

Significance of Denkyira Ayanfuri Gyaman Stool in Central Region of Ghana

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Abstract:

The study adopted explanatory research, research strategy used was cross-sectional survey, population of the study were Denkyira Ayanfuri Gyamanhene and his sub chiefs and elders of Denkyira Ayanfuri Gyaman. Source of data collection was primary source, method of data collection was interview ; objectives of the study were achieved through research. Background of the study was brief introduction to the history of Denkyira Ayanfuri Gyaman. With the literature review, study considered the views of Denkyira Traditional Leaders about Denkyira Ayanfuri Gyaman. Problem statement of the study was " Significance of Denkyira Ayanfuri Gyaman Stool in Central Region of Ghana". The study found out that the ancestors of Denkyira Ayanfuri Gyaman were Denkyiras who migrated from Denkyira Abankeseso, main divisions of Denkyira Kingdom were Gyaasedom, Adontedom Akwamantire and Kyerefem, AKwamuhene could act as a Paramount Chief, ancestors of Denkyira Ayanfuri Gyaman controlled Denkyira AKwamu Division of Denkyira Kingdom, ancestors of Denkyira Ayanfuri Gyaman departed from Denkyira Gyaman Dadaa during the reign of Nana Boa Agyaako I and Nana Yaw Asem Bediako I gave Denkyira Dunkwahene land to settle on. Ancestors of Denkyira Ayanfuri Gyaman were involved in the battle of Feyiase, early ancient chiefs who died on Denkyira Ayanfuri Gyaman Stool, Nana Anofi Gyeabour II occupied Denkyira Ayanfuri Gyaman Stool for three consecutive times, Denkyira Ayanfuri Gyamanhene used ponponsuo Akofena to swear oath of allegiance to his people ; Denkyira Ayanfuri Gyamanhene Stool was made by Nana Boa Agyaako I. Okomfo Yaa Dodo was Denkyira AKwamu Fetish Priestess, spiritual powers of Denkyira AKwamu Division of Denkyira Kingdom dwelled at Denkyira Ayanfuri Gyaman, Denkyira Ayanfuri Gyaman Stool's sons were senior officers in Denkyira Adum Division of Kingdom, Denkyira Akrofuom land belonged to Denkyira Ayanfuri Gyamanhene and Ekuona Family occupied Denkyira Ayanfuri Gyaman Stool. The families at Ahafo Mbehame and Denkyira Jukwa Mfuom could occupied Denkyira Ayanfuri Gyaman Stool, Denkyira Ayanfuri Gyaman royal, Nana Kwadwo Poku was enstooled as Kyidomhene of Denkyira Jukwa Mfuom, Nana Bronii and Nana Kofi Mensah were kyeamehene at Denkyira Jukwa Mfuom. Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah sold his birth right at Denkyira Dunkwa Atechem, Nana Kwadwo Tom was Denkyira AKwamu Adontehene, Denkyira Ayanfuri Gyamanhene's position as Denkyira AKwamuhene was historic and Denkyira Ayanfurihene was promoted to Denkyira AKwamuhene through deception. Nana Anofi Gyeabour II family was the dominant family at Denkyira Ayanfuri Gyaman.

KEY WORDS: Denkyira kingdom, Akwamantire, Ancestors, Feyiase battle, Traditional soldiers, Sword, Denkyira Abesewa, Black Stool, Fetish Priestess, Sibruku, Stool royals, Ekuona family, Linqiust staff, Traditional soldiers and superiority.

BACKGROUND OF THE STUDY

Introduction

According to oral tradition the ancestors of Denkyira Ayanfuri Gyaman were Denkyiras who migrated from Denkyira Abankeseso under the leadership of Denkyirahene, Nana Kwadwo Tibu I. After the war between Ashanti and Denkyira had ended, the ancestors of Denkyira Ayanfuri Gyaman were among Denkyira ancestors who journeyed with Denkyirahene, Nana Kwadwo Tibu I to Denkyira Jukwa. The war between

Ashanti and Denkyira is popularly known as the battle of Feyiase and the battle ended in 1701. In 1818 Ashanti and Bono Gyaman fought and Denkyirahene, Nana Kwadwo Tibu fought on behalf of Ashanthene. When Ashanti and Bono Gyaman war had ended, Denkyirahene, Nana Kwadwo Tibu I moved Denkyira ancestors from Denkyira Abankeseso and settled at Denkyira Jukwa, now in the Central Region of Ghana. The leader of the Denkyira Ayanfuri Gyaman who brought them from Denkyira Abankeseso to Denkyira

Jukwa was Nana Yaw Asem Bediako I confirmed by Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour II. When the ancestors of Denkyira Ayanfuri Gyaman arrived at Denkyira Jukwa, they settled at places like Cape Coast Akafuo, Twifo Apenkuro and Denkyira Jukwa Mfuom. They couldn't settle at one of the above-mentioned towns. Finally they settled at Denkyira Gyaman Dadaa, now in the Upper Denkyira West District. Later they moved from Denkyira Gyaman Dadaa and settled at where they were staying now. It was thieves that compelled them to leave Denkyira Gyaman Dadaa. The main occupation of the ancestors of Denkyira Ayanfuri Gyaman was farming. When they went to farm, thieves came and stole them.

OBJECTIVES OF THE STUDY

To find out if Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene in the ancient days

To find out if Ayanfuri ; Dunkwa lands belong to Denkyira Ayanfuri Gyamanhene

To find out how Denkyira Ayanfuri Gyamanhene lost the position of being AKwamuhene to Denkyirahene

To find out importance of the study of the history of Denkyira Ayanfuri Gyaman

MAIN DIVISIONS IN DENKYIRA KINGDOM

Denkyira Kingdom is categorized into four principal divisions, namely, Gyaasedom, Adontedom Akwamantire and Kyerefem. Denkyira Ayanfuri Gyaman ancestors fall under Akwamantire which is the third division within Denkyira Kingdom.

FUNCTIONS OF DENKYIRA AKWAMANTIRE DIVISION IN DENKYIRA KINGDOM

During war , AKwamuhene commanded all the warriors and they took instructions from him. AKwamuhene is among the strongest wings of a Paramount chief. AKwamuhene can be an acting president of a traditional council in the absence of a Paramount chief.

THE ANCESTORS OF DENKYIRA AYANFURI GYAMAN AT DENKYIRA ABANKESESO

The ancestors of Denkyira Ayanfuri Gyaman controlled AKwamu Division of Denkyira Kingdom in the ancient days. It was true because Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene. The ancestors of Denkyira Ayanfuri Gyaman were involved in many wars fought by Denkyira State. When Denkyira Ayanfuri Gyamanhene was AKwamuhene to Denkyirahene, Opayin Kwadwo Tom was Denkyira AKwamu Adontehene.

When did Denkyira Ayanfuri Gyaman Ancestors leave Denkyira Gyaman Dadaa?: Denkyira Ayanfuri Gyaman Ancestors left Denkyira Gyaman Dadaa during the reign of Nana Boa Agyaako I declared by ex-Krontihene of Denkyira Ayanfuri Gyaman. At that time they moved and stayed at where Denkyira Ayanfuri roundabout was currently located. From the roundabout they departed to present state and it was the era of Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour I.

Who gave Dunkwa Land to Denkyira Dunkwahene?:

It was Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I

How did Denkyira Ayanfurihene acquired Ayanfuri Land:

It was Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour I who gave Ayanfuri land to Denkyira Ayanfurihene, Nana Oson Pa Nto.

THESIS STATEMENT: The problem statement of the study was "Significance of Denkyira Ayanfuri Gyaman Stool in Central Region of Ghana" The study found out if Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene, Denkyira Ayanfuri and Denkyira Dunkwa lands belonged to Denkyira Ayanfuri Gyamanhene, how Denkyira Ayanfuri Gyamanhene lost the position of Denkyira AKwamuhene and importance of the study of the history of Denkyira Ayanfuri Gyaman.

DENKYIRA AYANFURI GYAMAN ANCESTORS IN THE FEYIASE BATTLE

Ashanti and Denkyira fought and Ashanti defeated them but the war ended in 1701. This war is popularly known as the battle of Feyiase. If Denkyira Ayanfuri Gyamanhene was AKwamuhene direct to Denkyirahene, then the ancestors of Denkyira Ayanfuri Gyaman were involve in the Feyiase battle.

LEADERS OF DENKYIRA AYANFURI GYAMAN

1. Nana Boa Agyaako I
2. Nana Anofi Gyeabour I
3. Nana Yaw Asem Bediako I
4. Amakra Gyeabour I
4. Fobi Buo I
5. Nana Kwadwo Nuamah
6. Nana Anokoran
7. Nana Kwadwo A Wayini
9. Nana Boa Agyaako II
10. Nana Anofi Gyeabour II

11. Nana Fobi Buo II
12. Nana Yaw Asem Bediako II
13. Nana Boa Agyaako III

EARLY ANCIENT CHIEFS OF DENKYIRA AYANFURI GYAMAN

The early ancient chiefs of Denkyira Ayanfuri Gyaman are Nana Boa Agyaako I, Nana Yaw Asem Bediako I, Nana Amakra Gyeabour I, Nana Anofi Gyeabour I and Nana Fobi Buo I. The above mentioned chiefs died on Denkyira Ayanfuri Gyaman Stool. Because they died on the Stool, the names their parents gave to them became a stool name. With the exception of these chiefs, no chief has been able to die on the Stool. The chiefs were active during Gold Coast time. They ruled with wisdom, diligence and were highly respected in the history of Denkyira Ayanfuri Gyaman.

LISTS OF CHIEFS WHO DO NOT DIE ON DENKYIRA AYANFURI GYAMAN STOOL

1. Nana Anokoran
2. Nana Kwadwo Nuamah
3. Nana Boa Agyaako II
4. Nana Anofi Gyeabour II
6. Nana Fobi Buo II
7. Nana Yaw Asem Bediako II
8. Nana Kwadwo A Wayini

HISTORY OF NANA ANOFI GYEABOUR II (DENKYIRA AYANFURI GYAMANHENE)

Nana Anofi Gyeabour II was known in private as J.K Badu and was a coco farmer. He was enstooled as Denkyira Ayanfuri Gyamanhene and occupied the stool for three conservative times. None of the Denkyira Ayanfuri Gyaman royals had occupied the stool for three conservative times except Nana Anofi Gyeabour II. After the death of Denkyira Ayanfurihene, Nana Kwabena Okyere II, Nana Anofi Gyeabour II was enstooled as a regent at Denkyira Ayanfuri. He reigned as a regent at Denkyira Ayanfuri for more than 10 years. During his reign, Denkyira Ayanfuri Gyaman people were united with him and he was respected confirmed by Opayin Kwame Nsohah.

NANA KWAME SONO HONORS OPAYIN KWADWO POKU

Denkyira Jukwa Mfuomhene, Nana Kwame Sono enstooled Opayin Kwadwo Poku as Kyidomhene at Denkyira Jukwa Mfuom. Opayin Kwadwo Poku occupied Kyidom stool for 17 years before he died. Denkyira Jukwa Mfuom stool is under Denkyira

Abuakwa Division of Denkyira Kingdom. The stool is Adonte to Denkyira Abuakwahene. Opayin Kwadwo Poku was a royal of Denkyira Ayanfuri Gyaman and could occupied Denkyira Ayanfuri Gyaman Stool.

LITERATURE REVIEW

Many chiefs in Denkyira State did not esteem Denkyira Ayanfuri Gyaman Stool because the Stool was classified under sub- divisional category. Many Denkyiras never valued Denkyira Ayanfuri Gyaman Stool as one of the strongest wings of Denkyira paramountcy. Some chiefs did not know the history of Denkyira Ayanfuri Gyaman. Other chiefs in the Denkyira State said Denkyira Ayanfuri Gyaman Stool was great in the ancient days. Denkyira Ayanfuri Gyaman Stool had lost its glory and no one knew when it could be regained. With respect to the views of the mentioned traditional leaders, the study investigated into the position Denkyira Ayanfuri Gyamanhene held at Denkyira Abankeseso, the owners of Denkyira Ayanfuri Land, Denkyira Dunkwa Land, how Denkyira Ayanfuri Gyamanhene lost the position of Denkyira AKwamuhene and importance of the study of the history of Denkyira Ayanfuri Gyaman.

DENKYIRA AYANFURI GYAMAN ROYALS IN DENKYIRA ABUAKWA DIVISION

Nana Bronii and Nana Kofi Mensah were royals of Denkyira Ayanfuri Gyaman. They were enstooled as kyeamehene in Denkyira Abuakwa Division of Denkyira Kingdom. Nana Kofi Mensah reigned as a kyeamehene for more than 20years. He destooled himself when he became old.

OPAYIN KOFI DEBRAH CROWNS AS A REGENT

Opayin Kofi Debrah never thought that he would be enstooled as one day regent at Denkyira Jukwa Mfuom. Nobody told him that he could act as a regent just a day. His estoolment as a Denkyira Jukwa Mfuom regent was just a day and not long-term service. During that time, the stool was vacant and an aspiring president of Ghana visited Denkyira Jukwa Mfuom. Due to this, the sub chiefs at Denkyira Jukwa Mfuom Palace appointed him to act on behalf of the chief.

DENKYIRA TRADITIONAL SOLDIERS

Denkyira Abrafo protect Denkyirahene both spiritual and physical. There are senior and junior officers in the Adum Division of Denkyira kingdom. Wherever Denkyirahene wants to go, he moves with them. They usually work in the night and not active during daylight.

Without them Denkyirahene cannot anything. Whatever Denkyirahene wishes to do, he must call them. The sons of Denkyira Ayanfuri Gyaman Stool worked in Denkyira Adum Division at Denkyira Jukwa Abrafo. The stool's sons are Adum Mensah, Kumaa, Kowira, Amoaduro, Ntirakwa etc. Denkyira Ayanfuri Gyaman Stool's sons were senior officers in Adum Division of Denkyira Kingdom.

NANA FOBI BUO II

Nana Fobi Buo II reigned as Denkyira Ayanfuri Gyamanhene for two consecutive times. He was bold, feared and powerful chief.

THE SWORD OF DENKYIRA AYANFURI GYAMAN

In the ancient days when a chief was enstooled at Denkyira Ayanfuri Gyaman the chief used ponponsuo Akofena to swear the oath of allegiance to his people. During that time, Denkyira Ayanfuri Gyamanhene did not swear an oath of allegiance to any chief in Denkyira State except Denkyirahene. When the ancestors of Denkyira Ayanfuri Gyaman were residing at Denkyira Abankeseso, they used ponponsuo Akofena to swear an oath of allegiance. When the Denkyira Ayanfuri Gyaman ancestors departed from Denkyira Abankeseso and settled at Denkyira Gyaman Dadaa. They were using ponponsuo Akofena until Denkyira Ayanfuri Gyaman kingdom fell at Denkyira Kwame Prakrom. The ancestors of Denkyira Ayanfuri Gyaman experienced turn of event after the glory of their kingdom had fallen short. The kingdom fell through Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah.

THE ANCIENT SAFOHENE

Safohene is any chief who gathers other chiefs in a specific state to go to war. Safohene is a war commander. Around 1917 archive records proved that Denkyira Ayanfuri Gyamanhene was Safohene in Denkyira State. Records from archive indicate that Denkyira Dunkwahene was ranked as a chief, Denkyira Ayanfurihene was a chief, Denkyira Bebianihahene was a chief and Denkyira Dunkwa Mfuomhene was a chief. None of the above mentioned chiefs was a Safohene in Denkyira State except Denkyira Ayanfuri Gyamanhene. It was the colonial government who officially ranked Denkyira Ayanfuri Gyamanhene as Safohene in Denkyira State. The title was given to Denkyira Ayanfuri Gyamanhene by Denkyirahene and the colonial government formally documented it. In 1917

Nana Anokoran was the then chief of Denkyira Ayanfuri Gyaman.

DENKYIRA AYANFURI GYAMAN AND DENKYIRA DUNKWA ABESEWA

In the ancient days Denkyira Ayanfuri Gyamanhene and Denkyira Dunkwa Abesewahene shared boundary on land. The boundary was a river known as River Frimpomaa at Denkyira Pokukrom. Now due to carelessness, Denkyira Ayanfurihene have taken absolute control over the lands as his property.

THE POWERFUL BLACK STOOL

Denkyira Ayanfuri Gyaman Black Stool is amongst the powerful Black Stools in Ghana. Because it was made in the ancient days so it is original Black Stool. Denkyira Ayanfuri Gyaman Stool is not Esipem Stool and it should not be compared to modern Esipem Stool. At this modern Ghana it is very hard to make this kind of Black Stool. The ancestors of Denkyira Ayanfuri Gyaman spent time and made the Black Stool well. Denkyira Ayanfuri Gyaman Black Stool was made by Nana Boa Agyaako I. It is not fake Black Stool as some people imagine. You cannot create earthly kingdom without a black Stool. It is not everyone who should see the Black Stool with his naked eye. The Black Stool is kept in a room and the room is known as stool House. It is not all the sub chiefs who enter the Stool House. It is not any chief who eat meat on the Black Stool. The Black Stool does not come out except on very important occasion. It usually come out in the night but is not common for the Black Stool to appear in the day light. Nananom enter the Stool House during Akwasidae Festival. They go there to give food to the Black Stool.

Comparison between Denkyira Ayanfuri Gyaman Black Stool and Denkyira Ayanfuri Black Stool

Denkyira Ayanfuri Gyaman Black Stool is older than Denkyira Ayanfuri Black Stool. Denkyira Ayanfuri Gyaman Stool existed at Denkyira Abankeseso, Denkyira Ancient Capital before the battle of Feyiase started. At Denkyira Abankeseso Denkyira Ayanfuri Gyaman Stool was AKwamuhene to Denkyirahene. Denkyira Ayanfuri Stool did not exist at Denkyira Abankeseso, the ancient capital of Denkyira. Their Stool arrived after Denkyira State had settled at Upper and Lower Denkyira. Denkyira Ayanfuri Gyamanhene, Nana Boa Agyaako I and Denkyirahene, Odeefuo Boa Amponsem I were siblings. The ancestors of Denkyira Ayanfuri were inferior to Denkyira Ayanfuri Gyaman ancestors because the ancestors of Oyokuo Family came

from Ekuona Family. They came from Ekuona Family to establish the Oyokuo Family. The family that occupy Denkyira Ayanfuri Stool is Oyokuo Family and Ekuona Family occupy Denkyira Ayanfuri Gyaman Stool.

DENKYIRA AYANFURI GYAMAN FETISH PRIEST

Okomfo Yaa Dodo was a fetish priestess for a village called Denkyira Ayanfuri Gyaman. She was Denkyira Ayanfuri Gyaman Stool fetish priestess and Denkyirahene, Odeefuo Boa Amponsem III enstooled her as Denkyira Fetish Priestesses Queen Mother. During Okomfo Yaa Dodo time, Nana Boa Agyaako II was the chief of Denkyira Ayanfuri Gyaman. Okomfo Yaa Dodo was trained by her own biological father, Opayin Yaw Baafi. Opayin Yaw Baafi was Emotia Okomfo at Wenchi Apenkuro in Bono Region. When he finished training her own daughter, he gave her to Okomfo Payin Asubonteng to complete the training. She was able to celebrate a festival and Denkyirahene, Odeefuo Boa Amponsem III and his elders attended. She celebrated the festival at Denkyira Ayanfuri Gyaman and rode in a Palanquin. She died of illness but was powerful fetish priestess. Before she could celebrate festival, she had to ask permission from Denkyirahene. When permission was granted, she go ahead to celebrate the festival and used 40 days to celebrate the festival. Because she was the queen mother of Denkyira Fetish Priestesses, she would celebrate her festival first before the fetish Priestesses in Denkyira celebrated theirs. The name of the festival is Odwira Festival.

ORIGIN OF RIVER SIBRUKU

When Okomfo Yaa Dodo was seriously ill, she couldn't attend River Ubu Shrine to perform rituals to the river. Because of this, she decided to perform some rituals so that River Ubu would come and lie at Denkyira Ayanfuri Gyaman. Before she performed the rituals, she informed Denkyirahene, Odeefuo Boa Amponsem III and he sent his linguists to pour libation at where she wanted the river to lie. River Sibruku is one of the sons of River Ubu.

WHY RIVER SIBRUKU DID NOT LIE AT DENKYIRA AYANFURI

River Sibruku is part of River Ubu. If River Sibruku has come and lied at Denkyira Ayanfuri Gyaman, then River Ubu has recalled the Ancestors of Denkyira Ayanfuri Gyaman.

THE STOOL ROYALS

The family that occupy Denkyira Ayanfuri Gyaman Stool is Ekuona Family and the totem of Ekuona Family is Ekuo. The stool has procreated many sons and daughters and the sons and daughters have multiplied into a family. The stool has royals at Assin Fosu, Ahafo Mbehame, Denkyira Jukwa Mfuom, Denkyira Jukwa, Abrafo and Kumasi. These royals can occupy Denkyira Ayanfuri Gyaman Stool. When the stool is vacant, Denkyira Ayanfuri Gyaman kingmakers can go and take one of them to occupy the stool. The kingmakers of Denkyira Ayanfuri Gyaman had chosen royals from Denkyira Jukwa Mfuom and Denkyira Jukwa Abrafo to occupy Denkyira Ayanfuri Gyaman Stool. This is not a new thing but it has happened before. Nana Boa Agyaako II was selected from Denkyira Jukwa Mfuom and Nana Boa Agyaako III was chosen from Denkyira Jukwa Abrafo.

DENKYIRA AYANFURI GYAMAN PICCOLO TRUMPET

The piccolo trumpet was used to call the asafo group together.

BRIEF HISTORY OF EKUONA ROYAL FAMILY

Ekuona Family is referred to as "Ekuo ne Asimpi", "Ahwenie a eda yaawa mu". Sometimes the family is known as "Asokorefu". It is admitted that most of the Akan families belonged to Ekuona Family. This makes Ekuona Family the mother of all the Akan families. They were the first people who settled at Adanse and the royal family was Ekuona Family. It is accepted that the Ekuona Family were the first amongst the Akans who put up houses. Due to this, they were called "Adan-sifuo". The phrase "Adan-sifuo" is simply means "house builders". Osono nni ho Ekuo ne piesie. Traditionally it is admitted that Oyokuo Family originated from Ekuona Family. **Origin of Oyokuo Family:** In the beginning Oyokuo Family did not exist but there was Ekuona Family. It was taboo for Ekuona Family that none should eat the meat of a buffalo. One day some of the members of Ekuona Family ate the meat of a buffalo and they separated themselves from their original family (Ekuona Family). The members of Ekuona Family who ate the meat of a buffalo were called "Owekuo". When Denkyira conquered Adanse, many Ekuona Family members migrated to Asokore Mempong. From Asokore Mempong Nana Kwaku Tia departed to Berekum with his family. Nana Sefa Atweneboa left for Asokore Kesiem. Oral tradition indicates that Ekuona Family introduced okyeame into Akan Chieftaincy System. Adansehene Awurade Basa introduced

Okyeame and in the 15th century appointed the first Okyeame.

THE LINQUIST STAFF

Denkyira Ayanfuri Gyamanhene cannot use the linguist staff, "Sansa ko eboa ode nakyi gya akroma" while Denkyira State have gathered. Denkyira Ayanfuri Gyamanhene can utilize the above-mentioned linguist staff within Denkyira Ayanfuri area. It is Denkyira Adontehene who must use the linguist staff, "Sansa ko eboa ode nakyi gya akroma".

TRADITIONAL SONGS OF DENKYIRA AYANFURI GYAMAN

Denkyira Ayanfuri Gyaman elders sing these songs during war, Akwasidae Festival and in times of mourning for a king or chief. They sing these songs to recall their ancestors who fought for the interest of the people of Denkyira Ayanfuri Gyaman.

Me ka ma moani abre
Me ka ma moani abre
Apegyafo eh mowo ho
Yeh, yeh
Efiri twampese aduasa
Enam twene so ante anto
Odwumaa ne soro kenten
Nso na se ye mmabaa
Odua torofo ne odwuma
Okrotwi, okrotwi, okrotwamansan
Gyegye boafa yefre wo eh wada
Yeh, yeh, yeh, oma kasa bre gua
Omaa home neso amansan guase oh bobuo
Amponsem Nana sei buafa, Amponsem Nana
Hwan na obaka yen, yensuai yenyi
Oh bobuo. oh
Ewuama Ewuama, Anoma kodie kasa
Preko Kyere Kwaku Ananse
Oboade yia, yeepe Yi wo agoro
Yi mu oh yeh Ananse oboade
Yeepe Yi wo oh yeepe yi wo a yenkyi oh

Who was Denkyira AKwamu Division Fetish Priest?: Okomfo Yaa Dodo was the fetish priestess for Denkyira AKwamu Division and was Denkyira Fetish Priestesses Queen Mother.

Tribute Denkyira Ayanfurihene paid: In the ancient days money that Denkyira Ayanfuri Gyamanhene should pay to Denkyira traditional Council was divided into 3 parts and 1 was given to Denkyira Ayanfurihene. If Denkyira Ayanfurihene wanted to visit River Ubu

Shrine, he had to give Denkyira Ayanfuri Gyamanhene two bottles of Schnapp. After collecting the Schnapp, Denkyira Ayanfuri Gyamanhene pour libation for Denkyira Ayanfurihene before he could visit River Ubu Shrine.

ANCIENT STRUCTURE OF DENKYIRA AKWAMANTIRE DIVISION

Six towns form Denkyira AKwamu Division but in the olden days Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene and Opayin Kwadwo Tom was Adontehene to Denkyira Ayanfuri Gyamanhene. Opayin Kwadwo Tom came from Denkyira Ayanfuri Gyaman so in the ancient days Denkyira Ayanfurihene was not Denkyira AKwamu Adontehene.

Facts about Denkyira Ayanfurihene

- In the ancient Denkyira Ayanfurihene held no position in the AKwamu Division of Denkyira Kingdom until Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah sold his birth right to Denkyira Ayanfurihene, Nana Appiah Nuamah I.
- Some of the elders of Denkyira Ayanfuri are aware that Ayanfuri Land belongs to Denkyira Ayanfuri Gyamanhene declared by Nana Yaw Nimoo (ex-Krontihene of Denkyira Ayanfuri Gyaman).

THE SUPERIORITY OF DENKYIRA AYANFURI GYAMAN OVER DENKYIRA AYANFURI

Denkyira Ayanfuri Royal Family is Owekuo Family and totem of the family is falcon. The patriarch of the Owekuo Family are Twum and Antwi of Asantemanso and Kokofu. In the beginning Owekuo Family did not exist and the family that existed was Ekuona Family. The taboo of the Ekuona Family was that no Ekuona Family Member should eat the meat of a buffalo. One day some members of the Ekuona Family ate the meat of a buffalo. From that time this group of Ekuona Family was called Owekuo, meaning the people who had eaten the meat of a buffalo. Traditionally it is accepted that Oyokuo Family came from Ekuona Family. The junior siblings of Ekuona family is Oyokuo Family. Denkyira Ayanfuri Gyaman Royal Family is Ekuona Family and Denkyira Ayanfuri Royal Family is Oyokuo Family. So the junior siblings of Denkyira Ayanfuri Gyaman is Denkyira Ayanfuri. The patriarch of Ekuona Family is Nana Asante Gyima of Adanse. When Denkyira Ayanfuri Ancestors came from Akyem Manfo, they acquired Ayanfuri Land from Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour I to settle on. Before the arrival of Denkyira Ayanfuri Ancestors,

Denkyira Ayanfuri Gyaman Ancestors had already settled in Denkyira State for couple of years.

Who gives the lands to the chiefs?

Denkyira Akyease, Bebianiha, Kwame Prakrom and Dunkwa lands, Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I gave the lands to the chiefs of the above mentioned towns.

THE BATTLE OF MANSESO

Denkyira Ayanfuri Gyamanhene fought with Nana Abugyei and cause of the war was land boundary. Nana Abugyei wanted to take Denkyira Ayanfuri Gyamanhene's land free of charge. During that time, Denkyira Ayanfuri Gyamanhene and Nana Abugyei shared boundary on land but Nana Abugyei over looked it, wished to take Denkyira Ayanfuri Gyamanhene's Land. The end of war was that Denkyira Ayanfuri Gyamanhene defeated Nana Abugyei.

THE COLORS OF DENKYIRA AYANFURI GYAMAN WAR FLAG

It was Denkyira Ayanfuri Gyamanhene who held the Akwamantire War Flag. The colors of the flag are green and red and buffalo in the middle of the flag as a logo. Denkyira Ayanfuri Gyamanhene held the flag in the ancient days during war. The green color must be on top and the red color down.

DENKYIRA AYANFURI GYAMANHENE BATAKARIKESIE

During the ancient times, Denkyira Ayanfuri Gyamanhene wore Batakari when it was necessary to him to go the battlefield. It was Asafoakye who kept Denkyira Ayanfuri Gyamanhene Batakarikesie. The Batakarikesie was short clothe and when the chief wore it reached "fruma" of human stomach. In serious situation the abatakarikesie became full clothe and reached the chief's foot.

Who made the Batakarikesie?: Denkyira Ayanfuri Gyaman Stool Batakarikesie was made by Denkyira Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I.

Denkyira AKwamu Division War general: Asafoakye was the war general of Denkyira AKwamu Division and he came from Denkyira Ayanfuri Gyaman.

DENKYIRA AKROFUOM

Denkyira Akrofuom land belongs to Denkyira Ayanfuri Gyamanhene. Denkyira Ayanfuri Gyamanhene did not

give Akrofuom land to any chief to settle on. Many people both natives of Denkyira Ayanfuri Gyaman and strangers made farm on the land.

SPIRITUAL POWERS OF DENKYIRA AKWAMANTIRE DIVISION

If a fetish priestess from Denkyira Ayanfuri Gyaman was the Queen Mother of Denkyira Fetish Priestesses, then the ancestors of Denkyira Ayanfuri Gyaman had the spiritual powers of AKwamu Division of Denkyira Kingdom. The Queen Mother of Denkyira Fetish Priestess was Okomfo Yaa Dodo. Eye witness indicate that River Ubonu does not accept the sacrifice of Denkyira Ayanfurihene. Eye witness account proofs that River Ubonu accept the sacrifice of Denkyira Ayanfuri Gyamanhene during Akwasidae Festival. Okomfo Yaa Dodo was the fetish priestess of Denkyira AKwamu Division and she came from Denkyira Ayanfuri Gyaman. The powers of Denkyira AKwamu Division love and like to dwell with the elders of Denkyira Ayanfuri Gyaman. Physically the seat of Denkyira AKwamu Division had moved to Denkyira Ayanfuri but spiritually the gods of the Division are staying with elders of Denkyira Ayanfuri Gyaman. In the spiritual realm the gods of the AKwamu Division regard Denkyira Ayanfuri Gyaman Ancestors as creators of Denkyira AKwamu Division. If River Ubonu does not the sacrifice of Denkyira Ayanfurihene, it may imply the following:

- Denkyira Ayanfuri elders have offended River Ubonu
- River Ubonu has rejected them
- Their ancestors did not worship River Ubonu.
- River Ubonu does not need their worship
- They were not original creators of Denkyira AKwamu Division

The golden crown

In the ancient days Denkyira Ayanfuri Gyaman regent, Nana Atta wore golden crown during ceremonial occasions. He made the golden crown during the time he was the regent of Denkyira Ayanfuri Gyaman. Being able to wear golden crown, shows that he was a great leader and was highly respected. Because at that time, it was not common to see chiefs wearing golden crown. When a chief wore golden crown, it portrays the greatness of a Black Stool.

Gold linquist staff: Denkyira Ayanfuri Gyamanhene had gold linquist staff. The golden linquist staff was made by Nana Boa Agyaako II.

CONFLICT OVER RIVER UBUNU

Denkyira Ayanfuri Gyaman elders and Denkyira Ayanfuri elders fought over River Ubonu. The elders of Denkyira Ayanfuri said their ancestors worshipped River Ubonu and Denkyira Ayanfuri Gyaman elders claimed their ancestors were the true worshippers of River Ubonu. This issue generated into hot debate between a town (Denkyira Ayanfuri) and a village (Denkyira Ayanfuri Gyaman). The matter of River Ubonu became an argument between the elders of Denkyira Ayanfuri and the elders of Denkyira Ayanfuri Gyaman. It created misunderstanding among them and compelled them to go for consultation. They consulted a spiritualist to find out the truth of the matter. The spiritualist used eggs to perform rituals for both elders. He said to them that River Ubonu would take a fetish priest to proof the true worshippers. When both elders had reached their destinations and in the same year River Ubonu took a fetish priestess from Denkyira Ayanfuri Gyaman. River Ubonu did this to silence the elders of Denkyira Ayanfuri and to indicate that Denkyira Ayanfuri Gyaman elders were superior to Denkyira Ayanfuri elders. This issue was declared by Nana Anofi Gyeabour II who reigned as Denkyira Ayanfuri Gyamanhene for three consecutive times.

MAJOR CAUSES OF THE DOWNFALL OF DENKYIRA AYANFURI GYAMANHENE

Leniency has been the main factor which caused the downfall of Denkyira Ayanfuri Gyamanhene. Serious situation that the chief has to set his foot down and solve it, he would just conclude the issue as "We are siblings and should be united". This careless attitude had negatively affected Denkyira Ayanfuri Gyaman people from the ancient days up to this modern Ghana. Through this attitude, the wrong people have acquired what they don't deserve and are enjoying the royalties of the right people. This problem started from Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah. It seems Denkyira Ayanfuri Gyaman Chiefs lacked foresight. They did not consider the future of the people of Denkyira Ayanfuri Gyaman. They took things for granted and never examined the future consequences of the situation. Some of the chiefs had wicked intentions and were procrastinators.

DENKYIRA AYANFURI GYAMANHENE LINQUIST STAFF

In the ancient days the linquist of Denkyira Ayanfuri Gyamanhene was "Eti kro nko Agyina". This is the linquist staff used by Denkyira AKwamuhene.

Osonodanprem land: The land boundary between Denkyira Ayanfuri Gyamanhene and Nana Abugyei can be located at Denkyira Esikuma, a portion of the land known as "Osonodanprem". Part of Osonodanprem land belongs to Denkyira Ayanfuri Gyamanhene and part is for Nana Abugyei. This land boundary caused the battle of Manseso. At that time the then chief of Denkyira Ayanfuri Gyaman was Nana Kwadwo Nuamah. Land boundary between Nana Abugyei and Denkyira Ayanfuri Gyamanhene at Osonodanprem is great wall

Origin of Stool name: A Stool's name is derived from the death of a chief. That is the dead chief private name becomes a Stool name when he died on black stool. If a chief does not die on a black Stool, his private name will not remain on the Stool.

Nana Atta: Nana Atta was enstooled as regent at Denkyira Ayanfuri Gyaman. He was not a chief of Denkyira Ayanfuri Gyaman declared by ex-Krontihene of Denkyira Ayanfuri Gyaman, Nana Yaw Nimoo

Record of Stool name: Beginning from Nana Kwadwo Nuamah no Stool name had been created up to date. He reigned as a chief of Denkyira Ayanfuri Gyaman during Gold Coast era. That is none of the Denkyira Ayanfuri Gyaman Chiefs had died on the Stool.

DEATH: In the ancient days When Denkyira Ayanfuri Gyamanhene died, it would not be announced for a period of three months. After three months, preparation for laying-in-state and burial were announced to the public. The death of the chief should be kept secret until three months period of silence. If the chief was dead, the royals would know that he had joined his ancestors.

Laying-in-state: The chief must be laid in state for 7 days. Six Akofena were used to dress the dead body of the chief. **Burial:** He ought to be buried on the seventh day at mid night. **Reason why a chief is buried at mid night:** Nana needs someone to accompany him to the village (hell).

NANA KWADWO NUAMAH SOLD THE BIRTH RIGHT OF DENKYIRA AYANFURI GYAMAN

Ex-Krontihene of Denkyira Ayanfuri Gyaman said that Denkyira chiefs went to traditional council meeting at Dunkwa -on- Offin and Denkyira Ayanfuri Gyamanhene drunk alcohol at Denkyira Dunkwa Atechem. He was highly intoxicated and could not attend the meeting on time. When he went to the meeting, it had almost ended. Because he did not attend

the meeting on time, Denkyira Ayanfurihene's name was recorded as Denkyira AKwamuhene. Knowing that Denkyira Ayanfurihene's name had been documented as Denkyira AKwamuhene, Denkyira Ayanfuri Gyamanhene should have gone to Denkyira Palace and cancelled his name the next day. The name of Denkyira Ayanfuri Gyamanhene was Nana Kwadwo Nuamah. The then chief of Denkyira Ayanfuri was Nana Appiah Nuamah I. Denkyira Ayanfuri Gyamanhene assumed that they were siblings and it did not matter. With this concept in mind, he did not bother to inform Denkyira elders that he was Denkyira AKwamuhene. Denkyira elders were aware that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene. Because Nana Kwadwo Nuamah himself did not make this correction, Denkyira elders did not mind to cancel Denkyira Ayanfurihene's name. From Gold Coast time up to this modern Ghana this mistake had negatively affected the destiny of Denkyira Ayanfuri Gyaman. Due to Denkyira Ayanfuri Gyamanhene's careless attitude, Denkyira Ayanfurihene became the head of Denkyira AKwamu Division. Denkyira Ayanfuri Gyamanhene's name was documented as Denkyira AKwamu Adontehene. According to Denkyira Ayanfuri Gyamanhene, Nana Fobi Buo II Nana Kwadwo Nuamah did not die on Denkyira Ayanfuri Gyaman Stool.

THE STORY OF MMATODIE

According to Ex-Krontihene of Denkyira Ayanfuri Gyaman Nana Abugyei and his people wanted to claim ownership of some parts of Denkyira AKwamu Lands and Denkyira AKwamu chiefs resisted them. Notwithstanding the resistance, Nana Abugyei wished to take the lands by force and it generated into conflict. During the war, River Offin parted into two, a road appeared in the river and Denkyira AKwamu royals and Nana Abugyei royals set their foots in the river . As soon as they set their foots in the river, the river became over flooded. River Offin killed the people who set their foots in the river. This problem occurred on Thursday so Thursday became the great oath of Denkyira Ayanfuri Gyaman. The name of the ex-Krontihene of Denkyira Ayanfuri Gyaman is Nana Yaw Nimoo.

DENKYIRA AYANFURI GYAMAN RELATIONSHIP WITH DENKYIRA AYANFURI

Nana Fobi Buo II declared that Denkyira Ayanfuri Gyamanhene, Nana Kwadwo Nuamah married the sister of Denkyira Ayanfurihene. The then chief of Denkyira Ayanfuri was called Nana Appiah Nuamah I.

Nana Fobi Buo II was ex-chief of Denkyira Ayanfuri Gyaman.

RIVER OFFIN PARTED LIKE THE RED SEA

Nana Abugyei wanted to claim ownership of some parts of Denkyira AKwamu Lands. The chiefs within Denkyira AKwamu Division under the leadership of Nana Kwadwo Nuamah resisted Nana Abugyei and his people. At that time Nana Kwadwo Nuamah was the then AKwamuhene of Denkyira. Nana Abugyei and his people wished to take the land by force. So they did not consider the resistance of Denkyira AKwamu chiefs but preferred to claim ownership of the land This created struggling and conflict between the two parties. During the war, both parties had to cross River Offin and River Offin divided into two and a road appeared in the river. When they set their foots in the river, the river flooded and they lost their lives. Nana Abugyei's royals died more than Denkyira AKwamu royals. At the end Denkyira AKwamu Division defeated Nana Abugyei and his people. The river represents life and it is God who gives life. So on that day He had planned to deliver Denkyira AKwamu chiefs from the hands of Nana Abugyei and his people. Life can only be found in God and He gives life to whoever He wishes. When there is life, it demonstrates the presence and the mercy of God. Life signifies divine protection and the grace of God. We cannot put away water in the life of man. This implies that history of Denkyira Ayanfuri Gyaman cannot be erased from the history of Denkyira.

FUNCTIONS OF DENKYIRA AYANFURI GYAMANHENE BATAKARIKESIE

The Batakarikesie protected Denkyira Ayanfuri Gyamanhene from gun shot. If an enemy shot at him with a gun, he would not die while was on the battlefield. Whether aware or unaware gun shot couldn't kill him and the powers of the Batakarikesie did not fail him. In the olden days chiefs did not go to war. When it was necessary to him to appear on the battlefield, he wore the Batakarikesie as a spiritual protection. Spiritually batakarikesie protected the chief and it had importance in the physical realm. The spiritual powers of the Batakarikesie reflected in the physical realm which made the chief powerful. The beauty and weight of a Batakarikesie does not matter but the powers behind it is what matters. Batakarikesie is not to be wore for show but chiefs wore it for a certain purpose.

IMPORTANCE OF THE STUDY OF THE HISTORY OF DENKYIRA AYANFURI GYAMAN

- It helps to know the origin of the ancestors of Denkyira Ayanfuri Gyaman
- It assists to understand the role the ancestors of Denkyira Ayanfuri Gyaman played towards the development of Denkyira Kingdom
- It gives a chief power to involve in the affairs of Denkyira Kingdom.
- It gives authority to protect the properties of the ancestors.
- It helps to understand the culture of the ancestors
- It serves as a guide against strangers who pretend to be royals
- It enables us to be proud of the achievements of the ancestors.
- It assisted us to perceive the need to remember our ancestors
- It urges us to work hard to uplift the image of our ancestors

SECRET ABOUT DENKYIRA AYANFURI GYAMAN STOOL

Denkyira Ayanfuri Gyaman is a village but warlike people in the ancient days. The chief of Denkyira Ayanfuri Gyaman was powerful chief due to the position he occupied at Denkyira Abankeseso. Denkyira Ayanfuri Gyaman Stool is among the oldest Black Stools in Ghana. The Stool existed before the Ashanti Golden Stool came into being. Because during the time Okomfo Anokye was receiving training as a fetish priest at Denkyira Abankeseso, Denkyira Ayanfuri Gyaman Stool existed as AKwamuhene to Denkyirahene. The Ashanti Golden Stool became after the battle of Feyiase. When Osei Tutu was serving at Denkyira Abankeseso, Denkyira Ayanfuri Gyaman Stool existed. After the battle of Feyiase, the ancestors of Denkyira Ayanfuri Gyaman brought their Stool from Denkyira Abankeseso. Denkyira Ayanfuri Gyaman Stool cannot be equated to Ashanti Golden Stool but it is one of the oldest Black Stools in modern Ghana. It was one of the powerful divisional stools during Gold Coast era.

POSITIONS DENKYIRA AYANFURI GYAMAN ROYALS HELD IN DENKYIRA KINGDOM

- Denkyira Abuakwa Division of Denkyira Kingdom: Nana Kwadwo Poku was enstooled as Kyidomhene of Denkyira Jukwa Mfuom. He reigned as a Kyidomhene for 17years.

- Nana Bronii and Nana Kofi Mensah reigned as Denkyira Abuakwa Adonte Kyeamehene. Nana Kofi Mensah reigned for more than 20years.

- Nana Kofi Debrah was appointed as a regent of Denkyira Jukwa Mfuom

Adum Division of Denkyira Kingdom: Denkyira Ayanfuri Gyaman Stool's sons were senior officers in Adum Division of Denkyira Kingdom, namely, Adum Mensah, Koowira, Kumaa, Amoaduro

Denkyira Fetish Priestesses Queen Mother: Okomfo Yaa Dodo was Denkyira Fetish Priestesses Queen Mother and was Denkyira Ayanfuri Gyaman Fetish Priestess and at same time was Denkyira AKwamu Division Fetish Priestess.

ARGUMENT AGAINST DENKYIRA AKWAMUHENE

In the ancient days superior Stool could be placed under subordinate by conquest where the Paramount chief was beheaded. When the powers of the superior Stool was under control, the properties of the superior would be governed by the conquering Stool. In this situation the powers of the conquering Stool overshadowed the superior Stool and exercised absolute control over the superior. About 90 percent of kings in Ghana agree to this fact. If this is true, then let us examine how Denkyira Ayanfurihene was promoted to Denkyira AKwamuhene. History indicates that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene. Denkyira Ayanfurihene never fought with Denkyira Ayanfuri Gyamanhene. When Ayanfuri Ancestors arrived, Denkyira Ayanfuri Gyaman Ancestors had settled at Denkyira Gyaman Dadaa. Then the question is how did Denkyira Ayanfurihene become Denkyira AKwamuhene?. According to ex-Denkyira Ayanfuri Gyaman krontihene all the chiefs in Denkyira State attended Traditional Council Meeting at Dunkwa -on- Offin. When Denkyira Ayanfuri Gyamanhene reached Dunkwa Atechem, he drunk alcohol and was intoxicated. Due to this, he couldn't attend the meeting on time. When Denkyira Ayanfurihene went to the meeting, he wrote his name as Denkyira AKwamuhene. The next day Denkyira Ayanfuri Gyamanhene should have gone to Denkyira Palace and cancelled Denkyira Ayanfurihene' name. He did not go and did this correction but considered that they were siblings. The name of Denkyira Ayanfuri Gyamanhene was Nana Kwadwo Nuamah and Denkyira Ayanfurihene's name was Nana Appiah Nuamah I. This mistake had not been collected up to

date. Denkyira Ayanfurihene got this position through telling lies. Knowing that he was not Denkyira AKwamuhene, he planned to acquire Denkyira Ayanfuri Gyamanhene's position. It could happen that he envied and hated Denkyira Ayanfuri Gyamanhene. He did not pass through the right way to acquire this position. He had not been faithful to Denkyira Traditional Council. This error can be corrected once there is no oath connected to getting freedom from this bondage. In the olden days a Paramount chief promoted a subordinate chief through war. Which war did Denkyira Ayanfurihene go that enabled him to be promoted to the position of AKwamuhene?. Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene at Denkyira Abankeseso and was involved in the wars Denkyira State fought. Denkyira Ayanfuri Gyaman Family Head in the person of Nana Nsiah confirmed that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene at Denkyira Abankeseso. He reigned as a family head for 30 years and was enstooled as a regent at Denkyira Ayanfuri. Denkyira Ayanfuri Gyamanhene, Nana Fobi Buo II declared that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene from Denkyira Abankeseso, ancient Denkyira Capital. He occupied Denkyira Ayanfuri Gyaman Stool for two consecutive times. Nana Anofi Gyeabour II who occupied Denkyira Ayanfuri Gyaman Stool for three consecutive times said Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene at Denkyira Abankeseso, the ancient Denkyira Capital. Ex-Krontihene of Denkyira Ayanfuri Gyaman confirmed that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene from Denkyira Abankeseso.

IMPLICATIONS OF DECEPTIVE STRATEGY OF DENKYIRA AYANFURIHENE

Denkyira Ayanfurihene, Nana Appiah Nuamah I was promoted to Denkyira AKwamuhene through deception. He did not tell Denkyira elders that Denkyira Ayanfuri Gyamanhene was AKwamuhene to Denkyirahene but claimed to be Denkyira AKwamuhene. His action meant that he wanted to suppress Denkyira Ayanfuri Gyamanhene in the distant future, was covetous, hated and wanted to control Denkyira Ayanfuri Gyamanhene. He was not faithful person.

Analysis of the statement of ex-Krontihene of Denkyira Ayanfuri Gyaman

"Opayin Kwadwo Tom was Denkyira AKwamu Adontehene to Denkyira Ayanfuri Gyamanhene": This means that in the ancient days Denkyira Ayanfuri

Gyamanhene had no connection with Denkyira Ayanfurihene. Denkyira Ayanfuri Ancestors were part of the AKwamu Division but had no position within the division. Opayin Kwadwo Tom came from Denkyira Ayanfuri Gyaman. Denkyira Ayanfuri Gyaman Ancestors had absolute power over Denkyira AKwamu Division and spiritual powers in the AKwamu Division rested on their shoulders. The spirits of Denkyira AKwamu Division were resided at Denkyira Ayanfuri Gyaman. The ancestors of Denkyira Ayanfuri Gyaman were capable to rule Denkyira AKwamu Division. They had knowledge and skills to handle issues within the division and were not under any divisional chief.

THE DOMINANT FAMILY

Nana Anofi Gyeabour II family who claim to be descendants of Nana Boa Agyaako I has preserved high historical record in Denkyira kingdom. Nana Adum Mensah, Kumaa, Koodwira and Amoduro were senior officers in Adum Division of Denkyira Kingdom. Nana Kwadwo Poku was Denkyira Jukwa Mfuom Kyedomhene and reigned for 17 years. Nana Bronii and Nana Kofi Mensah were Denkyira Jukwa Mfuom Kyeamehene. Nana Kofi Mensah reigned for a period of 25 yeas. Nana Ntirakwa was a senior officer of Denkyira Adum Division at Upper Denkyira. Nana Anofi Gyeabour II occupied Denkyira Ayanfuri Gyaman Stool for three consecutive times, Nana Fobi Buo II occupied Denkyira Ayanfuri Gyaman Stool for two consecutive times. Nana Boa Agyaako II occupied Denkyira Ayanfuri Gyaman Stool during Gold Coast era. The above mentioned personalities were descendants of Boa Agyaako I. The descendants of Nana Boa Agyaako I has occupied positions in both Upper and Lower Denkyira. At a certain point in time Nana Fobi Buo II, Nana Anofi Gyeabour II and Abusuapayin Kwame Nsiah had an absolute control over who should occupy Denkyira Ayanfuri Gyaman Stool.

INVESTMENT FOR FUTURE LEADERS

Ancient Denkyira Ayanfuri Gyaman chief, Nana Boa Agyaako II made investment for their future leaders. He made coco farm which helped them in times of hardship. Coco is a cash crop and long lasting investment. He thought without money he couldn't run the affairs of Denkyira Ayanfuri Gyaman kingdom. So he made investment that would assist them and their future leaders. He were not selfish and had good intentions toward their future leaders. He was able to preserve the coco farm for future leaders. A lot of Denkyira Ayanfuri Gyaman Chiefs made money out of

the coco farm. He did not think only about their situation but considered tomorrow. He had foresight and determined to accomplish his plans

HOW DENKYIRA AYANFURIHENE SHOULD TREAT DENKYIRA AYANFURI GYAMANHENE

Denkyira Ayanfurihene ought to respect Denkyira Ayanfuri Gyamanhene because he is staying on Denkyira Ayanfuri Gyamanhene's Land. The actions and words of Denkyira Ayanfurihene should portray respect as his senior brother. It is not good if he underestimates Denkyira Ayanfuri Gyamanhene. He must try to establish strong relationship with Denkyira Ayanfuri Gyamanhene. If Denkyira Ayanfurihene shows signs of disrespect and attempts to control Denkyira Ayanfuri Gyamanhene, they are acts of ungratefulness. It is an established fact that Denkyira Ayanfuri Land belongs to Denkyira Ayanfuri Gyamanhene. So Denkyira Ayanfurihene must exercise patience in dealing with Denkyira Ayanfuri Gyamanhene. Denkyira Ayanfuri Gyamanhene should treat Denkyira Ayanfurihene as his junior brother.

Revelation: The fact that your wife's age is the same age of your father's wife, it does not mean that you should have sex with your father's wife. If a person has grown fat than his father, it does not imply that he is co-equal to his father. If you are richer than your senior, it does mean you are older him. The truth is if Denkyira Ayanfuri has developed into a town does not imply that it is older than Denkyira Ayanfuri Gyaman. If Denkyira Ayanfurihene is AKwamuhene to Denkyirahene does not mean that he must belittle Denkyira Ayanfuri Gyamanhene.

THE ANCIENT STORY

During Akwasidae Festival in the ancient days, Denkyira Ayanfurihene and his linguist appeared at Denkyira Ayanfuri Gyaman Palace to celebrate Akwasidae Festival with Denkyira Ayanfuri Gyamanhene. Before Denkyira Ayanfurihene left Denkyira Ayanfuri Gyaman Palace, Denkyira Ayanfuri Gyamanhene poured libation for him. This paved way for Denkyira Ayanfurihene to go and celebrate Akwasidae Festival at Denkyira Ayanfuri. Denkyira Ayanfurihene had to appear at Denkyira Ayanfuri Gyaman Palace on every Akwasidae Festival. Denkyira Ayanfurihene could not decide and did what he liked without the knowledge of Denkyira Ayanfuri Gyamanhene. Denkyira Ayanfuri Gyamanhene exercised an absolute control over Denkyira Ayanfurihene. Denkyira Ayanfuri Gyamanhene pouring

libation for Denkyira Ayanfurihene implies that Denkyira Ayanfurihene was under the powers of Denkyira Ayanfuri Gyamanhene. Pouring libation has spiritual implications. Denkyira Ayanfuri Ancestors were spiritually connected to Denkyira Ayanfuri Gyaman Ancestors. They were inferior to Denkyira Ayanfuri Gyaman Ancestors. Denkyira Ayanfurihene's kingdom had already been initiated by Denkyira Ayanfuri Gyamanhene as his subordinate chief. This is true because Denkyira Ayanfuri Gyamanhene gave Denkyira Ayanfurihene, Nana Osono Pa Nto a land to settle on. Denkyira Ayanfuri elders should bear in mind that a tenant cannot be superior to his or her landlord.

A WARRIOR WHO STRIPS HIMSELF NAKED

In the olden days there was a great warrior at Denkyira Ayanfuri Gyaman called Papa Yaw Kra. When enemies attacked Denkyira Ayanfuri Gyaman, he fought fearlessly. This man came from Denkyira Ayanfuri Gyaman. During the hottest hour of the war, he could strip himself naked and no man was able to stand before him. He beat those who doubted about his powers and confronted him. In fact Denkyira Ayanfuri Gyaman has lost great warrior whose memory will never be forgotten.

STUDY OF THE ACTION OF PAPA YAW KRA

Papa Yaw Kra's action: He stripped himself naked during the hottest hour of war. This action demonstrated by Papa Kwasi Kraa show love and concern for the people of Denkyira Ayanfuri Gyaman. He sacrificed his body, soul and spirit to his people. He loved his people more than himself and did not bother what others would say. Being naked implies not afraid but ready to die as a sacrificial lamb.

DENKYIRA AYANFURI GYAMAN STOOL LANDS

All the lands occupied by Denkyira Ayanfurihene were the properties of the ancestors of Denkyira Ayanfuri Gyaman. When the early Denkyira Ayanfuri Gyaman Leaders died, the successors did not take control of the lands. Denkyira Ayanfurihene took advantage of the situation and took the lands as stool lands of Denkyira Ayanfuri. Denkyira Ayanfuri Gyamanhene could be one of the chiefs in Upper Denkyira District who has a lot of lands.

METHODOLOGY

Introduction

This chapter deals with research design, strategy, approach, sample size, population of the study, source

and method of data collection. The study used explanatory research design because it was the best procedure for interpreting the data collected from the field. The research strategy used was cross-sectional survey where the chief of Denkyira Ayanfuri Gyaman and his sub chiefs were selected as a case study. The approach to the study was qualitative since the researcher was interested in factors which proved the significance of Denkyira Ayanfuri Gyaman Stool. The population of the study, sample size, source and method of data collection were thoroughly examined.

POPULATION OF THE STUDY: The study considered Denkyira Ayanfuri Gyamanhene and his sub chiefs, elders of the village as the target population.

SOURCE OF DATA COLLECTION: The source of collecting data for the study was primary source.

METHOD OF DATA COLLECTION: The procedure used for collecting data for the study was an interview. Denkyira Ayanfuri Gyamanhene and his sub chiefs and the elders of the Denkyira Ayanfuri Gyaman were interviewed.

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

SUMMARY OF FINDINGS

The study discovered that Denkyira Kingdom was divided into four principal divisions namely, Agona Gyaasedom, Adontedom Akwamantire and Kyerefem, Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene, AKwamuhene commanded all the warriors; a man of Denkyira Ayanfuri Gyaman known as Nana Kwadwo Tom was Denkyira AKwamu Adontehene. Denkyira Ayanfuri Gyaman Ancestors settled in three places, ancestors of Denkyira Ayanfuri Gyaman gave lands to Denkyira Ayanfurihene and Denkyira Dunkwahene to settle on, Denkyira Ayanfuri Gyaman Ancestors were involved in the battle of Feyiase; Denkyira Ayanfuri Gyaman Ancestors were among the Denkyira royals who migrated from Denkyira Abankeseso in 1818 after Ashanti and Bono Gyaman War. The chiefs who died on Denkyira Ayanfuri Gyaman Stool were Nana Boa Agyaako I, Nana Anofi Gyeabour I, Nana Yaw Asem Bediako I, Nana Amakra Gyeabour I, Nana Fobi Buo I. After the death of the above mentioned chiefs, no chief had died on Denkyira Ayanfuri Gyaman Stool. Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour II acted

as a regent of Denkyira Ayanfuri after the death of Denkyira Ayanfurihene, Nana Kwabena Okyere II. Denkyira Ayanfuri Gyamanhene, Nana Anofi Gyeabour II ruled Denkyira Ayanfuri for 10years, Denkyira Ayanfuri Gyaman royal, Nana Kwadwo Poku was Denkyira Jukwa Mfuom Kyidomhene for a period of 17 years, Nana Bronii and Nana Kofi Mensah were Denkyira Abuakwa Adonte Kyeamehene but Nana Kofi Mensah reigned for 20 years. Denkyira Ayanfuri Gyaman Stool's sons were senior officers in Adum Division of Denkyira Kingdom such as Adum Mensah, Kumaa, Koowira and Amoaduro. Denkyira Ayanfuri Gyaman Fetish Priestess, Okomfo Yaa Dodo was the fetish priestess for Denkyira AKwamu Division and at the same time Queen Mother of Denkyira Fetish Priestesses. Denkyira Ayanfurihene became Denkyira AKwamuhene through lies. Denkyira Ayanfuri Gyaman Stool was one of the oldest Black Stools in Ghana, studying the history of Denkyira Ayanfuri Gyaman gave authority to protect the properties of Denkyira Ayanfuri Gyaman Ancestors, helped to know the origin of the ancestors of Denkyira Ayanfuri Gyaman. The story of mmatodie was land boundary dispute between Nana Abugyei and Denkyira Ayanfuri Gyamanhene, Denkyira Ayanfuri Gyamanhene married the sister of Denkyira Ayanfurihene and Denkyira Ayanfuri Gyamanhene, Kwadwo Nuamah sold the birth right of Denkyira Ayanfuri Gyaman to Denkyira Ayanfurihene at Denkyira Palace. Leniency was the main factor of the downfall of Denkyira Ayanfuri Gyamanhene; the spiritual powers of AKwamu Division resided at Denkyira Ayanfuri Gyaman.

CONCLUSION

The study found out that Denkyira Ayanfuri Gyamanhene was Denkyira AKwamuhene, Denkyira Ayanfuri Gyaman Fetish Priestess was Queen Mother of Denkyira Fetish Priestesses for the kingdom of Denkyira and Denkyira Ayanfuri Gyaman Stool's sons were senior officers in the Adum Division of Denkyira Kingdom. Due to the above mentioned factors, the study generalized that the history of Denkyira Ayanfuri Gyaman was vital in the history of Denkyira.

RECOMMENDATION

Publications: Denkyira Ayanfuri Gyamanhene should make the history of Denkyira Ayanfuri Gyaman to be well known in the local journals in Ghana. He must make the history to be known on social media platform, radio and on television. On television he can call Heritage Ghana to take coverage of the history.

Book: Denkyira Ayanfuri Gyamanhene ought to write book about the history of Denkyira Ayanfuri Gyaman to educate his people.

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