From a Cold to Blood-Spattered Conflict: A Study of the Trajectory of Chieftaincy and Constitutional Skirmishes in the Sampa Traditional State of Ghana Since 1952

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Abstract
Chieftaincy issue remains a significant source of political instability and communal violence in Ghana. The Sampa traditional state has experienced recurring constitutional conflicts that have shaped its political development since the third-quarter of the twentieth century. This study examines the historical trajectory of chieftaincy and constitutional conflicts in the Sampa traditional state from 1952 -2026. The Sampa state is located in the Jaman North administrative district of the Bono Region of the Republic of Ghana. The people of this traditional state are part of the wider Nafana ethnic group that astride the western border of Ghana with Cote d'Ivoire. Today, the Nafana state of Sampa is composed of the following towns: Sampa, Jamela Kagbor, Kokoa, Buko, Bonakire, Duadaso I, Duadao II, Kabile, Adadiem.Zobo,Sabusi.[1]
The people of Sampa formed part of the Suma traditional state until 1952 when Sammor-Duah I, the paramount ruler of Sampa launched a proposition by which the people eventually broke away from the Suma state in 1984. Since 1952, Sampa has experienced three constitutional disputes: - the land dispute between Duadaso No,1 and Duadaso No2, the dispute between Sampa and Suma as well which resulted in the secession of Sampa from the Suma traditional state in 1984. The third constitutional dispute Sampa experienced involved the right of ascension to the Sie Nyonoor Gbor stool of Sampa among the, Yanda (Kofi Sono) Nyinda (Sammor-Duah) and the Afia Takyiwaa royal lineages. The judgment passed by the Asantehene in 2024 technically nullified the Sammor-Duah dynasty's natural right of nobility and ascension to the Sie Nyoonor Gbor stool. Two of the royal lineages namely: the Kofi Sono and the Sammor-Duah which had alternatively dominated the stool politics since the Sampa state was established were offended by the Asantehene's ruling. Describing it as perversion of justice, the two openly rebelled against the Asantehene by rejecting to seal the ruling with a cash sum of GH5000 and a sheep. Enraged by the verdict, the malcontents walked over the Asantehene at the Manhyia palace defiling him with unrefined utterances. The dispute escalated to an armed brawl between members and loyalists of the Kofi Sono and the Sammor-Duah on one side and members of the Afia Takyiwa lineage on another. The clash claimed several lives and destroyed several possessions at Sampa, the traditional capital of the

[1] Information obtained from Nana Sie Kwasi at Sampa,on 22nd January,2025.The Jamela Kagbor (a section of the Jamela community),the Kabile, Zobo (migrant farmers from Kabile),Bonakire (a Mo community) Adadiem, and Buko were not original members of the Sampa traditional state; they joined the Sampa Traditional Council by traditional administrative convenience.

Sampa state.[2] The intense security situation inspired the Government of Ghana to impose a state-of-emergency in the area. In 2026, an exploration embarked on by a combined team of the Ghana Armed Forces, the Ghana Police, and the Bureau of National Investigations, impounded arms and ammunitions including pump-action guns and AK 47 rifles as well as foreign military uniforms. Besides, 24 suspected civilians were arrested in the Sampa Township. The study employs qualitative historical method, drawing on archival records from the Public Records and Archives Administration Department (PRAAD), records of the Judicial Committees of the Brong-Ahafo Regional House of Chiefs and National House of Chiefs, Minutes of the Asanteman Council, published literature and oral interviews with key informants as well. This work reveals that the 1952 Sampa-Suma conflict laid the foundation for later disputes. Unresolved succession issues produced competing interpretation of customary law. Colonial and post-colonial administrative reforms intensified rivalries. The 2024 ruling of the Asantehene was a catalyst rather than the origin of the violence. The study demonstrates that the recent violence cannot be understood in isolation but represent the combination of decades of unresolved constitutional grievances. The findings contribute to scholarship on chieftaincy, governance and provide insights for policy makers and traditional authorities seeking sustainable conflict resolution mechanisms.

I. Introduction

The Nafana People

The Nafana ethnic group stretched from modern Ghana across its western border to modern Cote d'Ivoire. Jamela tradition as related by Nana Safufuo states that the Nafana of Ghana migrated from the Songhai Empire and sojourned in the north-eastern region of the Comoe River in the Republic of Cote d'Ivoire.[3] The Nafana of Ghana undoubtedly traced their immediate origin from Cote d'Ivoire, where their traditional overlord lived in the village known by the name of Worokei also spelt Worokyei.[4]They were the autochthonous population and the founders of Bondoukou where they domiciled with the Koulango, Gbin,and the Dyula before the arrival of the Akwamu who once lived in Suntreso, now a suburb of Kumasi as Dormaa people.[5] A section of the Nafana lived in the Worokyei region with the Koulango. The Akwamu (later called the Dormaa or Gyaman) migrants who founded the Bono Kingdom of Gyaman in the early part of the seventeenth century invaded the Koulango killed Worodabia, their chief and took over Worokyei. By 1920, the Nafana of Cote d'Ivoire were the fifth most populous tribe after the Koulango, Abrons,(Gyaman) and the Djula. Tauxier contends that by 1920, the Nafana population on the Ivorian section of the border numbered 20,100.[6] Julien relates that the Nafana in Cote d'Ivoire lived together with such other ethnic identities as the Koulango, Lorhon, Goro, Degha, Gbin, Dyula Ligbi, Hwela.[7] In Ghana, the Nafana were generally referred to by their Akan (Gyaman) neighbors as the Fantra. Their principal towns were Jamela, Kokoa, Buko, Duadaso I, Duadaso II, Bonakire,

[2] The traditional capital of the Sampa state bears the same name of the state itself. Sampa is the administrative capital of the Jaman North District.

[3] Jamela, Jaamela .or Gyamera

[4] Ebenezer Assinoah Agyemang, ''Gyaman Its Relations with Asante, (1720-1820), MA Thesis, Institute of African Studies, (May,1965), p.5.

[5] Adu Boahen,*Topics in West African History,* Schools edition, (London: Longman.1966:1971), p.75.

[6] L.Tauxier, Etudes Sudannaise *Les Noirs de Bondoukou,Koulango.Dyoula.Abrons etc*.(Paris: Edition Ernest Leroux,1921),p.40.

[7] Charles Andre Julien et al**,** *Les Africains* (Paris: Edition, j. a.1990), p.258.

Jinini, Kabile, Zobo, Sabuasi, Adadiem, Debibi, and Sampa.[8]In Ghana, the Nafana, the Ligbi and the Koulango (Nkoran) were the autochthonous people whose existence predated the arrival of the Akwamu migrants (Dormaa or the Gyaman). Today, a section of the Nafana is located in Cote d'Ivoire. Their principal towns include Bondoukou, Soko, Kakala and Tambi.

II.The Nafana of Sampa

The Nafana who founded the Sampa traditional state, originally migrated from Kakala in the Jimini country now located in the Republic of Cote d'Ivoire.[9]A section of the Kakala who were members of the Shienyoole clan quitted Kakala probably in the first quarter of the 15th century, and temporally sojourned at Korgho and Tambi.[10] Sampa traditions relate that King Safufuo of Jamela heard of the Shienyoole when the latter were at Tambi. As a result, he invited the Shienyoole to help him confront the Kolosa tribe who then lived between Namasa and Banda Ahenkro. The Kolosa persistently armed-raided the Jamela and looted away their belongings mainly such farm produce as yam, maize and domesticated animals as goats, sheep, and cattle. King Safufuo of the Jamela state promised to pay the Shienyoole mercenaries with a brass pan full of gold dust, some tubers of yam and 240 fowls.[11] The Shienyoole soldiers successfully launched military confrontation against the Kolosa, almost extinguished their population and annihilated their domicile.[12] The intensity of the invasion scattered the remaining Kolosa in the land. A number of the vanquished escaped to a place called Kulo in the region of modern Bau (Dombofie).[13] The battle against the Kolosa was led by two army generals by the names of Kralongo and Sie Nyonor Gbor. The former led his band of soldiers towards one direction where they carved out the Banda state. The latter also led one group to a direction where they carved out the Duadaso settlement. Later, a section of the Duadaso changed site and founded the Sampa settlement which became the traditional capital of the Nafana state of Sampa. The Jamela could not provide the items spelt out in the original treaty. A revision of the treaty offered the Shienyoole mercenaries a wide stretch of land on which they carved out such settlements as Sampa, Kokoa, Duadaso and Sabusi. These settlements collectively constituted the original Nafana state of Sampa whose capital was located at Sampa.[14] Traditions relate that it was Joore, the surveyor of the Shienyoole soldiers who convinced the leaders to accept the land in place of the original items of compensation because he toured the land and discovered evidence of its fertility for agricultural purposes. The newly founded Nafana state of Sampa shared boundaries with Kabile at the Kuor river area where the boundary ran to the Tain River and then further ran from the Kuo River to the Kojo river. Prior to the arrival of the Shienyoole from Kakala, the autochthonous Nafana of Ghana had carved out such towns as Debibi, Namasa, Jamela , Kabile and Adadiem.[15]

Traditions relates that Akombi, the King of the Nafana who domiciled at Bondoukou was the one that hosted Tano (Tan) Dartey I and his band of Dormaa fugitives to seek asylum in the Nafana country. Later, the Dormaa subdued the Nafana and such other tribes as the Ligbi, Koulango and

[8] Public Records and Archives Administration Department (hereafter, PRAAD), BRG 1/20/79, a letter from Sampahene, President, Fantra Division, Sampah,Ashanti, dated 29th July,1954.
[9] PRAAD,Sunyani,BRG 28/21/1,Tribal Histories Notes on History of Banda.
[10] Information obtained from Adama Watara at Sampah on 21rd January,2025.
[11] Information obtained from Opanin Issah Abeberese on 23rd January,2025.
[12] Information obtained from Kyeame Kwadwo Moosi 22nd January,2025.
[13] Information obtained from Ishmail Kofi Munufie, on 23rd ,2025.
[14] Sikassiko meant the gold bearing land.
[15] Kwadwo Moosi. Ibid. Jamela Kagbor was a section of the Jamela community.

the Hwela in the first decade of the 17th century and established political hegemony over them. Wanting to regain their sovereignty and remain protected from further Gyaman incursions, the Nafana allied with Asante under Opoku Ware I to subdue the Gyaman in the 1743, killing Abo Kofi, the King of the Gyaman.[16]

One section of the Shienyoole mercenaries led by Salongo moved further to found the Banda state in the region of Dompofie[17].Yaw Salongo,the latest king of the Banda ruled from 1900.[18] He waged war against the Gonja and the Dargati people near Bole and its surrounding villages and took them into captivity. As a result of this war, a few of the Banda people settled at Wasipe, and Tinga in the Gonja territory. Later, these settlers fled back to Banda when Samory raided the Gonja Kingdom.[19] The Asante fought several wars against the Banda; the first of these military encounters took place during the reign of Osei Bonsu. The Banda were reported to have been defeated, but later, they allied with Asante and supported them in several military expeditions against the Fanti. At the battle of Jukwa or the *Jukwa sa*, there were only seven survivors out of 700 Banda soldiers engaged. From this disaster the Banda inaugurated their oath "Banda Kobini" which literally means very red. This oath is uttered in commemoration of the bitter calamity they suffered during the *Fanti Sa* in which only seven survivors were recorded.[20]

Traditions relate that the Banda were called *Too Kala*, which meant "meat of the royal python''. They were so called because the *Kala,* python was their most favorable dish. The autochthonous nature of the Nafana in Ghana is explained by mythical traditions of origin which relate that the Nafana people came out of a hole in the ground. This particular hole is situated behind a hill called Boma in the neighborhood of Debibi. From the hole, they crept until they came to a large tree from which were hanging many vines. They sheltered under this tree until they built a village nearby which they called Debibi. From this place, they moved eastwards to carve out the Namasa, Jamela, and Kokoan traditional states which are today located in Ghana.[21] Like their kinsmen in Ghana, the Nafana in Cote d'Ivoire were the autochthonous people in Bondoukou (Bonduku), Soko, Tambi,Wolokyei (Wolechei), Kakala (Kakra) and Jimini (Djimini).[22] The Nafana in Cote d'Ivoire peopled such other places as Samporo, (Gborokponko) Gnamhui, Yezimala, Tamogosie, Soko, Tisre, Sanaga, Laudi (Laoudi), Sanguetia and Gbonmanlan.[23] The ethnic Nafana who were located in Ghana and Cote d'Ivoire did not have a contiguous geographical location; their territories overlapped those of such other ethnic groups as the Koulango , the Gbin, the Koti, Mayera, Degba and the Djula. By 1920, Tauxieur identified in the Cercle of Bondoukou such ethnic groups as the Koulango, Abron, Dyoula (Djula), Agnis, Huela, Noumou (Numu) Gouros (Guros) Gbin, Degbas, Senoufo, Divers, Haoussas (Hausas) and the Beris who lived together with the Nafana. By 1920, the total population of the Bondoukou Cercle was 55, 133.Of this figure, the Nafana population

[16] PRAAD, Sunyani, BRG,28/2/1, Fantra History.

[17] Other kings of the Banda people known in the traditions were: Kralongo, Saki, Munjera, Pekzu, Mumugwanda, Hanbah, Wohoju, Dabla, Han Ohambi and Yaw Salongo

[18] PRAAD, Sunyani, BRG,28/2/1 Notes on History of Banda.

[19] PRAAD, Sunyani, BRG,28/2/1 Notes on History of Banda.

[20] Ibid. Obviously, as related by Nana Safufuo of Jamela,all Nafana people in Ghana migrated from elsewhere to settled in their present location. Jamera, the oldest state of the Nafana claimed to have migrated from the ancient Songhai Empire.

[21] PRAAD, SUNYANI, BRG 28/2/1

[22] PRAAD, Sunyani, BRG 28/2/1

[23] Kra Adingra Magloire,''Histoire de Koulago des Origines aux xixeime Siecle, Theses de Doctorat Unique, Departement d'histore,Universite Houphouete Boigny de Cocody,p.46

constituted 2,100 [24].Tan Dartey I (Tano Dartey I), the leader of the Dormaa migrants and the founder of the Gyaman Kingdom entered Bondoukou in 1690 with his entourage. They initially sought asylum with Akombi, the king of the Nafana in Bondoukou. Akombi instructed his men to station Tan Datey I and his multitude of fugitives at a place they christened Zanzan.[25]. Hence, the first settlement that Tano Dartey I carved out was named Zanzan.. Later, Tan Dartey I founded Krako. Brafo Adinkra Panyin,the successor of Tan Datey I militarily subdued the Koulango and the Nafana chiefdoms of Jamera and Djimini and the Agni Bini state as well. Henceforth, the Nafana and the Koulango came under the hegemony of the Gyaman. Abo Kofi became the King of Gyaman from1720 to 1740s. He expanded his kingdom by subjugating, the Gbin, Nasia (Nassian) Banda and Buna (Bouna).[26] He killed Wuradabea and took over Wolotchei the vanquisher's state and put it under the Pinangohene, his provincial chief. Kipre reports that the Koulango, Djula and the Nafana fell to the Abron (Gyaman) army during the reign of Kofi Sono.[27] As stated supra, a section of the Kakala migrants fled across the woods and settled in several places to the north-east of Sampa. The Kakala legionnaires' expedition to the north-east was led by Sailongo[28]. Sailongo invaded the Dompo people who spoke the Kratohi language. He invaded the Gonja near Bole and raided the region of Wa for captives. But some of Sailongo's raiders settled at Wasipe and Tinga near Bole.[29] Sailongo carved out a state in this region and called it Banda, a name that the Gyaman gave them because they remained awake in the night to watch over the Asante army and report on them to the King of the Gyaman during war time.[30] In 1740,probably, wanting to regain their sovereignty, the Banda and the Sampa people allied with Asante to invade the Gyaman in the battle known in history as the Abo Kofi war 1740 when Gyamanhene Abo Kofi was killed. The Nafana state of Sampa remained in alliance with Ashanti and fought on the latter's side in several wars against the coastal Fanti states.[31] Following the defeat of the Ashanti in the Sagrenti war, 1874, Gyaman asserted her independence. After this event, Sampa and other Nafana chiefdoms once against came under the political hegemony of the Gyaman. When Gyaman was partitioned in 1893, the Nafana ethnic group that fell to the Ivorian section of the border came under the Pinango provincial chiefdom of Gyaman while those on the Ghanaian side came under the Suma provincial chiefdom. Such important Nafana chiefdoms as Jamela, Sampa, Duadaso and others served the Sumahene in their capacities as wing chiefs or divisional chiefs. Jamela became the Benkumhene to Suma, while Sampahene assumed the Gyasewa division. But the Sampahene was disgruntled with this lower position; his displeasure found expression in the constitutional conflict between Suma and Sampa traditional states. The conflict started in 1952 and reached its zenith in 1984 when the Government elevated Sampa to paramountcy through the Asantehene Opoku Ware II's recommendation. The dispute mentioned supra provided a springboard for the contemporary stool crisis in the Sampa traditional state that took place after the demise of Nana Kofi Sono II in 2007.

[24] Tauxieur, *Etude*, p.40.

[25]Zanzan is a Koulango parlance which means a distance place.

[26] Ebenezer Asinoah Agyeman, *Gyaman* ,p.5.

[27] Pierre Kipre, *La Cote d'Ivoire la Formation d'un Peuple*, (Paris: SIDES,2005),p.60.

[28] PRAAD, BRG, 28/2/1.Tribal Histories. Sailongo was followed by such other chiefs as Kralongo, Saki, Munjera, Pekzu, Mumugwanda, Hanbab, Woroju, Dabla, Hah Chambi, Yaw Sailongo.

[29] PRAAD, BRG, 28/2/1.Tribal Histories.

[30] Banda was derived from Twi (Brong version) word ''Be nna''meaning they don't sleep. This was later corrupted to Banda.

[31] PRAAD, Sunyani, BRG 1/20/79, Suma Native Affairs, a letter from some Elders of Sampa addressed to the Asantehene dated 24th July,1952.

III Adoption of Ama Kra

Ama Kra also called Ackah was a woman whose descendants' royalty and legitimacy to occupy the Sie Nyonor Gbor Stool of Sampa has been a subject of intense challenge. Today, the descendants of Ama Kra constitute the Afia Takyiwa family. It was the constitutional right of this family to the Sie Nyonor Gbor Stool which ignited the current chieftaincy squabble in the Sampa traditional state. Traditions of Sampa and Duadaso relate that a young woman of a Koulango descent who hailed from Dagbanor, a Koulango town now located in Cote d'Ivoire was adopted into the Shienyoole clan of Sampa..The young woman by the name of Ama Kra was banished from Dagbagnor because she refused to marry, for a reason of wider age difference the King of Dagbagnor to whom she had been betrothed. But her parents had expended the dowry of one cow, a pan full of gold dust and some tubers of yam the King paid.[32] Sampa tradition relates that the betrothed was tied to a tree to starve to death. She would only be released if she confessed her readiness to marry the King. Ama Kra's biological brother untied her at night and helped his sister to bolt away. Wandering up and down in the woods, the banished eventually went and slept under the hut of Sammor Kyiridi, a Nafana farmer when the night fell. In the following morning, the farmer found Ama Kra under his hut, gave her some food to eat and took her to the palace of Wollie Kwame Gyaabore, the then King of the Sampa traditional state.[33] The King assembled his Councilors and invited Oba Gaga, a Koulango hunter to interpret the discussion between the Councilors and Ama Kra. since Oba Gaga spoke both the Nafara and Koulango languages.[34]Oba Gaga dwelt at Seikwa but he regularly visited Sampa. Having learnt Ama Kra's ordeal, King Wolli Kwame Gyabora dispatched an emissary to Dagbagnor to do a background check on Ama Kra. The King of Dagbagnor confirmed the story and sent messengers to demand her return home. Fearing to be put to death, Ama Kra fell flat on the ground and rolled her body over to express her unwillingness to return. The King of Sampa bought the fugitive's freedom by returning the dowry to the King of Dagbagnor.[35] Available evidence demonstrated that, the King of the Suma traditional state was invited to witness the return of the dowry to the King of Dagbagnor. Astonished by the Sampahene's gratitude, the Sumahene exclaimed in the following words. *Nana se watua ka no dee a se obaa no aka ha*, Nana, if you have been able to return the dowry then the woman would remain under your hut. Henceforth, Ama Kra assumed the title *se waka* which was later corrupted to "Ackah".[36] However, the name ''Ackah'' became more popular than ''Ama Kra'' [37] Nana Foorn, the fifth Queen of Sampa whose descendants constituted the Yah Nna (Kofi Sono) royal family fostered Ackah and integrated her into the family of the Queen.

IV. Political Organization

Generally, the Nafana people adopted the Akan type political institution and nomenclature through cultural assimilation and inter-marriage with the Gyaman. The government of the Sampa traditional state was also modelled in the fashion of the Akan politico-military organization. There was the Adontenhene, who headed and commanded the advance-guard military battalion. The

[32] Interviewed with Abakomahene Kofi Munufie 15th January,2025.
[33] See the letter of petition written by Nana Kofi Abebrese and Wilfred Sie Kofi both of Nyinda (Sammor-Dua) royal gate dated 15th September 2022 addressed to Otumfour Osei Tutu II
[34] Interviewed the Sie Kwasi, Gyasehene of Sampa, 15th January,2025.
[35] Information obtained from Okyeame Yaw Bediako,a royal of Kofi Sono family,22nd January,2025
[36] Information obtained from Adama Watra on the 22nd January,2025
[37] Interview with Opanin Issah Abebrese,22nd January 2025 at Sampa.

Akyidomhene commanded the rear-guard battalion while the Nifahene and the Benkumhene commanded the right-wing battalion and the left-wing battalion respectively. There were such other non-military political officers as the Gyaahene, the head of the king's cooks, the Banmuhene, the head of the guards of the royal mausoleum. Other political officers were the heads of the Akwamu, Mponoa and the Akyeame divisions. Heads of the above divisions were titled Akwamuhene, Mponoahene and the Akyeamehene respectively.[38] The paramount queen held an important political position as she played a vital role in the enstoolment and destoolment of the paramount chief of the Sampa traditional state. Among the Nafana of Sampa, ascension to both the Male Stool(the King Stool) and the Female Stool (the Queen}was observed through matrilineal descent. However, in specific circumstances, occupation of some stools was observed through patrilineal descent. The Sampa traditional state was hierarchically organized into family groups, villages, administrative and military divisions mentioned supra. The *Omanhene* paramount chief and the *Omanhemaa* paramount queen were the top-most on the political structure of the state. Below them were divisional chiefs. A division could be a single village or a cluster of villages. Heads of divisions were christened *Abrempon*. However, not all *Abrempon* had villages over which they ruled. Some Abrempon held military positions, while others held administrative ones. In the Sampa traditional state, the chief was elected from among the members of the Shieyoole royal lineage. Gyekye defines a royal family as the one that by history and custom was recognized and accepted by the people as such.[39] Busiah holds that among the Akan, a person is legally identified with his maternal kinsmen and it is his membership of his maternal kins that determines his succession to different offices or property.[40]Among the Nafana of Sampa, ascension to the Paramount Chief Stool (Male Stool) and the Paramount Queenmother Stool (Female Stool) was matrilineal. According to the constitution and custom that had been in force since the Sampa state was founded, a person claiming legitimate ascension to the Sie Nyonor Gbor stool should be a legitimate descendant of Yaadwo Kakala the first queen of the Sampa state. Yaadwo Kakala brought forth Yeli Saka, Yeli Kyameh, Yatumgba ,Selinmor Daa and Sie Nyonor Gbor.The latest was a male and became the first king of the Sampa state. His royal descent politically extinguished since he was a male. Yeli Kyameh brought forth two boys namely Satumgba Lopon, and Dongi Kyirifo who became the second and fifth kings respectively. Yeli Kyameh 's descendants right to maternal political office extinguished since all of her biological children were males. Selinmor Daa, the third daughter of Yaadwo Kakala produced two boys one girl. Sanagya, Selinmor Daa's son became the fourth king. Selinmor Daa's daughter by the name of Nyini Lagba produced a boy called Satumgba who ascended the throne as the 6th King. Yeli Saka brought forth twin-girls in addition to Wollie Kwame, a boy. It was the two girls by the names of Yanda, the senior of the twins and Nyinda, the junior twin who sustained the royal genealogy and inaugurated two royal lineages known in history as Yanda and Nyinda royals. Yaw Sammor-Duah I, a royal from the Nyinda royal lineage ascended the throne as the fourteenth king. Today, the Nyinda lineage is called the Sammor-Duah lineage on accounts of Yaw Sammor-Dua I's contribution to the development of the Sampa state. Kofi Sono I who hailed from the Yanda lineage demonstrated nationalistic attitude. It was through his efforts that the Sampa state got the Government's recognition as an independent traditional state in 1984. In appreciation for his efforts the Yanda

[38] The suffix *hene* means king; the same is used for chief or the village head, hence Sampahene means the king or the paramount chief of the Sampa traditional state.The Okyeamehene was the similitude of the Minister for Information in modern designation.

[39] Kwame Gyekye,''African Cultural Values, an Introduction''(Accra: Sankofa,1996,1998),p.109.

[40] K.A.Busiah,''The Position of the Chief in Modern Political System of Ashanti'',(London: Frank Cass 1908),p.1.

royal lineage was christened the Kofi Sono lineage. Traditions relate that the Yanda (Kofi Sono) and the Nyinda (Sammor-Duah) were the only lineages whose legitimacy to the Sie Nyonoor Gbor paramount stool of Sampa was rooted in history because they were blood descendants of Yaadwo Kakala, the first paramount queen of the Sampa traditional state. The king's and queens' list to which I had access revealed dominant occupation of the Sie Nyoonor Gbor Stool by the Yanda (Kofi Sono) and Nyinda (Sammor-Duah) royal lineage.

V. Occupation of the Sie Nyonoor Gbor Stool

Sampa constitution and custom dictate that a person seeking to occupy the Sie Nyonor Gbor Stool must undergo ritualistic practices described below**.**

The Nomination Procedure

When the Sie Nyonoor Gbor stool became vacant either by death, abdication, or destoolment of the occupant, the *Omanhemaa* Paramount Queenmother in consultation with the *Abusuapanin*, Head of the eligible family and the *Mrewatia*, Elderly Women of the eligible family nominated a candidate. The process began when the Head of the Shienyoole clan of Sampa informed the Head of the eligible family. In other words, the family of which turn had come to occupy the stool with a gorge full of locally brewed alcoholic drink called Pito or a bottle of Schinapps. The Elders of the eligible family sent a messenger to inform the *Sienaku*, chief of Duadaso No1.The Sienaku was the head of the Right-wing army, *Nifahene* of the Sampa politico-military government. He had the customary prerogative to dispatch the *Fatuulo* grave-diggers to mark the grave before it was dug. Among his duties was the performance of the burial rituals. Having settled on a suitable candidate, the Paramount Queen mother invited the very important elders of the eligible gate into her palace and introduced the nominee to them. This usually took place in the evening, about 4-5 o'clock, p.m. on the third day after the burial of the late occupant.[41]

Selection/Election Procedure

On the third day, after the burial of the demised Paramount Chief, the Sienaku went to the Queenmother to find out the identity of the nominee who was referred to as *Onipa Otutu Nunsini*, the one who dig the soil to remove the roots of the tree. The Queenmother then introduced the nominee to the *Sienaku* through the Gyaasehene.On the same day, the Kingmakers met at an open space to fire musketry waiting for the Sienaku to introduce the nominee to them. This took place during the morning or in the evening. On the same day, the Kingmakers met at the Oman's palace to welcome the nominee, interrogate and either accept or reject him. In the Sampa traditional state, the Kingmakers of the Sie Nyonoor Gbor stool were: the **Gyaasehene, Nifahene, Benkumhene, Akwamuhene, Ankobeahene, Kyidomhene,Twafohene Adontenhene** and the **Krontihen**e. If the nominee were rejected which rarely happened, the process described above restarted. The third day would not fall on a taboo day *Fofida* otherwise the program will be postponed to the following day. If the nominee was accepted, by the Kingmakers, the former offered the latter head drinks, *Etire Nsa* from this time onwards, the nominee became the regent and performed all functions as such for three years. In his capacity as the acting *Omanhen*e, the regent played a leading role in the arrangements being made towards the celebration of the final funeral rites of the late occupant of the Sie Nyonoor Gbor stool.

[41] Administered questionnaire (in respect of the Sampa Traditional Council) of the National House Chiefs Research Project; Customary Laws and Practice Relating to Enstoolment/Enskinment of Ghana, administered by Moses K. Okrah, District Director, NCCE, Berekum.

The Installation Procedure

The final funeral rites observed three years after the demise of the paramount chief ushered in the installation activity. The installation was performed three years after the death of the Omanhene and was officiated by the *Sienaku,* who doubled as the Head of the Nifa Division and the ruler of Duadaso No.1.He was assisted by the Head of the Benkum Division who was also the ruler of Duadaso No.2.On this occasion, the regent sat in state to receive homage from the people. The celebration of the final funeral rites lasted for three days. On the third day, musketry were fired to signify that the time was up for the Kingmakers and other important chiefs and elders to meet at the Oman's palace. The *Asipim* chair was placed in the middle of the gathering with one piece of the *Kyekye* cloth worn by the late Omanhene when he was alive.

The candidate patted the cloth with his left hand three times and placed it on his chest while invoking the spirit of the dead Omanhene saying *Nana (his name was mentioned) bra ma yentena to* wit Nana, come and stay with us. The eldest son of the late Omanhene carried the *Asipim* and the *Kyekye* to the house of the incoming Omanhene amidst wailing by the children of the late Omanhene. The Sampa constitutional custom allowed installation by proxy. In the absence of the prospective Omanhene, a member of his lineage could perform the installation rituals and be installed as a substitute.

The Blackened Stool Ritual

The second part of the installation procedure took place in the midnight at the *Nkonwadanmu*, Stool Room. The Sienaku poured libation to the ancestral spirits.The candidate wore a piece of cloth wrapped around his loins *Akwagyyan*.The Sienaku, the occupant of the Nifa division,or the Nifahene if you like held the right hand of the candidate while the Benkumhene and the *Adehyepanin* held the candidate's left arm and waist respectively and lowered him onto the Blackened Stool *Akonwabire* three times. After this ritual, the Blackened Stool and the chiefly regalia were handed over to the custody of the in-coming Omanhene.

In the morning of the following day, the new Omanhene wore the late Omanhene's *Kyekye*.Two men from Duadaso No.1 pat the back of the new chief three times and escorted the new chief to shake hands with all the chiefs who had assembled in the Oman's palace. A fowl was slaughtered and allowed to struggle on the floor to death. If the bird died facing the heavens it was believed that the ancestral spirits had accepted the new chief. However, if it died with the back facing the heavens, it was believed there was something wrong with the candidate. The candidate would not be rejected but libations would be poured to ask forgiveness on his behalf from the ancestors.

In the midnight of the same day, the new chief was escorted by the Elders to Jamela where Sie Nyonoor Gbor, the founder of the Sampa state died. At the founder's tomb, libation was poured and a white fowl was slaughtered to his spirit. The youth of Jamela carried the new Omanhene either shoulder high or in a palanquin all the way to Kabile where a group of the Sampa youth took over from them and carried the new Omanhene all the way to the Sampa township. The Omanhene was carried in a procession through the principal streets of Sampa in the broad day amidst singing and dancing by the town folks. The procession ended at the Oman's palace where the new Omanhene, the Kingmakers, and all the principal chiefs exchanged the oath of allegiance to consummate the installation ceremony. According to the custom of the Sampa people it was not acceptable to destool the Omanhene; however, a conduct of moral degrading could lead to his destoolment. In this case, the Kingmakers preferred charges against the Omanhene and put him on trial. When he was found guilty, a sheep was slaughtered and the culprit's sandals removed publicly to symbolize his destoolment. However today, it the Judicial Committee of the Regional

House Chiefs that destools the Omanhene after the Committee has tried and found him guilty of the charges preferred against him by the Kingmakers.

VI. Suma and Sampa in Conflict

During the precolonial era, the Sampa township was a nodal trading center and entrepot of trading activities that ran from Salaga, through Atebubu, Begho and Wenchi to Bonduku in Cote d'Ivoire. The principal item of trade on its market was gold. Sampa earned its original name Sikassiko from the trade in gold.[42] By 1906, it was the headquarters of the Western Province of the Crown Colony of Ashanti. However, the Headquarters changed site to Domasi, the contemporary capital of the Sunyani West District in 1910 as a result of Sampa's proximity to the Gold Coast-Cote d'Ivoire border and the unsettled dispute between the British and the French about the delimitation of the border. Sampa gained social popularity from its economic affluence. This inspired Kwaku Konadu, the Omanhene of the Suma state to change the site of the traditional capital from Nweneme (now Suma Ahenkro) to Sampa in 1948. Traditions relate that Kwaku Konadu was a tactful statesman who feared that Sampa's economic prosperity might stimulate it to break away from the Suma state, a move that might disintegrate the Suma state.[43] To curtail probable rivalry and secession protest of the Sampa people, Kwaku Konadu decided to transfer the headquarters of the Suma state to Sampa and subsequently up-grade Sampahene's political status. The initial strategy he used was to change the site of the Oman palace to Sampa. For this reason, he acquired a building plot at Sampa and began to construct a palace for the Suma state there. Incensed by this move, his Councilors conspired and removed him from office. Kwabena Afram (also called Kwabena Nkyibina), his successor was also deposed for attempting to continue the palace project. Imbued with ethnic sentimentality, the Brong segment of the Councilors who were in the majority accused the two *Amanhene* Head Chiefs of transferring their pride to the Nafana of Sampa towards whom they had hidden mal-contentment. Why? The Sampa once allied with Asante to defeat the Gyaman in the Abo Kofi war of 1740.The bitterness of the war was still fresh in the memory of the ruling aristocrats of the Suma state. The palace project was abrogated after the destoolment of Kwaku Konadu and Kwabena Afram. This palpable expression of the historic pain by the ruling class of the Suma traditional state stimulated the Sampa secession protest.

In 1952, the Sampa people launched the bid to secede from the Suma traditional state. Available evidence revealed that the conflict between Duadaso No.1 and Duadaso No.2 stimulated Sampa's secessionist agitation.[44]How did the conflict erupt? In 1950, a woman by the name of Yakum died. A goat was slaughtered to observe the pre-burial rituals. Custom dictated that the hind thigh of the animal should be given to the senior chief. However, both chiefs of Duadaso No1 and Duadaso No2 simultaneously claimed the hind thigh of the animal to affirms their constitutional status. However, Nana Kwasi Takyi, the chief of Duadaso No1.succeeded in claiming that portion of the meat. This offended the sensibility of the chief of Duadaso No.2 as he saw the gesture an injury to his image and status.[45] The conflict over the goat meat suddenly transformed into a contest of land

[42] Information obtained from Nana Sie Kwasi,the Gyaasehene of Sampa Traditional Area.

[43] PRAAD,Sunyani, BRG 1/20/79, Suma Native Affairs, a letter from the chiefs of Sampa addressed to the Minister of Local Government through the Asantehene dated 24th July,1952,Sammor-Duah rallied the support of Duadaso I,Duadaso II, Jamela Kagbor ,Kabile Buko,Bonakire,Adadiem,Jimini,Soboo,Sabuasi.

[44] These were twin-towns christened Duadaso No1.and Duadaso No.2 to distinguish between them in terms of which one came first.

[45] Okra Yaw Kennedy, ''A History of British Gyaman 1874-1957'',MA Dissertation, Dept of History University of Cape Coast.December,2012.pp.44-45

ownership between the two chiefs. The ensued land litigation was initially tried at the court of the Sampahene and Duadaso No1 won. The Appellate suit the chief of Duadaso No2 filed at the Sumahene's court overturned the judgment in his favour. The chief of Duadaso No.2, argued that since his town was subservient to the Suma stool, the Sumahene held the allodia title of the land on which Duadaso No 2 was situated. On the other hand, the chief of Duadaso No.1 contended that the Sampahene was his natural overlord; consequently, he held title to the same parcel of land. The dispute between the two chiefs metamorphosed into an outright litigation between the Omanhene of Suma and the Ohene of Sampa. The Sampahene claimed that the stretch of land on which the Sampa traditional state which included Duadaso was situated was ransomed to him by the chief of Jamela and that Sampa's membership of the Suma traditional state was a voluntary convenient arrangement which did not cede Sampa's land to the Suma stool. The land dispute was first contested at the court of the Suma-Kwatwoma Native Authority where Kwaku Konadu, the Omanhene of Suma and the chief of Duadaso No.2 appeared as Plaintiff and Co-plaintiff respectively. Sammor-Duah I, the paramount ruler of Sampa and the chief of Duadaso No.1 appeared as Defendant and Co-defendant respectively. The Suma Native Court ruled for the Plaintiff; however, the Appeal filed at the Asantehene's court in Kumasi over-turned the decision in favour of the Defendants. Further Appeal filed by the Plaintiff at the West African Court of Appeal (WACA) ended in futility. The land litigation exacerbated the Suma and Sampa constitutional impasse.How did it happen? Sampahene Yaw Sammor-Duah I turned a Nafana nationalist instantaneously and whipped into a section of the Nafana people, the expression of a sense of identity and independence. Yaw Sammor-Duah I succeeded in convincing the chiefs of Duadaso I, Kokoa, Kabile, Buko, Sobo, and a section of the Jamela to unite for mutual assistance. But the underpinning motive of the amalgam was to resist Suma's political hegemony and assert the Nafana ethnic identity and independence. He tactically played on ethnic sensitivity to rally support of the Nafana section of the Suma state.

In 1952, a group known as the Sampa Improvement Association (S.I.A) confederated with Yaw Sammor-Duah I in the hostilities. The Association tribalized the conflict to win mass support of the Nafana populace. According to the SIA, the Nafana people were historically, ethnically, culturally and linguistically distinct from the Akan (Bono/Brong) segment of the Suma state and defied socio-cultural and political amalgamation with the Brong. The Sampa separatist agitation coincided with the local government reforms in the Gold Coast. This enthused the Sampa separatist agitators to demand a separate local council unit to be administered by an independent Sampa native authority. On the 24th of July, 1952, Yaw Sammor-Duah I and his wing chiefs wrote to the Chief Regional Officer and the Minister of Local Government through the Asantehene for recognition. They demanded the Government's assistance for the establishment of a separate local council unit and court for the Sampa-Fantra state.[46]

On the 4th of June, 1953, the Government proposed an instrument to establish the Suma-Kwatwoma Local Council of which offices would be located between Sampa and Suma-Ahenkro. The Council's geo-political jurisdiction would cover the area of the Suma-Kwatwoma native authority including the ''Drobo Islands" of Old Drobo, Dawiri, Ponko, Amanfoso and Korase. It was also proposed that the Head Chiefs, *Amanhene* of the Suma and Kwatwoma traditional states would preside over the Council in a yearly rotation. The Council would exercise all those powers duties and functions exercised by the Suma-Kwatwoma native authority. Yaw Sammor-Duah I

[46] PRAAD, Sunyani, BRG 1/20/79, Suma Native Affairs. Fantra was derived from ''Fira Ntoma ''Akan expression which meant people that wore cloth. It was the name the Gyaman ascribed to the Nafana because of the latter's knowledge and skill in cloth making.

objected to certain interpretations contained in the proposed instrument; consequently, the Elders and he recommended that the Council should be named Fantra-Suma Local Council to reflect its tribal compositions. Besides, the Sampa chiefs disagreed to the siting of the Council's offices at Suma-Ahenkro and proposed the same to be located at Sampa. They also objected to the proposition that the presidency should rotate between the Sumahene and Kwatwomahene and suggested the same to be observed in an annual rotate between the Sumahene and the Sampahene. The former would represent the Brong people while the latter would represent the Fantra.[47] In the midst of this controversy, the proposed instrument was suspended. The Committee of Administration composed largely of non-chiefs were appointed by the Government to run the Suma-Kwatwoma State Council. By 1954, the Sampa-Fantra Division had stopped attending meetings of the Suma-Kwatwoma State Council. The Sampa separatist nationalism had a significant effect. It divided the Nafana people in the Ghanaian section of the Gyaman kingdom into two. Some of the Nafana chiefs sustained connection with the Suma traditional state, while others broke away and joined the Sampa nationalists. The Sampahene relinquished his position as the Gyaasewahene of the Suma traditional state and subsequently stopped attending the meetings of the Suma-Kwatwoma State Council. He organized and presided over the meetings of the Sampa-Fantra Division, a *de facto* native authority of the Sampa-Fantra nationalists. Yaw Sammor-Duah I did not relent in his effort to gain the Government's recognition for the Sampa traditional state; however, his modus operandi was foiled by the Sumahene with the support of a section of the Nafana population that retained connection with the Suma traditional state.[48] Between 1960-1961, the Sumahene and his Jamela compatriots hotly protested against the petition the chiefs of the Sampa-Fantra Division submitted to the Minister of Local Government and Interior demanding government's recognition. Opposing the Sampahene's plea, the Sumahene wrote to the Government arguing that the Sampa stool had been subordinate to Suma for a long time; therefore, he would not countenance the latter's secession from the Suma traditional state. Incessant pressure from the Sumahene frightened the Government to accept Sampa's demand. Yaw Sammor-Duah I failed in his relentless efforts to gain government recognition for the Sampa state till his demise in 1964.[49] Kwadwo Adinkra (1964-1982) who ascended the throne relentlessly continued his predecessor's secession agitation. However, he also failed to attain government recognition for the Sampa traditional state till he passed away in 1982.

VII. PNDC Decides to Up-Grade Sampa

On the 13th day of April, 1982, Mr. Kwame Sara Mensah, the Brong-Ahafo Regional Secretary for the Provisional National Defense Council (PNDC), a military regime urged the chiefs in the Region to seriously consider the disparity of representations in the Brong Ahafo Regional House of Chiefs (BARHOC). The wide numerical discrepancy between the Brong chiefs and the Ahafo chiefs engendered mis-feeling which hampered the solidarity and harmony required for the development of the Region. Kwame Sara Mensah suggested that any chief in the Region who deserved inclusion in the House should be considered.[50] Responding to Sara Mensah's call, the

[47] PRAAD,Sunyani BRG 1/20/79 a letter from Sampahene,President of the Fantra Division dated 30th July, 1954,addressed to the Minister of Local Government, Accra through the Chief Regional Officer Ashanti.
[48] PRAAD, BRG,1/20/79 Suma Native Affairs, a letter from the chief of Sampa addressed to the Minister of Local Government through Asantehene. By 1952 the Sampa-Fantra Division had expanded to include: Sampa,,Duadaso No1, Jamela Kagbor ,Adadiem,Jinini,Soboo,Sabuasi and Buko.
[49] Information obtained from Ishmael Kofi Munufie, on the 2nd day of January, 2025.
[50] George Agyekum, Ashanti and Brong Ahafo Regions' Chieftaincy Affairs, p.90.

House appointed a four-member committee comprising: Nana Boakye Tromu III, Omanhene of Duayaw Nkwanta as Chairman; Nana Yiadom Boakye Owusu, Omanhene of Berekum; Lawyer A. P. Peprah, a member and Counsel, for the BARHOC; A.B. Osei Owusu, member and Secretary. The Committee's terms of reference were to receive and investigate applications from chiefs for inclusion in the membership of the House. The Committee received petitions from over twenty chieftains including a petition from the Sampahene. However, the Sumahene objected to the Sampahene's petition and argued that the Sampahene was subservient to him. Having investigated the rift, the Committee presented the following findings to the House for its perusal and necessary action: That Suma did not acquire Sampa by means of conquest. That the relationship between the two traditional states was nothing more than mutual alliance. This alliance was cemented by colonial arrangement which later made Sampa subordinate to Suma to fulfill colonial policy prescriptions of the indirect rule. The Committee further learnt that between 1896 when the British made the Drobohene the *Omanhene,* Head Chief of British Jaman, the traditional states of Suma and Sampa were placed under Drobo as co-equals, and Sampa held legitimate title to its land. Based on the Committee's findings the House recommended that Sampa should be elevated to paramount status. This was contained in the House' letter dated 26th October, 1983 addressed to the Sampahene. A portion of the letter read as follows: *I am happy to inform you that at its Standing Committee meeting held on Tuesday 25th October, 1983 Nananom agreed that your stool be raised to paramountcy. This office shall in due course inform you when to come and perform the customary "Aseda." In the meantime, this office congratulates you on your elevation and membership of the august house*.[51] It is crystal clear in the above quote that the House was ready to forward its recommendation to the Government for Sampa to be elevated to the status of paramountcy; however, certain occurrences compelled the House to drag its feet. The chiefs of Suma confederated with the youth and threatened to go to war with Sampa if it was elevated.[52] A group calling itself the Suma Youth Association wrote letters of which contents were threats of blood bath to Jerry John Rawlings, the Head of State and Chairman of the Provisional National Defense Council, PNDC's government. In their script, the Youth implicated Mr. Sara Mensah, the Regional Secretary for influencing the House to approve of Sampa's application. But investigations conducted provided evidence that Sampa possessed its legitimate land and proved optimism to stand alone as an independent paramountcy.

Indeed, a portion of the Committee's findings revealed the following:-

After the Committee had studied the various petitions, documents, etc and had considered the pros and cons entailed in the issue at stake, it was sufficiently convinced that Sampa had a genuine cause and therefore recommended it to be included in the list of chiefs to be admitted to the Regional House.[53]

If the above quote referred to the outcome of the Committee's investigation, why was Suma envious? Traditions relate that Suma was afraid that given the nodal position of Sampa and its attractiveness to trade, it would overgrow to outwit Suma at all levels of human and material development. Why?The reason was that when a traditional state gained the Government's recognition its status attracted the provision of more public goods. Besides, the Sumahene feared that if Sampa broke away and became autonomous the Suma state would disrupt. Why? The land

[51] Agyekum, *Ashanti,* 389.A letter from the Brong Ahafo Regional House of Chiefs reference No,BA/HC.555/56 dated 26TH October,1983 addressed to Sampahene.

[52] PRAAD, Sunyani, BRG 29/2/6 Suma Traditional Council Affairs a letter of protest written on behalf of Suma by the Adansiman Chambers dated 5th November,1983 addressed to the Brong Ahafo House of Chiefs

[53] Agyekum, *Ashanti,* p.391.

on which the original Sampa state was located was a lease granted by the Jamelahene but the latter was still serving the Suma stool as the Benkumhene.How would Jamela react if the Sumahene agreed to the elevation of Sampa to paramountcy status? Obviously, Jamela and other Nafana chiefdoms that served the Suma stool would follow suit. This was the principal reason why the Sumahene confederated with the Nafana chiefdoms under him and opposed Sampa's invitation to the Brong Ahafo Regional House of Chiefs.

VIII. Sampa Diverts Allegiance to The Asantehene

As Suma opposed to the elevation of Sampa, the Brong Ahafo House of Chiefs also feared to upgrade Sampa in the midst of bloody threats. Sampa then decided to use the ''backdoor approach''. Sampahene Kofi Sono II diverted his allegiance to Asantehene in order to earn his recommendation. In a confidential report submitted to the Chairman of the PNDC, the Regional Secretary for the Brong-Ahafo Region stressed as cited below:

This office will like to emphasize that Sampa deserves to be upgraded and admitted to the Brong-Ahafo Region House of Chiefs for their continued absence from the House, does not augur well for the unity which Nananom are vigorously trying to forge among the many ethnic groupings in the region. Moreover, there is no doubt that should this House fail to upgrade and admit Sampa, the Golden Stool would surely do it and this will further go to heighten the already explosive Ashanti Brong-Ahafo Chieftaincy problem.[54] The above citation is an excerpt from the Confidential Report from the office of the Brong Ahafo Regional Secretary.[55] In this Report, the PNDC's Regional Secretary predicted that Sampa might divert its allegiance to Asantehene to facilitate its pursuit for elevation when the House became recalcitrant to do so. When that happened, the equality of representation in terms pro-Brong and pro-Asante chiefs in the House that the PNDC government wanted to promote in order to ensure peace in the Brong-Ahafo Region would be a fleeting illusion. What happened later? Sampa swore the oath of allegiance to the Asantehene, became a member of the Asanteman Council and was elevated by the Government to paramountcy status through the Asantehene's recommendation. When the news came to the public domain, the Sumahene and his Elders became enraged. They crept behind the youth and instigated them to respond in a hotly resentment to the Asantehene's action. The youth argued that the Sampa Stool was not created by the Asantehene; consequently, he (the Asantehene) had no legitimate right to implore the Government to recognize it.[56] The Sampa Youth Association also responded to the Suma Youth Association in a written resolution saying they would not hesitate to revenge any form of violent act that the Suma Youth Association would unleash. They opined as follows: *But we would advise that should any disturbances be engineered by some disgruntled politicians among the Suma Youth Association (If it exists at all), this would be met with appropriate action that it deserves*.[57] The above quote explicitly indicates that the Sampa Youth Association were ready to equally rebound any form of violent protest that the Suma Youth would release. In the corresponding development, the Sumahene and his Elders expressed discontent against the

[54] Agyekum, *Ashanti,*392.

[55] The Golden Stool refers to the Asantehene. I deduce from the Regional Secretary's statement that he was probably aware that Sampa's disappointment by the House would compel it to renew its historic alliance with the Asantehene to facilitate his quest for gaining the Government's recognition.

[56] PRAAD, Sunyani BRG 29/2/6, a letter from the Suma Traditional Council dated 17th September,1984 reference No. STC/P.84/VOL4.25

[57] PRAAD,Sunyani,BRG,a resolution of the Sampa Youth Association dated 22nd August,1984 Reference, SAYA/SF.2/012

Asantehene's action in a notification sent to the District Chief Executive for the Berekum-Jaman District. This was contained in the Sumahene's welcome address which he read to the PNDC District Secretary on his visit to Suma-Ahenkro on the 19th of September, 1984.What were the consequences of the Sumahene, his Elders and the Youth's protest? It could neither compel the Asantehene to withdraw his recommendation nor could it prevent the Government from up-grading Sampa. What results did the Government's action produce? It deepened the strained relationship between the Suma and Sampa traditional states. The feuding attitude not only destroyed social cohesion but also influenced local politics as either of the two struggled for political dominance. It also injected into the people a sense of local nationalism and competition for development projects. The Sampa Traditional Council established the Nafana Senior High School and the Nafana Rural Bank, while the Suma Traditional Council also established the Suma Rural Bank and Suma Senior High School. An attempt made by the Suma people to establish a rival market to compete with that of Sampa ended in futility. Why? Sampa's geographical position as a border town and its historic commercial popularity continued to attract traders and business men and women to patronize its market to the neglect of the Suma market. Even though such chiefs as Sammor-Duah I (1934-1964) and Kwadwo Adinkra (1964-1982) had laid the foundation for the attainment of Sampa's sovereignty, it was Kofi Sono II (1982-2008) who accomplished the goal.

IX. Queen Yaajo Kakala II Passes Away

The demise of Yaajo Kakala II, the Paramount Queen of Sampa left a vacancy to be filled; consequently, Nana Kofi Sono selected and installed Abena Asraa from the Yanda (Kofi Sono) lineage[58] However,claiming the Queenmother Stool for the Afia Takyiwaa royal lineage, Abuu Mahama, a senior member of that lineage took a legal action. He filed a suit before the Judicial Committee of the BARHOC against Nana Kofi Sono II, the Paramount Chief *Omanhene* of the Sampa traditional state; Yaw Bediako, the Omahnene's linguist and two other senior members of the Yanda (Kofi Sono) royal lineage[59]. In his suit, Abuu Mahama averted that there were three sub-royal lineages of the greater Shieyoole royal dynasty who had customary title to both the Male Stool and the Female Stool. Making further claim, the Petitioner contended that the Kofi Sono lineage and the Sammor-Duah lineage had had their turns for occupying the Female Stool; consequently, following the passing away of Queen Yaajo Kakala II, it was the turn of his lineage to present a candidate to occupy the Queenmother Stool in accordance with customary law and usage.[60] The petitioner sought the following reliefs:

A. Declaration that the ascension/installation to the female stool of Sampa is rotatory for it moves from one family to the other and the ''sacrifice'' made by the Akua Nya royal gate upon the death of Afia Fofie (deceased Queen) to Yaajo Kakala (also from Samodua gate), Akua Nya's chance had passed.

[58] Yaajo Kakala II was a member of the Nyinda also called the Sarmmor-Dua royal lineage.

[59] Records in Respect of Sampa Queen mother Stool, Petition before the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani,B/A.Suit No.BA/HC/P.3/2005. Nana Abuu Mahama, Acting Akwamuhene of Sampa for himself and for the Afia Takyiwa Royal gate of the Sampa Stool.vrs the Omanhene of Sampah Traditional Area,Nana Kofi Sono II, Nana Kwame Asoma, Obaa Panin Abiba Yamour, Nana Yaw Bediako,(Kyeame)

[60] Ibid.page.2, paragraphs 2 and 6 to 10 of Abuu Mahama's Petition. The Kofi Sono or the Yanda lineage was also called Yaw Deefour/Abena Sraa/Akua Nyaw lineage, while the Sammor-Duah or the Nyinda lineage was also known by the titles: Sie Kwame Bosomfo/Nana Yoosa lineage.

B. A declaration that it was the right of the Petitioner's gate to produce a suitable candidate for election and installation as a Queen of Sampa Traditional Area after all the Royal gates have had their turn.

An order of the Judicial Committee to compel the Respondents to comply with the proper customary procedure of rotation for nomination, election and installation to fill the vacant position of the Queen's Stool.

D. An order of the Tribunal restraining the Respondents, their agents, servants, assigns etc from in anyway dealing with the nomination, election and installation of the queen of Sampa Traditional Area without complying with the rotatory nature, custom and procedure and without the Petitioner's family.[61] However, in their statement of defense, Nana Kofi Sono II, the Paramount Chief *Omanhene,* of Sampa and his co-respondents said that there were only two royal lineages that were constitutionally and customarily eligible to occupy the Paramount Stool of the Sampa state. These lineages, they said were: the Kofi Sono (Yanda) and the Sammor-Duah (Nyinda)[62]. The Respondents further explained that the Afua Takyiwa lineage the petitioner referred to functioned as the *Traprefo* who was responsible for the spiritual health of the Sampa stool lands. In other words, they officiated purification ceremonies when the land was defiled. The Respondents added that the only political office to which the Takyiwaas were entitled was the Akwamu stool of which occupant was subservient to the Omanhene. They further stated that no member of the Afia Takyiwaa lineage had ever ascended the Sampa Paramount Stool as the Paramount Chief or Paramount Queen.[63] Below is an excerpt from the letter of the Sampa Traditional Council addressed to the Afia Takyiwaa lineage indicating how and for what reason they got the Akwamu Stool: *The Omanhene and President of the Sampa Traditional Council in consultation with the Queen mother, Divisional and Sub-Divisional Chiefs and Elders of Sampa Stool and in the exercise of his executive powers as contained in section 48 of Chieftaincy Act 1991 (Act 370) has directed that the Akwamu Stool(Divisional Chief)be created and located in the (SHENYOOLE FAMILY) with reference to Nana AMA KRA alias Ackah House. In consideration of the selfless contribution made by members of your family towards the general development and cultural advancement of Sampa town in particular and Nafana stock in general has necessitate the Omanhene to reward your Royal House with this honour.*[64] The above citation portrays the genuine social and political status of the Afia Takyiwaa family in the Sampa political system. The question that baffles my mind is that should a royal house that has the birth right to occupy the Sie Nyonoor Gbor Stool (Paramount Stool) of Sampa be in a servile position as a precondition to entitle it to a subordinate stool? Why did the Takyiwaas failed to question or protest against the demean status ascribed to them as contained in the letter?

Sampa traditions as related earlier explicitly indicated that the woman who originated the Afia Takyiwaa family, to which Abuu Mahama, the Petitioner referred was not a Nafana by tribe and descent but a Koulango who hailed from Dagbanor, a town located near Tambi in modern Cote d'Ivoire. Ama Kra about whom we have discussed supra was adopted and integrated into the

[61] In the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani Brong Ahafo, Statement of Case of Nana Abuu Mahama Filed on 26/07/2005. Suit No.BA/HC/P.3/2005.

[62] Statement of defense of the Respondents: - the Omanhene of the Sampa Traditional Area,. Nana Kofi Sono II, Nana Kwame Asoma, Abusuapanin of Akua Nyaw's gate, Nana Yaw Bediako (Kyeame), Tulo Kato, Sampa. Suit No.BA/HC/P.3/2005 filed on 9/8/2005

[63] Ibid.

[64] A letter from the Sampa Traditional Council dated 20th December ,1991 ,Ref SA/TC/ADM/VOL.1/7 Signed by Ohene Brenya ,the Registrar.

Shienyoole clan, albeit with limited social and political rights because she was not a blood-member of the clan. According to the Sampa constitutional custom, Ama Kra's lineage could not hold themselves ''blood royals'' to the Paramount Stool of the Sampa state. Nana Kofi Sono II created the Akwamu stool for the Ama Kra's lineage in appreciation for her devoted service to Nana Foor the then Queenmother who fostered her. However, Ama Kra's devout service did not guarantee her lineage legitimacy to occupy the Paramount Stool of Sampa.[65].

In his reply to the defense statement of the Respondents, Abuu Mahama, the Petitioner insisted that the Afia Takyiwaa family had legitimacy to occupy the Sie Nyonoor Gbor stool. He added that Afia Takyiwaa, his ancestress was a former Queen mother while Nana Sah Nagya the 4th King of Sampah hailed from the Afia Takyiwaa lineage. The Petitioner averted further that the Afia Takyiwaa family performed the purification rights to cleanse the land in their capacity as the owners of the land. According to Abuu Mhama, Adama Watara, the son and attorney of Obaa Panin Abiba Yamoor, a royal who hailed from the Kofi Sono family was his biological cousin. The Petitioner affirmed that Sampa lands were owned by the Afia Takyiwaa family of which he was a senior member.[66]

X. Abuu Mahama Applies to Amend His Petition.

While the suit in respect of the Queen-mother Stool was pending before the Judicial Committee of the Brong-Ahafo Regional House of Chiefs, Abuu Mahama, the Petitioner caused his Counsel to file a motion with an accompanying Affidavit.[67] The motion served a notice for leave to amend the petition as upon the grounds stated in the accompanied Affidavit. The amendment sought to apply estoppel against the Respondents and prevent them from litigating with the Petitioner in that particular case. In the attached Affidavit, the Petitioner said Nana Kofi Sono II the Omanhene set up a Seven-member Committee to arbitrate the case of which ruling was pronounced in the Petitioner's favour ; as a result, the Judicial Committee should adopt the decision of the Seven-Member Committee. However, in the Affidavit in opposition sworn by Nana Yaw Bediako, the 4th Respondent on behalf of the three others to the Petitioner's proposed amendment, the swearer denied the Petitioner's grounds of amendment. Nana Yaw Bediako contended that prior to the institution of the Petition, Abuu Mahama, the Petitioner, caused a writ of summons to be issued at the Sunyani Circuit Court against the Plot Allocation Committee of Sampa and the Sampa Traditional Council claiming among other reliefs an order to account for all Sampa lands sold by the Defendants. Later, some of the Divisional Chiefs held a meeting and appointed a Seven-member Committee to intervene for an out-of-court settlement. When the Committee met, the Petitioner proposed that if the Respondents relinquished their claim to the Queenmother Stool of which case was pending before the Judicial Committee of the BARHOC to the Afia Takyiwaa family, he would also discontinue the land suit. However,the settlement failed because the Omanhene and the leading members of the Kofi Sono (Yanda) lineage vehemently objected to the Petitioner's proposition.[68] On the 19th day of September,2006, the Judicial Committee of the

[65] Information obtained from Sie Kofi Johnson 2nd January,2025.

[66]Information Obtained from Nana Abuu Mahama,Ag Akwamuhene,Sampa Traditional Area.2nd January,2025 at Sampa.

[67] Records in respect of Sampa Queen mother Stool Petition before the Judicial Committee of the Brong Ahafo Regional House of Chiefs sitting at Sunyani this day19th September, 2006.Suit No.BA/HC/P.3/2005, particulars of estoppel and accompanied Affidavit of Abuu Mahama Sunyani dated this 28th day of August,2006.

[68] Records in respect of Sampa Queen-mother Stool Petition before the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani Affidavit in Opposition of Yaw Bediako filed on 13/09/2006, paragraph 9-13

BARHOC sat in the quorum of Agyewodin Adu Gyamfi Ampem, Omanhene of Acherensua; Nana Bosoma Asor Nkrawiri II, Omanhene of Sunyani; Nana Ansa Adu Baah, Omanhene of Yamfo; Mr. Kwasi Boakye, Counsel for the Committee. The Committee studied the nature of the motion and listened to the arguments of the Counsels of both parties. Eventually, the Judicial Committee refused the application on the grounds that granting it would be pre-judicial to the case of the Respondents as they would not be allowed to leave evidence as to the fact that there were two but not three lineage that had legitimacy to occupy the Paramount Queen Stool of the Sampa traditional state. Additionally, a cost of GH¢1000 was slapped at Abuu Mahama, the Petitioner. The Committee also ruled that the substantive matter would proceed, and so, hearing was adjourned to the 5th day of October, 2006.[69]

XI. Omanhene Kofi Sono Passes away

Nana Kofi Sono II, the Omanhene of Sampa died on the 8th May 2007.This left the suit in respect of the Queen Mother Stool to pend sine die. The mortal remains of the Paramount Chief were interred and the funeral rites observed on Wednesday 28th November, 2007. On Thursday, 29th November, 2007. Sie Samuel Kwame, a substitute from the Sammor-Duah (Nyinda) royal lineage was introduced to the people as the provisional successor. This decision was taken in accordance with the constitutional custom that prescribed the occupancy of the paramount stool between the Kofi Sono (Yanda) lineage and the Sammor-Duah (Nyinda) lineage in a rotatory fashion.[70] The *Ayipata* version of the people's custom required that when the Paramount Chief died, the Queenmother and the Elders of the royal lineage whose time had come to provide a candidate to occupy the stool chose a regent who provisionally ruled till a substantive candidate was selected and installed. Nana Kwadwo Magsah II, who doubled as the Adontenhene and the Ag. President of the Sampa Traditional Council officiated the thanksgiving rituals in connection with the choice of the regent from the Sammor-Duah lineage. Expressing his gratitude to the Elders of Sampa for the smooth transition of power, Nana Kwadwo Magsah II stated in his letter as follows:

After the laying of Nana Kofi Sono II, Omanhene and President of the Sampa Traditional Area in state, he was finally interred…… I inform all concern that in the early morning of Thursday,29th November,2007 after customary rites performed by the Shienyoole Royals (Seenaku) from Duadaso No1,a regent from the Sammor-Duah (Samodua) whose turn it was to take the stool was introduced to the gathering. He was in the person of Mr. Sie Samuel Kwame. A head drink comprising four bottles of Schnapps, two crates of minerals, one crate of Guiness and a cash of Twenty Ghana Cedis was received by Nananom.[71]

The above information suggests that the Sammor-Duah royal lineage was recognized by the Sampa constitutional custom as a legitimate lineage with inheritable rights to the Sampa Paramount Stool.

XII. Abuu Mahama Directs Attention to the Male Stool

[69] Records in respect of Sampa Queen-mother Stool. Petition before the Judicial Committee of the Brong Ahafo House of Chiefs sitting at Sunyani this day19th September, 2006.

[70] A letter of gratitude and a special report on the burial of the late Nana Kofi Sono II, Omanhene and President of the Sampah Traditional Area. Ref No. STC/ADM/VOL12/35 dated 13th December, 2007. Copies of the said letter were served on the Asantehene, Brong Ahafo Regional Minister, President Brong Ahafo Regional House of Chiefs, the District Chief Executive, Jaman North, Divisional Commander, Ghana Police Service, Berekum; Asst. Superintendent of Police, Ghana Police Service; the Registrar Brong Ahafo Regional House of Chiefs; District Security Council, Jaman North; the Registrar Sampa Traditional Council.

[71] A letter written by Nana Kwadwo Magsah, Adontehene and Ag. President of Sampa Traditional Council dated 13th December,2007, Ref. STC/ADM/VOL12/35

Incensed by this move, Abuu Mahama directed his attention to the Male Stool (the Paramount Chief Stool) as well. On the 12th day of June, 2008, he challenged in a petition put before the Brong Ahafo Regional House of Chiefs the decision that appointed the regent from the Sammor-Duah lineage. He was irritated by what he considered palpable marginalization of his royal lineage in the stool politics of the Sampa traditional state. In his petition Abuu Mahama accused some leading members of the Kofi Sono (Yanda) lineage and the Sammor-Duah (Nyinda) lineage of masterminding the plot to sideline his family in the stool politics. Additionally, he implicated some of the Kingmakers in the deal.[72] In his petition, Abu Mahama, sought the following reliefs:

a) *Declaration that the respondents cannot nominate and install the Omanhene of Sampa Traditional Area without the consent and concurrence of all the royal gates of the Sampa stool.*
b) *A declaration that the queen mother's stool became vacant first and that same ought to be filled before that of the paramount chief's stool.*
c) *An order that ascension to the Sampa stools of both the queen's stool and the Omanhene's stool is/are rotatory and it is the turn of the Afia Takyiwaa royal gate to mount the throne.*[73]
d) *An Order of perpetual injunction restraining the Respondents their assigns, servants, relatives, family and any person purporting to act on the instruction of the Respondents.*[74]

In their statement of defense, Kwadwo Sromani,the Head *abusuapanin* of the Shieyoole clan of Sampa and his compatriots repeated their earlier statement that the Petitioner's ancestress who originated the Afia Takyiwaa lineage was not a Nafana by tribe but rather a Koulango by the name of Ama Kra affectionately called Ackah. Oba Gaga, a Koulango man who tripped from Seikwa to Sampa married her and the two remained at Sampa. They averted that Ackah was adopted into the Shieyoole clan of Sampa on account of her dedicated services to Nana Foor, the then Paramount Queenmother of Sampa and members of the royal family in general. According to the Respondents, the Afia Takyiwaa family to which the Petitioner referred were descendants of an adopted stranger and therefore have no hereditary rights to the Sie Nyoonor Gbor stool. The Afia Takyiwaa family was assigned the role of *Traperefo* the holder of the Spiritual Knife used to slaughter a goat to purify the land when it was ritually defiled. During the land cleansening ceremony,a member of either the Kofi Sono (Yanda) or Sammor-Duah (Nyinda) royal lineage recited the incantations over the animal while the *Traperefo* did the slaughtering. The Respondents further averted that the stool to which the Takyiwaas were entitled to occupy was the Akwamu stool which the late Omanhene Kofi Sono II created for them in appreciation for the loyal duty of servitude of their ancestress.[75] In a further response to the Petitioner's claim, the Respondents said that there were only two royal lineages namely: the Kofi Sono (Yanda) lineage and the Sammor-Duah(Nyinda) lineage who were legitimate occupants of the Paramount Stools of the Sampa state. Besides, none of the Petitioner's ancestors and ancestress had ever occupied both paramount stools

[72] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs,Sunyani. The Respondents were: Kwadwo Sromani (Abusuapanin), family head of Shieyoole royal family, Sie Kwame,the regent of the Samodua lineage;Sie Kwasi,the Gyasehene;Kwame Lolie,the Abakomahene;Abiba Yaamour,the Obaa Panin of the Kofi Sono gate and Tawia Robert.

[73] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs,Sunyani In the Judicial Committee of Brong Ahafo Regional House of Chiefs Sunyani B/A SUIT No.BA/HC/P.4/2008.Nana Abuu Mahama Ag. Akwamuhene of Sampa for himself and Afia Takyiwa royal gate vrs Kwadwo Sromani, Abusuapanin of Shienyole family of Sampa. Statement of Defense.

[74] Ibid

[75] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sunyani B/A SUIT No.BA/HC/P.4/2008. Statement of Defence of the Respondents filed on 10th September,2008.

since the Sampa state was founded. Occupation of the paramount stools, they said was exclusively preserved for the two royal lineages mentioned supra.[76]Though, the two suits had the same motive, they were not merged but were tried separately and alternatively.

XIII. Suit Struck Out for Want of Prosecution.

On the 22nd day of September, 2015, the Judicial Committee of the BARHOC sitting in a quorum of Agyewodin Adu Gyamfi Ampem, Omanhene of Acherensua as Chairman; Nana Ansah Adu Baa II, Yamfohene; Nana Bosoma Aso Nkranwiri II, Sunyanihene and Mr. Kwaku Gyambrah, the Counsel for the House struck out the suit in respect of the Paramount Chief Stool for want of prosecution. As a result, a cost of GH¢3000.00 was awarded against Abuu Mahama, the Petitioner in favour of the Respondents.[77]

XIV. Installation of Randolf Obah

The holdings of the Judicial Committee removed the legal obstructions and pave the way for the installation of Ransford Oba as the new Omanhene. Oba, a maternal grandson of Mr Sie Samuel, the demised regent was nominated selected and installed on the 26th September,2015 in accordance with the Sampa constitution and customs. Oba, a young student of Law was given the stool name Okogyeaman Nana Yaw Sammor-Duah II.[78]

XV. Abuu Mahama Relists the Case

Abu Mahama, the Petitioner caused his Counsel to relist the case that was struck out for want of prosecution. As a result, Counsel Asomah-Cheremeh moved a motion on notice for relist of the SUIT No .BA/HC/P.1/2008 in respect of the Paramount Chief Stool (the Male Stool) on the 27th day of October,2015.[79]In the Affidavit attached to the motion, the Petitioner explained that when the Court sat on the 22nd day of September, 2015, he was unprepared, and so, he sent someone to represent him but that person was late due to mechanical fault of the vehicle with which he was traveling.The Petitioner prayed that the matter be relisted for the same to be heard on its merits in the interest of justice and fairness. However, in their Affidavit in opposition, the Respondents represented by Nana Sie Kwasi, the Gyasehene rebutted the Petitioner's explanation saying that the latter was not serious with the prosecution of the case because in addition to absenteeism, the Petitioner had not paid the required hearing fees, therefore his prayer for the relist should not be entertained.[80]The Panel evaluated the arguments of both Affidavits and granted the application.[81]

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[76] Ibid. Affidavit of Sie Kwame in opposition to the Petitioner's petition and the motion for an order of perpetual injunction restraining the Respondents from nominating, selecting and installing the Omanhene of Sampa, filed on 10th September,2008.

[77] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani, this 22nd day of September, 2015.Suit No.BA/HC/P4/2008.

[78] In the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday the 7th Day of February,2025 before Angelina Mensa-Homiah (JA)Sitting as an Additional High Court Judge Suit No.GJ.10/64/24 Ruling. p,30.

[79] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs. Motion on Notice for Relist filed on 23/9/2015, SUIT No.BA/HCP/P.4/2008.

[80] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani B/A Affidavit in opposition to Abuu Mahama'a Affidavit in support of notice the relist, sworn at Sunyani on the 12th October 2015.

[81] Ibid. In the Judicial Committee of the Brong Ahafo House of Chief Sitting at Sunyani 24th day of November 2015. Suit No BA/HC/P.4/2008.

Furthermore, the Committee ruled that the relist would be done on condition of payment of the cost awarded for the Respondents against the Petitioner on the 22nd September,2015 when the case was struck out for want of prosecution.[82] Having granted the application for the relist of the case in respect of the Paramount Chief Stool,the Judicial Committee in pursuant to Section 32(1) of Chieftaincy Act 2008 Act (759) asked the parties to deposit a sum of money as security for the suit. The money amounting to GHC1000 was payable within14 days on or before 10th March,2016.[83]

XVI. Petitioner Objects to Counsel's Inclusion

On the 3rd day of February,2016 when the Committee sat to try the case in respect of the Paramount Chief Stool, the Petitioner caused his Counsel to raise an issue of conflict of interest against the Counsel of the BARHOC.[84]Asoma Cheremeh Esq.,the Petitioner's Counsel contended that there was a case pending at the Berekum Circuit Court since 2010 which involved Nana Yeboa Asuamah on his own behalf and on behalf the Afia Takyiwaa family of which Abuu Mahama was member. The Counsel contended that the Respondents in that suit were Adama Watara, Okyeame Yaw Bediako, Gyaasehene Sie Kwame, and S.A.Frimpong,who were the same people Abuu Mahama was litigating in the Stool case mentioned supra [85] Counsel Asoma-Cheremeh held that on the 10th of August 2010, P.K.O. Mensah Esq., the Counsel for the BARHOC filed a motion seeking to set aside orders made against the Defendants. In the Affidavit that supported the motion, P.K.O Mensah Esq. made a statement that compromised his position, consequently he should rescue himself from sitting on the case involving the Pramount Chief Stool.[86] But the Judicial Committee of the BARHOC rejected the objection at its sitting on the 9th June, 2016.Advancing reasons for rejecting the motion, the Panel contended that decisions on cases are taken by Nananom to the exclusion of the Counsel whose role was purely advisory on legal matters.[87]

The Committee dwelt its ruling on evidence from a judicial precedence of the case quoted below. *IN RE: EFFIDUASE STOOL AFFAIRS(NO1) REPUBLIC V. NUMAPAU; PRESIDENT OF THE NATIONAL HOUSE OF CHIEFS AND OTHERS; EXPARTE; AMEYAW II (NO1) [1998-99] SCGLR 427 AT 443 ACQUAH JSC (DISSENTING). The Supreme Court held that "Now it is trite knowledge that one of the occasions in which the maxim nemo judex in causa sua can be displaced is where the doctrine of necessity applied i.e., a judge is not qualified from trying a case because of personal interest in the matter at issue if there is no other justice available for in such situation natural justice must give way to necessity otherwise there will be failure of justice*.[88]

For the reason stated supra, the Judicial Committee declined the Petitioner's objection to the inclusion of the Counsel of the Judicial Committee in the trial. In a further explanation, members

[82] Ibid.

[83] Ibid..In the Judicial Committee of the Brong Ahafo Regional House of Chiefs at Sunyani, this 24th day of February, 2010.Suit No.BA/HC/P.3/2005.

[84] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Brong Ahafo House of Chief Sitting at Sunyani 3rd day of February, 2016.

[85] Records in Respect of Sampa Queen-mother Stool Petition. Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani. This 30th Day of August,2011 Suit No.BA/HA/P.3/2005

[86] Records in Respect of Sampa Paramount Stool Petition before the Judicial Committee of the Brong Ahafo House of Chief Sitting at Sunyani 3rd day of February,2016. Suit No BA/HC/P.4/2008.

[87] Records in Respect of Sampa Queenmother Stool. Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani this 30th Day of August,2011 Suit No.BA/HA/P.3/2005

[88] Records in Respect of Sampa Paramount Stool. Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,9th day of June,2016. Suit No.BA/HC/P1/2008.

of the Judicial Committee solidly said that the duty of the Counsel of the Committee was to advise the member-chiefs,*Nananom* on matters of laws including in particular evidence, procedure and interpretation of document and statutes; therefore, his presence in the case would not sacrifice justice and fairness. The Counsel's inclusion on the Judicial Committee was *stricto sensu* advisory. But he was not a member of the Committee. Earlier, on the 3rd day of February,2011 when the Committee sat on the case of SUIT No.BA/HC/P.3/2005, concerning the Queen mother Stool the Petitioner raised the same issue on conflict of interest against the Counsel and pleaded that he should rescue himself.[89]However, the Committee had rejected the Petitioner's plea on the 30th of August,2011 when it sat.[90]

XVII. Abuu Mahama's Appeals against the Verdict

Aggrieved and dissatisfied with the rulings of the Judicial Committee which he said was against the weight of the evidence, Abuu Mahama, the Petitioner, appealed to the National House of Chiefs.[91] He sought a relief to reverse the above stated rulings and all consequential orders made by the Judicial Committee of the Brong-Ahafo Regional House of Chiefs. In view of the Appeal, the Judicial Committee of the BARHOC adjourned the case sine die for the petitioner to pursue the Appeal.[92]Subsequently, the Registrar of the BARHOC invited the parties in a written notice to observe the conditions of the Appeal. Abuu Mahama, the Appellant was accordingly instructed to pay GH 1200 to cover the cost of the preparation and transmission of the records of the Appeal to the National House Chiefs. Additionally, the Appellant would pay GH5000 or enter into bond in like sum with two sureties to be justified for the due prosecution of the Appeal. The Appellant was instructed to fulfill the above conditions by 16th November, 2017.[93] On the 30th July, 2019 the Judicial Committee of the National House of Chiefs chaired by Kumbun Na Yiri II struck out both Appeals for non-compliance and discontinuance. Accordingly, a cost of GH3000 was awarded against Abuu Mahama, the Appellant for the Respondents.[94]

XVIII Cases Withdrawn to Manhyia

Adhering to the instruction of the Asantehene, their overlord, the litigants agreed among one another to withdraw the case for settlement at the court of the Asantehene. On the 29th August, 2019, when the Judicial Committee sat, Asomah-Cheremeh Esq, Counsel for the petitioner prayed the Committee on behalf of the parties to withdraw both suits for an out-of-court settlement, at the Manhyia Palace, since the Asantehene was reported to have intervened to settle the disputes. The Committee accepted the prayer and adjourned the case to 27th November, 2019 when the parties would have completed the settlement and submitted the Terms of Settlement to the Committee. The prayer of the Counsel for the Petitioner was captured in the proceedings as follows:

[89] Records in Respect of Sampa Queen-mother Stool. Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,3rd February, 2011.SUIT No.BA/HC/P.3/2005

[90] Records in Respect of Sampa Queenmother Stool. Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,30 day of August, 2011,.SUIT No.BA/HC/P.3/2005.

[91] Records in Respect of Sampa Paramount Stool Petition. In the Judicial Committee of the National House of Chiefs Kumasi Ashanti Region, Notice of Appeal filed on 20/06/2016.

[92] Records in Respect of Sampa Paramount Stool. Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,23rd day of June,2016. Suit No.BA/HC/P1/2008.

[93] Records in Respect of Sampa Paramount Stool.Settlement of Records of Appeal before the Regional Registrar, Brong Ahafo Region House of Chiefs Sunyani on Thursday 2nd November,2017.

[94] Records in Respect of Sampa Paramount Stool. In the Judicial Committee of the National House of Chiefs Kumasi Sitting on Thursday,25th April,2019.

Counsel for Petitioner*-I have been informed by the parties in this suit that the Asantehene is settling all Sampa chieftaincy issues. In view of the settlement, we are withdrawing all the cases concerning Sampa stool pending before the Judicial Committee.*

Counsel for the Respondents*-We have no objection to their withdrawal and we are not taking cost against the Petitioner. We are praying that the Committee will give us long date in order to file terms of settlement*.[95]

Okra Daniel relates that the Asantehene appointed a Four-member Committee to investigate the case in respect of only the Paramount Chief Stool and recommend appropriately. Members of the Committee were. Barima Tweneboa Kodua, the Omanhene of Kumawu as Chairman, the Ntotorosohene as Co-chairman, the Omanhene of Adakragya and Baffour Kentenkrakyi, the Asantehene's linguist.[96] According to Okra after a thorough investigation had been made, two members of the Committee ruled that the Kofi Sono (Yanda) lineage and the Sammor-Duah (Nyinda) lineage were the only royals with customary and constitutional right to occupy the paramount stools of the Sampa traditional state because they were related by maternal blood connection.[97] The remaining two members also ruled that in addition to the Kofi Sono (Yanda) and the Sammor-Duah (Nyinda) lineages, the Afia Takyiwaa family also had legitimacy to occupy the paramount stool of the Sampa state. The Committee's decision was communicated to the Asantehene for his perusal and necessary action.

Having examined the Committee's recommendations, the Asantehene summoned the entire Asanteman Council and invited Abu Mahama,the Petitioner and the Respondents. At that time, Kwadwo Sromani,Sie Kwame and Tawia Robert the 1st,2nd and 6th Respondents respectively had passed on save Gyasehene Sie Kwasi, Kwame Lolie and Obaa Panin Abiba Yamour who were the 3rd,4th,and 5th Respondents respectively. But Obaa Panin AbibaYamour was incapacitated, and so she was represented by Adama Watara, her son.

When the Asantehene examined the Family Trees of the three lineages he passed judgement as cited below. *Whatever the case may be, we must be able to trace the genealogy of the royal family. Amongst the three parties, we must know who begot each of them for which reason they have right to the stool……Yelimor Daa begot Yatumgba,Yatumgba begot Yelikosa Nyin Nna and Yah Nna. Yeli Kosa begot Yeli Kyemeh.Yeli Kyemeh. begot Nyin Kyemeh and Yelimor. Yelimor begot Yah Kupo.Yah Kupo begot Agyara Fordjour. Agyara Fordwour begot Abu Mahama. Seli Kosah also begot Ataa Yaa. Ataa Yaa begot Afia Takyiwaa who ascended the female stool of Sampa and Maape. Maape begot Akosua Panin,Kwadwo Sromani,Woli Kwaku and Ya Kosah.Ya Kosah begot Kwame Yeboah the Tufohene.*[98]*Yah Nna is the elders among the twins Nyi Nna [supposed to be written correctly as Yah Nna] begot Yeli Kosa. Yeli Kosa begot Nyin Kyema. Nyin Kyema begot Akosua Mantuagya. Akosua Mantuagya begot Maa Mor.Maa Mor begot Adama and Kyeame Mosi* [99]*Nyin Nna the younger twin also begot Abenaa Asraa, Ama Tiwaa,Ama Kra and Abena Num.Ama Kra begot Kofi Sono II.Abena Num begot Kofi Sono I. Ama Kra.also begot Akua Nyaw.*[100]

[95] Records in Respect of Sampa Queenmother Stool Petition Before the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani this 29th Day of August 2019 SUIT No BA/HCP/P.3/2005.
[96] Information obtained from Nana Sie Kwasi, the Gyasehene of Sampa on the 23rd February 2025.
[97] Information obtained from Okra Daniel on the 25th Februaru,2025.
[98] Minutes of the Asanteman Council held on Thursday 22nd June,2023 under the Presidency of Otumfour Osei Tutu II, Asantehene at 12 pm, pp.15-16
[99] Ibid, page 16.
[100] Ibid

Now on the genealogy of Mansah Rose, the son of Mansa Rose is Sie Yaw.The mother of Mansah Rose is Adwoa Fii, her uncle is also called Sie Samuel Kwame who is the Samodua Abusua Panin.Their mother is called Minanta.Badu begot Minanta.Gyamaa begot Badu.Their first ancestress is Nana Abena.Nana Abena begot Kwame Adinkra,Yoosa, Maasali,Nyindwo and Gyamaa.Yoosaa begot Yaadwo Tamwaa,Yaadwo Tamwaa begot Yelidwo,Yeli Dwo begot Yaamor.Yaamor begot,Yaadwo Kakala.Yindwo begot Seli Penya.Seli Penya Begot Afia Fie.Afia Fie begot Adwoa Sika and Adwoa Buor.Adwoa Sika begot Abena Num. Abena Num begot Daniel Okra Kwame Momologe who was the attorney of Mansa Rose.The descendants of the twins and Abu Mahama are maternal relation but Mansa Rose is not their relation.[101]

In the above citation, the Asantehene said Abuu Mahama, the Petitioner was a member of the Yelikosa (Afia Takyiwaa) lineage, while Adama Watara, the son and Attorney of Abiba Yamour, the Defendant who was herself the *Obaapanin* of the Kofi Sonos also descended from Yanda (Kofi Sono) lineage. According to the Asantehene, Mansa Rose and Daniel Okra claimed false maternal blood connection with the Nyinda (Sammor-Duah) lineage. According to the Asantehene meant that Mansa Rose and Daniel Okra and their retinues of followers dubiously arrogated to themselves the lineage and identity of Nyinda. However, Daniel Okra and Mansah Rose insisted that they descended from the ancestry of Nyinda. To settle the controversy, the Asantehene should have invited the genuine members of the Nyinda that he knew to expose the false claim of Mansah Rose and his retinue of family members, but he failed to do so. On what foundation of fact, therefore, did the Asantehene rely to argue that Mansa Rose and her family's claim to the Nyinda descent was profound falsehood? Besides, no fact was disclosed to evidence the extinction of the maternal blood descendants of Nyinda. Again, no reason was advanced to explain why the Asantehene's ruling contradicted that of the Committee of Inquiry set up by himself. Moreover, the Kofi Sonos were a common witness of both Abuu Mahama (of the Afia Takyiwaa family) and Rose Mansah who claimed descent of Nyinda; consequently, the Kofi Sonos should have been asked to tell which one of the two families was their true blood relation. The evidence of the Kofi Sonos would have provided a genuine information for passing a fair judgement to settle the controversy.

Having pronounced his verdict, the Asantehene ordered the Kofi Sono (Yanda) lineage represented by Adama Watara and the Afia Takyiwa lineage also represented by Abuu Mahama to go back home, elect a befitting candidate and install him as Sampahene. Obviously, the candidate would come from the Afia Takyiwaa lineage because Nana Kofi Sono II whose demise triggered off the dispute hailed from the Kofi Sono lineage The Asantehene's verdict did not go down well with the members of both the Kofi Sonos and the Sammor-Duas but they didn't instantly register their discontent overtly before the Asantehene.

Later, the leading members of the Kofi Sonos confederated with those of the Sammor-Duahs to register their displeasure to the Asantehene's ruling. They expressed their irritation by writing to inform the Asantehene to re-examine his verdict. They contended that the Asantehene's decision was a deliberate flout of justice to favour the Afia Takyiwa lineage whose ancestress was not a Nafana but a Koulango by tribe and was not in any way connected to the Sie Nyonoor Gbor Stool. Besides, Rose Mansah, Daniel Okra Momolonge and their retinues contended that the Asantehene's verdict perpetually deprived them of their birth right, a situation that they would not countenance. Nevertheless, the Asantehene would not rescind his verdict when the Asanteman Council reconvened.

[101] Ibid

Exasperated by the ruling, the Kofi Sonos and the Sammor-Duas led by Adama Watara, Okyeame Bediako, Gyasehene Sie Kwasi and Shaibu Abraham frankly told the Asantehene that the Sampa state had severed ties with the Asanteman Council and walked away while invoking the curse of river deities upon the Asantehene...

XIX. Installation of Emmanuel Ankamah

Later, members of the Afia Takyiwaa family and a few Divisional Chiefs led by Nana Kwadwo Magsa II, the Adontehene unilaterally installed Justice Emmanuel Ankamah, an Appeal Court Judge, as the Paramount Chief of the Sampa traditional state without observing the constitutional custom that governed nomination, election and installation of the occupant of the Sie Nyonoor Gbor stool as discussed supra. Nana Sie Kwasi, the Gyasehene relates that Ankamah's installation was carried out without the consent and concurrence of the Kingmakers. Justice Emmanuel Ankamah assumed the stool name Sambga Gyafla II. Subsequently, Ankamah was swiftly taken to the Manhyia Palace to swear the oath of allegiance to the Asantehene. Available evidence revealed that he was installed in his private residence by a pocket of chiefs who were not members of the eight legitimate Kingmakers save the Adontenhene Kwadwo Magsa II. Besides, Gyafla II was not nominated by the Queen mother which act was palpable violation of the Sampa constitution and custom. But as we saw earlier, Okogyeaman Yaw Sammor-Duah II had legitimately been installed as the Paramount Chief of the Sampa traditional state.

The Gyasehene reports that according to the prescriptions of the Sampa constitution and custom, a person was recognized as a chief when he was selected by his royal family, nominated by the Queen mother, accepted by the Kingmakers, installed by lowering him onto the Blackened Stool and putting the Stool under his custody. The new chief was given access to the Stool through which he established spiritual communication with his ancestors.[102]The swearing of the oath of allegiance to the Asantehene, he said did not confer legitimacy to the chief. The Gyasehene further relates that the act just symbolized the Sampa traditional state's membership of the Asanteman Council. The Asanteman Council he contends was a confederacy of autonomous traditional states and each member state's internal affairs was not controlled by the central power or the Asantehene.

XX. Blood-Stained Conflict Begins

When it came to the public notice in 2023, that Justice Emmanuel Ankamah had covertly been installed and proceeded to swear the oath of allegiance to the Asantehene at the Manhyia palace in Kumasi, Sampa, the seat of the Sampa traditional state was thrown into pandemonium under two feuding factions -the confederated Kofi Sonos and the Sammor-Duahs on one hand and the Afia Takyiwaas on the other. The Kofi Sonos and the Sammor-Duahs took control of the Sampa township and the Oman's Palace. Violent clashes erupted between the loyalists of Okogyeaman Yaw Sammor-Dua II and the Police who were deployed to provide security to Justice Emmanuel Ankama to enable him take control of the Oman's Palace and rule from there. In a series of brutal armed encounters, some civilians and the Police were reported dead. Loyalists of Okogyeaman Yaw Sammor-Duah II who according to available evidence constituted the greatest number of the people of Sampa banned Sangba Gyafla II from entering Sampa to hold himself the Paramount Chief of the Sampa Traditional Area. The Afia Takyiwaas and a few loyalists of Samgha Gyafla II were also banned from organizing public gatherings to celebrate their hero.

[102] Information obtained from Nana Sie Kwasi Gyasehene of Sampa.

XXI. The Judicial Committee Reconvenes.

The Judicial Committee the Bono Regional of Chiefs reconvened on 6th May, 2021 to receive the Terms of Settlement from the Asantehene and expedite action accordingly.[103]. Strangely enough, Abuu Mahama, the Petitioner and his Counsel didn't appear. By that time, the 1st, 2nd, and 6th respondents in the suit in respect of the Paramount Chief Stool had passed on save Gyasehene Sie Kwasi, the 3rd respondent and Nana Kwame Lolie, the 4th respondent as well as Abiba Yamoor,the 5th Respondent who was represented by Adama Watara, her son.[104] The case was adjourned to the 10th day of June, 2021[105]. On the 10th June, 2021 both parties and their Counsels failed to attend the Committee's sitting; consequently, the case was adjourned *sine die*.[106] On the 5th July, 2023 the Respondents filed notice to proceed through their Counsel with copy served on the Counsel of the Petitioner.

XXII. Abuu Mahama Discontinues the Suits

On the 14th August, 2023, Asomah–Cheremeh, the Counsel of the Petitioner wrote to inform the Judicial Committee that Abuu Mahama, his client had come for his files and that he was no longer counselling the Petitioner.[107] He admonished the Committee to serve on the Petitioner personally and directly. On the 18th August, 2023, a hearing notice was served on the parties to appear on the 7th day of September, 2023. The Petitioner evaded service on that day. According to the Bailiff, the Petitioner's guards prevented him from delivering service. On the 25th day of August 2023, another hearing notice was served on the Petitioner but he was reported travelled. The third hearing notice served on the Petitioner was unsuccessful as the Petitioner was again reported travelled. When the Petitioner kept on evading direct services, the Judicial Committee of the Bono Regional House of Chiefs (BRHOC) administered a substituted service on him to appear on the 12th day of November, 2023. However, on the 27th day of November, 2023 the Petitioner gave notice of discontinuance to the Judicial Committee. Sitting on the 23rd day of May, 2024, the Committee resolved that the Petitioner needed leave of the Committee to discontinue or withdraw from the suit therefore, the case was adjourned to 20th June, 2024.However, on that date, the Petitioner failed to appear; consequently, the case was adjourned to the 5th day of September, 2024.As a result of the intransigence of the Petitioner, the suits remained unprosecuted. The Asantehene's Committee also failed to submit the Terms of Settlement to the Judicial Committee of the BRHOC.

XXIII. Competing for Government's Recognition

The two chiefs competed for government recognition by filling-in their Chieftaincy Declaration Forms (hereafter the CDF) and submitting the same to the BRHOC and the NHOC.The administrative process was that the CDF would be scrutinized and approved by both Houses so that the qualified chief's name would be entered into the National Register of Chiefs. It was the

[103] The Brong Ahafo Region was split into the the Bono,Bono East and Ahafo regions on 13th February 2019. Sampa fell under the Bono Region so the cases were retained in that region.

[104] The deceased were Mr.Sie Kwame Samuel;Kwadwo Sromani,Abusuapanin Shieyoole,and Tawia Robbert

[105] Records in Respect of Sampa Paramount Stool Petition.In the Judicial Committee of the National House of Chiefs Kumasi Sitting at Sunyani on 6th May 2021.

[106] Records in Respect of Sampa Paramount Stool Petition Before. the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani In the Judicial Committee of the National House of Chiefs Kumasi Sitting at Sunyani on 10th May 2021.

[107] A letter written by Counsel Asomah-Cheremeh, Ref.2023/08/22002 dated 24th August,2023.

controversy, administrative intransparency and miscarriage of justice in the exercise that intensified the on-going blood-stained conflict. On the 3rd November, 2023, the Gyasehene endorsed the CDF of Okogyeaman Nana Yaw Sammor-Duah II and transmitted the same to the Bono Regional House of Chiefs.[108]The Research and Traditional Affairs Committee of the BRHOC examined the CDF,passed it and submitted the same to the NHOC for the new chief's name to be entered into the National Register of Chiefs.[109] The NHOC was processing the CDF of Okogyeaman Nana Yaw Samoduah II, when Nana Kwadwo Magsah II,the Adontenhene and the Ag. President of the Sampa Traditional Council also endorsed the CDF of Samgba Gyafla II and submitted it to the BRHOC.But the BRHOC outrightly rejected the Form because they claimed that it was against the rules to receive, process and transmit to the NHOC the Chieftaincy Declaration Forms of two chiefs for the same stool.[110]

XXIV. Gyafla II's First Mandamus Application

When his CDF was rejected, Gyafla resorted to legal action against the BRHOC.On the 14th day of June, 2024 Sangba Gyafla II filed at the Kumasi High Court a Judicial Review application in the nature of Mandamus and Prohibition against the BRHOC and the NHOC. The reliefs sought by the Applicant were:

1.An order of Mandamus compelling the Respondents to receive and process the chieftaincy Declaration Form of Nana Sangha Gyafla II and enter his name into the National Register of Chiefs as the Paramount Chief of the Sampa Traditional Area.

2.An order prohibiting the Respondents from either transmitting, receiving and processing any Chieftaincy Declaration Forms for purposes of entry of the name of the person into the National Registrar of Chiefs either as a paramount chief or paramount Queen mother of the Sampa Traditional Area.[111]

In the suit mentioned supra, Angelina Mensah-Homiah (JA)sitting as an Additional High Court Judge determined the case and ruled as follows:

After a careful consideration of the affidavit evidence of the parties as well as arguments made on their behalf in their respective statement of cases filed, and by a judicious exercise of discretion, this court grants the Applicant's relief (i) for mandamus to issue against the 1st Respondent compelling the 1st Respondent to receive and process the Chieftaincy Declaration Forms of the Applicant herein and submit the same to the 2nd Respondent. This must be done within (21) days from the date of this judgement. Relief (ii) for prohibition is hereby refused.[112]

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[108] Chieftaincy Declaration Vacation Form Filled-in, signed and dated 3rd November 2023 by Nana Sie Kwasi the Gyaasehene of the Sampah Traditional Council.

[109] Research and Traditional Affairs Committee Compliance Form prepared and Signed by Mrs Ama Konadu, Registrar Bono Region House of Chiefs; Emmanuel Osabotey,Research Officer,Bono Regional House of Chiefs; Okokyeredom Sakyiako II, Drobohene and Chairman of the Research and Traditional Affairs Committee, Bono Regional House of Chiefs dated 18th December ,2023.

[110] Chieftaincy Declaration Enstoolment /Enskinment Form prepared and dated 23rd December,2023 by Nana Kwadwo Magsah II, Ag. President Sampa Traditional Council.

[111] In the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday the 7th Day of February,2025 before Angelina Mensah-Homiah (JA)Sitting as an Additional High Court Judge SUIT NO.GJ10/64/24,Page 2.

[112] In the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday the 7th Day of February,2025 before Angelina Mensah-Homiah (JA)Sitting as an Additional High Court Judge SUIT NO. GJ10/64/24, page.37.

The above citation explicitly reveals that the Court accepted the Mandamus relief and refused that of the Prohibition. According to the ruling, the BRHOC would receive the CDF of Sangba Gyafla II process and transmit the same to the NHOC for Gyafla's name to be entered into the National Register of Chiefs.

XXV. The BRHOC Decides on Gyafla's CDF

Following the Court's command, the BRHOC received Gyafla's CDF the second time. The Research and Traditional Affairs Committee of the BRHOC examined the Form and submitted the same to the House to take a decision on it by means of voting. Out of the ten (10) chiefs who were present and voted, the 'Disapproved' secured eight (8) votes, while the 'Approved' secured two (2) votes. Thus, Gyafla's CDF was disapproved by a majority decision; consequently, the BRHOC didn't transmit the Form to the NHOC. Available evidence revealed that Gyafla's CDF was rejected because information therein indicated that he was not in the possession of the Blackened Stool. Possession of the Blackened Stool provided customary evidence that the chief had been enstooled in tandem with the constitution and custom of the people and earned their legitimacy. The BRHOC explained the ground on which it rejected the CDF of Gyafla II in a letter addressed to Nana Kwadwo Magsah II dated 3rd April,2025 as cited below:

I refer to your letter STC/BAHC/VOL.1/38 dated 17the February,2025 relating to the Chieftaincy Declaration Form of Nana Samgba Gyafla II.I am directed by Osagyefo Oseadeeyo Agyemang Badu II,Dormaahene and President of the Bono Regional House of Chiefs to inform you that the House at its General Meeting held on 21st March,2025 declined the transmission of the forms to the National House of Chiefs to be entered into the National Register of Chiefs as Sampahene because the House noted that Nana Samgba Gyafla II is not in the possession of the black stool of Sampa which is a key identity and authority of the paramount stool.[113]

The above citation gives the reason why Gyafla's CDF was not transmitted to the NHOC.It was indicated on the CDF that Gyafla was in the possession of the Black Stool. Possession of the Stool was the most important customary prerequisite to hold a chiefly office as dictated by Article 277 of the 1992 Constitution of the Republic of Ghana which stipulates as follows:

In this chapter unless the context otherwise requires, a 'chief' means a person hailing from the appropriate family and lineage has been validly nominated, elected, selected and enstooled, enskinned or installed as a chief or queenmother in accordance with customary law and usage.[114]

XXVI. The Contempt Charges

When the 21 days expired, the BRHOC had not transmitted Gyafla's CDF to the NHOC as ordered by the Court, Gyafla then caused his lawyer to file contempt charges against the President and the Registrar of the BRHOC at the Kumasi High Court. On the 7th day of July,2025, the Court considered the application. The sitting Justice, His Lordship Abdul-Razak Musah based his Judgement on Order 43 Rule 8(1) of the High Court Civil Procedure Rules,2004(C.I.47) of which Rule 8(1) stated that: *the Court may order act to be done at the expense of disobedient party if an order of mandamus a mandatory order, an injunction or a judgement or order for the specific performance of a contract is not complied with the court may direct that the act required to be*

[113] Bono Regional House of Chiefs letter dated 3rd April,2025 with reference number BRHC/CD/021/V.1/31 addressed to Nana Kwadwo Magsah,Ag President Sampa Traditional Council signed by Emmanuel Osabutey,Research Officer for the Registrar.

[114]The 1992 Constitution of the Republic of Ghana, Article 277, page.153.

done may as far as practicable be done by the party by whom the judgement or order is obtained or by some other person appointed by the court at the cost of the disobedient party[115]
Rule 8(3) of Order 43 also provides that:
Sub-rules (1) and (2) shall be without prejudice to the powers of the Court to punish the disobedient party for contempt and any other power by the Court.[116]

Drawing judgmental inspiration from the above Rule and Order the Justice ruled as follows:
1.The 2nd Respondent herein the Registrar of the Bono Regional House of Chiefs is hereby ordered to transmit the Chieftaincy Declaration (CD)Form of the Applicant to the National House of Chiefs forthwith.
2. For the Avoidance of doubt, the said CD Forms shall be transmitted to the National House of Chiefs on or before the 21st day of July, 2025.
3.Upon failure of the 2nd Respondent to transmit the CD Form by the said date, the Sampa Traditional Council is hereby authorized and directed to forward the CD Forms of the Applicant to the National House of Chiefs as soon as practicable thereafter.
4.The Registrar of the National House of Chiefs is hereby ordered to receive and act upon the CD Form of the Applicant when transmitted either by the 2nd Respondent, the Sampah Traditional Council or any person acting upon their lawful instruction.
5.For the avoidance of doubt, this order takes immediate effect and does not require service of copies for its enforcement.[117]
The Justice then adjourned the case to the 17th day of October, 2025.It is clear from the above quoted ruling that the learned Justice avoided the contempt charges. Why? He either was lenient to the Respondents probably because he didn't want them to suffer consequential orders of contempt or learnt that the Respondents' actions were not contemptuous before the law. But paragraph (4) of the Court's ruling that compelled the Registrar of the National House of Chiefs to act upon the CDF provides sufficient reason to believe that some *forces majeurs* were behind the process. When the Court passed this judgement, the Registrar of the BRHOC submitted the CDF of Sambga Gyafla II to the National House of Chiefs and proceeded on voluntary promotion from the Bono Region to another region.

XXVII The Motions of Stay-of-Execution
The BRHOC and Okogyeaman Yaw Sammor-Duah II (the 2nd interested party) appealed against the ruling and applied separate Motions on notice of a Stay-of-Execution of the Court's order dated 7th February,2025 pending the Appeal. But the Court refused the motions of the two. Accordingly, Her Ladyship Angelina Mensah-Homiah (JA), the High Court Judge had ruled as follows:
I conclude that the compliance enforcement of the order made on the 7th February,2025 will not *automatically result in insertion the Applicant/Respondent//Respondent's name in the National Register of Chiefs. The decision to insert or not to insert the Applicant's name would rest on the*

[115] In the Matter of the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday 18th Day of July 2025 before the Lordship Justice Abdul-Razak-Musah Justice of the High Court SUIT NO: GJ/MISC/51/2025.page 3.
[116] Ibid,p3
[117] Ibid, page 4.

National House of Chiefs upon receipt of the Chieftaincy Declaration Form of the Applicant/Respondent/Respect.[118]

By this ruling, the learned Judge informs us that the NHOC had administrative responsibility to either approve or disapprove Gyafla's CDF. Armed with this knowledge, why did the Court compel the BRHOC to submit the same CDF to the NHOC when the former failed it? Was the learned judge telling us that the BRHOC didn't have administrative responsibility to either approve or disapprove the CDF at its level? Refusing the Motion of Yaw Sammor-Duah II, the 2nd Interested Party the learned Judge said:

All said the Counsel for the 2nd Interested Party /Appellant/Applicant has failed to satisfy this Court per Affidavit evidence that any exceptional circumstances exist for the grant of the instant application. Counsel has also failed to satisfactorily demonstrate that the impugned judgement suffers from erroneous statement of the law or that a refusal would occasion irreparable harm to the 2nd Interested Party/Appellant/Applicant. I find myself unable to exercise my discretion in favour of the 2nd Interested Party/Appellant/Applicant.[119]

XXVIII. Gyafla II's Second Mandamus Application

When Gyafla learnt that his CDF had been transmitted to the NHOC, he once again caused his Counsel to apply on his behalf a writ in the nature of Mandamus at the Kumasi High Court. The application sought to compel the Registrar to enter Gyafla's name straight away into the National Register of Chiefs without observing established administrative procedures of the House in respect of CD Forms. The procedures required that the Research and Traditional Affairs Committee scrutinized and evaluated the content of the form and referred the same to the entire House to take a final decision on it. The Registrar of the NHOC who pleaded anonymity disclosed to this researcher in confidence saying that as a result of the short time of service of the writ (in just eight working days) on him, he could not enter his appearance and file his defence at all. On the 8th day of September,2025 when the Court sat, he did neither appear in court nor cause the Counsel of the NHOC to represent him and plead on his behalf.

Without hearing the Respondent, the sitting Judge granted the Mandamus application and ordered the Registrar of the NHOC to enter Gyafla's name into the National Register of Chiefs within twenty-four (24) hours.

Below is a citation of the Court's ruling:

UPON READING the Affidavit of NANA SAMGBA GYAFLA II.PARAMOUNT CHIEF of SAMPA TRADITIONAL AREA H/N.GL084-5803 NII ODOTEI ONANOR STREET,TSE ADDO, ACCRA in the Greater Accra Region of the Republic of Ghana, the Applicant herein and the deponent hereto sworn to and filed on the 21st day of August,2025 in support of the Motion on Notice for Judicial Review in the Nature of Mandamus; AND UPON HEARING KWAMINA MENSAH ESQ. counsel for and on behalf of the Applicant herein; IT IS HEREBY ORDERED THAT; the Respondent herein is ordered to enter the name of the Applicant into the National Register of Chiefs as the Paramount Chief of the Sampa Traditional Area forthwith. For the avoidance of doubt the

[118] In the Superior Court of Judicature in the High Court of Justice Held in Kumasi Law Court Complex on Monday 7th Day of April,2025 by Her Ladyship Angelina Mensah-Homiah (JA)Sitting as an Additional High Court Judge SUIT N0. GJ10/64/2024, p.8.

[119] In the Superior Court of Judicature in the High Court of Justice Held in Kumasi Law Court Complex on Monday 7th Day of April,,2025 by Her Ladyship Angelina Mensah-Homiah (JA)Sitting as an Additional High Court Judge SUIT NO.GJ10/64/2024,p.12.

Registrar of the Respondent is granted 24 hours upon receipt of the copy of the Order to insert the name of the Applicant into the Register of Chiefs.[120]

According to the Registrar of the NHOC, when he received the Order, he held a meeting with Ogyeahoho Yaw Gyebi, the President of the NHOC and the Counsel of the House. The two advised him to enter Gyafla's name into the Register in order to escape the consequential orders of contempt since the NHOC and the BRHOC could later appeal against the ruling. The Registrar did just that. However, when it came to the public notice that Gyafla's name had been entered into the National Register of Chiefs to legitimize him as the Paramount Chief of Sampa, enraged multitude of loyalists of Okogyeaman Yaw Sammor-Duah II violently clashed with a few loyalists of Samgba Gyafla II in the Sampa township killing and burning property including houses. Loyalists and family members of Gyafla including children were forced into exile in the neighboring towns of Cote d'Ivoire where they, according to reports, lived as registered refugees of United Nation High Commission for Refugees (UNHCR). The massive loyalists of Okogyeaman Yaw Sammor-Duah II frightened Gyafla to go to Sampa to reign as the Paramount Chief. A ruler's strength thrives on the legitimacy of the ruled. Gyafla II had the law but Yaw Sammor-Duah II had the legitimacy of the people. The bloodstained clashes intermittently resumed. The BRHOC issued a Press Statement condemning the decision of the NHOC and describing it as clear and flagrant violation of the established processes governing the registration of chiefs. The BRHOC said the violent clashes at Sampa was a spontaneous reaction to the unprofessional decision of the NHOC.[121]On the 21st day of March, 2026 a special joint police-military intelligence-led operation at Sampa recovered eight assorted weapons and arrested 24 people.[122]The President of the BRHOC reported that over 20 people had died in the blood-spattered conflict since it erupted.

XXIX. Conclusion

In this work, I have chronicled the historical trend of the constitutional disputes that occurred in the Sampa traditional state from 1952 to the present. The research makes the following findings: Primarily, the on-going chieftaincy related skirmishes in the Sampa traditional state snowballed from the unresolved constitutional dispute between Suma and Sampa. However, it was the imposition of Sangba Gyafla II on the people of Sampa that turned the 2005 and 2008 stool disputes bloody. From the narrative, we gathered that Gyafla II who hailed from the Afia Takyiwaa lineage was not nominated, selected. elected and installed as the chief of Sampa in accordance with the Sampa constitution and custom. His lack of legitimacy of the people coupled with the coercive and violent manner with which he wanted to legitimized his reign were all causative factors of the intermittent blood bath in the Sampa traditional state.

Secondly, the overt denial of justice to the Sammor-Duah lineage and the resultant deprivation of their natural right by the Asantehene triggered off the mayhem. A critical look at the opinions expressed by the chiefs who were part of the proceedings revealed a considerable number of them

[120] In the Superior Court of Judicature in the High Court of Justice, Kumasi/Ashanti SUIT NO.ASH/ADK/HC/E10/17/25.In the Matter of an Application for Judicial Review in the Nature of Mandamus Pursuant to Article 141 of the Constitution,1992, Section 16 of the Courts Act.1993(Act 459) and Order 55 of the High Court (Civil Procedure)Rules 2004(C.I.47) and in the Matter of the Republic VS National House of Chiefs(Respondent) EX-PARTE: Nana Sambga Gyafla II(Applicant).

[121] Bono Regional House of Chiefs Press Statement of the Bono Regional House of Chiefs on the Sampa Chieftaincy Dispute released on October 03, 2025. Ref. BRHC.ME040/V.1/4

[122] Press Release of the Public Affairs Unit of the Ghana Police Service dated 21st March 2026, signed by Chief Inspector Thomas Akeela,Public Relation Officer Bono Regional Police Command.

affirming that the Afia Takyiwa family of Abuu Mahama had maternal blood relation with the Yanda (Kofi Sonos). But, the same number of chiefs affirmed that Mansah Rose and her relatives were true members of the Sammor-Duah (Nyinda) lineage and had direct blood relation with the Kofi Sonos. Consequently, upon which material facts did the Asantehene rely to decide that the Sarmmor-Duah lineage were not legitimate occupants of the Sie Nyonor Gbor stool? The Asantehene's claim that the Sammor-Duas were not royals with inheritable right to the Paramount Stool of Sampa because their ancestors came from Cote d'Ivoire to usurp a political space in the Sampa stool affairs is a swindle and factually erroneous. This is because by the time the Sampa people migrated to their present location Ghana and Cote d'Ivoire didn't exist.

Moreover, the research has found out that the cases were withdrawn from the BRHOC for a negotiated settlement at the Asantehene's court; therefore it was procedurally incumbent on the Asantehene's arbitration committee to furnish the Judicial Committee of the BRHOC with the Terms of Settlement. The Asantehene's argument that he arbitrated but did not settle the case after the parties had sworn his oath was an indefensible argument which is tantamount to disregarding the ingenuity of the Judicial Committee without justification. When the case was delaying at Manhyia disenchanted Abuu Mahama, the Plaintiff caused his Lawyer to write to Otumfour suggesting his intention to withdraw. The excerpt of the letter is quoted below:

We act as solicitors of petitioner in the above-mentioned cases which were pending before the Bono Regional House of Chiefs. It will be recalled that the matter was referred to Otumfour Osei Tutu II who set up a committee to attempt a negotiated settlement out-of-court. Regrettably, the negotiated settlement remained uncompleted up till now. As provided under Section113(b) of the ADR Act, Act798 of 2010 that parties may withdraw from the settlement proceedings at any time, our client hereby informs you of his withdraw from the settlement forthwith. Our client expresses his gratitude to Otumfour Osei Tutu II and the honorable Committee members for attempt to settle the matter. We have filed notice of intention to proceed with the petition at the Bono Regional House of Chiefs.[123]

We learn from the above quote that the case was withdrawn from the BRHOC to Manhyia for a negotiated settlement. Hence, when one of the parties disagreed to the settlement, the Asantehene should have returned the case to the BRHOC for continuation. Below is an excerpt from the minutes of the Asantehene's arbitration committee revealing the emotions of the malcontents as opined by the Asantehene Osei Tutu II.

Adama. Bediako Kyeame, Gyasehene Sie Kwasi and Shaibu Abraham decided never to set foot at Manhyia again. I see no reason why such a resolution should even be made. They went the extent of pouring Schnapps in water bodies to invoke the deities.[124]

The above quote sums up the response of the malcontents. It was crystal clear that the settlement was not accepted by one of the litigating parties, consequently the Asantehene erred by not returning the case to be determined by the Judicial Committee of the BRHOC as dictated by established rules and procedures. The Asantehene's attempt to breaking the rules and forcing his decision on the malcontents was tantamount to violating rule of law and sacrificing justice.

Again, the work reveals overt miscarriage of justice which raises questions in the minds the ordinary Ghanaian regarding the integrity and credibility of Ghana's Judiciary. Gyafla II applied

[123] A letter from Asomah-Cheremeh &Co (Henewaa Chambers) dated 07/04/2022 addressed to the Registrar House of Chiefs Ashanti Region. Letter headlines: Nana Abuu Mahama v.The Omanhene of Sampa Nana Kofi Sono II and 3 ORS Others,Notice of withdrawal from negotiated settlement

[124] Minutes of the Asante man Council held on Thursday 22nd June,2023, under the Presidency of Otumfour Osei Tutu II Asantehene at 12:00 pm.pp.15-16

for Mandamus to the Kumasi High Court which sought to compel the Registrar of the NHOC to enter his name into the National Register of Chiefs. According to the Registrar of the NHOC who claimed anonymity, the Mandamus writ was served on him in a short notice as a result of which he could not engage a defense lawyer to enable him file his defense at the stipulated time. Even if the Registrar's failure to file his defense and appear in court was deliberate, the Judge shouldn't have spontaneously ruled against him in absentia. One maxim of equity states that ''the wheel of justice revolves slowly'. When this principle is abused, justice is likely to be denied. The Court could have served two or three hearing notices on the Registrar to test his pigheadedness above all reasonable doubt. In this case, the Court erred for not allowing the NHOC carry out its statutory responsibility for examining Gyafla's CDF and either approving or disapproving of the same. The swift manner in which the Court passed judgement raises suspicion of foul play. Indeed, it was this overt display of injustice which exasperated the gigantic loyalists of the Okogyeaman Yaw Sammor-Duah II to mount bloody resistance to the usurpation of their natural political right by the Asante monarch.

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[10] PRAAD, Sunyani, BRG 29/2/16, Suma Traditional Council Affairs. Resolution of the Sampa Youth Association dated 22nd August 1984, Ref. No. SAYA/ 5.F.2/012.
[11] PRAAD, Sunyani, BRG 29/2/6 Suma Traditional Council Affairs. A Welcome Address of Nana Kwabena Konadu III, Omanhene of the Suma Traditional Area during the official visit of the PNDC District Secretary for the Berekum/Jaman District on Wednesday, 19th September, 1984.

II. Court Records

[12]In the Superior Court of Judicature in the High Court of Justice, Kumasi/Ashanti SUIT No.ASH/ADK/HC/E10/17/25.In the Matter of an Application for Judicial Review in the Nature of Mandamus Pursuant to Article 141 of the Constitution,1992, Section 16 of the Courts Act.1993(Act 459) and Order 55 of the High Court (Civil Procedure)Rules 2004(C.I.47) and in the Matter of the Republic VS National House of Chiefs(Respondent) EX-PARTE: Nana Sambga Gyafla II(Applicant).
In the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday the 7th Day of February,2025 before Angelina Mensa-Homiah (JA)Sitting as an Additional High Court Judge Suit No.GJ.10/64/24.
[13] In the Matter of the Superior Court of Judicature in the High Court of Justice Held in Kumasi on Friday 18th Day of July 2025 before the Lordship Justice Abdul-Razak-Musah Justice of the High Court SUIT No.J/MISC/51/2025.
[14] Minutes of the Asanteman Council held on Thursday 22nd June,2023, under the Presidency of Otumfour Osei Tutu II Asantehene at 12;00PM.
[15] Records in Respect of Sampa Queen mother Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of B/A Regional House of Chiefs, Sunyani, B/A Nana Abuu Mahama, acting Akwamuhene of Sampa (Petitioner) vrs. The Omanhene of Sampa Traditional Area Nana Kofi Sono II and three others (Petitioner's Petition).
[16] Records in Respect of Sampa Queen-mother Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs. In the Judicial Committee of Brong Ahafo Regional House of Chiefs, Suit No. BA/HC/P.3/2005 sitting at Sunyani 19th September, 2025.

[17] Records in Respect of Sampa Queen-mother Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs. In the Judicial Committee of B/Ahafo Regional House of Chiefs, Sunyani, Brong-Ahafo. Nana Abuu Mahama, Acting Akwamuhene (Petitioner) vrs Kwadwo Sromani, Abusuapanin of Senyooli and five others (Respondents) Statement of Defense.

[18] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs, Sunyani. In the Judicial Committee of the National House of Chiefs Kumasi Sitting at Sunyani on 6th May 2021.

[19] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs, Sunyani. In the Judicial Committee of the National House of Chiefs Kumasi Sitting at Sunyani on 10th May 2021.

[20] Records in Respect of Sampa Paramount Chief Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs. In the Judicial Committee of the Brong Ahafo Regional House of Chiefs at Sunyani this 22nd Day of September, 2015 Suit No. BA/HC/P.4/2008

[21] Records in Respect of Sampa Queen mother Stool Petition before the Judicial Committee of the Bono Regional House of Chiefs, Sunyani. In the Judicial Committee of the Brong Ahafo Regional House of Chiefs, Sunyani Brong Ahafo, Statement of Case of Nana Abuu Mahama Filed on16/08/2006.Suit No.BA/HC/P.3/2005.

[22] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs, Sunyani. In the Judicial Committee of the National House of Chiefs Kumasi Sitting at Sunyani on 6th May 2021

[23] Records in Respect of Sampa Paramount Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs, Sunyani. Affidavit in Opposition of Yaw Bediako filed on 13/09/2006, paragraph 9-13 before the Judicial Committee, Brong Ahafo Regional House of Chiefs.

[24] Records in Respect of Sampa Paramount Chief Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs a letter written by Nana Kwadwo Magsah, Adontehene and Ag. President of Sampa Traditional Council dated 13th December,2007, Ref STC/ADM/VOL12/35

[25] Records in Respect of Sampa Queen-mother Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting Aat Sunyani This 30th Day of August,2011 Suit No.BA/HA/P.3/2005.

[26] Records in Respect of Sampa Paramount Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of the Brong Ahafo Regional House of Chiefs at Sunyani,this 3rd day of February,2016.Suit No.BA/HC/P1/2008.

[27] Records in Respect of Sampa Paramount Chiefs Stool Petition Before the Judicial Committee of the Bono Regional House of Chiefs. In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,9th day of June,2016. Suit No.BA/HC/P1/2008.

[28] Records in Respect of Sampa Paramount Chiefs Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs. In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani,23rd day of June,2016. Suit No.BA/HC/P1/2008

[29] Records in Respect of Sampa Paramount Chiefs Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Motion on Notice for Relist filed 23/9/2015

[30] Records in Respect of Sampa Paramount Chiefs Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Brong Ahafo Regional House of Chiefs, Sunyani B/A In the Judicial Committee of the Brong Ahafo House of Chief Sitting at Sunyani 24th day of November 2015. Suit No BA/HC/P.1/2008.

[31] In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Motion on Notice for Relist filed 23/9/2015

[32] Affidavit in opposition to Abuu Mahama'a Affidavit in support of notice the relist, sworn at Sunyani on the 12th October 2015.

[33] Affidavit in opposition to Abuu Mahama's Affidavit in support of notice of relist, sworn at Sunyani on the 12th October 2015.

[34] Records in Respect of Sampa Paramount Chiefs Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of the Brong Ahafo House of Chief Sitting at Sunyani 24th day of November 2015. Suit No BA/HC/P.1/2008.

[35] In the Judicial Committee of the National House of Chiefs Kumasi Sitting on Thursday,25th April,2019. Settlement of Records of Appeal before the Regional Registrar, Brong Ahafo Region House of Chiefs Sunyani on Thursday 2nd November,2017

[36] Records in Respect of Sampa Queenmother Stool, Petition Before the Judicial Committee of the Bono Regional House of Chiefs.In the Judicial Committee of the Brong Ahafo Regional House of Chiefs Sitting at Sunyani this 29th Day of August 2019 SUIT No BA/HCP/P.3/2005.

[37] A letter written by Counsel Asomah-Cheremeh, Ref.2023/o8/22002 dated 24th August,2023.

[38] Chieftaincy Declaration Entsoolment /Enskinment Form prepared and dated 23rd December,2023 by Nana Kwadwo Magsah II,Ag. President Sampa Traditional Council.

III Official Correspondence

[39] Sampa Traditional Council. A letter of gratitude and late Nana Kofi Sono II, Omanhene and President of the Sampa Traditional Area. Ref. No. STC/ADM/VOL/12/35, dated 13th December, 2007.

[40] Bono Regional House of Chiefs Press Statement of the Bono Regional House of Chiefs on the Sampa Chieftaincy Dispute released on October 03, 2025. Ref. BRHC.ME040/V.1/4

[41] Bono Regional House of Chiefs letter dated 3rd April,2025 with reference number BRHC/CD/021/V.1/31 addressed to Nana Kwadwo Magsah,Ag President Sampa Traditional Council signed by Emmanuel Osabutey, Research Officer for the Registrar

[42] Press Release of the Public Affairs Unit of the Ghana Police Service dated 21st March 2021, signed by Chief Inspector Thomas Akeela, Public Relation Officer Bono Regional Police Command.

[43] A letter from the Sampa Traditional Council dated 20th December ,1991 Ref SA/TC/ADM/VOL.1/7 signed by Ohene Brenya, the Registrar.

[44]A letter from Asomah-Cheremeh &Co (Henewaa Chambers) dated 07/04/2022 addressed to the Registrar House of Chiefs Ashanti Region. Letter headlines: Nana Abuu Mahama v.The Omanhene of Sampa Nana Kofi Sono II and 3 ORS Others, Notice of withdrawal from negotiated settlement.

IV Interviews

[45] Kyeame Kwadwo Moosi, 65 years, Kofi Sono Royal lineage, Sampa,.
[46] Kyeame Yaw Bediako, 67 years old, Kofi Sono Royal lineage, Sampa,
[47] Adama Watra, 60 years old, Kofi Sono Royal family.
[48] Opanin Issah Abebrese, 91 years old, Samodua Royal lineage, Senior Linguist, 91 years old, residence.
[49] Nana Abuu Mahama, Ag. Akwamuhene, Sampa Traditional Area
[50] Daniel Okra, 38 years, Sammor-Duah royal lineage
[51] Abakomahene Ishmael Kofi Munufie 62 years, Sammor-Duah royal lineage
[52] Nana Agyator,Nifahene, Duadaso I Sampa Traditional Council.
[53] Nana Sie Kofi Agyaro,Krontihene Sampa Traditional Council.
[54] Nana Kwame Ampomah Kyidomhene, Sampa Traditional Council.
[55] Nana Sie Kwasi,Gyasehene,Sampa Traditional Council.
[56] Nana Brekum II,Twafohene,Sampa Traditional Council,Sampa
[57] Nana Sie Gyannah, Ankobeahene,Sampa Traditional Council.
[58] Nana Sie Gago II,Benkumhene,Sampa Traditional Council.

B. SECONDARY SOURCES

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.[62] Kra Adingra Magloire,’’ Histoire des Koulango Des origins au, xixme siècle. These de Doctoral Unique, Department D’histoire, University Houphouet Boigny, Abidjan.
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Appendices

Fig. 1. Kings list of the Sampa state. Source: Field work.

KING'S NAME	ROYAL LINEAGE	DATE
Sie Nyoonor Gbor		
Sah Tomgba Lopom (usually called by Gyafla,the name of his deity)		
Sah Kyeleh		
Sah Nagya		
Dongi Kyirifo		
Sah Tomgba		
Wollie Kwame Gyabore		
Permor Ahenkwaa	Nyinda (Sammor-Duah)	
Kwame Bosuo	Yanda (Kofi Sono)	
. Nyua Kofi	Nyinda (Sammor-Duah)	
. Sie Kwame Adinkra	Nyinda (Sammor-Duah)	
. Kwame Krah	Yanda (Kofi Sono) gate	
. Kofi Sono I	Yanda (Kofi Sono) gate	
. Yaw Sammor-Duah I	Nyinda (Sammor-Duah)	
. Kwadwo Adinkra	Yanda (Kofi Sono)	
. Kofi Sono II	Yanda (Kofi Sono)	

Fig. 2. Queen's list of the Sampa state. Source: field work

QUEEN'S NAME	ROYAL LINEAGE	DATE
Yaadwo Kakala – I		
Yoosa	Nyinda (Sammor-Duah)	
Abena Asraa	Yanda (Kofi Sono)	
Yagyinde	Nyinda (Sammor-Duah)	
Foor	Yanda (Kofi Sono)	
Nyindwo	Nyinda (Sammor-duah)	
Abena Num	Yanda (Kofi Sono)	
Nyinimortia	Nyinda (Sammor-Duah)	
Yelingba Kyeekyee	Yanda (Kofi Sono)	
. Akosua Koaa	Yanda (Kofi Sono)	
. Akua Nyaw	Yanda (Kofi Sono)	
. Afia Fofie . Yaadwo Kakala II . Abena Asraa II	Nyinda (Sammor-Duah) Nyinda(Sammor-Duah) Yanda (Kofi Sono)	