

## Tapanwolo Katoo, Sabiye<sup>1</sup>

The ancestral leader of the house, Tolɛɛ Agba, was a grandson of Wurache. One year as the date of the New Yam festival approached, Wurache sent Agba to go to the bush to hunt for game. In order to get meat for the festival, Agba went near the Tombe where he found some poisonous leaves, called "kosa" in Nafaanra. These leaves are used to kill fish. Agba pounded the leaves and put them in the water. He gathered the fish and took them home for the New Yam festival. From that time, Agba supplied fish in this way for subsequent New Yam festivals. The spot was visited frequently and a hut was raised there. This was at the place now known as Sabiye Kataa. The name Sabiye came from the Kuulo words for the poison leaves and for a pounding hole in stone "*sa pe*"; "*sa*" meaning the kosu leaves and "*pe*" a grinding or pounding hole.

There came a time when some Nafana came who claimed to come from Kakala. They were called Hulo, the Nafaanra word for elephant. They came and asked Agba if they could stay in his place and Agba let them come and live with him. They stayed peacefully together. The Hulo people came with their own stool. The Agba people told them that since their own leader was a woman and has nothing to do with kingship, the Hulo people could stay with them as Kings, but the Agba people would remain as owners of the land.

The leader of the Hulo was a man by the name of Gyato. During Gyato's time, some people of Gbla Wolo Katoo were staying at Gbla Wolo Kataa (near Makala). At one point, a woman of the Gbla Wolo house married a man from Tapanwolo Katoo. In the course of time, the Gbla Wolo people came to move to Sabiye to join the Tapanwolo. They came and asked for a place to settle and were given a separate quarter in the town. The site that was granted to them was a place where the Tapanwolo had been gardening so they referred to the people who came to settle with them the Gbla (derived from the word *kagbla*, Nafaanra for garden).

In the time of wars, the people from the two houses fought in wars for the paramount chief. They did well in one of the wars so the Paramount Chief conferred a title on the Gbla house to exercise powers as a chief. This was during the time of Bandahene Yaw Sielɔngɔ. Cordial relations prevail between the Tapanwolo and Gbla Wolo families. The two exchange gifts such as food and meat. When the Gbla Wolo house kills an animal, they present the thigh to Wurache through this house.

The position of Kyidomhene is vested in Tapanwolo Katoo. The Kyidomhene is one of the Kingmakers for the paramount position. Siembɔ fought in the Papii war against the Nkoranza. He played a great role in the war and was recognized as Kyidomhene at the establishment of the Traditional Council as a result.

Male Heads of Family

1. Gyato
2. Hanyaw
3. Biro Kwadwo
4. Siembo
5. Kwabena Kra
6. Pejininge
7. Pɛ Yaw (head in 1986)

Female Heads of Family

1. Yagbee
2. Amma K
3. Jininge
4. Yajo
5. Abena Nyuu (head in 1986)

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Interview conducted on 15 August, 1986 with Pɛ Yaw (family head), Kwadwo Ladjaa and Alhaji Adama Abudulai.

Interview conducted by Dr. Ann B. Stahl and Mr. James Anane.

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Stahl, Ann, and James Anane. 2011. Tapanwolo Katoo, Sarbie [Sabiye]. In, *Family Histories from the Banda Traditional Area, Brong-Ahafo Region, Ghana, 1986*, pp. 40-41. Brochure circulated 1989, reissued with photos and additional histories in 2011.