoron nua ese  
din; yense ko merane

Nkoron nua Abregyima ne Ahene goro

Se nkroma ko nsuo na wamma a, bisa Amoako ba banyin

Wenchi bosom, bosom Bonsu; Abrefa Brong kani a, mede mafre no

4. Yekuruku ade, ye krakra ade. Ye ko man ben?

Takyiman ye Hene Ameyaw Krompew ho.

Katakyi boafo me de mafere no

Asuo Tano krampre, mede mafere no.

5. Yekuruku ade, yo krakra de. Ye ko man ben?

Nana Wiafe Akentan mede mafere no

Kotoko Hene Panin wafa Asamoa diko, ama Asamoa ayera

Brofo Asamoa Addo Kese, Nsawkaw ni

Ampoma fi Kumasi

Yeko Adenkyem mena so

Etwie a, ne kon woso

Etwie ba adamfo; damfo dada no.



NSAWKAW

Nsawkaw Kuru Tabia koko ! Ankoma a, oko hye akuro;  
Ona obo tikwa di ananadee  
Obani twereboo a, ose nakofra  
Abron Kyempem Duoduakwa Hene a, ofori tete Odomankoma boo  
adee a, obi nim nahyease.  
Duodu nana ateka asere  
Ati Bentia nana a, ode brahia kum koo  
Obani twereboo a, obani suro no  
Osenseiaso Kwaagyebiri anomaa weremfoo a, ote ne nsenoa  
Asunkunu Bore maakyee aku; maakyee Abrawo.

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NOTES AND REFERENCES

1. Information given by the Omanhene of Nsawkaw, Nana Asunkunu Bore II, and his elders.
2. A survey at the ruins of the moslem (Kramo) quarters on 7:2:65, revealed a dye-hollow of 25 $\frac{1}{2}$ " circumference. The spot was overgrown with tall grass and located south-westward of Hani. Other articles found in the area were fragments of potteries with grove designs.
3. Information from the Krontihene of Nsawkaw is that the seven golden characters are attended by a specially selected woman of chastity. She is even forbidden to speak with men.
4. While at Hani, I was taken by Peter Takyi to see where the market stood-Part of the area is now overgrown with grass and part cultivated for yams.
5. Information given by the Hanihene and his elders.
6. Information given by the Nsawkawhene and his elders.
7. Ibid page 7.
8. See Banda Tradition---IAS acc. no. BA/1.
9. According to information from Mr. Dente C.A. he was the father of General Adu Bofuor connected with the Ashanti - Krepi war of 1869-72. His nickname was Opoku Duesia for he had sixty children. Today his descendants are at Wawase, Atimatim and Sokoban.
10. This war is more generally referred to as the Battle of Dodowa or Akantamansu.
11. From my observation the menfolk are idlers than the opposite sex who are industrious and rich; perhaps due to the effectiveness of the curse.
12. A kind of tree, the bark of which is used for the ordeal.



Classification: IAS acc. no. BA/3.

Informants:

Nana Kwasi Bediako IV, Branamhene,	age	74 yrs.
Gyasehene Asamoah Yaw	"	85 "
Opanin Kwadwo Nsiah	"	54 "
Okyeame Kwabena Fori	"	57 "
Kyidomhene Kwabena Kra	"	74 "
Nifahene Kwasi Nsiah	"	57 "
Adontenhene Atta Kofi	"	42 "
Gyasewahene Kwasi Amoa	"	43 "

Recorded by: Kwabena Ameyaw.

Date: February 16, 1965.

Subject: NWASE-BRANAM TRADITION

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Institute of African Studies,  
University of Ghana,  
Legon.

March, 1965.



The tradition of Nwase cannot be dealt with without first mentioning that of Branam ( $2^{\circ}.03'W$ ;  $7^{\circ}.59'N$ ). According to the myth, the ancestors of Branam slit up. The leader was Kwame Badwi who, with his people, lived around the spot, which had the name Mansra. He had with him Akua Nsoaa, his sister. The people were so numerous that ten settlements were built in different sites in the neighbourhood - namely, Kwala, Brebo, Nkwanta, Kwawale now Mantukwa, Domtaw, Wahabu, Nwananwana, Twiasua, and Brumu. According to Nana Kwasi Bediako IV, aged about 74 years, the etymology of Mansra was derived from the eleven towns found by the people; that is, their principal leader Nana Kwame Badwi who was chief lived on the slit to watch his domain - in Twi expression "Obe sraa ne man". Akua Nsoaa was the Queen-mother.

Tradition has it, that the ancestral leader came out from a hole with a stool, a ceremonial sword and an arrow. These articles are today heirlooms and kept in the repository at Nwase. The lingua franca was Mo, the language of the Mo people who migrated from Grunshie and live around the Black Volta. To this day, the descendants of the aborigines speak the dialect; except the Nwase people as will be seen later. The land of Mansra at the time was uninhabited and abound in game. The source of their water supply was from the river Brabo.

Sometime afterwards, Kwame Goa, a renowned hunter of the Mansra-hene on expedition came across a fellow hunter Kwabena Kra on the downstream bank of river Subin. He was the subject of the Wankyihene who at the time lived at Ahwene. The river Subin as such formed the natural west border between Mansra and Wankyi. At another time, hunter Kwame Goa met Baffo, a hunter of the Nkoransahene on the bank of river Dadaw, this later became the eastern boundary of the two tribes. In like manner the river Adre (Black Volta) formed the northern border with the Yebu (Kagbanya) people. Suffice it say according to Nana Kwasi Bediako IV, the Mo tribe sometime during the reign of Nana Yaw Bediako II, were allowed by the Europeans (British Government) to settle on part of the Mansra land and founded Mantukwa village (New Longoro). The parcel of land were the ruins of Kwawale. Another natural boundary southward was river Tain, on which bank hunter Yaw Gyane of Mansra met Papro, a hunter of the Nsawkawhene Nana Asunkunu Bore I.

The aborigines of Mansra were mostly hunters and gold diggers. Their prosperity depended mostly on the latter. They were able to secure gold from the Domtaw land situated on the bank of the gold-bearing river Tain. The main mining tool was iron (adre). The iron ore was extracted by the people from "Bog pim" (a kind of stone) through severe heat of fire, and later treated by local blacksmiths into a pick. The people lived on herbs and the game hunted.



Nana Kwame Badwi introduced the horn with the epigram "Onipa pe ko a, ko ne no nko". This was in consonance for being a warrior. According to the present chief, the blowing or sounding of the horn is always prefixed with the name of the reigning chiefs - thus "Bediako Brempon, onipa pe ko a, ko ne no nko." (Bediako the exalted, any person who wishes a fight, fight him). Furthermore, he had the drum which beats with the rythm "Efiri tete" an indication that his chieftaincy is from the ancient days.

On the death of Nana Kwame Badwi at Mansra, his cousin Kwabina Kuma was enstooled on the throne. His mother was Adwoa Gyema. After many years reign, Nana Kwabena Kuma died at an old age. He was succeeded by his elder brother Brumu Ankoma. It is recounted that during the time of Nana Brumu Ankoma, Asantehene Nana Opoku Ware waged war on Gyaman, a territory in the Ivory Coast. The Ashanti army commanded by Dadiasoabahene Nana Nti Panin arrived at the battlefird and encamped at Mansra. The other personalities included in the Ashanti contingent were Asomfohene and Nana Akwawua, chief of Asafo, a suburb of Kumasi. At Mansra, Nana Nti Panin invited Nana Brumu Ankoma to assist in the war, in the name of the Asantehene. Without hesitation, Nana Brumu Ankoma supplied thousand men and arms which were bows and arrows, their main weapon. The field was at Gyaman, the capital of the Bona kingdom. The war lasted for two days. The Gyamanhene, Nana Pape was captured and decapitated. At the same time, a subject of Brumu Ankoma among the contingent seized a "Puduo" (silver bowl) from the palace of the Gyamanhene. This "Puduo" is today in the stool-room at Nwanse.

The account continues that when the Ashanti troops had returned to Kumasi, some six weeks later, the Dadiasoabahene called on Nana Brumu Ankoma at Mansra. He was on an errand of the Asantehene Nana Opoku Ware, to collect "Apia too" (indemnities) in respect of the Gyaman operation. The Mansrahene refused the payment, and was reported to have told the emissary of the Asantehene that Mansra was independent and owe allegiance to no tribe. To the utter surprise of the Mansra people, on a Friday night, an army of Ashantis under the Dadiasoabahene besieged Mansra and opened fire. In this fight, Mansra was decisively beaten, and the town destroyed. Thousands of terror-stricken inhabitants in the outlying ten towns subsequently fled to Nkoransa; others went beyond the river "Adre" and joined the Kabonya (Gonja) and the Grunshie people. According to one informant, Gyasehene Asamoa Yaw, aged 85 years, most of the descendants of those refugees are still in the aforementioned towns. Thus Mansra was extirpated by the fight.

The story is told that Nana Brumu Ankoma was claimed to be very powerful and was a warrior. With his supernatural powers, he could vanish from the battlefield on the spur of the moment. Despite such



supernatural powers, he became a captive in this war and was decapitated. The head was taken to Kumasi where a cast of the skull was taken in gold, and lies in the Prempeh Odwira. The skull itself according to an account serves as "Abosodee" on ceremonial sword<sup>2</sup>. It is under the charge of the Asomfohene of Kumasi. The Ashantis encamped at Mansra for four days and looted the royal treasure, mostly gold dust and destroyed the town. In memory of the disaster, is the oath "Fida" (Friday) used by the descendants. Again, no manual labour is allowed on the anniversary of this day.

The captain of the Ashanti army, the Dadiasoabahene, prior to his departure, saw to it that the remnants of the Mansra people, women and children, spared to make good the heavy losses that had been incurred, evacuated the devastated and denuded town. They were made to settle on the bank of the river Kyiridi, to this Nana Bediako IV presumed it was due to the many casualties decomposed at Mansra. The Dadiasoabahene furthermore directed that any game hunted and killed on the land was to be well cured and sent through him for the Asantehene. It was from this directory the new settlement derived the name Branam. This arrangement lasted till the capture of King Prempeh I.

After this way, Branam became a vassal of Ashanti kingdom. The Ashanti and other tributary towns like Nkoranza had the people of Branam as their prey. They often visited the town and took away children, which result was a growing discontent that Nana Kwabena Kuma, successor of the revered Brumu Ankoma, reported to the Dadiasoabahene Nti Kuma who had succeeded Nti Panin who had died in the Ashanti-Banda war. Nana Opoku Ware who was dissatisfied with the state of affairs placed the government of Branam under the protection of the Dadiasoabahene. Following this, Tano Agyei, nephew of the Dadiasoabahene, became consul at Branam. He went there with the cult Atie Kosua. At the same time, there was the Branam ancestral deity called "Tew".

A year afterwards when the incessant kidnapping had ceased, Tano Agyei informed the Branamhene of his desire to settle on an arid and uninhabited part of the Branam land. He had explained to the Branamhene that the presence of goats in the town was a taboo to the cult "Atie Kosua". The Branamhene likewise told the consul that sheep were prohibited in the town owing to the "Tew" cult. Under those circumstances, the Branamhene Nana Kwabena Kuma II acceded to the wishes of Tano Agyei, and appointed Gyane Yaw, a hunter, who accompanied the consul into the bush in search of forest land.

The now ruins of Nwase,  $2\frac{1}{2}$  miles of the modern town was located. There was a fig tree at the site chosen for settlement. The hunter



gave the name of the tree as "Nwan". The place became the permanent abode of Tano Agyei and his Ashanti party, and had the name Nwase - meaning under the "Nwan" tree.<sup>2</sup> The language of this particular group of people was Ashanti Twi. No doubt, these Ashanti squatters recognised the suzerainty of the Branamhene. Therefore, as a matter of respect, Nana Kwabena Kuma II detailed his nephew Yaw Sekyere to join Tano Agyei who assumed the role of Headman. This farming settlement later developed as other migrant farmers joined the settlers.

Kwasi Dagyaw succeeded Tano Agyei on his death. Some time during his tenure of office as Headman, Nsawkawhene Ameyaw Kwame and his subjects moved in a mass exodus from Nsawkaw to Aboabo which is in the neighbourhood of old Nwase. They had fled from Gyaman invasion which was the outcome of a civil fight between Sekwa and Badu people. Nsawkaw was an ally to the latter, took the Sekwahene Kofi Kye a prisoner and sacrificed him. The other refugees were the people of Banda with their chief Sahkyame. They lived at Briboo (Gulubo) near Branam. Nana Akrosoma, chief of Badu and his people as fugitives joined the people of Akete - a town three miles south of Nwase. All the aforementioned towns which were occupied by the fugitives are on the Branam Stool land.

On the death of Nana Kwabena Kuma II, his son Kwasi Bediako succeeded him. His mother was Abena Dwamenaa. This was when King Duah III alias Prempeh I ruled Ashanti. In this reign was the historic episode of the exile of King Prempeh I to the Seychelles Island, when the European, meaning the British, occupied the Ashanti kingdom. Nana Kwasi Bediako willingly submitted Branam to the sovereignty of Takyimanhene, Nana Ameyaw Yaw. This happened when Captain Fuller was the Chief Commissioner of Ashanti.<sup>3</sup>

Just within the same period King Prempeh I was a prisoner, on the invitation of Captain Fuller, the fugitive Banda and Nsawkaw people returned to their former abode and rebuilt close to the ruins of their respective old towns. It was not until some four years after the enstoolment of the present Asantehene, Nana Osei Agyeman Prempeh II, that the majority of the Badu people with their chief Nana Kwame Awuah evacuated Wurompo and Akete. They built themselves a new township near the upper stream of the river Tain, on the Nsawkaw Stool land. A good section of the Badu people remained at Akete and their leader today, Nana Kwabena Kra, has the status of Kyidomhene (Commander of the Rear Body guard) in the Branam Traditional Area.

Nana Kwasi Bediako I died and other successive chiefs were Kwaku Domasa, Kwame Goah, Kwame Mensah, Yaw Bediako II and Yaw Bediako III. There was peace and tranquility in the area during their rule.



Sie Kwaku, the son of Akosua Dwamena, succeeded Nana Yaw Bediako III. It is recalled that Nana Sie Kwaku was a witness in a land dispute between the chiefs of Wenchi and Ewisa. The former claimed ownership of the parcel of land occupied by the latter. According to the story, the land in dispute belonged to the Branam Stool, and with the river Atwene as the natural boundary with Wenchi. The Ewisa people were obviously squatters and immediate subjects of Wenchi. The Branamhene on whom the ultimate ownership rested should have intervened to dispute the right claimed by the Wenchiene though he was summoned as a witness; but for the quest for gold, notwithstanding the history of the land, testified that the Ewisahene owned the land in dispute. According to the present Branamhene, his predecessor the witness at the time, allowed himself to be influenced pecuniarily by the Ewisahene Nana Kwadwo Arku. However, the matter was decided against Ewisa as the court maintained that the natural border between the contestants is the river Subin. Thus, Branam lost a vast portion of land.

Some time after the suit, about 22 years ago, following drought the people of Nwase moved and founded the present settlement which was nostalgically named after that which they had abandoned - Nwase. The Branamhene Sie Kwaku subsequently joined his people at the new settlement, and the seat of government was removed permanently from Branam to Nwase.

It is recounted that a year after the foundation of modern Nwase, the Dadiasoabahene Nana Kwasi Adusei visited the Branamhene at Nwase. The day was a Wednesday and Ofomanhene Kwasi Dua called on Obosomfo Kofi Drobo, the medium of Kwaku Firi cult. The Ofumanhene who claimed the land of Nwase as Ofuman Stool property, demanded from the medium Kofi Drobo a tripartite share of the proceeds that accrued by the performances of the said cult. According to Obosomfo Kofi Drobo, he was possessed by the cult in a forest when on a hunting. Prior, he was a chapel-keeper of the Drobo Methodist Church. An adherant, Kofi Nsiah, stated that the cult Kwaku Firi, is one of the more protective in "our" times. It claims of special powers to combat witchcraft - to protect and deliver from it. Furthermore, the cult has succeeded in winning the interest of a considerable part of the population, even including many christians, some of whom visit the shrine annually, during the "Apo" festival (spring festival). Besides the festival occasion, others call in on Wednesdays when rituals are observed. Hence, Wednesdays are regarded as holy days at Nwase.

Obosomfo Kofi Drobo reported the claim made on him by the Ofumanhene to Nana Sie Kwaku; subsequently, the Ofumanhene swore the oath of Ashanti to confirm his claim and the Branamhene responded with a counter claim. The next day, Thursday, the Nchirahene Nana Tabi Yaw



went to Nwase and also claimed ownership in respect of the one and the same land, on which Nwase is established. For the effect of the claim, Nana Tabi Yaw swore the Ashanti oath. Nchira lies eight miles north of Nwase; and Ofuman is located some 16 miles south-east of Nwase.

The chiefs of Ofuman and Nchira as claimants instituted separate actions in support thereof at the Asantehene's Court Bl. The court, after a year's hearing under the presidency of the Antoahene Nana Asenso, gave judgment in favour of the Ofumanhene. The obvious reason for the rift between the claimants and Nwase was the tremendous increase in wealth of the cult Kwaku Firi.

With the financial assistance of Obosomfo Kofi Drobo, the Branamhene appealed against the judgment to the District Magistrate's Court at Kumasi. The appeal was allowed, and the judgment of the Native Court was set aside - thus the claim of the Ofumanhene was dismissed and judgment entered for the Branamhene. On appealing to the Lands Court at Kumasi by the Ofumanhene against the decision, the matter was referred back to the Tuobodom Native Court for hearing "de novo". While the action was pending at the Native Court, the Ofumanhene Nana Kwasi Dua was deposed by his own subjects. They vehemently opposed the land litigation, which had ruined Ofuman with heavy debt. Kwasi Fa was elected and enstooled as Ofumanhene. Just at the same time, Nana Sie Kwaku for loss of his sight and old age abdicated the chiefship. With regards to the claim of the Nchirahene Nana Tabi Yaw, he died when the suit was pending at the Tribunal of the Asantehene. His successor, Nana Kwasi Duku alias Kwasi Kwawe, withdrew the action.

Obosomfo Kofi Drobo, the son of Abena Asamoaa, was elected and enstooled in place of Sie Kwaku. He had the stool name Kwasi Bediako IV. No sooner after his enstoolment than he petitioned the Government of Ghana and was elevated to the status of Paramount Chief.<sup>4</sup> To guide the inner social and political consciousness of the Branam traditional area, Nana Kwasi Bediako IV as Omanhene created the following offices - the Krontihene at Branam; Adontenhene was bestowed on the head of Tano Agyei lineage who was formerly Odikro of Nwase; and the Odikro of Akete as Kyidomhene. These sacred offices were in compliance with Akan institutions and custom - in recognition of their respective distinguished services.

Nana Kwasi Bediako IV applied to the Tuobodom tribunal and was substituted in the land case commenced by the ex-Ofumanhene Kwasi Dua against his predecessor Nana Sie Kwaku. According to Nana Bediako IV, while anxiously waiting to hear the date on which the suit was listed, the Ofumanhene Nana Kwasi Fa requested to discontinue the land dispute. In vain did the Ofumanhene have a good but an unfortunate reason for this. He wanted the Akete village be annexed to Ofuman, when the suit was withdrawn. It was this intention that



the Branamhene refused, and ruled out all possibilities of reconciliation by peaceful means, hitherto, the matter is pending at the Tribunal.

Nana Kwasi Bediako IV still performs dual duties, as the supreme ruler of his traditional area, he is at the same time the medium of the Kwaku Firi cult. Nana Bediako IV, fired with zeal and patriotism, has since his reign centred on development of the Nwase town. In his pre-enstoolment period the construction of a 14 mile road linking Wenchi-Nwase-Nchira was undertaken by him. Again, he had the local school and hostel buildings erected at his own expense. Though illiterate, Nana Bediako IV is a light to illumine his people.

Every occupant of the Branam stool has the following appellation indicative of the social events and the importance of his forerunners:-

"Atwere Bediako Brempon, Oburum Ankoma nana a nakyiri  
fi Mansra  
Nfutu dwane a yemo no akonkon  
Eti brekese a, eso yee ne ademire nam;  
Odenkyemniampa oda ebun mu na opue firi a Okukuban tua nano.  
Eti pasare a, ne tirim awosea apa  
Esono Oburum Ankoma ne Odampagya Nana Bediako  
Makye aku; makye abraw".

(Noble Atwere Bediako, Grandchild of Oburum Ankoma  
that hails from Mansra  
Dust that cannot be carried on the shoulders  
The noble that carries canes and thongs  
The crocodile that lives in an abyss; it comes out and  
has squirrel on the mouth  
The aged that has no sympathy  
Oburum Ankoma the elephant, and wonderful Nana Bediako  
Good morning to you; Good morning).



DYNASTY OF CHIEFS

Kwame Badwi	Died
Kwabena Kuma	"
Brumu Ankoma	"
Kwabena Kuma II	"
Yaw Bediako I	"
Kwaku Domasa	"
Kwame Goah	"
Kwame Mensah	"
Yaw Bediako II	"
Yaw Bediako III	"
Sie Kwaku	Abdicated
Kwasi Bediako IV	

DYNASTY OF QUEEN-MOTHERS

Afua Fofie	Died
Yawa Domkyertia	"
Kosua Djama	"
Ama Chorkole	"
Adwoa Torhaw	"
Afua Fofie II	"
Akua Nsowa	"
Akua Dapaa	"
Ama Yerninye	



Footnotes

1. Information given by Kwasi Badu of the Institute of African Studies (Music Section).
2. Used for carving mortar.
3. Information given by Gyasehene Asamoah Yaw.
4. According to the Stool Clerk, this was on Sept. 30, 1959.



Classification:

IAS acc. no. BA/1.

Informants:

1. Nana Abrefa Mmore Bediatuo IV Wenchihor
2. Obaapanin Yaa Darko                      Age c.82 years.
3. Opanin Kwame Abrefa                      Age c.56 years.
4. Alhaji Seidu                                      Age c.64 years.
5. C.E. Donkor M.P                              Age c.64 years.

Recorded by:

Kwabena Ameyaw

Date:

November, 1965.

Subject:

TRADITION OF WENCHI (WANKYI) - BRONG-AHAFO

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Institute of African Studies,  
University of Ghana,  
Legon.

November, 1965.



## TRADITION OF WENCHI (WANKYI) -- BRONG-AHAFO

The early tradition of the Wenchi people is sprouted in legend. Their ancestors came out of a hole in the ground at Asomanini near the source of the river Ayansu, 9 miles south-west of Wenchi. The people occupied a little off the hole after they had come from the ground. This site is known today as Bonsa. Asaseba Odinse an elderly woman, led the people. She was accompanied by her children namely, Toa, Doon, Anto, Anye Anciaampon and Bowi Ansa. The name of the husband of Asaseba Odinse is now lost. According to the account, the chief who was to bring the rear when from the hole did not come. The myth continues that one Nkroma immediately he had come out of the hole which was dark saw the light and yelled. As a result, the chief withdrew into the hole. For this reason, Nkroma was later killed. The surviving descendants of Nkroma are the members of Afua Mankoto house - in other words the occupant of the Atonfoso or the Werempe stool. It is said, that light was a taboo to the indigenous Wenchi people when they lived in the hole. In view of the breach of this taboo the early settlers named the town they built as WANKYI. Besides, the people had in the past been called "YEFIRI" though today this word is rarely heard but has since been preserved as the epigram of the short drum of the Wenchihene which is "Firitete". "Yefiri" has come to have connotation of "came out from the ground". In remembrance of the taboo, sheep for sacrifice on the "blackened" stool is slaughtered in the night; so like wise during the annual festival, the stools are carried after dark to the river side for rituals and purification.<sup>1</sup>

The dialect of the people was and still is Bono (Brong). According to Obaapanin Yaa Darko a daughter of Akua Fokuo of Nana Akua Fremā line, the members of the indigenous dominant clan were of the Asene group.

There is yet another tradition that the leader of the people was Nana Tabirakuo Anye Amaniampun. His sister was the Queen mother Nana Asaseba Odinse<sup>2</sup>. The story is told that an animal of the steppe like a pig (in Twi: Wankee) made a burrow from which came numerous people. When the people had ascended, the ancestral stool for the chief followed. The chief himself brought the rear but recollected that the stool-carriers had left behind in the hole an iron plate on which the stool rested. This iron plate is known in Twi as 'Kanta'.

A stool-carrier descended immediately into the hole to collect it. A hunter on expedition nearby saw the host of people. He exclaimed from where they had come. The animal "Wankyee" escaped and the burrow began to fill up. As the people saw the situation at once drew out from the burrow a golden ladder by which the members of the royal lineage had climbed. This ladder is today the relic of the descendants of Asaseba Odense. The commoners slited up by a chain. Obaapanin Yaa Darkoa, the present head of the lineage of Asaseba Odense at the time of the field work denied the existence of the golden ladder. The stool-carrier whose name is not remembered had succeeded in pushing upwards the "Konta before



the hole replenished and trapped him. In view of the incident many regalias of the chief remained in the hole. Following the animal, the people named their settlement as Wankyi now spelt as Wenchi; for it was through it, that the people came out. However that may be, all traditions agree that the early chief of the people was Tabriku Anye Amaniampon.

The settlement of the people at Asomanini was situated on a highway and the place was overcrowded. They therefore moved to Ahwene, which land was discovered by a hunter of the chief. The town of Ahwene according to the present Wenchihene had 177 quarters or wards. Sometime after the people had settled at Ahwene, a hunter of the chief on expedition met a hunter from Nkwanta near Sunyani, on the bank of the river Tano, at the upper stream. This river obviously became the natural border between the towns of Ahwene and Nkwanta.

Tradition has it that the indigenous leaders, the chief and the elderly woman in other words the Queen mother, came out from the cave with their respective ancestral stools and a sword known as "Nkatia". In addition they possessed the cults Drobokese Ampim, Gyanse (which has the appellation in Brong "Okofu, oko gu aban" warrior, destroyed of towns") and Guakuro. It is said that the medium for the three cults was Okomfo Boa. He carried Drobokese on his head; Gyanse on the right shoulder; These cults are today attached to the stool of Wenchi as ancestral deity.

The stool of the Queen mother is described as being red bead in the from of "Dufua",<sup>3</sup> and encircled with gold in the middle. Besides, there was another head solely for fertility to increase the population. Both beads are kept in the stool-room. It is in memory of the beads that the horn of the chief has the epigram "Ahwene koko (red bead). About 27 years ago, during the time of Nana Kwasi Boakye that the fertility bead got missen and not recovered to this day.

The Queen mother Nana Asaseba Odinse died at Ahwene. She was succeeded by her daughter Atoa Yaa who tradition claims presented a thousand red beads to Asantehene Nana Osei Tutu Mpimso<sup>4</sup>. By the gift Nana Atoa Yaa had the appellation "Gyempem adu, odoto kese a owen ahwene" literary "custodian of precious beads". With the reign of Nana Atoa Yaa, on every Thursday she sent her "Kotumsofo" that is, servants who were spinsters in the royal household to bachelors. They collected the dirty clothes of the men for laundry in the river Ahemasu. The Queen mother sat behind the "Kotumsofo" on the river bed during the laundry.

On the death of Nana Tabriku Anye Amaniampon, his nephew Anye Amaniampon was enstooled. In his time the Ashantis under Nana Opoku Ware fought with the Dormas whose chief was Nana Opon Panin.



The battle field was the area today known as Suntreso, a suburb of Kumasi. The Dormas on flight, sought refuge from Nana Anye Amaniampon. They were granted land at Chiraa for settlement. The place was Abesim. Another account is that Nana Yeboa was the Dormahene during the operation.

The Ashantis heard of the Dormas in the neighbourhood of Ahwene and resolved to invade them. The story is told, that the ancestral deity Drobokese forewarned them of an event. He therefore referred the Wenchihene to consult the other deity Gyanso Gyanswa about the prediction. When this was done, the Gyanso Gyanswa cult demanded a sheep for the observance of certain rituals. The people of Wenchi found it difficult to obtain a sheep and in order to decoy the deity, had a goat which was dubbed with white orcher to depict a sheep. This animal was presented to the Gyanso Gyanswa cult accordingly. The trick was detected by the cult when the medium had fallen into trance, and became annoyed of the false representations. The legend follows that before the consultation of Gyanso Gyanswa cult, the Drobokese cult had directed further the consultant that "Sensam and Some" (kind of leaves) should be placed, on the junction of Abesim and Ahwene. The "Sensam" leaves were to be dubbed red and put on the path which led to Abesim. In the manner, the "Some" leaves were to be coated white and placed towards Ahwene.

The deity Gyanso Gyanswa still infuriated and in order to have the Wenchis punished, intentionally put the leaves mistakenly, contrary to the instructions of the Drobokese cult. The notion about the leaves were that the white "some" leaves showed the place of the ally; and the "red sensam" leaves led to the enemy. No doubt, this was done with the view that Wenchi should be invaded instead of Dorma.

On a Thursday the Ashantis army on a march followed the direction of the "Sensam" leaves to the disadvantage of the Wenchis. The distance from the junction to Ahwene according to the present Wenchihene is estimated to be about 15 miles. The Wenchis were attacked and defeated. The main weapons used were spears and slings. The Queen mother and her servants at the river side for the usual laundry as already stated, became captives and taken to Kumasi. Tradition has it that this war brought about the depopulation of Wenchi as many of the people scattered and found independent towns, some of which are Nkawie Ashanti, Abrepo, and Abuakwa near Kumasi, Sefwi, Dadeso near Enohi, Suaem in Wassaw and Nkroful and Nzima. The people that remained settled in groups near the ruins of Ahwene, at the confluence of rivers Chimira and Trome which they nostalgically named after that they had abandoned - Ahwene. This day of invasion of Ahwene by the Ashantis, Thursday, was from after the war enshrined as the national oath of Wenchi - "Kuruyaw a ogya tua ano" (Thursday with fire). Furthermore, in view of the goat substituted for a sheep, it became a taboo to sacrifice a goat on the ancestral stool even to this day.



According to oral traditions when Nana Atoa Yaa was in captivity in Kumasi, the ancestral deities at Wenchi performed an oracle. In consequence of the observance there was a thunderous rainfall at Kumasi. The flash of lightning hit a fig tree and there was many casualties. The tree known as "Osraman gyedua" was located at where Mmorom ward in Kumasi has been built. It is recounted that the Asantehene consulted his cult "Adwumam taa (Tano) Dwomo". The medium, Okomfo Tuda, disclosed to the Asantehene that unless Nana Atoa Yaa was returned to Wenchi otherwise the Ashanti kingdom would devastate. Consequently, Nana Atoa Yaa was without hesitation carried shoulder high from Kumasi via Akropong to Ahwene. She was accompanied by some Ashanti girls perhaps as a gesture from the Asantehene. The descendants of those Ashanti girls today even are retinue in the Queen mother's household.

On the return of Nana Atoa Yaa, Wenchi became a tributary and subjugated to Ashanti. The people of Wenchi were made to pay tribute of elephant skin on which the Golden Stool was placed. From that period, the cult Gyanso Gyanswa was given the nickname "Gua-akuro" literary meaning "destroyer of towns". This was in reference to the cult having caused the destruction of Ahwene as a test of its power. Similarly, Nana Atoa Yaa had the appellation "Ampofo Toa, a oto suo saman gyedua" literary meaning "the rain fell and fig tree uprooted for the sake of Ampofo Toa".

Nana Atoa Yaa resumed her office. The chief Anye Amaniampon had died before her return; therefore she ruled the people till her death. The neighbours of Wenchi were Nsoko (Nsawkaw), Nsuatre, Takyiman Manso (Techiman Manso) and Hurubra otherwise Worobo.

Ohene Doon was enstooled. He was the son of Asaseba Odinse and succeeded his brother. Nana Atoa Yaa was succeeded by her daughter Afon when she died. In this time was the Jukwa war<sup>5</sup> which he participated. On his return from the campaign he became indisposed and died at Kobiriso on Takyiman-Wenchi road.

Nana Anto succeeded his brother Ohene Doon. He reigned with Nana Adomaa as Queen mother. Nothing of interest is remembered in his time.

On the death of Nana Anto the heirs were minor. Therefore Nkatie Kwasi who was Gyasehene was elected in succession. He was the son of Demoa. During his tenure of office, Nana Nkatie Kwasi proved himself to be brave and an affable ruler. An account is given that his sister Anoba, was married to Nana Pitoo of Mansra Mo. Anoba quarrelled with her rival and reported to her brother Nana Nkatie Kwasi who detailed people to investigate the cause. Nana Pitoo was annoyed to see the envoys from Wenchi and reported to Nana Nkatie Kwasi, who once more sent a messenger now without the sister to Nana Pitoo. Later, Nana Nkatie declared war against Mansra Mo and took the field in person. Mansra Mo suffered a



defeat in which Nana Pitoo was caught and dicapitated. The people of Wenchi had many captives of either sexes; the men were killed, but the women were married to some of the men of Wenchi - most of the offsprings of the union are available at Wenchi today.

The Asantehene Nana Kwasi Obodum heard of the incident and sent for Nana Nkatia Kwasi, his sister Anoba and the elders of Wenchi. After the Asantehene had interrogated them, he ordered the execution of Nana Nkatia Kwasi for having exceeded his powers. The Head of the Wenchi Blood royals, Ofosu, pleaded for mitigation of the sentence through the counsellors of the Asantehene. Accordingly, Nana Kwasi Obodum tempered mercy with justice and commuted the sentence to one of caution. But the Asantehene told the Abusuapanin Ofosu that the future succession of Nana Nkatia Kwasi line to the "Yefiri" stool has been repudiated; but that group of family could be regarded as royals.<sup>6</sup>

Another account of this Wenchi-Mansra Mo war is that the people of Mansra Mo were the neighbours of the Wenchis on the northern border. The Mansra Mo people often stole the domestic animals of the Wenchi people. Such conduct was deemed by the Wenchiene as provocative with the view to ejecting them from the land and usurp it. As a result Nana Nkatia Kwasi with his army invaded Mansra Mo. The battle-field was at the bank of the river Brumu and lasted a week. The people of Mansra Mo reported to the Asantehene of the invasion and decapitation of their chief by the Wenchis. Following that, the Wenchiene Nana Nkatia Kwasi and his elders were summoned to Kumasi. After the matter had been gone into by the Asantehene, Nana Nkatia Kwasi was dirked on the cheeks with "Twiapea" (a kind of tree used as chewing stick) to death. To this allusion according to the informant is the ceremonial sword "Afonu Nkatia" (Cat. I.64.208).<sup>7</sup> This sword is used for swearing by every newly elected Omanhene and Divisional chiefs within the traditional area. Furthermore, the Gyase stool which was for the family of Nana Nkatia Kwasi was seized by the Asantehene and handed to the Queen mother Nana Afie Duako. By so doing, the lineage of Nana Nkatia Kwasi was deprived from future occupation on the stool and renounced for ever.<sup>8</sup>

Akwora Fi, an elder of the Blood royals became the regent. Nothing of interest happened during the interregnum and he died. The descendants of Akwora Fi are the Ankobea division and occupy the stool as Ankobeahene (Chief of the Home Guard),

Ohene Gyano, son of Afua Dankonto Hemaa, was elected and ascended to the chiefship. Dankonto was the name of a ward at Ahwene.

Following the repudiation of the lineage of Nana Nkatia Kwasi even to the Gyase stool, Nana Ohene Gyane bestowed the statues of Gyasehene to Takyi. In appreciation of the honour, Takyi took upon himself the surname Gyane and was known and called Takyi Gyane.



This event happened when Nana Ohene Gyane had moved and settled at Adaagye as will be seen. Takyi Gyane was made responsible of the Konton ward at Wenchi. This area is the neighbourhood around the Police Station and the lorry park. The ward consists of two sects of people - the Ntas and the Kyenantwos; the former under the leadership of Aho Gyan preceded the latter in occupation of the place. The Nta people had migrated from the Upper Volta and stayed a while at Kyenantwo from where they were led by the Kontonsohene to the Wenchihene Nana Ohene Gyane.<sup>9</sup>

In the time of Nana Ohene Gyane, he moved with the people to the bank of the Adaagye stream where he had built with his friend Twafohene Akrotua. The ruins of Adaagye settlement is now on the north-westward of modern Wenchi. This place is today known as "Kaamu" - a Brong word meaning mausoleum. Nana Ohene Gyane died at an old age at Adaagye.

Tradition has it that on the death of Nana Ohene Gyane the possible heirs were minors and the Queen mother Nana Fremo became regent. She moved the people to Brobo Nkwanta. It is said that an oracle disclosed that the spirits of the ancestors were dissatisfied with their stay at Adaagye with her people. No sooner after this second occupation at Adaagye than was the second Ashanti-Gyaman fight. Wenchi which was a vassal of Ashanti supplied an army under the command of the woman regent, Nana Fremo. After the campaign she returned safely home. The Asantehene Nana Bonsu Panin, it is said was disturbed with the presence of Nana Fremo and remarked that he would not see that a woman went to the battle-field. This of course was a taboo to the Ashantis in time of war. Nana Fremo replied that she had no suitable male to take over from her.

There was another attack on the Gyamans. Nana Fremo who was still regent once more mobilised her forces to aid the Ashantis. Notwithstanding the previous remarks by the Asantehene, Nana Fremo insisted to lead her troops. At that time, Anankwatia Panin was at Ewisa (Avisa) with his Ashanti army on manoeuvre. He was directed by the Asantehene to see that Nana Fremo did not accompany her contingent to the front. But yet there was no male heir to command the Wenchi army. The Asantehene who was alarmed at the situation consequently sent to Nana Fremo a male and a female in gratitude of her loyal services. This had the allusion "Nana Fremo, obaabiesia a oto atuo ne atwereboog ne atuduro na one mmarima ko ko" literary "Nana Fremo, the woman who buys arms and ammunitions and joins men to war". The two persons presented to Nana Fremo were called Dahenease; the male died earlier and the female survived and had many issues.



The children of Nana Frema who were heir-presumptives were minor and could not accompany the troops for the Gyaman campaign. Just at the same time, a group of people led by Abramoo and his sister Birago were sent to Nana Frema by the Asantehene Nana Bonsu Panin. They hailed from Kwadwokrom in Kumasi. The ruins of this place is the site of the Zoo gardens. The descendants of Abramoo were later adopted into the ruling family as will be seen later.

The Ashanti Captain Amankwatia Panin was still on exercises with his troops at Ewisa preparing for the attack on the Gyamans. Nana Frema presented three young men from Abramoo group to Amankwatia to select one fit and capable of leading the Wenchi army. One of the three young men, Abrefa Kwadwo, son of Ataa Wonta alias Afua Duako was chosen. The relations of Abrefa Kwadwo refused to allow him to go to the front; for, they could not provide him with travelling kit to befit the office. As a result, Nana Frema supplied young Abrefa Kwadwo with six cloths, two coarse blankets (Bommo), a mat (Ntonkete or Brokre) and a bowl. Besides, she detailed her slave Anti Pim and that of her brother Ampofro, called Kwa Ampofro, to attend to him while on the campaign. Gyanadu, native of Adanse was the father of Abrefa Kwadwo.<sup>10</sup>

It is recounted, that at the battle-field young commander Abrefa Kwadwo was carried at the back of one of the slaves, preceded by the cult Ganso Kofo, which received bullets fired by the enemy. At the same time another slave brought the rear to protect Abrefa Kwadwo from any gun shot. He returned with his entourage to Wenchi after the campaign. He was unhurt and chose to stay with the Queen mother Nana Frema instead of joining his parents. This conduct of Abrefa Kwadwo brought up a quarrel between Nana Frema and the family of Abrefa Kwadwo. The elders of Wenchi invited Nsokohene Nana Dagyawa<sup>11</sup> who arbitrated on the matter. The decision of the arbiter was against the relatives of Abrefa Kwadwo. Abrefa Kwadwo grew up in the royal house. He received the first impact of chiefship culture that was to shatter the capsule in which his mind was enclosed and set him on new paths whose course and far objectives could not be known at the time. At that period, to receive any such form of training was then, by a non member of the royal blood, extremely rare. He came to know Nana Frema most intimately and through her entered into the customs of the royal family.

Sometime afterwards, Nana Frema became indisposed. An oracle was consulted and it revealed that except she bequeathed the Queen-mothership to the relatives of young Abrefa Kwadwo, she would not recover. Nana Frema all that time had dual responsibility as Queen-mother and regent. Following the revelation, Nana Frema with the consent of her councillors decreed that the relations and progeny of Abrefa Kwadwo should be privileged to become legible to the Queen-mother stool. But Nana Frema stressed that her authority and properties as to chieftaincy should not



pass on to them. Ama Suaa of that line therefore was elected and enstooled as Queen-mother, while Nana Frema remained as regent until her death. This opened a new page in the tradition and constitution of Wenchi dynasty as to the affiliated members to the indigenous royal line as the second ruling family.

The elders-in-council when Nana Frema died nominated Abrefa Kwadwo and was enstooled as Wenchihene. This was in appreciation of his loyal services towards the "Yefiri" stool and the person of Nana Frema. As has been stated earlier, nevertheless, Abrefa Kwadwo and his line were not true members of the blood royals but adopted. Otherwise the family from which successive chiefs were selected is of the group of the indigenous settlers who regard themselves as in Brong tongue "and tradition "Yefirifo" themselves as "those who came out of a hole in the ground". According to the tradition, the word "Yefirifo" is to distinct the descendants of the aboriginal settlers from the lineage of the immigrants into their midst. Some of such people were fugitives from Adanse, Takyiman, Nkoransa, Forikrom and other parts in Ashanti as a result of inter-tribal wars.

Nana Ama Suaa had died and was succeeded by her sister Ama Kuma before the enstoolment of Abrefa Kwadwo. But as stated earlier, by virtue of the absolute declaration of Nana Frema, her properties were inherited by Akua Fokuo alias Misaa. She was the mother of Yaa Darkoa, an informant in this field. Though Ama Kuma was the recognised Queen mother but Akua Fokuo performed all duties of the office at festivities.

Nana Abrefa Kwadwo with an army accompanied Adu Bofuor the Gyasawahene of Kumasi to the Ashanti-"Hua sa' (Ewe) campaign. This war lasted three years and the Ashantis won the field. After the war, Nana Kofi Kakari who was the Asantehene rewarded Nana Abrefa Kwadwo with "Adon dwa" and bestowed upon him, the rights and privileges of a chief in accordance with the Ashanti custom and constitution. On account of the remarks made by the Asantehene, a horn with the epigram

"Dee Kakari kae, me wie renfi da" literary,  
"what Kakari said shall not be forgotten"

was introduced by Nana Abrefa Kwadwo.

According to the oral tradition Wenchi, Nsuatre, Duayaw-Mkwanta, Nsoko (Nsawkaw), Chiraa and Takyiman (Techiman), claim to be of the indigenous Brong tribe. Tradition asserts, that Takyiman was invaded by the Wenchis following a misunderstanding between their respective chiefs. Nana Abrefa Kwadwo was still the Wenchihene and Nana Kwabena Pofie was Takyimanhene.<sup>12</sup> The Wenchi troops encamped at Nyampembooso and that of Takyiman at Jama. The Asantehene Nana Mensa Bonsu, who had succeeded



Nana Kofi Kakari, on hearing of the occurrence, detailed the Jamasihene Nana Brobey to intervene and settle the differences. In the course of the arbitration at Jama, a gun was suddenly fired from the Takyiman camp. At once fight ensued between the two factions, Wenchi and Takyiman. A formidable army from Nkoransa under their chief Nana Effa Guakuro together with the retinue of the Jamasihene openly declared themselves allies of the Wenchis. The people of Takyiman was overran and fled to Gyaman. There was no booty for the Wenchis and allies. While the Takyiman people were on the flee, fired at the Mkyiraahene Nana Kwasi Kwawe at Nkyira but survived it. This earned him the appellation "Bontanku" meaning "survivor of gunshot during street fight". Immediately the news reached Wenchi, the Takyimans were pursued up to the Adawiaso stream - another name for the river Tain at the down stream. There was a desperate fight at Adawiaso in which the Wenchis were determined more than ever not only to defeat the enemy but also to capture their chief Nana Kwabena Fokie. This occasioned such tremendous loss of lives to Takyiman; in consequence of which emerged their oath "Meka Tainso" (I swear the bank of the Tain). This oath is used together with their original oath "Wukuda" (Wednesday). The surviving Takyimans continued the flight to Gyaman.

Sometime later, the Fatibene cult still at Evisa predicted that the Wenchis should prepare for an invasion from somewhere. As a result of this, there was a mass exodus of the womenfolk and children to Sawsaw, now 15 miles on Wenchi-Sunyani road. Afterwards the remaining Wenchis with the chief Nana Abrefa Kwadwo were obliged to join at Sawsaw where after a sojourn moved to Nkoransa. Nana Effa Guakuro was still the Nkoransahene. Wenchi was deserted.

When the Wenchis were fugitives at Nkoransa, the Takyimanhene sent Nana Pape of Gyaman, other informants given the name as Agyeman, to act as a plenipotentiary for him in arranging terms of friendship with Wenchi. This was perhaps for fear that once they were conquered, the Wenchis might govern them. The Wenchiene - in - council agreed to the negotiation. There was a general meeting of Takyiman and Wenchi at Jama, attended by representatives of the Asantehene. The names of the delegates are not remembered. In the presence of those present, Nana Abrefa Kwadwo and the Takyimanhene Nana Gyako smoked a peace pipe by "drinking medicine" on behalf of their respective subjects. Now after this event, the Wenchis re-occupied their abandoned town. Tradition claims that Nana Abrefa Kwadwo remained in the house of Nana Fremā and ruled for many years and died at an old age.



Kwame Bene was enstooled in succession of Nana Abrefa Kwadwo. He was the son of Nana Frema. In the time of Nana Kwame Bene originated the fight between Banda and Mo. It is said that the Bandas wanted the Wenchis to assist them but Nana Bene after consultation with the ancestral deity, Drobo Kese Ampim, refused. The Nsokohene Kru Kwame, Baduhene Akrosuna and Seikwahene Bekoi were the allies of the Bandas. The former was a vassal of and lived at Wenchi. The Banda and allies hooted and snobbed the deity of its advice to the Wenchihene. The Mos with Nkoranza on their side inflicted a heavy defeat on the Banda and allies at Sabre. The Baduhene was killed and his Gyasehene Awua without courage to return home and report the news died with his chief through suicide. The Wenchis at this period lived at Adaagye.

The Wenchis saw that the Badus and some of the allies were on the retreat and being pursued by the Mos, with thirty guns drove the Mos in rescue of the Badus<sup>13</sup>. In view of the philanthropic action shown by the Wenchis, a section of the surviving Banda people mostly the Ligbes chose to live with them while the Nafana speaking sect of them sought refuge at Akomadan. The Ligbes were the Moslem group of Bandas. The Nsokohene with the remnant of his force fled to Aboabo on Wenchi stool land. The period of this incident was in the time of Nana Kwaku Dua III, <sup>14</sup> Asantehene. Even when the Nafana Bandas later left Akomadan to return to their former abode, the moslem group at Wenchi refused to join them; instead, they appealed to the Wenchihene for land to settle on. This was after the arrest of the Asantehene and hence the influx of Ligbes at Wenchi.

It is recalled that prior to the arrest of the Asantehene Nana Kwaku Dua III, a market was established by Nana Kwame Bene. The Asantehene heard that most of the main livestock on the market were sheep. He therefore sent his stool-carrier Bonsu Boam as Consul at Wenchi. This envoy was accompanied by his wife Aniakyire. The progeny of Bonsu Boam and spouse live at Wenchi to this day. The duties of the Consul was to receive from the Wenchihene sheep being market tools for the Asantehene.

Nana Kwame Bene with an army fought on the side of the Ashantis against Nkoransa. Nana Kofi Fua was the Nkoransahene and Nana Kwaku Dua III ruled Ashanti. This campaign was before the arrest of the Asantehene. The war arose when the Nkoransahene refused to send back the Mampong-Ashanti refugees resident at Nkoransa, when requested by the Asantehene to do so. The Nkoransas were defeated and the town burnt.



Later, Nana Kwame Bene litigated with Nana Ameyaw Kwakye I of Takyiman and the Dormaahene over the boundary on the Ahwene land. During the litigation Nana Kwame Bene who was very old became indisposed and died at Kumasi, just at the time the historic Yaa Asantewa war broke out.<sup>15</sup>

Another account is that Nana Kwame Bene took part in the Yaa Asantewa campaign. It is recalled that Yaa Asantewa, Queen-mother of Edweso (Ejisu), notified the various chiefs of Ashanti of her intention to wage war on the "White men". The information was that she distributed special beads called in Twi "so wo tuom" literary "hold your gun" to the chiefs. Nana Kwame Bene returned to Wenchi after the fight.

The story is told that one Kwasi Gyasi a commoner at Wenchi seduced Yaa Sima, the wife of Nana Kwame Bene. The woman disclosed the adultery and the elders of Wenchi were informed. Kwasi Gyasi was brought before the Wenchiene and put in fetters pending execution. On the day appointed for the execution of Kwasi Gyasi news reached Wenchi about the arrest of the Odumasihene Nana Kwabena Kyere by the 'White men', for having taken part in the Yaa Asantewa campaign. At that time human sacrifice had been abolished. Nana Kwame Bene for fear that the 'White men' might hear of the execution had Kwasi Gyasi liberated.

Immediately Kwasi Gyasi heard of the presence of a 'White man' and his troops at Odumasi, hastened to the place. He went through the bush and sustained scratches on his body. Kwasi Gyasi is said to have told the 'White man', Amatakyi, pronunciation of Armitage by the natives, that Nana Kwame Bene took part in the Yaa Asantewa war. He further said that Nana Bene even put him in fetters for having commented on his attitude in the war, following which he Kwasi Gyasi had had swollen hands.

The 'White man' and his troops accompanied Kwasi Gyasi to Wenchi. Nana Kwame Bene and his elders were at the Ahenfie when they arrived. Kwasi Gyasi at once pointed the Wenchiene to the officer. The Wenchiene was taken into custody instantly; his sandals were removed and handed to Kwasi Gyasi by the soldiers. It is said that at the time Kwasi Gyasi came with the soldiers, he was dressed also in military uniform with the rank of Corporal. The 'White man' thrust upon the people of Wenchi with no regard to tradition and kinship system of succession to the stool, Kwasi Gyasi as Wenchiene. The explicit consent of the people was not sought as custom implied. He neither swore the oath of allegiance to any elder nor even saw the 'Black' stools of Wenchi throughout the period he was acclaimed chief. According to lineage, Kwasi Gyasi was the grand-child of Nana Mkatia Kwasi. While Nana Bene was in custody in Kumasi, he committed suicide by taking an obnoxious medicine. His corpse was conveyed to Wenchi and buried.<sup>16</sup>



Three years after Kwasi Gyasi has been declared as chief, there was insurrection against him. The people of Wenchi resolved a mass exodus, should Nana Kwasi Gyasi remain as chief. They therefore marched to Sampa and reported to the resident District Commissioner the mal-administration, extortion and mismanagement by Nana Kwasi Gyasi. The leader and spokesman for the malcontents was Akwamuhene Nana Yaw Akyerako. By the uprising and report that the town of Wenchi was going to the dogs, owing to the unconstitutional enstoolment of Nana Kwasi Gyasi and perhaps, in order to satisfy the rebels and foster tranquility, the District Commissioner sanctioned the deposition of Nana Kwasi Gyasi. A contributor to the collection of this tradition, Kwame Abrefa alias Atakora a member of the Abrefa branch of the royal family, estimated this event to have happened some sixty years ago.

The cause of the revolt according to another account by Obaapanin Yaa Darkoa was that the relatives of Abrefa Kwadwo's line of royals felt they were being denied the right of succession. Two successive chiefs from Nana Frema branch had ruled. The idea behind such rise was an inference to the ruling made by the Asantehene Nana Bonsu Panin in the determination of Nana Nkatia Kwasi case as stated earlier.

After the destoolment of Nana Kwasi Gyasi, the heirapparent Kwasi Abrefa was in pawn at Offinso-Amowi. He had been pledged to one Kwaku Dua. The District Commissioner who became aware of this fact, at the request of the people of Wenchi, authorised the imposition of levy at the rate of five shillings per male and redeemed the two royals in stake. The other person was Kwame Gyanso. They were pawned in the time of Nana Kwame Bene, following a debt incurred during the land litigation with the Takyimanhene Nana Konkroma<sup>17</sup>, Dormahene Nana Opong Yaw and Odumasihene Nana Kwabena Kyere respectively. The land in dispute has been mentioned already.

To digress, the land suit was heard by Captain Stewart who gave judgment in favour of the Wenchiene. The chiefs of Dormaa, Techiman and Odumasi did not agree with the decision and petitioned to the court of the Chief Commissioner of Ashanti. Captain Fuller, the Chief commissioner, upheld the judgment of the court below and demarcated the Wenchi land boundary between the disputants.

Back to the subject, Kwasi Abrefa was enstooled. He was from the Abrefa side of the royal line. His mother was Adwoa Akomaa also known as Pokua. Nana Kwasi Abrefa was the second chief from the adopted royal group. In this time the Ahwene land litigation was resumed by the chiefs of Techiman, Dormaa and Odumasi. At last Nana Kwasi Abrefa won the suit. He reigned for some 6 years, given as from 1904 - 1910 by Opanin Atakora, and died from sleeping sickness.



The next occupant of the "Yefiri" stool was Kwaku Kuma younger brother of his predecessor. He had the stool name Kwaku Abrefa III. It is said that soon after his enstoolment he became indisposed for three years from some loathsome disease. The elders secretly one night went to the District Commissioner, T.E. Fell, stationed at Wenchi and naively told him that Nana Kwaku Abrefa III suffered from an incurable disease from which he might get better. They were in their own minds certain of leprosy and wishes the District Commissioner to get rid of him for them. According to informant Yaa Darkoa, the District Commissioner went and saw Nana Abrefa III who consented and abdicated.

A little unpleasantness arose in connection with the election of a successor. The ex-chief Kwaku Abrefa III wished one of his four brothers to succeed and the Queen-mother Adwoa Akomaa naturally wanted one of her sons. Practically all other chiefs and elders were against this succession. Probably they were of the opinion that the line of Abrefa was unhealthy one, as Kwasi Abrefa II had suddenly died and his predecessor contracted leprosy. A revolt ensued between the royals of Abrefa family and that of Frema. This brought the chief Commissioner of Ashanti, Captains Fuller and Kortright the resident District Commissioner to the scene. The Administrative Officers after several meetings with the elders eventually obtained unanimity of the choice of a successor, Kwaku Manu otherwise Kwaku Fe. He was of Frema line. Alua Fokuo was his mother. The dissentients and the Queen mother Adwoa Akomaa were satisfied, and Kwaku Manu was enstooled.

During the time of the insurrection the ring leader Kontonhene Yaw Busia desecrated the "blackened" ancestral stools. They were sent in transit; a hut was erected in the bush at Asumengya, now a suburb of Wenchi the site of State Farm, and kept therein, under the guard of Yaw Busia and Kwadwo Gyan Panin. The two guards mentioned were brothers and the latter on the demise of the former succeeded him as Kontonhene. This question of the pollution of the ancestral stools brought about dispute between the elders and the malcontents which lasted five years.<sup>18</sup> According to the present Wenchihene Nana Abrefa Ibore Bediatuo, the chieftaincy controversy was gone into by Mr. Griffiths the then District Commissioner at Sunyani. The revolvers were found justified in their action. Nana Kwaku Manu therefore pacified the elders "asoanu ne nsanu" an approximate value of £4. 13/-. Much to the annoyance and provocation of the elders of this meagre amount, thereby gave occasion for accusing Nana Kwaku Manu of the misappropriation of "Imperedwan Aduonum" an amount equivalent to £4.00. This amount was for the construction of Wenchi-Techiman road. He was consequently deposed.



Another account is that the investigation by Griffiths confirmed the enstoolment of Kwaku Manu as proper. The Queen mother Nana Adwoa Akomaa and her principal insurgents later were imprisoned for 5 years. Some of the accomplices namely Kwasi Badu, Kwame Brentim, Yaw Besia, Yaw Donkor Boabai (now stool elder) and the Ewisahene withdrew themselves and apologised through Nana Bonsu Boame, a consul of the Asantehene at Wenchi. The stools were later brought out from the hiding. Nana Kwaku Manu reconciled with the people and made them "drink medicine" to show their unflinched loyalty to the stool and his person.<sup>19</sup>

Nana Kwaku Manu was said to have had the necessary influence with his people and was respected by them. His general demeanour and dignity of manners rendered him eminently suited to the office.

On the death of Nana Kwaku Manu,<sup>20</sup> Kwasi Boakye, son of Yaa Darkoa (alive) was elected as the popular choice. He was the nephew of Nana Manu. The only dissentient to the election was the Queen-mother Nana Adwoa Akomaa. She desired either Kwame Kra or Kwame Gyenso for the succession to the stool. The elders refused either candidates for they with the Queen-mother were the principal parties who exposed, and stole the "blackened" ancestral stools and laid them open to disgrace and ridicule and above all debased the name of Wenchi. Afterwards the Queen mother yielded to the election of Kwasi Boakye of Fremah line, the choice of the populace. He was a **rinor**. The elders in concert made the Krontihene, Yaw Taku, regent until Kwasi Boakye was of age.

On the death of Yaw Taku, Sannahene Kwaku Aduak took over the regency. He was removed at the instigation of the resident District Commissioner, for he had rashes on the body. As a result of this Kwame Abrefa, son of Queen-mother Adwoa Akomaa Gyebirisaw appointed the regent. During the regency of Kwame Abrefa it is said that he made many regalias.

Nana Kwasi Boakye, the young chief elect was enrolled as a pupil in the Anglican School in Kumasi. His tuition was born by the Wenchi people. When he had read up to Standard 5, now Middle Form 2, the Twafohene Kwabena Korkor, alias Kyereme and the Gyasehene Kofi Piawee petitioned the Chief Commissioner of Ashanti for the release of the pupil chief designate to be enstooled.

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Kwasi Boakye had grown enough at the time to exercise the power and perform the duties of his position. The Chief Commissioner of Ashanti consented and Kwasi Boakye stopped the schooling and was customarily enstooled.

Before Kwame Abrefa left the regency, he handed the many regalia made by him to the Stool family as gift. Again he had accumulated an amount of £4,000 stool revenue.

Seven years after the enstoolment of Nana Kwasi Boakye, he greatly disappointed the hopes of his people. This might have been due to a great defect in his training when a minor, over-indulgence taking the place of strict discipline. He was accused of the misappropriation of the £4,000 stool revenue and left only eight shillings in the coffers. Moreover, he gave an ancestral "Ahwene kokoo" (red bead) to his concubine in Kumasi. The deposition of Nana Kwasi Boakye was all that the elders demanded and therefore rebelled against him. At last he was destooled accordingly and the year was in 1936.<sup>21</sup>

Now, a member of Abrefa branch was enstooled. He was the former regent Kwame Abrefa, son of Adwoa Gyebua. It is recounted that many schools were established in the town during his regency. When he became the Wenchiene, negotiated with the Reverend Taylor of the Methodist Church about the building of a Mission hospital. He contributed an amount of £4,000 for the foundation.

A sudden turn arose when Nana Kwame Abrefa was thirteen years on the stool. The elders and the people lost confidence in the chief and the spirit of rebellion began to spread throughout the town. He was censured as a drunkard, abusive to his subjects and illiterate before the Ashantiman Council in Kumasi. The decision of the Council was in favour of Nana Kwame Abrefa but could not from the innocency with which he had been regarded remain on the stool than abdicated and continued to live as a private individual. At this time an amount of £3,616 was in the Government chest at the credit of the Wenchi Stool. Nana Kwame Abrefa refused a compensation of £100 from the Wenchi people as ordered by the Asantehene Nana Sir Otumfuo Osei Agyeman Prempe II. The latter part of his reign was in the era of politics in Ghana and there was at Wenchi a sizeable opinion favouring the National Liberation Movement (N.L.M.). The general conception according to Opanin Kwame Atakora, an informant, was that the whole issue was during the political transition in Ghana and probably moved by Dr. Kofi Abrefa Busia, a native and the then Chairman of the defunct regionally based Opposition Party, the United Party (U.P.), an off-shoot of the N.L.M. No doubt the cousin of Dr. K.A. Busia next ascended the stool.<sup>22</sup>



Kwame Kusi, son of Yaa Pokua, was enstooled with the name of Kusi Apea. He was of the Fremā line. The period of his reign coincided with the political opposition group with tribal factions spilled over the country, especially in Ashanti. Nana Kusi Apea tended to be involved in politics and was a member of the proscribed Opposition Party, the United Party. With such political affiliations enhanced his capacity and perhaps receiving encouragement from his cousin, Dr. K.A. Busia, maltreated without cause his political opponents that a Commission of Enquiry was set by the Government of the day, formed by the Convention Peoples' Party (C.P.P.). The sole Commissioner was Sir Jackson. Nana Kusi Apea had earlier been charged with misappropriation of stool funds. Following the findings of the Commission, Nana Kusi Apea was deposed.<sup>23</sup>

Gone is the unifying glue of chiefship oppression, while heritage of co-operation and socialist unity is the general phenomenon. In the same year that Nana Kusi Apea was destooled, Kwame Abrefa the ex-chief was elected but declined the offer on the grounds of old age. He therefore appointed his nephew Anthony Kofi Adomaku, son of Abena Duefia, and was enstooled with the name Abrefa Mmore Bediatuo IV. He is of the Abrefa family.

Nana Abrefa Mmore Bediatuo IV concluded the protracted land dispute with Takyiman, Dormaa and Odumasi, later the land in question was demarcated.

On October 16, 1964, the Wenchihene who is a staunch Roman Catholic was granted audience by the Holy Father Pope Paul to the Holy Sea.

The 'Yefiri' stool and the Wenchihene have the following appellation:

"Abrefa Mmore Bediatuo. Ko agyama mu;  
dom trene. Brong kyempim (Brong nkyekyem apim)  
dueduakwahene.  
Wenchi atete kroman; da mere pintimpi, pantampa<sup>24</sup>  
apo bon ma pranyini anya baabi ada.  
Kotoko si aguo a, na oboo damu".

(Abrefa Mmore Bediatuo. Vanisher of to gyama  
tree; distributor of Brong people.

Wenchi of old; where 'pintimpi, pantampa'  
made a burrow and 'pranini' had a place to  
live.

When Kotoko (i.e. Ashantis) would do anything  
and Wenchis are present they stop).



DYNASTY OF WENCHI CHIEFS AND  
QUEEN MOTHERS

1. Nana Tabriku Anye Amaniampon and Nana Asasoba Odensuo
2. Nana Anye Amaniampon and Nana Atoa
3. Nana Ohene Doon and Nana Atoa
4. Nana Ohene Anto and Nana Adomaa
5. Nana Nkata Kwasi and Nana Adomaa
6. Nana Akwora Fi (Regent) and Nana Adomaa
7. Nana Ohene Gyano and Nana Adomaa
8. Nana Afua Fremu (Regent)
9. Abrefa Kwadwo and Nana Ama Suaa
10. Nana Kwame Bene and Nana Adwoa Komaa
11. Nana Kwasi Gyasi and Nana Adwoa Komaa
12. Nana Kwasi Abrefa and Nana Adwoa Komaa
13. Nana Kwaku Abrefa III and Nana Adwoa Komaa
14. Nana Kwaku Manu and Nana Adwoa Komaa
15. Nana Yaw Taku (Regent) and Nana Adwoa Komaa
16. Nana Kwaku Aday (Regent) and Nana Adwoa Komaa
17. Nana Kwame Abrefa (Regent) and Nana Adwoa Komaa
18. Nana Kwasi Boakye and Nananom Adwoa Komaa; Adu Fua
19. Nana Kwame Abrefa and Nana Adu Fua
20. Nana Kusi Apea and Nananom Adu Fua (deposed); Afua Fremu II.
21. Nana Abrefa Mmore Bediatuo IV and Nana Adu Fua.



FOOT NOTES

1. Information given by Nana Abrefa Mmore Bediatuo IV.
2. Information by Obaapanin Yaa Darko is that Nana Tabirakuo Anye Amaniampon was the aboriginal leader and chief who accompanied the people from the hole. She contradicted that of Nana Abrefa Mmore Bediatuo IV.
3. 'Dufua' is a kind of an ancient stool which preceded the now well known "Asese-dwa".
4. 'Mpimso' literary meaning 'greedy' was the nick-name of Nana Osei Tutu of Kumasi.
5. In the time of Asantehene Nana Kwaku Dua I (1838-1867)
6. Information given by Obaapanin Yaa Darkoa in contradiction to foot note 8.
7. The ceremonial sword is now deposited in the Museum of the Institute of African Studies. "Sword No. I 6,208"
8. Information given by the present Wenchihene.
9. Information from Opanin Kwame Abrefa alias Atakora of Abrefa family of royals.
- 10 & 11. An account by Obaapanin Yaa Darkoa.
12. An account from the present Wenchihene.
13. Information from Obaapanin Yaa Darkoa and Alhaji Seidu.
14. According to Hani/Nsawkaw Tradition (IAS, acc. no. BA/2) the name of the Nsawkawhene was Kofi Korkor alias Dagyamo.
- 15 & 16. Information from Opanin Kwame Atakora alias Abrefa.
- 17, 18 & 19. An account by Obaapanin Yaa Darkoa.
20. Mr. Boye Busia gives the date as on September 3, 1923.
21. Information given by the present Wenchihene and Donkor, M.P.
- 22 & 23. Information from the present Wenchihene.
24. Other names for the animal 'Wankyee'. It has from the time of the aboriginal settlers been a taboo for the people to kill it.



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