

An Investigation Into Denkyira Ayanfuri Gyaman Stool

Dr. Isaac k. Damoah
damoahisaac760@gmail.com

ABSTRACT

The study adopted explanatory research design, cross-sectional survey as a research strategy, approach to study was qualitative approach, population of the study were palace elders and town elders, source of data collection was primary source, method of data collection was research. The problem statement of the study was "An investigation into Denkyira Ayanfuri Gyaman Stool" and background of the study was brief introduction to the history of Denkyira Ayanfuri Gyaman. The objectives of the study were achieved through research. The study found out origin of Denkyira Ayanfuri Gyaman Stool, mystery about Nana Kwadwo A Wayini, Denkyira Ayanfuri Gyamanhene was Akumuhene to Denkyirahene, how Denkyira Ayanfuri Gyaman observed Akwasidae Festival, nature of river Uunu, Nana Kwadwo A Wayini was superior to Okomfo Anokye, miracles that happened after Nana Kwadwo A Wayini returned to his original home, Nana Kwadwo A Wayini was god who appeared in the form of man, Denkyira Ayanfuri Gyaman ancestors were the true worshippers of river Uunu, misconceptions about Nana Kwadwo A Wayini, history of Denkyira Gyaman Dadaa, glory of Denkyira Ayanfuri Gyaman Stool, Safohene, popular misconception, administrative structure of Denkyira AKumu Division, Ashanti Tano Odumasi at Denkyira Ayanfuri Gyaman, Denkyira Ayanfuri Gyamanhene at Denkyira Abankeseso, divinity of Denkyira Ayanfuri Gyaman Stool, how Denkyira Ayanfuri Gyaman celebrated Akwasidae Festival, Denkyira Ayanfuri Gyaman relationship with Denkyiraman, three houses in Denkyira Ayanfuri Gyaman, early settlers of Denkyira Ayanfuri, meaning of Denkyira Ayanfuri Gyamanhene Abentia, impact of illiteracy on Denkyira Ayanfuri Gyaman Stool, leadership style of Nana Yaw Asem Bediako I, mystery about Denkyira Ayanfuri Gyaman Land, brief history of Denkyira Gyaman Dadaa, educational background of Denkyira Ayanfuri Gyaman Chiefs, history of Nana Boa Agyaako I and leadership style of Nana Bruokoran I.

KEY WORDS: Investigation, Denkyira Ayanfuri Gyaman, Stool, Origin, Educational background, leadership style, Divinity, Okomfo Anokye, Nana Kwadwo A Wayini', Illiteracy, Denkyira AKumuhene, Wonders,

BACKGROUND OF THE STUDY

Introduction

Denkyira Ayanfuri Gyaman Stool was Akumuhene direct to Denkyirahene when Denkyira was residing at their ancient capital, Abankeseso. Denkyira Ayanfuri Gyaman ancestors were among the real royals of Denkyira who departed from Denkyira Abankeseso after Feyiase battle in 1701. That is they are not visitors in Denkyira and their chieftdom had strange history even more than Okomfo Anokye.

OBJECTIVES OF THE STUDY

- To find out the mystery surrounding Denkyira Ayanfuri Gyaman Stool
- To find out the origin of the ancestors of Denkyira Ayanfuri Gyaman
- To find out if Denkyira Ayanfuri Gyamanhene was Akumuhene to Denkyirahene
- To find out the family background of Nana Kwadwo A wayini
- To find out how Nana kwadwo A Wayini die
- To find out impact of illiteracy on Denkyira Ayanfuri Gyaman Stool
- To find out ancient glory of Denkyira Ayanfuri Gyaman
- To find out the history of Denkyira Gyaman Dadaa

ORIGIN OF DENKYIRA AYANFURI GYAMAN STOOL

Denkyira Ayanfuri Gyaman's Stool is under Denkyira Kingdom and among the stools in Denkyira AKumu Division. Denkyira Ayanfuri Gyaman Stool originated from Denkyira Abankeseso, ancient Denkyira Capital.

Educational background of Denkyira Ayanfuri Gyaman chiefs

From the ancient days through modern Ghana sixteen chiefs had occupied Denkyira Ayanfuri Gyaman Stool. About 14 chiefs were not educated and 2 chiefs were educated. Both the educated and the illiterates chiefs ruled successfully. The literates chiefs were not highly educated.

IMPACT OF ILLITERATE RACY ON DENKYIRA AYANFURI GYAMAN STOOL

A lot of Denkyira Ayanfuri Gyaman Chiefs were not educated and they ruled with the ancient mentality of kings which affected development and happiness of Denkyira Ayanfuri Gyaman people. They could not write the history of Denkyira Ayanfuri Gyaman. From the ancient days up to date there is records of proper written document about the history of Denkyira Ayanfuri Gyaman. Because they were not able to read; write. It seemed the history of the town had lost. They were academically blind and did not value issues concerning education. This negatively affected their styles of leadership and lost properties such as stool lands and chieftaincy position. Illiteracy made their lives in chieftaincy to be crooked and not highly recognized. Illiteracy cause poor governance, tanish the image of the town and laid poor foundation. Illiteracy has covered the glory of the stool.

NANA BOA AGYAAKO I

Nana Boa Agyaako I was Denkyira Ayanfuri Gyamanhene and reigned in one towns in Denkyira Abankeseso, the ancient Denkyira Capital. He was Denkyira AKumuhene and was warlike chief. He was highly respected as the head of Denkyira AKumu Division. He might be reigning as Denkyira AKumuhene at the time Denkyirahene, Boa Amponsem I was the king of Denkyira. Since he was Denkyira AKumuhene, automatically he was involved in many wars Denkyira State fought. He was divisional chief to Denkyirahene and not sub divisional chief. He died as Denkyira AKumuhene at Denkyira Abankeseso and Denkyiraman gave him befitting royal burial.

LEADERSHIP STYLE OF NANA BRUOKORAN I

Among the chiefs there was one chief whose history was not common. This chief made Denkyira Ayanfuri Gyaman Stool unique amongst the Black Stools in Ghana. The name of chief is Nana Bruokran I and he earned the title "Nana Kwadwo A wayini". His linguist name was Nana Asmoatiaa. Nana Bruokran was wise, autocratic, highly honored, feared and was successful leader. He promoted the culture of Denkyira Ayanfuri Gyaman and all chiefs in Denkyira Akumu Division were submissive to him. He was bold and was powerful leader. During his time, he worshipped River Uunu seriously on Akwasidae Festival. He and his elders used to worship River Uunu and the Akwasidae Festival started on Saturday evening. They slept on the river bank until the daybreak. When the daybreak, they celebrated Akwasidae Festival with River Uunu. During the celebration of the Akwasidae Festival, the river god, Uunu was the object of worship. After celebrating Akwasidae Festival with River Uunu, they returned home ; the black stool door must not be opened. They sat at Denkyira Ayanfuri Gyaman Palace for a while, poured libation in front of the black stool's door and went to their various homes.

THESIS STATEMENT: The problem statement of the study was "An investigation into Denkyira Ayanfuri Gyaman Stool. The study found out the mystery surrounding Denkyira Ayanfuri Gyaman Stool, origin of Denkyira Ayanfuri Gyaman Stool, if Denkyira Ayanfuri Gyamanhene was Akumuhene to Denkyirahene, early settlers of Gyaman Dadaa, true worshippers of River Uunu, wonders that happened

after Nana Kwadwo A Wayini returned to his original home, glory of Denkyira Ayanfuri Gyaman, impact illiteracy on Denkyira Ayanfuri Gyaman Stool and history of Denkyira Ayanfuri Gyaman Dadaa.

FAMILY BACKGROUND OF NANA KWADWO A WAYINI

The names of Nana Kwadwo A wayini's parents are not known. Every human being has parents that begot him or her. The case of Nana Kwadwo A Wayini his real descendants cannot be found in Denkyira Ayanfuri Gyaman but he was Denkyira Ayanfuri Gyaman Chief. There is no evidence of his extended family. All the Akan great kings had parents and even the great Okomfo Anokye had parents.

THE DEATH OF NANA KWADWO A WAYINI

It is accepted on the land of the living that death mark the end of the life of man. Every living organism will die and visit the mother earth at last. Great kings had joined their ancestors but Nana Bruokran of Denkyira Ayanfuri Gyaman did not die. The story surrounding the return to his original home was strange. One Saturday he sent his linguist while the following Sunday day was Akwasidae Festival. His linguist went and Nana and elders went to River Ubunu Shrine in the Saturday evening and slept on the bank of the river. When the daybreak, Nana Bruokran and his elders celebrated Akwasidae Festival. After finishing celebrating Akwasidae Festival, Nana Bruokran told his elders that he couldn't go home with them. Nana elders insisted that he should go home with them but he did not obey his elders. His elders asked him why and he replied that it was time to return to his original home. His elders told him that they were going home but hide somewhere watching what Nana would do. These were what they discovered and Nana taught they had gone home. Firstly he threw the stool he was sitting on into River Ubunu. Secondly, he removed his clothes, native sandals and threw them into the river. Thirdly he threw himself into River Ubunu and did not return to the earth again. When Nana's elders returned home, the elders at home asked them Nana Bruokran where about and they narrated what they saw and said Nana had gone to his original home. At that time Nana's linguist had returned from where Nana sent him. When Nana's linguist heard this, he said that he would followed Nana Bruokran I. So he runned and threw himself into River Ubunu and did not return to the land of the living. Nana Bruokran and his linguist were not buried because they never experinced death. Before this incidence happened, Nana Bruokran I taught his elders how they should observe Akwasidae Festival in case he was not alive. These were the insructions he gave to them:

- When Nana's elders celebrated Akwasidae Festival with River Ubunu, they should identify themselves in the act of pouring libation as the royals of Denkyira Ayanfuri Gyaman. This is how they must introduce themselves: River Ubunu Denkyira Ayanfuri Gyaman people has come, follow by the name of Nana's linguist, Asmoatiaa and then mention the name Nana Bruokran and don't get to mention Nana's title "Nana Kwadwo A wayini "
- He told his elders not to eat pepper if they were celebrating Akwasidae with river god, Ubunu.
- He ordered his elders to bring the following items to River Ubunu on every Akwasidae Festival: yam, fowl, schnappp and male sheep.
- He told his elders that when they came home, they should not pour libation on the Black Stool but just pour libation infront of the Stool Hosue.

LITERATURE REVIEW

In reference to rumors (n.d) in Denkyira Ayanfuri Denkyira Ayanfuri Gyaman ancestors are strangers. This rumor has spread within Denkyira Ayanfuri area and many people have accepted this report. It is becoming an established fact that Denkyira Ayanfuri Gyaman people are dwelling on Denkyira Ayanfuri's Land. Because of this, the elders of Denkyira Ayanfuri look down upon Denkyira Ayanfuri Gyaman people. In 2001 Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour II said that Denkyira Ayanfurihene acquired Ayanfuri's Land from Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I. On 12th May, 2004 head of the Denkyira Ayanfuri Gyaman Royal Family, Nana Kwame Nsiah confirmed that their ancestors originated from Denkyira Abankeseso, the ancient capital of Denkyira. On 6th June, 2006 Nana Fobi Buo

It said that the present settlement of Denkyira Ayanfuri belonged to Denkyira Ayanfuri Gyamanhene. In the ancient days Denkyira Ayanfurihene was under Denkyira Ayanfuri Gyamanhene. With respect to the views of the above-mentioned traditional leaders, the study investigated into the origin of Denkyira Ayanfuri Gyaman Stool, educational background of Denkyira Ayanfuri Gyaman chiefs, impact of illiteracy on Denkyira Ayanfuri Gyaman Stool, history of Nana Boa Agyaako I, leadership style of Nana Bruokoran I, family background of Nana Kwadwo A Wayini', death of Nana Kwadwo A Wayini', how Denkyira Ayanfuri Gyaman observed Akwasidae Festival, nature of River Ubunu, comparison between Okomfo Anokye and Nana Kwadwo A Wayini', wonders after Nana Kwadwo A Wayini' returned to home, divinity of Nana Kwadwo A Wayini', River Ubunu and Denkyira Ayanfuri Gyaman, linguist of Nana Kwadwo A Wayini, misconceptions about Nana Kwadwo A Wayini, early settlers of Denkyira Ayanfuri, glory of Denkyira Ayanfuri Gyaman, leadership style of Nana Yaw Asem Bediako I, mystery about Denkyira Ayanfuri Gyaman Land, popular misconception, Safohene, administrative structure of Denkyira AKumu Division, Ashanti Tano Odumasi at Denkyira Ayanfuri Gyaman, Denkyira Ayanfuri Gyamanhene at Denkyira Abankeseso and divinity of Denkyira Ayanfuri Gyaman Stool.

HOW DENKYIRA AYANFURI GYAMAN OBSERVE AKWASIDAE FESTIVAL

Base on the instructions of the great chiefs of Denkyira Ayanfuri Gyaman, Nana Kwadwo A Wayini. This is how Akwasidae Festival is celebrated with river god, Ubunu

- First of all, pour libation, mention the river god name (River Ubunu), Asmoatiaa, Nana Bruokran including the past chiefs of Denkyira Ayanfuri Gyaman.
- After pouring libation to the river god (Ubunu) kill the fowl to Nananom. When they accept it, then kill the sheep.
- Cook yam, when it is well cooked, mash it but don't add palm oil to it.
- If you kill the sheep, take the parts which belong to the river god and put them on the skin of the sheep and bind it with a rope.
- Finishing binding the meat throw it into the river, first it will sink for some minutes and then float on the river for Nananom to approve. When Nananom accept the sacrifice, the bind meat will sink and not float on the river. If Nananom reject the sacrifice, the bind meat runs with high speed on the surface of the river and Nananom give the meat to River offin

THE NATURE OF RIVER UBUNU

The river god called Ubunu is god of peace so before Kwadwo a Wayini's elders will celebrate Akwasidae Festival with the river, they should settle all troubles in the palace. They ought to make sure that there is peace otherwise the god shall not accept their sacrifice. There were many instance the god rejected the sacrifice of Nana Bruokran's elders because of lack of peace in the palace. River Ubunu is loving, kind, merciful and powerful.

COMPARISM BETWEEN OKOMFO ANOKYE AND KWADWO A WAYINI

Okomfo Anokye was a chief in Ashanti Agona ; was popular fetish priest. What made him well known was the battle of Feyiase. With all his great powers, he died and was buried by man. He was born and his biological parents were known. Now his descendants can be traced from his hometown. Okomfo Anokye did not earn a title through age.

- Nana Bruokran popularly known as Nana Kwadwo A Wayini. He did not die but threw himself into River Ubunu as a means of returning to Hell. He earned the name " Kwadwo A Wayini as a title because he was well advanced in age.

By nature he was more powerful than Okomfo Anokye but did not any perform miracles. His grave cannot be found in Denkyira Ayanfuri Gyaman.

After returning to his original home, he proved wonders that he had been living with his own royals (Denkyira Ayanfuri Gyaman). No man confirmed that he was dead but Okomfo Anokye 's death was

confirmed by man. Nana Kwadwo Bruokoran was not missing but his sub chiefs said he threw himself into River Ubonu and never came back to life.

WONDERS AFTER NANA KWADWO A WAYINI I RETURN TO HIS ORIGINAL HOME

After the death of Nana Kwadwo A Wayini, the ancestors of Denkyira Ayanfuri Gyaman celebrated Akwasidae Festival at River Ubonu Shrine and wonders happened which proved that he was not dead but alive and dwelling with his royals. The wonders were:

- **First miracle:** Human hand appeared live from River Ubonu
- **Second miracle:** Chief's umbrella (baemu kyinnie) appeared live from the river
- **Third miracle:** From the river the ancestors celebrating the Akwasidae Festival heard the sound of a drum
- **Fourth miracle:** The ancestors celebrating the Akwasidae Festival heard the sound of a horn from the river

Seventh miracle: After the celebration of Akwasidae Festival, crocodile appeared from the river and there was gold on it's head. The crocodile hit it's tail on the river, the water sprinkled on the people around. The water that sprinkled on the bodies of the people became white clay.

These miracles occurred in the ancient days and a fetish priest performed the above mentioned miracles at River Ubonu Shrine. According to source the fetish priest came from Bono Region.

DIVINITY OF NANA KWADWO A WAYINI

Nana Kwadwo A Wayini was not a human being and could be a god who appeared in the form of man. He was not buried but threw himself into a river as a way of returning to hell. He told his elders that he was going back to where he came from. He left the earth and joined the gods as a way to return home. Personally Nana knew his burial would be unique. The gods buried in River Ubonu and his burial is a mystery among the chiefs in Denkyira State.

RIVER UBUNU AND DENKYIRA AYANFURI GYAMAN

River Ubonu plays major in Denkyira Ayanfuri Gyaman Chiefdom. Any person who will be installed as Denkyira Ayanfuri Gyaman chief and fails to worship River Ubonu cannot reign the stool for long and cannot die on the stool. The link between the stool and River Ubonu is a mystery. Every chief in Denkyira Ayanfuri Gyaman who would worship River Ubonu and the other gods shall be successful chief.

THE LINQUIST OF NANA KWADWO A WAYINI

Nana Asmoatiaa was the linquist of Nana Kwadwo A Wayini and could be a chief linquist. The parents of Nana Asmoatiaa are not known and his descendants are hard to trace in Denkyira Ayanfuri Gyaman. He was not buried by man but threw himself into River Ubonu and never came back to life.

ORIGIN OF THE NAME KWADWO A WAYINI

The original Stool name of Denkyira Ayanfuri Gyamanhene was Nana Bruokran I and not Nana Kwadwo A Wayini. He got the name "Nana Kwadwo A Wayini " because of his age. He was well advanced in age to a extent that the name "Kwadwo A Wayini" displayed his stool's name. Due to this, he was popularly called Nana Kwadwo A Wayini

MISCONCEPTIONS ABOUT NANA KWADWO A WAYINI

Misconception # 1: Nana Kwadwo A Wayini was the chief of Denkyira Ayanfuri

Fact: Nana Kwadwo A Wayini reigned in Denkyira Ayanfuri Gyaman as a chief but not Ayanfuri.

Misconception #2: Denkyira Ayanfuri Gyaman was under Denkyira Ayanfuri during Nana Kwadwo A Wayini era

Fact: During Kwadwo A Wayini time, Denkyira Ayanfuri Gyamanhene was Akumuhene direct to Denkyirahene

THE FALSE CLAIM: Denkyira Ayanfuri people are claiming that their ancestors were the true worshippers of River Ubu. This story is not true and cannot be the truth. River Ubu had no spiritual connection with their ancestors and god, Ubu did not know their ancestors.

BRIEF HISTORY OF DENKYIRA GYAMAN DADAA: The ancestors of Denkyira Ayanfuri Gyaman settled at Gyaman Dadaa before the arrival of Denkyira Ayanfuri ancestors. After the death of the ancestors of Denkyira Ayanfuri Gyaman, the elders who succeeded them did not make site plan as the owners of the Gyaman Dadaa land. When AGC Mining Company mined the area of Gyaman Dadaa, the miners paid composition to the chief of Denkyira Ayanfuri Gyaman. Because they mined the old settlement of the ancestors of Denkyira Ayanfuri Gyaman. The Mining affected the royal cemetery of Denkyira Ayanfuri Gyaman. There is no Ayanfuri Dadaa but there exist oral tradition of Denkyira Gyaman Dadaa. According to history there is evidence of the existence of the ancestors of Denkyira Gyaman Dadaa. The graves of the ancestors of Denkyira Gyaman Dadaa is an evidence of the existence. From the ancient days to this modern Ghana, none of the chiefs of Denkyira Ayanfuri Gyaman had been able to make site plan of Gyaman Dadaa land. Denkyira Ayanfuri elders took advantage of the situation and claim the ownership of Gyaman Dadaa land for more than 50 years. However, event turned when Denkyira Ayanfuri Gyaman installed new chief and the chief sent the land dispute to Dunkwa Circuit Court. The name of the new chief was Nana Boa Agyaako III. The Circuit Court Judge ruled the case in favor of Denkyira Ayanfuri Gyaman and Denkyira Ayanfuri elders were defeated. Two years later Denkyira Ayanfuri elders made appeal at Cape Coast High Court but Cape Coast High Court Judge ruled the case in favor of Denkyira Ayanfuri Gyaman. Now Denkyira Gyaman Dadaa land legally belong to Denkyira Ayanfuri Gyamanhene.

MYSTERY ABOUT DENKYIRA AYANFURI GYAMAN LAND

Denkyira Ayanfuri Gyaman Land does not belong to the chief of Denkyira Ayanfuri. The land boundary between Denkyira Ayanfuri and Denkyira Ayanfuri Gyaman is River Subin. So Denkyira Ayanfuri Gyamanhene is not staying on Denkyira Ayanfuri's land. According to Nana Anofi Gyeabour II Denkyira Ayanfuri Gyaman Land was occupied by Wassa people. One of the leaders of Wassa people was called Opayin Atobrah. When the ancestors of Denkyira Ayanfuri Gyaman settled at Gyaman Dadaa, the Wassa elders and their natives were afraid of them. Because they had heard of Denkyiras as Akan war lords. The ancestors of Denkyira Ayanfuri Gyaman told them they came Denkyira Abankeseso. The Wassa people had heard of the battle between Denkyira and Ashanti. Due to this the Wassa people feared the ancestors of Denkyira Ayanfuri Gyaman and they run away from their own land. When they run away, the ancestors of Denkyira Ayanfuri Gyaman took full possession of the land. The Wassa people thought they would fight with them. Finally the ancestors of Denkyira Ayanfuri Gyaman became the owners of the land. At that time the ancestors of Denkyira Ayanfuri had not arrived and it took a couple of years before they arrived.

LEADERSHIP STYLE OF NANA YAW ASEM BEDIAKO I (Denkyira Ayanfuri Gyamanhene)

Nana Yaw Asem Bediako I was the chief who brought the ancestors of Denkyira Ayanfuri Gyaman from Denkyira Abankeseso, the ancient capital of Denkyira. After the battle of Efiyeasi in 1701, the ancestors of Denkyira Ayanfuri Gyaman were among Denkyiras who were led by Denkyirahene, Kwadwo Tibu I to Denkyira Jukwa. Nana Yaw Asem Bediako I was determined, purposeful, warlike, wise, kind, powerful; merciful. During that time, he was Denkyira AKumuhene and he ruled the AKumu Division with traditional knowledge. He had many lands and all the chiefs in the AKumu Division were subject to him. He taught about the future of Denkyira Ayanfuri Gyaman and preserved lands, gold, silver, gold dust ; gold brass pan. He promoted the culture of Denkyiraman.

THE GLORLY OF DENKYIRA AYANFURI GYAMAN STOOL

In the ancient days Denkyira Ayanfuri Gyaman Stool was rich and had gold, silver, gold dust, gold brass pan ; acquired a lot of lands. Many of Denkyira Ayanfuri Gyaman Stool's regalia were gold and silver. One of the chiefs of Denkyira Ayanfuri Gyaman was goldsmith before he occupied the stool. The name of the chief was Nana Anokoran and he made a lot of gold stool regalia for Denkyira Ayanfuri Gyaman Stool. In Denkyira State Chiefs of Denkyira Ayanfuri gave lands to other Denkyira chiefs to settle on. Around 1917 Denkyira Ayanfuri Gyamanhene was Safohene according to Archive record. During that time, Nana Anokoran was the then chief of Denkyira Ayanfuri Gyaman. The chiefs of Denkyira Ayanfuri Gyaman were buried with gold. Ancient cemetery of Denkyira Ayanfuri Gyaman indicated that their chiefs were buried with gold. The stool had Batakari , short drum (Twenesini), 3 horn (Abentia), esipem stool and war flag (Ako frankaa). Denkyira Ayanfuri Gyamanhene wore Batakari when it was vital to him to go the battlefield. With the Esipem Stool only the chief had the right to sit on it. It is believe to contain the soul of the small town, Denkyira Ayanfuri Gyaman. The short drum (Twenesini) says two statements: 1.Suro Ako

fna
2. Kotoko som Amponsem

On every Saturday evening before Akwaidae Festival the short drum is played. The 3 horns do not say the same words but the words differ and the occasion shows the kind of horn to play.

Denkyira Ayanfuri Gyamanhene was palanquin chief right from the olden days.

THE MEANING OF DENKYIRA AYANFURI GYAMANHENE ABENTIA

The first horn says "Obonisine" : This implies an evil person should not be happy that he has not received the reward of his wrong doing. The fellow must bear in mind that his reward come later.

The second horn says "Kyeresoru, kyereasase: That is except the power of Almighty God and there is nothing can beat Denkyira Ayanfuri Gyamanhene.

The third horn says "Nipa pone nii da gyam mua ma no nhye dwee": This means don't help an evil person while he is in a serious problem. If you help him, he will explain your origin in the future.

EARLY SETTLERS OF DENKYIRA AYANFURI

According to Nana Kwame Nsiah before the arrival of the ancestors of Denkyira Ayanfuri Ayanfuri land had been occupied by Beewira people. It was Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I who gave the land to them to settle on. The main occupation of Beewira people was "doka tappers".

THE THREE HOUSES IN DENKYIRA AYANFURI GYAMAN

The positions of Queen mother, Town family head and Gyaman chief at Denkyira Ayanfuri Gyaman Palace must be chosen from the following houses: Nana Boa Agyaako's House, Nana Bekwene's House and Nana Yaa Tene's House. The above mentioned positions ought to rotate in the three houses.

DENKYIRA AYANFURI GYAMAN STOOL RELATIONSHIP DENKYIRAMAN

Nana Anofi Gyeabour II said Nana Boa Agyaako I who was Denkyira Ayanfuri Gyamanhene was the half brother of Denkyirahene, Odeefuo Boa Amponsem I. Odeefuo Boa Amponsem I was Denkyira Ayanfuri Gyamanhene father's son but Odeefuo Boa Amponsem I was older than Nana Boa Agyaako I. They were not from one mother but any time these two children played, the elder told his junior brother that his name was sweet and the elder wanted exchange of names. He had been struggling with his junior brother on exchange of names. One day the elder told his younger brother that he would take his name as his original name. And the elder wanted his junior brother to take his name. The original name of Denkyira Ayanfuri Gyamanhene was Boa Amponsem and the real name of Denkyirahene was Boa Agyaako. The elders of Denkyira studied the actions of the two children and they were astonished at them. In order to fulfill the desire of the children Denkyira Elders compelled them to swear an oath and instructed them to drink from one glass. When the children performed this ritual, the exchange of names came into reality. After the elder

brother's desire had been fulfilled, Denkyira Elders declared that Denkyira Ayanfuri Gyamanhene did not trespass the great oath of Denkyira.

DIVINITY OF DENKYIRA AYANFURI GYAMAN STOOL

Physical manifestation of the reign of Nana Bruokoran I proof the deity of the Denkyira Ayanfuri Gyaman Stool. Nana Bruokoran did not die and was not buried by human. He threw himself into River Ubonu as way of returning to home. Water gives man life and Nana Bruokoran throwing himself into the river proof his link with the river. Rivers are created by Almighty God. It is God who created the smaller gods and Nana being Denkyira Ayanfuri Gyamanhene indicated that the stool was divine. Before he threw himself into River, he threw his stool, native sandals and clothes into River Ubonu. These items thrown into River Ubonu shew divine connection with Denkyira Ayanfuri Gyaman Stool. The river connecting to the Stool proof that there is life in Denkyira Ayanfuri Gyaman Stool. Rivers are not harmful to mankind. Nana's linguist did not die but threw himself into River Ubonu as a means of returning to home. His linguist's name is Asmoatiaa and the linguist spirit was linked with Nana Bruokoran. This is true because he followed the footsteps of Nana. Nana and his linguist were united and had the same purpose. He and his linguist attitudes were connected to the theology of unity. Theology of unity implies Godhead being one in purpose and instructing His subjects to be united. God is unity and loves unity. The unity between Nana Bruokoran and his linguist was beautiful and indicated the unity of the stool. Nana and his linguist were united with the river and the river knew them. Nana Bruokoran was incarnated god who became chief at Denkyira Ayanfuri Gyaman. After Nana Bruokoran I had returned home, there were signs indicating the deity of Nana Bruokoran. The divinity manifested any time the Denkyira Ayanfuri Gyaman ancestors celebrated Akwaidae Festival with River Ubonu. The signs indicates that Nana Bruokoran I is still alive. Though he is not among the living, he is great in the spiritual realm. We cannot talk about divinity without considering spirituality. Divinity without the mentality of spirituality is meaningless.

HOW DENKYIRA AYANFURI GYAMAN CELEBRATE AKWASIDAE FESTIVAL

On Saturday evening Ahenkwaa beat the Twenesini drum and the sound of the twenesini drum implies Suro Akofena and Kotoko Som Amponsem. The Ahenkwaa beat the drum to invoke the great gods of Denkyira Ayanfuri Gyaman. On Sunday morning Akwasidae Festival begins at 9.00 am and ends at 2.00 pm. Ahenkwaa beat the Twenesini drum to invoke the ancestral spirits. Around 10.00 am the chief and sub chiefs have sat at Denkyira Ayanfuri Gyaman Palace to celebrate Akwasidae Festival. They were clothes befitting the occasion. Denkyira Ayanfuri Gyamanhene presents sheep ; schnapp as food to be given to the Black Stool. While they have gathered at the palace one of the Gyaase Chiefs tells Nana's linguist that the Gyase group want to go to Efiakesiem. Nana's linguist informs the chief and his sub chiefs. Chiefs who enter Efiakesiem are Linguist, Ahenkwaa and Sumankwahene. When they enter Efiakesiem, they will go and meet Gyasehene there. Gyasehene is the owner of the Afiekesem and holds the key of the house. The Gyase group enter Afiekesiem with male sheep and a bottle of schnapp to give the great gods of the Efiakesiem. Gyaasehene ask the small Gyaase group their mission and they tell him their mission. After telling him, he informs the great gods of the Afiekesiem. He receives the sarcifice in good faith and they perform the rituals to Nanaom. When they finish performing the rituals, they leave Afiekesem and tell Nana and the other sub chiefs what actually happen there. Finishing with, Nana and his sub chiefs discuss issues concerning the development of the town. If some citizens of the town have brought their cases to the palace, then Nananom will sit down and settle them. After settling cases, the Akwasidae Festival comes to end.

DENKYIRA AYANFURI GYAMANHENE AT DENKYIRA ABANKESESO

Denkyira Ayanfuri Gyamanhene was a palanquin chief at Denkyira Abankeseso, Denkyira Ancient Capital. Around 1818 after the war between Ashanti and Bono Gyaman, Denkyiras departed from Denkyira Abankeseso under leadership of Denkyirahene, Nana Kwadwo Tibu I. When they arrived at Denkyira Jukwa, Denkyira Ayanfuri Gyamanhene was still a palanquin chief. During that time, the ancestors of

Denkyira Ayanfuri had not arrived. When the ancestors of Denkyira Ayanfuri Gyaman moved from Denkyira Jukwa and stayed at Denkyira Gyaman Dadaa, their chief was Palanquin chief. At Denkyira Gyaman Dadaa their chief reigned as a palanquin chief for long period of time before the arrival of the ancestors of Denkyira Ayanfuri. Denkyira Ayanfuri Gyamanhene was an ancient Palanquin chief and not modern Palanquin chief.

TANO ODUMASI AT DENKYIRA AYANFURI GYAMAN

The Denkyira Ayanfuri Gyaman Stool did not originate from Ashanti Tano Odumasi. The ancestors of Odumasi people came from Ashanti Tano Odumasi and the ancestors of Denkyira Ayanfuri Gyaman gave them land to settle on. So the ancestors of Denkyira Ayanfuri Gyaman did not come Ashanti Tano Odumasi. At a certain point in time the royals to occupy Denkyira Ayanfuri Gyaman Stool were too young, Denkyira Ayanfuri Gyaman kingmakers considered the Tano Odumasi male as a chief. Denkyira Ayanfuri Gyaman kingmakers select a man from the Odumasi family as a chief. The Odumasi royal who became Denkyira Ayanfuri Gyamanhene was called Nana Kwadwo Nuamah I. During his reign, Denkyira Ayanfuri Gyaman Stool lost his seat as Denkyira AKumuhene. The position of Denkyira AKumuhene moved to Denkyira Ayanfuri. Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah I was not the Stool royal and his descendants had no right to claim the ownership of the Denkyira Ayanfuri Gyaman stool. He set bad record which had affected his descendants. From the time he lost Denkyira AKumuhene position none of his family members had been chosen as Denkyira Ayanfuri Gyamanhene. Through careless, he sold the glory of Denkyira Ayanfuri Gyaman. Denkyira Ayanfuri Gyaman Chiefs who occupied the Stool after Nana Kwadwo Nuamah I were not able to regain the glory of Denkyira Ayanfuri Gyaman. Formally Denkyira Ayanfurihene was Adontehene to Denkyira Ayanfuri Gyamanhene. Denkyira Akyeashene was Nifahene to Denkyira Ayanfuri Gyamanhene and Kwame Prakromhene was Benkumhene to Denkyira Ayanfuri Gyamanhene.

ADMINISTRATIVE STRUCTURE OF DENKYIRA AKUMU DIVISION

Currently Denkyira Ayanfurihene is the head of the Denkyira AKumu Division. All the chiefs within AKumu Division are under Denkyira Ayanfurihene so they take instructions from him. The second in command in the AKumu Division is Denkyira Ayanfuri Gyamanhene. In the absence of Denkyira Ayanfurihene Denkyira Ayanfuri Gyamanhene has the right to control the entire AKumu Division. If Denkyira Ayanfurihene dies, Denkyira Ayanfuri Gyamanhene should bury him. So it is that when Denkyira Ayanfuri Gyamanhene dies, Denkyira Ayanfurihene must bury him.

THE POPULAR MISCONCEPTION

It has been circulated within Denkyira Ayanfuri that Denkyira Ayanfuri Gyaman people do not have lands and even their present settlement does not belong to them. In short Denkyira Ayanfuri Gyaman people are strangers.

THE FACT: Those who are saying Denkyira Ayanfuri Gyaman people are strangers should proof by document. These people must go to Archive and see what records confirm about Denkyira Ayanfuri Gyaman.

WHO IS SAFOHENE?

There is a popular argument that Denkyira Ayanfuri people are superior to Denkyira Ayanfuri Gyaman people. Due to this, Denkyira Ayanfurihene does not expect Denkyira Ayanfuri Gyamanhene to rub shoulders with him. This has been a long pending problem between a town and a village. Denkyira Ayanfuri is classified as a town and Denkyira Ayanfuri Gyaman is a village. One could imagine that because Denkyira Ayanfuri is a town it's chief is trying to override Denkyira Ayanfuri Gyamanhene. A town feels shy to say that she is under a village. And the village is declaring that the town came and met her already

settled. The village says she gave the town a place to stay. This has been a debatable issue between Denkyira Ayanfuri Gyaman and Denkyira Ayanfuri. However, a chief strength rest on his historical record his ancestors. It seems Denkyira Ayanfurihene is claiming to be warlike chief and expects Denkyiraman to regard him as fearful chief. The question is what does the Archives records say about Denkyira Ayanfuri Gyaman and Denkyira Ayanfuri? According to Archive records in 1917 Denkyira Ayanfuri Gyamanhene was Safohene. Then the chief of Denkyira Ayanfuri Gyaman was Nana Anokoran. According tradition Nana Anokoran was a gold smith. At that time Denkyira Ayanfurihene's title was chief but not Safohene.

METHODOLOGY

Introduction

This chapter covers research design, approach, strategy, population of the study, source and method of data collection. The study used explanatory research because it was the best method to interpret the data collect. The approach to the study was qualitative since the researcher was interested in mystery about Denkyira Ayanfuri Gyaman Stool. The research strategy used was cross-sectional survey where the elders and the chief's elders of the small town were chosen as a case study. The population of the study, source and method of data collection were thoroughly examined.

POPULATION OF THE STUDY: Palace elders and town elders were the target population of the study consisting 800 people.

SOURCE OF DATA COLLECTION: The source of collecting data to write this paper was primary source.

METHOD OF DATA COLLECTION: The procedure used to collect data was research.

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

SUMMARY OF FINDINGS

The study discovered that the ancestors of Denkyira Ayanfuri Gyaman were among the royals of Denkyira who migrated from Denkyira Abankeseso to Denkyira Jukwa, Nana Kwadwo A Wayini was the chief of Denkyira Ayanfuri Gyaman, Nana Kwadwo A Wayini's parents were not known and his descendants couldn't be traced at Denkyira Ayanfuri Gyaman. Nana Kwadwo A Wayini came from Denkyira Ayanfuri Gyaman, did not die and was not buried by human. Nana Kwadwo A Wayini was powerful than Okomfo Anokye in sense that he was God man who appeared in the form of man. In the ancient days Denkyira Ayanfuri Gyamanhene was Akumuhene to Denkyirahene.

CONCLUSION: The study found out Denkyira Ayanfuri Gyamanhene was Akumuhene to Denkyirahene in the ancient days, Nana Kwadwo A Wayini was the chief of Denkyira Ayanfuri Gyaman. Due to the aboved mentioned factors, the study generalized that Denkyira Ayanfuri Gyaman Stool was superior to Denkyira Ayanfuri Stool in the ancient days..

RECOMMENDATION

Education: The elders of Denkyira Ayanfuri Gyaman should teach their history on Social Media so that it can spread to every parts of the world.

Enstoolment: The king makers of Denkyira Ayanfuri Gyaman must always search for a royal who is highly educated to occupy the great Ekona Stool. They should not overlook educational background of the candidate

Festival: The elders of Denkyira Ayanfuri Gyaman must celebrate festival to remember their ancestors. This can help to preserve the culture of the town.

AUTHOR'S PROFILE

Dr. Isaac K. Damoah holds Ph.D, is a faculty member of Gepea University in Europe, senior research team member at Gepea University and an Official Representative of European Group of Academic Journals. He is an Official Representative of International World Alliance Fitness by running, co-author to Ijsred Journal, a researcher, publisher and an author.

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