

Mamprusi Traditional Council
Post Office Box 12
Nalerigu-Gambaga
28th March 1985

NTC/G.10/SF.2/VOL.2/4

THE NAMOALIGO FETISH PRIEST AFFAIR – THE ENSKINMENT OF A REGENT BY THE
NAYIRE

I am directed by the Nayire Adam Badimsugru, president of the Mamprusi Traditional Council in paragraph 2 of your letter ref. number; UG.66/SF.33/258 dated 29th January 1985 on the above subject matter and to humbly submit as follows:

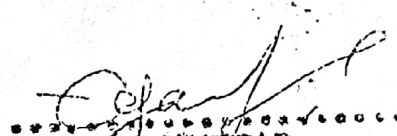
That on Monday 25th march 1985, the Tongo-Rana, Shea-Rana, regent of Namoyaligo and their elders met the Nayire to try to resolve the chieftaincy dispute of Namoyaligo village

At the said meeting, it was resolved without any reservations among other things that the Nayire is the enskinning authority of the chief (regent) of Namoyaligo village.

It was also agreed that as from that day of the meeting the matter be treated dead and buried. The above referred meeting is attached herewith and marked "appendix a" for your records.

I am to convey to you and your administration the Nayire's sincere thanks for helping to resolve the Namoyaligo chieftaincy dispute.

Thank you.


REGISTRAR
MAMPRUSI TRADITIONAL COUNCIL
(ADAM B.T. GUMAN)

THE PNDC REGIONAL SECRETARIAT,
UPPER EAST REGION,
P.O. BOX 50,
BOLGATANGA.

CC: THE SENIOR REGISTRAR,
UPPER EAST REGIONAL
HOUSE OF CHIEFS,
P.O. BOX 17,
BOLGATANGA
THE PNDC DISTRICT
SECRETARY
BOLGATANGA,
THE TONGO-RANA
THE PALACE, TONGO
THE REGENT OF NAMOALIGO,
NAMOALIGO VILLAGE,
NAMOALIGO
THE SHEA-RANA
SHEAGA VILLAGE
SHEAGA

MINUTES OF A MEETING BY THE NAYIRI, TONGO-RANA, SHEA-RANA,
NAMOALIGU REGENT AND THEIR ELDERS AT THE NAYIRI'S PALACE ON
THE NAMOALIGU FETISH PRIEST AFFAIR ON MONDAY 25TH MARCH.

1985

1. Nayiri Adam Badinsugru.
Tarena Ziblim Yidana.
Kpanarana Issifu Tampuri.
Sakpari Albassan Nwapaasiya.
Wudana Wuni Gumah.
Karibontia (Warrior) Nalerigu
Tongo-Rana Dagbona Mag-tiik
Kpanarana - Abrasi Maafu
Wudana - Bayonarinaba Bugzoa
Shea-Rana - Gibasi Lawug
Wudana - Mampasi La-mi.
Elder - Kparug.
Namoaligu Regent - Bepilinding Baegta
Wumataima -)
Wondaasaki -) Elders of Namoaligu
Zombil -)
Eatingintiri -)

- ATTENDEES:
1. Mr. E.Y. Gumah (Registrar) Mamprusi Traditional Council.
 2. Mr. M.S. Inusah
 3. Tongo-Rana J.S. Nantamah
 4. Mr. W.W. Apenbilla
 5. Mr. Thomas Atisabili
 6. Secretary to Shea-Rana.

OPENING: The Nayiri welcomed all the parties in the Namoaligu Chiefship dispute to his Palace. In his welcome address, the Nayiri appealed to the chiefs and their supporters to exercise the greatest restraint during the deliberations to ensure a peaceful solution to the Namoaligu chiefship dispute.

When called upon to open his case, the Regent of Namoaligu told the meeting that after the death of his late father - Namoaligu-Naba Bayegma he went to inform the Nayiri because his late father was enskinned by the Nayiri. He went further that he requested the Nayiri to send and install a Regent for the village (Namoaligu) as custom demands. The Nayiri delegated the Sakpari (Elder of the Nayiri) who came and enskinned the Regent. According to the Regent, after installing him as the Regent by custom and tradition he was led by Namoaligu elders together with the Nayiri's delegation to Tongo-Rana's Palace to greet the Tongo-Rana since he is the traditional chief for the area. He said they were well received by the Tongo-Rana.

The Namooligu Regent pointed out that at the Tongo-Rana's Palace Tongo-Rana never showed a sign of dissatisfaction or otherwise of his enskinment as the Regent. He was therefore surprised that after some days later he received a letter from Tongo-Rana dated December, 1983 expressing his opposition on what the Nayiri had done - enskinning him Regent for Namooligu. He demanded that the said letter be read to the hearing of all the parties.

At this juncture, the Nayiri called for the said letter and it was read and interpreted in Mampruli to the understanding of all concerned by the Registrar to the Mampruli Traditional Council. Another letter dated 14/2/84 written by Shea-Rana on the Namooligu Skin Affairs was also read on the request of the Regent to the hearing of all. In another development the Regent of Namooligu's letter of reply dated 21/12/83 to Tongo-Rana's above quoted letter was also read.

TONGO-RANA'S VERSION: In his defence, the Tongo-Rana said that since he was enskinned by the Nayiri, and made a divisional chief in charge of the Tongo division (Talensi land) he had never witnessed any trouble about the enskinment of a Namooligu chief because the proper procedure had always been followed. Tongo-Rana pointed out that because the Shea-Rana was trying to make false claim of being the enskinning authority for Namooligu chiefship, he did not agree. To him he said The Nayiri is not sole enskinning authority of the Namooligu Skins. He had never seen or heard in his life time of any Tongo-Rana enskinning a chief for Namooligu.

Further, the Tongo-Rana disclaimed the allegation levelled against him by the Shea-Rana that he Tongo-Rana's intention was to enskin Namooligu chief while he is not the enskinning authority. He pointed out that he was not served with a copy of Shea-Rana's letter dated 14/2/84 as mentioned above and said this showed that he Tongo-Rana had nothing to do with the Namooligu Skins.

SHEA-RANA'S VERSION: Shea-Rana said that at a meeting with the Tongo-Rana and educated folk from Bolga plus he Shea-Rana at Tongo-Rana's Palace they discussed the Namooligu Skin Affair. According to Shea-Rana there was an argument between him and Tongo-Rana as to who should enskin a chief for Namooligu. He further stated that he only wanted to drag the matter with the Tongo-Rana because the Tongo-Rana had the intention to enskin a chief for Namooligu but he knew very well that he is not the enskinning authority for Namooligu chief.

As his letter dated 14/2/84 read to members present, the Shea-Rana said he was deceived by the educated youth and that some of the unspoken words in that letter were not displeasing to him since he could not see and write.

... a question by the Kpanarava as to whether in his life time he
ever heard or seen a Shea-Rana enskinning a chief for Namooligu.
... Mwa-Dana replied in the Negative.

He concluded that to the best of his knowledge, the Nayiri is the
sole enskinning authority for Namooligu.

CONFIRMATION: Both Tongo-Rana and Shea-Rana jointly and severally
confessed and declared that:

1. There is neither Tongo-Rana nor Shea-Rana who enskin a chief for
Namooligu.

2. It is the Nayiri who nominates a suitable candidate from amongst
the princes of Namooligu for the chiefship.

3. It is the Nayiri who provides a fez, white gown, a pair of sandals
and a round leather pillow to Sa-pari and Mang-Rana who take them
to Namooligu village for the enskinning as custom demands.

4. The Tongo-Rana being the Divisional Chief of the area is informed
before and after the enskinning of a Namooligu Chief who is regard-
ed by the Tongo-Rana as his junior brother and a father of Shea-
Rana.

5. The Namooligu-Daba owes direct traditional allegiance to the
Nayiri.

In the final analysis the Nayiri advised the Shea-Rana and the people
of Namooligu to end all differences, to forgive and forget the
disputed statements which might have been voiced by any of the
parties concerned without knowing. He emphasized optimistically that all
concerns should exercise restraint and allow peace and tranquility to
prevail in that area. He charged everybody in the case, more particularly
the people of Namooligu to be law abiding and give due respect to the
Tongo-Rana as the Divisional Chief for the area. He went on to advise
them that his settling the Namooligu Skin affairs is to generate the
usually close relations existing between them and not to differentiate or
separate them as custom and tradition demands of him.

On this peace message the meeting came to a close at 1:45 pm.