

Historical Record of Denkyira Akwamantire Division in Central Region of Ghana: Evidence from Ayanfuri Gyaman

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Abstract:

The study adopted explanatory research design, strategy was cross-sectional survey, approach used was qualitative, population were chief and his sub-chiefs, older women and older men, sampling size were 800 samples, source of data collection was primary source, method of data collection was one-on-one interview and method of data analysis was qualitative data analysis technique. Problem statement of the study was "Historical Record of Denkyira Akwamantire Division in Central Region of Ghana: Evidence from Ayanfuri Gyaman". The objectives of the study were achieved through research. The study found out that the early chiefs of Ayanfuri Gyaman occupied Denkyira Akwamantire stool, a royal of Ayanfuri Gyaman, Nana Kwadwo Tom was Denkyira Akwamu Adontehene and every Akwasidae Festival Ayanfurihene served at Ayanfuri Gyamanhene's palace. Ayanfuri Gyamanhene, Nana Kwadwo Nuamah made grievous mistake which paved way for Ayanfurihene, Nana Appiah Nuamah to be officially recognized as Denkyira Akwamuhene. Ayanfuri Gyamanhene was the true occupant of Denkyira Akwamantire stool. Ayanfuri Gyamanhene could conduct oral teaching about the history of Denkyira Akwamantire division, write book to preserve the history and write papers to educate the general public.

BACKGROUND OF THE STUDY

Introduction

Denkyira was influential Akan Kingdom that rose to elevation in precolonial Ghana, subjugating large parts of the forest zone in the South-Central Gold Coast. Denkyira was the leading gold-rich state and immense military power during 17th century (Wikipedia, n.d). Denkyira Kingdom is categorized into four main divisions namely, Gyaasedom, Adontedom, Akwamantire and Kyerefem

OBJECTIVES OF THE STUDY

To find out the true occupant of Denkyira Akwamantire stool

To find out how Ayanfurihene occupy Denkyira Akwamantire stool.

To find out impact on Ayanfuri Gyamanhene when Ayanfurihene became Akwamuhene

To find out how Denkyira Akwamantire division is structured

OCCUPANT OF DENKYIRA AKWAMANTIRE STOOL

In the ancient days Ayanfuri Gyamanhene was Akwamuhene to Denkyirahene. The ancestors of Ayanfuri Gyaman originated from Abankeseso, the ancient Denkyira capital. In Abankeseso Ayanfuri Gyamanhene, Nana Boa Agyaako I was Akwamuhene direct to Denkyirahene. The Black Stool of Ayanfuri Gyaman originated from Abankeseso and it was created by Ayanfuri Gyamanhene, Nana Boa Agyaako I. Ayanfuri Gyaman Black Stool did not descend from the sky but was created around 1650. It is accepted that the Black Stool existed at the time Nana Boa Amponsem I was the king of Denkyira. The senior brother of Ayanfuri Gyamanhene, Nana Boa Agyaako I was Denkyirahene, Nana Boa Amponsem I. The ancestors of Ayanfuri Gyaman was among Denkyira royals who migrated from Abankeseso, the ancient Denkyira capital under the leadership of Denkyirahene Nana Kwadwo Tibu I. In Abankeseso Ayanfuri Black Stool did not exist and the ancestors of Ayanfuri were not part of the Denkyira royals who migrated from Abankeseso. Occupant of Akwamantire stool was Ekuona family. Ayanfuri Gyamanhene, Nana Boa Agyaako I died in

Abankeseso and when he died his brother, Nana Yaw Asem Bediako I occupied the stool. Nana Yaw Asem Bediako I was the leader of Ayanfuri Gyaman Ancestors who led them from Abankeseso to Denkyira Jukwa. After Bono Gyaman and Ashanti war in 1818, Denkyirahene, Nana Kwadwo Tibu I led the Denkyiras from Abankeseso to Jukwa. However, beginning with Nana Boa Agyaako I up to Nana Kwadwo Nuamah were Akwamuhene direct to Denkyirahene. The early chiefs of Ayanfuri Gyaman were Nana Boa Agyaako I, Nana Yaw Asem Bediako I, Nana Anofi Gyeabour I, Nana Amakrah Gyeabour I, Nana Fobi Buo I, Nana Kwadwo Bruokran and Nana Kwadwo Nuamah. They held the position of Denkyira Akwamuhene for more than 60 years before Ayanfurihene became Akwamuhene in Denkyira State. Ayanfuri Gyamanhene was an ancient palanquin chief and rode in a palanquin before the arrival of Ayanfuri Ancestors. At the time Ayanfuri Gyamanhene was riding in a palanquin, Ayanfurihene was not a palanquin chief. When Ayanfuri Gyamanhene was Akwamuhene to Denkyira State, Ayanfurihene was not Denkyira Akwamu Adontehene. It was Nana Kwadwo Tom who was Denkyira Akwamu Adontehene. Nana Kwadwo Tom came from Ayanfuri Gyaman. During that time, Ayanfurihene was nobody in Akwamu Division. The then Asafoakye came from Ayanfuri Gyaman. When they were going to war, Asafoakye held the war flag. The colours of the war flag are green and red but the green colour appears top and red colour is down. Buffalo appears in the middle of the flag. The war flag colours were designed by Ayanfuri Gyamanhene, Nana Yaw Asem Bediako I. When Ayanfuri Gyamanhene was Denkyira Akwamuhene, the sub-divisional chiefs in Akwamu Division took instructions from him. Ayanfuri Gyamanhene was the president of Denkyira Akwamu Traditional Council. At that time Nana Kwadwo Tom was second-in-command in the Akwamu Division. During that time, none of the sub chiefs in Akwamu Division had access to communicate to River Ubu. It was only Ayanfuri Gyamanhene who could communicate to River Ubu. Ayanfurihene pleaded to Ayanfuri Gyamanhene to pour libation

for him before he could visit River Ubu Shrine. Every Akwasidae Ayanfurihene had to go to Ayanfuri Gyamanhene's palace to observe Akwasidae festival with him. After observing Akwasidae festival, Ayanfuri Gyamanhene instructed his linguist to accompany Ayanfurihene. So that Ayanfurihene could go and observe Akwasidae festival in his palace. Ayanfurihene must observe Akwasidae festival first at Ayanfuri Gyamanhene's Palace before he could observe Akwasidae festival at his own palace. Any money Denkyira Traditional Council ordered Ayanfuri Gyamanhene to pay was divided into three and one was given to Ayanfurihene.

THESIS STATEMENT: Problem statement of the study was "Historical record of Denkyira Akwamantire division in Central Region of Ghana: Evidence from Ayanfuri Gyaman". The study found out the true occupant of Denkyira Akwamantire division, how Ayanfurihene became Akwamuhene in Denkyira State, impact on Ayanfuri Gyamanhene when Ayanfurihene became Akwamuhene and how Akwamantire division was structured.

HOW AYANFURIHENE BECAME AKWAMUHENE IN DENKYIRA STATE

During Gold Coast era, the colonial government instructed that the positions of chiefs in Upper Denkyira should be documented on paper. Because of this, the chiefs in Upper Denkyira met at Kwame Prakrom. Kwame Prakrom is a small town in Upper Denkyira. At that time Nana Kwadwo Nuamah was the chief of Ayanfuri Gyaman and Nana Appiah Nuamah was the chief of Ayanfuri. When Ayanfuri Gyamanhene was going to the meeting, he went to Ayanfuri and met with Ayanfurihene and his elders. Ayanfurihene's elders served him alcoholic drink, he drunk and was highly intoxicated. When he was intoxicated, they left him there and went to the meeting. At the meeting the colonial government's representative mentioned Ayanfuri Gyamanhene name three times and he had not arrived. Ayanfurihene responded and told colonial government representative that Ayanfuri Gyamanhene was his brother. Ayanfurihene wrote

his name in place of Ayanfuri Gyamanhene's position. Ayanfuri Gyamanhene's position was Akwamuhene and Ayanfurihene should be Adontehene to Ayanfuri Gyamanhene. Ayanfuri Gyamanhene arrived when the meeting had almost ended. Ayanfuri Gyamanhene wrote his name as Adontehene to Ayanfurihene. From that time Ayanfuri Gyamanhene, Nana Kwadwo Nuamah sold his birthright at Kwame Prakrom. Hence the saying Kwadwo Nuamah sold his birthright at Kwame Prakrom.

Who is Nana Kwadwo Nuamah

Nana Kwadwo Nuamah was not a royal in Ayanfuri Gyaman but came from Ashanti Tano Odumasi. In the accient days the royals too young to occupy Ayanfuri Gyaman Stool and the king makers selected Kwadwo Nuamah to occupy the stool. In fact Kwadwo Nuamah did not deserve to occupy the stool and was the first unworthy person to occupy Denkyira Akwamuhene Stool. The descendants of Nana Kwadwo Nuamah cannot occupy Ayanfuri Gyaman Stool because their leader got a chance. Getting a chance does not imply that they are parts of the royal family.

LITERATURE REVIEW

Many writers have written papers on Denkyira which state that it was the first Alan State to become an empire. Denkyirahene is the custodian of the Akan Traditions in Ghana.. Denkyira Kingdom is categorized into four principal divisions namely, Gyaasedom, Adontedom, Akwamantire and Kyerefem. Withstanding the views of the authors , the study investigated into Denkyira Akwamantire Division. Around 2000 Denkyirahene's linqiust, Okyeame Donkor said that Ayanfuri Gyamanhene was Adontehene to Ayanfurihene. In 1999 Ayanfurihema declared that Ayanfuri Gyamanhene was Adontehene to Ayanfurihene. Around 2002 Ayanfuri Gyamanhene said that Ayanfurihene was Adontehene to him. With respect to the views of the above mentioned traditional leaders, the study investigated into the true occupant of Denkyira Akwamantire stool, how Ayanfurihene became Akwamuhene , impact on Ayanfuri Gyamanhene

when Ayanfurihene became Akwamuhene and how Denkyira Akwamantire Division is structured.

Analysis of the statement Ayanfuri Gyamanhene, Nana Kwadwo Nuamah drunk alcoholic drink

Ayanfuri Gyamanhene, Nana Kwadwo Nuamah attending an important meeting at Kwame Prakrom in upper Denkyira. He went to Ayanfuri and met Ayanfurihene and his elders. It might mean he planned with Ayanfurihene to sell his birthright to him. Ayanfurihene was his brother-in-law and he intentionally decided to favor him. This might mean that Ayanfurihene gave Ayanfuri Gyamanhene, Nana Kwadwo Nuamah bad juju. Ayanfuri Gyamanhene over drunk the alcoholic drink and couldn't control himself. He was careless, stupid and thought he was not a royal. So when he sold his birthright he either loses or gains.

IMPACT AND STURCTURE OF DENKYIRA AKWAMANTIRE DIVISION

When Ayanfurihene, Nana Appiah Nuamah became Denkyira Akwamuhene, Ayanfuri Gyamanhene was declared Akwamu Adontehene in Akwamantire division. Ayanfuri Gyamanhene was confirmed sub-divisional chief to Ayanfurihene. Negative effect of this is that Ayanfuri Gyamanhene is not divisional chief to Denkyirahene. Whenever a royal occupy Ayanfuri Gyaman Stool, he has to swore an oath of allegiance to Ayanfurihene. After swearing the oath of allegiance, Ayanfurihene should lead the candidate to swore an oath of allegiance to Denkyirahene. Denkyira Akyeasehene is Nifahene and Kwame Prakromhene is Bunkumhene in the Akwamantire division. Both Akyeasehene and Kwame Prakromhene are sub-divisional chiefs. If Ayanfuri Gyamanhene encounter problems in the division, he should send the case to Ayanfurihene. Ayanfuri Gyamanhene cannot send the case to Denkyirahene without the knowledge of Ayanfurihene. Ayanfuri Gyamanhene can send case to Denkyirahene if Ayanfurihene is not able to solve it peacefully.

Causes of the downfall of Ayanfuri Gyamanhene

- Ayanfuri Gyamanhene, Nana Kwadwo Nuamah was careless
- He was too lenient
- He was a toper

ATTEMPT TO UNDERMINE AYANFURIHENE'S AUTHORITY

During Gold Coast era, Ayanfuri Gyamanhene, Nana Boa Agyaako II refused to swear an oath of allegiance to Ayanfurihene. He swore an oath of allegiance to Denkyirahene and did not allow himself to Ayanfurihene to control him. In practice he overrode Ayanfurihene but document proved that Ayanfurihene was authoritative. Ayanfuri Gyamanhene's action did not change written document. When Nana Boa Agyaako III occupied Ayanfuri Gyaman stool, Ayanfuri's stool was vacant. At that time he should have acted as a regent of Ayanfuri but he didn't rule Ayanfuri. He swore oath of allegiance to Denkyirahene and did not have interactions with the sub-chiefs of Ayanfuri. Since he occupied Ayanfuri Gyaman stool, he has not attended divisional traditional council meeting. He has interactions with the late Denkyirahene and his divisional chiefs. All the positions, he has acquired in Amponsem's palace never change his title. According to written document he is Adontehene to Ayanfurihene. That is he is sub-divisional chief and not divisional chief.

Ayanfuri Gyaman leaders who became regents in Ayanfuri

Nana Anofi Gyeabour II
Abusuapanin Kwame Nisiah

Ayanfurihene's position was formal: It was colonial government who documented Ayanfurihene's name on paper as Denkyira Akwamuhene. So his position is officially recognized and established.

Formal position: It was colonial government who documented Ayanfuri Gyamanhene's position on paper as Denkyira Akwamu Adontehene. So his position is officially recognized and established.

THE TRUE WORSHIPPERS OF RIVER UBUNU

Ayanfuri Gyaman Ancestors in Upper Denkyira worshipped River Ubonu in the accient days. They began to worship River Ubonu during the era of their chief, Nana Kwadwo Bruokran I. Nana Kwadwo Bruokran I was popularly known as Nana Kwadwo A Wayani. At the time they were worshipping River Ubonu Ayanfuri Ancestors had not arrived. Nana Kwadwo Bruokran I linquist's name was Okyeame Asmoatiaa. When Nana Kwadwo Bruokran I was departing from the land of the living, he instructed Ayanfuri Gyaman Ancestors to continue to worship River Ubonu. He said that they should not stopping worshipping River Ubonu until the world ends. During that time, no chief could communicate to River Ubonu except Ayanfuri Gyamanhene.

METHODOLOGY

Introduction

This chapter covers research design, approach, strategy, population of the study, sampling design, sample size, source of data collection, method of data collection and method of data analysis. The study used explanatory research design because it was the best procedure of interpreting and examine the data collected from the field. The research strategy utilized was cross-sectional survey since the chief and his elders were chosen as a case study. The approach to the study was qualitative because the study was interested in the true occupant of Denkyira Akwamantire stool. The population of the study, sampling design, sampling size, source of data collection, method of data collection and method of data analysis were thoroughly analyzed.

Sampling design: The chief and his elders ; elderly people were considered

Sampling size: Sampling size for the study were 800 samples.

Population of the study: Target population of the study were elderly people consisting of the chief and sub chiefs, older women and men

Source of data collection: The source of data collection to write this paper was primary source.

Method of data collection: The chief and his sub-chiefs, older women and men were interviewed one-on-one.

Method of data analysis: Qualitative data analysis technique was used to analyze the data gathered from the field.

DATA ANALYSIS AND DISCUSSIONS

Introduction

This chapter deals with analysis of data gathered from the field. Qualitative data analysis technique was utilized to analyze the data and results were as follows:

Response on the true occupant of Denkyira Akwamantire stool

Main chief: Ayanfuri Gyamanhene

"I, Ayanfuri Gyamanhene was Denkyira Akwamuhene": That is Ayanfuri Gyamanhene was Akwamuhene to Denkyirahene due to some reason he lost his position.

Queenmother: "Ayanfuri Gyamanhene is Akwamuhene in Denkyira": He is still Akwamuhene since he was Akwamuhene in the olden days.

Abusuapanin: "Ayanfuri Gyamanhene was Akwamuhene": In the olden days he was Akwamuhene to Denkyirahene.

Ex-chiefs of Ayanfuri Gyaman

Name: Nana Anofi Gyeabour II

"Ayanfuri Gyamanhene was Denkyira Akwamuhene": He was divisional chief to Denkyirahene.

Name: Nana Fobi Buo II

"Ayanfuri Gyamanhene was superior to Ayanfurihene": He was Akwamuhene to Denkyirahene.

Sub-chiefs and their titles

Okyeame: "Ayanfuri Gyamanhene was Akwamuhene": Now he is not Akwamuhene to Denkyirahene.

Mamahene: "Ayanfuri Gyamanhene was Denkyira Akwamuhene": He is not Akwamuhene to Denkyirahene.

Ankobeahene: "Denkyira Akwamuhene was not Ayanfurihene": In the accident days Ayanfurihene was nobody in Denkyira Akwamu division.

Gyaasehene: "It is Ayanfuri Gyamanhene who is Akwamuhene": He is Akwamuhene to Denkyira State.

Kyidomhene: "In the olden days Ayanfuri Gyamanhene was Denkyira Akwamuhene": Currently he is not Denkyira Akwamuhene.

Nifahene: "It was Ayanfuri Gyamanhene who was Akwamuhene": Ayanfuri Gyamanhene's position was historic.

Dwantoahene: "Ayanfuri Gyamanhene was Akwamuhene and lost his position": A chief received his birthright.

Krontihene: "Ayanfuri Gyamanhene was the true occupant of Denkyira Akwamantire stool": He was Akwamuhene to Denkyirahene.

Ahenekwaa: "Nana Ayanfuri Gyamanhene was Denkyira Akwamuhene": He is no more Akwamuhene to Denkyirahene.

Sumankwahene: "Ayanfuri Gyamanhene was Denkyira Akwamuhene": He was in position of Akwamuhene to Denkyirahene.

Saanahene: "Ayanfuri Gyamanhene superior": He might lead Denkyira Akwamu division.

Older women and men

Older women

Age: 65-70 years

"Ayanfuri Gyamanhene was Akwamuhene": She accepted that Ayanfuri Gyamanhene was Denkyira Akwamuhene in the accient days.

"Ayanfuri Gyamanhene was Akwamuhene": She agreed that Ayanfuri Gyamanhene was Akwamuhene.

"I don't know": She does not have idea.

"I don't know": She does not have idea.

"I don't understand": She knew nothing about the history of Denkyira Akwamantire division.

"I don't know": She had no idea.

"I don't know": She had no idea.

"I don't understand": She had not heard the history of Denkyira Akwamantire division.

Older men

Age: 65-70 years

"Ayanfuri Gyamanhene was Akwamuhene to Denkyirahene": Currently he is not Akwamuhene.

"Ayanfuri Gyamanhene was Akwamuhene": He was Akwamuhene in the accient days.

"Ayanfuri Gyamanhene was senior in Akwamu division": He led the Akwamu division in the olden days.

"Ayanfuri Gyamanhene was superior in Akwamu division": He was leading Denkyira Akwamu division.

Response on how Ayanfurihene became Denkyira Akwamuhene

Main chief: Ayanfuri Gyamanhene

" Ayanfurihene changed Ayanfuri Gyamanhene's position on paper": Officially Ayanfurihene documented his name as Denkyira Akwamuhene.

Queenmother: "Ayanfurihene's name is documented as Denkyira Akwamuhene": He was recognized as Denkyira Akwamuhene.

Abusuapanin: "Ayanfurihene's name was documented as Denkyira Akwamuhene": Officially he was recognized as Denkyira Akwamuhene.

Okyeame: "It is Ayanfuri Gyamanhene who is Denkyira Akwamuhene and Ayanfurihene officially document his name as Denkyira Akwamuhene": Historically Ayanfuri Gyamanhene was Denkyira Akwamuhene.

Mamahene: "Formally Ayanfurihene wrote his name as Denkyira Akwamuhene": He was recognized as Denkyira Akwamuhene.

Ankobeahene: "Ayanfurihene put his name on paper as Akwamuhene": His name was officially documented as Denkyira Akwamuhene.

Gyaasehene: "Ayanfurihene wrote his name as Denkyira Akwamuhene": Formally he was recognized as Denkyira Akwamuhene.

Kyidomhene: Ayanfurihene's name was documented as Denkyira Akwamuhene": He was recognized as Denkyira Akwamuhene.

Krontihene: "Ayanfurihene's name was written as Akwamuhene": He was recognized as Denkyira Akwamuhene.

Nifahene: "Ayanfurihene wrote his name as Denkyira Akwamuhene": Formally his name was documented as Denkyira Akwamuhene".

Dwantoahene: "Ayanfurihene's name was documented as Denkyira Akwamuhene": Officially he was recognized as Denkyira Akwamuhene.

Saanahene: "Ayanfurihene wrote his name as Denkyira Akwamuhene": He was recognized as Denkyira Akwamuhene.

Ahenekwaa: "I have forgotten the story": He couldn't remember how Ayanfurihene became Denkyira Akwamuhene.

Response on factors that indicated that Ayanfuri Gyamanhene was superior to Ayanfurihene Ex-chiefs of Ayanfuri Gyaman

Name: Nana Anofi Gyeabour II

"Ayanfurihene first observe Akwasidae festival with Ayanfuri Gyamanhene": In the olden days Ayanfurihene couldn't observe Akwasidae festival until he had observed Akwasidae festival with Ayanfuri Gyamanhene.

"Ayanfuri Gyamanhene poured libation for Ayanfurihene before he could worship River Ubunu": Ayanfuri Gyamanhene had control over Ayanfurihene.

Name: Nana Fobi Buo II

"Ayanfurihene couldn't observe Akwasidae festival until he observed it with Ayanfuri Gyamanhene": Ayanfurihene was serving Ayanfuri Gyamanhene.

"Ayanfuri Gyamanhene pours libation for Ayanfurihene before he could visit River Ubunu Shrine": Ayanfurihene served Ayanfuri Gyamanhene.

Ex-Abusuapanin: "Ayanfurihene couldn't observe Akwasidae festival until he had observed it with Ayanfuri Gyamanhene.

"It was Ayanfuri Gyamanhene who worshipped River Ubunu": Before Ayanfurihene could worship River Ubunu, he should consult Ayanfuri Gyamanhene.

Response on the mistake which created chance for Ayanfurihene to become Denkyira Akwamuhene

Ex-chiefs of Ayanfuri Gyaman

Nana Anofi Gyeabour II

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": He couldn't attend the program on time and Ayanfurihene took an advantage of the situation and documented his name as Denkyira Akwamuhene.

Nana Fobi Buo II

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": He couldn't attend the program on time and Ayanfurihene took an advantage of the situation documented his name as Denkyira Akwamuhene.

Ex-Abusuapanin

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": Because of this, he couldn't attend the meeting on time and Ayanfurihene took an advantage of the situation and documented his name as Denkyira Akwamuhene.

Ex-Gyaasehene

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": Due to this, he couldn't attend the meeting on time and Ayanfurihene took an advantage of the situation and documented his name as Denkyira Akwamuhene.

EX-Akobeahene

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": Because of this he couldn't attend the meeting on time and Ayanfurihene took an advantage and documented his name as Denkyira Akwamuhene.

EX-krontihene

"Ayanfuri Gyamanhene drunk alcoholic drink and became intoxicated": Ayanfurihene's name was documented as Denkyira Akwamuhene.

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

SUMMARY OF FINDINGS

The study discovered that in the accient days Ayanfuri Gyamanhene was Denkyira Akwamuhene, Nana Kwadwo Tom was Akwamu Adontehene and Ayanfurihene had no position in Denkyira Akwamantire division. The early chiefs of Ayanfuri Gyaman occupied Denkyira Akwamantire Stool before Ayanfurihene occupied the Akwamantire Stool. During the era of Ayanfuri Gyamanhene, Nana Kwadwo Nuamah, Ayanfurihene became Denkyira Akwamuhene. The ancestors of Ayanfuri

Gyaman were true worshippers of River Ubbu. Ayanfuri Ancestors were servants to Ayanfuri Gyamanhene.

CONCLUSION

The early chiefs of Ayanfuri Gyaman occupied Denkyira Akwamantire stool. Nana Kwadwo Tom was Denkyira Akwamu Adontehene and every Akwasidae Festival Ayanfurihene served at Ayanfuri Gyamanhene's palace. Based on the above mentioned points the study generalized that Ayanfuri Gyamanhene was true occupant of Denkyira Akwamantire stool.

RECOMMENDATIONS

Oral education: Ayanfuri Gyamanhene should teach Ayanfuri Gyaman citizens to understand the history of Denkyira Akwamantire division. This oral teaching could be taught on radio stations, formation centers and FM stations.

Publication: Ayanfuri Gyamanhene can write papers about the history of Denkyira Akwamantire division and publish them.

Book: Ayanfuri Gyamanhene must hire an author to write book about the history of Denkyira Akwamantire division.

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