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In 1965 Kwabena Ameyaw from the University of Ghana's Institute of African Studies recorded the following "Tradition of Banda" based on interviews in Banda-Ahenkro. This is a typescript of his printed and bound "Tradition of Banda" which can be found in the Institute of African Studies Library at the University of Ghana. Spellings from the original are maintained, with "[sic]" used to indicate unusual or incorrect spellings in the printed text. Numbers in square brackets to the left of the page indicate page numbers in the original document. When referencing the tradition, use the citation above. Typescript by Dr. Ann B. Stahl.

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[pg. 1]

Informants:

Nana Kofi Dwuru, age c. 90 years, Omanhene of Banda  
Opanin Kofi Gyatto, age 93 years, Ex-Linguist  
Odikro Kwadwo Donko, age 55 years, Odikro of Bue  
Immam (sic) Braima, age 70 years, Sasi  
Tahiru Banda, age 70 years, Sasi

Collected Nov. 20, 1965

The Nafana tribe, which people until the 18<sup>th</sup> 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 [sic] 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 event to this day among the Bannas [sic]. 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 relative 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 overcrowded at Tampe. Kralongo therefore detailed his son-in-law Ghagha, 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 Pantera, Fantra or Mfantera. According to Nana Kofi Dwuru, the present Omanhene of Banda Traditional Area, the Sampa and the Werikye people were

[pg. 2] 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 [sic, Makala] 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 [sic] 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 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 Gyare. 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 Mpimso.

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

[pg. 3] seen at the foot of some mountains, then unknown as Banda mountains, near Nkoranza. The Asantehene was curious about the bows 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 blackening 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. Sakye refused and told the Ashanti emissaries that if the Asantehene served gold, he Sakye had enough gold in his room and would not leave it to render allegiance to him; contending that the Nafana was [sic] 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 Dadiesoabahene, 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 Didiase [sic] 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 [sic] village of Bema which was built by Alima Nana Yaya Barema, a Moslem, with the permission of the Nafana Mgono.

[pg. 4] A fierce and desparate [sic] 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 southwest 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 is 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-blai” 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 [sic]. 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 Dadiesoba 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 “me na ngo we se mgbo” 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 Moslem 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 recognized the Asantehene as their feudal superior. The customary oath of allegiance was sworn by Sakyi to the Asanti 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

[pg. 5] Dua I (1838-1867). Osafohene Kosiah Bafo was elevated to the status of Nifahene in appreciation of his services in battle.

Tradition has it that the Moslem group in the midst of the Nafana once lived under the leadership of Sullemanu 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 in 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 Illiman from Sasi and Kramo Mon to Kumasi. 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 the 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 [sic] of the descendants of the Ligbe speaking Moslem today. Except that of those with slave status who adopted the tradition and culture 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 Imoru 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 Kabruno attained [sic] the right of succession to the principal stool of the Banda. It is said that traditionally, when the Nafana lived at Kalala [sic], besides the ruling stock, the chiefship was also rested [sic] from the maximal clan of Oyoko. As such,

[pg. 6] the office circulated alternately between the two segments. But nevertheless, the indigenous Nafana, according to Nana Kofi Dwuru, had not clan by themselves, and could not account not by myth account [sic] 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 waved [sic].

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 one of the Oyoko Clan or a [sic] heir to the stool. As an attendant to Pehzoo, his sole duty was the preparation of tobacco snuff, the liking [sic] 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 declaration by Pehzoo, was chose 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 this 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 [sic] and sold into slavery.

Wulodwo (Wuradwo) succeeded Habaa on his death. He was of the Petele 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 Wuludwo 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 ply on the ‘sabi’ drum and keep vigil by dancing to the music, until they reached the front.

[pg. 7] Owing to the vigil, the Ashanti from that period referred to the Nafana in Ashanti-Twi vernacular expression as “won nda” literally “isomnious 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 Wuludwo 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 [sic].

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 to 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 successors as host whenever at Kumasi on official or private visit. The Asantehene as a result

directed that the Bandahene was to be guest of the Bantamahene. This course of change has been followed by successive occupants of the “Sielongo stool” even to this generation.

It is said that before the Banda came in contact with the Ashanti, the successive chiefs of Banda rode on horse back; palanquin (Gban 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 Kabruno, 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

[pg. 8] Banda were accused of displaying cowardice during the campaign. The Asanti 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 be sent to the court of the Asantehene as hostages. 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, who was the son of the Mgono Wuludwo [sic], 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 [sic] 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 noxious medicine.

Dabla of Kralongo ancestry was enstooled in succession of Wulodwo and continued the flight with his people to 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

[pg. 9] 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 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 [sic] introduced by Dabla with the epigram in Nafana “tranga ne woi” literally “the land is for me.”

On the death of Mgono Dabla, the next successor was Sahkyame also known as Wuosa 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 there [sic] matter was to be gone into. In the process of the investigation, Captain Dabla Mbere who sided with 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 desparate [sic] 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° 34'W; 8°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 [sic]. 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.

[pg. 10] Sometime after the death of Hah Kwame, his successor Sie Dongo went to stay at Gyama. The people of Gyama who were mindful of ransom paid on their behalf, no doubt thought Sie Dongo 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 Dongo 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 the 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 Asantehene 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 the 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 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 Gulobo after the operations.

The Nkoranza while as fugitives at Attabubu Wiase, consulted the Dene cult at Krachi. Kwasi Gyantradu 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

[pg. 11] captured, then retired.

The people of Nkoranza re-occupied their destroyed town. Sometime after they had settled, as a measured [sic] of vengeance, they made attacked [sic] 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 Akromsuma, 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. 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 droved [sic] 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 Akromsuma, and his Gyasehene Nana Awua who committed suicide at the front.

Sie Yao also known as Sie Yaw Dwuru, nephew of Ngono 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 [sic] observed at Akomadan and attended by the Banda at Bue. According to the ex-linguist Kofi Gyatoe, 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 Paii [sic], son of the chief of Gyaman, Agyeman, for the restoration of the former Banda land. Papii who probably had succeeded his father, agreed upon the payment of sixty ‘predwan’ by the Banda; in addition to

[pg. 12] 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 Ekem 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>1</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 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 Sangya Akate joined at Bue. They had migrated from Wromalia, 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

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<sup>1</sup> Recotrds in G.N.A. [Ghana National Archives] indicates the date of the treaty as December 5, 1894.

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 who 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 (Prempeh) (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 Gbolo hills situated northeast of the River Kpaa and Bue. Later, with the assistance of native carriers, they pursued

[pg. 13] 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 whitemen, however, returned with his troops and the naïve 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 Sielong, 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 centralized 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 Tamale through Wenchi on the Wa route, when Yaw Sielongo reigned. He died very old—two years after the enstoolment of Nana Otumfuo Agyeman Prempeh II. Prior to his death, as a result of the peace that reigned in the kingdom, he introduced the horn with the epigram in Nafana dialects “Nyese na ki kala yi” (literary [sic] “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-Wewa land at Bima 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 recover of possession in the Ashantehe’s [sic] 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 judgement:

This is an action in which the plaintiff seeks to recover possession of piece or parcel of land known as Obuasi-Wewa 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 Judgement delivered by Commissioner Poole on February 25, 1922 and confirmed by the Chief Commissioner John Maxwell Esq on Feb 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 places is very damaging to him. The defendant must therefore have judgement with costs to be taxed.<sup>2</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, Amakomhene 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 judgement 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 [sic]<sup>3</sup> 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 Gyininge. 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 judgement of the court at first instance.

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<sup>2</sup> Ashanti Court Record Book No. 1, Folio 130 of March 13, 1936.

<sup>3</sup> TolEE Kofi Dwuru III on 18 July 1986 corrected this fact by stating that Kwadwo Sito was not Nifahene but instead head of the royal family, Kralongo Katoo.

### Dynasty of Chiefs

Kralongo	Banda
Gyara	Banda
Sielongo	Banda
Sakyi	Banda
Pehzoo	Banda
Petele	Kabruno
Habaa	Banda
Wulodwo	Kabruno
Nafana Munu Dabla	Banda
Sahkyamo Wurosa	Kabruno
Sie Yaw Dwue (Regent)	Banda
Yaw Sielongo	Banda
Kwasi Sinapim	Kabruno
Kofi Dwuru	Banda