

HISTORY OF DENKYIRA AYANFURI GYAMAN

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The ancestors of Denkyira Ayanfuri Gyaman were part of Denkyira royals that departed from Denkyira Abankeseso after Ashanti and Denkyira war in 701. The departure from Denkyira Abankeseso to the present settlement, Jukwa was led by Denkyirahene, Nana Kwadwo Tibu I. The people of Denkyira Ayanfuri Gyaman are now located at Upper Denkyira West in the Central Region of Ghana. From Denkyira Ayanfuri to Denkyira Ayanfuri Gyaman is 2 miles so one go by foot. It is Ekona Family that occupy Denkyira Ayanfuri Gyaman Stool. Ashanti and Denkyira war is popularly known as the battle of Feyiase because the war ended at Feyiase. At Denkyira Abankeseso when Ashanti and Denkyira war had not started Denkyira Ayanfuri Gyaman chief was Akumuhene to Denkyirahene. Denkyira Ayanfuri Gyaman chief led the Akumu division of ancient Denkyira. The chief of Denkyira Ayanfuri Gyaman, Nana Boa Agyaako I was half brother of Denkyirahene, Boa Amponsem I confirmed by Nana Anofi Gyeabour II. When Denkyira journeyed from their ancient capital, Abankeseso to their present settlement (Jukwa) the ancestors of Denkyira Ayanfuri Gyaman lived in certain places like Cape Coast Akafuo, Twifo Apenkuro and Denkyira Jukwa Mfuom. Some of the ancestors of Denkyira Ayanfuri Gyaman stayed at Denkyira Jukwa Mfuom. Searching for a place to live the ancestors of Denkyira Ayanfuri Gyaman departed from Denkyira Jukwa and stayed at a place called Gyaman Dadaa (old Gyaman). Now Gyaman Dadaa is found in Upper Denkyira West. At Gyaman Dadaa the main occupation of the ancestors of Denkyira Ayanfuri Gyaman was farming. According to Nana Kwame Nsiah the ancestors of Denkyira Ayanfuri Gyaman came with their Black Stool from ancient capital of Denkyira , Abankeseso. Nana Kwame Nsiah was the head of Denkyira Ayanfuri Gyaman royal

family. He reigned as family head for 30 years and installed 2 chiefs on Denkyira Ayanfuri Gyaman Stool. The names of the chiefs are Nana Yaw Asem Bediako II and Nana Boa Agyaako III. Nana Kwame Nsiah became regent both in Denkyira Ayanfuri Gyaman and Denkyira Ayanfuri. At Denkyira Ayanfuri Gyaman he held position like Akobeahene before he died. Nana Yaw Asem Bediako I led the people of Denkyira Ayanfuri Gyaman from Denkyira Abankeseso to Denkyira Jukwa. Denkyira Ayanfuri Gyaman Stool name is Boa Agyaako Amponsem Stool declared by Nana 0Anofi Gyeabour II. Nana Anofi Gyeabour II was the chief of Denkyira Ayanfuri Gyaman who occupied the stool for three times. He was a regent at Denkyira Ayanfuri when their stool became vacant. He reigned as a regent for long time until they installed new chief. The ancestors of Denkyira Ayanfuri Gyaman dwelled at Gyaman Daa for long time. During that time Nana Yaw Asem Bediako I was their chief. Later, they moved from Gyaman Dadaa because of thieves. When they went to farm, some people came there and stole them. The people who had been stolen them lived close to Gyaman Dadaa. Before the ancestors of Denkyira Ayanfuri Gyaman moved from Gyaman Dadaa, they had given a land to a people who became from Ashanti Odumasi. The place where Odumasi people stayed was known as "fawotikosie". Because of the thieves, the ancestors of Denkyira Ayanfuri Gyaman departed from Gyaman

Dadaa to live with Odumasi people. When they settled on the land, they changed the name of the place. The new name of the town "fawotikosie" was called Gyaman. The original word of "Gyaman " is "ye da ye man". The phrase "ye da ye man" implies this place is peaceful and we don't struggle it with any body. The ancestors of Denkyira Ayanfuri came from Akyem Amanfo.

When they came, the ancestors of Denkyira Ayanfuri Gyaman were residing at Gyaman Dadaa. The leader of the Denkyira Ayanfuri was known as "Osono pa nto". So the name of the Denkyira Ayanfuri's Black Stool is "Osono pa nto" Stool. When they came, they went to Denkyira Bebianiha and asked the then chief to give them land to settle on. The name of the chief of Denkyira Bebianiha was Nana Boadi Daa and he informed them to consult the chief of Denkyira Ayanfuri Gyaman in the person of Nana Yaw Asem Bediako I. Denkyira Bebianiha's chief acquired Bebianiha land from Nana Yaw Asem Bediako I, the then chief of Denkyira Ayanfuri Gyaman. So Nana Boadi Dadaa did not have the right to give Nana Osono Pa Nto land. The people of Denkyira Ayanfuri acquired Ayanfuri land from Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I. During that time, Denkyira Ayanfuri Gyamanhene was the head of Akumu division in Denkyira kingdom. The ancestors of Denkyira Ayanfuri Gyaman were the true worshippers of River Ubu. In the ancient days Denkyira Ayanfuri chief asked permission from the chief of Denkyira Ayanfuri Gyaman before he could visit god Ubu shrine. In the olden days ancestors of Denkyira Ayanfuri Gyaman visited Ubu shrine the day before Akwasidae Festival. They slept on the bank of the river until day break. One of the chiefs of Denkyira Ayanfuri Gyaman had spiritual connection with River Ubu and the stool name of the chief was Nana Bruokoran I. Nana Bruokoran I was popularly known as "Kwadwo A Wayini". Nana Kwadwo A Wayini did not come from Denkyira Ayanfuri but was great ancestor of Denkyira Ayanfuri Gyaman. Nana Bruokoran did not die but threw himself live into River Ubu. After throwing himself into the river, he did not return to the land of the living. This is the mystery about Denkyira Ayanfuri Gyaman Black Stool. The Black Stool god of Denkyira Ayanfuri Gyaman had spiritual link with River Ubu. Before Nana Bruokoran returned to River Ubu as his place of abode, he instructed the elders of Denkyira Ayanfuri Gyaman to worship River Ubu on Akwasidae. Denkyira Akyeese people came from Assin Akyeese and acquired Akyeese land from Denkyira Ayanfuri Gyamanhene, Nana

Yaw Asem Bediako I. The horn of Denkyira Akyeese honors Denkyira Ayanfuri Gyamanhene as his lord. Denkyira Dunkwa originated from Wassa and their leader's name was Nana Obeng Nuako but acquired Dunkwa land from Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I. Nana Obeng Nuako discovered the land through hunting. After investigation, he realized that the land belonged to Denkyira Ayanfuri Gyamanhene, He asked for the land to settle on and Denkyira Ayanfuri Gyamanhene said that he could dwell from where the odum tree had fallen. That is odum no nkon. The words "odum no nkon" had been corrupted as Dunkwa. The chief of Denkyira Ayanfuri Gyaman lost his glory at Denkyira Kwame Prakrom. At that time the colonial government wanted to document the positions of Denkyira chiefs and the chiefs met at Denkyira Kwame Prakrom. The then chief of Denkyira Ayanfuri Gyaman was Nana Kwadwo Numah I ; he married Denkyira Ayanfurihene's sister The name of Denkyira Ayanfurihene was Nana Appiah Numah. The chief of Denkyira Ayanfuri Gyaman was highly intoxicated when it was time to attend the program at Denkyira Kwame Prakrom. So he couldn't attend the program on time. Before he reached there, Denkyira Ayanfurihene had been documented as Denkyira Akumuhene. Denkyira Ayanfuri Gyamanhene went to the program when he was free from the power of alcohol. He came when the program had almost ended. Denkyira Ayanfuri Gyamanhene was documented as Adontehene to Denkyira Ayanfurihene. From that time Denkyira Ayanfurihene had been Denkyira Akumuhene and Denkyira Ayanfuri Gyamanhene had been reigning as Denkyira Akumu Adontehene. The great oath of Denkyira Ayanfuri Gyaman is Thursday. The ancestors of Denkyira Ayanfuri Gyaman went to war at Adansi and an animal called Oyuo changed itself into human being and told the women at home that all their men had died. This news of the Oyuo created the story "mmaatode". There is popular misconception that Denkyira Ayanfuri Gyaman's ancestors originated from Ashanti Jacob. The fact is it was Nana Ampomaa's husband who came from Kumasi Kwadaso. Nana Amponmaa was a royal of Denkyira Ayanfuri Gyaman. The family

of Denkyira Ayanfuri Gyaman who remained at Denkyira Jukwa Mfuom were raised to positions in Denkyira Abuakwa Division such as chief linguist and kyedomhene. Nana Bronii and Nana Kofi Mensa were chief linguists of Denkyira Abuakwahene. Nana Kofi Debrah and Nana Yaw Poku were Kyedomhene within Abuakwa division of Denkyira kingdom. When Denkyira Jukwa Mfuom Stool became vacant, Nana Kofi Debrah was regent. A lot of Denkyirahene's excutioners who were commanders were connected to Denkyira Ayanfuri Gyaman Stool such as Adum Mensa, Amoah Duro, Kumaa, Koowira etc. It has been a tradition that when Denkyira Ayanfuri Stool becomes vacant, Denkyira Ayanfuri Gyamanhene must be a regent in Denkyira Ayanfuri. Denkyira Ayanfurihene has never acted as a regent in Denkyira Ayanfuri Gyaman before. When Denkyira Ayanfuri Gyaman Stool is vacant, it is the elders of Denkyira Ayanfuri Gyaman who take over as a regent. The regent could be the head of the royal family or a royal of Denkyira Ayanfuri Gyaman. Nana Anofi Gyeabour II said that Nana Boa Agyaako I died in Denkyira Abankeseso, the ancient Denkyira Capital. He was not the chief who led Denkyira Ayanfuri Gyaman people to Denkyira Jukwa. Nana Kwame Nsiah declared that it was Nana Boa Agyaako I who led Denkyira Ayanfuri Gyaman people from Denkyira Abankeseso to Denkyira Jukwa.

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