### Ashanti Stool Histories, Vol. 2

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<td><strong>Description</strong></td>
<td>The term 'stool' was coined by the British to describe the intricately carved wooden seats of the Akan which serve as symbols of political office and ritual observance. These 'stool' histories are the histories of political offices within the Asante Kingdom's bureaucracy and the people who, through inheritance or appointment, occupied them from the inception of the state in the late 17th century to late 20th century. Existing primarily in oral form, the histories of these offices were collected and translated by Joseph Agyeman-Duah and Ivor Wilks.</td>
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# ASKAINTI STOOL HISTORIES

**VOLUME II**

(IAS acc. nos. 111 - 220)

Recorded by: J. Agyeman-Duah

Compiled by: K. Ampom Darkwa and B. C. Obaka

INSTITUTE OF AFRICAN STUDIES

UNIVERSITY OF GHANA

LEGON"

October, 1976.

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Adjumakaase is a village 12 miles from Kumasi on the Kumasi-Mampong road. The Adjumakaase-hene swears to the Asantehene with the Mponponsuo sword, this is a principal sword of the King used by the heads of the component states of the Ashanti Union, and other senior Chiefs in swearing the oath of allegiance to the Asantehene.

Although the Ajumakaase stool belongs to the Gyase Division of the King it is also a stool of matrilineal descent and comes under the category of the Oyoko Abohyen Clan of the King.

It is, however, to be noted that the Oyoko clan of the King or to be more classical the Oyoko Kuduo of the King is classified under three heads, namely Oyoko Abohyen, Oyoko Atutue and Oyoko Bremang.

The Ancestor of this stool is said to have been Nana Asenso Kofu from Juaben. He was the Chief of Ano at Juaben. It so happened that Nana Juabenhen's stool Dependant by name Owari committed adultery with Nana Asenso Kufo's wife Kwaah. This woman Kwaah having made the necessary confession to her husband Nana Asenso Kufo, the matter was accordingly reported to the then Juabenhen Nana Akuamoah to weigh the pros and cons of it. And the Juabenhen it is said having determined the matter upon the academic tribunal of the Juaben state ordered that Nana Asenso Kufo be pacified with an adultery fee (Ntansa) Z8 x 3 = X2. This Chief Asenso Kufo it is said refused to
accept the said fee but rather wanted capital punishment to be meted on the adulterator. The Juabenhene further ruled that it was a complete violation of custom to allow Owari the adulterator through his stool Dependant, to be killed in cold blood for such an offence. Consequently Nana Asenso Kufo became infuriated as to the ruling of Juabenhene and thought of shooting the adulterator Owari at an open field. The two sisters of Nana Asenso Kufo, namely Afro Taada and Agyapa Gyamfi heard of this wicked and preposterous act meted to their brother raised a strong objection as to this shooting incident which might have brought some constitutional crises in the Juaben state. Nana Asenso Kufo being adamant about the matter migrated from Juaben state with his beloved wife Kwaawedie including the two sisters Afre Taada and Agyapa Gyamfi. It is said that on the first day of their exodus they landed at a village called Hemang thence to Kumasi and reported the whole incident to King Osei Tutu, the founder of the Ashanti Nation. The King it is said ordered that Bantamahene or the Kronthene should go home with the said immigrants and be responsible for them. The Bantamahene it is said was accustomed to the celebration of the Mmuruhuo Festival in the old days and as custom demanded all those who serve as members to the Bantama stool were to smear themselves with white clay, but this Chief it is said considered such act to be impolitic on his part to smear himself with such white clay thus hallanging the Banlamahene-

On the other hand this Chief prevaricated and told the Bantamahene that he was not interested in the worship of fetishism. The Bantamahene it is said considered such a behaviour of this Chief Asenso Kufo to be an act of insubordination and consequently reported the matter to the King for elucidation. The Ting having weighed the slums and plums of the matter ordered that Nana Asenso Kufo should go to stay with his younger brother the Adumhene. The Adumhene in this particular sense refers to the then occupier of the heir-apparent's stool (Abakumadwahene) of the Golden stool. The title Ohene of Adum or Adumhene was performed to Abakumadwahene. There is also one Adum stool in the Akwamu Clan of the King which must not be confused with the heir apparent stool. This stool of the heir-apparent stool which was in the Gyase Division of the King within the Ntonson Group is said to have been abolished by King Prempeh I as a result of the telepathic ideas of some royals of the Golden stool. This Chief event to the Denkyira War fought at Feyiase in the reign of King Osei Tutu in which the Denkyirahene Ntim Gyakari was defeated, captured at decapitated by the Ashantis. He also went to the Akim War fought in the reign of King Osei Tutu.

Nana Asenso Kufo was succeeded on the stool by his brother
Nana Asenso Kumah in the reign of Asantehene Nana Opoku Ware. This Chief went to the Takyiman War in which Ameyaw Kwakye, the Takyimanhene, was beaten and decapitated by the Ashantis. He went to the Gyaman War in which the Gyaman Chief Abo Kofi, was defeated by the Ashantis. He also went to war with the King Adum when the terrible news reached the King that Abirimono, the Chief of Sefwi, had invaded Kumasi and other towns, destroying property and killing many royals.

Nana Asenso Kumah was succeeded on the stool by Nana Mpianingoo in the reign of Asantehene Osei Kwadwo, the great fighting King who fought in the broad day light. This Chief it is said went to the Banda War in which Worasa Banda, the Chief was defeated by the Ashantis after a fierce fighting. The Banda Chief, it is said was a handsome ruler with a distinguished noble appearance and fair in complexion.

Nana Mpianingo, was succeeded on the stool by his nephew Nana Obeng Amomo in the reign of Asantehene Osei Kwame. Nana Obeng Amomo was succeeded on the stool by his nephew Nana Opong Wadie Asare in the reign of the same King Osei Kwame Asantehene.

Nana Opong Wadie Asare was succeeded on the stool by his nephew Nana Kwarteng Atta in the reign of Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwane, and went to the Fanti War with the King in which the King for the first time in the annals of Ashanti History, did place the state sword into the sea as a sign of victory over the Fantes. Thus, he won for himself, the tradition appellation "Bonsu" which means "The Destroyer of the sea". This Lwar Chief also went to the Gyamanfought in the reign of this same power King Nana Bonsu Panyin in which Adinkra Kofi the Gyaman Chief was defeated and decapitated by the Ashantis. The King it is said took the battlefield to himself.

Nana Kwarteng Atta was succeeded on the stool by his nephew Nana Oforibiri Nketia in the reign of Asantehene Nana Osei Yaw Akoto. He went to the Akatamansu War and returned home unscathed after a fierce and bloody battle.

Nana Oforibiri Nketia was succeeded on the stool by his nephew Nana Adusei Akomia in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I, the least pugnacious King of the Ashanti Kings. Nana Adusei Akomia was succeeded on the stool by his nephew Nana Asenso Okaakyiri in the reign of the same King Nana Agyeman.

Nana Asenso Okaakyiri was succeeded on the stool by his brother Nana Mpianengoro in reign of this same least pugnacious King of the Ashanti Kings Nana Kwaku Dua I.

Nana Mpianengoro was succeeded on the stool by his nephew Nam
Kwasi Yeboah in the reign of Asantehene Nana Kofi Karikari. This Chief it is said went to the Nzima war fought in the reign of Asantehene Kofi Karikari. Although he received bullet shots at the Nzima but returned home unscathered. He also took part in all other wars fought in the reign of Asantehene Kofi Karikari. This Chief was in the reign of Asantehene Nana Mensah Bonsu.

Nana Kwasi Yeboah was succeeded on the stool by his brother Nana Anim Bodom. He was on the stool before King Prempeh I was taken to the Seychelles Island by the British Imperialists in 1896. He fought in the first part of the reign of King Prempeh I that is before his exile in 1896. He saw active service of the Yaa Asantewaa War fought in 1900 and fought on the side of Aban Dwa - Golden Stool. Nana Anim Bodom was succeeded on the stool by his nephew Nana Opoku Agyeman whilst King Prempeh I was in exile in the Seychelles Island. This Chief it is said was enstooled in 1921 and died on 17th February, 1963.

Nana Opoku Agyeman has been succeeded on the stool by the present Chief Nana Asenso III. He is a full blood brother of Nana Opoku Agyeman.

Note: Duties of the Ajumakaasehene at the King's Palace.
In the enstoolment ceremony of the Asantehene - Elect, the Adviumakaasihene is the only Chief who unsheathes the Busumru sword for the new Asantehene to use while taking the customary oath at Pampaso.

CHIEFS OF ADWJMMAAKAASI STOOL
Chief ... ......... .... ......66
Chief
Chief *°,, . o,,,,,.

Classification Informant Recorded by
Date :
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IAS3  ace. no.
AS.11 2
Malam Mohamed MJtaakilu. J. Agyerxan-Duah. 2nd March, 1 9+. HISTORY OF KU11ASI ZONGO Ch01iUNITY
*flfl-rn~
Institute of African Studies, University of Ghana, Legon
June, 1904.

-The first Zarikyi Zongo of the Kumasi Hausa community is said to have been one Magyeda. His occupation was a butcher and was thus recognised by the various communities in Kumasi after the Yaa Asantewaa ar of 1900
This Zarikyi Zongo was not recognised by the British Imperialists when Marshal Law was imposed on the citizens of Kumasi after the Yaa Asantewaa War of 1900.
It is believed that there was no recognised Zarikyi Zongo in Kumasi before the Yaa Asantewaa Var of 1900. Although there were different tribes of t1 Moslems resident in Kun.asi but there ws no head.
It will be recalled that after the depbrtation of King Prempeh I to the Seychelles island in 1896 no successor was appPinted to the throne of- Ashan-ti. he affairs of Kumasi were administered by..a natiVe council of three under the guid6ce of the- Brish tpresentatiVe while .the othe r 6tates q' the Ashan, Confederacy retained ther. kings and tribal system. -=s.crm of these 'kings having been .., releas6d. from Qpptivity floEr tdis purpose. The'Aschant.is however wer. flae fro~tronilliation to British ±t h. The kshantis were stil_. not satisfied that Prefqqpeh- en others had"been t'ilbm-away and it was believed b3L man.ti t" :i was.:lnly..., questi on of oppoitunity when trouble -WQU1aidaapi ...ris e... .. "",... .......... .... .... " a" se...
At this juncture, witht 'oompletibn cf& apOfwrful fort and the maintenance of a "permanent -garrisoniby 'the British Imperialists was evident. ..T he6 'Was an influx into Ku nusi’ I df traders, prospectors, oficials and missionhiaes, of all" denominations. When this influx began the rebuilding..of":" the town was
flourishing rapidly. There ca i’a hist.orical: evbnt for Kumasi.. It was axnnounced that His Ecoellency -’hi new Governor of the’ Gold ‘Oast was to pay his first official visit to Kumsi, and that he would' be ac'companied by his wife Lady Hodgson. It was on March 2.5., 1900, that they arrived in Kumasi. The Governor was escorted by the Act.hg British residenl in Kumsi and all ,the Europeas who,.had."" wet outside the t6wn, and by twenty Hausas under .z serge. nt p resumably fr0.. io eria..

-Trouble'-ose in ,umasi in that the Govern. had asked 'for'.the whereabout "9-f the Golden Stool which is the symbol of -Ahan.ti sovereignty .pd' represents the Ashanti power. Trouble at a l ter de e'nsued which was 'mainly the remote cause of Yaa Asantewaa V’ar o : 1900. VTe British however won’t ia-bhisiar anf imp,ed'marsMaJ.law .i the
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I o gn su ch be.
Magyeda was thus succeeded by Malam Osuman through the instrumentality of the British Government. Malam Osuman was supposed to be the first recognised Z'arikyi Zongo, under British rule after the Yaa Asantewaa's abdication in 1900. He was an Iluasa by birth and a native of Kanoo in Nigeria. He was the recognised Zerikyi Zongo of Kumasi whilst King Prempeh was still in exile in the Seychelles Island.

Malam, Osuman was succeeded by Malam Salo in 1919 whilst King Prempeh was still in exile in the Seychelles Island. He was also the recognised Zerikyi Zongo of the Zongo community in this present Monarch Sir Osei Prempeh. He was sacked from office and deported to Nigeria by the present Ghana Government for some political reasons.

Malam Salo was succeeded by Malam Adam Sokoto from the Hausa community in Kumasi in the reign of this same present Monarch Nana Sir Osei Agyeman Prempeh. He died as the Zongo Headman in 1948. He reigned for just 4 years.

Malam Adam Sokoto was succeeded by Malam Amadu Baba in the reign of this same present Monarch Nana Sir Osei Agyeman Prempeh. He was elected from the Hausa community in Kumasi. He was sacked from office and deported to Nigeria by the present Ghana Government for some political reasons.
Malam Amadu Baba has been succeeded by Alam lohamed utawakilu the present Headman of the Zongo community. Prior to his election by the Zongo community as such he was the chairman of the Kumasi branch of the Convention People's Party.

(a) 1. 1, e'r+- y:L Z-on. -o er lýý"eadrgn of -e llaxita comunity--.;3its on äý Kärag vih.!.(b ljrmb ý I Cf IÄ*ä off-k e ab.rt. of Sniall _ý121’äadâ ',-dtâ 24g:
(b) Election of Zongo He udnan oi Z eri kyi  goný: It ii..ääid t4a1 12. elders from the variaus tribe 5 or k 11.ä'tl-1Sýäl ýConmlâuiýy u âuRily uee t with, tae Head pide, st or (3  me: tin,, Chie C*Prie at_ resi -eä-overýtllsele -oýâi ärlä,,ý.theai a- sult'le ca' ilâte 'eho sen xýp, presei' they. Määses:,. -Undqr no:cixbuaÂätaäcesqf couysé-could:-sikh J. clidátu.X9 ---0e Sâd a &
the -äässäs..

Classification Informant
Recorded by Date
Subject
IAS acc. no. AS.113 Opa4in Kwame Adjei J. Agyeman-Duah
8 February, 1964.
KMEYEKYEKFUO STOOL HISTORY
Institute of African Studies, University of Ghana,
Legon.
June, 1964.

Traditionally the occupier of this stool is known as Nkrawuo Dwa. He swears to the Asantehene with the Ahwihwibaa Sword, a sword of less significance than the Mponponsuo Sword, the principal Sword of the King used by Paramount Chiefs and other senior chiefs in Ashanti in swearing the Oath of Allegiance to the King of Ashanti. The Kyeneyekyenfuuo stool is one of a popular stool. It is traditionally known as Esom Dwa, that is a stool which is occupied by the stool dependants at the King's Court upon faithful service rendered to him. It is no hereditary stool. The appointment to this stool is by the Executive Instrument of the' King. This stool is of course occupied by the special stool dependants of the King who serve as umbrella holders. The stool has no clan or Abusua, and the occupier of it takes direct instructions from the King. This stool of the umbrella holders of the King is said to have been created by Nana Oti Akenten, one of the early rulers of Kumasi somewhere in 1631.
The first Chief of this stool appointed by Nana Oti Akenten was one Antwi Panin who was a stool dependant at the King's court. He proved himself capable and faithful servant to the King and he was offered the job of Umbrella holder. Antwi Panin was succeeded on the stool by his brother Antwi Kumah who was also a stool dependant at the King's court. Antwi Kumah was succeeded on the stool by Kwabena Yinka, a stool dependant at the King's court. He was destooled for mismanagement. Kwabena Yinka was succeeded on the stool by Bogyabia Dom. This chief is said to have been an extraction from the Northern Territories. He was offered this post through the executive instrument of the King as a result of his capability and faithfulness to the King. He was on the stool during the first part of the reign of King Prempeh before his exile by the British Imperialists in 1896. He died on the stool and being a man from the Northern Territories, the stool was accordingly smoked. This chief was also on the stool during the Yaa Asantewaa War of 1900. Bogyabia Dom was succeeded on the stool by Kwabena Sarkodie a stool dependant at the King's court whilst the King was in exile in the Seychelles Island. The King came to meet him after his repatriation in 1924. He abdicated on his own. Kwabena Sarkodie was succeeded on the stool by Akuwasi Owusu in the reign of this present Monarch Sir Osei Agyeman Prempeh II. He was a stool dependant at the King's court and died on the stool.

Kwabena Owusu was succeeded on the stool by Kofi Abeberese in the reign of this present Monarch Sir Osei Agyeman Prempeh II. He was a stool dependant at the King's court and also died on the stool. Kofi Abeberese was succeeded on the stool by the present chief Opanin Kwame Adjei. He is also a stool dependant at the King's court.

Note
The duties of the Asantehene’s Kyeneyekyenfuohene are as follows, (a) Responsibility for the safe keeping of the King's traditional Umbrellas namely: Bankyeneye, Akroponkyeneye, Nsaa, Akofena Katamansu and the like.
(b) Responsibility for the administration of the Umbrella holders of the King. He sees to the distribution and the administration of hold the King’s Umbrellas during the ceremonial occasions, such as Akwasidae, etc.
(a) This stool is named Nkrawuo Dwa because it is said that after the capture and decapitation of the Gyaman Chief Adinkra on his own soil by the Ashantis when the King Nana Bonsu Panin alias Nana Osei Tutu Kwame took to the battlefield himself, it was discovered that the Gyaman Chief Adinkra had covered his black stools with Nkrawuo cloth. So having defeated the Gyanans and the Nkprwuo cloth captured
the King handed it over to the occupier of this stool as a symbol of victory over
the Gyanans. The Nkrawuo Umbrella
was thus introduced into the King’s court.

TThTI~T~ET~TJ~ STOOL
1st Chief: 2nd Chief: 3rd Chief:
5th Chief: 6th Chief: 7th Chief: 8th Chief:
Antwi Panin
Antwi Kumah Kwabena Yinka Bogyabia Dom (abdicated)
Kwabena Sarkodie Alcwasi Owusu Kofi Abebere se Opanin Kwame Adjei
rT4,m,,Pq M? TR*W TMMPP.T.U. STOOL

Classification: Informant” Recorded by
Date:
Subject

IAS acc. no. AS.II K wame Akutemu - Prempehene of Asantehene. J. Agyeman-
Duah.
8 February, 1964.
STOOL HISTORY OF ASANTEHENE'S PREMFEH DRUM
Institute of African Studies, University of Ghana, Legon.
June, 1964.

The Prempeh Drum is a drum which is said to have been made for
King Osei Tutu, the founder of the Ashanti Nation in about 1700. This Drum
heads the, whole procession of the King. In other Akan states, this Drum in
question is called Duakoro, in that it is. beaten with one drum stick and it is
accordingly named as such.
The Prempehene swears to the Asantehene with the Ahwihwibaa Sword, a sword
of less, significance than the Mponponsuo Sword which is the principal sword of the
King used by the heads of the component states of the Ashanti Union land
other senior Chiefs in swearing the. Oath of Allegiance to the Asantehene.
Traditionally, the Prempeh Chief or Prempehene has no black stool but his stool is
his drum.
The Preipeh Drum stool is one for the domestic servant of the King or Drum stool
for stool dependant at the King's Court to be responsible for its administration.
The :Prempehene sees to the manipulation of this distinguished Drum when the
King sits in state on such great and ceremonial occasions, such as the Asantehene's
Akwasidae or the Adaekebe Festival. -This kind of Drum'torI is tridiktionally
known as "Esom Dwa".
It is said that in the old days there was no Prempehene attached
to this Prempeh Drum, although it was in the hands of some responsible stool
dependants at the King's Court. This Prempeh Drum is Said also to have been
created for King Osei Tutu after the fight between the Ashantis and the Denkyiras
in which the Denkyiras were defeated at Feyiase and the Denkyira King Ntim Gyakari captured and decapitated by the Ashanti.

On the other hand, the Prempeh Drum existed in the reign of King Osei Tutu but it is said that there was no chief attached to it. Although there were some stool dependants responsible for such distinguished Drum none was recognised as a chief in that the head of such a responsible body was not entitled to swear to the King. The first chief therefore so permitted to be attached to the Drum was one Kwadwo Mensah. This appointment was made by King Prempeh I in the first part of his reign as the Asantehene before his arrest by the British Imperialists in 1896.

Kwadwo Mensah was succeeded by his brother Kwabena who was a stool dependant at the King's Court when the King was still in exile in the Seychelles Island. The King came to meet him on the Drum-stool after his repatriation in 1924.

Kwabena Wuo was succeeded by Kwame Akitemu the present chief in the second part of the reign of King Prempeh I that is after his repatriation from Seychelles in 1921+ When the administration Of Ashanti was under the British rule.

It is also learnt that the Prempehene has 'a traditional Night Knife of the King which he uses in killing perpetrators of the Golden Stool or the rebels of the occupant of the Golden Stools

Note
The significance of the PrempehDrum to the Asantehene”
(a) Without the PrempehDrum the Appellation of Asantehene will be false.
(b) If the PrempehDrum is not properly manipulated at a sensational meeting, the Asantehene cannot give orders for execution.
(c) The PrempehDrum Asantehene. In the sacrificial
(d) The PrempehDrum meetings of the the King cannot must always lead the procession of the old days human blood was used for framing work of the Prempeh Drum. must always be present at such business Asantehene because without its manipulation give orders for execution.

CHIEFS OF THE KWAPEH DRUM-STOOL’
1st Chief 2nd Chief 3rd Chief
Kwadwo Mensah
Kwabena Wuo Kwame Akitemu (present chief)

LiS acc. no. AS.115.
Informant:
George K. Jnoateng of Sekyedomase.
Sekyedomase is a town about 70 miles from Kumasi on the Kumasi-Tamale road via Aframso road. The Sekyedomasehene swears to the Asantehene with the Mponponsuo Sword, the principal sword of the King used by Paramount Chiefs and other senior chiefs of the component states of the Asante Union in swearing oath of allegiance to the Asantehene. He belongs to the Gyase division of the King and serves the Asantehene through the Nsumankwaene or the Chief Medicine man of the Xing. The Sekyedomase stool is one of matrilineal descent and belongs to the Eduana Abusua or Clan.

It is said that after the Takyiman War, fought in the reign of King Opoku Ware, Okatakyei, in which Abo Kofi the Takyimahene was beaten, captured and decapitated by the Ashantis, several people from Takyiman were taken as war prisoners to Ashanti. It was at this juncture that a dispute arose between certain section of Sekyedomase allegedly known to have originated from Juaben. It is said that Ako and Akyiaa were two ancestresses of the Juaben stool. A dispute arose between these two sisters and consequently there was separation. The matter was reported to the Asantehene Nana Opoku Ware and amicable settlement however prevailed after having weighed the pros and cons of the matter. One Osei Yaw who was the occupier of the heir-apparent stool (Abakumadwa) of Juaben state was discarded by the Juaben people after the settlement of this case in that he was regarded as an intruder to the Juaben community.

It is learnt that the remote cause of the dispute that arose between the sisters of the Juaben stool was that the Juaben people planned and vowed not to accompany the Kumasi people to the Takyiman War in question through some obvious reasons. Osei Kwadwo, a royal of the Juaben Stool and the probable choice of the Juaben stool who had turned himself into a Kumasi puppet and thus trying to gain a hegemony, himself accompanied the Kumasi people to this war. He is the only direct citizen of Juaben allegedly known to have taken part in this War. The Juabens therefore did not take part in this war save Osei Kwadwo. So after the Takyiman War, Osei Kwadwo could not go back to stay at Juaben though differences of opinion had been settled by the Asantehene but he was afraid of his shadow. Osei Kwadwo having found the situation to be critical rather than dangerous appealed to the King that he should be given a permanent residence at Sekyedomase so that he could get his daily meals through the labour
of those war prisoners who had been made to inhabit Sekyedomase through the instrumentality of the King.

- 2 -
This request however was accordingly acceded to by the King.

Tradition -of Juaben has it: that the great grandmother Forbi Amoayim gave birth: to Afra!Kum&. Kusi Panky Afra,' O-si Hwede.. Kdfi Boateng Asem, Bemaa Daa.

There was a dispute between the Asantehene and Juaben: Osei Hwedie, the then Juabenhene at the time, and O'sei Yaw was selected as the Royal Head (Occupier of the Abakomagua). Osei Yaw the Abakomahene of Juaben: assisted the Asantehene in the said dispute to gain the upperhand. After settlement of the case between Juaben: and the Asantehene, the people of Juaben refused entry of Osei Tutu into Juaben state again and during this time the Asantehene Nana Poku Ware had captured the Takyiman: Nana'Ameyaw in a war at Takyiman after a fierce and deadly fighting and had brought several people of the Takyiman race who were war prisoners to be settled at Sekyedomase under the control of Nana Yamoah Ponko the Ankasihene of Kumasi. The order from the King was that those prisoners were to be settled at Sekyedomase near Anyinasu. Yamoasu Nam was then responsible for the said piece and parcel of land. By this time Osei Yaw who had been resisted not to come back to Juaben went to sette at Sekyedomase lith his sister Bemaa Daa who was a young girl after having made the necessary appeal, to the Asantehene with a view to getting their daily bread. -This lad became matured at... Sekyidomase and had two daughters. Other descendants of Bemaa Daa at Sekyadomase are "as follows:- Akosua Fah, Ama Takyiwa, Yaa Aka&, Yaa Anane and Yaa Num.

The first chief of Sekyedomase stool was Aka Sramang. This chief was captured by King Opoku-Ware after the Takyiman War with Ameyaw in which the Takyiman: was defeated. It is learnt that the Sekyedomase people were mainly of the Takyiman race. The, sons and daughters of the Takyiman: were made to settle at this area after the defeat of the Takyiman: by the Aasnt: Kiig -poku.Ware. This chief Aka Bramang- was a medicine man and turned himself into a patridge when he was captured by. the. Asantehend.

The war prisoners taken at Sekyedomase after the Takyiman war were sent to Kumasi under the control of one of the Oyoko Chiefs. They were of course to serve the Asantehene through this chief. These war prisoners indulged themselves in excessive drinking whilst under the control of such became indebted. It is learnt that at one time they incurred debt in drinking amounting to £9 x 7. This extravagant behaviour of the war prisoners was reported to the King and they were transferred to the Ankaraahene to be responsible for them. The Ankaraahene at one time was Nana Yaa Mansa Ponko. The war prisoners were badly treated by the Ankaraas people and they refused to be under the control of the Ankaraahene. The King further ordered that they should serve him through the Nsumankwahene.
The Sekyedomasehene was succeeded by his son Dwuma that is after the Asantehene has taken over the administration of Sekyedomase after the Takyiman war with Ameyaw Dwuma is supposed to be the first Sekyedomasehene thus recognised by the Ashantis under the administration of Asantehene. He was on the stool in the reign of Asantehene Opoku Ware.

Dwuma was succeeded on the stool by his nephew Kofi Kwakye in the reign of Asantehene Osei Kwadwo the great fighting Kibg who fought in the broad day light. Kofi Kwakye was destooled because he was not a direct descendant of the stool.

Kofi Kwakye was succeeded by Nti Kwadwo who is said to be a direct descendant of the stool and of the Eduana Clan. He reigned for a considerable length of time and became a very old man on the stool before he met his death.

Nti Kwadwo was succeeded on the stool by Kofi Antwi. He was grandson of Nti Kwadwo. He was destooled for mal-administration.

Kofi Antwi was succeeded by Kwadwo Mensah who was descendant of Kofi Kwakye who was destooled for not being qualified royal of the stool. He was also destooled for mismanagement.

Kwadwo Mensah was succeeded by Kwame Abura. He was also destooled for mal-administration.

Kwame Abura has since then been re-instated by Kofi Azitwi who is the present chief.

CHIEFS OF SEKYDOMASE STOOL
1st-Chief: Aka Sramang
2nd Chief: Dwuma (destooled)
3rd Chief: Kofi Kwakye (destooled)
4th Chief: Kofi Antwi (destooled)
5th Chief: Kwadwo Mensah
6th Chief: Kwame Abura
7th Chief: Kofi Antwi (re-instated)

CAS acc. no. &S.116
Mahama Abudu. (Headman of the Wangara Community in Kumasi.
Recorded by:
Date: 7th February, 1964.
SUBJECT:
J. Agyeman-Duah.
KUMASI WVANGARA STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
Classification:
Informant

The first Wangara Chief of Kumasi was Abudu Machali from Bobogyeraso in the French line: 'It is said that The occupation of this Chief 'was one of a blacksmith (Machare).. This chief is said to have been theth-head of the
Wangara Community in Kumasi before the Zerinkyi Zongo of Kumasi was proclaimed. The first Zerinkyi Zongo thus recognised by the various heads of Zongo Community Malam Gadi. He was Zerinkyi Zong6 foi only-five years when hewas sacked. It is said that Mnlam Gadi was recognised as .such before. Kirig. Prempeh I was taken into exile in the Seychelles Island in 1896, Abudu Machali was still the Wangara Headman. Malam Gadi was succeeded by Magyela as the Kumasi Zerinkyi Zongo when King Prempeh I was still in exile. He reigned for just 2 years and was sacked from office. Abudu Machali was still the Head of the Wangara Community of Kumasi.

Magyela was succeeded by Mallam Osuman whilst King Prempeh I was in exile in the Seychelles Island. He died as a recognised Zerinkyi Zongo. Abudu Machali also reigned with Mallam Osuman as the Head of the Wangara Community in Kumasi.

Mallam Osuman was succeeded by Mallam Salo whilst King Prempeh I was in exile in the Seychelles Island as the Zerinkyi Zongo of Kumasi. Mallam Salo was the recognised Zerinkyi Zongo of Kumasi after the repatriation of King Prempeh I in 1924. The King came to meet him in such dignified position. This Zerinkyi Zongo had own tribunal court where he could administer justice with his elders. He also reigned with the present Monarch Na Sir 0 sbi Agyeman Prempeh II in such dignified position. He was sacked from office and deported to Nigeria on the 17th day of September, 1932, after he had been found guilty on charges of misdemeanour by the masses of the Zongo Community in Kumasi. It is learnt that there was a great uproar in the then town of Kumasi where there was shooting of arrows amongst the supporters of Mallam Salo and the masses of the Zongo people who were against the administration of Mallam Salo. Abudu Machali was still the Head of the Wangara Community in Kumasi.

Mallam Salo was succeeded by Mallam Ali. He reigned for 13 years as Head of the Hausa Community and not Zerinkyi Zongo of Kumasi and was sacked from office for mismanagement. Abudu Machali was still the recognised Headman of Kumasi. This Headman reigned for a considerable length of time and died at a very old age.

Mallam Ali was succeeded by Mallam Adamu who reigned for 4 years and died in his capacity as the Headman of the Hausa Community. It was at a later date that Abudu Machali the Head of the Wangara Community in Kumasi met his death. He died in 1952. This Wangara Headman was succeeded by his first born son Mohama Abudu. He was so elected by the Wangara Community in Kumasi. He is the present Headman of the Wangara Community and born in Kumasi by his late father Abudu Machali in 1910.. After the death of his father he as twice visited the capital town of the Wangara people which is Bobogyeraso in the French territory. Another important town of commercial interest of the Wangara people is Sikaso in the French territory.
-The present Headman of the Wangara Community in Kumasi is a blacksmith by birth but the chief occupation of the Wangara people was farming, that is growing of crops, beans and cotton wool. Valam Ali however was succeeded by Mallam Amadu Baba. He reigned for 8 years and was deported to Nigeria by the present Ghana Government on political grounds. The present Wangara Headman reigned with this Zongo Headman. Mallam Amadu Baba has been succeeded by the present Hausa Headman Mallam Mohamed Mutawakilu who has also been reigning with the present Wangara Headman Mahama Abudu. Nte. The election and installation of the Zerikyi Zongo or Hausa Headman had a different constitutional machinery in the old days. That is whenever there was to be an election of the Zerikyi Zongo now Hausa Headman almost all the various Heads of the Zongo Community namely, Wangara, Kotokoli, Frafra, Fulani, Yoruba, Kanjarga, Busanga, etc. meet and then choose a suitable candidate from the Hausa Community who was of course to be recognised as Head of the Zongo Community.

ILS acc. no. AS. 117.
Informants:
Chief Owusu Afriyie Okomfo Kofi Paku Opanin Bosie Openin hdjei Freboa.
Recorded by:
Date: 5th March, 1964.
Subject:
DUASE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
August, 1964.
Classification:

Duase is a village 4 miles from Kumasi on the old Kumasi-Juaben road. The Duasehene is a subordinate Chief of the Asantehene. In the old days, the Duasehene swore to the Asantehene with the AhwihivJibaa Sword, a sword of less significance than the ‘.Aponponsuo sword. The Duasehene at present swears to the Asantehene through the Nsumankwahene or the Chief of the iedicine men of Asantehene. The Duasehene cannot at present swear to the Asantehene in that he is a subordinate chief but rather swears to the Nsumankwahene which is symbolic of the fact that he swears to the Asantehene through the Nsumankwahene.
The Duase Stool is one of patrilineal descent and said to have been created by King Osei Tutu, the founder of the Ashanti Nation. The Stool was created before the DenkI-ira war. Traditionally, the Duase Stool is known as Oko Gyan Stool.
The Duasehene is a Fetish Priest of the Asantehene by name and when the King is
taking the field for war it is the bounden duty of
the Duasehene to carry Fetish Tano along. In case of course the King does not
take to the field himself the Duasehene does not precede the nation. It is only
when the King goes to the battlefield that this Fetish accompanies him.
The importance of the Fetish Tano at the battlefield is to conjure the enemy so
that the nation will gain the upperhand at that particular war or adventure. It also
strengthens the force of the military army of the nation so that the nation does not
suffer defeat.

There is of course a special Fetish Priest attached to this
Fetish Tano. This Fetish Priest is quite distinctive from the Chief of Duase.
Although the Fetish Tano is attached to the Duase but the said Fetish has its own
Priest who sees to the day to day administration of the Fetish.
Although the Fetish attached to this stool has its own Priest the priest is forbidden
by custom to accompany the King with this Fetish when taking the field for war.
It is rather the duty of the Duasehene to act in his capacity as such.
The first Chief of the Duase Stool is said to have been Opanin Oko Gyan who was
thus created an odikro by King Osei Tutu prior to the Denkyira war led by Ntim
Gyakari which was fought at Feyiase. This chief accompanied the King v.-ith the
Fetish Tano.

He also accompanied the .King with the Fetish Tano to the Akim War fought in
the reign of King Osei Tutu.
Oko Gyan was succeeded by his son Kwadwo Bediakoh in the reign of
Asantehene i’ana Opoku 7are. It is said that he accompanied the King with the
Fetish Tano to the battlefield when the King took field at Akim. A terrible news
of Abirimoro, the deadly Chief of Sefwi reached him.
Kwadwo Bediakoh was succeeded by his son Kofi Agyei. Kofi Agyei was
succeeded by Opoku Bediako Ababio. Bediako Ababio was succeeded by Kwaku
Asare. Kwaku Asare was succeeded by Kwame Sah.
It is said that X.Tame Sah was the Duasehene during the Yaa
Asantewa War of 1900. Kviame Sah was succeeded by Kvadwo Boadu whilst
King Prempeh was in exile in the Seychelles Island.
6vadwo Boadu was succeeded by Kwasi Yaw Nfrrera whilst King Prempeh I was
still in exile in the Seychelles Island. He was dsbtooled for mal-administration.
Kwasi Nkyera was succeeded by Kwasi Bediako after the repatriatio, of King
Prempeh I from the Seychelles Island in 1924. He abdicated on his own.
-Kwasi Bediako was succeeded by Chief Atta Yaw in the reign of this present
Yonarch Sir Osei Agyeman Prempeh II.
Chief Atta was succeeded on the stool by Akwasi Mensah in the reign of this
same 1;onarch Sir Osei Agyeman Prempeh II. He abdicated on his own.
Akwasi T!ensah was succeeded on the stool by Kwabena Akuoko in the reign of
this same monarch Sir Agyeman Prempeh I. 1e was destooled.
Kwabena Akuoko has been succeeded by Osusu Afriyie the present chief or Odikro of the village.

Chiefs of Duase Stool
1st Chief: Odikro Oko Gyan.
2nd Chief: Odikro Kwadwo Bediako
3rd Chief: Odikro Kofi Jgye
4th Chief: Odikro Opoku
5th Chief: Odikro Bedkako Ababio
6th Chief: Odikro Kwabena Asare
7th Chief: Odikro Kuame Asare
8th Chief: Odikro Kwadwo Boadu
9th Chief: Odikro Kvasi Yew Nkyera (destooled)
10th Chief: Odikro Kwasi Bediako (abdicated)
11th Chief: Odikro Atta Yaw
12th Chief: Odikro Akvvasi Mensah
13th Chief: Odikro Kwabena Akuoko (destooled)
14th Chief: Odikro Owusu Afriyie (present odikro).

Classification Informants
Recorded by -. Late:
AS acc. no. AS. 118
Nana Agye iiian Bediako I Opanin Yaw Mensah Opanin Kwabena Afram
Obaapanin Afua Twumwaah
J. Agye nan-Duah
3rd February, 1 964.
Sub 4ect
KOTEI STOOL HISTORY
Institute of African tudies, University of, Ghana, Legon.
September, 1964--.

KO EI STOOL HISTORY
Kotei is a village about 6 mile s from Kumasi on the Kumasi-Accra Road.

Traditio-nally the Kotei Stool is known as Owia Owo Adei stool. It is a stool of mtrilineal descent and belongs to the Esona Abusua or Clan. It is a non created atid are of ancestry.
The Kotei ene belongs to the Cyase Bivision of the King within the Nkonson Group. He swears to ’de Asantehene with the Ahvihwibaa sword a sword of ten signficance than d-e .ponponsuo sword of the King which is the principal sword used by Paramount Chiefs and senior Chiefs of Ashanti in swearing the oath of. aiegiace to-the Asantehene.
The first Chief of his stool is said to have been Nana Owia Owg Adei. He was on the stool in the reign of Nana Oti A1enton one of the early rulers of Kumasi that was somewhere in 1631.

Nana Owia Owg Adei was succeeded on the stool by his brother Oboe Dafoo in the reign of King biri Yeboah.

Nana Oboe Dafoo was succeeded on the stool, by his nephew Nana Osei Kokoo. Nana Osei Kokoo it is said was the Father of Nana Owusu Panyin of Nyameani who was King Osei Tutu's father.

Nana Osei Kokoo was succeeded on the stool by his brother Nana Kotei Fram. Niana Kotei was on the stool during the Denkyirma War fought at Feyiase in w'dioh the Denkyirahene Ntim was defeated” and decapitated by the Ashantis.

Nana Kotei Fram was succeeded on the stool by his nephew Bafuor Kwaku Atwi. Bafuor Kwaku Antvri was succeeded on the stool by his nephew Kofi Safo., It is said that Kofi Saf o was on the stool of Kitei during the first part of the reign of King Prempeh I. He went to the Nkoranza War fought in this first part of the reign of Ing Prempeh I before his repatriation by the British Imperialists in 1896.

Chief Kofi 6afo was succeeded on the stool by his nephew

Nana Kwabena Nti whilst King Prempeh I was in exile in the Seychelles Island. Nana Kwabena Nti was succeeded on the stool by his brother Nana Kwadwo 0.Tusu isah. It is said that King Prepeh I came to meet him on the stool after his repatriation in 1924. He was destooled for mal-administrati on.

Nana Kwadwo Owusu Ansah was succeeded on the stool by Naxia Kof i S of o in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He abdicat ed on his own.

Nanän Osei Kokro Ababio. bas been suscoeedd on the stool by Naxia kg.ea Bediako thle present Chief. lie ivaäen stooled on 8th December, 1958,

ChiefS OF KOTEI STOOL

1st. Chief

2nd.

3rd.,

4.th.

5th.

6th.

8th.0

9thU~. I Oth.

Nana Owia Owg Mdei

Nana Oboe. Dafoo Narna Ose4. Kokoo

* Na-naKotei Fram.

Bafuor KiTaku .rti~

TJaxia K of i S af o

* Nana Kwabena NtiNana Kwadwo Owusu Ansah

(De stoQoledl)

Nana Osei.Kokoo

(Abdýcatei)
PEIKI No.1 STOOL HISTORY
Peki No.1 is a village 12 miles from Kumasi on the Kumasi-Cape Coast Road. The occupier of this stool swears to the Asantehene with the Mponponsuo sword the principal sword of the King used by paramount chiefs and other senior chiefs in Ashanti in swearing oath of allegiance to the King. This chief serves the Asantehene through the Miawuhene of Kumasi under Gyase Division of the King. Traditionally the Pekyi No.1 stool is called Kwakwa and Yamoah Stool. It is a stool of matrilineal descent and belongs to the Ekuona Clan. This stool is said to have been created by Asantehene Nana Osei Kwadwo the great fighting chief. The first chief of this stool is said to have been Nana Bediako. Nana Bediako was succeeded on the stool by his brother Enu Akyemfuo. Nana Enu Akyemfuo was succeeded on the stool by his brother Nana Kwakwa. Nana Kwakwa was succeeded on the stool by his brother Nana Asare Yaw. Nana Asare Yaw was succeeded on the stool by Nana Yamoah. Nana Yamoah was succeeded on the stool by his brother Nana Oduro. This chief it is said went to the Gyaman War fought in the reign of Asantehene Nana Bonsu Panin. He also went to the Fanti War fought in the reign of this same King Nana Bonsu Panin alias Nana Osei Tutu Kwame in which the King for the first time in the annals of Ashanti history did place the state sword into the sea at Anomabu as a sign of victory over the Fantis. Nana Oduro was succeeded on the stool by his brother Nana Kwasi Owusu in the reign of Asantehene Nana Osei Yaw Akoto. This chief went to the Akatamansu war fought in the reign of Asantehene Nana Osei Akoto in which so many of the Ashantis lost their lives at the battlefield. This war is said to be one of the deadliest ever fought by the Ashantis. This chief however returned home unsathed. Nana Akwasi was also on the stool in the reign of Asantehene Nana Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings. Nana Kwasi Owusu was succeeded on the stool by Nana Nkwantabisa in the reign of Asantehene Nana Kofi Karikari. He went to the “The Sergaranti War” fought in the reign of Asantehene Kofi Karakari. He also went to the Togoa.nd War fought in the reign of Kofi Karakari War.
in which Adu Bofour the Gyasehene (Buabasa) was appointed leader of the Army by the King.

Nana Nkwantabisa was succeeded on the stool by his nephew Yaw Krah in the first part of the reign of King Prempeh I that is prior to his arrest by the British Government in 1896. This chief went to the Nkoranza war fought in the first part of the reign of King Prempeh I.

Nana Yaw Krah was succeeded on the stool by Kofi Osei a son of the stool whilst King Prempeh I was in exile in the Seychelles Island. As to every rule there is an exception this patrilineal system of enstooling a son on such a matrilineal stool was thus adopted because there was no ripe royal of the matrilineal descent at the time. Although this chief died on the stool but his ancestral or stool of his personage has still not yet been blackened; because tradition asserts that the personage stools of non-royals who are privileged to stools of which they are not accredited as such are forbidden by custom to have such personage stools of limited organism blackened or amoked. If on the other hand due to some economic purposes or otherwise royals of non personage stools are admitted into the entorage whereby their stools are blackened then of course such co-ordinating who are not members of the parent royal body are automatically admitted as such. In case of course a stool of such complex nature becomes vacant such co-ordinating royals will have access of eguality to such by contesting other members of the parent royal body. This system of kinship is very common in Ashanti Tradition.

Chief Kofi Osei was succeeded on the stool by Nana Kwadwo Ankama a true royal of the stool. He was on the stool whilst King Prempeh I was in exile in the Seychelles Island.

Nana Kwadwo Ankama was succeeded on the stool by Nana Kwabena Asiama. He was on the stool on the second part of the reign of King Prempeh I that is after his repatriation in 1924. He abdicated on his own.

Nana Kwabena Asiama was succeeded on the stool by Nana Akwasi Addo in the reign of the same King Prempeh I in the second part of his reign. He also abdicated.

Nana Akwasi Addo was succeeded on the stool by Nana Kofi Agyeman a relative of this stool in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for mal-admistration in 1935.

Nana Kofi Agyeman was succeeded by Akwasi Bekoe in the reign of this same present Monarch Nana Osei Tutu Agyeman Prempeh II. He died on the stool. He was a grand.on of the atool.

Nana Akwasi Bekoe was reinstated by Nana Kofi Agyeman in the reign of this same present Monarch Nana Osei Tutu Agyeman Prempeh II. He was also destooled for mis-management and mal-administration.
Nana Kofi Agyemn was succeeded on the stool by Nana Kwame Owusu in the reign of this same present Monarch Nana Osei Agyeman Prempeh II. He abdicated on health grounds.

Nana Kwame Oviusu was succeeded by Nana Kwame Boaten a grandson of the stool in the reign of this same reigning Monarch Nana Sir Osei Agyeman Prempeh II. He died on the stool.

Nana Kwame Boaten has been succeeded on the stool by Nana Owusu Ababio who is the present chief of the stool.

Informants: 1. Nana Owusu Ababio
2. Obaapanin Afua Kobi

E&cgrded by:
Agyeman-Duah
Research Assistant
Date:
26th April, 1964.

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CHIEFS OF PEKYI No.1 STOOL
1st
2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th
Chief Chief Chief Chief Chief Chief Chief Chief Chief
12th Chief 13th Chief
14th 15th
Chief Chief
16th Chief 17th Chief
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PEKYI No.2 STOOL HISTORY
Pekyi Noo2 is a village 11 miles from Kumasi on the Kumasi..Cape Coast Road,.
The occupier of this stool swears to the Asantehene with
Mponponsuo sword n J1_iipal sviurK uf h: ling used by Paramount Chiefs and
others Senior Chiefs in swearing the Oath of Allegiance to the Asantehene.
The Pekyi stool is a military stool - (Captain's stool) traditionally known as
"Akofo Dwa". It is non-hereditary and a popular stool open to the gallant subjects
of the King who are resident at Pekyi. The King makers of this stool it is said
usually makes the necessary introduction to the King as to the prowessness of a
specific person attached to this stool whenever it becomes vacant. If a candidate is
accepted by the Asantehene a date is fixed for him to take the Oath of Allegiance
before the King.
Although the occupier of this stool belongs to the Kronti Division
of the King, but tradition has it that he is the Captain or Vanguard of both the Kronti and Akwamu Divisions of the King. The word Kronti is said to have been derived from Ko (fighting) and Tiri (head), for the Kronthene was commander of the arm in the event of the chief himself not going to war. In Ashanti Akwamuhene is the conferee and second in command of the Kronthene, the offices of these two being almost inseparably linked in the court of Asantehene.

It is also claimed in the tradition of Kumasi that prior to the reign of King Osei Tutu, the first Asantehene there was nothing like the Kronti and Akwamu clans. Tradition asserts that prior to this reign the Commander-in-chief of the Kumasi Division Infantry Arm, was the Asafohene who was also known in high traditional circles as Akyamfuo. No doubt Osei Tutu having learnt some military tactics from Akwamuhene's Court as a result of the hegemony of the then reigning King, Ansa Sasraku in his youthful days an his proclamation as Asantehene his first move was the consolidation of his army under a military head. King Osei Tutu appointed his own military head (that is, for the Kumasi State) in the person of the Kronthene of Kumasi. The position of Asafohene as the Commander-in-Chief of The State was reorganised. The body of troops appointed by Akwamuhene Ansa Sasraku to accompany Obarima Osei Tutu on his enthronement as the Asantehene under the able leadership of the Akwamu linguist, Anum Asamoah, who came from Anum in Southern Ghana, was placed under the Asafohene. Thus King Osei Tutu abolished the title of Asafohene in his state and substituted that of Akwamuhene. That is, the Asafohene made the Head of the Anumfoo, whose name, of course, has been corrupted into Adumfoo.

Traditionally the Pekyi No.2 Stool is known as YKyei and Afrifa Stool. This stool of gallantry is said to have been created by Opimsuo King Osei Tutu before the Denkira War with Ntim Gyakari, the despotic

The first chief of this stool is said to have been Ankuma Pekyi. This chief went to the Dorma War fought in the reign of King Osei Tutu. It will be recalled that whilst King Osei was at Akwamu his grand uncle, Nana Obiri Yeboah, had established a ruling dynasty at Kumasi. He had no doubt a boundary dispute with the chieftain of Dormaa who was then staying at Suntresu, that is the area where we have the present Estate Houses in Kumasi. The Dormahene inadvertently brought war on King Obiri Yeboah, the grand uncle of Barima Osei Tutu. After a skirmish King Obiri Yeboah was defeated by the Dormahene. So King Osei being somewhat revengeful and a strong man of action did wage the first war on his proclamation as such on the Dormahene at Suntresu. This Dormaa Chief was totally defeated by King Osei's Army at a village called Abesim and his Commander-in-Chief Dormaa Kusi who was also a son of Dormahene captured and decapitated. The Dormahene, it is learnt took to his heels as far back as to the present Gyaman area in the French line.
So this Chief Ankama died a natural death at Pekyi after this war with the Dormas. He was of the Asona Clan.

Nana Ankama was succeeded on the stool by Nana Afrifa Akwasi. This chief went to the Denkyira war fought in the reign of King Osei Tutu in which Nana I yei Kwame was a relative of Afrifa Akwasi his predecessor and was also a member of the Asona clan.

Nana Afrifa Akwasi was succeeded on the stool by Nana I Nrei Kwame of the Asona clan and a relative of Afrifa Akwasi. He accompanied the King Opoku to Akim War in which the King took to the battlefield himself and was there when the notorious Sefwi chief Abirimoro besieged Kumasi looted the whole town, taking away many valuable things. This chief it is said died at a later date at Ahafo Kukuom having accompanied other deputised chief by the King to pursue Abirimoro. Such:melancholy death of this chief has since then become the Oath of the Pekyi No.2 people. The death of this chief was the end of an epoch for the Asona people who occupy this stool, i 3 Uz said tLiat cafter this death there was no ripe person of the Asona clan within the commonity of the Pekyi who could take up the hegemony of the area. Consequently one Kwabena Antoa took up the leadership at Kukaon after Nana Kyei Kwame's death. So Kwabena Antoa was appointed by the community of the Pekyi people then resident at Kuokuom to take up the fort. Kwabena Antoa as such succeeded Nana Kyei Kwame.

Nana Kwabena Antoa was succeeded on the stool by Nana Kwabena Sekyi in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame. He went to war with the king in Fanti land, when King Osei Asibey, alias Nana Osei Tutu Kwame won for himself the traditional title "Bonsu" “The Destroyer of the sea” and was the first Asantihene to place the state sword into the sea at Anomabu after combatting the Fantis, who of course, claimed the King as their overlord. This chief further went to the Gyaun war with the King in which Odinkra Kofi then Gyaman chief was beaten and defeated by the Ashantis.

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This chief unlike his predecessors was of the Eduana clan in the maternal sense. Nana Kwabena Selgi was succeeded on the stool by Nana Kwaku Amoah also of the Eduana clan. He was on the stool in the reign of Asantehene Nana Osei Yaw Akoto. He went to the Akatamanso War fought in the reign of this King. Although this war said to be one of the deadliest ever fought by the Ashantis, but this chief returned home unscathed. He was on the stool in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings. He was on the reign of Asantehene Nana Kofi Karakari as well. He took part in the "Segaranti War" fought in the reign of King arakari. Nana Kwaku Amoah who reigned for a considerable length of time was also on the stool in the reign of Asantehene Nana Mensah Bonsu. He went to the Berekum war fought in the reign of Nana Mensah Bonsu and died in Berekum at the battlefield.
Nana Kwaku Amoah was succeeded on the stool by Nana Kwazue Siem in the reign of the same King Nana Mensah Bonsu. He reigned for only 140 days when he met his natural death. He was of the Eduana clan.

Nana Kwazue Siem was succeeded on the stool by Nana Kwadwo Addi in the first part of the reign of King Prempeh I. He went to the Nkoranya war fought in the first part of the reign of King Prempeh I. He was on the stool when King Prempeh was taken to the Seychelles Island by the British Imperialists in 1899. He saw active service of Yaa Asantewaa of 1900. He went on the side of the Europeans.

Kwadwo Adai was succeeded on the stool by Nana Kwadwo Adai II after the repatriation of King Prempeh I from the Seychelles Island in 1924. He was destooled in 1927 in the second part of the reign of King Prempeh I for mal-administration.

Kwadwo Adai was succeeded on the stool by Asiama from the Esona clan. He was destooled in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II, K.B.E. for mlsdeemeanour. Nana Asiama was reinstated by Nana Kwadwo Adi II, was in the reign of this same present Monarch Nana Sir Osei Agyeman Prempeh II. He was once again destooled in 1939 for mal-administration.

Kwadwo Adai II was succeeded by Nana Kwabena Adjei-of the Ekuona clan in the reign of this same present Monarch Sir Osei Agyeman Prempeh II. He was destooled in 1958 for ml-administration.

Kwadwo Adai II has since then been reinstated and is the present chief.

Informant: Nana Kwadwo Addai (Pekyi No.2 Chief) Recored Wy: J. Agyeman-Dut

N: Peyi - was named sooh after stones in the area. P 26th April,
ABOABOGYA STOOL HISTORY
Aboabogya is a village 13 miles from Kumasi on the Kumasi-Mampong Road. The Aboabogyahene swears to the Aantehene with the Ahwihwiboa sword, a sword of less significance than the Mponponsuo sword, which is the principal sword of the King used by Paramount Chiefs and other senior chiefs in the component states of Ashanti union in swearing the oath of allegiance to the Asantehene. The Aboagyahene belongs to the Gyase Division of the land and comes under the category of Buabasa Gyasehene who is the head of nucleus of the Gyase Division of the King.

Traditionally the Aboabogya stool is known as Obiri and Kwajan stool. It is an ancestral stool and belongs to the Asenie clan.

It is said that Obiri and Kwajan, brothers of the Asenie clan migrated from Amakom a lane now in the present city of Kumasi which is regarded as the seat of the Asenie Community in Ashanti. It will however be recalled that the Amakomhene is the head of Asene clan, which clan of course has been incorporated into the Adonten division of the King, to which the Adontenhene of Kumasi who is also known as the Adontene hene of Ashanti is the head.

So Obiri and Kwajan brothers of the Asenie having migrated from Amakom as a result of family squabbles called at Kenkaase a village on the old Kumasi-Juaben road. From thence they thought of following other members of the family who had taken refuge at a village called Swedru which is roughly about two miles from the present village of Aboagyae. At Swedru they became hemmed in and consequently left with other members of the family and settled at Aboagyae.

The first chief of this stool is said to have been Nana Obiri he was on the stool in the reign of Asantehene Nana Osei Tutu, the founde of the Ashanti nation. He went to the Denkyira war fought Feyiase in which the Denkyirahene Ntim GyakarL was defeated and beheaded by the Ashantis. Nana Obiri was on the stool in the reign of Asantehene Nana Opoku Ware - Oktakyei. He went to the Takyiman war fought in the reign of King Opoku Ware in which the Takyimanhene Amoyaw Kwakye was defeated
and decapitated by the Ashantis. He also went to the Gyaman war fought in the reign of King Opoku Ware in which Abo Kofí the Gyamanhene was defeated and beheaded by the Ashantis.

Nana Obiri was succeeded on the stool in the reign of the same King Opoku Ware by his brother Kwajan. This chief Kwajan accompanied the King to the Akim War in which Abirimoro the deadly King of Sefwi invaded Kumasi and other towns and destroyed other valuable property whilst the King was at the battlefield.

Nana Kwajan was also on the stool in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light. This Chief went to the Banda War with other chiefs of his contemporary in the reign of this powerful as great fighting King Nana Osei Kwadwo in which Worasa Banda, the chief of Banda was defeated by the Ashantis after a fierce fighting.

Nana Kwajan was succeeded on the stool by his nephew Nana Wiafe in the reign of Asantehene Nana Osei Asibey Bonsu alias Nana Osei Tutu Kwame another great and powerful ruler who extended the Ashanti Kingdom to a very high domain in the time of his reign. This chief it is said went to the Fanti War fought in the reign of Nana Bonsu Panin alias Nana Osei Tutu Kwame in which the King for the first time in the annals of Ashanti History did place state sword as a sign of victory over the Fantis. The King thus won for himself the traditional appellation “Bonsu” which means "Destroyer of the sea". Nana Wiafe also went to the Gyaman War fought in the reign of this same King Nana Bonsu in which Adinkra Kofi the Gyamanhene was defeated and beheaded by the Ashantis.

Nana Wiafe was succeeded on the stool by his nephew Boakye Atonsa in the reign of Asantehene Nana Osei Yaw Akoro. This chief accompanied the King to the Akatamanso War. This war is said to be the most deadliest ever fought by the Ashantis. He however returned home unscathed.

Nana Boakye Atonsa was also on the stool in the reign of Asantehene Nana Fredua Agreaman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings. He is also described in high traditional circles as a King of opulence in whose reign the Ashanti Kingdom was in a flourishing state. This King it is said also proved himself to be a man of peace, having himself provoked no major war during his thirty years reign (1838 - 1868). Nana Boakye Atonsa was succeeded on the stool by his nephew Nana Boatin in the reign of Asantehene Nana Kofi Kayikari. He went to Togoland War (Iwen War) with Adu Bofuo, Buababa - yasahene of Kumasi and others. This Togoland War which was fought in the reign of Asantehene Kofi arikari is said to have lasted for 3 years. So many war prisoners including a Basel Missionary, Ramsay were taken and sent to Kumasi by the Ashantis.

Nana Boatin was succeeded on the stool by Nana Tweneboa in the reign of the same King Nana Kofi arikari. Nana Tweneboa, it is said declined to go to Nzima
after having taken the Oath of Allegiance to the Asantehene Nana Kofi Karlkari. This attitude was considered a violation of custom and a very serious constitutional blunder under the academic and nebulous tribunal of the Ashanti state. Consequently he was deposed from office.

Nana Tweneboa was succeeded by a grandson of the stool, Nana Wireko. Nana Wireko it is said went to the Nzima War with other chiefs. He was on the stool in the reign of Asantehene Nana Mensah Bonsu. Nana Wireko was also on the stool in the first part of the reign of Asantehene hana Aviaku Duah i±± alias Nana Prempeh I. He took part in the Nkoranza war fought in the first part of King Prempeh I. He was on the stool when King Prempeh was taken to Seychelles Island in 1896 by the British Government. He also saw active service of the Yaa Asantewaa War fought in 1900.

Nana Wireko was succeeded on the stool by his nephew Nana Kwadwo Danso whilst King Prempeh I was in exile in the Seychelles Island. It is however to be noted that Aboabogya was one of the villages of a focus point of centralisation in Ashanti when the incident of the deseoreation of the Golden Stool took place. Tradition has it that the Golden Stool is the symbol of Ashanti sovereignty, ad represents the Ashanti power. On the otherhand, the Golden Stool is the shrine of the Sunsum or soul of the Ashanti people. It so happened that Seniagya, a native of Aboagya and the then Nseniehene of the King, being an official of high ranking position in the Gyase Division of the King, managed to steal, somehow, some ornaments of the Golden Stool with other chiefs of the Gyase Division, whilst the King was in exile in the Seychelles Islands and to have sold the ornaments at a local market.

It is said that sometime in September, 1921, the chance of recognition of the ornaments, which Were put up for salo in a local m-arket occurred. This led to the discovery by the Kumasi chiefs that the sacred Golden Stool had been entirely stripped of its ornamentation, except for the gold plate on its place. The news of the descreation spread quickly and plunged Ashanti into a state of Natural mourning and tributation far greater than the loss of any King. The word "Asakadira" (Golden Stool) it is said, was "on everyone's lips" and in"every town and village". "Ntwuma" o cLay. was –c b; zcen smeared in lines on the head and arms. Within a few days the situation became critical. The then British Government, realising that the events might have serious consequences, set up a supreme traditional Council, headed by the Yamponghe , Nana Osei Mampong, to bave the matter looked into. The British Government it is said allowed the case against those accused of the crime and of receiving stolen ornaments to be heard on traditional lines, though according to the principles of British justice, by a panel comprising the Kumasi chiefs and outside Amanhene, the result of the trial was that fourteen were accused, six of whom, Seniagya was the principal accused person, including Asubonten, the Gyasehene of Kumasi, who was responsible for the King's household affairs, (and who was responsible
for the safe custody of the Golden Stool) were condemned to death, on the ground that they being natives of Ashanti and subjects of the Golden Stool of the Ashanti nation, did expose, steal, destroy, sell and otherwise unlawfully deal with and use the said Golden Stool thereby betraying the said Ashanti nation and laying it open to disgrace and ridicule, and debasing the name and fame of Ashanti, much to the annoyance and provocation of all people, both young and old thereby giving occasion for disturbance and bloodshed, but several of the Government. Of the other prisoners, several were imprisoned, while one was discharged. The then Chief Commissioner, however, revised the sentences. But the incident and in particular, the substitution of barbarism overseas for the death penalty brought home to both chiefs and people the bitter fact that Ashanti had lost its political sovereignty. So Seniagya who no doubt was the principal culprit of this act was exiled to Lagos. He was, however, repatriated to Ghana after her independence as a private citizen and died at Abogaya about 3 years ago.

On the other hand, it is learnt from contemporary sources that in 1921 whilst King Prempeh I was still in exile and the Ashanti nation was left without a head, a critical situation arose in Ashanti. The whole nation was plunged into a great disaster and dismay when it became known that the Great Golden Stool which served as a palladium of the nation and at the same time the soul of the Ashanti nation had been defiled and mutilated by Ser’agya and others. The feelings of the people of Ashanti ran high and vengeance, but by the keen and tactful handling of the case by the Chief Commissioner of Ashanti the situation was saved without compunction.

The whole incident, as that after the deportation of King Prempeh I in 1896 by the British Imperialists one Asubonten who termed himself a very faithful Christian and one of the most loyal and most influential chief highly respected in Ashanti had succeeded to the charge of the King’s household and treasury and by virtue of his office as yasehene of Asantehene (that is a chief responsible for the upkeep of the office of Asantehene’s household) was in nominal charge of the Golden Stool. The actual custody of the stool it is learnt was in the hands of Kwadwo Danso the chief of Ababogya, in the proximity of which village the Golden ac ...; result of the British intervention.

It is learnt from other sources that the cause leading to this overt manifestation was that in 1920 as part of a popular and enthusiastic programme of road construction then being put up by the then Gold Coast Government of which Sir Charles Harper, K.B.E., C.M.G. was then the Chief Commissioner of Ashanti, the local inhabitants under the Government supervision were engaged in making a motor road on Asubontens’ caretaker shop of land for Asantehene between Ababogya and a neighboring village which is Wawase. In digging operations, one of the villagers struck his pickax into a tin box. His cry of amazement brought
others to his side, among them was this Chief Kwadwo Danso of Aboabogya. A single glance revealed to the horrified eyes of Danso that here lay the Golden Stool that ought to be in his safe keeping.

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He pressed the crowd back, but it was not until he told some story of a terrible and potent smallpox fetish buried there that he could induce them to retire reluctantly from the spot. He put some old man on guard and sent to his village for a truck, the box in which the stool had been buried being rusted and falling to pieces. Into the truck the stool and its ornaments and insignia were packed, and at nightfall it was carried to Danso's house in Aboabogya. Danso sent for rum and made the old men 'drink fetish' that if any of them revealed what they had seen he should perish with all his family.

Too frightened, it seem, to report the matter at once to Asubonten his head chief Danso kept the stool in his house pondering what he should do with it. In a day or two there came on the scene the villain of the piece, Seniaigya, a native of Aboabogya and by descent a stool carrier. Having got wind of the discovery he went to Danso's house gave him greetings as from Asubonten, and passed on into the room where the stool was being kept. Danso and a friend who shared the house with him followed protesting.

"Is this," said Seniaigya, kicking the trunk, 'where you keep the thing you dug out?'

"He then proceeded to explain that he had been sent by Asubonten to fetch the stool for safe keeping. Danso according to his own account, objected. Seniaigya, was Asubonten's best friend and was the proper person to be sent for the stool. 'After this', says. Danso, 'Seniaigya took hold of the box and opened it - the box having no key. He spread on the floor one and a half yards of cloth and he took two gold bells, three golds skulls and many other things. The only gold thing that was left in the box was the gold plate on the face of the stool.

"In the eyes of Seniaigya 'the wood (that is, the stool) is important, the gold is nothing'. So the gold bells, the gold marks, and all the other gold ornaments, after feeble expostulation on the part of Danso and his friend, Seniaigya began to divide up among the three of them. As he was doing so a young man made an awkward appearance. 'As I stood quiet', he says, 'Seniaigya offered me some of the nuggets, which I refused because they were few. Seniaigya said to me these were not things for young men, only the old men should have them. But after saying this he gave me more which I kept.

"But there were the old men who were in the secret and had 'drunk fetish'. They began to grow suspicious and inquisitive. Danso 'tossed about' by them to explain what be had done with the stool. Eventually the assistance of a certain chief was invoked and inquiries became more searching. Seniaigya sent frantic messages to Danso and his friend and implored them even if they were flogged not to tell the truth.
Then some ornaments recognised as belonging to the Golden Stool, were seen on sale in a native market. The Kumasi Chiefs soon became cognisant of the rumours and suspicious. They assumed charge and acted with decision. They arrested Seniagya and Asubonten and sent out criers calling upon all who had received gold from Seniagya or his associates to surrender it to the chiefs. It then came out that the gold fetters which had been captured off the King of Denkyira two hundred years ago had been pawned to a woman for thirty shillings, and that one of the gold bells made by Anokye had been melted down and the gold, valued at fifty pounds, had been sold in small quantities to various persons.

The outcome of all this was the trial by the Ashanti chiefs themselves of the fourteen prisoners arrested by their orders in connexion with the affair. Of these six were sentenced to death, including Asubonten, and seven to imprisonment for life. These sentences commuted by the Chief Commissioner to banishment in the case of those sentenced to death, five were discharged and three ordered to drink fetish before the chiefs.

Six months later the Governor of the Gold Coast, visiting Kumasi, congratulated the chiefs on the wise manner in which they had dealt with the affair of the Golden Stool and assured them that the Government made no claim to it and would help them to preserve the reverence and respect in which the nation held it. The Government would only interfere if the stool became degraded into a bad fetish or if it was used for seditious purposes.

This assurance gave great satisfaction to the chiefs, and it was not without coincidence that eighteen months later King Prempeh I was permitted to return. In a short while he was restored, not as Asantehene, King of Ashanti, but as Kumasehene, head-chief of his own people in Kumasi.

So after all said and done this chief Kwadwo Danso was exiled with Seniagya and others into Nigeria. This stool however became vacant for sometime until at a later date when Kwadwo Danso was succeeded by Osei Yaw in the second part of the reign of King Prempeh I, that is after his repatriation from the Seychelles Island in 1924. This chief was destooled in the reign of this present Monarch for mal-administration.

Chief Osei Yaw was succeeded on the stool by his nephew Nana Wireko II in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II K.B.E. He abdicated on his own.

Nana Wireko II has been succeeded on the stool in the reign of this same Monarch Nana Osei Agyeman Prempeh II by his brother Nana Kwaku Boatin II since 19th October, 1559.
3. Opanin Atta Kwab ena
4. INeame Kwab ena Ababio

Recorded by:
J. Agyemnn-Duah
Research Assistant
22/3/64.

CHIEFS OF ABOABOGYA STOOL

1st Chief ... Got*. Nana Obiri
2nd Chief .. .. * Nana ICwajan
3rd Chief .. .. ** Nana Wiafe
4th Chief ... Dag #av .. Nana Boakye Atonsa
5th Chief ban ... 096 090 Nana Bbaten
6th Chief *. *ab 9* 904 Nana Tweneboa
7th Chief 9.. 990 99. 099 Nana Wireko
8th Chief 09s 944 999 att Nana Kwadwo Dansa (Exciled)
9th Chief ... . Nana Osel Yaw (Destooled)
10th Chief ... Nana Wireko II (Abdicated)

(The present chief)

Classification: Informants: Recorded by:
Date:
Subject:
IAS acc. no. AS.122 Nana Kyere Kwadjan II

Okyeame Agyeman Sanya.

0KYERE-KUROM STOOL HISTORY

Okyere-Kurom is a village 20 miles from Kumasi on Kumasi-OffinsuRoad via Ahenkro.

Kkyere-Kuromhene swears to the Asantehene with the Ahwihwibaa Sword a sword of las sighitfoaimee than the Mponponsuo Sword used by Paramount Chiefs of the Component States of the Ashanti Union in swearing the Oath of Allegiance to the Asantehene.

Traditionally the Okyere-Kurom Stool is known as :Okyre-Kwajan Stool. It is a stool of matrilineal descent and belongs to the Ankobra. Division of the King under the Category oe Atipinhene wh&"±Ans second in oommand to the Antkobiahene of the Asantehene. Traditionally, the Ankobra is the body guard of Asantehene. The Ankobia Division always follows the King whenever he goes to war - the back - bone and body guard of the King. The Clan or Classificatory
The stool to which the stool in question belongs is Beretu.

The Kwan Stool is a non-created stool but has its own ancestral stool from Denkyira. The Ancestor of this stool from Denkyira was known as Okyere-Kwajan.

The Okyere-Kwajan Stool is a non-created one but has its own ancestral stool from Denkyira.

It is said that in the olden days Okyere-Kwajan who happened to be one of the Divisional Chiefs of the Denkyirahene disliked his administration. The Denkyirahene was said to be a very ironic and tyrant ruler. Consequently Nana Okyere-Kwajan migrated to Ashanti from Denkyira with a large dimme of ancestral stool and traditional horns which can even be found today infront of Okyere-Kwajan Stool. This exodus of Okyere-Kwajan is said to have taken place prior to the Denkyira War fought at Feyiase in which, the Denkyirahene Ntim Gyakari was defeated by the Ashantis.

It is said that on arrival at Kumasi he appealed to King Osei Tutu, then a strong ruler of action for a place of abode. He was asked to stay at an area which is known as Kwabre Kyere Kurom which area of course was named after this same Okyere - Kwajan. Okyere Kurom is a village 6 miles from Kumasi on the old Mampong-Juaben Road.

This Chief Okyere Kwajan and routine became and appealed to the King for another place of abode. The King it is said asked this Chief the next suitable place of abode and 0kyere Kwajan it is said suggested that his brother Chief Amoakohene was resident at a nearby village and would like to go and stay with him. So from OkyereKurom, he settled at Amoako with a large retinue near the present area of Offinsu. It is a village 19 miles on the Kumasi-Wenchi Road.

Whilst Yeaident at Okyere4uwom he found the Community multiplying and the place too small for them, and onowtly settled at another area adjaeont to the Azoato Village which is the present area of OkyereKurom.

- 2-

It is said that the occupier of the stool in question was an independent Chief and could call at the King's Court or Palace, for consultation or otherwise without passing through any Senior Chief.

But it was in the reign of Asantehene Nana Osei Kwame that the occupier was commissioned to call at the King's Palace through the Atipihene, thus coming under the category of the Atip. Stool.

It is however to be noted that the Stool of Atipin was created by Nana Osei Kwame, the Asantehene. The Atipin Stool is of course one of patrilineal descent. So Okyere-Kwajan whose exodus took place prior to the Denkyira War fought in the reign; of King Osei Tutu, the first Asantehene and founder of the Ashanti nation it is said fought on the side of Ashantis and went to this war fought at Feyiase in which the Denkyirahene Ntim Gyakari was defeated and decapitated by the Ashantis.

He also went to Akim War, fought in the reign of King Osei Tutu.
Nana Okyere Kwajan was succeeded on the stool by his brother Osei Kwadwo in the reign of Asantehene Nana Opoku Ware. He went to the Takyiman War fought in the reign of King Opoku Ware in which the Takyimanhene Ameyaw Yjrakye was defeated and killed by the Ashantis. This Chief also went to the Gyaman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyamanhene was defeated and decapitated by the Ashantis on his own soil. He also went to the Akim War in which the King Opoku Ware took the battlefield to himself when Abirimoro the deadly Chief of Sefwi invaded Kumasi and caused havoc to several valuable properties of the State. This Chief was also on the stool in the reign of Asantehene Osei Kwadwo, the great fighting who fought in the broad, day light.

Chief Osei Kwadwo was succeeded on the stool by his brother Achampong in the reign of Asantehene Nana Osei Kwame. It was in the reign of this Asantehene Nana Osei Kwame that 0;yere-Kwajan Stool was made to serve the King of Ashanti through the Atiginhene. The Atipin Stool as stated was a stool of his own creation by the Asantehene Nana Osei Kwame. The first Chief of this stool was Nana Owusu Ansah a son of Asantehene Nana Osei Kwame.

Nana Achampang was succeeded on the stool by his brother Nana Yeboah Ankoma in the reign of Asantehene Nana bonsu Panyin alias Nana Osi Tutu Kwame. He was another great fighting King of the Nation. He also strengthened the Ashanti Kingdom. This Chief it is said aodmpanie the King Adinkra to the Gyaman War in which the Gyaman Chief was defeated. and decapitated by the Ashantis. He also went to the Vanti War fought at Anomabu in which the King Nana Bonsu Panyin alias Nana Osei Tutu Kwame for the first time in the annals of Ashanti history did place the State Sword into the sea and claim for himself the traditional title "Bonsu" meaning the destroyer of the sea.

He was on the stool in the reign of Asantehene Osei Yaw Akoto and accompanied the King to Akatamansu War which war is said to be one of the most deadliest ever fought by the A*shantis. He however returned home unscathed.

Nana Yeboah Ankoma was succeeded on the stool by his nephew Nana Mpiamine. This Chief it is said took part in the Kumasi - Mampong War in which the whole Mampong State was devastated by the Kumasi people in the reign of the first part of King Prempeh I. Theoretically this war is said to be the first time in the annals of Ashanti History that the Kumasi people have waged war against the Mampongs.

It is however to be noted that the unexpected death of Nana Kwaku Duah II in 1884 after a very short reign, plunged Ashanti into four years of civil war. At this juncture there were two men of the royal blood who were probable candidates to be chosen to occupy the Golden Stool of Ashanti. One was young Agyeman, the younger brother of the late King Kwaku Duah II. The other was Yaw Twerebuanna, a Cousin of Kofi Karikari and Mensah Bonsu who were both deposed rulers of the nation. Consequent upon this over manifestation @t the
choice of a Candidate of this royal stool there arose a civil war among the principal component states of the Ashanti Nation.

Bekwai, jisu, Juaben, Asumegya and Kumase wanted Agyeman. Kokofu, Mampon, Nsuta, Nkoranza, Ahafo and other Kumasi Chiefs wanted Twerebuanna. Ashanti was thus divided. But in the long run Barima Agyeman Duah alias King Prempeh III was chosen as the nation's choice to occupy the Great Golden Stool of the nation.

It was on his election as such that the Kumasi people and other adjoining states eg. Ejisu Waged war against the Vlampong people for not backing King Prempeh I alias Nana Kwaku Duah III whose election to the Golden Stool was a rosy one.

Nana Mpianine who saw active service of the Kumadi:L Mampong war was succeeded on the stool by his nephew Nana Kumasi Ber-ee. He was on the stool before King Prempeh was arrested by the British Imperialists in 1896.

Nana Kumasi Berkye was succeeded on the stool by his nephew Nana Afful Akwasi. King Prempeh I, it is said came to meet him on the stool after his repatriation from the Seychelles Island by the British Imperialists in 1924. Nana Afful Akwasi was succeeded on the stool by Nana Marfo a grandson of the stool in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II. He spent about 20 years on the stool and met his natural death.

Nana Afful Akwasi has been succeeded on the stool by Nana Kwajan II - Elect who is to take the Oath of Allegiance to Otumfuo the Asantehene with the Ahw;ihwibaa - Sword in due course.
Kwadwo Kwasi is a stool from Kumasi on the Gold Coast.

He is the chief of the Kwaso stool, which is one of the principal stools of the Asante people. The Kwaso stool is named after its founder, Eswa, a chief who migrated to the area from the Ashanti region. The stool is located in the Bolikim Division of the Ashanti region.

The stool is a matrilineal descent group and belongs to the Dduaan Clan. It is hereditary and is passed down through the family. It is a traditional stool, said to have been present at Eswa's residence in the past. The stool has a long history, with several principalities and obuons around the area of Eswa.

The first meeting of the stool took place in the 17th century. The stool has been resident at Kwaso for centuries, and the members of the family have a large retinue and are led by the stool's chief.
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donned- nād. gave up the u-s<~ cie as -At to- XC 'out T s af terwards tv.ted by his wifo, who callod .ii-u Coirar-" for. :::givnr his golden stool aid stmād -tha t slāh e er fr ~ ä~ iv2 i 1,101 cow .j~to such apoldtâ'son~ .4.dinkra. fnndn tooo ciḍt eAā e~ ool triod to rēzelt li n.lf.e f in h-is wi fe s o yes. by. m0.-≤Nfnf g n' soo ert c., s a; -os to King Oso. toiu. T-ār broke out cand icl.inkra was be t4dni .--ld 1ldby the Jāshantis. I la Ldu Kwýaze was nls: on the stxxōcin T tho ro.j 1 Lntohlone Ilan Osei Ynu Jko to. le went to the 2'.c.ntnsu -i,-r fōuýht in thm reigu of tlHis Kling Nana Osei Ekoto. 1Us war of' llatn-u-nsu is Sāid to have been the doaddiost thant the 'islIntio ever fough. Uis Chieof howover returned hone unsccathod aftor tklo unx at flodo-va in 1896. IJana Jdu Kufuro was succooded on thio tool by icaxn &dabo.* Ho vms on the stool in th2e1 roiGn of Nana .Prew1.yr an aliens NTana Kwkui)uh the les t pugnacoi. of tho !jjWtniti Kingsi. Nāna Ldbo was succeeded on tho stool by his nophow '.ana Āoharipong Kwarao in the rei._i of the soxaco Ring Nana *,*T-~Ll- Duah I. Nana 1-cha-npong KwXowas succoodod on Ulhe s tool by _-ana !,-ta' Posu in the roijri of IXanteheno N:ana Kofi Karikari. 11 ient tLo tho0 y golndon När' tr,-di- tionilly k1Qxf- a.- 1ilue Sa"1 fought in tho roii,-,- of 'ls7antobhono Kofi Koaa- r''ir- where sovoral warc- -irisonors woro oaptvoCL'dt n to E7unai, X. IkUx is said. to have,. L'ted for th.-yx ~i o:=e ~Ra-Say

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Nko tia whon Proniqoh I i-Ts still in o.nile. 11Ô s-,v active o Crvice of the Yaa Asantewan UYr. Mhis Ohiof Ti'ho bojbirne a very old r±on thoi s tool is said to havo been in tho roigg --,-tor th. topatrition of Ing -L-rioripoh I froml the'Seychelles Island in 1924. 1,ia Acoti- -71s9 sorvoO1 the present Honacc1ch 1bniia Osci Munt 'Cyonan Promneh 1.- '101o ot iiis dcrýth on tho Stool. in 1940. II'Tana 1 ImUotia was succcoodoi on tho sto.ol by his nephex. i'jänn Kmbena Gysbi in tbo reign of this Ioa Lrsnt Jkvrh1kn ~i Dt >yOn Prempch II. Ho was cleftooloci for misr,-iiagorient.

Nazia Gyebl was succeoedod on thoc stool b-7 :Taa IMwauo ltnnoah in the reigr of this soie pr'esent. lSonarch1 'Tn Osei Tittu P~oa roppoh II. Ho was deposed and nov detainod by the presentII Govorrnont undor the Previiitve Detention Act.

Nan Ni~noh has been succeedod on tho stool by Nana 1.tta Fosu tine ptesönt Paramt Ohiof of jKunso.

.WäL OF knuj.SO
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Classification: Informants: Recorded by:
Date:
Subject:
IAS acc. no. AS. 124
Nana Kwasi Abamu Ababio, lawasehene Opanin Kwaku Kyekyere Opanin Yaw Aku Opanin Kofi Asenso
Kyeame Kwame M ensah
J. Agyeman-Duah
WAWASE STOOL HISTORY
Institute of African Studies,
WAWASE STOOL HISTORY

Wawase is a village 12 miles from Kumasi on the present Kumasi-Mampong road via Faaware Nk-anta. The Wawasehene swears to the Asantehene with the Ahwinhwebaa Sword a sword of less significance than the Mponponsuo sword used by Paramount Chiefs and other senior chiefs in Ashanti in swearing allegiance to the Asantehene. The Wawasehene belongs to the Ankobia Division of the King and comes under the category of Atipimhene who runs second in command to the Ankobiahene of Kumasi.

The Wawase Stool is a stool of matrilineal descent and belongs to the Asenie Clan. This stool is said to have been created by Nana Oti Akenten one of the early rulers of Ashanti. At this time of creating the occupier of this stool was an independent chief and could call at the Kings Palace without passing through any body for parlance.

It is said that it was in the reign of Asantehene Nana Osei Kwa me that the occupier of this stool was commissioned by the king to serve the Golden Stool through the Atipinhene. It will be recalled that the Atipin stool was created by the Asantehene Nana Osei Kwa me for his son Nana Owusu Ansah the first Atipinhene of the King.

Traditionally the Wawasehene is at times called Ekyemhene of the King. He is in fact responsible for the manipulation of the Ekyem of the Asantehene.

The significance of this shield or Ekyem is that in the old days when there was no guns for combating the enemy, shields and swords were used in combating. This shield or Ekyem is classified as the exceptional instrument of the King. The workmanship or wearing of this Ekyem which is of exceptional nature is entrusted to a handful of people resident at Wawase of which the Wawasehene is the head.

It is said that in the whole compact of the Ashanti nation it is only the Asantehene who has an Ekyemhene that is the chief of the Shield.

The Mampongghene who runs next in command to the Asantehene has an Ekyem or shield but has no right of its manipulation. It is said that it is only the Asantehene who has right of access to this shield, Apart from the Mampongghene no chief or Paramount Chief can get access to this shield or Ekyem.

Wawase is also said to be another area of focus of centralisation when the British Governor Sir F.M. Hodgson was in guest of the Golden Stool of Ashanti on his appointment as such when King Prempeh I had been taken into exile in the Seychelles Island in 1896.
This incident of the inguest of the Golden Stool by Sir Frederick Hodgson supported by Captain Sir Cyril Armitage, K.C.M.G., DoSsO, who then acted as private secretary to this Excellency took place at Kumasi in March, 1900.

I quote "On the afternoon of March 28th, 1900 the Residents interpreted was busily engaged in forming the various groups of Kings and Chiefs into a huge semicircle facing marquee, which had been erected in front of the Fort for the Governor and his suite. The Kings were finally arranged in their order of precedence, supported on either side by their chiefs, while behind stood a compact mass of dusky humanity awaiting the Governor's arrival.

At 4 p.m. the Fort bugles announced His Excellency. The guard of honour presented arms, and the Governor, dressed in full uniform, and accompanied by Lady Hodgson, took his seat and received each king in town shaking hands with them. The old Queen-Mother of Ejisu, Queen Ashantuah, whose name has since figured so largely in the rebellion, caused much amusement by carefully examining the Governor's medals on the completion of this ceremony, the Governor addressed the assembly. He told them how greatly pleased he was to have at last had an opportunity of coming to Kumasi and meeting them in their own country, reminding them that although this was the first time that he had visited Ashanti, he had been in the colony for many years, then as Colonial Secretary, he had gained a knowledge of the country and the customs of its people. He then briefly reviewed England's relations with Ashanti during the past thirty years, and informed the kings that the time had now come for their people to do something towards paying off the war indemnity incurred by them in 1874. He read out a list of the sums to be paid yearly by the various Ashanti tribes as interest on the indemnity."

"This announcement, as received in silence, and the Governor proceeded to ask where the Golden Stool was and why it had not been given up to him as representative of the Great White Queen. Although the Ashantis might keep the stool, we, he said, had still the power. The kings were now asked if they had anything to say, when they expressed their pleasure at seeing the Governor in Kumasi, and told him that they were unable to pay the sums of money he had mentioned.

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The Governor promised to meet them again and talk the matter over with them, and proceeded to give presents, varying from £20 to £30, to the kings and the principal chiefs, after which he returned to the Fort, while the Ashantis slowly dispersed."

The Golden stool is the symbol of Ashanti sovereignty and represents the Ashanti power. The chief whom the Ashanti nation places on the Golden stool is King for time being. Every effort was therefore made to trace it, but in spite of tempting rewards the Ashantis refused to disclose its hiding-place. Information, however came to hand of the whereabouts of the Golden Stool. It was supposed to be hidden under the floor of a hut in a small clearing part near the area of Achima country and two days march from Kumasi; so Captain Armitage was instructed to proceed there with Captain Leggett and a detachment of Hansas to search the villages en route for guns and powder, and to make an attempt to find the Golden Stool. A native boy who was to guide the party accompanied them, and on the morning of Saturday, March 31st, they started off.

The first Chief of this stool is said to be Nana Owusu Panin. He was on the stool in the reign of Asantehene Nana Oti Akenten. This stool was also on the stool in the reign of Nana Obiri Yeboah. He took part in one skirmish between Nana Obiri Yeboah and the Dormahene at Suntresu. He was on the side of Nana Obir. Yeboah.

Nana Owusu Panin was succeeded on the stool by Nana Kofi Sarkodie in the reign of Asantehene Nana Osei Tutu. He took part in the Dorma War, fought at Aberim in the reign of King Osei Tutu's Army. The Dormahene in which Dorma Kusi the Commander-in-chief of Dorma Infantry was captured and beheaded by King Osei Tutu's Army. The Dormahene it is said took to heels as far back as to the Gyaman Area This Chief went to the Denkyira War fought in the reign of King Osei Tutu in which the Denkryahene Ntim Gyakari was defeated and beheaded at Feyiase. He also went to the Akim War fought in the reign of King Osei Tutu. Nana Kofi Sarkodie was succeeded on the stool by Nana Dabo in the reign of Asantehene Nana Opoku-Ware-Okatakyet. Nana Dabo went to the Talwiran War fought in the reign of King Osei Tutu in which Ameyaw Kwaakye, the Talgrimanhene was defeated and degapitable by the Ashantis on his own soil. He went to the Gyaman War in which Abe Kofi the Gyaman Chief was defeated and beaten by the Ashantia. He also went to the Akim War in which the King, Opoku Ware took to the battlefield himself and was there when the notorious Sefw. Chief Abirimor besieged Kuoi L. Opou the whole town taking away many valuable things.

This chief, it is said, was also on the stool in the reign of Asantehene Osei Kwadwo, the great fighting King who fought in the broad daylight. He went to the Banda War in which Worasa, the Banda Chief was beaten and defeated in a fierce fight. This Banda Chief, it is said was a handsome ruler with a very noble appearance*
Nana Darbo was succeeded on the stool by Nana Adu Adjei his brother in the reign of Asantehene Nana Osei Kwame. It was at this time that the king Osei Kwame ordered that the Wawasehene should serve him through the Atipimhene. Nana Adu Adjei was also on the stool in the reign of Asantehene Nana Osei Asibey Bonsu alias Nana Osei Tutu Kwame another great and powerful king who extended the Ashanti power and sovereignty far and wide during his term of office. He went to the Fanti War, fought in the reign of this powerful king and another great fighter of the century when the king Nana Osei Asibey alias Nana Osei Tutu Kwame won for himself the traditional title 'Bonsu' meaning "The Destroyer of the Sea" after having placed the State Sword into the sea at Anomabu as a sign of victory over Fantis. He also went to the Gyaman War, fought in the reign of this same king Nana Bonsu Panyin in which Adinkra, the Gyaman Chief was defeated and decapitated by the Ashantis on his own soil after a fierce fighting.

Nana Adu Adjei was also on the stool in the reign of Asantehene Osei Yaw Akoto. He went to the Akatamansu War with the king. This war, it is said was one of the most deadly wars ever fought by the Ashantis where the Ashantis lost so many lives and retreated according to plans. It is learnt that shooting rockets which were used for the first time the history of the then Gold Coast frightened the Ashantis to surrender. Although several lives were lost but this Chief returned home unscathed.

Nana Adu Adjei was succeeded on the stool by his brother Nana Baafi in the reign of Asantehene Nana Aaman alias Nana Kwaku Duah I the least pugnacious of the Ashanti kings.

Nana Baafi was on the stool in the reign of Asantehene Nana Kofi Karikari. He took part in "The Sagrenti War " fought in the reign of Asantehene Nana Kofi Karikari. The British Army in occasion it is learnt set fire to the then town of Kumasi and blew up the Asantehene's house and fort with gunpowder. He also took part in the Krepi War fought in the reign of this same king Nana Kofi Karikari Adu Bofuo the Gyasehene of Kumasi was instrumental in this war.

Nana Baafi was still on the stool in the reign of Asantehene Nana Mensah Bonsu. Nana Baafi was succeeded on the stool by Nana Kwaku Abamu in the reign of Asantehene Nana Kwaku Duah II who reigned for only six weeks. Nana Kvwaku Abamu was also on the stool in the first part of the reign of Nana Kwaku Duah III alias King Prempeh I. He gave active service of the Civil war that broke out in Ashani ca "i-Lally L.owz. a Asebey War. It is learnt that the untimely death of King Duah II alias Nana Agyeman Badu plunges the whole of Ashanti nation into a civil war Two brothers of the same royal blood namely Nana Agyeman Duah the younger brother of Nana Kwaku Duah II and Yaw Atwereboanna, a cousin of Nananom Kofi Karikari and Mensah Bonsu both deposed kings of the Golden stool.
'ontoated for the Golden Stool. BekWai, Ejisu Juaben, Asumegra and Kumasi wanted Nana Agyeman that is king Prempeh I the younger brother of King Kwaku Duah II and Kokofu, Mampong Nsuta, Nkoranza, Ahafo and the Gyasehene at Kumasi wanted Twereboanna. This difference of opinion however brought about a civil war in Ashanti. In the end Nana Agyeman Duah, alias Nana Kwaku Duah III was cho en as the choice of the populace after this rosy election. This hief it is said fought on the side of king Prempeh on his election as such. He went to the Nkoranza War fought in the first part of the reign of King Prempah I that is prior to his arrest by the British Government in 1896. Nana Kwaku Abamu was also on the stool when King Prempeh was taken to Seychelles Island. He gave active service of the Yaa Asantewa War fought in 1900. He was on the stool when the British Governor Sir Frederick Hodgson and Captain Sir Cyril Armitage were searching for the Golden Stool to be taken away by them. It is said that the British Government on several occasions called at this village in search of the Golden stool, but it could no where be found. Nana Kwaku Abamu was succeeded on the stool by Nana Akwasi Ntim. He was on the stool after the repatriation of King Prempeh I from Seychelles Island in 1924. He also served the present King Sir Osei Agyeman Prempeh II. He was destooled for mal-administration. Nana Akwasi Ntim was succeeded on the stool by his nephew Nana Adu Adjei in the reign of this same Monarch Nana Sir Osei Agyeman Prempeh II. He was also destooled for mal-administration. Nana Adu Adjei has been succeeded in the stool by Nana Kwasi Abamu Ababio in the reign of this same Monarch Sir Osei Agyeman Prempeh II. He has been on the stool for the past 4 years and he is the present occupier.

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CHIEFS OF WAWASE STOOL
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Asanso is a village 25 miles from Kumasi on the KumasiBekwai road. The occupier of this stool swears to the Ashantehene with the Mponponsuo sword, the principal word of the king used by the paramount chiefs of the component states of the Ashanti Union and other senior chiefs in swearing oath of allegiance to the Asantehene. The Asanso stool is one of matrilineal descent and belongs to the Ekuana Clan. It also belongs to the Adonten Division of the king. It is an ancestral stool and non-created one.

Nana Aganko Asewere is said to have been the first occupier of this stool and he was succeeded by his brother Nana Ano Brafu. Nana Ano Brafu was succeeded on the stool by his brother Nana Amenyaw. This chief it is said to have been a contemporary of Asantehene Nana Bonsu Panyin. He accompanied the king to Fanti fought at Anomabu in which the king did place the state sword into the sea as a sign of victory over the Fantis and thus claiming for himself the traditional title "Bonsu" meaning the Destroyer of the Sea. He also accompanied the king to the Gyaman War in which Adinkra Kofi the Gyaman Chief was defeated at his own soil and decapitated by the Ashantis. It is said that this chief Nana Amenyaw was responsible for cutting off the head of the Gyaman Krontihene called Ntiri Kooko during the influx of hostilities of this Gyaman War.
Nana Kwame Amenyaw was succeeded on the stool by his brother Nana Karikari Panyin. Nana Karikari Panyin was succeeded on the stool by his nephew Nana Kakari Appaw.

Nana Karikari Appaw was succeeded on the stool by Nana Yaw Korkor Akyamfu. He was e. brother of Karikari Appaw. Nana Yaw Korkor was succeeded on the stool by his brother Nana Asare Bediako.

Nana Asare Bediako was succeeded on the stool by Nana Akwadwaa. He was a brother of Nana Yaw Korkor. He was destooled for maladministration.

Nana Akwadwaa was succeeded on the stool by his brother Nana Ankra Panyin. He was enstooled before King Prempeh I. I was taken into exile by the British Government in 1896. He was at a later date destooled for al-administration.

Nana Ankra Panyin was succeeded by Nana Bobie whilst King Prempeh I was still in exile in the Seychelles Island. He died on the stool before the repatriation of King Prempeh 1 from the Seychelles Island in 1924. Nana Bobie was succeeded on the stool by Nana Ankrah Kumah his brother during the second part of the reign of King Prempeh 1 that is after his repatriation in 1924. Ze died on the stool.

Nana Ankrah Kumah was succeeded on the stool by Nana Kwadwo Nkrumah in the reign of this present Monarch Sir Osei Agyeman Prempeh II. He was a non-royal of the stool but was appointed to the stool by Otumfuo's ovm veto. He was destooled for mal-administration.

Nana Kwadwo Nkrumah was succeeded on the stool by Nana Asibiri an accredited royal of the stool in the reign of this reigning Monarch Sir Osei Agyeman Prempeh II. He was also destooled for mis-management.

Nana Asibiri was succeeded on the stool by Nana Kwaku Ntamsu in the reign of the same reigning Monarch Sir Osei Agyeman Prempeh II. He was destooled for a violation of custom - for beating the rule of exogamous division in that he had sexual connection with a relative of the same clan or blood.

Nana Kwaku Ntamsu was succeeded on the stool by Kwaku Charley who also was succeeded on the stool by Nana Adomako Ansah in the reign of this present Monarch for mis-management.

Nana Adomako Amoah has been succeeded on the stool by Nana Owusu Ameyaw who is the present chief.

Informant:
Nana Owusu Ameyaw.

Recorded by
J. AGYEMAN-DUAH
7/8/64.

ASSANSO CELEBRATED DWIRA
Assanso celebrated the DWIRA festival during the Late Nana Osei Tutu. Nana Kwane Ameyaw the late Assansohene fought Sokogyaman and killed Chief Anin Asyei Bempanyin. Nana Kwane Ameyaw also fought Akim-Omanso and killed their chief Korang Agyei Ampaw, the Krontihene Ntiri Kooko and the Akwamuhene. Enipa Antwi. Nana Karikari Apaw-Assamsohene fought Montwere and killed Chief Offesane; It was during the late Chief Nana Karikari Apaw when Otumfuor allowed him to celebrate DWIRA.

During all these times, Assanohene was Berempong to Otumfuor. The creator came to meet Assanso during creation. The first Assansohene was the late Nana Agyanko Asiware. The second was the late Nana Anobrafo; the third was the late Nana Kwame Ameyaw. The fifth chief was Nana Karikari Apaw who fought Montwere and killed the late Chief Offesane.


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CHIEFS OF THE ASAMNSO STOOL

AGANKO ASEwqERE ANO BRAFUO IVAME AMEYAW KARIKARI
PANYIN KARIKARI APPAW YAW KORKOR AKYAMFUO ASARE
BEDIAKO ADVADWA ANKRA PANYIN BOBIE
AMMAH KUMAH
NANA KWADWO NKRUMAH (Destooled)
NANA ASIBIRI (Destooled)
NANA KAKU NTAMSA (Destooled)
Goo G o .. NANA KWAKU CHORLEY (Abdicated)
NANA ADOMAKO ANSAH (Destooled)
....0 NANA OWUSU AMEYAW (The present Chief)

IAS acc. no. AS.12f
Nana Okyere Agyekum Jachiehene Krontihene Kwaku Poku of Jachie
Recorded by:
Date:
Subject:
J. Agyeman Duah
May, 1964
JACIE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
September, 1964.
Classification:
Informants:

JACIE STOOL HISTORY
Jachie is a town 12 miles from Kumasi on the Kumasi - Lake Bosumtwi Road. Prior to the elevation of the Jachiehene by the present Ghana Government the Jachiehene swore to the Asantehene with the Ahwiwibae Sword a sword o'less -gifcance ai the Mponponsuo Sword which is the principa; sword of the King used by Paramount Chiefs and other Senior Chiefs in Ashanti in swearing the Oath of Allegiance to the King. The Jachiehene at present swears to the Asantehene with the Mponponsuo Sword upon his elevation as such. Traditionally the Jachie Stool is called Akuoko Nimpa and Baayim Stool. It is a stool of matrilineal descent and belongs to the Eduana Clan. The ancestor of this stool by name Oboi Buafo is said to have originated from a hole called Atwia Boamu an area or spot between Nsuta and Mampong. This ancestor is said to have come from the hole with his own ancestral stool and a laezgs 2 ..... From the hole or area in question he settled at a place called Pranzjanasi a village about x of a mile from the present area of Jachie. It is said that this ancestor settled here with his relatives the Kumawu people. Oboi Buafo, the ancestor, is said to have been succeeded on-the stool by Nana AkuakD-Nimpa in the reign of Asantehene Nana Obiri Yeboah. He took -side of
King Obiri--Yeboah- during the skirmish between this King and Dorma hene in which King Obiri Yeboah is said to have been defeated by the Dormaahene at Suntresu. This Chief was also on the stool in the reign of King Osei Tutu. He went to the Dormaa War fought at Abesim in which the Dormaahene took to h4 s - .. "', ' To"- - -- ± "..commander-in-Chief of the Dormaa Infantry Army was defeated and beheaded by the Ashantis. He also went to the Denkyira War fought at Feyiase in the reign of King Osei Tutu in which the Der_:1.rahene vra. 'le -fc+d and beheaded by the Ashantis. This Chief it is said died at the Battlefield at Feyiase. He was succeeded on the stool at the battlefield by his nephew Nana Baayim Kotwaa. His substantive name was Baayim but Kotwaa was annexed to his name as a traditional title for succeeding his predecessor at the battlefield and the nation gaining the Upperhand in that particular War. He also went to the Akim Wqr fought in the reign of King Osei Tutu in which the King is said to have been slain At the battlefield. Nana Baayim was succeeded on the stool by Nana Genin Kwatei in the reign of Asantehene Nana Opoku Ware. He went to the Takyiman War fought in the reign of this King in which the Takyimanhene Kwakye Ameyaw was defeated and beheaded by the Ashantis. He also want to the Akim War fought in the reign of King Opokt, W-re in which Abirimoro the deadly Chief Sefwi besieged Kumasi and other villages of Ashanti thus causing havoc to several valuable properties of the state whilst the King had

Nana Genin Kwatei was succeeded on the stool by Nana Sekyi Buroku in the reign of Asantehene Nana 0,P1 Kwadwo the great fighting King who fought in the broad day light. Nana Genin Kwatei was succeeded on the stool by Oheneba Apaw Panin a son of Asantehene Nana Kusi Bodom in the reign of the same King Asantehene Nana Osei Kwadwo. Oheneba Apaw Panin was succeeded on the stool by Nana Yaw Pense Panin in the reign of Asantehene Nana Bonsu Panyin. It is said that up to the reign of Nana Bonsu Panyin the Jachie stool was in the Benkum Division of the King. It is said that it was during the reign of Nana Bonsu Panin that the Jachie stool became decomposed into a linguist stool. It is said that during the reign of Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwame the nephew of Nana Yaw Pense was made a linguist at the King's Court by the King himself as a symbol of appreciation of the magnificent contribution towards the Fanti War fought at Anomabu in which the King won for himself a traditional title "Bonsu"t after placing the State Sword into the sea to mark his victory over the Fantes. It is said that during the Gyaman War fought in the reign of Nana Boflsu Panyin in which Adinkra the Gyamanhene was defeated and beheaded. Adusei the newly created linguist of Jachie and a nephew of the then occupier of the Jachie Stool
Nana Yaw Pense took to the field with a large retinue of the Jaohie people who did excellently well in the said war. These Jaohie people it is said went to the battlefield with their Fetish Kobi with a view to working miracles for them to mark their dignity. Nana Yaw who was the reigning Chief of the Jaohie Stool at this time also accompanied the King to this war. The Gyaman Chief Adinkra it is said was defeated, captured and beheaded by the Ashantis. It is said that on the return from this war the Jaohie Stool was transferred from the Benkum Division of the King to the Gyase Division.

It is also to be noted that Ohemin and Kobra were both linguists from Adanse and Jaohie respectively serving at the King's Court as such. Kobia it is said was a royal of the Jaohie Stool. Kobia at a later date was succeeded on the linguist stool by one Agyin Stool from Beposo in the Sekyere Area upon the appointment of the King. Consequently Agyin fled at the battle during the Fanti War at Anomabu in the reign of King Osel Bonau. The King it is said appointed Edusei a royal of Jaohie Stool who was assured of his powers at the battlefield and the linguist stick which was the symbol authority of the King handed over to him at the battlefield in the Coastline.

Nana Yaw Pnsewas- also on the stool -4A the reign of Asantehene Oaei Yaw Akoto.

Nana Yaw Pense was succeeded on the stool by Nana Yaw Kotobo in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least purencious of the Ashanti Kings.

Nana Yaw Kotobo was succeeded on th- stool by Nana Abutuakwa in the reign of the same King Nana Fredua Agyeman.

Nana Abutuakwa was succeeded on the stool by Kwadwo Amofa a son of the stool in the reign of Asantehene Kofi Karikari. It is said that there was no ripe royal of stool. He died after three months reign.

Nana Kwadwo Amofa was succeeded on the stool by Kwadwo Anto who a keen royal of the stool and minor. He reigned for sometime and died on the stool before King Prempeh was taken into exile in 1896 by the British Government.

Nana Kwadwo Anto was succeeded on the stool by Kwadwo Odum Gya whilst King Prempeh was in exile in Seychelles Island. He was transferred to the Jaohie Linguist Stool as a result of his eloquence when then the said stool became vacant. This question of transfer took place whilst the King was still in exile and it was thought that the Jaohie Linguist Stool had become increasingly popular and he was transferred as such.

Nana Kwadwo Odum Gya was thus succeeded on the Jaohie Stool proper by Nana Yaw Achampong whilst King Prempeh I was still in exile in Seychelles Island.

Nana Yaw Achampong was succeeded on the stool by Opanin Wireko whilst Otumfuo was still in Seychelles Island. King Prempeh I came to meet him on the stool after his repatriation from the Seychelles Island in 1924;..
Opanin Wireko was succeeded on the stool by Nana Yaw Broni in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for al-administration.

Nana Yaw Broni was succeeded on the stool by Nana Yaw Asiedu in the reign of this present Monarch. He was also destooled for al-administration.

Nana Yaw Asiedu was succeeded on the stool by Nana Kwaku Manu in the reign of this present Monarch Nana Osei Agyeman Prempeh II. He was also destooled for mis-management.

Nana Kwaku Manu was succeeded by Nana Adu Atwenewa he abdicated. The stool at this time became vacant for sometime.

1. Nana Adu Atwenewa was thus succeeded on the stool by Nana Okyere Adjekum the present Paramount Chief of the stool.

CHIEFS OF JACHIE STOOL
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Nana Oboi Buafo Nana Baayim Kotwaa Nana Genin Kwatei Nana Sekyi Buroku Oheneba Apaw Nana Yaw Pense Nana Yaw Kotobo Nana Abutuakwa Nana Kwadwo Amofa Nana Kwadwo Anto Nana Kwadwo Odum Gya Nana Yaw Achampong Opanin Wireko Nana Yaw Broni (Destooled) Nana Yaw Asiedu (Destooled) Nana Kwaku Manu
(Destooled) Nana Adu Atwenewa (Abdicated) Nana Okyere Agyekum I (The present Paramount Chief)

Classification: Informant:  
Recorded by:  
Date:  
Subject:  
IAS acc. no. AS.127  
Nana Okyere Agyekum I - Jachihene Krontihene Kwaku Poku of Jachie  
J. Agyeman-Duah  
May, 1964.  
JACHIE LINGUIST STOOL  
Institute of African Studies, University of Ghana, Legon.  
September, 1964.

JACHIE LINGUIST STOOL  
This Linguist Stool of the Jachie is said to have been created by Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwame at the battlefield at Anomabu during, the Ashanti invasion on the coastline in the reign of this great powerful and fighting king of the Ashanti nation. It will be recalled that it was at this war that the king did make a name by placing the state sword into the sea after conquest of the Fanti people at Anomabu and thus claimed for himself the traditional appellation “Bonsu” meaning the destroyer of the sea. It is said that originally Ohemin and Kobia were both linguists from Adanse and Jachie respectively serving at the King’s Court. Ohemin no doubt was a superior linguist to Kobia. It is learnt that Kobia was also a royal of the Jachie Stool and was succeeded on the linguist stool at the King’s Court by Agyin a native of Sekyere-Beposo. Agyin it is said he fled at the battle-field during the Fanti War at Anomabu in which the King Nana Osei Tutu Kwame did place the state sword into the sea as a sign of victory over the Fantis thus claiming for himself the Destroyer of the sea. Agyin was thus succeeded to the linguist stool by Adusei upon appointment of the Executive instrument of the King at the battlefield. Adusei it is said was nephew of Nana Yaw Pense a contemporary of Nana Bonsu Panyin alias Nana Osei Tutu Kwame Adusei was a man of extraordinary prowess and the king consequently appointed him to succeed Agyin by handing-over the linguist-stick of Agyin to him at the battle-field which stick of course became the symbol of his authority. Adusei was also on the linguist stool in the reign of Asantehene Osei Yaw Akoto.

In the reign of Asantehene Osei Yaw Akoto a terrible incident, took place which resulted to the beheading of Adusei at the King’s Court. It so happened that the Denkyirahene Kojo Tibo who was a contemporary of Asantehene Osei Yaw Akoto called at Kumasi to pay the customary homage to the king. But tradition has it that before such a tributary king was allowed to see
the king in person at his palace he must contact the appropriate linguist who would seek permission for such an enemy - chief. It was also an obligatory on such a tributary to ask for permission from the king through a special linguist before leaving for his destination. Incidentally Adusei it is said was contacted by the Denkyirahene Kojo Tibo to lead him to the palace with a view to getting permission from the king so that he would get back to his town. Having arrived at the palace the king, it is said was having a hair-out so Dusei rushed to the inner room to inform the king that the Dekyirahene was at the gateway to seek permission to go back to his town The Denkyirahene Kojo Tibo instead of waiting at the gateway for the linguist to return ‘to him with a message) of affirmative or otherwise it is said accompanied the linguist to the inner room. in a sudden moment. The king it is said prevaricated and said good-bye to the Denkyerahene. Consequently the linguist Adusei was called for questioning for violating a customary principle. The king it is said became infuriated for the Denkyerahene having called at his secret place at unawares. Adusei was questioned after a business meeting of the state and he was asked to call the Denkyerahene back to Kumasi The Denkyerahene was nowhere to be found but bolted away. Adusei it is said was at a later date charged for having received bribe from the Denkyirahene.

This charge of the traditional felony having been pubed into Adusei was adjudged guilty and capital punishment meted on him. Adusei was thus executed in public. Dusei was therefore succeeded on the stool by Bretwum a relative of Adusei in the reign of the same king Nana Osei Yaw ikoto. Bretwum was succeeded on the linguist stool by Kwaku Amoateng Panin in the reign of Asantehene Nana Gyeman the least pugnacious of the Asante kings. He was also on the stool in the reign of Asantehene Kofi Karikóri. Kwaku Amoateng Panin was succeeded by Korkor in the reign of Asantehene Nana Mensah Bonsu. He was destool ed for mis-management.

Yaw Korkor was succeeded by Kra Dehie. He was on the stool before the Asibey War which is the civil war that broke out after the sudden death of Nana Agyeman Badu alias Nana Kwaku Duah II for the contention of the Golden Stool between Atweneboana and Nana Prempeh both royals of the Gpdel Stool. After a rosy election Nana Kwaku Duah III alias King Prempeh I became the occupant of this great stool. He died during a civil war.

Kra Dehie was succeeded by Yaw Pense, whilst king Prempeh I was in exile in the Seychelles Island. Yaw Pense was succeeded by KwadwoOdumfyi whilst the king was still in seychelles island. He was destooled somewhere in 1923.

Kwadwo Odumgyi was succeeded by Kwame Amoateng in 1924. He reigned for a considerable length of time and died at a very old age. The Linguist Stool has since then been abolished and the linguist-stick which is the symbol of authority taken by the present Asantehene.

Note: (i) It is said that the Linguist Stool is quite separate and-apart from the Jackie Stool.

(2) It is said that in the old days the Nsutahene was responsible for
the holding of the linguist-stick in question at the king's court. Traditionally this linguist-stick is known as Oduro and Agyem linguist stick. It will be recalled that Okomfo Lnokye the spiritual adviser and confidant of king Osei Tutu having once predicted that on no account should a royal of the Oyoko clan be allowed to hold the linguist stick of the king. It was thought incumbent that since Oduro was also of the Darkwa clan which clan is incorporated into the Oyoko clan it was not neat and proper that he acted as a linguist of the king as such. Consequently this stool was handed over to or transferred to the son of Nsutahene by name Kwartang Pete from Aduann."

CHIEFS OF THE J CHIE LINGUIST STOOL
1st Linguist 2nd Linguist 3rd Linguist
4th Linguist 5th Linguist
6th Linguist 7th Linguist
- Kobia
- dusei
- Bretwum
- Kwaku Aoateng Panin
- Korkor
- Kra Dehie
- Yaw Pense
- Kwadwo Odumgya
8th Linguist

IAS acc. no. A9.128
Informant:
Nana Kofi Owusu-Toasehene
Recorded by:
J. Agyeman-Duah
Date:
14th August, 1964
TOASE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
September, 1964
Classification:

TOASE STOOL HISTORY
Toase is a town 15 miles from Kumasi on the Kumasi-Bibiani Road. The occupier of this stool swears to the Asantehene with the Mponponsuo sword the principal sword of the King used by Paramount Chiefs and other senior Chiefs of the component states of the
Ashanti Nation in swearing the oath of allegiance to the Asantehene. Traditionally, the Toase stool is known as Yim Awere Stool. It is a stool of matrilineal descent and belongs to the Esona Clan. It also belongs to the Kronti Division of the King. It is a non-created stool, but has its own ancestral stool from Denkyira.

It is said that whilst King Osei Tutu then known as Barima. Osei Tutu was undergoing a course of training at Denkyirahene's court during his salad days he befriended this Chief Yim Awere at Denkyira.

As a result of the despotic and tyrannical rule of the Denkyirahene Nana Boa Amponsem this Chief Tvm Awere who was one of the elders of the King spoke to his royal highness Osei in private at the Denkyirahene's court that as he was the apparent heir of the Abandwa stool he was therefore appealing to him to become one of his elders in Kumasi then known Kwamang when he was enhanced to such dignifying position as the paramount Chief of Kumasi.

It will also be recalled that it was round about 1614 when Nana Oti Akenten a Kokofu man and one of the early rulers of Ashanti bought a piece of land from a certain lady by name Adowa Nkrawiri for the sum of 30 Predwan, the equivalent of £240, at a place then known as Kewaman. The negotiation for the purchase took place under the shade of a Kum, Kumasi, literally meaning, "beneath the Kum" tree the seat of the kings of Ashanti."

It is said that when King Osei Tutu was proclaimed Asantehene as such, Nana Twim Awere and one Chief by name Ayebi the Atwimahene to be of King Osei Tutu under his newly established ruling dynasty of Kwamang, sent one Chief by name Otchere Poku whose ancestral stool is the present Atwima-Agogohene to intimate the King that they were making the necessary preparations to come to his ends for full settlement with a large retinue since they very much disliked the despotic rule of the newly enstooled Denkyirahene Nana Ntim Gyakari who had then succeeded his uncle Nana Boa Amponsem.

So arrival at Kumasi (Kwamang) this bearer-chief and the Atwima-Agogohene to be of King Osei Tutu was given a place to stay and not to go back to the Denkyira Area. Consequently he was made one of the principal worshippers of the King at the King's court traditionally known as Kra Amahyira.

At a later date the foregoing two chiefs, namely Nana Twim Awere the Toasehene to be and Nana Ayebi the Atwimahene to be thought of pursuing their brother bearer-chief Nana Otchere Poku who had been made a chief-worshipper at the Asantehene's court, the Denkyirahene Ntim Gyakari heard of their plan and as such mobilised 'consisting of some of his divisional chiefs or Abrempong namely- and Asiama Tia to fight those migrating chiefs and retinue on the way. After a fierce fighting, the Divisional chiefs and army it is said were totally defeated.

Having reached Akroforomu, a village in the present Adanse
District, the Toasehene to be and one of the migrating chiefs from Denkyira met
some members of the Esona Clan at Adanse Akoroforomu. As a remarkable chief
of valour, a chief of respectable ancestry he thought of staying with these
members of the same clan for a considerable length before pursuing further with
his journey. The other migrating Chief Nana Agebi did not stay with Nana Awere
a chief of respectable antiquity at Akoroforomu, but moved on right straight to
Kumasi a seat of his own creation by Opunsuo Nana Osei Tutu. At a later date
Nana Awere the Tuasehene to be who had taken residence at Akoroforomu
arrived in Kumasi.

It is said that when Nana Agebi arrived in Kumasi and after the
performance of all customary vituperations to the King he was made to stay at a
nearby village of Kumasi Islands at the command of the
King. This village was then known as Kwadwo Kuromu an area then between the
present Bantama and the Kizisi Lorry Park - Kejetia. Nana Awere the pur=ing
Chief also arrived in Kumasi at a later date and was also made to stay at Kwadwo
Kurvmu at the command of the King with his pewion in chief.

On arrival in Kumasi by Nana Awere a new era had then begun in
Ashanti. Because it was at this time that Okomfo Anokye the confident and
spiritual adviser of King Osei Tutu had begun preparing medicine for the outlay
of the Ashanti nation. Okomfo it is said predicted at one moment that on no
account should any war be taken against these immigrants from Denkyira by the
King.

As these immigrants became hemmed in at the area in question,
Nana Awere appealed to the King for a more comfortable place to stay
with his people. The appeal was made to the King after the Dormaa War fought at
Abesim in which Dormaa Kusi, the commander-in-chief of the Dormaa Infantry
was captured and decapitated. The King it is said at a later date acceded to the
request of Nana Awere and was given some portion of land on the western side of
Kumasi to settle on with his retinue. The settlers on this land became known as
Atvixafoo meaning the drawers of people from Denkyira. The chief

also became known as Atwimahene meaning the chief through whose
instrumentality that so many people have migrated from Denkyira to serve the
King of Ashanti. It is further learnt that this chief at one time settled at an area
known as Afaseabon meaning a fertilized land where food grow in plentiful. It
was at this area that this chief Nana Awere died. He saw active service of the
Dormaa War fought at Abesim fought on the side Aban Dwa in which the
Dormaaheke was totally defeated at Abesim. It is said that whilst this Chief was
resident at Afaseabon his son Ofosuhene Panin had also settled and explored the
present area of Twedie where a great market centre had been established through
his initiative. The great market day for the centre was on Fridays where people
from the neighbouring usually come to meet. Nana Awere also went to the
Denkyira War fought at Feyiase in which the Denkyirahene Ntis Gyakari was
defeated and beheaded by the Ashantis. He also went to the Akim War fought in the reign of King Osei Tutu.

Nana Awere was succeeded on the stool by Kyei in the reign of Asantehene Nana Opoku Ware, Okatakyei. He went to the Takyiman War fought in the reign of King Opoku Ware in which the Takyimanhen Kwakye Ameyaw was defeated and beheaded by the Ashantis. He went to the Gyaman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyaman king was defeated, captured and beheaded by the Ashantis. He also went to the Akim War fought in the reign of King Opoku Ware in which Abirimoro the deadly Chief of Sefwi besieged Kumasi and other villages of Ashanti thus causing damage to several state properties whilst the King had taken the battlefield-bimelf.

Nana Kyei was succeeded on the stool by Nana Gyekyi in the reign of Asantehene Osei Iwadwo the great fighting King who fought in the broad day light. He went to the Banda War with other chiefs in which Worasa the Chief of Band was defeated by the Ashantis after a fierce fighting. This Banda Chief was beheaded and the skull sent to Kumasi. This powerful ruler is said to have been a charming man with a distinguished noble appearance, this head was imitated in gold and placed on the King's sword which can even be found to-day at the court of the King of Ashanti known as Worara ti.

Nana Gyekyi was succeeded on the stool by Nana Domdwu in the reign of Asantehene Nana Osei Kwame.

Nana Domdwu was succeeded on the stool by Nana Domina in the reign of Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwame. He accompanied the King to the Fanti War fought at Anomabu in which the King did place the state sword into the sea thus claiming for himself the traditional "title" meaning the Destroyer of the Sea after defeating the Fantes in the Coast line. This chief died a natural death in the reign of this King Nam Osei Tutu Kwame.

Nana Domina was thus succeeded on the stool by his brother Nana Darku Dakabiri in the reign of the same King Nana Bonsu Panyin alias Nana Osei Tutu Kwame.

Nana Darku Dakabiri was succeeded on the stool by Nana Takwa Fori in the reign of Asantehene Nana Osei Yaw Akoto. He went to the Dodowa War fought in the reign of King Osei Akoto. This war is said to be the most deadiest ever fought by the Ashantis. He however returned unscathed.

Nana Takwa Fori was succeeded on the stool by Nana Owusu Piabiri in the reign of Asantehene Nana Kwaku Dua I alias Nana Fredua Agyeman the least pugnacious of the Ashanti Kings. This chief is said to have been a son of Nana Fredua Agyeman himself and was a contemporary of his father.

Nana Owusu Piabiri was succeeded on the stool by Nana Ampofo in the reign of Asantehene Nana Kofi Karikari. He was also on the stool in the reign of Asantehene Nana Mensah Bonsu. He was also on the stool during the Asebe War
in which a civil war broke out in Ashanti after a rosy election of King Prempeh I alias Nana Kwaku Duah III.
Nana Ampofo was succeeded on the stool by Nana Kwame Afrifa in the first part of the reign of King Prempeh I. That is before his arrest by the British to the Seychelles in 1896. He went to the Nkoranza War fought in the reign of King Prempeh I. From the Nkoranza he also took the initiative in War against the Nkwanta people which took place at a place called Gyanpomeau. This chief who was always assured of his prowers it is said took active part in the Yaa Asantewaa War of 1900 on the side of the Golden Stool. Consequently he was captured by the British and sent to the Seychelles Island.
Nana Kwame Afrifa was succeeded on the stool by his nephew Nana Kwasi Gyawu after the Yaa Asantewa War. He was on the stool whilst King Prempeh was in exile in Seychelles Island. He died a natural death on the stool in 1920.
Nana Kwasi Gyama was succeeded on the stool by Nana Kofi Owusu a grandson of Kwasi Gyawu in 1921 whilst King Prempeh I was still in exile. Nana Kofi Owusu abdicated in 1953 in the reign of the present Monarch Nana Sir Osei Agyemang Prempeh II.
Nana Kofi Owusu was succeeded on the stool by Nana Kwasi Gyawu II in 1953 and was destooled for mal-administration and mismanagement in 1960.
Nana Kofi Owusu was re-enstooled in 1962. He is the present occupier of the stool.

- 5
CHIEPS OF TOASE STOOL
1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th Chief.
Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief, Chief.
ULth Chief
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93rd Chief.
94th Chief.
95th Chief.
96th Chief.
97th Chief.
98th Chief.
99th Chief.
100th Chief.

(De stooled)
Nana Gyekyi Nana Domdwu Nana Domina Nana Darku Daicabiri 5** .* ... Nana Kofi Owusu

(Re-enstooled)
Nana Owusu Piabiri
Nana Axpofo Nana Kwa.me Afif Nana Kwasi Gyawu

(Abdio ated)
MANS-MIM STOOL HISTORY
Alias Wirempi Stool History.
Manso-Mim is a Gown 3½ miles from Kumasi on the Kumasi-Bekwai Road. The occupier of this stool swears to the Asantehene with the Mponponsuo Sword the principal sword of the King used by Paramount Chiefs and other Senior Chiefs in Ashanti in swearing the Oath of Allegiance to the King of Ashanti.
It is a stool of matrilineal descent and belongs to the Eduana Abusua or Clan. It comes also under the category of the Gyase Division of the King. Traditionally this stool is known and called Senene ne Fentene Amoaye Stool.

HISTORY RELATING TO WIREMPI STOOL
The Wirempi stool originates from Denkyira. The very first Wirempihene was Nana Fentinamoaye. During the battle between the Ashantis and Denkyiras, Nana Fentinamoaye surrendered to Nana Osei Tutu, Asantehene, at Kumasi. The Denkyirahene at the time was Ntim Gyakari.
After having taken the Oath of allegiance before Nana Asantehene in Person, Nana Fentinamoaye was first made to settle at Duasi and thence to Anyinasa. After the Denkyira War, he died of some illness at Anyinasa. He was succeeded by Nana Senin Kyiritwie. The latter's proper name was Nana Senin Abum. But once upon a time, whilst on his way to his old cottage, Abuaso (Ankam) from Anyinasa, with the permission of Nana Asantehene, for resettlement, he misfired a tigor rh”gh had caught one of his sheep. He threw the gun off and, in a daring adventure, rushed on and also caught the tiger alive witho,?+ arms, killed it, and so resuced the poor domestic beast from the jaws and claws of that dangerous cannibal. And in reognition and praise of that rare display of gallantry, the people of Wirempi at that time preferred to call him Nana Senin Kyiritwie instead of his former name (Nana Senin Abum).
Nana Senin Kyiritwie was infact one of the ancient occupants of the Wirempi stool first to settle on the vast stretch of land known to this day as Omanaso (Nation's ear, misinterpreted Manso) from the position of the present Wirempi right down to River Offin, which forms the land demarcation between Ashanti and Denkyira. The land all along was then natural forest with impenetrable undergrowths. It was infact later that Obofo Bi, a hunter (initiator of Manso-Nkwanta stool) was, on the order of Nana Asantehene through Nana Akyamfuo
(Asafohene, Kumasi) sent down to this neighbourhood by Nana Atuab Abina, Obapanin of Trede-Mpataisie, as a spy to report - information about further approach of the King of Denkyira and his warriors, and to report. Obofuo Bi and Obofuo Dwuma were then at their cottage called Otwisi in Trede-Mpataisie bush for hunting purposes. And it was from that place that Nana Atuab Abina sent for the former. A considerable length of time elapsed and Obofuo Bi did not report. As a result, Nana Atuab Abina deputed a woman by name Yaa Amoah to chase up to see what had happened to him, and to bring to her some meat of any animals killed. Yaa Amoah came down and met the hunter hail and hearty. She stayed. One bright day, whilst Nana Senin Kyiritwie was going to and fro in the forest, he suddenly heard of the report of a gun and later saw a thin smoke not very far ahead of him. He traced and found Obofuo Bi in his cottage busy skinning a fat wild beast (tromoo), which he had killed. As soon as he saw Nana he became startled. After exchange of greetings, Nana asked him how he came to be there and he told Nana all about his errand. That over, Nana then told him that he was Wirempihene, the only Obrempong authorised by Nana Asantehene to settle on the land to hold the fort against any future possible and sudden attack by the King of Denkyira and his warriors, and that the whole area was under his control; therefore he (the hunter) should in the near future bring to him the thigh of any animal, such as he had killed, for onward transmission to Nana Asantehene. Obofuo Bi gladly did obey. Nana Kyiritwie then asked him whether he could skin that animal alone, and he said no. Nana then asked him to leave the beast alone and to accompany him to see his place of abode, and that later he would depute someone to follow him back to his cottage to complete skinning of the beast. He agreed. Obofuo Bi returned to his cottage and completed skinning of the animal with the help of a bearer deputed by Nana. And he later brought to Nana the thigh of that particular animal per the bearer. And from that time onwards, Obofuo Bi paid homage to Nana Kyiritwie by surrendering to him the thighs of all subsequent big games killed, this time, per Yaa Amoah. Yaa Amoah was later carnally known by Nana Kyiritwie. She became pregnant and gave birth to a female child, whom he named after his own mother Nyarko Yaa. After sometime, Yaa Amoah with her child returned to patasie, told the story and showed the child and also some money given to her by Nana Kyiritwie to Nana Atuab Abina, who became over-pleased. Nana Kyiritwie and Yaa Amoah later married together. They gave birth to two more children, Kwasi Mensah Sakraka and Amponsah, all male. Yaa Amoah who had then long removed from Mpataisie for a permanent settlement with Obofuo Bi, was later followed by a good number of people from Mpataisie on the order of Nana Atuab Abina. The offsprings of Yaa Amoah and that of her children's children have been, the main, the legitimate royal of the Manso-Nkwanta stool up to this day. Any occupant of the Manso4TkIwnta stool, who is a
true descendant of Yaa Amoah, does even at the present moment call the occupant of the Wirempi stool, father (Agya). Naam. Autwi Pa in II, preaet Manzo-Nkmtaherxe doeB always oAU1od me Nana.

As soon as Nana Kyiritwie found that he had now a wife and children with Obofuo Bi, he advised the latter never to bring the things of killed animals to him any longer, but should instead give them to his and children for their own consumption. And that was the end of that.

It is therefore not correct, and it cannot be correct, if the present occupant of Manso-Nkvanta stool says the Wirempi stool owes that stool allegiance, and that the whole land occupied by Wirempi belongs to him. What I am saying is a fact too true beyond dispute.

The Wirempi royal family consists of two distinct clans, namely: 1. Oyoko 2. Aduana

The next Wirempihene after Nana Senin Kyiritwie was Nana Obriyapon, after whom came Nana Kwaku Sem. The latter died and after his death the Qyoko clan family at Ankam unfortunately (and fortunately for me) became short of male royalties. The eldest among the lot was Nana Aminaso, female. This woman swore the Great Oath of the Asantehene that she would never spare the stool to be occupied by anybody else from any source whatever, but that she would pack up the black stools over the ceiling, and then see to pay the necessary customary dimage annually to purify them until such time that any of the male royalties of that family was of age to take up the stool. The news fled and Nana Asantehene got to hear of it. Nana Aminaso was sent for. At Kumasi, she was advised by Nana Asantehene not to worry, but that she should return home and appoint a reliable and respectable person to care for the stool until such time she could get a male adult royal to take up the stool. She consented and returned to Wirempi. And at that time there was a man by name Kwaku Amponsah on pledge from Adansi-Dompoasi in the service of Wirempi stool. This man, somehow, was rich. He was tall and slightly bent forwards with an awkward personality, and so far he appeared to be the best and most respect-looking person. He was enstooled Wirempihene. Because of his awkward figure, Nana Kwaku Amponsah (it was understood) looked more like a vulture in the eyes of his people, who nicknamed him Nana Kwaku Pete.

He died at Otiso during the Yeobe or Woromoasa war, through a gun shot. His sons Tabri Kwame and Safie from Agroyesum and Yawkrom respectively, who were with their father, manoeuvred and got 30 guns at their disposal with which they jointly took up their father's charge. With extraordinary courage combined with genius, these two young men fought their way through the enemies and eventually succeeded in recovering their father's dead body home for burial.

Later after Nana Kwaku Pete's burial, it came to the turn of the King-makers to nominate one of the remaining deserving royalties to succeed him as Wirempihene. Some of them suggested one Kwaku Krah, who was one of the deceased
Wirempihene's sons of the Oyoko clan family at Ankam, but a majority of them did strongly oppose him on the grounds that he was too young. They all later agreed to enstool Tabri Kwame of Agroyesum, whom they respected for having bravely and relentlessly fought his way through the enemies during that war to secure home his father's dead body for peaceful burial.

After sometime, Nana Tabri Kwame died of some illness at Agroyesum, and was followed in succession by Nana Komeraa the first. Before that, the vacant stool was hotly contested by the royal nephews of the Oyoko clan family at Ankam but they were personally opposed by Nana Asantehene, that Nana Komeraa I, although, a brother paternally to the deceased, yet because of the able way and manner he did perform all customary rites, befitting a royal dead, in burying the deceased, he (Nana Asantehene) was sufficiently satisfied that if giving the chance, Nana Komeraa I, would be of use to himself, his people and the nation; and with that in view, Nana Asantehene ordered that all contestants should succumb to Nana Komeraa I's enstoolment, and they did. Nana Komeraa I was thus enstooled unopposed.

At the outbreak of the Fanti or Praso war Nana Komeraa I joined forces with the Ashanti warriors and fought. He was accompanied by one Kojo Fordjuor of the Oyoko clan family at Ankam (then of age). In the course of that war, Nana received a gun shot and later died of its wounds. But whilst at the point of death, he summoned an emergency meeting of all sides of the royal families and warned them that after his death they shouldn't contest for the vacant stool, but should rather consent unanimously to Kojo Fordjuor's enstoolment. They all agreed and Kojo Fordjuor was enstooled Wirempihene. That was during Nana Kofi Karikari's reign.

Nana Kojo Fordjuor was a stout tall figure, #o became renowned even in highter circles in Kumasi and thiSugput.Ahanti for his examplary gallantry and fearlessness. During &-time, a battle ensued between the Bandas and the Gyamans. The Bandas were meroilessly beaten. Nana Asantehene personally appointed him to go to the aid of the Bandas, and he did. With valour characteristic of an Ashanti warrior, Nana Kojo Fordjuor assumed command of the Ashanti forces, fought the Gyamans back gave them a crushing defeat.

My predecessors did take part in the following wars; namely:1. Yebo or Woromoasa War
2. Gyaman War I.
4. Fanti or Praso War
5. Techiman War
6. Akantamasu or Dodowah War
7. Hwa (ewe) War
8. Toto War (War with the British in Kumasi and throughout Ashanti.)
It was during the latter war that Obofuo Bi betrayed the Ashanti nation by leading the British soldiers up to Kumasi which resulted in the surprise capture of Nana Pzempeh I, which incident was immediately resented by Nana Yea Amantewaa. That was 1900. And the British Government in the Gold Coast (now Ghana) in gratitude and appreciation of the way he betrayed Ashanti nation elevated him (Manso-Nkwantahene) to the status and I (Wirempihene) to Manso-Nkwanta. It was all for the purpose of administration, but nothing extending to bondage, or slavery.

In the course, or with the establishment of the Ashanti Confederacy in 1935, both Nana Abodomhene and myself, as well as all others in the same category throughout Ashanti, were attached to the Kumasi Traditional Council or Kumasi State, with Nana Asantehene as President, before whom I take oath of allegiance. During the Durbar in 1935, the then occupant of the Manso-Nkwanta Stool, Nana Gyimah, refused to go to Kumasi to serve the Asantehene, and he was destoole there end then his sandals were taken off from his feet, and his umbrella broken into pieces. This is no flattery; its a fact too true, and I have even some pieces of the destroyed umbrella. The whole traditional administration machinery was then reshuffled, and Manso-Nkwantahene's status as Omanhene revoked. Later my area Wiremp and that of Nana Abodomhene, Nana Kwankyabohene and Nana Atwerehene were joined together and renamed Manso (Gyase and Ankobia) Area; and we were given an independent Native Court Authority, of which I was the President. It therefore sounds very ridiculous and fantastic for the present occupant of the Manso-Nkwanta stool to state that Wirempi a part and parcel of that stool from the time of Captain Armitage and so on and so forth, and moreover, that I am his Nifahene.

The Oath of Wirempi is "Prambre ne Praso" I have under me or in ry divia6n, 20 (twenty) towns and villages, namely:1. Mim I-1. Nkuntin
2. Ankam 12. Mosikrom
3. Akropong 13. Nsiana
5. Mpatasie 15. Asarekrom
7. Wahoso 17. Akropong-Odumasi
8. Weneso 18. Norbeko
10. Afedie 20. Muano

I was in fact invited and I did attend and take part in some of the Manso-Nkwanta Traditional Council proceedings, and for the purpose of administration. I am not one of his subjects and I do not owe MansoNkwantahene any Oath of allegiance in any constitutional aspect whatsoever. Letters Nos. MTC/L.C.32 and =T/83*3/63 respectively, by the Secretary of that Council are Null and Void.
%KUW.- O F T HE A NSO-IM ST OOL
1st 2nd 3rd 4th 5th 6th 7th 8th
9th Chief 10th Chief 11th Chief 12th Chief 13th Chief
Chief
Chief Chief Chief Chief Chief Chief
- Senene ne Fentinamoaye
- I
- Senin Kyiritwie
- Nana Obriyapon
- Nana Kwaku Amponsah
alias Kwaku Pete
- Nana Tabri Kwame
- Nana Komeraa
- Nana Kojo Fordjuor
- Nana Gyimah
(De stooled)
- Nana Kwasi Addai
(Destooled)
- Nana Kofi Diko
(Destooled)
- Kofi Pong
(Destooled)
- Akwasi Owusu
(Destooled)
- Nana Komere Ababio
(The Present Chief)

IAS acc. no. AS.131
Informants:
Nana Dwmaa Tano II
" Yaa Birago, Obaapanin Krontihene Kwasi Pipim
Akwamuhene Boakye Ansah Gyasehene Osei Kwame Adontenhene Kwame
Gyedu Ankobiahene Kofi Beng Nifahene Kwabena Nimako Beposo Dikro Osei
Akoto Zkyeame Kwame Nimo.
Recorded by:
J. Agyeman Duah
Date s
SubJect:
may, 1964
OFOASE-.ADOMASA STOOL BISTORY
Institute of African Studies, University of Ghana, Legon.
September, 1964
Classification:
Ofoase-Kokobin is a town 18 miles from Kumasi on the Kumasi-Bekwai Road. The Adomasahene swears to the Asantehene with the Mponponsuo Sword a principal sword of the Asantehene used by the heads of the component states of the Aflant. Un.o. and other Senior Chiefs in swearing the Oath of Allegiance to the King.

Traditionally the Adoma Stool is known and called Okine and Owusu Panyin Stool. It is a stool of matrilineal descent and belongs to the Ekuona Clan. This stool is said to be ancestral from Adomasa a village about 5 miles from the present town of Ofoase-Kokobin.

It is said that the first occupier of this stool by name Nana Okine was resident at an area called Adoma. The people of this village became hemmed in and consequently left the area and settled at old Tafo town which is about 2f miles long from the present seat of the Adomasa stool known as Ofoase New Town. As a result of geographical and climatic reasons the inhabitants migrated from the old Ofoase town and settled at the present New Ofoase Town with Chief.

Nana Okine it is said was on the stool in the reign of King Osei Tutu, the founder of the Ashanti Nation. This Chief it is said took part in the subsequent Dormaa War fought in the reign of King Osei Tutu, the Dormaaahene was totally defeated at Abesim and took to his heels.

His son Dormaa Kusi who was the Cozn-der-In-Chief of the Dormaa Army was captured and beheaded by the Ashanti mobilised force under the instrumentality of King Osei Tutu.

He went to the Denkyira War fought at Feyiase in which the Denkyirahene Ntim Cyakari was defeated and beheaded by the Ashantis at Feyiase. He also took part in the A36cmr Wo_ fought in the reign of King Osei Tutu in which the Tien A6-ne Battlefield after a protracted illness. This Chief Okine was also on the stool in the reign of Asantehene Nana Opoku Ware. It is said that Nana Okine at one time presented to the King a set of gold ornaments under a traditional cafe known as Bede. Consequently this presentation pleased the King and the audience present on the presentation ceremony. The King in paying tribute to this token of presentation did confer the traditional title of "0brempong" on this Chief Okine which act has now become a saying in Ashanti. that "Bede kc Ahenfie a nye Okine Bede"

Nana Okine was succeeded on the stool by Nana Owusu Panin in the reign of the same King Nana Opoku Ware, V kataIkyei. This Chief it is said took part in the Takyiman war fought in the reign of King Opoku Ware in which the TakyimahCne, Am.1 Kwaj:ye was defeated and beheaded by the Ashantis. Nana Owuzu ui_ to the Gyaman War fought in the reign of this same King Opoku Ware in which Abo Kofi the Gyaman Chief was defeated and beheaded by the Ahsanis. He also went to the Akim War,
fought in the reign of Asantehene Opoku Ware in which the King took the battlefield himself in which Abirimoro the King of Sefwi invaded Kumasi and other towns and destroyed other valuable properties of the state.

Nana Owusu Panin was succeeded on the stool by Nana Akuamoah Boateng in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad day light.

Nana Akuamoah Boateng was succeeded on the stool by Nana Oduro Atwere.

Nana Oduro Atwere was succeeded on the stool by Nana Amankwaa.

Nana Amankwaa was succeeded on the stool by Nana Agyei Kyere. It is said that a civil war broke out among the Adomasa people during the reign of this Chief and several people lost their lives. This Chief however died on the stool despite the fact that he met a strong opposition during his term of Office.

Nana Agyei Kyere was succeeded on the stool by Nana Dwumaa I in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame. This Chief it is said went to the Gyaman with the King in which Adinkra Kofi the Gyaman Chief was defeated and beheaded by the Ashantis. He also accompanied the King to the Fante War in which the Fantes were totally defeated at Anomabo in which the King did place the state sword into the sea for the first time in the annals of Ashanti History thus claiming for himself the traditional title "Bonsu" meaning the destroyer of the sea which act was a-symbolical expression of the King's victory over the Fantes.

Nana Dwumaa Tano I was succeeded on the stool by Nana Karikari he died on the stool; Nana Karikari was succeeded by Nana Yaw Nimakoh, he died on the stool; Nana Yaw Nimakoh was succeeded by Nana Yaw Sebe, he also died on the stool; Nana Yaw Sebe was succeeded by Nana Akwasi Pepim he was destooled. Nana Akwasi Pepim was succeeded by Nana Owusu Ansah in the reign of Asantehene Nana Kofi Karikari.

It is said that this Chief Nana Owusu Ansah took part in all the Karikari Wars. He was also on the stool in the reign of Asantehene Nana Mensah Bonsu. He was also on the stool in the first part of the reign of King Prempeh I that is before his arrest by the British in 1896. He saw active service of the Nkoranza War fought in the first part of the reign of King Prempeh I. He took part in this war and returned home unscattered after a vigorous and fierce fighting. He was at later date destooled for mis-management.

Nana Owusu Ansah was succeeded by Akuoko Aninpah in the reign of the same King Prempeh I. He was also destooled for meal-administration.

Nana Akuoko Aninpah was succeeded by Kwaku Gyekye during the Yaa Asantewaa War of 1900. He was on the stool whilst King Prempeh was in exile in the Seychelles Island. He was destooled for maladministration.

Nana Kwaku Gyekye was succeeded by Nana Kwaku Sebe whilst
King Prempeh I was still in exile in the Seychelles Island. He was also on the stool after the repatriation of King Prempeh I in 1924. He at a later date abdicated from the stool.

Nana Kwaku Sebe was succeeded by Kwaku Boateng in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for mis-management.

Nana Kwaku Boateng was succeeded on the stool by Nana Kwaku Nnuro in the reign of this present Monarch. He was destooled for maladministration.

Nana Kwaku Nnuro was succeeded by Kojo Appiah in the reign of this same reigning Monarch Nana Osei Agyeman Prempeh II. He was also destooled for mis-management.

Nana Kojo Appiah was succeeded on the stool by Nana Okine Abio in the reign of this same reigning Monarch Nana Sir Osei Agyeman Prempeh II. He was, destooled for mal-administration.

Nana Okine Ababio has been succeeded on the stool by Nana Dwumaa Tano II who is the present Chief.

CHIEFS OF THE ADOMASA STOOL
Ist 2nd 3rd 4th
5th 6th 7th 8th 9th 10th 11th
Chief Chief Chief Chief Chief Chief Chief Chief
12th Chief 13th Chief 24th Chief 15th Chief 16th Chief 17th Chief 18th Chief
19th Chief 20th Chief
see O @ e
as*
Gog
see 0 * e
see 000 e O g O e e
egg
go e g & ** e O g O s o e e
CO * C & C C e c c e e e g O @
go * oo o too 0 @ o & 0 oo too too *** see 9 800 t
Nana Okine Nana Owusu Panin Nana Akuamoah Boateng Nana Oduro Atwere
Nana Amankwa Nana Agyei Kyere Nana Dwumaa Tano I
Nana Karikari Nana Yaw Nimakoh Nana Yaw Sebe Nana Akwasi Pepim
(Destooled)
Nana Owusu Ansah
( estooled)
Nana Akuoko Aninpah
(Destooled)
Nana Kwaku Gyekye
(Destooled)
Nana Kwaku Sebe (Abdicated) Nana Kwaku Boateng
(Destooled)
Nana Kwaku Nnuro (Destooled) .Nana Kojo Appiah
ITRE-ADANWAME STOOL HISTORY

Asantre is a village ten miles from Kumasi on the Bantama-Abrefo Road. The occupier of this stool swears to the Asantehene with the Mponponsuo Sword the principal sword of the King used by Paramount Chiefs and other Senior Chiefs in Ashanti in swearing the Oath of Allegiance to the Asantehene.

This stool is said to have been created by Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwame another powerful and great fighting King of the nation. It is a stool of patrilineal descent and belongs to the Kronti Division of King under strict supervision of the Bantama Baamuhene or the caretaker Chief of the King's Manseleum at Bantama.

It will be recalled that the Bantama-Baamuhene is one of the principal chiefs in Ashanti who occupies a Poduo Stool. Poduo Stool is a stool created by King Osei Tutu himself through the advice of his confidant and spiritual adviser Okomfo Anokye. Tradition has it that the Bantama-Baamuhene seldom goes to the battlefield, even though the King or the nation is taking the field for war. The Baamuhene is always restricted by custom from going outside the Manseleum, for fear of enemy invasion of the Manseleum, which is, of course, regarded as most sacred for the drippings and burials of past Ashanti Kings.

It is said that Nana Nko Yaw and Kofi Ahene migrated from the Fanti Land at an area known as Asantre near the present Asebu town on the right hand of Kumasi-Cape Coast Road. This Chief Nko no doubt one of the principal chiefs at the coast, is said to have migrated with a large retinue from the coast to serve the Asantehene. He migrated with his own ancestral and one thousand traditional
gunmen to serve under the King of Ashanti whose administration was found most suitable for the century.
Nana Nko Yaw it said was succeeded on the stool by his elder son Nana Kofi Ahene in the reign of the same King Nana Bonsu Panyin. This Chief accompanied the King to the Gyaman War fought in the reign of Nana Osei Tutu Kwame alias Nana Bonsu Panyin in which Adinkra the Gyaman King was defeated and decapitated by the Ashantis at his own soil. This war it is said lasted for three years after a fierce fighting.
Nana Kofi Ahene was succeeded on the stool by Semerekas, a grandson of the stool in the paternal sense.
Nana Semerekas was succeeded on the stool by Nana Kwa Adjei whilst King Prempeh I was in exile in the Seychelles Island. He was destooled for mismanagement.
Nana Kwa Adjei was succeeded on the stool by Nana Kofi Ahene II a son of the stool after the xepatjatA= King Prempeh I from the Seychelles Island in J-921,

- 2
Nana Kofi Ahene II was succeeded on the stool by Nana Kwabena Asumin a grandson of the stool in the paternal sense during the second part of the reign of King Prempeh I that is after his repatriation in 1924. He reigned for a considerable length of time and also served the present Asantehene. He was deposed from Office by the present Ghana Government after the attainment of Ghana's Independence.
Nana Kwabena Asumin was succeeded by Nana Kwame Kusi a grandson of the stool in the paternal in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II. He is the present Chief.

Note
1. It is said that the occupier of this stool serves the Asantehene through the Bantama-Baamuene or the Caretaker Chief of the Bantama Manseleum near the present Military Barracks on the adjacent side of the Kumasi Central Hospital.
2. Tradition has it that there are seven accredited traditional priests attached to the Bantama-Baamu, whose duties are as follows:
   (a) To serve the souls of the departed Kings by performing the necessary customary rites on Mondays and Thursdays, presumably the ember days after the celebration Akwasedae and Awukudae respectively.
   (b) To be responsible for the pouring of libation, slaughtering of sheep and the like.
3. It is said that the occupier of this stool is also responsible for the out-dooring and in-dooring ceremonies of the skeleton, as well as for the departed souls of the two great Ashanti Kings, Osei Tutu and Opoku Ware (Abebooozio).
CHIES OF ASRT_-ADNKW STOOL
1st Chief
Nana Nko Yaw
2nd Chief
3rd Chief
Nana Kofi Ahene Nana Semereka
4th Chief
Nana Kwa Adjei
5th Chief
Nana Kofi Ahene II
6th Chief
Nana Kwabena Asumin (Deposed from Office by the present Ghana Government)*
7th Chief
Nana Kwame Kusi (The Present Chief)

Classification: Informant:
Recorded by:
Date:
Subject:
IAS acc. no. AS.132
Abudulai
(Head of the Mamprusi Community in Kumasi)
J. Agyeman Duah
July, 196%
HISTORY OF A9=RUSI COMMUNIT
Institute of African Studies, University of Ghana, Legon.
September, 1964.

HISTORY OF MVAJVPRUSI COI~MUITY fi!N KUMASI
The Mamprusi people come under Nayiri one of the influential Paramount Chiefs in the Northern Region of Ghana in the Gambaga District. The present Mamprusihene of Kumasi of course comes from Walawala on the Bolega road. From Tamale it is said, you go to Safulugu then to Walawala.
In the Northern Region of Ghana the Mamprusihene it is said sits on the Skin Stool which is a symbolic of his position as such. But in Kumasi the head of the Mamprusi Community sits on the ordinary European Chair with a Dafe ro (N.T. Cushion)) in front.
Tradition has it that the Mamprusi Community resident in Kumasi usually appoint their head who is presented to the Asantehene for recognition. The first Mamprusihene so appointed is Isaka from Gyanga.
Isaka it is said has been succeeded by the present Mamprusi Headman by name Abudulai-Mamprusi who comes from Walawala.

It is the tradition of the Mamprusi Community to elect a Candidate of the Mamprusi extraction whenever the miniature stool becomes vacant.

It is further learnt that the recognised and accredited head of the Mamprusi people is the Nayiri who is resident in the Northern Region of Ghana. It is also said that in the Mamprusi State the question of succession is mainly based on patrilineal descent. The Elder son of the father usually succeeds to the Mamprusi Stool. In case the Elder son of the Paramount Chief dies before his succession then the next elder son will have to take up the ford when the stool becomes vacant.

IAS acc. no. AS.133
Nana Yeboah Asuamah Boamahene O ’ ranin Kofi Nti. (Traditional Historian)
Gyasehene Kwasi Mensah Eduanahene Kwaku Twufohene Kofi Mensah
Recorded by:
J. Agyeman-Duah
27th October, 1965.
Subject:
ALMA STOOL HISTORY
Institute of African Studies University of Ghana,
Legon.
October, 1965.
QlasiatGA11:

Boaman is a-'town 20 Mji.Qs fr4.6jfinasSi on the Kuasi"Wenchi road v:La'Ahenkro toWn.
The Boamanhene swears to the Asantehene with the Mponponsuo sword 'a principal sword of the King used by Paramount Chiefs 'and other Senior Chiefs of the Component states of Ashanti Union in swearing allegiance to the Asante-hene. HO belongs to the Benku Division of the King.
Traditionally"the Boaman stool is known as "Toppa Stool". It is 'a stool of matrilineal descent and belongs to the Eaudma.Clan.
It is said that- in the military organisation of the Ashanti Army, the Boamanhene runs third in command to the Asumegyahene who is the head of the Benkum Division of the King in the sense of Ashanti Territorial Army. On the otherhand, the Asumegyahene is the Commander of the left wing of the Ashanti National Army who is traditionally known as the Benkumlenle of Ashanti.' In" the Kumasi Infantry Army the Tafohine is' the Head Clan Chief who is traditionally known as the Behkumphene of Kumasi. The Boamanhene comes under the ca"tg ory of, the Behkumphene in a limited sense. It is also said that in :the Ashanti National Army the Kumawuhene runs second in command to the Asumegyahene whilst the Boamanhene is traditionally known as the Benkum. Mensah.
The Boaman stool is one of ancestry. It is a non-created stool and has its ancestral stool from Akim Kotoku. The ancestor of this stool from Akim Kotoku in the Akim Oda Area was Nana Toppa. It is said that there arose a long outstanding dispute between Nana Toppa and the then Akim Kotokuhenene. Consequently Nana Toppa thought it meet and proper to serve under Great King such as King Osei Tutu whose administration of that century was then, gaining momentum than to serve under the Akim Kotokuhenene who was more or less regarded as an inferior to King Osei Tutu and at the same time was regarded as a tyrannical ruler. This Chief thus migrated from Akim Oda with his ancestral stool and a large retinue to Kumasi, during the reign of King Osei Tutu the first Asantehene. These immigrants is said first called at Nsuta Asamang on their way to Kumasi. They became hemmed in: at this village and thus settled at Sekyere Afrom for sometime. At a later date they called at K'wasi the seat of its own creation by King Osei Tutu. A's tradition has it that on arrival in Kumasi they called on Nana Safie who was the accredited Chief Linguist of the King. These immigrants is said first called at Nsuta Asamang on their way to Kumasi. They became hemmed in: at this village and thus settled at Sekyere Afrom for sometime. At a later date they called at K'wasi the seat of its own creation by King Osei Tutu. A's tradition has it that on arrival in Kumasi they called on Nana Safie who was the accredited Chief Linguist of the King. These immigrants is said first called at Nsuta Asamang on their way to Kumasi. They became hemmed in: at this village and thus settled at Sekyere Afrom for sometime. At a later date they called at K'wasi the seat of its own creation by King Osei Tutu. A's tradition has it that on arrival in Kumasi they called on Nana Safie who was the accredited Chief Linguist of the King.
Nana Acheampong Akwasi who became a very old Chief before he met his natural death was also on the stool in the reign of Asantehene Osei Kwadwo the great. Fighting King who fought in the broad daylight. He took part in Ba a War fought in the reign of Osei Kwadwo. The Chief of Banda, by name Worasa was described as very powerful. Nana Acheampong Akwasi was succeeded on the stool by Nana Boaman Atta in the reign of Asantehene Bismisu Panyin another great and powerful King of the nation who extended the Ashanti domain to a pitch. He accompanied the King to the Fanti War fought at Anomabu in which the King for the first time in the annals of Ashanti history did place the state sword into the sea and claimed for himself the traditional title Bonsu meaning the destroyer of the sea. This Chief also went to the Gyaman War in which Asemi Kofi the Gyamanhene was defeated and beheaded by the Ashantis. Nana Boaman Atta it is said was not a keen royal of the stool. He was the son of the stool but was inherited to the stool on the ground that there was no ripe royal at the time. He was thus appointed a regent. He died on the stool. Although anon-royal of the stool but his reigning stool has been smoked thus recognising his descents as coordinating royals but no descent has as such contested for the stool whenever it becomes vacant. Xana . oamanA.tta was also on the stool in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamasu War whidh.. War 1-s sai.L to be the most deadliest ever fought by the Ashantis. He however returned home unscathed. Nana oaman Atta was succeeded on the stool by Nana Kwabena Tintin in the reign of Asantehene Nana Agyeman alias -Nana .'Kwaku Duah .i :the least pugnacious King of the Ashanti King's. This Chief.-Kwabena Tintin was not of the royal blood.'but .as appointed regent to the stool thus acting foJ","-hi's son. Boahfete: who was minor- kitiilough-he died on .the :-Stool in ,hi 'acacity ;as a -regent but his reigning stool has. hus beensmokeOT..for. being an extraordinarily good .d.O,-tini5dtratO r -his term of office.
Wana&Kwabena Tintin was suc.ceeded on the stool by
Nana Boahene was a keen royal of the stool in the reign of the same King Nana Kwaku Duah I. Although, Nana Boahene is said to be a keen royal of the stool, his reign has not yet been smoked, in that his father was a keen royal of the stool, his reigning stool has been taken as a royal stool. Nana Boahene was succeeded on the stool by Nana Bu'ade. 

The chief is said to have been the son of Asantehene Nana Osei Taw Akoto. He was of the Ekuona extraction. Although he was a non-royal of the stool, he was chosen by the kingmakers of the stool to act as such. There was no ripe royal at the time. This was in the reign of Asantehene Nana Kofi. 

Nana Burace was succeeded by Nana Odei Daborobe who was of the Ekuona extraction and a grandson of Asantehene. This was in the reign of the same King Nana Kofi Karikari. He was deposed for maladministration. 

Nana Daborobe was succeeded by Nana Ado Boaman of the Ekuona extraction. He was a non-royal of the stool and was invited from a village called Aboroma to occupy the vacant stool, because there was no ripe royal at the time. This was also in the reign of the same King Nana Kofi Karikari. He went to the Fanti War fought in the reign of Asantehene Nana Kofi Karikari. He was destooled for maladministration. 

Nana Daborobe was reinstated after the demise of this chief Ado Boaman. This was in the reign of Asantehene Nana Mensah Bonsu. This chief Daborobe was once again deposed from office on the grounds of maladministration and mismanagement. 

Nana Daborobe was succeeded by Akoku in the first part of the reign of King Prempeh I. This chief is said to be of the royal blood and of the Eduana Clan. He went to the Mampong war fought in the first part of the reign of King Prempeh I in which the Mampong's were defeated by the Kumasi people and the whole town of Mampong ransacked. *The Mampongghene at the time was O. wusu Sekyere who took to his heels through Ejiru and thence to the prevent Southern Region then known as the Gold Coast Colony by the British Government. He also saw active service of the Nkoranza War fought in the first part of the reign of King Prempeh I in which the Mampong's were defeated by the Kumasi people. He was resident at a village called Soko a distance of about 1 mile from Boeman town. He was resident after the repatriation of King Prempeh. 

Nana Akoku 6 as succeeded on the stool by Nana Yaw Gyimah a non-royal of the stool and of the Bretuo extraction. There was no ripe royal at the time and was invited by the kingmakers to occupy the stool. He was resident at a village called Soko a distance of about 1 mile from Boeman town. He was on the stool when King Prempeh was in exile in the Seychelles Island. He died on the stool whilst King Prempeh was in exile in the Seychelles Island. 

In 1921+?!, he died on the stool in 1929. It is said that...
he enhanced the dignity of the stool during his term of office. It was through his efforts that the stool was able to secure a stool-house.

Nana Yaw Gyimah was succeeded by Nana Kwasi Kwarteng who is said to be "a keen royal of the stool" and of the Eduana Clan. He was on the stool in the second part of the reign of King Prempeh I and is said to have repatriated to a Seychelles Island. He was deposed from Office in 1938 for a violation of custom.

Nana Yaw Gyimah was succeeded by Nana Kwasi Kwarteng who is said to be "a keen royal of the stool" and of the Eduana Clan. He was on the stool in the second part of the reign of King Prempeh I and is said to have repatriated to a Seychelles Island. He was deposed from Office in 1938 for a violation of custom.

Nana Kwarteng was succeeded on the stool by Nana Kwaku Antwi, a non-royal of the stool. He was a nephew of Nana Yaw Gyimah, a non-royal Chief of the stool. He was of the Bretu6 extraction. He was deposed due to mal-administration in the present reigning Monarch Nana Sir Osei Agyeman Prempeh II.

Nana Kwarteng was succeeded on the stool by Nana Kwaku Antwi, a non-royal of the stool. He was a nephew of Nana Yaw Gyimah, a non-royal Chief of the stool. He was of the Bretu6 extraction. He was deposed due to mal-administration in the present reigning Monarch Nana Sir Osei Agyeman Prempeh II.

Nana Kwaku Antwi was succeeded on the stool by Nana Agyin Frimpong Manso. He was of the Ekuona extraction. He was deposed due to mismanagement.

Chiet B of oarm, Stool
Chief ..........~Nana Toppa
OS **C* OC@e`
* * e.*e eesi
- se ~ :Cee ...e.eei
*5* se...'.. i
2nd 3rd
8th
9th
1Lth 12th 13th 1Lth
15th
* 4 6 0 99 *9
Nana Acheampong Akwa-si, Nana Boainan Attaý, Nana "abena. Tintin
an Bóahene
Na. IBwade.
Nana Daborobe (Deýsto06JE
Nana Ado Boc. nan
Nana Daborade
Reln$taled**)&Destoolac
Nana Akoku
Nana Yaw Gyimah
Nana Kwasi Kwarteng
Nana Kwaku Antwi
Nana Agyin Frimpong
(De stooled)
Nana Yeboah Asuamah (The present Chief).

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* II ti
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Classification

lnformnts Recorda by,

Date.: Sbect : 
IAS ace. no. A. i Y Nania Yaw Kye re - Ex-Ab ontendohene (Age 80)
J. AGYqman-Duah. 10th December, 1 96, AMAKO STOOL HISTORY

Institute of African Studies, University of Ghana, Legon..

December, 1 961o

Amoako is a village 19 miles i't m Kumåli on.thehi MmLasi-Wenchí Road via
*.lenrotw,

The couier. of s so sw&ers to -tho- Asantehene with the
MppnistoSwr, the -priiypa 1Sword o f thå - KC!n u se-d by P ramount
c-Ciéf on oi-e Seiix- hie'sin Ashant-A. Union in. svzQcJring the oath !,of'
allegiance t. the Asantehene

Traditi onaliy the Amö&lø stool is, known as AMvaico. Pan Stool. It *11 á stool
P£ pnatriijial .desoent. andl belongs"to the Agona Clan. JIt aläoThoongs tothAle
Kyidomý Dlision of the"' Kine; alnd *co ms under tie .0at e gory of
ÅkLympimhidn, thieo Ifa InCif f h 

m Division.

This stool isj.sai. to be 'one of- ancestry frioYn De4ims. The ance stor of this
stool 1s dali: to have. bee n Näna .Amöa.ko Panin 7h o traces, his origi
*n,.from.DenylIrará. This Chief is said, 'o have migrated from De4WI-ra 'with
some meniborzM of. his.-afmily ga â ~s4,fa family dispute in the. reign m£
Aääätät'hene Nana (sej Tutu. .Fr2ön. L'-enkira,
the-anded a aplace ca1 leá Xákofu Adwamanni. They be q>:hemmed in at thiå -
illa e &md qqin'seqen l ptd thenthýto 'unsia-. Which
was onsdéed aipo-e uitable.*place for.habitation. From ,umesua,
be 'ivdat kunwai. Ag- tNalá-tion hasa it thy a led on, tho
AlVmil,.rh'ene výho accordj-ngl-y introduced. them toY. thd ;Cn .Xter
*further onsuI Itation. id&th .thé King with regard;,tö .the of residence,
the.".King dii-ectd that the present aj'ea of Amoako be made available to Na.na
Amoako and retinue for habitation. The-first CIYlef thar,.fore to settle at the area
in i uesbi-on- was Nar4. Amuako Päniñj and, he .was
.-oriynaméd after ti:s Villa. .It is said-fuirtler* .that havirAg o4le0d. on théå Kipe
at- Lámawsi -.nc. the n qeory áustbiääár-y 1prf'orl taken plaçe, thi c4eý,f_ an& -
retimi I passed thmugfih'Taå twuonth ~Mamong ioad, thenc o,t oiiia
village.before settling yät thja present
PgA1 oft -i oo i åf -' Xddopr.

Naia, Amoako Pnni.sii oka i ihe Dlâtmaa Y','ar,fbught
mim ofe 'iIn of Osei Tutu. "Durrng.:the -Dorräaa ,")r", 'Dorznaa Kusi, th6; ooman4nde-imhieD of, the dra arnrnr was oapedt and. beheaea. The Dorrlläiälh 'look to 1.sheels. round about*thoaare öft'.AbesimNas far back to C-yannn area in th-e 06z~ Cast. Nana Amoako Pa.nin wenttt the -a\ci&L~r oct at L'eyis alt the. »enlfrahfené'.Nana lyi'm i~.y,k~ri ~def~t d dbheeady by the Ashantiås. ile 9 s. want te .the.'jiå'Wäxr, fQught in- the rein.of King.Osei Ttitu, iwhel;o the King met. his 'litural'death at>tr ur a pjotraoted ilné wht at Âhe_ bat tlefild 4r~ .s a weaj-t of atual evidence as to -the Xih g ha vang Allâå aâ,t the battlefie.Id*as, a re äult of a protroatdd illnö ss. aidnot ab..a r sålt~ of,ul- woun 4s as olaiu &by: the Akitis. fvidently, it ilé~~~k~~t .mg trdtioalcrls that the King havi ng died natural death on .A1km s911 was performed, 'with full tzo.ditionaI rites and placed in a coffin for oonveyane to iuA si. Vhlst orrossing the

Pra Rivei with the King s special body guard, some group of "Alam army which had harboured on the vWay fired on ti4. c9L4 f fn but.,owbeir, the coffin was conveniently conveyed. home to Kumasi. This ,brought about a saying in A6anti "Adaka G.yeabour” me a#q tq'. dynamic coffin viich fears no bullet. This chief Na ia -A4ako Panin was. a..conterporary of King Opoku Ware. He took part In the TakXyiman War foug-t in tahe reign of ,santehene Opolk >are in whieh the Takyimanhene Ambyw Kwakye was defeated and decapitated by the .shantis. He also went to the Gyaman Oar fought in Ihe "tein of King Opoklu Ware and Ab o Kofi the Gyamarnene was defeated axid beheaded by the Ashantis. This chief who became a very old g on the stool acco panied. the King Opock Ware to the Akim War in which the King took the field for war and was at the battlefieldwhen the deadly ,chief. of Sefwi, Airimoro invaded Kumasi and other towns of Ashanti destroyong and killing rany members of the royal 'family.

.. STa AmoakoPanin was succeeded on the stool by Nana Kwaku YanI rina. This chief took part in the Banda war fought in the reign of: Asantehene Nana 0sei Kwadwo the great. fighting King who f£ou it in the broad day light. The Banda Chief, VTvrasa *s a very powerful ruler virth a distinguished noble appearance. "He was defeated art beheaded by lhe A~hant is. His head was imitated on a. golden sword of the King of Ashantiknown as "Worasa Tiri":whi h can, be found at the King' s court today.

After the demise of Nana Kwaku Yankyina a great family trouble ensued amongst the members of the Stool house. The King Nana Bonsu Panyin. alias Nana 0sei Tutu Kwame as custom demandg. referred the matter to he Akyempimhe ne for a constitutioal redr.res$. In view of the prerogative rights, reserved by the King,,ad non-loyal of the stool was appointed to occupy the stool in question. This co-ordinating royal thus appointed, was Oti Kwatia. This non-royal, Oti Kwatia was a paternal brother of the Asantehene "Niara Bonsu Panyin and was thus appointe. ,by the King's own executiv"- instrueto He died on the stool;aad..his reigning stool smoked arid- consecrated.

Nana; Oti Kwatia took part in the Gyanan War, fought in the reign of Naniw.eonsu Panyin alias Nana 0sei Tutu Kwame in which the GyamaneA' -
Adinkra Kofi was defeated' and beheaded by the Ashantis on his own soil. He also accompanied the King to the Fanti War, fought in "the reign of this great fighting. King Nana Bponsu Panyin in which the king for the, first time in the annals of Ashanti history did place the' state sword into the sea and won for himself the traditional appellation "'Bonsu" meaning the destroyer of the sea), a symbolic expression of the King's 'Victory over the Fantes.

"3 $.
Nana Oti Kwatia was s,4cooeed on the stool 'y .-i .na Obeng Anin who'.qlat.ag y of 92he stool96 - The'ro was at this period also an ousteMding dispute among the mercers of the stool* house. Consequently, Obang unin from Fumes'ca. a village 8 miles from Kumasi on th Kumasi0Accra main road was "nvited t0 occupy the vacant stool, Obeng A-am was of course a member. pf the Agona Clan which is the royal houseolk f -th' tFtsua", ool...;it is. . however to be noted that ti.;3 Fumesua stool like Amoako is one of irtratriNeal descent and belongs to 'he Agona Clan or Abusu. Nana Obeng Anin was n.;,.sto A i/ .x reign of Asantehene Ospe Yaw Akoto. He took part i. th* k-amsusu War. Although this is said to one of the deadliest.vars ever fought by the Ashant-is, he returned home unscathed. He died on the stool ard his reigning stool was smoked and consecrated.,..-
IIana Obeng A in wa-. succeeded on the stool by his 6rdther NaIna Dotwa from - Fumesua wvo also was of the Agona extraction. It is said that the outstanding dispute of the nsmbers of the Amoak6 stool house was yet unsettled. He was on the stool in the rei.r of Asanteherk. Naipa.A man ths, leas! pugnarious of the sh~aili Kings.
Nana Oben&..Dotwa was succeeded on -the stool by Nan4Klfi Asia who is said to be the rightful royal to the stool, He was ion the stool before K .Premph I was taken 't he Seychelles I 'an in 1896 by the British Governniit. He took part in the Norsaza War fought in the.1first part.of the reign of King PrenPeh I.' .He was destooled for El-administration and mismanagement whilst the King was in exile in the Secheles Island.

J. 1" IN a a Kofi As4.a was suppeed on the stool by Nana %-6na Mens'ah 'who was alo6 a' keen royal of the stool. He was enitooled as such when King Prenpeh was in the Seychelles Island. He died on the stool and his reigning stool smoked and consecrated.
Nana Kwabena IMensah was succeeded on the stool by Nana Kwadwo Fordjour who is said -W be an accredited royal of the stool. He was also enstooled dailst King Prenpeh I was still in exile in the Seychelles Island. The King it is said came to meet him on the stool after his repatriation in 1924. He died on the stool.
Nana Kwadwo Fordjour was succeeded on he stool by Nana Kwame Ti who is also said. to be of the royal blood of the stool. He was enstooled in the reign of the present Monarch Nana Osei Agyeman Prempeh II. He died on the stool and his reigning stool smoked and consecrated.
Atwima-Agogo is a town 9 miles from Kumasi on the Kumasi-Bibiani road via Mmakro village.

The occupier of this stool swears to the Asantehene with the Mponponsuo sword the principal sword of the King used by the Paramount Chiefs and other Senior Chiefs of the component states of KAshanti Union in taking the oath of allegiance to the Asantehene. He belongs to the Kronti division of the King.

Traditionally, the Atwima-Agogo stool is known as Okyere Opoku and Darko Tenten stool. It is a stool of matrilineal descent and belongs to the Esona clan or Abusua. It is a non-created stool and has its own ancestral stool from Denkyira. It is said that the ancestor of this stool was known as Nana Kora Dada from Denkyira. He was of course one of the influential chiefs of the King of Denkyira. He became dissatisfied with the despotic rule of the Denkyirahene Ntim Gyakari and consequently removed to Ashanti with :a large retinue in the reign of Asantehene Nana Qsei Tutu. Whilst in Denkyira as an Obrempong of the King he was resident at a village called Sabi.
It is said that the exodus of Nana Kora was a non-stop one. From Denikira they emigrated direct to Kumasi the Ashanti capital without stopping at any place. This ancestor emigrated with a large retinue including his Queen-mother by name Nana Bia Kyiika. On arrival in Kumasi they called on the occupier of Sabin and Afriyie stool who was the then Akyempimhene of the King. It will however be recalled that the Akyempimhene is the head clan chief of the Kyidom division of the King. As tradition has it, this chief Nana Kora and Queen-mother including the large retinue were introduced to the King at his court.

After the introduction of this chief and retinue at the King's court, Okomfo Anokye, spiritual adviser and confidant of the King directed that this chief be charged with the responsibility of becoming the King's Worshipper-Chief at the King's court. He was to be responsible for the worshipping of the King's "Busumuru Amanyina". This Busumuru Amanyina was no doubt a fetish for the strengthening of the Ashanti nation. This Chief was thus made responsible for the administration of this fetish in that through his instrumentality it was predicted by Okomfo Anokye that the Ashanti nation which was on the verge of creation could be strengthened with the large retinue thus brought in by this chief Nana Kora.

The original place of abode thus directed by the King for habitation by this King and large retinue was a place now known as Asuyebra, a village four miles from Kumasi on the Kumasi-Sunyani road. This village however is now an Island of the Atwima-Agogo chief. This chief was made to take the oath of allegiance to the King that after introduction to the King by the Akyempimhene, he would not go back to Denkyira again. He was also asked to drink to the gods and not to go back and serve the King of Denkyira again. He was consequently asked to stay at the bank of a river which came to be known as AsUyeboa which is the area in question. This chief and retinue were further asked by the King to serve him through the Bantamahtne or the Krontihene of the Kumasi army and not the Akyempimhene as expected because it was thought meat and proper that in case the Denkyirahene wanted to wage war against the King, he and retinue could keep him at bay for some time and foil their plans.

This chief took part in the second Dormaa War, fought in the reign of King Osei Tutu at Abesim and Dormaa Kusi the Comnader in chief of the Dormaa army was arrested and beheaded by the Ashantis. The Dormaahehene to0h to his heels to Gyann district in the Ivory Coast.

This chief took part in the Denkyira War, fought in the reign of King Osei Tutu in which the Denkyirahene Ntim Gyakari was defeated by the Ashantis at Feyiase. He also went to the Akim "War fought in the reign of King Osei Tutu. Nana Akora Dada was also a contemporary of Asantehene Opoku Ware. He took part in the Takyiiman War, fought in the reign of King Opoku Ware in which the Takyiianhene Nana Ameyaw Kwakye was defeated and beheaded by the Ashantis.

Nana Akora Dada was succeeded by his brother Nana Okyore Poku in the reign of the same King Nana Opoku Ware. This Chief went to the Gyaman War, fought in
the reign of the same King Opoku Ware in which Abo Kofi the Gyamanhene was
defeated and decapitated by the Ashantis.
Nana Okyere Poku was succeeded on the stool by his brother Nana Darko Tenten
in the reign of this same King Nana Opoku Ware. He accompanied the King to
the Akim War in which King Opoku Ware took the battlefield to himself and was
at the front when Abirimoro, the deadly chief of Sefwi invaded Runasi and caused
havoc to several valuable properties of the state. Nana Darko Tenten was also on
the stool in the reign of Asantehene Nana Osei Kwadwo the great "fighting King
who fought in the broad day light. He took part in the Banda War, fought in the
reign of Osei Kwadwo in which the Banda chief Worasa was defeated and
beheaded by the Ashantis. This chief of Banda is described as a handsome ruler
with a distinguished noble appearance. His head became imitated in gold and
placed on a sword called 'Worasa-Ti' which can be found at the King's court
today as a symbol of his defeat by the Ashantis. It is said that there was some
fierce fighting in this war.
Nana Darko 'Ten ten' was succeeded on the stool by his brother Nana Anohene in
the reign of Asantehene Nana Osei Kwame. Nana Anohene was also a
contemporary of Nana Bonsu Panyin alias Nana Osei Tutu Kwame who is
described as another great fighting King of the Ashanti Kings who strengthened
the Ashanti Kingdom in this term of office. He took part in the Gyaman War,
fought in the reign of this powerful ruler

- 3
Nana Bonsu Panyin in which Adinkra the Gyamanhene was defeated and
beheaded by the Ashantis. He also accompanied the King to Fanti War in which
the King for the first time in the annals of Ashanti history did place the rattle
sword into the sea after having won victory over the Fantes at Anomabo and
claimed for himself the traditional title "Bonsu" meaning the destroyer of the sea.
Nana Anohene was succeeded on the stool by his brother Nana
Kwakwa Bene in the reign of Asantehene Nana Osei Yaw Akoto. He
accompanied the King to the Akatamansu War in which several lives were lost by
the Ashantis. This war is said to be one of the deadliest wars ever fought by the
Ashantis. He however returned home unscathed. He was also a contemporary of
Nana Fredua Agyeman alias Nana Kwaku Duah I who is described as the least
pugnacious of the Ashanti Kings.
Nana Kwakwa Bene was succeeded on the stool by his nephew Nana Agyapong
Panin in the reign of Asantehene Nana Kofi Karikari.
Nana Agyapong Panin was succeeded by Nana Osei Tutu who was a son of the
stool in the reign of the same King Kofi Karikari. He took part in some of the
Karikari Wars. It is said that there was no ripe royal for the stool and
consequently he was offered this appointment by the King-makers and elders of
the stool.
Nana Osei Tutu was succeeded by Nana Agyapong Kumah who is
said to be a brother of Nana Agyapong Panin. This chief spent just forty days on
the stool and met his untimely death as such.
Nana Agyapong Kumah was succeeded on the stool by Nana Osei
Kwabena, a grandson of the stool in the reign of Asantehene Nana Mensah Bonsu. He was also on the stool in the first part of the reign of King Prempeh I that is before his arrest by the British in 1896. He took part in the Nkoranza War, fought in the initial reign of King Prempeh I. He was on the stool when the King was arrested by the British. He saw active service of the Yaa Asantewa War fought in 1900 whilst King Prempeh was in exile in the Seychelles Island. This chief who reigned for considerable length of time was still on the reign after the repatriation of King Prempeh I in 1924. He became a very old man on the stool but at a later date met his natural death on the stool.

Nana Osei Kwabeng was succeeded on the stool by Nana Osei-Kwame who is said to have been an accredited royal to the stool. He was on the stool in the second part of the reign of King Premqpeh I.

Nana Osei Kwame was succeeded on the stool by Nana Osei Kwadwo a grandson of the stool in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for maladministration.

Nana Osei Kwadwo was succeeded by Kwabena Anin a royal of the stool in the reign of this same reigning Monarch Nana Osei Agyeman Prempeh II. He was deposed from office by the present Ghana Government after the attainment of Ghana's Independence in 1957.

Nana Kwabena Anin was succeeded by Nana Osei Kwame Ababio in the reign of the same reigning Monarch Nana Osei Agyeman Prempeh II. He was destooled after six months on charges of embezzlement of Asantehene's money.

Nana Osei Kwame Ababio has been succeeded on Osei Owusu Afriyie the present chief.

CHIEFS OF

THE ATnMIA-AGOGO STOOL

1st Chief: 2nd Chief: 3rd Chief: 4th Chief:
5th Chief: 6th Chief: 7th Chief: 8th Chief: 9th Chief: 10th Chief: 11th Chief: 12th Chief:
13th Chief: 14th Chief:
Nana Akora Dada Nana Oyyere Poku Nana Drako Tenten
Nana Anohene
Nana Kwaku Bene Nana Agyapong Panin Nana Osei Tutu Nana Agyapong Kumah
Nana Osei Kwabena Nana Osei Kwame Nana Osei Kwadwo (destooled) Nana Kwabena Anin (deposed) Nana Osei Kwame, Ababio (detooled) Nana Osei Owusu Afriyie (present: chief),

Classification:
Informants:
Nana Owusu Afriyie II
&Elders.
Re or4,dbv:
NKWANTA-KESSIE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
As. 136.
IAS ace. nIo.

Nkwanta-Kessie is a town 14 miles from Kumasi on the Kumasi-Wenchi road via Ackom village.

The Nkwanta-Kessiehene swears to the Asantehene with the Mponponsuo sword, the principal sword of the King used by Paramount Chiefs and other Senior Chiefs of the component states of Ashanti union in swearing the oath of allegiance to the Asantehene. He belongs to the Akwamu division of the King. Traditionally the Nkwanta stool is known as Boakye Yam stool. It is a stool of matrilineal descent and belongs to Asokore clan. The Nkwanta-Kessie is one which holds its ancestry stool from Denkyira.

The ancestor of this stool is known as Nana Boakye Yam who held the title of a senior chief or obrempong at the King's court of Denkyira prior to his migration to Kumasi in the reign of King Osei Tutu, the founder of the Ashanti nation. It is said that this chief Nana Boakye Yam became dissatisfied with the economic policy and the despotic rule of the King of Denkyira and consequently thought it meat and proper to migrate with other high ranking chiefs serving under him at the King's court in Denkyira. Sociologically the five sub-chiefs serving under him were as follows:

1. Oworamiawane, pankorono Dikro
2. U.7adiesie, Domi Dikro
3. Oti Berima, Kyidomhene (Munahene)
4. Darko Mprah, Gyasehene (Bromkon Dikro)
5. Amankwa Kwadwo, Tegyarahene.

The following chiefs also from the Derkyirahene's court accompanied this chief Nana Boakye Yam after due persuasion: (1) Krontihene Afful Kwaw, (2) Nifahene Afosa Kodom, (3) Benkumhene Au Abankro (4) Gyasehene Saakora. It is said that all the foregoing chiefs were against the tyrannical rule of the Denkyirahene and consequently migrated to Kumasi to serve under King Osei Tutu who had then established his ruling dynasty at Kumasi, a town of his own creation. On arrival at Kumasi, these immigrants called on the then reigning Akyemphihene who was Oheneba Afriyie who as custom demanded introduced them to the King. At a latter date this ancestor, chief Nana Boakye Yam appealed to the King for a transfer to his military division in his court in that he was a warrior.
and would not like to serve him through the Kyidom division. In an affirmative reply to this appeal, Nana Boakye Yam was thus transferred to the Akwamu division by the King. The Nkwanta-Kessiehene up to today serves the King through the Akwamu division of the Kumasi Traditional Council.

In view of the transfer of Nana Boakye Yam from the Kyidom division to the Akwamu division, a special traditional horn to symbolise the fact of his transfer was thus created by the King for Nana Boakye Yam. The horn blows as follows: "Katakyi Peko" meaning the warrior is always anxious to fight the enemy.

The Akwamuhene of Kumasi is a confrere and second in command of the Kronthene of Kumasi and their offices are almost inseparably linked in the court of the Asantehene.

It is also claimed in the tradition of Kumasi that prior to the reign of King Osei Tutu, the first Asantehene and founder of Ashanti nation, there was nothing like Akwamu Clan. Prior to the reign of King Osei Tutu, the commander-in-chief of the Kumasi military division was the Asafohene who is also known in high traditional circles as Akyamfuo. No doubt King Osei Tutu must have learnt some military tactics from the Akwamu Empire as a result of the hegemony of the reigning King Ansa Sasraku.

On the proclamation of Osei Tutu as Asantehene his first move was the consolidation of the army under a military head. King Osei Tutu appointed his own military head (that is, for the Kumasi state) in the person of the Kronthene of Kumasi. The position of Asafohene as the commander-in-chief of the state was recognised. The body of troops appointed by Akwamuhene Ansa Sasraku to accompany Obarima Osei Tutu on his enthronement as the Asantehene under the able leadership of the Akwamu linguist, Anum Asamoa, who came from Anum in southern Ghana and was placed under the Asafohene. King Osei Tutu thus abolished the title of Asafohene in his state and substituted that of Akwamuhene, that is the Asafohene of Kumasi was automatically made the head of the Anumfoo, whose name has now been corrupted into Adumfoo. At present the Adumhene runs next in command to the Asafohene of Kumasi who is known as the Akwamuhene.

It is said that Chief Nana Boakye Yam took part in the Dormaa War fought in the reign of King Osei Tutu in which Dormaa Kusi, the commander-in-chief of the Dormaas was defeated and beheaded at Abesim. The Dormaahene bolted away to Gyaman area in the French Ivory Coast.

Chief Boakye Yam took part in the Denkyira War fought in the reign of King Osei Tutu in which the Derkyirahene Ntim Gyakari was defeated at Feyiasie. One of the sub-chiefs of Nana Boakye Yam, Mpankorono Dikro died at the battlefield.

Nana Boakye Yam also took part in the Akim 'Jar fought in the reign of King Osei Tutu.
Nana Boakye Yam war succeeded on the stool by his nephew Nana Ponko Addai in the reign of Asantehene Nana Opoku are. This Chief took part in the Takymiman War in which Ameyaw, the Takyimanhene was defeated and beheaded by the Ashantis. He also took part in the Gyaman War fought in the reign of King Opoku Ware in which the Gyamanhene Abe Kofi was defeated and decapitated by the Ashantis. He also accompanied the King to Akim War, fought in the reign of this same King Opoku /are in which he took to the battlefield himself and was at the battlefield when the notorious chief of Sefwi by name Abririmoro besieged Kumasi and other principal towns of Ashanti thus looting and taking away many valuable things.

Nana Ponko Addai was succeeded on the stool by Nana Kwadwo Frimpong in the reign of Asantehene Nana Kusi Bodom. He was on the stool in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light. This Chief took part in the Banda War fought in the reign of Asantehene Osei Kwadwo. The Banda Chief T7orasa was defeated and decapitated after a fierce fight. This chief who reigned for a lengthy period was a contemporary of the Asantehene Nana Osei Kwame.

Nana Kwadwo Frimpong was succeeded on the stool by his nephew Nana Owusu Afriyie in the reign of Asantehene Nana Osei Kwame alias Nam. Osei Tutu Kwame. He took part in the Gyaman War in which Adinkra Kofi, the Gyaman chief was defeated and beheaded by the Ashantis on his own soil. He also accompanied the King to Fanti Uar fought at Anomabu when the King Osei Tutu Kwame alias Nana Osei Asibey won for himself the traditional title "Bonsu" meaning the destroyer of the sea for being the first Asantehene to place the state sword into the sea at Anomabu as a sign of victory over the Fantis. It is said that this chief Nana Owusu Afriyie sustained an injury on the left foot as a result of war bullet received at the battlefield in Fanti land. He was also a contemporary of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamansu ar fought in the reign of Nana Osel Yaw Akoto. Although this war is said to be the most deadliest ever fought by the Ashantis, he returned home unscathed. He died on the stool in the reign of Nana Agyeman alias Nana Kwaku Duah the least pugnacious of the Ashanti Kings.

Nana Owusu Afriyie was succeeded on the stool by Nana Yaw Boakye in the reign of Nana Agyeman.

Nana Yaw Boakye was succeeded on the stool by Nana Nkwanta Owusu in the reign of Asantehene Nana Kofi Karikari. He took part in all the Karikari Wars. He received a bullet shot during the Sir Garnet Wolsey Zrar of 1873. This chief was also on the stool of Asantehene Nana Mensah Bonsu. He took part in the Juaben War fought in the reign of Nana Mensah Bonsu.

Nana Nkwanta Owusu was succeeded on the stool by Nana Kwaku Kan in the reign of Asantehene Nana Kwaku Duah II.

Nana Kwaku Kan was succeeded on the stool by Nana Yaw Asamoah in the first part of the reign of King Prempeh I. He took part in the Nkoranza War fought in
the first part of the reign of King Prempeh I. He took part in the Nkoranza War fought in the first part of the reign of King Prempeh I. He also took part in the Mampong War in which the whole town of Mampong was ransacked by the Kumasi people. He was on the stool when King Prempeh was taken to Seychelles Island by the British in 1896. He sm7 aotive service of the Yaa Asantewa Y7ar of 1900. He was captured during this Tar by the British and taken as a 7ar prisoner and he was at a later date released. He was deposed from office by the British. Nana Yaw Asamoah was succeeded by his nephew Oheneba Kwaku Duah whilst King Prempeh I was in exile in the Seychelles Island. He was on the stool after the repatriation of King Prempeh I from the Seychelles Island in 1924. He was transferred to the Akyemim stool by the King’s own prerogative right during the second part of his reign that is after his repatriation from the Seychelles Island. He was destooled for an act of conspiracy by the present reigning Monarch Nana Sir Osei Agyeman Prempeh II. This deposed chief who is alive is now about 95 years old.

Oheneba Kwaku Duah was thus succeeded by his younger brother Nana Kwaku Antwi in the reign of this present Monarch Nana Osei Agyeman Prempeh II. He was destooled for mal-administration. He is still alive.

Nana Kwaku Antwi was succeeded by Nana Yaw Amoateng a royal of the stool in the reign of this present Monarch Nana Osei Agyeman Prempeh II.

He was destooled for incapacitation.

Nana Yaw Amoateng was succeeded by Nana Boakye Ababii in the reign of this Monarch Nana Osei Agyeman Prempeh II. He was destooled after a short reign for mismanagement.

Nana Kwaku Antwi was re-instated in the reign of this present Monarch. He was once again destooled for maladministration.

Nana Kwaku Antwi has been succeeded by Nana Owusu Afriyie II the present chief.

Note: It is further narrated that on arrival at Kumasi the immigrants from Denkyira headed by Nana Boakye Yam were directed by the King to settle at pankrono, a village.5 miles from Kumasi on the Kumasi-Mampong road. These immigrants became hemmed in at this village and were further directed to settle at a village called Bronko, a distance of about 2 miles.

- 5
fr= Hpankoro’ 0. From Bronko they settled at the present arga et Nkwanta-Kessle’.,

CHIETS OF NIUTANTA-KESSIE, STOOL
1st Chief Nana Boakye Yam
2nd Ponke Addal
3rd Kivadwo Frimpong
4th Owusu Afriyie
5th Yaw Boakye
6th Nkvianta Ovusu
7th Kwaku Kan
8th  Yaw Asamcah
9th  Oheneba Kwaku Duah
10th  Kviaku Antvri (destooled)
11th  Yaw Amoateng (destooled)
12th  Boakye Ababio (aestooled)
13th  Kwaku Antwi (reinstated ana aestooiea)
14th  Ovjuasu Afriyie (present Chief).

U-assification Informants

Date
Subject,
IAB ac. no1.
AS. 137
Nama Ya-w Amanaah AbJabio - Ahenkrohene Qyokohene Kwan Gyanse
Njifahene Opanin KoVfi F'o.ia.
J. Agyeran-Duaha
10-th October, 1964-.
AJRENRO STOOL HIS2OBY

CL-19- niJ.e s -f rnm Kuiasi on th e Ku ma si-Wencoh i road.
Th.e..Atutueh'ene» bó lag tthá OYoko Olano-r. diionäif the Kin g and
ove...ireot.'allegiariee t6 the-Golden Stool of Ash.yrti. He swears! to the,
Asantehé49,.withjl tho :onponsuo Swbrd-y-the principal sword of the King used
by Parartioun. 'Chiéfs- and other~senior chiofs of..tl-j coriponent. states of
Ulmhfti Ujnion .in swearing the oath. c- allegiance to tH1D Åsant.phel'e. The
Oyoko Clan of" the- King. is el.ss2-ied under-. three heads, namely: Oyökö'
11.ohyen; Oyoko. Atutue. and .Oyoko. iBrenang. These three giro4ps 'oistitute te
hiok Du1ftth ig.;Xi .consist s
of the fo1)owing'aeore:
(a) 0 Abohye:n
1. Oyokohenpi.e. Kuris
* 2. Kenya-zsehen....
* 3ý Mampontenhene 1-:
4-. Anyinasehew ..
(b) OZoko Atutue
5. Atlituehenu' 6.- Ahnkrohen'o 7. Allil'nhene ~ 8. ParâpasohEne
(0) Oyo6ko x
.Oyoko B1eane
The Oyoko. Atutua group is. the one. to .which the .henkrohe-ne be ldngs..
.Although the Oyoko Dlou is classificd as a s ng1é'disciplin&, each, 9roU7as such
is distict.. &.3ociooizica11y, the Oyokohene of Kumasi is supposed to be 1lhâ:
acoredited headof tho. unit b "...the lAn.--nthe'ene is the:.âlfpreme head of the
costitutecl Q-lan.-âllich i.s traditionally laowni as Oyoko- Duc>."* It is the clan
of theo nation and ong. with respeotable 'antiquity. -"The Ahenkrohene prior to
his elevatL on by the pre sent C.öeirnnrnt to--a Parâmiöunt - statuis n--nsecond
-in commrn d to the Atutu4ehene of the; Oyoko Atutue âroup.
it. will be. recalled t'ha t theo Atutuehene waX6nrl y t-1é"Chiéf Lingist.,of
Kumasi' state. It hecppqncâ.. tha t XirGosei, Dutu on-6e ;gt in state and Okomfo
Anokye, .SpxtAdsr n cofifidýnhbi-âr.
King Osei Tutu*fel. into:x--traye and after he Râd perforr.m.a10d - coëâ miracles
he addressed a business meeting of the state.' -Ho S-âãR tat a great taboo )lad
befallen on the state because there w-âs a sortt ok .g(ml*i â .mong the. marbers of
the Kumas! Traclicationaj. Couancil on the .qu estion of ti1e share-of thLe
proceeds. that accrued fro)m*tl-* King.'s court, with regan9. t a lhe
dete'nLi4atio-n of o ons1tit itiobaal css. The

fienibezsý of the Kumasi ttraditiounal Council had for a loryg tilfe bLeen
0Ôfplatl.ningaronisth.-therAnýâlvós-tat the King had cheatd {h-em without
giving the m the-r'rququisite ayereantage of the pøøodeis ihat. -_re accried from 'jhe
King& s, Court.' Okoio,- âAoAcyo thus revealâd this seoret at
Suh Li-e.ig and. ehârSed the Atutuoheneas théi ouuprt .ud a 00n4përaoy. The. The.
King having -wei;iied the mtt er to-6e 0i? n serous lihenommffnon :elevated the
Ch-efý,Linguist-t. to the-post"of' 11
~Atwueen w-1-j- d>~ iSc OMfollo.-in that 1 asiî1rpo f-a membe r of the
Oyoko rojodal to *1 t- in - the suh . and âd i as- a linp 1 Otumfuo furher dlireoc
thatia is a resug. oftebres 2sij
Chief Linguist in revealing such a seor-et which hsle.ac to rati O.al
orisis the Atutuehene should alwayjs be eadow ed Vâth one Prediaxi £8 every
week to serve as a sym"o offrb.-as~~ The. Kin furte r
ruled that all Clan Chiefs, liri-,uists, etc., aiztachad to his court to be entitled to the
share of tho proceeds i#heven Erether-the*occasiJon demnndea. Thus the Linguist stick
of the Chief' Linguist-st-w.as p'asãed on to Kyeame Saafeh from ITsuase Aduin,
who was appointed by the King as such.
Traditionally, the Ahenkro sto0 1 JA.1.knpwn ,s Kwakye Ntim stood.
It is a. stool cf ratrilinieal descent. 2i hereditary stool passing
from uncle to nephewv and. it is åiïlo an,.anQpstrs.l stool.
The ance stor of this stool is s.-id, to have -been 'Nana Aârmfnicva
Kenin from Akim. This chief withi his retinue ig said to have migrated from
Akim in the glorico da.ys of King 1Ose.i1 Tutu wiEn ho was proola imed as the
militant head of the newi;-
Nana Ann.nkvia 1*n~_0 ~ i -to klave called on tim AtLutuehene before he was
introduced tõ;the Kirga i cutbi i
brothe r, senior chief Boansi ICofu in the pa1nmj days of Kumasi.
After all the: rýe ceAsar. d-iistoryan,.rites had taken piaco, Nana Amankw
KeninUi said to h.-z- expior*e04 thé p'repent .aréa of Aln ikro r. ans; tradition
has it.-.-:ääe w-i "gave e iscoi3.sent,. a to -t!Â säättliviibnt at the
reainý:qiu.estinn -vâ-th his retin-Ue.
Th.Ahe äkz' ohexne th.us tokIarr, in the Dormaa !JJar foueit. åt Abe sim in w h ich D o rmaa Ku sis th e oobraade r- in-ChJ4e,: -o f’ t heo -Dodr å - ar W w as ca.ptured. and decapitated. Dormaa Ku s. was the son- of t-h Dorinäähene. Naää Amankwd. Kenin went to-,. the Derikyira Wfar fcoueit* in the reiga of Ký.,. Osei TätLt In whi-oh "th>e D'elyiene waz &ef eate d m:å b heade d by the ä~htns Hoa lot, ti tke Am ,War fagi j in the reign af' King Osäii Tutu in w1bich ti’ ro:nt’. ualddhate 'Na-na Ankw- Ken.in was sucocedäd",,o,li,kg,,5~ 16ol'5by nwÂful de Abene in the reign of,*Asante:en<e1a~ Opkuaq.Ti, C'tee'itt the Takyimf Wa 'uin the -reli~ of. K31ng Opoku Viare, -WO, whikyå_ cyimnhens Kwakye Ameyaw was defeateu-atd beheade.d:-by, the 4AhaisLHe :-Tent to the Gyaman War fou&ht in derrign of King Opoku 4å aiheivhidh. ;4bo Kofi the G.yarnan King was defeatedl and beheaded by the Ashantis. Ile al3c took

- 3

-part in the Akim War fought in the reign of King Opoku ire n which the deadly chief of Sefii besieged Kumrasi and other prinCIp!l towns of Ashanti thus causing damage to several. state properties whilst the King had taken the battlefield himself. The King upon hearing this terrible news despatched Akyempimhene and Bantamahene from the battlefield to 'prsue this deadly chief. The Akyempimhene declined th.s request in that he could not lo,,ve the .father at the battlefield. Consequently, the AĮlempimhene in turn appointed his younger brother Hiahene, Oheneba Sabin umah, Buaso Odikro, INawiepninhene Twui and the Nyinahinhere in his place; to pursue Abirimoro rad fight against him. The departed Ashanti army at long last returned to. Kumasi aid reported to the King that Abirimoro in his flight had stopped at Mpassaso and opened fire on them. Although Abirimoro took to his heels he was at a later date killed. The departed Ashanti army took for themselves all the land between the Tano and the Bid rivers the area now knowv as Ahafo. These areas were mde into a hunting ground for the Asantehene. It is also learnt that the expedition to pursue Abirimoro lstod for three years but tis -deadly* ahief 6ould nowhere be found and the Asantehene ordered that all those chiefs who took part in the Abirimoro's flight--should be caretakers of the 'various spots of their destination.

Nana Aful de Abene was succeeded on the stool by Nana Appiah Panin in the reign of Asantehene Nana Kusi Bodum.

Nana Appiah Panin was. succeeded on the stool by Nana Ahenkro Osei in the reign of Asantehene Osei Kwadwo the great fi-ating King -who fought in the..broad day light ( 770-1781 ). King Osei Kwadwo it is said was a great fighter and rude several wars by which he extended the Ashan-i nation. Chief Ahenkro Osei was.also a contemporarj of Asantehene Nana Ose i Kwame.

Nana Ahenkro Osei was succeeded on ..- .....stool by Nuha Kw a”ky Ampim in the reign of Asantehene Nana Poku Fofie. He was also a contemporadry of Nana Bonsu Panyin alias Nana 0 sei Tutu K wane another great fighting King of the century. This chief took part in the GyaiAnn Var fought in the reign of King Osei Bonsu in whloh Adinkra Kofi the Gyannnheie was defeated and beheaded by
tae Ashantis on his own soil. He also accompanied th King Nana Bonsu Panyin. alias Nana Osei Tutu Kwarme to the Fanti War fought at Anomabu in Wioh the King did place the state sword into the sea and claimed for himself the traditional title "Bonsu" meaning the destroy of the ;oa. This act was a symbol of the King's victory over the Fantes.

Nana Kwakye Ampim, was succeeded on the stool by Nam Kofi Gyinaye in the reign of Asantehene Osei Yaw Akoto. He took part in the Akatamansu War fought in the reign of King Osei Yaw Akoto. This war is said to be the most deadliest ever fought by the Ashantis. This Chief however returned home, unso-athe.d.

Nana, Koi y inaye was succeeded on the stool by Nana Appiah XKimah in ~the reign of Asantehene i'aznaFredua Agyenmrn, t-ri least pugnacious of..the. Ash,nti Kings. This chief was also i the reign. of Asan.te.heneNania Kof'ı 1/.arilkari. Ho took part in the Ș4ir Galinet.* W~olseY "7'ax-of- 1873..Nana'Appială Kumch was s-decoed on the st oolby Naiää Bando i the ro igi ű.of -Asante.häno l'jana vrwakà Duah. II. Höe wa,âals.ai cöntäbi.porary of, -the Asantebhene Nana, Mérunhfl Bonsu' I Ï ılvý N.Xangl:-ı:Bapdo was succeeded on the stool by Nan.a Kvvalw'Krah. ile was on the,s'Qol -durngytthe Asdbe WTar in which ai oitı l wa ribr Ike o ut in Ashanti after a rosy'coh otion o'KLag Prempeh 1 alias Nana Kywkuý Duah III. Ho took part in tho N1kotanza- , Jar ëought in the first i1.art of the rei4n of King' Premneh th'ryši bof are hisarrest'by.-th'e iBitlsh :12 1 896. He kas destooled' for juil-ad.ministr&tion wAd mis-iax gemánt.

'Nana Kwaku Krah- :wa s succeced y'r Namam eHaan wis Kl~ Pren-e was sllin ei in the Jeytche1Lles Esland. Th-isChfiti said saw-avtive seîývio of the Ya', Asantewaa War of 1 900. :King Pre Bph caE *to m-eot b.4n on theé stool. -aftår his'repâtrýiation in ,1 924.' H@ as at a later date. . destooled for uds* managewint. ..

Nai sIHa-n was. succeced by Eana Yaw Amankia äntheec r imof this present Monaroh Nâana Sir 0joi A&ere.Pre'.mpeh II. He vs destooled for an act of mis-deänb'ri*" ff

NaaYwAmankwma wa s tuc cceeded by. Narfa Kwadwo kpýpiah,. Ln ^ä e n of this present Monarch Nana 9È9i Agyeian. Prepel, ho wää dbsto002led & f or ml-aiimitration. ~~.

Näflia:KvyDwo. Appiah Wäs succeced on the stobil byNrm,, Kofi Atim~ in t1ieF>. eign ð2 t!:.i present G-overmif-nt Nana Osel Agye-nq~n Prempeh.II. He:was. deposed ~r>rom office by the present Ghana G3overgrnerr. L:aajer äie attainment of G-hana' s inde-endQnc-e.

Nania Kofi Ntim jas -succeedddb the present Paramount~ Chie-' Nana Yaw7 Amn2nkwah .Abab i o

- 4

CHIEFS OF AHEMURO STOOL
1 St. Chief Nana bmkwa Kenin
2nd. de Abene
3rd. Appiah Panin.
4th. Ahenkro Osei alias Osei Twun
5th. Ampim
6th. Kofi Gyinaye
7th. Appiah Kumh
8th. Kwame Banao
9th. Kwalm Kra (destoolea)
10th. 0 sei Hiamm-ig (de St 00 led)
11th. Y aw Amwikwa (aestoolecl)
12th. Kwad-wo Appiah (destooled)
13th. Kwadvo Appiah (destooled)
14th. Yavý Amankwah Ababio (present -ý)arnmaunt

IAS ace. no.
Informant:
NaAna Frimpong, Kwaduohene
Recordqd by
J. Agyeman-Duah
Date:
-ssu "et-1
4th October, 1964.
KWADUO STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
Classification:
AS.- 138.

Nana Bediako was succeeded on the stool by Nana Ekyi ii the reign of
Asantehene. 'Nana Osei Kwadwo the great fighting King who fought in the broad
day light. It will be recalled that the Dadiesoabahene under whose category the
chief of the stool in question belongs was instrumental in the Banda 7a' fought in
the reign of Asantehene Osei Kwadwo. Worasa, King of Banda, started to, seize
and kill Asante traders in his territory and consequently King Osei Kwadwo, a
contemporary of Worasa declared war on him. It was the Nkoranzahene Kofi
Budu who reported this misdemeanour of the Banda Chief to the Asantehene
Nana Osei Kwadwo, a great fighting King of the century. The Nkoranzahene who
was first appointed by the King to face the Banda chief at the battlefield could not
withstand the bullet shots of Worasa. This derogatory incident was thus reported:
to the King. Consequently the King ordered reinforcements to be sent to the
battlefield and appointed the Dadiesoabahene Atobra Kwasi, a Kumasi chief and
of the Gyase division of the King to assist the
Nkoranzahene at the battlefield. The Nkoranzahehe it is said took to his heals at the battlefield and died later at Nkoranza. The Dadiesoahahene Atobra Kwasi fought mercilessly with the Banda chief at a place ca' led Boye. At long last the Banda chief was defeated and beheaded by the Ash atis. His head was "impaled on a golden sword of the King knom as Worasa Tiri, which nan be found at the King's court today. This chief was described to be a very handsome rules with a distinguished noble appearance.

Nana Ekyi was succeeded on the stool by Nana Amo. He was on the stool in the reign of Asantehene Nana Bonsu Panryin alias Nana Osei Tutu Kwame. He took part in the Gyaman War fought in the reign of this King in which Adinkra Kofi, the Gyamanhene was defeated and beheaded by the Ashantis. His head was "impaled on a golden sword of the King knom as Worasa Tiri, which nan be found at the King's court today. This chief was described to be a very handsome rules with a distinguished noble appearance.

So'Nana Amo was succeeded by Nana Kwabina Onyina in the first part of the reign of King Prempeh I. He took part in the Mampong War in which the whole town of Mampong was ransacked by the Kumasi people. He also took part * the Nkoranza TWar fought in the first part of the reign of this same King Prempeh I in which the Nkoranzas were defeated after a fierce battle. Nana Kwabina Onyina was on the stool before Ounduo-was arrested by the British Government in 1896. Nana Kwabina Onyi a was succeeded on the stool by Nana Kwadwo Fordjour whilst King Prempeh I was in' exile in the. Seychelles Island. He saw active service of the Yaas Asantewaa War of 1900.
days after a bloody combat. Messages of congratulation were sent to the Aboatemhene Adu Tutu Apam by King Osei Tutu and Okomfo Anokye the Spiritual Adviser and confidant of King Osei Tutu who had then taken the battlefield upon' themselves at Feyiase awaiting the arrival of the Denkyira army. The Aboatemhene who was more or less the leader of the casual resident army was asked to retreat and join the main army at Feyiase. At Feyiase, which is about two and half miles from Aboatem, the Denkyirahene was totally beaten and beheaded by the Ashantis. Nana Berky6 also took part in the Akim "Jar fought in the reign of King Osei Tutu.

Nana Berkye was succeeded on the stool by Nana Bediako in the reign of Asantehene -Nana Opoku Ware. Nana Bediako took part in the Takyiman War fought in the reign of King Opoku Ware in which the Takyimahene Nana Ameyaw Kwakye was defeated and beheaded by the Ashantis. He went to the Gyaman 7ar fought in the reign of this same King Nana Opoku Ware in which Abo Kofi, the Gyaman Chief was defeated and decapitated by the Ashantis. He also went to the Akim War fought in the reign of King Opoku Ware in Which Abirimor, the chief of Sefwi besieged Kumasi when the King was at the battlefield. This 'deadly chief of Sefwi it is said invaded Kumasi and other towns -of Ashanti and did destroy and kill many members of the royal family thus declaring mutiny in Ashantio

Nana Kwadwo Fordjour was succeeded on the stool by Nana Kofi Wuo whilst Otumfuwo was still in exile in the Seychelles Island. Nana Kofi Wuo was succeeded on the stool by Nana Kwabina Mensah whilst Otumfuwo was in exile in the Seychelles Island. Nana Kwabina Mensah was succeeded on the stool by Nana Kwasi Adomako. He was on the stool after the repatriation of King Prempeh I from the Seychelles Island in 1924. He was at a later date destooled for mismanagement. Nana Kwasi Adomako was succeeded by iana Kwadwo Mosi in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for mal-administration. Nana Kwadwo Mosi was succeeded on the stool by Nana Yaw Manu in the reign of this same Monarch Nana Sir Osei Agyeman Prempeh II. He died on the stool. Nana Yaw Menu was succeeded on the stool by Nana I rimpong, the present chief.

Note:
(a) It is said that after the Ntim Gyakari VWar fought at Feyiase in the reign of King Ozei Tutu, there remained at the present area of Kwaduo ten resident men who became the traditional carvers/carpenters of Asantehene's traditional doors known as "Adabam Pono". Thus came about the naming of the village "Kwaduo", that is the village of the ten resident men.
(b) The names of some of the chiefs who kept at bay for seven days after a bloody combat at Aboatem Kwamang with the Denkyira array before the commencement of the real battle at Feyiase in the reign of King Osei Tutu are as follows:1. Apotuogya Chief Nana Kwarteng.
2. Adunku Chief Nana Ameyaw.
3. Aboatem Chief Adu Tutu Apam.
4. Chief Akuoko Nanpon.
5. Aduabinhene Amankwa Osei.

OHHIFS OF 1st Chief 2nd.
3rd
5th 6th 7th 8th 9th 10Oth
-1..Ilth
12th"
THE KVJAID
0U STOOL
Nana. Berkye
Il Bediako
Ekyi
"Amo
Kwabina Opyina' Kwadwio For juor
Kofi %.o
Kvabina Mensah
Kwasi Adomako
Kwadwo Mosi
SYaw Manu "Frimpong
(destooled) (destoole.) (Present*Chief)

Classification:
Nana Kwasi Afoiyie Opanin Kwaku Agyeman, Opanin Kofi Boakye Opanin
Akwasie Abeberese Nana Owusu Barimah Ababio, Atasomansohene
Recorded- by:
J. Agyeman-Duah
Date:
9th December, 1964.
Aubjet
ADUBINSUKESO STOOL HISTORY
Institute of African Studies, University of Ghana Legon.
LIS ace. no.
AS. 139
Informants:

Adubinsukese is a village 10 miles from Kumasi on the Kumasi-Mampong road, via Atimatim village.
The occupier of this stool swears to the Ashantihene with the
Mponponsuo sword, the principal sword of the King which the heads of
the component states of the Ashanti union and other Senior Chiefs use in swearing the oath of allegiance to the Asantehene. The Adubinsukesehene also belongs to the Gyase Division of the King. Traditionally the Adubinsukese Stool is known as Peesa and Kwaw Panin E ool. It is a stool of matrilineal descent and belongs to the Bretuo Clan. It is ancestral and said to have originated from Adanse - Ayaase. Tradition has it that the ancestress of the royal Bretuo Clan Asiama Nyankopon Guahyia came down from the sky by a silver chain known as Atwiaban. This is said to have happened at Ahensan in Adanse at a spot now marked by the stream Domisa. Before her arrival a bird called Afwia announced, 'Ene bribi beba kuro yi mu", something strange is about to come to this village today. Then followed a leopard, Kurotwiamansa. And then from the sky came Asiama Guahyia with the silver stool and with her relatives and subjects. On the otherhand, it is learnt that Asiama Guahyia landed at Adanse - Ayaase, and at a later date migrated to Adanse - Ahensan. Nana Peesa is said to be the ancestor of the Adubinsukese stool who came down from the sky with Nana Asiama Gahyia.

Tradition asserts that the Bretuo people who left Adanse - Ayaase after settlement were of seven different groups with their categorical heads as follows:

1. Mampong. - The amponghene
2. Adubinsukese - Adubinsukesehene
3. Baworo - Baworohene
4. Aboatem. - Aboatemhene
5. Amoaful - Amoafulhene
6. Atasomanso - Atasomansohene
7. Adankranja - Adankranjahene

So from Ayaase, the seven constituted group of the Bretuo Clan with their Great ancestress Nana Asiama Guahyia having arrived at the present area of Ahensan were asked by the populace within the neighbourhood not to pursue further with their exodus. Thus brought about the naming of Ahensan village that is the place of stoppage by the Kings.

In Adanse Ahensan, Asiama Guahyia married a certain Kusahene Obonchie, and brought forth Kwakye Panyin, Bafuor Antiedu and a daughter Agyekum Difie. As the people of Ahensan were multiplying so rapidly, Asiama Guahyia asked her first born Kwakye Panyin to rule over the menfolk and she ruled the women. After some time, Kwakye Panin - 2
died, and he was succeeded by his brother, Bafuor Antiedu. As the village was so small for his people Bafuor Antiedu removed with them to a place called Amoaful Bogyawe, which is near Asantemanso. At Asantemanso there assembled together the Amantuonum, the five communities of Ashanti, who were to become Kumasi, Mampong, Bekwai Nsuta and Kumawu. They met there also Ampong Adjei Kwarfo the head of the Tena people, who had preceded them from Adanse and who like Bafuor Antiedu's people were searching for land to settle on.
Bafuor Antiedu with his relatives including members of the constituted Bretuo Cnau and people, moved to Behinase. It was at Behinase that there arose a strong contention among the members of the Bretuo Clan and consequently there brought about a big segregation. Nana Peesa and descendants or group migrated right straight to the present area of Adubinsukese in the reign of Nana Oti Akenten who was one of the early rulers of Ashanti.

Nana Peesa the ancestor of the Adubinsukses village was succeeded by his nephew Nana Kwaw Panin in the reign of TSing Obiri Yeboah. This chief it is said took part in the Dormaa skirmish at suntresu in which King Obiri Yeboah met his death at the hands of the Dormaas.

Nana Kwaw Panin was succeeded on the stool by his nephew Kwaw Kumabin in the reign of Asantehene King Osei Tutu, the founder of the Ashanti nation. He took part in the Dormaa War fought at Abesim in which the Dormaas were totally defeated by the King's army at Abesim. Dormaa Kusi the commander-in-chief of the Dormaa army and also the son of the Dormaa hene was captured and beheaded by the King's army. Nana Kwaw Kumah also took part in the Akim war fought in the reign of King Osei Tutu.

Nana Kwaw Kumah was succeeded on the stool by Nana Sarpong Dasani in the reign of Asantehene Nana Opoku Ware, Okatakyei. This Chief took part in the Takyiman War fought in the reign of King Opoku Ware and the Takyimanhene Nana Ameyaw Kwakye was defeated and decapitated by the Ashantis on his own soil. He took part in the Gyaman War fought in the reign of the same King Nana Opoku Ware in which Abo Kofi the Gyaman chief was defeated and beheaded by the Ashantis. He also accompanied the King to the Akim, War in which, the King took to the battlefield himself and was at the battlefield when the notorious Sefwi Chief Abirimoro besieged Kumasi, looted a lot of valuable things in other principal towns of Ashanti and took several female royals away.

Nana Sarpong Dasani was succeeded on the stool by his nephew Nana Buogya Panin in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light.

Nana Buogya Panin was succeeded on the stool by his nephew Nana Osei Anin in the reign of Asantehene Nana Osei Kwame.

Nana Osei 2.yin was succeeded on the stool by Nana Derkyi Panin in the reign of Asantehene Nana Osei Bonsu alias Nana Osei Tutu Kwame another great and powerful King of the century who extended the Ashanti domain and sovereignty far and wide.

He took part in the Fanti TWar fought in the reign of this powerful and great fighting King in which the King Nana Osei Asibey won for himself the traditional title "Bonsu" meaning "The destroyer of the sea" after having placed the state sword into the sea at Anomabu as a symbol of victory over the Fantis. He also took part in the Gyaman war fought in the reign of this same King Nana Bonsu Panyin in which Adinkra Kofi,
the Gyaman Chief was defeated and decapitated by the Ashantis on his own soil after a fierce battle.
Nana Derkyi Panin was succeeded on the stool by Nana Brobbey Awuah in the reign of Asantehene Nana Osei Yaw Akoto. He accompanied the King to the Akatamansu War. Although this war is said to be one of the deadliest ever fought by the Ashantis, this chief returned home unscathed.
Nana Brobbey Awuah was succeeded on the stool by Nana Dwemaahene in the reign of Asantehene Nana KwMau Duah I alias Nana Fredua Agyeman the least pugnacious of the Ashanti Kings.
Nana Dwemaahene was succeeded on the stool by Nana Asumin Panin in the reign of Asantehene Nana Kofi Karikari. He took part in all the Karikari wars.
Nana Asumin Panin was succeeded on the stool by Nana Boadie Krah in the reign of Asantehene Nana Iensah Bonsu. After this reign the stool became vacant for a very long period because there was no ripe royal to inherit the stool. The administration of the stool was taken over by Obaapanin Afua Wane.
The stool however was succeeded by the present chief Nana Kwasi Afriyie who is a keen royal of the stool and was enstooled as such when King Prempeh I was in exile. The present occupier of this stool who is now incapacitated and totally blind has spent over 43 years on the stool and is at present over 100 years old.

I ý.
1st Chief Nana Peosa
Nana Kwaw Panin
3rd Nana Kwaw Kumah
4th Nana Sarpong Dasani
5th Nana Boegya Panin
6th Nana Osei Anin
7th Nana Drryki Panin
8th Nana Brobbey Awuah
9th Nana Dwemaahene
10th Nana Asumin Panin
11th Nana KvTasi Afriyle (present Chief)

CHIIT S OF
ADUBINSUKESE STOOL
Ahwerewamu is a village 43 miles from Kumasi on the Kumasi-Sunyani road via Opoku Krom. The Ahwerewamuhene swears to the Asantehene with the Ahvwiwibaa Sword, a sword of less significance than the ponponsuo Sword, used by Paramount Chiefs and other Senior Chiefs of the Ashanti union in swearing the Oath of Allegiance to the Asantehene.

Traditionally, the Ahwerewamu stool is known and called Frimpong Kwakoro stool. It is a stool of patrilineal descent and belongs to the Gyase division of the King under the Pranko group. This stool is said to have been created by Okatakyei Nana Opoku Ware for his son Frimpong prior to the Akumagyei 7'ar (1742) this is the Akim War fought in the reign of King Opoku 7are when the King took the battlefield himself and was at the battlefield. when Abirimoro, the deadly King of Sefvi invaded Kumasi and other towns of Ashanti and destroyed many valuable properties of the state. The King however commissioned some chiefs to pursue Abirimoro. This King it is said took to his heels. This chief Oheneba Frimpong took part in the Abirimoro War. After the defeat of Abirimoro there was a distribution of war booty at the spot now known and called Bechem, which is one of the principal towns in the Brong-Ahafo region.

It is further said that the King created this stool for his son with a view to wrapping him with the elephant tail known as Mmera ,henever he sits in state. The occupier of this stool also wraps the Golden Stool with the said Mmera whenever the occasion demanded.

After the Akumagya Uar which is also known as the Abirimoro War this chief though returned home unscathed and died a natural death at his village Ahwerewamu.

Oheneba Frimpong was thus succeeded on the stool by his son Bediako Kwarbeng Atia in the reign of the same King Opoku Ware. He was also on the stool in the reign of Asantehene Kusi Bodom. He was a contemporary of Asantehene Nana Osei 1wadwo the great fighting King who fought in the broad day light.

Oheneba Bediako Kwabena Atia was succeeded on the stool by his nephew Oheneba Kwabena Antwi in the reign of Asantehene Osei Kwame. He was also on the stool in the reign of Asantehene Nana Bonsu Panyin alias Nana Osei Tutu Kwame, another great fighting King of the century. This chief Oheneba Kwabena Antvri went to the Gyaman Yrar with the King in which Adinkra Kofi the Gyaman chief was defeated and beheaded by the Ashantis. He also accompanied the King to the Fante War in which the Fantes were totally defeated at Anomabo
and the King did place the state sword into the sea for the first time in the annals of Ashanti History thus caliming for himself the traditional title "Bonsu" meaning the destroyer of the spa which act was a symbolic expression of the King's victory over the Fantes.

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Oheneba Kwabena Antwi was succeeded on the stool by Oheneba Kwaku Kunadu in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamansu Jar in which the Ashantis were defeated after a fierce and bloody battle at Akatamau. He however returned home unscathed. Oheneba Kwaku Kunadu was succeeded on the stool by Oheneba Bediako Tue in the reign of Asantehene Nana Kwaku Duah alias Nana Agyeman the least pugnacious of the Ashanti Kings. He was also on the stool in the reign of Asantehene Nana Kofi Karikari. He took part in the Togoland Jar (Hwem :rar) fought in the reign of King Kofi Karikari in which Adubofuor, Buabasa or Gyasehene of the King took the leadership of the King's forces. This war is said to have lasted for three years and several war prisoners captured by the King's forces and sent to Kumasi. On the return from this war the King's forces further waged war on the Nzimas. This chief also took part in the Nzima war fought in the reign of King Kofi Karikari. He died at the battlefield as a result of bullets received in the Nzima War. The corpse was accordingly conveyed to his village in Ahwerewamu. The Nzimas however were totally defeated in this war. Oheneba Bediako Tue was succeeded on the stool by Oheneba Kwaku Tua in the reign of Asantehene Nana Mensah Bonsu (1875-83). He was also a contemporary of King Prempeh I alias Nana Kviaku Duah III. This chief Kwaku Tua took part in the Nkoranza War fought by the King's forces in the first part of the reign of King Prempeh, This war is said to be of the deadliest ever fought by the King's forces in the century. He also took part in the Mampong Jar (1889-90) fought by the King's forces. It will be recalled that the whole state of Mampong was ransacked by the King's forces. After the war both the Ejisuhene and Offinsuhene within the Kumasi state had commended the King's forces and were raised to Brempo status and made rulers of separate divisions within the Ashanti Confederacy by King Prempeh I. He was on the stool when King Prempeh was captured by the British in 1896. He also saw active service of Yaa Asantewa Jar of 1900. Oheneba Kwaku Tua was succeeded on the stool by Oheneba Kwaku Uprani whilst King Prempeh I was in exile in the Seychelles Island. He was still on the stool after the repatriation of King Prempeh I in 1924. He died two-years later after the King arrival. Oheneba Kwaku prani was succeeded by Opanin Yaw Kyekyere who is said to have been a stool carrier of the Asantehene. His appointment as such was by the executive instrument of the King. He was considered to be the most elderly man full of wisdom and sagacity at the time and was appointed to the
stool by the King during the second part of his reign. This chief was however
destooled after two year's reign for

- 3
mismanagement of the stool paraphernalia.
Opanin Yaw Kyekyere was succeeded by Oheneba Kwaku Nantei who was
estooled five months prior to the death of King Prempeh I. He has been a
contemporary of the present Monarch Nana Osei Agyeman Prempeh II and was
destooled after Ghana's Independence by the present Ghana Government as a
result of his political inclination with the
defunct United Opposition Party.
Oheneba Kwaku Nantei was succeeded by his nephew Kojo Asanso
who is said to have been a staunch member of the ruling Party. He reigned for a
period of five years and has recently been destooled by the Kingmakers and the
elders of the stool for an act of misdemeanour. The stool is at present vacant.
Note: The title-name of the stool is Oheneba and not Nana.

CHIEFS OF THE AIR.EVaV TANU STOOL
1st Chief Oheneba Primpong
2nd " Dheneb-a Bedialco Kwabena Atia
3rd Oheneba Kwabena Antwi
4th Oheneba Kwaku Kunadu
5th Oheneba Be diako Tre
6th "heneba Kwaku-. Tua;
7th Oheneba Kwaku piani
8th Opanin Yaw Kyekyere (destooled)
9th "hencba Kwaku Nantei (destoole )
10th Oheneba Kwadwo Asanso (destooled)
Stool now vacant.

IAS aco. no. AS. 141Nana Owusu AbpLbio - ' Atasomansohene Obaapanin Adjoa
Semah, Opanin Yaw,,Asamoah Opanin Kwadwo Asante, Opanin Adum Atta.
psilication: infotEanta
Recorded by:
21ti:
Subipot:
J. Agyeman-Duah.
6th December, 1964.
ATASOMANSO STOOL HISTORY
Institute of African atudies,
University of Ghana., legon.
February, 1965.

Atasomanso is a 'village 4 miles 'from Kumasi on the Kumasitekwai rtoad;,
The Atasomangiohene belongs to the Avan division of the King and swears to the Asante ie with the ponpons Sword the principal Sword of the King used by Paramount Chiefs and other Senior Chiefs in Ashanti in swearing the oath of allegiance to the Asantehene.

Traditionally, the Atasomanso stool is known and called Owusu Barimah Stool. It is a stool of matrilineal descent and belongs to the Bretuo Clan.

Tradition has it that the ancestress of the royal Bretuo Clan Asiama Nyankopon Guahyia came down from the sky by a silver chain known as Atwiaban. This is said to have happened at Ahensan in Adanse, at a spot now marked by the stream Domina. Before her arrival a bird called Afwia announced, "ene bri bi beba kuro yi mu" something strange is about to come to this village today. Then followed a leopard, Kurotwiamansa. And then from the sky came Asiama Guahyia, with the silver stool and with her relatives and subjects. On the other hand it is said that Nana Asiama Guahyia landed at Adanse-Ayaase and a later date migrated to Asanse-Ahensan. On arrival at the spot in question this ancestress is said to have told the residents of the neighbourhood that her sister by name. Nyinampong the Queenmother of Denkyira and of the Agona Clan was also on the way to Adanse. The ancestress of the Agona Clan also came down from the sky at a later date with her bead-stool.

So in Adanse Ahensan, Asiama Guahyia married a certain Kusahene Qboachie, and brought forth Kwakre Panin. Bafuor Antiedu and a daughter Agyarkuma Difie. The people of Ahensan were multiplying so rapidly that Asiama Guahyia asked her first born Kwakye Panin to rule over the menfolk and, she ruled the women. After some time Kwakye Panin died, and he was succeeded by his brother Bafuor Antiedu.

As the village was too small for his people Bafuor Antiedu removed with them to a place called Amoaful Bogyawe, which is near Asantemanso, the gathering place of the people. At Asantemanso there assembled together the Amantuonum, the five communities of Ashanti, who were to become Kumasi, Mamp'ong, B6kwai, Nsuta and--Kumawu. There also, Ampqng Adjei Kwafo, the head of the Tena people, who had preceded them from Adanse and who, like Bafuor Antiedu's people were searching for land to settle on.

Bafuor Antiedu with his relatives and people moved to Behinase. It is to be noted that the Bretuo people who left Adanse-Ayaase after settlement, were of seven different tribes. At Behinase it is said they became hemmed in and consequently a quarrel ensued which led to a big separation among these tribes. Tradition however has it that the Bretuo Clan is constituted of seven different tribes of which the Mampongghene is the accredited head. The names of these resident-tribe heads are as follows: 1. Mampong The Mampongghene

2. Adubinsukese

3. Baworo Baworohene

4. Aboatem Aboatemhene

5. Amoaful Amoafuhlene

6. Atasomanso Atasotans ehene
7. Adankraja  Adankrajahene
So' from Behinase Nana Ewi Asamoah one of the royals of the Bretuo Clan migrated with his three brothers namely the Baworohene, Aboatemhene and Adubinsukesehene and settled at a place called Nwonwuronwonwuroso. This is a village about one and a half miles from the present village of Atasomanso. At Nwonwuronwonwuroso one of the relatives by name Nana Sarfoh incurred a debt and when asked about the cause of such debt, he told other members of the family that a sheep be killed for him to eat. Consequently Aboatemhene, Adubinsukesehene and Baworohene left this village of Nwonwuronwonwuroso unceremoniously leaving the Atasomans'ohene' alone 'in that, they felt it inappropriate to co-operate with such a callous man like Nana Sarfoh. It is however to be noted that, it is characteristic of the Members of the Bretuo to quarrel on trivial matters within their own circle.

Nana Ewi Asamoah whilst resident at this village of Nwonwuronwonwuroso aldo at a later date migrated with other relatives to an area called Brenhomah. It was at Brenhomah village that Nana EWi Asamoah met his death. Nana Ewi Asamoah it is said was a contemporary of Nana Oti Akenten who was one of the early rulers of Ashanti.

* Nana E~i Asamoah was succeeded by his brother Ndana Ewi Kwame in "the reign of King Obiri Yeboah." This Chief took part in the Dormda War fought at Suntresu in which King Obiri was defeated by the Dormahene after a skirmish. Suntresu is an area in the city of Kumasi where the present Estate buildings are situated.

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It will however be 'recalled that it'was the time whilst Barimah Osei Tutu wa at Akwamu under training that his grand uncle Nana Obiri Yoboah-die-.

The untimely death of the King obliged the Asante nobies first to appeal to the- kenyasehene Nana Fredua Ayemaa, a, nephew of King Obiri Yoboah because at that time se, the grand nephew of the King Obiri Yeboah was still a minor. The Kenyasehene, however declined' this offer and the elders of Kumasi became embarrassed about the state of affairs. Consequently a delegati'on of the Kumasi people was-"appointed by the Kumasi state to bring King Osei from Akwamu.
The Akwamuhene AAsa Sas'aku on hearing this news provided Osei, the first Asantehene-to-be, with a body of Akwamdi troops, thirty according to some version of the saga, three hundred or seven hundred according to others under the able leadership of his linguist Anum Asamoah. On arrival in umasi these Anum people were not allowed to return home, but were obliged to establish their dynasty at Kumasi near the area now called Adum. Prior to King Osei Tutu's proclamation as Kumasihene, the commander-in-chief of the Kumasi division was established by his ancestors--was the Asafohene of Kumasi with the title of Alyamfuuo.
The body of troops appointed-by the Akwamuhene Ansa, Sasraku, to accompany Obarima Osei Tutu to Kumasi for his enthronement as the Asantehene under the able leadership of Anum Asamoah, Linguist of Ansah Sasraku was made to serve
under the Asafohene of Kumasi, then the commander-in-chief of the Kumasi division. Thus the title of Asafohene was abolished in favour of the consolidation of Akwamuhene; the people from Anum, then known as Akwamu people or Akwamufo were made to serve under this chief Asafohene. He was thus made the head of the Akwamu people.

Nana Ewia Asamoah who was a contemporary of King Obiri Yeboah was a contemporary of King Obiri Yeboah was succeeded on the Atasomanso stool by his brother Nana Owusu Barimah in the reign of King Osei Tutu. It is said that it was Nana Owusu Barimah who was asked by the King to lead Anum Asamoah the first Adumhene appointed by the King to register his appreciation and generosity of thanks to the Kumasi elders for the said Adum Asamoah being kindly disposed to him whilst resident in Akwamu.

Nana Owusu Barimah having thus been commanded by the King to lead Anum Asamoah to this ceremonious salutation was further charged by the King with a special responsibility of leading the Adumhene or Anum Asamoah always to places of cultural importance and of course educating him on some cultural aspects of the Kumasi state. This Chief Owusu Barimah is said to have taken part in the Dormaa War fought at Abesim in the reign of King Osei Tutu in which the Dormas were defeated by the King's forces. The commander-in-chief of the Dormaa army by name Dormaa Kusi who was also a son of Dormaahene was captured and decapitated by the King's forces. The Dormaahene it is said took to his heels as far back as to the present Gyaman area in the French line. This chief also took part in the Denkyira War fought at Feyiase in the reign of King Osei Tutu.

It is said that the Denkyirahene, Ntim Gyakari, sure of his prowess took the initiative of invading the Ashanti nation. The great army of Ntim Gyakari arrived from Adunku, a village of about four miles from Aboatem, and gave battle to the Ashantis. At Aboatem, it is said, the enemy was kept at bay for seven days, after a bloody combat. Messages of congratulation were sent to Aboatemhene Adu Tutu Apam by King Osei Tutu and Okomfo Anoye who were then at the battlefield at Feyiase. At Feyiase, which is about two and a half miles from Aboatem the Denkyirahene was totally beaten and decapitated by the Ashantis. It is said that the title "Barimah" was conferred on this chief of Atasomanso after he had fought vigorously with the Krontihene of Denkyira Todobra Awise who had thought of besieging Kumasi by the back yard whilst the main army of the Ashanti nation had taken the field at Feyiase. The Krontihene of Denkyira had passed through the Techiman road to Kumasi with a mobilised view to besieging Kumasi and capturing the female royals who were left behind. This chief of Denkyira having been totally defeated and beheaded by the Atasomansohene Nana Owusu Sekyere the skull was accordingly sent to the Asantehene King Osei Tutu. The King thus conferred the title of "Barimah" on him. He thus became popularly known as Nana Owusu Barimah instead of Nana Owusu Sekyere.
After presentation of the skull of the Krontihene of Denkyira to the King, the King in turn ordered that it be used for the celebration of Odwira by the Atasomansohene himself. Tradition therefore has it that when the King has performed his Odwira Festival at the Pafram Kwasiada that is a special Sunday in the month of September, the occupier of the Atasomanso Stool also starts his Odwira festival three days after the King's main Odwira Festival on Wednesday. Nana Owusu Barimah also took part in the Akim War fought in the reign of King Osei Tutu.

Nana Owusu Barimah was succeeded on the stool by his brother Nana Baah in the reign of Asantehene Nana Opoku Ware. This chief took part in the Takyiman War fought in the reign of King Opoku Ware in which the Takyimanhene Ameyaw Kwakye was defeated and beheaded by the Ashantis. He accompanied the King also to the Akim Tar in which the King took the field upon himself and was at the battlefield when the terrible news of Abirimoro's invasion reached him. Abirimor the chief of Sefwi it is said invaded Kumasi and other principal towns of Ashanti destroying several state properties and killing many royals whilst the King was away in the battlefield.

Nana Baah was succeeded on the stool by his grandson Nana Frimpong Kokoo in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad day light. He was also a contemporary of King Osei Tutu.

Nana Frimpong Kokoo was succeeded on the stool by his brother Nana Apraku in the reign of Asantehene Nana Bonsu Panin alias Nana e Tutu Waime. This chief took part in the Akatamansu War and returned home unscaTohed'. This war is said to have been the deadliest that the Ashantis ever fought in the century. The Ashantis were defeated.
Nana Asare Bafuor was succeeded on the stool by Nana Afrifa in the reign of Asantehene Nana Kwaku Duah I alias Nana Fredua Agyeman the least pugnacious of the Ashanti Kings. Nana Afrifa was succeeded on the stool by his nephew Nana Dabra in the reign of the same King Nana Fredua Agyeman. Nana Dabra was succeeded by his nephew Nana Adui Nkontwimah in the reign of the same King Nana Fredua Agyeman. Nana Adui Nkontwimah was succeeded by his nephew Nana Gyimah Ankoannah in the reign of Asantehene Nana Kofi Karikari. He took part in all the Karikari wars. Nana Gyimah Ankoannah was succeeded on the stool by Tana Kyere Boden in the reign of Asantehene Nana Mensah Bonsu. He was also on the stool in the first part of the reign of King Prempeh I that is before his arrest by the British in 1896. He took part in the Nkoranza war fought by the King's forces. He also took part in the Tampong War (1889-90) fought by the King's forces. It is said that the whole state of Mampong was ransacked by the King's forces.

Nana Kyere Boden was succeeded on the stool by Nana, &ntwi Awuah whilst King Prempeh was in exile in the Seyphelles Island. He saw active service of Yaa santewa War of 1900. He was on the stool after the epatriation of King Prempeh I from the Seychelles island in 1924. He was also on the stool after the epatriation of King Prempeh from the Seychelles Island in 1924. He also took part in the present Monarch Nana sei Agyeman Prempeh II. Nana Afi twi Awuah has succeeded on the stool by his grandson Nana Owusu Barimah Ababio who is the present chief.

CHIEFS OF
ATASOMANSO STOL
Nana Ewi samoah Nana Ewi Kwame Nana Owusu Barimah Nana Baah Nana Frimpong Kokoo Nana Apraku Nana Asare Bafuor N na Afrifa Nana Dabra Nana Adui Nkontwimah Nana Gyimah AnkoaaAnah Nana Kyere Boden Nana Antwi Nana Owusu Barimah Ababio.

classSituation ce 4
Inf oMgazr
6kyeam Pennyah' - Asantehiene' s Linguist.
Re o Eed by:
J. Agyeman-Duah.
Date -.
23rd November-er, I 94.
Sub j egt:
AJNO RAIN LIN-UIST STOOL HISTORY
The occupier of this stool sits to the Asantehene with the Ahwihwibaa Sword, a sword of lesser significance than the ;ponpolisuo Sword, which is the principal Sword of the King used by the Paramount Chiefs and other senior chiefs of the concomitant states of the Ashanti nation in swearing the oath of allegiance to 'chie Asantehene'. The occupier is also one of the accredited twelve linguists of the Agaitehene. He runs fifth in conriand, o. represents the Ananta group within the C-vas division of the i..I*.

The Linguist stool is said to have been created by Asantehehb Nana Bonsu Panin alias Nana Osei Tutu Kl-ame. before the .Gyairan "ar with Adinkra Koe. It 1;will be recalled that Adink-ra . the G-yaman n. ohief had mace himself a golden stool similar to Iot in Ku- s - ii" as he was a tributa.y king to King Osei Bonsu, it was considered an act of insubordination in his position as such. King Osei - onsu sent his renowned linguist, Butu!akwa and presumably other linguists for the demnd. of this stool in question. Adinkra, however quietly corVled rith the Kilv ' s demand and'gave upithe" stool which was to be sent to Kumasi, He* v.a at a ..later. date... reblied.. ' hb - "ife 'or giving up the stool, taus reprQaQhi-ng himself' 'C" coardice. "his wife..denounoed him howevr, i'egretting his co=ice, tried to consolidate his efforts to retri.e -de stool, .He sent to the Ki'g. messages of insolence thuA initiated the Adinkra V ar in hich he'was. beaten aid decapitated by the Aslantis. It is iowerw said that .Nd a Ano Panin the first linguist to this stool w which was c .ate. b'? i.na Bonsu Panin was aring the 'delegation. of 110 apointed b the K . ' to demand the stool in questidn fr~om Adinkra, the GT-a:ini .ns. Te, message from the throne wass "tiwo "azters cannot man'.. shS , - a:-, I such Adinkra should surrender the ,oden stool,. It is said' athe delegation of 110 st.rong men sent"by the King o- rsa i to Adinkra were molested ar). torture on arrival in Gyanrn. The Aho Panin stool on the otherhand is spid , be one of ancestyj from Adanse. It so happened that during the. reign of Nana Bonsu Panin te re arose an outstanding纷 f atir - "spute bet.-.e:a.'a :._i,1 Ano 1?anin both blood relatives resident in Adanse area. i'.sna Jaxink-va .i.e. W it is said was an Obrepong of distinguished nobility of the Adansehens. He Was the 1.nonsiehene. it is said that this "i-ief ::n Ino Pain "de$1ined to serve the K" in.- of A"shanti and. conreuently migrated with a. large retinue to an area called Assin i..su& ia Sou ,orn Gha-on the Kurt.si-Cmt;e Conzt road. Conversely his rolative -lana Ano Panin preferred to serve under the Asantehene, ca.'d t- us migrated to Kunasi with other toeritue of the family in t-o reign of Aantehene Nana B'onsu Panin. On arr-ival at wuai wi his,lyonger brother Ano Kumah and. other re laives, -i. r.P A'no Panin it 'is. sai,z, Wua corTpanied by his ancestral stool fl 1Pjamo_4,chaifpong stool.
Incidentally, Tana Panin's sister, Ago Bame-i, had accompanied Ana Dankaa, the rebel chief of Adanse to southern Ghana. They met and pursued Nar Ano Panin in Kiuniasi, where he was nestled and teased by the followers of Nana Darikwa Yieyaw. The sister of Ano Panin, however, managed to trace the whereabouts of her brother and saw him in Kurnoa. This woman, upon arrival in CurasaL, called at an area just ini to vici i-by of the presetBaé Lão oale Netiaiioäöa' o2 ii. brothe r Nàra Ano Panin. The s-oot in

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vil7a, n-tei1 g caue hi 5-ie stool to:be conseorated by, Nan. Ano Pânir âd

ient- to IC 2siör foar that the rebel. chief', Da.nkwx Amervr., mit»,ghi-ä o6iå 'ý,c
to Adanse and steal thiås 'soarqco stool.
Nana Ano Panin was succeeded on the Linguist stool by Prempeh Nana Yaw Poku in the reign of Asantehene Nana Osei Zaw Akoto. This chief took part in the "Jataanso Tar" in which the Ashantis were defeated after a bloody battle. After the demise of Yaw PolM somewhere in the reign of Nana, Agyeman the Linguist stool became vacant for a considerable length of time until the reign of King Prempeh I when one Kofi Berkre a son of the stool was appointed by the King to succeed Pana Yaw Poku. This chief took part in the Nkoransa War fought in the reign of King Prempeh I. He was on the stool whilst King Prempeh I was arrested by the British in 1896. He saw active service of the Yaa Asantewaa War of 1900 and was still on the stool after the repatriation of King Prempeh in 1921+. He died in the second part of the reign of King Prempeh I at a very old age.

Nana Kofi Berkoe was succeeded on the stool by Xyeame Kofi Pennyah who claimed to be a true royal of the stool and of the Ekuona extraction. He was succeeded on the stool in the reign of the present Myonarch Nana Osei Agyenan Prempeh II.

Note: (a) The occupier of this stool has a linguistic stick known as Asempa Tia which serves as a symbol of authority.
(b) Ano Panin Linguist stool is one of matrilineal descent and belongs to the Ekuona Clan or Abusua.

LINGUISTS CF THE ANO PANIN STOOL
1st. Linguist: Okyeame Ano Panin
2nd. Linguist: Okyeame Yaw Poku
3rd. Linguist: Qkyeame Kofi Berkoe
4th. Linguist: oyeawe Irofi Permy-ah - the present Linguist.

Classification:
Informant:
Ohenenana Kofi Karicari - Ahubrafoohene.
Recorded by:
J. Agyeman-Duah.
Date:
Sueot:
30th November, 1964.

AHJRAFQO, STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
February, 1965.
The Ahubrafoohene swears to the Asantehene with the Ahwihwibaa sword, a sword of less significance than the Lponponsuo sword used by Paramount Chiefs and other Senior Chiefs of the component states of the Ashanti union in swearing the oath of allegiance to the Asantehene. It is a popular stool for the grandsons, sons and the young royals of the King. It belongs to the 14lanwere Clan or division of the King. This stool is said to have been created by Opimsuo Nana Osei Tutu.

The duties of the occupier of this stool are as follows:
(a) He holds the golden Lmera made of elephant tails and sits in front of the King whenever he sits in state.
(b) He wraps the King with the Mmera whenever he sits in state.

The first Chief so appointed by the King was Ohenenana Osei Kwame and this was in the reign of King Osei Tutu. After the demise of this chief Osei Kwame, no chief was appointed to the stool. The stool became vacant for a hundred years without a successor. The present Asantehene Nana Osey Agyeman Prempeh II has thus revived its dignity as such by appointing one Osei Kwame, a grandson of the Golden Stool to be the occupier. This grandson of the golden stool having occupied the stool for some time was promoted to the Atipin stool when it became vacant. He was enstooled as Atipinhene on the 18th of January, 1960. He took his oath of allegiance to the present Asantehene, Nana Osey Agyeman Prempeh II with the Mponponsuo sword.

Ohenenana Osei Kwame has been succeeded to the stool by Ohenenana Kofi Karikari who is the present occupier of the stool.

CHIEFS OF AHUBRAFOO STOOL
1st Chief:  Ohenenana Osei Kwame
2nd Chief:  Ohenenana Osei Kwame
3rd Chief:  Ohenenana Kofi Karikari - present chief

Classification: Informants:
Recorded by:
Date:
Subject:
IAS acc. no. AS.14-.
Obrempong Kwarku Ababio - Ampabamnehene. Agonahene Opanin Kofi Pong Abontendomhene Kwaku Addai
Kyeamne Yaw Darko Opanin Akwasi Boating Opanin Kwadwo Deng
J. Agyeman-Duah.
Ampabame is a village 5 2 miles from Kumasi on the old Kumasi-Bekwai road. The occupier of this stool swears to the Asantehene with the Iponponsuo sword, the principal sword of the King used by the heads of the component states of the Ashanti union in swearing the oath of allegiance to the Asantehene.

The Ampabame stool is 'a stool of both matrilineal and patrilineal descent. It is therefore an open stool for popular inheritance. Traditionally it is known as Obrempong Nketia stool and belongs to the K-yidom Clan or division of the King under the category of Alkyempimhene who is the head clan chief of the K-yidom division and Domaikwa division of the King. It is a stool of ancestry from Akim Domalteng in the Akim Kotoku area.

The ancestor of this stool is known as Nana Nketia Obrempong who is resident at Akim Domanteng in the Akim Kotoku Area as an independent chief in the early days. It is said that he was the first chief to inhabit the Akim Kotoku area before the migration of the Akim Odahene.

Tradition has it that in the days of King Obiri Yeboah one of the early Ashanti rulers and predecessor of King Osei Tutu, trading was his profession and vocation. As a trader Nana Obiri Yeboah travelled to many parts of the country. During one of his trading expeditions Barima Obiri Yeboah, it is said, called at Akim Domanteng and whilst on such trading enterprise at Akim Domanteng the news reached him that his uncle Nana Oti Akenten had died. It is said that as a frequent traveller to Akim Domanteng Nana Obiri Yeboah got married to Nana Nketia Obrempong's sister by name Nana Nyarko. This woman it is said gave birth to Nana Sabin the first Akkyemphene and Nana Bemraafi. Nana Obiri Yeboah was thus collected from Akim Domanteng by the Kumasi nobles when Kumasi was known as Kwamang after the demise of his uncle Nana Oti Akenten to be the occupant of "Aban Dwa". Nana Obiri Yeboah was thus accompanied by his wife Nana Nyarko and family and his brother-in-law Nana Niketia Obrempong, the Domantenhene as well as a house retinue and spectators from the Akim Kotoku to grace the occasion on the enthronement of Nana Obiri Yeboah as the Paramount chief of Kumasi. It is further stated that in the old days, the Domantenhene was a very powerful ruler in the Akim-Oda area and first to none in the Akim Kotoku Area.

Nana Obiri Yeboah and followers having arrived at Kumasi then
known as Kwamang, was proclaimed the Paramount Chief of Kumasi and the occupant of the Aban Dwa Stool after the performance of the necessary customary rites. After the proclamation of Nana Obiri Yeboah as the Paramount chief of Kumasi/Kwamang, Nana Nketia Obrempong who had accompanied his brother-in-law from Akim Domanteng with all the trappings of a chief including of course his ancestral stool was thus appointed by the king and his Rear-Guard, Chief responsible for all operations. I-e thus accompanied the King as his Rear-Guard Chief whenever the occasion tema
It is also said that on arrival at Kumasi then known as Kwamang Niana Nketia Obrempong thought of going back to his place of original abode at a subsequent date, but it is said that he objected to this request and instantly erected a stool for his son Obeneba Sabin thus appointing him Obenebahene - that is the headchief of all sons of the King. Obeneba Sabin's mother was Nana Nyarko the sister of Nana Nketia Obrempong from Akim Domanteng. It was round about this time that the Dormaa War fought at Suntresu, an area now in Kumasi where the present Estate Buildings are situated. The war was between King Obiri and the Dormahene. It will be recalled that Obeneba Sabin Panin accompanied his father King Obiri Yeboah to this Dormaa War fought at Suntresu. Nana Ntiamoah Ohimhene and one of the foundation members of the King's allied chiefs in the reign of king Obiri Yeboah when of course Kumasi was known as Kamang, was charged with the responsibility of keeping watch on the road side to a village known and called Abanpepa Daase where the then reigning Dormahene had taken residence. It is further stated that during the exchange of shields between the Dormahene and King Obiri Yeboah, Obeneba Sabin Panin was behind his father and escorted him home after sustaining an injury. King biri Yeboah is said to have died a natural death at Kumasi then known as Kwamang 40, days after the skirmish. Obeneba Sabin Panin is said to have taken the initiative in the burial ceremony. King Obiri Yeboah died as a result of the Dormaa skirmish and was eventually succeeded on the "Aban Dwa" Stool by his grand nephew King Osei Tutu, the strong man of action. Chief Ntiamoah failed to fulfil his obligation on the road side which consequently let the Dormahene to attack King Obiri Yeboah unawares in a sudden' moment on one Sunday. Tradition also has it that in the old days, shields and swords were used for combating. King Obiri Yeboah as alleged was not killed or suffered defeat from the Dormahene, but was rather wounded by the Dormahene during a shield combat. The Dormahene is said to have been a tall ruler and Obiri Yeboah a short ruler. But according to evidence of the age-long traditions, whenever two powerful rulers were waging war, the common practice was that the two should meet face to face. So on the assumption of this analogy the Dormahene it is said wounded King Obiri Yeboah and was taken 1br his son Sabin Panin though severely wounded he later on died a natural death at Kumasi. e thus buried at an area adjacent to the present
BarelyS Bank building. The chief, Nana Nketia Obrempong, it is said took part in the Dormaa War fought at Suntrresu. He was captured, tortured and wounded and his penis was taken off in cold blood by the Dormaa Army. He was thence left ajar at the battlefield to meet his untimely death.

Whilst expecting his last breath he was taken home by some members of the Kumasi force for a native medical treatment. This chief, it is said, did not die of other penis injury but became alright at a later date and even took part in the subsequent Dormaa War fought in the reign of 'King' Osei Tutu when the Dormaahe were defeated at Abesim. This incident of Nana Nketia Obrempong is said took place on one Sunday known as Fokwasie. This Sunday it is said also corroborated with the death of King Obiri Yeboah as a result of the Dormaa skirmish at Suntrresu. This remembrance Sunday consequently became the oath day of Nana Nketia Obrempong and his stool subjects the Asakare people now the Ampabame people. This particular Sunday became also, a bad Sunday (Dabone) and a Great Oath Day for Ohe-neba Sabin, the first Akyemimhene because it was a sad Sunday when the death of his father King Obiri Yeboah coincided with his defeat at the battlefield by the Dormaahe at Suntrresu. It will also be recalled that Nana Nketia Obrempong was the brother-in-law of King Obiri Yeboah and a maternal uncle of Ohe-neba Sabin. The episode which took place on that particular Sunday fell on a celebrated Sunday traditionally known a "Fokwasie" the people of Asakare did compose a War song to this effect.

Tradition has it that the Asakare people now known as residents of Ampabame No.1 were asked by Ntiamoah the Ohwimhene who was a contemporary of King Obiri Yeboah and one of the early foundation members of the constituted Kumasi state when Kumasi was known as IMamang. The tradition goes on that Nana Ntiamoah the Ohwimhene who is allegedly known in high traditional circles to be of the Oyoko Clan and at the same time a blood relative of a contemporaneous Dormaahe of King Obiri Yeboah, did persuade Nana Nketia Obrempong not to take the field on that eventful Sunday in that the Dormaahe was not prepared to wage war on King Obiri Yeboah on that particular Sunday. Nana Nketia Obrempong having taken the words of Nana Ntiamoah, the Ohwimhene in confidence was taken unaware by the Dormaahe and his Infantry. If Nana Ntiamoah, the Ohwimhene had of course not persuaded him as such.

and moreover King Obiri Yeboah would not have suffered the defeat of the Dormaa people.

It is said that Nana Nketia Obrempong having been conveyed home from the battlefield as a sick man after the loss of his penis by the Dormaa people, the question was thus put to him by the Asakare people "Why did you allow the Dormaahe to defeat you"? This chief r~it is said replied as follows: "I was asked by Ntiamoah the Ohwimhene not to take field on the celebrated Sunday known as "Fokwasie" but having considered the situation to be one of a serious phenomenon I
took to the battlefield Vrith a handful of people I was taken unawares by' the Dormaaahene and consequently suffered such a terrible defeat from the hands of the Dormaa people”.

Nana Ketia Obrempong having thus explained to the Asakare people as to this serious mistake which led to his defeat by the Dormaa people on that eventful Sunday, Nana Nketia Brempong and his Stool subjects, the Asakare people, thus composed the War song which runs as follows:

Yaanom Yene Y,afoo Aku Okupoonnenasi Yese Yemps Neters.
Yefre Yen Asakra Banenma
Yee ' yee I
Osei 0 ' Tutu Aye Bnntuo
Agyanom Mmpane - Muakuaku
Na Eye Den, Na Muanka
Busa Ntiamoah Yabina Wama Omanye Agu Mu
Asakra "Mmako
Meka - ja - &konane
Okuponsie, Manya
Ene Nyooye
Okudadaa Manya
Amanke.

This War song is just an indication of the, fact that if they had not been induced or persuaded by Nana Ntiamoah, the Ohwimhene as such they would have fought mercilessly as mercenary soldiers and the Dormahene could not have capture Nana Nketa Obrempong and taken off his penis. Because they the people of Asakare consider themselves as vry-brave people who could have proved their prowess at the battlefield ,v'hy then should such an infidel 6La the Dormahene take off tle penis of their chief.

The people of Asakare it is said became aggrieved as to this disastrous folly and thus contributed to the compo-ition of the foregoing war son!.

It is said that the people of Asakare now residents at Ampabame village Yo.1 were formerly resident at Akyeremade an area near the present Akyempimhene's residence which is the adjacent spot to the Ghana Railway station on the main street of the ,Bimpeh Hill on the right hand side of Adum Railway bridge counting 'from the first toim of the Akyeamehene's residence.

It so happened that after the death .of King Obiri Yeboah the father of Oheneba Sabin Panyin and the first Akyempimhene of the contemporaneous record having been appointed as such also died at a subsequent date in the reign of Asantehene Nana Osei Tutu the founder f. the Ashanti nation. Evidently Oheneba Sabin Panin was succeeded on the stool by Oheneba Owusu Afriyie, the son of King Osei Tutu. Oheneba Owusu Afriyie it is said was elevated to the status of a Head Divisional Chief of a consolidated Clan of boththe kingdom and Domaikwa group-of the King. Oheneba Owusu Afriyie it is said was taking un‚due influen-e and cont'ol over Nana Adwere 'Twiah the successor of Nana N.ketia
Obrempong. Consequently there arose a sharp contention between Nana Adwere Twiah and Oheneba Owusu Afriyie which led to the migration of Nana Adwere Twiah and the stool subjects to the present area of Ampabame. Although Nana Adwere Twiah was made to come under the category of Kingdom division of the King through the efficacy of Opimsuo - Nana. Osei Tutu, this chief Adwere Twiah the Ampabamehene-to-be was not in good temperamen-t with Oheneba Owusu Afriyie in that he Oheneba Owusu was to oust Nana Adwere Twiah with his position as such. Nana Adwere Twiah having settled at the present area as such, named it Ampabame, meaning "He would not like the King's son to take control over him and boast on him with his position" and thus came about the naming of the present village of Ampabame.

Note: (a) The Domaikwa Benkum Group within the Iyidom division of the King consists of the following: (i) Detehene. (2) Sevhn. (3) Amoabohene (4) Krapahene (5) Kuroforomhene (6) Adensehene (7) Gyinnyasohene.

The foregoing stools are said to have been created by King Obiri Yeboah in the Iyidom division.

(b) The Domaikwa Nifa group within the Kyidom division of the King consists of the following chiefs: (1) Akyeamehene (Chief Linguist of Asantehene). (2) Feyiasehene (3) Nyamiahene (4) Senfehene (5) Amoamanhene (6) Aburamohene (7) Besiasehene.

The foregoing stools are said to have been created by King Osei Tutu in the Kyidom division.

Nana Nketia Brempong having thus recovered from his penis injury it is said, took part in the Dormaa War fought at Abesim in the reign of King Osei Tutu in which Dormaa Kofi the commander-in-chief of the Dormaa Army was defeated, captured and beheaded by the King's forces.

Nana Nketia Brempong was succeeded on the stool by his son Nana Akese Brempong in the reign of this same King Nana Osei Tutu. The succession took place immediately after the Dormaa War fought at Abesim when Nana Nketia Brempong met his natural death. Nana Akese Brempong was succeeded on the stool by his nephew Obrempong Adwere Twiah in the reign of the same King Osei Tutu. He took part in the Denkyira War fought at Feyiase in which the Denkyirahene Ntim Gyakari was defeated by the Ashantis. This chief also took part in the Akim'Rar fought in the reign of King Osei Tutu in which the King met
his natural death at the battlefield in the Akim district as a result of protracted illness.

Tradition has it that the King died at the battlefield but not as a result of bullet wounds sustained from the Akim people. Okomfo Anokye the Spiritual Adviser and confidant of King Osei Tutu had once predicted that the King would surely meet an untimely death if he dared took the battlefield himself, but King Osei Tutu overlooked this prediction.

King Osei, however, having died a natural death on Akim soil was perfumed with traditional rights and placed in a coffin for conveyance to Kumasi, the seat of his own creation by Opimsuo Nana Osei Tutu.

Thilst crossing the Pra River with the King's special body-guard some militant Akim people harboured on the way side and fired on the King's coffin but the coffin was accordingly conveyed to Kumasi. This was a bold attempt of the King's special body-guard in crossing the Pra River despite the bullet shots Which punched the King's coffin which is contained in one of the King's Funeral Dirges as "Adaka Gyeab6ur" meaning the dynamic coffin which fears no bullet.

Nana Obrempong Adwere Tawiah was also a contemporary of King Opoku Ware. Okatakyei. He took part in the Talyiman War fought in the reign of King Opoku Ware in which the Takyimanhene Ameyaw Kwakye was defeated and beheaded by the Ashantis. He also went to the Gyaman War in the Ivory Coast when the Gyaman King Abc Kofi was defeated and decapitated by the Ashantis. He also accompanied the King Opoku Ware to the Akim War in which the King himself took the field for war and was at the battlefield when Abirimoro the notorious chief of Sefwi did invade Kumasi and other principal towns of Ashanti thus causing havoc to several valuable properties and capturing several female royals in Ashanti.

The King upon hearing this terrible news of Abirimoro it is said, despatched the Akyempimhene Nana Owusu Afriyie and the Bantamahene to pursue this deadly chief Abirimoro whilst he himself remained at the battlefield. But the Akyempimhene Oheneba Afriyie it is said refused this request in that he could not leave his father at the battlefield. The Akyempimhene appointed his younger brother Hiahene Oheneba Sabin Kumah, Buaso Odikro, Nkwie-Paninhene Nana Twum and the Nyinahinhene 7 in his place; the Bantamahene also sent Brefo Apaw the Akwaboahene and Barima Offianohene to pursue Abirimoro and fight against him. The departed Ashanti army at long last returned to Kumasi and reported to the King that Abirimoro in his flight had stopped at Mipassaso and opened fire on them. Abirimoro though took t6 his heels, but was killed at a later date by the Ashantis. The departed Ashanti army thus took for themselves all the land between the Tano and Bia rivers, the area now known as Ahafo. These areas were made into a hunting ground for the Asantehene. It is also said that the expedition to pursue Abirimoro lasted for three years but this deadly chief could nowhere be found and the Asantehene ordered that all those chiefs who took part in the Abirimoro's flight should be caretakers of the various spots of their destination.
Nana Obrempong Adwere Tawiah was also on the stool in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light. He was thus succeeded on the stool by Nana Yeboah in the reign of Asantehene Nana Osei Kwame. Nana Yeboah was also a contemporary of Asantehene Naha Osei Tutu Kwame another great fighting King of the Ashanti nation. He accompanied the King to the Fanti War fought at Anomabu in which the ITing for the first time in the annals of Ashanti history did place the state sword into the sea as a symbol of his victory over the Fantis. The King thus claimed for himself the traditional title "Bonsu" meaning the destroyer of the Sea. After this Fanti War fought at Anomabu, the King, it is said, commissioned special force under the able leadership of Obrempong Yeboah to wage war against Fanti village chief by name Dobeng Barima. This Fanti village chief then resident at Fanti Dobeng insulted the King of Ashanti'. Consequently the matter was reported to the King and war ensued. The Fanti chief was captured and beheaded by the Ashantis.

The following chiefs now in the Brong/Ahafo Region and Ashanti Akim district respectively, it is said, accompanied Obrempong Yeboah to the Fanti War at Dobeng:
1) The Baduhene Brong/Ahafo Region
2) The Asiakwahene Brong/Ahafo Region
3) The Hwediemhene Ashanti Akim District.
Obrempong Yeboah was also on the stool in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamansu War which is said to be the most deadliewt ever fought by the Ashantis. He however returned home unscathed. Obrempong Yeboah was succeeded on the stool by Obrempong Kwaku Frempong in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious King of the Ashanti Kings. He was also on the stool in the reign of Kofi Karikari. He was a son of the stool.
Obrempong Kwaku Frempong was succeeded on the stool by his son Nana Amofa in the reign of Asantehene Nana Mensah Bonsu. Nana Amofa was succeeded on the stool by Nana Ofori a royal of the stool in the reign of the same King Nana Mensah Bonsu.
Nana Ofori was succeeded on the stool by Nana Atta Kusi in the reign of the same King Nana Mensah Bonsu. He was sent to Banda, by the King under the able leadership of the King's force to wage war against some chiefs of the vassal states of the Asantehene who were then declining to serve the occupant of the Golden Stool. This chief having arrived in Banda with the King's force's found the mobilised force of the enemy to be greater than that of the King's forces.
He thus halted at Banda and then appealed to the King for reinforcements: when he met his natural death on the Banda soil after a protracted illness. The dead body was accordingly conveyed home and buried at Ampabame village. It was also
the end of hostilities. No war was further waged against the chiefs of the vassal states of Asantehene in that area.

Nana Atta Kusi was succeeded on the stool by Osei Adu, a paternal grandson of the stool before the enstoolment of King Prempeh I alias Ian'a Kwaku Duah III. He took part in the Asibey War fought in the area of Amansie that is in the Kokofu, Dadiase and Bekwai area. ThJs -Var was a reprisal of King Prempeh's enstoolment as such. It will be recalled that after the untimely death of King Kwaku Duah II who, itL± said spent just about 40 days on the throne, there broke out a civil war in Ashanti. It so happened that the two brothers namely, Nana Agyeman Duah alias King Prempeh I and Yaw Twereboanna both royals of the Golden Stool were chosen as such. Bekwai, Ejisu, Juaben, Asumegya and Kumasi were in favour of the candidature of Nana Agyeman Duah. On the contrary, Kokofu, Mampong, Nouta, Nkoranza, Ahafo and the Gyaseh of Kumasi were against the candidature of Nana Agyeman Duah but wanted Twereboanna. Consequently, a civil war broke out in Ashanti. This sort of fighting between certain individual states in the Amansie area is known as Asibey War. The war was named as such after the chief of Kokofu at the time who was very instrumental in the Amansie area. This chief Osei Adu it is said died at the battlefield at Senfi in the Bekwai district as a result of the said Asibey war.

Nana Osei Adu was succeeded on the stool by Obrempong Osei Kufuor in the first part of the reign of King Prempeh I. He took part in the Mampong War fought in the reign of King Prempeh. When the Mampongs were defeated by the King's army and the whole state of Mampong ransau>by the mobilised forces of the Kumasi state. He also took part in the Nkoranza War fought in the reign of King Prempeh I venen the Nkoranzas were defeated by the Ashantis. It is learnt from contemporary sources that somewhere in 1891 Kih': Prempeh I sent messengers to Kofi Fua of Nkoranza and asked him to send back the Mampong refugees and others who were living at Nkoranza. Kofi Fua did not mind and he neither drank fetish with the Asantehene to she : his willingness to serve him, so King Prempeh was angry and made war against Nkoranza. The mobilised forces of the Kumasi people beat the Nkoranzas and took many prisoners and burnt Nkoranza. Obrempong Osei Kufuor was on the stool when King Prempeh I was taken away by the British in 1896. He saw active service of the Yaa Asantewa War and fought on the side of the Golden Stobl.

Obrempong 0 Si. Kufuor was succeeded on the stool by Nana Kvaku Panih a son of: the stool whist King Prempeh I was in exile' in the Seychelles Island. He abdicated on his own.

Nana-Kwarku Panih was succeeded on the stool by' Nana Kwaku Kumah whilst. KingPrempeh I W*s still'in exile ih :the Seychelles- 1sl a a. Hb was, destooled, before the .rptriation of King Pr~m'eh' I in 1929 ...on charges of misdemeanour and mal-administration. 
T’JNana -KwrbkKumah was succeeded on the stool by 0brempo'g .siedu whilst
KingPrempeh i was still in exile- in theSeycholles Island. -He'wa-s a: son of the
sto6l and abdicated on his own.'
Obrempong aisiodu was succeeded on the stool by Obrempong Kwairku
xenasAh during the 'econd part of the reign of Eing Premipeh II'that s after his
repatriation f.r6m :the Seychelles Island by the British G:ovdrnment in 1924. HC
died on the stool in the reign of this present
King .0ei 'Agyeman Prempeh II.
Obrempong Kwarku -Kumah Was reinstated after -the demise of Obrea-pong
Kwadwo Mensah. He spent over 17-years on the stool and was a. very old man of
120 years when he met his death in Kumasi about a year ago. He
was- akein royal of the stool.
Obrempong Kwarko Ababio who is the present chief, took his oath
- of: allegiance to Kin~g Prempeh II the present Asantehene on 7th December,.1.
96Z-.t":;
Note  (a) Before the creation of Akkempiin stool by..King.O biri Yeboah
Nana .Nketia 0brempon's stool was in existence.
* (b)When migrating from Akim Domanteng Nana Nketia Obrempong
was accompanied with the following chiefs:(1) Dekyi No.1 chief -. 89e IAS-ace.
no. AS-119.
3.;.-c._ (2) Trede.;chief.
It is .said -that the chiefs of Pekyi and Trede were once asked by
the Asantehene to join the. King's army under the Kronti.- division.
After that specific:-War the said chiefs and subjects were 'hot permitted by
the:King to .go back to the former.division which was Ky.idom and of coura e
served under the Ampabamehene. It -is said that those chiefs and subjects fought
mercilessly and as such they were
asked to remain. The King in turn promised to substitute the Ampabamehene with
new chiefs and subjects, but this obligation it is said was
not fulfilled.

Consequently the then Obrempong or the occupier of the lnpabame stool created
a Drum which sounds "Osei Kyirime“? meaning the King hates Me.
The King at a subsequent date sent the then occupier of this stool to Bonna on a
private visit. While on a stroll in the Bonna street, he met some Bonna citizens
from Badu and Seikwa who asked this chief about his errand in this town. This
chief told them that he was an Obrempong of the Asantehene several people from
Badu 'and Seikwa area and they .xpressed their willingness to come to Kumasi
just to extend their customary salutation to the King. A great number of people it
is said over a thousand faithful Bonna people went to Kumasi. On arrival at
Kumasi they were introduced to the King by the Obrempong. The King thanked
them for the great love and enthusiasm they had for him. But as custom
demanded, they were not permitted to go back to their respective towns in the
Bonna district. The King at this juncture told the Ampabamehene that in
compliance with his promise he had substituted the people from Badu and Seikwa for those people (Poliyi'and Trede) whom he once borrowed. The people from Badu and Seikwa were at a subsequent date permitted to go back to their destination in the Bonna area to do Yam farming for the King and to serve the Golden stool through the Ampabamehene. There were forbidden by custom to call at the King's Palace without consulting the Ampabamehene. The then Baduhene and Seikwahene were respectively called Ekyi and Akrosuma.

(c) Obrempong: The occupier of Ampabame Stool was the first chief to receive the title of Obrempong from the Asantehene. Traditionally, the occupier of this stool is known as Obiri Yeboah Obrempong Pesie.

- 12 -
CHIEFS O. 1'2 IPABUT STOOL
1st
2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th
12th 13th 14th 15th 16th
Chief: Chief: Chief: Chief: Chief: Chief: Chief: Chief: Chief: Chief: Chief:
Chief: Chief: Chief:
Nana Nketia Obrempong Nana Akese Brempong Nana Adwere'Twiah
Obrempong Yeboah Obrempong Kwaku Frimpong Nana Amofa
Nana Ofori
Nana Atta Kusi Nana Osei Adu Obrempong Osei Kufuor Nana Kwarko Panin
(abdicated) Nana Kwaku Kumah (dethole) Obrempong Asiedu Obrempong
Kwadwo Mensah Obrempong Kwarko Kumah (reinstated) Obrempong Kwarko
Ababio (present chief)

IAS ace. no. AS. 145.
Informant:
Opanain Ant-ri 3usiahoh - ex chief.
Recorded b:
J. A.'yerman-Duah
Date:
Sub ie ct:
i'KOF&, i'TOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
C las sification:

The occupier of the Y s. .... n7ars to the santehene with the Ahwi-iyibaa sword, a s17ord of less sign.if'icancs than. the Mpoponsuo .sword which the principal sword of the King used by the heads of the component states of the Ashanti union an1 other senio- chiefs in swearin the oath of allegiance to the isantehene.
The Nkofe stool is one of the Asona Abusua or Clan. Traditionally, the Nkofe Stool is known as Ta Amalnia stool and comes under the category of the Gyase division (Gyase Fokuo).

The stool of Nkofe is said to have been created by Osimuo i-ana Osei Tutu before the Akim War fought in the reign of King Osei Tutu in which the King took the battlefield himself and the Okyenhene was then said to be resident at Adanse Abadwamu. No doubt the Nkofe stool is one of a horn stool. Because it is said that the Nkofe constitute seven horns captured at i-uanse Amamu by the Ashantis during the Ashanti Akim War fought in the reign of King Osei Tutu. The Okyenhene it is said took to his heels and thus leaving his horns behind. These horns were then captured by the Ashanti Army and consolidated into a set of seven distinguished horns and noised as Nkofe which became the repository of the King. It is said that these horns of number seven are quite distinguishable in the tradition of Ashanti in that they are exempted for use by any chief in Ashanti save the King. The Nkofe stool is said to be resident in the Gyase division of the Ashanti nation.

After the demise of Nana "ii-r2:--hm c'e:-oia! stool wYas snohed and consecrated and his descendants inherited the stool, Nana Ta Amankan.'ah was thus succeeded by Nana KRail U I _ iaku Tia was succeeded by Diana Sarkodie Abum Nana Sarko.Jie AL..rm was succeeded by TTana Aboagye .dea-ie; Nana Aboagye PMew:-e was succeeded by NTana Nkofe Poku. It is said that Nana 15Nkofe Poku took part in the Bandawar fought in the reign of Asan. Gehene Nana Osei K-adwo the great fighting King who fought in the boad day light.

-1'.s said that Vorasa, King of Banda an a cootemporary of Asant-ehene Nana Osei Kwadrlo: started to seize -sn-. kill traders in his territory, and consequently King Osei Kwad-o started to seize and kill traders -n his territory, and consequently Kinin]; Osei Th;ad'vo declared war on aim. The Banda chief was totally defeated and beheaded by the Ling't fc-ces, The Dadiesobahehene Atobra K.-asi of the Gyase division of the King was appointed commaner-in-chief in this war. The skull of th. Vorasa chief w- sent to the Asantehene in Kumasi. His head however was imitated in gold and placed on the K.Ln. 's sword, U:J.ich can be found in the 'King' s court today, and it is called. 7. or Y rsa-ti. This chief was described as a handsome chief with a distinguished noble appearance, a broad face, and a 'i,t head. Af 3r the reign of Nana IN kofe Poku, the Kofe stool it is s;id 3cam3 vicat for a lengthy period.

Nana i_<ofe Poku wlas thu su ceeded on .he stool by A'ana Ya7; fflkanisah in the -rei-n orl._i FrerpeI I alias Nana L'aku Duab III. This chief was ou te .2.tnol
Nana Yaw -i-1kansali wa-, ;u.cceedeK on the stool by Nana K-a'ena Ano whilst
King Prempeh was in -.ii., in the Seychell-;-s I.0-and, lie ,;as also on the stool
after the c.;,atriation of King Prempeh, I in 1924.Nana Kviabena Ano :s succeeded
on the stool by Nana Yaw Asumadu in the reign of this present ifonarch Nana
Osei A'yemah Prempeh II.
Nana Yaw Asumadu 7!as succeeded on the stool by Nana Kofi Ousu
I alias Nana Kofi Anane in the reign of this same Mionarch -Nana Osei Agyeman
Prempeh II.
Nana Kofi 7vusu -.as succeeded by his grandson Nana Antii Busiako in 1945' and
deposited from office in 1945 and deposited from office in' 1960 by the present
Ghana Government because of his political affiliation Tiith the def unct United P'.
Ut.
Nana Antvi Busiako has been succeeded on the stool by his youngdr brother Nana
Kofi Ov-usu II the present chief.
Note: (a) The Chiefs viho constitute the ikofe group are as follows:1.
Abanbenhene 2. Nnomoahene
3. The occupier of Akyeremade stool..
4. Adx-ensodvensobenhene
5. The occupier of Adiaase stool
6. Gyanranbanhene
7. The occupier of Ankaase stool
(b) It is learn-:- i... oo-Aemporary sour,gs tiat Nkofe i 3 a
town odr trtumpet i';,ade for Xin' Osei K ...,adw. o in about 752.
It i,- e` Lso cal.wed Yokonanya because, it is never left
behind ,1herever lh King turns out in state.

- 3
(a) The Main duties of the Nkofe group are as fo.ovlw:I, To record appellations of
past Kings during state
sittings and ceremonial occasions of the King.
2. To blow the ikofe Horns on the dawn of AkxDasidae
of the King’ s Palace.
3. To viake the King from bed on the morning of
Akvisidae.
CHIEFS OF NKOFE STOOL
Ist Chief : Nana Ta Amankwah 2nd Chief : Nana Kwaku Tia 3rd Chief :
Nana Sarkodie Abum 4th Chief : Nana Aboagye Adavwie 5th Chief : Nana
Nkofe Poku 6th Chief : Nana Yaw N[kansah 7th Chief : Nana K-abena Ano
8th Chief : Nana Yaw Asumadu 9th Chief : Nana Kofi Owusu 10th Chief :
Nana Ant-ii Busiako (deposed) 11th Chief : HLana Kofi O°:usu II (present
chief)

IAS acc. no. AS.146.
Kotoko Ameyaw Stool History

"9mowere 'is* the stool _ village of Kotoko. Ameyaw stool which, vill-ag e"156-.'
10 ml-6 s ~ ~ i 1 on 'th Kiiimabi - "Offinsu Road.
The occupier of this stool swears to the. Asantehene with the
Mponpohsu o sword a pri1ncipal sword of the King used by Paramount Chiefs
an& other senior"Chiefs* of the component states of Ashanti Union .in sweia ing
the O0ath ofI Allgiance to the Asantehene. He belongs to te 4,ware Division of
the 'King.
Traditionally the Kotoko Ameyaw Stool is said to be one of m-.trilineal descent
and belongs to the Eduana Clan or Abusua.
Tradition has it that when King Osei Tutu was being nurtured at the
Denyirahene's Court in his youthful days when of course Ashanti was regarded as
a tributary state of the King of Denkyira, this .promising royal then known as
Barima Osei fell in love with Nana Brempomah, the only surviving sister of Nana
Kotoko Ameyaw the then
-Akwamuhene of the King of Denkyira. Consequently King Osei Tutu having left
en yira unceremoniously for Akwamu and thence to Kumasi was knavIn as
Ewiamang, Okdmfo Aiokye, the Spiritual *Adviser and confidant of ,Barima sei
it is said predicted on the proclamation of. King Osei Tutu as such that*. it would
be of great avail an4” at thi same time enhance‘."' his di.ity as a. very powerful
ruler if he adApted himself to such moral praOtie bymarring: Nana Brempomah
the only sister of Nana KAotoko Amea'W. Okomfo Ano', it is said further,
predicted that the King's lover Nana B empmoh had a super natUra l good look
and when she was thus married to the King his administration w6uld rise t o a
superb grade first to none in the whole world. 'Eidenitly negotiations were made
with Nanh Kotoko Ameyaw to come down to Kumasi with his sister, because the
administration of King Osei Tutu was then gaining momentum. Nana Kotoko
Ameyaw with his sister and a large retinue number ng..about two 'thousand
'but N~na Kotio .eaw and retinue were nxde, qto 'serve the King through Ahe
Akwamuhene of ls because the Qame from the Akron section at the Denl ahene s
Court Nana Kotoko AImeyaw’s house therefore became a personal attachment house of the King of Tchanti. Tradition asserts that every Asantehene has a claim of wife from this house known as (Ayite). Even up to the present reign of Nani Osii Tutu Agyeman Prempeh II, the Asantehene has sons and daughters in this ancient traditional house of Nana Kotoko Ameyaw.

It is said that Nana Kotoko Anieyawi and followers having thus acquired at Km 6 weKp, made tQ. se tt, &t, äimowere.–atbh th oinmind of te:Eng Mmowere wýLs-na el,..s ,,uch; becauseth. place looked liké a. Savannah.

4As, eust m:dQmmands, the’ sons of .the, 4-sonthone, from: this pn: tticuln.r ho~s 9f Nn Ktk.Ameyaw or to bo ruorp omphatLC the d-e&cenaantoxso1 Bre-pibeleveld Wkfq and a sister.of:- axKot to me Ame/a aretius'. Appointed by t .Ki ooopythe,-..4pagy , Stool vfcish zstool- L of oours'6' partilneal purposely orotated by. As&kte.hineDT'9nr, OsPi Yxvram' for his sons in this house.

Nana. Kätyypk Insurance having thus settled, in his! Di-stl-i.t Qfi: Krv as i as such took part in the .Detikyira Uar fought at FeyiLase in which the Denl- ‘Lrhne Nîrnr G.yaicari- was: d.efeat:dy by* t-4e. A.shrnitis, lie took* pA.Lrt-ý alspo -in. the subse.quent- Ai-m arfought in the reign of King OseiAutu-in whioh the, Ktnnjg- i s ie h xti1fed a resuit of prodrActed.1llness.

Nana- Kotoko Ameya ‘va succeeed on t.hq. Stopl.by his. brpthe 'Tara IKrakye 11 oi in the reign of Asantehene :Nana. .p.oku _are.. H ’le toQk part in thQi Talvw*aan.igairfpought in the reign of Un piu-a.ei h~ te TaillyinianheAp Naria, Amyw Jkakyc,.was d.ofeated and ifl.ld.by the Asantits. 

Hb e nt to. th- ymmWrfgti the oip. KW~ 0pk W~are in which the GyanianhonG Åbo Kofj.-.wa-s--cefeatd. and.4QCoapita*e by1h ..hnts this-same. Jol lie a.lso: took, part-~ in the 1 ~cx~.ogtin the reign.of this King Opokw War in whioh the R-ing t. opk.-.41d. fpwar an(1 was at the the battlefICl,ý when’.4irmarO. the deadly:Chief of Se pwi ,, nv4ed. Kumas4 ,and.c:aused ia.roc to -se-Veral.yvallygbjqq properips of thq,tat, The Aj4s, hwerweettlydeetnd.t.swar.. 

Nan- Ikakyc; Kofi was su'Coeeded. on -th0 stQo4 by-.his<brother 'NåaaYi Sarfo ln.. the r3eigr. f AsArithone Naxaa Osei; YKämawo,. th great fightlnp~,~ who fought. in the. -broacl d~1 14stKi Osei. lKwadw9,.toO1k px;:t. in se ver.-),-, vwx,.s r~g-h1q. of4q.:aA a .1 qenáa th9 kpsharyti -power aclomia li ver gtrely.. ?I L ~id, that voa~ ~n t ad ho was r conteriporary of KY,ng Osec i ad.åo maItrea’ted and killed Asanto traders' that went 1to his teyrX ory..and, consequently Uing,9sei Tavaýxo .dclarcd ;on. hiri..ulider- the 4b1e.,leaaqership. of the ýDcn.diqoabahexie of l-luiasi.

Yaw-~ Sako o~ the pQQC xe a toQi it .5 zi - :tcpkp part . IX1;thswr This Banda. Oihie f Jorpa sa ithQ was d.esc’il d,,.as , gvy. p9-.U- pguler withI 5distiýngui4h:.ncib le ap earanco wQs -at,,lons lo.-st de--dad. ~ b the Kingts forces .afteir a fler.ce fighting.. Tho sk5ill-as gustomr d,e.,-ay..ed was sen-t to, th.snhn,-and this mwas’ intatp4 and, pIqg~ on the Jâ~ng-3
sword I-own as Yforasa-ti which can even be found at the King's Court today. Nana Yaw Sarfo was on the Stool of Kotoko Ameyaw in the rocig, cf Asantehene Nana Osei Pavam. It is round about this juncture that the Apagyah Stool was created by the King for his sons and daughters in the ancient traditional house of Nana Brerpomah the beloved wife of King Osei Tutu whose origin is evidently traced from Denkyira. After the demise of Nana Yaw Sarfo said became vacant for a lengthy period and the Stool was thus administered by Baafo of -Mmowere. This female Chief able length of time. and died at a very this Kotoko Ameyaw Stool it is - because of some economic rLacz: a female Chief known as Adwoa it is said reigned for a considerold ace on the Stool. Nana Adwoa Baafo of Mmowere was thus succeeded on the Stool by one Kwaku Tontoo a keen royal of the Stool during the Yaa Asantewaa -War of 1900. This Chief was enstooled as such is still the occupier of the Kotoko Ameyaw and is a very old man of about 90 years old. Chiefs of the Xotoa Lmeyaw Stool. Chief ti Nana Kotoko Ameyaw Nana Mvakye Kofi Nana Yaw Sarfo Nana Adwoa 0 00 ao *@@ * Nana Kwaku Tontoo (The present Chief) I St. 2nd. 3rd. (Female) 5th

IAS ace. no. AS.147 Informants: Recorded by: Date: Subject:
Classification:

Dcaba is the Stool village of Apagy4 Stool which is about 14 miles from Kumasi on the Kumasi-Sunyani road via Akropong. The Apagyahene belongs to the Ankobia division of the King and swears to the Asantehene with the Ahwihwibaa sword a sword of less significance than the MIponponsuo sword which the Paramount Chiefs and other senior chiefs of the
component states of Ashanti union use in swearing the oath of allegiance to the Asantehene.

It will be recalled that the Ankobia division is the body guard of Asantehene. It is the backbone and body guard of the King and the members who constitute this division always follow the King when he is taking the field for war. The Apagya stool is a stool of partilineal descent and a stool solely created for the sons and descendants of Nana Brempongah the beloved wife of King Osei Tutu. This stool was thus created by Asantehene Nana Osei Icwame for his son Owusu Afriyie whose matrilineal lineage is traced from the Mmowere Stool which is one of ancestry from Denkyira.

It is worthy of note and tradition also asserts that when King Osei Tutu the founder of the Ashanti Monarchy and the first Asantehene of contemporaneous record whilst undergoing a course of training at the Denkyirahene's court, fell in love with Nana Brempongah the only surviving sister of Nana Kotoko Ameyaw, the then Akwamuhen of Denkyira. 'Nana Boa Anponsem. At the Denkyirahene's Court, His Royal Highness, Barima Osei relieved the burden of his training with an intrigue with a sister of Denkyirahene, Abena Bensu, as a result of which he had to flee. King Osei having thus left Denkyira unceremoniously for Akwamu and resumed his studies if not his intrigues at the Akwamuhen's Court. The then reigning King of Akwamu was Nana Ansa Sasraku. After all said and then Barima Osei having been proclaimed the King of the Ashanti nation when Kumasi was then known as Kwamang, Okomfo Anokye the spiritual Adviser and confidant of King Osei Tutu predicted that it would of great advantage to the King in particular and the nation as a whole, if he got married to Nana Brempongah. Nana Brempongah is the only surviving sister of Nana Kotoko Ameyaw whom Osei Tutu once befriended whilst undergoing a training at the Denkyirahene's Court, because Nana Brempongah was a woman of good luck and by adapting himself to such moral condition he would be a very powerful ruler of the century. Consequently the necessary negotiations were made with Nana Kotoko Ameyaw to come down to Kumasi with his sister Nana Brempongah the future wife of King Osei Tutu. Nana Kotoko Ameyaw having thus arrived at Kumasi with his sister and a large retinue numbering about two thousands was made to call at the King's palace through the Akwamuhen of Kumasi. The necessary customary vituperations having thus been performed Nana Brempongah became the King's wife but Nana Kotoko Ameyaw and retinue were made to serve the King through the Akwamuhen of Kumasi. It is also said that Nana Ameyaw Kotoko arrived at Kumasi also with his ancestral stool and a large jewellery which it is said was made of a.

- 2 grinding stone. Even today the Apagya Stool house is recognised as one of the wealthiest houses in Ashanti and the Apagyahene is of course recognised as a chief of opulence.

Consequently and in view of the straightened circumstances
resulting to the genealogical ties traced to the Kotoko Ameyaw Stool, the King of Ashanti has right access to claim a wife from Ameyaw's descendant which house is now known as "Apagyfie mu". This house therefore of a Kotoko Ameyaw has become a personal attachment house of the King of Ashanti. Even up to the present reigning Monarch of Osei Agyeman Prempeh II, the Ashantehene has sons and daughters in this ancient ti-aditional house.

King Osei Kwame as such thus created this patrilineal stool for the future sons and daughters of the golden stool and of course to be more emphatic a stool for the descendants of Nana Brempomah the beloved wife of King Osei Tutu who had the courtesy of Ashanti nobility.

King Osei Kwame it is said created this stool alone with the Atipin stool on the same material day. The Atipin stool was of course created in the morning and that of Apagya created in the evening. The two stools are of patrilineal descent and come under the category of the Ankobia division of the King.

The first chief to Whom the Apagya stool was created was Oheneba Owusu Afriyie. He was on the stool in the reign of King Gsei Kwame. Oheneba Owusu Afriyie was on the stool in the reign of Asantehene Nana Opoku Fofie. Mana Opoku Fofie it is learnt was the younger brother of King Osei Kwame. It is also learnt from contemporary sources that King Osei Kwame having been deposed from Office because of his inclination with the Moslem religion was thus succeeded by his younger brother Nana Opoku Fofie, Naa Opoku Fofie it is said spent about six weeks on the throne and met his natural death. He also created the Apasamaka Stool under the Apagya Stool and the occupier of the Apaajaka stool as such serves as a sub-chief to the Apagyahene.

After Nana Opoku Fofie came, another brother Nana Bonsu Panyin in which the Gyaman King Adinkra Kofi was defeated by the Ashantis on his own soil. This chief having been defeated by the Ashantis was beheaded and the skull sent to Kumasi.

Oheneba Owusu Afriyie also took part in the Akatamansu War fought in the reign of this same King Nana Bonsu Panyin in which the Gyaman King Adinkra Kofi was defeated by the Ashantis on his own soil. This chief having been defeated by the Ashantis was beheaded and the skull sent to Kumasi.
Ashanti Kings. Oheneba Poku was also on the stool in the reign of Asantehene Nana Kofi Karikari and took part in the Togoland War (Hwem War) which lasted for three years under the able leadership of Adu Bofuo, the Gyasehene of Kumasi who is also known in high traditional circles as "Buabasa". Oheneba Poku was also a contemporary of Asantehene Nana iMensah.

Oheneba Poku was succeeded on the stool by Ohenenana Kwabena Adade. He took part in the civil war that broke out during the enstoolment of King Prempeh I alias Nana Kwaku Duah III. He was instrumental at the battle fought at Sewuah which is a town of 7 miles from Kumasi on the Lake Bosumtwi road. He also took part in Too: Too! battle fought at Bekwai which was also part of the civil disobedience against King Prempeh’s enstoolment as such. This chief however was on the side of King Prempeh I whose election to the throne was of course a rosy one.

It would be recalled that after the premature death of King Kwaku Duah II there were two contesting royals to the Golden Stool of Ashanti namely, Nana Agyeman Prempeh alias Kwaku Duah III the younger brother of King Kwaku Duah II and a son of Nana Yaa Ac his the queen-mother of Ashanti and the other was Yaw Atwereboanna a cousin of Kofi Karikari and Mensa Bonsu. Yaw Atwereboanna was of course the son of Nana Efua Sapong’s youngest daughter. Nana Efua was of course once Queen Mother of Ashanti and a sister of King Kwaku Duah I. She had three daughters. The eldest, Efua Kobiri was the mother of Kofi Karikari, Mensa Bonsu, and Nana Yaa Achia. When King Mensah Bonsu was deposed from office, Efua Kobiri was also deposed presumably for not giving *Es two sons good advice. Nana Yaa Kyia then became Queen Mother of Ashanti. Her two sons were Kwaku Duah II and Kwaku Duah III alias Nana Prempeh I. Bekwai, EjisuJuaben, Asumegya and Kumasi wanted Agyeman Prempeh alias Kwaku Duah II But Kokofu, Mampong, Nsuta, Nkoranza, Ahafo and the Gyasehene of Kumasi wanted Atwereboatt Ashanti thus became divided and civil war broke out. This civil war which broke out in diverse places in Ashanti are at times referred to as Too! Too! war.

Ohenenana Kwabena Adade was succeeded on the stool by Oheneba Owusu Afriyie in the first part of the reign of King Prempeh I that is before his arrest by the British in 1896. This chief Oheneba Owusu took part in the Mampong War fought in the reign of King Prempeh I in which the Mampongs were totally defeated by the King’s forces and the whole town of ivampong ransacked by the King’s forces. He also took part in the subsequent Nkoranza War fought in the reign of King Prempeh I when th-e King's forces defeated the Nkoranzas, and took many prisoners and burnt Nkoranza town. He was on the stool when King Prempeh I was arrested by the British in 1896. This chief saw active service of Yaa Asantevaa War of 1900 and was also on the stool after the repatriation of King Prempeh I in 1924.

Oheneba Owusu Afriyie was succeeded on the stool by Oheneba Kwabena Afriyie Ababio in the reign of the present reigning Monarch Nana Osei Agyeman Prempeh II.

Oheneba Kwabena Oheneba Kofi Poku in Agyeman Prempeh II.
Afriyie Ababio has been succeeded on the stool by
the reign of this same present N[onrch Nana Osei He is the present chief and of
about 110 years old.
Note: The duties of the Apagyahene at the King's court are as follows:(a) He sees
to the traditional bath of the King both in the
morning and in the evening,
(b) He holds consultation with the King on purely domestic matters.
(c) The title of the occupiers
and not Nana.
of Apagya Stool is Oheneba/Ohenenana
CHIEFS OF THE APAGYA STOOL
1st Chief: 2nd Chief: 3rd Chief:
4th Chief: 5th Chief: 6th Chief:
7th Chief:
Ohenabe Owusu Afriyie Oheneba Sarfo Oheneba Poku Ohenanana Kwabena
Adade Oheneba Owusu Afriyie II Oheneba Kwabena Afriyie Ababio Oheneba
Kofi Poku (present chief)
Classification:
Informant:
Recordedby
Date:
Subject:
IAS acc. no. AS 148 Nana Yaw Antobreh II
J. Agyeman-Duah
20th October, 1965
BONFIRE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
October, 1965

BOIFTI STOOL HISTORY
Bomire is a town 12 miles from Kumasi on the old. Juaben -'imasi Road.
The Bonwirehene swears to the Asantehene with the 1npponsuo sword the
principal sword of the King used by the heads of the compondnt states of the
Ashanti Union and other senior chiefs in swearing the oath- of allegiance to the
Asantehene. He belongs..to the Gyase Division of the King under the category of
the Nsumankwahene the*Asantehene 's Doctor
The Bonwire Stool is one of matrilineal descent and belongs to the
Esona Clan. Traditionally the Bonwire stool is known and called Olkuru ne
Asante ne B6bie Adwa, or stool. It is ancestral stool said to have originated from
Adanse - Akroforum.
Nana Okuru, the ancestor of this stool is said to have migrated in
the old days from Adanse - Akroforum a town na in the present Adanse District to
Akim - Ahwenease a village near the present Kyebi or Akim Abuakwa District in
southern Ghana as a result bf intermittent family squabbles. Whilst resident at
Akim - Ahwenease they were hemmed in by others, and moved to Atibie a town now in 15ahu Area in Southern Ghana. It is said that prior to this exodus to Atibie, the host - chief Nana Kwabenhenene of Kyebi or Akim Abuakwa who is said to be a chief of potentate in Akim District became aggrieved as to the wholesale migrantLon of Nana Okuru and followers; consequently this chief Nana Kwabenhenene waged war on Nana Okuru and followers. Nana Okuru after a tremendous fig ting was defeated and beheaded by the Kwabenhenene. The skull can be found at the stool House of the Bonwirehene up till today.

At Atibie a town in Kwahu in southern Ghana Nana Okuru met his natural death and was succeeded by his younger brother Kofi Asante. Nana Kofi Asante having also hemmed in with his people at Atibie migrated to Ashanti in the reign of King Osei Tutu the founder of the Ashanti nation. Nana Kofi Asante and followers settled at Juaben Kyineso, which is now devastated. Tradition however has it that it is a violation of custom for the occupant of the Maniampon Stool (silver stool of Mampong) to visit this spot, because it is the spot where the. Mamponghee Nana Boahinantuo, the first Commander-in-Chief of the Ashanti territorial army' is said to have met his premature death. He died as a result of bullet shots received at the battlefield of Ashanti - Denkyire war fought at Feyiase in the reign of Asantehene King Osei Tutu.

At Juaben - Kyleso Nana Kofi Asante met his natural death and was succeeded by his brother Fana Bobie who was the explorer of the present town or area of Bonwire. This chief it is said settled with his followers from Juaben Kyineso as a result of adverse climatic condition. The immigrants settled under a tree called Fontom thus came about the naming of the village "Fontomare". This village which has become devastated is now regarded as a sacred groove for ancestor-worship. It is learnt that the Bonwirehene and retinue call there annually to perform certain customary rites to the gods of Bonwire and pouring libation to his predecessors and offers prayers for peace, prosperity for his people.

Whilst resident at Fontomare village a certain hunter by name Bua, reported to his overlord Nana Bobie that on his hunting expedition round about the vicinity, he had discovered an area covered with weeds (Ndwire) surrounded by a small stream' which area was of course very good for habitation. This hunter having reported the discovery of Ndwire and stream to the ruler or chief of the area; the chief in a sudden moment thought it meet and proper to accompany the hunter to the scene. The chief named this area "Bonwire" which mean a place of weeds and thorns. Nana Bobie thus settled at the area at a later date with all his people. Nana Bobie it is said took part in the Dorma War fought in the reign of King Osei Tutu at Abesim in which the Dormas were totally defeated and Dorma Kusi the Commander-in-Chief of the Dorma Army was captured and decapitated by the Ashanti army. Nana Bobie was succeeded by Nana Kufuor in the reign of the same King Osei Tutu. It is learnt that the King for the first time in the annals of Ashanti History attGended the funeral of Nana Bobie which was celebrated at Bonwire through the initiative of Nana Kufuor. Nana Kfuor was a full blood brother of Nana Bobie.
Nana Kufuor took part in the Denkyira war fought at Feyiase in the reign of King Osei Tutu in which the Denkyirahene Ntim Gyakari was defeated and beheaded by the Ashantis. This chief also took part in the Akim war fought in the reign of King Osei Tutu in which the King died at the battlefield as a result of protracted illness.

Nana Kufuor was succeeded by his nephew Nana ankam in the reign of Asantehene Opoku Ware. This Chief took part in the Takyiman War fought in the reign of King Opoku Ware in which the Takyimanhene Nana Ameyaw Kwakye was defeated and beheaded by the Ashantis.

Nana ankam was succeeded by Nana'Amoapim in the reign of the same King Opoku Ware. He took part in the Gyaman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyaman King was defeated and decapitated by the Ashantis.

Nana Amoapim was succeeded by Nana Kankam Oto Atuo in the reign of the same King Opoku Ware. This Chief took part in the Akim War fought in the reign of King Osei Tutu in which Abirimoro the deadly King of Seftwi besieged Kumasi and other towns thus destroying other valuable properties of the state. Nana Kankam Oto Atuo was succeeded by his brother Nana Khan in the reign of Asantehene Yana Kusi Obodum.

Nana IMban was succeeded by his brother Nana Kwabena Yinka in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light. This Chief took part in the Banda war fought in the reign of King Osei Kwadwo in which the Banda Chief Worasa was defeated and beheaded by the Asantis and the skull sent to the Asantehene in Kumasi. The head of this Banda Chief was imitated in gold and placed on the King's sword as a sign of Victory over the Bandas. This sword which is known as 'Jorasa-Ti can be found at the King's Court today. Nana Kwabena Yinka was also on the stool in the reign of Asantehene Nana Osei Itrame.

Nana Izabena Yinka was succeeded by his brother Nana DUro in the reign of Asantehene Nana Osei Itiame. He reigned for a period of forty days and met his natural death on the stool.

Nana Xvame Duro was succeeded by Diana I.n II in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Iitu Lwame another great fighting King of the century who extended the Ashanti power far and wide. This Chief of Bonwire Nana ITan II took part in the Gyaman War fought in the reign of King Osei Tutu Mivame in which Adinkra Kofi the Gyaman King was defeated and beheaded by the Ashantis. He also accompanied the King to the Fanti 'Jar in which the Fantes were totally defeated at Anomabo. Nana Bonsu did place the state sword into the sea as a sign of victory over the Fantes and thus claiming for himself the traditional title "Bonsu" meaning the destroyer of the sea. Nana Khan II was also on the stool in the reign of Asantehene Nana
Osei Yaw Akoto. He took part in the Akataianso war, fought at Dodowa in which several lives were lost by the Ashantis. This war is said to be one of the deadliest wars ever fought by the Ashantis. He however returned home unscathed. He was also a contemporary of Nana Agyerian alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

Nana Ehan II who became a very old man on the stool was succeeded by Nana Yasi Mponponsuo in the reign of Asantehene Nana Kofi Earikari.

He was also on the stool in the reign of Asantehene Nana Tiensah Bonsu. He took part in the Nkoranza war as well as the Mampong war fought in the initial reign of King Prempeh I. He was captured along by the British with King Prempeh I in 1896 and taken to Seychelles Island.

Nana Miasi IMponponsuo was thus succeeded by his brother Yaw Donkor whilst 5z:perorpeh1 "wa-s in bxile. - -Chief Ya*..Donkot was at later & des'toole&.Tf.r mal administration whilst angJ!Trempeh"I;:zas still in o. Nana Yaw Donkor was succeeded by Nana Iframe Nipah whilst King *Prempeh I Was in Seychelles Island. He was on the stool after the repatriation of King’Prempeh I in 1924. He reigned for a period of 30 years. He was destooled for mismanagement and mal-administration in the reign of the present King Sir Osei Agyeman Prempeh II.

Nana Kwame Nipahwas succeeded by Opanin Kofi Kyei in the reign of the present Ilining Sir Osei Agyeman Prempeh II. He was destooled for mal-administration.

Opanin Kofi Kyei was succeeded by Nana Abradu an uncle of Kofi Kyei in the reign of the same present King. He was destooled after a year’s reign.

Nana Abradu was succeeded by his brother Opanim Yaw Antobreh in the reign of this same reigning King Sir Osei Agyeman Prempeh II. He reigned for 3-years and was destooled for mal-administration.

Nana Yaw Ahtobreh has been succeeded on the stool by his nephew Nana Yaw Antobreh TT. He has spent 9 years on the Otool

Chiefs of the Bonwire Stool.

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IAS acc. no. AS. 149.
Nana Nuben Asare Tredhehene J. Agyeman-Duah. 19th October, 1965. TREDE
STOOL HISTORY
Institute of African Studies,
University of Ghana, Legon.
October, 1965.
Trede Stool History
Trede is a town 10 miles from Kumasi on the Kumasi-Bewal Road. The occupier of this stool swears to the Asantehene with the Nponponsuo Sword the principal sword of the King used by Paramount Chiefs and other Senior Chiefs of the Component states of the Ashanti Union in swearing the Oath of Allegiance to the Asantehene.
Traditionally, the Trede Stool is known and called Nuben and Kwvaben stool. It is a stool of matrilineal descent and belongs to the Agona Abusua or Clan. It also comes under the category of the Gyase Division or Fekuo of the King. It is ancestral stool said to have traced its origin from Denkyira. The Ancestor Yana Nuben migrated from a village called Ntuamu in the Denkyira Area to Kumasi in the reign of King Osei Tutu. He first settled at Danse with a large retinue and his ancestral stool. From Danse he called at Kokofu. At Kokofu the Kokofuhene had wanted Nana Nuben and retinue to stay, but this chief declined the offer in that he wanted to come under the direct control of King Osei Tutu the strong man of the century. Consequently the Kokofuhene got married with the sister of Nana Nuben by name Adjubi. The name of this woman however Adjubi is still contained in the Lyres of the Kokofuhene's Ketei Drums in that she became the beloved wife of the Kokofuhene.
From Kokofu they migrated right down to Kumasi in the reign of Opimsuo Nana Osei Tutu. Having called at the King's Palace Nana Nuben and retinue were warmly welcomed. The migration to Kumasi is said to have taken place before the Ashanti/Denkyira/fought at Feyiase. The King having at a subsequent date realised Nana Nuben and his followers to be great fighting men thus placed them under the Kranti Division of his new regimental-organisation. The Tredehene became one of the Seven accredited gunmen thus appointed by the King in the Kranti Division of his own paramountcy. He was thus made to run fifth, in command in, this new regimental set up and administrate establishment of King Osei Tutu.

The seven gunmen were constituted by King Osei Tutu to strengthen the Kranti Clan of Kumasi during his new regimental organisation. Traditionally the seven gunmen are known as Abrempongfu Nsun within the Kranti Clan of the King.
The seven gunmen as constituted by the King are as follows:
1. Bantama - Baamuhene
2. Essuowinhene
3. Afarihene
4. Akwabaahene
5. Twafuo Baah
6. Ktrawnmahene
7. Amakye B-rihene (Gyedu iunanin) Nana Nuben is said to have taken part in the Dormaa war fought at Abesim in the reign of King Osei Tutu in which the Dotmas were defeated and Dorma Kusi the Commander-in-Chief of the
Dormahene was captured and beheaded by the King's forces* He also took part in the Denkyira war fought at Feyiase in which the Denkyiras were defeated by the Ashantis.

Nana Nuben was succeeded by his brother Nana I&aben in the reign of Asantehene Nana Opoku Ware. He took part in the Takyiman War fought in the reign of King Opoku Ware in which the Takyimanhene Y5vakye Ameyaw was defeated and decapitated by the Ashantis. He also went to the Gyaman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyamanhene was defeated and beheaded by the Ashantis. He also accompanied the King to the Akim War fought in the reign of the same King Opoku Ware in which Abirimoro the deadly King of Sefwi invaded Kumasi and other towns and destroyed many valuable properties of the state.

Nana Kwiaben was succeeded by his nephew Nana Kofi Dankwa; Nana Kofi Dankwa was succeeded by Nana Yeboah; Nana Yeboah was succeeded by his grandson Nana Kwasi Krarteng.

Nana Kwarteng it is said died at the battlefield during the Berekum War. The incident is said to have taken place at battlefield in Sunyani on one Tuesday which became the Oath Day of Nkye Bena of the Trede Stool in remembrance of the untimely death of Nana Mriarteng. It is further learned from other sources that this Chief Nana Kwasi Kwarteng was beheaded by the enemy at the battlefield in Sunyani during the Berekum War.

Nana K-así Kwarteng was succeeded by his grandson Nana Tenkorang; Nana Tenkorang was succeeded by his brother Nana Kofi Ayit. He was on the stool at the initial reign of King Prempeh I before his arrest by the British-Government in 1896 and taken to the Seychelles Island. This Chief was arrested along with the King and was at a later date released but deposed from Office. The stool thus became vacant for a considerable length of time.

Nana Kofi Ayim was succeeded by Nana Asante somewhere in 1905 when King Prempeh I was still in exile in the Seychelles Island. This Chief was destooled for mal-administration. Nana Asante was succeeded by his brother Nana Kofi Kyem in the reign of the present reigning Monarch Nana Sir Osei Agyeman Prempeh II. He abdicated after 2 years reign.

Nana Kofi Kyem was succeeded by his grandson Nana Adabanka in the reign of this same Monarch Nana Sir Osei Agyeman Prempeh II. He abdicated after 11 years' reign.

Nana Adabanka was succeeded by his grandson Nana Kviadwo Twimfuo in the reign of this same present Monarch Nana Sir Osei Agyeman Prempeh II. He also abdicated after a short reign.

Nana Asante was reinstated. He became a very old man on the stool and died in October 1963. He had been succeeded by his grandson Nana Nuben Asare II. He took the oath of allegiance before the present

- Ashantehene the present Notes (a) (b)
on the 20th day of April, 1964. Chief of the Stool.
Nana, Nuben Asare II is
The Tredehene: precedes the Kronti Division of the
King in case there is war against the enemy, he is traditionally known and called
"IKonti Tuano" The
Tredehene as such holds the military title of Kronti Tuanu as well.
The immigrants and Nana Nuben the ancestor of the Trede stool from Denkyira
having thus been introduced to Opimsuo Nana Osei Tutu were made to settle at
the present area of Trede which area was named after Atene River Trede.
Informant
Nana Nuben Asare Tredehene 24/5/65

- 5 -

Chiefs of the Trede Stool
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Classification: Informants:
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IAS ace. no. AS, 150
1. Komfuor Otmsu 2:riyie,
Domi-Keniagohone
2. Opanin Yaw :leni-±h
J. Agyeraan-Duah
24th February, 1965
DOAI-KENIAGO STOOL -19STORY
Institute of African Studies, University of Ghana, Legon.
November, 1965
Domi-Keniago is a town 53 miles from Kumasi on the Irmasi Bekwai Road via Anwia Nkwanta.

The occupier of this stool swears to the Asantehene with the Mponponsuo sword the principal sword of the King used by Paramount Chiefs and other Senior Chiefs of the component states of Ashanti Union in swearing the oath of allegiance to the Asantehene. He belongs to the Ak*amu Division of the King.

Traditionally the Domi-Keniago stool is called Nana Komfuor Mensah stool. It is a stool of both patrilineal and matrilineal descent, Originally, the occupier of this stool was a Fetish-Friest of the Asantehene. It was until the reign of Nana Bonsu Panin alias Ilana Osei Tutu Kwame that the stool in question was created and the occupier given the status of a chief. Sociologically the occupier of this stool of recent creation is known as a Fetish-Chief of the King. Under the system of matrilineage this stool belongs to the Agona Clan. It is said that during one of the Ashanti/Denkyira Wars Nana Otibu the Denkyirahene was captured by the Ashantis and as custom demanded he was sent to Kumasi as a tributary chief and at the same time a war prisoner. Whilst under a solitary confinement in Kumasi, the Denkyirahene Nana Otibu managed somehow and escaped to the Denkyira land with a large retinue of Denkyira residents who were also being treated as war prisoners. This news of escape took the Kumasi people unawares. Komfuor Mensah then a Fetish Chief who was resident at Kumasi/Denkyira border got to hear of this news of escape by the Denkyira captives. This Fetish-Chief Nana Mensah had at the time only five guns available. He thus fired on them. But there was just one casualty who was of course the horn blower of the Denkyirahene Nana Otibu. The remaining crowd including Nana Otibu of course took to their heels. The horn blower was instantly beheaded by Komfuor Mensah. This Fetish-Chief at this juncture said to himself "Atuo Ena" meaning Guns are rare. "If I had more guns I would have fired on the escaping Chief and his retinue". Consequently NanaKomfuor Mensah called at Kumasi with the skull of the Horn blower and the traditional Horn of the Denkyira Chief as well and reported the whole incident to the Asantehene through Akyamfuo, the Asafihene of Kumasi.

'It is said that after the first Denkyira Tiar fought at Feyiase in which the Denkyirahene Ntim GyakarL was defeated and beheaded by the Ashantis, the predecessors of Nana' Komfuor Mensah were commissioned by King Osei Tutu to be the resident Bodyguard-Chiefs (Okwansrafoo) of the Asantehene at the Ashanti/Denkyira border and to report to the King any news of invasion or otherwise of the Denkyiras.

They were also charged with the responsibility of being a Fetish-Chief and to be responsible for the administration and the like of "Bonsam" which Fetish came to be the property of the Asantehene after its capture by the Ashantis during the
'Ashanti/Denkyira, iar fought at Feyiage. This Fetish it is said had very powerful magic dosage. It is said th.1at when a death sentencop was passed on a :culprit at the King's Court Ln the old days and the said of-endC1er nianaged it somehow to render a customary apology to,.-.his 1-etish for an act of clemency, it was of course obligatory on tdie Iasantehene -;o cormute such death sentence. Komf'oor Uensah having thus made the .neoessary rosentation of the skull and. the traditional horn to the Eing through the introduction of Akyamu o or Akwamuhqne of Kumasi the Ing 'it- is sait- became gratified and then enhanced ,the idignity of this Fetifih.-Chief by elevating him to the status of Asafohene (Captain). The King further directed that he .should serve him through the Asafohene or Akwxamuhene of Kumasi. The .King. once agaiLn exalted the position of this Fetish-Chief by giving him a gold knife. "Sila Sepow" 'to be used as part of his stool regalia. The King also charged him with an additional responsibility of blowing the qaptured Horn on such ceremonial occasions or as the occasion demanded. This Horn w'jich is still available at the stool house of the Dqemi- Keniagohene also forms part and parcel of the stool regalia and of course .ounds as follows:Atuo Ena' meaning guns are scarce. The, skull of the Horn-blower was of course taken by the ling and kep-t at his court. KoiKmfuor Mensah was thus succeeded on the stool by Komfuor Obeng i the reign of the same King Nana Bonsu Panin alias Nana Osei Tutu Iame another great fighting King who extended the Ashanti dynasty to a very high standard. Komfuor Obeng took part in the Fanti 7.ar fought at Anomabu in the reign of this King Nana Osei Asibey Boosu in. which, the King did place the state sword into the sea as a sign of victory over the Fantes and thus olaimo &dfor himself the traditional title "Bonsu" meaning the.destroyer of the sea. He also took part'.in the Gyaman war fought in. the reign oG., this same King Nana Bonsu. in which Adinkra Kofi the Gyamanhene. was defeated and beheaded by the Ashantis. He further took part in the ba ttle of Nsamankow in which a British Governor Sir Charles ia4&rthy losthis life at the battlefield. It is said that Sir Ocharles ia4&rthy died on the same day as Nana :

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Komfuor Obeng y ,s succeeded by Komfuor Yamoah in the reign of Asantehene Nana Agyem ah the least pughaoious of the Ashanti Tings. Komfuor Yamoah was succeeded by Komfuor Notirko in the reign of the same King Nana Agyeman alias Nana Mvaku Duah I. Komfuor Kotirho was succeededIl by Komfuor- Ofori in the reign of Asantehene Nana Zofi _Krikari._He took arpart in all -ie Kari ari 7ars. He was A.Iso on the stool in the reign of Asantehene Firnana Iensah Bonsu. Kdmfuor ofori was su-ceedead -by i omfuor -Yaw Kobi in the initial reign of King Prempeh I that is before his ar-rest by the British in 1896. . I
Komfuor Yaw Kobi was succeeded by Komfuor Akasi whilst King Prempeh I was in exile in the Seychelles' "Islhd. ...
Komfuor Kw-asi was succe.deAd , by, Xomfuor. KIIiaku C-yrqfi whilst King I was in exile in the Seychelles. lie was destooled for mal-administration and possessing witchcraft.
Komfuor Gyamfi was succeeded by Kaulfuor Yaku Addai in the reign of the present Mv.onaroh Nana DZei AgyemarL Premp.ehlII. He abdicated on his own. Komfuor Kwalu Acdai was succeeded by Komfuor ILiadwo Anin in the reign of the present Tvonarc Nah!a 'OseT Agyeman Prempeh I. He was destooled on a charge of embezzlement of £1,000 being stool funds.
Komfuor Anin was scxcee b.& jominwr. 7aw Barimah in the reign of the present Asantehene Nana Osei Agyeman Prempeh II. He abdicated on his own as a result of protracted illness.
Komfuor Yaw tarimah fa's 'succeede d'f Yaw Amoah II in the reign of this present Monarch Nana Osei Agyeman Prempeh II. He was deposed from Office anJ.. detained by the present Ghana Government for political reasons..
Komfuor Yaw Amoah II has been succeeded on the stool by Romfuor Ofwisu. Afriyie, the present Chief.

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(Dcstooled) Komnluor Kwvalu Addai (Abdicated) Komf'uar Kwadwo Anin (Des
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(Abdicated) Korfuor Yaw Amoah (Deposed) Kotf'uur Oviusu Afriyi.e (The
present Chief')
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Classification: AS cec. no. AS. 151
Opanin Kwiaibena EWfah. Opanin &7asi Jachie. Opanin Yaw Mensahe
Recorded by:
ate :
Subject:
J. Agyeman-Duah
Akokofe is a village 29 miles from Kumasi on the Kumasi Bekai Road Via Awiah Nkwanta.
The Akokofehene swears to the Asantehene with the Nponponsuo sword, the principal sword of the King used by the Heads of the component states and other senior chiefs of the Ashanti Union in swearing the Oath of allegiance to the Asantehene.
The Akokofe stool is one of matrilineal descent and belongs to the Oyoko Clan of the King. It will be recalled that the Oyoko Clan of the King known as the Oyokodu is classified as follows:
1. Pyoko Abohen
2. Kerryasehene
3. Mampontenhene
4. Anyinasehene
5. Oyoko Atutue
6. Atutuehene
7. Ahenkrphene
8. Awiemhone
9. -Pampasuhene
10. Oyoko Breman&
11. Oyoko B-emanghiene
12. Eseresohene
Traditionally the Akokofe stool is called Osako stool. It is an ancestral stool from Kokofu. At the King's Court the occupier at present comes under the category of the Darko group. The Head of the Darko group at the King's Court is the NsutAhene.
It is said that in the old days the Akoko ofehene served the King in the canop of 'the Atutue group' of the Oyoko clan. and sat on the left handsie of the King when seated in state. The Akoko-offehene now sits on the right handside of the King as a result of some realistic changes made by 'King Prempeh I thus transferring him to the Darko group. It is however to be noted that Oyoko & Darko Clans are inseparable but there are no hereditary ties as such in that a Darko man cannot succeed to the Oyoko Stool and on the vice versa a member of the Oyoko royal clan cannot inherit to the stool of the Darko group. Tradition however has it that the Oy6ko and Darko clans are inseparable. The Nsutahene who is an uncle of the Asantehene is of course the head of the Darko group at the King's Court.
The Akokofe stool is a royal stool, hereditary and of ancestral descent. The ancestor of this stool Nana Asumin Boaka is said to have migrated from Kokofu in the very early days to okofu - Adweso. and thence to the present area of Akokofe which was named after "the early settlers of Akokofe who were found by Nana Asumin Doal and followers to be of fair complexion. It is learnt that these early settlers of Akokofe village had preceded Nana Asumin Boaka and followers before their settlement at this ancient village.

Kokofu it will be recalled belonged to a certain farmer, by name Yokoo, who was more or less a hunter, and his wife, Aberewa Amporofi, Nana Aber-4a Amporofi was an Oyoko by extraction. Kokoo, it is said, was of the Agona Abusua (Clan). One day Yokoo and his wife paid a flying visit to Asantemanso an ancient commercial centre of the Ashanti people which is to-day a tiny hamlet, of no importance save as a religious centre. On the way to Asantemanso they palled at the place or spot where the descendants of Nana Ankyewa Nyame the great Queen mother of the Oyoko royal clan of Kokofu, and Aditiehene who is said to have come down from the sky with her own royal stool and retinue were resident. During conversation Aberewa Amporofi got toldiovi that the descendants of Nana Ankyewa Nyame were her relatives and consequently there arose some family ties and Aberewa Amporofi persuaded them to accompany her to her husband's area, which was the present area of Kokofu. They were hemmed in at Asantemanso, so they went with Aberewa Amporofi to her husband's farm and settled there. Nana Ankyewa Nyame, it is learnt, died at Asantemanso and did not get to Kokofu herself; but her descendants. On arrival at Kokofu the descendants of Nana Ankyewa Nyame is said to have called the area Mokofu, meaning the place of Kokoo. Alternatively it is said that the descendants of Nana Ankyewa Nyame found the soil of Iokofu to be weedy and of a red colour and thus named it Kokofu because of that.

As a corollary, it is learnt from other traditional sources that Akokofe, a village near Kokofu, is one of the oldest, if not one of the traditional original villages in Ashanti. Akokofe village was no doubt in existence before the five great powers, or the five communities of Ashanti-Juaben, Mampong, Adanse or Aimansie, Suta and Kumawu (Apan-tnuo Anum). After the great meeting of the five aristocracy held at Amoafu Bbgyawwe, which is near Asantemanso (the gathering place of the people), they all rested at Akokofe. At a later date there arose a great famine, so the Akokofe Dikro directed that as there were so many strangers they should all go to the farm in order to save the situation. As they were going they discussed amongst themselves which fruit was "likely to germinate first without hard work. They all decided that corn was the most progressive fruit. When the corn was ripe the people began to say amongst themselves "that the corn had sprung up rapidly, and
described the area as a fertile one for growing corn –..it progressive fibres. Thus oamg:about the name of the area where we have the present Kokofu. During this time the Fetish Ptiest, by name Okoaff Kokoo, and a hunter, by name Obi, went on a hunting expedition and it .as during this same adventure that Okomfo Kokoo and the hunter Obi explored the .then Denkyira .area. They at a subsequent date re-orted” to the elders from Asantemnso who were then staying at Akokofe ad other neighbour.ig villages as. to 'This news of” their plorati6n. k6hove it is learnt became a great commercial centre of- the century! The elders it is said having been informed of this discovery discussed the -.atter at random and asked themselves "If we were to leave this place where we .have grovn. this corn, Vhat would be the name of stch a fertile .nd?" They all agreed that the area be called Kokofu, thus brought -.bout the naming of the place after the corn fibres. The elders it is said appointed one

person to tfke :azLge of the place,

Akokofe is .therefore learned from other traditional sources as one of the ancient traditional Vi-llagezs in Ashanti.

Nana Asumin Boaka the ancestor of AkokofQ stool it is said was succeeded by Obenpong Adviedah in the reign of Asantehene Nana Obiri Yebpah. This chief took part in the Dorm.a’,ar fought at Suntresu. in which King. Obiri Yebeah it- is said lost: his life as a result of the Dorma skirmish. Nana :0benpong Adwe'dah it is. said took part in the Dorma War fought in..the. reign" f..Asantehene Nana Obi Tutu at Abesim in which the .Dormas were defeated -and. Dormaa Kusi te. -

Cbmmander in Chief'of the Dormaa Army was arrested and beheaded by the ahantis. The Ddrmaahene it is learned.'to6k to his heels to the Gyaman District in th1e Ivory.Coast. This Chief also took part in the Ashanti-Denkyira "Jar fought at Feyiase in which the Denkyirahene Ntim Gyakari was beheaded and .defeated by the Ashantis.’. He also accompanied the. Ki g”to the. Akim War fought in. the reign of .Xing Osei. Tutu 1n which- te Kin. lost his life at the battlefield as a result; of- root.aoted ilnes- .

Nazi Menpong Adwedah.. was " succeeded on the stool by Nana Sakyi Brayie .:the only- .urvi-ing '6oi. 'f the th-n queen M’other of Akokofe. Ih the reign .of this chief Nana Saky Bray.e ‘a remarkable incident. took place at -AkoIcofe.-The original inheritor of the Akokofe stool were. deprived of the stool in that the Queenmother Attah Bra of Akokofe r fus ed to allow her only surviving son Nana S.kyi Brayie to take part in the. Takyiman Usar .4hich Yar was waged against the Takyiman people at the command of the IKjig .poku. Jare. This misdemeanour and cowardi edisplad. by the ‘i.ieen mother of Akokofe for the fear that she ii-h lose her.pnly son at the battlefield, the King. thus is'sued a decree denouncing the’ descendants of the-Queen mther from the Akokofe stool.’

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Both the Akokofehene Nana Sakyi Brayie and his mother the queen-mother Attah Bra of Akbckofe were deposed from Office losing their full rights and privileges of the Akokofe stool. I
At the ooni and of the lingo therefore a new line of succession of the Akokofe stool was thus introduced, by the Akokofe stool Elders.

It is' learned that some co-ordinating relatives or royals of the Oyoko extraction for Amenitia in the Akim Kotoku District or area who at that juncture had migrated A.4th the Adibiasehenc of Adanse and had then settled at Ananheneso a devastated village near the present IYvame Nkrumah University. of Science and Technology near the present adjacent village 'of Sewuah.

It is said that the ancestress of this new Qyoko group was Nana Amankwah Panin the Queen-mother of contemporaneous record thus appointed to inherit the Akokofe female stool in tie reign of Asantehene Nana Opoku Ware. This Queen-mother so appointed was the wife of Hamponghene Nana Maniapon who was then resident at Iodiekrom.

N-ana Amanklwah Panin the wife of Nana aniampon who began co-habitation with her husband at Koidiekrom gave birth to Asare who became the Akokofehene and his fioother the Queen mother as well. No doubt Nana Amanvah Panin might' have been a resident widow at Koidiekrom because according to contemporary'records Nana aniampon (Kofi Agyei, Agyei Botae' eto) was -the predecessor of Nana Boahentuo but if Nana Boahentuo was a contemporary of King Osei Tutu then there is evidence of the best possible kind that Nana Amankwah Panin the Queen-mother of Akoko wias a widow as such.

It will be recalled that Naa Frampong Kessie, the daughter of Agyarkuma Difie, married Kofi dj'akum Otchere and brought forth aniampong; Boahizantuo and a daughter Ogubriapotini. Maniapong was born when his mother, and her people were at Koidiekrom. He was named 1ofi Adjei, but because of his swollen belly he was nicknamed after a river at Koidiekrom the Oda Maiapong. Nana aniampon succeeded Bafoor Antiedu at Mampong Akrofoso, and h became a very powerful ruler of whom people, said, Amaniampon "wode akouo gye no. tata" Maniampon, it was bullets that taught him to walk. Nana Maniapon was succeeded by his brother Boahantuo, -who commarided the Ashanti army that defeated the Denkyeras. He was wounded in the stomach and died at Juaben Kyineso, and to this day it is a violation of custom for the occupant of the Mianampzi stool to visit there. People say, Boahantuo a nkatoom kum no$' 'Boah:nantub, vis killed by praises'.
of Ung'; -pol-i 7#re -took part In. thé Tà-kyilâma Gär 1n4JrrIÁkh he ay n'ôNana Smy2i--y  -a áépáf6ê- ed., gn& bejdé byý ti hats.IUt S leartEd ti ÉLL-iný';thí 8 4r Aana Azare alias - àât Osak o'-anîrl Ps staino& soine seëre re njii é aressult of the arow oP-n bSow wi,-oh ero through" his skin bby the én.ëmye Rut: thig Chief s'pt'-té .íono -uää penetration refused to go to the battlefield for treïmtm in t.hat.he prefer.red. to ý.ie a *heroë, ,s death tQ th.at Iof surviving. lie tent3in fi.híTg v4goriously against tenry .lviotory W-as achlevéed by thee Aslantis and as ý a-rás'i1t-of thiý siäiu provjes's displaykat theatt4äield -he was thus- nickamnâ' by .his -olVers â:n-" Osaott- mea'njii--a brave captâin or Chief who -fear not thoe pânercatin of t .ha po poliong of the arrou. Nana Asare alias I.Na-na Osako Pnnin met his natural death at .kokoefi in the reign of the same U _n Opoku: -.Tre. As a res.alt of the gal1antéy &í:Ulayed at the battJefield when KUng Opokâ. Tare wfas inPormea of the death of Nana Osako Pân:I twd traditidlOnal..be.l6- were thus, sent.at the command of Ki.ng to .Aiokofe to zervre as a s7mb91 of the .Pdkgfe Stool. "These bells as öüstdn aemands iere blaäkened är Szmokeâ alozgi with"-the* lite Stoolof Nana Osako Pâxiina Thesâ b61ls caín nów be founci l'â the ýsaored room* of thè .Aiokofe stool.house. Nana Osako Panin was succeeded by Nana !Baayü Siakwan in the'reign, of f thè :s ~KÎn.g Opoku TTare.- This chief took, parfy in the C'âmnn foughlit in .the-reïgn. of King Opokü jTare nn whioh Âbc XoftI tje. Cyamnheno was aefcated:-andl deoapltated.by The Âshântlo. le also a6oompañied the King.to the Alcim nar fought in the reïgn- Vof IJulg O>okuUa.0n which 'they:< King, hi.ms elf toök the field f or war anid was at the battlefield when Abirimoro, the-notorious ChieXt of Sefw+zL Invaaed. , Kmäbi and. cai.ised havoc to sevgra,. valuable poe is ..of the state,. Nn BreSaäi wa,- sucëâch by'Nala DVTaXk -.i the reig±n± of Àsantohline 0Os1e . Xwa.dwo thë great fighting King who fought jan e broa&düay IGt

Nana Dwamena i:as succeeded on the stool by Napsoa Boahene Pëanin n t c reign of Asantehene Nana Osei Kwame. Nana Boahene Panin was succeeded on the stool by. Nana Nyani (Abribie, in the reign of Asantehene Nana Bonsu Panin alias. Nana Osei Tutu ITv:xnimie, who is described as another great fighting King of the Ashanti Xing's. He strengthened the Ashanti Kingdom in his term of Office. This chief,' Nana Nyan2 n took part in the Gyaman war fought in the reign of, this powerful ruler Nana Bonsu' Panin in which Ac.iv2ca Kofi the Gyamahene "as defeated and beheaded by the Ashantis. He also accompanied the King to the Fanti war fought in the reign of King Osei Tutu in which the King for the first- time. in the annals of. Ashanti history did place the state svrorul into the sea after having won victory Over the Fantes at Anomabo and dia claim for himself the traditional title "Bonsu' meaning the destroyer of the sea. Nana KRwaku Nyanin wasalso on the stool i the reign of Asantehene Osei 'aw Akoto. He accompanied the Kng to the Akatamansu War fought at Dodowa in 1896 in which :several lives ,ere lost tby the Ashantis. This war is said to be one of the deadliest wars ever fought by the
Ashantis. This Chief however returned home unscathed. He was also a contemporary of Nana Frequa Agyeman the least pugnacious of the Ashanti Kings.

Nana faku Nyanin was succeeded by Iana Kwaku Derpe in the reign of Asentehene Nana Kofi Karikari. This Chief Nana Ben-pe took part in the Hwem War fought under the able leadership of Adu Bofuor the Gyasehene of Kumasi. This war is said to have lasted for 3 years and several prisoners captured from Hwem and sent to Kumasi.

Nana Bexpe was succeeded on the stool by Nana Xojlo Tufoo in the reign of Asentehene Iana Mensah Bonsu.

Nana Koj o Tufoo was succeeded by Nana Boahene II in the initial reign of 'King Prempeh I. He took part in the ilupong Wa± as well as the Nkoranza ;na fought at such initial reign of :ang Prempeh I. He was destooled for mal-administration.

Nana Boahene II was succeeded on the stool by Nana Itvasi Poku before King Prempeh I was taken to Seychelles by the British in 1896. He saw active service of the Yaa Asantewa War of 1900. He was destooled for mis-management and mal-administration.

Nana Mi;asi Poku was succeeded by 7'ana Afriyie. He was King Prempeh I was in exile in the Seychelles Island. He was destooled for maladministration.

Nana Afriyie was succeeded by Nana Kfi Adutvum whilst King Prempeh I was in the Seychelles. He was on the stool after the repatriation of King Prempeh I in 1924. He was destooled for mal-administration.

Nana Afriyie was reinstated in the second part in the reign of King Prempeh I that is after his repatriation. He was again destooled in the reign of the present Monbhh*Na'a Osei Agyeman Prempeh II.

Nana Afriyie Was succeeded by Nana Osako II Ce the reign of this same reigning Monarch Nana Osei Agyeman Prempeh II. He died on the stool.

Nana Osako Ababio has been succeeded on the stool by the present Chief Y ana Adu Abalicro J.

Cl= S OF TRE AKOKOFSTOOL
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th
Nana Asurun So.,2ca Nana Obeng -(!weclah S
(Diferelit of sucdo'ssion)
Fma As ar e- Tana Osalco Remin IMarla Baayo Sie2,ýran Nana D7amanw,
Nanci Boahene Panin Narla ICi,-Tileu Nyanin Nana Kkaku De.mpe Nana
Boahene II (Destoolea)
Nana 1Wasi Polcu (Destooled) Nana Afriyio (Destooled)
Nana Kofo Adu-Lvrwn Nana Aftly:Le (ReInst.atoýl , Destoolecl) Nana Osalco II
Nana Adu à3)-ju-2wo l (The presen Chief)
"T_ HISTORY :OF AKOKOFE STOOL" APPEDIX A

AWa BRA.: she was the queen mother of Akokofe. And her son SAKYI BRAYIE was the Ohene of Akokofe. OTI AWERE also was the "Abontindomhene' of Akokofe, during that time. These two people Fananoi: ASLIIIDNG BOAFL; and'0BEElEWvONG AUV"t1A&; became the Ohene in the same family, as the "KOKODESO" family, before the ATAA BRA, and her son SAIYM BRAYIE.

ITANA OO't- 7iIRA waged Yiar against Nana AM.YAO, Techimanhe NIZTA appealed to 111 the chiefs in the Ashanti; that he VT's going to fight against the Abontindomhene and the Akcokofeman about what he .has been told by NA TA. They agree& to help him, and back him to (SfAE) .Wo Her mother told him not go to the said war if h.e did he would die. He too told the Akokofeman that, he would never cso. OTI. AiREj the Abontindohene of Ikokofe, and Akokofeman'went to tell 1U3 7A ASANTEITERE that, the Akokofehene has refused to go the war.

NANA asked themp ouldn't you get somebody to be a king? They replied that one family is at KODIE KIRO i. She was the AANING-AITOY.TG, iana Mamponghe's wife. PATA OPOKU W7ARE sent the messenger to bring .SAMI BRAYIE, andhis -mother. TA-en they came to NM:A, SAXYI BRAYIE told NNTA ht3, e would not go. Because, if he goec he.would die. TgYTA gave .up the stool from their family. "OPAE WONi'T HO".

* Amank7aa the wife of Nana blamponghe was brought to NANA ASA._Y E i . She said that she has one son, who ?7,os a boy; she would let him be the Oheme 6f Akokofe, and goes to the war; if fortunately he dies, he dies for the AS4IMNTF-E I{A1TA thanked her , arid gave the stool to her. J.eaning, in her family. She became the Queen Mother. Called Amanlaiaa Panin. And her son Akw'asi Asare als. became the first Akokofehene in her family.

The Asante Chiefs went for the Techiman war. The boy who was the Ohene of Akokofe arrowed by the left arm. The boy breavely got off the arrow from his arm. By the time the "NSUMANIITAAFO", came, the arrow was off and, was at the battlefield. They told ITANA about what had happened to the boy, how he has been arrowed; and got it off -by himself; and at. the .battlefield. It was ,the -same day that the Rechiman troops were driven away.

The next day, AP ASANTEHENE sat in state, and all the chiefs ca--me to give him well fought. IMONIKO1f . W1hen. Nana Asare, Akokofehene greeted Nana A1~yrjxl, ,-E,NA U. asked. -Were -you azrrowed yesterday? He replied, yes NATi-j. N~AITA said let me see it. He showede it to FYA; 'r said again thatp "OSAXO !! Meaning that, he was arrowea,.. and was still fighting.
lie died about three years after the tiar. They informed T-A andTA gave them two bells to be put under the stool; and named the stool, as, the SA OJUJIN14 STOOL. From that time onwards b-11 the 01jene were from Ar1A2TKJAA’11S ±amly. Her stool also iso called AJvtINKVAA- PAIT STOOL.,
The Oyokohiene stool is now in the ATAA. BRA, end her 'son SAMY BRAYIE ' aril-v to Akokofehene.
lliana AllE J., the wife of Nana Amaining Ampon~ liarponghe te came fro AMATIAtl, in the Akim District, oame from "TAT f o? . B h grap of Adubiase, in the Adansi District. As the sister to Nanan m, ODURO PANIN, and ASIANA OGUAHI, with the ttOYOKOI” clan.
Before, Tian_ krvaniiig Ampon6-, Mvamponghene mar±iedl her to "IKO=; liROT-1", near Nk1rumah Uni ersity College Turnasi,
-bloth the members from YI ana Ai,-NIAI PANRIS family,.as .the' Royal family of Akokofe# Amansie * An&. Nananoiq# ODURO P AY>cT *t ASIAMA OGUAHIAIS family. The Rloal family of Akdubiase, i”dansii district came straight from IA G.YMIPETE.Nv." As Gynmpetew people. Meaning, IIYA1[Pz.TBV- ASE-FO"i.
These are the nvxi 6s of the ncnGs, and Queen mothers, „ho have e-pire'd on the stools, in. I_anr. Amarikwaa Panin Is family at Akokofe.

I QUEHN 1OTHIERS
1. Nana Sako Panin 1.* Nana Amankwaa Panin
2.* Nana Baay. (Scakwan) 2. Nana Aniriwaa Boe
3. N a ha Dwena~ (Due) 3. Nana Opae Darko
4. 0 B Boah en Rai 4 Pomaa Ko Coo
5 H KY7akL1 Nyin'n (Abribie) 5. 1 aa Fofie (Kyeli)
6. " iiia-ai Bempa (Frafo6) 6. Afia Afrakoma
8. ” ,YT,1Si Poku (Agyerman) 8.Uc.ua Adi.ttwiwaa
9. " Sako Ababi~o
From the Akokofehene Nana Adu Abranko.

IAS acc. no. AS. 152
Informants:
Nana eofi Kuntenase
Kuntenaso Kuntenas e Obapaanin Iother of
Boateng II Kuntenasehene. CGyasehene Nana Atta Fosu .i‘ilamuhene Nana Kovaku Apaw II!I ±ihahene ITana Owrusu Afriyie .)ena Dapaah, Ex-Queen
ZXntenase
J. Agyeman-Duah
21st February, 1965
KUNTMASE STOOL HISTORY
Institute of African Studies University of Ghana, Legon.
February, 1965
Recored b:
Date:
Kuntenase is a town 16 miles from Kumasi on the Kumasi - Lake Bosum-tw Road. The Autenasehene 'it is said prior to the attainment of Ghana's Independence in 1957, held an independant statuZ of Obrempong at the Kings Court. The Kuntenasehene is at present a Paramount Chief elevated by Government. It is also learnt that the Kuntenasehene before and after his elevation as such swears to the .-Mponponsuo sword, the principal sword of the _d-n, used by Paramount Chiefs and other Senior Chiefs of the component St' tes of Ishanti Union in swearing the. Oath of allegiance to the Asantehone.

Traditionally, the Kuntenase Stool is imo.:a. as Okyere and -Doatin stool, It is a stool of matrilineal descent and belongs to the OyokoDarko Clan. Although tradition has it that the Oyoko and Darko Clans are inseperable, but no member of the Darko Clan is inherited to any of the 0yoko Stools. The Kuntenasehene shares equally at the Ei.ng's Court with the Fsutahene who is known to be the Head of the Darko Clan. Tradition however asserts that the Asantehene is a nephew of the Nsutahene.

The ancestor of this stool is said to have been Nana Asekyere Jwa who was one of the early settlers at Asantemanso that is the gathering place of tde peoples. Within a radius of this cosmopolitan town of Asantemanso, Nana Asekyere Dwa resided in a nearby village called Odamase. This village is adjacent to another small village called Bada... It was at this village of Odamase, that there arose a sharp disageement between Nana Asekyere IT-a and his senior brother the Nsutahene and consequently a separation ensued., Nana Asekyere Dwa was however succeeded by his nephew Gyamera i ia at Asantemanso. Nana G-yemera I:va. migratea with other members of the family to the present 'area of Kuntenase. lie was the explorer of Kunenase and named it as such after a tree known as Kuntang. His followers having settled under'the tree .11u...ang. the. area in question became known as Kuntenase 'thus :brought about the naming of the present town of iKuinentase. -The migration of L.xna Gyamera Yvaa from Asantemanso is said to have taken place somewhere in the reign of Iananom Tpmm and Antwi who are known to be the early rulers of Kuxnasi when. Kumasi was then knom as ]'Tamang. It will be recalled that'the, first man to set foot on Kumasi soil amongst the emigrants. 'om 'racting was .Nana Boah B „,J., He was described as a first class'hunter. Nana B ah )5.ah is. said to have been the youngest brother f Nananom.Trim .ni Av. .who are said to bw brothurs of Oyi'ko Abohyen elan in. the: atorncol sense. .These t-70. Iro.thxs Of Oyoko were ano'sters of -Nana Fredua. Agyeman, Obiri"Yeboah, and.King Osei Tutu. These two cdntempor&neous brdthezs' t is said were the.first A.ikrofo.of Kumasi and did establish the;i' ruling dynasty q't Kenyase

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when Jimasi was then known as Liamiang. Tradition has it that the Kenyasehene is the uncle of Asantehene. The Kenyasehene comes under the Oyoko Clan of the Uning and belongs to the Oyoko Abonyen group which is the royal cl.m.

Nana Gyanreir'a Kwvaa was thus succeeded by his nephew Koso Boye. Nana Koo "Toy" also became a contemporary of Uning Opoku Ware. It was during his reign that Lake Bosumtwi was discovered by Akora Bompe alias Old Bompe of Asamang and Senie G-yako of Akokofe. Tradition has it that the occupier of the Utenase stool contributes to the caretakership of the Laice Bosumtii which is the property of Asantehene.

Nana I'soo B6ye was succeeded on the stool by his nephew Okyere Firam in the reign of the same Uning Opoku Ware. His chief took part in the Thkyian War fought in the reign of King Opoku Ware in which Abo Kofi the Gyaman Chief was defeated and beheaded by the Ashantis.

Nane. Okyere Firam was succeeded on the stool by his nephew Boatin Bedom in the reign of the same King Opoku Ware.

Nana Boatin Bedom Kookoo was succeeded on the stool by Nana Irobo Edusei in the reign of the same Uning Opoku Ware. This chief-it is said took the initiative of the Krobo War fought in the reign of King Opoku Ware, in which the Ashantis were defeated and beheaded by the Gyaman Chief. Nane. Okyere Firam was succeeded on the stool by his nephew Boatin Bedom in the reign of the same King Opoku Ware.

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The Utenase area having become devastated for sometime, Nana Edusei was succeeded by Nana Oduro Panin in the reign of Nana Bonsu Panyin alias Nana Osei Tutu Mame. He took part in the Gyaman War fought in the reign of this King in which Adinkra Xofi the Gyamanhene was defeated and beheaded by the Ashantise. It is said that at the battle field of the Gyaman war this chief retreated and was shot dead by the enemy. He was thus succeeded by his brother Oduro Amh at the same battlefield who also met his death at this very battle field as a result of bullet shots by the enemy.

Oduro KI1,mah was succeeded by Barima Antii a nephew of the stool in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamanso Jar fought at Dodowa which war is said to be one of the earliest ever fought by the Ashantiss. He however returned home unscathed. He was also on the stool in the reign of Asantehene Nana Fredua Agyeman alias N'ana INyaku Duah I, the least pugnacious of the Ashanti Kings. Nana
Agyeman is also described in high traditional circles as a ruler of much wit, charm, and independence of character.

Nana inti Barimah was succeeded on the stool by Nana Appiah a nephew of Asntii Barimah in the reign of Asantehene Fana I:ofi Karikari. Nana Appiaahl touli part in the Hwemu 7ar (Togoland War) fought in the reign of Ksing Kofii Karikari under the able leadership of Adobofuor the Gyasehene of Kumasi. This war is -said to have lasted for 3 years and several prisoners were captured by the Ashanti bxy and sent to Kumasi. Nana Appiah it is said fought mercilessly in this war and brought several prisoners from Hwemu for the Asantehene. He however became aggrieved with the Asantehene Nana Kofi Karikari Jun that the King had been ungrateful to him and therefore rebelled against him for some personal reasons. _-t this juncture the Juabens Jit is said were in conflict w.rith the people of Kumasi in that ther has been an outstanding dispute between them after the deat of the Ashantis at Dodowa in 1896.

It will be recalled that the Juabenhene !Tana ffiasi Zoatin a contemporary of Asantehene iTana Osei Yaw Akoto took the initiative of bringing the Golden Stool home |when the King took to his heels at the battlefield. Juabenbene ITana Juaben Boatew with the Kuntenasehene brought back the sacred, stool home. Several valubla trinkets and the like were left at the-battlefiela at Dodowa. Consequently the Juaben people at that tike claimed tlemselves as being superior to.the Kumbse people. There was even on one occasion in which the Juabenhene insulted the Kumasi people at a meeting of the Kumasi Traditional Council. The Juabenhene was asked to retract his statement but he refused to withdraw it. Nana Appiah having thus been aggrieved managed it somehow and stole the linguist of Asantehene to the Juaben people. When this news was made known to the Ashntehene ITana Kofi Karikari, mobilised force of the Kumasi people to fight the Kuntenasehene. The Kuntenasehene Nana Appiah on hearing this news of invasion bolted away to an unmown destination. The whole twn of* Kntenase was ransacked by the Ashanti army and the available stool egailia burnt into ashes. Nana Appiah it is-said in the long run committed suicide by having, his dead body cre mted.

Anew Chief called Ovusu Yaw was thus enstooled after a considerable periO&of time at the command of the King. This Chief Owusu Yaxw assi'sted the King Kofi Karikari iA crushing the Juaben people from the internal hostilities. He was also on the stool in the reign of

Asantehene Nana iensah Bonsu. Nana 0uusu also sawi active service of the civil war that broke out during the enstoolment of Uing Prempeh I alias 17ana IMiahatDuah III. It wil]. be recalled that after the untimely death of King E",",ra;i Duah II somewhere in 1884 there were -ivo claimants of the royal blood namely K.,aku Duah alias Agyeman Duah (commonly knavm by his nic name, Prempeh) the son of Nana Yaa Kyia the then reigning Queen, M1other of Ashanti and brother of the late -;-ala, Duah II, and Yaw ,.vireboana another grandchild of Efua Sarpong a deceased Queen Iiother of Ashanti. Each of the tyo claimants it is
said were supported by a strong party of influential and intellectual men and women of the various component states of Ashanti. Consequently a civil war broke out after the premature 'death of King Kwaiku Duah II as to the probable choice of the 7o claimants to become the occupant of the “Golden Stool which is regarded as the palladium of the Ashanti nation. Incidentally, Nana Omsu Yawr died at the battlefield at Dadiasi-Iyeabosu as a result of this civil war. Nana Ousu Yaw was succeeded at the battlefield by Nana Iwabena Anti. He ended the civil war in his capacity as such at Dadiasi area. Prempeh's party however obtained a decided majority and was thus enstooled in March 1888 after a rosy election with the stool name or maiden Nana Kawaku Duah III. This chief Nana Ovrusu Yaw took part in the 11ampong war fought in the first part of the reign of King Prempeh I t-at is before his arrest by the British in 1896.

Tradition has it that the Mamponghe who runs second in command to the Asantehene as far as the Ashanti nation is concerned, must always be present in the enstoolment ceremony of a new Asantehene, because the Mamponghe is the ifahene of the Ashanti nation and in the absence of Asantehene it is the 1.Mamponghe who keeps the fort. In the enstoolment ceremony of Otumfuo Asantehene the 1.Mamponghe, certain special duties to perform in order to enhance the established tradition of the age-long institution of the Ashanti nation. The absence of Mamponghe at an enstoolment ceremony of the Asantehene elect is a sufficient evidence that the Mamponghe is against the candidate of the Asantehene elect. Although the hiampbhhene's decline to attend such ceremony might not upset the machinery of the enstoolment ceremony, but it will in one way or the other serve as an off shoot to the Ashanti community. The Mamponghe -usu Sekyere, refused to be present at the enstoolment of the Asantehene INana Prempeh I but kept neutral and unconcerned whereas the Mamponghe holds: the feet of the Ashanti nation. This feud of the -Mamponghe Owusu Sekyere is said to be the first of its kind in the annals of the Ashanti History. King Prempeh I after all was enstooled as such without compunction, but there arose some sort of feeling between the ling and Mampong people. Consequently this sort of misdeemeanour on the part of the Mamponghe Owusu Sekyere led to the invasion of Mampong town by the Ashanti army. The Mampons were totally defeated by the King's forces and the whole town of Mampong ransacked and looted. The Mamponghe Owusu Sekyere having

realised the situation to be one of a serious phenomenon fled north to Atebubu ri:.1it down to Accra .here he e.tde the necessary negotiation with th6 British .Government-and other refugees fr.t who were then resident in t4ac Colony for the arrest of Raing ...--. mpeh I in 1896. This Chief Kirabena Anti was at later date destoole(L. "Tdling Prempeh I lilaei_" immediately after the 1.,mpong war for an act of isdemeanour.
Nana Ijabena, Antai u.s succeeded by his brother AmankraTa. Nana Aman2a it is said took part in the two consecutive wars of the Nkoranzas, fought in the first part of the reign of King Prempeh I, that is before his arrest by the British in 1896. It is learnt that the Ashanti Army having defeated the Tloranzas for the first time were made to go back again to Kkoranza again in a year's time to wage a similar war in that the Head of the Commander-in-Chief of the Nkoranza Army was not sent to KImasi. Incidentally the Lnt it is said mobilised another force to wage war on the 1'koranzas. after a fierce fighting. This Chief Nana Amanlnha was on the stool when King Prempeh I was arrested by the British i 1896. He also saw active service of the Yaa Asantewaa 'Tar of 1900. He was captured by the British as a war prisoner and sent to a political asylum in Accra.

Nana IYwabena Antii was thus reinstated by the British. He was on the stool when King Prempeh I was in exile in the Seychelles Island. He became incapacitated on the stool and was therefore destooled.

Nana Kwiabena Antai was thus succeeded by his younger brother Poku. He was more or less a contractor - Chief and lavishied his attention on the construction of roads with one far-famed Dluropea contractor by name Ballytine. This Chief died after two years reign.

Nana 17aku Poku was succeeded on the stool by Dapaah whilst King Prempeh I was still in exile in the Seychelles Island. He was destooled for administrative.

The male stool was at this juncture administered by Nana Abena Dapaah the queen mother of Kuntenase until after the repatriation of King Prempeh I in 1924. K-wlabena Krah a royal was enstooled in the second part of the reign of King Prempeh I. He died after a short rel,,,u: ,nd was succeeded on the stool by his brother Otieku,

Nana Otieku reigned for a period of seven years and was succeeded on the stool by his brother Osei Akoto' who also spent seven years on the stool and was destooled on grounds of mal-administration and mis-management. Osei Akoto was on the stool in the reign of the present monarch Nana Osei Agyeman Prempeh II.

Nana Osei Akoto was succeeded on the stool -y Nana Antwi alias Rufle who is Goldsmith- by birth and profession 'le ... o spent seven years on the stool and abdicated on his own accord.

Nana .Antwi has.. been succeeded on the stool y Nana Kofi Boatin the present Chief.

Note: (a) It is also said that in the old days as a result of family squabbles one Atibie who was of the Oyoko Clan and resident at Kuntenase migrated to Kwalu an area now in Southern Ghana.

(b) It is also learnt that the Obog-uhine! and Bankamehene who were also residents at Kuntenase migrated to the present areas of Bankame and Obogu respectively on the very day
that Atibie left the Kuntenase soil.
(c) The Kotokuomhene of Oda and Kvartenghene who were also
said to be of the Oyoko Clan and residents at Kuntenase
migrated also to the Alkim Lotoku states

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ADAFUKRAJA STOOL HISTORY
Adankraja is a town 24 miles from Kumasi on-the Kumasi BekwaiRoad via Jakobu Road.
The occupier of this stool swears to the Asantehene with iponponsuo sword the principal sword of-the King used by the heads of the component states of the'Asantehene union and otherSenior Chiefs in Ashanti in swearing the Oath of allegiance to the Asantehene. The Adanlaajahene beongs to the Nifa Division of the King.
Traditionally the Adankraj a stool is known and' called Opong Panin s tool. It is a stool of matrilineal descent and belongs to the Bretuo Clan. It is ancestral and said' to have originated from Ldanse-Ayaase.
Legend has it that the ancestress of the royal 2Dretuo Clan Asiama Nyankopon Guahyia came down from the sky by a s silver chain known as Atwiaban at Adanse in Ahensan at a spot now marked by the stream Domisa. Nana Asim Abina Ahensani is said to be the -ancestress of Adankrajastool who came down from the sky with Nana Asiana Guahyia. On the contrary, it is learnt that Asiama Guahyia landed at Adande-Ayaasel and at a later date migrated to Adanse Ahensan;whatever be the bases of landing either at Ahensan or Ayaas Asiama Nyankopon Guahyia is accepted by the seven constituted body of the Bretuo as their accredited ancestress. Under the plecus of- kinship ties it is claimed by the BretUo people that the Bretuo Clan is constituted ,of seven different groups with :their categorical heads 's follows:
~ 1. Mamng - The iamponghene
2. Adubinsukese - Adubinsdkesehene
3. Baworo - BaWorohene
4* . Aboatem - Aboatemhene
5- Amoaful - Amoaafuhlene
6. Atasomanso - Atasomansohene
7 Adankra - Adafiiraij ahene

So from Ayase the seven constituted body of the Breto Clan with their Great
ancestorress Nana Asiama Gyahyia whose desendicncy is the Mampong Botaase'
Bra6h 'of the Bret-do Clan having arrived at the present area of Ahensan were
asked by the inhabitants within "he neighborhood not to pursue further With, their
ekbu. This attempt of the settlers stopping the roving off-further migration
bruc.rt about the bamig of Ahensan vi34adgas' such, that is the place of stoppage
by the Kings. It is also to be noted that of the seven constituted tribe of the Breto
Clan the Mampongahene who runs second in zo:ian and to the Asantehene is the
Head.

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So the Breto community having become hemmed in at Ahensan,
migrated t6 Behinase. , It was as: Behinase that there arose an outstanding family
dispute which led to big separation among the Breto Oommunity. So the
descendants of Nana Asim Abina Ahensan migrated
right 'straight to the present area of Adankraja. At Behinase Nana Abira Ahensan
was succeeded by her son Oppong Afranyam who was the explorer of the Adank-
raja -Area. Thus named after a River known as Adan1ma by,. :-Nana Oppong
Afranyam and followers. The emigrants having settled at' the Banks of the River
the area became known as Adankraja. The migration to this area took place round
about the reign of Nana Oti Akenten one of the early rulers of Kumasi when
Kumasi was then _nov.-n as.:Kvam~ng.
Nana Oppong Afranyam was succeeded- by his brother Oppong. K uah in the
reign of the same King Nana Oti Akenten.
Nana 'Oppong Xumah was succeeded by his brother kpding Abirim in the reign of
King biri Yeboah the grand male of Asa-.tehene Nana Osei Tutu% This chief it is
said took part in the DormJncy. Skirmish at Suntrresu an area now-in Kumasi
where the present .GoVrmment Estate Buildings are
situated. King Obiri Yeboah however suffered.a. defeat from the Dormaas at this
combat and consequently met his untimely death.
Nana Ampong Abirim was succeeded on the stool by Hana Osafo Agyemanin the
reign of Asantehene King Osei Tutu. This Chief took part in the Dormaa ..ar
fought at Abesim in the reign of King Osei Tutu in which the Dormaas were
totally defeated by the King's army and. Dorma Kusi, the Command'der in-Chief of
the Dormaa Army, 'who was also'the Son of the Dormahene captured and
decapitated by the King's mobilised,'force'. This chief took part in the Denkyira
'iar fought in the reign of King Osei Tutu at '+'cik: in which the- Denkyirahen6-
ritim yakari was defeated and beheaded by the. Asharitis. He also took ,part in.
the Akin War fought in the reign of X"ng Osei Tutu in ---hich .the King is said to
have met his natural death at the battlefield as a result of protracted illness.
Nana Osafo Agyeman Was" succeeded on the stobjl:by his nephew Nana
Twumasi Ankrah in the reign of 'Asantehene Okatakyei Nana Opoku ! .'are. This
chief took part in the Takyiman war fought in the reign of King : MOok Wire
in w-hich the Takyimanhene Nana Ameyat' Mveecye .was defeated and
beheaded by the Ashantis. He also took part in the Gyaman War fought in the reign of the same King Opoku Ware in which AboKofi the Gyaman Chief was defeated and decapitated by the Ashantis. He also took part in the Akim War fought in the reign of King Opoku in which the King himself took the field for war and was at the battlefield, when the elderly Chief of Seftii by name Abirimoro besieged Kasai and looted other principal towns of Ashanti causing damage to valuable properties.

Ashanti. Nana Tmasi Ankrah is also said to be the father of Asantehene Kusi Bodom the successor of King Opoku. It is learnt from other sources that King Kusi Bodom was a ruler who never killed or meted capital punishment on the offender, but always commuted the death penalty to a fine. Nana Tmasi Ankrah was succeeded on the stool by his brother Yayi Adu Asare in the reign of Asantehene Nana Osei Krado the great fighting King who fought in the broad daylight. This Chief it is said took part in the Banda War fought in the reign of Asantehene Osei Evadwo in which Worasa, the Banda Chief was defeated and decapitated. This war is said to have been one of the bitterest. The Banda Chief it is said was a handsome ruler with distinguished noble appearance. His skull however was imitated on the Asantehene's sword, known as Worasatiri which sword-can of course be found today at the King's Court.

Nana Yayi Adu Asare was succeeded on the stool by Odae Asamoah in the reign of Asantehene Nana Osei Dwame. It is learnt that in the reign of King Osei MK arms were undertaken because King Osei I Kame was a minor during his term of Office and for ten or twelve years the Ashanti Nation was governed by a regent. Nana Odae Asamoah was succeeded on the stool by his brother Nana Aboagye Sena in the reign of Asantehene Nana Osei Tutu Kwame another great and fighting King of the century who extended the Ashanti power far and wide. He took part in the Gyaman War fought in the reign of this King in which Adinkra Kofi, the Gyamanhene was defeated and beheaded by the Ashantis. This chief also took part in the Fanti War fought at Anomabu which the King won, for himself the traditional appellation "Bonsu", meaning the de troyer-of the sea by placin the state sword into sea as a symbol of his victory over the Fantis. He also took part in the battle of Nsamankow where a British Governor Sir Charles Macarthy is said to have lost his life. It is further strange to note that the Asantehene, Nana Bonsu Panin alias Nana Osei Tutu Kwame died on the same day as the British Governor, Sir Charels Macarthy.

Nana Aboagye Sena was succeeded on the stool by his grandson Okyere Kwame in the reign of Asantehene Osei Yaw Akoto. This Chief took part in the Akatamansu War fought in the reign of King Osei Yaw Akoto in which the King took the field himself for war. This war is said to be one of the most deadliest ever fought by the Ashantis. The
Ashantis were totally defeated at Dodova. This Chief however returned home unscathed.

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Nana Okyere &iame was succeeded on the stool by his nephew Nana Gyekye Akuatia in the reign of Asantehene Nana Agyeman alias Nana* Iwaku Duah I the leapt pugnacious 0f the Ashanti Kings. Nana G-yekye Akatia was, succeeded on the stool" by his younge4 brother Nana OWusu Kaakyere in the reign of Asantehene Nana Kofi Kirikari. He took part in the Hwiem war fought in the reign of Asantehene Kofi Karikari in which several prisoners were captured from Togoland, This war' is said to, have lasted for 3 years. He also took part in Sir Garnet - ar fought in 1874 when 'umasi- was' burnt by the British troops under the able leadership of Sir Garnet Wolseley.
Nana O usu KILalyere waa succeeded on the stool by Owusu Ahasa in the reign of Asantehene Nana Mensah Bonsu.
Nana Owusu Ahasa was succeeded on the stool by Nana Adankraja Osei a grandson of the stool in the reign of Asantehene Nana Iavaku Duah II. Nana Adankraja Osei was succeeded on the stool by his nephew Nana Ankoma :in the first part of the reign of King Prempeh I that is before his arrest by, the British in 1896. He was destooled for mal-administration. Nana Akoma was succeeded by Nana Kwasi Kuntour in the first part of the reign of King Prempeh I. He took part in the Nkoranza war fought in the reign of King Prempeh I. He was on the stool -hen King Prempeh I was arrested by the British and sent to exile in the Seychelles Island. The King it is said came to meet him on the stool after his repatriation in 1924. Kwasi Kuntour was succeeded on the stool by Nana.'Osafo Agyeman II in the second part o. Ihe reign of King Prempehi I. .e was enstooled in Z* . di er ofteto. - n- s"
1929 'and he is te/ p of the stool. Iana. 0sao .gyeman II is a very old man over hundred years old.

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HIA STOOL HISTORY

The Hiahene swears to the Asantehene with the Mponponsuo sword the principal sword of the King used by Paramount Chiefs and other Senior Chiefs of the component States of the Ashanti Union in swearing the Oath of allegiance to the Asantehene. The Hiahene belongs to the Kyidom Division of the King and runs third in command to the Akyempimhene who is the Head Clan Chief of the Kyidom Division of the Asantehene.

The Hia stool is one of patrilineal descent "Mmvnamma' Dwa" and is solely occupied by the sons and grandsons of the Golden Stool. It is a non hereditary stool.

1. The Hia Stool of the Kyidom Clan in Ashanti was created by the Asantehene Nana Osei Tutu through the magical incantations of Komfuo Anokye on behalf of the said Asantehene Nana Osei Tutu.
2. The meaning of the word "HIA" in Ashanti, is traditionally known as '.HIA" (i.e. "essential"or "indispensable"; this motivated Komfuo Anokye to predict that, if at any time there happens to be any act of cruelty, or ill intentions perpetrated by either the Asantehene or any other person or persons against the Hia Stool, or any member of the Hia Stool Clan, such act would become a "TABOO" which would reflect an unfavourable "Omen" upon, and against the conceiver of the inimical intentions against the Hia Stool.
3. Immediately after Exana Osei Tutu had been brought back to Ashanti from Akwamu (in Ghana), he succeeded his late uncle Asantehene Nana Obiri Yeboa Manwu, vo was the father of Saben Panin, the Akyempimhene (Kumasi), and also of Saben Kumaa, the Hiahene. Kumasi; both the two paternal brothers were already occupying posts as "Asafuhene"or 8sb-Chiefs and Counsellors to the said Asantehene before the advent of Nana Osei Tutu in Ashanti.
4. In order to eradicate off the existence of the memory of all the irregularities, the defeats and discomfitures that the other
enemynaotiphs had previously inflicted upon Ashanti, especially, in the war that took place between the Ashanti and Dormas’ 6(in Brong/Ahafo) fought in Ashanti during the reign of the Asantehene Nana Obiri Yeboa Manwu, Komfuo Anokye, with the consent of the Asantehene Nana Osei Tutu and the Asanteman, buried all the then existing black stools being then occupied by all Native Rulers in Ashanti in a deep trench-hole dug in the ground at a place near the present Kumasi Central Hospital upon which, Komfuo Anokye placed or planted an Ashafiti State Sword which is still there to this day.

5. In substitution for the "sa'id-"uried Stools, Komfuo Anokye caused new Black Stools to be made for all chiefs in Ashanti at that time, on every one of the stools, he nailed "Dadikro" (i.e. Ashanti native made) nails, signifying: that, those were the very first and original Stools in Ashanti solely being occupied by chiefs whose official, -appellative, should, the gcefo -rth be known as "ABREMPON."

6. The very first Ashant Prince who was intralled as the First Stool by Asantehene Nana Osei Tutu through the works of Komfuo -Anokye, - as the stool name as Saben. Kr. & Domse ranking also, as the Second Senior Chief or "Obrempon" in the Kyidom Clan, of Ashanti with his Senior brother the Akyemphene, as the most Senior Chief or "Obrempon" in the Kyidom. -Clan or - "Fekuo " An Ashanti.

7. This was the reason why it became the bounden duty of the, then Hiahene Nana Effah Yamfuor to take up the command in the war in which, he was the "Osahene" (i.e. Commander-in-Chief), with the then, Akwaboahene Nana Affreh. Akwabo, and his lieutenant Nana Gy du Kumanin, Ofiano Amakyi Barihene), as Hiahene's Right Wing Campaigners, and also, with Nana Bofuo Dwoaa, Nkaw:Paninhene, with his 1 lieutenant (Kwatwim), af.terwards, known as Bofuo: Twim, Nyinahinhene, also as Hiahene’s Left Wing Campaigners in the "Abirioro War".

8. The word "Kyidom" means the 'F.ekuo." or'Clan always responsible for all the operations in the Rear, either in war, or in all the Ashanti national activities in the service of the Ashantehene and/or, the Ashanti Nation.

9. It was because of this, that, from time immemorial,' it has been, and it is still an established saying in Ashanti that, "Se Asantehene Ne Nasanteman Tenea, Akyere Ne, Anemo' P" (i.e. Whenever the Ashantehene with the Ashanti Nation happens. to be in any procession, either in a military or in civil activities, Kyidom Clan alone Commands one-half, of...the whole Ashanti% na-tion.

.0. The creation of the, Hiahene Stool, by Komfuo--Anokye to6k placeri - n :Kumasi. on ,a Fri.ay, ,n a section.of ,Kumasi known as "Arafan:-" %yeduam", where Komfuo A .okye .caus ed: a thick fog to take place, arceening the. sky, through which, he dr.ew down aunch: of human teeth alread. *knitted on a white thread mae...the: fibre frm.:a branch -of a pineapple tree. ca),led...in Ashanti. (!1'i-rayeh,",".), which Komfuo, Anokye fastefied around the
neck of the said Nana Aben Kumaa, whom, at the biddings of "the Y
Asantehene Nana Osei Tutu, Komfo Andky gave "a full' iame' P " 'Saen
Domse": the word "Kra" in Ashanti, meaning the "Soul".

So, ever since that time, Riahene was also ordained one of the principal
"Akradwadefuor" whose sole duty is still to keep "holy" 6n every Tuesday;; in
each week by way of besmeasuring themselves with white clay as a symbol of
washing the Soul of the Asantehene in the "Busumuru Section" of Asantehene's
Akradwadefuor" in the service of the Asantehene.

The word "Domse" also means the teeth (i.e. power), of the other
enemy-nations to Ashanti. Xorafuo Anokye therefore there and then declared
vividly that, he had pulled down the teeth (i.e. power), of the other enemy-nations
to Ashanti, and had entrusted them to the care of the Hiah Stool and/or the
Occupants thereof; Komfo Anokye predicted further that, in any war waged by
the Ashantis against any other nation or nations in which, Hiahene or some of the
members of the Hia Stool Clan happened to take part, the Ashantis
were undoubtedly sure to conquer and subdue the enemies.

When it was discovered that the said predictions concerning the
"Hia Stool had obviously come true, as was evidenced by the series of victories
and conquests Ashantis had, and were still achieving in wars with many other
nations, the whole Ashanti nation was unanimous in their verdict in supporting the
Asantehene (now Nana Poku Ware), when he appointed the Hiahene as the
appropriate "Obrempon" to wage war or
pursue the Abirimoro. from whom, the Hiahene, succeeded in taking, and
bringing back to Ashanti, the then Asantehemaa Nana Nyarku 'Kusiamo (the
mother of the Asantehene Nana Poku Ware), together with the other members of
Ashanti Royal Family, whom the then King'of Aowin'called "Abiri" had sent his
war chief or "Osahene" called "Animaa" and his. son called "Moro" with his
linguist also called "Akonky"- an taken or kidnapped from Ashanti to Aowin
during the time when the paid Asantehene Nana Poku Ware with Ashanti nation,
was away' from Ashanti and were 4w war with the Akims.

The word "Abirimoro' is therefore a corruption of 'the tw6 ords
"Abiri' (King of Aowin), and "oro" (the son of the sa1& King of
Aowin) hence, joining the two words together, as 1,'Abiritdro' I w came to call
the war as -."Abirimoro Za" (i.e. Abirimoro war).

After series of hot war engagements in the Ab'ximoro war by the Hiahene,
first fouguit.t. a. place. ca-liked. "B6mte"o41- n-ta" between Nfensi (Ar-haWi),
and Mankranso (as-Mankranso is, now the principal town to be mentio4od)j -)
.umasi-,Sunyani Road A 7, .then iat .the secondatime fought, at :a place lcalle&
Gyensu-Tereyaasi" b.eten-saso-ra. Kasutie, and at. the third time at,a plao.e
somewhere on th; banks of a certain River called "Nyaansu" near Akrodie
(Brong-Ahafo),
the Hiahene, now in the person of Nana Simma Kubea, and his Hia fighting men, succeeded in snatching from Abirimoro fighting men, the said Asantehema Nana Nyarku - Kusiamoa together with all the other Ashantis and the other members of the Ashanti Royal Family (kidnapped), whom Hiahene immediately sent back to Ashanti and/or to the Asantehene in Kumasi.

15. *As a token of his recognition and the gratitude to the Hiahene for such a brilliant victory achieved by the joint assistance given by the said Akwaboahene with 'Mhana Gyedu-Kumanin., then the said Nana Bbfuo Dwar, with the Nyinahinhene, all the lands bordering their war camps, were presented wholly and outright by Asantehene to the Hiahene on one part, and the Akwaboahene, Gyedu-Kumanin, Bofuo Dwaar and the Nyinahinhene respectively on the other part for ever. This is the reason why the Hia Stool Lands extended from a place called "SIRIBUSO0 now near Nankranso, on Kumasi-Sunnyani Road (A 7), down to River "Mansan" in Aowin, until the recent Political Boundaries Demarcation by English Government of the then Gold Coast (now Ghana) drew Hiahene's boundary to River Bia, now in the Brong-Ahafo Region, (Ghana), including the wards of Mankrahso, Kunsu, Wioso, Hwibaa, Domiabra, Mpasaso Nos. 1&2. Sienahem, Etwinto, Datano, Siena, Kwaku-Numa, Kukuom, Akrodie, Dadiasuaba, Mehame, Faoyeden, Ataaase-Antwiagrei-Krom, Tipokrom, Goroso, Pomakrom, and many others. And the lands also presented to Akwaboahene and Gyedu Kumanin also stretched from "Kwaritrn.-" 1 i-Way between Hwibaa and Tepa down to River Bia including "Ntotaroso, Ahoherensua, Goaso, Ahafo-Mim and other towns and villages: Then again, the land presented to Nana Bofuo Dwaar and Nyinahinhene stretched from Nkawie, 'Abofremu, to Kogyina, and now to River Bia.

16. All these lands so presented to Hiahene and the others were formerly belonging to the Dormaahene or Dormaa Stool, who had his border fixed at at River "Asuo-Baantam (near the present town of Bantama-Kumasi): The place now called "Suntresu" near Bantama, was within the Dormaahene's lands and so, one of his hunter-subjects killed an elephant at the place, as the skull of the elephant was left there for many years after the Dormaa had been Conquered and driven from Kumasi, by the Asantehene, and his warriors, the place was named "Suntresu, (i.e. the place at the elephant skull), even until this day.

17. THE FAMILY PEDIGREE OF KOFIUO ANOKYE:
(a) The Mother of Komfuo Anokye was called 'DWIRA-WIRIKWAM' who was a niece to Tana Owusu Panin, the then Abrenekesihene (Ashanti), hO was also the father to the Asantehene Nana Osei Tutu with his wife named Nana Maanu Atiadu, sister to Asantehene Nana Obiri Yeboah Manwu.
(b) Komfuo AnuIje was born at Agona in Ashanti in the year (1664).
(c) The father of Komfuo LaoIre was Fyei - Biri Patuo of krokerri in Ashanti, who was the son of Gamoa Komduo, a fetish priest of Agona, who later became the Agonahene in Ashanti.
(a) Komfuo Anokye's said mother was a member of the Agona Royal Famil
18. It is therefore obviously true that, Komfuo Anole was a real cousin to the Asantehene Nana Osei Tutu, and so after Komfuo Anokye had offended the Denkyirahene and was therefore in the custody in Dankyirahene's palace having his hand nailed to "Epamu" (i.e. nailed to a big log of wood), Nana Osei Tutu, who had already been promised by the Denkyirahene that whatever he (Nana Tutu), would ask of him, he would grant or give him, requested of the Denkyirahene to release Komfuo Anokye and give him to him to be one of his followers; was given the said Komfuo Anokye with whom, the said Nana Osei Tutu came to Akwamu, where the Akwamusene Nana Akoto gladly received them, and provided them with all things together with all of Nana Tutu's other followers for many years until the time when Nana Osei Tutu was sent for by the Ashanti people back to Kumasi, where he was installed as the Asantehene in the room of his late uncle Nana Obiri Yeboah Manwu.

19. Prior to that time, Nana Osei Tutu was staying for many years in the palace of the Denkyirahene as an Ashanti Hostage, serving the Pen1irahene as one of the liege men in the palace, as Ashanti was in those days under the Denkyirahene.

20. MfE FAMVLY PEDIGREE oF NANA KRA SABEN DOMSE _I (I NE)
   (a) Nana Kra Saben Domse was born by Asantehene Nana Obiri Yeboah Manwu in Kumasi, being his second Son with his wife called, ADJOA BAMII, who was a daughter to the Obaapanin Akua Broni, and a niece to Nana Darku-Mensah, one of the then leading Counsellors or Elders to the Denkyirahene who, in order to avoid joining with Denkyiras "to wage war against Ashantis, severed connection with the then Denkyirah6efe, now' Nti yakari, and: migrated with his said sister Broni, anA.Adjoa Bamii and his other attendants and other Denkyira well-wishers to Ashanti where, they naturalised as Ashanti Citizens.
   (b) The said Nana Darku Mensah and his said relatives and followers came from a place called Asaman in Denkyira; and as the Asantehene Nana biri Yeboah Manwu was too pleased with them for the love and goodwill they had towards Ashanti, he (Asantehene), married the said niece Adjoa Bamii, and then, made the said Darku Mensah the Head of the one thousand people he came with from Denkyira, and then, the Asantehene

accommodated them at a place called "Asaman-Kwadani"l a place in Kumasi between the Kumasi Electricity Plant and the Residence of the Ashanti egional Commissioner, where they stayed until after many years, when they r qmoved to settle at'Botentia, near Breman, owing to lack of sufficient accommodation at the said "Asaman-Kwadani".
   (c) 'As a result of the enchantment and invocations by Komfuo Anokye, in Kumasi, there happened to be a very large "influx" of Denhyiras, Akims, and people of many other countries in Ghana into Ashanti, and naturalised as Ashanti citizens, as they were not in favour of any War 'being then waged against Ashanti by the Denkyirahene Ntim Gyarri.
The said Nana -Akua Broni and her daughter Adjoa Bamii" were bearing red complexion, just like a mulatoe, and also, the said Adjoa Bamii was highly noted for her exceptional beauty.

The very first born (son) of Nana Obiri Yeboah" Manwu with Adjoa Bamii before Nana Kra Saben Domse was born, was called "Ofiri" (i.e. "Rufus") and as such a person was already being needed by Komfuo Anokye to be used for the preparations of the finbil fixation and renewal of the Ashanti Dynasty and the strengthening of the power of the Asantehene, Komfuo Anokye requested, and obtained the consent of the Asantehene (now Nana Osei Tutu), and the relatives of the said son, by which, Komfuo Anokye caused the son to be gorgeously dressed as a Paramount Native Ruler by putting on him, a rich Kente Cloth, Big Gold Banglie on the left arm, Big Gold Chain around, Big Gold Rings on all his ten fingers, Gold Sandals put on, a Silk Loin Cloth put on, and many other things for a big Native Ruler; and after these, a deep trench-hole was dug at the place in Kumasi, where we call till now, as "Appremuso" into which, the son was seated on a large native White Stool, and then, a very big, and long native-made nail known as 'Dadibina" vas thrust or nailed through the skull -of the son "Ofiri," after that, by order of Komfuo Anokye, the place was oovered with earth after he had performed series of Divine Ceremonies at the spot. He there and then dedicated the place as the most important Nation's Sitting Place for holding important meetings-, or discussing all the* major Ashanti matters always with the- Asantehene seated in the centre as the only supreme Head. or Ruler iAAshpnti. At that tiwe also, Komfuo Anokye predicate on stringent prohibition that, no person who bears a red complexion, should be allowed-to ascend the Golden Stool at any time at all, as if this prohibition is violated or contradicted, the power of the Asantehene (orwAshant Nation), Would ever be waned.

Asantehene Nana OEI TUTU was too pleased with the good intentions shown by the said Nana Darku mensah and his people an& therefore made the.said Nana IDarku Mensah the Head of all his Denkyir,followers nubering naore than one thousand. The Asantehene, within the elapse of' three days, gave an additional one thousand people or subjects, to 'the said Nana Darku lNensah: 'This was the reason why the Hia Stool F-ily, or its Occupant , r e00ice in their other !!Appellation" as "Nansapim Nana" (i. e "Descendants of the Receiver of a Gift of 1,000 subjects within a period of three days: ")

TEIMS OF A .REVOCABLE PLEDGING OF HIAHENE 'S LEGITIKATE POST AS T' KY'IDCMiqE, TO TBE AXI"SZHiNE, IR THE OCCUPANT TO ICA A., PONSEM STOOL:

When the" Asante.ene Naha Osei'Tutu was yet a-private. an, and was staying in the palace of the. then Denyirahene Asare Boamponsem as a ,liege man., and also,,as the Ashanti. "Hostage" to .Denkyirahene, ?4s Ashanti Was in those days .under. Denk *rahene.,. Nana Osei Tutu P.e day, at a festivai.being held by Denkyirahene and his people, dan-ed...very,:.. manly and nicely to the tune of the " onom-Fromm Drums "% and.ashejumped forward to shake, hands with the" Denkyirahene, he was hastily supported by one of Denkyirahene's liege men
..who was at the timo holding a Sth-te Sw0 rd in his. hand, the Denkyirahen&'
was too Ipleased. with the sad Nana Osei Tutu's dancing .ohievement, and
therefore presentpa- to hin wholly 'and outright as a gift fgr ever, .the said liege
man who * urported-him from falling.
24. That liege man is now a .liegeman to Nana Osei Tutu, accompanied hii 'to
'Akwamu, and thence to Ashanti, and in"course of many years later Nana Osei
Tutu in his 'capacity as. the Asantehene, made that'liege man an Osafuhene; so,
after his demise, one other liege, man to the Asanhtehene called, Yamoah:.Ponko,
who had then become wealthy as a result of his trading 'in the Northern Ghana at
a place called "Daboya", and who was.a relative to the said former liege man from
Denkyira, was made by Nana Osei Tutu as an "0brempon" on the "Kra
Amponsem Stool" ('Ankaasehene) and placed the said Kra Amponsem Stool
under the Hiahene (Kyid6mhene), in the Kyidom Clan of..Ashanti.
25. This continued from the reign of Ashantehene Nana Osei. Tutu to the time
when Nana Osei Yaw AkotQ became the A3antehene; and for the. pureuit of a
great war at the time. known as the "MAANEUtI'ZA" (i.e. War of Dis'tress), a
large sum of money (gold in those days), was raised as a. loan by the Asantehene
Nana Osei Yaw Akoto, with the consent of the Asanteman , from a certain
wealthy man called Appiah, of a town called,
"Ahwuren" in the Ashanti-Bekwai Traditional Area, vith promise to repay it
immediately after the war was over from contributions the Ashanti Native Rulers
promised to collect from their subjects when they
returned from the war.
- .8
26. In order to re6over from the great losses sustained by Ashanti in
the war, and also, a the Asantehene later found it out that, the Ashantis had taken
a major part of the "War Booty,," for themselves WithUUt restoring them to the
Asantehene, as by Ashanti Gustom it ought to have been done, the Asantehene,
at a great "Palaver" held at "Apremusu":with all the stool occupan ts in Ashanti,
gave a stringent order that, any chief or 10brempon" who failed to pa y in hi.s
share of' the debt within a specified time, should lose his position.
27. Therefore, the share that was apportioned to the Kyidom Clan as a
whole, was 60 "Peregwans" (i.e. £8 x 60 =R480), whereof, the Kumasi
Akyeamehene and the Domakwaihene boldly tdok one-third (20 "Peregwans" =
Z160) as their share, and-paid. The AkIyempimhene, the most senior "0brempon"
in the Klyidom Clan, by way of revising the former sharine into two equal parts
of all things (whether properties, or debts) in the Kyridom Clan or "Fekuo" with,
or between Alyempj.mhene and the Hiahene, each with his other Kyidom Sub-
Chiefs and "Abremp0oi'i , his Section agreed to this new system suggested by the
Akyeamehe'ne aid his Domakwaithene; and the Akyemphihene therefore took his
sa a of, "20 Peregwans" (£160), and paid. At this stage, the share that c4 ma to
Hiahene (as the Kyi.omhene), was also, 20 "Peregwans" whereof,.onehalf (10
"Peregwans" = 880), ought to have been Hiahene's own exclusive share to be paid
by him personally: and the remaining 10 "Peregwans (£80),*also to have been
given to the occupant to Kra Amponsem Stool who in turn, was to have joined with the Kumasi-Asaimbene, Akroponghehene, Pramsohene and others to pay.

28. In those days, the Hiahene (EIyidomhene), was in the person of Nana 'aafo, and when he found out that he was not prepared to make immediate payment of the 10 "Pregwans" (£80), he requested of the Occupant to Kra Amponsem Stool (Ankaasehene), in the person of Nana Yatbah Penko, to lend him the 10 "Peregwans" (£80), temporarily, so that, in course of time, he might repay it to him from his subjects.

29. On this score, the Ankaasehene answered and told Hiahene that, he 'would only agree to lend him the money provided Hiahene would also agree to make a temporary "Pledge" of his post as the "Kyidomhene" to him (Ankaasehene), until such time when Hiahene could repay the amount to him for the redemption of his said post of being the Kyidomhene. To this, Hiahene, after he had consulted his fellow Kiyidom Sub-Chiefs and obtained their consent, agreed to the Ankaasehene's proposal, and then, received the loan of the £80 from the Ankaasehene.

30. When the Ankaasehene later went and reported of the arrangement to the Asantehene at "Adwadiase" in the presence of several other chiefs and people, the Asantehene (Nana Ospi Yaw Akoto' ), answered him and said that, the said lending arrangement made between him and the Hiahene was no concern of his, or didn't concern him as the Asantehene, as it was only a private temporary made between them by which the Hiahene had the absolute right or power to repay the loan and then recover his usual post as the Hiahene-kyidomhene in the Kiyidom Clan. This is the reason why the Ankaasehene; or the Occupant to the Kra Amponsem Stool has hitherto been exercising his 'weak' Powers, as the 'Kyidomhene' in the Kiyidom clan or 'Foku' in Ashanti: On several occasions, the former Occupants to the Hia Stool have been stepping forward, with a view to repaying the said loan of the 10 "Peregwans" (£80), but all the former Occupants of Kra Amponsem Stool refuse to accept it, especially when they found that the Asantehene was away from Ashanti in exile in the Seychelles.

31.4. Ever since then, it became a National "Decree" by which, similar war taxes were collected from Ashantis after each war and as this was of its kind, it was named "Appiah Tuor" after the said first imposition of war taxes for the - * repayment of the debt: which was due to the said Appiah of Ahwuren.

32. During the "Abirimoro" war, the Hia Stool suffered a very great casualty or loss, of its fighting men on a Thursday, first at the battle at "Gyensu-Twereyaasi" between Mpasaso and Kasutie, and also, more than twice as that the battle on the Banks of River "Nyarsu" (near Akrodie in Brong-Ahafo), before the Hiahene's fighting men succeeded, in snatching the Asanteheman and the other members of the Ashanti Royal Family, together with all of the other kidnapped 'Ashantis, and the Properties from Abii:"L3o, and sent back to Asantehene in Kumasi:"
This led to the solemn institution of an oath known as 'tawoada'
as an official Oath for the Hia Stool.
The 'Names of the Former Hia Stool Occupants Towho*i, Official Libations are
still being poured on fixed occasions:
1. Oheneba Kra Saben Domse
2. Oheneba Effah Yamfuor
3. Oheneba Haafo
4. Oheneba Simma-Kubea
5. Oheneba Kwadwo Opaa
6. Oheneba Soekye Adade
7. Oheneba Kwadwo Woahene, and
8. Oheneba Kofi Nti.

(N.B.) The original horn town of Nana Kra...Saben Domse and his
relatives, before they emigrated to naturalise in Ashanti
'as the Ashanti Citizens, was known as "Asaama" in Denkyira
-Traditional Area. (:Ghana).

3.-/ Any son of Asantehene and also,...any "Ohene-Nana " (i.e. son and
grand-child) to 'Asantehone, has the right to occupy the Hia Stool if the
Asantehene so desires to appoint, in case there could not be found any suitable
person in, the Family Circl.e of Nana Saben Domse, the very. f rist Prince, for
whom, the 7ia Stool was originally created.

55. The said. T'Nana' Darku-Mensah and his said sister Akua Broni, and
her'.said;daughter Adjoa Bamii, and Nana Kra Saben Domse, belonged Lo the
"Asenee Tribe" just in the same line with the Kumasi Amakomhene and many
others in Ashanti.

INSTITUTION OF, OR THE REASON WHY ANY OCCUPANT TO HIA.
STOOL
SHOULD NOT TRAVEL,"0R PEIFOPRM ANY FUNCTION OUTSIDE ON
SATURDAY.

36. As the Hia gtool was ordained by Komfuo Anokye on a Friday, he,
on the following Saturday confined the Hiahene (Nana Kra Saben), in'a room or
house, when Komfuo Anokye finally completed all the functions of
the.'Ordinance.' and then, infused into the Stool, a conquering Spirits of-Powers,
either in war, or in any other enterprise.

-This is why Komfuo Anokye.enjoined any Occupant to the Hia Stool not .to
travel or.,perform any functions outside besides serving the Stoon indoors,, on
Saturdays..

37. There still exist two Ancestral Black Stools at Botentia known
as l'obaapanin Akua.Bronils Stool, as the Obaapanin to the Hia
Stool, and. then, "Adjoa Bamii's Stool" also as Asantehene's ("Aryiten") wife's
Stool. The relatives of Nana Darku-Mensah and "Nana Akua Broni have hitherto
been succeeding on the two Stools in succession, both as .Hia Obapanin, and,
Asantehene' s ("Aryiten") "Wife's Stools reaspectively An instance of this was
Obapanin Akua. Mensah, a descendant to the said Nana Darku-Mensah and
Nana Akua Broni of Botentia, was married as ("Aryiteh") by the la'te Asantehene
Nana Fredua-Agrem (i.e. Nana Kwaku Duah I.),' and bore with her, the
late.Hiahene Nana Boakye Adade I.
ASOROTAAASO STOOL HISTORY

Asoromaso is a town about 16 miles from Kumasi on the Kumasi-ampo Road via Asoromaso Nkwanta. The Asoromasohene swears to the Asantehene with the Mponponsuo swo'C the principal sword of the King used by Paramount Chiefs and other Seni, Chiefs of the component states of the Ashanti Unionn swearing, the oarL of allegiance to the Asantehene.

The Asoromaso stool is one of matrilineal descent ad belongs to tLe Atene Clan. It also belong to the Gyase Division of the King and comes under the category of
the Dadiesoabahene who is one of principal Chiefs within the Gyase Division of
the King. It is ancestral and said to have originated from Iiampong-Asfanti.
Tradition has it that it was in the reign of Opimsuo - King Osei
Tutu that Nana Ago Mensah the explorer of the present Area of Asoromaso
migrated from Mampong Ashanti. Nana ij:o 11ansah it is alleged was the next
Senior Sister of Nana Saka the Queen 1[other of Mampong. He was a
contemporary of the Mamponghene Nana Boahinantuo who was the Commanderin Chief of the Ashanti Nation taat led the Lshanti Army at the battle of Feyiasei*
The Denkyirahene Ntim Gyakcari was defeated by the Ashantis. It is learned that
after 'the death of Nana Saka the Queen Mother of Mampong, there arose a
dispute between Nana Ago Mansah and Adowa as to the succession of the female
stool of Manpong. Consequently the Uamponghene lana Attakorah Panin, the
then reigniig Chief of Mampong decided the matter in favour of Yana Adowa
who thus became the Queen Mother of Mampong. Nana Ago Mansah having
thus been aggrieved, decided to go back to Ayase which is the place of origin of
the'Brtuo and Atene Clan-. Having left Mampong uncoremoniously with her
brothers, Achampong Panin Achampong Yaw and Odwo ahiu met one Nana Adu
GyAfi at a village 6alIed "ono. Nana Ago Mansah was at this area implored by
Toio Adu Gyamfi not to continue immigration in that he was going to appeal to
the Mamponghene Nana Attakorah'Panih p6*rsonally so that an amicable
settlement could prevail. 'The Aamupon:gheine having thus been appealed to for
an amicable settlement to prevail Nana Ago Mansah refused and stayed at 7"Tono
with her brothers for a conts-derable length of time. At a subsequent date Nana
Ago Mansah who debc'ribed as a truculent further appealed to the Wonohene Adu
Gyamfi for a more suitable place to stay or else she would go back to Adanse in
Ay'se :he place of origin of the Brentuo and Atene people.'
Tradition has it that the Bretuo people who left Adanse Ayaase
after settlement were of seven different groups with their categorical
heads as follows:
- The Mamponghene
1. Mampong
2. Adubinsukese - Adubinsukesehene
3. Baworo
- Baworohene
4. Aboatem
Aboatemhene.......
5. Amoaful
- .Afioafulhone
6. Atasomanso
- Atasomansohene
7. Adankraja
- Adankrajahene
From Ayase the" seven cons tituted group of .the Bretuo Clan witi
their Great ancestress Nana Asiama Gu6hyia having arrived at the present area of
Ahensan were asked by the populace within the neighbourhood not to pursue
further with their exodus. Thus brought about the naming of
Ahensan village that is the place of stoppage by the Kings.
In Adanse Ahensan, Asiata Guahyia marrie, a certain Kusahene Obonch and
brought forth Miakye Panin, Bafuo Antiedu and a daughter Agyarkuma Difie. As
the people of Ahensan were multiplying so rapidly, Asiama G-uahyia: asked her


first born Kwakye Panin tV rule over the menfolk and she iule the women. After
sometime Ia~akye indeanwssuee sheiu ther women Afte mt Iecakye thin
died and was succeeded by his brother Bafoor Antiedu, but becaus the village
was too s mall f or his peopl6 Bafoor Antiedu removed with tho-i t'Uo a place
called Amoaful. Bogyawee which is near Asantemanso, the at.ring place of the
peoples. And there, they met others speaking the s. e tongue. So that at.
Asantemanso there assembled tog-ether be A-tantuuo num, the five communities
of Ashanti, 'who were to become Kumasi, Kampong, Bekwai, TLsut and Kumawu.
And they met also Ampong Adjei Itiarfo, the heaf of the Tena people, who had
preceded them from Adanse and who like Bafoor Antiedu's people, were
searching for land to settle on.
Nana "Ago Mainsah after some time migrated to the, present. area of
Asoromaso where young elephants .were said to harbour Il i the old. days 'and the
place nemed as such'after the eleph&nts - 'Asor.omaso' . Nana Ago Iansah thus
settled at the Banks of the River Afenaso at the area in question through the
initiative of his host Ifono Adu - Gyamfi and' previously in-roduce d her and
retinue to 'the reigning snng Osei Tutu left for the present area of G Yamase in the
..mpong District. The King Osei Tutu having thus 'received this '7oman and
followers warmly were made to serve him through the Dadiesoabahene one of the
principal Chiefs of the Gyase Division of the King. It is learned that during the
period of introduction of Nana Ago, Mansah IMiaka~a was the Chief 6f
AsoromasP." KwgMira was, a contemporary of King Osei Tutu and 'took part in
'the Ashanti Dekiiyira war fought at Feyiase in which the Denkyirma were totally
defeated by the Ashantis.

Nana Kwak-a was succeeded by Nana Achampong Yaw the elder brother Nana
Ago Madnsahe Nana Achampong Yaw, who was .a. contemporary of Asant( Opoku Ware took part in the Takyi-an "7;x fought in the reign of iTng Opok i Vare in which the Takymahene Ameyaw Kwakye was defeated and decapitated.
by the Ashantis He also itok part in the Gyaman "Jr fought in the reign of
King.Opoku Ware in which the" Gyamanhene Abo Kofi was defeated and
beheaded by th6 Ashantis.
Nana Achampong Yaw was succeeded by his brother Nana Asare Panin i. the
reign of thd same King Opoku Ware. He accompanied the Xing to the Akim 'ar
fought in the reign of King Opoku VWare in which the King took the battlefield
for war and was at the battlefield when .Abirimoro the
notorious Chief of Sefl-i invaded Kumasi.and other towns of Ashanti destroying
and killing many members of the royal family.
Nana Asare Panin was. succeeded on the stool by his yolger brother Nana Asare
Kumah in the reign of Asantehene Nana Osei Kwadwo the great fighting King
who fought in the broad day light. This Chief took part in the Banda war fought in
the reign of Xing Osei Kwadwo under the able leadership of the Dadiesombahene
Nana Atobra.Miesi. The Banda Chief 7Qasa was a very powerful ruler with
a.distinguished noble appearance. He was defeated aid beheaded by the Ashantis.
His head was imitated on a golden sword of the King of Ashanti known as "Worasa Tiri" which can be found at the King's court today.

Nana Asare Panin was succeeded on the stool by Nana Ilalzu in the reign of Asantehene Nana Osei Kame.

Nana Kwakwa II was succeeded on the stool by Yeboah Aboro Okuo in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kame. He took part in the Gyaman war fought in this reign of this King which Adinkra Kofi the Gyamanhenewa defeated and beheaded by the Ashantis on his own soil.

Nana Yeboah Aboro Okuo was succeeded on the stool by Nana Yaw Amoata in the reign of Nana Bonsu Panin alias Nana Osei Tutu Kame. He took part in the Gyaman war fought in the reign of the great fighting King Nai BonBu Panin in which the King for the first time in the annals of Ashanti history did plibe thei state sword into the sea and won for himself the traditional appellation "BMisu" meaning the destroyer of the sea, a symbolic expression of the King's victory over the Fantes.

Nana Yaw Amoata was succeeded on the stool by Nana Asumin Gyimah in the reign of Asantehene Osei Yaw Akoto. This Chief took part in the Akatamansu War which war is said to be one of the most deadliest ever fought by the Ashantis. He however returned home unscathed after a bloody battle fought at Dodo. 

Nana Asumin Gyimah was succeeded on the stool by Nana Kofi Asante in the reign of Asantehene Nana Prempeh I. This Chief took part in the Hwemu war fought in the reign of King Prempeh I th.t is before his arrest by the British Government in 1896. He took part in the Nkoronza War fight in the initial reign of King Prempeh E.

Nana Kwame Panin was succeeded by "ana Yanoah whilst King rempe I was in exile in the Seychelles Island. He saw active service of the Yaa Asenewa gar of 1900.

Nana Yanoah was succeeded on the stool by Nana Iwabena Achampong whilst King Prempeh I was still in exile. He was &esteooled for maladministration...
Nana Kabena Achampong was succeeded by Nana Yv abena -Gyas. whilst King Prempeh I was still in exile in the Sey6helles Islidid. He was destooled for mis-
management.
Nana Iwabena Gyasi was succee&ed on. the stool by Nana AICS GYaba. He
was. on the stool 6x, the repatriation of King Prempeh I from Seychelles Islan1 in,
1924.
Nana .kkAasi Gyasi was succeeded on the stool by Nana As abre in tho reign of
the present Montarch"Nana Osei A~ea Prempe.h h 11. He was destooled for mal-
administration. ............ .

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Nana Asabere was succeeded on the stool by Nana -Awaku Duah alias
Mensah Akabu in the reign of this sam.e ve l. 'onarch Nana 0sei Lgye.. --i
Prempeh II. He was also destooled for an act of misdemeanour.
'Tana I iaku Duah alias Mensah Akabu waS succeeded on the stool by Nana Atta
IMalma in the .rei.gn of this same l aent INonarchh Nana Osei Agyeman
Prempeh II. He was destooled for mal-administration.
Iwalk Duah alias Mensah Akabu was reinstated and once again destooled;" forthe
same offence.
Iana IMensah- Akabu was succeeded by .Nna. tasa-re Ka~ere III who died on the
stool after 10 days reign.
Nana Asare Kakyere was succeeded on the stool by Nana &-rasihwabia in the
reign of this same'present Monarh. Nma. Osei Agyeman Prempeh II. He was
destooled for mal-administration.
Nana l-as i-abia was succeeded by Nana INakva Ababio. He was deposed from
Office by *the present .Ghan& Govezment.
Nasla IvaIva Ababio was succeeded bi Zia, .sei IMvame the present Chief of
Asoromaso.

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CHIEFS OF TIMI ASOROMI4ASO
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2nd 3rd
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Chief
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sass eases.
KONA STOOL HISTORY
Kona is a town 17 miles from K1unasi on The Eh-inasi-Iampong Road. The Konahene swears to the Asantehene rith the Eponponsuo sword the principal sword of the King used by the 77eads of the component s-ates and other senior chiefs of Ashanti in swearing the oath of allegiance to the -Asantehene. The Konahene belongs to the Iyidom Division within the Domailcra” Croup of the King.

The Kona Stool is one of matrilineal descent and belongs to the Ekuona Clan. It is ancestral and, claims its origin from Asanso one of the ancient villages, 25 miles from Kunmasi on the Brumasi-Bekwai road. Tradition however asserts that the occupier of the Kona stool is a blood-relative of the Asansohene in that both the Asansohene and the Konahene are all brothers. Legend also has it that the three distinct brother chiefs namely: Asansohene, Konahene and Adomasahene of the Ekuona clan are all of the same royal blood. There arose a dispute among the said brothers and, there was
separation with each line of succession among the members of the said royal family. The separation it is learnt took place before the establishment of the Ashanti nation by King Osei Tutu.

Uana Amoadam, the next senior brother of the then reigning Asansohene presumably Iana Aganko Aiewere upon whose reign the dispute arose, migrated from Asanso with a large retinue without calling at any place and settled at the present area of Kona Irh. Place was named as such a peaceful area for habitation. The exodus took place in the reign of Nana Oti Akenten one of the early rulers of Lunasi.

Nana Amoadam having thus settled at the present area of Iona fou£! io seven consecutive occasions with the then reigning King of Kumasi Nana Oti Akenten. This Chief Amoadam was defeated at he seventh war took shelter with the Kumawuhene at Kimawu. Nana Amoadan was succeeded by Nana Basare Iuana.

On the occasion of the military organisation the Ashanti nation as such that is before the Ashanti-Denkyira war fought at Feyiase, King Osei Tutu appealed to the Kona people who had taken refuge at Kumawu to come back to their place of original abode. The refugees having declined the King's invitation, a peaceful commission was sent to Kumawu to bring them back to their usual abode. On their arrival at Kona, Komfo Anoge, the spiritual Adviser and confidant of King Osei Tutu invoked a hat from the sky which became moymnw as Demireku Kye to be won always by the occupier of the Kona stool when taking the field for war.

The hat it is said was a symbolic of the Konahene's position as a military commander of the King. The hat, for the first time in the annals of the Ashanti history was worn during the Ashanti-Denkyira war which took place at Feyiase. It will be recalled that before the i-ona refugee's came back to Kona upon an appeal made to them by Ing Osei Tutu, the reigning Chief of Kumawu was Nana Tweneboa Kodua who made himself a sacrifice to the nation before the Ashanti-Denkyira war ensued. Tradition Lowever asserts that before the Ashanti-Denkyira war passed about to commence, Okomfo Anokye the spiritual Adviser and confidant of Ing Osei Tutu had persuaded the liapong hene iNana Boahinantuo to use some magical power to command the Ashanti Army. Mmpong it would be noted was an independent Chief of his own domain before the Ashanti-Denkyira war fought a Feyiase. The Yiampdghene having been selected the Cnnander-n-Chief of the Ashanti Army., Okomfo Anokye asked for a volunteer who would be the first to die in the impending battle with the Denkyiras, and ITana Tweneboa Kodua, the Kumawuhene came forward. He asked what he should receive in return, aid was promised that members of his royal clan would for ever be exempted from capital punishment. Again Okomfo and Anokye asked for a man who would dallow himself to be cut into 'pieces, so that he might save the 'life' of an Ashanti 'in the battle. Duko Pim the Ejisu hene, volunteered. He like., Tweneboa Ioduah of Kumawu was promised that his
descendants would never be killed. The descendants of the Ampompong Boahinianantuo it is learned were no exception to this rule.

"1.ana Basare Kumanin was succeeded by Nana Qdam Panin who is said to be a contemporary of King Osei Tutu. 'Nand Odam' Panin it is said took part in the Ashanti-Denkyira War fought at Feyiase in the reign of King Osei Tutu. The left hand of the Denkyirahene it is learned was given to the Konahene Nana Odam Panin as a war booty by the King after the decapitation of the Denkyirahene at Feyiase. This hand of the Denkyirahene is used for the celebration of Odwira Festival at Kona after the King had celebrated the main Odwira Festival at Eumasi, the Ashanti capital.

Nana Odam Panin was succeeded on the stool by Nana Odam Panin II in the reign of Asantehene Nana "oku iare. This Chief took part in the TaRyiman war fought in the reign of King Osei Tutu in which the Takymahene Iana Kwakye Ameyaw was defeated and beheaded by the Asantids. He went to the Gyaman war fought in the reign of the same King Ose Tutu in which Abo Kofi the Ya-Iani was defeated and deposed by the Ashantis. He accompanied the King to the Fante War in which the Fantes were totally defeated at Anomabo and the King did place the state syrord into the sea for the first time in the annals of Ashanto and claimed for himself the traditional title "Jonsu" meaning the destroyer of the sea which act was a symbol of his victory over the Fantes. Nana Odam Panin III also took part in the Gyaman war fought in the reign of King Osei Tutu Akoto in which the Ashantis were defeated after a fierce fighting and bloody battle at Bodci.a. He however returned home unscathed.

Nana Odam Panin III was succeeded on the stool by his nephew Nana Aboagye in the reign of Nana Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

Nana Aboagye was succeeded on the stool by Nana Akwasi Amankwah in the reign of Asantehene Nana Kofi Karikari. He took part in the Juaben War fought in the reign of King Kofi 7ari kari. He was on the stool in the reign of Asantehene Nana Hensah Bonsu. He was destooled for conspiring against the King. Nana Akwasi Amankwah was succeeded by Yana Krave Antwi in the reign of the same King Nana Mensah Bonsu. This Chief it is said did not go to
Kumasi 'o .take the Oath of allegiance to the King because the Kingmakers and
the -stool Elders had then rebelled against the King. Traditionally, he was #en
known as Nkwalwaahene. 'ievras on the stool when the civil war for the
enstoolment of King Prempeh I alias Yana Kiaku Duah III broke out. This Chief
was against the candidature of King Prempeh and
supported A twereboana.

It will. be recalled that after, the untimely death of King Mmaku Duah II there
were two claimants to the Golden Stool. They were Mvaku Duah alias Prempeh,
son of Nana Yaa Kyia, Queen Mother of Ashanti and brother of the. late -i#aku.
Duah II, and Yaw' Twfereboanna another grandchild. of Efua Sapon sis ter of
King Ivaku Duah I and former Queen 0Mother of Ashanti. Each of the two
claimants was supported by a strong. party of influential men and women.
Consequently there arose a dispute which resulted into civil war after Prempeh's
party had obtained a decided majority and in March 1888 he was enstooled in the
st le of Rwaklu

Duah III. On the enstoolment of P. empeh, Kokofu, Dadiase and others die. rebel.
The civil war spread. Owusu Sekyere of Mampong, who ought to have been
present at the enstoolment of the . _shantehene but had refused, attacked the
territory which was loyal to Prempeh. The Y1amponghe Owusu Sekyere was
defeated and fled north to Atebubu. Chief Kxame Antii,
the Xonahene who was one of the Mamponghe's supporter: in a rev olt against
King Prempeh it is said got missing at AtebY)2 .hen he followed the
amponghehe Ouusu Sekyere as such. At Atebubu, -hc . amponghehe Owusu
Sekyere persuaded iThoransa to join him, but the atTlies soon quarrelled, and
there was a split. 'Meanwhile Mamp,nC annoyed Prempeh more than for any
other reason, sent to Accra and as-ed to be allowed to be settled in the colony, and
the Government was prepared to have him. The Government's decision to accept
Ovusu Sekyere and his people were communicated to the Asantehene in.a letter
tacen to Kumasi by Mr. Badger in December, 1889. The Governor asked the
Asantehene not to persecute the tribes that seceded from his Id.ngdom.
Chief Mvame Antwi was thus succeeded by A.vasi Berkye a relative of the stool.
He took part in the Nkoranza war fought in the initial reign of King Prempeh.
This Chief unlike his predecessor was on the side of King Prempeh I. It is learned
that the Asantehene went on with his plans for recovering his revolted subjects
that had taken residence in Atebubu in August 1892, attacked Noranza, which
were heavily defeated they applied for British protection, and Tihen that was
refused they applied to the priests of Krachi Dente, from Whom they got some
gunpowder and other charms. Vith this help they reversed the luck of battle but in
June 1893 the Asantehene bPought against them an overwhelming force supplied
from the whole of Ashanti and Y1oranza was utterly destroyed and ransacked.
Nana Akwasi Berkye it is said died- shortly after the I.oranza "ar. 'The Kona
stool for some domestic reasons became vacant for sometime and the Obaapanin
Yaa Afra took over the administration when King Prempeh was arrested by the
British in 1896.

One Osei Alziasi a royal of the stool was at a' subsequent date
enstooled as such. He was on the stool during the Yaa Asantewa War of 1900. He was on the stool whilst King Prempeh I was in exile in the Seychelles Island. He was destooled for mal-administration.

eer the AplaÅrjiriyi ar (Yaa Asantewaa War) onc i-aku Banahene a non-royal of the stool was enstooled as such. It is learnt that there was no riped royal to occupy the Kona stool. So it is thought meet and proper by the Kingmakers and the Elders' of the stool that Iwaku Banahene an influential resident of Kona be allowed to occupy the stool

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as a regent, though supported by the Obaapanin Abina Serwah. Although his reigning stool has been blackened, an agreement was reached before his death that on no account should his descendants claim a title to the stool. The necessary rites were performed to this effect. Chief ITvaku Banahene was thus succeeded by Osei 177adwo a keen royal of the stool in the reign of the present Monarch iTana Sir Osei Agyeuann Prempeh II. He was destooled for mal-administration.

Nana Osei R-radiwo was succeeded by Odameni Agyarko in the reign of the same present ing Nana Sir Osei Agyeman Prempeh I. Nana Odameni Agyarko was succeeded on the stool by Nana Kwasi Akyaw in the reign of the same present King Nana Osei Agyeman Prempeh II. He was destooled for mis-management.

Nana Kasi Aljav has been succeeded by the present Chief Nana Asare Kumanin II.

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Chief
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th
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Naria Xlana ana Yanâ, Nana Nana DTana Nana Nana Nana Nana Nana Nana Nana Nana Nana Nana Nana Nana (The Amoaclam Basare IDnunin Odam Panin OcIam Panin IX Odam Panin III Aboagye Akiasi L-ankwah Máriame Axl-bvi Akvasi Osei nyJwani (Destooled) Kkaku Banahene (Regent) Osei Ikadwo (Destooled) Odameni Agyarko (Destooled, YN.,rasi Akyia-ii (Destooledl) Asare, Cumanin II present Chief)

CHMS OF THL- KONA STOOL

Clas sitioation:
Informants:
Recorded by:
Date:
AS acc. no. AS 157
Nana Kwadwo Nyantakyi II Sanahene
Nana Poku Ahwenee Nnibihene
J. Agyeman-Duah
27th August, 1965
Nnibi Stool His
Institute of African Studies, University of Ghana, Legon.
August, 1965

Nn o to
The occupier” of this stool swears to the Asantehene with the
Ahwihwibaa sword, a sword of less significance than Mponponsuo sword, the
principal sword of the Kifig used by Paramount Chiefs and other senior Chiefs of
the component states of Ashanti Union in swearing the Oath of allegiance to the
Asantehene:

The Nnibi stool is no hereditary, it is a service stool (Esom Dwv.) solely open to
the stool dependants of the Asantehene Courts who thus render themselves
capable of being entrusted with a traditional function. It was thus createO by
King Opoku Ware the successor of Mmg Osei Tutu immediately after the
Takyiman War in which Ameyaw I Keltye, the Takyimanhene was defeated and
beheaded by the Ashantis on his own so i, Traditionally the! Ynibi Stool is known
as the Asumanin Panin Smool. The Asumanin Panin is named after the stool as
such because he is said to have been the first stool dependant to be appointed to
the stool by the Asantehene Nana Opoku Ware. The Nnibihene belongs to ,the
Gyase Division (Fekuo) of the King. He comes under the category of the
Sanahene, the state treasurer of the Asantehene and precedes or swears before the
Sanahene in case of a swearing in ceremony before the King. Bdhth the Sanahene
and the Nnibihene of course come under the category of Buabasa or Gyasehene of
Kumasi who is the Feku Panin or a Senior Chief of the Gyase company, at the
King's court. The Gyase Division of the King is of course at variance in that the
accredited head as such is the Samanghene under whom come other different
groups with their respective heads such as the Anantahene and the Buabasa. The
Gyase Fekuo or company of the Asantehene therefore is categorical. The
Nnibihene thus performs the following functions at the King’s court:(a) To act
as an intermediary between the King and his
subjects abroad who in the old days supply food at any
available moment to the King for the upkeep of his
household. The Nnibihene was of course the responsible officer who administered
on behalf of the King and thus
kept control over such foodstuffs. He was more or less a
functionary who was entrusted with the day to day
administration of packing such foodstuffs at a specific
spot or place thus Q ~intd by the King.
(b) He was also a sub-treasurer or Assistant Treasurer of
the Asantehene. He thus assisted the Sanahene in rendering
accounts to the King and further assisted him in the
apportionment of the foodstuffs that were stored at the
King’s Zourt.
The first Chief Nana Asun-anin Panin upon whose term of office the stool was created as such it is said took part in the Gyarman 'Jar fought in the reign of Asantehene Tana. Opoku 7are, Okatakyei in which Abe Kofi the Gyamanhene was defeated and decapitated by the Ashantis after a bloody battle on his own soil.

Nana Asumanin Panin was succeeded by Nana Yaw Afirimu who was also a stool dependant at the King's Court in the reign of Asantehene Nana Osei Iwadwo the great fighting King who fought in the broad day light.

Nana Yaw Afirimu was succeeded by Nana Kwakye Abamu in the reign of Asantehene Nana Bonsu Panin alias Nana Osej Tutu M-vame another great fighting King of contemporary records who extended the Ashanti rule far and wide. A very remarkable incident it is said took place in this reign in that the occupier of the Nnibi Stool KYwakye was further appointed by the King to be one of his soul worshippers. He was thus to be responsible for administering the King's Fetish or porcupine which had then been created in addition to his normal duties at the Court. The original name of Kwakye Abamu was Kvakye but having been appointed to such dignified position as such 'Abamu' which is symbolic title of his position as one of the soul worshippers of the Asantehene was suffixed or annexed to his name. Even today the soul worshippers of the Asantehene smear themselves with white clay whenever the occasion demands and perform certain traditional functions at a private place called "Akrafieso" which is strictly regarded as sacrosanct for non-worshippers to enter. All trespassers or perpetrators are at present Customarily arrested and made to slaughter one sheep for purification purposes. Nana Kwakye Abamu it is. said also took part in the Gyaman 'Jar fought in the reign of Nana Bonsu Panin in which Adinkra Kofi the Gyaman Chief was defeated and beheaded by the Ashantis.

The original name of the Nnibi stool is said to have been known as Afotosafuo stool meaning; the stool for the sub-treasurer or Assistant treasurer of the Asantehene. who is responsible for the safe keeping of the King's Fotuo which is the decorated leather used to store the weights, scales, spoons etc. at the King's Court. But it so happened that during the Gyaman 'Ear with Adinkra almost all the stool dependants took the field for war with the King leaving behind the Afotosafuohene who was the Nnibihene to be engraved. Consequently the Afotosafuohene in the person of Yana Kwakye Abamu thus appealed to the King to accompany him and not to lag behind the King having thus realised the willingness of this Ifotosafuohene to accompany him as such thus said to himself "I have nobody else or stool dependant left in my household to take charge of all my household to take charge of the day to day administration whilst

all my stool dependants are taking the field for war, but since Afotosafuohene is desiorous of taking part in this war well I have no objection but just to allow him to accompany me as such". Thus brought about the changing of the title of the name of Afotosafuohene
into Nnibihene meaning I have nobody else.

The Nnibihene it is learned is also the Afootsafuohene of the Asantehene who assists the 3anahone or the State Treasurer in the keeping of Asantehenes Sanaa (The materials used for the weighing of money required for state functions etc.) and the Fotuo (the decorated leather which is used to store The weights, scales, spoons etc.) as well.

Nana Ksakye Abanm who became a very old man on the stool was also a contemporary of Asantehene Nana Osei Yaw Akoto. It is said that Nana Osei Yaw Akoto created the Apenten stool under the Nnibi stool. Although the Apentenhene swears to the Asantehene with the Ahwihwibaa sword but precedes or swears before the Nnibihene on such ceremonial occasions at the 'ing's court.

Nana Kwakye Amamu was succeeded by Nana Adlu Gyamfi a stool dependant at the Kings court in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings. Nana Adu Gyamfi was the father of the present chief of the Nnibi stool. He was on the stool during the reigns of Asantehene Nana Kofi Korikori and Nana Hensah Bonsu. He was also on the stool in the initial reign of -Ting Prempeh I that is before his arrest by the British in 1896. He further-saw active service of the Yaa Asantevera War of 1900.

Nana Adu Gyamfi was succeeded by Nana Poku Ivensah whilst King Prempeh I was in exile in the Seychelles Island. He was on the stool after the repatriation of King Prempeh I in 1924 by the British.

Nana Poku Ivensah was succeeded by Nana Kwaku Ajura a stool dependant in the reign of the present reigning 1iMonarch Nana Osei Agyeman Prempeh II. lie reigned for seven years and died of :slippery.

Nana M-aku Adjura has bee-, succeeded on the stool by Nana Poku Ahwenee in the reign of this same reigning ionarch Nana Osei Agyeman Prempeh II. Nana Poku Ahwenee is also a stool dependant at the l"ing's Court. He is also the son of Nana Adu Gyamfi a contemporary of Nananom Kofi Kokori, Mensah 3onsu and King Prempeh I.

Informants :.. Nana iKwakwo .yi II Sanahene
2. Nana Poku Ahihenee - . i.hene
Recorded by
J. Agyeman Duah Research Assistant 13/7/65
CHIEFS OFICIDIBI STOOL
1st Chief
Chief
3rd. Chief 4th Chief 5th Chief
6th Chief 7th Chief
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*S.S e.~ S **SS**SSS S. *SSOSS@OSS 5555
Nana Asumanin
Panin
Nana Yaw Afirimu Nana Yakye
IKYIDOM STOOL HISTORY

The Kyidom stool is classified as a stool of both matrilineal and patrilineal descent. Iatrilineally, it belongs to the Beto Clan, but partilineally also it belongs to the sons of T'ho stool and the sons of the Golden Stool as well.

It is therefore an open incuest that the Ku-asi Kyidom stool is of a classified
diostinction. This stool of matrilineal and patrilineally descent is said to have been crested by King Osei Tutu before the Denkyira War with Ntin Gyakari in which the king of Denkyira was defeated and decapitated at the battle of Feyiase. It is learned that the stool was created along with the Bantazia Amankwa Tia Stool on the same day. The Bantama Amankwa Tia Stool was created in the morning and Kyidom Okra Amponsem Stool was created in the evening. Traditionally the Kyidom-Iakaase stool is known and called Amponsem, Gyasi Kuoo and Yamoah Stool. It would be recalled that King Osei Tutu then known as Barima Osei was sent to the Denkyirahene's Court by his uncle King Obiri Yeboah during his salad days to be nurtured by the then reigning King of Denkyira Nana Boa Amponsem because Ashanti at that time was a tributary state of the King of Denkyira.

Whilst at the Denkyirahene's Court His Royal Highness Osei it is learned relieved the burden of his training with an intrigue with a sister of Denkyirahene, Abena Bonsuo, as a result of which he had to flee. Consequently Bariaa Oei left Denyira unceremoniously for Kkwaamu to resume his studies if not his intrigues.

It is said that prior to Osei's arrest at the court yard of the Denkyirahene ilana Okra Aniponsem, luank atia Penin the first Bantamahene to be or the new 1 rontihene to be appointed by King Osei Tutu, was present at a Secret meeting, if not a business meeting of the Denkyirahene and lie later revealed to his Royal Hig!ess Osei Tutu that plans were on foot to have him decapitated as a result of the alleged pregnancy of Abena Bensua. So at the dead of night Osei fled with his faithful servant and some few close adopted subject-friends who were nationals of Denkyira including of course Nana Okra Imaponsem, the Kumasi Kyidomhene to be and arrived at the Court of the Akwamu Emiire which set up by the then reigning King Nana Ansa Sasraku somewhere in the present southern Ghana. The Akwamu Empire is mentioned in European documentation as a very powerful Kingdom which was established by the then reigning King Nana Ansa Sasraku in the present southern Ghana.

It is learned that when news of this escape became known to the Denkyirahene some armed men were sent after Osei. Tradition asserts that at a certain instant Osei was about to be arrested but appealed to a certain animal, by name Pra, and asked for clemency in that he was likely to be molested with his entourage prior to his trial, and capital punishment would be meted out to him at the Denkyirahene's court. This animal Pra saved Osei by performing certain miracles and consequently dug a hole and made Osei and his entourage stay in the hole while the army passed on. These armed men having reached the hole they saw the animal Pra saluted it, and asked it whether it had seen that notorious man, Osei. The reply was in the negative. So they ratted to Denkyira to report their
unsuccessful adventure to the Denkyirahene. Then the animal Pra released Osei and his followers from their solitary confinement. 

a token of gratitude and a symbol of appreciation to this animal Pra, tradition asserts that the first born of King Osei Tutu was named Owusu Prah after the animal. It is also learned from higher traditional levels that the animal Pra gave King Osei Tutu a very powerful medicine, to be used to bewitch all his enemies. This medicine it is said is still contained in the Golden Stool, the Palladium of the nation and is used by the Asantehene for drinking to the gods when he presides at a business meeting of the nation in which there is a reconciliatory matter between the King and rebels of the Golden Stool. 

In Akwamu His Royal Highness Osei once again met Okomfo Anokye whom he had once met in Denkyira as a very powerful magician attached to the Denkyira Stool Anokye as we know was a roving traveller during his childhood and travelled into the nooks and crannies of the country. So in Akwamu Okomfo Anokye, the former friend and future spiritual Adviser and confidant of King Osei Tutu it is learned had been fastened to a log presumeably he might have committed a very serious offence against the King Osei Tutu however obtained his release. 

It was whilst Osei was at Aki-iamu that his "Lu-uncle ling Obiri Yeboah died. The untimely death of the King obligred the Asante nobles first to appeal to Uie Ienyasehene Nana Fredua Agyeman, a nephew of Ming Obiri Yeboah, because at that time Osei, a grand nephew of the King was still a minor. The Ixeyasehene it would be recalled had then established his ruling dynasty at Kenyase with some of the Oyoko relations. The Keyesehene at that time was unwilling to become the chief of such a great stool. The elders of Kumasi were embarasseca about this state of affairs. The Keyesehene, Tana Fredua Agyeman thus refused to accept the post of the future Asantehene. 

Nana Fredua Agyeman having declined to become the Livasihene when of course Kumasi was then known as Kwamang, the elders of humasi state appointed the Akyeanehene of Kumasi (who was elevated to the post of Atuhuehene by King Osei Tutu), the Antohene, Nana Sarkodie Date, Bammofo (tall executioners of the Kuras State) and some men of nobility to go down to Ak'auriu to bring Barima Osei Tutu to become the Omahene of Kumasi. The Akwamuhene, Ansa Sarraku on hearing this news provided Osei the first Asantehene to be with a body of kwamu troops, thirty according to some version of the saga, three hundred or seven hundred according to others, under the able leadership of his linguist Anum Asamoah. On arrival at Kuasi those Anum people were not allowed to return home but were obliged to establish their dynasty at Kamasi near the area now called Adum. Doubtless the name of Anu, was corrupted into Adum. It would be noted that before the proclamation of King Osei Tutu as Kumasihene the Commanderin Chief of the Kumasi division has established by his predecessors was the Asafohene of Kum.asi with the title of Akyamfuo. But when King Osei Tutu established his ruling dynasty at Kumasi he
thought it fit to allow the Anum people to come under the category of the
Asafohene of Kumasi thus creating the Akwamuhene of Kumasi as the head of the
Akiamu people. The Asafohene therefore of Kumasi is the head of the Uou arau
Division of the King. He is thus the Akwamuhene. The Adumhene comes next in
command to the Akwamuhene of Yamnasi. Tradition also has it that the
Akwamuhene and Krontihene are of equal status at the King's Court and the two
are inseparable. King Osei Tutu also appointed the Adumhene of Kumasi as his
executioner. All the Anum people were also appointed executioners of the King
Osei Tutu having thus crushed the Dormahene at Abesim on his enstoolment as the
King of Kumasi Territorial Division and the Dormahene having sought
revenge in the Gyaman Area (French Ivory Coast) thus leaving behind his
corimander-in-Chief of the Dormaa Infantry Army, Dorma Kusi who had then
been captured and beheaded by the King's forces; the King then set to unite the
various independent divisions under some system of unity

of command. He therefore appointed the head of one territorial division as
generalissimo another as leader of the right wing (NTifahene) and third as leader
of the left wing (Jonl-umhone) and so on. The King then set up a new military
or.,arl-a...: the Ashanti nation. The unity of the new state thus became as:
symbolised in The institution of the Asika Dwa Kofi the Golden Stool which was
said to have descended from the sky one Friday. Conveosely, the older pre-
Ashanti symbols of political authority as well as stools were ritually buried at
DBcnta.< an area in Kumasi because it was considered improper that any stool
in the nation should be regarded as having preceded the Golden ;Stool!.
It would be recalled that Asika Dwa Kofi (The Coldon Stool) was
invoked on one Friday at a gathering place knolir as Drebra ii an adjacent area to
the present Iurmasi Fort in Kumasi. The stool it is said was invoked from the sky
with darkness and thunder of white dust. This Golden Stool it is learned floated
to earth and alidhto- - ntly on King Osei Tutu's knees. Okonfo Anoky the
Spiritual Advisor and confidant of King Osei Tutu then announced to the
gathering that it -'hs the sacred stool of the nation which contained the soul or
sunsum of the Ashanti people.
It was roundabout this juncture when the Kin started making
preparations to meet the Denkyiras in an open combat, because the Den!Tlyras
at this time were still overlords of the Ashantis and the Ashantis were still paying
'annual tribute to the King of Denkyira that the IyidomAnkaase Stool was created for his personal servant Nana Okra Ampsonom whom he brought from
Denkyira. This stool is said to have been created along with the Bantama stool
(Kronti Stool of K-a.asi) on the same day. The Bantama stool was likewise
created for Amantia Panin who was a stool carrier of the Denkyiraheno and had
accompanied King Osei Tutu as his servant-friend to Kiumasi/Kwamang. Kronti
it is said, is a word derivod from No (fighting) and Tiri (head), for the Krontihene
was commander of the army in the event of the chief himself not going to war. In
Ashanti, Akwamuhene is the confrere and second in command of the Krontihene
of offices of these two being almost inseparably linked in the court of Ashntehehene.
It was further said that it was the ardent desire of Okormft Anokyc that the Kronti and Kyidom military divisions were set up in the new military Ashanti regime before the commencement of the Denkyira Var otherwise all plans would prove abortive. The Kyidom Division of the King it is said serve as a rear-guard of the King when the Young Is taking the field for war and in the absence of the King not taking the field himself the Kyidom fekuo or Division go or move as to different company not of course going as a rear-guard of the ing.

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The Kyidom Division when taking the field for war in the presence of the King or Asantehene is constituted as follows:(a) Kyidom Group (that is the Kyido,omhaene and his people)
They keep close guard to the llani at the battlefield.
(b) Domailava Group - This will be in the middle at the battlefield
(c) A2yempim Group (That is the Akyempinheno and his people)
They will be at the rear-guard or at the very bottom of the Division at the battlefield The kyempinheno is of course the Head of the Kyidc Division of the King*
The following Chiefs who owe direct allegiance to the Asantehene of course came under the category of Kyidomhene:1 . Hiahene
2. Ar’oponghene 3* Akuimxathene
4. Asemhene
5. Taahyenufuohone
So after all said and done l"fana Okra Boa k:2onsci accompanied the King to Akim iar in, which the King is said, to havo COiod a natural death on Akim soil and was performed. with full traditional rites and placed in a coffin for conveyance to Kumasi. Whilst crossing the Pra River with King's special body guard, some group of !Udi military army which had harboured on the -ay fired on the said coffin but nevertheless the coffin was accordingly conveyed to Kumasi the town of his o'.m creation by Osei Tutu, the founder of the Ashanti nation. As a result of this prowess displayed by the King's special body it is contained in the Ashanti Lyrics as “Adaka Gyeabour” meaning the dynamic coffin. which fears no bullet.
Nana Okra Amponsem was succeeded by Gyasi Kuoo of the Darko Clan who was a non relative of Nana Okra Amponsem his predecessor in the reign of Asantehene Opoku 7..are. It is said that Nana Gyasi Kuoo was appointed to the stool at the discretion of the king himself in that there was no ripe relative from the side of Nana Okra Amponsem to succeed him. Nana Okra Amponsem it is learned, was the only son of her mother. Nana ZGyasi Kuoo also it is said was also one of the immigrants who came from Denkyira in the reign of King Osei Tutu. He was mado to settle at Ntonso a village 14 miles from Kumasi on the Kumasi Ilampong. So when the Kdom Stool became vacant the King thought it
meat and proper to appoint him as such. He took part in the Takyiman -ar fought in the reign of King Opoku Ware in which the Takyimachene Ameyaw Kwakyo was defeated and beheaded by

the Ashantis *-0o took Dart in the Cyaman .7ar fouC-t 2n the reign of ;i"Opoku Tare in wdch Abo Ifi was defeated and bhotdcd by the Ashantis in his own soil. Ho also accompnied the I.- to "._ iim Lar in which, tho

Kin tookm thea in..... t

King took tho battlefield hj,.self and was at the batt lfield when Abirimoro the deadly chief of Sefwi. busiégd D!Unasi and other towns of Ashanti and destroyed other valuable properties.

Nana Gyasi Kuoo .-as succeeded by Nana Yamoah a son of -ana G0yasi Kuoo in the reign of fsantehene Nana Osei It.radwo the great fighting ling who fought in the broad day light. Nana Tioalh is described as a man of opulence and a person of property qualification and did 6nhanco and enrich the Kyidoa stool-with all available jewollery. eo wcs also a contemporary of King Osei IKvame. It is said that he nurtured the Asantehene Nana Osei Ksame the son of Mamponghehe Nana Osafo Kantaka for a period of three years during his infancy at Ankaase. Kete Drum it is said was the favourite of Yana Yamoah and could dance in sound perfection to the tune of this drum. It is further claimed by the Ankaase people as the originals to Kete Drum in Ashanti and could of course dance to the tune of the drum very well.

Nana Yamoah was succeeded by his brother Anti Kusi in the reign of the same King Iana Osei Kwame. He died after 40 days reign. His reigning stool was of course not blacked or smoked as such. Nana Anti Kusi was succeeded on the stool by Gyasi Tintin who was the son of a former Chief Nana Yamoah a contemporary of Asantehene Hana Osei Kwame. Although Nana Gyasi Tintin was a contemporary of santehene Nana Bonsu Panin alias Nana Osei Tutu Kwame another great and fi" ging King who extended the Ashanti power far an wide, but itis said that this Chief Nana Gyasi Tintin got blind just before the couencement of the Ashanti/ Gyaman Uar fought in the reign of Nana Bonsu Panin an consequently could not take part. This chief was destooled by the, Ankaase people for an act of incapacitation. Nana Gyasi Tintin was thus succeeded by Oheneba Owsu Banahene a son of Asantehene ‘ana Osei Kwadwo in the reign of the sc-me King Nana Bonsu Panin. He rather accompanied the King to the GCyaman 7.ar in which Adinkra Kofi the Gyamanhene was defeated and heheaded by the Ashantis. The cause of the Ashanti invasion was that Adinkra Kofi, lo..ha .._; of Gyaman, had made for himself a golden Stool similar to that in Furasi. As a tributary King of the Asantehene it was considered improper and most unusual thing to do, and Butualwa, a renowned linguist of the King was sent to Adinkra to seize the stool. Adinkra quietly complied with the King's demand and sent the stool to Kumasi, but afterwards taunted by his wife who called him a coward for giving up his
golden stool, and said that she preferred a man of courage to such a poltroon. AdinIwa finding it too

- 7 late to recall the stool tried tc right hiLeF 5i hic. wife's eycs by sending insolent messages to King Osei Bonsu. 7,r bru ,e out and Adinlna was be .tern Cnd kil ,o( by the Ashantis. This Chief Oj .iceba Owusu Banahene also accompanied the King to the Fanti Tar in whici u1c iPantes were totally defea ted at Ano;m:-bu and the K.ng as a sign f victory and symbolic of the occasion 6id place the statu sword into Thu .'L 6-ec.nd thus claimed for himself the trc'ditional title "Bonsu" mc nii the Destroyer of the s,. Oheneba canahenc was also a contemporary of As's:n-4e'l'n(t sei Yaw Akoto and took part in the .Aatarznsu >r fought in t.ho rgn ,i the Asantehene Osoi Yaw Akoto. The KinB o it Is said took the FLI'id for .r r. Thib war i6 sal to have been the deadliest that the Ashantis ever foug lvht in the century. The Ashantis were totally defeated. Oheneba Oriusu Banahone ws succeeded by Oheneba. Domi who was also a son of an Asantehene in the reign of Asar'tehene iTana Fredua Agyeman alias Nana Kiaki:-u Duah I the least pugnacious of the Ash iti Kings. Nana Agyeman is described in high traditional circles as a King of opulence in whose reign thou Ashanti ingdom was in a flourishing state. The King proved himself to be a man of peace, having himself provoked no major war during his thirty years reign.

Oheneba Domi was succeeded by his younger brother Oheneba Domi Kuia in the reign of the same King Nana Fredua Agyerian.

Oheneba Domi Kumah was succeeded on the stool by Oheneba Agyeman of Paakosu, a son of Asantehene Nana Bonsu Panin alias 7ana Osei Tutu Kviame. He was also a contemporary of King Evaku Duah I.

Oheneba Agyeman of Paakosu was succeeded ox the stool by his brother Oheneba Sekyerc a son of Nana Bonsu Panin in the reign of the same King Nana Kliaku Duah 'I.

Oheneba Sekyere was succeeded on the stool by Oheneba Krapa a son of Asantehene Nana Itraku Duah I in the reign of Asantehene Nana Kofi Karikari. He took part in the Sir Garnet 'ar fought in 1874 in which the whole town of Kumasi ransacked and burnt by the British troops under the able leadership of Sir Garnet Wolsey. Oheneba Krapa died at the battlefield as a result of bullet shots.

Oheneba Irapa was succeeded by Nana M7,adwo Finam a grandson of the stool in the paternal sense. He was a descendant of amoah one of the former chiefs. He ;;as a contemporary of ing Hensah Donsu.

Nana I :dadx:o T.ina-i w as succeeded on the stool by Oheneba Kofi Adенная wnt a son of Nana Ki:- Duah I he was a conto-iorary of Asanteheno I:ana I'2 3:u Duah II alias Nana Lgyeman ,ofi. King Kwaku Duah II it is. s-aid diu c-,forty days reign. Ohoneba Kofi Adwere it is said abY.ic'ted during thju civil war that
broke out in Ashanti in connection with the enstoolment of King Prempeh I. Hostilities thus arose in connection with the enstoolment of King Prempeh alias Kwaku Duah III.

It will be recalled that after the premature death of King KM-1ku Duah II two claimants Kwaku Duah: alias Pro :peh, son of -ana Yaa Xyia, Queen M1other of Ashanti and brother of the late ;aU Duah II, and Yaw Twereboemna another grandchild of Efua Sapon sister 6f Zcing Iaku Duah I and former Queen M1other of Ashanti. Each of the tw-6 claimants w;as supported by a strong party of influential men and v.:en. Consequently there arose a dispute which resulted into civil r after Prempeh's party had obtained a decided majority and in iarc- 1888 he was enstooled in the style of liviaku Duah III. On enstoolment o2l Rempeh as such Kokofu, Dadiaso and others did rebel. A civil r ensued. Owusu, Sekyere of Mampon, who ought to have been present t he enstoolment of the Asantehene but had refused, attacked the te:: -itorw which was loyal to Prempeh, the Mampong Umenus Sekyere, as defeated and fled to Atebubu. The Ankaase people it is said were in favour of the candidature of Atverebuana. They were in fact against Prempeh. Some of the Ankaase people took refuge at Mampong. They were on the side of Mampong. Consequently Oheneba Adwene thought it meet and proper to abdicate and not to rebel against Prempeh. Oheneba Kofi Adwere was however reinstated when King Prempeh I was enstooled as such. He was reinstated after the Mampong iar (1889 - 90) The whole state of -Mampong was ransacked by the King's forces. He died before the Nkoranga war fought in the initial reign of King Pre Mpeh I that is before his arrest by the British in 1896.

Oheneba XofiAdwere was succeeded on the stool by Nana Kwame Boahen a grandson of the stool in the paternal sense. He was also a descendant of Nana Yamoah a former chief of the stool. He --as exiled along with King Prempeh I to the Seychelles Island. Nana ivaCo' Boateng is said to be the father of the present Private Secretary (11r. Paul Boateng, M.B.E.) to the Asanteheno in particular and all the Boteng brothers as a whole. Nana K-7aLo Boateng died in Seychelles Island.

Nana IN1ame Boateng Tas succeeded on the stool by Tana Kofi Senkyire a Mampong man by the British after the Yaa Aantewaa iar of 1900. (Pia Kyore - iar) when King Prempeh I was still in exile in Seychelles Island. Kofi Senkyire had no relations whatsoever to the said stool but was just enstooled by the British after the ios -on of Marshall Law in Ashanti in 1900. He was destooled for mismanagement before the King's repatriation in 1924.

Nana Kofi Senkyire was succeeded by Kofi Sekyere E grandson of the stool in the paternal sense. He was a descendant of ITDo.a Okra Amponsem one of the early chiefs of the stool. He was enstooled before the
repatriation of King Prempeh I in 1924. He was on the stool when the King was repatriated from the Seychelles Island by the British. He was at a subsequent date destooled for maladministration.

Nana Kofi Sekyere was succeeded by Nana Kwaku Boateng a grandson of Nana Kvame Boateng who was exiled along with King Prempeh I by the British in 1896. He was also a contemporary of King Prempeh I that is after his second reign from the Seychelles Island in 1924. He died on the stool.

Nana iM7aku Boateng was succeeded on the stool by Atta Kwadwo a grandson of the stool in the paternal sense. He was a descendant of Oheneba Qwusu Banahene who was one of the former chiefs of the stool. He was destooled for mal-administration in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II.

Nana Kwaku Boateng was succeeded on the stool by Atta Kwadwo. Pipim at the King's own perogative powers in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled for mismanagement.

Nana Atta Kwadwo has been succeeded on the stool by Oheneba Osei Yaw a son of the present reigning Hionarch I'Vei)a Sir-0sci Agyeman Prempeh II. Oheneba Osoi Yaw it is learned has spent about 26 years on the stool and he is described by the Kingmakers and elders as an extraordinary good administrator.

Note: The present principal town of the I'Kidon stool is called Ancaase a modern town 15 miles from um-.si on the IRimasi - Mampong Road Via Aboaso town.

The following villages are also towns the Kyidom stool.
1. Ejuratia
2. Dabia
3. Mpobi (The inhabitants are of course not subjects to the Kyidom stool).
4. Nantan
5. ilami

- 10 -
Krxofa As ekyerewa Franti I41comp o
Dr ob ong. XKodie Krumia
0HIEFS OF THE__KYiIOH STOOL
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* . S * 00Se @}0
*0. @506 *e. 6** ***e S.. OSOS... @50
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 1?th 13th 14th 15th
1 6th 17th 18th 19th 20th 21 st
Nana Kofi Sekyore (Destooled) Nana Kxiiak Boatong Nana Atta Kwaadwo
(Destooled) Nana Kwaku Pipima (Destooled) Oheneba Osci Ya77 (The present
Chief)
6.
7.
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Chief
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IAS acc. no. 'S 159 Ocilxo IMdo.,o ,eah
J. Agyem.n-Duah
16th February, 1966
KORAKIS2
STOOL HISTORY
Institute of iifrican Studies, University of Ghana, Legon.
February, 1966
Recorded by:
subject:
inforet

KORAASE STOOL HISTOY
Korao.sc ,s c. v L.e six fml fro Kumiv.oi on the umasi-Old Juasben :"oad via lenyas 'To,".
Th occu..Di of this stool swe.7rs. to t, 'l.se, ...ene 1ith tho
. n , h , o r . . . . " o f. . 11 . h
L;ec :or:.L a. sore of loss si nificac , lenn ;a, .pOflpOnlULO SWc:.-, tho
word hheor"c. V1. ich the heads o' "tei coiponent stat:
C’ .%-2- % "nor n .2 te "- l s ea g t e o c -. o
of the ,shtntio-c an5 ot., r senior chiefs use in swearing the oat, of ailegia. .ce to
the Arvantohcne.
:ho Tor .mse st :;c is one of ,v atrilne.L descent and belongs to t'le Broto clan or .busuv.. -,.iltin:.al:L, the Koraasc stool is known anL callerd -TJant,,vi -tcl.
The ancestor of this stool was Nana Okra Anponsem who it is said to have originated from 'enkyira. Tradition has it that when Opinsuo Fa.: a Osci Tutu T.:as , boy his uncle,7ana Obiri Yeboa sent hiL to be nTur-brod at the Denkyirahene's court. The then reigning Lin c''" Dei[yira was ana Boa Amponsem. Asmhanti it would be noted Uias a tributary state of the Denkyirahene.

Ilst at the Denkyirahene's court, Barima Osei Tutu it is learned got into trouble - na consequently left Denkyira unceremoniously. He however took refuge in the ,Amau country and became a very close friend of the then reigning! King of Iduma Nana Ansah sasre. The Akvvmahene it would be recalled was then a very powerful rll-r in the present ,ay Southern Ghana with 'is capital in Awuanase.

The, A2U, ,Amau Empire howev-Jr is mentioned in contemporaneous records' of 1730.

Nana Okra .ponsem it is said became a subj ocU friend to Barima. Osei Tutu - ihils serving at the Denkyirahene's Court. OAz sei's tribulation arose at the Denkirahene's court Nana 1',. Amponsem it i; salt said fled with his -=ster Barima Osei dur-ij. the doaC. of the night an.;d took refuge in the .kviamu country. In Akv7amu, Zana Okra Amponsem it is learned, served the future Ydng of the Ashanti nation as one of his faithful entourage. In Akvamau also Barina Osei once again maet Okomfo Anokyee his former friend. Anokyee the future spiritual Adviser and confidant of ins Osei Tutu it is learned had been hardened to a, loJ. Osei Tutu ho.7ever obtained his release. At this -fi,.,e.., 11-in- Obiri' Yeb. the granduncle of King Osei was the occupp.nt of tlc ---ban Dwa stool - at Kumdsi and had in a skirmish been defeated. by the Dormaaahene -preumably Kyereme' Sikafo at .funtresu an area ini Kumasi wherO we have the pres nt Government Estate Buildings.

Consequently and in view of the straightened circumstances resulting in the defeat of in3g biri Yeboah resulting by the.Dorn..a.hene and after the abortive attempt of the 'umasi nobles. to persuade -he Kenyasehene .Tana Fredua . gyeman dn- uncle of King Osci Tutu who 1had tlen

established .his rulin; elynast-l- at Key -s itâ scG 'eaivs2 t1.,; ,OyoIro cla-n or ibusur,. Be-xria Osci Tutu, the futuro r cf tCo ::;thus suuaix -on : to come to K-x Si LI, Succeod . in* :a:w . Tap. Obâ.ri Yebovh. This sub17ect-frielid of Rarffi s: uu A4~onsem it IS sc11 scorted the future é.--r of th1o nton C -11 f Âk;amun to Kwâazi * Ho vins prez-.,.it at tho ols tool-c,-' COiQi7-CX plf.e c at i.âasi vinKuria.i v a lown as I:rij l3arima Osoi Tutui havin, tibus beon er.st,oled ,-sth r1hc.o K2I &se/ekarmanng, resi.d teqWnt .tiön, by Coф'sCXfWil the v:- 1 -incepended Ltates aipr incpie th, exstlff i ioax oýoroad into one political unit ;ihich lod to the fonbinof thec .Lz' rtí Ljigdom or corfed.eyar -of wi- h is attributed the title of constitutional MVonarob or the founde r of the Asharji.ti nation. Hence h-is spiritual -.cxviser and confidant also ondowed hira -.ith. heavenly gif ts thereby mnaking his adöninistration 'superb.

Nana Okira -.4ponsen the reco.-ised fag of tho 'ng was made a soul - viorshipYor
at his palaco or court whon ho was thus enhanced to thle dignifiod position of
f"Xsalte lono or !ing of "shanýt;.
This subjoet-friend of the Uing i2uaOkra Junponsem it is said tack part in the
Dorrrma Yar fought -at Ibosi' in iih'the Dornmaathene wat' defeated and teol-, to
his hoel as far ba,..,ck as the -.rericr Ivory Coast arJ Dorm Kusi. the Coim,-nder-
in-Chief of the Dorrrma array captured and beheaded by the Ashtani army.
In, nediately after the Dorriana w-ar Nana Okra LAmponsen, was appointd the
Kyid.ommhene of Kunasi (Chief of the Rear-guard of tho King) and 's;az miade to-
reside at Ankaase, a tom-i which is noa? the stool village att.ncLed to the
Kyidonan Stool. It is 'le,---rnedtiit Nalia Okrma i..ponsen f ought ,merci.lessly in
the Dormaa war- und was occorU.d tho highest honour of Kyid.ommhene-by
Opinsuo - King Osci. Tutu.
NWE 1Ankaaso is at present the.prin4ipal tovin )f the Ankaase
Stool and is 15 milos from KämÉasi 'on theo 'Lanraisi-i-anpong
Roå,, vih Aboaso * It is a modern tovTi -it , i-áodern
aroidootural buildings and designys.
!-,hilst IYanz Okra Ar.ponsom was"resident át . kkai. ie a s tho
1f4idomhene of u-a±anri at the sämïe time a soul..Korshipper of the ýdrr at his
court2 Okomf o kiokye., the spiritual. - diváç-r and confidant of4 i:ng Osej. Tutu
11. i.s seid ene d.ay.fell intp a trance anéL 11iving cast the 6 .thro.ugh a
m:Lraoulous5 means, Nana, Okra hiponsom tho TKýidQrIne'of XTunaz-i was
further entrusted with the '_caretakership of thýie T'eti sáí Taah. Dwvero which
wins to be adiiinistered ed at tho present villé,E,y of i7oraaso.
- 3
The vil J-as named as such af ter thò tree' l-hro and~:~ OkorJ3o
. 1kV .is~?i .s id nlt oi hovlaea suc J1zl-t2o ~2
Otuiif110 I ana Ose _1_uhu. 1.G.1,1 Owa ä-j,ponsoznr j,- vi- a, ZI ohosen
vcýssol 1),- Okomfo Anekyo tõ see to tho CLavr . admiistrati ýi.- of the F-etish
Tat-i 'Daeio. Nana Ta-atre sister :2 - ic oohn Nz
O1k'a ,.ponsw_ , i z ' appoiinteCL the priestes,-* of t -, etislih b-2:§ Anokve
bLeL onslutcati_n" ,--ith Opim.Esuo 'an Os itu. iav.Ta_S~ ;us ;a. ä
subsegou t dlato assigned with t"-o ro~~~-,--;ibiLi tÝ ý,nd t- c caet,-.-rshi-. IL-I-
lis sc.cre'i Grova of thö Korrvase ~
) m. TmLchr-, vi- bcLuz ónt-urfto& wi ,(tcnoretakerâ'io and3 admiinStration
of-ý tho Fetish T5- ý-h Dviomncy i",- ai soparated with h-brother Ola'a
;rzaposcuých at Ankaaso and thon ir tdvtXa :eineincluding of course hei, son by
name m-n-t -d took' ráfugo :a-t ornase village.
AtKrango village Nana Tamiah it is--saidee jelineat:c
and took refuge in a thick forost or bush without returniné; homo for ,a peri od. of
.3 years, Okormfo *Anokyo having been onrsl tod durin- the tranåltionnal peri od
of this es cape inf Orr2e& th1o Kin.illi a iaelativos of the priestess Nana Tamliah-
that she would. be back hone i 3 year's time. She bad- gone to the bush to mnakc
ngotiations with the 9spiritual gods D-ana Tnmwi thep son of 'Tana Tesmiah was
thus appointed the successor of Iiiis m-other the' priestens wholled taken shelto
In the bush. Nana, Taliliah it is said dLli come bac]. hone i-n a
rorefreshing*,mood*at that period of 3 years as stated by, Okomfo. Anokye.
TJan a Nantvyi vrhlls t his mother was in d.decadonoe for 3 years vwas thua
appointed the regont cf the village Korrise by the Uné’ w xcttv -ia tument i
1k, w- 1.; uado t *hò Sa-fohene'of -the village awai-ting tâle arrival of his
mother.
Nana Okr=a Èm'ponnem *the otily brother of flnu:-ah he fugiLtivehad then
departed to limkaase. But since therp way's ile ineicte successor of Nana Olaa
Aripsonem- of the sampe royal. blood, th<3kaestool wont inte different hands
upen. the insomn prorogative reghts,. Nanna Hantwi no doixbt the immediate
suo.cessor of the imAnl.-se Stood was then the KornaseDía'o and at that same
time röo-.onsiblo f or- the King'Is intake of the Fetish-Taah Di-emoh at Keraase.
On arrival). of* Viaza Nantwiil mo thor TaahDi’ee fro thb'so
was thus-nmade a aUborainate adriini.trätor -yhist ic mother tho priesta ss. Nana
Takh Y.iooh was -still the rec:ognis:od ayInnistratrxy of 'tho Feti:Eh Taah
Dwemoh.

Pkna Taxrah "va thus fuily sucoeedied b-k 11is san Nantwi in the
reign of Jsantehono 1-ana Opoku 7.ara, Okata½:ei 1r~ Tcntntwi wuhó Js (.---
ibeed a.s a grecat 2figh-tl-nỳ-, an teak part I-n .-ho Takyiman ;rfous-hi i.iG r
,gn
of King Op aku ill:ro -il w*hich~.aa~Xa the T2...n1e, vs*ect
and baheadeci byr the Äşnhanrtiiýý on his own sol Ywl~ e-tic pr ~~
in the Gyaman 7’x fought in t!E regn aft.sruLn n pk aa~
,.vlrhc the’ GC-T ICY., j anr; Abo0 iCafi n dofeaa -'vd &id. Ucrpit. t d by i
Ashartis. -ilana 11’:aavä also -7camanl:-y2ed thle 'dn-j A k inwe fou-it* ixi
the réign -.f Xfr Opakouko r in äch2biriLnrorno : deadly Chief -C
Sef-~i ~ bcsiege -aai whilst ti.e KLFnE v v at l.ie. tteif.land c.uscj
hcva önthe c~C.L.1 tat ~pJobrties rndt capteirac .-ecrcl rayflls af
.äsiönti tao S-czý.1.i. l’ata ~,-f-~; as Dls0 a cnon.r. of Jksantohene .?tr-ao a Osel
wdr, i ri fhti*,-, lking w-ho fought ýIn the bracd day- light.
Nana Iatiwhc beenne a very ald ---an on the Koa -se s.tad it issaid, took part in
tho Fanti `'ar fought in the rciCg n of VxCOsii Bohbo atiýas Nana Osei Tuti W=0
and diod at thà battlefield at Kormantine * As a result af this valaur dispisyed
by Nana Nar.tvi the Teotish Oath af the Fetish Taah Dwemoh is as fallaris:"Meka
fwena rat’meaning i sweair ta the 7-etish DrTema who led the elisaster of
ITnu 1.-antwri an the battlefield in Fanti land.
Nana Nantwi ::;as thus sucoeedied by bia nEpher, Nana Nkaisah in the~ reig af
the same King ¥-lna Bansu alias Nana Osei Tixbu Kwame. * Nana~ NTKdanah
was ajoc a contemporary af Asa.ntehoe NTana’ Osci. Yaw Äköta and tocdc part in
the Ikatamansu war.* Ho ,,ecomamied tho King to. the Akatamansu war and
returned home unsothed. T-his viar is' said ta bo -the most deadliest o -ver
fought by Ashantis * The Ikshantis were defeated. at Dadota å2%.56
Nana Nkansah -.as sucoeedied by his naphovS ana Akowuah. in the ireig of
Assantehene ITan,1 Predua Agyeian alias Nana ~Iaku Duah I the least
pugnýaciotis a f tho Asharti Uings. Hol is also doe ribed in high tre.ditionaj. ej-
rcles as &, King of opulence in whose reign the Aşşnti nation was in a flourishing state. He was also a lover of peace, having himself provoked no major war during his thirty years reign.

Nana A Kuvuah vigg su Pco ended on the stool by his nephew Vana Bempeh who was also a son of Asantehene I'ana Egyeman in the 1st reign of his thirty years reign. Nana Kofi I Karlita.

Nana Bompah was succeeded by one, Yawinin a son of the stool. It is said that the was no royal blood at the time the lot fell on his son. This was also in the reign of the Asantehene, Vana Kofi Karikari.

ITiana Yaw Anin was succeeded on the stool by his paternal brother Nana Enuoako in the reign of the Asantehene Tana Mensah Bonsug. The 4th was still no royal blood to occupy the stool. Nana Enuoako was still the British in 1896. He also saw active service of the Yaa Asaruto 2nd war of 1900.

Nana Enuoako was succeeded by Kana I Kaku Dwemoh a keen royal of the stool after the repatriation of King Prempeh I from the Seychelles. Island in 1924. He took the Oath of allegiance of the King on his arrival as such.

Nana Kwaku Dwemoh has been succeeded to the stool by Nana I acc;ro Baah who is also a true royal of the stool in the reign of this present Ioar zrih Nana Sir Osei Agyeman Prempeh I. He took the Oath of Office to the King somewhere in 1935.

### CHIES OF THE KORAASE STOOL

<table>
<thead>
<tr>
<th>1st Chief</th>
<th>2nd Chief</th>
<th>3rd Chief</th>
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<tr>
<td>Nana Tamrah (Female)</td>
<td>Nana Nan-tifi</td>
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<td>Nana Bempeh</td>
<td>Nana Yaw Anin</td>
<td>Nana DWemoh</td>
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<tr>
<td>Nana &amp;Waku Dwemoh</td>
<td>Nana M-Ka&amp;wo Baah (The present Chief)</td>
<td></td>
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</tbody>
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---

C1-si-ction 1A.4; a.cc. no-. AS I60
lrhf r-- t:
N'ana Yaa~asi BLayo, _*:oasoheno
J, -qgye±:an-Du3ah,
Date:
Subjie ct:
17th February, 1966
ABOASO STOOL -HI-STORf
Institute of AfXrican Studies, University of G~hana, Leon.
February, 1966
Rc.cordcl b--:
cl-'sSifica-lbi.a.)
ABOASO- ftITool 'istory

AboLis.o iis- n tovm 12 wäile,-<from uraion tho  i.iff-pn v
The Ikboasclic: _ne s","cirFs to. thm., rtsantehone '::; loid2ic11~~
asword of - ieos- Infcc   thr- tho Ilponponsuo swoarc. t;ih U. Pz  i
Chief s an. other Senior, Chiefs jr élshnti usb in ~ii the: or;th  2
aJlcogiance to tho Asantehone. Ho is also the Head Chief ofththy,"crt-.onsible-
for tle manipulation of the Kn-g13sic~-. at hi.3 2,cvrt are ,tr...ditionaJ-rLy lnimw
as: _Ayerafuo.
Tr-Áitio-,.Lily the Abonso stool is knovm- and cj..1& Pokr T-i621 S1.____.:-
stool.; I-t is. r., stool of mntrilineaJ. des cent.rrnd. belon'lg3 to the Ed'w~ Clan or
Abusua, This stood is slid to. have -been' ere-tod by tho. As!.-x- -lene Nana Opoka
Ww.e, the successor of Kine, Osei Tutu tho fOUNT-or of tho .Ashanti Nation. It
:belongs yalso tâ the Gyasc militar9y d:Lviàion of the King,'and cQrnes unider
the category of Buabaszi or rz-.-sehiene. oý Ki ='si.
The first Chief of this stool so creatod by KIng Opoku. Ware was
cal.jed Nana Pokui Tua Sikanko. Ittook part in the Ta1yiia Yr fought in the
reign of K zoning Opoku -..,re in ,whilichtha Tacylmanhnone -Nana Ame3iaw ~l;k,ye
wias defeated and beheaddel bj the lishejntis on his omn soll. He took. papt .in the
C-yamnan '-ar fought iin the reign of> t.his -chief in which .Âbo Kfi. the
G-yair.anhene -was likewise defeated and beheàMded on his oân s oih 'by the
Ashantis. * He also accompanied the Uing to the IUcin war in v-Thich King-
Opoku 'aro teak; the field -for --,iar and,.ras at -the batttlewde that Abiri#oro. the
not.orious. chief of -Se:R-,iinvncled lCurmas± and other principal towns of
Â.shanti -nd v-.us ed. ~ga-o ta othe;ý valuable 'roperties of the statýe.
*Nana Poku Tua Sjkanko -.ms- sur:oeecled on the. .ottool-by hls brother
Nana -.oraye, in. the ro irn of As,14iotohe Nana Osei I<â,y.vio the gr nt -tight-iig
Kjing who, fought n Viae broa. day, ii gt!!.
* aajor.-y2 w-as sucedesllown thos stooj..by his broxther- !Tana Kof>±
kântwi in the -roigý,<>±> Isi'nthehek-o ~: Ose Mi, va.e-! Y:o moj or vvars, were of
.course unrârtae-1-r during -his rej.gn. hoenb assunEid. porver in Person he
- U.-s disliked by the, xlia s i Council of Chiefs boccusao c. hi-s inclination with
the KCorcrcio Lv; which he was trying to instlttu.t'o inta his caurt. Ho however
hvÀ a tragic reign. King Osei ilwane was tho son of the
iiamponghiangen'Tana S&fo Kantnka. .'yNatxa 0siI;m 5h vrsucceeded
by Nana Opoku Fafie., who d.ie&. sud.deny âfter a-roi, rin o'. onljy a fev; wceks.
Nn-.L Kofì Ant-Ti ~ârs t1.1.5  áiiconcmponsaoephy- of 1.eto-ii ' yön 3ansu alias Nniiia
Osci Tutu i-aethe. sucetissar of Kann Poku7o:fc  j. . This chief Kofì .Antwi teak
part in the. C.yaman wiar fought in the reign cif Diana Bonsu Panin in w>hicJ.
.din)a a Iofi the Gyamm- Chi.cwo.s defeated and beheaded by the áshantisa H i
also accompanied the King to the FPziti. war fought at

-2
Anoig'u n: F;ihrnaitis vvwere -defoeated. anad the XiA d id plýce c:o. t the sea
as a 342n or- victor:-r- over t1v3 Fantes and thus elaimed Por lh-f--l the title of
ilBonscc:r neanin-, the desfroyer, of the sea. The orij. r-1, Sýtool- n7,-:e of O80e. Bon-,.... known as Phaa Osei ýýibey, but Bc:-
wa tu suffixoP. t his' name axs a -symbol of viatory over th;e Fv.ne.
Kofâ I:wti 7,9.s succeeded. on. the stool- b-u h-lis brother , j. X. , o i _, the roigri
oi Msnein ana Osei Yaw ikkoto. 1Le took part i-n t. Akatamansu v7ar fought,
i2 this. reigrl' Li whioh the J.-antis w4ere ceec at Dgdoua Ly 1896. This -vjr is. 
said ta be of tho* C1e,-dlicst ever f o'i'tby.. the .W siariti.,s *T-he Ashantis
however were elêe'eatad**
:Nyne_ Dobo. was suoecepad on the -stoolby Nania jëzite' ruâah in the reigl. -of
Asantehene I'ana Agyeman alias a n a -7Ckak u D ual 1, the läast pugnacles of
thò Ashanti Kings.
N.9.,-na Dent o Nkr 'mah i-as -succöedod by Nana Ad.u i'ieyniv in the -reign of the.
Mne.-King.- Kanã.-Kviku buah I.
Naxia.Adii Aineyawi was- suce<æeo on the stool by his brother Naa
Kwadwo Ayarkwa In the reign .of. Asantehieno Ur.na Kofi i:;e:;xík'i. He4 took
-paxd-+-t-Glidwr(kr a)fuuh in thlo rei- of King Ko fi
~ Ac:/BoPuor, Buabasn-Cryasoheinei of Kuns h
*wad. the. Idader ort äapt61in of the Ashanti arziy. Many wâr prisoners
inc-ain';;whio 3ct-J hisiriay amseyer were talcen a-nd- sbft t Kumasi. This war D-s said to havo lasted for three yearsi$
- Nânei: I7Ta&wö Xy&ir1aa w,"s âucce e on thä stool by Fiana Kobia i tho
-ljein .of thie .'ksantah<ene' Nana Bonsulu-mah alias Nane. 1 lña 5Bns H a
also on the stool in the initial reign of RIKng P'remphe I alias, Tjâna Kwaku
Duah III before his arrest by the British in 1896. He took part
-îi the '-'Nkoranz.wvar fPot4gt at the* initial roign ýof ID14 , Prenphei I thatt
- 'bfr.h~srst This wiwar -7ith the. Nk oranzas by the- Ashanti arn:j
-ýý .'0A4d',ol beà one 'of. the- deadly fýghtâ. 'The Nkoranzas, at long last
er&dePeated.Yana Kobie. was silccöed,e on the stool b-K his' nophow; ranâ .-asi
-,-oki -heL1 King Prernpel Was- in exile in-, the'Seycholles Iln.Ile *ias enstooleJ.
ic tibaêxclee of th'ethe, Xiri, and saw c-.,ive sâricýS of ýthe YP2, santovraWr, of
.1900.:e;e f ought on tho side of the Golden itool. II0
*.-as .îalso on-. tho, ttool aëffer *the repatriâtion: of WIJnr £'rileh I in 1924.

- 3
Nana the roig.
I
I'ostoolca
Nana this aeoetnted
Kwasi Polm -Tas succe-c-ded on the stool by I-Tallv. Llrwesi cf t1-x
Osci Afroyljan 13r,(.,rapel-- 17.- 7.TI LC L,
ť cr m_ 2-s t i e m
ći,
wa- "oySý, ä<-ýs by TLana ,...ornVS. in he rel
rci, nin- "onoxch C-sci I gyerman Prenpch II. Ho wns
- b -
xx
for ý:.n ýct of misdomeanour-
The female stool is said to have been created by T-y, are ao1 - with the male stool on the same day and at the same time. It is also learned that the Buabasa stool, or the Gyos stool of V-6, was also created on the very day that the female stools were created.

The first Obaapanin thus appointed to the stool was Gyanan Pensal She i,2,s succeeded by her sister Akyerko. Gyrazian Pensa the first Obaapanin (Queen-other), it is said gave birth to Poku Tua Sikanko (the first chief of the male stool), Vorayo, Dabo I, Dabo II and Kofi Antwi. The Obaapanin it could be noted had no female children. All her immediate descendants were males. Her first born became the first Chief of male stool and there were three subsequent reigns of her sons namely, 7orayo Dabo and Kfi Antti.

Nana G-yarman Ponsa was succeeded by his sister Akyerko who presumably was childless. Nane, A/yereko was succeeded by her sister Ofabi Beta. After this reign the male stool it is said became vt4ait for a lengthy period of time. TI-s lapsed period of time. It is due to the fact that there was direct descendant of the female section of the family to succeed the stool.

This stool which has been vcient for a reasonable length of time has until quite recently been succeeded, to through the initiative of the present chief by 'oe' femloe, rpolativo -whose stool is Nana Gyaman Ponsa II and is in fact the present Obaapanin/Queen.

Mother of the stool.

Classification: Informants:
Recorded by:
Date:
Sanakoroa Nono is a to-n 17 Imilos from iKimuSi >n the Kum a Liampong Road via Asor orPs o Nkwanta.

The occupier of this -too! sw;:ears to the As nehene fith the
Mponponsuo sword the princi-22n sword of the Xi_ 1Jo the heads of the
component state7 of the Ashanti Union afn ote , snm or cliefs use in swearing the
oath of alle'ience tc the As intehene.

Traditionally the SanK ‘oror Tlono Stool is j.now-n ond called Darkodia Amri
Stool. It is a stool of mratrineal descent and belongs to the Ekina Clan. It
belongs also to the Gyase military division of the King and comes under the Sai-
anghene the accredited Head Clan Chief of the Gyase Division of the Asantehene.
The Gyase Division of Asantehene is of a classified distinction -w,ith so many
variations, but the Samanghene is the Head and his position as such is one of a
respectable antiquity. As a Head Clan Chief his power at the Kingts Court is one
of a limited

centralisation and that he is forbidden by custom not to express views on any
constitutional issue whenever the Xing sits in Council; but it is the Gyasehene
who does that in his capacity as the deputy Chief of the realm. 'When it comes to
the matter of general policy affecting the
Gyase as a whole both fundamentally and economically it is of course the
Samanghene who reig _s supreme.

Nana Sarkodie And the explorer of Sankoroa Wono is said to have been a son of
Wono Adu Gyamfi one of the ancestors of the Bretuo people who left Adanse-
Apaaase at the very early days. Adu Gyamfi who w as a clan brother of the
Maponghene became the left Ying Chief of Mampong and the Effiduasehene who
also a clan-brother of the Mampon’hene became the Right Wing Chief of
Hampong. The Mamponghe was in the old ays a very powerful ruler with all
the dignitories that befit a potentate.

There is no evidence at all in the Traditional history of Ashanti
that Bretuo clan is a moiety of Tena. The clan lineage of the nation is Bretuo and
1&gona. This is no assumption or proposal of mine, but rather the established
convention of the nation with substa tial evidence. in short, the Tenas are quite
independant groups _o are no subordina.tes to the Bretuo people. Admittedly
tradition has it that hmpon Adjei &iarfo .-,as the ancestor of the Tsna people
w7ho proceded the Bretuo people during the course of their migration from
Adanse-;1yaaso. Evidently Ampen Adjei I1iarfo the head of the Tenas is said tD
ve left Tokwaboaho an area near Effiduase in the very early days with his
people, the Tenas, and settled at the present area of Yavahu in Southern Ghana.
Tradition however has it that the ancestress of the royal Bretuo clan Asiama
Nyankopon Gyahyia came down from the sky by a silver chain known as At-
viaban. This is said to have happened at Ahensan in Adanse, at a spot

now marked by the stream Domisa. Before her arriv, .1 bird calJ.ed i&amp;
annouced, "ene-biribi ...;ieba ,ur u" Soething -.r.rnge is about o
come to this vij.Iace today. Then followed a loop:rd Lurotwiamansa. And then
from t.ey ca.e .iaina Guahyia vit . iLver stool and
her relatives and s'.bjocts. There is another traiition which reveal, also that Nana
Asiama cuahyia landed at Asanse-..ase r nd at a later date migrated to Asomse-
Ahensan. On arrival at the spot in questionl this ancestress is said to have told the
residents of the neighbourhood that her sister b-, nanoc N.-Inanpong the Queen-
iother of lienkyIra and of the Agona Clan wc's also on the 1.,ay to Adanse. The
Anctress of the Agona Clan also came da7,n from -he sky at a l.;ter date with
her bead-stool.

During the course this migration of the Bretuo people with their accredited Head
the M-damponghene Wono Adu Gyamfi did settle at Gyamfi -7ono which village
was named after him before rmiL-rating to the present Area of Gyamase. Adu -
ymfi of the royal Bretuo Clan is said to have been theexplorer of the present
town of G*,msc Gyayfi J7ono is a village of about 12 miles from Kumasi on the
Eumasi-iampong Roaa and Gyamase is about 25 miles from Kumasi on the
Kumasi-Kampong Road.

Traditim also asserts that the Bretuo Clan is constituted of seven different tribes
of which the Mamponhene is the accredited head. The names of these reside-
tribe heads are as follois:1. Mampong - The Mamponhene
2. Adubinsukesek - Adubinsuheshehene
3. Bav;oro - Baworohene
L1. Aboatem - Aboatemhene
5. Amoaful - jaxoafullhene
6. Atas omanso - Atasomans ohene
7. Adania j a - Adanriajahene
So 'Tana Sarkodie Ami the first Chief of Sanakoroa 'ono is said to
have been a son of L7ono Adu Gyamfi. But he left hiL fither unceremoniously at
the village called Gyamfi Jono about 12 miles f",ra .%uh" asi on the Kumasi-Ma
pong Road and settled at the present -rev Sanakoroa 'ono. This son of -.Tana Adu
Gyamfi was said to be ve:-y wild an5 did wage war on the passers-by or travellers
at his father's village naown as Gyamfi Wono. Consequently his father Ldu
Gyamfi did negotiate for the set Lement of this area of Sanakoroa WJono which
was in t"h- exterior of the main road for his son. A&ter the necessary negotiation
the father it is said asked the son es. to the naming of the area anC the son
accordingly informed the father that it should be named after him as having
separated with his father to settle at a place of his own. The area was therefore named as such "Sanakoroa "7ono" o 
3 This area of SAnakoro. ,Tono comcs withiY: the province of the K.. i Division or State. It is also an adjacent to !r nta towin having crew% the bush road on -the old. Juaben motor road. 
-A !-. U cif: 5iL;ht probably have raade negotiations for th. set _.w_:-.his p ..., parcel of land for his 
son through the Asantehone. 
The stool of this to.,-n is scid to have >c- n cro-,,-ed by the A ... erc Nana Osei 
Tutu in ,hose period of reign tht., rea Sranakoroa ."o thus explored b-, !:ana Sarkodie ,.li. 
Nana Sarkodio Ar.,i is said to hc .ve tac.en -art - the Dormaa Tar fought in the 
reign of ring Osei Tutu in which -h-, Dormahene .as defeated at Abesim and 
the commander-in-chief of the Dormaa `my captured and beheaded by the Ash-
ntis. lie took part in the Denh.ra-dr foupt.t in the reign of King Osei Tutu in which 
the Denkyiras were defeated at Feyiase and Dencyirahene Ntim G-yakari captured 
and beheaded by the As1 Iantis. He also accompanied the King to the Akim -Tar 
fought in the reign of C:ng ei Tutu in w- hich the ling is said to have died at the 
battlefield as a result of protracted illness on Akcim soil. 
Nana Sarkodie Ami was succeeded on the stool by his brother Nanw. 
Antwi in the reign of Anantehene Nana Opoku 7Tare. Nana Antwi took p.-rt in 
the Takyiman Jar fought in the reign of 1santehene King Opoku -are in which the 
Takyimanhene Nana 2.neyaw Ihvaky w.as defeated and decapitated by the 
Ashantis on his ow-n soil. Ho also took part in the Gyaman war fr(_._,ht in the 
reign of this same King Nana Opoku ,-are in which Abe Kofi the Gyamanhene 
was defeated by the Ashantis on his own soil. 
Nana Ant-ri - vas succeeded on the stool by his brother Yana Ekyi _Afari in the 
reign of the same King Opoku -.are. e also accompanied the Ming to the Akim 
wair _-L which the 'LLng took the field for himself and vws . at tho battlefield 
when Abirimoro the deadly chief of Sefvti invaded Kuiwasi and caus ed havoc to 
several state properties and c ;p'h-red several pco including some Ashanti royals 
to Sefwi. 
Nana Eky’, ri -as succeeded on the stool by -%; brother Nana [e;;;sie Kwabena 
in the reign of Asantehene Nana Osei -'vadwi.'lo the great fighti,' King who fought 
in the broad day light. He was alo .. contemporary of Asantehene Tana Osei 
Miame. No major wars it is sa.l were undertaLen during the reign of King Osei 
Kwame because he was, a minor and for a period of about t-elve years the country 
of Ashan,,L -as governed by a regent. King Osei I-ame was however deposed 
from office by the Ktunasi Chiefs in that he proved himself unwelcome to the 
'.almtasi Council of Chiefs because of the Koranic Law which he was trying to 
introduce into his court.
He was a son of the Iamponghene Nana Saho hantaka. King Osei i2.ame m s followed by his yo-ger brother Opoku Fofie who died suddenly after a reign of only a few weeks.

Nana Kessie li'abena was thus succeeded by Nana Doansi Kufuor a contemporary of Asantehene Nana Bonsu Panin alias I ana Osei Tutu KwawLe. This chief Nana Boansi Kufuor as his name implies wvs, great warrior and took part in all the njor -ii-rs fought in the .ei n of Nana Bonsu who is described in contemporary records as a great firing King o- hC's country who extended the Ashanti power and autio i to a very high cteem during his term of office. Nana Doansi Kufuor it is said. book part i. the Gyaman 'Jar fought in the reign of Asantehene :!r.na hensah in which the Gyamanhene Adin1l'a ofi was defeated and beheaded on his con soil b- the Ashantis. The cause of the Ashanti invasion was ..a . dinkra Fofi h3xg of Gyamaxn had for himself a golden stool similar to that in Lumasi. 2s a tributary King of the Ashantehene it was considered a most irregul&r thing to do. Consequently Butuakwa, a renowned linguist of the Asartehene was sent to .1dinkra to seize the stool. AdLil/ a quietly complied with the King's demand and sent the stool to IXumasi but was afterwards taunted by his wife who called him a coward for giving up his golden stool, and that she preferred a man of courage to such a poltroon. Adinkra, fin&ing it too late to recall the stool tried to right himself in his wifels eyes by sending insolent messages to King Osei Bonsu. War broke out and Adinkra was beaten and killed by the Ashantis. This chief ilana Boansi Kufuor also accompanied King Osei Bonsu to the Fanti Jar fought at Anomabu when the King was then known as Nana Osei Asibey but for the ing having defeated the Fantes in an open combat at Anomabu and thus claiming supremacy over the Fantes as a sign of victory did place the state sword into the Anomabu seas for the first time in the annals of Ashanti hist-ry and claimed for himself the traditional title "Bonsu" meaning the destroyer of the sea. The title of Bonsu was since then suffixed to the King's name as Uaxna Osei Bonsu. Nana Boansi Kufuor was also a contemporary of King Osei Yaw Akoto. He took part also in the Akatam-usu ar fought in 1896 in which the Ashantis were defeated at Dodow.

Nana Boansi Kufuor was succeeded on the stool by Nana Yaw Adobe Jn the reign of the same King Osei Yaw Akoto. Nana Yaw Idobo was also a contemporary of King Kofi Karikari. He took part in the Togoland war (Hwem T7ar) in which Adu Bofuo, Buabasa Gyasehene of - umasi was the leader or commander-in-chief of the Ashanti army. This war is said to have lasted for a period of three years. Many war prisoners including a Basel Missionary, Ramseyer, were captured and sent to Kumasi by the Ashanti Army. Nana Yaw Adobe was also a contemporary of King Mensah Bonsu. Nana Adobe was still on the stool in the enstoolment of King Prempeh I. He took active service in the civil war that broke out
during the enstoolment of King Prempeh I alias Tha.n "waku Duah I. He also took part in the 2.fampong war (1889 - 90) fou:ghtt by the /shar.t. army in :-h-ich the ;, hole tomn of i. tampong was ransacked and burnt intc’ ;A. es, ;Ie also took part in the Nkoranza ar fought in the initial stage of -ng Prempeh in whl.ch the Nkoranzas were defeated by the Ashanti army aft...-a fierce fighting He was also on the stool when Uing Prempeh i was arrested by the British in 1896. Nana Yaw Adobe it is said was a Crx. t medicine man and could receive gun bullets unhurt. 10 wa-.s a very o:L ian on the stool and was about 105 years old befo-e 'e met his natu.t. death* He was still on the stool after re.;atriat oni of Mng Prompeh I by the British in 1924, Nana Yaw Adobe was succeeded on the stool by -a a.wlame Ant7i during the second reign of ing Prempeh I. that is after his repatriation in 1924 by the British. Nana INrname Antzi abdicated (xi his own. Nana I.-ame Antii was succeeded by Nana Mvasi 1:oamah in thr, 2nd part of the reign of the same li’zng Nana Prempeh I. He was also a contemporary of the present Mkdonarch Nana Sir Osei .-gyeman Prempeh I.. Nana IMasi Maiih has been succeeded to the stool by Nana Sarkodie Ababio who is the present Chief in the reign of the some present Mv onarch Nana Osei Agyemaun Prempeh II.

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ana, Kessio Ivaeng :Prana Boansi -Kufuor Nana Yaw A dobe Nana Divare Antw7i (Abdicated) Kwasi Nla’uimah Nan~a Sarkudie Ababia (The present Chief~)
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Chief
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GYA 0iI WONO STOOL HISTORY .
-naS.a aaC-S- Institute of African ituCles, University of Ghana,
Gyamfi Wono is a village 12 miles from Kumasi on the Kumasi-Mampong road. The Odikro of this village swears to the Gyamasehene, the Benkumhene of the iamppong state with the Ahwehwebaa sword which sword is less significance than the Mponponsuo sword of the iamppong state. Ion has it t:iat the aldon4ene also has his own Mponponsuo s.,ord.,
It. would however be recalled that the Gyamashbene now Nifahene of the Mampong state held the former military tite of Benkumhene ;in the mpong state. "This chdnge'of title was due to the elevation of the Effiduasehene -to' aie status of a Paramount chief by the.
- pretext Ghana Governrent who then held the title'of the N-ifahene of Mampohg state.
"Tradition asserts tiat -de &ffiduasehene and Gyamas.'ehene of the Sek-erye Area are all clazi-brothers who 'have migrated from Adanse Ayaase in the very early days. The Bretuo'cla.i or Abusua- it rill be noted is constitutes of seven different tribes knoyn as " Bretuo Abusua Mman Nson" of vi-ch the Iiamponghehene is the accredited head. The Mamponghene runs secoiJ. in command to the Asantehene an- is the :occipant of the silver s-tool of Mampong. The'; nmes of these residenttribe heads are as follows; 1. Mampong - The '.Mampnghene2. Adubinsukesek 3. Abaworo - Baworohene 4. A. oat.e - Aboatemhene 5. Amoaful - Amoafuhlhene 6. Atasom anso - Atasomansobene 7. Adarlaja - Adankrajahene.
- ThiS stoof Gyamfi WonQ is said to have been one of matrilineal I- of .Gm , I descent and be.longs to te Bet'o clan or Abusua.
The explorer of-Ithib; village Alu Gyam. was a Bretuo" 'n who is said to have migrat edth his clan-brothers in the ancient days from Adanse Ayaase. It would be recalled that the anoeestress of the royal Bretuo clan Asiama yankopon Gyahia came down from the sky by a silver chain knovrn as Atwiaban at Ahensari in Adanse, at a spot now marked by the1 stream Domisa. Before her arrival a bird called Afwia ann ounced "e ne biribi beba kuro yi ma" meaning sormthing strange is about to come to this village today. Then followed a leopard, Kurotwiamansa, and then from the sky came Asiama Guahyia with the silver stool and with her relatives and subjects. On the
Bogyawe, which is near Asantemanso, the gathering place of the 'people. At Asantezwa m so:- theie asssbnSled together the AnmarAio0' hun, the five,-, communities, who weie o become Kumsi, Iampong, Bekwai:, Nsuta and Kumawu. There :-'as also ri'.ponG Adjei Kwafo, the head 'o - the TenA people, - .who had preceded.them from Adanse and was in s.i .rch of )And to settle on. So from A.moaful Bogyawe. the. Bretuo peo0ie moveC .. Behinase. At Behinase they became hemmed in and consequen.tly. a qurrel ensued which le.to a big separation 'among the Bretuo c omunity.

Adu Gyamfi, a Bretuo -man after establishing this vi-llage, was nared af ter him IAdu C'yanfi 7ono. This Bretuo man who was a chief of dignitary became hemmed in at this village with a large retinue and his ancestral, stool. Later on, he migratea once again to the present town of Gyamase an area uppermost, 13 miles from the village of GyaA i Wono. VUnilst.. Migrating with a -large retinue as well as his ancestral stool.,he posted his brother Kwame Boama at this village to see to the day t9 day administration :atd to -report to him at Gyamase in case ther de -'rde any deficiencies.

Odikro Kwame Boama having met his.natural, deathl at'this villag' was succeeded by his paternal grandson Odikro Kwasi: Aviah.

Odikro Kwasi Awua-h was succeeded by his brother Kwadwo: Sobuno; .Odikro Kwadwo Sobuno was succeeded by 0dikro Kw.ku Ntem; Odge Kwaku. Wtem was succeededby his..brother Kwadwo Darko. Odik6 Kwadwo Darko has been succeeded to the Odikro stool by,,d o 0sei Yaw who is the present Odikro'of the village. :

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'Eý,-,amo Gyebi
J. Agyeman-Duah
17th February, 1966
OTI KUR01.1 STOOL J ISTCRY
Institute of African Studies> University of Ghana> Legon.
February. 1966
OTI K 70r STOOL :11STORY.

Otì Kuruom is 2 villages 8 miles from the Kurrim.-. Old Juaben Rood traditionally known as Kuruom-Te很棒 itehene ; ith the Ipohpongulo sword, the principal sword of the King used by T- r.mount Chiefs End other senior chiefs of the constituent states of sirti Union in s.v-earin; the Oath of Illegience to the Asanteiene.
The Oti Kuruom stool is one of matrilineal descent and belongs to the .duFna Clan. Traditionally the Oti juro : stool is known Ps Oti were stool. It belongs to the Benkun Division of the King. It is also ancestral stool said to have originotel from Asumegya sanstem{nsu which are is regarded as the place o, origin of most of the Ashanti people or tribes.

Tradition asserts that the ancestress of this stool ilana Abuno Nyankopong was a wife of King Osei Tutu whilst resident at 5santemanso. This Queen Mother it is said migrated from Aaumegya Asantemanso with a large retinue and her ancestral stool before the Ashanti-Denkyira 7khr fought at Feyiase and begn co-habitation with her husband at Kumasi.

Nana Abuno Nyankopong who was childless died during her period of co-habitation at Kumasi. As a rule of levirte the sister of Nana Abuno iyankopong by name Ayodeneho thus succeeded her and became the King's wife or (Ayete). Nana Ayodeneho thus gave birth to a male child who was named Oti Awere. It was round about this period that the King was making the necessary preparations to wage war against the King of Denkyira the decisive battle of which was fought at Feyiase and the Denkyirahene ITtim Gyakari was defeated and beheaded by the Ashantis. The King it is said whilst taking the field for war appealed to his wife Nana Ayodeneho that although his son Oti Awere was then a minor, it was his wish that he accompanied him to the battlefield. i,..ana Ayodeneho having thus acceded to her husband's request, the King it is said created a' stool for his son which stool became known as Oti Awere stool.

After the decisive battle at Feyiase in which the Ashantis were victorious the King's wife Nana Ayodeneho thus asked the husband for a permanent place of abode with his son Oti Awere. The King having thus asked the wife her choice of the vast parcel of land, Fabaware, a village now 8 miles from Kumasi on the Kumasi-Mampong Road was chosen as a suitable area for settlement. Having settled at this area on the King's authority a sister of the King's wife by name Tutua Mansah met her untimely death at this village of Fabaware and consequently became frightend in -Lhrt she considered the area s r- place of woe and bad luck and apperled to the LiLig for a fDrther plnce of settli.:ent. The i:- having once more acceded to his -ife's request the press.ci
area of Oti hurom was thus chosen as D better place for settlement & Oti Awere, the
King's son w-as thus named after this erer. as t1e explorer because he it wr s
through his initiation with the father that the area wa s acquired for s3ttlement.
The original name of' Oti Kuro was kno..-n as dru..-nts among thio iti rr -nts who left 7abaware for settle:ent at Oti Kuro. 'he _King s i fe it is sid met her natural de. th at this vill, ge,
Oheneba Oti Awere thus 'ecpr-., t-e first Chief of Oti Kuro named after _him and his mother na Ayodeneho, the Kin,jys beloved wife r.so the first 'queen-iot-th-.Oheneb- 'ti Aware it is sri took part in the i .ki ar fought in the reign of his father Kin,. Osei Tutu in Thich the King met his untimely death at the battle:field as a result of protr'.,cted illness.
Ohenebi Oti ,-.ere v,-rs succeeded on the stool by his brother Osu Apaw in the reign of stntehene Opoku ,..are the successor of King Osei Tutu. Oheneba Osu pa: took part in the Talyimansn ,ar fought in the reign of King Opoku 'are in which the Tak yimanhe Ameyaa-- Kwakyee was defeated and beheaded by the Ashantis. He too: part in the Gyaman ,ar fought in the reign of the same King Opoku Ware in which Abe Kofi the Gyan.n_/hene wr.sa defeated and beheaded by the Lshantis. He also took part in the 'kim ,far fought in the reign, of King Opoku 7.are in which the King took to the field himself and was at the battlefield when Abirimoro the mischievous Chief of Se,.,i invaded Kumasi and other principal towMs of Ashanti, destroyed several state properties and killed many royals of Ashanti.
Oheneba Osu Apaw was succeeded on the stool by his nephew Ase Panin in the reign of Asantehene Osei Kwadwo the great, fi_hting King who fought in the broad day light. This chief took part in the Banda 77ar fought in the reign of King Osei Kwadwo in which the Dadiesoahahene of Kumasi was appointed the captain of ,the King's forces. It is said that 'VWorasa King of Banda who was a contemporary of King Osei Kwadwo, started to seize and kill A'sante traders in his territory, and consequently King Osei Kwadwo declared war on him. This war wuas one of hostilities, but Vforase, the Chief of Banda was at Ion, lest beheaded by the Dadiesoahahene, Atobra Kwesi, and his skull sent to the Asantehene. This Chief 7oresr is said to be a handsome ruler of a distinguished noble appearance, 7ith a broad face and flat head. His head was imitated in gold and placed on the King's sword which can be found in the King's Court today and it is c.led W .orasa-tiri. Kana Ase Panin was "iso a contemporary of .santehene iKana Osei Kwame.

Ase Panin w, s succeeded on the stool by his brother 0koo in the reign of Asantehene i- rna Bonsu Panin another greet.,-" fi&hting King of the century. 'Una Okoo accompanied the Kin, to the Gyaman WAar when the King Osei Bonsu then knovm as Irena Osei Tutu Kwame Asibey took the field himself. Adinkra 1K-ofi tie ,yaman KinL :ms defeeted and beheaded on his own soil. The main cfunse leadin to this Gyeman war ,s that AdinkrE Kof the Gyamen Chief (French Ivory Coast) had made for himself a golden stool siilr to that in Kumasi's
and as he vos tributary King to King Osei Sbonsu it -as considered improper and also an act of insubordination in his position as such to have in his possession a golden stool. King Osei 7Bonsu thus sent his renowned linguist Butuak 'and others for the demand of this stool in question. AdinkrP, however, quietly complied - ith the King's demand and gave up t'--e stool which -as sent to Kumasi but he was rebuked by his wife, ho reproached him for cow,n-,aTrdice. His w.,rife denounced him however, regretting his cowardice, tried to consolidate his efforts to retrieve the stool and sent to KinE Osei Bonsu messages of insolence which initiated the Adinkr "!-r in which he was defeated and decapitated by the uhcntis.

Nana Qkoo was succeeded on the stool by his brother ian KKOoo in the reign of the same King Osei Bonsu. Fana Kofi" Keko rather accompanied the King to the Fanti war fought at .Anomabu near Koromantine because ;£!ana Okoo the predecessor of IFana Kofi Kokoo had then met his natural death on the OtI Awere stool. King 0sei Tutu Kwame sibey having defeated the Fantes in a decisive battle fought at r:noma,bu the King placed the state sword into the sea as a symbol of victory over the Fantes and thus claimed for himself the traditiorAl appellation "Bonsu" meaning the destroyer of the sea which title of course became a suffix to his name. It is sa-d also that I7ana Kofi Kokoo killed and beheaded the Abura ,alkessimhene and won the traditional appellation of the killer of Yankessimhene. The skull was thus sent to Oti Kurom and the Chief Kofi Kokoo was empowered by the King to use this skull for the annual divir,.L Festival to b) erforme at Oti Kurom. The Akvamuhene of Oti Kurom is at present responsible for the traditional vituper,.tions of this festival.

Yana Kofi Kokoo was succeeded on the stool by his brother Nana Seifah in the reign of Asantehene Fana Osei Yaw ,koto. He took part in the Akatamansu 7ar in which the Ashantis were defeated at Dodov:a. This war is said to be one of the deadliest ever fought by the Ashantis. 'This Chief however returned home unscathed.

Nana Seifah was succeeded by his brother Kr-brother Gyan i,ensah in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

Nana Gyan i,ensah was succeeded by his brother-iana '4yei Buahin in the reign of the sase iinL i'ana Kr-u Duah I.

Nana Agyei i3uahin was succeeded by his brother KwaJke in the reign of Asantehene ofi isrikari. He took part in the Tob.oland war (IL,em >ar) fought in the reign of King hofi Karikari in which Adubofuor, Buabasa or Gyashehene of Ktunasi took the leadership of the .hanti army. This war is said Lo have lasted for three years ,nd several war prisoners captured by the Kind's arm- and sent to X-.masi.

*ana ;:akye ,ias succeeded by his bro'ther Benefoo in the reign of Asantehene i..ensah Bonsu. He died after a short reign.

ITma Benefoo vas succeeded by his brother Frimpon- in the reign of the same King :ana liensah Bonsu. He was destooled for mal-administration.
Nana Frimpong was succeeded by Yaw Afriye who was a relative of his predecessor rana Frimpong and a son of Asantehene Iana Osei Yaw Akoto. He was on the stool during the initial reign of King TPrempeh that is before his arrest by the British in 1896. He took part in the Nkoranza war fought in the initial reign of King Prempeh I.

Oheneba Afriyie was succeeded by his nephew Achampong in the same initial reign of Kind Prempeh I before he was arrested by the British in 1896. FTana I.champong was destooled for mal-adainistrtrtion whilst King Prempeh I vas in exile in the Seychelles Island.

Nana tAchampong was succeeded by his brother Ise Kuromo whilst King Prempeh I was in exile in the Seychelles Island. He took active part in the Yaa Isantewaa WTar of 1900 and fought on the side of the Golden Stool. He was at a later date destooled for mis-management.

rana Ase Kuromo was succeeCed by his nephew Kwadwo Kunkukrumah whilst ring Prempeh I was still in exile. He was on the stool after the repatriation of King Prempeh I in 1924. He was at a later date destooled for mal-administration.

Nana Kwadwo Kunkukruimah :-j s succeeded by his brother Kwabena Adusei in the reign of the present Honarch I'ana Osei Agyeman Prempeh II. He was destooled for mal-administrtrction.

Nana Kwabena Adusei was succeeded by his nephew i'iana Owusu Afriyie in the reign of this same reigning Honarch I,ana Agyeman Prempeh II. He has abdicated from the stool for the past two weeks after six years reign. The stool is at present vacant.

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 classification :
Informants -
Odikro Kwadwo Dwimnal Opanim Kwasi O&VusU Abusua Panin Osei Kwadwo RecordeL b2
Ahensan is a village 3 miles from Kumasi on the Kuasi-Kuntenase Road. The occupier of this stool swears to the Asantehone with the Alhwihiwibaa S'wo—a sword of lobs signifiocic tii in tie vponponsuo sword which the Heads of the Component states of Ashanti Union use in swearing allegiance to the Asantehene. He is one of the twelVe accredited linguists of Asatehene.

The Ahensan Linguist stool is 'Esom Dwa' service stool. It is also a stool of nmrtilineal descent aix belongs to the Eduana Clan. This stool of distinguished career is said to have been created by Opimsuo - Kiig Osoi Tutu. Traditionally the Ahensan Linguist stool is known and called Dwiriahene Anko Ana Stool.

The Ancestor of this stool Nam Dimahune Anko Ana is said to have migrated from Denyira to Kun-asi prior to the Ashanti-Denkyira War in which the Denkyiras were the loosers after a decisive battle fought at Feyias. Incidentally the Denkyirahene Nana Ntim yakari who was classified 'o be a w.-omaniser is said to have had sexual intercourse with the wife of INana Dwimahene Anko Axla then the Abontendomhene of one of the villages of the Denkyirahene. Consequently this chief migrated from Denkyira to seek refuge with King Osei Tutu who had then been proclaimed the Omanhene of Kumasi state when Kumasi was of course then known as Kwamang. This Chief it is said migrated* with a large retinue. He first called at Asunmegya Asantemanso with the Irgetinue because of family relations. Because Lsumegya Asantemanso viAs dt that century regarded as a place of commercial centre originated b the Eduana people.

Having thus become hemmed in at this centre he migratdd orce again to Kumasi which was then becoming a booming and prosper0h$ Capital for the Ashanti people. It 'vd s at this juncture that King 0ei Tutu the strong man of action ..as malcing the necessary preparations to 'wage war against the King of Denlqriira Yho was a sort of menace to the community as a whole because op$his tyrannical,rule. This Chief wvaS however received by the King in an atmosphere of goodwill and harmony.--lii is said that round about this juncture Okonfo nokye, the spiritual Adviser and confidant of King Osei Tutu had fallen into a trancE for seven days and had on the last day as such' invoked a linguist stick from the sky which stick was to. serve as a monument to the King* Having perforzaed other miracles as to the holder of this stick the 'lot fell on Nana Dwimahene Anko Ana. It was 'also the allegory and conviction of Okorafo
Anokye that the holder of the said stick must be one who had rebelled against the King of Denkyira, Okomfo Anokye it is said at a later date invoked a human being from the sky who it is alleged was a soul from Heaven ad having performed certain miracles did widen the Linguist stick and looked it up with the said human being. This stick was thus riade an alarming instrunent of the nation. Hence there was zat oat to be an enemy invasion against the nation.

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It is aid. tha.,t in th1ie ld ays wen thore i-as an eneify invasion agånst the Ashantj. nation. thi,9 Linguist.åtiok -.you1d just give an alarm to the linGui.Ls-i-n charge. ;whG in turn would pour lThati, pn to- tis effet f y

It is :Curther le arned that Okomf o lerio1ke lirving invokeåd this stibk from-the sky gr6â às thiâ. it ws.a saered stick which shoul84,no.; beý alloWed to reinaem -4 thie, entirpo bordor of- the-o-city, bu , rzhUcr alv the ba.nks' of o- river.

somequ.,n1.; 'ti ick ws thus itced to, oro ss.two rivers on that same - aår forfeair of its yeås.cape. The -iam es..of the two rivers were Åbuaibo, ~e w'le r.-~+bto Xuasi on t1he

Ainako m Röoaar near e the p re sent 1 waxnà 1lbru'nh.-Univ är sity of S.o:Lepee azf~ Tohnology, aind..the other,. river by name Sisa is éååa on the.- Arna-om Road ab out 2 1 mile s from thé spat q? Kuäasi and i itneo bot-o mile .from - the said-åbo.åbo 1Rivôr.

Nana Dwimahene Änko,Äna. havong bius erpse 1-1es tw iver s -With the linguist stici- a.s clirc,-ctd'arrived -at. the ola Ahonsan villAgé which is 'a'cistar°o.e of one mi le from'the present new .Aherisan. ile 1hu -of fici(111y informmd hic.Kineg than t a - su ita4be venue had been sêâV.ålclfor the. harbouring of -the-.sapreâ stick. T.he King the n promised this linuis, of his visit t o' the spot in quest ion on. one ce remional Oc oas forÉ. Thre uionths after the oexloration 'of the spot ýin view the: King it is sää paid an off icialty-isit. to this a.rea. To commrarate the eca 'sion

2 bottjos Schnapps andoieipiece of white cloth were p'resentd to the Linguist Dwjmahdne AnYko A- nafrthe pourinýg of liba.ti ori to 1hp iandå stral gods for peace., prosperity and ;dod goen to i onry. Sô for the, King, payihg a f lying -visit to this area and retiriing.,,, hé s'5'ame day, -the, village wa's th+!-us,.,naiacd "1Ahensan".

Okomf o Ankcyra at a, subsequegnt date oharged the holJder, of th I i Linguist stibk-i1lààa Diiflwiena Änko Ania with the folowinå-utieb-:

Poô inca.ntato and po4.r' libcation to the ;-cslrgods, vnen the nation" via 'to, declarâe -r crnd having entil-vztoi T ihguis t

sikýin the. l-n- of vå yon 6rnw has neverhad sexual
,ijt'-u~ fit a wit dux.n hí èz ime. T he ILinguist
then bu gnhor a ýoIV n ~ mg tasmine,
,l'Må sré OtLuiuo, -lyiilikä's"ë,za.-,ltamlessie se Omaa åbaaes o ena
an,ýc kreýp..r n odeboOléan P- wi4a kamno. okaunu" ;
;This Linguist.-avin*Lg sworn tkie ýTpat a"fteAanhe
to d-oare vârlon'tho enemy :r-auld of -.ourse hi!A&B& tjriceSy
citation at a el,âano.-ý"-Jâileoti-on faciz&h'eim  conl
All those present at the initial ceremony would, just hoot at the envoys by shouting Wayewuo hoL.

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Having thus declared war on the enemy the Asantehene on the following day would present to the Linguist a token of Predwan Asia (2m9 6/-), one live sheep, one piece of white cloth and two bottles of schnapps. The ensan Dikaxo will thus pour libation on the third day from the day of declaring war on the enemy.

Nana Dwimahene Anklo has it said became the first Odikro of Ahensan and thus adopted the foregoing process declaring war against the Denkyiras. After declaring war on the Denkyiras he took part in the Ashanti - Denkyira Uar in which Ntim Gyakari the Denkyirahepp was defeated and beheaded by the Ashantis after a decisive battle at Feyiase. The Odikro Dwimahene Anklo also adopted the same process in declaring war against the Akims in the reign of King Osei Tutu in which he met his untimely death at the battlefield as a result of protracted illness.

Odikro Dwimahene Anklo Ana who was also a contemporary of Asantehene Opoku -Jare the successor of King Osei Tutu adopted the same process in declaring wars on the Tec imaker Nana Kwakye Amqyaw and the GyamahPene. Nana Abo-Kofi -and the Akim War which wars were fought in the reign of Asantehene King Opoku Ware in which the Ashantis were victorious.

Odikro Dwimahene Anklo. Ana was succeeded by his nephew Odikro Bo4Ltin Panin. In the reign of Asantehene Ogei Kwado, the great fighting King Iio fought in the broad daylight; He adopted the same process as outlined in declaring war on Worasa the chief of Ashanta who was the first to present the state sword into the sea as a symbol of victory over the Fantes. Odikro Kwaku Kusi was raso a contemporary of ASantehene Nana Osei Yaw AkIloto. He also adopted the same process in declaring the J'katamansu war in which the Ashantis were victorious.
cl.efeatc-d .at Dodowa. This „ipx is. said to be one .of t-ii de."dJJost .Qverý
gouýit by -the Ashantis,
j0 å i Wk r o 4 ,a X Iusi Panin w;as succeeded by h-jis brother OdikrпÁk pcye in.
tho. re-, ~-of ~ ehone Nana Fredua Agyemnn alias J Nanawau Duah i.
niana iyo Di. is de.soizbe d as tflO least
pugnacio.is of the Adnanti Kings and th at duz'ín his tirtyyears e- Qffíncz.no
mnúor ivaS was declared.
Odikro Aky2e was succeeded& by Odikro Kusi 1Qdnah in.t th.e:e:r:.g4 of~
Asantehene ’Nkana Ko2i Karikari. Ho also adopted the samer process in
declarinS tile Jarikari wars during hi s term, ofoffice. The OdLckrQ was a.so a-
contemporary of NaiA, láonýyah. Bonsu. This process wsalso adopted in
deciarin u-ar on the,
Nkoranzas and Maripongs durizg the, initiAýlreigr- of Kir~ Prempeh I that is.
beforé his uur st, by tig British in~ 1896.
Odilw-o Kusi KU ah, was succeodud on the stool by Amonko vvhilst K~ing Pro
iipeh 1 was in, exile in the Seychelles, IslaadoThis process unus na tääptd
juxing. the Yaa. £.t.santpewaa ylar of~ 1900. »Ucause it is. -learned.t.that.t in thue
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in- 192.
Odikro Amoalco has been suco ceded by .0 iikro iauDäimah. in the reign of t(11),
.presornt MonarQli Nara. Osel Agomm Prenq) eh II. le, han siEent,.about 21
years on the stoql. *
IAS ace. no. AS 165
Informant:
Bafuor Akwasi Esumin II E -Ttwfuohen e
Recorded by:
Date:
Subject:
J. Agyaman-Duah
6th June, 1965
TMVAFUO STOOL HISTORY
Institute o' African Studies, University of Ghana, Legon.
August, 1966.
C lassifications

The Twafuohene sweecls to the Asantehene with the Mpompunsuo sword
the principal sword of the King which the Paramount Chiefs and other Senior Chiefs
of the component states of the Ashanti Union use in swearing allegiance to the
Asantehone. He is the Advance-guard or soldier-guard Chief of the King. Ile is
also the military official representative of the Kronti and Akwmmu Clans at the
Kings Court known as Kronti and Akwamnu Tuano Yoensah.
It is a stool of matrilineal descent and belongs to the Esona
Clan. It is also ancestral stool said to have originated from DenI/ira.
The ancestor of this stool Nana Kofi Buafue is said to have migrated from Denkyira and was a contemporary of Nana Boa Anpongsem the then Denkyirahene. He was also the Twafuhene or the Advance-guard Chief of the Denkyirahene Nana Boa Anpongsem.

It will be recalled that during the youthful days of King Osei Tutu when Kumasi was then known as Kwamang, Barima Usei Tutu was sent to the Denkyirahene's Court to undergo a Kingship training. Because Kumasi or Kwamang was at this time a tributary state of the Denkyirahene. At the Denkyira Court, Osei relieved the burden of his training with an intrigue with a Sister of the Denkyirahene. and as a result of which he had to flee. He went to the Akwamu Court to resume his studies if not his intrigues. It is said that whilst King Osei Tutu was at Denlyira he got married to Nana Akyempim who was also a daughter of the Denkyirahene Nana Boa Anpongsem.

Whilst King Osei was at Akwamu, some distinguished Ashanti nobles headed by Antoahene Nana Sarkodie Date were sent by the Kumasi people to Akwamu to invite him to occupy the vacant stool of his grand uncle Nana biri Yeboah, so his Royal Highness having been taken back to KumasiAKamang was enthroned as such. At a subsequent date his deserted wife N’ana Akyepim who was in Denkyira heard of this glorious news of her beloved husband. Consequently she migrated with her brother Nana Fosu Buafuo, the Twafuhene or Advance-guard Chief of the King of Denkyira and a large retinue. Nana Esumin, the nephew of Nana Posu Buafuo was also one of the immigrants from Denkyira - Abankeaieso at Imenso Ase they arrived at a village in Adanse District which was so named by the roving crowd or immigrants as Manse Mmedoma, because the area was a thick dense forest full of palm trees and fibres where Nana Posu Buafuo met his natural death. Nana Fosu Buafuo was thus buried at this village od Adanse Mmedoma which it is said was so named after a lane or an area called Mmedoma Mnensease at Denkyira. Some relatives and people were however left at this village to keep vigil on the grave.

At Adanse Mmedoma, Nana Esumin succeeded his uncle Nana Fosu Buafuo. Prom Adanse Mmedoma they arrived at Kumasi.

At Kumasi they called at a lane or an area called Dadieooaba with a large retinue, guns, ancestral stool etc. The King was according-ly informed a# to their arrival. At a subsequent date the King*$ deserted Wife Nana-Akempim from Denkyira who was more or less a Queei Mother of the, Tvafuo Stool from Denlyiya began co.habitation with her husband King Osei Tutu.

It is learned that before the arrival of the Twafuo stool from Denkyira in the reign of King Osei Tutu there was an existing Twafuo stool of the state which was occupied by one Kwame Asua who was a contemporary of King Obiri Yeboah the grand uncle of King "Osei Tutu. This Chief it is said took part in the Dorma War fought at Sundresu in which King Obiri Yeboah was defeated by the 'Dormas after a skirmish,
Nana Esumin from Denkyira vas however appointed the Twafuohene of Kumasi through the initiative of King Osei Tutu. He was the first Twafuohene of King Osei Tutu and took part in the Dorma war fought at Abesim in which the Dormahene was defeated and Dorma Kusi, the commander in Chief of the Dorma Infantry Army was Captured and beheaded at Abesim by the King's forces.

It is to be noted that it was Xing Osei Tutu who thus appoint Nana Esumin, the Twafuohene of Kronta and Akwamu of 'Cumasi or Advance-. guard Chief of Kronta Akwamu during the setting up of his bilitary organisation in Ashanti. As an Advance-gard Chief he is the Mdes Chief to shoot on the enemy when the nation was about to wage war. He is in a sense the alarming chief of the Kronta and Akwamu Divisions of the Asantehene. The military structure of the nation thus described is as follows:-.

KUIJS I
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L-ii
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: I
I II II i ii ii i iii5I
I 6
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10
Akwnl & (So outs) Twafu, Advance-guard &Mu -They march in front of the Kronta Aoen (Main body)
Gasefu
The King & obeafuo. 2hey accompany the Army when the King was at the battlefield
Kydumfuo (Rear guards) Benkumfuo The left Wing Chiefs. Nifatuo The right Y ng Chiefs.
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Wp 4.

So Nana Esumin was the Advt-nco- gueerd Chief of the Kronta and Akww Divisions of the Ashanti Territorinl Army fought at Feyiase in which the Denrirahene Ntim Gyakari was defeated and beheaded by the Ashantis. Nana Esumin was also the kdvance-gunrd Chief of the Kronta and AkwMl Divisions of the "n; t’ n:y at Foyiase. The
title Bafuor was thus conferred on Nana Esumin by King Osei Tutu. Bafuor Esumin was succeeded by his nephew Bafuor Dankwah in the reign of King Opoku Ware, This Adv. Glcxd Chief was the first to fire on the enemy at Takyiman. He took active part in this Ta-kyiman war in which the Takyimarihene, Ameyaw KwaItye was defeated and beheaded by the Ashantis. He also fired on the enemy at Gyaman war in which Abo Kofi the Gyamanhene was defeated and decapitated by the Ashantis. He was also the Advance-guard chief who aid fire on the enemy at Akin when the King Opoku Ware took the battlefield himself and was at the battlefield, when Abirimoro the deadly chief of Sefwi invaded Kumasi and other towns, destroying and killing pazy members of the royal family.

Bafuor Dankwah was succeeded by Bafuor Yaw Apense in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad daylight. This Chief took part in the Bands war and was instructed at the command of the King to fire on the enemy. The Chief of Banda by name, Worasa was a very powerful ruler with a distinguished noble appearance. He was defeated and beheaded by the Ashantis. His head was impaled on a golden sword of the King known as Worasa Tirn, which can be found at the King's Court today. D Bafuor Yaw Apense was succeeded by his nephew Bafuor Bremang Osei in the reign of the same King Nana Osei Kwame. He was also on the stool in the reign of Asantehene Opoku Fofie. He was also a contemporary of King Osei Bonsu alias Nana Bonsu Panin another great and fighting King of the century. He was the Twafuohene to fire on the Gyamana in the reign of 'King-Osei Bonsu in which Adinkra Kofi the Gyamanhene was defeated and beheaded by the Ashantis after a bloody battle. The skull of the Gyaman Chief was conveyed to Kumasi despite a fortuitious fell of the said skull into the Tano River. Bafuor Bremang also took part in the Fanti war fought in the reign of Nana Bonsu Panin. He was also the Twafuohene who did fire on the Fantis. It was in this war that Nana Bonsu Panin alias Nana Osei Tutu Kwame did place the state's sword into the sea as a sign of victory over the Tantes and won for himself the traditional title "Bonsu" (The Destroyer of the sea). The incident it is said took place at Anomabu.

Bafuor Bremang Osei was succeeded by his brother Sobonkuo in the reign of Asantehene Nana Osei Yaw Aoto. He was the Tsafuohene to fire on the enemy as such and took active part in the said war which war is said to have been the deadliest ever fought by the Ashantis. This Chief however returned home unscathed.

Bafuor Sobonkuo was succeeded on the stool by B Vfuor El yi a son of the stool in the reign of Lsvnthonp iana Lyeman alias Nana Kwaku Duah I the least pugnacious of the Lshanti Kings. It is learnt that during this reign there was no ripe royal of the stool and consequently a son was thus appointed to inherit the stool. Fr it is said was a notorious and a hot tempered chief and did cause so many havoc in Kumasi during his term of office. He died at Topreman Nkwanta, one of the historical lanes of Kumasi as a result of a civil war that broke out in Kumasi presumably in the reign of Nana Agyean when there was about to be a
fragmentation of authority of Ashanti power. Nana Agyeman it is learnt was the lesser faire of the Asl-aní Fings.

Bafuor E)ri was succeeded by one Kwadwo Yeboah. He was on the stool during the reign of Nana Kofi Karikari. He abdicated on his own.

Bafuor Kwadwo Yeboah was succeeded by Bafuor Kwabena Adjei a keen royal and a descendant of the stool. He was a contemporary of King Mensah. Bonsu and took part in Bonsu Wars. He was also in the reign when King Prempeh I alias King Kwaku Duah III was enstooled. He took part in the Nkoranza war fought in the initial reign of King Prempeh I. He was captured along with King Prempeh I in 1896 by the British and taken to the Seychelles Island. He died in the Seychelles Island.

Bafuor Kwabena Adjei was succeeded by Oheneba Kwame Manhyia after the Yaa Asantewaa War of 1900 through the initiative of the British rule. He was not in anyway inherited to the stool but was appointed to it by the British Government as a result of the marshal laws imposed on the Ashanti people after the Yaa Asantewaa War of 1900 which became the end or epoch of Ashanti dynasty. Oheneba Kwame Manhyia it is said was the son of an Asantehene. He was destooled as a result of mal-administration and mis-demeanour whilst King Prempeh I was still in exile in the Seychelles Island.

Oheneba Kwame Marhyia was succeeded by Bafuor Yaw Nti a keen royal and inheritor to the stool whilst King Prempeh I was in Seychelles Island. He died on the stool before the repatriation of King Prempeh I in 1924. from the Seychelles Island.

Bafuor Yaw Nti was succeeded by his nephev Kwame Buor in the second part of the reign of King Prempeh I that is after his repatriation by the British in 1924. He also served the present Monarch Nana Osei Ageman Prempeh II and abdicated on his own as a result of some hostilities that arose between himself and his stool elders.

Bafuor Kwame Buor was succeeded by Bafuor Yaw Antoh who was a nonroyal of the stool but was appointed to the stool by the King's own perogative rights somewhere in 1935 after the restoration of the Ashanti confederacy. He was at a subsequent date removed from office as a result of mal-administration.

Bafuor Yaw Antoh was succeeded on the stool by Bafuor Akwasi Esumin a keen royal and a direct descendant of the stool. He is a nephew of Kwame Buor. He has been deposed from office by the present Ghana Government as a result of his intervention in active politics. He was a staunch member of the defunct United Party.

Bafuor Akwasi Esumin has been succeeded on the stool by Bafuor Kwadwo Yeboah the present Chief.

CHIEFS. CF TffAFUO STOOL
1 at Chief
2nd 3rd 41th 5th 6th 7th 8th
Nana Fosu'Buafuo Bafuor Esumin I

Bafuor Dankwah Bafuor Yaw Apense Bafuor Bremang Bafuor Sobonkuo
OFFUMAN STOOL HISTORY

Offuman is a town 05 miles from Kumasi on the Kuisasi - W;:a Road. Via !7enchi.

The Offuninhene before the establishment of the Drong/Aafo Administrative Pegion by the present Ghana Governmrnt;nt swore to the Asantehene with the Ilponponsuo sword, the principal sword of the j"in. which the heads of the component states of Ashanti :.unior{ and. other .c. ior chiefs use in swearing the Oath of allegiance to the Asantehene. The Offumanheno was also as such belonged to the Gyaso Division (Fecuo) c7 the King and came under the category of the Dadiezoabahene. The Samanghene is the accredited head of this Division nd under whom come other different groups with their respective heads such as Anantahene, Buabasa formerly known as Gyasewahene, Dadiesoahabene and so on. These respective heads owe direct allegiance to the Asantehene and are no subordinate chiefs of the Samanghene# Traditionally the Samanghene is knovn to the said heads as "Feko Panin". Literally the Samanghene is knovn to them as Senior brother-chief. It is most -ievous an offence for the Samanghene to treat or term them as his subordinates since they do not owe allegiance to him. But at times the King does refer certain domestic issues or problems to these Gyase Chiefs in which they determine intermediary with Samanghene as their domestic head or Feko Panin. The King also at times refer cases of minor importance to a categorical group in
the G-yase Division in which the head of that particular group act as the referee e.g. Buabasa or Gs-s-5'-ie of Kumasi.

The Offuman stool is one of matrilineal descent and belongs to the Bre tuo Clan. Traditionally the Offuman stool is called Agyeifua Stool and one of ancestry said to have originated from a cave called (worobo) which cave is on the present Offuman stool land and is recognised as a spot of sacred grove and at the same time serving as an artifice of the Offuman Stool regalia or property. Tradition asserts that the U'fuman stool came out from a cave with other traditional symbols which form part and parcel of the ancestral stool of Offunan. These artifice of the Offuman stool are said to be of spear (Pia) and shield (Sanya) which can be found at the Offumanhenets stool house today.

It is learned that in the old days any chief who is said to have been in possession of a spear and shield %ias recognised as an Obrempong or a Superior Chief with all the available traditional vituperations. Because spear was recognised as a superior weapon used in combating the enemy at the battlefield and the shield of course place infront of the black stools as a symbol of ancestor-worship and the common belief of inviting the ancestral gods to dine in the stool house.

- 2

The ancestors of the Offuman stool is said to have come out fr L a cave, was called, ana Agyei iah. Thi: uen 1 Ither it is 0oid ca(-Q out from the cave Viith her brother 1Tana Amo Liah and a I .rgo retinue. On their arrival as such they settled on the Offui;a± land. 1.1.onL ot r companion or emigrant chiefs 1-ho had also preceded uie C uen ,’other &cna Agyei fuh were the Nohira ahone,
Ayimahene, Ala'a ,sase people, Sod-a people all now in T7.rong/Ahafo gion. Nana Agyici i-fuh To it is s-. settled or sprang up from the cave with an Iron -

The various groups hvxing settled at the present Offuman land c area a separation ensued at later date as a result of an outstanding dispute. The Ayimahene thus migrated from the OffumA land with his group and settled at an area called Ayima. The ichiraahene took a different direction with his group and settled at a place called Bose. The Soda people then took the opposite direction and sel-led at an area called Soda. The Asase-group also took a different direction and settled at a place called Asase.

Nana Agyei Mfuah who was thus made the fugitive head also settled under a Rubber tree called Bofunu with his group. This rubber tree cf Bofunu is used for the manufacture of Atunpan and other drums. So the remaining people having settled under this Bofunu tree at the adjacent area at the place of the origin of the cave under the control of Nana Agyei Hfuah became knovr as the Offuman people or residents of the Offuman area.

This question of migration from the cave is said to have taron place long before the establishment of Ashanti dynasty by King Oaei Tutu. So the Offumanhene
though an independent Chief at his area did owe allegiance to Iang Osci Tutu by
mocans of negotiation. T ist resident at this area Nana Agyei faah it is said came
into contact with a certain hunter from Takyiman by name Oheman Dwamena.
Through the initiative of this hunter from Takyiman, the Takyimanhen e thus oine
day invited the Offumanhene as a mother principle and strategem to serve under
him since he the Takyimanhen e was a Superior Chief within the area. The
Offumanhene however declined the Takyianhene’s invitation in that he was an
indepdant Chief in the area and serving the Asantehene direct.
It was also i the reign of Asantehene Nana Opoku Vare the successor of King
Osei Tutu that the Takyimanhen e Kwakye Ameyaw appealed to the Offuman
people to assist him in a war against the

Asantehene Nana Opoku [rare. Th'; Thkman once ih
declir,. the invitat o-o) of the Ta1-rinrverheno rmaincnc. neutral the JZ kntni/Tak-
rrrn y:r fought in tho reign of ksantehene Tana :oku ... The Ofufumanhono at the
t.e of -LI.intchone - o -up Wc ro sana
The..._n 0-ok 'Lfar1rcn -ei-Cs ,ant is
] The fnr:;_erec, it _s said srt me ,s,s Z s o' congratulations to the Asantehene
on his opxloiv'lon ,s such rfer the dofeat and decapitation of the
Takyinanhc'n'e 1-aky Arneyai,. The Lin; Opoku;72-c after the dofeat of the
Tahyim-aiathone called the Offuman -cop] e and questioned tho a to their
neutrality. Tho King then realised thc they vire faithful adhoronts to the rolden
Stool and consequently mz,, the Offumanhene and his subjects serve through the
Dadiesoabahone cne of the senior chiefs of the Gyase Division of the dnq. The In
; this juncture charged the Offumanhene with the responsibility of being a diver
the G oldon stool and by diving fish from the river calleC. Nyansu in the
Offuman area for purification and Odwiro 1astiv"ls of t1_;; Golden Stool. The
King also promised to replace t.-. shield of the Offumanhene which served as his
symbol of authority ,Then the original one was worn out. It is learned that so far
five shields have thus been replaced by the Ashanti Kings. The King Opol m 'aTre
thus further promised the Offumanhene as a matter of obligation anL a token
drinko,: the following articles:I piece of iTlhte Cloth or Shiriting
I bag of Salt I live Sheep
The foregoing articles were to be used at the Offuman Festive Occasion and the
sheep presented to the Fetish Nyansu.
The Offumanhene Nana T ie Kvam who was a contemporary of -:.Ing Opoku W
are was succeeded by Fana iavame Gyan Borokuo in the reign of Asentehone
Hana Osei -adwo the great fighting Ki'ng wTho fought in t.broad day light. This
chief accompanied the Dadiesoabahc.ne Atobra &iasi to the Banda Tar fought in
the reign of Asantehene Nana Osci Kwadwo. Lorasa, King of Banda molested and
killed some Asante traders in his territory, and consequently King Osci Kviadwo
declared wrt on hiL: The Dadiesoabahene Atobra Kwasi of the Gyase Division of
the King was appointed the head of the Ashanti army to wage war on T.-orasu. it
7 ,, the Nkoranzahene Kofi Budu who -was the initiator of this war- T_1his .Tcx
is said to be one of the deadliest ever fought by the Ashanti army of
the century. The Nkoranzahene could not withstand the bullet shots of Worasa, King of Banda. This retreatment or unconditional surrender of the Nkoranzahene was thus reported to the Asantehene, who ordered reinforcements to be sent to the battlefield. The Asantehene ordered.

... that Atobra iriesi, the Dadiesoahenc, should go to assist the Nkoranzahene. The Dadiesoahenc, Atobra, was ordered mercilessly to assist the Nkoranzahene. Chief after changing guard with the Nkoranzahene, the Ashanti Army totally defeated the Nkoranzahene. The head was imbedded in gold and placed on a sword called Worasa-tiri v: ci can be found today in the Ashanti Court. He was also a contemporary of Nana Bonsu Pn, alias Nana Osei Tutu Hamo. He took part in the battle of NsamanLou in which the British Governor Sir Charles Macarthy lost his life. It is said that it was this Chief who shot the Governor alive whilst the Adumhene Sampaney took off the eyes of the British Governor. The Gyasehene of Kuwnasi at the time by name Adubofuor also cut off the shoulders of the Governor and won the traditional appellation of Buabasa meaning the cutter of shoulders which title has since then become a suffix to the occupiers of the Gyase Stool of the Asantehene. Nana Kwame Gyan Borokuo was succeeded by Nana Kwame Kumah in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akratamansu War fought at Dodowia. Although this war is said to be the most deadliest ever fought by the Ashantis he returned home unscathed. Nana Kwame Kunah was succeeded by the Tana Isabena Nketia in the reign of Asantehene Nana Fredua Agyeman alias Nana iaku Duah I the least pugnacious of the Ashanti Kings. King Kwaku Duahi is said proved himself to be a man of peace, having himself provoked no in’or war during his thirty years reign. Nana Is-abena T-Keu was succeeded i; Nana Yaw Nti in the reign of Asantehene Nana Kofi ‘crikari. Nana Yaw 7iti was succeeded by Nana IM amo Fah Li ihe initial reign of Asantehene Nana Prempeh I alias Nana Kwaku Duah III that is before his arrest by the British in 1896. He took part in the koranza 7iar fought in the reign of King Prempeh I in which the Ashanti army defeated the Nkoranzas after a fierce fighting. He saw active service of the Asantewaa War fought in 1900 when the King was in e:ile in the Seychelles Island. Nana INvame Fah was succeeded by Nana Kofi Yensu after the repatriation of King Prempeh I in 1924. Nana Kofi Yensu was succeeded by Nana Kasi Duah in 1940 in the reign of the present reigning monarch Nana Osei Agyoman Prempeh II. He was deposed from Office by the present Ghana Government for taking sides in politics. Nana Ydng Duah has been succeeded by Nana Kumasi Fah II who is the present Chief.
I -. ang, .."kasi F-al-, Il -.ýho
now a nieriber of the Brong/ý/Pýl-lo.fo Region ilotisc.ý of Chiefs all the
aforc,ýnentionýýd Chic's of t iiis -;:-toul ýij-cl take the 0-.th of aý egianco ý-o thký
Asantehene aurinG their swearing In coreinonies hold In Kumasi.

CHIEFS Or, THE OFFMVLýýý
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STOO
Nana "lana Nana Nana Nana
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Nana Nana (The
L
ýci (Ance,-ti-on)
B-ile Kwarie l,ývarie Borokuo lýýiaL- e Kumah ..ý7abona Nketia "Tv lTtí ýCi-
ýah Fah lýofí Yensu
YTvas! Duah (Deposecl) lýuas:i Fah II present Chief)
Chief

Classification: A. ccAS17
Ixiormants:
iTr, na OpponC IKossie III Paalcoeaeene Opanin Yaw Donikor Opanin K l.adwo
ITsiaL Opanin K'waxae Poku. Oparlin Kwa -me Adwe twua Opanin 1Kwaii :4nnu
1-r. J.F. Kessic.
Recorded byv:
J. Agyernan-Dualh
23rd F.-ebruary, 1966
Subj e c t:.
PILUKQSO STrOOL H~ISTORY
Institute of African SItudiesp University of Ghana# L og o Ai.
February, 1966
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PAAKOSO :-: OOL HIS,3RY
Paakoso is a village 51 miles fiom KXuasi on the old Jutbel-ICuaasi main road
traditionAlly known as Juabon - Bcuamoa Tbnpong Road.
The Pasicosohene swears to tio Asantehene with the Hponponsuo sword
-the principal sword of the King which paramount chiefs and other senior chiefs
use in swearing the Oath of allegiancb to the ,Asantehene. The, Paacosohqne
belongs to the Gyaso Division of the Ling and coes under the category.of the
Dadiesoabahene. The Cyase Division of the Asantehene'. is cbssified undqr
variots .head's of which -die Samanqhen is the accredited head. he
Dadiesoabahene %undier whose. category comes the Paakosohone is one of t.he
senior chiefs of this group.
The Paakoso stool is one of matrilineal descent, and belongs to the Masiari Clan. Traditionally the Paskoso stool is known and called Oppong Kessie stool. The Paakoso stool is ancestral and said to have been in existence during the reign of Otia Alkenetone one of the early rulers of the Kumasi state when it was known as Kwamang.

The first chief of Paakoso was Nam Oppong Kessie who was a blood relative of the then reigning Tafohene who was no doubt Otana Kraku Dompo. Tafo at this time according to contemporaneous records was not a prosperous and commercial town of the century. Otana Oppong Kessie contested the Tafo stool with his relative presumably, the Tafohene and lost after the demise of Nakku Dompo. Nana Oppono Kosio being the loser migrated with his supporters including Lma Kwinin Ya-Iliiopentendomhene or Krtonhene: of 'awn t. and took rest 7 t., i.e.,

When as Iotouum now a devas, taptod cuxoa of a distance of about a mile from the present village of Paskoso, Nana Oppong Kosko it is said migrated with 350 gunmen who w.ro"his supporters and Ius settled at Kotokuom. Nana Oppong Kessie it is said was a contenpor and a Vrof King Obiri Yeboah whilst resident at.

Xotokum. This chief Nana Oppong Kessie took part in the Doxrua war fought at Stintrosu: where we have the present Estate Buildings in which King Obiri Yeboah was defeated by ho Dormaahcqne Z&tctise sh--irmi--h.

Nana Oppong Kessie was succeeded by his brother Nlana bpong lKessie Kumah in the reign of Asantenhem Nlana 'Osei Tutu the founder of the Ashanti nation. If a result of limatic and ornamental reasons t. Kotokuom village was found unhealth to the lives of the residents and so Okomfo Amoye the spiritual advisor and confidant. of King Osei Tutu ordered that for safety -ad 'security reasons it was of; considerable inportance that the residents at Kotokuom village should" vacate and settle at the present area of Paaoso which was considered a or healthy place than Kotokudm. Consequently, Jaana.:Oppong Ikossie Kiunah vacated the area with all the residents and settled at Paakosio.

Tho migration took place before the fhtini1rira war fought at Ibiaso.

Okonfo Amzolcyde tho i s-rititu4, 'Adisor having consult aloa in tho gods as to the tui tabic voiuuo for boiling of tho -vnr llodiu for tho Dorakyira Wfarr., Pasjroso was eho son. Yl:aokeye linvins initiated a.,policy in consultation with the Paakcoso r].tvor this rila’ Ia nano d aif to r the river Panicoso. so a-f tor all 'said asnd than Paacoso wmas. choson as tho suitabloplaco for tho boiling of Wår Ilodici'n.e for tho E iängâ. King Osce Tutu It is said wns, thSo f'irc:t Âsantohonono -to sta-y at this village for a period of sover- yo.ros for t-hô indoatrination of PTax .medicine boforo taking tho field for war at Toyiaso. IPasicoso it is loarnrt- becamto tho village of abodo for tho boiling of unx raodi--ino for 'Olrf o AGokCYe

The process of indoctrination of tho wamodicine adrninistorod to the King at Paalcoöi'vas as folliors:(a) Whenever:'tho King was t-,"ing tho f ield for war, ho would stay

at t-his villagn, of Paakoso for ct period of sovor. days* and have hrsolf' 'åleandod or Durifiod with tho war Udco
(b) Olromfo JÀnoizjo th1o 3piritunl Ádvisor of the Icing havin:C thua
hiuseif boIlod. tho var modâcino would hand it- over to tho
Ih3sulankwaho'no, tho CGieaf of tho lodicino nr -r to cn.-hntn.c -the
.âoatzohonots tradition~~~l Dctor who. would12.cortain miraelos before--- h:i:y
t over to tl. i itrough tho Paakosohonohono who wûtyti-d bo sorving tho King as iis â
toward
with .his cloth fnstbnod around his uis.t. Boforo -tho
Pâıcicosâhono present.-- tâãG modicino to tho1 Reing h-o doos
unshoath tho ITporlpce;ý,xuo swordl Ti rc. is to prinoi si.TI swor of tho King anld
provos his fidplity to. tho iIing b-y si-oari.ng
to tho offoct tha-it ho is Dr.osontiLg2, to his overlord M-~
and unpoiso-nouLS i=.odicino i=os.j nny hotoh o ot-

Tkoe firs t chiof who processed to the IKing as to 5-4s aidninis tration o f ia
TkxLodicino vas l-ana Oppon iCossaio KCuri Ho -l'booke part Also in tho
Donrddr,- -Tr fourjht at I'tbyas in ITTiCh. 14a0 DO1-kyir'.nhono Liim _<_a=i,5
was 'dofâãoed by tho Sahantis. I o took p.-rt ILIs.s o in tho. - kixm war. f o.Uht ifi
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after-v proctactô-.d illnss -týho.batlecfiqád. -Thö:R1ing it is lo.-tnod
iindoctrinnod hitseinw with th tho, wqr 5-iQdci fapnpso before taking tho fiold for
wtr on. tho cr soil.,
Ncan Oppon. KossIO ICutÉnah ihs::ucooodod. on tho stol '3y his-nophow
Inl ñponsa 'oaiin thoi ioin-,t of* 'snnthpno Na.n OpopkEt Urro. ThisÁ Chief took
part in tho .T,.l-yina-n 'knr fought in toe roin 'of axoo; King OpoloCu Naro in
which tho T:aqdnahono IkÎknovfría KCw,-do wns dofoatoed and bolioadby tho .hats
be found near the llängglis omwt tol, Zo wl-s doneri-bod -).lso nos ::t very
handsonô.. râUr irith distinGv1s-iod noble apporanoo.
Nâm, IInrfo was succoodod by 17,ana 1.11c-annsah Birou-ponG in -Uio reiga of
.yointohone Nana Ose:1 Rermie. Nana Mininscb. Biroll-ong uns n130 a
oontowporna-y of Bonus Fanîn n.liri 17 ana- Osci Tutu Yurmo anothor
SretA nud zc.cloti..., Jâng of -Uic oantutry who oxtendod tho 141ianti far and
mido. Ho ootnanina-d world-tride prom-inenco as a z.;ront fi 3ýiting Ung and wr-w
very much fo,xod by thQ Úuropoans, 71o accorYID,friod. exe, King to -âie
Gyann 11-177x in -Wiiali ,'- dinkra Kofî 1._he Gynriamone dofont,--d and
bohendod by Cîo :.ohnui-UUS,
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sovoral livoa -uroo lo-, t d.,1iri-nr. 4.:11.- "n-, - nr -?r i-n ICI-la roign
of 4-=bohono Osoi Kwadvo, Llfjui - -Eno, Gyarian ljär thoro o1.-2.- 50 survivare
at thin villã& and thoy all
It is Sald that it was during +110 rdministration of 1,L. lkiller n
British Chief Corrissionet in 1.:sh-lmti whilst lâng rroulp I in ozile in tho
SeVchallos laý.and Cat one Opanin was ni istoblod as such,
Ibis chief was on tho, stool after tho roprninintion of '.',Cing'Proripoli I fron tho
Seychelles Inland in 1924, Opanin _Nyi mns also n
conteraporny of tho prosont Dloncxci Iknakn Osol _ýýgyonan -ronpoh II.

- 4-
11o died in 1934. Uae Stool ono awain boeocxle vacantru for n period of 24
yea-rs in- tânt thoro uas no r:Le royal, to occuppy it. It wc o ot i.until in 1958
that tho present Chief 2:ibrit Oppqng Kossio ITI succoceedod his unle Opanin
.Lnrisi Kyi.
NOTIS It is lcoarnt that durýin- the reien of :Tn Ppong
Kossie !Cuzia-h ii, the äsrmtehene KiUng Osei muuc:issioned
.aiis Chief nlong- uthi othiors under tho ablo I orhpof tho
,,.tutuehceo . 1 7oansi: 11u1’o to bringthDo_.i ho>x
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called t ‘u 1.7hi0c1 uris - Purpo soly k:Ios--cod for thocco4 oii
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va-rd for th nsi-.ëgthma nxrri_7D1 - -i Z,71:MI
.the -PwUcosohônc it --7. wild stood on tho stood and gnev
signal to tho Spol!rosman VinBonnsio RU-o dolivor 11i.1 r1'ao 'm'
te, tho ga therMâig.ý
Thl’is -Sto0 olr’ f tvnttu i-s said to aebo2uosl
designetid TT4, th a silvor chn.lin 2,-s tonad infront of tho -to<,91
irich can- -ô foutnc at th-e stool hou’se- of ra-v2:zos t0ly
On their retlun jmourney tim rJng ilt is Isaid javo the,
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displayod on the G3iLrian 30i1.
(b) ìTa pot at ?a-úicoso where the -ar I nx neic2:0 wzbeko by'-Okonfo
Anoilro for tho DcnLVir- -áa-à i s knotr nas 1m.-oduómu,
It is just nm nren of abou.t +ofL a 7.iilo fromn tho soAut of Parlroso. %bo cool-
iiig..pots.-:ncl totsil- o-f Okonfo ,jikZe
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(0) ghe PLa.cO of lb)odo. of 0koxIfo ino1kro 2.t thI.SG nron isc ali<-d 2*jioIryo
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~ovsttedbut it jvpt a spot of 30,- yrClIs frori the
present Paacoso villVgm.

5*
CHIEFā OP TIM-- PýýM30 j-TOOL
1st. Mief Yann. Op.-_jong-ı-Cossio I
2nd. OpponÈ Koøsio Xv=ah II
3rd. Aziponsa, Pio ban
4th. LZ1-pollwyý Froban II
5 tli- Seky-l
6th. liarf o
7th. Nonsah BiromponG
8th * 1c1.T1-si 1ýyi
9th. O-ponk."ý l"Cossio III

.I-- c at Ion I$ c. n.A.18
Informants Oparin Kwame At
Fum sua Kyeame Kofi enh Opanin Kwabena Kobra Tumfuco Kofí Dorikor Fu-e
sua Gyasehene Kwasi Kwarteng
J. Agye man-Duah 7th Mharch, 1 966
Sujct : ATOTA-FUO STOOL HIISTORY
   ___
Institute of African Studies, University of 0-hanav Legon.
March,. 1966
iLs. 168.
L43 .
acc *
no,
Lngoroata :

STOOL HISTORY OF ASENTEHEINE'S
BLACKSIE -I ATOMFUO STOOL
.i (IS T O RY
The, Chief of, the Blacksmiths, t,raditionally kruno as Atomfuohon e swears to
tho Asan Uoheae with the' Gyaatia Sword a sword of less significande than the:
1'7aihwibaa sword wehich is reaarded,...at ;;the King's court as one of inferior
Quality used by the Adikrofo...4ders who precede the Abreqponfoo ori Senior...Chiefs in sweari'gI.the 01th of Allegiance to the Asantehene. The

curemonies of such.Ihi'nhshalthers of the Gypatia sword are of course not ituld at

the open cxourt of King as those of the 1H1lonponsuo and the Ahvi(h)ibw.

the open court and some few available
councillors of the King. The Atonmuohene who is resident at Fumesua holds -a
dual capacity. He is the Chief blacksmith of the Asantehene at the King's Court
and the Akwamahene of the Fumesuahene at Fumesa. Fumesua is A.town about
8 miles from Kumasi on the Kumsi-- Acora Road. The Atonruohene like the
Fuesuahene 'belongs to the Benkum .Division of the Kiing. The Tafohene is the
accredited head of the Berlum Division of the Kiing. as far as the Kumasi. state is
concerned.

The Atonfuo stool is. one of a Service stool or Eson, Dwa vich stool is said to
have been cr eated by the supreme Deity in the ancient days.? Prior to the
creation of thi s stool, Chief Esumin., the ancestor of the said @tool was a stool
servant or subject at the King's Court and as a: result of his skill and dexterity in
the discharge of his duti es at tbi King's court the stool the title of Atomfuohone
was thus confered on him by King Obiri YeboAri the grand-uncle of King 0se&-
Tjjuu. "

The duties performed by the Atomfuohene in the old days are as follows : (a) 1lnuf
acturing of 'Jar bullets or Adadebuo for t-e"Ki's
(b) Elanufacturing of sepow knife. sfor :he torturing of lives of
those Who had been sentenced to -death..
() Manufacturing of .state swords andKantan for the Asantehene.
The Kantan is an iron necklace used by the Asantehene at
fum ra 1.
(d) IrManufaoturing of' strays for the Asantehene.
(e) Manufacturi n6 of Awutaa, a kind of necklace used byt.be.
Asantehene during state funerals.; The Awutua i8us--d along
with the Kantan during state funerals.

(f) Maxufaoturiv3 of an iron shou1dar rings a set of three
oalloe Bayore se Daj Nka'y.seeso Mnis i,- used Dy tl1IÁsantehene aurinG- stAc
uea--poesc:ri1 --,-hen
-ti:n,y the field for war.
.(g) :liaufaetirg of. iron Bans-ee. Talismrn) -,;hich is us ad by
*the A:laitehene whien ta1kirAg tk3e 1föd for ,yar This is
almo vrorn'by-th.e 4.gntiene -Qhe;g jkes-ingen over
'.extra 0;dna.ry -Afeeting, of the.,yståt -a-ni ,,äen, the* state Q
eiergenöy haf beeid---rd Aa,4,tir~ ~oY,
tat e Pm ra lo att Ödec1 ---by -the A. hi),eif o-kj
(ii) 25nhfaoturl.g of Epaäa ThA"weré tracialtonal handb'uffs.
v~e up in the ola d 6S, ih: liaiandflifi- -or chaiflili2g -dioc
-who offonded the"As-aniahejie. :They were also used in.landbuf'fing s to
whom death-- setoead b een pasöd.
Traditionally tim '4romfuo, stool is knonm enmd oalled Sayeko a yÌ t01 which stool is a symbol of a set of ir5n tools: oneistin- ÿ. AdOWà (pliers.), Pewia (Chisol) Sawva (anvi1).'-Sayä (hamr)V: This~seVo'f payqkor'y Ùi* said to have beeni ozeated, by the Creator or tim. Ïu Weme, Döity , t- 8, spot in I-lumesuia calleý Tumsuonu which was the place olf residen6é-zo. Chief 111sunin Úitefirst Atonifuohene. On -the othox-hafia this stoo- áif -.the blwksâth. i sqid to have.been explored by the Oreator or ~ ~ ~ - - the Sjea et ~ . a .very early day..-. Chief Esumin w ho -was a contempdrary..of KpiÖt ketn of the early ruler~s of Kunwisi when IcNämsi w~~1o~ wh~ loserved King.Obiri YebUah t.h.&*3urt as a stool subject.

Chief Esuni w cs suce edo d by- his brother Opai Amoab. ng. iÅ',the *riiof King Obiri Thaboah. Chief Arnoabeng: als.o werved Ki-ing ÕselU'Tutu jChief-.,.moýabang v-as succoeedecby his brother Q.beng Awhlhampong :Ln the ro iga of âs&i te h n o -ITa m Opoku Xare. Ile al,So-served: the Asantehewe .Nnga... Ku si B66om as hiis 4, tofuohene.

dhief Obeng Achaxipong was -suooeecleec by 1his' bxvthar X-wasi Ef o in the reign of Asmein aaOso:L Kwwaj:wo 'the. g._reet fi.gcting !in who fought in thå broad day light. le served-.Asjante leíne Yekrää Osei Kwame as his Atornf-uoheno at~Ku' Court and also:rorvedt Nana I3onsu Parţin aJTa NnaOsi utu Rwiam do-- h~ le peiödb of offfico ,s his At onu oh ene.

-3- Chief Kwvisi 'Efö vor succeeded by his brohe r 'JQT)rc11aten Diabah in the reign of Asantehene Nana Osei Yaw Alcoto. The word "Diabah" is a designation and suffix to this Chief's n m-e. He was des6ribed in high traditional circles as a treat. idi-ne- i ( va1eng) and could :*thstand bullets and the like in ti.me of war. This Chief who became a very old nztn on the stool served the Asantehene Nama Fredua Aa-eyrn alias Kwaku Duah I as _iLiS Atomuohene du-ing his...-term of .Office and also served King Kofí Karikari as his 'At6muohene. Chief Kyerematen Diabah was succeeded by his brother Kwasi Adai Panin in the reigi . of >.antehene NDDa Mensah Bonsu. He served King ensah Bonsu as his Atomfuohene. He also served King Kiaku Duah II as his Atomfuohene. He was also on the stool when King Prempeh was captured by the iiritis,4 in 1 96. -iI" served him in his capacity as such during the initial reign of iing Prempeh i. Opanin Kwasi Adai -Parn was "sua&ceeded by his broter Opanin !K[wasi Adai Kumah vrhils'- King Prempeh was in exile in the Seymhelles Island. He saw active service of t1- Apiakyiri War (Yaa Asaniewaa of 1900) and fought on the side of the G61den &to61.

Opanin Kwasi AUzi kurah was succeeded by his brother Opanin Kwabena Nketa whilst Kiig Prempeh I was in exile in t he Saychelles Isan d.

... Opanin Kwabena Nketa was suocceeded by his broth6r Opanin ILWabena Amoah Pim after t-ho repatriat-ion of 'Iaiig Pre,.peh I in 1 924.. He served King Prempeh sdgiwell.
Opaniz Kwabena-Amoah has been tibbeeded on stool by his nephew
Opanin Kwame Atta since in the reigi of the present ona:rch Nana Osei
Agyeman Prempeh II. Opanim Kwame Atta. is the present 11tOtmutuehene of
the Asantehene aid has been serving the King in his capacity as such.

CHIEFS 0F EL M STOOIL
J.St, Opanin E au rân
2ml. Opanin Ainoâ-bolig
Qp anin'Ob
4th. Cpaný Kwasi Ef 0
5th.. Opanin Kyrernten
Diabälli
6th. Opanin b.dai Panin
7t11- Opanin Kviasí Isdai m irjah
8th. Opanin IX:icben...; 7:}«mulýnw
9th. Opanin Atta
ý0 (Tf-ie jý r9 sent Chie f)

Ibj aXc. 111 46 169
Infozzaa:
1. * Nana Kwasi Attakora - Paramount Chief
of Klvcwng.,
2. Kwamang-Kzoutiheneve Nana Kot'i Dampteh
Agnab.
3. Kwamn~g - Nifahene, Kofi Am-ponsah..
5. Kwamang-Baamahene, Yaw Asante,
7. Opanin Kwabena Beng,
Recorded by:
J. Agreman-Duah
Date:
30th January, 1966
Subject:
KWMANG STOOL HISTORY
Institute of African Studies, University of Ghana., Legon.
August, 1966
Clas Aille C.,tioll:

-1i
Kwamang is a town 44 miles from Kumasi on the Kumasi Mampong Road via
Nsuta - Kwanta commonly known as mile 31.
The Kwamang Stool is one of Paramountoy and is a stool of matrilineal descent.
It belongs to the Eduana Clan or Abuaua. Other clan lineage of the kingship ties
are the Kumawuhene and Agogohene. They are all blood relatives of affinitive
ties. Tradition asserts that where there is death of any of these efan chiefs the remaining two survivors or as the case may be must confer together and be present at the initial stage of the funeral before burial takes place. In the absence of the confering chiefs being represented, burial cannot take place. These clan-brother chiefs share funeral debts together. In case too of the appointment of a successor to any of these vacant stools those already in office must be present at such initial ceremony of installation. In the Ashanti regimental set up or what is commonly known as the Ashanti Territorial Army or Division the Kwamanghene comes under the category of the Benkum Division of the Ashanti Territorial Advancing Army. He is more or less the rear-guard chief of the Benkum Division of the King. In the Benkum Division of the Ashanti Territorial Army, the Essumegyahene is said to be the Benkumhene or the Left Wing Chief of the nation. Traditionally, the Kwamang stool is called Ntori and Eyere Stool. It is one of ancestral stool and claims its origin from Essumegya Asantemanso, the gathering place of the peoples.

The occupant of this stool swears to the Asantehene with the Mpomponsuo sword, the principal sword of the King which the Paramount Chiefs and other senior chiefs of the component states of the Ashanti Union use in swearing the oath of allegiance to the Asantehene.

The ancestor of this stool was Okyere Panin who is said to have migrated from Essumegya Asantemanso as a result of Family squabbles that arose between Gyebi Kankanfuc, the ruling Essumegyahene of the century who did molept and torture the lives of the different tribes that were resident at Essumegya in the ancient days. Nana Gyei Kankanfu the Essumegyahene, it would be noted was also an Eduana man, Tradition has it that the ancestor of the Eduana people was autochthonous and did build the town of Essumegya which became famous and a great commercial centre In the very early days. Before the segregation of the Eduana people at Essumegya-Asantemanso as a result of Nana Gyebi Kankanfu 'a folly there were other principalities and domains of Eduana group that constituted the Eduana clan at Essumegya Asantemanso.

The Eduana group as constituted at Essumegya - Asantemanso are as follows:-

- 2
  1. Essumogyahene
  2. Dormahene
  3. i.u one
  4. Kwarmanghane
  5. Boamanghene
  6. Agogohene.
  7. Thwsohene.

There are also some other chiefs who belong to this clan.

It is also worthy of note th.t in the Ashanti regimental organisation set up by King Osei Tutu in the war against the Denkyiras the Essumegyahene was thus appointed the Benkumhene or the left wing chief of the nation. Benkumhene is a military title which commands the Essumegyahene as the commander-in-chief of the Benkum Division of the Ring. The Benkum Division thus constituted in the very early days was as follows:1. Essumegyahene - The Benkumhene of Ashanti.

2. Dormaahene.
Having thus separated with Nana Gyebi Kankanfuo, the Essumeigyahene Nana Olere Panin and followers settled at Boaman a town now 20 miles from Kumasi on the Kumasi Wenchi Road via Ahenkro town. The piece and parcel of land which they did settle on, was owned by the Amoakohene. Having thus made the necessary negotiation with the Amoakohene Nana Okyere Panin bought the said land for a coinage then known as "Nnabuo". The migration from Essumegya to Boaman is said to have taken place in the reign of Nana Oti 'Akenten one of the early rulers of Kumasi/Kwamang. The transaction also for the purchase of Boaman land from the Amoakohene also took place in the reign of the same ruler Nana Oti Akenten who was A Kokofu man. At Boaman Nana Okyere and followers became hemmed in and thus settled at Summtnakesieso a village now known as Atonso, about 4 miles from the present town of Kwamang. Nana Okere's mother was called Nana Asua who was the Queen mother of the immigrants. At Sumnmakesieso now Atonso, a hunter of Nana Okyere the Chief, explored the present area of Kwamang during a hunting expedition when he did shoot an elephant at the spot of the banks of a river to which river Kwamang was named, daving thus reported his adventure to the chief of Kwamang the area was thus named after the thick dense forest and the inhabitants of the area thus became known as the Kwamang people. Nana Okyere it is said was the first Kwamang chief to settle on this area.

It is said that Nana Oere then resident at Summenakesieso, a village now known as Atonso about four miles from the present town of Kwamang, a war ensued between Nana Atade Firam and the Eduana allies. As claimed in the Agogo tradition, whilst at the village of Osatenoso, Nana Ofori Kubon, the Agogohene heard of Atade Firam, the head chief of Dwan (Guan) who was said to be a very powerful ruler and posed to be the overlord of the present area of Agogo and other adjacent areas right up to the present northern region of Ghana.

It so happened that a war ensued between Ofori Kubon, the Agogohene and Atade Firam as a result of a dispute that arose between the subjects of the Agogohene Ofori Kobon and a subject of Atade Firam. This quarrel which led to a great war was due to the fact that a servant of Chief Ofori Kobon was met during his hunting expedition in Agogo by a servant of Nana Atade Firam, who reported this trespass to Atade Firam, who at that time claimed to be the overlord of all the land that stretches to the north. Nana Atade Firam ordered the arrest of this servant of chief Ofori Kobon and further summoned him to appear before him in council.

Nana Ofori Kobon the Agogohene, considering the situation to be
one of a serious phenomena, refused to allow his subject to respond to Atade Firam's summons. War therefore broke out. Nam Ofori Kobon appealed to his brother-clan chiefs, namely Kumawuhene and Kwamanghene of the Eduana clan for reinforcement. This war is said to be one of the deadliest fought in the annals of the Eduana history. Atade Firam who is said to be a very powerful chief at that time eventually fled and drowned himself in the Volta. Atade Firam it is said ruled also the present area of Kwahu and other nearby towns within the Affram plains in the present Southern Ghana. After the ear, the Kwamanghene inherited the following as enviable war legacy: (a) Seven skulls of the Atade Firam which were being brought by Atade Firam on the celebration of his Odwira Festival were captured and sent to Kwamang.

I. The skulls or head of Kankroka, Osafohene of Atade Firam.
2. The skull or head of Kankroka, Osafohene of Atade Firam.
3. The skull or head of the Divisional Chief mnpia Apa
4. The skull or head of Obrempong Gyani Ampontuo.
5. The skull or head of Atiwa Kofi, the Benkunhene of Atade Firam.
6. The skull or head of Amoanpong an Obrempong or Divisional Chief of Atade Firam.
7. The skull or Head of Wirenkye, the Kyidomhene of Atade Firam.
All the foregoing skulls can be traced at present on the Odwira of the Kwamanghene and are used on such Festive occasion of the Odwira Festival of the Kwamang after the Asantehene has performed his main Odwira Festival in Kumasi. The said skulls can even be found at the stool house of the Kwamanghene even today.
It is further learnt that the Odwira of Atade Firam was made of Brass Pan consisting of the various skulls of chiefs captured and decapitated by Atade Firam. All these skulls as stated are at present deposited in front of the Kwamang black stools of ancestry. These are of course used for the annual Odwira Festival at Kwamang. This war with Atade Firam is said to have taken place in the reign of King biri Yeboah the grand, uncle and predecessor of King Osei Tutu. It is further learned that after 3 years of the Atade Firam War the Ashanti/Denkyira war took place. Before this Ashanti/Denkyira war the Kwamanghene it is said was an independent chief and did not take part in the war between King Obiri Yeboah and the Dormas which took place at Santresu now a suburb of Kumasi city. It was rather in the reign of King Osei Tutu that all the independent in the Ashanti Area states decided to Join together to crush the Denkyirahene who was a stumbling block to the community. Nana Okyere Panin however died before the Ashanti/Denkyira war took place at Feyiase.
Nana Okyere Panin was succeeded by his brother Nana Ntori Nyipa in the reign of King Osei Tutu. He took part in the Deyiase war in the reign of Nana Osei Tutu, the founder of Ashanti Monarchy. He took part also in the Aku'n War fought in the reign of King Osei Tutu and died on the Aku'n soil after a prolonged illness. The body of the King however was conveyed home without compunction. Nana Ntori Nimpa was also a contemporary of King Opola WTrri. and took part in the Tarlyidan War fought in the reign of King Opoku Lari in which Ureyaw Kwake the Takmanhene was defeated and beheaded by the Ashantis. He also took part in the Akim War fought in the reign of King Opoku Ware in which the King himself took the field for war and was at the battlefield when the deadly chief of Sefwi, Abirimoro besieged Kumasi and looted other principal towns of Ashanti causing damage to valuable properties in the Ashanti. He was also a contemporary of King Kusi Bodom.

Nana Ntori Nimpa was succeeded by his brother Nana Deborah in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad daylight. Nana Deborah took part in the Banda war fought in the reign of King Osei Kwadwo. Nana Deborah was also a contemporary of King Osei Kwame. No major wars were undertaken by the Ashantis in the reign of King Osei Kwame in that he was a minor during his term of office and for ten or twelve years the Ashanti Nation was governed by a regent.

Nana Deborah was succeeded by his nephew Nana Asiama Panin in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame Asibey. He took part in the Gyaaman War fought in the reign of King Osei Bonsu in which Adinkra Kofi, the Gyaamanhene was defeated and beheaded by the Ashantis. He also took part in the Fanti war fought at Anamabu in which the King won for himself the traditional appellation "Bonsu" meaning the destroyer of the sea by placing the state sword into the sea as a symbol of his victory over the Fantis. He also took part in the battle of Nsamankow where a British Governor Sir Charles Macarthy is said to have lost his life. Nana Asiama Panin was also on the stool in the reign of Asantehene Nana Osei Yaw Akoto. He took part in the Akatamansu War fought in the reign of King Osei Yaw Akoto in which the King also took the field himself for war. This war is said to be one of the most deadliest ever fought by the Ashantis. The Ashantis were totally defeated at Dodowa. This Chief however returned home unscathed. It is further said that Nana Asiama Panin and the Kwamang people displayed prowess and fought mercilessly at the battlefield of Dodowa and the King himself, Nana Osei Kwadwo did enhance the dignity of the Kwamanghene by rewarding him with a silver stool and a golden set of "Ntoa" for his meritorious services.

Nana Asiama Panin was succeeded on the stool by his nephew Nana
Krobo Kwaku in the reign of Asantehene Nana Kwaku Dua alias Nana Fredua Agyeman, the least pu-::§. ous of the Ashanti Kings. Nana Krobo Kwaku was succeeded by Nc.-a Lbo'7e Panin in the reign of the same King Nana Fredua Agyeman.

Nana Aboag-e Panin was succeeded by his brother Nana Lboagye Kwabena II in the reign cf *saitahene Nana Kofi Karikari. He took part in the Hwem War fought in the reign of King Kofi Karikari. This war is said to have lasted for 3 years. He also took part in Sir Garzet War of 1874 in which the whole town of Kumasi was burnt by the British troops and several precious properties of the state captured by the British under the able leadership of Sir Garnet Wolseley. He was also a contemporary of King Mensah Bonsu.

Nana Aboagye Kwabena II was succeeded on the stool by his nephew Nana Boama before the enstoolment of King Prempeh I alias Nana Kwaku Duah III. He saw active service of the civil war that broke out in Ashanti during enstoolment of King Prempeh I alias Kwaku Duah III. Nana Boama it is said took part in the civil war and was on the side of Prempeh. He also took part in Mampong War in which the Mampons were totally defeated by the King's forces and the whole town of Mampong was ransacked and looted. The Mamponghene Owusu SeVere the initiator of the said war having weighed the situation to be one of a serious phenomena fled north to Atebubu right down to Accra where he made the necessary negotiation with the British Government and other refugees from Ashanti who were then resident in the colony for the arrest of King Prempeh I in 1896.

Nana Boama was succeeded by his brother Nana Tabiri in the initial reign of King Prempeh I. He took part in the first Nkoranza war fought in the reign of King Prempeh I.

Nana Tabiri was succeeded by his brother Nana Yaw Asiama in the same initial reign of King Prempeh I. He took part in the second Nkoranza war fought in the reign of King Prempeh I. He abdicated on his own after the arrest of King Prempeh I in 1896.

Nana Yaw Asiama was succeeded by his nephew Nana Twereboah when King Prempeh I was in exile in the Seychelles Island. He took part in the (Apialeri War) Yaa Asantewa war of 1900. He fought on the side of the British and was among those in support of the British who were kept in the Kumasi Fort as a result of Ashanti cease-fire and were at a later date released by a British reinforcement from the colony. He was sacked from office by his people and was at a later date reinstated and deposed from office as a result of incapacitation.

Nana Twereboah was succeeded by his nephew Nana Kwame Laxaa *LLA King Prempeh I was still in exile in the Seychelles Island. He ruled on the stool whilst the King was in exile.

Nana Kwame Asiama was succeeded by his nephew Yana Kiasi Yamoak who was enstooled 15 days ahead the repatriation of King Prempeh I in 1922. Nana Kwaoi Yamoak was succeeded by his brother Nana Kwabina Marfo in the subsequent reign of King Prempeh I that is after his repatriation from the Seychelles Island by the British in 1924. He was also a contemporary of the
present Monarch Nana Osei Agyeman Prempeh II and was destooled for mal-
administration.
Nana Kwabena Marfo was succeeded by Nana Kwesi Aboagye in the reign of the
present Monarch Nana Osei Agyeman Prempeh II lie was destooled for mal-
administration and mis-management.
Nana Kwesi Aboagye was succeeded by his brother Nana Kofi Kyere in the reign
of the present Monarch Nana Osei Agyeman Prempeh II. He was deposed from
office by the present Ghana Government as a result of his intervention in active
politics against the present Ghana Government.
Kwesi Aboagye was reinstated and died after 3 months' reign.
Nana Kwesi Aboagye has been succeeded on the stool by his brother Nana Kwesi
Attakora, the present Paramount Chief.
Note: After the Atada Firam war the war Booty was distributed
among the three Eduana brothers as follows:
(a) Kwamang - Atade Firam Odwira.
(b) Kumawu - Abaamu of Atade Firam (A design of
copper statue used as a poruoupine
for festivals.
-) Ntahara horns.
(0) Agogo

CHIFS OF K4IMANQG STOOL HISTORY
1st Chief Nana O1lere Panin
2nd " Ntori Nimpaif " Debrab
4th " Asiai:A'Pan
5th Krobo Kwalcu
6th " Aboagye Panin
7th " Aboagye Kwabena II
8th " Boama,
9th " Tabiri
10th " Yaw Asiani
11th " Twereboah (Deposed)
12th 6--" Kwane Asiama,
13th " Kwasi Yamoah
14th " Kwabena Mar o, (Destooled)
15th " Kwesi Aboagye (Destooled)
16th " Kofi Kyere (Deposed)
17th Kwesi Aboagye (The present Paramount
Chief )

Classification:
Informants:
1.
2.
3.
HEWG STOOL HISTORY
Institute of African Studies,, University of Ghana,, Legon.
August, 1966

Hemang is a town 11 miles from Kumasi on the Kumasi Mampong Road via Boadea Ncwanta.
The Hemanghene swears to the Asantehene with the Nponponsuo sword the principal sword of the King used by its ut chiefs and other senior chiefs of the component states of Ashanti Union in swearing the Oath of allegiance to the Asantehene.

* Traditionally, the Hemang stool is known and called Apaw and Brefo Stool. It is a stool of matrilineal descent and belongs to the Ekuona clan. The Hemang stool also belongs to the Benkum Division of the King and runs second in command to the Tafohene who is the Benkumhene of the Kumasi Division of the Asantehene. The Hemang stool is ancestral and said to have originated from Adanse - Fomena. It is a non-created stool, but one of ancestry. The ancestor of this stool is said to have been Nana Kwabena Appaw who claimed his origin from Adanse - Fomena. Nana Kwabena Appaw was a nephew of the then reigning Adansehene Nana Kuranky. Nana Appaw was the heir-apparent or Abakomahene of the Adanse stool or to be more emphatic the Adanse state. After the demise of Nana Kuranky Kofi there arose a hostility between the
occupier of the heir-apparent stool who was Nana Kwabena Appaw and the Queen Mother Nana Yaa Twimuwah of the Adanse state as well as the Krontihene Nana Kwame Appiah on the grounds that Nana Kwabena Appaw was too wild and hot-tempered a royal to occupy the Adanse stool rule the Adanse state as well. Consequently Nana Kwabena Appaw was not installed as such. Conversely, the eldest son of the late Kurankyi Kofi who was not inherited to the Adanse stool was enstooled upon the unanimous consent of the Adanse Stool elders. Nana Kwame Antwi, the eldest son of late Nana Kurankyi Kofi was enstooled. Nana Kwabena Appaw the rightful successor to the Adanse stool having been proved apathy to the said stool by the Queen Mother and the Krontihene of the Aanse state as such, certain section of the community became vexed as to this unconstitutional enstoolment, and consequently a civil war broke out in the Adanse state. Nana Oti Akunten was then the ruling potentate of Kumasi state when Kumasi was known as Kwamang. Consequently upon the straightened circumstances resulting to the deprivation of Nana Kwabena Appaw from the Adanse stool, Nana Kwabena Appaw and supporters and the entire members of the family left Adanse finally and settled at an area called Koko Sebre a village near Kokofu.

Whilst resident at Koko Sebvere in the Kokofu area, Nana Oti Akenten the then ruling potentate of Kumasi who was a Kokofu man sent after Nana Kwabena Appaw and residents through the Kokofuhene to come to his ends. The invitation of Nana Oti Akenten through Kokofuhene was thus declined by Nana Kwabena Appaw the roving chief on the ground that the Kokofuhene...

- 2

before the settlement of Nana Kwabena Appai and followers on the Koko Sebare area had claimed these residents as his subjects. Nana Aberankasehene Owusu having once again been sent by Nana Oti Akenten to invite hana Kwabena Appaw to his domain was without success. Nana Kwabena Appaw and followers having become hemmed in at the village of Kok. Sebere. thousthought it meet and pro:- to settle at an area called 1M1amutu which is now known as Kokode near the Iros-1. Lrntenase town on the lake BosumtwV areaJ. The real name of the spot in u"-o ..as hiowm 7xmutu but this village or area wa nuid after Korkor rnlD jei who -wore subjects, or: servants of Nana Kabepa-Appavy and were comm-i ssioned to star ther3 mcL. Dhhrgad vith the affairs of that area whilst Iana Kwabena Appaw and his -entire followers were leaving for pampioso. Nana Kwabena Appawand followers thus settled. at TAl'pampiesoL area near the present Juaben town which area is now devastated.. At .pampiesp the then ruling Juabenhenne was Nana Osei Ivedie. The land on which Nana Kwabena Appaw and followers did domicile was owned by the Juabenhenne Nana Osei Hedie. Nana Kwabena Appaw having thus. enjoyedthe Juaben hospitality, was at a subsequent date asked by the Juabenhenne Nana Osei. Hwedie to give his- sister by name- Adede Fa in marriage. This request was acceded to and the sister-of Nana Kwabena Appaw by nane Adede Fa gave birth to two. children a boy and a girl who were named respectively Gyami and 'Abonoh. At a subsequent date Nana Osei Hwedie.d4d execute and murder Adede Fa as a result of. sheer
jealousy. Roundaboyiat this period Nana Obiri Yeboah was then the, reigning King of Kumasi. Kwamang. Nana Kwabenaa Appaw became much aggrieved about the untimely death of his beloved sister and reported this episode to King Obiri Yeboah in Kumasi. Consequently King biri Yeboah invited Nana Osei Hwedie, the Juabenhene to Kumasi/Kwamang for questioning. At a scheduled date on one Monday in which Nana Osei Hwedie, should hav0 appeared before King Obiri Yeboah for questioning, Nana Kwabenaa Appaw became so much infuriated that he did mob Nana Osei Hwedie on the road whilst driving in a palanquin to Kumasi/Kwamang and shot him dead. The skull of Nana Osei Hwedie was eventually taken by Nana Kwabenaa Appaw as a sign of victory over the Juabenhene Nana Qsei lwadie. Nana Kwabenaa Appaw as a symbol of this victory over the Juabenhene thug inhorite the appellato, App-w.O' Siakwan' which interpretes tedw...- th apelato Appaw, e a ' Preventor of the road. The spdt ;where Nana- Osei Hwedie was shot-dead has since been named Nkwvanta Vehu, mbaning the cro-s Road is fearf-. Immediately after this coup, Nana Kwaben Appaw and followers left Mpampieso in the Juaben area and settled at the present town of Hemang. Hemang was so named by Nana Kwabenaa Appaw after the King as a place of resiaence allocated to him by the, King himself. Na. Kwaben Appaw took part in the Dormawar, fought at Suntresunow, a suburb of the Kumasi city, and the present Government Estate building in which King Obiri Yeboah was defeated and died at a subsequent date as a result of this war.

Nana Kwabenaa Appaw took part in the Dorma War fought in the reign of King Osei Tutu ii hich Dor' Ku.c 1 cc-1.a.mnder in chief of the Dorma Infantry Army was captured. and believe, ed 'by the King'-- for-es. The Dormahene took to his heels as f,-r back "s to the Qyraan land (French Ivory Coast), and ctnom' apolog,- Y...., Lu; was accepted nd made a soul-washer to id,6 &L, ".

After the Dorma war King Osei Tutu thus turned his attention on other independeat states that had constituted the area of Kumasi by waging war against them. The King thus waged war on the Tafohene then a very powerful ruler. The Ntaheah horns and fontomfrom drums were thus captured by the King. After the defeat of the Tafohene King Osei Tutu heard-of the chief of Sefwi to be a ruler of opulence. The chief of Sefwi- at that time was 0brumanhama. Sefwi was invaded by the King's army and the whole town of sef'wi ra'sacked, looted and other valuable properties taken by the King's Army and sent to Kumasi. Other nearby independent states of Kumasi that were acquired by conquest and strategem before the Ashanti/Denktyira War fought at Feyiase were Buokrom, Amakom, Ohwim, Kaase, etc. Nana Kwabenaa Appaw it is said took part in all these internal wars and fought on the side of King Osei Tutu. Nana Kwaben Appaw also took part in the Ashanti - Denk-ra war fought at Feyiase in which Ntim Gyakari the Deni.-fr 'ahene -as defeated and beheaded by the Ashantis. Nana lastly but by no means the least took part in the Akim war fought in the reign of King 0 Tutu in which the King met his
natural death at the battlefield as a result of protracted illness.

-Nana Kwabena Appaw was succeeded by his nephew Nana Kwabena Brefu in the reign of Asantehene Nana Opoku Wareo. He took part in the Takyiman war fought in the reign of King Opoku Ware in which the takyimanhene Kwalye Ameyaw was defeated and beheaded on the Takyiman soil by the Ashantis. He took part in the Gyaman war fought in the reign of King Opoku Ware in which Abo Kofi the Gyaman ohief was defeated and beheaded by the Ashantis. He also took part in the Akim war fought in the reign of King Opoku Ware in which the King himself took the field for war and was at the battlefield when Abirimoro, tho

_hchix of_ > i nvd;dl I Kumasi and did cause

havoo to several valuable properties of the state. Nana Kwabena Brefu was also

on the stool in the reign of Asantehene Kusi Bodom. He was also a contempora'y

of Asantehene Osei K -ado the great fighting King who f :-Lht in the broad day

light. He took part in the Banda war fought in the reign of King Osei Kwadwo.

Worasa, the chief of Banda was a contemporary of King Osei Kwadwo, the

Asantehene. News however reached King. Osei Kwadwo that some of the Ashanti

traders that went to his territory were tortured and molested and consequently-the

Asantehene Nana Osei Kwadwo declared war on the Banda people. This war with

the Bandas wea one of the bitterest. The Banda Chief Worasa was

howver'defeated and beheaded by the Ashantiso His hea2 was accordingly sent to

Kuasi and the skull of which was imitated on the Asanteheno's sword, known as

Worasa tiri which can be found at the King's Couet today.

- 4

Nana Kwabena Brefu was succeeded on the stool by his brother Nana

'Brewu in the reign of Asantehene Nana Osei Kwame. Nana Brewu was also-*a,

contemporary of Nana Bonsu Panin alias Nana Osei Tutu Kwame Asibey Nana

Brewu took part in the Adinkra war.

It will be reclld that ..... the ing of Gyaaman made for himself a Golden stool

and as a tributary King of King Osei Bonsu he was not entitled by custom to

mako such a stool and it was considered an act of insubordinatio.- in his position

s such. King Osei Ponsu thus sent a delegation of four headed by his renowned

linguist, Butucokwa, for the justifiable demand of this stool. Alinkra however,

quietly complied with the King's demand and gave up the stool which -s sent to

Kumasi. He was at a later date rebuked by his wife for giving up the stool thus'

repr6aching himself for cowardice. His wife denounced him, because he'

preferred a man of courage to a coward. Adiinkra, however regretting his

cowardice tried to consolidate his efforts to retrieve the stool. He sent to the King

messages of insolence and thus initiated the Adinkra war in which he was beaten

and decapitated by the Ashantis.

Butuakwa it would be noted was a Hemang man and came from the royal house

of Hemang. He was thus inherited to the Hemang Royal Stool by birth. But due to

the straightened circumstances resulting to the fact that Butuakwa's father was a

stool subject at the King's court, Butuakwa was enjoined by the King to succeed

his father at his court after his death. Tradition has it that whenever a subject who

occupies a service stool (Esom Dwa) dies at the King's court it is the perogative
right of the King to appoint a son of the deceased to succeed such a patrilineal stool though the successor may be a royal of matrilineal descent to a different stool. Butuakwa's father having thus proved himself capable and efficient servant at the King's court in his capacity as a subtreasurer or Assistant Treasurer (&fotosafuhene) the King thus appointed Butuakwa to this office of fotosafuhene after the death of his father quite apart from the fact that Butuakwa was a royal by birth of the Hemang stool. Butuakwa having been appointed to this post of his father, it is learned proved himself capable in discharging his duties efficiently at the King's court and was at a subsequent date elevated to the status of a linguist at the command of the King by Nana Bonsu Panin alias Rana Osei Tutu Kwamo Asibey.

Thus the Butuakwa stool is a service stool (Esom Dwa) and the King can use his sovereign right in appointing a successor to the stool or in abolishing it as the case may be. The Butuakwa stool is at present abolished at the King's court upon a statement issued by the present reigning monarch Otumfuo Sir Osei Prempeh II. K.B.E., Asantehene supported by the Members of Kumasi State Council at a business meeting held on Thursday 12th January, 1961.

quote the full text of the statement as followp:

Chiefs and Elders,
I have an important announcement to make this morning to the council and that is, I have decided to abolish Butuakwa stool as Linguist in my court. Butuakwa was made a Linguist by my grand uncle King Osei Bonsu in appreciation of his Butuakwa's successful mission to Gyaanan. Adinkra, the King of Gyaaman made for himself a Golden Stool. When the news reached King Osei Bonsu, he despatched a delegation of four, headed by Butuakwa to Gyaaman to demand the immediate surrender of the stool. Adinkra without hesitation surrendered the stool to Butuakwa who brought it safely to the King. Hence the creation of Butuakwa stool.

But since that time almost all occupiers of Butuakwa stool brought some sort of trouble to the country.

In 1885, when my late uncle Nana Prempeh I was being elected as successor to his elder brother Agyeman Kofi, the then occupier of Butuakwa stool by name Dweben, organised and caused a civil war to be fought in this country as a protest against the elevation. The civil war spread all over Ashanti and lasted for three years, but he did not succeed. Dweben was married to one of Asantehemaa Nana Yaa. Achia's daughters and a sister of my late uncle Nana Prempeh I. He had a son with her but during the civil war, because of bitter resentment he held for Nana Yaa Achia and her family, he locked up the child, his own son, In a room until he died of starvation.

After the civil war in which war Nana Yaa Achia and her supporters were victorious, Divobon was charged of homicide, brought before the court, tried and found guilty and he was sentenced to capital punishment.
Since then all his success's and members of his family have not been loyal to Nana Yaa Achia's family. They always try to revenge in their own way whenever possible.

Appiah, Dweben's successor caused the Nkoranza war of 1892. He misrepresented facts of his mission to the Nkoranza people, the result of which was the Nkoranza war.

The recent-political unrest in this country about six years ago is fresh in your memory. It was Akoto, the present occupier of Butuakwa stool who organised some young men who went and slaughtered sheep in - 6

River Subin without any consent which brought about the formation of National Liberation Front of which he was the leader.

History and experience had revealed that if immediate remedy is not found to check future occurrence of things of this kind the whole country will be ruined, I therefore abolish Butuakwa stool as from today.

I have taken this decision in the interest of the whole country as stated in the aforesaid explanations.

Okleame Afiyie, the occupier of B6,du stool Will take over as from today the functions of Butuakwa stool in addition to his normal duties in my court. The Amanhene concerned will be notified in due course.

Sgd. Osei A Prempeh II

A*SA NTE HEN E

Nana Brew also took part in the Fanti war fought at Anomabu in which the King won for himself the traditional appellation 'Bonsul meaning the destroyer of the sea by placing the state sword into the sea as a symbol of his victory over the Fantis. He also took part in the battle of Nsamankow where a British Governor Sir Charles Macartky is said to have lost his life. Nana Bonsuls death is said coincided with the death of the British Governor, Sir Charles Macarthy on the same day.

Nana Brewu was succeeded on the stool by his brother Nana Nkodwobiri in the reign of Asantehene Nana osei Yaw Akoto in which the Ashantis were defeated, after a fierce fighting and blood battle at Dodowa. Dana Nkodwobiri died at the battlefield.

Nana Nkodwobiri was succeeded by his brother ana DNkodwobiri Kumah in the reign of the same King Osei Yaw Akoto.

Nana Nkfowobiri Kumah was succeeded by his brother Nana Asabere in the reign of Asantehene Nana Agyeman alias Nana Kwaku Duah i the least pugnacious of the Ashanti Kings.

Nana Asabere was succeeded by his brother Nana Kwabenya Yeboah in the reign of Asantehene Nana Kofi Karikari. He took part in the Hwen waw fought in the reign of Asantehene Nana Karikari in which several prisoners were captured from Togoland to Kumasi. This war lasted for 3 years. He also took part in Sir Garnet war fought in 1871+ when Kumasi was burnt by the British troops under the able leadership of Sir Garnet Wolselyo
Nana Kwabena Yeboah was succeeded by his brother Oheneba Appiah who was a son of an Lsantehono in the initial reign of Asantehene Nana Mensah Bonst.

Oheneba Appit-h was succeeded on the steel by his brother Yaw Annoh in the reign of the saue King Nana ?Lensah Bonsu. He took part in the Juaben var fought in the reign of Nana Lensah. At the commencement of this war the Juaben troops felt like winning victory over the King's force and some of Kumasi generals including the famous Asamoah Nkwanta blew themselves up in despair, but at a later date the ammunition of the Juaben troops bocarme exhausted and the troops broke and fled. Thousands of the Juabens were captured by the Kumasi people as war prisoners and same to left the 'devastated mrea of Juabez and settled. down as a body on land near Koforidua, where they establish the state of new Juaben.

Nafa Yaw Annoh was at a subsequent date destooled after the Juaben war as a result of misdemeanour and mal-administration.

Nana Yat Annoh was succeeded by his brother Nana Kwabena Kankam in the reign of the same King Nana Mensah Bonsu. He was also a contemporary of Nana Agyeman Kofi alias Nana Kwaku Duah II who spent just forty days on the Golden stool and met his natural death after a protracted illness. Nana Kwabena Kankam was on the stool when the civil war of the enstoolment of XingPrempeh I alias Nana Kwaku III broke out. He was against the candidature of King Prepppeh and supported Atwereboana.

Iti worthy of note that after, the untimely death of King Kwaku Duah II alias Nana Agyeman Kofi there were two claimants to the Golden stool. Ihey were Kwaku Duah alias Prempeh son of Nana Yaa Kyia, Queen Mother of Ashanti and brother of late Kwaku Duah II, and Yaw Twereboanna another grand-child of Efua Sapon sister of King Kwaku Duah I and former Queen Mother of Ashanti. Each of the two claimants was supported by a strong party of influential men and women. Consequently there arose a dispute which resulted into a civil war after Prempeh’s party had obtained a decided majority and in March 1888, he was enstooled in the style of Kwaku Duah III. On the enst.quoise of Prempeh, Kokofu, Dadiase and others did rebel. The civil war spread. Owusu Sekyere of Mampong who ought to have been present at the enstoolment of the Lsantehene but had refused, attacked the territory which was loyal to Prempeh. The Mamponghe Owusu Sekyere was defeated and fled north to Atebubu. Nana Kwabena Kankam it i’s said supported the Mamponghe. At Atebubu, the Mamponghe Owusu Selyere persuaded Nkoranza to join him but the allies soon quarrelled, and there was a split.

Meanwhile Mampong annoyed Prempeh more than for any other reason, sent to Acora and asked to be allowed to -be settled in the colony, and the Government was prepared to have him the Government's decision to accept Owusu Sekyere and his people were communicated to the Asantehene in a letter taken to Kumasi by Mr. Badger.
in December, 1889. The Governor asked the Asantehene not to persecute the tribes that seceded from his kingdom. Nana Kwabena Kankam was eventually destooled.
Nana Kwabena Kankam was succeeded by Tnv Kwaboa in the initial reign of King Prempeh I. He took part in the Nkoranza war fought at such initial reign of King Prempeh. He was on the stool when King Prempeh was arrested by the British and sent to exile in the Seychelles Island in 1896.
Nana Kwaboa died on the stool.
Nana Kwabena Kankam was reinstated whilst King Prempeh was in exile. He saw active service of Apiakyiri wr.W (Yaa Asantewaa War) of 1900. Kwabena Kankam was once again destooled for real-administration.
Nana Kwabena Kankam was succeeded by his brother lichampong Yaw whilst King Prempeh was still in exile in Seychelles Island. He was on the stool when King Prempeh I was repatriated from Seychelles Island in 1924. He was at a later destooled for real-administration in the subsequent reign of King Prempeh I.
Nana Achampong Yaw was succeeded by his nephew Nana Kofi Poku in the subsequent reign, of King Prempeh I that is after his repatriation from the Seychelles Island. He was destooled for mal-administration in the reign of the present Monarch Nana Osei Ayeman Prempeh II.
Nana Kofi Poku was succeeded by his nephew Kwaku*Poku in the reign of the present Monarch Nana Osei Ayeman Prempeh I. He met his natural death on the stool.
Nana Kwaku Poku was succeeded by Nana Kwaku Poku II in the reign of this present Monarch Nana Osei Ayeman Prempeh II. He was also destooled for mal-administration. He is still alive.
Nana Kwaku Poku II was succeeded by Nana Owusu Aohampong in the reign of this same present Monarch Nana Osei Ayeman Prempeh II. He died on the stool after 6 months reign.
Nana Owusu Aohampong has been succeeded on the stool by his brother Nana Kwabena Appaw II who is the present Chief.
Note (a) The Hemanghene it is learned could in the old days determine oath cases at his own ootrt upon the Asantehene's directives.
(b) He was enjoined by the Asantehene to have traditional knives and could cause public execution in olden days.

(a) The Hemanghene could in the old days perform his own Odwira after the Asantehene had performed his main Odwira festival in Kumasi.

Chiefs of Hemang Stool
Chief of it
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I
IAS aco. no. AS 171
informants:
Opanin Kwasi Daro Obeng Kofi Osei Bekwai Kwaku Anane
Kwasi Kyeere Osei Kijame
Recorded by:
Date:
Subject:
J * A: 'on--.;aa-Duah
22nd January, 1966
NTONSO STOOL HISTORY
Institute of African Studies, University of Ghana, Legono
August, 1966.
Years
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Classification:

Ntonso is a town 14 miles from Kumasi on the Kumasi Mampong Road. The Ntonsohene holds dual allegiance and swears to both the Nsutahehene and the Asantehene. At Nsuta the Ntonsohene swears to the 1Nsutahone who is the Head of the Dako clan or Abusua with the Nsuta Bosumuru sword. The Bosumuru sword in general is said to be somewhat sacrosanct and is regarded as a sacred sword and one of the highest significance in the state and every Asantehene worships the 1osummuru irrespective of the ntoro which he personally belongs. The Abosodie or the hotchpotch of the Bosumuru sword comprises the skull of a mangabey, Kwa Gyadu, which is believed to have been caught from the skies by Komfo Anolye the spiritual Adviser and confidant of King Osei Tutu and had a
magical force, and a medicinal plant, called adwira (portulaca Oleracea). The scabbard is made of beaten gold and strung to the pommel of the hilt are precious beads. A duplicate of this sword, already listed under Asomfofena or courier swords, is the Gyagitire. The Bosumuru is the first of the Keteanofena swords to have been made and it was made for King Osei Tutu. It is used for swearing purposes only by the Asantehene and only at the special installation rite which takes place at Pampaso one of the wards in ancient Kumasi. It is the most solemn part of the installation rites and the only persons admitted to it are the players of the Aprede drums. The bearer of this sword wears the Asantehene's crown, the Denkyemkye, made out of the skin of the same elephant on whose skip, the Banwoma, is placed on the chair which provides a rest for the Golden Stool. The elephant had been slain by King Osei Tutu on his march back to Ashanti from Akwamu to succeed to his uncle, King biri Yeboa. The hat is decorated with gold casts of a ram's horn, the head of a crown-bird, a sea shell and the Adwira plant. The Asantehene wears it only at the Pampazo installation rite and when there is a grave national crises, such as the declaration of war. The name means the hat of all hats.

It is further learnt that anyone who unsheathes the Busumuru sword is forbidden by custom to eat the best or to be more literal the cow meat. It is more or less a taboo for the unsheather of the Busumuru sword to eat the beef or cow meat. In Kumasi, the Ntonsonhene swears to the Asantehene with the Ahwehwebaa sword which is less significance than the ponpensuo sword which is the principal sword of the King used by Paramount Chiefs and other senior chiefs of the component states of the Ashanti Union in swearing allegiance to the Asantehene. Having taking the oath of allegiance at Nsuta, the Nutahene at a later date introduces officially the Ntonsonhene to the Asantehene in Kumasi in which he is permitted by custom to swear to the Asantehene with the Ahwehwebaa sword.

Traditionally, the Nsutahene is an uncle to the Ntonsonhene. Kumasi Ayaadasehene and Nsuta-Asamanghene who liso belong to the Darko clan or Abusua are also said to be uncles of the Nsutahene.

Note 1: Taboo refers to Oman Akyiwadie which means a thing hateful to the Tribe.
To be more emphatic the Kumasi - Ayaadwasehene ad Nsuta - Asamanghene and the Ntonsonhene are all relatives of the Nsutahene and they belong to the Darko family clan.

The Darko clan is constituted as follows:
1. The Noutahene
3. Nauta - Asamanghene
4. Ntonsonhene
5. Darko - Jachiehene.
The Nsutahene is the Head of the Darko Clan. It is a royal clan which is inseparable from the Oyoko clan. Tradition has it that the Nautahene is an uncle to the Asantehene.

The Ntonsohene is the Benkumhene or the left Wing Chief of the Noutahene. The traditional name of Ntonso Stool is Oppong Stool and the ancestress of which is said to have migrated from Asumegya Asantemanso in the very early days. The Ntonso stool is one of matrilineal descent.

The ancestress of the Dako clan or Abusua by name Nana Yita is said to have originated from Asumegya Asantemanso. The ancestral village of the Dako people at Asantemanso was Adwaamu now a devastated area. The Bekwai people having thus met the head of the Dako people at the spot in question (Adwaamu) asked for a place to stay. The Nsutahene or the Head of the Dako clan allocated the area of his stewards or sodofuo for the Bekwai people which was then known as Bekwai that is the area underneath the Palm trees where palm soup and other dishes were prepared for the Nautahene. So for the Bekwai people having thus settled under the Nsutahene's Palm trees for cookery were thus known as Bekwai people or the place of abode of the Bekwai people which is the present area of Bekwai.

At Adwaamu near Asantemanso Nana Yita gave birth to five sons and five daughters. The descendants of the said five daughters eventually became chiefs of the following stools in their ascending order of magnitude: 1. The descendant of the eldest daughter became the Kumasi - Ayaadwase chief.

2. The descendant of the 2nd daughter became the Tsuta - tisamang stool.

3. The descendant of the 3rd daughter became the chief of Ntonso Stool.

4. The descendant of the 4th daughter became the Nsutahene and the head of the Dako clan or Abusua.

5. The descendant of the 5th daughter became the chief of Tako - Jachie Stool.

The foregoing groups with their respective descendants became hemmed in at Adwaamu village near Asantemanso the gathering place of the people and consequently migration ensured.

As blood of the same kingship tie, the Dako group migrated as a whole and settled at the grdsent area of Juaben. The Juaben people who were of the Oyoko extraction migrated earlier before the Dako people. Tradition has it that Kokofu, Nsuta, and Kumasi stools had a common ancestress who gave birth to Nana Yita, the ancestress of the Dako people, and Nana Anyewa Nyame the ancestress and great Queen MotheGrof the Oyoko royal clan of Kokofu and Kumasi. Prior to this migration the Dako people it is said held in view of approaching the Juabens who were of the same Oyoko extraction and left Asumegya - Asantemanso earlier before them. Having thus settled at Juaben with the relative ties, the head of the Dako group who was the Nsutahene to be, found the situation there to be one of a serious phenomena...
and consequently said to himself "Esono 1, nienu nseno Ihahakoromu" Two, elephants cannot stay at one place, meaning two captains cannot man a ship. The Head of the Daka group having thus taken a decision with his colleagues thus enjoined his servant by name Bomobi who was a first, class hunter to explore the possibility of finding him a suitable place of permanent abode. The present area of Isita was at a subsequent date explored by this servant of Nsutahene, Bomobi. The present area of Nauta had been found by the hunter Bomobi to be full of hunting, animals eg. Esono (Elephant), Ekow, Buffalo etc. and thus reported this news of his adventure to his master and overlord the Nsutahene to be, or the head of the Dako group then resident at Juaben. the Daco people it is said migrated as a whole to this area despite all traditional

vituperations. Having thus settled at the present area of Nsuta and named the place as such a segregation ensued between this group as a result of family squabbles.

At Nauta the descendant of the fourth daughter of Nana Yita stayed and the other descendants separated to different places.

descendants

1. From Nauta the descendants of the Ist daughter of Nana Yita thus settled at Ayadwaase a village about five miles from Kumasi on the Kumasi - Aocra Road near Konongo. He thus became the Kumasi - Ayadwaasehene.

2. From Nauta the descendants of the 2nd daughter of Nana Yita thus settled at Nouta - Asamang a town now about 33 miles from Kumasi on the Kumasi - Hampong Road via Agona.

3. From Nsuta the descendants of the 3rd daughter of Nana Yita thus settled at Amoaman a village now about six miles from Nauta. At Amoaman this section of the Daco group met the Beposo people. The Beposohene was then an independent chief at the area.

4. From Nsuta the descendants of the 5th daughter of Nana Yita thus settled at Dako - Jackie, a village now on the Kumasi - Aecra road in the Ejisu area.

At Amoaman, the descendants of the 3rd daughter of Nana Yita became tiaemed in at this village and once again migrated to the present area of Ntonso. At the time of their migration, this area of Ntonso was inhabited by Wono Adu Gyamfi and relatives, Adu Gyamti it will be recalled was one of the Bretuo rulers who left Adanse - Ayaase at the very early days before the establishment of the Ashanti nation. He was a clan - brother of the Mamponghee and at a subsequent date became the Left Wing Chief of Mamponghee. Wono Adu Gyamfi thus became the Gyamasehene and the Left Wing Chief in Mampong state. The Gyamasehene is now the Nifahene of the Mampong state. This change of title is due to the elevation of the Effiduasehene to the status of a Paramount Chief by the present Ghana Government who then held the title of the Nifahene of Mampong state. Tradition however asserts that the Oyamasehene of the Selgene area is one of the clan brothers of the Bretuo who had migrated from Adanse Ayaase in the
very early days. The Bretuo clan or Abusua is constituted of seven different tribes known as Bretuo Abusua Mman Nson of which the Mamponghene is the accredited head." The Mamponghene runs second in command to the Asantehene and is the occupant of the silver stool of Mapong. The names of these resident tribe heads are as follows: 1. Mampong - The Mamponghene 2. Adubinsukesehene

3. Baworo - Bdworohene
i. Aboatem - Aboatemhene
5. 1IIo.ul - Ioafuhlhen
7. iAtd~a'a - r-t-i-liansohene

So kdi Gya-fi, at the time of 'migration of' this Deko people from
l noaa wa dh 'sdet -ruler' of th present area of I,7tcnso. Nana Amoadan was
noma Badu and-AMI. at a later date bought this area of etonso from Wono Adu
yamfi. edu oamfi is s named after Wono because aono now a village 12 miles'
fremdoKasi n the J*aaasi - Neampong Road and other suburbs roundabout
thearea of Monso were all being ruled by Ldu Gyamfi in the veily earl y days.
'Naa Amma Badu 'and,1 A.ntivi thus bought this area of Ntonso *from '&du
Gyamfi, fTor Peredwan Aduosie I Z8 x 60.
The Darko people having arrived from ;,moaman came to meet Amma Badu and
intwi 'who'had negditiag tie ilTtonso Lnd or area with Wono Adu Gyamfi as the
explorers or th&'owners of the Ntonso land. At a subsequent date the area of
Ntonso was so named by Adu Panin the Dako Chief from Amoaman who is
claimed to be the first ruler ofthe,Ntonso town,. The originid -name 6f the ,Ntonso
town was known as Aboforumu. But this was thds changed into Ntonso by Nana
Adu Panin in that Ntonso was a laad bought frot' Wono Adu Gyamfi through his
own perogative right. Nana Adu Panin thus ruled that the "area ofiboformu be
named after the eyelids of. Adu Gyamfi, 'the' Wonohene'because it was through
the instrumentality of Adu Gyamfi that the land in question was bought. So Nana
Adu Panin said to him'self that he and the Dako people were just staying at Adu
Gyamfi Ani Ntonso that is he Nana Adu Panin and the Dako people as well as his
subjects were just staying at the eyelids of Wono Adu Gyamfi and that brought
about the naming of the present town of Ntonso. The exodus from Amoaman to
Ntonso is said to have taken place in the reign of Nana Oti ikenton one of the
early rulers of Kumasi,
Nana Adi Panin was thus succeeded by his brother Okyeme Jackie
Amono in the reign of King Obiri Yeboah. "He took part in the Dorma war fought
at Suntresu in which King Obiri Yeboah was defeated by the Dormas. Suntresu is
now a suburb of Kumasi city and is the area where we have the present
Government Estate Buildings.
Nana.Olreme Jadhie Ai’ot~o wa also a contemporary of Asantehene
King Osei Tutu., He took part in the subsequent Dorma War fought in thd reign of
King 0ei Tutu in wh'ich the, Dormas were defeated at Abesim and Dorma Kusi
the commander in chief of the Dorma Infantry was captured and beheaded by the King's force at Abesim. The chief of Dorma at that time was called Kyerema Sikafo. He was not killed but took to his heels as far back as to the Gyaman land (now French Ivory Coast), The Dormahene having thus retreated and rendered the due customary apology was received by the King at a later date and was made a soul - washer to King Osei Tutu. Nana Okyeme Jackie Amono was in the Benkum Division of the King's Army which Division also was the Nsutahene. He took part in the Obrumankuma war fought at Sefwi in the reign of King Osei Tutu in which Obrumankuma, the chief of Sefwi was totally defeated by King Osei Tutu. It is learnt that after the defeat of Tafo by King sei Tutu the next target was on the Sefwi Chief. King Osei Tutu heard of the great wealth of the Chief of Sefwi and did send army to wage war against him. Obrumankuma, the Chief of Sefwi was at long last defeated and the seat of Sefwi ransacked and looted by the King's army. Several valuable properties were taken by the King's Army and sent to Kumasi. This cief Nana Okyeme Jackie Amono also took part in the Dernira war fought after the Sefwi war in the reign of King Osei Tutu. The Deniliras were defeated at Feyiase and the Denkyirahene was captured and decapitated by the Ashantis. Nana Okyeme Jaohie Amono was succeeded by his brother Nana Kwarteng in the reign of the same King Nana Osei Tutu. He took part in the Akim war fought in the reign of King Osei Tutu in which the King died on the Akim soil as a result of protracted illness.

Nana Kwarteng was also a contemporary of King Opoku Ware and took part in the Takyyiman war fought in the reign of King Opoku Ware in which the Takyyimanhene Kwakye Ameyaw was defeated and beheaded by the Ashantis on the Takyyiman soil. He took part in the Gyaman war fought in the reign of King Opoku Ware in which the Gyamanhene was defeated and beheaded by the Ashantis. He also took part in the Akim war fought in the reign of King Opoku Ware in which the King took the battlefield upon himself and was at the battlefield when Obirimoro the dead King of Sefwi invaded Kumasi and other principal towns of Ashanti and destroyed many valuable properties of the state. Nana Kwawteng - uvcoeded by his brother Oppong Tenten in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad day light. He took part in the Banda war fought in the reign of King Osei Kwadwo, Nana Oppong Tenten it is said fought mercilessly in the Banda war. Nana Oppong Tenten was succeeded by Nana Konadu Panin in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame. He took part in the Gy-nman war fought in the reign of Nana Bonsu Panin in which Adinkra Kofi, the Gyamaohene was defeated and beheaded on his own soil by the Ashantis.’ He also took part in the Panti war fought Anomabu in which King Oei Bonzu. alias Nana Osei Tutu Kwame Asibey won for himself the traditional appellation of Bonsu, meaning the Destroyer of the sea#
for being the first Asantehene to place the state sword in the sea as a symbolic victory over the Fantes. Nana Konadu Panin was also a contemporary of Asantehene Osei Yaw Akoto. He took part in the Akatamansu war fought at Dodowa in which the Ashantis were defeated. This war is said to be one of the deadliest ever fought by the Ashantis.

This chief died at the battlefield and did not return home.

Nana Konadu Panin was succeeded by his nephew Nana Nyamah Panin in the reign of the same King Nana Fredua Agyeman, Daasebre. Nana Nyemah was also a contemporary of King Kofi Karikari. He took part in the Hwem war fought in the reign of King Kofi Karikari.

Nana Nyamah Panin was succeeded by his nephew Nana Konadu II in the reign of Asantehene Nana Bonsu Kumah alias Nana Lensah Bonsu. He took part in all wars fought in this reign.

Nana Konadu II was succeeded on the stool by his nephew Osei Kofi in the later part of the reign of the same King Nana Mensah Bonsu.

Nana Osei Kofi was succeeded on the stool by his nephew Nana Nyamah II in the reign of the same King Mensah Bonsu. His enstoolment coincided with the period of destoolment of Nana Mensah Bonsu.

Nana Nyamah II was on the stool when King Prempeh I alias Nana Kwaku Duah III was enstooled. The Ntonso people it is learned did not take part in the two consecutive Nkoranza wars fought in the reign of King Prempeh I. As a result of some internal hostilities between the Ntonso people and the King it was ruled out by the King that the Ntonso people should not take part in the said war.

Nana Nyamah II was destooled immediately after the arrest of King Prempeh I by the British in 1896.

Nana Nyamah II was succeeded by his nephew Kwasi Gyase whilst King Prempeh I was in exile. Nana Kwasi Gyase took active service in the Yaa Asantewaa war of 1900.

Nana Nyamah II was reinstated after the Yaa Asantewaa war of 1900. He was once again destooled for mal-administration.

Nana Nyamah II was succeeded by his brother Nana Kofi Frimpong whilst Prempeh I was still in exile in Seychelles Island. He was on the stool after the repatriation of King Prempeh I in 1924. He was subsequently destooled for mal-administration.

Nana Kofi Frimpong was succeeded by his nephew Nana Kofi Doi whilst King Prempeh I was in exile. Nana Kwasi Gyase took active service in the Yaa Asantewaa war of 1900.

Nana Nyamah II was reinstated after the Yaa Asantewaa war of 1900. He was once again destooled for mal-administration.

Nana Kofi Doi was succeeded by his nephew Nana Kofi Doi whilst King Prempeh I was in exile. Nana Kwasi Gyase took active service in the Yaa Asantewaa war of 1900.

Nana Nyamah II was reinstated after the Yaa Asantewaa war of 1900. He was once again destooled for mal-administration.

Nana Kofi Doi is alive.
The Ntonso stool is at present vacant. It is known that there has been a
tossel about the enstoolment of a certain candidate between the N’tonso
Obaapanin (Queen Mother) and the present Town Committee and the
Government. Consequently Stanscet L.

CIEIFS g? TIZNTPISQATOOL
1st Chief ~ Nana Adu Parain
II xl Olkjeme Jackie Axi’onp,
3rd " Kwarteng
4th " Oppong Tenten
5th X onadu Panin,
6th " Nyamah Panin.
8th N Konadu ii.
9th .. " Osoi Kofi
10th Il I " Yasah II (Destooled)
11th Kwazi Gyase
12th n IV (Rainstaled an4 D)epoce0d)
13th " Kofi Frimpong (PestQoied)
14+th "I Kofi Del. (Destooled)
15th. *"X w~bena Kumah (Abdicated)'
16th II" Kofi Dei.(Reinatated, andI Destooled)
17th Vaaca nt)

Classification: Informants:
Recorded by:
Date:
Sub.ieot:
1AS ace. no. AS 172
Bariman Kwasi Poku, Memesenehene
Opanim Akwasi Ntem, Ohene Diemu Dikro Opanin Kofi Kyere Opanin Kwame
Atia
*p nin Dapaah.
J. Agyeman-Duah
22nd April, 1966.

MAMESENE STOOL HISTORY
Institute of African Studies, University of Ghana Legon.
August, 1966

The Mamesenehene swears to the Asantehene with the Ahwihwibaa
sword a: sword of less significance than the Mponponsuo sword which the
Panamount Chiefs and other Senior Chiefs of the component stages of Ashanti
Union use in Rwearign the oath of allegiance to the Asantehene.
Traditionally, the Mamesene Stool is known and called Barima Kwalm Pimpim
Panin Stool. It is a royal stool and belongs to the Ooko Clan. It belongs also to the
Ankobia Division of the King. The Ankobia Division it will be recalled is the
traditional body guard of the king. The Ankobia Divisional Chiefs always keep
guard of the King when he is taking the field for war. They are more or less the
body-guard Chiefs of the King. This stool of royal ancestry is said to have been
created by Nana Bonsu Panin alias Nana - Osei Tutu Kwame after the Gyaman
War fought in his reign.
It would be recalled that Adinkra Kofi, King of Gyaman, had made for himself a
golden stool similar to that in Kumasi. As a tributary King of the Asantehe ne it
was considered an affront and most unusual thing to do, and Butuakwa, a
renowned linguist of the King was sent to Adinkra to seize the stool. Adinkra
quietly complied with the King's demand and sent the stool to Kumasi, but
afterwards taunted by his wife who called him a coward for giving up his golden
stool, and said that she preferred a man of courage to such a poltroon. Adinkra
finding it too late to recall the stool tried to right himself in his wife's eyes by
sending insolent message to King Osei Bonsu. War broke out and Adinkra was
beaten and killed by the Ashantis.
King Osei Bonsu who is described in high traditional circles as a great King of the
century became vexed about this iqualid attitude of Adinkra King of Gyaman and
consequently took the battlefield in this Gyaman war. The King before proceeding
to the battlefield to temper strength with policy was accompanied by some
members of the royal family amid the King's own armed force. The said
courageous royals of the Golden Stool who decided to take the offensive and to
nip its power in the bud were Nana Fredua Agyeman alias Nana Kwaku Duah I,
the future King of the nation and Nana Kwaku Pimpim the Mamesenehene to be,
both of course were maternal nephews of the Asantehene Nana Bonsu Panin. This
war with the Gyamans is said to be one of fierce fighting and lasted for 3 years
before the Ashantis were able to gain the upperhand. In the danger of such
propinquity, the mother of Nana Kwaku Pimpim who was a full-blood sister of
King Osei Bonsu did offer prayers to the tutelary deities of the nation and further
did make sacrifices to the Ashanti gods through contacts of the various oracles in
Ashanti for the safe return home of King Osei Bonsu and his two nephews Nana
Fredua Agyeman and Nana Pimpim from the battlefield of Gyaman. The
Gyamans having thus been defeated by the Ashantis and Adinkra Kofi having
been decapitated on his own soil, the Asantehene Nana Bonsu Panin and his two
distinguished
royals thus arrived hoze unscathocl- amidst a large entourage aznd as tradition has
it they were given a big ovation and received with 31keydaceremonious
salutations and titles of respect by the women-folk who hadzd been offering
prayers to the tutelary deities for a period of 3 years. the King at a later date
having thus settled at home, nevis reached him as to the divine revelations made
on his behalf and the prominence took by his sister Nana aa Dufie in offering
prayers to the ancestral gods. ?or his safe return home from the battlefield. The,
ning having thus accorded the initiative of his sister on the occasion of his interrex,
at the battlefield called an assembly of the people and then recorded his deep
sense of gratitude and appreoiation of thanks to his sister Nana Yaa Dufie. At a
subsequent date the King thus created the Mamesene stool for his nephew Nana
Kwaku Pimpim, the son of Nana Yaa. Dufie in appreciation of his good and meritorious service rendered to him whilst at the battlefield on the Gyaman soil. The word "Mamesene" means to give way. The King thus created this stool under the Ankobia Division as a symbolic fac of the occasion that the Occupier of this stool becomes responsible for paving way for the Golden Stool whenever is in procession or carried high shouldered on such o.eremonious occasion or as the case may be. The occupier of this stool ir thus oharged with the responsibility of protecting the Golden Stool uitb a. special cap Gun. On the other hand he sees to the guardianship of the Golden Stool whenever it is lifted up. He has armed men of 3,000 subjects of the stool whenever it is in procession or when taken to the battlefield when the King of course has himself taken the field for war. The Mamesene stool was thus purposely created for the King's own royal blood because he was thought to be the most responsible and reliable person to be entrusted with all, the vituperations as such of this 'sacred stool. These 3,Occaned men.who are more or less subjects of the Mpamesene Stool usually accompany the Mamesenehene when keeping guard of the sacrea stool ,of the nation. After the creation of the Mamesene Stool for his maternal nephew Nana Kwaku FImpi4_., the mother of Nana Kwaku Pimpim, the Mamesenehene was a- a subseuent date enstooled the Queen-Mother of Ashanti by the King's own perogative instrument as demanded by custom. Nana Yaa Dufie thus became a contemporary of Nana Bonsu Panin. She was enstooled before the Fanti War at Anomabu took place. Barima Kwaku Pimpim thus accompanied the King to the Fanti war in which the Fantes were totally defeate- at Anomabu and the King as a sign of victory and symbolic of the occasion did place the state sword into the sea and thus claimed for himself the traditional title "Bonsu' meaning the Destroyer of the sea. Barima Kwaku Pimpim was also a contemporary of Asantehene Nana Osei Yaw Akoto. He also took part in the Akatamansu War, the battle of which was fought at Dodowa in which several lives were lost by the Ashantis. He however returned home unscathed.

Barina Kwaku Pippin was succeeded by his nephew Barina Akwsi Debyie In the reign of Asantehene Nana Fredua Agyenan alias Nana Kwaku Duah the least pugnacious of the Ashanti Kings. Barima Akwasi Debyie was a contemporary of &santehene Nana Kofi Kerikari 7nd Asantehene Nana Bonsu Kunah alias Nana Yensah Bonsu as well. He was on the stool during the civil disobedience against King Prempeh's enstoolment as such. It would be recalled that after the untimely-death of King Kwaku Duah II there were two contesting royals to the Golden stool of Ashalti namely, Nana Lgyeman Prempeh alias Kwaku Duah III the younger brother of King Kwaku Duah I and a son of Nana Yaa Achia, the queen mother of Ashanti and the other was Yaw Atwereboanna a cousin of Kofi Karikari and Mensah Bonsu. Yaw Atwereboanna was of course the son of Nana Efua Sapong's youngest daughter. Nana Efua Sarpong was of course once queen Mother of Ashanti and a sister of King Kwaku Duah I. She had three daughters. The eldest daughter Efua Kobiri was the mother of Kofi Karikari, Mensah Bonsu and Nana Yaa Achia. When King Mensah Bonsu
was deposed from office Efua Kobiri was also deposed presumably for not giving his two sons good advice. Nana Yaa Lyia then became Queen Mother of Ashanti. Her two sons were Kwaku Duah II and Kwaku Duah III alias Nana Prempeh I. Bekwai, Ejisu, Juaben, Asumegya and Kumasi wanted Agenan Prempeh alias Kwaku Duah III. But Kokofu, Ifampong, Nsuta, Nkoranza, Ahafo and the Gyasehene of Kumasi wanted Atwereboana, Ashanti thus became divided and civil war broke out.

Barima Akwasi Dekyie was also on the stool during the Manpong and Nkoranza Wars fought in the initial reign of King Prempeh I that is before his arrest by the British in 1896.

Immediately after the arrest of King Prempeh I Barina Akwasi Dekyie took residence at his stool village at Kwaso Deduako. This village is 10 miles from Kumasi on the Kumasi - Accra road via Ebomso village behind the campus of the Kumasi University of Science and Technology. This Chief thus settled at an area called Ohene Diemu which area was purposely allocated for the Mamesene Stool by the Asantehene Nana Bonsu Panin during the creation of the Manesene Stool. The Stool subjects at this village are responsible for the cutting of plantain for the occupant of the Golden Stool during Akwasedae and Awukudae festivals for ceremonial purposes. It was at this village of Ohene Diemu in Kwaso Deduako that Barima Akwasi Debyle met his natural death whilst King Prempeh I was in exile in the Seychelles Islands.

After the demise of Barima Akwasi Dekyie, the stool became vacant for a considerable length of time, because there was no ripe royal for the stool hence the administration of the stool was taken over by Nana Ara Nkrumah alias Nana Afua Serpong and the Ankobia Stool Elders.

Nana Ara Nkmmrah was a sister of Barira Akwasi Dekyie. Though Nana Area Nkrumah, alias Nana Afua Serpong and the Ankobia Stool Elders took over the administration of the Stool after the demise of BarLaa Akwasi Dekyie during the said period of interregrim, it is however to be noted that the Maesene stool has no female stool attached to it, The appointment of Nana Aa N krunah alias Nana Afua Serpong as an administratrix to the stool is purely one of an exception to the rule.

Barima Akwasi Dekyie was succeeded by Barima Kwadwo Poku a son of Nana Nkrumah alias Nana Afua Serpong. He was enstooled 2 years before the repatriation of King Prephoh I from Seychelles Island In 1924. He thus became a conte4orary of King Prepeh I during his second reign that is after his release from exile. He was also a conte,porary of the present reigning. Monarch Nana Osei !,syaman Pzenpeh II before he met his natural death on the stool.

Barima Kwadwo Poku was succeededby his brother Barima 0sei Kwadwo in the reign of this same reining Monarch Nana Sir Osei Asyenan Prempeh II. It is worthy of note tOat Barina 0sei Kwadwo was one of the keen contenders of rivals of the present Asantehene Nana sei Agyeman Prempeh II who quarrelled over the succession to the G.olden stool.
Barima Osei Kwadwo has been succeeded on the stool by his grandson Barima Akwasi Poku II, the present Chief. Barima Akmasi Poku is also a maternal grandson of Nana Nkruuah alias Nana Afua Sexpong and also accredited nephew of the present Apantehene Nana Osei Agyeman Prepeh II.

Note 1. (a) The official title of the occupier of this stool is Barima and not Nana.
(b) Traditionally the official titles of royals are Barirma and Nana.

29 There is a caretaker Chief or Odikro called Ohene Diemu Odikro who is resident at this village of Ohene Diemu at Kvaso Deduako village and is also responsible for the cutting of Asantehene's plantain. The necessary presentation is of course made to the King through the Mamesenehene.

3. Nana Yaa Dufie the mother of Barima Kwaku Pimpim became the Asantehene during the reign of Asantehene Nana Bonsu Panin.

Nana Yaa Dufie was succeeded by Nana Afua Serpong, a sister's daughter of Nana Yaa Dufie by name Nana Amma Serwah. Nana Afua Serpong was also a full-blood sister of Nana Fredua Agyeman alias Nana Kwalcu Duah I. Nana Afua Serpong was succeeded by Nana Ifua Kobiri. Nana Oua Kobiri %as a full-blood daughter of Nana Afua Serpong.

Nana Afua Kobiri gave birth to Nana Kuabena Anim, King Kofi Karikari, King Mensah Bonau, Nana Yaa Aohia (queen Mother) and Akua Afriyie. Nana Afua Kobiri was succeeded by her daughter Nana Yaa Aohiaa who reigned with King Prempeh I, was the mother of King Prempeh. I. Nana Yaa Aohiaa was succeeded by Nana Konadu Yiadom, Nana Konadu Yiadom was the 13th daughter of Nana Yaa Aohiaa.

Chiefs of the Mamesene Stool.

1st Chief Bariman Kwaku Pimpim
2nd Chief Barima Akwasi DeIyie
3rd Chief Barima Kwadro Poku I
4th Chief Barima Osei Kwaduro
5th Chief Barima Akwasi Poku II
(The present Chief)

Classification:
Inforimint:
1. Nana Kwvbena Konadu, Asamanghene
2. Opanin Kwadwo Brifu
3. Kwaku Baah (stool carrier)
Recorded by:
Date:
ASAMANG STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
August, 1966
AS 173
IAS 11

Asamang is a town 27 miles from Kumasi on the Kumasi-Mampong Road. via Agona-Nkanta. The Mrig Stool is one of paramountcy and belongs to the Pako Clan. It is a stool by matri lineal descent. Tradition has it that oyoko and Dako clans are inseparable though they are two distinct clans because an Oyoko man cannot inherit the Dako Stool and vice versa. The Dako clan is constituted as follows:

1. The Nsutahe ne (who is the head of the Dako Clan)
2. Asapanghene
3. Ntoxohene
4. Gyaasehene
5. Darko - Jachiehene.

The Asamanghen at present swears to the Asantehene with the Mpomponsuo-sword, the principal sword of the King which the Paramount chiefs and other senior chiefs of the component states of the Ashanti Union use in swearing the oath of allegiance to the occupant of the Golden Stool. He was a divisional chief of the Nsutahe ne, but *as elevated to the status of a Paramount Chief by the instrumentality of the old Nkrumah's regime.

Militarily, the Asamanghene belongs to the Bbnorkum"Division of the King and before his elevation as a Paramount chief was the Nifahene of the Nsutdhene and ran second in command to the Nautahene in the Nsuta state or Nsuta Traditional Area. Tradition has it that in the old dis the ks'aanghene swore to the Nsutahe ne at Nsuta with the Nsuhene's Bosomoru sword and also unsheathes the ponponsuo sword in preceding the Nsutahe ne in Kumasi when he the Nautahene was taking the oath of allegiance before the Asantehene.

The ancestress of the Asanang stool is said to have been Nana Assa Deaw (Queen Mother) who migrated from Asantemanso with other members of the Dako Clan in the very early days. Asantemanso toady is a tiny hamlet of no significance save as a religious centre. Ashanti tradition reveals that there was a hole in the ground, out of which emerged the ancestors of moat of the peoples of southern Ashanti. It is alleged that most of the peoples of Ashanti were residents of Asantemanso in the Ancient days, but having hemmed in at this area they dispersed to various places in Ashanti - Bekwai, Kokufu, Juaben, - and others. Tradition has it that Kokofu, Nsuta and Kumasi stools have a common ancestry. This is evidenced by the fact that the Asantehene at present
calls the Nautahene "Wofa" meaning uncle. It is learned that Yana Anrewa Nyame, the great Queen Mother of the Oyoko royal family and Asantehene was a sister to Nana Yita the ancestors of the Dako people. Tradition also asserts that Kumasi and Kokefu royalties are descended from Nana Alcjewa Nyame, and are Oyoko; Nsuta is descended from Yita and later became Dako. There is however at present a strong kinship tie of mutual understanding of common ancestry of the membership of the Oyoko and Dako clans.

So Nana Assa Deaw the ancestress of the Asanang stool must have been a close relative of Nana Yita at Asamantemanso. But as family disputes are always inevitable among members of the royal lineage, Nana Assa Deaw it is said quarrelled with other members of the entire family and consequently left Asamantemanso with her supporters and settled at a devastated village then known as Adum an an area now about 1 miles from the present seat of Asamang. At Adum an the immigrants or followers of Nana Assa Deaw were molested and tortured by the Juaben people.

So from Aduman these immigrants dispersed, some took refuge at the present area of Nsuta but others followed suit and settled at the present area of Asamang under the able leadership of Nana Kra Mponso who had then succeeded Nana Assa Deaw, the Queen Mother. During this episode from Aduman, the Bebosohene was at that time supposed to be the overlord and a very powerful ruler at the present area of Nauta.

This second exodus from Aduman to the present area of Asamang it is learned took place before the Ashanti/enlwira War which was fought in the reign of King Osei Tutu, the founder of the Ashanti Monarchy.

Nana Kra Mponso was succeeded by his brother Nana Fosu Abora in the reign of Asantehene King Osei Tutu. Nana Fosu Abora took part in the Denkyira War fought in the reign of King Osei Tutu in which the Denkyiras were defeated at the battle of Feyiase and the Denlyirahene Ntin Gyakari captured and beheaded by the Ashantis. He also took part in the Akim war fought in the reign of King Osei Tutu in which the King met his natural death on the Akin soil.

Nana Posu Abora was succeeded by his brother, Nana Kwaku Sarpong in the reign of Asantehene Nana Opoku Ware. This Chief took part in the Takyiman War fought in the reign of King Opoku Ware in which imeyaw Kwake the Takyimanhene was defeated and beheaded on his own soil by the Ashantis. He also took part in the Gyaman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyamanhene was defeated and decapitated by the Ashantis. He also went to the Akim war fought in the reign of Opoku Ware in which the terrible news reached the King 'at.? the battlefield that Abirimoro, the chief of Sefwi, had invaded Kumai and other towns destroying several state properties and killing many royalties.

Nana Kwaku Sarpong was succeeded by his brother Nana Kwasi Kwanti in the reign of Asantehene Nana Osei Kwadwo the great fighting King who fought in the broad day light.
Nana Kwasi Kwanti was succeeded in 1771 by his brother Agyepon Yaw in the reign of Nsutahe. He took part in the Gyaman war fought in the reign of King Osei Bonsu Tutu Kwame at the auspices of the Asantehene. He also took part in the Panti war fought at Anomabu in which the King Nana Osei Tutu Kwame did place the state sword into the sea as a sign of victory over the Fantes. Thus, he won for himself the traditional appellation "Bonsu" which means "The Destroyer of the Sea." Nana Agyepon Yaw was also a contemporary of Asantehene Nana Osei Yaw Akoto. He also took part in the Akatamansu War fought in the reign of King Osei Tutu Kwame. It is said that this war was the deadliest war that the Ashantis ever fought.

Nana Agyepon Yaw was succeeded by Nana Pong in 1863. He was on the stool in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I, the least pugnacious of the Ashanti Kings. Nana Pong took part in the "Hwem war" (Togoland War) fought in the reign of King Kofi Karikari which war is said to have lasted for a period of 3 years.

Nana Agyepon Yaw was succeeded by his brother Barima Yaw Afrin in the reign of Asantehene Nana Mensah Bonsu. Nana Yaw Afrin was on the stool during the civil disobedience against King Prempeh's enstoolment as successor of King Kwaku Duah II. It so happened that after the untimely death of King Kwaku Duah II who it is said, spent just about 10 days on the throne, there broke out a civil war in Ashanti as to the choice of a probable candidate on the Golden Stool. Two brothers namely, Nana Agyeman Duah alias King Prempeh I and Yaw Atwereboanna both royals of the Golden Stool were chosen as such. Bekwai, Ejisu, Juaben, Asumegya and Kumasi were in favour of the candidature of King Kwaku Duah III alias Nana Prempeh. On the contrary, Kokofu, Manpong, Nouta, Nkorranza, Ahafo and the Cyasehene of Kumasi were against the candidature of Nana Prempeh I. Prempeh's party however obtained a decided majority, and in March 1888 he was enstooled in the stool of Nana Kwaku Duah III.

After Prempeh's enstoolment as such intermittent troubles still ensued. Owusu Selvere, the Mamponghe who ought to have been present at the enstoolment of the Asantehene did not attend. War however broke out between the ampongs and the King's mobilised forces after the enstoolment of King Prempeh I as such. The Mampons were defeated and the whole state of Manpong was ransacked by the King's aried forces. The Asamanghene Barium Yaw Afrin it is said fought heroically on the side of Prempeh against the Mapongs and was awarded the title of "Barima". Barima Yaw Afrin also took part in the Nkoran-sa war fought in the reign of King Prempeh I in which the A-oranzas were defeated by the King's mobilised forces after a fierce fighting. Barima Yaw Afrin also saw active service of the "Lpiakyira War" that is Yaa Asantewa War of 1900. Barima Yaw Afrin was succeeded by Nana Yaw Baah whilst King Prempeh I was in exile in the Seychelles Islands.

Nana Yaw Baah was succeeded by Nana Kwabena Marko whilst King Prempeh I was still in exile in the Seychelles Islands.
Nana Kwabena Marko was succeeded by one Kwabena Agyeman whilst King Prempeh was in exile in the Seychelles Island. Nana Kwabena Agyeman was destooled after 4 months reign because he was not a direct descendant of Asamang stool.

Nana Kwabena Agyeman has been succeeded by Nana Kwabena Konadu before the repatriation of King Prempeh I from the Seychelles Island in 192+. Nana Konadu it is said was enstooled during the cries of the descretion of the Golden Stool.

It is learned that sometime in September 1921 whilst King Prempeh I was still in exile and the Ashanti nation was left without a head, a critical situation arose in Ashanti. The whole nation was plunged into a great disaster and dismay when it became known that the Great Golden Stool which served as a palladium of, the nation and at the same time the soul of the Ashanti nation had been defiled mutilated by Seniagya and others. The feelings of the people of Ashanti ran high and vengeance was demanded but by the keen and tactful handling of the case by the Chief Commissioner of Ashanti the situation was saved without compunction. The whole incident was that after the deportation of King Prempeh I in 1896 by the British imperialists one Asubonten who termed himself a very faithful christian and one of the most loyal and most influential chief highly respected in Ashanti had succeeded to the charge of the King's household (that is a chief responsible for the upkeep of the office of Asantehene's household) was in nominal charge of the Golden Stool. The actual custody of the Stool it is learnt was in the hands of Kwadwo Danso, the Chief of Aboabogya, in the proximity of which village the Golden Stool was buried as a result of the British intervention.

Nana Kwabena Konadu who is the present Asananghene was enstooled about two and half years before the repatriation of King Prempeh I from Seychelles Island.

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CIEFS CF THE AUXhLLG - STOOL.
1at Chief Nana Kra Mponso
2nd It Posu Abora
3rd " Kwaku Sarpong
4~th " Kwai Kwanti
5th " Asyepon Yaw
6th If Pong
7th " Barima Yaw Afri
8th " Yaw Baah
9th ~'Kwabena Mar'ko
10th " Nana Kwabena Agyeman
(Destooled)
11th It Kuabena Konaclu
(The Present Chief)

Classification:
The occupier of this stool swears to the Asantehene with the Upomponsuo sword, the principal sword of the King which the Paramount Chiefs and other senior chiefs use in swearing the oath of allegiance to the Asantehene. It is a stool of patrilineal descent and represents the yase Division under the category of Buabasa or the Gyasehene at the King's Court. The Gyase Clan it will be noted is constituted of five groups of which the Samanghene is the accredited Head. The five groups of the Gyase Division of the King as constituted under its respective heads are as follows:

1. Samanghene
2. Kronkohene
3. Dadiesoabahene
4. Anantahene
5. Gyasehene.

Each group as enumerated above is independent on its own but they constitute the Gyase Division of the Asantehene under their accredited Head, the Samanghene.

Originally, the ancestor of this stool by name Denkyira Amoako Atta is said to have migrated from Denkyira as a result of the tyrannical administration of the Denkyirahene and sought refuge at Kumasi during the reign of King Osei Tutu, the founder of the Ashanti nation. The migration it is learned took place before the Ashanti/Denkyira war fought at Feyiase in which the battle of keyia was a decisive victory for the Ashanti. The King of Denkyira was defeated and decapitated at Feyiase by the Ashantis. Prior to the migration of Denkyira AmoakOc Atta to Kumasi he was noted to be one of the principal Linguists of the Denkyirahene Ntim Gyakari. On the other hand, it is said that the original name of this Linguist from Denkyira was Faben.

At Kumasi this Linguist from Denkyira was at a subsequent date made a linguist of the King upon consultation with his spiritual Adviser and confidant, Okomfo Anokye. The Linguist stick, "Asemwa Eti" which is his symbol of authority was thus handed over to him.

Okomfo Anokye, the spiritual Adviser and confidant of King Osei
Tutu having thus worked miracles for the welfare and the growth of the Ashahti nation did a se the King on the appointment of the Linguist Faben as one of his soul washer at the King's Court in addition to his former appointment as such. The Linguist Faben was thus made one of the soul-Washers of the Busumuru Sword of the King and given the title or designation of Busumuru Famahyi which did symbolise his position as a distinguish soul-washer of the Asantehene who serve as an accessory to the Basomuru sword.

Tho Bosomuru sword is depicted as the first of the Keteanokena swords to have been made and it was made for King Osei Tutu. It is used for swearing purposes only by the Asantehene and only at the special installation rite which takes place at Pampaso one of the wards, in ancient Kumasi. It is the most solemn part of the installation rites and the only persons admitted to it are the players of the'Aprede drums.

The bearer of this sword wears the Asantehene's crown, the Denkyeye, made out of the skin of the same elephant on whose skin, the Banwoma, is placed, the chair which provides a rest for the Golden Stools. The elephant had been slain by King Osei Tutu on his march back to Ashanti from Akwamu to succeed to his uncle King Obiri Yeboa. The hat is decorated with gold casts of a amr's horn the head of a *own bird sea shell and the Adwira plant. The Asantehene wears it only at the Pampaso installation rite and when there is a grave national crises such as the declaration of war. The name mean the hat of all hats.

The Bosomuro Fabenm stool is also described as one of the distinguished Linguist stools at the King's Court. The occupier is also one of the accredited twelve Linguists of the Asantehene. He has the status of an Obrempong and could in the Old days drive in a Palanquin at the Command of the King. The occupier has at present the traditional appellation of "Ohene se" meaning the father of the King. It is learned that it is this stool that gave birth in the paternal sense to the present occupant of the Golden Stools Otumfuo Sir Osei Agyeman Prempeh II.

This Fabem Stool it is said has attended the following wars:

1. The Dorma War fought in the reign of King Osei Tutu In which the Dormas were defeated at Abesim,
2. The Ashani/Denkyira War fought in the reign of King Osei Tutu in which the Denkyira'a were defeated at the battle of Feyiase in which the Derirahene Ntim Gyakari was captured and beheaded by the Ashantis.
3. The Takyiman war fought in the reign of King Opoku Ware in which the Takyimanhene Nana Kwake Ameyaw was defeated and beheaded on his own soil.

The ancestor of the stool Oyeare Fabem was succeeded by Okyeame Boadu Kwadwo; Okyeame Boadu Kwadwo was succeeded by Okyeame Antwi Kokoor, Okyeame Antwi Kokoor was succeeded by Okyeame Antwi Kobi; Okyeame Antwi Kobe was succeeded by Okyeame Kwabena Kumi; Okyeame Kwabena Kumi was succeeded by fyeame Kwaku Mensah; Okyeame Kwaku Mensah was succeeded
by Okyeame Kwaku Owusu "Ohene Se" who was the father of the present reigning Monarch Nana Osei Agyeman Prempeh II.

"3
Okyeame Kwaku Owusu, the King's father was succeeded by Okyeame Kwame Effah who reigned for only two months. Okyeame Kwazne Effai was succeeded by Okyeazue Badu; Oktyeame, Badu was succeeded by Okvreme Ansere, and Okvreame Ansere has been succeeded by C179F.abe lBadu Ababio.

L~NJIIST OF FABEM STOOL
1st Linguist
2nd 3rd 4th 5th 6th 7th 8th 9th 110th 11th
Ogleame Fabem
Boadu Kwadwo Antwi Kolcor Antwi Kobi.
Kwabena, Kumi Kwaku Mensah
Kwaku Owusu, Kwame Effah
It Boadu it Ansere
to to Badu Ababio.

IAS ace, no. AS 175
informant:
Nana Osei Kwadwo Amakre Barihene
Recorded by:
J. Aa'eman-Duah
ate:
3rd maroh, 1966
SubSect
AMA MY BARI STOOL HISTCRY
Institute of African Studies, University of Ghana, Legon,
August, 1966
Classification:

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Amakye Bari is a village 13 miles from Kumasi on the Abrepo Road, the ancient Bron&/Ahafo Road via Adankwame Road.
The Amakye-Barihene swears to the Psantahene with the Xpomponnuo sword, the principal sword of the King which the Pzxamount Chiefs and other senior chiefs of the component states of the Ashanti Union use in swearing the oath of allegiance to the Asantehene. The Amakye-Barihene who is known in high tradclional circles as "Gyedu Kumanin" is one of the principal chiefs of the Kronti Division of the King. The Kronti Division of the King it will be recalled, is constituted of seven Gunmen. The seven Gunmen are traditionally known as "Abrempongtoo Nson" within the Kronti Division of the King. Those seven Gunmen or seven warrior chiefs were specifically appointed by King Osei Tutu at the initial reign of his term of office to strengthen his Kronti Division.
The seven Gunmen of the Kronti Division of the King is constituted as follows:

1. Bantama-Baamuhene
2. Essuowinhene
3. Afarihene
4. Amakye Barihene (Gyedu Kumanin)
5. Akwaboahene
6. Twafuo Bach

Traditionally, the Amakye Bari stool is known and called Gyedu Kumanin Stool. It is a stool of matrilineal descent and belongs to the Rkuona Clan. Although this stool is said to have been created by King Osei Tutu, but the ancestry of Gyedu Kumanin, the first chief of the stool is traced from Akim or Aleyem.

Nana Gyedu Kumanin who was a close relative of, the Okyenhene and the occupier of the heir-apparent stool of the Olyenhene left the shores of the Okyeman as a result of some hostilities that arose between him and the Okyenhene and settled at the confines of King Obiri Yeboah, the granduncle of King Osei Tutu. The main course of the palaver of the exodus was in respect of the ownership of Jewellery known as "Sika Pesewa." Nana Gyedu Kumanin thus migrated with his sister called Afua Pofie and some relatives as well as stool subjets. The migration it is said was a non-stop one and took place in the reign of King Obiri Yeboah the granduncle of King Osei Tutu when Kumasi was then known as Kwamang. On arrival at Kumasi/Kwamang Nana Gyedu Kumanin as custom demanded called on one of the King's Linguists presumably the occupier of Kyerema Kobia Linguist stool and was accordingly introduced to the King. The purpose of his errand having been made known and the necessary customary rites performed to its effect the King it is said put a further question to him as regards the nomenclature of his name and his sister Afua Pofie as well, Nana Kofi Gyedu Kumanin having thus made known his name as Kofi Gyedu and his sister as such the King in spite of heckling by his audience nick-named the sister of Nana Gyedu Kumanin alias Kofi Gyedu as. Afo Tua, The word Tua which is a suffix to Afua thus signified the sister of Nana Kedu Kumanin who was more or less a baapanin who had left her original place of abode without compunction. Nana Gyedu Kumanin whose original name was Nana Kofi Gyedu was at a subsequent date made a servant at the King's Court. He was thus made responsible for the keeping of one of the household. keys at the King's Court. It was just after the untimely death of King Obiri Yeboah, the 'granduncle of King Osei Tutu that Nana Kofi Gyedu who was serving at the King's Court in his capacity as such was appointed to this stool of Amakye Bari by King Osei Tutu, the successor of King Obiri Yeboah upon predictions made by Okomfo Anoye, the spiritual Adviser and confidant of King Osei Tutu that certain miracles were to be performed before the growth of the would-be Ashanti Nation could become stabilised. Consequently Nana Gyedu Kumanin was made a chosen vessel at the King's Court to carry or convey a stone right down to an area in Kumasi called
Bantama Tenponkesse which was the ancient min road of Bantama Lane in Kumasi. The stone it is said was one of loaded obstacle, but this servant of the King Kofi Gyedu was successful in his onerous adventure. The spot to which this stone was conveniently conveyed to became known as "Bantama Gyeabuoso" that is the place at Bantama where the mysterious stone was placed. It was roundabout this juncture that the King Osei Tutu did constituted the seven Gunmen of the Kronti Division of the Kumasi state. The Bantama stool as such had then been created, Evidently the Amakye Bare stool should have been the third stool in order of precedence as indicated by the King, but the Afari stool which was created after the creation of the Amakye Bari stool was given the exception rather than the rule to run third in command. The constitutional frame work of the Gunnen of the Kronti Division. The Afarihene it is said was given such due prominence over Amakye Barihene simply because the Afarihene was thus appointed as a watch dog within the Kronti Division to report matters of interest to the King. Tradition has it that the Afarihene is the only one of the King's sons within the Kronti Division. His stool is one of patrilineal descent and one of his principal duties as such is to report to the King all matters of mutual interest concerning the King, since the Kronf Division of the King is constituted of Armed men, and there is a possibility of Aruy Coup for the overthrow of the King's Government.

Prior to the constituted military organisation of King Osei Tutu, the Amalye Barihene was traditionally known as "Bcntama Kotiahene". He was responsible for the pouring of libation to the ancestral gods for the welfare and good government of the state, He was entrusted with a special person of iron and used for the administration of the pouring of libation. The Amalye Barihene it is said in the old days got up before dawn each day and thence poured the necessary Libation as such. The incantation of the fetish Sanye was constituted of two indoctrination of the state, First to pray to the ancestral gods for Long Life and prosperity of the King and secondly to pour libation for the welfare and good government of the state.

It was roundabout this period of military organisation of the King that the Dormahene fought in the reign of King Osei Tutu took place. Although there was a complex machinery of tribal deliberation of military construction confronting King Osei Tutu on such initial stage of his reign, but he made a move on the Dormahene at Santresu a suburb now in Kumasi where we have the present Estate buildings. The Dormahene was totally defeated at Abesim by the King's Arnir and Dormaa Kusi the commander-in-chief. Do a;i af'a::ty arqr was captured and made a victim of the circumstances. Nana Kofi Gyedu then known as Bantama Kotiahene it is said fought mercilessly in this war and held combat with one of the Dormahene's captains by name Anini. He took up the bear of this commander of the Dormahene and consequently did inform the King as to this prowess. He was thus given the praise name or appellation Gyedu Kumanin meaning Gyedu who could kill the high ranking officials of the enon. Thus came about the changing of the name of Nana Kofi Gyedu into Gyedu Kumanin.
Before the display of this gallantry by the Bantama Kotiahene he was known and called Nana Kofi Gyedu. Nana Kofi Gyedu it is said was instrumental in the Dorma War fought at Suntresu in the reign of King Osei Tutu. Nana Gyedu Kumanin thus took part in the Ashanti/Denkyira war which battle of Feyiase was a decisive victory for the Ashantis. Nana Gyedu Kumanin also took part in the Akim War fought in the reign of King Osei Tutu in which the King died at the battlefield. Ntim Gyakari was defeated and decapitated by the Ashantis. Nana Gyedu Kumanin also took part in the Akim War fought in the reign of King Osei Tutu in which the King died at the battlefield. Akim soil as a result of protracted illness.

Nana Gyedu Kumanin was succeeded by his brother Nana Amakyi in the reign of Asantehene Nana Opoku Ware. He took part in Akim War fought in the reign of King Opoku Ware in which the King himself took the field for war and was at the battlefield when the deadly chief of Sefwi by name Abirimoro besieged Kumasi and looted other principal towns of Ashanti causing damage to valuable properties of the state.

Nana Kofi Kusi was succeeded by Nana Osei Kofio. He was deposed from office by the former C.P.P. Government for supporting the National Liberation Movement.

Nana Osei Kwadwo was succeeded by Nana Kofi Nkrumah in of the same present Monarch Nana Osei Agyeman Prempeh II. destooled for mal-administration. He was the present Chief.

Nana Osei Kwadwo has since then been reinstated and he is the present Chief.

Note 1: Appellation of Ama1ke Barihene:- Bantama Kotiahene a Ote Nkoreso - Kumanin CHIEFS (F TRE ANAKYE BARI STOOL

1st Chief 2n "
3rd 4th
Nana Gyedu Kumanin "AmaWi " Abu " Abu Kumah
5th 6th 7th
8th 9th 10th 11th 12th 13th
" Asare Afumfu (Destooled)
Gyadu Kumanin Ampong Nantwi
Otwi Kuntu (Destooled)
Akwasi Duawuo
Kofi Kusi
Osei Kwadwo (Deposed)
" Kofi Nkrumah (Destooled)
Osei Kwadwo (Reinstated) (He is the present Chief)

Classification: A c.n. S17

Informants:
Nkwanta-Esaase is a village 12 miles from Kumasi on the Kumasi-Ooffsinsu Road via Ednase kvanta.

The occupier of this stool swears to the Asantehene with the Mponponsuo sword, the principal swor_ which the paramount chiefs and other senior chiefs of zii& ocpcnecit states of Ashanti Union use in swearing the oath of allegiance to the Asantehene. He is one of the Aheadnace-guard chiefs of the ing. He runs second in command to the Twafuohene of the Ironti and AkJoamu Division of the King. Twafuohene of the Kronti and Akwamu Division of the King. Twafuohene, it will be recalled is the military official, representative CC- the Kronti and Akwamu Divisions of the King. The official traditional title of Nkwanta-Esaasehene is Akwamu Nuano.

Traditionally the Nkwanta-Esaase stool is called Krakote stool. It is a stool of matrilineal descent and belongs to the Eduana clan. It also comes under the category of the Akwamu Division of the King. It is a stool of ancestry said to have originated from Denkira.

It is learned that there, are seven Asomfuo chiefs within the Akwamu olan who serve the Asantehene through the Adumhene, The Adumhen. runs second in command to Akwamuheno alias Akyamfuo who is thebeconstituted .Head Clan Chief of the Akwamu Division of the King. These seven Asomfuo brother chiefs though serve the King through the Adumhene but owe direct allegiance to the Asantehene and are no subordinate chiefs to the Adumhene.

The occupier of this stool is also one of the soul-washers of the Asantehene. He wears a gold necklace called Krakote which thus symbolises his position as such.

The ancestor of this stool Nana Yeboah is said to have originated from Denkyira at a village called Adwaaduaamu. As a result of the tryannical rule of the Denkyirahene Ntimn Gyakari, Nana. Yeboah and fellers left Denklira uncwmominously for settlement at Kumasi. On arrival at Kumasi Nana Yeboah and retinue as custom demanded were made to call on the King through the Adumhene. The purpose of their migration having been known to the King upon the introduction of Adumhene, the King further commanded that Nana Yeboah and followers should serve him through the Adumhene. The then reigning Adumhene it is said was Anum
Asamoah. Nana Yeboah and followers were at a subsequent date made to settle at Tanoso, a town now on the Kumasi-Sunyani road, but to serve the King with those Asomfuo through the Adumhene. The migration is said to have taken place in the reign of King Osei Tutu - opimsuo. "hilist resident at Tanoso Nana Yeboah and followers became hemmed in at this village and then migrated to the present area of Nkwanta-Esaase.

- 2

These emigrants from Denkyira having been entrusted in the hindS of Anum Asamoah at the command of the King, Nana Nyarko, the sister Of Nana Yeboah, the ancestor of the stool in question fell in love with the Aduhene Anum Asamoah and at a subsequent date Nana Nyarko became the beloved wife of the Adumhene.

Nana Yeboah it is said took part in the Ashanti/Denkyira war which battle of Feyiase was a decisive victory for the Ashanti. The King of Denkyira Ntim Gyakari was defeated and beheaded by the Ashantis. Nana Yeboah also took part in the Akim war fought in the reign of King Osei Tutu in which the King lost his life at the battlefield on the Akim soil as a result of protracted illness.

Nana Yeboah was succeeded by his brother Nana Kwakye in the reign of Asantehene Nana Opoku Ware. This chief took part in the Takyiman war fought in the reign of King Opoku Ware in which the Takyimanhene Nana Ameyaw was defeated and beheaded by the Ashantis. He also took part in the Gyaman war fought in the reign of King Opoku Ware in which Abo Kofi, the Gyaman chief was defeated and beheaded by the Ashantis.

He also took part in the Akim war fought in the reign of this same King Nana Opoku Ware in which the King took the battlefield to himself and was at the battlefield when Abirimoro the dead3y chief of Sefwi invaded Kumasi and caused havoc to several valuable properties of the state. The Akims it is said were totally defeated in this war.

Nana Kwakye was succeeded on the stool by his brother Nana Kofi Kwaman in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad day light.

Nana Kofi Kwaman was succeeded by his nephew Kwasi Mensah in the reign of Asantehene Nana Osei Tutu Kwame. This chief took part in the Gyaman War fought in the reign of King Osei Bonsu Panin in which Adinkra Kofi. the Gyamanhene was defeated and beheaded by the Ashantis on his own soil. This chief also took part in the Fanti War fought at Anomabu in the reign of the same King Nana Ost. Tutu Kwame in which the King for the first time in the annals of the Ashanti history did place the state sword into the sea and did claim for himself the traditional title "Bonsu" meaning the destroyer of the sea.

Nana Kwasi Mensah was succeeded on the stool by his nephew Nana Kwaku Amoah in the reign of the same King Nana Bonsu Panin. Nana Kwaku Amoah took part in the Akatamanso War fought at Dodowa which war is said to be one of the deadliest ever fought by the Ashantis. Nana Kwaku Amoah was also
a contemporary of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I
the least pugnacious of the Ashanti Kings.

Nana Kwa.ku Amoch was succeeded by Nana Kwame Asamoah in the reign of
Asantehene Nana Kofi Kerikari. He took part in the Karikari Wars fought in this
reign. He was also a contemporary of King Nensah Bonsu.
Nana Kwame Asamoah was succeeded on the stool by Nana Kwadwo
Asare in the initial reign of King Prempeh I that is before his arrest by the British
in 1896. He took part in the civil war that broke out in Ashanti during the
ens tooLKent of King Prempeh I alias Nana Kwaku Duah III. He took part in the
Nkoranza war fought in this initial reign of King Prempeh I.
Nana Kwadwo Asare was succeeded on the stool by his nephew Yaw
Manu whilst King Prempeh I was in exile in the Seychelles Island. He took part in the
phia~iri war (Yaa Lsantewa War of 1900) and fought on the side of Aban
dwa. He died 40 days after the repatriation of
King Prempeh I in 1921+.
Nana Kwadwo Asare was succeeded by his nephew Yaw Manu in the
second part of the reign of King Prempeh I that is after his repatriation in 192). He
reigned on the stool for 42 years and died about a year's time hence from the date
of recording this stool history. He has since been succeeded on the stool by Nana
Kwabena Yeboah Abablo, the present chief.

CHIEF-S OF NKWANTA-ESAAAM STOOL
1st Chief Nana Yeboah
2nd " Kwayne
3rd t" Kofi Kwaman
4th " Kiasi Mensah
5th " Kwaku tmoah
6th o" Kwame ,samoah
7th " Kwadwo Asare
8th " Yaw Manu
9th " Kwabena Yeboah
(The present Chief)

Classification:
Informants:
Opanin Kvaku Oppong Sasaamohene Opanin Kywadwo Aduonim Madam
Amma Oboa.
Recorded by:
Date:
Subject:
J. Agyeman-Duah.
20th Maroh, 1966.

ATASOMANSO NO.2 STOOL HISTORY
Institute of Ifrican Studies, University of Ghana, Legon.
Santaase is a village 4 miles from Kumasi on the Kumasi-Bekwai road.
The occupier of this stool swears to the Asantehene with the Ahwihwibaa sword a sword of less significance than the Nponponsuo sword the pri-hipal sword of the King which Paramount Chiefs and other Senior Chiefs use in swearing the oath of allegiance to the Asantehene.
Traditionally, the Atasomanso No.2 stool is known and called Sasaama stool. It is a stool of patrilineal descent and belongs to the Kyase Division of the King. This stool is said to have been created by L'aptehens Nana Osei Kwadwo, the great fighting King who fought in the broad daylight. The stool was created before the Banda war. The Asaftehene Nana Osei Kwadwo created this stool for his real son of di'inentive character by name Oheneba Donkro. The word Sasaama to which the appellation has been named is, just a traditional epithet which qualifies the King's son as a man of -genius and of -exceptional and distinctive oha cte' "Oheneba Donkro it is learned was originally resident at Akyereinado that is the present area of residence of 'Alempimhene just Lt th, 'Uppermost of the Bimbah; Hills, Kuh&si at the neaby site of th. Union Trading Company Lt!. This King's son reported one day" to his father King Osei Kwadwo that he wanted a permanent place of abode for the harvesting and growing of food crops in order to get his living with his wives. The father accordingly accepted this plea with all gladness n4+ an area at the Atasomanso village was considered more fitte and economical for the growing of such food crops. Atadmono is rough a village about A mile's from Kumasi on the same Kumasi-Bekwai Road,. Oheneba Dekro and family thus settled at Atasomanso, At the time of settlement Nana Owusu Barima was then the reigning Chief of what is now known as Atasomanso Noel. Whilst resident at this village&Oiohnea -Donkro and relatives became hemmed in and consequently migrated to i, nearby area about 11 miles from Atasomanso. This area or village thus inhabited by Oheneba Donkro and followers was named Atasomanso No2:. This area is now devastated, So at Atasomanso"No.2 ther ono,' again migrated to the present village of Santaase as a result of oep'aphiaal and enviromental reasons, Santaase is a village about Ta mile fr m the present &evastated area of Atasomanso No,2, but + milel from Kumasi on the Kumasi-Bekwai road, This village has its Odikro called Spztaass, Odikro who of course is not a subordinate chief to Sasaamohene. The Sasaamohene is resident at this village as an independent chief and does not also participate in the affairs of the Santaase Dikro. Oheneba Donkro it is said took part in the Banda war fought in the reign of his father King Osei Kwadwo, the great fighting King who fought in the broad daylight. It is said that just at the initial reign of King Osei Kwadwo some Ashanti traders that went to Banda were molested.
and killed. Consequently this news reached the King and he declared ar on Worasa, the King of Banda. This war is said to been one of fierce fighting but at long last the Bandas were defeated and Worasa the Chief of Banda captured and behen-ded by the King's Army. The Dadiesoahene Atobra Kvwi was the captain of the King's Arry. The skull however of the King of Banda was sent to the Asantehene in Kumasi. His head was imitated in gold and placed on the King's sword, which sword can be found at the King's Court today, and is called Worasa-Tiri.

Oheneba Donkro was succeeded by his brother Osei Atta in the reign of Asantehene Nana Ose Kwane. Nana Osei Atta it is said took part in Pobi Sa (Pobi War) during his term of office. He was a contemporary of King Osei Bonsu. Nana Osei Aita was succeeded by his son Adade Kromo; Nana Adade Kromo was succeeded by Nana Oppong a grandson of Oheneba Donkro. This Chief it is said took part in the Hwem war fought in the reign of King Kofi Karikari in which several war prisoners were captured by the Ashantis from Togoland and sent to Kumasi. Nana Oppong did receive some war bullets at the battlefield and died at a later date at his village at Sanaaase.

Nana Oppong was succeeded by his son Yaw Diko in the reign of the same King Nana Kofi Karikari. This Chief prior to his enstoolment as such also took part in the Hwem war as a private person and was thus appointed by the Kingsmakers and elders of the stool to succeed his father. This chief it is said was a great warrior and fought on seventeen conservative occasions during his term of office. He was also a contemporary of King Bonsu. He was a reigning chief during the initial reign of King Prempeh I that is before his arrest by the British in 1896. He took active part in Hampong war as well as the Nkoranza wars fought in the reign of King Prempeh I. He also took part in the Nzima war as well as the Apiakyiri war (Yaa Asentwe war of 1900). He was still a reigning chief after the repatriation of King Prempeh I in 1896. He reigned for about 100 years on the stool before he met his natural death.

- Nana Yaw Diko was succeeded by his grandson Nana Gyarto in the reign of this present Monaroh Nana Osei ASyeman Prempeh II. Nana Gyarto has been succeeded on the stool by Opanin Kwaku Opoon the present Chief.

Not %e The Sasaamohene as a direct stool subject to the Golden Stool has the following duties to perform at the King's Court or Ahenfie:(a) He is responsible for the caretakership of the King's parlour known as "Danpanno" that is an open parlour on the right hand side of the King's harem just passing through the main Palace Gate on the first turn on the right of the inner harem Gate.
(b) He is also one of the traditional masons of the King and responsible for the masonry work at the Palace.

CA S C' SASSAALO STOOL
Ist Chief Oheneba Donkro
Tanoso is a town 5 miles from Kumasi on the Kumasi Sunyani Road.
The Asomfuohene is the head of the seven Asumfuo Chiefs who serve at the
Asentehene's Court as his soul-washers and do Boao the King through the
Adumhene who runs second in command to AkwamUhene/Akyamfuo the head of
the constituted Akwamu Division of the King.
The seven Asomfuo who serve the King as such are as follows: I. The occupier
of Karikari Apaw stool - Asomfuohene.
2. The occupier of the Okodom Stool - Sepaasehene.
3. The occupier of Owusu Barima Stool - taaomansohene.
5. The occupier of Krakessie Stool - Dedahene.
6. The occupier of Appiah Kwame Stool - ?
7. The occupier of Krakote Stool - Nkwanto - Esaasehene.
The Asomfuohene swears to the Asantehene with the Mponponsuo sword, the
principal sword of the King which the paramoung chiefs and other senior chiefs
use in swearing the oath of allegiance to the Asantehene. The Asomfuohene
belongs to the Mkwamu Divilion of the King and comes under the category of the
Adumhene who runs second in command to the Akwamuhen.
Traditionally, the Asomfuo Stool is known and called Asomfo.
Karikari Appaw stool. It is an Obrempong stool said to have been created by King Osei Tutu - Oimsuo. It is also a stool of matrilineal descent and belongs to the Eduana Clan.

The ancestor of this stool Nana Karikari Appaw is said however to have migrated from Denkyira with his followers as a result of the tyrannical administration of the Denkyirahene Ntim Gyakari. From DiniWqra they migrated right straight to Kumasi/Kwamang. On arrival as such they were made to call on the Akwamuhene/AIVamfu for questioning. After the performance of the necessary customary vituperations., they were accordingly introduced to the King. They were at a subsequent date made to settle at the present area of Tanos o which area was a savannah land then called Yentreso. Tanoso was so named after a Fetish or perocupine which was brought from Denkyira by the ancestor of the stool in question, Nana Karikari Appaw and a large retinue. Nana Karikari Appaw took part in the Ashanti/Denkyira war fought at Feyiase in which Ntim Gyakari the Denkyirahene was totally defeated and beheaded by the Ashantis. He also took part in the Akim war fought in the reign of King Osei Tutu in which the King died at the battlefield on the JA i soil as a result of protracted illness.

Nana Karikari Appaw was succeeded by Nana Ofori Amnfo; Nana Ofori Amanfo was succeeded by Nana Afuako Bode; Nana Afuako Bede was succeeded by Nana Asante Krobia; Nana Asante Krobia was succeeded by Nana Kwasi Adade; Nana Kwasi Adade was succeeded by Nana Kwadwo Adjei Nana Kwadwo Adjei was succeeded by Nana Kwane Asiama. Nana Kwane Asiama was succeeded by the present Chief Nana Kwame Asiana II.

Classification: Il c.n. A
Inforlafts:
Nana Kofi I'duri Opcinyin Peter Freripong madami.Aua, Fofie.
Recorded by:
Date:
Bohyen is a village 2A miles from Kumasi on the old Suuiuafl 10oa.4
The occupier of this stool swears to the Asantehene with the 09ponponsuo sword, the principal sword of the King which paramount chiefs and other senior chiefs of the component stools of Ashanti union use in swearing the oath of allegiance to the Asantehene.
Traditionally, the Bohyen stool is known and called Kwah Stool. It is a service stool (BEom Dwa) and is one of the exceptional stools of the King. It has no clan or kingship status at the King’s Court.
The occupier of this stool is also one of the traditional saecodai priests attached to the King’s Mausoleum at Bremang. He is responsible for the pouring of libation to the ancestral gods at this Mausoleum.
3remang is a village about four miles from Kumasi. This village of Bremang was built by Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad daylight as a mausoleum for the departed Kings of the golden stool of Ashanti. The caretakership and administration of this area have of course been entrusted to certain residents who are direct subjects of the Golden Stool headed by their Chief, the Bremanghene.
At the Mausoleum, the Bohyenhene is one of the traditional priests Who serve the souls of the departed Kings by performing the wseessary customary rites on Mondays and Thursdays after the celebration of Aaakadae and Akwasidae respectively. Specifically the Bobyenhene performs service at this Mausoleum on every Thursday. The other privileged chiefs who also perform service at this Mausoleum to follows:
i, Bantama -Baamuhene 5. Brenaghene
2. Sanahene. 6. Debuosohene
3. Buabasa (Gyasehene of Kuriasi) 7. Enonheneo
4.0 Anononsahene.
At the Mausoleum the Bohyenhene is the priest responsible for the outdoor and indoor ceremonies of the skeleton as well as the epazted soul of the Ashanti king, Nana Fredua Ayecan alias Nana Kwaku Duah I (He is thus responsible for Nana Agremanis Abobcono.,
The Bohyen stool is ancestral, 4aid to have originated from ThlWiman in the reign of Asantehene Nana Opoku Ware. The annoest of this stool Nana Kwah was the keeper of & Fetish called Atiakosah (Tano Fetish) at
Takyiman. Before the invasion of Takyiman by the Asantehene Nana Opoku Ware - Okatakyei, in which the Takyiw&ne
up 1 r
Kwalbre Aeyaw was defeated and beheaded by the Lshantis. It so happened that
the Fetish Priest attached to the Tano fetish (0bosom) fell into a trance stated in an
augury that the .Takyimanhene. could not- withstand the Ashntehene at the
battlefield and should therefore give up the combat. be're its oomencement. The
Takvilmnnhene however became infuriated. as to this .fantastic and false
prediotuii L, i .& ce by the Fetish prest at a",- pen 9#hering. Consequently a
traditional decree was issued to t1 ~Weot'that 'Nana Kwah, the keeper of the
Fetish Tano (0bosom') and his paramour or desandancy were to meet the capital
punishment a4 the King's Court. The news having thus reached Nana Kwah,
wrapped the Fetish Tano (0bosom) and escaped during the dead of the night with
this Fetish and some few close relatives as well. From Talwian, Nana Kwah
&sought Zefuge at Nkoranza where he stayed for a considerable length of time.
Whilst resident at Nkoranza, the Nkoranzahene Nana Baffo realised the
significance and the miracles .thus performed by this fetish arz in consequence
ordered that the fetish be sent to the Asantehene through his brother at Amakoma
(Kumasi).who was then the Amakomhene of Kumasi. It is to be noted that there
As a strong affinitive ties between the Nkoranzahene and the Amakomhene of
Kumasi. Tradition has it that the Amakomhene and Nkoransahene belong to one
common ancestry and are also blood relations of the Asenie Clan or Abusua.
Traditional narratives however relate that the Asenie people were descended from
a bead called Berewua at a place aalled Asisiribo near Adans'eAkrokeri and, then
migrated to a-village near Nsansea, in the present Ashanti Akin district. This bead
Berewua of the Asenie symbol of authority 'can now be traced at Peminase in
Ashanti Jdm- district. The spot now in question is regarded as a sacred Glove.
8The other members of the Asenie family, alleged to have met at Dopose in the
Adanse district after the Denkyira/Akrokerri War were as follows:- Anakom,
Nkoranza, Antoa, Asamankese, Kwarmo and others. At a subsequent date there
arose some family squabbles aong the Asenie community that had met at
Dorpoase. A segregation-then ensued which led the various groups to settle at
Aiverao places of the country. It was roundabout this juncture that, these
Asenie.group of BafTos relations settled at Nkoranza. The Amakonhene as
custom demands, did introduce Nana Kwah 'and his relatives to the Asantehene.
The wrapped fetiab was also presented to the King for verification. During the
course of introduction, the Asantehene it is said asked Nana Kwah and re3atives
their .hief occupation whilst resident at Ta1rjinan.: This-, was thus revealed to the
King that they were responsible for the administration 6nd-harvesting ofyams for
the Takvimanhene during the Odwira Festivals.. At this juncture the king directed
that they should serve hm through the Bantama - Baamuhene.

" 3
It will be noted that the Bantama - Baamuhene is one of the seven Gunmen of the Kronti clan of the Xing, appointed by Opimsuo (King Osei Tutu) to strengthen his Kronti clan. The seven gunmen are traditionally known as Abremonfonfoo Nson within the Yronti clan of the King. These seven gunmen of the Kronti clan are as follows: 1. Bantama - Baamuhene, 2. Essuowinhene, 3. Twafuo Bah, 4. Amalwe Barihene (Kumanin), 5. Akwabusahene, 6. Kwanwumahene, 7. Apimaninhene.

The foregoing seven gunmen constituted the Kronti clan of the King in the old days.

The Bantama - Baamuhene is also one of the principal chiefs in Ashanti who occupies a Poduo Stool. Poduo stool is a stool created by King Osei Tutu himself, upon the advice of his confidant, Okomfo Anokye. There are four principal stools of Poduo under the Ashanti social structure which are recognised as stools of high esteem and dignity. These four principal stools are as follows: 1. Bantama stool Poduo. This is said to be the first Poduo stool thus created by Opimsuo, King Osei Tutu. 2. Adonten stool, 3. Antoa stool Poduo, 4. Bantama - Baamu stool Poduo.

Historically, the Bantama - Baamuhene runs second in command to the Bantomahene (Krontihene of Kumasi) in the Kronti Division of the King. But the Bantama - Baamuhene it will be noted seldom take the field for war since he is the watch dog of the King's mausoleum.

The King Opoku W17are having ordered Nana Kwah, the keeper of Tano Fetish (Obosom) to serve him through the Bantama - Baamuhene thus became the Gyasehene of the Bantama - Baamuhene. Having thus settled at Bantama, that is the area of residence of the Bantama - Baamuhene at an adjacent spot to the present Bantama Mausoleum, Nana Kwah at a subsequent date appealed to the King for a permanent place of abode in that he became hemmed in with his relatives and followers at the said area in question. The King having acceded to the request of Nana Kumah migrated with his followers to the present area of Bohyen.

Having thus settled at Bohyen, Okomfuo Gyamfi, who was also a fetish priest attached to the fetish Tano once went to the River side called Antekyamu to fetch water which river banks is about a radius of one mile from the present area of Bohyen, to survey the climatic condition of the said area. Okomfo Gyamfi having discovered the area to be damp thus reported his unsuccessful adventure to Nana Kumah. Okomfuo Gyamfi, it would be noted was a nephew of Nana Kwah who was the keeper of the fetish Tano. The sister of Okomfuo Gyamfi was Gyamfuah who was also a niece of Nana Kwah. Having thus found the river side not to be a healthful for a habitation, Okomfuo Gyamfi on his return journey to the present area of Bolyen thus explored a stone shining brightly at a pointe and thus named the present area of Bolyen after the shining stone. The King was thus informed as such through the Bantama - Baamuhene, and the area became the permanent place
of abode for Nana Kwah and his followers. Nana Kwah was thus made the Odikro of this village upon a decree issued by the King through his overlord, the Bantama-Baamuhene. Nana Kwah it would be noted did not take part in the Talayiman war fought in the reign of King Opoku Ware in which Ameyaw Amakye, the Talimanhene was defeated and decapitated on his soil by the Ashantis. No doubt Nana Kumah being a fetish priest was working miracles for the success of this battle. It was the bloodiest battle that the Ashantis fought during the century. Nana Kwah it is said reigned for a considerable length of time. Nana Kwah, the fetish-keeper was succeeded by his brother Nana Dankwa Panin who also reigned for a lengthy period of time. Nana Dankwa Panin was succeeded by Nana Yaw Appiah who was the reigning Odikro of Bohyen before the enstoolment of King Prempeh I alias Nana Kwaku Duah III. Nana Yaw Appiah was also on the stool before the arrest of King Prempeh I by the British in 1896.

It is worthy of note that in the agony of King Prempeh's arrest by the British, certain valuable properties belonging to the Golden Stool were kept at this village for fear of mutiny by the British soldiers. Before such tentative conclusions could be reached as to the safe-keeping of the said properties, the stool elders of the Bohyen, drank to the gods not to reveal the whereabouts of the said properties to any earthly person save the King himself. Consequently, the Bohyen village became a prohibited area whilst the King was in exile in the Seychelles Island. Nana Yaw Appiah the custodian of such valuable properties whilst King Prempeh I was in exile in Seychelles died instantly without telling his stool elders the spot where these valuable properties were kept. Nana Yaw Appiah saw active service of the Yaa Asantewaa War of 1900 (Apiariri War). Nana Yaw Appiah who was described as a great medicine man who took active part in this war and fought mercilessly against the British. Having thus received a war bullet at the battlefield sneezed it out and then died on the spot at the battlefield.

* 5
After the repatriation of Ung Prempeh I in 1924, the King it is said made an open statement that certain valuable properties belonging to the Golden Stool were kept at Bohyen village before his arrest by the British and he would like to have the said properties back. At that Juncture Nana Kwadivo Forijoi- hzd sucocXd. Nana Yaw Appiah. After a thorough search an investigation into for a period of one complete year, the said properties were discovered at a hiding place in a thick bush called Asuo Gya. Eing Prempeh I having become highly pleased and amazed as to this sense of genius and faithful service of late Nana Yaw Appiah thus privileged the Bohyenhene to take the oath of allegiance to him with the Mponponsuo sword which sword is used by the paramount chiefs and other senior chiefs of Ashanti in swearing to the King. The King it is said took this step in appreciation of the faithful service thus rendered to the Golden Stool. The King once again entrusted the oaretakingership and administration of Nana Alyeman Aboboono at his Mansoleum at the Bremang village to the Chief Kwadwo Fordjour who was the successor of Chief Yaw
It was in the reign of chief Kwadwo Fordjour that the Bobye n Odikro was decreed to swear to the King with the Mponponsuo sword.

Chief K.wo Fordjour was succeeded by his nephew Chief Kwasi Addai in the reign of the present monarch Nana Sir Osei Ayeman Prempeh II. He was destooled for mal-administration and mis-management of the stool properties.

Chief Kwasi Addai was succeeded by Chief Benrahe Ade a grandson of Chief Kwadwo Fordjour in the reign of this same present monarch Nana Sir Osei Ayeman Prempeh II. He was also destooled for mal-administration.

Chief Yaw Bennyah Ade has been succeeded on the stool by Nana Kofi Adum the present Chief.

The Enonhene swears to the Asantehene with the: Mponponsuo Sword the paramount chief’s and other senior chiefs of the component states of Ashanti Union use in swearing allegiance to the King.

Traditionally, the Enon stool is known and called Opoku Fofie stool. It is a service stool, Esom Dwa and is one of the exceptional stools which owe direct allegiance to the King. The occupier of this still takes direct instructions from the King without any categorical bases. It has no clan lineage at
the King's Court and the appointment to this stool is by the perbative right of the King. It is of course a stool of ancestry and traces its originality from Deirkyia. The Ancestor of that stool Nana Kwarteng it is learned migrated to Kumasi during the hectic days of King Obiry Yeboahs when Kumasi of course was known as Kwamang. Nana Kwarteng was 'accompanied by his two brothers, namely, Boadu and Yeremateng who were just on a casual visit to: waman /Kumasi and then paid a courtesy call on the King. The "said three brothers were just ordinary people in that they had no political background. So having thus arrived at .Iwaang /KAmasi they got in touch with one Osei" Bua" ho allegedly known to be a brother of King Obiri Yeboah. This man Osei Bua it is learned in charge of allocation of Kwaman /umasi plots. At a subsequent date there three brothers managed it somehow to negotiate with Osei Bua for allocation of plot at the present village of Enon which is just near the Kwadaso village on the new Sunyani road round about ,the area of the Prempeh college. These strangers having thus settled. at the said area were at, a subsequent date officially introduced to the King Obiri Yeboah for customary salutation. The King having thus received them hospitably at his residence stated inter alia that they were three handsome young men with distinguished noble appearances. and as tradition has it he would like to have one of them by name Boidu married. On the other hand it was just an proverbial expression by the King that he wanted Boadu to serve him as his stool subject or a stool Dependant, Boadu, having thus acceded to the King's request sought his permission to go back home at Denkyira to keep other relatives informed about the state of affairs. The said relatives having accepted the King's invitation in an atmosphere of good-will and harmony thus accompanied Boadu back to Kwaman /Kumasi to start a new life. Boadu of course did go back home with his two brothers to make a brief report, of their successful adventure and of course did return with then to Kwaman /Kumasi on the occasion of their permanent settlement at the Enon village. Boadu having met his natural death at the Enon village was succeeded by his brother Marfo as the chief of that village. When Marfo was at the point of death,. there was no adolescent relative to succeed him, and consequently directed, upon consultation with Nana Tema Abina, the decrepit old lady of the house that in case of eventual der-th hi-s elder son by name Kwaena Owusu be made to succeed him. Kwabena Owusu thus succeeded Chief Marfo as the Enonhene of that village. Kwabena Owusu, a son of Chief Marfor having met his natural death on the stool was succeeded by one Yaw Menaah who was of course a direct descendant of Chief Marfo in the maternal sense. Under a system of matrilineal descent known to the Ashanti people, Yaw Mensah thus became the accredited Chief of the Enon Stool. Yaw Mensah was succeeded by Kofi Uiprah. Kofi Mpraah has been succeeded on the stool by the present chief Kwabena Ntosoo. Duties of the Enon Chief are as follows:(a) The Enonhene is one of the seven accredited chiefs who are privileged by custom to serve at the King's Mansoleum
at Bramang. The seven distinguished Chiefs who serve at Bremang cemetery are as follows: 1. Bantame - Baamuhene.
2. Sanahene.
3. Buabasa (Gyasehene of Kumasi)
4. Anonymasahene
5. Bremanghene
6. Debuosohene
7. Enonhene.
(b) The Enonhene serves the soul of the departed King- Nana Opoku Fofie by performing the necessary customary rites on Mondays and Thursdays and ember days after the celebration of Akwasedae and Awukudae respectively. 
He is responsible for the outdooring and indooring ceremonies of the skeleton as well as for the departed soul, of the Asantehene, Nana Opoku Fofie. Traditionally, he is known as the priest responsible for the administration of Nana Opoku Fofie's Aboboono.

CHIEFS OF THE NOI STOON
1st Chief Nana Boadu
2nd Chief Marfo
3rd Chief Kwabena O'wusu
4th Chief Yaw Mensah
5th Chief Kofi- Xprah
6th Chief Kwabena Ntoaoo
(The Present Chief)
IAS acc. no. AS.181
Opanin Kwame Adjei Kyireyekyenfuohene of Asantehene
Reoorded by:
Date:
Sub e ct,:
Jo Agyeman-Duah
September, 1966,
AKYIEYEKYENFUO STOOL HISTORY
(The Umbrella Chief Stool History of Asantehene)
Institute of African Studies,
University of Ghana, Legon.
October, 1966,
Clas sifi ca tion;
Informant:

AKYNEEKY1FUO STOOL HISTORY
(The Umbrella Chief Stool History of Asantehene)
The occupier of this stool swears to the Asantehene with the Mponponsuo -sword the principal sword of the king which the paramount chiefs and other senior chiefs of the component states of Lshanti union used in swearing the oath of allegiance to the Asantehene.

Traditionally, the Akyineyekyenfuo stool is called "Nkrawo Dwa" allegedly known to have been captured from the Gyamans by the king's forces during the Gyaman Adinkra War fought in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame. It is a service stool "Esom Dwa" and the appointment to it is by the perogative right of the king. It is also an independent stool and has an exceptional social function at the king's court. The occupier of the stool of course takes definite or direct instructions from the king.

The main duties of this umbrella chief at the king's court are as follows:

1. To be responsible for the safe-keeping of the keys to the room where various umbrellas of the Asantehene are kept.
2. To see to the day to day administration of the various umbrellas of Asantehene.

The Asantehene's umbrellas which are of distinctive kind are as follows:

1. Boaman (Chief of the Umbrellas)
2. Akokobatan-ne-nemba
3. Yokonban
4. Nyankonton
5. Nanka Nin
6. Nfoa - Nfoa
7. Prekese
8. Nsaa (Use as canopy for the celebrating stools.)
9. Ikkofene (Use as a canopy for the Golden Stool during ceremonial occasions.)
10. Akatamanso Umbrellas (These are used for providing shade during state sittings of the king).
11. Idromponkyereye

The first chief appointed to this stool was ntvi Panin who was ore or less a domestic servant or one of the stool dependants at the kings' court in the reign of Nana Bonsu Panin.

Antwi Panin was succeeded by his brother ntvi Kumah who was also a stool dependant at the kings' court and was appointed to the stool as such.

Antwo Kumah was succeeded by Kwabena Ayinka who was a stool dependant at the king's court. Kwabena yinka, it is said was sent by King Prempeh I alias Nana yiaku Duah III during his initial reign that is before his arrest in 1896 by the British to use his good offices in quelling down a tension that had arisen at Sekyere Banko as a result of some 'rebels against the Golden Stool. This domestic servant of the king having called at the spot in question (Sekyere Banko) was bribed and persuaded by the said rebels and was consequently took sides on the rebels. This incident was thus reported to the king and M-abena Ayinkva was sacked from office by the king's own executive instrument.

Kwabena Ayinka was sucoceeded by Bogy.bi Yedom who was &leo a
stool dependent at the king’s court. He was appointed to the stool by King Prempeh I. He was on the stool before King Prempeh I was arrested by the British in 1896. He saw active service of the Yaa L. santewaa War of 1900 (ALpiakyiri ar). Bogyabi Yedom was succeedeab Y v bena Sarkodie whilst King Premeh I was in exile in the Scyhelles Island. Undoubtedly the appointment of Kabena Sarkodic1mia1sA’ have been the unanimous consent of the king-makers or other subordinates of the stool because at the time of his appointment the king was then in political servitude. Although King Prempeh I came to meet him on the stool after his repatriation in 1924, ’but Kabena Sarkodie eventually abdicated because of family reasons. He was however succeeded by Kwasi Owusu who was a :stool dependant at the king’s court. Kwasi Owusil is said to have been a relative of Kwabena Sarkodie. Kwasi Owusu of course died on the stool. Kwasi Owusu was succeeded by Kofi Abeberese in the reign of the present monarch Nana 0sei A1gyeman Pempeh II. He was also a stool dependant of the stool md was appointed to it by the king's own perogative instrument. He died6i nth the stool. Kwasi owusu was succcoccici by Kcfi Abeborese in the reign of the same present monarch Nana Osei Agyeman Prenpeh II. He was also a stool dependant at the king's court. Kofi Abeberese has been succeeded on the stool by Panin Kwame Adjei who is the present chief.

ý 4 -
CHIEFS OF THE LUrBRELLA STOOL OF ASMTEHENE Chief
Ist 2ncl 3rd 4th 5th 6th 7th 8th
Opanin Antvfi Panin
Opanin Antqi Kumah Myabena Ayinka Opanin Bogyeli Yedom
Opanin Èwabena Sarkodie
(Abdicated)
Opanin Kwasi Oýiusu Opanin Kofi Abeberese
Opanin: M-iame Adjei (The Présent Chief)

ILS acc. no. AS.182
Informants:
Opanin Otebu Opanin Kofi Amoah Obaapanin Abina Dufie
Recoraed by:
J. Agyemrn-Duah
October, 1966.
Subject:
KYIRAPATRE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
October, 1966.
Classification:

KYIRAPATRE STOOL HISTORY
Kyirapatre is a village about 5 miles from Kumasi on the Kumasi Lake-Bosumtwi road.
The ancestor of this village was called Owiredu Komfuo who is said to have explored this village of Kyirapatre during the reign of King Biri Yeubah, the predecessor of King Osei Tutu - Opimsoo.
Historically, Nana Owiredu Komfuo and Akyiaa Kookoo are known to be the explorers of this Kyirapatre village. The ancestral name of this village was known and called "Okyoko Meyad" but Kyirapatre was thus named by the passing travellers to the outskirts of Lake-Bosumtwi who went to IVuy, a kind of dishable fish known as "Apatre" eatable of course by people of high ranking nobility and personality in the Ashanti community. Kyirapatre, it is said was so named by the passing travellers as the totem village or a village of taboo for the fish "Apatre" because the passing travellers it is alleged were molested and tortured by the residents of this village.
Traditionally, the Kyirapatre stool is known and called Owiredu Komfuo Stool. Nana Owiredu Komfuo who is said to have been the first chief of this stool was of course a fetish priest of the fetish called Meyam. Nana Owired-d Komfuo was invariably the fetish priest of the Asantehene.
Traditionally, the king was about to take the field for war in the old days he called at the Kyirapatiwe village in person and consulted the fetish or the porcupine "Meyam" whether his adventure would be a successful one or not. The Asantehene thus presented the following articles to the fetish after his consultation had been in the affirmative: 1. Nokwabu - (True stone)
2. One sheep
3. Sikanfoforo
4. Nsaa
   - (A new knife)
   (Blanket).
The Ashanti kings it is said consulted the fetish Meyam before waging wars against the following states and kings: 1. The Dormaa Tlar fought in the reign of Opimsoo - King.
2. Osei Tutu in which the Dormaas were totally defeated at Abesim, in which the Dorma Kusi the Comander-in-Chief of the Dormal'. Infantry was captured and beheaded by the king's forces.
2. The Obrunankama war fought in the reign of King Osei Tutu in which the chief of Sefwi allegedly known to be a ruler of opulence was defeated and the whole town of Sefwi plundered by the king's forces.

3. The Denkyira Tar fought in the reign of King Osei Tutu in which the Donkyiras were defeated at Feyiase.

4. The IUkyem Ear fought in the reign of King Osei Tutu in which the king is said to have died at the battlefield as a result of protracted illness but though the akims were totally defeated by the Ashantis.

5. The Akim Tar fought in the reign of King Opoku Ware in which Abirimoro the deadly chief of Sefwvi did besiege u msi whilst the king had taken the field for war.

6. The Takyiman and Cyarmnn Vars fought in the reign of King Osei Tutu Xwame in which the shantis were victorious.

Nana Owiredu Okomfuo was succeeded by his nephew Nana Sno Panin in the reign of Asanteheno Nana Osei Tutu VWare.

Nana Ano Panin was succeeded by his brother Nana Ano Kumah in the reign of Asantehene Nana Osei Kwadwo, the great fighting king who fought in the broad day light. The fetish Meyam was consulted by the king when the king's forces were about to wage war against the Banda Chief Worosa under the able leadership of the Dadiesoabahene Atobra Kwasi.

Nana Lno Kumah was succeeded by Nana Adomako in the reign of Asantehene Bonsu Panin alias iana Osei Tutu Xwame.

The Fetish 'eyam it is said was consulted in the Gyaman War fought in the reign of King Osei Bonsu in which Adinkra Kofi the Gyamanhene was defeated and beheaded by the Ashantis. The Fetish was consulted: before the Fanti War fought at Anomabu in the reign of Nana Bonsu Panin in which Nana Bonsu alias Nana sei Tut Kwame claimed for himself the traditional appellation of "Bonsu" meaning the Destroyer of the sea by placing the state sword into the sea as a symbol of his victory over the Fintis.

It is to be noted that it was in the reign of Nana Bonau Panin alias Nana sei Tutu Iwame that the King made a ruling to the effect that the administration of the Fetish Meyam should be entrusted to the descendancy of the sons of Nana Adomako whilst the entire administration was thus handed over to the relatives of the 'sid Nana Adomako as such and further issued a traditional decree to the effect that the sons of the fetish priest be entrusted with the administration of the fetish Meyam and should no longer inherit the 'yirapatre Stool which had then become a distinctive stool from the Fetish eyam.

Nana Adomako was succeeded by his nephew Nana Brobbeyr in the reign of Nana Osei Ydw 1.koto. Nana Brobbey took part in the Lkatamanso war fought in the reign of King Osei Yaw Akoto.
This war is said to be the deadliest ever fought by the Ashantis. The Ashantis were totally defeated. Nana Brobbey however returned home unscathed. Nana Brobbey was also a contemporary of Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti kings. Nana Brobbey became a very old man on the stool and served king Kofi Karikari as well. He took part in the "Hwem War" (Togoland-War) fought in the reign of King Kofi Kerikari which war is said to have lasted for 3 yors and several war prisoners captured by the king's forces under the able leadership of Adufofuo, Buabasa or the Gyasehene of Krimasi.

It is said that the Fetish oyam was thus consulted through a different angle during the 'atamansu and Hwem Wars. Unlike the usually channel, the sons of the descendancy of Nana Adomako were then administering the Fetish Leyan. Nana Brobbey was then succeeded by one Akwasi Kobi a co-ordinating royal from Aprebu village which village is a radius of 1 miles from Kyirapatre village. The succession of this adopted royal took place in the reign of the same king Nana Kofi Karikari. It is learned that there was no ripe royal at the time hence the adoption of Akwasi Kobi from Aprebu village. It is learned that al-hough Akwasi Kobi was not a keen royal of the Kyirapatre stool, but his ceremonial stool was blackened after his death. As custom demands, the descendancy of Akwasi Kobi on the material side thus become accredited royals of the Kyiratre stool. Nana Akwasi Kobi was also a contemporary of Nana Mensah Bonsu and served King Ywaley Duah II alias Nana Agyeman Kofi as well. Nana Akwasi Kobi however met his natural death on the Kyirapatre stool before the onstoolment of King Prempeh I alias Nana &iaku Duah III. So the Kyirapatre stool was without chief during the hostilities of the onstoolment of King Prempeh when the whole state of Ashanti was plunged into a complete disaster.

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It will be recalled that after the untimely death of King Kwaku Duah II alias Nana Agyeman Kofi there were two claimants to the Golden Stool, They were Kwaku Duah alias Prempeh, son of Nana Yaa Kyia, Queenmother of Ashanti and brother of late Kwaku Duah II and Yaw Twereboanna another grand-child of Efua Sapon sister of King Kwaku Duah I and former Queenmother of Ashanti. Each of the two claimants was supported by a strong party of influential men and women. In consequence, however, there arose a dispute which brought about a civil war in Ashanti after Prempeh's party had obtained the upperhand in 1888. Prempeh was enstooled in the style of Kwaku Duah III. On the enstoolment of Prempeh, Dokofu, Dadiase and other did rebel. The Kyirapatre people it is said favoured the candidature of Twereboana. They thus devasted the Kyirapatre village on the enstoolment of Prempeh as such and settled on the coastline during Prempeh's administration. The Kyirapatre people it is learned stayed on the colony or what is now known as Southern Ghana until the arrest of King Prempeh by the British in 1896.

After the Yaa AsantewA 'al b Lj pakyiri -Yar of 1900 the
Kyirapatre people came back to their old destination which is the present village of Kyirapatre. The 5/ejent almost 29 years on the coast in protest against King Prempeh's administration.

On their return from the coast, one Yaw Oteng a nephew of the alleged coordinating royal Ilwasi Kobi from Apreku village was thus enstooled the chief of Kyirapatre village. He was enstooled whilst King Prempeh I was in exile in the Seychellis Island. Yaw Oteng was on the stool on the repatriation of King Prempeh I in 1924. Yaw Oteng not his natural death on the Kyirapatre Stool.

- 6 -

Yaw Oteng has been succeeded on the stool by Kwabena Nsowah in the reign of the present Mon.rch Nana Osci Ageyman Prempeh II, Kwabeha Nsowah is a nephew of Yawv Oteng. He is the present chief of Kyirapatre village.

CHIEFS OF KIPJATRE VILLAGE

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Nana Vired u Nana Ano Panin Nana A uo Kuah Nana Adonako Nana Brobbey Nana Ilwasi Kobi Nana Yaw Oteng Nana Yaw Nsowah (The present chief)

1st 2nd 3rd 4th 5th
6th 7th 8th
Chief
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HOMOMU OBAAIPIN STOOL HISTORY
(The Female Stool History of Kyirapatre)

Kyirapatre is a village about 5 miles from Kumasi on the Kumasi Lake-Bosumtvi road.

The Obaapanin of the Kyirapatre stool serves the Lsantehemaa-' (The Queenmother of Ashanti). direct. Traditionally the enstoolment of queenmothers 'Ahemaa/Abapaain unlike the enstoolment of 'chiefs in A1shanti has a different constitutional machinery. Constitutionally the enstoolment of queenmothers *.hemaa/Abapaain is just by an'' appointment of the occupant of the male stool or the chief concerned' who in 'consultation: -wlth his elders thus appoint a member of the ro.gal house to occupy the female stool.

Queenmthrso/Ahena./Abapaain do not of course unsheathe the state swords or traditional swords as that of the Mponponsuo or :Dhwiibaa during. the 'enstoolment ceremony. Queenmothers as custom demanas just shake hands with the' oocfpant 'f the male stool after their enstoolment as such. The enstoolment of
Queenmothers/Ahemaa/Abaapanin in the Ashanti community is purely a matter of introductory to the king and elders in the eyes of the Ashanti customary law.

The first Obaapanin of the, Kyirapatre stool, was known as Akyiaa Kookoo who gave birth to the following:
- Nana Boadu (Female)
- Nana Biraso (Female)

Nana OWiredu 'Komfuo (Male-), he became the first chief of the Kyirapatre male stool.

Nana Ano Panin (Male) He was the successor of Owiredu Komfu. He became the second chief of Kyirapatre male stool.

Nana Akyiaa Kookoo, the first Obaapanin (queenmother) was succeeded by her daughter Boadu; Nana Boadu was succeeded by Biraso a daughter of Nana Akyiaa Kookoo and a sister of Nana Boadu; Nana Boadu of course gave birth to first Amofo. So Nana Biraso was succeeded by the daughter of Nana Boadu who was the second Obaapanin and the predecessor of Nana Biraso. Nana Akua Afriyie was therefore a grand-daughter of Nana Akyiaa. Oookoo, the first Queenmother; Nana Akua Afriyie was succeeded by Nana Akosua Dorowah who was also a grand-daughter of Nana Akyiaa. Nana Iakoosa Dorowah's mother was Asantewaaah. Nana Iakoosa Dorowah was succeeded by Nana Akosua Serwah, a sister of Nana Iakoosa Dorowah; Nana Iakoosa Serwah has been succeeded by Nana Abina Dufie, the present Obaapanin (Queenmother) who is a sister of Akosua Serwah.

QUN WIOOTHERS /L NIN OF KYIppATRE STOOL
1st Obaapanin
- 2nd
Nana Akyiaa Kookoo
Nana Boadu
Nana Biraso
3rd
4th 5th 6th
7th
Nana 'kua Afriyie
Oe...e....S
Soda, as see
Nana Akosua Dorowah
Nana Akosua Serwah
Nana Abina Dufie (The present Obaapanin)

Olas sification:
Opanin Gyamfi
Caretaker-Chief (Lyadaso Baamu)
Recordedby:
Date:
J. Agyeman-Duah
26th August, 196
AGYARKO, K., 'MDASO, _BAU~dn S&OOL" HISTORY
Agyarko Itadaso is a suburb about 3 miles from Kumasi on the Kumasi/Belkai road.

Thecaretaker-chief of this Mauseleum swears to the Asantehene with
Ahuihwibaa sword a sword of less significance than the Mponponsuo sword
which is the principal sword of the King. He has a stool of matrilineal descent
and belongs to the Bretuo miatri-clan
or Abusua. He also belongs to the Gyase Division of the King and comes under
the category of the Sanahene (the '4ing's Traditional Treasurer) within the Inner
group (Petomufuo) of the King's Court. Traditionally, this Kadaso stool is known
and called Odeneho Abobono Stool. This care-taker-chief is responsible for the
day to day administration of the iiauseleum which sacred place is the sole
Prepository of the Asantehemaa Nana Odeneho who was one of the early Queen
1viothers of Ashanti. It is learned that Nana Odeneho alias Nana Kusia Amoah
was the Queen mother as such during the reign of King biri Yeboah, the grand
uncle of King Osei Tutu. It is further learned that the only soul that is served or
worshipped during Akwasedae or Awukudae festivals at the Mauseleum is Nana
Odeneho (Aboboono).

It is said that there are two sections of the community which serve at this sacred
plame. The female grup are the Mmodwafoo or maid servants of Asantehemaa
- Queen mother of ALshanti and the Male
group are the Patamufoo who serve at the Inner ialace of the Asantehene. The
necessary articles or materials which are ubed for performing the necessary
customary rites at the Mauseleum on -he occasions of Alkasedae and Awukudae
are provided by the Asantehemaa. The following articles as custom demands
which are sent by the ksantehemaa for the performance of customary rites are as
follo1w s:-
Sheep and Schnapps.

The foregoing articles it is said are used i or the pouring of
libation to the ancestral gods and the departe soul of Ashanti Queen
Mother Y.,!ana Odeneho, The female smoked or blac? ened stool of this departed
Queen Mother is said to be deposited at this M auseleum for 4acred and sanctity
purposes. The particular sacred room to which this stoo-I is kept is known as
Nana Odeneho Abobono.
This ancestral stool in question is said -to i ave been kept at Bampanase Baamu or
Mauseleum which spot is at ->-oesent known as Apremoso or the place of canons.
This is an area on the Frempeh II High Street in Kumasi just behind the Glamour
Stores. There is at present a symbolic hauseleum adjacent to thie Alontenhene’s stool House. Barnpanase is referred to as the origiwj place of residence of King Osei Tutu, the founder of the Ashanti nation and the first Asantehene. The removal of Nana Odeneho smoked stool from Bampanase Mauseleum to Kwadaso Mauseleum is said to have been quite recent. This incident it is aaid took place after the repatriation of King Prempeh I from the Seychelles in 1924 when it was decided that the said stool in question be deposited at the i-'adeso Mauseleum.

The first oaretakerwchief and others who were responsible for the administration of Nana Odeneho ancestral stool whilst kept at the Bampana-e Mauaeleum were Opanin Adu Gyamfi; Opanin Adu Gyamfi was succeeded by his brother Yvakye; i-vakye vs succeeded by his brother Éwasi Bsumtri; Kwasi Bosumtvu Was succeeded by his brother sei Kuvuor; Osei Kufuor was succeeded by his rother Akaasi Berkoe. Abasi Berkoe was succeeded by his nephew Akvasi Bonsu who was the caretakerwchief as such during the repatriation of King Prempeh I in 1924. It was in his term of office that Nana Odeneho ancestral stool was removed from its original cc to the present Mauseleum at XIadasoo This Caretakerchief c destooled for

- 3 mal-administration and mismanagement by the present reigning Monarch Nana Osei Agyeman Prempeh II. Opanin Akiasi b3onsu has been succeeded on the stool by his nephew Opanin Gyamfi who is the present caretakerchief of the Mauseleum.

NOTE: Kwadaso is so named after a river

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Kwakye
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C-yamfi (The present CaretakerChief)
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IAS acc. no.  
1S 184.  
Nana Frimpong Ameyaw II. Opanin Atenka.  
J. Agyeman-Duah  
29th November, 1966.  
ATIMA4 STOOL HISTORY  
Institute of African Studies, University of Ghana, Legon.  

~!A__MASTOOL HISTORY.
The At7imahene swears to the Asantehene with the Mponponsuo sword, the principal sword of the Idng which Paramount Chiefs and other Senior Chiefs of the component states of the Ashanti Union use in swearing allegiance to the Asantehene.

About 3 years ago the Atwimahene who was one of the ling's Abrempongfoo within the Kronti Division of Kanmsi was elevated to the status of a paramount Chief by Government Instrument of the defunct C@P.P. Government.

 Traditionally the At-ima Stool is known and called Agyeibi Stool. It is a tool of matrilineal descent and beloncs to the Asefie matrClan or Abusua, It is ancestral Stool said to ‘ve traced its origin from Denkyira at a village called Eintuoamu.

It so happened that Nana Ytim Gyakari, th1e Lenkyirahene who was thus recognised as a haughty tyrant and a first class womanisier had axgal intercourse with the wife of his iRontihoe or to be more gmphatie his Divisional Chief, a nd consequently the news spread out as to this misgrievous offence of adultery cor .itted .by the King. Nana Agycibi it is learned was the Krontilene or the next senior Divisional Chief of the Denkyirahene.

Consequently and in view of straightned as* circumstances resulting to the gross miseonduct of the Kiag who was consideredas a ruler who had vghtured beyond the bonds of mediocrity; Nana Ageibi the Mronthene who had then gained an overwhelming support as* to---t1is inhuman act of the King left the shores of the Denkyira state with one hundred t ousand supporters and sympathisers for Kumasi.,the town of its own creation by King Osei Tutu, the founder :of Ashan ti:nation. The exodus it is said to have taken place prior to the Ashanti/Denkyira War fought at Feyiase.

On their way to Kumasi, it is learned t ‘:;, the Denkyirahene's armed forces chased the immigrants at C ville< called Bepoben and after a vigorous fighting Nana Agyeibi an&d follo7 -ers gained the upperhand aid continued their migration up to Kumasi.
Initially, it took Nana Agyeibi and followers seven whole days before they exchanged greetings with the King, because the immigrants were found to be plentiful. The King having been astonished as to the numerical strength of the crowd asked Nana Agyeibi the arterial motive of the migration. Nana Agyeibi having narrated the sequence of the events as such with substantial evidence, the King then admitted him and followers to his chiefdom. The King being somewhat apprehensive as to the numerical strength "of these Denkyira people, further asked the Krontihene of Denkyira or the Atwimahene to be to appoint one of his blood relatives to stay at his Palace who would serve as a bond of fellowship between him the King and he Nana Agyeibi, the Krontihene from Denkyira. At the request of the King Nana Agyeibi's nephew by name Adu -yamfi IXumanin was thus entrusted to the King to cement the relationship as such. Nana Adu Gyamfi Kumanin it is said was of the Asenie matri-olan or Abusua and was at a subsequent date appointed by the King to serve as his Taahyenhene that is the Chief responsible for administering the Golden Pipe, Silver Pipe etc, of the King's palace.

It is learned that it is the established tradition in the old days for the Asantehene to ask the Atwimahene for a suitable candidate, to occupy the Taahyern stool whenever it became vacant. Nana Adu Gyemfi Kumanin having thus been entrusted to the King to serve at his Palace, King Osei Tutu once again appointed one Otieku Atwedie who was the King's confidential messenger to stay with Nana Agyeibi and followers from Denkyira. It is said that Otieku Atwedie was to serve as a watch dog of these Denkyira people and to send confidential report to the King whenever the occasion demanded. King Osei Tutu felt that the Denkyiras were fearful and could rebel against him at any possible moment. Their stay therefore with him needed some careful scrutiny. Otieku Atwedie died 40 days after his stay with Nana Agyeibi and the Denkyira people. At the command of the King the dead body of Otieku Atwedie was to be sent to the seat of Kumasi proper for burial, but Nana Agyeibi and followers who had been inhabited at a village called Mawu Kurom by the King's own prerogative instrument on their arrival as such appealed to King Osei Tutu that burial should rather take place at irdovo Kurom in order to strengthen the relationship between the King and Nana-Agyeibi. The King however, acceded to this request and Otieku Atwedie was buried at irdovo Kurom which is the present area of the children's Hospital or maternity hospital on the Bantama Road within the circumference of the National Cultural centre.

Nana Agyeibi and followers having thus settled on the soil of Osei Kurom (Mumasi) as such was designated by U10 King as his Atwimahene) meaning a Chief who has drawn so irvny followers from a different state to serve him.
Nana Agyeibi it is said took part in the Dormaa iar fought at Abesim in the reign of King Osei Tutu in which the Dormaahehe took to his heels as fav back to the French Ivor-, Coast. (Gyaman Land) and Dormaa Isi the commander-Sz-Gief of the Dormaa Infantry captured and decapitated by the King's forces. He also took part in the Ashanti/Denkyira war fought at' Feyiase in which the Denkyiras were defeated and Ntim Gyakari the Denkyirahene beheaded by the Ashantis.

Nana Agyeibi was succeeded by his brother Nana Frimpong Ameyaw in the reign of the same King Osei Tutu. He took part in the Akyem war fought in the reign of King Osei Tutu in which tie King id said to have died at the battlefield on the Akyem soil as a result of protracted illness, but the dead body conveyed home after a skirmish of the King's body guard with some of the troopers who had harboured on the Pra River side. The Akims however were totally defeated by the Ashantis. Nana Frimpong Ameyaw was also a contemporary of King Opoku Ware, and took part in the Takyiman war fought in the reign of King Opoku Ware in which the Takyimanhehe Mvakye Ameyaw was defeated and beheaded by the Ashantis. He also took part in the Gyaman war fought in the reign of King Opoku Ware in which Abo Kofi the Gyamanhehe was defeated and decapitated by the Ashantis on his own soil. He further accompanied the King to the Akyem war fought in the reign of King Opoku Ware in which the lang took the battlefield to himself and was at the battlefield when Abirimoro the deadly Chief of Seufi invaded Kumasi and caused havoc to several valuable properties of the state. The Akims however were totally defeated in this war.

Nana Frimpong Ameyaw was succeeded by his brother Nana Yavame Kumah in the reign of Asantehehe Nana Kusi Bodom. He was also a contemporary of Asantehehe Nana Osei Kladwo, -de great fighting King who fought in the broad day light. Nana Yavame Kumah it is said took part in the Banda war in which the Bandas were defeated after a fierce fighting. The Chief of Banda by name orasa had molested and abus ed some of the Ashanti Traders who went to Banda on trading expedition and the matter was thus reported to the ing thence brought about the Banda war. The Chief of Banda was at long last defeated and decapitated and his skull imitated on the King's sword which can be found at the King's Court today known as "Worasa; Tiri". Nana Yavame Kumah was succeeded by Nana Frimpong Akwasi in the reign of the same King Osei Kwadwo.

Nana Frimpong Akwasi was succeeded by Fana Asenso in the reign of Asantehehe Nana Osei I'ame.

Nana Asenso was succeeded by his nephew Nana Kkadwo Ayini in the reign of Asantehehe Nana Bonsu Panin alias Nana Osei Tutu Kwame. He accompanied the King to the Gyaman war fought in the reign of Nana Bonsu Panin in which Adinkra Kofi the Gyamanhehe was defeated and beheaded by the Ashantis on his own soil. The skull was accordingly sent to Kinasi. He also accompanied the King to the Fanti War fought at Anomabu in which the King for the first time in the annals of Ashanti history did place the state sword into the sea and did claim for himself the traditional title of "Bonsu" meaning the destroyer of the sea.
Nana &adwo Ayim was succeeded by Nana 1Kofi Atta in the reign of Asantehene Nana Osei Yaw Akoto. He accompanied the King to the Akatamansu war which is said to be one of the most deadliest ever fought by the Ashantis. Nana Kefi Atta was also a contemporary of Nana Fredua Agyeman alJas Nana Kwaku Duah I the least pugnacious of the Ashantis ing.

Nana Kofi Atta was succeeded by Nana Antwui Tia who was a nephew of Nana Kofi Atta. Nana Antwi Tia who was described as a great fighting, Chief and was a contemporary of Asantehene 'Eofi Karikari. He took part in all wars fought in the reign of King ILofi Karikari Nana Antwi Tia also served King Mensah Bonsu and was instrumental in the Kumasi/ Juaben war fought in the reign of Mensah Bonsu in which the Juabens were defeated. Nana Antwi Agyei Tia took part in the civil war that broke out in Ashanti during the enstoolment of King Prempeh alias Nana Kwaku Duah III. He favoured the enstoolment of King Prempeh I and fought mercilessly against the opponents of King Preneh I who were Yaw Atwereboana and his supporters. Yaw Atwereboana it will be recalled was a rival of King Prempeh I to the Golden Stool after the untimely death of King Kwaku Duah II alias Nana Agyeman Kofi.

Nana Ant-i Agyei Tia fought vigorously at Kokofu - Dadiase civil war which led to the enstoolment of King Prempeh I. He also took part in the Mampong War fought after the enstoolment of King Prempeh I in which the 11ampong State was ransacked by the King's forces. He also took part in the Nkoranza wars fought during the initial reign of King Prempeh I.

Nana Antwi Agyei Tia was succeeded by Nana Yaw Kailh. He reigned just for 40 days and met his natural death on the stool.

Nana Yaw Kailh was succeeded by Nana Osei &iame a grandson of the stool. He was on the stool when King Prempeh I was arrested in 1896 by the British. He took active part in the Apiakyiri war of 1900 (Yaa Asentewaa U7ar of 1900). He was thus arrested by the British and also sent to the Seychelles Island. He died in the Seychelles Island.

Nana Osei &iame was succeeded by Nana Axup ieh whilst King Prempeh I was in exile in the Seychelles Islri.- The Ling came to meet him on the stool after his repatriation in 1924.

Nana Apoteh was succeeded by Nana IRvame 'ntwi Agyei after the repatriation of King Prempeh I. He served tiue present 'Monarch Nana Sir Osei Agyeman Prempeh II before he met his natural death on the Stool.

Nana It7ame Antvii Agyei was succeeded by Yana Kwadwo Asante in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He. abdicated on his own accord.

Nana Kwadwo sante has been succeeded on the stool by Nana Frimpong Ameyaw the present paramount Chief of .twima.

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X7Trne Antwi Agyei
" Kwadwo Asante
" Frimpong Ameyaw
(The present paramount Chief)

Classification:
Informant:
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Date:
Subject:
IAS acc. no. AS 185
Nana Kwakwo Adjeiknm
Taahvenhene.
J. Agyeman-Duah
12th November, 1966
TAAHYEN STOOL HISTORY
Institute of African Studies,
University of Ghana, Legon.
January, 1967

TAAHYEN STOOL :HISTORY
(The Smoke Pipe Stool History of Asantehene)
The Taahyenhene swears to the !santehene with the MV.ponponsu o sword, the principal sword of the King which the paramount Chiefs and other Senior Chiefs of the component states of the Ashanti Union use in swearing the Oath of allegiance to the Asantehene.

Traditionally the Taahyen stool is Iown and called Gyamfi Okumanin Stool. It is a stool of matrilineal descent and belongs to the Asenie IHatri-Clan (Abusua). It comes also under the category of the IKyidom Division of the King. Although the Gyamfi Okumanin Stool was created by King Osei Tutu, Nana Gyamfi Okumanin, the ancestor of the stool in question is said to have traced its origin to Denkyira at a village called Osabi.

Nana Kwame Gyamfi Okumanin, the first chief of the Taahyen Stool it is said, whilst resident in Denkyira was the Abakomahene or the heir,- apparent of Nana Agyeibi Kwadwo Stool, the Osabihene of Denkyira. The occupant of the Agyeibi Kwadwo Stool vas of course an Obrempong or one of the Senior Divisional Chiefs of the King of Denkyira.

Nana Agyeibi Kwadwo, the Osabihene who is aaid to have been a very powerful Divisional Chief of the Denkyirahene Ntim Gyakari, having felt the horrors of the deeds of his overlord the Denkyirahene who was considered a first class tyrant within his own domain convened a meeting of his relatives and other neighbouring chiefs with a view to extricating themselves from the despotic rule of the Denkyirahene Ntim Gyakari.

A decision having been taken, an exodus ensued. It wa's ,decided that they should all call at Kumasi and serve King Osei Tutu who was then reorganising his new Kingdom.

After they had left the soil of Denkyira, the Denkyirahene got to hear of their departure and sent a force of Denkyira blood headed by the Krondihene of Denkyira by name Fobiri Koropa to pursue those who were escaping. The King of Denkyira& is said to have made an open statement to the effect that he vehemently objected to the Osabihene and followers going to be citizens of Kumasi. He therefore issued a decree that the mobilised force should fight to the last breadth.

The Denkyira mobilised force having thus attacked .Nana Osabihene and followers on their way to Kumasi Nana Gyamfi Okumanin the occupant of the heir apparent stool of Osabihene Ndna Agyeibi! Kwadro, then took up the leadership of the immigrants at that critical movement with one thousand and twenty armed men. The combat then took place at a village called Bepoben within the compass of Denkyira District. Nana Gyamfi Okumanin who was somewhat impatient at that critical situation asked the uncle the Osabihene to stay put since had decided to take the offensive and to nip the power of the mobilised force of the King of Denkyira in the bud. In an agony of suspense Nana Gyamfi Okumanin prepared for the spectacle. It was the Denkyira-Krontihene who struck first and a bloody battle was fought at Bepoben village in which the forces from Denkyira were defeated. The Krontihene of Denkyira Nana Fobiri Koropa was captured and beheaded by Nana Gyamfi Okumanin. The birth name of Nana Gyamfi Kumanin was Gyamfi, but having thus beheaded the Krontihene of Denkyira at the
battlefield, he thus received the appellation of "Kumanin' by the onlookers, meaning the killer of the great fighters. Hence the title of Kunanin became a-
suffix to his birth name of Nana Gyamfi.

On arrival at Kupasi Nana Osabihene and his followers including of course the hero Nana Gyamfi Kumanin called at the King's Palace and the King having weighed the pros and cons of their sudden migration and found, the immigrants to be above mediocrity received them kindly and billeted them in an area called Adenkyemaso. The area is behind the present Methodist Church adjacent to the Central Police Station in Kumasi. Tradition has it that Adenkyemaso was so named after a crocodile

Oden1yem, (plural Adenyem). The area was so named because crocodiles were found to be plentiful there. The Chief of the area was Atutuehene who belongs to the Qyoko Matri-Clah (Abusua). The necessary ceremony having been performed to grace the occasion, the King directed that as a result of the gallantry displayed by Nana Gyamfi Okumanin he and his entire retinue should serve him through his Kyidom Division. The remaining vagrants headed by the Osabihene were to serve him through his Kronti Division.

Nana Gyamfi Okumanin was then appointed to the status of Taahyenhene at the King's Palace. He was thus made responsible for the administration of both the King's Golden Pipe and the Silver pipe seiving him of course through the Kyidomhene.

Nana Gyamfi Okumanin it is said accompanied the King to the battlefield at Feyiase during the Ashanti lyir’ar in which the DenIyiras were defeated and the Denkyirahbne Ntim Gyakari was captured and decapitated by the Ashantis.

Nana Gyamfi Okumanin was succeeded by his nephew Nana Kwame Frempong in the reign of Asantehene Nana Opoku Thre. He accompanied the King to the battlefield at Akim in which the King limoelf took the field for war and was at the battlefield when he deadly Chief of Sefwi by name Abirimoro besieged K-masi and looted other principal towns of Ashanti causing damage to valuable properties of the state.

Nana Kwame Frempong was succeeded by his brother Nana Kwame Gyek-i in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad day light.

Nana Kwame Gyek-i was succeeded by his nephew Nana Kwabena Kunku in the reign of the same King Nana Osei Kwadwo.

Nana Kwabena Kunku was succeeded by his grandson Nana Kwabena Antwi Agyei in the reign of King Osei Bonsu Panin alias TPTana Osei Tutu Kwame. He accompanied the King to the Gyawan war fought on the Gyaman soil in which the Gyamans were de:eated and Adinkra Kofi the Gyamanhene was captured and beheaded by the Ashantis. He also accompanied the King to the Fanti 7ar fought at Anomabu in which King Osei Bonsu did place the state sword
into the sea as a symbolic victory over the Fantis and did claim for himself the title "of Bonsu meaning the destroyer of the sea.

Nana Kwabena Antwi Agyei was succeeded by his nephew Kwadwo Boada in the reign of Asantehene Osei Yaw Akoto. He accompanied the King to the Akatamansu War in which the Ashantis were totally defeated at the battlefield of Dodowa. It was the bloodiest battle that the Ashantis fought during the century.

Nana Kwadwo Boada was succeeded by his brother Kwame Gyasi in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku flah I the least pugnacious of the Ashanti Kings.

Nana Kwadwo Boada was succeeded by his nephew Nana Kuame Antwi Agyei Tiah in the reign of Asantehene King Kofi Karikari. He was also a contemporary of King Mensah Bonsu.

Nana Kwame Antwi Agyei Tiah was succeeded by his nephew Kwame Poku in the reign of King Prempeh I. He served -King Prempeh I during the early part of his reign that is before his arrest by the British in 1896. He saw active service during the Yaa Asantawaa War of 1900 (Apiakyiri War). He fought on the side of the Golden Stool. He was still a reigning Chief after the repatriation of King Prempeh I in 1924.

Nana Kwame Poku also served the present Narch Naa Osei Agyeman Prempeh II before he met his natural death on the stool.

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Nana Kwame Poku has been succeeded on the stool by Nana Kwadwo Adjeikum, the present Chief.

NOTE: Duties of the Taahyenhene at the King's Palace are as follows:

- (a) He is responsible for the administration of the King's Pipes e.g. Golden Pipe, Silver Pipe etc.
- (b) He is also responsible for the sole keeping of the sika Fanufa (Gold plate or saucer) which is used for carrying the King's Tobacco.

The Taahyenhene has also been privileged by the King to use a palanquin since the King might like to smoke while driving in a Palanquine and the Taahyenhene would be obliged to serve him at that material moment as well.

CHIEFS OF THE TAAHYEN STOOL

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Nana Gyamfi Okumanin
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" Kwabeng Antwi Agyei " IKwadiwo Boada " Kwame Gyasi " Kwame Antwi
Agyei Tiah " Kwame Poku. " Kwvadwo Adj eijum
(The Present Chief).

Classification:
Informants:
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Date:
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IAS acc. no. AS 186.
Nana Osei Kivaku Abodomhene. Oliemaa Adwoasua.
Abudori Abontendomhene Kvjabena ',iiti. Abodom Ak-viamuhene Kofi Nyame.
Abodomi Akyeamehene Kkame Antwi.
Olqeame Aliciá Korkor. Aboclom Gyasehene Ya7adivo Yeboah.
J. Agyeman-Duah
22nd October, 1966
AllANSIE ABODO11 STOOL
HISTORY
Institute of Af'Mcan Stuales, University of Ghana. Legon.

AITALISI ABODO, T STOOL HISTORY
Abodom is a town 28 miles from Kumasi on the Kumasi - Cape Coast road vi-
Amoaful junction.
The Abodomhene swears to the Asantehene with the b1ponponsuo sword, the
prinipal sword of the King which paramount chiefs and other senior chiefs of the
component states of Ashanti Union use in swearing the Oath of alldance to the
Asantehene.
Traditionally the Abodom stool is lmovm and called Nimako Amantem Sool. It is
a stool of matrilineal descent and belongs to the Eduana matri-clan (AbusuaY'. It
comes also under the category of the Benkum Division of the King. It is a stool
which is said to have originated from a village called Atwia Buo Agyaase in the
Nsuta Se1yere District.
It so happened that during the reign of Nana Yamoah at Nsuta Atwia Boa Yaase,
the reigning Mamponghehene, presumably Nana Boahene Anantu, was then
resident at Mampong Akrofoso, that is the former Mampong Town wi ich was
situated on the old Kumasi-Juaben road. The then Mamponghehene waged war
against Nana Yamoah, because the Mamponghehene and followers were then
searching for a suitable place to stay since they were hemmed in at Mampong-
Akrofoso area. Consequently, a vigorous attack having been launched by the
Mamponghehene's mobised force, the Nsutahehene intervened to make Peace because
the area in dispute.came within his domain. So as a result of tacit agreement
between the Namponghene and the Nsutahene no further action was taken by the Mamponghene. The famponghene it will be recalled was a very powerful ruler at the time. Having thus brought about peace, the Nsutahene is said to have asked Nana Yamoah to pay an annual War indemnity (Apea Tor) to him, the Nsutahene since he h&d saved him and hisi' subjects from oppression and subversion. Nana Yamoah and followez's having considered the situation to be a serious one left the village of Atviaa"Buoa Ayaase unceremoniously and settled in an area in 1Kam&/Kumasi called subimso. "Subimso is* at present a suburb- of' Kumasi where we have the present Kaasi Village on

the Kumasi-Lake Bosumtwi road. The exodus of Nana Yamoah and his people from Atwia Buoa Ayaase is said to have taken place before Ashanti was constituted into a military org-ainzation by King Osei Tutu. At that time Kumasi was kto-m as Kwamang.

It is further learned that at Nsuta Atiaaa Buoa Ayaase village there were two separate sections headed by two twin brothers. The ancestress of these brothers was Nana Braasiama. Nana Brassiama birth to Ataa Panin and Ataa Kwmah. Ataa Kumah the younger child of Nana Braasiama was the first to give birthand he gave birth to Nana Yamoah who became the chief of Nsuta Atwiaa Buoa Ayaase village. Ataa Panin the elder child of Nana Braasiama at a later date gave birth to a son by name -- *ho became the Chief of Subminso or Kaase village in Kumasi.

Nana Yamoah and followers having thus settled at Subminso or Kaase village had to migrate to another area this time not with all ,his followers and relatives. Thus a big separation come about Nana Yamoah who had received the appellation of "Kofoo", that is the great fighter, whilst resident at NIta Atwia Buoa Ayaase village had to flee with some of his supporters and followers because of intermittent invasions by the mobilised forces of King Osei Tutu. at the village of Kaase. Nana Yamoah Kofoo thus fled with his entire relatives that is the descendants of Ataa Kumah, the descendants of Ataa. Panin of. course having been left behind after a violent quarrel. Thus the descendant of Ataa Panin became the heirs to the. Kaase Stool.

Nana Yamoah Kofoo then settled at a village called Nkobease which is now devastated but which caan bo-located at about. of'a m;ile'from the-present tovm of Abodom.- Faving settled at thi village Nana Yamoah Kofoo and, f'ollo,er s.vged w~ar against, Ifmkiudweso Kwarteng who was’a very powerfulQbief inthe area. This Chief -is said to have had one thousand guns or armed men. After a bloody battle at the area in question

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Imodweso Kwarteng was defeated and beheaded by Nana Yamoah Kofoo. After the defeat of ,modw7eso Kwarteng Nana Yamoah Kofoo waged war against another powerful Chief by Name San Adjeipong. Nana San Adjeipong was staying about 3 miles from kobease" village where Nana Yamoah Kofo, had settled. This Chief, San Adjeipong was eventually defeated and beheaded after a fierce fighting. Nana Yamoah Kofoo having thus defeated other Chiefs in the
neighbourhood directed his attention against Nana Dwene IMwaku the most powerfUl chief in the area. After vigorous fighting -4th this chief Nana Dwene Kwaku and subjects had to leave -the area for fear of further invasion by Nana Yamoah Kofoo. Nana Dyene Kwaku and followers left and settle at Akim Begoro an area now in southern Ghana. Nana Dwene Kwaku thus became the Akim Begorohene. It is learned that in the old days the Akim' people were all inhabitants of the present Adanse Area, but as a result of tribal wars which were common within the Akan Community some left to settle in the Colony or what is now known as Southern Ghana. S:All :the skulls of the various chiefs defeated within the neighbourhood of Nobease village are at -present used by the Abodomhene for the celebration of: his Odwira Festival, forty days after the Asantehene has ,celebrated his annual Odwirs. in Kumasi. Nana Yamoah Kofoo having thus defeated the various Chiefs then settled at -the present area of Abodom with his follo-wers. All these wars with the neighbouring Chiefs were said to have taken'pla ce before the Ashanti/Denkyira war fought at Feyiase. 'Naha Yamoah was succeeded by his brother Nana Abodom Kyeefo; Nana Abodom Kyerefo was succeeded by his brother Nana Saforo Nnam; Nana Saforo Nnam was succeeded. by his brother Nana Nimako Amantem who, it is said, was. a contemporary of King Oset-Tut1 and took part in the Ashanti/benkyira war fought at Feyiase. ..He took p art. also in the Akim -4 -
T7ar fought in the reign of King Osei Tutu in which the King lost his life on the battlefield as a result of protracted illness. Nana Nimako Amantem was succeeded by his brother Nana Nti Pani n in the reign of Asantehene Opoku Ware. He took part in the Takliman war fought in the reign of King Opoku 77are in the Takyimanhene Nana Ameyaw Kwakye was defeated and beheaded by the 'ishantis. He also took part in the Gyaman war fought in the reign of King Opoku Ware in which Abu Kofi the Gyaman Chief was defeated and beheaded by the Ashantis. He also took part in the Akim War fought in the reign of this same King Nana Opoku Ware in which the King took the battlefield and was at the battlefield when Abirimoro the deadly Chief of Sefwi invaded Kumasi and caused havoc to several valuable properties of the state. The Akims it is said..were totally defeated in this war. Nana Ntim Panin was succeeded by his brother Nana Ansere Bonin. Nana Ansere Bonin was succeeded by his brother Nana Boafo Asiedu; Nana Boafo Asiedu was succeeded by Nana Saforo Koti; Nana Saforo Koto was succeeded by Nana Sarkodie in the reign of. Asantehene Nana Osei Kwame. Nana Sarkodie was succeeded by Nana Anbmafo Womatiri in the reign of Asentehene Nana Bonsu Panin._ He accompanied the King to the :Gyman war in which Adinkra Kofi the Gyamanhene 'wa defeated and beheaded by the Ashantis. He also accompanied; the- King to the Fanti war fought at Anomabu in which the Ashantis wonvictory overr the Fantis, Nana AnnmafoWomatiri waS succeeded by Nana KXwame Pong in the reign
of Asantehene Nana Qsei Yaw Akto. He took part in the Akdtamensu war fought
in .the reign of Asantehene 0sei Yaw, Akoto nhin h e Ashantis were defeated at
Dodowa after a bloody.-battle.
Nana Kwame Pong was:’ succe6&ddby Ntnh'AzA& j'i Twerene in the reign of
-Asantehene Nana Fredus& Agemanalia sNana KiakuX fuah I the least pugnacious
of the Ashanti King's.

Nana Adjei Twenene was succeeded by Nana Kwabena Nti in the reign of
Asantehene King Kofi Karikari. He to6k part in the Hwamu TVar (Togoland war)
:fought in the reig of King Kofi Karikari in which several .prisoners were
captured by the Ashantis. lie died at the battlefield as a result of bullet shots which
he received. 'It is said tht he fought
vigorously at the Hwamu 17ar and was awarded the traditional title of "Barima"
by the King.
Nana Kwabena NtiL was succeeded by Nana Kwaku Duah Panin prior to the civil
war that broke out in Ashanti before the enstoolment of King Prempeh I alias
Kwaku Duah III. He was destooled for-maladministration before the Nkoranza
war fought in the initial reign of King Prempeh I that is before his arrest by the
British in 1896.
Nana Kwaku Duah Panin was. sikcpeed.ed, by. 1 ana Kwaku Duah Kumah in
the same initial reign of King Prempeh I. He took part in the Nkoranza war
fought 'in the reign of King Prempeh I . He was on- the stool when King
Prempeh I was arrested in 1896 by the British. He Saw active service during the
YaaAsantewaa. ar. and. was at a later*date destooled on the ground of ill health
and incapacity.
Nana Kwaku Duah Kumah was succeeded -by -his nephew Nana Kwame
Boateng whilst King Prempeh I was in exile n 'the Seychelles Island. He was
destooled for mal-admini-stration...
Nana Kwaku Duah Kumash was reinat.ated .whil.st King Prempeh iw was
still in exile in the Seychelles Islan. "He died a natural death on the stool
Nana Kwaku Duah Kunma was succeeded by .Nana Kwabena Nti II in the reign-
of the pres'ent Monarch Nana'Opi Agyemian Prempeh II. He was destooled for
mal-administration.

Nana Kwabena Nti was succeeded by Nana Yaj Adjei in the reign of the present
,.Monarch Nana Osei Agyeman Prempeh II. He abdicated for some personal
reasons.
Nana Yaw Adjei was succeeded by one Yaw Birifo who is-said to have been a co-
ordinating royal from.Nsuta Atw-ia Bu Ayaase. He abdicated as a result of some
internal squabbles which Afose arisen between himself and the stool Elders.
Nana Yaw Birifo has been succeeded on the stool by the present. Chief Nana Osei
Kwaku.
CHIEFS OF ABOD1.i STOOL.
Ist - Chief 2nd
3rd 4th
5th 6th 7th 8th
9th 10th 11th
Nana Yamoah Kufo
......... em. ~.e
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*fee 0000 00.1
e.g..* e.g..... b.
... @CCOCOC6@CCC
Abodom Kyerefo " Saforo Nnam
it Nimako Amantem
" Nti Panin " Ansere Bonin " Boafo Asiedu " Saforo Koto
,,;Sarkodie
. *::*; Anomafd Wmatiri,...l.....e.e ,6v Kwame Pong
it Adjei n7enene
II2th it

-7 -
13th Chief
14th 15th 16th 17th 18th 19th 20th 21st
*0000000000000000 00 0000000000 00 000000 00 000000 0000000000000000
00 00 00 00a0 00
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Nana Kwabeng Nti. " Kwaku Duah Panin (Destooled)
it Kwaku Duah Kumah (Destooled)
i Kwame Boateng (Destooled)
it Kwaku Duah Kumah
(Reinstated)
It Kwabeng Nti II It Yaw Adjei
(Abdicated) of Yaw Birifo
(Abdicated) t Osei KItaku
(The Present Chief.)

Classification:
Informants:
Date:
Subject:
IAS acc. no.
AS 187
Odikro Kwadwo Nyame II Sepe Oviusu Jnsah Odikro
J. Agyeman-Duah
20th November, 1966
SEPE OWUSU ANSAH STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
SEPE OWUSU ANSAH STOOL HISTORY
Sepe Owusu Ansah is a suburb 31 miles from Kumasi on the Kumasi-old Juaben Road.
The Sepe Odikro swears to the Asantehene with the Ahwihwibaa sword the sword less important than the Mponponsuo sword which Paramount Chiefs and other Senior Chiefs of the component states of Ashanti Union use in swearing the Oath of allegiance to the Asantehene.
Traditionally the Sepe Owusu Ansah Stool is called Gyedu Stool.
It is a service stool (Esom Dwa) said to have been created by Nana Bonsu Panin alias Nana Osei Tutu Kwame. There is a traditional horn attached to the stool which symbolises its creation as such by King Osei Bonsu. It blows as follows:- "Who created you?" "It is Osei Bonsu who created you" Hwan na 2ye wool Osei Bonsu Bonsu na o wool This stool is said to have been treated by the King after the Gyaman Adinkra war in which the Gyamans were defeated and Adinkra Kofi the Gyamahene decapitated on the Gyaman soil. This stool was created under the category of the Ankobia Division of the King and comes within the Anaminako group. The Ankobia Division of the King is constituted by three groups, namely, Ankobia, Atipim, and Anaminako. Each group has its own sub-Chiefs and the Ankobiahene is of course the most senior.
Historically "Sepe" is the original name of this area but Owusu Ansah's name became attached to it as the explorer of the place. Prior to the exploration of the new Sepe area by Owusu Ansah, an old Sepe village on the adjacent route to the Kumasi Air Port had been built. This area which is said to have been explored by the Akumantihene Tonton Diawuo is also called "Sepe Tinponmu".
It is said that Nana Gyedu and relatives were captured during the Gyaman Adinkra War and on their arrival from Gyaman the King ordered that they should serve him through the Anaminakohene. The Anamnako stool it will be recalled was also created by King Osei Bonsu before the

Gyaman Adinkra War. Nana Gyedu the first Chief of the Sepe Stool, it is said, was one of the prominent citizens in Gyaman before he was captured by the Ashantis during the Gyaman Adinkra War. He was an Obrempong of the Gyamahene Kofi Adinkra and a person of property.
He was an ancestral Stool of his own. The ancestral stool was called Kwaw Opoku Stool, this stool was also captured. Kwaw Opoku is said to have been an uncle of Nana Gyedu. Nana Kwaw Opoku is also said to have been captured by the Ashantis. He was a very old man and incapacitated during the time of his arrest by the Ashantis.
On the arrival of these war captives Nana Kwaw Opoku it is learned appealed to the Asantehene for a suitable place of settlement. Consequently the King ordered that Opoku Kwaw and followers be sent to his wife by name Saamah Diewuo who was the Queen-Mother of Asokore Mampong for settlement. It is to be noted
that Saamah Dieuwo, the wife of Asantehene and also the CQueen-Mother of Asokore-Mampong was the sole repository of that vast etpanse of land which stretches from Sepe village right down to the banks of the River Awofena where there is a boundary between the Queen-Mother and the Asokore-Mampongene. The King further directed that Kwaw Opoku and followers were his subjects and must also be given a suitable place for cultivation. The Queen-Mother having accepted his husbands plea further stated inter alia that the land in question was the property of the King himself and she as caretaker had no objection to the royal decree thus issued by "0savgyefuo". Nana Kwaw Opoku and followers were then offered a place to stay. Eventually Nana Kwaw Opoku died after settlement on the Sepe soil. Before settlement of course of Nana Kwaw Opoku and followers from Gyaman, the village of Sepe had been built and explored by Owusu Ansah whose name had become a suffix to the village.

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It will be recalled that the Asokore-Mampongene belongs to the Nifa Division of the King. He owes direct allegiance to the Golden Stool -and swears to the Asantehene with Mponponsu6 sword. Unlik& other divisional Chiefs of the King, he is the only Chief that constitutes the Nifa Division of the King so far as the King's state is concerned. He is the Only Chief of this division. His town of Asokore-Mampong is on the Sepe Tinponummu r'oad which is on the main road .f the Kumasi Air Port road roundabout the Air Port junction on the first turn on the right via Nkontoponiefere village. Nana Kwaw Opoku having thus met his natural death on Sepe soil w.as succeeded by his nephew Nana Gyedu in the reign of the same King Nana Bonsu Panin. Nana Gyedu is said to have served the King and taken part in the battle of Nsamankow fought in the Fanti Land during the reign of King Osei Bonsu. Nana Gyedu was succeeded by his grandson Nana Ampoforo Gyewu in the reign of Asantehene. Osei Akoto. He took part in the Akataman-su War fought in the reign of King Osei Yaw Akoto in which the Ashantis were defeated after a bloody battle at Dodowe. He however returned home unscathed. Nana lunpoforo Gyewu was succeeded by his nephew Bafuor Oporo in the reign of satintehene Nana' Fredui -Agyem n 1&s -Nena Kwaku Duah I .the least pugnacious of the Ashanti Kings. Bafuor Oporo was succeeded by Bafuor Kosoo in the reign of Asantehene Kofi Karikari. He took pax-t &n. the. Hanu. war. (Togpland far) fought in the reign of King Kofi Karikari in which several war prisoners were captured and sent tb 1Cuma , ib: ' e was also a contemporary of King Mensah Bonsu. He was also on the stool during the civil war that broke out in Ashanti during the enstoolment of King Prempeh I.

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He favoured and supported King Prempeh's candidature.
Bafuor Kosoo was succeeded by his nephew Odikro Kwadwo Nyame in
the reign of the present Monarch Nana Osei Agyeman Prempeh I. He was enstooled during the initial reign of King Prempeh I that is before his arrest by the British in 1896. He took part in the Nkoranza War and also saw active service during the Yaa Asantewaa War of 1900 (Apiakyi War). He was atill on the stool after the repatriation of King Prempeh I in 1924. He died 10 years after the King's repatriation. He served the present reigning Monarch as well. Odikro Kwadwo Nyame has been succeeded on the stool by his grandson Kwadwo Nyame II, who is the present Chief. He has been on the stool for a period of 20 years.

CHIEFS OF SEPE OYTJJSU ANSAH STOOL HISTORY

1st Chief
Nana Kwaw Opoku
2nd
3rd 4th 5th 6th
7th Gyedu Ampoforo Bafuor Oporo Bafuor Kosoo if Odikro Kwadwo Nyame it Odikro Kwadwo Nyame II

Classification:
1. Nana Kofi Akyena III Assuowrinhene
2. Assuovrin Abontendomhene Kwabena T-Jensah
3. Assuovan Odikro Yaw Atta. Kwabena Tariah (representing the As suov~in Alwamuhene)
5. Opanin Kyere Kwabena Nkansah

Recorded by:
J. Agyeman-Duah

Date:
17th November, 1966

Subject:
ASSUOWIN STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.

AS188
IAS acc. no.
Informant:

ASSUOWIN STOOL. HISTBRY

Assuowin is a Town 25 miles from Kumasi on the Kumasi Bibiani Road. The Assuowinhene is an Obrempong of the Asantehene and swears to him with the Mponponsuo sword, the principal sword of the King ifjich Paramount Chiefs and other Senior Chiefs use in swearing the Oath of Allegiance to the Asantehene. As an obrempong of the Asantehene he has the right (by virtue of his position) to use a palanquin on ceremonial occasions of the state.
Nana Agona Gyapomah is said to have been the mother and ancestress of the Asuowin Stool. Whilst resident in Denkyira Nana Agona Gyaporiah the mother of Nana Oframu learnt from reliable sources that the Denkyirahene Ntim Gyakari was making the necessary arrangements to wage war against the Ashantis. Since she had earlier considered the Denkyirahene to be a first class tyrant she became averse to the inhuman acts of the Denkyirahene Ntim Gyakari. Consequently and in view of the hard circumstances resulting from the despotic rule of the Denkyirahene Nana’ Gyamoah and relatives migrated to Akim Oda in present day Southern Ghana. At a subsequent date news reached Nana Gyapomah and relatives that a new Kingdom of the Ashanti nation was to be set up under the militant head of Berima Osei Tutu who was then in Akwamu undergoing a course of training at the Akwamuhene’s court. The then reigning Akwamuhene was Ansa Sasraku. It will be recalled that during the yOuthful.. days of King Osei Tutu when Kumasi was then known as Kwamang, Barima Osei Tutu was sent to the Denkyirahene’s court to undergo a Kingship training. Kumasi/Kutamang was at that time a tributary state of the King of Denkyira. At the Denkyirahene’s court, Osei received his training and intrigued with a sister of the Denkyirahene and as a result of which he had to flee. He went to the Akwamu Court to resume his studies if not his intrigues.

Whilst at Akwamu some distinguished Ashanti nationals headed by Lntooahene Nana Sarkodie Date were sent by the Kumasi people to invite him to come and occupy the vacant stool of his grand uncle Nana Obiri Yeboah. So his 'Royal Highness having been taken back to'Kumasi/Kwamang was enthroned as King. It was upon the news of the enthronment of Barima Osei Tutu that Nana Gyapomah and relatives got to hear of it whilst resident at Akim Oda and then decided on coming to stay at Osei KrormuKumasi that is P. town founded by Opinsuo - Nana Osei Tutu. Nana Oframu and relatives it is learnt got in touch with his Royal Highness at Akwamu before accompanying him to l-,nang/Kumasi. 'It is"further* said that whilst the King was coming from Ak amu to Kumasi Nana Oframu the .Assuo..nhene to be was responsible for the holding of Osei's cap gun as a protective guide to.-Kumasi. The King's cap gun was thus named after the - ancestress of the Assuow-in Stool."Gyaponah Gun" for which gun the Assuowinhene is even today responsible. On arrivail :at Kwamang/Kumasi the King elevated Oframu the son of Gyapomah to, the status of an Obrempong. At Kumaii Nana Oframu and followers settled at Asokua. Asok a it will be noted is' a suburb about 5 miles from the seat of Kurmsi on the Kuntendse - Kokofu Road. At ,sokwa Nana Gyapomah and followers became hemmed in there and appealed to the King for a suitable place of settlement. At Asokva the sister of Nana Gyapomah by name Manu and other relitiv-es followed suit. So from Asokvia they settled at Santaase village which is behind the present Opoku Ware Secondary School ,on the Kumasi1-Bekvai road. Santaase became the principal town of the Assuo-in'hene. "Santaase, it is learned -as named the Santa tree (and the name means "under the Santa tree") by Nana Oframu, the first chief of the *Asuowin Stool.
Nana Oframu it is said was resident at Santaase when Ashanti/ Denkyira War took place at Feyiase. He took part in this war.

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He also took part in the lAlim war fought in the reign of King Osei Tutu in which the King died at the battlefield on the Ajkim soil as a result of protracted illness. Nana Oframu was succeeded by his nephew Nana Buabeng in the reign of Asantehene Nana Opoku Ware. He took part in the Takyiman War fought in the reign of King Opoku 17are in which the Ta1Zmanhene Nana Kwakye Ameyaw ' as defeated and beheaded by the Ashantis on his own soil. He also took part in the Gyman War fought in the reign of King Opoku Ware in which Abo Kofi the Gyamanhene was defeated and decapitated by the Ashantis.

Nana Buabeng was succeeded by his brother Nana Kofi Akyena I in the reign of the same King Opoku Ware. He accompanied the King to the battlefield in Akim in -which the King himself took the field for war and was at the battlefield when the deadly Chief of Sefwi by name Abirimoro besieged Kumasi and looted other principal towns of Ashanti causing damage to valuable properties of the state. The Akyimhene Owusu Akyim Tintin who was then the reigning Okyen hene it is said was captured and beheaded by the Ashantis. Nana Kofi Ak ena I took part in the Abirimoro War. He accompanied the King to the war. It will be noted that the King Opoku Ware upon hearing this terrible news of Abirimoro whilst at the battlefield despatched Akyempihhene Nana Ovusu Afriyie and the Bantamahene to pursue this notorious chief of Sefwi who had then besieged Kumasi. But the Akyempinhene declined this request in that it was not sound and proper to leave the father at the battlefield Consequently the Akyemphinhene in turn appointed his younger brother Hiahene Oheneba Sabin Kumah, Buaso Odikro, the Nkawiepaninhene Twum, the Nyinahinhene and the Bantamahene, also appointed Brefo Apaw, Akwaboahene and Bari Offianohene to pursue Abirimore and to fight against him. It is said that the deputed Ashanti army later returned to Kumasi and reported to the King that Abirimoro in his flight had stopped at Mpassaso and opened fire on them. Abirimoro it is learned 'rs at a later date killed though he took to his heels.

Nana Kofi Akyena I -as succeeded by his nepheu Nana Gyizmah in the reign of Asentehene Osei Kwadwo, the great fighting King who fought in the'broad day light. Nana Gyimah was succeeded by his grandson Nana Owusu Kofi in the reign of Asantehene Nana Bonsu Panin. He took part in the Uyaman war fought in the reign of King Osei Bonsu alias Nana Osei Tutu K-ame in which Adinkra Kofi the 0 yamanhene was defeated and beheaded by the Ashantis. Nana Owusu Kofi was destooled on the grounds of maladministration and mis-demeanour. Nana Owusu.Kofi was succeeded by Nana Frimpong'Ampim in the reign of the same King Nana Bonsu Palin.

Nana Frimpong Ampim was succeeded by Nana Adu Gyamara in the reign of the same King Nana Bonsu Panin alias Nana Osei Tutu Kwame and took part in the
Fanti 7rar fought at Nsamankow. He died at the battlefield at Nsamankow. He was a son of the stool but could not in any way inherit it. But it is said that as a result of his complexion and beauty, he was liked by the stool elders and Kingmakers and thus made to occupy the stool.

Nana Adu Gyamara was succeeded by Nana Kuame. Mperah who was a descendant of the stool. He was destooled for mal-administration.

Nana Kame Mperah was succeeded by Nana Asante Gorade a grandson of the stool.

Nana Asante Gorade was succeeded by Toa Nimpah a grandson of the stool. He died on the stool.

Nana Toa Nimpah was succeeded by Nana Yaw Tawiah a grandson of the Stool.

Nana Yar Tawiah was succeeded by Nana Kwaku Nsiah I grandson of the stool whilst King Prempeh I was in exile on the Seychelles Island. He was destooled for real-administration.

Nana Kwaku Nsiah Jas succeeded by Nana Kofi Akyen II a grandson of the stool whilst King Prempeh I was still in exile in the Seychelles Island. He died a natural death on the stool.

Nana Kofi Akyena II has been succeeded on the stool by Nana Kofi Alcyena III. He is the present Chief and has been a contemporary of the present reigning onarsh Nana Osei Agyeman Prempeh II.

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NOTE: The Assuowinhene is one of the seven accredited gunmen appointed by King Osei Tutu to strengthen his Krbhti Division of his own paramountcy during his new regimental set-up on his enstoolment. The seven gunmen thus constituted by the King are as follows:

1. Bantama Baamuhene
2. Assuowinhene
3. Twafuo Baah.
4. Amakye Barihene (Gyedu Kumanin)
5. Ak-iaboahene
6. Kwanyumahene
7. Apimaninhene
KRA.PA STOOL HISTORY
Krapa is a village 10 miles from Kumasi on the Kumasi-Accra Road near Ejisu-Town.
The Krapahone swears to the Asantehene with the 1ponponsuo sword, the principal sword of the ing-"-hich paramount chiefs and other senior chiefs of the component state of the Ashanti Union use in s7earing the oath of allegiance to the Asantehene.
Traditionally the Krapa Stool is called Ahwatia Peko Stool. It is a stool of matrilineal descent and belongs to the Eduana 11atri-clan (Abusua). It comes also under the category of the Kyidom Division of the King within the Domakuai group. It is a stool whose origin is traced to Adanse.
Originally the Krapahene was resident at Bodvesango a town 4 miles from Adanse. 77hilst in Adanse he was one of the Divisional Chiefs of Adansehene who was then considered a very powerful potentate before he was defeated by the King of Denkyira.
As a result of Xbrakye Dapoah's war wAhich was fought at Asankare, the Krapahene and followers migrated from Bodwesango to Dompoase which is also one of the principal towns at present in the Adanse District. IKwakye Dapoah, it is said, was considered a sort of menace within the community at the time.
KTakye Dapoah was one of the Divisione Chiefs in Adanse. During the migration of the Krapa people, the Krapahene at that time was Nana Kumisacruku. Nand Sacruku was succeeded by Nana Ntiamoah at Dompoease. Chief Kw7akyae Dapoah once again waged war against the immigrants whilst resident at'Dompoease. This time the Krapahene Nana Ntiamoah and people fought mercilessly with Kwakye Dapoah. For fear of further invasion by Nana Kwakye Dapoah, the mobilised force of Nana Ntiamoah, the Chief of the immigrants, left Adanse area for good and settled at the present area -of Krapa.

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Nana Ntiamoah Amankuo was succeeded by his nephew Akuoko Brempong; Nana Akuoko Brempong was succeeded by his brother Nana Ogyoma &nkoamd; Nana Ogyoma Ankoama was succeeded by his brother Nana Adusei Boah. This succession of Nana Adusei Boah, it is said was in the reign of King Obiri Yeboah, the grand uncle and predecessor of King Osei Tutu, the founder of Ashanti nation. It will be recalled that it was in the reign of King Obiri Yeboah that the Krapahene was placed under the category of Kyidom Division within the Domakwai Benkum Group.
The Domakwai Benkum Stools or Chiefs within the Kyidom Division which was constituted by King Obir; Yeboah are as follows:
i. Detehene or Dete Stool
2. Sewuahene or Sewuna Stool
3. Amoakohene or Amoako Stool
4. Krapahene or Krapa Stool
5. Kwoforomhene or Kwoforam Stool
6. Adensehene or Adense Stool
7. Ginnysahene or Ginnysa Stool
Nana Adusei Boah who was a contemporary of Ying Obiri Yeboah, it is said took part in the Dorma 7Tar fought at Suntresu in which Uing Obiri Yeboa h was defeated by the Dormas.
Nana Adusei Boah was succeeded by Nana Asare Gone in the reign of King Osei Tutu. Nana Asnare'Gone took part in the Dorma War fought at Abesim in the reign of King Osei Tutu in which the Dormas were totally defeated and Dorma Kusi, the commander-in-chief of the Dorma Infantry Army, was captured and decapitated. Nana Asere Gone also took part in

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the Ashanti/benkyira 7Tar fought at Feyiase in viich the Denkyirahene Ntim Gyakari was defeated and beheaded by the Ashantis.
It is also to be noted that King Osei Tjitu also constituted the Domakwai Nifa group 'uithin the Kyidom Division as followws:1. Akyeamehene
2. Feyiasehene
3. ....he'
4. Sensehene
5. Aburamohene
6. Besiasehene
Nana Asare Gone was succeeded by Nana Asare Kakyire in the reign of Asantehene Nana. After the reign of Nana Akwatia Peko, the Krapa Stool became vacant for a long period of time until the initial reign of King Prempeh I—that is before his arrest by the British in 1896 that Kwaku Owusu, a grand son of the Stool was enstooled as Krapahene. Kwaku Owusu it is said took part-in the Yaa Asentewa 17ar of 1900 (Apiakyiri War). He fought on the side of the Golden Stool. Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Kwabena Nketia whilst the Kiig was still in exile in the Seychelles Island. He was on the stool after the repatriation of King Prtrimpeh I in 1924. Nana Kwakn 0-usu it is said took part-in the Yaa Asentewa 17ar of 1900 (Apiakyiri War). He fought on the side of the Golden Stool. Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Kwabena Nketia whilst the Kiig was still in exile in the Seychelles Island. He was on the stool after the repatriation of King Prtrimpeh I in 1924.

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Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Nana Kwame Owusu Afriyie a grandson of the Stool in the reign of the present Ifonarch Nana Osei Prempeh II.

Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Nana Kwame Owusu Afriyie a grandson of the Stool in the reign of the present Ifonarch Nana Osei Prempeh II.

Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Nana Kwame Owusu Afriyie a grandson of the Stool in the reign of the present Ifonarch Nana Osei Prempeh II.

Nana Kwakn 0-usu who met his natural death on the stool was succeeded by Nana Kwame Owusu Afriyie a grandson of the Stool in the reign of the present Ifonarch Nana Osei Prempeh II.

CHIEFS OF KRUAPA STOOL
11st Chief 2nd I
3rd f
4th l
5th 6th 7th 8th I
9th 11Oth 11th
12th
. e0*000*0 .4
6*000000,0*06
*e-e*Segee
Nana Kunri. Sascraku it Ntiamoah Amankuc It Akuoko Brempong it Ogyoma Ankorna it Adusei Boah Il It Asare Gone it Asare Kakyire if Akvatia Pekko It Kwaku Ovmsu It Kwabera Nketia it Kvrane Owusu Afriyie to Kwame Owusu Afriyie Ababio
13th O 0usu Akt7atia Ababio
(The present Chief)
13th

Classiffeati:
XAS acce no,
Informant2:
Aclwoa Pokua : Opanín Kwame Sawu Y.yeame Akwasi Buor
Recoraea by:
J. Agyeman-Duah
l4th January, 1977
The Apedehene swears to the Asantehene with the Mponponsuo sword, the principal sword of the King which Paramount Chiefs and other senior Chiefs of the 'oomponent' states of the Ashdxti Union use in swearing the Oath of allegiance to the Asantehene.

The Apede Stool is one of matrilineal descent and belongs to the Asekyere/Asenie Matri-Clan. It also comes under the category of the Gyase Division of the King. Traditionally the Apede Stool is known and called Osei Yaw, Stool.

It is said that Okomfo Anokye, the spiritual Adviser and confidant of King Osei Tutu, the founder of the Ashanti nation having invoked the Golden Stool from the sky on one Friday at 10 o'clock in the forenoon further invoked the Apede set of drums. The set consists of the following:

- (a) Twezebedie
- (b) Twenenene
- (c) Akukua
- (d) Atetaa
- (e) Abaa (Dawuro)

The drums were invoked from the sky at 4 o'clock in the afternoon. This incident of the invocation of Apede set of drums from the sky is said to have had an eye witness account of Nana Osei Yaw the first Apedehene who was paternal brother of King Osei Tutu, the first Asantehene.

Okomfo Anokye, the spiritual adviser of King Osei Tutu it is said having thus invoked the Golden Stool from the sky, further thought it meet and proper to enhance its dignity by accompanying it with the Apede set of drums. Tradition therefore claims that these drums are inseparable from the sacred Golden Stool which commands the soul of the Ashanti Nation. The drums are always beaten when the sacred stool is carried shoulder high by the King's Chief Stool carrier.

Okomfo Anokye it is learned made an open statement after the invocation of the Asika Dwa Kofi (Golden Stool) that under no circumstances should the said stool be carried shoulder high without the Apede set of Crum being beaten. These drums which are known to be the attachment drums of the Golden Stool are somewhat sacrosanct and are consequently beaten only on special occasions, as for example, when the Golden Stool is in operation or at the King's own command for purposes of edification.

Tradition further claims that after the invocation of the Golden Stool and the Apede set of drums from the sky all existing stools in
Ashanti were buried at Bantama just to make the Golden Stool supreme. Okomfo Anokye at the time when he invoked the drums from the sky instructed that they should be handled only by the King's most faithful attendant at his court. After consultation with the King's Spiritual Adviser, Okoz ro Anokye the King appointed his paternal brother in the person of Osei Yaw to be entrusted with the administration of the drums. At the time when Osei Yaw was appointed to this post he was resident at Amakom with his relatives of the Asenie matri-clan. At a ceremonial sitting of the King at his palace the Apede set of drums was handed over to Nana Osei Yaw who thus became the first Apedehene of Asantehene King Osei Tutu.

Nana Osei Yaw was succeeded by his brother Duafuo in the reign of Asantehene King Opoku Ware. He accompanied the King with the Apede Drums to the battlefield at Akim when the King went to war with the Akims. The King was at the battlefield when the deadly Chief of Setwi besieged Ktmasi and other principal towns of Ashanti and caused damage to valuable properties of the state. As custom demands, whenever the King 'takes the field for war he must be accompanied with the sacred Golden Stool and the Apede set of drums as well.

Nana Duafuo was succeeded by his brother Nana Duafuo Akwasi Fan in the reign of King Osei Kwadwo, the great warrior King who fought in the broad daylight. Nana Duafuo Akwasi Fan was also a contemporary of King Osei Kwame.

Nana Duafuo Akwasi Fan was succeeded by his brother Nana Adu Kwaku in the reign of the same King Nana Bonsu Panin alias Nana Osei Tutu Kwame. He accompanied the King with the Apede set of drums to the Gyaman war when the King took the field for war. The Gyamanhene Adinkra Kofi was defeated and beheaded by the Ashantis after a bloody battle. He also accompanied the King with the Apede set of drums when the King Nana Bonsu Panin made war on the Fanti Land on his return from the Gyaman war. The Fantes, it is said, were defeated at Anomabu and the King placed the state sword into the sea as a sign of victory over the Fantes and won for himself the traditional title of "Bonsu" meaning the Destroyer of the sea.

Nana Adu Kwaku was succeeded by Nana Ntiamoah Amankuo in the reign of the same King Nana Bonsu Panin alias Nana Osei Tutu Kwame. Nana Ntiamoah Amankuo is said to have been a son of the Stool because there was no grown-up member of the Asenie clan to succeed Nana Adu Kwaku so his son was appointed by the stool elders and kingmakers to succeed him. Nana Ntiamoah was of the Aduana Hatri-Clan. He reigned just for a period of 2 years and met his natural death on the stool.

Nana Ntiamoah was succeeded by Nana Brafi in the reign of the same King Osei Bonsu. Nana Brafi was also a son of the stool and Asekyere man by birth.

Nana Brafi was succeeded by his brother Nana Brobbey in the reign of Asantehene Nana Osei Yaw Akoto. He accompanied the King with the Apede set of drums to the Akatamansu War in which the Asantis were totally defeated at the
battlefield of Dodowa. It was the bloodiest battle that the Ashantis fought during the century. Nana Brobbey was also a contemporary of Nana Fredua Asreman also known as Nana Kwaku Duah I, the least warlike of the Ashanti Kings. Nana Brobbey is said to have reigned for a long time and saw the first part of the reign of King Prempeh I that is before his arrest by the British in 1896.

Nana Brobbey was succeeded by his brother Nana Adjei Tvum before the arrest of King Prempeh I. He was on the stool during the Nkoranza war fought in the reign of King Prempeh I.

Nana Adjei Tvum was succeeded by his brother Kwaku Taah, As ekyere man whilst King Prempeh I was in exile in the Seychelles Island. He took active part in the Yaa Asantewa war of 1900 (Apiakyene var) and fought on the side of the Golden Stool.

Nana Kwaku Taah was succeeded by his brother Opanin Akwasi long, who was also an As ekyere man. He was enstooled whilst the King was still in exile. He met his death on the stool whilst the King was in the Seychelles Island.

Nana Kwaku Afre was succeeded by his brother Nana Kwaku Yeboah whilst King was still in exile in the Seychelles Island.

Nana Kwaku Yeboah was succeeded by his nephew Nana Kwasi Yeboah in the reign of the present Monarch Nana Osei Agyeman Prempeh II. *He died on the stool.

Nana Kwasi Yeboah has been succeeded on the stool by the present Chief Nana Akwasi Adwere.

-5-

OF APEDE DRUMI
I 1St. 2nd, 3rd. 4th. 5th. 6th. 7th., 8th. 9 th. 10Oth 11th 12th, 13th. 14th.
15th.
C12ie~
uf t 'I, It It H 'I if ft H I' H ft
CHIEFS
STOOL
0 0 0 s 6 0 0 0300 0 0 a0 0 0 0a
Nana Osei Yawv it Duafuo It Duafua Akwasi Pam it Adu Kwaku "Ntiamoah Mmbankuo
"Braf'i
Brobbey
"Adjei Tvum
Kwaku Taah f’ Akwasi Pong it Afre Kwaku " Kofi Amank’t’iah
Kwaku Yeboah
(Abdicated)
"Kwasi Yeboah
SAkvjasi Adwiere
(The present Chief).

Classification:
Informants:
Recorded by:
Date:
Sub.ieot:
IAS acro. no,
AS 191
Nana Kwame Kenin Tene, Soadorohene Okyeame Kwasi Mensah Opanin Owusu
Ansah Opanin Kwaku Kusi
Opanin Kwabena Asante Kwabena Frimpong Kofi Poku
J. Agyeman-Duah
SOADORO STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
may, 1967.

SOADORO STOOL HISTORY.
The Soadorohene swears to the Asantehenemvith the Mponponsuo sword
the principal sword of the King which paramount chiefs and other senior chiefs of
the component states of-the Ashanti Union use in swearing the Oath of allegiance
to the Asantehene.
This stool is said to have been created by King Obiri Yeboah the grand-uncle of
King Osei Tutu. It is a stool of matrilineal descent and belongs to the Asenie
matri-clan or Abusua. It also comes under the
category of the Akwamu Division of the King.,
Although the Soadoro Stool is said to have been created by King
Obiri Yeboah the ancestress of the Soadoro people by name. Nana Frimpomah is
beli-ed to have trad6d her origin to DenkYira. It happened that as a result of
internal squabbles that arose between Nana Frimpomah
and her family she left unceremoniously without her ancestral stool from the
Denkyiyira soil and settled at Kwadwo Kurom which is the area where the Ghana
National Cultural Centre now stands near the Kumasi Zoo. She was however
accompanied by a few supporters. At a subsequent date one Kwadwo Tene who
was a. hunter and a servant of the Qyoko people then resident at
Kumasi/Kwamang explored the area in question and reported same to his overlord
King Obiri Yeboah. After the necessary negotiation, King Obiri Yeboah thus
appointed his servant Kwadwo Tene, to be the Chief of the residents at this
village of Kwadwo Kurom who became known as Soadorohene meaning a
servant having left his master to find a place for him. The word Soadoro also
means the servants or people who have a responsibility for the caretakership of
the King’s state:

- 2 -
The following stool regalia were thus entrusted or created for the Soadorohene by
the King:
i. Silver Stool
2. Silver Pipe
3. Silver Calabash
4. A pair of Silver Sandals.
Kwadwo Kurom is thus named after Kwadwo Tene, the King’s servant who became the first Soadorohene. Traditionally the Soadoro Stool is now in and
called Kwadwo Tene Stool.
Having become hemmed in at Kwadwo Kurom, the Soadoro people.
migrated to the present site of Ampabame which is a suburb 2 miles from the seat
of Kumas on the old Kumasi/Gyaman Road.
Nana Kwadwo Tene who was a contemporary of King Obiri Yeboah took part
in the Dorma skirmish at Suntresu now a suburb of the city of Kumasi in which
King Obiri Yeboah lost his life.
Nana Kwadwo Tene was succeeded by his nephew Nana Abrefa in the reign of
King Osei Tutu. He took part in the Dorma war fought in the reign of King Osei
Tutu in which the Dormas were defeated at Abesim and Dorma Kusi the
Commander of the Dorma Infantry army was captured by the King’s Army and
decapitated.
Nana Abrefa was succeeded by Nana Otene in the reign of the same
King Nana Osei Tutu. Nana Otene took part in the Ashanti/Denkyira War.
fought at Feyiase in which the Denkyiras were defeated and the Denkyirahene
Ntim Gyakari was captured and beheaded by the Ashantis. He also took part in
the Akim war fought in the reign of the same King Osei Tutu in which the King
met his death on the Akim soil after a protracted illness on the battlefield.
Nana Otene was succeeded by Nana Kuaku Kusi in the reign of
Asantehene Nana Opoku Ware. He took part in the Takyiman War fought

- 3-
in the reign of King Opoku Ware in which the Takyimanhene Nana Ameyaw
SKwakye was defeated and beheaded by the Ashantis. He took part in the
Gyaman War fought in the reign of the same King Opoku Ware in which the
Gyamanhene Nana Abu Kofi was defeated and decapitated by the Ashantis. He
also took part in the Akim Tar fought in the reign of King Opoku U7are in which
Abirimoro the notorious Chief of Sefvi invaded Kumasi and other principal toas
of Ashanti and caused havoc to several valuable properties and captured several
female royal whilst the King had taken the field for war.
Nana Kwaku Kusi was succeeded by Nana Ataane in the reign of Asantehene Nana Osei Kwadwo the great iaxr-8or King who fought in the broad day light.
Nana Ataane was succeeded by Nana Kwaku Abrefa; Nana Kwaku Abrefa was succeeded by Nana Opanin Ampong; Nana. Opanin Amp'ong was. succeeded by Nana Adomako; Nana Adomako was succeeded by Nana Kwasi Twimase. Nana Kwasi Tvrimase was enttooled after the-arrest of King Prempeh I in 1896. He saw active service during the Yae. Asantewa T.,ar of 1900 (Abiakere War). He was still a 'reigning Chief after the repatriation of King Prempah I from the.Seychelles Island in 1924,' Nana Kwasi Thimase was succeeded by Kwame Kusi in the second reign of King Prempeh I that is after his repatriation in 1924. He was also a contemporary of the present Monarch Nana 0spi Agyeman Prempeh II and was destooled by a traditional decree for backing Mr. U.S. Agyeman and others who rebelled against the present -Asantehene.
Nana Kwame Kusi was succeeded by Nana Kwabena Poku in the reign of the same present onarch Nana Osei Agyeman Prempeh II. He abdicated on his own. Nana Kwabena Poku was succeeded by Nfria Kwabena Asante in the reign of this same Monarch Nana Osei Agyeman Prempeh II. He also abdicated on hi s own.

ýýna, Kwabena Asante has been succeedel by Xan'a Kwame Kenihi, Tene.who is the present Chief.
ClyIEM OF SOADORO
STOOL
1 St. 2nd.
-3rd.
4th. 5th4k 6th. 7-6h.
8th. 9th. 1 Oth, II th. 12th. 13 +,h
NaLna KwRdwo Tene
Abrefd
Otene
Kivaka Kil si
Ataane
Kwaku Abrefa
Opanin Ampong
Alomako
lýwasi Twimase
Kwame Kusi
Kwabena Poku
(Abdicatea)
Kwabena Asante
(Abdicated) Kwame Kenin
.(The present Chiet.j.
Chief
11
Abrepo is a suburban village of Kumasi, 3 miles on the old Kumasi-Gyaman Road.
The Abrepo Odikro swears to the Asantehene with the Ahwihwibaa sword the sword of smaller significance than the Mponponsuo sword the principal sword of the King which Paramount Chiefs and other Senior Chiefs of the component States of the Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.
The Abrepo stool is one of a service stool (Esom Dwa) and cones within the category of the Cyase Division of the King.
Tradition has it Lhat the Abrepo Odikro is responsible for the manipulation of the Apede set of drums. He therefore serves the King through the Apedehene.
The first Chief of the Abrepo village was Yaw Asante, he Vas succeeded by Kwabena Odane; Kwabena Odane was succeeded by Yaw Akroma; Yaw Akroma was sicceeded by Kwadwo Asante; Kwadwo Asante was .succeeded by Kwadwo Teng; Kwadwo Teng has been succeeded by Kwadwo Mensah, the present Chief.
PRAJv1 ISO STOOL HISTORY

Pramso is a village 1 3 miles from Kumasi on, the Thur,.asi-Lake Bosumtwi road. The Pramsohene swears to the Asantehene with the i..ompnsuo sword, the principal sword. of the King which Paramount Chiefs and other senior chiefs of the component states of the Ashanti Union usG’in swearing the. Oath of Allegiance to the :santeheae. He is an Obrerapong of the Asantehene aid has the right to ride in a palanquin.

Traditionally the Pramso Stool is known ad. called Gyanqontus Stool. It is a stool of ntrilineal descent and belongs to the Asona matriclan (Abusua). It comes under the Kyidom. Division and is said to have been created by King Osei Tutu before the Ashanti/Denkyira war fought at Feyiase.

The first Chief for whom the Stool was created was Nana.-yapontua. Before the commencement of the Ashanti/Denkyira war at Feyiase, ana Gya mponus, the Pramsohene was the first Ashanti Chief to fire a gunshot on the Denkyirahene's Twafuohene vYo was leading the Denkyira Infantry Army through Pramso to Feyiase. The Twafuohene first touched at Pramso before taking up arms at Adunku and Aboatem village. It is said that the Demiyirahene, N tim Gyakari sure of his prowess, took the Anitiative and invaded the Ashanti nation. The great army of Ntim Gyakari arrived fr m:-Aboatem, and gave battle to t1B Asantes. At Aboatem, the enemy was:kept at bay for seven days, after a bloody comdbat. Messages of congratulations, were! sefit to Aboatemhene, Adu Tutu Apam by King Osei Tutu and Okomfo Ai-ikye, who were then at the battlefield at Feyiase, awaiting the -arrival of the Denkyira Infantry army. The Aboatemhene was asked to retreat and join the rmin amW at Feyiase. At Feyiase, which is about two and half miles from Abo:ter,. the Denkyirahene -;s totally defeated and beheaded by the Ashantis. Nana Gyampontua also accompanied the King to the Akim war fought in the reiga of Oing sei Tutu in whioh the Kin,g met his death on the battlefield on the Akim soil as a result

- 2 -
of protracted illness.

Nana Gyampontua was succeeded by ifis- brbthe r _Nana (Nimko?) in the reign of Asantehene Opqk-Ware. He took part-in the Takriman war fought in the reign of King Op oku Ware in wJitch the T yirarheie Kwakye Ameyaw was defeated and decapitated!by the Ashantis. He took part in the Gyaman war fought in the
reign of the same King Opok-u qiarein. which:the Gyama.hene Abo Kofi was
defeated and beheaded by the Ashi axis. He also took part in the Alyem war
fought in the reign of this same King.Opoku Ware in which the King took
the battlefield himself and was at the battlefield when Abirimoro the notorious Chief
of Sefwi invaded Kumsi. and other towns of Ashanti destroying and killing
several members of the royal family.
Nana MLinako was succeeded by his brother Nana Boateng Akumoahin. the reign
of Asantehene Nana Kusi Bodom. He was also a contemporary of the
Asantehene Nana Osei Kwadwo, the great warrior King who fought in the broad
day li it. He took part also in the 4anda war fought in the reign of King Osei
Kwadwo in which Worasa, the Chief of Banda was defeat by the King's force
after fierce fighting. Chief W.orasa is said to have., been a very powerful ruler
with a noble appearance. His head: vas -impaled, on a golden sword of the King's
known as Vlorasa Tiri, which can be fu-nd at the King's court today.
Nana Boateng Akaamoah was succeeded by his brother Nana Osei Tiesb in the
reign of Asantehene N.sa n sei Kwame. £ei is also a contemporary of Asantehene
Osei Bonsu Panin alias Nana..sei:"Tutu Kwame. He took part in the Gyanmn war
fought in the" reign of Ki ng.Osei Bonsu in wich the Gyamanhene. Adinkra Kofi
was defeated and beheaded-.by the Ashantis after a bloody and fierce fighting on
Cya.n- soil.: The skull of the Gyaman Chief was after the battle conveyed to
Kumasi.

Nana Osei Twese was succeeded by his brother Adom Puni in the reign of
Asantehene Osei Yaw Akoto. He took part in the Akatamansu War in which the
Ashantis were totally defeated at the battle of Dodowa. This war is said to have
bee one of the deadliest ever fought by the Ashantis.
Nana Adorn Puni was succeeded by his brother Nana Nyantakyi in the reign of
Asantehene Nana Fredua Agyenan alias Nana Kwaku Duah I the least pugnacious
of the Ashantis Kings.
Nana Nyantakyi was succeeded by his brother Nana Osei Tu- in the reign of
Asantehene Nana Kofi Karikari. He took part in the Hwam W7ar or Krepi War
(Ivory Coast war) fought in the reign of King Karikari in which Adubofuor the
Gyasehene (Buabasa) of Kumasi 6ok up the leadership. Several War r. isoners
were captured including a European missionary Ramseyer and sent t o Kumasi.
This war is said to have lasted for a period of 3 years.
Nana Osei Tu i was succeeded by his brother Nana Amponsah Panin in the reign
of Asantehene Nana Bonsu Kunaah alias Nana Mensah Bonsu.
Nana Amponsah Panin was succeeded by his brother Narn Amponsah Kumah in
the reign of Asantehene Nana Kwaku Duah II. He was also a contemporary of
King Prempeh I alias Nana Kwaku Duah III. He fought on the side of King
Prempeh I in the course of the civil war which broke out during the enstool'..nt
of Prempeh I. -e took part in the two consecutive wars of the Nkoranzas, fought
in the initial reign of King Prempeh I that is before his arrest by the British in
1896. It is learned that the King's armed forces having defeated the Nkoranzas
for the first time vere imade to go back again to Nkoranza in a year's time to wage
war on the Nkoranzas, because the skull of the Commander-in-Chief of the Nkoranza Army was not sent to Kumasi. Nana Akuoko I, as however destooled for mis-administration.

Nana Akuoko was succeeded by his biýoUier Klzdw~o ut rking King Prempeh I was still in exile in the Seycheiles Isl.Ind. Ho savw active service duin thn Yaa Asantewa War of '1 900 (Api7*alcyiri ~a)
Nana Kwadwo Adaýrkwa was succo cde& by his nephe, - Yaw 1?impöong Whalst. King Prempeh I was still in exile. lie wnas still the reig* _nink Chli.e- on the repatiation of, King Prempeh I in 1 92L4. lie was also a dOõnitemp.orary of the present reigning Monarch Nana Osei Agyernan Prempeh II. HL, was destooled for incapacitation.
Nana Yaw Frimpong mas succoed by Kwabena Mminako -II inr'the reigi of the presen-, t iorarch Nana Osel .Agyerrn Prempeh II. Ha wa destooled for mal-
Nana Kwabena Mminako has been succoedâô by Naz2a Oiusu Bempeh, the Present Chie

NO TE: The diitie s of’ the Pramsohene at ihe Åsaxtenene' s Court are~as follows*:1.(a) To bo responsible for constructioný’and erection~of the KEing Is Palace (~--nai)
(b) To be responsibjle f.9 or providing pal: all fozr the

~ 5 ~
CH=S OF PW-.,EO STOOL
1 St. Chief Na-na Gyanip ontua
2na. 11 Mminako
3rcI. .10,0 Boateng Akumoah
4th. Osei Tviese
5th. Aclom Puni
6th. iTyantakyý7th. ~Osei Tu
8th. 'unponsah Panin
9th. Anponsah Fý.umah
1 Oth. Ä-uoku (ýuý,,stoolecl)
11 th. Kwacl.,ýo Adark-wa
I 2th. Yavý,-uýrenpong (Destooled)
I 3th. Kv,,abelu- lýninako TT
(Dostooled)
14th. ti Oim su Be mp ah
(Uie Pre sent Chie f)

Classification.: Informant s:
ASUBOA STOOL HISTORY

Asuboa is a town in the Ashanti-Akim District 48 miles from Kumasi on the "umasi-Accra road via Asankare Town.

The Asuboahene swears to the Asantehene with the Ahwihibaa sword, a sword less important than the Mponponsuo sword, the principal sword of the King which paramount chiefs and other senior chiefs of Ashanti Union use in swearing the Oath of Allegiance to the King.

Traditionally the Asuboa Stool is known and called Ofori ne Ahenkora Adwa (Stool). It is a stool of matrilineal descent and belongs to the Asenie Clan. It come under the category of the Adonten Division (Fekuo) of the King. This Stool is said to have been created by Nana Osei Asibey alias Nana Osei Tutu Kwame before the Gyaman or Adinkra war. Nana Bonsu Panin is described as a great warrior King and one of the greatest of the Ashanti Kings who extended the Ashanti power far and wide.

Tradition has it that when King Osei Bonsu was about to set out for the Gyaman or Adinkra War he did consult the fetish or porcupine "Ekyene" in the Ashanti-Akim area whether his adventure would be successful or not. As it was the custom of fetish priests and priestesses to be punished by death in the olden days when they told lies to the King on consultation, with the oracle to which they were attached, the Fetish Priestess of this Fetish Ekyene in order to prove her fidelity to the King Osei Bonsu alias Nana Osei Asibey thus made a tentative statement to the effect that Esa Nyansen Mmiensa (Three collective Firewood) be lit and the Fetish Ekyene wrapped with cloth and burnt. If after the burning, the wrapped cloth does not burn to ashes then there was every likelihood that the King would gain the upperhand in the Gyaman/Adinkra War. If on the otherhand the wrapped cloth and the fetish burnt to ashes then there was a strong possibility that the King would be defeated in the Adinkra war. The result however proved in favour of the King.

- 2

The Fetish Priestess whom the King consulted was Okomfo Adawa. After the consultation, the Gyaman/Adinkra war ensued and Nana Bonsu Panin alias Nana Osei Tutu Kivame took the field. It should benoted that Adinkia
Kofi, King of Gyaman had made for himself a golden Stool similar to that in Kumasi. As a tributary King of the Asantehene, it was considered irregular and insolent on his part to act as he did. Consequently Butuakwa, a renowned linguist of the King was sent to Akinkra to seize the stool. Adinkra quietly complied with the King's demand and sent the stool to Kumasi, but afterwards he was taunted by his wife who called him a coward for giving up his golden Stool, and who said that she preferred a boy to such a poltroon. Adinkra finging it too late to recall the stool tried to redeem himself in his wife's eye by sending insolent message to King Osei Bonsu. War broke out and Adinkra was beaten and beheaded by the AshantiS on his own soil. It is said that whilst the skull of Adinkra was being conveyed to Kumasi after the battle, it accidentally fell into the River Tano, but the Ashantis dived and picked it up within the twinkle of an eye. It was thereafter well protected and sent to Kumasi. This war against Gyaman is said to have been one of fiercest fought and lasted 3 years before the Ashantis could gain the upper-hand. When the King returned from the war, he registered his thanks to the Priestess of Fetish. Ekyene, Okomfo Adawa, and as a symbol of appreciation for the prediction made by the Fetish Ekyene, the King created the Asuboa male Stool for the descendants of Okomfo Adawa. Since it is not in consonance with custom for a woman to occupy a male stool, Okomfo Adawa appointed her-first male child by name Ofori to administer on her behalf whilst the occupied the female stool. Nana Ofori thus became the first chief of Asukoa. Nana Ofori was succeeded by his nephew Nana Kwadwo Ahenkora in the reign of Asantehene Osei Yaw Akoto. Nana Kwadwo Ahenkora was succeeded by his nephew Kwame Owusu in the reign of Asantehene Nana"Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

He was destooled for mal-administration.

It so happened that after the destoolment of Nana Kwame Owusu the Stool became vacant for a considerable length of time because there was no male from the royal family who was of age and could take up the stool. Consequently one Kwaku Addai a co-ordinating royal from Juaben Apemso was appointed to the Stool by the Stool elders. He was destooled for mal-administration.

Kwaku Addai was succeeded by Kwadwo Kwakye, a son of the stool. Because there was still no ripe royal or a direct descendant to occupy the stool. He was also destooled for mal-administration.

Kwadwo Kwakye was succeeded by Kwasi Kyei who was direct descendant of the Stool. He was enstooled whilst King Prempeh I was in exile in the Seycheles Island. He was still reigning after the repatriation of King Prempeh I in 1924. He was destooled somewhere in 1930 for mal-administration and mis-managn int.'

Kwasi Kyei was succeeded by Kwame Adu who was also a Juaben Apemso man and a co-ordinating royal of the stool.' He claimed descent from Kwaku Addai the Juaben-Apemso man who was destooled. Kwame Adu was a contemporary of...
the present reigning Monarch Nana Osei Agyeman Prempeh II. He was destooled for mal-administration.
Kwame Adu was succeeded by his brother Kwabena Safo in the reign of the present Monarch Nana Osei Agyeman Prempeh II. He was also destooled for mal-administration in 1950.
Kwabena Safo has been succeeded on the Stool by Nana Kwadwo Ahenkora II, the present Chief.

CHIEFS OF ASUBOA STOOL
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4th 5th 6th 7th 8th 9th
. 0 0 . 0 . 0 .
Nana Ofori Ahenkora
Kwame Olvusu (Destooled) Kwaku Addai (Destooled)
Kwadwo Kwakye (Destoo.,led) KvTasi Kyei (Dest.oolecl) Kviame Poku
Kivab'ena Saf o (Destooled)
KvTadwo Ahefflära II (The pre.sent,-Chief)
Chief
b 9 d- 9 4 4 9 9 . .

IAS. aoc. no.
Informants:
*
Nana Buama Kwabi III Beposohene. Mr. Owusu Ansah of Beposo.
Recordedz.by
J. Agyeman-Duah
Date:
Lb J ec t;
20th July, 1967
BEPOSO STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
September, 1967
Classification:
AS 195

BEPOSO STOOL HISTORY,
Beposo is a town 37 miles from Kumasi on the Kumasi-Mampong Road via Nsuta Nkwantana commonly known as Mile 31.
The Beposo Stool is one of matrilineal descent and belongs to the
Asona Matri-Clan (Abusua). He is a junior brother-chief of the following chiefs who are all blood relatives and constitute the Asona exogamous tribe.

1. Adanse-Akroforomuhene
2. 'Okyenhene (Abyam Abuakwa)
3. Offinsuhene
4. Beposohene
5. Ejisuhene.

Tradition has it that in the ancient days the foregoing independent Asona Chiefs were all resident at Adanse-Akroforomu. Having become hemmed in the area in question a separation ensued.

From Adanse Akroforomu, the younger brother of Adanse-Akroforomuhene migrated with a- large retinue and members of his family and settled at Feyiase. Feyiase tradition asserts that the ancestress of the Feyiase Stool was Nana Dufie from Adanse-Alkroforomu. Nana Dufie and her relatives became hemmed in by other peooles at this p.lace so she left with them to find a suitable place for habitation. From Adanse ikroforomu they settled at the present area of Feyiase which was considered healthy for the immigrants.

On arrival at the area, there were some utlandeirs residing there. There was a small cottage inhabited by these utlanders. Near the cottage was a tree called Feyi. The immigrants thought it nice and proper to settle under a tree called Feyi; thus came about the naming of the village Feyiase.

This exodus of Nana Dufieoand nher foillbwers took place around the reign of Nana Oti Akenten one of the early rulers of Kumasi/Kwamang. As a result of intense fighting then going on among the members of the neighbouring communities, the ancestress Nana Iufie, *he was a,‘ queen-mother of outs tandi.ng ability handed over the administration of thirs.,village.as wel-l as.. the ance.atral Stool: to hbr r.son 'Toku KNumanIn, who was then* a minor. When -her son became , , age, it was further thought appropriate that she should rule the female section of the community, while Toku Kumanin ruled the male section. Toku Kumanin, was a contemporary of King Obiri Yeboah, the grand-uncle of King sei Tutu.

Toku Kumanin, took part in the Derma War fought in the reign of King Obiri Yeboah at Suntresu in which the Dormahene was victorious.

Toku Kumin was succeeded on the Feyiase Stodl by Nana Banfo in the, reign of King Osei Tutu-, the founder of Ashanti monarchy., He took part in 'the Dorma,'War fought in -the. reign of King Osei, Tutu in which Dorma Kusi, the commender-in-chief of Dorma.Arm y was totally defeated and beheaded at Abesim. He also took part in the shanti/Denkoira war fought in the reign of King Osei Tutu._ The Denkyirahene Ntim Oyakari, was defeated and beheaded. Ntim Gyakari it is learned came right down from Denkyira to Kumasi and it was at Abuatem about 2 miles from Feyiase that the Ashanti Territoriai Army was waiting for this 'dead ly and most feared King of 'the century. And at Feyiase this n6torious King;: although sure of his prowess, was totally defeated&end 'decapitated by :th6 shantis. The village of
Feyiase is about 7 miles from the set o’ Kmsi, but the spot where, the episode of Ntim yakari took place i’ juit half-amile from Feyiase. This sport is called Ntim Atoyé (Besehenease) that. is the -death place of. ::Ntim Gyakari. The. Denkyirahene himself was seated playing, wari. in his tent, shackled with golden fettes to one of his wives but Ntim it is said.-wasA also. chewnga, kola nut W.hen he was', suddenly captured by the Askantis. :: The kola nut fell on the ground and the spot in question mas niok-,named Besehenease. The kola nut germinated where it fell and grew into a kola tree which became the

- 3 - symbol.of, the nation; it fell somewhere in 1962.

The battle of Feyiase was a decisive victory for the Ashanti especially as it had- been crowned wh. the capture of the enemy’s general., who was of course executed. But Feyiase was after all merely a.succe sfual repluse..of .An i nvasgon, and must.be followed up before the war could be regarded, as ende&:.more .especially as the Ashanti Commander Nana Boahene Anantuo the Mampongene also had died of wounds he received in the battle.

-Mampongtraition asserts that Nana Frampong Kessie, the daughter of Agyarkuma’.Difie, married. KD.fi Adjakum Otchere and brought forth aniampong, Boahene Anantuo, and a daughter Ogubriapof. aniampong was born when his mother .ad .he..hpeople were at Iodiekrom. He was named Kofi Adjei, but because of his swollen belly he was nick-named after a river at Kokiekrom the Oda Maniampon. Nana Maniampon succeeded Bafnur Antiedu at Mampong Akrofoso and he became a very powerful ruler of whom people said Amaniampon wo de akobuo gye no t-ita, Maniampoi it-was bullets that. taught him to walk. Nana aniampon was succeeded by his brother Boahen Anantuo who commanded the Ashanti grmy that defeated Denkira. He was wounded in the stomach and died at Juaben-Xyinego, and to this day.it is a violation of custom for, the accupant of the Maniampqn Stool to visit there. People say Boahinantwo- a nkamfuo.RKum no, ‘Boahen Anantuo killed by his pratses.

Okmfo ;Kooko alias Okomfo Anoky. worked miracles for the necessary preperatin 'for the Ashanti/penkyira var. Whilst the necessary, preparations were going on Okomfo Kooko/Okomfo Anoky advised that in order to achieve, Victory. in the impending var it was meet and proper that the amponhene.who was the4 a very powerful ruler be appointed the dcomm~her-in-chibf~ of the.. Ashanti fo rces. Okomfo. Anoky also suggested that! in, order to ensmre victory. -sme sacrifices had to be made to the ancestral gods at Feyiase which was the battle spot of the Ashanti Denkyira

- 4. -

war fought in the reign of King Osei Tutu. A cripple however was suggested by Okomfo Anoky for the Feyiase sacrifice. Consequently Nana Toku Kumnin being: chief of the Esona-Feyiase residents'from Adanse Akroforopu 'gave' up his nephew by name Bando' to be sacrificed to t he gods.

Okbmfo Kooka: alias Okomfo Anokyje then sked for a volunteer Who would be
the first: to-dLe 'in the- impending biattle or tb Anti/ enkyira War. Tweneboa &.odua of Kumawu ..dm& fo'ward without compunction and was also sacrificed. Once again Okomfo Kooko alias Okomfo Anokye asked for a man who would -al-ow biself.Jto be cut into' pieces so that each wound'he received might save the: life of an Ai1Anti in the Denkyira-war, Duko Rim, the Ejisuhene'also volunteered. He like Tweneboa Xodua of Kumawu-was promised that ,his - descendants would be exempted fran capital punisment if they committed n 'offence.

The Ashanti/Denkyira war ensued. Feyiase was the ,cene of the ... decisive battle of the campaign. The Denkyirahene. Ntim.yakri, wals seated playing wari in his tent, shackled with golden fetters round his ankles to one of his wives. The Juaben men broke iz, the first blow aimed at the Denlgirahene was intercepted by a heavy gold bangle he mas wearing on his arm,. and thenthe was made prisoner. Okomfo Anokye as well as King' Osei Tutu, took to the battlb field themselves and awaited Ntim y.kri, at.:Feyiase:but.the battle of Feyiaae6W*s ho ewvr6 a deisive victory for the Ashanti and Ntim Gyakaril the Denkyirahene was captured and decapitated by the Ashantis.

Aft'er the N-tim Gyakai war the next' invasion of 'the laponhene was Atade Afram.'a.t 'Krahiamu in Adwira District, Nana Boahen Anantuo the commader-in-chief of the Ashanti territorial Army *ich defeated the Denkyiras was wounded in the stomach and' died at Juaben-*yineso. Consequently he was succeeded by Akuamoa Panin and King Osei Tutu acknowledged, the seatvices of.Akuamoa Panin with the injuction, Mesotiri, woso dua; IPhold, the head, youte the fbt (of the state). At this time

Akuamoa Pnin and his people were st-ll at Mampong Akrofoso,,a town about twenty-two miles north-east of Kum.as.L, and some forty miles north of Ahensan, the original pla ce of the Mimpong people. Nana Akuamoah Panin wento to the war *ith the Akyems where Osei Tutu was slain. Although wounded he brought the Ashanti army oack from the campaign and received the title "0di Nwisiaahene", he is the King of the orphans". He recovered to fight the AKVems again, when the Akyem chief Fosu Apenten -was slain. Nana Akuamoah was buried at Mampong Akrofoso, where his Mansolem still stands. Nana Akuamoah Panin was succ-eded by Narm Attakora, Iainin. It was Nana Attakora Panin who moved from Mampong Akrofoso to settle at the present site of Mampong. Nana Attakora Panin accompanied Opoke Ware, the Asantehene to war against the Akyem chief Pbbi, He married Aberafi- Yaa the Queen Mo ther of Ashanti, but later he became bllri.

Tradition asserts that after the Feyiase hostilities in which Ntim Gyakari the Denkyirahene was defeated Nana Dfie and her brother Apoli including of course some followers left Feyiase for, a suitable place of residence because Feyiase was found an arid area. !. They thus settle.d at Apaa an area in Mampong District. The Ajaahene at that time gave the immigrants a place to stay. The tigration is said: o have taken plAo before the Atade Firam War in which the Mamponghe Nana Att4kora Pbiin took up the leadership.
Nana LDafie whilst pregnant arrived at Apaa 'with her followers.' The Apaahene gave them a warm welcome aid made an open statement' that the child of the pregnant woman Nana Dufie yet unborn mas his wife. Incidently Nam Dufie gave birth to a male child. Tradition has 'it that the Beposohene is always a wife of the Mamponghe. The Apaahene it will, be noted is somehow related to the iamponghen', the- relationship is one of blood ties of the Breto Mlab-clan. Whilst at'Apaa;it became necessary that Nana Dufie should ru.e the womenfolk of the Feyiase immigrants whilst her elder brother Apoli ruled the menfolk.

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Nana Apoli was succeeded at Apaa by his brother Kobinba Apiadu; Nana Kobinba Apiadu was 'succeeded by' his brother Buama kwabi; Nana Buama Kwabi was' succeeded by his brother Buama Ben.

It was, in the reign of the amponghene Nana Attakora Panin that Atade Firam was invaded by the Mamponghe'n's infantry arxi, and other allied states. Atade Firam is said to have been a very power fl ruler and had all the trappins of a chief. l e. s resident at Kramiamu' in the n on-a. Ejura District..

Atade Firam 'riled over the vast expanse of' landfzthat stretches up to the present area of Atebubu as well as th Gyaman lard in the Ivory Coast. Atade Firam was also the overlord and. ruler of the present area of Kwahu and other nearby towns within the Affram plains-in present' southern Ghana, Nana Buama Ben.; a contemporary of the Mamponghe Nana Attakora Panin and then resident at"Apaa as chief of the Feyiase immigrants is said to have accompanied the, Mamponghe to the Atade Firam"war. Traditionally the Atade Firam war is known as "Ktal'yi Sa". It is isaid that Nana Buama -Ben played an important part in this war as displayed great.. Iowess... He attaQked some of the Gyase chiefs of A.tade Firam who were Akwas! Paiprampo and Akwasi Memene with his sifter Abina. "Nana Buama Ben of course accompanied the Mamponghe with his own moblis6 " force. The Mamponghe and his Infantry_ rmy. attacked.Atade, Firam and his main infantry Army. Atade Firam was chased .up to Goma Saabia Nkwanta which area, is now devastated and unidentified.- Goma Saabia Nkwanta was no doubt an area adjaeont to the river at Yeji which we now call the volta. Atade Firam is believed to have fled and drowned himself in the volta whilst be was being purs ued by the.M1jponghene"s forces. The battle that was fought at Goma, Saabia Nkwanta is, traditioal known as "Teponsa Sa".

It is laimed'in' the Beposo tradition that it was at this area that Nana Buama Ben the future Beposohene displayed exceedingly great prowess. The Mamponghe Nana Attakora Panin having become' so pleased with the, gallantry displayed by ..Nana Buama Ben after the Atade..Firam War gave to Naha Buama Ben the present area. t :Beposo for settlementbe cau se Nana Buama Ben and people had become hemmed in atApaa area. So it was in..the reign of Nana Buama Ben that another migration of the Fleyiase residents at. Apaa took place... This, was after the Atade Firam War. Apart from Beposo the following
Illages were also given to Nana BqalpaBen by the Maponghene N. na Attakora Mensah
1. Abrakaso.
2. Odumanafo
3. Odumase
4. Kwatei
5. Saamang.
6. Besoro
7. Aboaso.
8. Wawase.
The foregoing villages then became the vassal villages of the Beposohene through the Mamponghene's own executive instrument.
Nam Buama Ben was succeeded by his brother, Nam Buanse Atta; Nana Buansi Atta was succeeded by his brother Nana Adjeibi Panin, Nana Adjeibu Panin was succeeded by Obrempong Kumi. It is said that it was Obrempong .imi who pledged all the Stool villages or vassal villages attached to the Beposo Stool to meet some Stool debts for offending the Asantehene.
Obrempong Kumi was succeeded by Nana Osei Kwaku; Nana Osei Kwaku was succeeded by his nephew Kwadwo Tufuor. Kwadwo Tufuor is said to have been a co-ordinating royal frum .Feyiase and was invited to occupy the Stool.
Nana Kwadwo Tufuor was succeeded by Sen Kwaku who was also a Feyiase man. He was destooled for mal-administration.

- 8 -
He was on the stool in the initial reign of King Prempeh I that is before his arrest by the British in 1896. He took part in the Kumasi/Mampong war in the initial reign f King Prempeh I in which the whole town of Mmpng was ransacked by the Kuasi people.
Nana Sen Kwaku was succeeded by Nana Adu Tutu whilst King Prempeh I was in exile -in the Seychelles Islanl. He was destooled for maladministration .and mis-management.
Nana Sen Kwaku was succeeded by Osei Kofi whilst King Prempeh I was still in exile in the Seychelles Island.
Nana Osei Kofi was succeeded by Osei Teacher whilst the King was still in exile.
He was destooled for real-administration and mis-management. Osei Teacher was succeeded by Nana Kwasi Addai whilst MEing Prempeh I was still in exile. He met his natural death on the stool.
Nana Kwasi Addai was succeeded by Nina Buama %vabi II during the second reign of King Prempeh I that is after his repatriation in 1924.
He was destooled for real-administration.
Nana Buama Kwabi II was succeeded -by Nana Adjei Siawu in the reign of the present. Monarch -Nna Osei Agyekn Prempeh II. Nana Adjei, Siawu "1destooled,"
Nana Buama Kwabi II was reinstated in the reign of the present Monarch Osei Agyeman Prempeh II. Nana Tama Kwabi II at this time met his natural death on the stool.

Nana Buama Kwabi II was succeeded by Nana Buama Kwabi III in the reign of the present Monarch Osei Agyeman Prempeh II. He was deposed from office by the defunct C.P.P. Government.

Nana Adjei Siawu was then reinstated. He was once again deposed for mal-administration and mis-management.

Nana Adjei Siawu was succeeded by Nana Oteng through the instrumentality of the defunct C.P.P. C6Ve' ineh. He was deposed from office by N.L.C. decree.

Nama Buama Kwabi III the present Monarch has been reinstated by the N.L.C. decree.

- 9 -

CHIEFS OF BEPOSO STOOL

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Nana Apoli
" Buama Ben.
Kobinha Apiau.
IT Buama Kwabl.%
Bu3740a Ben-.
Buanse Atta.
Adjiebi Panin
Obrempong Kumi.
~' Osei Kwaku.
Kwadwo Tufour.
Sen Kwaku (Destooled)
Adu Tutu.
Sen Kwaku
(Reinstated and Destooled)
" Osei Kof' i
" Osei Teacher (Destoo led)
" Kwasi Addai.
" Buama Kwabi II (Destooled)
Adjie Siawu (Destooled)
S Buama Kwabi (Destooled)
Buama Kwvabi II (Deposed by
Government instrument)
Adjie Siawu (Destooled)
Oteng (Deposed by N.L.C. Decree)
Buama Kwabi III
(Reinstated by N.L.C. Decree).

Classification a. n. S 9
Informants Nana Kw. ae Amaite: Do rmahene
Do zina Kyearae Yaw Owusu.
Regorded bj
J. Agye m n-Duahi
Date ~
112th April, 1967.
Subj&2t:
DE.1 A STOOL HISTOP7'
~mfls ~int- -
Institute ofh African 'itudies, University of Ghana, Legon.
MaY.- 1967.
As. 196
acce
no,
&Lformants :

DBPX t STOOL HISTORY
Derma is a town 45 miles from Kunasi on the Kvmasi - Offinsu Road via Asuoso village.

The Dermheno swears to the Asantehene with the -hwilwibaa sword a sword less important than the ilponpoasuo sword the principal sword of the Iling which paramount Chiefs and other senior chiefs of the Ashanti union use in swearing the Oatha of allegiance to the Asantehene. He belongs to the Gyase Division of the King and comes under the category of the Saa ranghene. Although the Gyase Division of Asantehene is constituted by five groups under their respective se:ib:: chiefs namely, §enc, Kronkohene, Dadesoa uliene, Anantahene and Gyasehene or Buabasa, but Saamanghene is ‘de most Senior Chief within the Gyase Division.

The Derma Stool is one of atrilineal descent; it belongs to the Adaana ntri-clan. The stool is said to have been created by King Opoku Ware the successor of King Osei Tutu for his faithful servant Ntiamoah and his descendants.

Ntiamoah it is said was a Stool dependant to the King Is Court prior to his appointment as Dermahene. He was the King’s hunter and during his hunting expeditions he explored the area of Derma. Ntiamoah, as an industrious hunter always took to the field for hunting and seldom stayed at the King’s court for directives but as a faithful servant he did send meat regularly to the King whilst stationed at the area Derma. As a result of such regular supply of meat to the King’s Court he was kept away from the King’s Court during his hunting expeditions. Nana Ntiamoah was appointed resident Chief hunter of Asantehene at Derma. The task entrusted to the Dermhene before his appointment as such was to be responsible for the regular supply of meat to the King’s Court.

Nana Ntiamoah who was also a contemporary of King Osei Rw,...dwo, the great defeated and beheaded by the King's forces after a fierce fighting.

Nana Ntiamoah was succeeded by his brother Kwakye Ampem; Nana Kwakye Amper was succeeded by his brother Nana Kwadwo Koso; Nana Kwadwo Koso was succeeded by his nephew Nana Buoh Kofi; Nana Buoh Kofi was succeeded by his brother Nana Appiah Siaw; Nana Appiah Siavi was succeeded by his nephew Nana Wia Kofi; Nana Wia Kofi was succeeded by his brother Nana Yaw Ayirebi; Nana Yaw. Ayirebi was succeeded by his nephew Nana Kwarteng. It is said that a medicine-man who poisoned other junior members of the Stool family that might inherit the stool. He was on the stool during the Yaa Asantewaa 'Jar of 1 900 (Apiakyin 17ar) whilst King Prempeh I, was in exile in the Seychalles Island.

Nana Kwarteng, as succeeded by his brother Kwaku A-noako whilst King,, Prempeh I as in exile in the Seychalles Island.
ana Kwaku A’moako was succeeded by his nephew, Fordjour whilst King Prempeh I was still in exile in the Seychelles island. He was on the Stool when King Prempeh I was repatriated by the British in 1924. He was destooled in the reign of the present monarch, Nana Sir Osai Agyeman Prempeh I, for mal-administration.

Nana Kwadwo Fordjour has been succeeded on the Stool by the present Chief, Nana Kwame 2sante. He has been on the Stool for the past seventeen years.

CHIEFS OF DFROMYK STOOL HISTORY

1. Na..yu NtiaflIloah
2. Kwakye Amper,
3. Kw a..w 0 KU s 0
4. Buoh Kofi
5. jýýppi-h Siaiv.
6. Jia I Kofi
7. Ayireb i
8. Kw a I- n g
9. Kwaku Amoalýo
10th* Nana Ký,adv,o Fordjour
(Destooolecl)
1 i til. Kwarie Asante
(Tile present Chief)

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In-foriats3
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Reaaddb
Date:
Nana Okyere Ababio, Olyere-Kwamihene ObaaPanin Adwvoa Biraso Qkyeame Agye maxl Sanya Opanin Brernnah
Olyere-krom Akwamuhene, Osei Kwadwo. Adwoa Tenina Afua Mansah
Opanin Kwadwo Opanin Kwabena Krah Ako.sua Kwadwo Adwoa A4beberese.
Yaa .Abrafi.
J. Agye nmn-Duah
28th April, 1967
Subiect :
oKy.ERE - XMMP Femaije STOOL
Okyere-Kurom is a village 20 miles from Kumasi on Kumasi Offinsu Road via Ahenkro junction.

Okyere-Kurom Obaaapanin serves the Asantehemaa or Queen Mother of Ashanti direct. This Female Stool belongs to the Bretpo clan or Abqpua. It is ancestral Stool said to have originated from Denkyra. The ancestor of this female Stool was Nana Akosua Amankwa Panin who migrated to Ashanti with his brother Okyere Kwajan and a large retinue during the reign of King Osei Tutu. The cause of the migration was due to the fact that Okyere Kwajan, Nana Akosua Amankwa's brother who was one of the Divisional Chiefs of the Denkyirahene disliked his master's despotic rule. The Denkyirahere was described as a first class tyrant feared by all his Stool elders.

On arrival at Kumasi they appealed to the King for a place of abode... Having made the necessary negotiation, they were asked to settle on an area six m-le s-bom kuMPI on the old Manpong-Juaben Road. This area at a subsequent date became known as Okyere!_Kurom village. Having become hemmed in at this village they migrated to Suadoro, a village now on the Kumasi-Mapong Road via Fabaware Nkwanta. -They became hemmed in at this village and then migrated to Amoako a village 19 miles from Kumasi on the Kumasi -Offinsu road via Ahenkro junction. Whilst resident at Amoako it became necessary for them to settle at the present village of Qkyer._Kurom, because the Coimunity was multiplying and Amoakc village was too small for them all. Consequently the Amoako-Akwaahene directed that the "present Village of Okyere-Kurom would be more suitable foZ settlement. So Nana Okyere Kwajan and his sister Obaaapanin Ak1Osua Amankwa Pahin' explored the present village of Okyere-Kurom which wva then named after Nana bkyere-Kwajan as the explorer.

-2

Nana Akosua Amankwa Panin, the Obaaapanin (Queen Mother) of this village ijas a conte=Orary of Nana Okyere-Kwajaxväii Osei Kwad.wo, the success or of Nâa m-yr Kviajani who were both oouyie râ of the male stool l. NaaASsua. JUBankur -ain wias succeeded by Nana Kwama. who was ..R siste.,Qf OsQi KWyado the second OkIaef of the Male St'66l' Nana Kw m.nareigné with Acha on" a:nd Yeboah kikama Who weré'third and r:yforth Chiefs, respectivelr of tke mal stool. the tnird a2,d forth Chiefs irre as o :b oth ers of -Nana Kwanha. 'Nâna Kivaa was suoooeed by her'daughter ifua AmpofQa, -who
reigned with Nafta liplanine and Kwasi (Boky?), the fifth and sixth Chiefs respectively of the Male Stool. Nana Mpiianin was a brother of the Oba apatii"n, (Queenmat.IÉbr). and Kwasi BoalVe was the Obapaxiin’s Na Na A.ffua Aiof a 'as succeecied b’y: Nà.~ åå Amo a dau&iter of Nana Ampfooa. Nana Yaa Amoa reigned with Nana Affil Aicwasi, the seventh Chief of the nma1e Stool.

Naria Yaa, Amoah has been succeeded on the Stbool by Njana Adwoa Birago, the present Obapapanin (Queenmother), of the Feiae.le Stool, Nana Adwoa, Birago is a dau&iter of Nana Yaa Amoah. Nana Adwoa Birago has reigned with Nana, iarfo and Nana Okyere-Kwvajin II the eitit and ninth Chief’s respectively of the mJa stool, bana A4vwoa Birago is at present reigning with Nana Okyere Ababio the newly enstooled chief. Nana Okyere Ababio was enstooled about two munths ago.

Nana Awoa Birago it will be noted is a daughter of the elder sister of Nana Ya Amoah (the 4-th Queerimother). Nana Adwo 3iragots mother is Ama Ba cin. The present Chief by riam Okyere Ababio is a son of the senior sister of the present Obapapanin by name Yaa Kiaasiwaää

3 -
OBAAPa~N QU=UT~iMliim) oF.
TIM FEMAE STOOL OF OKYMEE-UmIM
Obaapaaain
'a
ii
ii it
Nana.Akosua Amankva Pan’in Ama Kwama Afha Ampfooa Yaa Amoaki Adwoa jirago. (The present Obapapanin)o
1 St. 2nd.
3rd. 4th. 5th

Classification:
-le 92rded ]a-_
J. AMreman-Duah
29th April, 1967
Subject:
ASA&&EG, STOOL HISTOL1
hlstitut of African* Studiest I ..!
. --versijtr of Ghanap Legon.
.&8 198.
IAS
acce
Asankare is a town in the Aanti-Acnti District 44 miles from Kumasi on the Kumasi-Accra road.

The Lsarncarehene swears to the Asantohene with the -ponponsuo sword, the principal sword of the King which paramount chiefs, and other senior chiefs of the component states of As!:nti Jition use in swearing the Oath of allegiance to the Asantehene. Lie coraes undeit- t’ie cateO_-v, of the AlMramu Division of the K1ing.

Asankare Stool is one Of ratrilineal descent and belongs to the Oyoko Ilatri-clan. Z?7ditionally ‘de-sankare Stool is lcon and called Kwakye Dopoa and Kwatra Panin Stool. It ii ,nces-’c.l stool said to have originated from Asamegya- . " anso. In the. o_c o:-- :m'-- "-antemanso was looked upon as the present villa,-, but itis today a tiny hamlet, of no imzaortance save as a religiosz centie. L.-hani tradition however relates that there was a hole in this r'oud azt santemanso out of w.hich emerged the ancestors of most of the peo-l.lesof Southern Ashanti. _1:-ving settled in ..is ancient Ci : of ;,antenanso, they became hemmed in as the population increased. Consequently they dispersed to various places in Ashanti-Kokofu, Belk.ai, suta, Juaben anc. other places.

So whilst at Aszntemanso -he Ancestor of the Asa kare Stool was called Amrarko Kooko. Other relatives of Ajjar'c Koc.:o were:I ..siama Gyurayia 2. filya.a Oyilkwan 3. Cyeemi Alconto 4. Serwah 5. Afra 6. Otu

It so happened that Ayc,-aa Oyijr-Tan gave birth to !Thna_lz0 Oti A.centen and Obiri Yeboah, the future Kin.,; of ah/. e-ah also Cnve birth to !.friyie and Afriyie. b. ..,aro Kooko and - -,o,. 0>o-*.. TCing thus become hemmed in a .c...... migratio_ -.I ... ±L" descendants of Serw3i settled in an area in IKumasi 'when lknown as Pampanso.

The migration is said to have ta-en -plabe in the rei:- of King Oti Akenten a Kokofu man from ksantemanso cnnd one of the eox"rl r Llers of Kumasi. A - ranko Kooko had been succeeded by his brother Iwakye Dopoa whilst resident at Paupanso in. Kruasi area, Kakye Dopoa and other 6elatives migrated to Anuso-Asianimpon in tLhe Ejisu area as a result of some internal squabbles tat arose be.I;en some members of 'L.e a -ily. At " nio tori oli chief ,h Anuso-Asianimpong, Ki-T7ye Dopoa vas de-jerT.od as a nL c h molest ed and invaded other neigfbouring chiefs such as-_U.ana Dar,'a Bre tuo- Donyinahene, 3Tana Asumiainairia Nymianuhne nov" "ji.- lene, :Tana Akoako Nimpa-Jaohiehene.
The misdeeds of Kwakye Dopoa, however reported to King Oti Alente in Knuasi, but Kwalmeye Dopoa without the slightest hesitation carried on with his intrigues. 

To having Kwakye Dopoa crushed froya the area. Lxnd since tho conduct of Kwakye Dopoa in no way lessen. tho determi of r-o'1 chiefs war broke out, Kwalrey Dopoa being somewhat vi rllant as to the situation-. met the allied chiefs in a counter attack. Kwakye Dopoa and his men fought with the allied chiefs on seven co:secutive occasions, There was a critical moment when reinforceemelit wat.s sent by Kinj O-ti! Jenten of Kuasi to wage a counter attack gr inst IalJyee Dopoa who the i-Tas considered a menace to the community. But 11’ wakye Dopoa in wilit exzcteeement was able to repel his attackers. Iw akye Dopoa though a chief of tuparalleled military reputation, at long last drowned himself in tio Anum River with all the trappings of a chief and oter valuablo stool regalia. His subjects however were defer.ted, but he K Wye Dopoa -ar. - at larg’. The area where Kwakye Dopoa took !. - is heels has now C! , glove and the spot in question "*, crai ck iAtweneboa.se _i_ _; is i.n. eOI that, libation is poured at this spot on such t.ivse days as ik nsi<ae and Awukcudae. There is also the blowin.L of horns and beating of (irums- on those days that is on .Tasidae, imhkudae etc.

nie particular ar'ea to whl_"",ch T-iv-jye Dopoa and his -L"-1101-70r0 settled has now become. devast.<.tod and is treated as a as1U fánd juabenheno. Juaben is a. chiefdon some twenty iiies ta th 0e E,' t o f JCuasi. Kwaklye Dopoa i-as succeeded by his brother Kwatra Pari"". Kwatra Panin and his followers settled at AUCxofCU now known as Asankli-are. Xkatra Panin is said to have been t-he ezpxorer af th Cnt Aicim Area. Literally hp he -:; as thle firest Ic-unasi chief to set aL"ot on LEhanti Jåkii2 soil. Bio explDtion of Kuatra Panin is said to havo been tak-en -1n.co in the re4gn of King Obiri YoboJ-m. !At JJkroECu the first war w by "5.Jallz' Panin un.s on 01-,a.thlth-ile.. Vana iCatra Panin was a comtomyo-f Iling Obiri Yeboah. Hoe is also si7j, to ânva, talcen part in 'Jle Dormian ZZd 'Ac ish at Suntresu, now a subrb af the City of Xupriasi in w¾licL 1$L-j Obiri Yeboah met his death at the hanciri, the Dormmaasa Nana Kuatra Panin was also n- contempor-arY of X y,- cci- ritu. 1:10 took part in the Dormmaa '.;r foughUJ-n the ro1 Jii of Xina, Osei U.Utlu, thle granduncle of King Obiri Yeboalh and the fom'icler of Ashaiti rlonarchy. Cie Dormaaas were totally defea-ted at Iybosim b-- the kigs frx-. Dom-aa Kusi, the commandr-in-chief of tle J0y'n tcnfantry Array wrûs cap tured and beheaded by the Kings array. Ylana Kvatra Panin also tack- irrr in the Ashhnti Dernkyira Ncr fou.cklit in thlo rei-,., of lâng Osei VTulu in "71-cbk the DeâQ"Iraas were defe<ated at the battle of Ibyiasie and 17tim Gya:ary the NUleJrrahene beheaded by th'o Jâshantis. ile aceoz..paniod i-49 King also to the âlkjem IVar foudit in the reign of in Qei Tutu in Lchthie King died in the battlo ns a resualt of protracted illno.ss.

Narja Kuatra Panin was succees by his bro ther iTana, Dvenc 1Kuatia. in
- the reign of Asantehene Ilana Opoku IIre. Hô-l took part in the Takynia är 
- fought inl: the reign of King Opoku Uâlre in which th- Tkyiinhn lNana Aeyâw 
- *Iwalcye was defeated and decapitated by the .1ianitis on hiis. OMfl soil. I toâk 
- part in the Gyaman I-lär fought in tbc reign of' King. Opoku Ware in wldch Abo 
- Kofi. t1 e C’t----nn Chief wýas doecll."oir- 1beh10:elec1 by the Ashantis.

- 4-
- He also accompanied the King to the !rim W2rLn fouC.Ct in IChé reijn of' King 
- Opoku Tare in whi ch thjo X-i,:--' tooIC thro hrt2f 111_i-If and was at the ba-
- ttlefieldO. whon the notorious chief ofC lSoñi-T, 1.Hi.,_Lroro, in-<v,-dcd Kurâasii 
- 166 ted a lot of vnlua-blco thiy-iý:s r-lncJ. other 1rid o<M burn of'Liat and teoök 
- several fer.3ale royals a:way.

Ilaja Dweno ,i,-tia wwas succeeded. by iiis bro thor Ofosu in the :eign1 
- of 'Asantehene Ickanva Osei I'iid&o, thoie jroat var1os King 7-ho <fou9 in t49. 
- broad dva7 liCght. ,ana Ofosu vzsalso a contemporary of ]Elna., Osoi i3onsn. 
- and tookc part in tho Qy,aj.an war fou8-, t- in t lhe roi,y7- of KIng Oscei Bons". 
- in which Adl-kra Kofi, the Gyarian Mhiof was C-ooated ni'-id bo"h,y,ded by the 
- áshantis on his oifTn soau nLter a fiorco battlo * Fiao aba aoconraniod' the king 
- to tho Fânti -,.r fowjit in tho roigna of King 0sei YJ:orsu who was commonly 
- lenown by the 1',ntes 1a-s Osoi Tixtl YT,,rio I: w iht cKicon for hinseif the 
- traditional title "msm _ e aaning '"_._-e  *- of the 
- ,S'teall after having placed the EST-tmo rx& into the _itail:OE symbol of victory 
- over tho Pantes. * i'Tna Posu whio f'oi. 'lío flor9,manyyears 1,71as also a 
- conterapory of' Kixig Osei -1at-j jkoko * TIO accompanied the KCing to tho 
- !dcatamansu :rfouYht in tho reijn of' !..&nteheno ITana Osei Yaw Alcoto. 
- ,'lfito-Lich this war is said to have beoen ono of tho doaliest eoer fo-~by tho - 
- 'shantis this. chief rtntlhomoc ,,nscathod. Klana Ofosu was succoed by his bro-
- thor 1Hann lwio Yxw i-n thfo roigli of1.' Lsantehene INYana l-Produa 
- fMrenây9n alias Iktaak uq Duah -L, tito 1 ea--st pugn,-ciou. of-_ the lâjshanti 
- 1Xinc. -ITam naLio Yaw also roignCl. for a considorablo length of 'time and uar. 
- lso a contomy or por 11-ng Kafi KariK<ni and Xana ilensaa Bonsu âLs veil. 
- YTana .tmro Yaw wao succeeded by his tz'o thor 17aena Ád.arakra Yiadom, in 
- the first part of the reijn of' King Prompeh 1 that, - is boj ore his arrxât. in 1896. 
- Ho took par~t in the Yaa Asantewaa, Uar of 1900 ÁApiakiri) Var. Ho w.-v also 
- a reigning chief af t-~ei tho repatriation. of Kingf.: Prempeh i in 1924. 

Nania ÁdarIca Yjadom vras suc 2 aci by lana Kwarno *lo i i-sOCONId reign of 
- K-~ing Prempeh Ithat is --:irthis repatriation iii 1924. 
- Nlana Kmcane Ador ws succeoed by his bro thor iQ~ yobi in thoe reign of the 
- proston Ilonarch N.;rnn. Sir re.nPrompeh II. 
- Tio rmoht his natural cthon the 3tool. 
- Nona Átta Gyobi mas succook-c1 by his lurothor . r 4L,"ta Oxyobi II 
- in TEnce reign of tho sno 1'-o-ncrci Llakna Sir Ouci L~ernProm-7Ch II. H0e also 
- lj-t his nnjuural deanth on tho Stool.
Nalna Atta CTyebi II was succooded by his-bro tho r V atankyaiio II in the roign of tho samo prosont .:onarc II na sir Osei Aâ€œan ?ronpoh II. Hi..rwas deposed by 2ha C.P.r. Cxvol.riýon. Miana Katra UNarlco II was succocood by Nana AdSia Yiador II. Ho abdicated on his own. Nana Adarkwaýr Yinadom II h--s been succooded on tho -"tocl b-, -En Present Chice Nana Kwatra ljlyro III.

- 6 -
-:"XOL HISI.-LIY
6 9 9 4 .9 4 9 4 a 4
a a a 4 4 0 9 9 a a
Miief
ÂSA-Tliv=
Ist. 21d. 3rd. 4th, 5th 6th th. 7th8th. 9th. I Oth. 11 th. 12 th.
13th-
Nana AK-rarlco -."ooko 11 Kvalryre Dopon, MU.ý tra Panin Dueno IMAJntia. Ofosu
AU0 yaw
AdarlNra Yiadom.
Ador
P-tta Gyobi I
- !_tta Gyobi II.
ÂdAxlcKa Yi-,.--cn
(Abdieated)
ICw-trn Nyaalco II.
(Deposed)
Ickatra --"-.Y-.rl:o
(Tho Prosont Chief)

~P 2 V Q I.I
BOKPATA LAID:
Allfuhene Ofosu married a uoman called IKra,,art0maa Frifie from Amantra and brougIt her to his towTn Aj.rofu, Ofosu hMd a large area of palm trees where he made palm oil IKe had servants uorking' on the oil palm where he had built a cottag e. He -.rent and stayed iSit hi wife Kizartemaa Trifie at the cottage in the palm oil plant.'- a, calle.0 the place Bompata, meaning a : . Oomo had three - . Tife;
they were Oforiiwaas Akosua, Oti Paxapa and another son.
During the waxr of .Tana r onsu Panin and Asafu Adjei of Juaben Amantra people fearing the --ar fled from Ltiatra an route to Oda to seek refuge under Attauah. ’hen they reached Obogu they were driven back by Oboguhene Ani Ape. On their returning they rendered apology th-ou:J± their sister Kwartemaa lriie to her husband A1-of-aiea Ofosu, to allo\'w7 then to stay with her in the cottage of palm oil plantation till such time as peace between Juaben and Kumase ,was- restored, when they would go back to Amantra, their old habitation. Llrofuhene
accepted the apology and allowed them to stay. After restoration of peace between Juaben and omziase, the Amantra people postponed their going from time to time till now. This is how Amantra people got settled at Bompata.

OKWJAHU WTAR:
Nana Kwatre Panin, founder of Ashanti Akim against 01raholaene Ayeit defeated him and drove him to pae in Ti-oland where he was in exile for 17 years. Nana Kwatere Panin, due to his war with, he following to help him; Miss A 3wataia, Atwedehene Oten Afran, Buasehiene, Adomfo Okoree, Juansahene and Ofori Kobon, Agogohene Ofori Kobon, Agougoheu, was then sub-chief to 7Tana Ktzak-je Donowa during their habitation at Antuaso.

- 8
Kwahuhene Agyel after his 17 years experience in exile rendered apology through IAntohene to Inia 1Ma tare 2gain fol, dis return and the apology w-s accepted.
Asantehene then set from Mount Z.creeboe a,- the Boundary between Kwahus and Ashantis.
After the war with the KE-wahus, Iana Kwatare Panin shared the booty of the conquered lands of On-ahuhene beteen himself and those: Tho helped him in the war, viz :- Adomfehene and Agogohene.
It is therefore 1Kana Kwatare Panin who fought the Okahuwhe and drove him to exile with the above mentioned chiefs as his helpers.

APP7NDIX 2.
ASANKfMHM3R M,
As ankare,
ishanti/Aki,
12th July, 1948 :;
BRiF -i!9RY OF 43A.1TII
The attached history of Asan:are submitted at his request with the consent of Chief Commissioner of Ashanti, during The formation of the Ashanti Confederacy in 1935 together with a supplement is forwarded for your information
OTUIIFUO NAA ASANT-IENE,
K U K A S I.

- 9
A P P E iTD I X- xiti
To, 29th Ilay, 1935.
His Honour the Chief Comissioner of Ashanti, 
Trough
His W-lorship,
The District Comissioner,
Juaso.
ENLIGHTEPHIENT 00 THE P,,TITTIo ,.22D 101 11 195
May it please your Honour,
In consideration of the above petition, your petitioner is the successor of the paramount Chief UwaTPi-e Dopotah of Ashanti and KwecEtari Panin, the founder of A -hanti Akin.

Your petitioner has the honour to give the full history of the said land as his ancestral stool land in the following: Tra, the founder of Ashanti Akicrn, Kuatari janin, the Paroount Chief from Ashanti met no occupant of the said D arapong Land in question.

In the list of tais, Freri-Pong anso o- Denyira iTimirated from Denkera to Kotolku in Juansa, was expelled by Opoku Ware of'Kunasi, crossed river Prah to old Oda, Opoku T. are continued war against him and killed him. 1le was succeeded by his nephew qotoka , -orna. Opoku J[are compelled him to take legion. Xo asked .his znele Trctare Panin ofAsankare or Akrofu to stay with him. The Paramount wief Twatari Panin being obedient to his request, brought the loyal successor Xotoku Ampoma from Old Oda to his land or cottage -1here he lived.

Agyalcu Pong, a hunter of the paramount Chief .ratar6 Panin, the Royal Successor, Kotoku IAiporna, in grief, said "I az now by mea-z." of .Tar, brought here to incline to Opong" hence the name became Dampong, that is "tmedan 0pong". Me Royal Success;or Kotoku !imlpona being nephew to the late Prempong ianso was ruling the district at the then.

One Kwabena Kese from AImoakconsu in Amantra as a sub-chief to Frempong Hanso during the wzar of Asafo A rei of Ju-.beni- Tn6 )onsu, KuLashihone, fled to Kotoku &-oonu at Daxmpon with of t of :_iantrao people. Some years aftenfards. Kotoku lx-i-olii /-ied at Dampon and c' -ucceded by L'o Royal of the late Ampoma than ::7-&na Kese who im...i:i;:od ... LChole subject of the late Ampona o U1 -i' sent Akim .Oc., i hilist Kwabina Kese immigrated the Amantrah people, wcho followed.him to Dampong, remanded - 10 - on the landl s-till.

During 1900, after 2-en o 2- st to rIL-ve 2-__i .s t.e boundary between AIshanti and C-old Coý-zt., chose BoUpata as thle Ireaci of the Omar- hens of Ashanti E:-im inclucciing my- stool land Dnponj. C±sis the ;yhow Araantra people are still l1iinjr; ona -Lu land. k3 ~ rdwas ,,,-\ven by Government corabined to the Asarlkareheneship of i3onpata, your pet ttone had not been able to ask f or anyt$h$n--g respecting tln1 stll11.

ASUBOA LAITD:
Ofosu wiho succeeded Jhle paran-oun.t Chief 1Kwatare 'Pan--in marrieei Tmiae Sampali, e. fe ti.z.- uomän frou Adlualen in h:aidis trict, issued a son named Ofori; the prinIce Ofori ,-,skodI hisj -frth-er Ofos~u for a portion of land to stay on, with his relat.ive frori Aduaben. Of,.1u allow-ed him to stEy -uth the blacer--stll1 O.wowi in hiis cottajo, vhic . is 01krow-i Tkanuom. This Okroui bein. a na-t.ive of FI,-ahu OY’o, cane to sta:- ~k-* ,,.i the ParaOott Chief as a
blacksmith. D-Luxinxj the time, there lies ccra ro:ad to Ashanti Akini until tho
-aid Acerca road deviated from tho old ro-A 'Uxta tho present notor road.
It was arranged that when *-1 found out of ~ -ail it 4
bebouttote amaut X - Soros , or his duo ruhu-e. Uiere was no
gold found at the time. Dzur ;hoi-more tho ri jot t:'ifti of ani-'1 killed on the
land shou31d be brouýýit to the Parano-unt Chief'. Ofori diod and his nephew
Ikwađjo Breicu rerăoved to !J:in Kotok-.di,.ltrict, stayý-ýd rtt a -place naraed
Asuboa. Illiae meoning of Jlsăabo1 here runn-ic; one oldoar of KuaOjoe Breku
reaered tiny oro codile in a pond he 1-.de at Ok-.ro-;i Tklsuor 1: 1 ere people
desired to see the sicht of tho crocodile, hence the name Oecane Asuboa.
then Kwađjoe Brel-i removed, lost Kwi.o
Kyei on the land. There was a huniter who liked an a-ndmal -v'h0-,e ri6ht
Kwani Iqrei refused to give to As,-,ikareheine Amo who su',-,coeded Ofosu af ter
his death. An oathi of Omanhe-e ->ta un s t---:en 11iT-,,'V-,enio, As,-
ankareheine --d IXwame Kyei of Lsuboah-1-, dlamm; !, thoild. 1,0 ca-se was
taken to Akim Oda. Asankiareheine Lyáa Yawr gainedio0 the, creuil u;in
according to KJa.djoe Breku's eivdýence given against Kwane 17170i. Af ter
Judgment Asankiareheine Axno desired to retrieve i3Zrei from tho landy but
Omanheine Attafuah advised him to remember= hir, late son Ofori and TlwIadjoe
Breku according to his 'true eviden-,-ce b-iven on bis be.h,-If to allow KyeJI to s
tay on thle land.
Kýyei p.acif iod iuxio £4 (f our pguncis) . K.yei ý sore ren.rs af tor wards
continued the seconil conduct ifh Ich vbas also decided egnz-*-t hin at Oda.
Peace i-as -.ido be-t=en -Uaen by 0-;:aremne fittalrifu,:. Wadjo.: Breku returned
from A]kim Asubonhi to Ashvanti A-.ri ,siaboah. rtr.Lsdahh was succeodod by
Kwad[j.:.-r i rb je. Y n12;6 co Inc in.1 -jthirci conduat by taking unlwful
possession of 1, --,ame land from Jt1.- - cf i,.:ntan down to Kwahu Praso for
r'il: It to gnve the C:1 ix';Io; to
- .11
Asarikarøhon-er Ywasi -bl,-ýe' successor of Amo ý.s o co coa whi oh
Kwadjoe Kväyayo collected frorii ...Jiiros- 1)Oo le 3.ivî-.i., -Llie
land.
In the ye 1917 july, 1.;\7as4 Â d a i i ,00": sq.mnons
agýain.-t the said ICýradjoe KmrZyo jjásoj-Djistrict for trespass. During the
tri--;ýl D- erýse -the D3 i ile
-decided tlla t even, at.,ýall ifc 1.ýTcn;ýs o 1ceýýýý kio- tio land -ýnd-
removed, tlde defonda-nt shouly-1 p.-ty trDuto to 2ae Plaintiff costs
Aounuti,...,ý' to 5/- should b Paid 19-r tll(3 Clo fondant, In tho next miårning
tile District told him that lic judged aEcawi't. hira ý-'L-hr- 00111d apperyl tho
casô* Asankareheñe tlen paid £50 ( if b -,.)ounds) on the of the casý3 appealed
7as Lýýivon to . reli-rid by týo
Aý:- henet appealing tho case, ICwab--;lla ?Awu.-iaby;ý?up 0n14,r4hen&.
Attafuahls lingtíst who had previo-L,sly judfýýo(y th6 sc._e case týlice at -,
OdaOmanhenets Court bebeecn 'Lyá-ý7 ICý-rami as ..being unfit I i wi (2 .7r
Go and talk to the Chief Constable. He disraised the appeal. The evidence to the Chief Constable was overlooked and dismissed. The asker asked for the £50 deposit and refused to return it. The proceedings and dispose of the case at the request of the other party. The proceedings will be found at District Court. The copy of the proceedings applied for in the hands of Lawyer Sai-ryerr at Acera of the said proceedings. Petition. That in the light of the facts above stated, humble petitioner must submit to the order of all have full rights of the beneficence, and your humble petitioner ir. duVn bond will o-yor pray.

Kofi Attali
LCTLITIC ASIWURMIEND
i/i/i to nark,
J*Bo Donlcor,
f-ooc. 29th 1,lay 1935
Classifioo~A.aen. A 9
Informants:
Nana Kwasi Ansere XII, Ala'oponghene 5ge Alropong-Gyasehene, Yaw Pong 11 90
Aicropong-Mainahe ne, Kwab ena Addo-.Amoalcohene 50 Opanin Kw abena Obi 35
Opanin Owusu Ansah, Afenasoafohene 61
J.o.Agyeman-.Duah
1 3th March, 1967
Subject;
AKROPONOG STOOL HISTORY
September, 1967
AS 199
IAS. ae c. no.

AKROPONG STOOL HISTORY
AkrPong is a town 'to miles from Kunasi on the old).afu main road now Khmasi-Sunyani road.
The Akroponghene swears to the Asanteheie with the..Mponponsuo sword, the' principal 3word of the King which t e paramount chiefs and other senior chiefs’ of
the component states of th Ashanti Union use in swearing
-the oath of allegiance to the Asantehene.
Traditio'nally the Akropong stool is known and called Ansere ne
Amankwa Adwa (Stool). it is a stool of patrilineal descent (Mama Pwa) and is
mainly occupied by the sons and grandsons of the stool. It is Said'to have been
created along with the Bantama/Kronti Stool of the King's paramou nboy on th6
same ;day, before the new- regimental set up of King O'si Tutu Opimauo,
immediately after his enthronement on the A"34ndwa Stool.
.Nana Ansere was in his youth 4 personal attendant of his royal,
Highness Barima Osei Tutu and thus served him as his _Peronal servant at the
Denkyirahene’ s court when Barima Osei was undergoing a course of Kingship
training. The reigning King of Denkyira was Nana Boa Ampomsem. .Barima Osei
relieved the burden of his training with an.intrigue with a sister of Denkyirahene
by name Abena Bensua as a result of which he had to flee'nd tod k refuge in
Akwamu. This 'faithful servant, Ansere accompanied his: overlord' to the
Akwamu Coutt tb resume his 'studie's. .Among dome adherents .6r supporters of
Barima Osei who aboompanied"him to Akwfu was Amankwatia Panino the future Krbntihene ofrthe Khmasi D i vson. ,This kind-hearted man was.,a 'stool carrier of the Denkyirahene Nana Boa Amponsem, and became Barima Osei's personal"friend when he waS undergoing ,a course of training at the Den1irahene 's Court. "-Consequently and in view Cf the circumstances which led to Osei's escape from the lienkirahene's Court -this piersonal friend -of, the future King of the nation alobmpanfed him to Akwamu. Whilst s erving at :the Denkyirhene' s Court- report reached .the&King that Osei had"conoeived his Sister Abena'Bensu. In consequence,

-2.

a secret meeting. of the.'Denkyira state was hed d.to -haveOsei ridiculed and if possiblt to have the capital punishment meted out to. him, The Stool. arri er, Amankwatia Panin, of the Denkyerahene happened to. be present at the meeting and hinted Barima. Osei abothe the state of affairs. ,So:at the dead.of night Osei fled with this faithful friend and some personal attendants including of course his servant Ansere to the Court of Akwamuhene, Nana Ansa Sasraku I. However, news of this escape became known to the Denkyerahene, and some armed men were sent aftbr Osei" Howbeit Osei and his followers managed to reach Akwmutnscathed.

Whilst in Akwa~au. news reached Osei of the sudden death of his granduncle Obiri Yeboah.. King Osei, a strong man of action having thus been proclaimed tb Kumasihene then reconstituted his own paramountoy, that is the Kumasi Division, by appointing Amankwatia Panin one of his followers as the military head of the Division (Krontihene). The King set up a military command in the Kumasi Division to wage war against the Dormahene who was a menace to him and had caused the sudden death of his granduncle Obiri Yeboah as a result of the Dormaa Skirmish at Suntresu. King Osei 'ho had spent some time at the court of Akwamu, learned something of the Akwamu military organisation and system of' civil administration,

It is learned that prior to Osei's proolamation as Kumasiherne, the Kumasi'State was under a loose military organisation headed by the Asafohene. Tradition has it that Curing the reign of King sei Tutu the title of Asafohene was changed into Akwamuhene. This was due to. the fact that some Anumf people under their linguist Anum Asamoah, . had. ao.compa--ied King Osei Tutu from Anum in Akwamu in the present Soqthern Ghana, as a :result of-the .cour, tesy of the then reigning.King of Akwmma Ansa .Sasraku I. These Anum people were consolidated into the Soadorofo people of whom the Asafohenq of Kumsi, alias Akyamfuo was made the head. 'The Asafohene alias Akyamfuo is at present the head of the Akwamu Division of the Asantehene as a result of King Osei Tutu's military organi sation of the Kumasi Division.

- 3 -. King Osei Tutu .having set up his KYuf±.-esimental organisation thus created the Kronti Stool for Amankwatia Panin his servant and personal friend from Den1
era, on one bright mnrning and then created in the evening of the same day the Ansere Stool in the Kyidom Division for his faithful servant Ansere who had served him all the way from Ienlgira to Akwanu. The Ansere Stool of course, serves as a military Stool within the Kyidom Division (Rear Guard) of the King. The Akroponghe is more or less a captain (Osafohene) within the Kyidom Division who precedes the Kyidomhene when the King takes the field for war. He is traditionally known as Oyidom Tuano.

(a) G (that is the Kyidomhene and his people. They keep close guard of the King at the battlefield.
(b) Domaikwa Group- This will be in the middle on the battlefield.
(c) A emim Grnp (That is the Akyempimhene and his people. They will be at the rear-guard or at the very end of the Kyidom Division on the battlefield. The Akyempimhene is of course the Head of the Kyidom Diviaion of the King.

The following chiefs of whom Akropo Mheng is one, though they owe direct allegiance to the Asantehene, come under the Kyidomhene's house: traditional Stool is Kyidom Ankaase Stool alias Amponsem, 'yasi Kuoo and Yamoah Stool-.


The King having created the Ansere Stool for his faithful servant Ansere directed that bw should stay in an area between the present Ampabame and Abrepo villages, that Is, the ancient main Gyaman - Kumsi road and, of course, to serve as one of the King's Scouts (Okwansrani) and to report to him in case of any invasion by the ene*. Nana Ansere took part in the Dorma war fought in the reign of King Osei Tutu in which the Dormas were totally defeated at Abesim and Dorma Ku the Commander-in-Chief of the Dorma infantry army captured and beheaded by the King's forces. The Dormahene however took to his heels to the Gyamai area Ivory Coast.

Having become hemmed in at the place of abode near the Ampabame/ Abrepo, area on the Old, &nyani road, Nana Ansere appealed to the King, for a more suitable place of residence for his followers. The present area as then explored by Nana Ansere who reported to the King ad the King having visited the area in person stated inter alia, "this is no village, but Akropong' meaning the area represents that of a town" and not village. So the present 'town,- Akropong-was thus named.

The migration of Nana Ansere and his followers from Ampabame/Abrepo area is said to have taken place after the Dorma war fought in the reign of King Oei Tutu. Nana -Ansere took part in the Ashanti/Denlyira war fought at Feyiase in which the Denkyira's were defeated, ani the Denkyirahene Ntim Gyakari was beheaded by the Asbtntis. He. also took part in the Akim V-ar f ought 'in the riign' of King Osei Tu in which the King is said to have died a natural death at the battlefield as a result of protracted illness.

Nana Ansere was succeeded by his son Nana Amankwa in the reign of Asantehene King Opokl Ware. Nana Amahkwa took part in the Takkyiman war
fought in the reign of* Klq Opokl Ware in which the IDyimanhe na - Kiakyae Ameyaw was defeated and beheaded by the Ashantis. He also took part in the Gyaman war fought in the reign of King dooku Ware in which Abe Kofi the Gyamanhene was defeated and decapitated by the Ashantis on his own soil. He further accompanied the King to the Akim War fought in the reign of King Opoku Ware in which the King took the battlefield himself and was at the battlefield when Abirimoro the deadly Chief of Sefwi invaded KuMasI and paused havoc to several valuable properties in the state. The Akims however were totally defeated in this war. Nana Amankwa was also a contemporary of King Osei Kwadwo, the great warrior King who fought in broad day light. Nana Amankwa took part in the Band a Wir fought in the reign of King Osei Kwadwo. The Chief of Band a, Wor asa who was a very powerful ruler with noble appearance was beheaded by the Ashantis after a fierce fighting. The head or skull was impaled on a golden sword of the King known as Worasa Tiri, which can be found at the King's court today.

Nana Amankwa was succeeded by Nana Sarkodie. Nana Amankwa was also a son of Nana Ansere, the first chief. This was in the reign of Asantehene Nana Osei Kwame. Nana Sarkodie Pamin was succeeded by Nana Saforo Kwame a son of the Stool in the reign of Asantehene Nana Borxsu Panin alias Nana Ooei Titu Kwame. He took part in the Gyaman war fought in the reign of Osei Bonsu Panin in which Adinkra Kofi the Gyamanhene was defeated and beheaded by the Ashantis on his own soil. The skull of Adinkra was accordingly sent to Kumasi. He also took part in the Fanti war, fought at Anomabu in which the King for the first time in the annals of Ashanti placed the state sword into the sea and acquired for himself the traditional-title of "Bonsu" meaning the destroyer of the sea.

Nana Saforo Kwame was succeeded by Nana Qai Kwadwo a son of the Stool in the reign of Asantehene Nana Osei Kwame. Yaw Akoto. He took part in the Pmntamuansu war which is said to be one of the most bloody wars ever fought by the Ashantis.

Nana Gyamfi Kwadwo was succeeded by Nana Ansere Teppa, a son of the Stool. He was a contemporary of Nana Fredua Agyemn alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings. Nana Ansere Teppa was succeeded by Nana Kwame Adjeipon in the reign of Asantehene Nana Kofi Karikari. He was appointed to the Stool by the King's own prerogative right. Nana Kwame Adjeipong it is said was a stool depezidant at the Ring'S Court ind was appointed to te stool as a result of faithful service rendered to the King. He took part in the Hwem war fought in the reign of King Kofi Kaikari. He played an important part in this war and was at one time appointed captain of the King's reinforcing when the Hwem war was at its peak.'
He was at a subsequent date: destooled for mal-administration.

Nana Kwame Adjeipong was succeeded by Nana Safe Anwona a son of the stool in the reign of Asantehene Nana Bonsu Kumah alias Nana ensa Bonsu.

Nana S&A Anwona was succeeded by Nana Kwame Gyedu in the reign of the same King Nana Mnsa Bonsu.

Nana Kwame Gyedu was succeeded by Nana Kwaku Arkodie in the reign of King Prempeh I that is before his arrest by the British in 1896. He took part in the Nkoranza wars fought in the initial reign of King Prempeh I. He also took part in the Tepa Mmaban hostilities in which the King's forces waged war against the Tepa Mmabam people supported the candidature of Yaw, Atwereboana who was King Prempeh's rival to the Golden Stool.

Nana Kwaku Sarkodie was succeeded by Nana Kwaku Nsiah a grand-son of the Stool. He was enstooled whilst Prempeh was in exile after the Yaa Asantewa War of 1900 (Apiakyiri) War. He was one of the initiators of the Yaa Asantewa War and was at a later date arrested by the British and exiled to the Seychelles Island whilst King Prempeh I was already in exile. He died in the Seychelles Island.

Nana Kwaku Nsiah was succeeded by Nana Yaw Mensah a son of the Stool. He was enstooled whilst the King was still in exile.

Nana Yaw Mensah was succeeded by Nana Kwabena Safo a son of the Stool whilst King Prempeh I was still in exile. He was on the Stool 4hilst King Prempeh I was still in exile. He was on the Stool after the repatriation of King Prempeh I in 1924.

Nana Kwahena Safe II was succeeded by Nana Ansere III a grandson of the Stool after Ghana's Independence (1957) in the reign of the present Monarch Nana Osei Agyeman Prempeh II. He was deposed from office after two months reign by a C.P.P. Government Instrument for being a supporter of the prosteribqd United Party.

Nana Ansere III was succeeded by Nana Gywmf Ababio, a grandson of the stool in the reign of this same present Monarch Nana Osei Agyeman Prempeh II. He has been deposed from office by a decree of the National Liberation Movement. Nana Ansere III, has been reinstated by N.4.C. decree since 17th February, 1967.

CHIEFS OF AKROPONG STOOL

Nana Ansere Amankwa
Sarkodie Panin
Saforo Kwame " ~yamfi Kwadwo Ansere Teppa
Kwame Adjeipong
(Destooled)
Safo Anwona
Kwame Gyedu
" Kwalm Sarkodi e' Kwaku Nsiah " Yaw Mensah " Kwabena Safo Ansere II
(Deposed) ." Gyamfi Ababio " Ansere III (Re-instated)
Chief
ft
I st
2nd 3ra.
4th 5th.
7th
8th 9th 10th 11th
i 2th 13th 14th
15th 16th

'Ci ssf'iatin: AS. EfOcq flu. AS 200
In-formntu:Nana Akuoko Nimpa III Amoafulheme Osei Kofi &~.
Ainoaffuihene Opaniii KRbi Pensah, Amoaful Opanin Akuoko Amoaful
Opanin KOifi± Nuamah Stool carrier, Amoaful Mr. Joseph Kingsley Aidoo Head
Teacher, Kunesi City School.
Recorded by:
Date:
J. AgyremrynDuah
28th May, 1967
AMOAFtl IL LX00L HISTORY
Ihatituite off Afrlo.an Studies, U~niversity of' Ghana, Legon.. 
September, 1967
'Classification:
Informants:

AMOAFtIL STOC', HISTORY
Axoaful±g a tow.a m lle east c.f Beicwaj. on. the Kumasi.-CaPe Coast Road
which used to be oalled Tenpon Te.ywan.
The .Axoafulhene swears to the Asantchene with the Mponponsu6 sword, the.
prinolpa. sword of., the King, L hyFrmutCifs4dohrsno Chits of the oomponent
states of tbaAshanti Union use in swearing., the Oath of Jåleglance to the
Asanteheng. Ho is an Obrempong of the ~asše-hene.and ,4as the ri.g]At -to
ride in a palanquin. lie -hea.s al so all the trappings of' an oOabe or -a,
paramQ.unt Chief., The Amoafulhnealää
comes under the category of the Benkumi Division of the King. He is one of the principal chiefs of this Division. Usually he is known as the Benkum Ntim Brahuo.

It is noted that the Asatrgnma organization established by King Osei Tutu Opizsud (In the war against the Deiikyiras in which the battle of Yfeyase was a decisive victory for the Asantehene, the Esgumeghene was thus appointed the Benlimhene or the le i w'ri'g Chief of the nation. Benkunhene is a military title which means that the Esgumeghene was the coimander-in-chief of the Benkum Division under the King. Benkum Division as constituted in the very early day as follows:

1. Essuimeghene - The Benkumhene
2. *Dar aaherm.
3. Kumawghezie
4+0 Dröbohene
5. Sumahè
6. Dwaahenew
7. Mohene
8. * afh; of Kuasi and other senior A4hi. *efisuC as Ápieduheneé, 9-anhene, Etieuiipong4 ene, Aäiqaer1ý'äe, Boamanhene, Amoafuhlche, Attahihone, Agogohýewe, Asiky-irh9ene et'.

Tradition states that the ancestress of the royal Bretuo Clan Asiama Nyankvpon Guahyia came down from the sky by a silver Chain known as Atwiaban. This is said to have happened at Ahensan in Adanse at a spot now marked by the stream Domisa. Before her arrival a bird called Afwia announced, "Ene bri bi beba kuro yi. mu", (Something strange is about to happen in this village today). Then followed a lopard, Kurotwiamansa. And then from the sky came Asiama Guahyia with the silver stool and with her relatives and subjects. On the-other hand, it is learnt that Asiama Guahyia landed at Adanse-Ayasi, and at a later date migrated to Adansd-fiisan. Nana Aberewa Gyama alias Aberewa Mmosoi the ancestress of the Aioaful stool also came down from the sky with NaM Asiama Nyankonpon Guah a, the ancestress of the royal Bretuo ilan; Tradition has it that the Bretuo people who left jAanse-Ayaase after settlement were of seven different groups each under its own head; they were;

1. Mampong - The Maponghene
2. Adubinsukese dubinsukesehene
3. Baworo - Baworohene
4.0 Aboatem - Abeatemhene
5. Amoaful - Amoafuhlche
6. Atasomanso - Atasomansohene
7. Adankraja - AdankraJahene
The seven constituted the Bretuo Matri-Clan; with their Great a

isoestreOs Nha isamA. Guaha they migrated from Ayase and arrived at Ahensan where they migrated from. The residents in the neighbourhood not to continue, further tightened their naming of Ahensan village which is one of the earliest vilages of the Bretuo people,

Ahensan means the place of stoppage by the Kings.

The Bretuo people having become homed in at Ahensan, migrated to Amoafu Bogyawe leaving. If course, some relatives there. From Amoafu Bogyawe, migrated to Ahensan.

Abrewa Mmoso, it is learned, migrated from Amoafu Bogyawe, that other 'uumbers of her entire family without calling at Behinase village., Nana Abrewa Mmoso, it is said, settled at Amoafu before the cro of the supreme Deity (Odomankoma) came In meet her other de saendahnts.

According to the saga, the 'Supreme deity (Odomankoma) was called Odomankoma Kofi, whose virg in z've aced from Adanse-Akrofer. The Spreme Deity's father was called: Cyaampoti and his mother was '-brafi Ako. It so happened that the Supreme Deity & followers having settled at Amoafu met Abrewa Mmoso, and her sister Akwatia Fofie and other relatives already resident at Amoafu area. For three consecutive days, the Odomankoma (Supreme Deity)'s followers had some sleepless nights, because whenever they went to bed they were disturbed by the crying of a certain animal which came, to be known as "Owia"; this animal was said to have been crying from the top of the tree "Sesoma al, so during the three days stay at Amoafu area by the Supreme Deity and his followers, one of the supreme Deity's children by name Amoah told his father the Odomankoma, "I would like to climb to the top of the tree to see what is happening". The father having acceded to the request, oah climbed the tree and there dis overed that it was the animal Owia that had been disturbing them from their sleep.

The peculiarity of the animal was that he had no tail. This animal having been brought down by his followers the group, and the people began shouting Owia! Owia! Owia. This brought about a saying in Ashanti that the animal Owia originated from Amoafu area. The Odomankoma and followers having stayed for sometime migrated to Essumegya Asantemanso leaving of course Nana Abarewa Mmoso and relatives at Amoafu. Nana Abrewa. Gyama was thus nick named by the Supreme Deity and followers as Abrewa -Mmoso meaning an old lady whose pedigree genealogy could not be traced. So the original name of Abrewa Mmoso was Abrewa (ye! Aha Incidentally Odmankoma on his way to Essumegya-Asantemanso realised that he had left behind his 'Fotuot' (The decorated leather bag which is used to store gold weights, scales, spoons etc) and "Bodua" at Amoafu. Odmankoma then sent his son Amoah back to Nana Abrewa yama alias. Abrewa Mmoso to enquire
about the articles left at Amaful, Nana Aberewa Mmoso is said to have refused to hand over the "Potuo" but agreed to give it to Bodua to Amaoh. After a sharp contention between the two, Amaoh went back to his father at Essumegya-Asantemanso and reported the matter to him. But no st-Ps were taken by Odomankoma for the recovery of the Potuo or leather purse and that was the end of the matter.

Traoti has it that Nana Aberewa Gyaabeoame a very old lady who reigned for a number of years and one day flew to the sky without meeting her natural death. The whereabouts or remains of Nana Aberewa Gyama alias Aberewa Mmoso could now not to be traced. As a result of Aberowa Gyama's flight, (Aberwa tuo) her clan was named the Bretuc clan ("Biretufof).

Nana Aberewa Gyama alias Aberewa MRoso and relatives it is said did not migrate to Essumegya-Asantemanso, but stayed at Amaful. It is said that it was in the reign of Nan Akwatia Fofie a descendant of Nana Aberewa Gyama alias Nana Aberewa moso that the Ashanti/Denkyirawar took place. Nana Akwatia Fofie took part in this war and fought on the side of King Osei Tutu Opimsoo. Nana Akwatia Fofie also took part in the Akim war fought in the reign of King Osei Tutu in which the King met his death at the battlefield on the Akim soil as a result of protracted illness.

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* Nan -Akwatia Fofie was succeeded by Nana Akuoko Panin in the reign of Asantehene Nana Opoku Ware, Okatkyie. Nana Akuoko Panin took part in the Takirman War fought in the reign of King Opoku Ware in which the Takirmanhene Kwakyeyewame was defeated and decapitated by the Ashantis on the Tayimn. He took part in the (yaman War fought in the reign of the same Ring Opoku Ware in which Abo Kofi the Gyamanhene was defeated and beheaded by the Ashantis. Aje a so aoq, accompanied the King to the Aki War fought in the reign of King, Opoku Ware in which a large battlefield when the notorious chief, of the Asantehene Nana Akuoko Panin v wasia succeeded by Nana Akaoko Kumah in the reign of Asantehene Nana Osei Kwadwo, the great-warrior King who, fought in the broad daylight.

Nana Akaoko Kumah was succeeded by Nana Ado Koko in the reign of Asantehene Nana Osei Kwame. Nana Ado Koko Was also a contemporary of Asantehene Nana Osei Tutu Kwame. He took part in the Gyaman war fought in the reign of King Osei Bonsu in which IAdinkra a Kofi, the gyaman chief was defeated and beheaded by the Ashantis on his own soil after a fierce battle, He also accompanied the King to the Fanti war fought in the reign of King-Osei Bonsu in which the King won, for himself the title "Bonsu" meaning "The destroyer of the sea" after having placed 'th' state sword into the sea at Antombu'a as a symbol of victory over te Fantis.

Nana Ad Ko, as succeced b Nana A mekmhene iua the reign of Asantehene Nana Osei Yaw Aloto. He accompanied the King to the Watamansu War.
Although this war is said to have been one of the deadliest ever fought by the Ashantis, but he returned home unscathed. Nana Akyekumhene was succeeded by Nana Ata Aduodu in the reign of the same King Nana Osei Yaw Akoto.

Nana Ata Aduodu was succeeded by Nana Amoafu Osei Kwame in the reign of Asantehene Nana Fredua Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

Nana Amoafu Osei Kwame was succeeded by Nana Amoafu Poku Panin in the reign of the same King Nana Fredua Agyeman alias Nana Kwaku Duah I, Nana Amoafu Poku Panin was succeeded by Nana Amoafu Poku II in the reign of Asantehene Nana Kofi Karikari-I. Nana Amoafu Poku. II is said to have displayed exceeding prowess in a pitched battle fought at Amoaful during the Sir Garnet Wolseley War of 1874. It is learned that the Ashanti determined to await the attack of Sir Garnet Wolseley from Cape Coast road through Prasu to Amoaful during the reign of King Koff Karikari. As a result of the Ashanti hostilities with the Fantis, Sir Garnet as a military Governor or Civil Administrator of the Gold Coast was appointed by the British to rally the allied forces from Lagos, Sierra Leone and the Gambia and to send an ultimatum to the Asantehene Koff Karikari requiring him to withdraw his army from the coast and to give compacts-tieP and security for his future behaviour, and 'if necessary to use force to rake peace. Sir Garnet's name began to echo in African speech! Sagrenti, and the campaign which he directed is commonly known pn the G-old Csa-t as the Sagrenti War.

Sir Garnet's first business was to raise troops. Recruiting Officers were sent to Lagos, Sierra Leone and the Gambia, and bounties were promised to the Fante and Assin chiefs if they would provide contingents. After the necessary campaign was over the next step was to do something to relieve the pressure on 6jpo Coast people and to demonstrate that the British were prepared to take the offensive. Sir Garnet Wolseley thus sent an ultimatum to the Asantehene warning him that he was about to begin his advance, and offering the following armistice kterms:- all prisoners in Ashanti to be delivered, an indemnity of 50,000 ounces of gold to be paid. Sir Garnet, with an escort of 500 men, to visit Kumasi and sign a formal treaty after hostages had been given for his safety. The Ashanti

on the contrary had no thought of accepting these terms. Consequently war ensued and Sir Garnet Wolseley's name *as made the main target of this war, He was commonly known by the natives as Sagrenti. The Ashantis however determined to resist Sir Garnet's attack at ::.Amoafu. AmNhakwa Tia, the’ 6omnqander-in-chief off’ Kumasi inf:anry army -,.wajs superseded1 and, command-bfa the defence was given to Nana KwabenA Dwemo, the Mamponghe who was the Commande-in-Chief of tie Ashaf i Territoial rmy,. while the staat old warrior Asamoa Nkwanta Was-sent to tak:e charge .of the Adansi forces,. who were to delay the. British as lon. as possible. T he.Asbanti plan for the defuqp was that the Adansi: and other advanced troops sh ould offer just enough resistance to entice the Bri.##.ah well into -the. Ashanti
country, in the hope, of an easy victory, that the defensive position at Amoaful was to occupy the attention of the invader for some days at least. So for four hours the British troops headed by Sir Garnet Wolseley were kept at bay at Amoaful. Mampong

Dwem6, the commander-in-chief of the Ashanti army and Amankwa Tia, commander of Kumasi infantry army were both shot in the battle at Amogeg. At last Aimasi was reached by Sir Garnet Wolseley and his troops, but war was not won. "The Asantehene was out of reach, no hostages been given, no indemnity paid and no treaty signed. Sir Garnet could not reach the Kumasi almost all the citizens had taken shelter in the villages. Sir Garnet could wait no longer than one day since his anxiety was increasing? No body came to him so he had the Kumasi town set on fire and the King's Palace blown up.

Nana Amoaful Polm II was also a contemporary of Nana Bonsu Ihmah alias Nana Mensah Bonsu and King Prempeh I as well. Nana Amoaful Poku II was succeeded by Nana Amoaful Osei Kwadwo II whilst King Prempeh was in exile in the Seychelles Island.

Nana Amoaful Osei Kwadwo II was succeeded by Nana Kofi Abrantee while King Prempeh I was in exile in the Seychelles Island. He was destooled for mal-administration.

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Nana Kofi Abrantee was succeeded by Nana Osei Kkadwo III, whilst the King was still in exile in the Seychelles Island. He was destooled for mal-administration.

Nana Osei Kwadwo III was succeeded by Osei Yaw IV whilst King Prempeh I was still in exile in the Seychelles Island. He was destooled for mal-administration.

Nana Osei Yaw IV was succeeded by Nana Amoahul Poku III, He was on the stool before the repatriation of King Prempeh I in 1924. He reigned for a period of 25 years. He was also destooled for mal-administration. Nana Amoahul Pold III was succeeded by Nana Amoahul Osei VI in the reign of the present monarch Nana Osei Agyeman Prempeh II. He was destooled for mal-administration.

Nana Amoahul Osei was succeeded by Nana Amoahul Osei Kwame VIII in the reign of the present monarch Nana Osei! Agyeman. Prempeh II. He was destooled for mal-administration; Nana Amoahul Osei Kwame VIII was siieceeded by Nana Akuoko Nimpa III in the reign of this present Monarch Nana Osei Agyemn Prempeh II. It was through his instrumentality that the Amoahulhene was elevated to the status of a Paramount Chief by the defutflatC.P.P. Government.

Nana Akuoko Nimpa III was succeeded by Nana Osoi 'Kof i II in the reign of the present Monarch Nana Osei Agyeman Prempeh II. He was deposed from Office by N.L.C. decree. Nana Akuoko Nimpa III the present Chief has been reinstated by N.L.C. decree.

- 9 -

OF- THK- AMO-PUL STOn
AWAFUL (AMANSIE) TRADITIONAL COUNCIL APPENDIX A.

HISTORICAL EVENTS

The historical Events related to the Queenmother and the Chief as follows:

Aberewa Musu is the sister to Akwatia 'Fofie,. Odomankoma was at that period called Odomankoma Kofi, whq _cann f,Qm Adansi .Akrokerri to Amoafual and then to Asumenya. His father was Gyaampoti.. His mother was Abrafi Ako. He was the man who came to live- here for three days.. He found a tree called Sesomasa under whidh.people..were sitting., A certain animal was at the top of the Sesomasa tree .crying loudly which prevented people from sleeping. Early in the morning one of Odomanicma's ohildren who was- called
Amoah told his father that "Father", I would go and see that thing on the tree and he climbed the tree. There, he brought down an animal which he brought from the tree... The animal he brought had no tail and during that period, it started gravelling on the ground.

There came an exclamation "Owia! Owia it, and it was named Owia. So the people got the name Owia from the Atenfoful town. When Odomankoma forgot his Foto and Bodua. After he had reached Asumenya Asantemanso, he remembered his lost articles. So he sent one of his children Amoah for Foto and Bodua.

He asked him to get them from the Aberewa but he only gave him the Bodua and told that 6P the Foto for herself. And Amoah told Aberewa that his father Odomankoma told him to tell Aberewa that his father Odomankoma directly spoke to tell her "to call this town AMOAFUL, because I Amoah climbed the tree here.

Aberewa did not die but she flew away and nobody saw her anymore.

That came to be our history and clan name of today called Biretu' (Biretuo). "Aberewatuu", she was too old was all.

She was too old and was all the time taken out to sun bathe, and one day when all the women went to their farms, she took her bath and dressed nicely; the children in the house during that time saw her and said, Nana, what are you doing? and she flew away. The children told their mothers saying, Aberewa tui.

The Secretary By Nana Akmoko
17/1/67 Amoafulhene
mark

This account of historical events in this town gave the most proverb saying: "Amenful Kyskys Wurukye, Bzodes dommaa a kokoo sene mu (i.e. wonderuil) Eno kyers se Odomankoma bo nnipa Cba no, Obstoo nnipa na wowo Amoaful ha

Sgd. Nana Akuoko Ntmpa III
Amo afulhene
mark

Classification:
Informant:
IAS ace. no,
AS 201
Nana arikari Appan Bediako II Ab enkyimhene
Recorded by:
J. Agyeman-Duah
Date:
30th bay, 1967
Subject:
ABENKYIM STOOL HISTORY
Institute of African Studies,
University a Ghana, Legon.
September. 1967.

ABENKYIM STOOL HS~
Abeänkyiim yis a tovmn 19 miles frömEä ms on the Kumsi-Bekwai Road.
The AbenkyiThene swears to the Asantehene with ti-o Mpononsuo sword, the
prino:Lpal s,qrd o.te Igrî whih Paa.ontChiefIs and other' seoar chief s...of! -te
compenent states of. Ashanti .Union use in swearifig -the Oath.: ofaUlegiance to,
Ihe Aääanthene.,
- âUiona Ily, th:6 ÄbenlWim. stool jsilaiown and calledNoNya
Stool. It" là a stbäl* of mtrilijaecal d.escent arxl belongs to the Ekiioa. matri-c:lan
(Âbusua) ..1 1 'It comes alJ.SQ under the category of’ the Adonite n DiVisäion 4E
the Kiljg. 1t is. ano.estral Stool âaid to have origi.nated: fr’om -Adari o-
Dompa3taas.

it is said that whilsty resident at Adanse-<Dampayaase, -the ahcesto,]? or the stool
Nana ti Achampong ws a-very powey-izl ruler and had 1 the trappings of
aChief. He 'at one- time ýrvjn, a palanquin from .danse-Dampayaaae in a
miageastically marxner during the .initial re iýn f King Osei'Tutu, the *firat
Asantehen e and f otnder. of 4phanpti. monarol-r and made a seifý-introduction to
tha King.' Nana Nti,,Achampongwas of öourså a brother of the ocou pant of
Boiära Stool1 (Adansihene) and h'ad. the" privilege of mak in such self-
intrciduiction, because -the Adansihene. before the :Lndoctratl-z-/of the Ashanti
Union had the. di.gniy of a potentate. The real motive however of ..Nana Nti,
M.hampong self-introduction *as that he vias highly pleased on the-K.ing'se.
noto.olmentas. aucoh and bad just wanted to' cement 'some relationship between
himself, and. the King,. ~He theireXore presented some valuable gifts to the
.King during his flying' vi si:t to tiim åi 7This negotiati:ion is learned toi have
taken pU0EY.fär-, guiê-a number 6fyeârs-b efore the commenoQmerit of
theAshanti/Jiý War thëä-täihed -battle of v&iiioh, was fougith at Feyiase.
Whilst driving in a palanquin' from Adanae-tampayaase, Nana Nti A.chaznpong it
is believed hålted ât Kwanwuna., â vi13aägie in the~AtwimaAmansie Area;
because the citizens of this village had gathereddl together

at a. -2sic~u -b-ildrin
*at a conspic"iousplace of the vill age holding pots in a bewildering manner. He
asked them the purpose of their gathering and he. was told that the village as a
whole was owing the Ampabamehene, a chief within the nghbourhood and as
such had pledged their river Asuadef Sikane wh oh river was also used as their
drinking-well. But siney they ex unable to meet the conditions of the debt at -he
appointed date, the Ampabamehene, their creditor had; taken possession of the
said river Asuadee Sikane in jpledge of the debt and had'debarred them from te-
pping 'into that river. Nana Nti Achampong having considered the situation to be-
of a serious phenomenon alighted from the palanquin and made-the necessary-
payment himself in gold weights before continuing his journey 'to KumAs. The-
villagers in-'turn registered their profound thanksto Nana Nti Achampong for-
Proving himself an orthodox Chief, "n appreciation of Nana- Nti Achampong' s-
generosity towards these villagers it became an established tradition at-
Kwanwuma that if an Abenkyiu man oommited an adultery with, Kwanvium-
woman it was obligatory on the Kwanwumahene to'. pay the nec e.ssary adultery-
fee despite the fact that the, offenone -had been comited by the Abenkyinn man,-
-Because it was through t he initiative .of Nana -Nti Achamp.ong that the-
Kwanwuma. people were relieved from, Bondage.
It. 'is also contained in the praisewords of Kwanwuma lyres that Oti Aohampong-
ona Otoo Guo Maa KwanwumofOnoyee, Kwawubiafof se yeda! wasc:. Nana-
Nt !Achampong havingthUs continued his journey drove right straight 'to Kumasi-
amidst all the ornaments of a chief arid paid a' courtesycall on the King. After-
exchange of the' UsualJ 'ustomaity suatt8t!.s and the necessaryrites having been-
performedto girce theoocaain, 4Nana Nti Achampong made some J ewe lry-
r'estatoni'to the' King. The King having accepted the gifts with alarity,-
permission, was-
thusisgranted to Nana Nti kdAchapipong to go b.aok to his village of-
'AdanseDampayaase. Nana Nti Achampong at a subsequent date met his 'nat-ral-
death ,at.this village.

Roundabout this time of Nana .N'ton Nyina's succession to the Adans' Dampay-
ase stoall the Ashanti/Denkyira war of which the battle of Fey:iase was, a decisive-
victory for the Ashanti was about'to ensue. This war. is said to have been fought-
in the reign of King Osei Tutu-Opimsuo0.' But prior to the commencement of this-
Ashanti/Denira war news readied King Osei Tutu that a certain powerful ruler by-
name Amakyi Nyabia Nkooi who was occupying the present area of AbenJrim-
had decided t0 precede the, allied chiefs in combating the Denkylrahene with his-
mobilised force of 1,000 Armed men without any outside interfbr ence. Because-
this ruler felt that he could defeat the- Denkylrahene alone tht ou$ Weanry-
superiority without .any help from other allied chiefs simply because he-
considered the Denkyirahene as a tyrant anr had been disturbing the Akan-
community as a whole. Okomfu o AnQkye,., the sprithal Aidviser 6nd confidant-
of King Osei Tutu it is said hinted the 1.ng as such'as to the line -of. action being-
taken by this ruler, Amaki Nyabia _Nkooi, after havng wotke&:\::miracles for the-
collapse of the Denk-irA Kingdom. On-hearing this'news by King Osei Tutu, the-
rule'- Amakyi Nyabia Nlcioi was captured red handed by the King's specialArmed-
men and sent to Kumasi for trial. A death sentence was passed on him but-it ws-
roundabout this juncture that Nana Nton Nyina, the successor of Nana Ntib-
Ahampong had arried.at Kumasi from Adanse-Dampanase with his mobilised;
force to make the necessary preparation for the impending Ashanti/Daekycira-
War. Nana Nton Nyina it is said rendered an apology, to the King on behalf of Amakyi Nyobia Nkooi who had then been customarily arrested. The apology having thus been accepted by the King the death sentence was commuted. As custom demanded, Nana Ntori. Nyina -was asked to buy the head of Amakyi Nyobla Nkooi and to perform the necessary customary rites to that effect. The necessary customary vitiations having been carried out Nana Nton N inah thus h6istered a state Umbrella (Ben)qrineye)' at the present area of Aberilim and Abenldm was hence named after the state Umbrella (Bенк)ньине). 

- 4 -
Amakyi Nyobi h Nkooi who boasted of prowess and weaponry superiority to other, chiefs in the AmaWI' area was crushed and subjugated at the kii-g's own'command& and he became the Abontendomhene of ton 'Nynia who had th'dn suke seded..him and had been appointed the Abenm ent. Nana Nton Nyinah wh at-a subsequent date appointed* bythe' King's own executive iis-uititi! to serv in Mis Aonten 'vision. This appointment is said to have. bbn "Made before .theX'.shanti/Denkyira'War. Naa Nton Nyinah took. pat in this Ashaiti/Denkyiia war Pought in "the "ign of King Osei Tutu in which Nti i Gyakari, the 'Denkyirahene was deteated afid beheaded. bk. the Asia-ntis. .
Nana Nton Nyina was succeeded by his nephew Ahu Kum _i1a; Nt',... Abu Kum Sika was succeeded by Nana Appiah Nuamah; Nana Appiai, Nuamah was succeeded by Nana Debra Akwasi; Nana Debra Akwasi it is said. took part in the Fanti War fought in the reign of Nana Bonsu Panin alias Nana Osei Tutu Kwame in hi ch he was instrumentpl. Nana Debra Akwasi caused several da'n'ges to the Cape Opast buildings and thus reoeived the traditional appellation of Debra Kwasi Ku yeyeye Oko bubu Aban these.. appellations or praise words can be heard from Abenkyimhene Horn b;.Owers as the occasion demands.

- 5 -
Nana Debra Akwasi.,was succeeded, by, -Nana Koft. Ntori; Nana Iof i Ntori was succeeded. by Nana Adasi'Kwame; -Napa Adasi Kwame was, succeeded by Nana Karikari Bediako I. - He was shot by .tho'British. during the Yaa Asantewaa war of 1900 (Apia ri. War).)
Nana Karikari Bediako I was succeeded by Nana Dwumah whilst King Prdmpeh I was in exile in the"Seychelles Island. He was Aestooled for. m l-administrati6n. Nam D*umah vas s ucceeded by- arA :Bosumpem whilst. King Prempeh Iwas in exile in the Seychelles !Aland." He was' destooled for mal-administration 'and mis-nmagement. He was onthe stool .in tVe reign of the present Mbnar6h Nana 'Sir Osei Agyeman Prempeh II.'

- 5 -
Nana Bosumpim was-succeeded by Nana Yaw Bekoe in the reign of this present monarch Nana Osei reman .Prempeha II. He was destooled for al-administration and mismanagement, .Nana Yaw Bek-=e was succeeded by Nana Kwaku Pim in"the 'reign of the present monarch Sir Osel Wyeman Prempeh II. He abdicated on his own avehK."


Nana Kwaku Pim was succeeded by Tana. vme -Adjeipong in the reign of the present monarch Nana Sir Osei Ageman- Prempeh II. He also abdicated on his own accord.-,
Nana Kwame Adjeipong was succeeded. by Naria Kwame Ponsu in the reign of this same present Monarch Nana Sir Osei AV.tn Prempeh II. He was destooled for mal-administrat-ion. Yana Kwame Bonsu has been succeeded on the stool by Nan Karikari Appan Bediako II, the presefit Chief.

CH IEFS OF ABENEYIM STOOL
Nana Nti...Ach-ng
3rd 4th
6th 7th 8th 9th i Oth 11 th i 2th 13th i4th 15th
8 6 . 0 9 9 0 4 * 9
Nton'Nyina Abu Kum -Slka...;..., Appiah Nuamah
Debra -Akw-.gi Kofi Ntori Acasi Kwame Karikari Bediako I Dwumah
Bosumpim (Destooloel) Yaw Bekoe (Destooloecl) Kwaku Pim (Abdicated)
Kwame Adjelpong (Abclicated) Kwame Bonsu (Destoolecl) Karikarl Appan
Bediaka II (The present Chief).
i St-ý ý ý, Chief.-III, l., * 9 9 ý 9 " 0

Clas sifloaton:
AS 202
Nana Kwabena Dwibeng II, Anaminakohene Opanin Kwaku Okyere of Potrikrom.
Recorded by:
J. Agyeman-Duah
Date:
16th August, 1967.
Subject:
POTRIXROM STOOL HISTIORY
Institute of African Studies, University of Ghana, Legon.
November, 1967
IAS aces no,
Infoxtrants:

POTRIXROM STOOL HISTORY
Pbtrikrom is a village 27 miles from Kumasi on the KumasiSunyani road.
The Portikromhene swears to the Asantehene with the Ahwiwibaa sword, a sword which is minor in significance compared to the Mponponsuo sword which paramount Chiefs and other senior chiefs of the component states of the Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.
Traditionally the Potrikrom stool is known and called Owusc Kookoo stool. It is a stool of patrilineal descent (Mmama Dwa) and it is not hereditary. It is said to have been created by the Asantehene Nana Bonsu Panin alias Nana Osei Asibey for his son Owusu Kookoo after the Gyaman-Adinkra War. The Stool was created
within the Ankobia Division of the King under the category of the Anaminako group.
The Ankobia Division of the Asantehene is constituted by three groups, namely, Ankobia, Atipim, and Anaminako. Each group has its own sub-chiefs. The Ankobiahene is of course the clan head of the Ankobia division of the King. He swears to the Asantehene with Mponponsuo sword that is the principal sword of the King. The Ankobia stool is not hereditary and is one of patrilineal descent solely created by the Asantehene Nana Osei Kwadwo for the grandsons of the Asantehene. The Asantehene can at his own option appoint ordinary person who have served him with distinction to the stool when it becomes vacant. Militarily the Ankobia Division constitutes the Traditional Body Guard of the King when he goes to war or whenever the occasion demands. The Ankobia is said to have been Wreated by the Asantehene Nana Osei Kwadwo, '0ko Awiah' that is the great warrior King who fought in the broad day light.

- 2 -
The Anaminako stool which also forms an inntregal part of the Ankobia Division of the King is said to have been created by Nana Osei Tutu Bonsu Panin alias Nana Osei Tutu Kwame when he was about to wage war against the Cyaman Chief- Adinkrp. It was created on the same day as the Atipim stool: both the Atipim and the Anaminako stool were created for the war. Later on the stools of Atene and Atene Akotene, as well as the Namesene stools, were created by the same King to follow the Anaminakohene to the GQyaman War. The tradition and mythology of these stools are as follows:Atene: An ancient lamp, showing the light. A-sort of Bamboo used for lighting, thus giving light to the Anaminakohene.
Atene Akotene: A light of significance, thus giving a greater light, to the Anaminakohene to fight the war. Mamensene: Give way to let me go and fight against Adinkra, King of Gyaman.
The foregoing tradition and mythology refer back to the King himself. These chiefs, namely Atenehene, Atene Akotenehene, and Mamesenehene of course owe direct allegiance to the Asantehene, but serve as subsidiaiy chiefs to the Anaminakohene. The Anaminako stool is not hereditary and runs second in command to the Ankobiahene Paradoxically the Anaminakohene is said to have commanded one thousand gunmen to the Gyaman (Adinkra) war. As evidence of an internal diversification, the Aaminakohene Nana Amankwa Bogo is said to have accompanied King Osei Bohsu himself to the battlefield in Gyaman with one thousand Armed men or guns. It would be recalled that Adinkra Kofi, King of Gyaman, had made for himself a golden stool similar to that in Kumasi. As a tributary King of the Asantehene it was considered an affront and a most UnUSUOL
thing to do, and Butuakwa, a renowned linguist of the King was sent to Adinkra to seize the stool. Adinkra quietly complied with the King's demand and sent the stool to Kumasi, but afterwards he was taunted by his wife who called him a coward for giving up his golden stool, and who said that she preferred a man of courage to such a poltroon. Adinkra finding it too late to recall the stool tried to right himself in his wife's eyes by sending insolent message to King Osei Bonsu. War broke out and Adinkra was defeated and beheaded by the Ashantis.

CHIOS OF POTRIIROM STOOL
1st Chief
0.0 0 00000
Oheneba Owusu Kokoo
000 0 0* .*aa&
*e a e0 g a.
it Yaw Badu it Ohemeng " Kwaku Fyei "? Kwaku Owusu
(He is the present chief * and a son of the present reigning Monarch Nana Sir Osei Agyeman Prempeh.)
2nd 3rd
4th 5th

CAS acc. no.
Informant:
Opanin Kwab ena Donkor
Recorded by:
J. Agyeman-auah
Date:
20th July, 1967

TWUNADUASE STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
November, 1967
Subject:
Classification:
AS 203

TWUNADUASE STOOL HISTORY
Twumaduase is a village 7 miles from Kumasi on the Kumasi-Accra road via Adwaase village near the University of Science and Technology.
Twumaduase stool is a stool of matrilineal descent and belongs to the Eduana-Matri Clan. Traditionally Twumaduase stool is known and called Twum ne Owusu Afriyie Stool. It comes under the Ankobia Division of the King owing of course direct allegiance to the Mmamesehene. The Mmamesehene swears to the Asantehene with the Ahwihwibaa sword, a sword minor in
significance compared to the Mponponsuo sword the principal sword of the King which paramount Chiefs and other Senior Chiefs of the component states of Ashanti Union use in swearing the Oath of allegiance to the Asantehene. The Twumaduase stool is also one of the stools where origins are traced to Denkyira. It so happened that Nana Twum and his followers having migrated from Denkyira to Kumasi paid homage to Nana Osei Tutu the then reigning King of the Ashanti nation. Having expressed the purpose of their journey and having performed the necessary customary rites, the King then directed them to the Amakomhene to give them a suitable place for settlement.

The Amakomhene it is to be noted, owes direct allegiance to the Asantehene. He swears to the Asantehene with the Mponponsuo sword. He belongs to the Adonten division of the King and runs second in command to the Adontenhene of Kumasi, who is traditionally known as the Adontenhene of Ashanti. The Amakomhene is the head of the Asene clan, which has been incorporated into the Adonten division of the King, to which the Adontenhene of Kumasi is the head.

It will, however, be recalled that Amakom is one of the original member states of the present Kumasi state. At that time lunusi was known as Kwamang and the Amakomhene was an important person among the local notables.

Nana Twum and his followers were thus given a place to stay through the efforts of the Amakomhene. Having settled under a tree known as "Amane Dua". The area in question therefore was named after Twum as Twum-Duase which is the present name of the village known as Twumaduase.

Nana Twum is said to have come from Denkyira as a Fetish priest with the Fetish Krachi Dente. This Fetish can be found even today infront of the Twumaduase black stools at Twumaduase stool house.

It is learned that until the reign of Asantehene Nana Bonsu, Panin alias Nana Osei Tutu Kwame the Twumpuduase stool was under the direct supervision of the Ankobiahene of Kumasi. But as a result of some economic problem the administration of the stool was transferred to the Mamesenehene. The Mamesenhene swears to the Asantehene with the Ahwihwibaa sword.

Traditionally the Mamesene stool is known and called Barima Kwaku Pumpim stool. It is a royal stool and belongs to the Qyoko Matri-clan. It comes under the category, of the Ankobia Division of the King. The Ankobia division of the King is the traditional body guard of the King. Ankobia chiefs always guard-the King when he is going to war. They are more or less the body-guard of the King. This stool is said to have been created by Nana Bonsu Panin alias Nana Osei Tutu Kwame after the Gyamen war which was fought in his reign.

It is worthy of note that Adinkra, KoPi, Kihg of Gyaman, had made for himself a golden stool similar to that in Kuma si. As.4 tributary King of the Asantehene it was considered an affront and a most unusual thing to do, and Butuakwa, a renowned linguist of the King was sent to Adinkra. t6 seize the stool Adinkra quietly complied with the King's demand and sent the stool to Kumasi, but afterwards taunted by his wife who called him a coward for giving up his golden stool and who said that she preferred a man of courage to such a poltroon.
Adinkra finding it too late to recall the stool tried to right himself in his wife's eyes by sending an insolent message to

King Osei Bonsu. War broke out and Adinkra was beaten and killed by "the Ashantis.

Mamesene tradition relates that King Osei Bonsu, a great King and a very powerful ruler became angry about the question of Adinkra King of Gyaman having the audacity to make for himself a Golden stool similar to that of the sacred Golden Stool the palladium of the Ashanti nation. Consequently war ensued. The king himself took the field for war. Before proceeding to the battlefield the King thought it proper to move along with some members of the royal family who of course served as intermediaries to the King. Among the royal, notables who decided to take the offensive and to humble Adinkra were Nana Fredua Agyeman alias Nana Kwak Duah I the future King of the nation and Nana Kwaku Pimpim the future Yamesenehene, both of course were maternal nephews of the Asantehene Nana Bonsu Pfnin. This war with the Gyamans is said to have been one of the fiercest ever fought and 3–ted for a period of 3 years before the Ashantis were able to gain the upperhand. As the war tended to become protraoted the mother of Barimah Kwaku Pimpim, the first 11asehene to be appointed by King Osei Bonsu who was of course a full blood sister of King Osei Bonsu did make sacrifices to the Ashanti gods for the safe return home of King Osei Bonsu Panin and his two nephews Nana Fredua Agyeman and Nana Pimpim from the battlefield of Gyaman.

The Fetish Krachi Denteh was one of the ancestral gods that Nana Yaa Dufie did consult for the safe return of King Osei Bonsu Panin, Nana Fredua Agyeman alias King Kwaku Duah I and iana Pimpim from the battlefield of Gyaman.

Mamesene tradition also avers that through the prayers offered to the ancestral gods the Gyamans were defeated and AdivilM Kofi, the Gyamanhene was decapitated after a pitched battle on his own soil.

The King Nana Bonsu Panin and his two distinguished nephews, namely, Nana Pimpim and Fredua Agyeman returned home unscathed followed by a large entourage. They were given a big ovation and were received with ceremounious salutations and titles of respect by the momen-folk who had been offering prayers to the deities for a period of 3 years. The King in recognition of the efforts made by his sister in connection with his safe return from the war called an assembly of the people and then recorded his deep sense of gratitude and appreciation to his sister Nana Yaa Dufie. At a subsequent date the King created the Mamesene Stool for his nephew Nana Kwaku Pimpim, the son of Nana Yaa Dufie in appreciation of his good and meritorious services rendered to him whilst at the battlefield on the Gyaman soil. The word "Mamesene" means give way to me. The King thus created this stool under the Ankobia division to indicate the fact that the occupant of this stool has he responsibility for paving the way for the Golden Stool whenever there is a procession or when it is carried shoulderhigh on ceremuonioal occasion or as the case may be. The occupant of this stool is thus charged with the responsibility for protecting the Golden stool with a special gun.
On the other hand he sees to the care and safety of the golden stool whenever it is taken for an occasion. He has an army of 3,000 subjects of the stool whenever it is in procession or when it is taken to the battlefield. This is done only when the King himself takes the field for war. The Mamesene stool was thus purposely created for the King's own royal blood because he was thought to be the most responsible and reliable, person to be entrusted with such an important task in connection with the sacred stool. These 3,000 armed men who are more or less subjects of the Mamesene stool usually accompany the Mamesenenehene when keeping guard of the sacred stool of the nation.

After the creation of the Mamesene stool for his maternal nephew Nana Kwaku Pimpim, Nana Yaa Dufie, the mother of Nana Kwaku Pimpim, the Mamesenenehene was at a subsequent date enstooled as the Queen mother of Ashanti on the King's own suggestion.

It was about this juncture when the Mamesene stool was created by Nana Bonsu Panin after the Gyaman-Adinkra war that the Twumaduase stool which is more less a Fetish stool was transferred to the Mmasene stool. Initially Nana Twum the ancestor of Twumaduase served the King through the Ankobiahene until it became necessary for the King to make changes after the Gyaman War. Tradition therefore has it that Nana Afua Sarpong the fifth Obaaapan (Queen-Mother)*of the Twumaduase stool was a contemporary of Nana Pimpim the first Chief of the Mamesene stool for whom the Mamesene stool was created by Nana Bonsu Panin alias

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Nana Osei Tutu Kwame, It is said that during the tenure of office of Nana Afua Sarpong as Obaaapan co the Twumaduase stool there was no royal of age to occupy the male stool so Nana Afua Sarpong acted as the administrator of the male stool. Nana Afua Sarpong thus succeeded to the male stool after the death of Nana Kwaku Kojo Akyena. Nana Afua Sarpong is said to have reigned for a considerable length of time until. a so-ordinating royal by name Kojo Dente was appointed to occupy the male stool.

The list of the rulers of the Twumaduase stool is as follows:

- Nana Twum was succeeded by Nana Owusu Afriyie;
- Nana Owusu Afriyie was succeeded by Nana Owusu Denteh;
- Nana Owusu Denteh was succeeded by Nana Kofi Badie;
- Nana Kofi Badie was succeeded by Nana Asante;
- Nana Asante was succeeded by Nana Xojo Akyena;
- Nana Kojo AkJena was succeeded by Chief Date who is said to have been a co-ordinating royal from Kunso Deduako;
- Chief Date was succeeded by Nana Kojo Agyapong who abdicated and was succeeded by Kwasi Donkor;
- Kwasi Donkor was succeeded by Nana Kwaku Ofori a non-royal of the stool.

He was appointed to the stool in the reign of Mamesehene Barima Qsei Kwadwo who was a contemporary of the present Monarch Nana Osei Agyeman Prempeh II.

It is worthy of note that Barima Osei Kwadwo was one
of the keenest rivals of the present Asantehene Nana Osei Agyeman Prempeh II for the succession to the Golden Stool.

Kwaku Qfori however abdicated.

There is a deadlock over the enstoolment of a new Twumaduasehene and the stool is at present vacant.

CHIEFS OF TWUMADUASE STOOL

1st Chief
Nana Twum (he was a contemporary of Nana Ama Kyaa the 1st Obaapanin Queen Mother)

Owusu Afriyie (He was a contemporary of Nam Yaa Dufie the 2nd Obaapanin-Queen Mother)

2nd 3rd 4th
Owusu Date

Kofi Badie
(He was a contemporary of Nana Amma Darkuo the 3rd Obaapanin-Queen-Mother)

(He was a contemporary of Nana Adwoa Amankwa the 4th Obaapanin-Queen Mother)

Asante (He was a contemporary of Nana Afua Sarpong the 5th Obaapanin-Queen-Mother)

"Kojo Akyena (He was also a contemporary of Nana Afua Sarpong the 5th Obaapanin-Queen-Mother)

" Date

Kwadwo Agyapong (Abdicated) He was a son of Nana Abena Afanowaa the 6th Obaapanin-Queen-Mother

it Kwaku Ofori (Abdicated) " The stool is at present vacant.

5th 6th
7th 8th
9th 10th

APPENDIX A.

THE ORIGIN OF TWUIMADUASE STOOL
AND HOW TWUIMADUASE BECAME A TOWN

(1) When Twum returned from Denkyira, he went to Asantehene, for a of land on which he can go and make his village. Asantehene then directed him to Amakomhene. Amakomhene being lenient, told
Twum to go and settle anywhere he liked, and he came and settled under a tree and later on that settlement became TWUMADUASE. So the first person to occupy the TWUMADUASE STOOL was NANA TWUM. He named the village after himself.

1. After the death of Nana Twum came Nana Owusu Afiiiyie.
2. " " Nana Owusu Afiiiyie came Nana Owusu DENTE.
3. " " Tana Owusu Dente came Nana Kofi Badie.
5. " " Asante came Nana Kojo Akyena.

Nana Kojo Akyena was a pagan but when he was put on the Stool he stopped.

7. After the death of Nana Akyena they found it difficult to get some one to occupy the Stool - so they went to the Chief at KTASO DEDUAKO and asked the Chief to give them a person to occupy the Stool for the mean time, later on they got Dente so he became the 7th Chief on the Stool.

8. After the death of Nana DENTE, NANA ABENA AFANOWAA was asked to find some one to occupy the Stool so she put her own son on the Stool. The name of that person was Nana AGYAPONG so he was the 8th Chief. But the said Chief gave abdicated after he had reigned for a long time.

After Nana Kojo Agyapong had abdicated, Nana Afanowaa was again asked to get some one to occupy the Stool. She nominated WASI DONKOR to occupy the Stool, but EWASI DONKOR refused, telling Nana Afanowaa that she did not give him a previous notice and so she had disgraced him. When TgASI DONKOR refused to be the Chief, Nana Afanowaa then said she would find another person. She brought KOJO PEPERA the son of ABENA BIRAGO, but Nana OSEI KoJo refused saying that KOJO PEPERA was too young and so he Nana OSEI KOJO could get some one to occupy the Stool. Nana OSEI TKOJO then asked Opanin KvASI ASANTE (Who is the man you said you will give to me?). Asante at that juncture nominated KWAKU OFORI Nana AFANOWAA said she will not agree to Asante's decision because her husband comes from the same house as Opanin OFORI, BOTW ASANTE and OSEI KOJO insisted that Afanowaa should let Ofori occupy the Stool for thqy know very well that he KWAZU OFORI can look after her and the family. After that Nana Afanowaa agreed to Nana Osei Kojols decision and Opanin Kwaku Ofori was installed as the 9th CHIEF.

QUEEN MOTHERS TO TTE STOOL
The First Queen Mother was Am Kyaa.
" Second " Yaa Dufie.
" Third " Amma Darkuo.
" Fourth " Adwoa Amankwaa.
" Fifth " Afua Sarpong.
" Sixth " Abena Afanowaa.
NKONTONKO STOOL HISTORY
Nkontonk6 is a village 9-2 miles from Kumasi on the ancient BrongAhafo road - ia Abrepo junction. The Nkontonkohene swears to the Asantehene With the Ahwiwibaa sword, a sword which is minor in significance compared to the Mponponsuo sword the principal sword of the King which Paramount Chiefs and other component states of the Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.

Traditionally the Nkontonko stool is known and called Dankwaa Ogyeawowa stool. It is a stool of matrilineal descent and belongs to the Oyoko atr-clan. It belongs also to the anwere Fekalo” or Manwere/Gyase Division of the King. Manwere means Guard or Bodyguard of Asantehene in his household. According to the Ashanti tradition there was no separate Fekao or Division of the Manwere group at the King's court. This group of the Manwere Division at the King's court is a recent innovation of the present Monarch Nana Osei Prempeh II also known as Nana Osei yiretwie. The Tradition as of old was that the Manwerehene was under the category of the Gyase division of the King's household.

The ancestress of the stool Nana Dankwaa Korkor alias Dankwa Ogye&wowaa who was from Juaben by birth and a member of the Oyoko royal family is said to have extricated herself from Juaben-Kumasi hostilities somewhere in the 1880s and took refuge with the King of Ashanti in Kumasi. Juaben is a chieftdom some 19 miles to the east of Kumasi. It is claimed in Juaben tradition that it was a man from Juaben who killed Ntim Qyakari, the King of Denkyira on the battlefield during the Ashanti/Denkyira war fought in the reign of King Osei Tutu, the first Asantehene. The Denkyirahene, it is learned, was sea-Led playing wari, in his tent shackled with golden fetters round his ankles to one of his wives. The Juaben men broke in, the first blow aimed at the Denkyirahene was hit on a heavy gold bangle he was wearing on his
arm, and then he was made prisoner. The reigning Juabenhene at the time of the Ashanti/Denkyira War was Nana Adaakwa Yiadom. It is said that it was Adaakwa Yiadom that Asantehene Nana Osei Tutu invited to his court. Ntim Gyakari, the Denkyirahene had sent messengers to Nana Osei Tutu to collect tribute from the People of Ashanti.

Before the formation of Ashanti as a unitary state, the Denkyirahene is said to have ruled all the five states, namely Juaben, Nsuta, Mampong, Kumasi and Bekwai. Juaben was responsible for the fire-wood of Denkyirahene, Nsuta was responsible for red clay- Mampong for the fibres, Bekwai for the carrying of water, and the Asantehene had to send one of his wives annually to the Denkyirahene to nurse his princes and Princesses. The messenger of Ntim Gyakari, Amania was sent to collect these various tributes from the five towns.

Tradition has it that whilst Kingsei Tutu was sent to Denkyira in his youth for training when his gran.uncle King biri Yeboah was then the occupant of the Abandwa stool of Kumasi, Barima Osei Tutu became the lover of a certain woman by name Akua Abina Bensua, a sister of Nana Boaponsem, the Denirahene. This woman brought forth a child, who was Ntim Cakari. So Ntim Ggakari became the Denkyirahene, and it was he *ho sent messengers to his father Osei Tutu to collect tribute. So at a meeting at Kumasi the Asantehene asked Juabenhene AdAkwah Yiadom whether he thought it was good and nice for the father to serve the son in this way (Agya Okosom Oba). The Juabenhene replied that it was a sign of insolence on the part of the Denkyirahene and that it would be proper to wage war against the Denkyirahene. War then ensued. The Juabenhene killed Ntim Gyalari on the battlefield. The- Commander-in-Chief of the Ashanti Army was Nana Boahene Anantuo, the Mamponghene. NtimQ Gyakari ias at long last captured and decapitated. He was sent to Kumasi, where his hiad or skull was taken by the Asantehene, his legs by the Mamponghene, and his fingers by the Juabenhene. His fingers (Kwadumasa) can be found today on

the Juabenhene's umbrella. The beard was taken to the Bekwaihene, Ogu Ame-Yaw.

Then came the important question of who was to keep the booty taken into the war. The Kumasi people felt that the heavy gold bangle which was captured by the Juaben-men should be given to the King of Ashanti as the supreme head of the nation but Juaben on the contrary held the view that the booty was captured by the Juaben men and must be deposited at the Juabenhene's Court. So there ensued feud between the Juaben people and the Kumasi people.

It so happened that during the reign of Asantehene Nana Osei Yaw Akoto the old feud between Kumasi and Juaben broke out into open war. The two states had been on bad terms ever since the battle of Feyiase. As previously stated the Juaben men had actually captured Ntim Gyakari and had taken the gold bangle on his arm, which had intercepted the first blow struck at him, and the gold wari pieces which he was playing. It is however learned from
both documentary and oral sources that Kumasi fought no fewer than seven wars with Juaben to make the Juaben men give up these relics. Juaben tradition also ascribes that it was in the reign of Nana Kwasi Boaten, the 10th Chief of Juaben that the Juabens accompanied the Asantehene Nana Osei Yaw Akoto to Akatamanso war fought at Dodowa in which the Ashantis were defeated after a bloody battle at Dodowa in 1826. The Asantehene Nana Osei Yaw Akoto as stated took to his heels with his infantry battalion and left the Golden Stool of Ashanti on the battlefield. The Juabenhene Nana Kwasi Boaten brought back this sacred stool of the nation to Kumasi when he returned with the Kuntensehene, Nana Antwi. The Juabenhene returned the Stool immediately to the Asantehene. When the Asantehene fled from the battle with the Kumasi people, they left other valuable trinkets behind as well as the Asantehene's wife, by name Aka Apugya. She was however killed at Dodowa. The Juabenhene Nana Boaten and the Kuntensehene Antwi having thus

- 4. -

returned the Golden stool to Kumasi the King Osei Yaw Akoto then questioned them at a meeting of the Kumasi Council of Chiefs about the whereabouts of the said ornaments which were left at the battlefield. These old ornaments were valued at about one thousand pounds known to have been kept in possession of the Juabenhene. The Juabenhene's reply was that the ornaments had been left at the place where the Asantehene had taken to his heels, abandoning the Golden stool and his wife. The Asantehene, he said could have returned to the battlefield and fetched the Golden Stool himself.

Nana Boaten's reply naturally infuriated the Asantehene and his Elders, since it was more or less an insinuation against the occupant of the Golden Stool. Juabenhene was asked to recant what he had said, but he refused to withdraw his statement, arguing that the ornaments were not in his possession. At this juncture the Juabenhene told his mother Nana Juaben Serwah the Queen-Mother, whilst before the King, that they would have to return to Juaben. The Bantamahene Apreko (Krontihene of Kumasi) instantly got up from his seat whilst the King was sitting in state and said he would challenge the Juabenhene for making such impolite statements. So war ensued at Juaben. The Juaben people could not withstand the Kumasi people and the only alternative was for the Juaben people to migrate from the present area of Juaben to Kibi, where they met Nana Amoako Atta Panyin, Okyenhene and Nana Dokuaah Okyenhemaa who gave the immigrants some place to stay. They spent about ten years at Kibi.

Nana Osei Yaw Akoto, Asantehene died, he was succeeded by Nana Fwedua Agyeman alias Nana Kwaku Duah I who 3.s said to be the least pugnacious of all the Ashanti Kings. Nana Fredua Agyeman ordered that Nana Boaten, Juaben Serwah and their retinue should return to Juaben from their self-imposed exile. He sent messengers after them to Kibi. However Nana Boaten stated that as a result of his migration to Kibi he had incurred a debt of one thousand pounds.

- 5
So the messenger returned to Kumasi and informed the King of this. The King at a later date sent a messenger with a sword and an amount of two thousand pounds to the Juabenhene. The sword indicated that he was a King of peace and did not like war, in that he had been nurtured at Juabenhene's palace in his youth, and was not going to follow in the footsteps of his predecessor. An animal by name Otwe, was depicted on the sword sent to the chief of Juaben, which symbolised that he was pulling him back to his lands.

It is further said that when the Asantehene ordered Juabenhene to return to Kumasi, the Juabenhene stated that unless the Head of Bantamahene Apreko was sent to him, he would not come back. So the Bantamahene was at long last killed and his head sent to the Juabenhene before he would make the necessary preparations to return home.

Nana Boatin, Juabenhene, decided to commit suicide, because his younger brother refused to return home with him. He said that Asantehene Fredua Agyeman had done him a great honour by inviting him to return to Kumasi, but his younger brother would not go. Nana Boatin committed suicide and was buried at Samang, at Akim Abuakwa.

Nana Juaben Serwah stayed at Kibi and would not come back to Juaben. When his 'senior brother died the younger brother, Boaten Kumah, succeeded to the stool. The stool and all the stool regalia were taken away by the Juaben people to Kibi. The younger brother also died on the way, at Obo, where the Queen Mother succeeded to the stool herself since there was then no male heir.

During the migration of the Juaben people to Kibi some of the royals remained at Kumasi. When Nana Juaben Serwah was leaving Obo for Kumasi, she urged the Juaben people at Obo to swear to those royals who had taken the side of the Kumasi people. So at this place the Juabenhene's linguist, by name Asare, pronounced judgment that those royals at Kumasi would never be allowed to inherit the throne of Juaben.

So Nana Juaben Serwah arrived at Juaben. Nana Fredua Agyeman gave her a certain gold ornament, by name Kanta (regalia, bracelet, chain or necklace), elevating her to the position of a Female paramount Chief. Nana Serwah spent eight years on the Stool after leaving Obo. The ancestress of Nkontonko stool is said to have migrated to Kumasi somewhere in the 1880s during the Kumasi-Juaben squabbles arising out of the need to settle who was to take custody of the gold bangle and gold wari pieces which were captured from Ntim Gyakari by the Juaben men in the battle of Feyias. Nana Darkwaa Korkor alias Dankwa Ogyeawowa of the Qyoko matri-clan and other supporters of Juaben is said to have taken an independent decision about their inclination towards the Kumasi people and consequently left Juaben in such hostile attitude for Kumasi.

On their arrival at Kumasi they jostled for a position until the present village of Nkontoko was allocated to them at the King's own command. Nkontoko was so
named in that the female section of the residents usually gave birth to still-born children and hence the name Nkontoko meaning an area which had no luck for children. According to Nkontoko tradition of Origins for many years after its foundation the Nkontoko administration was in the hands of the females of the royal clan of the community until it was at a later date decided that the administration should be transferred to the males in royal clan.

- 7 .4 C2HIEFS OF NKONTOKO STOOL
1st Chief
2nd
3rd 4th 5th 6th 7th 8th 9th
1 Oth 1 th
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0 .. 0 4 0
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Nana Dankwa Korkor alias Dankwa
Ogeyewowa (Female)
Akua Afriyie (Female) Serwah Amma (Female)
Opoku Agyeman alias Opoku
Akrowah (male)
Asamoah Debyea (Male)
Opong layifi
Oaei’Kwede he (was a son of an Asantehene) (Male)
Nfensi Akwasi Pong "
Adu Gyamfi (He was " a co-ordinating royal and not a direct descendant to the stool)
Kwame Dormah (Yale)
" Kwame Dormah II "
(The present Chief)

Classification:
Informants:
IAS aoc. no.
AS 205
1. Nana Xofi Pong, Pomaakromhene
2. Opanin Kofi Donkor 3. Opanin Kwadwo Atim
Recorded by:
J. Agyeman-Duah
Date:
POMAA.KRO M
STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
1 November, 1967

POMAAAMOM STOOL HISTORY
Pomaakrom is a village 112 miles from Kumasi on the Kumasi-Sunyani road via Akodie Nkwanta. The Odikro of Pomaakrom swears to the Asantehene with the Ahwihwibaa sword, a sword which is minor in significance compared to the Mponponsuo sword, the Principal sword of the King which paramount chiefs and other senior chiefs of the component states of Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.

Pomaakrom stool is one of matrilineal descent and belongs to the Eduana Matriclan. Traditionally the Pomaakrom stool is known and called Akwasi Dwira stool. This stool is said to have been created in the reign of King Opoku Ware durig the Abirimoro war under the auspices of the Hiahene. Saben Okra Domese. Ashanti tradition relates that King Opoku Iare, Okatakyei while he was away on a campaign in Akyem news reached him at the battlefield that the warrior chief of Sefwi by name Abirimoro had besieged Kumasi and other principal towns of Ashanti looting and causing damage to valuable properties of the state. Upon hearing this terrible news the King despatched Akyem pimhene Nana Owusu Afriyie and the Bantomahene to pursue this notorious Chief of Sefwi who had then besieged Kunasi. But the Akyempimhene declined this offer on the ground that it was not proper to leave the father at the battlefield. Consequently the A1yempimhene in turn appointed his younger brother Hiahene Oheneba Sabin Kumah, Buaso Odikro, the Nkawiepaninhene Twum, the Nyinahinhene and the Bantamahene, also appointed Brefo Apaw, Akwaboahene and Bari Offianohene to pursue Abirimoro and to fight against him. The deputed Ashanti army later returned to Ktmasi and reported to the King that Abirimoro in his flight had stopped at AMPassaso and had opened fire on them. Abirimoro was pursued up to the banks of the river called Mansamu where he was at a later date decapitated by the King roving army.

The Hia stool it will be noted is one of patrilineal descent "Mmamma Dwa" and is solely occupied by the sons and grandsons of the Golden stool. It is a non hereditary stool. This stool is known to have been created by King Osei Tutu through the magical incantations of Komfo Anokye, the Spiritual Adviser and confidant of the Asantehene Nana Osei Tutu. The creation of the Hia Stool took place in Kumasi on one Friday at an area known as "Asraan Gyeduam" where Okonmfo Anokye caused a thick fog to take place, screening the sky, through which he drew down a bunch of human teeth.
joined together on a white thread made of the fibre from a branch of a pineapple tree called (Firayeh). Okomfo Anokye fastened this around the neck of Nana Saben Xiimaa, whom, at the suggestion of the Asantehene. Nana Osei Tutu, Okomfo Anokye called "Kra Saben Domse" ("Kra" meaning the "Soul"). So, from that time, the Hiahene was ordained as one of the principal "Akradwadefuor" (Soul Washers) whose sole duty was and still is to keep "holy" on every Tuesday besmearing themselves with white clay as a symbol of washing the soul of the Ashantehene.

The word "Domse" also means the teeth (i.e. strength of power), of the enemy of Ashanti. Okomfo Anokye then declared that he had pulled down the teeth (i.e. power), of the enemy of Ashanti, and had entrusted them to the charge of the Hia Stool. Okomfo Anokye further predicted that in any war waged by the Ashantis against other nations if the Hiahene or some of the members of the clan to whom the Hia Stool belongs took part, the Ashantis were sure to be victorious.

As a sequel to the creation of the Hia Stool, the Hiahene Okra Domse directed that Kofi Nkuro the ancestor of the Stool in question and other relations be resident at Pomaakrom whose assignments were to serve as watch dogs, or guards (Akwansrafo) for the Ashanti King, and of course to report to the King in case of enemy invasion. Hia tradition ascribes that after intermittent fighting with Abirimoro and his forces, it was on the banks of the river called "Nyaasu" near Akrodie in the present Brong-Ahafo region that the Hiahene Okra Domse and his army succeeded in snatching from Abirimoro and his intruders, the Asantehene Nana Nyarku-Kusiamo, the mother of King Opoku Ware and other members of the Ashanti Royal Family who had then been kidnapped by the invaders. As a token of gratitude and in recognition for the prowess displayed by the Hiahene Okra Domse and other chiefs who fought in the Abirimoro war on behalf of the Asantehene, King Opoku Ware rewarded the chiefs namely Hiahene Oheneba Sabin Kumah, *Buaso Odikro, the Nkawiepaninhene Twum, the Nyinahinhene, Brefo ApawAkwabahene and. Bari Offianohene with that vast expanse of land which stretches from the banks of the river Nyaansu near Akrodie in the Brong-Aafo region down to the banks of river "'ansani in Aowin traditional area in the present day Southern Ghana. But for political and administrative reasons the then Gold Coast Government shifted the original boundary line from the Aowin area in the Gold Coast Colony (now southern Ghana),to the Banks of the river Bia in the present day Brong-Ahafo region. Abirimoro having thus escaped in confusion and ran down'pellmell into the region of Hades, Kofi Nkuro and other relations were asked by the Hiahene Oheneba Sabin Kumah alias Okra Domse to settle at the present area of Pomaakrom. Prior to the Abirimoro war Kori Nkuro and other relations were resident at Kunsu but as a result of this war they became residents of Pomaakrom. Kunsu is at present the Ahenkro or headquarters of the Hia Stool. These new immigrants were of
course direct subjects of the Hia stool. The ancient name for Pomaakrom was known as Ahenkroso indicating that the area was near the baaks of the river Ahenkro. But the name "Fbmaakrom" was given to it by travellers who named the area after Pomaa, a sister of Kofi Nkuro, the ancestor of the stool, Who is said to have treated strangers and travellers who lodged her very kindly.

The story is told that Adwoa Pomaa was a blood relative of Kofi Nkuro and since Kofi Nkuro and Kofi biri Yeboah and other relations had been asked to stay at the place formerly known as Ahenkoroso, Adwoa Pomaa thought it proper to follow her relatives to the new settlement. Pomaa became a popular figure, at this village of Ahenkororo in that she was was kinply disposed to strangers and travellers who lodged with her. "Pomaakrom" thus gradually became the popular name for Ahenkororo.

Nana Kofi Nkuro the first chief of this village is sad to have taken part in the Abirimoro war and contributed greatly to the winning of the victory.

Nana Kofi Nkuro was succeeded by his nephew Kofi Obiri Yeboah. Kofi Obiri Yeboah was succeeded by his nephew Kwasi Dwira; Nana Kwasi Dwira is said to have reigned for a considerable length of time and died somewhere in 1919. He was a contemporary of King Kofi Karikari and Nana Bonsu Kumah also known as Nana Mensah Bonsu.

Nana Akwasi Dwira was succeeded by Nana Akwasi Nsiah whilst King Prempeh I was in exile in the Seychelles Island. He saw active service during the Yaa Asantewaa war of 1900 (Apiakyiri War). Nana Kwasi Dwira was succeeded by Nana Kofi Nsiah whilst King Prempeh I was still in exile in the Seychelles Island.

Nana Kofi Nsiah was succeeded by Nana' Kofi Pong in the second half of the reign of King Prempeh I, that is after his repatriation from the Seychelles Island in 1924. He was destooled for mlaadministrat ion.

Nana Kofi Pong was succeeded by Nana Kwadwo Sefah in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He was destooled on charges of mismanagement and embezzlement of stool funds. He was sentenced to prison for 4 months.

Nana Kofi Pong was reinstated in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He was once again destooled for mil-administration. Kofi Pong was succeeded by Nana Atta Kwabena. He was transferred to the Knsu stool at the discretion of the stool elders in the reign of the present Monarch Sir Osei Agyeman Prempeh II.

Nana Kofi Pong was for the second time reinstated. He was destooled by the C.P.P. Government instrument in the reign of the present tnarch Sir Osei Agyeman Prempeh II.

Nana 'Kofi Pong was succeeded by Kwame Appiadu who was enstooled by the CP.P. Government. He was deposed by the N.L.C. decree,
Nana Kofi Pong the present chief has for the third time been reinstated by the N.L.C. decree.

CHIEFS OF
PO MAAOM STOOL
1st Chief
Nana Kofi Nkuro
2nd
3rd
4th
5th
6th
7th
8th
9th
10th
Nana Kofi Obiri Yeboah
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*a a a 00 ovaee
" Kwasi Dwira t Akwa si Nsiah
" Kofi Pong (Destooled)
Kwadwo Sefah (Destooled)
Kofi Pong (Reinstated)
Atta Kwabena (Transferred to the Kunsu Stool)
" (Kofi Pong Reinstated and Deposited from Office by Government Instrument) " Kwame Appiadu (Destooled from Office by N.L.C Decree)
Kofi Pong (Reinstated by N.L.C* Decree)
2nd
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IAS aco. no. AS 206
Informants:
i. Okyerekromhene Kwadwo Okyere Ababio
2. Ocerekrom Kyeame Yaw Antwi
3. Opanin Kwaku Addai of Okyerekrom
Sub jeet:
OKYERRIMOM STOOL HISTORY
Tstitute of African Studies, University of Ghana, Legon.
November, 1967.
Classification:

KYXREKROM STOOL HISTORY
kyerekrom is a village 9-2 miles from Kumasi on the Kumasi-Accra Road via Fumuesua junction (Nkwanta).
The Okyerekromhene owes direct allegiance to the Golden Stool of Ashanti and swears to the Asantehene with the Mponponsuo sword, the principal sword of the King which paramount chiefs and other senior chiefs of the component states of Ashanti Union use in swearing the oath of allegiance to the Asantehene. The Okyerekromhene as an Obrenaping of the Asantehene was in the old days serving the King within the Adonten Division but was transferred to the Gyase Division of the King in the reign of King Prempeh I as a result of some internal squabbles that arose between the Okyerekromhene and some members of the Adonten Division immediately after the Nkoranza. Kiar fought in the first part of the reign of King Prempeh I, that is before his arrest by the British in 1896. Traditionally the Okyerekromhene is known and called Okyere ne Boadi Akodwa (Okyere and Boadi stool). It is a stool of matrilineal descent and belongs to the Ekdona Matri-Clan. It is an ancestral stool said to have originated from Denkyira. At stated, the Okyerekromhene at present comes under the category of the Wase Division of the King within the Kronko group and is serving the King with his brother-chief (Adamfo) the Asomfohene who is the custodian of the Busumuru sword of the King.

The Gyase Division of Asantehene is classified, into five distinct groups each having different functions to perform. Each group is of course independent, but they all constitute the Gyase. Division of the King of which the Samanghene is the accredited head. The five groups are as follows:

1. Samanghene
2. Kronkohene
3. Dadiesuahene
4. Anantahene
5. Gyasehene (Formerly known as Gyasewahene)

The following chiefs come under the Kronko group within the Gyase Division:

1. Ytorakasehene
2. Akyeremadihene
3. Kasamuhene
4. Asomfohene
5. Sefiesohene
6. Tudwenehene

The Okyerekromhene of course serves the King as an intermediary with the Asomfohene who is also one of this dignitaries of the Kronko Group of the King's Gyase Division.

The Asomfohene who is a brother-chief of the Okyerekromhene also holds a dual capacity at the King's court. He is the Asonafoahene or chief responsible for the custody of the Asantehene's Bosumuru sword in addition to his position as Asomfohene as such.

The Bosumuru sword was the first of the Keteanofena swords to have been made and it was made for King Osei Tutu. It is maed for swearing purposes only by the Asantehene and only at the special installation rite.
which takes place at which was one of the wards in ancient Kumasi. It is the most solemn part of the installation rites and the only persons admitted to it are the players of the Apede drums. The bearer of this sword wears the Asantehene's crown, the Denkyemkye, niide of the skin of the same elephant on whose skin, the Banwoma, the chair which provides a seat for the Golden Stool, is placed. The elephant had been slain by King Osei Tutu on his march back to Ashanti from Akwamu to succeed his uncle King Obiri Yeboah. The crown is decorated with gold casts of a ram's horn, the head of a crown-bird, a sea shell and the Adwira plant. The Asantehene wears it only at the Pampaso installation rite and when there is a grave national crisis such as the declaration of war. The name means the ha$ of all hats.

The anoestress of the Okyerekrom stool was Nana Kyerewa Amponsem of Denlqyira. She is said to have been a beloved wife of *King Osei Tutu,

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the founder of the Ashanti nation. The King is believed to have got married to Nana Fyerewa Amponsem while under going a course of kinship training at the Denlyirahene's court. King Osei. Tutu left the Denkyirahene's court unceremoniously for Akwamu as a result of Abena Bensua's pregnancy. On King Osei Tutu's installation as the Omnhene of Kumasi Nana Kyerewa Amponsem then came to Kumasi/Kwamang to live with her beloved husband. So from Denkyi Nana iyerewa Amponsem and her retinue touched at Kokofu, the ancestral home of King Osei Tutu where news of her arrival was conveyed to the King at lumasi/fvaiang. Nana Kyerewa Amponsem and her retinue then called at Aboatem to refresh themselves. At Aboatem some relatives or relations were left behind but Nana Kyerewa Amponsem and others continued their journey to Abosom. At Abosom they became hemmed in there so they asked the King for a suitable place of residence, Abosom is a village near the University of Science and Technology. Abosom was found to be an unsuitable area for the residence of the King's wife since innocent people and travellers who were found near the residence, A traditional sword called Kantankranchi was of course hung infront of the house which to indicate to the public that that particular house was a sacred place for the ing'swife and under no circumstances should anyone make an unlawful entry into the house. Nana IKyerewa Amponsem who had no child by the king became somewhat incapacitated at her old age and so the question of Levirate arose. One Adoma who was a full blood relative of Nana Nyerewa Amponsem was appointed by the IKing to succeed Nana Kyerewa Amponsem as his wife. This custom whereby the"King, in the old days, could exercise his influence in the choiae of wife rom a particular house was known as "Ayite" that is the Tqing's legal or lawful wife. On the other hand the King as custom demanded could as well engage an infant or girl from a particular house; the girl was then restricted from some public functions; this custom was known as "Asiwa" that is the King's future wife. Since ignorance of the law is no excuse, if anyone was found to have had sexual connection or had any private
dealings with the girl when she became of age, the offender was punished with a life

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imprisonment and sometimes also he was castricated and socially ostracized. Ebom having been found to be an unsuitable place for the harem a special appeal was thus made to the King by the King's wife for a suitable place. The King having acceded to the request of his beloved wife, Nana Adoma he directed that the new wife and her followers should be settled at the present area of Asokore Mampong. Here Nana Adoma is believed to have settled among members of her own clan (The Eduana Matri-Clan). It is worthy of note that the Asokore-Mampongghene belongs to the Nifa Division. He owes direct allegiance to the Asantehene and swear to him with the Mponponsuo sword. Unlike other Divisional chiefs of the King the Asokore-Mampongghene is the only chief who constitutes the Nifa Division of the King so far as the ITing's paramountcy is concerned. He is the only chief of this division. His town of Asokore Mampong is on the Sepe Tinponum road which is on the main road to the Iumasi Air Port, the first turn on the right at the Air Port Roundabout via Nkontonponiefere village. Tradition claims that one of the Asantehenes wives who was also the Queen-Mother of Asokore Iampong was the sole "owner" of the vast expanse of land which stretches from Sepe village right down to the banks of the River Awofena Which forms a line of demarcation between the Property of the Queen-Mother and that of the Asokore-Mampongghene.

At Asokore Mhmpong area Prana Adoma and followers became hemmed in and once again appealed to the king for a more suitable place of residence. The present village of Okyerekrom was then chosen for them. The former name of the village was Inovmn as Hemang and the caretaker-chief of the village was Akyem Ebag Bu who was the EI-yemhene of the Asantehene. Nana Ol<yre who was a brother to Nana Kyerewa Amponsem, the former wife of King Osei Tutu - Opimsuo thus explored the present area of Okyerekrom and the place was named after him as the explorer of the village Okyerekrom. Nana Okyere who was the first chief of this village was a contemporary of King Osei Tutu and took part in the Dormasa war fought at Suntresu, a suburb of the present city of Kumasi, in which the Dormaas were totally defeated at Abesim by the King's forces and Dormaa Kusi the

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Commander-in-Chief of the Dormaa Infantry Army captured and decapitated. He. also took part in the Den1cyira war fought in the reign of King .sei Tutu in which the Denkyirahene Ntim yankiri was defeated after a pitched battle at Feyiase. He also accompanied the King to the Akim war fought. in. the reign of King Oei Tutu in which it is learned, that the King was with the part of the Ashanti army that was surprised and cut off by the Akim forces and furthermore that he died during the course of the campaign. On the otherhand there is another tradition which states that the King died as a result of protracted illness at the battlefield and that whilst the
Ashantis were crossing the Pra river with the corpse they were suddenly attacked by the Akims. Nevertheless the coffin was accordingly conveyed home. The courage displayed by the King's few retainers in conveying the coffin home brought about a saying in Ashanti "Adaka Gyeabor" meaning a coffin which fears no bullet. This allegory is also contained in the Ashanti lyric.

Nana O1 were succeeded by his brother Boadi in the reign of Asantehene Nana Opoku Ware. He took part in the Akim war fought in the reign of King Opoku Ware in which the King was at the battlefield when Abirimoro the deadly chief of Sefwi besieged Kumasi and other principal towns of Ashanti thus looting and causing damage to other valuable properties of the state. He took part in the Talijiman war fought in the reign of King Opoku re in which the Takyimanhene Ameyaw was defeated and decapitated by the Ashantis. He also took part in the Gyaman war fought in the reign of the same King Opoku Ware in which the Gymaran were defeated and the Gyamanhene Abo Xofi was beheaded.

Nana Boadi was succeeded by his brother Nana Kotineboa in the reign of Asantehene Nana Iasi Bodom. It is learned that Kusi was a ruler of less distinction. He is described as an elderly mediocrity, who left the business of governance to his chiefs and councillors. Nana Kotineboa was succeeded by Nana K yerematen in the reign of Asantehene Nana Osei Kwadwo, the great fighting King who fought in the broad daylight. He took part in the Benda War fought in the reign of King Osei Kwadwo in which Worasa the chief of Benda was captured and beheaded after a fierce fighting under the able leadership of the Dadiesoabahene, Atobra Kwasi.

Nana K yerematen was succeeded by Nam Yaw Panin in the reign of Asantehene Nana Osei Kwame. Nana Yaw Panin was succeeded by Nana Amoafiri Brimpong in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu Kwame. He took part in the Gyaman war fought in the reign of King Odei Bonsu Panin in which Adinkra Kofi the Gyaman Chief was defeated and beheaded by the Ashantis. He also accompanied the King to the Fanti war fought in the reign of Osei Bonsu in which the King for the first time in the annals of Ashanti history did place the state sword into the sea at Anamabu as a symbolic sign of victory over the Fantes, and claimed for himself the traditional title "Bonsu" meaning the destroyer of the sea.

He was also a contemporary of Asantehene Osei Yaw Akoto; He took part in the Akantamansu Var fought in the reign of Asantehene Osei Yaw Akoto in which the Ashantis were defeated in a bloody battle at Dodowa. Nana Amoafiri Brimpong was also on the stool in reign of Asantehene Nana Fredual Agyeman alias Nana Kwaku Duah I the least pugnacious of the Ashanti Kings.

Nana Amoafiri Brimpong was succeeded by Nana Akyeampong Asiah during the latter of the reign of King Kwaku Duah I. He was on the stool during the civil war which broke out in Ashanti as a result of the enstoolment of King Prempeh I alias Nana Kwaku Duah III. Nana Akyeampong Nsiah who took part in the Nkoranza war fought in the initial reign of King Prempeh I that is before his arrest
by the British in 1896 was shot dead at the battlefield and succeeded at that material moment by his nephew Kofi Nimo. It is learned that Nam Kofi Nimo at that critical moment took the Oath of Office and swore to the Bantamahene who was the commander-in-chief of the King's mobilised force. It is learned that after the Nkoranza war fought in the initial reign of King Prempeh I that is before his arrest by the British in '1896 a dispute arose between the Oyrekromhene and some members of the Adonten Division of the King. As a result of this economic overtone the

King gave his ruling that the Oyrekromhene who was originally serving him through the Adonten Division should rather serve him intermediately with Asonafoahene as his brother-chief (Adamfo) in his Gyase Division as such. The Asonafoahene as stated holds a dual capacity at the King's court. He is the Asonafoahene of Asantehene that is the custodian of the Asantehene's Busumurul sword. It is significant to note that when the King was in exile in the Seychelles Island for a period of about 29 years it was the Oyrekromhene and the Asonafoahene who kept the Abosodie of the Bosumuru secretly without making an inkling about it until after the King's repatriation in 1925. The Abosodie of the Bosumuru sword comprises the skull of a mangabey Kwa Gyadu which is believed to have been caught from the skies by Okomfo Ano1qe (The spiritual adviser and condidant of King Osei Tutu) and had a magical force, and a medical plant calle1-6**"fira with the ethnic name of (Portulaca Oleracea). The scabbard is ade of beaten gold and strung to the pommel of the hilt are precious beads. A duplicate of this sword already listed under the Asomfofena or courier swords in the Gyagitire. Nana Kofi Nimo it is said was a reigning chief after the repatriation of King Prempeh I from the Seychelles Island in 1925. He saw active service of the Yaa Asaniewaa of 1 900 (Apiakyiri rhar). He fought on the side of the Golden Stool and was one of the active soldiers of the Yaa Asafitewaa. Nana Kofi Nimo was succeeded by Nana Yaw Bonso in the reign of the present Monarch Nana Sir Osei Agyeman Prempeh II. He abdicated after two months reign. Nana Yaw Bonso has been succe #ed on the stool by Nana Kwadwo Okyere Ababio who is the present chief.

CHIEFS OF OKYEREKROM STOOL
I st 2nd 3rd 1~th 5th 6th 7th 8th 9th 11Gth
Chief
I, I, I?
I?
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'I
PAAKUSO STOOL HISTORY - Part II

The village of Paakuso is said to have received its name from the small lake, or pond Paaku which is situated about a mile from the present site of the village. The lake itself was so named by Okomfo Anoye. It is said by the villagers that at one time Anoye wished to prepare medicine for an impending war. All the rivers and lakes of Ashanti refused to give him water until at last he came to the lake now named Paaku. This lake asked to know what he came there for and promised to give him water, because it "craved for war" "Paaku".

The village itself is divided into 2 distinct sections called Kronko and Abronkase. The Kronko section is generally acknowledged as being the senior and it is from this part that the Odikro is chosen. The Abronkase people settled at the village some time after its foundation and came originally from DenRyira. All villagers are conscious of the geographical and historical
division of the village. I am unsure how it works in actual day to day life but each section has its own "suminasua" and latrine.

I shall try to deal with the history of the Kronko group first as its group is normally taken to be 'Paakuso and as the stool 'belongs' to this part of the village. My informants are Paul Asante, Opanin Yao Banie', Okyeame of the Odikro. Other informants have provided information, privately to Paul Asante, my Assistant.

The first Odikro was Opong Kesse, of the Ekoanna Clan. He came originally from Tafo after being involved in a dispute over succession to the stool of that town. The successful rival candidate was Opong's brother and Opong left and went first to Bokrum. Although the Bokrum. hene requested him to stay there he left and moved to Asokore Mampong (the chiefs of both these villages were of the Ekoana clan). The name of the Mamponghene, (the Kumasi Nifahene) was Boachie Danquah. Opong then moved away from Mampong to a place called Atwenamaminasu which was later called Kotokrum. At this place a large number of his followers (said by some 'to be 300) died within a short time. Now among the followers of Opong was a man from Tafo called Kwanini Yao. He had married a woman called Efua Hia who was at the village with her sister Duan Were. Both these women were of the same clan as Anokye. When they met him in that area they told Kwanini Yao that a relative of theirs, a great Okomfo, was near and could help them. Opong was informed and Anokye was consulted. Anokye discovered a big Odum tree at Korokrum. In this were dwarfs (moatia) who were killing the villagers. Anokye killed and cut into pieces a black ram and put the pieces on plantain leaves. He next buried a red cock under the Odum tree. He said the tree would show the people whether or not it wanted them to stay there, The next day the ram was alive and running about, the cock crowing. The tree did not want the people there Anokye then led the people to where they would stay in future - he came to a certain place and was not' able to move past it - "Kronko" - before this event he had had his dealings with Phakuso and forecast people would live near it in reward for its help. This was at some time after the death of Obiri Yehoah. Nearly Anokre settled the people who originally came from Akuapim in one group this place is called Ohunutumi. Before the people settled at Kronko they were at 'Apegya'. (This section is very confused - I shall try to get more information.)

IU informants say that Osei Tutu did not stay for 7 years at Paakuso and add that Anokye said he must die in battle if Ashanti were to remain great. He is said to have 'died of Sasaboro (rheumatism?) and his coffin was made of 'Iemire" fibre. This was then carried into the thick of the battle to receive the enemy bullets.

The following is the list of chief I obtained-you will see it differs slightly from yours:

1. Opong Kesse,
2. Opong Kumah (his brother)
3. Amponsah Furoban

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4. Sebyi
5. Marfoh.
7. Opong Kesse.

Confusion seems to exist about the chief who sent to deliver the Asantehene's message to the Dormahene. Paul Asante claims that the Dormahene had previously killed biri Yeboa. When he went to Dorma the messenger took a stool which had been magically prepared by Anokye. He stood on this and gave the message "Henese wonko". The Dormahene obeyed him at once because of the power of the stool. He was not killed on the advice of Anokye but became the Asantehene's "Kwadwarine". He was named 'Kessi and had a golden hoe put around his neck and had to serve the Ashantehene on Kwasidae. The stool made for this event is called "Timentu".

It seems to have been during the reign of Nana Sebyi that the Paakuso people suffered a great defeat at the hands of the Bandas - of 300 gunmen from Paakuso only about 5 survived the war. Because of this there is an oath 'Banda' which goes to the Odikro if sworn and responded to. After this disaster the stool history becomes confused as the direct succession from Opong I is broken - and has yet to be resumed.

- Nana Marfoh is said to have come from Ofinso and to have been a drummer for one of the gods in the area. He was also of the Ekoana clan. After the Banda disaster the royal family moved to Nsuia where they have remained ever since although they have been requested to resume the stool they have always refused. After this disaster the stool was looked after by a woman Konua Suafo. From this woman, captured in war against the Bodweseanwo people, is descended the present Odikro.

The next Odikro I have information about is Kwessi Eye. As you know after the Yaa Asantewa war the British placed their own candidates on many stools - in particular one family from Mampong seems to have been rewarded in this way for siding with the British during the war. Kwaku Dua was made Atipinhene, Yao Berko Ofinsohene etc. How it seems that the Okyeame of the Atipinhene is chosen from the Abronkasefo at Paakuso. During the period before Kwassi Kye there was no Odikro and the senior male of the Abronkasefo seems to have acted as chief for the whole village. He acted for the British administration in collecting troops, organising labour etc. This was during the Commissionership of Fuller.

The British asked that someone from the village should go to Kumasi to collect tools (presumably for road building.) Gyassi, the elder of the Abronkasefo wished to go but the Dadersoahene, the 'friend' of the Odikro at the
Asantehene's court took this opportunity of making his nominee Kwassii Kye Odikro. IKye had no claim to this office, he was the son of one of the previous Odikro but was of the Asona clan. Your informant Kwame Adetweh is related to this man on the female line this could explain why you were not told of Nye's origins. fter Eye there was again a period when the village had no Odikro. Until the present Odikro Opong was enstooled. He also is said to have had no claim to the stool but is descended from one of the "akonuasuafa" (Stool-carriers) and belongs to the Agona clan. He is not related to Kwasi Kye.

The Abronkasefo appear to be linked to the Atipinhene acting as akYeame for him. The following is ii list of the leaders of this section of the village.

1. Gyessi Kwame.
2. Owusu Afriyie
3. Owu su Kwaku.
5. Bawuah.

7. Owusu Anshah.
8. Owessi JCujo.
11. Bawuah III

The Abronkasefo came from Denkgiria after Ntim Gyakari's defeat. One group of the Asantehene's Abrafo reside at Phakuso. The people of Paakuso are "not touched by the knife" i.e. pay a fine instead of being excuted because of the help Paakuso gave to Anokye.

Classification:

Recorded by:
J. Agyeman-Duah
2nd November, 1967

TUOBODOM STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
December 1967.

AS 208
Tuobodom is a town 79 miles from Kumasi on the Tumasi-Wa Road Via Takyiman junction. The Tuobodomhene swears to the Asantehene with Ahwih*ibaa sword a sword of minor in significance compared to the Nponponsuo sword which paramount chiefs and other senior chiefs of the component states of Ashanti Union use in swearing the Oath of Allegiance to the Asantehene. The Tuobodom stool is one of matrilineal descent and belongs to the Ekuona Matri-Clan. Traditionally the Tuobodom stool is known and called Osafo Yaw Stool and it is said to have originated from a hole at a devastated area now known and called Amowere in the Nkoranza District.

The ancestress of the stool was by name Takyewa Firi and her only brother or full blood relative at the time was one Takyi Firi who also came out of the hole in question. The ancestress by name Nana Takyewa Firi is also said to have come out of this hole with a large retinue and other potentates including the Takyimanhene. This question of migration from the hole is said to have taken place during the Pre-historic times. These autochthones are said to have settled at the present area of Tuobodom on their migration or exodus from the hole. At a subsequent date there arose some internal squabbles and in consequence a separation or segregation ensued. The ancestress of the Tuobodom stool and other close relatives stayed at the present area of Tuobodom. But Nana-Takyi, a brother of Nana Takyewa Firi, the ancestress of the Tuobodom stool migrated to an area then known as Takyiman Dwemoo. The Takyimanhene and his group also migrated to the present area of Takyiman which was then known as Takyiman Manso. The Takyimanhene was said to have been a very powerful ruler at that time. Nana Takyi Firi who at a later date became a fugitive then migrated to Tacyiman-Manso where he was exalted to the position of Kronthene. As Kronthene of the Takyimanhene he ran second in command to this powerful ruler.

Before the Ashanti-Takyiman War fought in the reign of King Opoku Ware, the successor of King Osei Tutu there was a strong fraternal relationship between the Takyimanhene, Tuobodomhene and Nkyirahene all being independent chiefs within the Brong Ahafo Area. The Takyimanhene as a superior, chief within the area appealed to the Tuobodomhene, Nkyirahene and others to assist in a war against the Asantehene King Opoku Ware, Okatakyie. The invitation was however declined. The Takyimanhene after further consultations with oracles appealed to the Porcupine or Fetish Kotoko Twenpaduo also known as Fetish Tano for a signal victory over King Opoku Ware; but rather the Fetish took the side of the Asantehene. The fetish priest having fallen into a trance made an open declaration that victory was going to be won by the Asantehene in the impending war. Tradition has it that the fetish or porcupine Kotoko Twenpuduo which was also known in other circles as Fetish Tano thus became the property of Asantehene. It is said that this fetish became principal
Fetish for the Asantehene and that whenever there was going to be war between the Asantehene and an enemy country and certain miracles were performed by the Fetish victory was assured for the King. The King in on his part was customarily obliged to give some of the booty taken in each of the wars to the fetish, with a view to enhancing the dignity and prestige of the Fetish.

The Takyiman war was a decisive victory for the King of Ashanti. There was a complete division of authority at Takyiman and the Takyiman state became a vassal state of the Asantehene. The Takyimanhene Nana Kwakye Ameyaw was captured and beheaded by the King's force on the Takyiman soil. After the decapitation of the Takyimanhene, the whole state of Takyiman is said to have been ransacked by the Asantehene's army, atid the Takyiman people fled to the Gyaman land in present day Ivory Coast. Prior to the Ashanti/Takyiman war the Takyimanhene Nana Kwabena Fofie had seriously sought to induce the Tuobodomhene to stage ‘a combat against the Asantehene, but this was objected to by the, Tuobodomhene Nana Amo Gyeabuor who took the side of the Asantehene.

Immediately after the commencement of the war, the Tuobodomhene Nana Amo Gyeabour is said to have been severely wounded by a gun shot fired by the Takyiman infantry army at the battlefield. For seven days the Tuobodomhene was confined to bed but upon consultation with the oracle or fetish Kotoko Twenpuduo also known as Fetish Tano an assurance was given that there was a strong possibility of the chief recovering on the seventh day after the incident. On the seventh day, as predicted, the Tuobodomhene was given a tremendous welcome on the battlefield as a champion of the cause and he began fighting against the Takyimanhene. As a way of curtailing the authority of the Takyiman state after the Takyiman war King Opoku Ware-Okatakyei directed that at the annual Odwira Festival celebrated at Kumasi, a Holy water from the Fetish T–no be sent to Kumasi for purification purposes. This custom has since then been adhered to.

Nana Amo Gyeabour was succeeded by his brother Safuo Yaw; Nana Safuo Yaw was succeeded by his brother Agyei Korkor; Agyei Korkor was succeeded by his son Ameyaw Kwadwo because at that time the royals of the stool had become almost extinct; the few left were infants so a son of the stool was allowed to succeed Nana Ameyaw Kwadwo was succeeded by Kofi Kwakye who was of course a direct descendent of he stool. He was enstooled whilst King Prempeh was in exile in the Seychelles Island. Nana Kofi Kwakye was succeeded by Nana Ameyaw Kofi who was a son of the stool. Beoause it is alleged that there was no ripe royal of the stool at the time. The enstoolment of Nana Ameyaw Kofi took place in the second part of the reign of King Prempeh I, that is after his repatriation from the Seychelles Island in 1924. Nana Ameyaw Kofi was succeeded by Kwasi Nyankomagya ason of the stool. He was installed and not enstooled. He did not take the Oath of allegiance to the Asantehene at Kumasi and was consequently not recognised as a
lawful chief. He died during the course of litigation in which references were made to his status as a non-royal of stool. Kwasi Nyankomagya was succeeded by Kwabena Ameyaw

APPENDIX A.


Present:
Otumfuo the Asantehene, President. The Krontihene The Twimahene The Toasehene The Oyokohene The Kenyasehene The Atutuehen The Anyinasehene The Adontenhene The Amakomhene. The Antoahene The Gyasehene The Fantihene
The Anantahene The Etipinhene The Apagyahene The Akyempimhene The Akroponghehene Alaeame:
Akoto
Nsebeh
Edubofuor Kojo Apan Amoaten.

TUOBODOM STOOL AFFAIRS:

SWEARING OF OATH OF ALLEGIANCE OF ODIKRO-ELECT:
A letter was received by the Council from Kwasi Kyiremeh an Ex-Odikro of Tuobodom protesting against the installation of Kwame Asare the Odikro Elect, on the grounds that Asare is not a proper member of the Stool family. The letter was read to the Council;
Another letter was received from the Elders of Tuobodom Stool in which they recounted the evil deeds of Kwasi Kyiremeh and his relatives and affirmed that their candidate Kwame Asare who is a royal of the Stool was the only person they wished to serve. The Elders letter was supported by a copy of a judgment of the Magistrate's Court, Wenchi, in which it was stated that both the families of Kwame Asare and Kwasi Kyiremeh were royalties to the Tuobodom and eligible to occupy the said Stool. BY OTUMFUO TO KIASI KYEREH:
Q. Have you any documents in support of your protest? BY KWASI KYEREH:
A. I have applied for a copy of the judgment of the Asantehene's Court "B" about this ease and the records are being searched for. BY COUNCIL:
Until you produce a document which over-rides the decision of the D.C. Wenchi, it is presumed that the D.C's Judgment holds. and that Kwame Asare is eligible to occupy the Stool.
BY KWASI KYEREH: I have sent word to the other members of the Stool family who are not now at Tuobodom to come and apologise to the Otumfuoe on behalf of the Ex-hene and Obaapanin who have unfortunately sided eith the Teohimanhene. The young Ohene is inexperienced. He had the support of all his elders who are now here but they made him a scape goat. The Abontendomhene
has accepted a pacification of £56 from the Ex-Ohene and yet will not reconcile with him.

BY OTUMU: Do you wish me to go to Accra and bring the Ex-Ohene and the Queennmother/Obaapanin who with the Techimanhene have gone to Accra to take action against me?

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BY KWASI YREMEH: No Sir, but I am sending for the members.

BY ABONTENDOHENE: The followers of the Ex-Ohene came to pacify me with £20 through the School Teacher at Tuobodom. As I was about to come to Kumasi, I told the Teacher I would not take the roney till I had returned from Kumasi. I did not accept the apology. The money is still with the Teacher.

BY OTUFUO: Since the Obaapanin has rebelled against the Golden Stool she and her family automatically forfeit their right to occupy the Tuobodom Stool on any future date. They are banned henceforth. Both the male and female stools should not be filled from the family of Kwame Aare the Ohene-Elect.

The Odikro-Elect and his Elders now took the oath of allegiance to Otumfuo. The Elders in swaring the Great Oath said that in view of the rebellious attitude shown by the baapanin's family, they will no longer give the Stool to any of the Obaapanin's family who are completely banned from the Stool.

APAGYAHENE: I consider, in addition to the usual Aseda for swearing, the new Odikro and his family should thank the Otumfuo for giving them the exclusive ownership of the Stool. BY OTUMFUO: The new Odikro will now pay the usual Aseda and when he returns to his town and elects a Queen-Mother, they both and their family will come and render thanks.

Recorded by:
(Sgd) JNO. W. POKTJ.
Secr. K.D.C.
CERTIFIED TRUE COPY.
(SGD) JOHN DAQUAH,
SENIOR STATE SECRETARY,
KUMASI STATE COUNCIL.
Copy from certified true copy.

Classification:
Informants:
Recorded by:
Date:
Subject:
IAS acc. no.
AS 209
The Chiefs Queen mother Elders and private sources mainly concerned with the origins of the village and Osei Tutu.
J. Agyeman-Duah
PART II OF KYEREKROM STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
December, 1967.

PART II OF KYEREKROM STOOL HISTORY
FROM THE CHIEF, QUEEN MOTHER, ELDER AND PRIVATE SOURCES
MAINLY CONCERNED WITH THE ORIGINS OF THE VILLAGE AND OSEI TUTU

The origin of this village dates back to the period when Ashanti under Osei Tutu, was beginning to be a nation independent of Denkyira. The Ashanti previously paid a yearly tribute to Denkyira of palm-oil, a log of the Osa tree, sheep and yams. The Ashanti used to take things to Denkyira, stay 40 days and attend the Odwira festival. At this time the Queen of Denkyira was called Akuaboraa and she had a daughter called Bansua. Osei Tutu had gone to Denkyira for the yearly festival and had intercourse with Bensua. The Asantehene was informed and 'gold and properties' were sent to Denkyira for the marriage. From then on, Osei regularly visited Denkyira. Once he was there and saw Bensua's sister, Kyerewa Amponsem. He had intercourse with her also and one night fell asleep on her bed and was seen next morning while leaving her room by Bensua's attendants.

This was reported to Bensua and Osei Tutu fled from Denkyira. At some stage he had a son by Bensua who was Ntim Gyakari. The Denkyirahene (Kyerewa Amponsem) had a brother called Okyere and he had become a close friend of Osei Tutu. The Denkyirahene then accused Okyere of aiding Osei Tutu. He replied by swearing the oath 'Breso' and 'Nkwanfoso' saying he knew nothing about the affair but the Denkyira people refused to admit the Oath. Okyere was asked to leave although he was very powerful and had 3 state umbrellas, swords and two thousand guns. He and Amponsem and their 1,000 followers set out to join Osei Tutu in Kumasi. Okyere first went with his people to Nyawadoam in Denkyira and sent a message to Osei at Kokofu who asked them to move to Ashanti if they were able. They therefore left and walked to Sanfi, they stayed 6 days and then reached Kokofu. Osei asked his uncle to find a place for them in Ashanti and they were asked to go to Yinkrom in Kokofu.

Shortly after Osei received a message asking him to return to Kumasi and became Asantehene. Osei therefore sent for these people and at first they went to stay at Abontem under the chief Adutu Ampam. Osei told the chief that he would come back from Kumasi to fetch his people later. When he had been enstooled he collected them and took them to Amakom or Abakom where the chief was Akosa. He asked this chief for land for them and he gave him a
piece for ntansa (P.2 4?) and the place is now called Ebomso, near K.U.S.T, this was the top of a hill near a villey. However Amponsem decided to move from this place. One reason some people give is that she was troubled because her staying there caused people's deaths. This was for this reason: Customrily none enters the house of the King's wife and because of that they put a sword in front of the house ("Kantan Krenkye") but at Ebonso there was a footpath which led on to other villages. Those who wanted fire or a light would still go there despite the sword and many were those killed. She therefore told Osei Tutu that she wished to live elsewhere. One of her relatives called Difie, however, stayed at Abontem and another, Adomah, remained at Bomso. Some hunters in her retinue were out hunting and discovered fertile land near Asokore Mampong. They were of the same clan as Amponsem (i.e. the Asokore people ??) she decided to move to Asokore Mampong. She left her daughter Adormaa at Ebomso because the land had originally been bought for her. The chief of Asokore Mampong was Boahin. From there one of Okyiri's servants called kyampong used to hunt. While doing this he found a place with good water supply plenty of game, near two rivers, the Subin and Agyina Asua. They informed Osei Tutu and went to settle there. Whey they were clearing the bush they discovered a large brass bowl or pan. Osei was informed and it as taken to him and placed at Bantama that place was called A.Vakeseease. After that they built their houses and sent to inform the Asantehene and called the place Himaen.

Some informants say that they first went to settle at Asuminam, while the brass pan dropped out of the sky - it was later sent to Asantehene at his request. In the dry season when the river Subin stopped flowing altogether the Adua Asuo was continued to flow so they moved nearer to the latter river and called their new town Hinaem. All these villages made by the settlers served the Asantehene directly. Gradually their new town became known as Okyirikrom after Okyiri. (The next part of the story is obscure in places - I give it as it was told to me).

After Amponsem had settled Anokye came to her and said he wished to build the nation of Ashanti on a firm basis. He and the Asantehene assembled all the chiefs of Asante in Kumasi. Okomfo Anokye then demanded someone who had never been defeated in battle to help him found the nation. He could get no one for this but Osei Tutu knew that Amponsem was a suitable person but feared to ask her as she came from the royal family of Denkyira. So he asked Okomfo Anokye to find someone. Anokye assembled all the chiefs in Kumasi and danced for 7 days amidst a great crowd. Finally he pointed to a young man who was suitable. He happened to be a descendant of Amponsem's sister. The Asantehene told Amponsem he had been chosen and asked that he should be giveno-to- Anoye. She said it would be good if the nation was built on the child, because it would thus be founded on her-she was even ready to offer a whole 1,000 people. She then tied a rope around her waist as a sign that she did not like it although she thought it necessary. This boy's name was Kankam. Amokye had a white stool
made. He then asked the Asantehene to send people to Apiedu where they used to hang mats in the street for sale. Anokye asked 3 men to run non-stop to Apiedu and back without speaking to anyone. They were to seize and bring back a mat from each end, and from the centre of the village. When they did this the chief of Apiedu sent after them to fine why they did it but they were not caught. When the mats were brought they were spread on the ground and Anokye danced on them to drumming. He asked Kikam to come onto the mat

and put down the white stool for Kankam to sit on. He then danced made Kankam stand up and smeared him with white clay. Kankam wore white calico around his waist. Anokye said something was coming and 7 copper rods, 7 iron rods, 7 silver and 7 gold rods came into his hand out of the sky. Then a gold sword came and was placed on Kankam's thighs; this was called "gyagyatiri" and signified the head of the Asante, 7 small sword also appeared. These things were all waved over Yankam's head where they disappeared. Anokye also planted "ss", "Ekuma", plantain and banana to reward Amponsem.

Anokye then told all the chiefs, including Asantehene, that from then on no-one from yirikrom should be killed or should be made to suffer corporal punishment whatever crime they might commit but should be fired instead. No-one who had been punished by mutilation should enter the village. Anokye added that Kankam was to be chief of the messengers and the Asantehene's chief informer (Obofo ?). Kankam had people on the 30 roads leading into Kumasi to give him information which he took to Asantehene. He and his successors were never to be destooled. If he made mistake in addressing the Asantehene he was not to be hooted at as people would be hooting at the Asante nation. If he offended the Asantehene he was not to be punished.

Later Osei Tutu used to sit with his wife at important meetings but the Asanteman refused to let this continue end also demanded that he should not continue to sleep with his wife as she now had a beard (this is said to be preserved in the stool room of Kyerekrom) Osei reluctantly agreed to this but Amponsem consoled him by saying that despite staying with him she had never conceived a child. Asantehene told Asanteman that he wanted to make a stool for Amponsem and have an emblem attached. He first decided on a golden bell, then a silver bell but the Mamponghene disagreed. The woman then asked Asantehene for "Apup*1" in gold. The Asantehene finally agreed but with the protest that they had already made the Asante nation but by that emblem Amponsem

was claiming that she had made the nation.

Amponsem then gave her sister Adoma in marriage to Asantehene. He then weded Akyaa Kesie from Kyerekrom; this girl was the mother of Amponsem's sister ???. Amponsem visited Kyerekrom occasionally after this. The Apupuo cost "Ntansa". It was made into gold dust to help finance wars but it was finally used and not replaced after the Nkran war. (It is interesting to note that Ayete exists in Kyerekrom i.e. the Asantehene and his successors have a right to take a woman from a particular house in marriage. This is said to date from
Amponsem's time. The Eyerekromhene is always a wife to the Asantehene and for this reason an old woman is always put on the stool.

CHIEFS OF THE KMEREOM STOOL HISTORY

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6

Souvenir the visit of Otumfuo Sir Agyeman Prempeh II, K.B.E, Asantehene to Accra, July, 1946
Proceeds in aid of the Gold Coast Legion,
BoE. S. L.

J. Agyeman-Duah

6th January, 1968
THE ASANTEHENE'S VISIT TO ACCRA
Institute of African Studies, University of Ghana,
April, 1968.
Remark
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AS 210'

THE ASANTEHENE'S VISIT TO ACCRA
OTUFUO SIR OSEI AGYEKIN PREMPEH II, K.B.E., was first enstooled as
the Kumasihene in 1931 after his uncle the late Nana Agyeman Prempeh; four
years after this the Ashanti Confederacy, which had broken and become
disintegrated following the events of 1896, was restored and Sir Osei thus became
the first Asantehene (King of Ashanti), under the British Government. As as
pointed out by Sir Arnold Hodson in his address on that historic occasion, the
restoration was no new creation but a return to former institutions.
The progress that Ashanti has made during these II years, and will continue to
make in the years ahead of us, has fully justified the wisdom of the champions of
this restoration. But the world&war of 1939 -45 has also proved the prudence of
the British Government in restoring this Confederacy at a time when Ashanti was
fortunate, to have so enlightened a ruler as the present ASANTEHENE.
During the World 7Tar II, Otumfuo the Asantehene proved to the, world, and to
the detriment of Germany, Italy and Japan, that the loyalty and friendship of the
Ashantis was very firm and sincere, as he provided aeroplanes and troops to fight
the common enemy, and, through his keenness and organisation, numerous
functions were held which produced large sums of money that were donated to
assist the War effort.
For the first time in the history of the Gold Coast an African unofficial majority
was attained when in July, 1946 His Excellency Sir
Alan Cuthbert Maxwell Burns, G.C.NI.G., Governor and Commander-in-Chief of
the Gold Coast Colony, opened the Gold Coast and Ashanti Legislative Council
under a new Constitution.
In this new Legislative Council, Ashanti is, for the first time, being represented,
end that by four members elected by the Ashanti Confederacy Council and one by
the Kumasi Municipality. The Asantehene came to Accra, at the invitation of His
Excellency the Governor, to

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witness the inaugural session of this Legislative Council and, during his journey
from Kumasi and his stay at Accra, the Asantehene carried out the following
intensive Programme.*
Saturday, 20th July, 1946:
The first train left Kumasi at 8.15 p.m. with about 1,500 of the Asantehene’s
retinue and arrived at Accra in the early hours of the following day.
Sunday 21st July, 1946:
At 8.15 a.m., ASANTEHENE-tS train, left Kumasi bearing the ANTEHE NE AND SUITE

The train stopped at EJISU where the- ASANTEHXNE was received by the EJISEU. The trail, also stopped at NKAVMIAW where the ASANTEHEN E was received in 'State by the 0TJIakENE fKIVIAHU 'and: presented with gifts. At K000iDUA, the ASANTE I.IE was received in State by the 0ANIE of NEW JUABE).

On arrival at ACCRA terminus, the A;OANTEIHNE wat-m-et by the GBESEMANTSE, on behalif of the GA VIVTTSE, and also by large crowds of people who thro ged. around th6 Railway Station and all aloig th(,.route to Rolyat Castle, in order to greet the ASANTEHE.7NE, and in one particular place,. -., were no less t'if "i-on, deep, Many of them had not seen. the, ASANTPENT.. b'ef ore' in their lives, but they were given the opportunity as.the A-Swa'NTEI{ :S S rras driven s2Lowly pass the' crowd while the ASANTHE EE smiled ana 7iava. his hand in acknowledgment of the cheers which greeted him~along the route.

Monday, 22nd July, 1946:

At 6 a.m. on this day, the ASANTEHENE LINGUISTs called on and greeted the GA MAIUTSE and the Chiefs, who were'-isiting Accra forthe occasion.

3.

At 2630 p.m. the ASANTEHENE, accompanied by his Private Secretary, paid a personal call on HIS EXCELLENCY the GOVERNOR at Christiansborg Castle. At 4- p.*i., the ASANTTEHE , accompanied by his Private Secretary and some cf his Divisional Chiefs, paid a personal call on the GA MAITSE.

Tuesday, 23rd July, 1946:

Preceded by the MPINGHNE, JUABENIt, ADONTENHEE and 1yIDOl<-MNE, the ASANTEHENE, accompanied by his Private Secretary, left. Ro'yaA Castle by car to attend the inaugural session of the " Legislative Council under the new Constitution.

The ASANTEHENE arrived at the king George V Memorial Hall at 9.30 a.m., and proceeded on foot to the north-west door of the building where he was met by the Ashanti Confederacy Council Representatives who escorted him to the Council Chambers, where they took up their appointed places. At 12 noon the Asantehene left the CoUncil' Chamber and drove back to Rolyat Castle.

At 3 p.m. the GA MANTSE accompanied by his Wing Chiefs paid a return call on the ASANTEHENE,

Wednesday 24th July, 1946:

The day was set aside for the ASANTEHENE to enable him to carry out his numerous private engagements.

Thursday, 25th Ju1Y, 1946: "DURBR"

At 9.30 a.m. :the ASANTEHEN E, preceded by his Divisional. Chiefs, proceeded by car from Rolyat Castle to Adjabeng Lodge. At 9.35 a.m., the ASATTEHENE proceeded in State form Adjabeng Lodge to the Old Polo Ground via Station Road, Rowe Road, Boundary Road,, Pagan Road,
Horse Road Christiansborg Road and arrived at the Old Polo Ground at 1-0.30 a.m., where he greeted the GA MANTSE and

other assembled Chiefs.
The GA MANTSE and other assembled Chiefs returned greetings to the ASANTEHENE at 11.40 a.m.

After the exchange of greetings, the GA AINTSE on behalf of the Ga State, delivered an address of welcome and presented to Otumfuuo the Asantehene a souvenir casket of Gold and Ivory to mark this historic occasion.
The Asantehene in return handed his reply of the address to the Ga. ?bntse.

At 2.30 p.m., the ASANTEENE, accompanied by his Divisional Chiefs and large retinue, left the Old Polo Ground in State Procession to Adjabeng Lodge via Christiansborg Road, Horse Road, Pagan Road, Rowe Road, Station Road, and thence by car to Rolyat Castle.

This Durbar was, without doubt, one of the most marvellous scenes that has been witnessed in Accra for some considerable time. It was an epoch of history, especially when the ASANITITFFiE and his Divisional Chiefs greeted the GA IAITSE and all assembled Chiefs, and when these greetings were returned.

To quote The Spectator Daily: "What could aptly describe' the field of the Cloth of Gold' was represented at the Old Polo Ground, Accra, when more than 60,000 spectators witnessed the 'Souvenir' Durbar held in honour of OTULTUO SIR OSEI AGYEAN PREPEI II, K.B.E., Asantehene, by the Ga State on Thursday, July 25th, 1946. It was a display of Gold, Silk, Velvet and dazzling State Umbrellas.t

Indeed it was a glorious spectacle and one that should take prominent place in the history of the Gold Coast, as it was the first of its kind ever to be seen in Accra.

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Sunday, 28th July, 1946:
In the morning the ASANTENE attended Divine Service at Holy Trinity, Church, ACORA:

In the afternoon the ASTEHNE attended a Football atch at the Old Technical School Grounds, where he saw the Accra Team defeat the Cape Coast Team by two gorils to nill, after a very exciting game.

At the conclusion of the game the ASANTEBENE presented Certificatto the players and at th'd same time, complimented them on the- excellent display of football and good sportsmanship.

4I

The ASANTEHENE was given three cheers by the Teams'and the large crowd of spectators that had attended the match.

In the evening the fi-st train with the NHENKWA and a proportion of the ASANTEHENE'S retinue left Accra for Kumasi.

Motiday, 29th July, 1946:
It was on this day that the ASANTEHTMNE originally had intended to - rtturn to Kumasi, but the requests that he had received, since his arrival at Accra for
personal interviews and to attend private functions, were so numerous that he kindly extended his visit for another day, and it was on this day (Monday, 29th July, 1946) that he attended as many private functions as he possibly could, so that he would not disappoint anyone.

Tuesday, 30th July, 1946:
At seven minutes past nine the special train carrying the ASANTEHENEN, and about one thousand of his retinue, left Accra Railway Station for Kumai to the cheers of the large crowd of spectators that had been waiting and around the Railway Station since 6 a.m. that morning. The AGANTSE with other Chiefs from Accra were present at Accra Railway Station to receive the ASANTEHNEN on his arrival from

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Friday, 26th July, 1946:
Throughout the morning of this day, the ASANTEHENEN visited various Government Institutions, including Broadcasting House, where he made a recording of his special Broadcast, and he also visited the Accra Royal School.
The ASANTEHENEN returned to Rolyat Castle at about 11.45 a.m., and at 12 noon was granting interviews to those that had applied to meet him. At 4.30 p.m. the ASANTEHENEN entertained a large number of guests at a Garden Party in the grounds of Rolyat Castle.
This Party was a tremendous success and the Gmests, over-come by the ASANTEHENEN'S charming personality, did not leave the grounds until 8 p.m. although the Garden Party was scheduled for 4.30 p.m. to 6 p.m.
NII KMABENA BONNE III, who is recognised as a first-olabs organizer, really surpassed himself on this occasion. Being he"host-; to the ASANTEHENEN during the latter's stay at Accra, he arranged the decoration of Rolyat Castle and grounds in a magnificent way, especially on the occasion c& the ASANTET7FE's memorable Garden Party. One. should refer to the Spectator Daily of 29th July, 1946 to obtain the full report of the ASANTEHEMES Garden Paity, which shall forever be, remembered and connected with the historical DIRBAR. 7

Saturday, 27th July, 1946:
Throughout the day the ASANTEHENEN paid visits to numerous institutions in and around' Accra, including, Achimota College, the local Press, Housing Estates, etc.
In the evening the ASIMNTEITTE attended a grand evening Dress Dance held in his honour by the 1a State at the Rodyer. Club.

Rolyat Castle and to which him a fond farewell on his departure for Kumai. As the train was almost clear of the station, the Spectator Daily tells that one little boy, with a steadfast gaze at the disappearing train, was "heard to remark: 'And so that is the ASANTEHENEN: he looks so kind, so approachable and simple". The Spectator Daily adds that this little boy very simply expressed everybody's opinion in Accra.
During the journey from Accra to Kumasi, the ASANTET-ENE was again greeted by the OMNEf7, OF NEIT JUABEN on the arrival of the special train at Koforidua and also by the EJISHENE on arrival at Ejisu. The arrival of the special train at Kumasi was greeted by thousands of the ASANTEHENE'S loyal subjects, who were overcome with great joy to have their beloved OTUMFUO back with them once more, after his ten days absence. It is understood that a large number of these loyal subjects were so overcome with joy that tears were streaming down their faces as the ASANTEhIENE stepped from the train, smiling and waving in response to his royal welcome back to ASANTES.

The visit and stay of OLJMFUO SIR OSEI AGYEM!UMN PREMPEH II K.B.E. the ASANTEHENE at Accra from Sunday 21st July, to Tuesday 30th July, 1946 will prove a very important event in the history of the Gold Coast, as this is the very first occasion that the ASANTEHENE, has paid a friendly and cordial State visit to Accra. The ASANTEHENE'S visit to Accra proved, beyond doubt, to be most friendly and cordial, and the people of Accra were completely won over by the charming personality of OTUMFUO SIR OSEI AGYETM .PREMPEH II, K.B.E. In spite of his regal position, the ASA1 UEHENE proved to the people of Accra that "he was one of the people" by mixing freely and taing with them, throughout his visit, and on occasions, causing his car to be stopped to enable him to shake hands with those who had been waiting for hours just-to' get a glimpse of him as he passed. The fact that his visit was prolonged for a further 24 hours, so that a large number of people should not be disappointed, showed, how popular the ASANTEHEME had become with the people of Accra, and it is not to be wondered why the people of Ashanti are so loyally devoted to their ASANTH[OATE, as..in OTUJFUO SIR OSEI .WOYEITAN PREMPEH II, K.B.E., they have a true and noble KING.

Classification:
Informants: 1. Nana Yaw Konto, Odikro of Kwaku Ndwema
2. Kwaku Ndwema Gyasehene Yaw Appiah
Recored by:
J. Agyeman-Duah
Date:
25th November, 1967
Subject:
KTUWA NDVTM STOOL HISTORY
Institut6 of African Studies, University of Ghana,
Apri. 168.
IAS acoc.
no. AS 211
KWAKU DE . M. STOOL HIST Y.
Kwaku Ndwema is a village 101 miles from Kumasi on the Kumasi -Goaso road via Kukuom junction.

The Odikro of this stool swears to the Asantehene with the Ahwihwibaa sword, a sword less important than the Mponponsuo sword which Paramount Chiefs and other Senior Chiefs of the component states of Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.

Traditionally the Kwaku Ndwema stool is called Ntapanin Stool. It is a stool of matrilineal descent and belongs to the Ekuona matri-clan. It also belongs to the Kyidom Division (Fekuo) of the King within the Domaikwa group. The Domaikawahene holds a dual capacity at the King's Court. He is at the same time the Chief Linguist of the Asantehene and head of the twelve accredited Linguists of Asantehene. Initially the Odikro of Kwaku Ndwema served the Asantehene through the Chief Linguist of Asantehene.

Historically the Ntapanin stool is said to have originated from Adanse. The Ancestor of the stool by name Nta-Fanin was a matrilineal brother of the Adansihene Awurade-Basa. There arose some internal squabbles between the two brothers whilst they were both resident at Adanse. Consequently Nana Nta-Panin and his supporters including, of course, some members of the entire family migrated from Adanse and settled at an area which became known as Ayawforo Gyawuman in the Denkyira District. Before settlement at this area there was one other village known by the same name (Ayawforo) in the same Denkyira District inhabited by citizens of Denkyira. But since Nana Nta-Panin and followers having settled within the same confines of Denkyira District as aliens, Gyawuman became a suffix to this second village Ayawforo. Literally, the word 'ayawuman' means, "having left your state". So Nana Nta-Panin and his followers were thus nick-named by the Denkyira people as immigrants or aliens who had

- 2

left their original place of residence to settle on a foreign land. Nana Nta-Panin at a subsequent date died at 'Wawforo Gyawuman in this Denkyira District and was succeeded by his brother Nana Amoako. The then reigning Chief of the sister village (iyawforo) was inhabited by the Denkyira nationals. Nana Akokora Nimpa at this juncture got married to Afua Mpoma a sister of Nana P'ta-Panin the alien Chief from Adanse. Nana Afua Mpoma gave birth to the following:- Badu Soma, Nana Adu Nyaah, Safie, Nana Kyere, and Nana Gyekye. It so happened that whilst resident at Denkyira, the King of Denkyira Ntim Gyakari who was described as a first class Womaniser committed an adultery with one of the wives of Nana Akokora Nimpa, the Chief of iyawforo Mo.1 village. This Chief is said to have married thirteen wives and was one of the powerful personages of the King of Denkyira. Since it was taboo for a Superior Chief, like the King of Denkyira, to have had intercourse with a wife of his sub-Chief, the story is told of the magical powers of the 1, yawforo black stools having forced the adulteress to make an open confession. Nana Akora Nimpa, the
husband, at this juncture made a complaint against the Denkyirahene for having committed adultery with his wife, before the Denkyira stool elders. Upon investigation into the allegation, the Denkyirahene Ntim Gyakari stated inter alia that the old man, Akokora Nimpa was impotent and had no right to accuse him of the offence. The case was thus declared null and void.

It was about this period that the Ashanti/Denkyira War fought at Feyiase ensued. The Denkyira war lasted between one and two years and resulted in the complete overthrow of Denkyira and the establishment of Ashanti as a first rate power. It so happened that during the operation of this war the Denkyiras were at one time retreating and the Denkyirahene appealed to the Tomfuohene or the captain responsible for the armoury of the Denkyira Infantry with whose wife the Denkyirahene had once committed adultery to provide more arms to stage a combat against the main Ashanti army. In-view of the strained relations resulting from the offence committed by the Denkyirahene against the Tomfuohene the Chief of the armoury refused bluntly to offer arms. The battle of Feyiase was therefore a decisive victory for the Ashantis. The King of Denyira, Ntim Gyakari, who was an inveterate enemy of the old man, Akora Nimpa was killed by the Ashantis.

After the defeat of the Denkyira power by the Ashantis, the successor of Ntim Gyakari, the decapitated King, was at enmity with the old man, Akora Nimpa because he claimed that it was through his initiative that the Denkyira's had become subservients to the Ashanti people. In order to eliminate this old man from office, this revengful Chief engaged some gangsters to have the old man, Akora Nimpa, molested and strangled. During this period of hostilities Nana Adu Nyaah who was one of the offsprings of the old man, Akora Nimpa, from the womb of Afua Mpoma, the sister of Nana Nta-Panin--the explorer of IVawforo Gyawuman, had realised that the activities of the Denkyirahene were serious so he left the Denkyira area with some followers and settled in Kumasi, the town founded by King Osei Tutu, the founder of the Ashanti Ilation. News reached other relatives, and friends who had been left behind that' Nana Adu yaah, a promising lad who had the confidence of Ashanti nobility, had been appointed by the King of Ashanti as his Chief Linguist. Consequently the supporters of Nana Nyaah who had shared the same views with him whilst resident at Denkyira also followed suit. They migrated to Kumasi with all the available guns that had been kept in the amoury of the King of Denkyira and all the trappings of the chief of the amoury. (Atomtofuohene), the old man, 4Akora Nimpa, who also had expressed signs of indignation was to follow them to Kumasi but just to lagged behind. The ancestral stool of Akora Nimpa was at this juncture stolen

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by his nephew Esono Mpanta, a Native of Denkyijira who followed the crowd or immigrants to Kunasi. On arrival at Kumasi they were made to stay at Aikropong, a village about seven miles from Kumasi on the Ahafo road, at the command of the King. The ancient name of the village in question was known as Taa Denkyem. At this village the immigrants died in great numbers and so Nana Amoako the successor of Nana Nta Panin, the ancestor of the Adanse immigrants, and Esono Mpantu, a nephew of the old man, Akora Nimpa, the Atomtofuohene of Denkyira who had all taken part in the crusade conferred together at Akropong to find a suitable place of residence for the immigrants since the conditions of the said area were found to be unsuitable. The two leaders of the immigrants having thus taken a decision to leave the area, a hunter within the community was thus appointed to survey an area for occupation. During the hunting expedition of this hunter he came across an old lady by name Ayaa and in the course of conversation he told her the purpose of his expedition. The hunter having proved to be a stranger of friendly disposition, the old lady assured him of her willingness to stay with him and all his followers as well. The hunter at a later date begged leave of the old lady and reported his findings to his overlords Nana Amoako and Esona Mpantu.

The area or sport where the negotiation between the old lady and the hunter took place was on the cross-road of Aikropong and this came to be known as Offin-Ano. It is said that the old lady Ayaa had built her own cottage and was staying alone. As custom demanded the King of Ashanti was informed about this exploration and permission was granted to the immigrants to reside with the old lady.

The immigrants having settled at this village became worried through the treachery of the passing travellers since they were quite aware of the fact that as aliens or citizens from Denkyira, the enemy country, their communal lives were poisoned by political discord and party strife. Consequently they appealed to the reigning King who was Nana Opoku Ware, the successor of King Osei Tutu that for some economic reasons they would like to stay within the forest area. The King accordingly acceded to their request and deputed his son, the Hiahene and Akwaboahene who was also an Obrempong of the King to find them places for settlement.

The King Opoku Ware was away in Akim during the invasion of the Akyem people which led to the great battle at Benimas6. During his absence from Kumasi the terrible news of Abirimoro, the chief of Sefwi reached him. It so happened that Abirimoro had invaded Kumasi whilst the King was away in Akyem. The whole town of Kami was looted and destroyed by Abirimoro. Upon hearing this terrible news the King despatched Akyempimhene and Bantamahene to pursue this deadly chief*. The Akyempimhene sent in turn his younger brother, Riahene, Oheneba'Sarben, Buaso Odikro and Nkawiepaninhene Twum the Nyaninhinhene; and Bantamahene also sent Brefo Apaw, the Akwaboahene, and Bari Offianohene to pursue Abirimoro and fight against him.
The Ashanti Army later returned to Kumasi and reported to the King that Abirimoro in his flight had stopped at Mpassaso and opened fire on the Ashanti Army appointed by the King to pursue him. However, Abirimoro was later defeated and killed.

After the Abirimoro War the Alcabodhene, Hiahene and other chiefs who took part in the said campaign were made caretakers of that vast expanse of land which stretches from Ahafo to Brong area. The Hiahene, as caretaker in the Brong/Ahafo region runs thir., in command to the A1$empimhene, head of the fioam Division of the King. The Hia Stool is one of patrilineal descent "Miamma Dwa" and is solely Occupied by the sons and grandsons of the Golden Stool. It is not a hereditary stool and it as created by Asantehene Nana Osei Tutu through the wagical incantations of Komfo Anokye, the Spiritual Adviser and confidant of the King Osei Tutu.

It so happened that a remarkable incident took place when the immigrants were about to leave the area of Akropong in the reign of King Opoku I'larare. The followers of Nana Amoako the successor of Nana Nti Panin who were mainly Adanse immigrants decided to break relations with the followers of Esona MApantu, the nephew of the old man, Akora Nimpa, who were of course the Denkyira immigrants. Consequently the Denkyira immigrants took a different direction and having appealed to the King for his consent in such adventure, the King directed that they should settle at an area which became known as 'Itehame' under the supervision of Akwaboahene who is one of the seven Kronri Gunmen (Abrempong) appointed by King Osei Tutu (Kronti Atuo Nson). The Akwabo stool was created by King Osei Tutu, the first Asantehene. Akwaboahene belongs to the Kronri Division of the King. The Penkyira immigrants thus settled at Itehame, an area now on the boundary of Brong/Ahafo region.

The other batch of the immigrants who styled themselves as Adanse citizens also took a different direction and settled at Kwaku Paadiakyi village. The owner of this village --as not liberal but his successor by name Kwaku Ndewma was a kind man and being a powerful personage within the community "Ndiwema" became a suffix to his name just to describe his qualities. Nana Amoako, the successor of Nana Nta Panin is said to have taken part in the exodus to the village of Kwaku Ndwema. He became a miserable old man at this village and was buried there. Nana Amoako was succeeded by Nana Okyere; Nana Okyere was succeeded by Nana Gyelwi; Nana Gyekyi is succeeded by Nana Asare: Nana Asare was succeeded by Nana Kwame Bithpon: Nana Kwame Bimpon was succeeded by Nana Kwadwo Addai: Nana’ Kwadwo Addai has been succeeded on the stool by Nnam Yaw Konto the present Chief who took the Oath of Allegiance to Otumfu the Asantehene, on the 17th November, 1967.

lat. Chief ... Nana Nti Panin
3rd .. Okyere
4th .. 'yki
Akyeresua is a village 67 miles from Kumasi on the Kumasi-Guaso road via Teppa junction. The Akyeresuhene swears to the Asantehene with the Ahwihwibaa sword, a sword less important than the Mponponsuo sword, the principal sword of the King which Paramount Chiefs and other Senior Chiefs of the component states of Ashanti Union use in swearing the Oath of Allegiance to the Asantehene. Traditionally the Akyeresua Stool is known and called Atuahene Panin Stool. It is a stool of patrilineal descent or in one sense a service stool which comes under the direct supervision of Asantehemaa (Queen-Mother of Ashanti.) Tradition has it that a very powerful Fetish by name Wagyeewudene once predicted that the Queen-Mother of Ashanti would give birth to a male child who was to become the King of Ashanti-Asantehene. Because at that time the Queen-Mother of Ashanti had become infertile and there was no immediate surviving successor to the Golden Stool of Ashanti. Sacrifices were made to the ancestral gods and prayers were offered to the deities for the fertility of the Queen-Mother of Ashanti. The augury of the Fetish having become true, the Queen-Mother gave birth to Asantehene Nana Osei Kwame whose father was the Mamponghe Nana Osafo Kantanka. It so happened that the priestess of the Fetish Wagyeewudene
by name Fotua Kwatema who was one of the Asantehene's household servants or attendants (Nkotimsefo) having fallen into a trance got drowned in the river Tano. Consequently her only surviving brother by name Atuahene Panin who was also one of the Queen-Mother's personal attendants sought her permission to search for his sister. The dead body of his sister was at a later date found at the banks of the said river. Atuahene Panin, the brother of the priestess Fotua Kwatema

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thus explored and found the banks of the river and its surroundings to be a healthy area thus got settled there without coming back to Kumasi to hold his former Office at the Queen-Mother's house. Atuahene Panin was at a later date proclaimed chief and overlord of this area which became known as Akyeresua by some relations and other inhabitant's within the vicinity.

Mampong tradition, however, asserts that Nana Attakora Panin, the Yamponghenene married Nana Aberafi Yaa, the Queen Mother of Ashanti, but the Mampongshene at a later date became blind. When Nana Attakor-a Panin became blind, Asumgyima succeeded him. He is also known as Mampong Asumgyima and as Asumgyima Penemo. He married Aberafia Yaa, his uncle's widow, and she brought forth Nana Konadu Yiadom, who was to become Queen-Mother of Ashanti. Nana Abina Saka, the daughter of Achiama married Nana Osei Hwidie, Juabenhen, and brought forth Safo Kantanka and Abina Bamie. Abina Bamie became Queen-Mother of Mampong. Nana Safo Kantanka succeeded Asumgyima as Rammpghene. He married his uncle's widow, Aberafia Yaa, the Queen other of Ashanti and had two daughters Ama Serwah Awukawoo and Serwa, Dente. Nana Safe Kantanka also married his wife's daughter, Nana Konadu Yiadom, QueenMother of Ashanti, and she brought forth two daughters Ama Serwah and Ama Serwah Baban, and one son, Osei Kwame who became Asantehene.

So Atuahene Panin having become the first Chief of Ueresua village was succeeded by Nana Amoa Panin; Nam Amoa Panin was succeeded by Nana Akwasi Beng; Nana Akwasi Beng was succeeded by Nana Akwasi Antwi; Nana Akwasi Antwi was succeeded by iTana Bafan during the initial reign of King Prempeh I, that is before his arrest by the British in 1896. He was destooled whilst the King was in exile in the Seychelles Island.

Nana Bafan was succeeded by Nana Kofi Tawiah. He was on the stool after the repatriation of Prempeh I in 1924. He was at a later date destooled for mal-administration during the second reign of King Prempeh I as KuiasiJhene. Nana Kofi Tawiah was succeeded by Nana Kwabena Nimoh in the reign of the present Monarch Nan, Osei Agyeman Prempeh II. He was destooled for mismanagement and mal-administration.
Nana Kwabena Nimoh was succeeded by Nana Kwabena Nsiah in the reign of this present Monarch Nana Osei Agyeman Prempeh II. He was destooled for mal-administration; Nana Kwabena Nsiah was succeeded by Nana Yaw Berkoe in the reign of the same present Monarch Nana Osei Agyeman Prempeh II. He was destooled for mal-administration. Nana Yaw Berkoe was succeeded by Nana Kwasi Kontour in the reign of the same Monarch Nana Osei Agyeman Prempeh II. He was destooled. Nana Kwasi Kontour was succeeded by Nana Kwabena Duruyeh in the reign of the same Monarch Nana Osei Agyeman Prempeh II. He met his natural death on the stool.

Nana Kwabena Duruyeh was succeeded by Nana Kwame Appan in the reign of the same present Monarch. He was destooled for mal-administration.

Nana Kwame Appan was succeeded by Nana Kwabena Atuahene in the reign of the same present Monarch Nana Osei Agyeman Prempeh II. He was also destooled.

Nana Kwabena Atuahene has been succeeded on the stool by Nana Kwasi Poku, the present Chief who took the Oath of Allegiance to the present Asantehene, Nana Sir Osei Agyeran Prempeh II, with the Ahwihwibaa sword on Monday 27th November, 1967.

CHW,3 OF AKMEMA §TJOL

1st Chief **bög** Nana Atuahene-Panin
2nd 96 0 ode b Áma - Panin
3rd Akiva si Beng,
4-th ákvTá si Äntwi
5 th Bafan
6 th Kof! Tawiah
7th Kkab ena' Nimoh
8th Kwabena Nsiah.

(Destooled)
9th Yaw Berko e
(Destooled)
1 Oth Kivas! Kontour
(Destooled)
11 th lnabena Duruyeh
Uth Kwame Appan
(Destooled)
13th Kwabena LItuahene
(Destooled)
14th Kwasi Poku
(The pre'änt Chief)

Classification:
Informants:
Recordedby
Date:
Subject:
SEIKWA STOOL HISTORY

Seikwa is a town 121 miles from Kumasi on the Kumasi-Sukyani road Via Berekum junction.

The Seikwahene swears to the Asantehene with the Ahwihwibaa sword, a sword less importance than the 11ponponsuo sword, the principal sword of the King which Paramount Chiefs and other Senior Chiefs of the component states of the Ashanti Union use in swearing the Oath of Allegiance to the Asantehene. Traditionally the Seikta-Stool is known and called Kaka Stool. It is a stool of matrilineal descent and belongs to the oyoko MatriClan. It belongs also to the Kyidom division of the King and serves the King through the Akyempimhene, the clan head of the Kydom and Domaikwa Division of the King. It is a stool whose ancestry is traced to Bona in the Ivory Coast.

The Ashanti relationship with the Seikwa people is said to have began somewhere in 1731 during the reign of King Opoku Ware-OkataIljie. King Opoku Ware is described as a powerful, ruler of the Ashanti people. He reigned for a period of about 30 years amid difficulties. poku was probably enstooled in 1720. King Opoku Ware was a nephew of King Osei Tutu, his predecessor. King Opoku having thus secured his position as Asantehene took the offensive against a hostile alliance of Denkyira, Sefwi, and Akwapim, who all joined in an attempt to crush the rising power of Ashanti once and for all. Opoku VTare however defeated the allies in two pitched battles. In the two campaigns he defeated the Akims killing some of the notables e.g. Chief Fosu A penten and Owusu Akyim Tintin-Okyenhene. Tradition has it that in the second encamter on the Akyem soil the King himself took the field for war. Incidentally whilst the King was at the battlefield the deadly Chief of Sefwi by name Abirimoro besieged Kumasi and looted other principal towns of Ashanti causing damage to valuable properties of the state. 'The Xing upon hearing this terrible news of Abirimoro' despatched Akyempimhene Na.na. Owusu Afriyie and the Bantamahene to pursue, this notorious Chief of Sefwi. But the Akyempimhene declined this request in that it.v.-as not propr. for him to leave the father on the battlefield. The Akyempimhene in turn appointed his younger, brother Hia'heie, Ohoeneba -Sabin Kumah, Buaso Odikro, the Nkawiepaninheie'. Twm, the Nyaninahinhene-, and Bantamahene also appointed .Brefo Apaw, Acwab oahene
and Barl-QLianohefte to pursue Abirimoro and fight against him. The King's deputed Army at a later date returned to Kumasi. and reported to the King that Abirimoro in his flight had stopped at Iasaso and opened fire on them. Abirimoro however was killed at a later date.

Opolku Ware having crushed the hostile alliance of De ra, Sefwi and Akwapim, 'mho all joined Akim. in trying to crush the rising power of Ashanti the great warrior king Opoki dAiroteed his attention to the neighbouring states of Takyima4, and Gyaman.

ThW-gtoyi-i's told from contemporary'sources that on the accession of King Opolki Warie to the throne "sa direct; successor of King Osei Tutu, he tried to restore peace and requested the fugitive Bafo, who had escaped to Nkoranza, to return to Wimasi. The powerful King of Takyimafii" Ameyaw Kwalye- lopposed this; Opolki howeVer advised Bafo's relations at Amakom: noW*a suburb ef Kumasi td &dvi se -Bafo to retuji Ko auasi. Bafo accepted the King's plea but the Tamanhene WaEyd-Ameyaw on the'. contray, challenged the Asantehene for an act of en:opooachment. Consequently the AsantOhene Nana Opolku 'are declared w.on 'the Takyimanhene Ameyaw Kwakye and King Opolku, are-katakyie marohe.d his.,army from Kumasi to,. TI.yiman whAre this inolent ruler, Ameya:w,-Ibaky', was. defeated captured after fierce fightaing. Upon Bafo"S-ad-vice the Takyimanhene and his sister Dwamerawa were sent to Kunsi and placed in irons. The whole town of Talcyimat was plundered, and its treasures taken to Kumasi by the King's Army. Ameyawls sister Dwamerawa who while at

Takyiman boasted of her riches and desired to know what poverty was like was now obliged to sweep the market places and the most stinking part of Kumasi when captured as a war prisoner. Kwakye Ameyaw was however killed. King Opolku Ware then took the offensive in alliance with the Brong State of Nkoranza. In5-Opolku Ware having subdued Takyiman pushed beyond to defeat the Gyaman people.

It was in this reign that news reached the Seikwa people as to the new machinery of administration set up by the Asantehene Opol. Tare who had been depicted as an extraordinarily good administrator. Ashanti was then known to the Seikwa people as Akan state. So the Asantehene was then known and callel the King of the Akans.

The Bona Chief at the time was a tyrant and was fond cf intermittent invasions and ruthless attacks on other tribal groups within his area. Consequently Nana Kaka who was also a powerful potentate within -the area left the frontier of the King of Bona with a large retinue and all the trappings of a chief to establish a close relationship with the King of Ashanti and possibly to pay homage to him as their overlord. On the first phase of their immigration they halted at the. Sampa village. At Sampa they got in touch with a mobilised force of the King of Ashanti who were on a way to GCaman to wage war against. The Xing .of Gyaman Abo Kofi. In the course of -their interoception by the Ampabamehene, Barima Brempong, one of the reax%--guard- Chiefs of, the- Asantehene under the
I-vidom Division of the King, the Obrempong Benin is said to have interviewed these immigrants and then persuaded them to join in the combat against the Gyamanhene Kofi Abo. The Gyamanhene Kofi Abo was accordingly captured and killed by the Ashanti Army. After the defeat of the Gyaman Chieftain, the immigrants settled at Sampa; whilst resident at Sampa the Ampabamehene negotiated with these immigrants for their permanent evacuation to Kumasi. It was during this period of negotiation that the chief or ancestor of the immigrants met his natural death on the soil of Sampa.

Nana Kaka vs succeeded by his brother Nana Kalime in the reign of the same King Opoku. It was in the term of office of Nana Kalime that the immigrants established a complete relationship with the people of Ashanti.

On their arrival at Kumasi they were introduced to the King through the initiative of the Obrempong Benin. Having performed the necessary customary rites as to their acceptance by the King they were placed under the Kyidoni Division of the Obrempong Benin, the King which division initiated the negotiation Obrempong Benin, the Ampabamehene. The King further decreed that as the Ampabamehene came under the category of the Kyidoni Division, the Head of which was the Akyempimhene, the immigrants "could serve him. Through the Akyempimhene and the Ampabamehene should likewise serve as an intermediary between them and the Akyempimhene. The original place of residence of the immigrants was at Ampabame. "Ampabame is a village 5-1 miles from Kumasi on the old Kupasi-Bekwai road. As majority of the immigrants were mainly farmers and their chief occupation was cultivation of yams, Ampabame was found to be an infertile area for the planting of yams. The immigrants then appealed to the King to allow them to settle on a savannah land where they could continue with their job. Otumfu0 acceded to their request. But before then the King directed that as a token sign of appreciation for having explored a suitable place of residence the King presented to the chief of the immigrants an instrument by name "Atoge" made of brass to symbolise the position of the chief and his followers as cultivators of yams for the Asantehene. This Atoge can even be found today at the Seikwa Stool House.

So from Ampabame they settled at Kobreso a village now in the Offinso area. They became hemmed in at this village and migrated to an area between Nyampene and Tan. They settled at a village which became known as "Domia", which village was of course named after the crowd that settled at the area. An amount of £G4 13/- was sent to the Asantehene through the Ampabamehene, Obrempong Benin, to serve as a token drink or Ase; for having explored a suitable place of residence. The Asantehene in reply directed that since they were staying on the banks of the river Tan such gifts as Elephant tails and tusks be sent to him in Kumasi for customary purposes as he occasion demanded. The chief Nana Kalime met his natural death in this area and was succeeded by Nana Asante who also died at this village.
Having thus settled on the banks of the River Tan for a considerable length of time, the area was at a later date found to be arid in that the Tan River had ceased flowing and there was an acute shortage of water for the settlers in the area, whilst in such calamity a hunter by name Debratia of the then reigning chief Nana Asante explored the present town of Seikwa which is just at the banks of a river or stream where water was found to be plentiful. Biakwa was named after this area. The name thus means plenty of water was being wasted—"seikwa".

It was in the reign of Nana Akuma Tia the successor of Nana Asante that the immigrants finally settled, at the present town of Seikwa. Nana Akuma Tia was succeeded by Nana Agyei Twum; Nana Agyei Twum was succeeded by Nana Ekye Kofi; Nana Ekye Kofi was succeeded by Nana Kwasi Berkoe; Nana Kwasi Berkoe was succeeded by Nana Berkoe II; Nana Kwasi Berkoe II was succeeded by Nana Kwasi Kre Gyanprasi; Nana Kwasi Kre Gyanprasi has been succeeded by Nana Kwadwo Tua I, the present Chief.

- 6 υ.
CHILTS JOF SEMVA
9.
2na υ,3ra 4th 5th 6th 7th 8th 9th 1 Oýh lith
Chief
Nana Y.-ýka
iýaJi'mýe Asante
Akum Tia
Agyei Twum Kwaku Jum
Ekye Kofi
Kwasi Berkoe
Kývasi Beirkob II
Kwasi IýiL-a Gyanprasi
Kwadwo Tua I.
....(The present Chief).

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APPENDIX A.
NANA KVVASI BEKOE,
SEIKWAHENE,
"S E I KWA,
WESTERN ASHANTI,
1935.
SIR,
HISTORY OF SMIKWA
The history, of the Seikta Stool says that the people of Seikwa migrated from a town called Dafupeji in the French. Ivory Coast, because of frequent invasions of the town by enemies. Under their-Chief, Kaka, the people who were known as "Mmonofo" first; settled at Sampa. It was from here that the Nkona people first came into contact with the Brong speaking A mans of the forest region.
Their first engagement with the inhabitants of the land was to take part in a war at Tonye near Banda.

Nana Kaka died at Sampa in the year 1731 and he was succeeded by his nephew Kalimah. By this time the fame and might of the King of Ashanti came to be known by the Nkona people who are natives of "BOUNA". The young Chief Kalimah decided to go to Kumsi to establish friendship with the King of Ashanti. Just as Nana Kalimah was preparing to leave for Kumasi an army of the King of Ashanti under the leadership of the Ampabamehene named Brempong Benin came marching towards the Nkonafo Kalimah told the Ampabamehene of his decision to go to Kumasi, but the Ampabamehene asked the then Seikwahene to let the Nkonafo join the army of the King of Ashanti in war against the King of Gyaman, named Abo.

After the Gyaman war, which was won by the army under the Ampabamhene, Nana Kalimah went together under the wings of the Ashanti army to Kumasi. The Ampabamhene introduced Kalimah and his people to the King of Ashanti, and thereupon the Ampabamhene was made the host of Kalimah and his Nkona people. This is why the Stool of Seikwa came to be associated with the Ashantis and the Ampabame Stool of Kumasi.

Kalimah and his people stayed at Ampabame for some time, but found living in the forest region difficult and so they decided to return to the savanna area around Sampa. They first settled at a place on the banks of the river Nyempene.

At this time a hunter by name Debratia of the Adonten division of the Nkona people, found a clear and cool spring of water which was not being used by any human being and was being wasted for nothing. He reported to the Chief and his people who decided to make their habitation at that place where the good water was wasting, hence the name of the town that developed became known as "SEIVA" and which also became the name of the whole Nkona people.

In the reign of Nana Ekye Kofi a civil war broke out between a section of the Nkona people under their chief called Akrosuma and the Seikwahene. The Nsawkawhene assisted Akrosuma and his people but they were defeated by the Seikwahene and they fled to Banda. With the help of Techimahene, they were chased from Banda and the NsawlMhene fled to Nwoase, the Baduhene, to Akere on Wenchi land and the Bandahene to Bahabuin in Mo area.

After the Sagran war and during the reign of. Nana Ekye of the Seikwahene, the people of Seikwa severed their connection and friendship with the Gyamanhene for the Gyamans are none natives of Gold Coast, but French subjects of the Ivory Coast.

The Seikwahene therefore sent his envoy to Ac'er& and made truce with the British Government as they are directly British subjects under the Asantehene. This is the History of Seikwa.

I have the honour to be,

Sir,  

...
Your obedient servant,
His
NANA KWASI BEKOE
SE IK WAHENE
THE CHIEF COINSSIONER, ASHANTI
K U M A S'I,
THROUGH, THE DISTRICT COMISSION:ER,
WENCHI/ASHANT I:

APPENDIX B.
Nana Seikwahene and Elders,
Soikwah,
Via Berekum B/A.,
8th January, 1968.

Sir,
COMMISSION OF EQUIY -(BRON-AHFO LANDS .A ID TRADITIONAL
AFFAIRS
With reference to youVletter Ref. No. TP.20/2, dated the 27th of December, 1967,
we the elders, chief and sub-chiefs of Seikwa have honour most respectfully beg
to submit to you the attached Historical document in respect of evidence given
before the Native Tribunal of Jaman held on various days at Drobo in 1933 in
respect of a land dispute between the people of Seikwa and Nsawkaw.
In addition to the attached document we wish to state as follows:That according to
the history of the people of Seikwa.
Our grandfathers igrate from Bona in the Ivory Coast and came down to
Kumasi during the reign of Nana Opoku Ware to serve him. Nana Opoku Ware
accepted them and as a token of love he gave them the present land on which we
live.
Since then each occupant of our stool has had to swear the Oath of Allegiance to
the Otumfuo Asantehene and perform every necessary customary duty. Each of
the following late chiefs of Seikwa did the same. It is the very practice that we
have been following since then.
I. Nana Kaka died in about the year 1731 at Sampa so he did not go to
Kumasi though he was our first chief and the leader of the people
from Bona.
2. Nana Kalime succeeded him and led the people to Kumasi, he swore
the Oath of Allegiance to Nana Asantehene, Opoku Ware in the year
1731.
3. Nana Asante swore the Oath of Allegiance to Nana Asantehene in
about the year 1752.
4. Nana Akuma Tia......

5. Nana Agyei .........1777-1827*
6. Nana Kwaku Juma ................. 1827-1857

We have the honour to be, Sir,
Your obedient Servant.

( g)." Nana Kwadwo Tua I

IAS. ac. No.
Informant:
Recorded by:
J. Agyeman-Duah
Date:
Feb. 1968

NSUTA HISTORY k
Institute of 'frican Studies, University of Ghana, Legon.

Mrch. 1968
Classification:
AS 21.

NSUTA HISTORY
Nsuta, Kokofu and Kumasi are all one. They came from
Asuiningya-Asantemanso. Their head (female) was Ankyewaa Nyame whose
children were the leaders of Nsutav Kokofu and her daughter's son was
Kumashene, and that is why Kumashene or Asantehene calls Nsutahene uncle.
They went about looking for a place to settle until they came to Adanse; they
moved from place to place, at last they came to Odaso. They were all Oyoko.
Odaso means 'sleeping place', The Nsutas said they were sleeping and afterwvars-
Odako but the rest said they were getting ready to go-yeYeako. This brought the
2 names Qyoko and Dako clans. They came to Tafo and Nsuta stayed at Aduman
near Asaman. They stayed there a long time. The head of the Nsuta acquired the
name Aduman TKojo Ware Akora Adumanni. fTlare Akora sent his own brother,
a hunter, to find him a good place to settle. He went from Aduman and oame to a
place where three streams were near each other and there were footprints cf big
animals. The land seemed quite fertile. He brought his report to are who in turn
asked the owner of the land. Kwanlkye Asieni (the hunter) said the land
belonged to the chief of a nearby village called Beposo. Ware sent Yaw Mensin,
his brother to go with Itvankye and see if the report was correct. He returned to
say that it was correct.
They were then sent to Beposohene and asked for the land. Beposohene said oh,
the whole land stretching from here to Kwakye belongs to me, and that I can give
you enough land to settle on. Go and find where you want to stay, and I will let
my men measure it for you. Tabi Hemanin was the then Nsutahene who really
got the land. The Beposohene's name was Boampadu, they went with Boa
Ampadu's men (Kvaman's were already there and bordered with Beposo) through
the boundary of Kwaman, and came to a stream Nkanfuo and across the river Afram to a stream Mme-Nyi-Waye and said: The land beyond here is mine. Stay where I have shown you. They therefore stayed in between Kwaman, Ejura and Mampong.

When they reached the river which is at present called 'N1amfuo' (which means praise) the representatives of Nsutahene told Beposohene Boampadu and his men: "you deserve praise for the land you have given us". After the whole piece of land had been given, Boampadu did not charge them anything, but gave it freely and the Nsutas said: ame-nyi-waye "Plame nyi wo aye": Let me thank you", And so these rivers are still called Nkanfuo and LWNw.Mae in remembrance of the occasion.

The Nsutas thanked the Beposohene with Mpredwan ha ne Kyekye nekona. They named their capital town, Nsuta i.e. twin rivers. Beposo, Kwaman and Nsuta therefore became friends. Before this time Mampong had moved from Akrofoso to where they now are, and they had made farms. Namponghene met Donyinahene who had already settled there. Thus it was the Donyinahene who gave the present land of Mampong to Mamponghene. Afterwards Mamponghene saw that the Donyinas were a nuisance to him and so he fought and drove the Donyinas away and took their land. Because the Nsutas had no farms they went to Mampong farms and looted them. Every little misunderstanding brought war in which Mampong was always defeated. Mamponghene met his men and told them to give Nsutas whatever food they demanded. For once the Nsutas are satisfied there will be peace in Mampong. This brought the proverb: "Nsutafuo mee a Mamponfuo ho Adwo won". Nsutahene set a portion of the land aside for hunting probably in appreciation of the work of Kwan1we Bofuo (Asiem).

After the death of Obiri Yeboah when his immediate heirs were too young to be Asantehene, they sent to Nsuta and asked Nsutahene to come down to the then Kwaman, and inherit the nephew,

- 3
They therefore sent to Kokofu. Kokofuhene would not come either, but advised that Osei Tutu win was then serving at Denkyira be brought to take the stool. However they managed to bring Tutu to become the Asantehene.

IAS acc. no.
Omanhene of Ejisu M.Y. Nkansah, Secretary Traditional Council of Ejisu.
Recorded by
M.Y. Nkansah
Date:
PART TWO OF EJISU STOOL HISTORY LIST OF AMANHENE-EJISU

Ejisu people came from Adanse Akrofrom. They belong to Esona Clan. The Akrofrom stool became vacant. 

1. Nana Aboagye Adjei claimed the stool; he was rejected. Because of that he and his family and supporters left Akrofrom and went to settle at Apenkora-Esumingya. The land there was too small for them and so they moved on to their present place, Ejisu. After (Asumgyima) Nana Abeogye Adjei.

2. Asumgyima Tani.
4. " Oben Do twa
5. i. Asumin Kwabena (Bobie)
6. " Gyapon
7. " Bbampong Akotng 'A'ot en'
8. Asumnako'tanlii: "
10. 1. OWusu :'Ansah.'
11. " .." ....-..Auin Akoi (Destoo'led) ..; .. -. " Kofí Abire".Nuamah" (Destoo.led ..; .. KwabehWa Tiaah v .. -. 
14w"..... .."- :Kwadwo ""ak "
16. Kwasi Afrani Okese
17. " Akwasi Afrani II

2 :--;--;
18. Nana Yaa Asantewah
19. tY Yaw Awua (dé-stooied) 31. 20. " Kwaku flenkyi (Deaoleä)
21. *'w. bi blâI-lko" tf
22. " Kwabena OWusu
23. " Iwa&wo, Bo4t eng.
24. Kiabeän OwiUIU ' 
25. Á sumgyylma II (Desto ole a) alias IWyerema ten Kkaku
26. n Akwasi .Arane III died 1956 , ~ ...
27. it Duko Pim (Destooled)
When Aboagye Agyei died - which had occurred at Ejisu, in that Oware and Asuia claimed the stool. Owjare was rejected and he left Ejisu and settled on the bank of River Ot and called their town Otiso. These settlers, because they had stayed at Apenla near Lake Bosomtwe were fishermen and as such shared river and gave a share to Kwanhene. After some time they did not want to give anything to Kwanhene, and crossed to the other bank of the river where they now are. They informed Ejisuhene that they want to come back because of the Usta River.

3. Nana Duko Pim who was the third (3rd) Dmanhene won the Oath or Kwasiada for Ejisu, i.e. Okomfo Anokye demanded the sacrifice of any chief who could come forward to win victory for Ashanti against the Deiikyira. Nananom Oduko Pim I, Ejisuhene and Tweneboa Kodua, Kumawuhene, were the only Ashanti who came forward. The war was started on Saturday evening and on Sunday they died on the battlefield at Feyiaze. After the war, Osei Tutu rewarded Kumawu anu Ejisu stools, with the right to use golden Sandals and the Sunday, Kumawidaya, became the Oath of Ejisu in memory of Nana Duko Pim's death to save the Ashanti Nation.

5. Nana Asumin Kwabena (Bobie) fought and captured Kwakye Dopuo of Akim Kwaom. This Kwakye was a threat to all people who bordered his country, i.e. Ashanti and Akim. He was a very wicked Chief who was all-powerful. This man would fight bravely. When Kwakye's servants were working on his farm and a child of a working mother cried, he would ask the mother to stop and give food to the child. If the child did not refuse the food and ate it up, Kwakye said "you know how to eat and you will not let your mother work". He would seize the child and would throw it into fire or hit its head against the tree. Nobody dared oppose Kwakye. Nana Asumin Kwabena fought and captured Kwakye, and cleared the whole area and took Kwakye's land.

10. Nana Owusa Ansah accompanied King Bonsu to Fanti war and died in the field.

11. Nana. Asumin Akoi accompanied Bonsu; Adu-Bofo to Krepe war and he was destooled after the war. 12. Nana Kofi Abire Nuamah accompanied Adu-Bofo to Krepe war and was destooled afterwards.

13. Nana Kwabena Tiaah reigned at the time of Kaakari. He was destooled.

16. Nana Akwasi Afrani Okese: fought and defeated Mampong, Nsuta and Sawuahene Achampong was beheaded and his head brought to Ejisu, and Ejisu installed Prempeh as King of Ashanti. In this war Ejisu took Aprede from, Mampon.azid NtAbra-from Nsuta. Hence Mampong and Nsuta fled to At abubu. (Attebu) bef ote the war Ejisu had no right to use Ntahra and Aprede. - :

19. Nana Yaw Awua-put on the stool by the British. Destooled%

22. Nana Kwabena Wusu-not of royal f mily .of £Aisu.. He was AsQna clan from Bonire in Ejisu Di:strict m4--allowed 6n 'the s stool he mpromised :to enrich Ejisu stool.

23. .- Nna (K-jo) Kwadwo Boateig wa's neither a royal of the Ejisu .-stool ,rfor. of”Asona ,clan bUt be dause those wh6 were to be put .on ,,the ..stool , ere t6o -*ung he was a:llwed to take their place -uhtil. they became old:eough 'tosit on the stobs..

He -died. on the stool, he- was. eiected to" have a voic'e in Ahenfic, ie. ..with the Amanhene:. afid in .court,. :

26. Nana Afrane III was said to have fired on some C.P.P. ... troopers -azd-, killed theit leader- Kofi Banda. l1 was arrested, tried, and acquitted. 'Died 1956."

27. --Nana Diko-Pim II .wa-s destooleo for his support of' the N.L.M.

Classification
Informants :
IAS.
ace.
no.

Nana Yi&Cou Boakye II Agonahene. Agona Kjeame Oafo.
Recoraeaby
J. Agyeman-Duah
Date :
Subje ct:
28th August, 1968

AGONA STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
.November, 1975
AS. 21.

Agona is a chiefdom 27 miles from Kurnasi on the Kumni-Mampong road. The Agonahene swears to the Asantehene with the Mlponponsuo sword the principal sword of the King which Paramount Chiefs and other senior chiefs of t1B component states of Ashanti union use in swearing the Oath of allegiance to the Asantehene. Traditionally the Agona Stool is known and called Oppon Panin Stool. It is a stool of u.trilineJ descent and belongs to the Asenie matri-olan of which the Kumasi Amakom stool, and the Wankye (Brong Ahafo) stool are also members. The ancestress of the Agona stool is said have been Beriwa Musu. She sprang from a spot called Bona Buoma at Adanse Aikrokyere and migrated with her retinue to Amakom n Xumasi. They became hemmed in at their place
and migrated to Antoa now a town about 10 miles from Kumasi on the Kumasi--
Od Juaben road.

At: Antoa Nana Dufie Gyanpondi a daughter of Nana Beriwa Mmosu gave birth
to two identical twins namely, Atta Panin and Atta Kumah. Atta Panin at later
date disliked the environmental condition of this village in that Pineapple, were
found to be plentiful. He thus founded Agona AkyempiL, a village now about
three miles from the present town of Agona. Atta Panin, it is said, settled at
Agona AkyempiL Nana
Opong Panin the first Agonahene to be and others followed suit; Atta Kumah of
course remained at A*toa with others. The migration of Atta Panin took place in
the reign of Asantehene Narn Oti Akenten one of the early Kings of Ashanti.
Atta Panin having thus explored Agona Akyerpim, Nana Opong thus settled this
area with the seven Amantuo who were to become the seven Clan Chiefs of.
Agona.
The seven Awantuo of Agona is constituted as follows:i. 1Ailyempininhene -
Akyem now Mauselems
2. Kyidorahe ne - Afamarmaso Village
3. Gyasehene - Benomase "
4. Nifahene - Bopra "
5. Benkumhene - Wiamoase
6. Krontihene - Kofi Baa
7. 4Aonahene - Agona Town
Nana Opong Ptiin was succeeded by his brother Bediako Ntim in the reign of the
sameKing Oti Akenten.
AGONA STOOL HISTORY

Nana Bediako Ntim was sacipeeded by Okomfo Yamoah in the rei~g of King
Obiri Yeboah, Okomfo Yamoah took na..t :In the Dorma war fought .in the reign
of King Obiri Yeboaho Okomfo Yui_,:k ._,S to have lost his life
in this b.title,
Okormfo faiioah was succeeded by Okomfo fLJtye in the reign of King
0sei Tutu, the founder of Ashanti Monarchy. Okomfo A.okyq is said to-have been
born at Adanse Akroklyere and his mothe: was bwiravriri Akwa of Agona (an
Asenie woman) and his father Adn Panin of Adanse Abankerie.
Whilst a youth Okomfo was described as a vagabond who was
commonly known als a celebrate. Magician. As a wanderer he continued his
travels to the nooks and cr...ines of the country.
At Denkyira Okonff~o tmokyewho had grown into manhood met Barima Osei
Ttutu for the :frst tire serving at the King of Denkyira's court as a. stool dependant.
On the other hand it is said that Anokye as a wondering child had travelled into
the nooks -ad @rannies of the. country and had met King Osei Tutu, then a youth,
round about the area which ve now call Akoko.
At -the Denkyerahene's court, it is said his Royal Highness Barima
Osei Tutu privately administered the fetish Ekumasua to the King. At the Denkyerahene’s court Osei relieved his burden of his training with Abena Bensua, as a result of this he had to flee. Osei had to leave Denkyera unceremoniously for Akwaam to resume his studies, if not his intrigues. Prior to his arrest at the court yard of Denkyerahene Nana Boa Amponsem the Stool carrier Ama-kwatre Panin, the first Bantamahene to be or the New Kronthene to be appointed by King Osei Tutu was present at a secret meeting, if uot a business meeting, of the Denkyirahene, and he later revealed to his Royal Highness Osei Tutu that plans were on foot to have him decapitated as a result of alleged pregnancy of Abina flej’. So at the dead of night Osei fled with his faithful servant to the court of Akwamuhere, Nana Ansa Sasraku. When news of this escape became known to the Denkyerahene he sent some armed men after Osei. Tradition has it that at a certain instant Osei was about to be arrested. Dut appealed to a certain animal, byname Pra, and asked for clemency it that he was likely to be molested with his companion prior to his trial, and capital punishment would be meted out to him at the Denkyoeraheno court. This animal Pra saved Osei by performing certain miracles and consequently dug a hole and made Osei and his companion stay in the hole while the army passed oA. It is learned that when the se armed men read the hole they saw the animal Pra, saluted it, and asked whether it had seen that notorious nan, Osei. The reply is in the negative so they returned toDenkyera to report their unsuccessful adventure to the Denkyerahene. Then the animal Pra released Osei, and the Stool carrier from their solitary confinement.

As a token of gratitude to this animal Pra the first born of Osei Tutu was named Owusu Prah after the animal. It is also learned, from high traditional levels that the animal Pra gave King Osei Tutu a very powerful medicine to be used to bewitch all his enemies. This medicine is still used by the Asantehene for drinking to the gods when the presider at a business meeting of nation in which there is a reconciliatory matter between the King and rebels of the Golden Stool. Eventually Osei reached Avam unscathed. There he met Okomfo Amokye for the second time. According to some reasons of the Saga he was a native of Awukugua and a subject of Akwamuhere. In the main Amokye had been engaged by the Denkyerahene Nana Boa Amponsem to practise medicine for him at his court so that his only sister, Abena Bensua, who was childless, would produce a child. Okomfo Amokye it is alleged, predicted that the man would bring forth but a single son who would bring ruin on the Denkyera Kingdom. According to the Saga some say that Osei Tutu took the chief’s sister Abena Bensua and that a son was born to them who was no doubt Ntim Gyakari the future Denkyarahene who was defeated by the Ashantis at Feyiase. Amokye whilst at Denkyera, had committed a serious crime similar to that of felony and through the instrumentality of King Osei Tutu, who was then at the court of the King of Denkyera as a pupil had escaped to an unknown
destination. No doubt Amokye was to receive capital punishment - Na.Oda. gan, tradition has it.
Whilst Osei was at Akwamu Amokye was also working as an apprentice of Okomfo Tuda. At Okomfo Tuda's house in Aknamu Osei met Amokye his old friend. It was at the fetish priest's house that Okomfo Amokye fell into a trance and predicted that the dignity of Osei would no sooner be enhanced en. tha-this position muld be exalted.
Eventually news reached Osei whilst at Akwamu that his grand uncle King Obiri Yeboah had died. The untimely death of the King obliged the Asante nobles first to appeal to the Kanyasehene Nana Fredua Agyeman, a nephew of King Obiri Yeboah, because at that time Osei a grand nephew of King biri Yeboah was still a minor. The Kanyasehene, however was unwilling to become the Chief of such a great stool. The Kanyasehene, Nana Fredua Agyeman, was nick-named "Doa, Bodee" (meaning a -pl&e of wood) because he refused to accept the part "of Asantehene).
At Okomfuo Tuda's house in Akwamu, Osei in conversation *with Okomfo Amokye stilted that he knew him to be a native of Agona in Ashanti and that he would like to engage him as his spiritual adviser and -confidant when he bec?:me the occupant of the Abandwa Stool.
After all said and done 'the untimly death of King Obiri Yeboah obliged the Kumasi nobles to call on Osei to occupy the vacant stool of Kumasi, The elders of Kumasi in an extraordinary meeting appointed the

Akyeamehene of Kumsi (who was elevated to The post of Atutuehene by King Osei Tutu), the Antoahene, Nana S kodie Date Bammofo (tall executi6ners of-.the Kumasi state) and some men of nobilit, to go down to Akwamu -to bring .his Royal Highness, Barima Osei Tutu, to0 become the Omanhene 'of' Kurmas-1. The kwaimuhere Amusei Sasraku, on hearing this news, provided Osei, the first Asantehene-to-be with a body of Akwamu troops, thougi tos omeversion-of the Saga three hundred or seven hundred according to others under the able leadership of his linguist Anum Asamoah. On arrival at Kumsi these Anuln people were not allowed to return home, but were obliged to establish their dynasty at Kumasi near the area now called :-A.dum. Doubtless the name of Anum was corrupted to Adum.
7Okumfo Amokye thus accompanied-Berima, Osei Tutu to Kumasi and on their arrival Osei Tutu was proclaimed the Omanhene of Kumasi. King Osei Tutu mst have learned some military tactics from ihe Akvaa Empire because on his arrival at, Kumasi he thought it meet and proper to abolish the post of Al-Menaa., who .was more or less the Comander-inChief. of" the Kumasi Divigion and to substitute his own military head'.
..The word iA is said to have been derived from Ko (fighting).-. and tire , (head) for the Krontihene was Commander of the army in the event of the Chief himself not going to war. The Allwamuhewe is the confered and second in command, the offices of these two being.-almost inseparably linked.
After King Osei Tutu's proclamation as the Onahene of Kiai, he thought of waging war against the Dormaahene, then at Xn, now a suburb of the city of Kumasi. Amankwatia is said to have been appointed Kronihene, or commander-in-Chief of this war. The stool of Bantama was thus created for the first time by King Osei-Tutu. Amankwatia, the commander-in-Chief of the infantry division of the Kumasi army in Borma skirmish.

After the Dormaa skirmish to which the Bantamhene was appointed, the commander-in-Chief of the Kumasi Army, King Osei Tutu thought it meet and proper to have the Kroni Clan strengthened and so created seven warrior Chiefs to come under the category of the Kroni Clan. They are: Bantama - Baamuhene, Aforihene, Essuowinhene, Akwaboahene, Kwanwumahene, Amakyeh-Borihene (Gyeau Kumanu) and Twaafoo Baah. These seven gunmen constituted the Kroni Clan in the old days. But later as occasion demanded other chiefs were placed under the Kroni clan by appointment of the Asantehene. These seven gunmen were of course created by the Asantehene himself.

After the defeat of the Dormaa's at Suntresu King Osei Tutu began to set up a new military organisation for the Ashanti in order to have the Denkyira Empire crushed once and for all. It was at this juncture that Okomfo Yamoah, the Chief of Agona had departed into the Region of Hades so the elders of Asuh'a thought it meet and proper to hint the King as such. On their arrival at Kumasi, they called at the King's Palace where the King introduced to them Okomfo Amokye his spiritual adviser and confidant who the King said was a native of Agona from the royal house of Gyampomah the daughter of Berima Mmosu the ancestress of Agona Stool and the daughter of Gyampornah, by name Dweri Akwah, gave birth to Okomfo Amokye. The Agona stool elders became inspired at this genealogical narration of the King. The King further asked the elders the successor of Okomfo Yamoah, but the reply was in the negative sense in that the Queen-Mother and Adontenhene of Agona were administering the affairs of Agona in the absence of a Chief. King Osei Tutu at this juncture ordered that Okomfo Amokye be enstooled the Chief of Agona. Okomfo Amokye, as directed was enstooled as such and thus succeeded Okomfo Yamoah. Okomfo Amokye having been enstooled, King Osei Tutu invited the Agona people and their stool elders including of course the new Chief to Kumasi. The King in a general congregation stated that although Okomfo Amokye had been enstooled as the Agonahene, it would be irregular and most inopportune moment to allow him to stay at Agona in that he was his spiritual Adviser and confidant, and at the same time he was working miracles for him to have the Denkyira Kingdom crushed once and for all.

At long last, an area at Adum now one of the Kumasi Wards then known as Netibanso, was acquired by the King for Okomfo Amokye his spiritual Adviser. The area became the fetish dancing ground where Okomfo Amokye usually danced to the tune of fetish drums whenever he fell in a trance. Okomfo Amokye it is said having fallen into trance on seven conservative occasions,
made an open declaration that the Ashantis were no longer to serve under the Kingdom of Denkyira in that the Kingdom of Ashanti was at hand. This spiritual $divisor of the King, having made such a public declaration made plans for the overthrow of the Denkyira Kingdom.

A great meeting of the five communities of Ashanti (Amantuo num) namely,. Kumasi, Mampong Belamis, Ysuta and Kokofu was held at Amoafu Bogyawwe, where there arose the Lingua Franca. This large gathering of the five communities of Lshanti initially became kn6wn as the first meeting of the Ashanti confederacy. It was at this meeting that a resolution was adopted for the formation of the Ashanti nation, The newly united nation of course came into-being through the initiative of Okomfo Amolcye.

6- After the great meeting at Amoafu Bogyawwe (Asuteman) Okomfo Amokye set to work to unite the -Ashanti people by probing -a common stool, in o$der- that the whole nation be united in the same as" each section was united through its common stool. The leadership of King Oei Tutu was of course sanctioned at this first meeting of the Aashnti conf.ederacy.

Okomfo Amokye it is said began buidinrv to the Ashanti nation by planting two trees one at Kwamang (now Kumasi) and the other at Kumawou. The one at Kumwou died and that of at Kwamang lived; "and this was taken as a symbolic of the occasion that K-ir Osei Tutu's leadership had been chosen by the ancestral gods to be the permanent head of the nation. Kwamang was from that time became. known as Kumasi, 'under the Kumanini tree'. After settling this point of the naming of the seat of the nation, the next move was the attainment of the Golden Stool which was to serve as the palladium of the nation. Th4 nth is told that on one Friday a great gathering was held at Kumasi, and there Okomfo Amokye brought down from the sky with darkness and thunder and in a thick cloud of white dust- a wooden stool adorned with gold, which floated to earth and alighted gently on Osei Tutu's knees. This stool Amokye announced, :contained the spirit of the whole Ashanti nation,"and all its strength . bd bravery depended on the safety of the stool. To emphasize this he * aused Osei Tutu and every distinguished Chief and Queen-Mother present to give him a clipping from their nails and from their hair; all these, were mixed into a paste with medicine, and smeared on the stool, and the remainder was drank by the contributors as a sacramental drink. The Golden Stool having been invoked from the sky, Okomfo, Amokye ordered all the existing -stools in Ashanti to be buried at Bantnama with a view to claiming the sacred stool as supreme. The Golden Stool commonly known as Sika Agua Kofi became the visible'symbol of the nation.

The newly united nation was soon called to alert to make the necessary preparations".to wage war against the Denkyera who were still the overlords of Ashanti. Okonmo Amokye' having- worked miracles fbr the preparation for the Ashanti/Denkyera -iar f3.11 into' a trance on one occasion and advised thatu Jn order to achieve victory in the impending war it -as meet ani proper that the Mamponhene who was then a very powerful ruler be appointed the commander-
in-Chief of the Ashanti forces. Amokye also suggested that in order to ensure victory some sacrifices had to be made to the ancestral gods at Feyiase which was the battle spot of the Ashanti Denkyer war fought in the reign of King Osei Tutu. A cripple* it is learned was suggested by Amokye for the Feyiase-sacrifice. Consequently Nana Toku Kumanih being chief of the Esona-Feyiase-sidents-from Adafise ‘Akroforoma gave up his nephew to name Bando to be sacrificed to the gods. Okomfo Amokye then asked for volunteers who would be the first to die in the impending battle of the Ashanti/Denkyira war. Tweneboa Kodua of Kumawu came forward with cut compunction and was also sacrificed.

Once again Okomfo Amokye asked for a man who would allow himself to be cut into pieces so that each wound he received might save the life of an Ashanti in the Denkyira war. Duko Pim, the Ejiuhene also volunteered He like Tweneboa Kodua of Kumven’s ororl-se to his descendants would be exempted from capital punishment if they committed an offence.

The Ashanti/Denkyira war ensued. Feyiase was the scene of the decisive battle, of campaign. The Denkyirahene Ntim Gyaari, was seated playing war in his tent, shackled with solden fetters round his ankles to one of his wives. The Juaben man broke in, the first blow aimed at the Denkyirahene was intercepted by a heavy gold bangle he was wearing on his arm, and then he was made prisoner. Okomfo Amokye as well as King Osei Tutu, took the battlefield themselves and awaited Ntim Gyaari at Feyiase but the battle of Feyiase was however a decisive victory for the Ashanti and Ntim Gyaari the Denkyirahene was captured and decapitated by the Ashantis.

The battle of Feyiase however was a decisive victory for the Ashanti especially as it had been crowned with the capture of the enemy's general who was of course executed. But Feyiase was after all merely a successful repulse, of an invasion and must be followed up before the war would be regarded as ended; more especially as the Ashanti Commander Nana Boahene the Maraponihene also had died of wounds he received in the battle.

It is worthy of note that Nana Frampong Kersie, the daughter of Agyakuma Difie -married Kofi Adjakum Otehene and brought forth Manlampong Boahene Anamdo, and a daughter Ogubriapofi haniampon was born when his mother and her people were at Kodiekrrom. He was named Kofi Adjei but because of his swollen belly he was nicknamed after a river at Kodiekiom the Oda. Maniampon Nana Maniampong succeeded Bofour Atiedu at Mampong Akofoso and he became a very powerful ruler of whom people said Amanampom.wo de, akobuo .gye no tata, Maniampong it was bullets that taught him to walk. Nana Maniampong was succeeded by his brother Doahene Anantuo who commanded the Ashanti army that defeated Denkyira. He was wounded in the stomach and died at Juaben Kyineso, and to this day it is a violation of custom for the occupant of the Maniampon stool to visit there. People say Boahini two a nkamfuo Kum no. 'Boahene Anantuo killed by his praises.

Atto the Ashanti/Denkyira war i,000 people being victims or prisoners were sent to Agona at the command of Asantehene to serve as hostages. There is only one...
The death of Okomfo Amokye is one of tragic events. The myth is told that the celebrated priest having fallen into a trance for forty days, told his people that he was going to an unknown destination to fetch medicine for an everlasting life and whilst he was away there should be no mourning or wailing; but all observers should ratify and return to an unknown destination where he is at present to be traced. Okomfo Amokye was succeeded by Osei Kwae in the reign of Asantehene Nana Opoku W-are. A war broke out between the Agona people and the Juaben people. The reigning Chief of Juaben was Osei Hewdie. The Agona's were defeated but their ancient stool regalia were sealed and kept at Bonko Buonu at Wiamoase village which now serves as a religious grove for the annual Odwira festival.

Nana Osaw Kwae was succeeded by his nephew Nana Adu Ayei; Nana Adu Adjei was succeeded by his nephew Narm Konante. Nana Konante was succeeded by his nephew Narm Otwianim Piesie; Nana Otwianim Piesie was succeeded by Nana Odum Amanfo; Nana Odum Amanfo was succeeded by Nana Amokye Kwabena; Nana Kwabena was succeeded by Nana Acheampong Yaw; Nana Acheampong Yaw was succeeded by Nana Achandwo Ahene; Nana Acheampong Owo Ahene was succeeded by Nana Yedu Kumnnin; Nana Yedu Kumnnin was succeeded by Nana Atuahene; Nana Atuahene was succeeded by Nana Kwame Boakye; Nana Kwame Boakye was succeeded by Nana Kwabena Acheampong. (He was destooled). Nana Kwabena Acheampong was succeeded by Nana Kwame Boakye. He was destooled for mal-administration; Nana Kwame Boakye was succeeded by Nana Nimako (Destooled;) Nana Nimako was succeeded by Nana Acheampong Akwasi(destooled for mal-administration and mismanagenmnt). Nana Acheampong. Akasi was succeeded by Nana Kwadwo Apaw (Destooled) Nana Kwadwo Apaw was succeeded by Nana Acheampong Akvysi (Reinstated and, Destooled) Nana Acheampong Akwasi has been succeeded on the stool by Nana Yiadom Boakye, the present Chief.

- 9 -

CHIEFS OF AGONA STOOL

1 St. Chief
2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th. 1 Oth. 11 th. 1 2th. 1 3th. 14th. 15 th. 1 6th. 1 7th18th. 1 9th. 20th. 21 st.
22nd,
a 10 &0 10 a 00
@eu a
Nana Opong Panin
Bediako Ntim Okomfo Yamoah if Okomfo Amokye
Acano Acheampong (Destooled)
Otwiaxiim Pie Sie
Kumanin if Atuahene
Kwame Boakye
Kwabena Acheampong (Destooled)
Boakye (Destooled) Nimako (Destooled)
Acheampong Akwasi (Destooled)
Kiyabena Appaw (Destooled) fi Acheampong Akwasi
(reinstituted and destooled)
Nana Yiadom Boakye (The present Chief)

Classification : Informant :
Recorded by -. J. Agyeman-Duah
Date :
Subject :
MA~ITONG-, ASKANTI TRADITIONAL HISTORY
Institute of African Studies, University of Ghana, Legon.
December, 1975
IAS
AS.217

MAUNG ASHATI TRADITIONAL HISTORY
ASIARA -HTYaOPON GULYIA; ancestress of the royal Beretuo clan
of Mampong, cai i do.m from the sky by a silver chain known as Atwiaban. This
is said in have_ happened at Ahensan in Adanse at a spot now marked by the
stream Do: isa, Before her arrival a bird called AfWiia announced, ene biribi beba
Iro vi something strange is about to come to this
village today’ Then followed a leopard, Kurotwianansa. And then from the sky
came Asia1a Cuahyia with the Silver Stool, and with her subjects. In Adanse
Ahensan Asiama Guahyia married a certain Kusahene Obonchie, and brought
forth Kakyey Panyin: Bafour Antiedu, and a daughter Agyarkuma Difie. And the
people. of Ahensan were multiplying rapidly so that in time Asiama Guahyia
asked her first born Kwakye Panyin to rule over the men folk and she ruled the
women, but the people of Ahensan were not of the Beretuo clan, except Asiama
Guahyia and her family.
After some -ime Kwakye Panyin died, and he was succeeded by his
brother, Bafour Antiedu, but because the village was too small for his people Bafour Antiedu removed with them to a place called Amoafal Bogyawe, which is near Asantemansto, the gathering place of the people. And there they met others speaking the same tongue. So that at Asantemansto there assembled together tile Amantuo num. the five communities of Ashanti, who were to become Kumasi 1ampong, Bekwai, Nsuta, and Kumawu. And they met there also Ampong Adjei Kwafo, the head of the Tena People, who had preceded them from Adanse and who, like Bafour Antiedu's people, were searching for land to settle on. Bafour Antiedu and his people moved to Behinase, and then because they were hemmed in by others, moved to Kodie-krom and then to Tokwaboho, Yhere they met the Tena people again. From Tokwaboho the Tenas went in one direction to found the Kwahu state, and Ampong Adjei Kwafo became the first chief of Kwahu. But Bafuor Antiedu led his people further north, and they founded the first Manpong, which is now known as Mampong Akrofoso 'Old Mampong'.

NANA AGYAMUMA DIFIE, the daughter of Asiama Guahyia, married Firam of, Adanse aid brought forth Nyarko Korkor, and she also married Bawua Bonsafu of Adanse a.d. brought forth seven daughters, including Frampong Kessie.

NANA FRJIPONG XISSIE, the daughter of Agyarkuma Difie married Kofi Ajakum Otchere and brouidit fourth Maniampong Boahinantuo, and a daughter Ogbriapeti. Maniai.org was born when his mother and her people were at Kodiekrom., He was name.d Kofi Adjei, but because of his swollen belly he was nicknamed afte*Pa a river at Kodiekrom, -the Oda -aniampong. Nana Maniampong succeeded Bafuor Ahtiedu at Mampong Akrofoso, and he became a very powerful ruler of whom people said on wo de akobuo g-Ze no tata 'Maniampong, it was bullets that taught him to walk'.

Nana lManiampong was succeeded by his brother Boabinantuo who commanded the Ashanti. Array that defeated the Denkyeras. ie was wounded in the stomach and died.at Juaben Kyineso, and to this day it is a violation of custom f6r-,the' occupant of the niiampong Stool to visit there. People say., Boahinantuo a nkam o kum no 'Boahin-antuo killed by his praises'

NANA 0GjBI. '0TI, the daughter of Frampong Kessie, married Kokofu Aboosu Nyanni Panyin and brought forth Kokowa Hyeah.

NANA KOKOWA_ HY-AEH, the daughter of Gubriapeti, married Boakye Nkum and brought forth Takyiwa Pinaman and Aku.amoa Panyin. Akuamoa Panyin succeeded Boahinatuo, arid Osei Tutu acknowledged the services of his. .predecessor ithi the injunction, Meso tiri, woso nnuat I hold the:- head, you the feet (of the state). At this time Akuamoa Panyin and his people were still t Manpong Akrofoso, but they needed more land for they were still multiplying, so Akuamoa Panyin sent his nephew Nana Anyinam, who was also next in succession, to look at the country Peyond their towns. He first called at a place known as Botaase, where. New Mampong was later built, and there met an aged woman who is said to have had two husbands, Ampofo and Kyerenutwa. She
made Nana Anyinam welcome and asked him the purpose of his visit. After he had explained that he was seeking a place for his -uncle, Nana"Akualmoa Panyin, she told him that he was at Botaase, that she and her two husbands who were on their farms, were the only inhabitants, that all the land thereabouts belonged to her, and th at her only boundary was with the village of Anyinasu. Nana Ai.yinam thanked the woman and said that he would spend the night 'with her so that he might meet her two husbands and have further discussions with them. Upon the arrival of Ampofo and Kyerenutwa he explained the purpose of his visit .and on the morrow begged to take his leave for Ejura.

On his way to Ejura Nana Anyinam arrived at Adudwan, a village near Kraneenmu, where he saw a leper named AMpofo. The leper was sitting upon an animal skin known as Banwuma a skin that is said to be used by an Asantehene as a powerful protection against evil spirits. Nana Anyinam greeted AmpQf.o, but did not shake hands, with him because of the leprosy, saying, lionfa fedie ndwa Ampofo, it would be imprudent to shake hands even ith Ampofot. The leper received Nana Anyinam hospitably, related to him the signficance and history of the skin on which he was sitting and directed on his way to. Ejura.

At Ejura iaa Anyinam met the Chief, Krubu, Akuma, who asked him the purpose of his visit. Nana Anyinam prevaricated and said that -he was .jpst on a short visit. He was. then directed to Attebubu, and -there he met the chief -yengyenrurudu, who, received hlt well and directed him still furthe-r to Yeji. The river at Yeji, whLch we now call the Volta,
Barkadugyatram, and crossed the Volta. He reached Gom Saabia Nkwanta, where his campaign ended.
Upon arriving back in Manpong Akrofoso, Nara Anyinam reported his victories to the Mamponghera, Akuamoaa Panyin who immediately had the following appointments. His son Oti Panyin was given charge of Ejura'. A new town was built near Botaase which is the present Mampong and Adjei Jera was made Krondihene and Offra Mensah Akwamuhene.
Na:na Akuamoaa Panyin went to the war with the Akyems when Osei Tutu was slain. Although wounded, he brought the Ashanti army back from the campaign and received the title 0di "hiahene. 'He is the king of the orphans'. 'He recovered to fight the k:yerms again, when the Akyem chief Fosu Apenten was slain. Nana Akuamoaa was buried at Mampong Akrofoso, where his bamu or mausoleum still stands.

NANA TAKYIJTA PINAIA.N, the daughter of Kokowa Hyeah, married Opon Aderbieh and brought forth Nana Anyinam, Attakora Panyin and Adoma. When Akuamoaa Panyin died Nana Anyinam should have been the next Mamponghe, but he preferred to remain on the Botaase Stool, whereupon his brother Attakora Panyin was placed upon the Mampong Stool. It was he who removed from ampong Akrofoso to the new Mampong that had been built during the reigh of his predecessor. He acdoainied Opoku Ware, the Asantehene, to war against the Akyem chief Pobi. He married Aberefi Ya, the Queen Mother of Ashanti, but later he became blind,

NANA ACHIAMIA, the daughter of Adoma, married An objhene Nana Saxkodie Darteh and brought forth Abina Saka.
NANA KOITADU, the daughter of Adoma, married Obeng Amoa and brought forth Asumgyima. >nien Nana Attakora Panyin became blind, Asumgyima succeeded him. Ho is also known as Mampong Asuinma and as Asumgyima Penemo. He married berefi Ya, t1h queen mother of Ashanti, his'uncle's widow, and she brought 'orth Nana Konadu Yiadom, who was to become Queen Mother of AS :t.'
NANA ABL S': A, the dauhter of Achiamia, married Nana Osei Hwidie, Juabenhene, aiad brought forth Abina Bamie. Abina Bamie became tae ;ueen i other of Mampong. Nana 'Safo Kantanka succeeded AsumgyimaL ao arorj..... ne. He married his uncle's widow, Abrefi Ya, the Queen Vother of - znti, and had two daughters, Ama Serwah Awukuwaa aryl Serwah Dente. Napr, Safo Kantanka also married his wife’ s daughter, Nana Konadu Yiadom, Queen 'oti-er of Ashanti, and she brought forth two daughters, Ama Serwah ad Ama SerwahiBaban, and one son, Osei Kwame who became Asantehene.
Safo Xantanka was succeeded by his nephew Pepra Asiase and not by the brother of Pepra Asiase who was called At-takora Kwame and. should have been the ne:: Chief. It is said Pepra. and Attakora KXd$e were both descendats of Sarfo Kantanka and they contested the W+rtol. As a result of this, Pepra appealed to the Nsuta for aid. War however broke out between Mampong antd Nsuta and a batt'l'e was fought near the stream called Aburakoti a near ,iampong in which both
Pepra and Attakoro. Kwame were killed. TiE two have their Bama at Dadiase. After the death of Pepra and Attakora Kwame there arose a complicated system of succession whereby the Maniampong Stool (Silver Stool) was occupied at various times by descendants of several kindred groups. The introduction of this complicated system of succession was due to the fact that after the death of Attskora Kwame there was no male royal of the stool, the Botaase line or to be more emphatic the descendants of Asiama Guahyia. Nana. Nyantakyi was the only surviving female royal to ascend the said stool; the matter was reported to the Asantehene and he appointed one of his subjects allegedly known to have some connection with the Bretuo Clan from a village known as W Viredu. Herein comes the Owusu Sekyere line or Wriedu line of succession to the Silver Stool. Owusu Sekyere or the Wriedu line however ascended the Stool. Owusu Sekyere, was a magician (Wabin) and it is said he later rebelled against the Asantehene when Jamasi and Effidiasi of the Mampong State who had rebelled chased him to Yeji were he turned into a cat, and finally disappeared by entering a hole in the rock near Bohen (known as Boakor a Bom). His drums and Ntahera'hons are still sometimes heard on an Adae. Owusu Sekyere Panyin was succeeded by Odoro. Here also comes another line of succession, known as the Babird. At all this time there was still no ripe direct succession to the Stool, because there was no Male Royal on the Botaase line of succession. The Elders of Mappong once again informed the Asantehene about the state of affairs and Otumfuo directed that one Odoro who had then appealed to him as belonging to the Bretuo Clan was permitted by Asantehene to ascend the stool. Odoro was not a capable administrator so he was instantly removed from office as a result of his ferocity and was succeeded by Abonyawa Kojo a nephew of Owusu Sekyere Panyin and also belonging to the Viredu line. He is alleged to have been a bad character (ne suban nye) and is stated to have been decapitated by the Mampong people at an Adae ceremony. This event gave rise to a saying which has become known all over Ashanti (Fanyinam Odoro) Odoro was preferable. Odoro was once again enstooled the Mampongghene. At this time I4ana Aekuma the Queen of the State and of the Botaase line, the direct descendant of the Stool had then delivered a male child. It was named Kwame Gyimah with the Kokofuene Nana Asare Amponsem. Nana Kwame Gyimah was given to the Asantehene to be nurtured at Kumasi Ahenfie. )IKwabeara Dwemo at this time was a direct attendant to Nana Kwame Gyimah at Kumasi, Otumfuo was very pleased with the services of Nana Kwame G-Inah and so appointed him as the Atenehene of Kumasi. After the death of Odoro Nana Kwame Gyimah had then come of age so the Elders of Mampong appealed to Otumfuo to enstool him to ascend the Stool. Nana Kwame Gyimah as a sign of his regard asked Kwabena Dwemo his attendant at Kumasi to take charge of the Atene Stool though not to occupy it, and to report to him at Mampong in case of emergency. Later on Kwabena Dwemo begged leave from Naa Kwame Gyimah the only surviving male royal and Chief of Mampong Stool. Nana Kwame Gyimah died whilst Kwabena Dwemo was in the Northern Territories. It happened that the Amaniampong Stool once again became vacant
and there was no direct descendant from the Botaase line to occupy it. The matter was once again reported to the Asantahene. After a careful scrutiny by Otumfuo and Elders of Mampong, it was decided that Kwabena Dwemo, a direct attendant to the late Nana Kwadn Gyimah should be appointed regent to the Silver Stool until such time that. it would be practicable to get a direct successor to the Stool. Nam Atia at this time the Queen Mother of Mapong and also a direct descendmt of Asiama Guahyia, and of the Botaase line accepted the plea with all gladness. It is said when Kwabena Dwemo ascended the Stool he became fruitful and had over three hundred children. Nana Atia later on delivered a male child known as Bafuor Kwakye. When Bafuor Kwakye became of age he refused to ascend the Stool for the simple reason that he preferred fetishism to that of Maniampong Stool. He however because the Botaasehene. Later on Nana Atia delivered nine more children makmg ten in all. Nana Attakora Kwaku alias Nana Attakora Mensah and the next elderly son of Naa Atia refused to allow Kwabena Dwemo to occupy the Stool once he came of age. Nana Atia appealed to "Fana Mensah Bonsu, Asantehene, that she wanted the Stool for her son the rightful successor to the Silver Stool. Nana Mensah Bonsu accepted the plea and Attakora Kwaku was instantly instafrId the Mamponghene. Nana Attakora Kwaku died after a year on the Stool. He was succeeded by Osei "Bonsu, but as he did not go to

- 6
Kum9asi to take the oath of allegiance, the Asantehene Nana Mensah Bonsu caused him to be destooied, and Kwame Adwetewa from the Babiru branch was enstooled. Ho in turn was destooiced at the instigation of the Ilampong Adontenhene (U-e 2jura Chief) and was succeeded by Yaw Boakye from the 7,7iredu Branch who 9as in turn destooied in a year's time as a result of mal-administration. Owusu bekyere II of the Wiredu Branch succeeded to the Stool. He rebelled against Uhe Asantehene King Prempeh I. He ,as defeated by Ejisu in war which arose out of the enstoolment of Prempeh. Mampong was in favour of Atwereboana. Owusu Sekyere fled to Attobubu, and Kwane Osokye from the Kwabena Dwemo lite who were nicknamed (Siwurtirasefuo) becam the Chief of Mampong. He fought against Nkoranza which had, revolted against Prempeh. He was banished to The 3sychelles, where he died. Owusu Sekyere was recalled .and. re-enstoolo,. and on his death was succeeded by Nana Osei Bonsu who was at once destooied by the Asantehene Nana 'ensah th--tugh having failed to tae the oath of allegiance before him. Osei Bonsu was succeeded by Nana Kwaku Duah Agyeman who after spending about six years on the Stool was destooed at the instigation of some youngmen of the State. Owusu Sekyere Abunyawa of the Wiredu line succeeded to the Stool but was destooed as a result of mal-administration. One Safo Kantanka from the Bibire Branch succeeded to the Stool but abdicated immediately after Ghana's Independence. One Kwanena Dwemo from the Siwmrtitiase succeeded to the Stool during the Nkrunah!s regime. He was constitutionally destooed for mal-administration by the Mampong Stool Elders and the kingmake rs. -Nana Kwabena Dwemo has been succeeded by
Nana 'Attakora Amani &mpong of the Botaase line who is the present Mampongghene. He took his oath of office to the Asantehene on Monday 1-5th January 1968.

Note:
1. During the reign of Owusu Sekyere II, Nana Akua Anokyewaa of the Wiredu line was the Queen Mother of &mpong.
2. Nana Akua Anokyewaa was succeeded by Nana Serwah Akoto of the Botaase line.
3. Nana iftia &mpong viho succeeded Narn Serwah Alcoto reigned with Nana Osoi Bonsu but abdicated as a result of the de stoolment of her brother Narn Kwaku Duah Agyeman who succeeded Nana Osei Bonsu. All in all she spent about 17 years on the Stool.
4. Nana Afua Sarpong was succeeded tb the Stool by Nana Akua Beyah a sister of Owusu Sekyere Abunyaw. She was destooled.
5. Nana Akua Beyah was succeeded to the Stool by Nana Yaa Achia daughter of Nana Afua Sarpong and a niece to Nana Kwaku Duah. Nana Yaa Achia of the Botaase line is the present Queen Mothe r of Mampong.

6. No mender of Tena Clan has ever ascended the Silver Stool. There is t.,refore no alternation between the Tenas and Bretuo Clans as regards the succession to the Silver Stool. however, n inter mirige between the Tena and Bretuo Clans from time immemorial up to the present day. It is to k no ;ed that it is a taboo in hani custom for members dC'the sae Clan to marry one'anther.

If t]- Te60oas had been Bretuo there could hhave been no suchin' errmai-iage s,

THE GENEALOGY OF THE BOTAASE BRETUO CLAN
A SIAIJA NYANKOPON GUAYHYIA
(‘dio came from the sky") (Begat Kwakye Panin, Baffuor Antiedu & Agyakuma Difie)

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f       f

KVTAKY-E PANIN BAIFUOR ANTTIEDU AGYAKUMA, DIFIE
(She married Firam of Adansi (and begat Nyarko Kokor and (later on married Bawua Bonsah (of Adansi and issued seven (daughters. Frempong Kessie (succeeded her mother.
I
I

FPA JPONG KESS IE (She married Kofi Ajakum (Otchere and issued Maniampong, (Boahene Anantuo & Ogubriapot.
OGUBRIAPO TI
(She married Kokofu Aboosu (Nyanni Panin and issued (Kokowa Hyeah.
KOKOWA HYEAHI
(She married Boakye Nkum and (issued Takyiwa Pinaman
(Alcuamoah Panin.

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(Alcuamoah Panin.
NAVA ABINA BAJIE
(Begat Naha Frimpomaa Adwoa)

NANA FRD POMAA ADWOA
(He married. Barmanhene Asgmoaid (Olmi and begat Nam Nyantak i.

NANA NYA\TAKYI
(He married Yeboah Kordie of Juaben (and begat Attakora Mensah. After the death of the Juabenhene she married Amantenhene Apaw Buachie (who was the Chief Doctor that is” (Nsumankwahene’ of Mampong and (begat Akosua Yeribieh Amponsem.

14ANA -,fRIBI AVIPONSEM
(He begat Nana .Agyakuma. She also (married Kokofuhene Asare Ampnosem (and begat Kwame Gyimah. After (the death of hir husband she once. (again married Prince, Yebo ah Kordieh of Mampong who was the Abontendomhcne of Jamasie and (issued Nam Aco-la Atia.

NIUNA AKOSUA ATIAH
(He begat (10) Children. She first of all married (Afutusanfuohene Marfo of Mampong and begat Baffuor (Kofi Kwakii,, Aka Afriyie, Alaa Dapah Ahahan, Akua (Amannane Panyin, Ama Aborah, Yaa Amoa, Ater the (husband's death she brought foi- male child by (name Attakora Kvnru with ti labe King Kwaku Duah I of Ashanti. (Afterwards married to* Prince Owusu Kwabena of Kumasi and issued Serwah AmaelanxQi, (Oheneba Ama Serwah Akoto and Omanhene Osei Bonsu. (Of the ten children all the small children. (ascended to Silver Stool of Mampong and among *he # daushters only Berwah Akoto was elected Queen-Mother of the State.

NANAJKOFI KWAKYE:
NANA. ATAKORA METEAR
N
NANA OSEI BOI 5U
i 7 "  j ~ ammMwnt ~ w~iam ~ I qme~ - - -
S ERWAI AMANIAPO (She begat Nyar (Senlyere, Akua (Afriyie, Kwabi (Gyimah, Ode -an (Ama Serwah Ndu
NANA SE HA AKOTO
NANA YAA ANDA
ko Kof i (She married Buachie Yaw (Married King Prenpeh (and begat Ama A9yeman, ‘’ (I Alias Naha Kwaku na (Chief Kwaku Duah and Afua. (Duah III and. gave
LIST OF THE 111 Clan Members OF IWAPONG STOOL

1. Nana Asiama Guahyia (Ancestress of Bretuv Stool)
2. Antiedu Bre.mppng
3. Antiedu Kmakye
4. Aki a* mɔ ah Panin Amaniamponé;/ý'
   Boahene Ana-ntuo
5.  Böät eng âkuawah./
6.  AsuiýgyiWO'jPan - in
7.  0 saf o Kan tianka
8.  0 saf o Kan tianka
9.  Pepora Asiâse, (Decapitated)
10. Attakora Kwame tt .2. Ovmsu Sekyere ffwûçắt w-3. 0 s
    af o Yaiw
4.  Attakora Mens
   Aburl3rewa Kwadwo gir
   Osei Bonsu (Destooled by Asanieherie)
   Kvâme Adwetewa (Destooled) kL4Yrv,
   Yaw Boa3We
   Omsu Sekyere ii
   Kwame Osukye Died-in the Seychelles Island.
   Omsu -, -Seky re - ----0 sei Bonsu Iwâku DuahAgyeman (Destooled) O-RISU
   sekyere.Âbunyewa- II Oestooled),
\0 S-af o XT.1 tanka crâbénw- Divemo
tako r-, Amniamyong Th&-1w tucrg-,Qig~

Classification :
1. Nana Kwa/k L4reaman III Esisu4gyahene.
2. Esumegya Ahenkrohene Nanina[li]Akvasi Nyarka
3. panin Kwaku ALdu, Sanahaene.
4. Oheneba Kwadwo Mensah.
Recorded by :
J. Agyeman-Duali
Date
18th August-, 1968
ESUEYEA STOOL HISTORY

Esumegya is a chiefdom 27 miles from Kumasi, on the Kumasi-Cape Coast road via Gyebi Nkwanta Ehu. Traditionally this Gyebi Nkwanta Ehu junction was named after Nana Gyebi Kankanfuo one of the early Esumbgra chiefs and a contemporary of Asantehene Opoku Tiare. It so happened that this Esumegya chief once appealed to the Asantehene King Opoku Ware as his overlord to permit him to pour libation to the ancestral gods of the roadside for forty days with the pretext of keeping Asantemanso the ancient centre of dispersion of the Ashanti people somewhat sacrosanct. Nana Gyebi Kankanfuo who prevaricated in his appeal to King Opoku Ware rather had the intention of depositing the stool regalia or properties of the Esumegya stool under a stream path in a big hole near Asantemanso. The purpose of this move was that there had arisen at Esumegya some internal squabbles between him and sore members of the Esumegya royal family and consequently the only solution to the problem which he thought fit and proper was to tighten the progress of the stool by having all the stool regalia or properties buried so that there would be no value of the Esumegya stool in the near future. As a potentate of very wicked character and at the same time a medicine man of distinguished career he thus caused four Akan trees to be planted on the spot just to symbolise his injurious act to the state and the future generation of the stool. He at that juncture placed a cripple in charge of this groove who was to serve as a watchman to him and to report to him in case of any culprits or passersby who made a trespass on this hole. In order to keep the transaction secret from the public those M-ho followed the chief to the spot were put to death at the command of the chief save one Kwadwo Kumah who eventually took to his heels to Aikim Odae for the fear of the same cruel act being “meted to him. On the other hand prior to the naming of the said Junction as such there was one ancient route or road known as Pramere Atifi which led to Kumasi from Esumegya.

The ancestress of Esumegya stool is said to have been Nana Ankyewa Nyame of Asantemanso she was resident at asantemanso long before. the existence of the Supreme Deity or Odomankoma Obo Adae caime out of a hole from the ground on one Monday known as i&widwo that is the succeeding Monday after an
(Akwasidae Dwoada) with other symbolic objects which can be found at Asantemanso today eg. Brass Pan with chains. The ancestress was followed by two groups both male and female.

The female group consisted of the following:-
1. Abono Nyankopohg
2. Abrewa Samantt,
3. Abrewa Mmoso
4.- TekIewa Brobbey
5. Abgrewa Bono
6. Abredekwa.
The occupation of this group was the making of traditional pots (Nsenasenfo)
The male group comprised of the following:1. Adu Panin
2. Adu Manu
3. Aduamansa
4. Akyeampong Tintin
5. Okyeame Adjekum.
The foregoing two groups including of course the ancestress Ankyewa Nyame belong to the Eduana matri-Clan.
Note: One Adusei Kwaw who was the bodyguard of the two groups also settled at Asantemanso with the ancestress. The bodyguard unlike the others belonged to the Agona MtriClan. The sister of the bodyguard who accompanied him in this exodus was Nar Ponkwah who became responsible and caretaker of Idte Atua Tree which became a symbol of relationship between the Oyoko and Darko Clans at the place of residence at Asantemanso (the gathering place of the people).
The original place of residence of the ancestress Nama Ankyewa Nyame and followers at Asantemanso is known and called Bohemoso. It is now a tiny homlet, of no significance save as a religious centre or a sacred broue.
The Esumejahene swears to the Asantehene with the Mponponsuo sword the principal sword of the king which Paramount Chiefs and other senior chiefs of the component states of Ashanti union use in swearing the Oath & Allegiance to the King. The Esumegya stool is one of paramouncy and is a stool of matrilineal descent. It belongs to the Eduana ClaD or Abusua. Traditionally the Esumegya stool is knovm and called Anomapau stool.

Nana Nkyewa Nyame having settled at Esumegya Asantemanso the first immigrants that followed suit were Nananom Ayokofuo. They it is said migrated from Akyem siasiwa and settled at Sanfo, a village 5 miles from the present tovmi of Esumegya. From Sanfo they sett led at Esumegyra Asantemnso, because they were also seaXhing fbr their primordial ancestress Nar Nkyewa Nyame. It is 'trihy of note that there is a cognatic relationship, particularly to uterine kinship of the Oyoko and Aduana-Clans claiming Nkyewa Nyame as their sole ancestress. The
place of residence of Nananom Ayokofu at Asantemanso was known and called Nnanpansa.

Note: The Ward or Lane of Nananom Ayokofu was thus known as Nnanpansai. There are three delapidated rooms (S3afie) at present which serve as symbolic objects of residence of Tananom Ayokofu.

The next group that settled at Asantemanso after Nananom Ayokofu were the Darko Clan. They were just on a casual visit to Asantemanso just to spend the night there but became permanent settlers of Asantemanso because of environmental reasons. Literally Darko means to sleep and go. Tradition has it that the Oyoko and Darko clans are inseparably-in that the Darko clan is a moiety of the Oyoko clan. Although there is a strong cognatic relationship between the Oyoko and the Dako Clans under no circumstances will an Oyoko nan be allowed to occupy the Dako Stool or the vice versa. Traditionally the Nsutahene, who is ‘de head of Dako group calls the Asantehene uncle or to be more literal the Nsutahere is a nephew of the Asantehene, but he has no right of access to the Golden Stool when it becomes vacant. In the other sense the Nsutahene cannot inherit the Asaatehene in that he belongs to the Dako Clan.

The Dako group it is said came from Adanse Adubrase and were just passing travellers who became residents of Asantemanso after having spent the night there. The group consisted of Nsuta, Kuntenase and Akokofe.

The third batch of immigrants to settle at Asantemanso were the Aseniefu from Dompoase in the Ashanti A/kim area. Their place of residence was Boama a village near Adudwama in the Esumegya area there to. Asantemanso.

Note: Theoretically there is an ancient belief amongst the Asene Clan, to which the Amakom Stool belongs, that the Asene people descended from a bead called Bere-Ja at a place called Asisiribo near Adanse Akrokerri and from there to a village near Nsansea, in the present Asanti Akim district. This assumption, no doubt, by the Asenie group may be subject to criticism in that history, as well all know has at times been falsified.

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Sociologically, there is no substantial evidence that this clan has descended from a bead but tradition has it that following the footsteps of the ancient belief of the Ashanties, there are some symbolic objects as to the attestation of this ancient belief that the Amakom people were among the Asenie clan that descended from a bead at a place known as Asisiribo, in the present Adanse Akrokоari district. This bead Brewa can not be traced at Peminase in Ashanti Akim district, and is now regarded as a sacred grove.

The other members of Asene family, alleged to have met at Dompoase in the Adanse district after the Dankyira/Akrokerri War, were as follows: Amakom, Nkoranza, Atoa, Asamankese, Kwamo and others. Traditionally Krotoik, from Asisiribo is said to have been the ancestress of this Asene community. Krotoiko
begot Gyol-enewar, and Gyahenewaa begbt Nyarko Sika, begot Atah Paihyin, Attah Kumah, Tawiah and Nyankomasu.

Under a system of matrilineal descent known to the s.sLsanti people, the descendents of N3,arko Sika multiplied and separated so far as intermarriages and family squabbles were concerned.

Attah Panyin the first born of Nyarko Sika, it is said begot Bosompem Kitikyere who migrated from Asisiribo with her descendants to Apunpungya in Adanse district and finally settled at Dompoase. The descendents of Attah Panyin are the present occupants of the Dompoase Kronti Stool.

Since identical twins have always the same features, Attah Kumah it is said followed her sister Attah Panyin, to A21unpungya armd thence to Dompoase in the Adanse district vwh her offsprings.

At Dompoase, the family of the Asenie people mltiplied and there was some sort of sectional factions among the members of the Asenie community in that several other members of the Asenie community had joined their relatives at Dompoase.

It was therefore thought meet and proper that a cabocceer or a head was to be appointed to see to the day-to-day administration of the coztmunity. At this juncture two traditional stools namely Qyoko stool and Bosompem Kotikyie stool were respectively created to mark the symbolic of the occasion.

Nana Okofo's stool is at present occupied by the Dompoasehene of the Asenie family in Ashanti Akim, the latter being the descendents of Attah Kumah and not Attah Payin as might have been expected in the ascending order of magnitude.

Nana Bosompem Kitikyie’s stool is presently occupied by the Kronti hene or Abontendomhere of Dompoase stool, and are the descendents of Attah Panyin.

At a later date three additional stools were also created by the members’ of the Asenie community, namely Nana Ofori Krooa stool, Nana Danso Kwarteng stool and Nana Antw:i Adwan stool.

Tawiah, the third daughter of Nna Nyarko Siko beot Ohonewah and Ohenewah begot Awoanim. The descendamts of Taici, migrated from Asisiribo, the ancestral horm of Pemena a village near Nsansea, in the present Ashanti Akim District, thence to the present area of Amakom in the 1Dumasi district. The descendents of Taiah explored the present area of Amakom.

Nyankomaso, the fourth daughter of Nana Nyar'to Sika migrated with her descendents to Wasa Amnti which is an are. in Southern Ghana.

So in coming back to the genealogical line of awiah, the third daughter of Nana Nyarko Sika, Tawiah, begot Ohenewa and Ohenewa begot Awoanim, who founded the present area of Amakom. Awoanim begot Aberewa Musa, and Aberewa Musa begot Awoanim Panyin and Awoanim Kuma

and Akosa Yiadoma, the first Amakomhene to be.

Lfter the Denlkiera/Akrokerri war, the descendants of Nana Nyarko Sika migrated to different places in the c country, as a result of family dispute that arose amongst members of the said family.
Tawiah the third daughter of Nana Yarko Sika, took a different direction with her descendants. Tawiah begot Ohenewah, and Ohenewah begot Awoanim. These descendants of Tawiah founded the present area of Amakom.

So Nana Awoanim, the founder Amakom begot Aberewa Musa and Aberewa Musa begot Awoanim Panin, and Awoanim Kumah and Akosa Yiadom the first Amakomhene.

A point of note, the Amakomhene owes direct allegiance to the Asantehene. He swears -o him dth Mponponsuo sword of the King. He belongs to the Adonten division (Fekao) of the Asante and runs second in command to the Adontenhene of Ashanti (Kumasi). The Amakomhene is the head of the Asenie matri-clan (Abusua) which has been incorporated into the Ldon ten division of the Ashanti, to which the Adontenhene of Ashanti - Kumasi is the head.

The fourth batch of the immigrants to settle at Asantemananso were the Juabens at a place known as Dwaban about a mile from the present area of Asantemananso. The Juabens came from Taruhie village in the present Ashanti Akim area. They became hei-remed in at his village thence migrated from Esumegya Asantemananso to settle at the present area of Juaben was called Aberewa Ampim. It was Aberewa Axpim vkiw

- 6. - settled at Judbeh with her retinue from Asatemananso. At this time there was no stool attached to the Juaben state.

From Esumegya Asantemananso, the ancestress settled at Otikurom Juaben Mma (small Juaben). She stayed at Juaben Ivma for about four or five years. She had so many children that one of them one day migrated. He was called Aketewa Nam. He was a hunter. He discovered the present area of Juaben. He met a certain man in Juaben area by name Buama Kokoo. He Beta resident at Juaben with his family. He was also a hunter. So when Aketewa Nam met this man at Jiaben he asked him: "What is your clan?" He told Yacetewa Nam that he was of the Oyoko Clan. Aketewa Nam replied that he also was of the Oyoko Clan, and had come to pay him a visit. Buama Kokoo welcomed him and said that they were brothers. So Aketewa Nam went back and informed his mother and relatives that he had met his uncle. Aketewa Nam did not come back again, but died at Otikurom. He was succeeded by 1vere Tumfu (a blacksmith), his brother. Awere Tumfu no doubt came ri-t dov to the present area of Juaben and settled with his uncle at Juaben.

The fifth batch of the immigrants to settle at Asantemananso were the Esonas. They settled at a place called Atiban Feyiase village about a mile from the present area of Esumegya. They first called at Adunka village thence to Esumegya Asantemanso.

The Bekwai people thus settled within the "Mme!wa" area that is the where Palm tree fibres were found to be plaintiff.)
The Esumegya Asantemanso in the ancient days was a great commercial centre to which poetry making was the chief occupation of the inhabitants. At present it is a sacred grove save for religious purposes. There is a pour of libation annually at this sacred place to the ancestral gods of the Ashanti people and a cow also slaughtered to mark the symbolic of the occasion.

It was at Asumegya Asantemanso at a nearby village called Amoeful Bogyawe-Ankaase (Asantemanso) that the first great meeting of the Ashantis was held. So at Asantemanso there assembled together

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the following:

1. Aanse
2. Juaben
3. Nsuta
4. Manpong
5. Kurmwu

Note: it representiative of Kokofuhem% (Queenmother of Kokofu by name Fremah Toatuo) was also present at this august assembly.

It is worthy of note that prior to this great meeting at Asantemanso the king of Denkyira was a dominant power within the Akan community. It was meeting it was decided by the five communities knov in Ashanti tradition as the Amantuo Num to severe relations with the king of Denkyira in that he was considered a tyrant and black dictator who had held a despotic administration for quite a lengthy period of time.

It is learned further that the kingdom of Denkyira arrogant somewhere in the latter part of the seventeenth century looking on the other Akan communities with a contemptible eye, esteeming them no more than it slaves. Therefore in the long run it was initiated by King Osei Tutu, the founder of Ashanti monarchy in consultation with his spiritual adviser Okomfo Anokye war broke out; between Ashantis and everybody wished that Denkyira shall suffer defeat because of its tyrannical administration which they did. Nevertheless the Denkyira power was crushed by the new Ashanti power never to rise again to their former glory after a decisive victory at Feyiase; and on the ruins of Denkyira arose the empire of Ashanti in the eighteenth century.

During the Ashanti/Denkyira war fought in the reign of Opinsuo (King Osei Tutu) 1. TTar Gyebi -Jas the reigning chief of Esugya. He took active service in this war.

Nana yebi was succeeded by Nana Gyebi Kumah in the reign of Asanithehere Nana Opoku "are. He took part in the Takyman war fought in the reign of Asantehene Opoku lare in which Ameyaw Kwakye the Takyma chief was defeated by the Ashantis. He also took part in the Gyaman war fought in the reign of Opoku 'are in which Abu Kofi, the G-yaianhenene was defeated and decapitated by the Ashantis on his own soil. He also took part in the Akyem war fought in the reign of the same 1i: Opoku 'are in which the Asantehene took the battlefield to him self and was at the battlefield when Abirimoro the notorious chief of Sefwi invaded Kumasi cjad causod havoc to
several valuable properties of the state. The Akims in the long run were totally defeated in this war.

Nana Gyebi Kumnh vas succeeded by Nana Owusu .Ansah in the reign S of Asantehen Nana Kusi Bodom,
Nana Owusu Ansah was succeeded by Nana Sarkodie Anita in the reign o Asantehene Nana 0 sei Kwadwo, the great flbhting King who fought in the broad day light. Nana Sarkodie Anim took part in the Banda war fought in the reignt of King Osei Kwadwo. The chief of Banda, by name Woraso was described as a very powerful ruler who mobilished the traders that went to his territory. Thiis incident was reported t o King Osei Kwadwo and the King eventually sent his mobilished force to Banda under the able leadership of the DadiesoabaherL Atobra Kwasi. The chief of Banda was defeated and decapitated, and tde skll sent to the Asantehene in Kuasi. Nana Sarkodie Anim was also a contemporary of Asantehene Nana Osei Kwame. He ,as also a contemporary of Asantehene Opoku Fofie who died forty days after his enstoolment.
Nana Sarkodie Anim Was succeeded by 117na Oppong Kufu in the reign of Asantehene Nana Bonsu Panin alias Nana Osei Tutu iKwame. He took part in the Fanti 7ar fought at Anomabu in which the king for the first time in the annals of Ashanti history di& place t e sword into the sea and did claim for himself that tradition .l title "Bonsu" meaning the destroyer of the sea. This chief also took part in the Gyaman War fought in the reign of Asantehene Nana Dons u Panin in which Adenkra Kofi the Gyamanhene was defeated ad beheaded b-r the Ashantis. Nana Oppong Kufu was at long last destooled by his stool elders and subjects for an act notoriety. It is said that he was a rulerr of a very wicked character who tortured and killed innocent people at Esumegya during the dead of night,
Nana Oppong Kufu was succeeded by Nana Kwadwo Domi in the reign of the same king Nam Bonsu Panin. ana Kwadwo Domi was destooled by the Asant;hene himself at Kumasi ir having been adjudged guilty on a constitutional issue.
Nana Kwadwo Domi was succeeded by Nana Kwadwo Agyem2a.n Panin in the reign of the same King Nana Bonsu Panin. He aas a contemporary Chief of Asaитетhene Osei Yaw Akoto and took part in the Dodowa war fought in tlx reign of Asantehene Osei Yaw Akoto in which thl Ashantis were defeated after a pitched battle at Akataranso. Nam Kwadwo Agyeman who became a very old man on tle stool also becai/.e incapacitated at the later part of his reign and mas succeeded by Ncua Kwaku Appiah in the reign of Asamarhene Nana KwJaJu Duah I alias itna Fredua Agyeman the least pugnacious of the Adanti qings.
Nana Kwadwo Agzemau was succeeded by Nana Kwku Appiah in the reign of the same King Nana Fredua Ag/zn I. :1e vas also a contemporary of Asantehene Nana Kofi Karikari. Tana Kwaku Appiah was
succeeded by Nana Iwabena Appaw II in the reig of Asmatehene Nana Mensah Bonsu. He was also on the stool in the initial reign of King Prempeh I alias Nana Kwaku Duah III that is before the arrest of King Prempeh I by the British in 1896. Nana Kwabena Appaw also saw active service of the Yaa Asantwa War of 1900 (Apiakyim War) and fought on the side of the Golden Stool. He was destooled in 1923 for mal-administration.

Nana Kwabena Appaw was succeeded by Nana Kwabena gyeman; Nana Kwabena Agyenan was aicceeded by Nana Kaikari before the repatriation of King Prempeh I from the Seychelles Island in 1924. Nana Rwaben Karikari was a reigning chief in the second half of the King Prempeh's reign that is after repatriation from the Seychelles Island. Nana Karikari was at a later time destooled for incapacitation and blindness.

Nana Kwabena Karikari was succeeded by Nana Gyebi Ababio in the reign of the present Mdonarch Nana Osei Agyeman Prempeh II. K.D.E. who reigns from 1931. Nana Gyabi Ababio reigned for 14 years Md was destooled for meal-administration and mis-management.

Nana Gyebi Ababio has been succeeded on the stool by Nana Xvraka Agyeman the present Chief Aho was enstooled in December 28, 1958.

Note: Although there are three royal houses namely Brosankro, Dofonase and Adwennase attached to t-2 Esumegya stool, but the said descendants of the stool were from Adwennase royal house being of course descendants of Aberema Musa (See genealogy of Aberema Musa as attached to Appendix I).

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| 1st. Chief | Nana Gyobi Panin |
| 21id. | Gyobi Kunah |
| 3rd. | 0-ýKlsu Ansall |
| 4th. | Sarkodie Arlim |
| 5th. | Opp ong KuDi |
| 6th. | Kaaclivo Domi |
| 7th. | Kivadvio Agyerkan |
| 8th. | Kifaku kppSâh |
| 9th. | K-ýjabona ýLppaw I (Destooled) |
| 10th. | Xvrabena Agyeman |
| 11th. | 990.6 Karikaxfl- (Destooled) |
| 12th. | Gycbi Ilabio (Destooled) |
| 13th. | Kvraku iig nan III |

(Tho present Chief)

Kwabena
-4gyerfan II
APPENDIX -1,
Classification:
Informants *
Opanin Brentuo Opanin Kwadwo Fordjuor Gyasehene Yaw Mensah Opanin Kofi Mensah
Taahenhene Kwadwo Agyeikum
J. Ag7yeman-Duah
Date :
Subject :
27th November, 1968
K11A'B'UA STOOL HISTORY
Institute of African Studies, University of Ghana, Legon.
December, 1975
Recorded by :.
no.* AS. 219
KWAN ‘-0rA STOOL HISTORY
ICwanwyuma is a village 7 miles from Kuasi on the Kumasi Sunyani road via Kwadaso a suburb of the Kumasi city.
The Kwanwumahene swears to the Agantehene with the Dponponsuo sword, the principal sword of the King which paramount Chiefs and other senior Chiefs of the component states of Ashanti Union use in swearing the Oath of Allegiance to the Asantehene.
Traditionally the Kwanwuma Stool is known and called Amponsa Kwa stool. It is a stool of matrilineal descent and belongs to the Qyoko Matri-clan. It belongs also to the Kronti Division of the Xing. It is a stool of ancestry said to have traced its origin from Denkyira at a village called Ntuaamu,
Nana Amponsa Kwa the ancestress of the stool is said to have been one of the Divisional Chiefs or to be more emphatic an "Obrempong" of the King of Denkyira Nana Boa Anponsem. At the Denkyirahene's court this Chief 'Nana Anponsa Kwa once met King Osei Tutu serving as a page.
16ile at Denkyira court Barima Osei Tutu then a you t got into trouble. He had an intrigue with the niece of the Denkyirahene Nana Anponsem. This woman was called Abena Bensua. It is worthy of note that Ashanti at that was a tributary state of the Dencyira Kingdom and as custom demanded all tributary kings in olden days sent their nephews or heir apparents to their superior kings court for kinship training. Initially, this matter was reported to Nana Fosua Kwa the Queenmother or Obaapanin of the Amponsa Kwa stool. This woman having interviewed Osei got to, know that he had committed a grievous offence similar to that of a felony. She thus advised Osei to leave the shores of Denkyira otherwise when the King got to hear of this crime a capital punishment would invariably be meted on him.
Upon the strength of the advice of Nana Amponsa Kim and Obaapanin of the Amponsa Kwa Stool, Osei had to flee to Alkwamu during the dead of n.ght.
At Juaben famine became too rampaht- so Nana Amponsa reported to the King as such and the King in turn directed that they should leave the place and settle at
Juaso because they were some 0yoko residents there and the environmental condition was also better for farming and food was also plentiful, whilst Nana Amponesia Kw4 and followers were staying at Juaso newm cropped up about the untimely death of King Obiri Yeboah. Eventually King Obiri Yeboah was succeeded by Osei Tutu an old friend and economic adviser of 1,Tana Ampsonsem Kta once a Divisional Chief/ Abrempong of the Denkyirahene Nana Boa Amponsa.

At the invitation of the Kir’misi elders King 0sei Tutu left Aaramu to occupy the Abam flua Stool at Kumasi. Nana Amponsoh Kwa heard of this news and mot Osei at Juaso on -his way to Kumasi/kwamang. Osei in a short conversation told Nana 1nmponsem Kwa that on his enstoolment as such he would invite him to his ends. Having been enstooled as the 0manhene of Kumasi/Kwamang Nana Amponsa Kwa was accordingly invited by the King. As custom demand Nana tmpqnsa Kwa thus paid homage to his OverLord.

King Osei Tutu having been enstooled as the 0manhene of Ittiasi set up a military tactics which he righ. have learnt from Akwamu. The King thus reshuffled the administrative structure as of old and reorganised the whole military system of the Kumasi Infantry. The position of Asafohene, as commander of the King's Army was thus emerged into the Kro'iti Division of the Kumasi thus appointing the Krontihene of -his Division to be the commander-in-chief of the Divisional Army. 11then it comeo to the question of territorial Army such as in the case of Ashanti Territorial _Amy, the Nifahene rather takes the rank of Commander-in-Chief of the nation whilst the Krontihene of the Divisional Lrmny comes undr’ the Nifahene c:7 the Territorial Army.

So it was in the case of Kuzizas: Infantry Army. The King appointed the Bantamahene as iKoonthene of the Kumasi Infantry Army.

On the enstoolv.ent of King Osei Tutu as the Omanhene of Kumasi the first war that e waged was on the Dormaaahene who was then resident at Suntresu a suburb now of the city of LaLu-asi where we have the present Bstate Government buildings. In fact King Osai Tutu. was very much destressed inen he had of the untimely death of his grand uncle King biri Yebovl,. So on the ons toolment of King Osbi Tutu as the 0mafihone of Kaa. his firs i: military operation was to wage war on the Doraas. Tr ALition has it that when the King was' proclaimed the 0manhene of Ktaaur . it was the first time in the annals of Ashanti History that he Toro the Great Oath of ,Ahanti:- "0sre. Ntamkesie ka Ntamkessio :so di. ne wofa 0biri Yeb6a aye no are na wode be tooso” King 0soi swore :r this oath to follow in the footsteps of his uncle, Obiri Yeboa.

The first war as stated that King Osei Tutu thought of waging waragains the, Dorm’anhene then at Suntribu jpnkwa.tia Panin, ’it is said that the Bnt hinahene was appoinbed Krontihene or 6brnder-in-Chief of this wr6 0he- tool ’of Bani’tan.a was thus created for the first time by King Osoi Tutu, Okaw Okasa Atuomu. Thg. Dormas were eventually defeated and took to their heels to Abcsim ThoCormander-in-Chief of the.Dornaa infantry army, a son of the Doxmchene was captured and decapitated by the King 1b: army.
After the appointment of the Bantanhene as the Kronthente of Kunasi he then further 16ught it meet and proper of strengthening his Kroni Division in the event of any future invasion. The Kroni Division was thus reconstituted. Seven worror Chiefs namely. Bantaec - Baaamuhone, ffarihone, Elssuwohohone P-waboahbne, (wanu inmhene, Laky - Borihone (Gyedu Kumanu) and Twafue Baah were appointed to. come under -the oategory of the Kumxasi Division.. These seven gunmen no doubt oonstituted. the Kroni Division in the old days. But later, as occasions demanded other Chiefs were placed under the (ronti clan by appointment of the Asantehene. Those seven gunmen were of course, created by santehelne King Osoi Tutu himself. The ryth is told that Otumfo !xaolro having worked miracles,, fell in to a tra.ice and"then asked the ing to appoint his. blood relative by nane Naha -Q Aponsen. King to be'the Vanguard Chief of the .Seven Gunmen. Nana Amponsom Kwra having boon appointed as such at the command of the King took part int he Ashahjti/Doncyira U-T6r fought at Febyia-se in which the Donkyrirahoosee ITtin Gyakari was defeated and beheaded by the Ashantis. Nana l.uponpo .lwa it is said ias instrumentul in the cutting. of the head of the DeonJoahene ITtim Gyakari.

It is worthy of note that on the appointmant of Nana Amponsem Kwa as the Vanguard Chief of the Seven Gunmen the King directed, that Nana iimpanaa Kwa 'sho'ld settle at' twiha which area is within' the easy reach of Kumasi thar. to stay at far distance, Nana l.uponsa Kwa and followers thus settled at Kokode then Inown as Sisrase. They become hemmed iii at this village and then tigr.ated to hbase now a devastated area of about a hilo distanc ffrom the present village of Kwanwuma. Asase village is now regred as a sacred grove which serves as a Mausoleum or Ba-nu for the .Lepartod Chiefs of the Kw-anvana Stool. Wilst Nana Ioponsa KM and 1'0Ls follo.-ors wore resident at this village of Arbs.s the drinking well, of ::the village w ,s- fovild contagious and poinsonous and as a result of' this’ -vezal people lbst'the-Ir. lives.” This brought about* a subsequent nig” ion to KATanWumra’ the piecent village.

A Linguist by name Fosu explored the present area of Kwanwuma. There is at present an adjacent well to this village which has since then been named after Fosu (Fosu Wura) that is the explorer of the well. Nana Amponsem Kwa and. his followers thus migrated to this area. At this area eagles were so plentiful and it so happened that the King Nana Osei Tutu was in urgent need of eagle feathers for the admistration-of his Mponponsuo sword. The King thus appealed to his uncle Nana Ampponsah Kwa to fetch him some of these eagle feathers. Whilst the passing travellers saw the drying of the eagle feathers they discussed among -themselves "see the skin of. the eagle (Kodie) being dried in. the sun" thus came about the naming Of the area Kodie-Nwcma which since then been corrupted into Kwanwuma.
It is now an annual affair for the Chief of this village to supply the Asantehene with these eagle feathers for the administration of the Mponponsuo sword which is the principal sword of the King.

Nana Amponsah Kwa was thus succeeded by his brother Amponsah Antwi in the reign of Asantehene King Opoku Ware. He took part in the Akil War fought in the reign of King Opoku Ware in which the King took the field himself and was at the battlefield when Abirimoro the Chief of Sefwi invaded Kumasi and took away some of the Ashanti royals, causing damage in Ashanti. This Kwanwuma Chief is said to have been instrumental in the Abirimoro’s pursuit and Abirimoro it is said was at long last captured by the Ashanti army and decapitated. After the Abirimoro war, Abuom and Sunkere villages were awarded to him at the command of the King as stool villages attached to the Kwanwuma Stool. Nana Amponsah Antwi also took part in the Takyiman and yaman wars fought in the reign of King Opoku Ware.

Nana Amponsah Antwi was also a contemporary of Asantehene Nana Kusi Bodom.

Nana Amponsah Antwi was succeeded by Bawua Bosanfo in the reign of Asantehene Osei Kwedwo, the great fighting King who fought in the broad daylight. This Chief took part in the Banda War fought in the reign of Asantehene Nana Osei Kwedwo.

Yana Bawua Bosanfo was succeeded by his brother Akwa Diawuo in the reign of Asantehene Nana Bonsu Panin popularly known as Nana Osei Tutu Kwame. This Chief of Kwanwuma took part in the Gyaman war fought in the reign of Asantehene Nana Bonsu Panin. He also took part in the Fanti War fought in the reign of King Osei Bonsu in which the King did place the state sword into the sea as a sign of victory over the Fantis.

and thus acquired the traditional title of "Bonsu" meaning the destroyer of the sea. Nana Bawua Bosanfo was also a contemporary Chief of King Osei Yaw Akoto and took part in the Dodowa War fought at Akatamansu in which the Ashantis were totally defeated and several people lost their lives. This Chief, however, returned home unscathed.

Nana Akwaw Diawuo was succeeded by his brother Atwedie Traku in the reign of Asahenehene Nana Aareman alias Nana Fredua Agyeman the least pugnacious of the Ashanti King.

Nana Atwedie Tiaku was succeeded by Nana Obeng in the reign of Asantehene Nana Kofi Karikari. He took part in the Hwem War (Krepi War) fought in the reign of Asantehene Nana Kofi Karikari in which several prisoners were taken from the Volta region to Ashanti.

Nana Obeng was succeeded by his brother Kwabena Krah in the reign of Asantehene Nana Mensah Bonsu. He was destooled for mal-administration.

Nana Kwabena Krah was succeeded by his brother Nana Owusu Prah, he was in the reign before the enstoolment of King Kwaku Duah II alias Nana Prempeh I. He supported the candidature of Prempeh I and took part on the side
of Prempeh in the civil war that broke out in Ashanti after the enstoolment of King Prempeh I as the Asantehene.

Nana Owusu Prah was succeeded by Nara Owusu Yaw Kyem whilst King Prempeh was in exile in the Seychelles Island. He saw active service of the Yaa Asentewa war fought in 1900. He was also a reigning Chief after the repatriation of King Prempeh I by the British in 1926.

Nana Yaw Kyem was succeeded by his grandson Nana Karikari in the reign of this present Monarch Nana Sir Osei Agyeman Prempeh II.

Nana Karikari has been succeeded on the stool by Nana Amponsa Kwa II, the present Chief.

Chief of KwawM-a

Classification:
Informant: Nana Owusu Akempong II
Recorded by: JT. Aueman-Duah
Date: 20th December, 1968
Subject: ODIEhIA E STOOL HISTORY
ODUASE STOOL HISTORY

Odumase is a town 48 miles from Kumasi on the Kumo-Agri-Capa Coast Road via Obuaso.

The Odumasehene holds allegiance to both the Asantehene and the Adansehene. To the Asantehene, the Odumasehene swears to him with the Mponponso sword, the principal sword of the King which para round Chiefs and other senior Chiefs of the component states of the shranti Union use in swearing to him after the Odumasehene had sworn to the Adansehene at Fomron.

Initially, the Odumasehene elect swears to the Adansehene at Pomona, the seat or capital town of Adanso on the occasion of his enthronement. After this initial ceremony at Pomona a fresh date is also fixed for the Odumasehene in his capacity as such to take another customary Oath of allegiance before the Asantehene in Kumasi. All the necessary arrangements pertaining to the ceremony in Kumasi are of course initiated by the Jachiohene of Kumasi who is one also of the senior Linguists of the Asantehene.

Traditionally the Odumase Stool is known and called Gyansa Panin stool. It is a stool of matrilineal descent and belongs to the Asacyiri matri-clan. The ancestors of the stool were twins namely, Atta Pdnin and Atta Kunah. ho latter became the occupant of krokyere stool in the very o-zly days. The mother of the identical twins was called Odumase. Kyoiwa Apim. Odumase w7 s in oldon days known to be a great commercial of the- two identical tuins who were popularly known as Ntafo. There were seventy seven Lanes or wards attached to this tow'm of Odumase.

he Odx&uase, Stool it is said has fought seven gnllant wars. One of the major wars that the Odumse Stool fought was the .birimoro war which war was fought in the reign of Agdntohene Opoku Ware.

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It so happened that when King Opoku Nare had taken the field for war on the Akim soil Lbirimoro the deadly Chief Sefwi invaded Kumasi. He looted almost the principal towns of Ashanti caused havoc to the women folk who were left behind to pray to the ancestral gods for the safe return of the King and his army from the battlefield. He also took some of the Asl'anti royals away and destroyed many valuable things.

News, however, reached the King whilst at the battlefield about this unhappy state of affairs. The king upon hearing this terrible news despatched the Akyempimhene, Nana Oiwusu Afriyie and the Bantamaheno to pursue this deadly
Chief whilst the King himself remained at the battlefield to carry on with his business.

It is learned that the Akyempimhene in turn appointed his younger brother Hiahene Ohenoba Sabin Kumah, Buaso Odiko the lcawawiohene Twum, the Nyinahimhene, and Bantamahene also appointed Brefo Apaw Jcabuahene and Bai Offianohono to pursue Abirimoro and fight against him. It is said that the deputed Ishanti army later returned to Kumasi and reported to the King that Abirimoro in his flight had stopped at Ihpasaso and opened fire on them. -Abirimoro it iz said., was killed at a later date though he took to his heels. The deputed Ashanti Army took for themselves all the land between the Tafo and Bia the area no know as Ahafo. These areas were made into a hunting ground for the I.santohene.

It is said that Nana IQueiwa the mother or ancestress of the iUo identical twins begat four children. First, she begaot Serwaho Secondly she be(,2t the two identical twins namely Atta Panin and Atta Kumah and thirdly the Bobedeasehene. Atta Panin, became the Chief of Odumaso and Atta Kumah became the occupant of Boakyi Stool of Lrokyero.

The thirdmale child became the Bobedeasehene. Bobedease 10 a village T' of a mile from Akrokyere. Nana Kyeiwa at a later date gave birth to the fourth male child who become the Kusahene . Kusais ayvillage about one mile from Fomena, the capital town of Adanse.

It is worthy of note that all the male children of I-ana Kyeiwa, the ancestress of Odumase Stool bcewme occupants of stools. As a result of the .exalte& positions thus enhanced by the sons of Kyeiwa thereis an established tradition which says “Akakakra na ”wahyia Kyeiwa nene mma” meaning be careful you do not fall into the trap Of iyeiwa and sons in that the sons of Kyeiwa are all occupants of. a stool.

The first Chief of the Odumase Stool is said to have been Nam Gyanse. It is said that before the reign of Nana Gyanse the Denkyirahene was a supreme ruler of the Aklan community (Akan Nan Num). It so happened that in the reign of this chief, Nana Gyansa, the Denkyirahene got married to the niece of Nana Gyansa by name Berebere. This woman was barren or to be more emphatic childless. The Denkyirahene consulted the oracle or the Fetish Bonna of Akrokyere for this barren to be fruitful’. The necessary customary rites having beeii. prepared for this barren woman the became bethrothed without having any. sexual connection:with the Denkyirahene. At a later date rumours .became prevalent that a royal from Ayaase one of the ancient!’ villages of Adanse had had sexual connection witwith the barren woman and consequently the woman had conceived. The name of the Ayaase royal was Antwi Busiako. In the heat of this rumour mongering, it became apparent rather than real that this royal of Ayaase had committed a most grievous offence in that he had had sexual connection with the
wife of the King of Denkyira. The punishment attached to this offence was no doubt one of a death sentence or capital punishment as deemed fit by the King. The King was accordingly informed about this state of affairs. As custom demanded, the accused or the culprit and the chief of Ayaase were summoned before the Denkyira Council of Chiefs and after a short trial the two were sentenced to death. Odumase and Ayaaso people were at a later date asked by the Denkyirahene to clean the knife of the King or in the literal sense to pay a pacification fee to the Denkyirahene in addition to the capital punishment thus meted to the Ayaase royal chief the Chief of Ayaaso. But they disobeyed such presumptory orders of the Denkyirahene and war ensued. The Odumase and Ayaaso people were defeated after a pitched battle. The Odumase people took to their heels and settled at Akyem Asuom an area in the present southern Ghana. This episode of the Odumase people is said to have coincide with the reign of King Osei Tutu.

After all said and done the Ashanti/Denkyira war ensued. The Denkyiras were totally defeated after a decisive battle at Feyiase. The Denkyirahene Ntim Gyacari was arrested and decapitated by the Ashantis. After the conquest of Denkyiras by King Osei Tutu, all the Adanse refugees who had settled in diverse places of the country as a result of the tyrannical administration of the King of Denkyira were asked to come back home. Nana Gyansa, the chief of Odumaso who had taken shelter with his subjects in the southern Ghana accordingly returned home. Miana Gyaase on his return home swore to the Adansehene Boansra Afryie to serve under him and stay in peace and amity with him. This cordmony is said to have taken place at Fomena the seat of Adanse state at a place called "Plandyinaase". As a result of this, Odumase people is said to have been passed on board adopted by all the people present to serve nobody else than King Osei Tutu - Isantehone.

Nana GYansa was succeeded by his brother-Nana Gyampong. Nana Gyampong was succeeded by his brother Nana Akyempong. Nria Alapong was succeeded by Nana Akyempong; Nana Akyempong fought with the BekWahene and was defeated. As a result of this war, Nana Akyempong and his supporters bolted away and settled at Lkyem Fosu in the present area of southern Ghana. Thna Jyompong died at a place called Nebreso.

I'ana Alrempong was succeeded by Naa Nkwantabisa. He took part in the Yaa Isantwaa War fought in 1900... He fought against the British and was arrested by the British and deported to the Seychelles Island. For 9 years the stool of Oduimase became vacant.

I'Ucantabisa was thus succeeded by Nana Kwabena Mpong. Nana Kwabena Mpong was succeeded by Tanac Kwabena Ldusei. Nana Kwabena Otdusoi was succeeded by Nana Akwasi Komfuo. He was destooled for mal-administration.
destooled for inl-administration and mis-management. Nana Kwae A7yeampong was succeeded by Osci Yaw. He abdicated on his own. Nanaa Osei Yaw was succeeded by Nana Nkwantabisa. He was destooled for mal-administration. Nana Nkwantabisa was succeeded by Nana Kwame Akyempong (who was reinstated and deposed from office by the C.P.P. Government).

Nana Kwabena Mpong was enstooled by Government Instrument. He abdicated on his own. Nana Kwoben.1 Ipong has been succeeded on the stool by Nana Oiusu lakyeampong II, the present Chief.

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CHIEFS OF ODTJUASB STOXOL
1st. Chief 2nd. 3,rd; 4th. 5th. 6th. 7th. H
8th. 9th. 1 Otl. 11 th. 12th.
13th. 14th.
Nahna Gyansu
.... S....
GCyempong
11capong
101yonmpong
Kwrabena Mpong Kwabena Adusei Pkwasi Komfu (Dos tooled) Kwame Icyoumpong (Des toboed) Osei Yaw (Abdicated)
Kwantabisa (Abdicated)
Kwal-me Ilcyeampong (Reinstate'd and Deposed) Kwabona Kpong (Albdicated) Owusu .Mryeuiponge (The Prosont Chief)