



## **2021 NATIONAL ENERGY QUIZ CURRICULUM FOR COMMUNITY RELATIONS**

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## **1.1 HISTORY OF ASHANTI**

### **1.1.1 FORMATION OF ASHANTI KINGDOM IN 1700**

In 1695 the stool of Kwaman which is now called Kumasi became vacant as result of war they had with Dormaa people and Nana Obiri Yeboah, the overlord of Kwaman was killed by the Dormaahene. A message was sent to Kofi Osei Tutu, a nephew of Obiri Yeboah, who was living with the then Akwamuhene Odeneho Ansa Sasraku's Bogyawe Palace in Nyanoase, the traditional capital of Akwamu kingdom. It was there Odehyye Kofi Osei Tutu met his bosom friend Okomfo Anokye who hails from Awukugua

Odehyye Kofi Osei Tutu went to Kumasi with security escort team provided to him by the Akwamuhene Odeneho Ansa Sasraku, this group of people were mainly warriors (Asafo) and Executioners (Abrafo) Okomfo Anokye, his bosom friend also accompanied him.

Kofi Osei Tutu was enstooled to inherit his uncle's stool as Kwamanhene with stool name Nana Osei Tutu in 1695.

### ***THE BEGINNING OF ASHANTI KINGDOM***

In 1700, the new Kwamanhene Nana Osei Tutu with help from his Bosom friend Okomfo Anokye convinced other independent towns to emerge with Kwaman to protect and defend their territorial boundaries whenever war arises.

Some of the towns are Mampong, Kumawu, Ejisu, Juaben, Kokofu, Nsuta, Adwumakakese and many other towns agreed to form the kingdom, and this kingdom was called **ASA NTI** which means "Because of Wars" The purpose of this new established kingdom is for fighting wars to protect themselves.

The name **Asa Nti** was corrupted by the British to ASHANTI, because they had difficulty in pronouncing it.

### ***THE GOLDEN STOOL (SIKADWA KOFI) AND THE SELECTION OF THE LEADERSHIP OF ASHANTI KINGDOM***

After the formation of the Ashanti Kingdom (Asanteman) in 1700, there was a need of leadership so on one fateful Friday, at a durbar of Ashanti chiefs, Okomfo Anokye conjured a golden stool from the sky to land on the laps of Nana Osei Tutu which signifies that Nana Osei Tutu had been chosen by the ancestors to be the leadership of the kingdom as the king.

### ***OATH OF ALLEGEANCE TO THE OCCUPANT OF THE GOLDEN STOOL***

Having conjured the golden stool for Asanteman, Okomfo collected hairs of all the chiefs and burnt it for a black powder(Mmotɔ) and made all the chiefs drink it with wine and swore to be bounded as one people forever, this spiritual covenant with the stool and its occupant must be protected with all their might all cost, and the day that the golden stool will be taken out from them that will be the end of the kingdom.

### ***SELECTION OF THE ASHANTI TRADITIONAL CAPITAL (ASANTE AHENKRO)***

Now that Ashanti has a king but where the king will reside and administer his administrative powers is still unknown so Okomfo Anokye advised that trees must be planted in two towns and where the one

becomes successful it signifies that the ancestors have selected that town to be the capital of the kingdom.

Two Kum trees were planted in Kwaman and Kumawu and the one in Kwaman germinated but one in Kumawu died so Kwaman was renamed as Kumasi, that is under the Kum tree and was made the capital of Ashanti kingdom.

### ***THE BATTLE OF ASHANTI AND DORMAA***

After the formation Asanteman, the first action of King Osei Tutu was to avenge on the execution of his uncle Nana Obiri Yeboah by the Dormaahene and Dormaahene was executed and moved away from their area in Suntreso, Kumasi for their current location in Bono region.

### ***THE BATTLE OF FEYIASE, 1701***

After the formation of Asanteman, the dreaded king of Denkyira, Odeifuo Ntim Gyakari got the news that some individual states which were all under the Denkyira colony have formed a union with leadership of King Osei Tutu so he sent to question Asantehene that by whose authority has he formed a union to be a leadership of it, so he ordered Asantehene to bring the golden stool to him in addition of all loved wives of all the Ashanti chiefs, again all the Ashanti chiefs should cut one of their fingers to be brought to him in Denkyira.

Upon receiving the message from the king of Denkyira, King Osei Tutu summoned for a meeting and with much considerations they concluded that they cannot submit the golden stool to Denkyirahene because Okomfo had warned them that the day the stool will be taken out from them will be the end of the kingdom, secondly they cannot give their loved wives to Denkyirahene serve in the courtyard of Denkyirahene's palace, so they took a final decision to wage war to liberate themselves from the oppressor's rule of Denkyirahene.

The chiefs who took the decision were:

1. Otumfuo Osei Tutu I
2. Nana Boahen Anatuo (Mamponghehene)
3. Nana Adakwa Yiadom (Juabenhene)
4. Nana Onomapau (Asumegyahene)
5. Nana Agyemang Ampomfi (Kokofuhene)
6. Nana Kofi Dwaa Ayebofo (Bekwaihene)
7. Nana Oduro Panin (Nsuathene)
8. Nana Dikopim (Ejisuhene)
9. Nana Krobea (Tafohene)
10. Okomfo Anokye

Okomfo Anokye was consulted and prophesied that the battle is winnable but it will demand three supreme sacrifices of chiefs, and if it is done, the battle is also done deal for them.

He also said King Osei Tutu should not go to the war because he who leads the war will die seven days after war so the king did not go with them but Mamponghehene Nana Boahen Anantuo accepted the challenge to lead the war for Asanteman

The sacrifice was carried out and Ejisuhene Nana Dikopim butchered into pieces and his flesh were taken up to the battlefield and wherever the flesh touches the Denkyira Warriors lose their bravery.

Adwumakasekesehene Nana Asenso was buried alive and Kumawuhene Nana Tweneboa Kodua was made to go to battle without shooting anyone and he was killed.

Denkyira was defeated and Denkyirahene Odeifuo Ntim Gyakari was captured live by Juabenhene Nana Darkwa Yiadom for execution. Asante is now an independent kingdom.

After the war, Mamponghene Nana Boahen Anatuo who exchanged his life for Osei Tutu was made the second in command in Asanteman and honoured stool title Daasebre, a thank you honour. Juabenhene Nana Darkwa Yiadom who captured Odeifuo Ntim Gyakari was also honoured title Daasebre.

After the Asante's liberation from the Denkyira, Adansihene also voluntary became part of Asante.

### ***FIRST ASHANTI EXPEDITION TO THE SOUTH (AKYEM)***

After defeating Dormaa and successful liberation from the Denkyira kingdom, Ashanti gathered a momentum to attack other kingdoms to annex it to Ashanti kingdom, so the next action was on Akyem Abuakwa in the reign of Osagyefuo Ofori Panin in the year 1717 where Asantehene himself led the war.

The Akyems consulted the Chief Priest of Bresaa shrine, Nana Gyamera Nkumi an Aduana royal in Kyebi Apapam and he prophesied that it will take a supreme sacrifice of a chief so Apapamhene, Nana Apagya Ofori offered himself for the sacrifice and he was burnt alive.

During the war, Asantehene while crossing the river Pra to Akyem he was shot dead by the Akyems. After the Akyems victory over Asante, Osagyefuo Ofori Panin conferred on Apapam stool a title Okogyeamman.

### ***CHIEFTAINCY IN MANHYIA***

After the death of the founder of Asanteman, Otumfuo Osei Tutu I, the next in succession became a problematic, two factions popped up and fought each other and finally Odehyie Opoku Ware was enstooled as the second Asantehene in 1720, the other faction who were not happy led by Odehyie Abena Poku broke away from Ashanti kingdom to Cote D'ivoire and established new one called Baoule.

### ***SECOND ASHANTI WAR WITH AKYEM IN THE MAKING OF AHAFO***

After successful enstoolment of Otumfuo Opoku Ware I, and peace was brought back into the kingdom, next action was to avenge Akyems for killing Osei Tutu I in a battle so King Opoku Ware I with all his Ashanti army went to Akyem to wage war. While they were in battle field in Akyem, message was sent from Kumasi to them that the king of Sefwi, Abiri Moro with his army had invaded Kumasi and have ransacked the whole town, captured some Ashanti nationals including Asantehemaa, and the war in Akyem was abandoned and went to chase him until he was captured, killed and rescued the Ashanti people, and took over their land in Ahafo.

Having Possessing the land of Ahafo, they discovered that the land was very fertile and there were a lot of bush animals in the land so the called there EHA YE FO, meaning here is cheap, and later the name corrupted to Ahafo

### **1.1.2 THE DYNASTY OF ASHANTI KINGDOM**

1. Otumfuo Osei Tutu 1695-1717
2. Otumfuo Opoku Ware I 1720-1750
3. Otumfuo Kusi Oboadum I 1750-1764
4. Otumfuo Osei Kwadwo Okoawia I 1764-1777
5. Otumfuo Osei Kwame I 1777-1797
6. Otumfuo Opoku Fofie I 1797 - 1799
7. Otumfuo Osei Kwame Asibey Bonsu 1799-1824
8. Otumfuo Osei Yaw Akoto I 1824 – 1834
9. Otumfuo Kwaku Dua I 1834-1867
10. Otumfuo Kofi Kakari I 1867-1874
11. Otumfuo Mensah Bonsu I 1874-1883
12. Otumfuo Kwaku Dua II April 1884-June 1884 40days on the stool
13. Otumfuo Agyemang Prempeh I 1888-1931
14. Otumfuo Osei Agyemang Prempeh II 1931-1970
15. Otumfuo Opoku Ware II 1970-1999
16. Otumfuo Osei Tutu II 1999 till date.

### **1.2.1 AKAN HISTORY**

#### **AKAN HISTORY**

Akan is the biggest ethnic group in Ghana which comprises of Akyem, Asante, Akuapem, Akwamu, Assin, Bono, Fante, Denkyira, Dormaa, Kwahu, Wassa, Sefwi, Nzema and Ahanta in Ghana and Baoule people in Cote D’Ivoire. This ethnic group constitute almost half of Ghanaian population.

After the fall of Ghana Empire, they settled in the Bono land with Takyiman and Bono Manso as their major towns. For some time, section of them broke away from the Bono land to coastal land in the south and this people became known and called Fante, which means part had broken away.

The Fantes were not let by a chief but rather three powerful traditional priests who were Obrumankoma, Osono and Odapagyan. They first settled in Mankessim before others migrated to the their present locations.

Another group mainly from the Agona clan also moved southwards to settle in Nkyiraa at banks of river Pra. According to oral history, the land was very fertile with tropical foodstuff and bush animals were in abundance so they said “Yedan Nkyiraa” which means We rely on Nkyiraa, and with if some time this Yedan Nkyiraa corrupted to Denkyira.

After Denkyira migration to their present local, another independent groups also moved southwards to the river Pra and started to building mud house for their habitation, and this people became known and called Adansifo, meaning the builders. The Adansifo had a loosed kingdom with many independent states but Fomenahene was recognized as Adansihene, King of Adansi Kingdom.

It was in Adansi some group of people exhibited their bravery and skills of waging war like that of leopard’s tactics in hunting and defending itself when the need arises, and this people became known and called Akyem which means leopards with their leadership called Okyemhene, the leopard king.

Individual groups also emerged to fight for their freedom and protection of their sovereignty and they became known as ASA NTI which is now corrupted to Asante or Ashanti by the British.

### **1.2.2 AKAN INHERITANCE AND THEIR CLANS**

Akans practice matrimonial inheritance, that is they trace their inheritance from their mother's family, and whatever town an Akan's mother hails from that is where he also hails from. Eg Asantehene Otumfuo Osei Tutu II's wife Lady Julia Amaning Osei Tutu is from Kyebi Adadientam so children of Asantehene with Lady Julia Amaning Osei Tutu are not natives of Asante because their mother hails from Akyem so they are Akyems but not Asante, even though their father is the Overlord of Asante. The only stool they can ascend unto in Asante is Akyempemhene's stool by an appointment by their father but not by inheritance.

Akans have 8 matrilineal clans which are

1. Aduana with totem of a dog with flame of fire and Dormaahene as Aduana Piesie
2. Agona with parrot as its totem and Denkyirahene as Agona Piesie and Akyem Kotokuhene as Agona Maanu
3. Asona with a crow and red snake as totem and Asona Okyenhene as Piesie, Offinsohene as Asona Maanu and Edwesohene (Ejisu) as Asona Mansa
4. Oyoko with hawk as totem and Asantehene as Piesie
5. Bretuo with leopard as totem and Asante Mamponghene as Piesie
6. Asakyiri, totem as vulture and Akokerihene is the Asakyiri Piesie
7. Ekoona with totem as bull and Adansihene is the Ekoona Piesie
8. Asene with bat as its totem and Asante Wenchihene is the Asene Piesie

These are the 8 major Akan clans (Abusua) where one can trace his family line from and it does not matter in which an Akan tribe one is from if he is an Aduana from Akwamufie he still sees an Aduana from Kumawu as his blood brother because they have common ancestors.

### **1.2.3 ENSTOOLMENT AND DISTOOLMENT PROCESS IN AKAN TRADITION**

Enstoolment is an act of selecting a rightful royal for the throne as a chief for a town or a kingdom.

This selection is firstly and carefully done by the Queen mother with Abusua Panin and then the chief to be is presented to the kingmakers for acceptance before initiations begins for the enstoolment.

The kingmakers, having read or hearing the profile of the royal candidate will also make a background checks if he has no criminal records like murderer, rape, stealing, fraud, violence and any other social vices.

If the royal candidate is without blemish then he is qualified for approval by the kingmakers to enstool him. Afterwards a ram is slaughtered on his legs whiles sitting down on a sheep's skin in front of the kingmakers then he is handed over to the Gyaasehene to be in confinement (Taabuom) for a period of day. This period, the initiated chief will not come out to the town until he spends out the stipulated time in Taabuom to learn the history, culture and customary laws of the town, this education is given to him by the elders of the stool.

Before Taabuom, right after the slaughtering of the ram on his legs, he is then taken to stool room for choosing of a stool. This is done by blindfolding him to the stool room, Nkonnwa Danmu, and he is made

to point one stool to inherit it, and he will bear the name of that particular chosen stool. He will then made to sit on the stool three times, and he will never sit on the stool again until his death.

### ***Outdooring and Swearing in Ceremony***

After the confinement, the next session is Outdooring Ceremony, that is where the new enstooled chief swears an Oath of Allegiance to his people to take over the town or kingdom from his predecessor in a grand durbar of chiefs, queens, government official and other special dignitaries.

This ceremony always done on Mondays, Akans believe that Monday, Dwoada Fɔdwoɔ which means ɛfam adwo, the ground is cool or conducive, is an appropriate day for handing over power to the new chief to start new beginning of his reign.

On that faithful day, the chief elect swears with Akofena, war sword, by invoking Ntamkɛsɛɛ, that is great oath of the town or of the kingdom by saying eg:

“I Okofo Duodu Afare II, the nephew of Okofo Duodu Afare I,  
My Grandfather is Nana Owusu Akyeaw I  
Nana Owusu Duodu I is my Grandfather  
Nana Ofori Gyan Katakyyie is my brother.

Today I swear by the Great Oath of my forefathers that I will serve you with all my heart and strength to defend, protect and develop Odumaseman.

I swear that whenever Nananom invite me, whether in day light or in darkness or in rainy or in sunshine I will never turn down the invitation except I am sick.

I swear that whenever I break this Oath of Allegiance I have broken the Great sacred Oath of our land.

After this oath, his subjects in return swear to him by the same Great Oath on the same day or in an appropriate time in the palace.

Distoolment is an act of deposing a chief from his stool, this action is done with a due diligence by the kingmakers or his superior in a proper hearing of his case and if he is found guilty for violating the Ntamkɛsɛɛ then a ram is slaughtered and his sandals is taken off from him.

### **1.2.4 AKAN STOOL TITLE AND THEIR MEANING**

**Otumfoɔ** means Powerful or Almighty

**Ɔsagyefoɔ**: He that wages war to rescue or deliver people from the enemies, in other word he is saviour.

**Ɔdeneho**: He that owns himself, that means he is a subject to none

**Ɔseadeɛyɔ**: He that delivers or honours his promises

**Ɔyɛɛman**: He that builds nations

**Ɔkyekyerekro**: He that builds towns

**Ɔgyeahoho**: He that receives guests/ strangers

**Ɔsabarima**: A warrior

**Barima**: Strong man

**Baafɔɔ**: Young man

**Okotwaasuo:** He that wages war across rivers  
**Ogyeaboo:** He that consumes bullets  
**Oweatuo:** He that consumes guns  
**Oteatuooso:** He that sits on guns  
**Otafregya:** He that licks fire without being harmed  
**Okogyeamman:** He that conquers nations for himself  
**Okohyeaman:** He that wages war to burn down nations  
**Daasebre:** He that deserves thanks  
**Okofrobo:** He that wages war in climbing rocks  
**Osiaboo:** He that pounds stone  
**Atokoafre:** He that his presence is required when war rises

### 1.3.1 AKAN MARRIAGE

Marriage is union of a man from different family with a woman from different family, this union brings peace and stability among families and tribes. In Akan customary law, is a taboo for one to marry his own biological sister therefore it is not permissible in Akan society. Inter-tribal marriage is also permissible in Akan society, it brings unity among Akans and non-Akans for peace, stability and development for the nation Ghana.

#### *Steps to Marry an Akan Lady*

Having seen the lady to marry, traditionally the man has to go with couple of his family members to the lady's family to introduce himself to the parents of the lady and inquire from them if their daughter is available for marriage. This process is called *Kokoko*, that is knocking, and it must be done with schnapp(s) and *Nhunanim sika*, that is knocking fee.

If the parents agree to offer their daughter for marriage, the man will perform following customary rites:

1. **Eti Nsa** ( Bride Price)
2. **Tammoba or Agya Anyamedwan** (A cloth and special fee for the bride's father. Sometimes sandals is added into it)
3. **Ena Ntoma** ( Cloth and a special fee for the bride's mother)
4. **Akonta Sekan** (A special fee for the brother-in-law to buy cutlass for farming)
5. **Efie Mmaa Sika** ( a special fee for the sister-in-law)
6. **Aseda sika** ( Appreciation fee for the witnesses, this might be drinks or any other itmes)

With addition of foreign religion and culture, other items have been included in the marriage list which are wedding ring, engagement ring, Ecolac bag, Bible, Quran and many other items and gargantuan marriage party and lunch.

### 1.4.1 CATEGORIES OF AKAN NAMES

In Akan culture, the power to name a child rests with the father of the child or the family of the father of

the child. Akans have three categories of name and they are:  
**Krada Din** (The soul name)

Figure 1 Soul Name table

NO	DAYS	FEMALE SOUL NAME	MALE SOUL NAME	MALE APPELATION NAMES
1	MONDAY	ADWOA	KWADWO/ KOJO/CUDJO	KWADWO OKOTO
2	TUESDAY	ABENA	KWABENA/ KOBBO	KWABENA OGYAM
3	WEDNESDAY	AKUA	KWAKU/ AGYAAKU	KWAKU BONSAM
4	THURSDAY	YAA	YAW	YAW PREKO
5	FRIDAY	AFIA/ AFUA/ EFUA	KOFI	KOFI BABONE
6	SATURDAY	AMA	KWAME	KWAME ATOAPEM
7	SUNDAY	AKOSUA/ AKOS	KWASI/KWESI	KWASI BODUA

**Abusua Din** (The family name)

These are names inherited from either father's family or mother's family eg. Owusu/ Owusua, Ofori/Oforiwa or Foowa, Duodu/Duodua, Osei/Seiwaa, Akoto/Akotowa, Oteng/Temaa, Oppong/Pomaa, Nyarko/Nyarkoa, Darko/Darkoa, Asante/Asantewa, Asare/Asabea, Koranteng/ Korantemaa, Kwarteng/Kwartemaa

**Awɔɔ Ntoatoaso Din** ( Names of order of birth)

These are names given to a child in order of birth, eg.

1<sup>st</sup> child is Baako

2<sup>nd</sup> child is Maanu

3<sup>rd</sup> child is Mensa

4<sup>th</sup> child Annan

5<sup>th</sup> child is Anum

6<sup>th</sup> child is Nsia

7<sup>th</sup> child is Asong

8<sup>th</sup> child is Awotwe or Botwe

9<sup>th</sup> child is Akron

10<sup>th</sup> child is Badu

11<sup>th</sup> child is Duku

Below are other order of names:

Twins is Ntaafo, a child after twins is called Tawiah, after Tawiah is Nyankomango, the next after Nyankomango is Atuakɔsen and the next is Bɔɔkuruwa.

Twins with a male and female is called Takyi ne Kro, triplets is called Ntansa or Ahenasa, quadruplet is called Ntanan or Ahenanan.

**Hyeɔre/Nkrabea Din** (Destiny Name)

These are names given to a child who was born in a particular time, either good or bad season, example are:

Bekoe: a child who was born during war time.

Anto or Antobam: a child whose father died before he was born.

## **2.1 HISTORY OF ETHNIC GROUPS IN EASTERN REGION**

### **2.1.1 THE HISTORY OF AKYEM**

Leopard is a wild carnivore that fights to protect her children in times of danger and also goes for hunting to feed her children. It is an animal with brave, energy, and results oriented.

Akans call it Okyem or Etwie but in plural it is called Akyem.

In around 1360s some group of people began to manifest the leopard character to defend and protect their area of habitation when attacks come on them in the then Adanse area.

These people became known as 'Akyem' that's leopards because of their leopards like character they manifest during wars and Nana Atta Apeanim Kwafromoa Woyiawonyi was the leadership of these group of people as the king of leopards 'Okyemhene' and was the founder of this 'Leopards Kingdom'

Okyeman which is now spelt with English alphabet as Okyeman and Okyemhene respectively.

#### ***AKYEM MIGRATION TO THE PRESENT EASTERN REGION.***

During Nana Ofori Panin reign, there was insecurity in Adanse land because of the then dreaded king Odeifuo Ntim Gyakari of Denkyira so Nana Ofori Panin with the people of Abuakwa moved away from Adanse to Ejisu and finally to the eastern region. During that time, the Denkyira and Akwamu were the most powerful Akan kingdoms in the then Gold Coast and Denkyira wanted to rule all those in Adanse and that led to the exodus of many states from the area like Akyem, Kwahu, Offinso, Juaben, Kwaman now Kumasi and many more states.

In 1700 a new kingdom was founded by Otumfuo Osei Tutu I with a help of Okomfo Anokye and united many individual states to seek their freedom from the Denkyira people and the purpose of this unity kingdom is Because of Wars "Asa Nti" which is now corrupted to ASANTE but the colonial masters also worsened to ASHANTI.

A Golden stool was commanded from the sky by Okomfo Anokye for Nana Osei Tutu and all the Ashanti chiefs swore an allegiance to the new king Nana Osei Tutu as Asantehene, Ashanti King.

When Denkyirahene Odeifuo Ntim Gyakari heard that a new kingdom has been formed and a golden stool has been commanded from the sky for the Overlord of Ashanti kingdom, Nana Osei Tutu, he requested for the Golden stool, one finger of each chief of Asantis and their wives to come and serve in Denkyira palace, ABANKESIEM, and Ashantis, upon hearing the message from the Denkyira King, decided to fight for their freedom, because all those individual states now united as ASA-NTI were still under the oppressors rule of Denkyira.

Ashantis prepared themselves fully and they defeated Denkyiras at Feyiase and Ntim Gyakari was killed.

#### ***THE BATTLE OF PRASO 1717 (AKYEM ABUAKWA VRS ASHANTI)***

After Ashantis had defeated Denkyira in 1701, they decided to expand their kingdom by expedition, they attacked Akyems on the river Pra and Akyems who were laid ambushed in banks of river Pra shot and killed the Ashanti king Osei Tutu. The Akyem's victory over the Ashantis was as results of supreme

sacrifice that was carried out prior to the war.

Apapamhene Nana Apagya Ofori availed himself for sacrifice to defeat Ashanti and after the war Okyenhene Ofori Panin honoured Apapam stool title Okogyeman, meaning he that fought to deliver kingdoms.

### **2.1.2 AKYEM KOTOKU**

Akyem Kotoku moved from Adanse to a place now called Asante Akyem after the Ashanti-Denkyira War at Feyiase in 1701. They had a clash from Ashantis when they were in preparation to go and help Denkyira to avenge on the defeat of Denkyira but Asantehene Nana Kusi Obodum I was fast to clash with Kotoku and drove them away from the Asante Akyem and they went to Abuakwa.

Abuakwas welcomed them home but the then leadership of Kotoku, Oseadeeyo Frimpong Manso I was not in allegiance to the queen mother of Abuakwa Nana Afia Dokua Aberee, so she ordered Amantuomienso soldiers to move them away because of insecurity and Akyem Wankyihe Barima Awire who is the Oseawuo divisional chief of Akyem Abuakwa gave Kotokus land to settle there and they built their capital in Oda.

Some of Kotokus towns are Oda, Asene, Aboabo, New Abirem, Adwafo, Ayirebi etc.

The Kotokuhene's clan is Agona, he is 2<sup>nd</sup> to the Agona Piesie Denkyirahene Odeifuo Boapomsem. The current Kotokuhene is called Oseadeeyo Frimpong Manso IV and the queen mother is Nana Akua Asantewa II

### **2.1.3 AKYEM BOSOME**

Akyem Bosome remained in Adanse for some time and even joined the Ashanti in a battle against Gyaamanhene Kwadwo Adinkra in the year 1820.

Bosomehene finally broke out from the Ashanti went to their brothers in the eastern region and Wankyihe of Abuakwa gave them land to stay there; some of the Bosome towns are Akyem Sweduro, Anamase, Akyem Aprade, Ofoase etc.

The current Bosomehene is Okotwaasuo Kantamanto Oworae Agyekum III and queen mother is Nana Kwatemaa Minkyim.

### **2.1.4 AKYEM ABUAKWA (OKYEMAN)**

The mother kingdom Okyeman, even after break away of Kotoku and Bosome from the main kingdom, Abuakwas still maintains the name Okyeman, and it is biggest of the three independent kingdoms

This is hierarchy and administrative structure of Okyeman (Abuakwa)

Okyenhene, the Overlord of Okyeman and five divisional lords with their deputies are:

Daasebre Boamah Darko II

Kukurantumihene, Okyeman Adontenhene who is the next in command in absence of Okyenhene, he is also a Speaker of Okyeman Council Meeting and his deputy is Asuomhene.

#### ***Benkum Division***

Okyeman Benkumhene is Daasebre Begorohene his second in command is Daasebre Etweresohene

#### ***Nifa Division***

Okyeman Nifahene is Daasebre Asiakwahene, and second in command is Daasebre Achiasohene

### ***Gyaase Division***

Okyeman Gyaasehene is Daasebre Kwabenghene and Osabarima Adasawasehene is the second in command.

### ***Oseawuo Division***

Okyeman Oseawuohene Division is headed by Daasebre Wankyihene with Osabarima Abomosuhene is the second in command.

### ***Amantuomiensa Sub-Division***

Okyeman Amantuomiensa subdivision headed by is Okogyeman, Apapamhene with Asikamhene as next in command.

## **2.2 OKUAPEMAN HISTORY**

### ***THE BATTLE OF NSAKYE 1730 AND FORMATION OF OKUAPEMAN IN 1733***

The Guans/Kyerepons were under the oppressors rule of Akwamu and tried all they can all they could to liberate themselves from Akwamus oppression but was not successful.

They met again to plan how they liberate themselves and agreed to seek assistance from the Okyenhene to help them achieve their goal.

a delegation of the following people were sent to Kyebi to seek Okyenhene's assistance:

1. Nana Osew from Adukrom
2. Nana Awukutia from Awukugua
3. Nana Domfe Mante from Larteh
4. Kwabena Yobo from Obosomase
5. Opanin Ayeh Kissi was the leader of the delegation to the Okyenhene Osagyefuo Ofori Panin

Osagyefuo Okyenhene agreed to offer them assistance to the Guans so he ordered the Twafo section of Adonten division, that's the Akyem Akropong warriors of the Okyeman with Kyebi militants led by Okyenhene's nephew Odehyie Nana Sefori.

This battalions of army arrived in Akuapem on 21<sup>st</sup> September, 1730 and on the 23<sup>rd</sup> September, 1730 they finished the job one time at Nsakyee and Akwamus fled to the banks of Volta lake in Asuogyman district.

After the war, the Guans were still in fear that the Akwamus will swing back and attack them so they requested that Akyem militants will stay for some time for security so Okyeame Aworioben of Mamfe gave Amamprobi land to the Sefori led Battalions to stay.

This battalions were in thousands so they called them 'Akuw-Apem' which means thousand group which was corrupted to Akuapem.

It was a time that Akyems have to return home and the Guans would have to pay them for liberating them from Akwamus but they could not pay so it was agreed that a stone will be buried and the day the stone germinates that will be the day the Akyems will return home but the stone could not germinate.

It was finally agreed that Odehyie Nana Sefori shall be their king for the new created kingdom, Akuapem.

The Abotakyi Accord 1733

In 1733, all the chiefs were summoned in Abotakyi town and swore allegiance to the new Okuapehene Nana Sefor as Oseadeeyo Ofori Kuma, Okuapehene then swore back to them that he will remain their king and protector.

Oseadeeyo Ofori Kuma then created divisions for them chiefs to occupy.

1. Nana Offei Kwasi Agyeman I was made Adontenhene no. 1 and Aburihene was made Adontenhene no. 2 but later this couple Adonten position was decoupled and Aburihene was made Okuapeman Adontenhene and Osahene Offei Kwasi Agyeman was made Krontihene of Akropong, the traditional capital.

2. Gyaase division was given to Amanokromhene
3. Benkum division went to Lartehene
4. Nifahene division went to Adukrom
5. Kyidom division went to Mamfe
6. Twafo went to Brekuso.

Okuapehene's stool is an Asona stool and the current Okuapehene is Oseadeeyo Kwasi Akuffo III and Okuapehemaa is Nana Afua Obuo Nketia II

## **2.3 HISTORY OF KROBOS**

The Krobos (pronounced krorbors) are a few select people from the Eastern Region of Ghana. They are divided into the Manya and the Yilo. The exact date on which the Krobos divided themselves into Yilo and Manya remains a mystery. In earlier years Manya Krobo was referred by the Government of Ghana as Eastern Krobo, while the Yilo Krobo was referred as the Western Krobo. From that date to the present day, the Krobo have been administered as two separate states, named today as Manya and Yilo Krobo.

The two Krobo traditional areas were originally known as "Nɔwe" that is Mānyā, meaning "one's home", and Nyéwe (Yilo). The name Manya came from the word "*Maonya*", literally meaning "keep your mouth shut". This goes with the saying "*nɔ bi nya me tee*" – literally meaning "one does not need to talk about everything one sees". Yilo, on the other hand, comes from the expression "*wa yilɔ*", meaning "we don't eat that".

Some pieces of evidence claim that the Krobos and the other Dangme groups came from north-eastern Africa, specifically ancient Egypt and surrounding areas in what is now called the Middle East. The Krobos, like other migratory groups from north-eastern Africa, were victims of a series of invasions in Egypt from 600 BC to the 14th century AD causing corresponding migrations at each invasion.

Krobo ancestors were pushed down to the Chad area of the Sudan and were one of the groups that moved to the bend of river Niger in the western Sudan where they were part of the empires that flourished and demised, the latest one being the Songhai Empire that fell at the end of the 16th century (1591). A migration at the end of the Songhai Empire brought them back to lake Chad area. They then moved southwards to Niger and through western Nigeria to Sameh between present Nigeria and Benin (Dahome), with notable stops at Widah (Ouidah) and Huatsi, from where they continued the journey with other proto-Dangme groups. As they passed through these places, they left behind and also picked up cultural traits of those areas among whom they sojourned and passed through. The Krobos regard the Ewe

groups of Dahome and Togo as friends hence they call the Ewes "Wa Huéhi", which corrupted to "Oluéhi", literary meaning "Our friends". They had to continue their journey, and at the point of departure from their Ewe friends it appeared there was an emotional upheaval and they called the point of departure Lorlorvor, meaning "love has ended".

They crossed the Volta River only to find themselves surrounded by the Guans and Akan peoples on all sides, hence they call the Akan people Ohieli, meaning the multitudinous people. The fear of this new group pushed them to climb the huge isolated mountain on the plains near the Volta River, which is called Krobo Mountain up to the present day. They arrived in present-day Ghana at the beginning of the 17th century.

### ***Journey to Krobo Mountain***

The Dangme people travelled as one group, and it was not until their arrival in the modern Ghana that they split into the seven Dangme groups that are known of today. The place of their split was renamed "Lólóvó", an Ewe term meaning "Love is finished (ended)". The place is still in existence and is now known as the Tagologo Plains.

The seven Dangme groups are: Krobo, Ada, Prampram, Shai, Ningo, Osu-Doku, and Kpone. The Osudoku people climbed the Osudoku mountain, the Ada people went to the east coast, the Shai, Prampram and Kpone people travelled inland. The Ningo people also travelled southwards to the coast. After the split, the Krobo people pressed on towards the west until they saw a 1,108-foot-high mountain with a gorge (valley) dividing it into two unequal sections.

The people believed this would be a good place to settle, as the climb to the top of the mountain would be difficult, meaning it would be a safe place for habitation and to repulse attacks from invading tribes and enemies. Two leading hunters – Aklo Muase (Aklo Natebi) and Madja – were sent by priests to ascertain the suitability of the mountain for settlement.

The report that came back confirmed that this was indeed a good place for habitation and the mountain later became known as "Klo yo" (Krobo Mountain). In fact, the name "Krobo" is of Akan origin and is derived from the term "Kro-obo-so-Foo", meaning "Town of rock/mountain dwellers".

### ***Life on Krobo Mountain***

The Mountain became the cultural and ritual centre for the Krobo people. It was a town of stone houses, many stories with several rooms – some accounts state there were some houses with 20–30 rooms. In fact, missionaries who visited the mountain stated that the architecture was like nothing they had seen in Africa before. The Krobo developed their own watering system on the mountain to support their growing population. When the population grew beyond the mountain, the people started spending more time in the surrounding areas. In fact, through the Krobo Huza system of land acquisition the Krobo people managed to acquire large amounts of land in the surrounding areas in what Field referred to as the "Bloodless conquest". Krobo Mountain continued to be the centre for religious and cultural affairs until their eviction.

### ***Eviction from Krobo Mountain***

Krobo Mountain was the spiritual and physical home of the Krobo people. It was the first settlement of the Krobo people after the split from the other Dangme Groups in Lólóvó. The mountain was chosen because it was the ideal protection from the constant warfare at the time. In fact, the Krobos won many wars by simply rolling boulders down the mountain – which would prevent the enemy from coming up and kill many of them in the process. As the population increased, many Krobos would work on farms in the areas surrounding the mountain. The Mountain, however, continued to be the centre of culture, where

all important rituals took place. Girls undergoing the Dipo rite of passage would traditionally spend one–three years on the mountain going through the Dipo customs. It was taboo for the Djemli (priests) to leave the mountain overnight. Moreover, as their ancestors were buried in family homes on the mountain, the mountain became the ancestral home not just spiritually but literally.

However, this proved a problem for the colonial Government as the people were very hard to monitor and therefore control from their mountain settlements. Many reports came back that the seclusion of the mountain allowed certain warrior cults to be practiced and laws to be broken (e.g. only burying your dead in the cemetery) without repercussions. As a result, the mountain was viewed by the colonial government as a Fetish mountain and when Governor Griffiths had the opportunity to remove the Krobo from the mountain he did that with the Native Customs Ordinance of 1892.

The Governor gave the people up to three days to vacate the mountain. Many Krobo people were living in the surrounding areas at the foot of the mountain, working on their farms, and, as was to be expected, for those at the foot of the mountain and further afield (some even a few days away), it was very hard to travel to the mountain, collect belongings and bring them down within the three-day limit. So people could only carry what they could and the rest was left on the mountain and later destroyed.

The colonial government sent soldiers to destroy everything, from the houses and shrines to pots and even old trees. It was a sad moment for the Krobo people, and that is why to this day both the Manya and Yilo Krobos organize a pilgrimage to the Mountain every year to commemorate this day. This pilgrimage usually occurs during the Ngmayem and Kloyosikplem festivals.

## **2.4 HISTORY OF OKWAHU**

### **OKWAHU HISTORY**

The name Kwahu, according to historians, derives from its myths of origin, "The slave (akoa) died (wu)," which was based on an ancient prophecy that a slave would die so the wandering tribe of Akan would know where to settle. This resonates with the etymology of the Ba-wu-le (Baoulé) Akans of the Ivory Coast whose Warrior Queen Awura Poku had to sacrifice her baby in order to cross the Komoe river. The myth was part of the historical stories of the Agona matrilineage, the first paramount lineage of Kwawu, and was later adopted by the Bretuao-Tena matrilineage (Twidan) who later replaced them. Other historians trace the name Kwahu to the dangers associated with making the mountainous terrain a habitat as it became known as a destination of no return: go at your own peril or "ko wu" in the Twi language. This latter version is thought to have come either from their ancestral people in Mampong who did not support fragmentation or from enemies who perished in trying to take fighting to the Kwahu in the treacherous mountains.

The paramount Chief and the royal matrilineage of the Kwawu resides at Abene, north of Abetifi towards the Volta. The strategic location of Abene and a dreaded militia that guarded the route was led by Akwamu warriors who fiercely repelled attempts by colonial forces to capture the Omanhene. Till this day, the road from Abetifi to the small enclave housing the king is plied with some unease, given the stories recounted.

Before their leaders seized upon the opportunities presented with the Bond of 1844, Kwahu was thus an integral part of the Ashanti Kingdom, attested by available maps of the period. Ashanti would wage punitive and protracted wars against fellow Akans including Denkyira, Akwamu, Akyem, Fanti, Assin but never fought Kwahu. Abetifi (Tena matrilineage) is the head of the Adonten (vanguard). Obo (Aduana,

Ada, Amoakade) is the head of the Nifa (Right Division) Aduamoa (Dwumena, Asona) is the head of the Benkum (Left Division). Pepease is the head of the Kyidom or rear-guard division.

As part of the Asante Empire, Kwawu had an Asante emissary, governor or ambassador at Atibie, next to Mpraeso, of the Ekuona matrilineal clan). To indicate its independence from Asante in 1888 the Kwawu assassinated the Asante emissary in Atibie, about the time of the arrival of the Basel missionaries from Switzerland. Fritz Ramseyer had been granted a few days of rest during a stop at Kwahu while going to Kumasi with his captors.

Upon gaining his freedom later from the Asantehene, he sought permission to build a Christian Mission in Abetifi, thereby placing the town on the world map and opening the area to vocational and evangelical opportunities. Although it remains a small town, Abetifi still draws the reputation of a Center of Excellence in Education with various institutions from the ground up. A Bernese country house built by Ramseyer, typical of the Swiss "Oberland" is well-kept and remains a symbol of early Christian Missionary Zeal. Obo, traditionally pro-Ashanti, led the opposition to the Swiss.

Until recently, they shunned political activism and are under-represented in government appointments, in comparison to other Akan groups such as the Ashanti, Fanti, Bono or Akyem.

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Originally of Ashanti stock, oral history details the two-phased migration of the Kwahu from the Sekyere-Efidwase-Mampong ancestral lands through Asante-Akyem Hwidiem to arrive at Ankaase, which is today near the traditional capital of Abene, before spreading out on other settlements with clan members from peripheral Akyem and various parts of the Ashanti heartland. The group that first settled at Abene was led by (M)Ampong Agyei, who is accepted as the Founder of Kwahu. Historical material supports this view that connects the Kwahu to kinsmen who built their capital at Oda.

The fallout with Frimpong Manso, Chief of Akyem (Oda) triggered a second wave of migration, believed to have resulted from the refusal of Kwahu to swear an oath of allegiance, making them de facto subjects, upon arrival at Hwidiem. Unsuccessful incursions by the Oda Chief Attefua into Kwahu territory on the plateau would subsequently earn him the title "Okofroboɔ": one who takes the battle to the mountains. The jagged escarpment, however, made Kwahu inaccessible, hence the old humor mene **Asaase Aban**, signifying a naturally fortified and indestructible Kwahu Country.

If Ashanti Twi is by and large the refined language standard, it is appropriate to view Kwahu Twi as the precious stone from which the jeweler styles a gem. There is a certain purity of pronunciation, call it crude, with little effort to polish sounds: Kwahu speakers would opt for "Kawa" (a ring) and not "Kaa", "Barima" (Man) instead of "Bɛɛma" and pronounce "Oforiwaa" not "Foowaa". Another slight difference is the preference for full sentences among the Kwahu: "Wo ho te sɛn?" (How are you?) in place of the shorter "Ete sɛn?" in Ashanti; Other examples are Wo bɛ ka sɛ / Asɛ (you might say, looks like); Ye firi Ghana / Ye fi Ghana (We are from Ghana) and other minor name or word preferences, pronunciations, sentence length, etc. that usually pass unnoticed.

The Mamponghene, who is next to the Asantehene in hierarchy, and the Kwahuhene are historical cousins, hence both occupy Silver Stools with the salutation *Daasebre*

### ***Festivals***

Okwahu celebrates Easter as an annual festival and Adae on every six weeks.

The current Okwahu manhene is Daasebre Akuamoah Agyapong I

### 2.5.1 AKWAMU HISTORY

Akwamu also called Akuambo is a state set up by the Akwamu people in present-day Ghana. The capital of the Kingdom of Akwamu is called Akwamufie. After migrating from Bono state, the Akan founders of Akwamu settled in Twifo-Heman. The Akwamu led an expansionist empire in the 17th and 18th centuries. At the peak of their empire, the Akwamu created an influential culture that has contributed to Ghana.

Akwamuman or in English: *The Akwamu Nation*, is an Akan nation. The Akwamu are one of the oldest Akan states along with the Fante and Akyem states. The Akwamu are ruled by the king of all the Aduana abusua (maternal clan). The Aduana along with the Asona are the only groups where intermarriage between the same clan members are allowed amongst Royals.

According to oral tradition, the Akan originated from the eastern Sahara and Sahel regions of Africa. By 750 AD, after a series of westward migrations the kingdom had become the ancient Ghana Empire. The Empire lasted from 750 AD to 1200 AD and collapsed as a result of political instability, decline of trade and the rise of the Sosso and Mali kingdoms.

Their ancestors left for Kong, that is present day Ivory Coast, from Kong they moved to Wam, from Wam they moved to Bono Manso, then to Dormaa (in present-day Bono region of Ghana)

The movement from Kong was necessitated by the desire of the people to find suitable Savannah conditions since they were not used to Forest life. Around the 14th century, they moved south from Dormaa eastwards to Twifo-Hemang (North West Cape Coast). The move was commercially motivated and they settled at the Twifo-Heman forest in the later part of the 16th century. Upon settling, a succession dispute resulted in Otumfuo (brass-smith) Asare deserted the family to form a new city-state called Asaremanakese (Asare's big state). The modern city of Asamankese was founded and occupied by the Akwamus.

Akwamu expansion started between 1629 and 1710. They expanded into the Akuapem area, including Kyerepon and Larteh, Denkyira, Ga-Adangbe; and the Ladoku states of Agona, Winneba and Afram plains. The powerful king Otumfuo Ansa Sasraku I annexed the Guan and took over the traditional areas of the Kyerepon. He ruled over them until Asonaba Nana Ofori Kuma and his followers, after a succession dispute in an effort to form their own State, engaged them in a fierce war. The Akwamu were driven away from the mountains. These Asona family members and their followers were given a piece of land by the Guan and Kyerepon, the original settlers, to form the Akuapem state. Most of the present Akuapem still have their roots at Akwamufie, especially those bearing the names Addo and Akoto, who are from the Aduana family.

According to Akwamu tradition, Otumfuo Ansa Sasraku I, also played an important role in the life of the King Osei Tutu I of Asante by protecting him from the Denkyira. Osei Tutu's father name was Owusu Panin from Akwamu and his mother was named Manu Kotosi from Kwaman. She was the sister of Oti Akenten and Obiri Yeboah the late kings of Kwaaman. When Manu was unable to have children, her brother Obiri Yeboah sent her to a shrine called Tutu in Akuapem for help. Later she conceived and gave birth to a baby boy (Osei Kofi) and named him after the shrine called Tutu; by then Kwaaman was under the Denkyira so when Osei was teenager, he was sent to serve at the court of Odeefuo Boa Amponsem, the then king of Denkyira. Later, Osei got himself into trouble by impregnating the king's sister Akobena Bensua and ran to his father at Akwamu for protection. When Osei got to Akwamu, Otumfuo Ansa Sasraku received him and treated him very well; and also protected him from the Denkyiras. Later, Osei Tutu met Kwame Frimpong Anokye a.k.a. Okomfo Anokye, and he became his friend. Shortly after that

Osei's uncle, Obiri Yeboah, the then king of Kwaaman died in their war against Dormaa; and as a result, Osei had to become the next king but he was afraid of the Denkyiras to go back to Kwaaman so Otumfuo Ansa Sasraku detached 300 Akwamu warriors to guide him to Kwaaman. When the soldiers got to Kwaman, they settled among them and later became citizens of Asafo.

Akwamu leaders then restructured the Asante army as the replica of the well-organized army. Also with the help of Akwamu, they embarked on a series of campaigns which led to the defeat of the Denkyira. The Asante Stool then became the wife of the Akwamu Stool, symbolism to show the closeness of the two Akan states. The Asante nation later becoming an Empire and even refers to its Emperor also as *Otumfuo*, which derives from Akwamuman. When Akwamu was facing the combined force of Akyem and Kyerepong, and the Dutch, Asante pretended they knew nothing about it and did not help Akwamu which led to their defeat in 1730. Although Akwamuman lost the western part of the Empire, it was quick to re-establish itself and controlled the eastern part of the Empire.

When Asanteman fought the British in their third and fourth wars, Akwamu tried to help but withdrew their help, because in 1867. Akwamu and Anlo (the two allies of Asante), signed diplomatic agreement with British government; therefore, based on the agreement, Akwamu could no longer team up with Asante to fight the British again and Asante was defeated.

Despite all this Akwamus and Asantes are still strong allies, they fought in many wars as allies, one of the most difficult ones was the "Krepi war" in 1869 where the Peki-Ewe forces inflicted heavy casualties on Asante and Akwamu forces to the extent that Otumfuo Kofi Karikari, the then Asantehene decided to withdraw from the war, so he ordered Adu Bofo, the Asante army general to abandon the Krepi war; but Bofo continued to the end, and later demanded heavy ounces of gold for the captured German and Dutch missionaries. The Krepi (Peki) war continued, with Peki rallying forces from other Ewe townships like Ho, Kpandua etc. defeating the Asante and Akwamu afterwards.

Historical evidences point to this. NB: This war was between Peki (i.e. an Ewe township) and the Asante together with the Akwamu. Ewe lands / the Ewe people span Ghana, Togo, Benin and Nigeria. The war didn't entail a coalition of all Ewe forces in the sub region (i.e. the likes of the Aja, Fon, Mina, Phe Phlera etc.

Nana Osei Tutu was assisted in execution cases by the Akwamu who accompanied him from Akwamu. In the 21st century, numerous Asante trace their ancestry to Akwamu especially; these included people from Asafo and Adum, as well as Agogo.

After the death of Nana Ansa Sasraku, he was succeeded by two kings collectively, Nana Addo Panin and Nana Basua. It was during this time that the Akwamu took over the possession of the trading Danish Castle at Christiansburg at Osu, in present-day Accra.

Because of the cordial relationship between Akwamu and Asante, during the 19th-century expansion of Asante, Akwamu, Anlo and Asante fought as allies. During the Golden Anniversary of Nana Kwafo Akoto II (Regent), Nana Opoku Ware I crossed the Pra River to spend two days at Akwamufie.

At the peak of their power, the Akwamu state encompassed much of the eastern part of the present-day Ghana. The Akwamu also conquered the Ga people and occupied the old Ga Kingdom.

In 1693, the Asamani of Akwamu led a raid and seized Osu Castle from the Danish colonists. The Akwamu thus controlled many of the trade routes from the interior to the coast in the eastern half of what is now Ghana and created a capital at Nyanoase.

In the 1720s a civil war in the Akwamu state caused great hardship. The victors sold most of the King's allies as slaves and they were transported to the Caribbean island of St. John

Akwamu celebrate Aday and Odwira

### 2.5.2 DYNASTY OF AKWAMU KINGDOM

AKWAMU RULERS	PERIOD OF REIGN
Otumfuo Agyen Kokobo (Yaa Ansaa Royal Family)	1505–1520
Otumfuo Ofosu Kwabi (Yaa Ansaa Royal Family)	1520–1535
Otumfuo Oduro (Yaa Ansaa Royal Family)	1535–1550
Otumfuo Addow (Yaa Ansaa Royal Family)	1550–1565
Otumfuo Akoto I (Yaa Ansaa Royal Family)	1565–1580
Otumfuo Asare (Yaa Ansaa Royal Family)	1580–1595
Otumfuo Akotia (Yaa Ansaa Royal Family)	1595–1610
Otumfuo Obuoko Darko (Yaa Ansaa Royal Family)	1610–1625
Ohemmaa Afrakoma (Yaa Ansaa Royal Family)	1625–1640
Otumfuo Ansa Sasraku I (Yaa Ansaa Royal Family)	1640–1674
Otumfuo Ansa Sasraku II (Yaa Ansaa Royal Family)	1674–1689
Otumfuo Ansa Sasraku III (Yaa Ansaa Royal Family)	1689–1699
Otumfuo Ansa Sasraku IV (Yaa Ansaa Royal Family)	1699–1702
Otumfuo Akonno Panyin (Yaa Ansaa Royal Family)	1702–1725
Otumfuo Ansa Kwao (Yaa Ansaa Royal Family)	1725–1730
Otumfuo Akonno Kuma (Regent)	1730–1744
Otumfuo Opoku Kuma (Yaa Ansaa Royal Family)	1744–1747
Otumfuo Darko Yaw Panyin (Yaa Ansaa Royal Family)	1747–1781
Otumfuo Akoto Panyin (Yaa Ansaa Royal Family)	1781–1835

Otumfuo Darko Yaw Kuma (Yaa Ansaa Royal Family)	1835–1866
Otumfuo Kwafo Akoto I (Yaa Botwe of Aboabo)	1866–1882
Otumfuo Akoto Ababio (Yaa Ansaa Royal Family)	1882–1887
Otumfuo Akoto Ababio II (Yaa Ansaa Royal Family)	1887–1909
Otumfuo Akoto Kwadwo (Yaa Ansaa Royal Family)	1909–1910
Otumfuo Akoto Ababio III (Yaa Ansaa Royal Family)	1910–1917
Otumfuo Ansa Sasraku V (Yaa Ansaa Royal Family)	1917–1921
Otumfuo Akoto Ababio IV (Yaa Ansaa Royal Family)	1921–1937
Kwafo Akoto II (Yaa Botwe Family of Aboabo)	1937–1992
Odeneho Kwafo Akoto III (Yaa Botwe Family of Aboabo)	2011–

## 2.6 HISTORY OF NEW JUABEN (DWABEN)

Dwaben is a member of the Asante matri-clan called Oyoko, members of which also include Kumase; Kokofu; Bekwai; Nsuta (Adako), and others. Indeed, The Chief of Dwaben is considered as the head (Abusuapanin) of the Oyoko Abusua (family) in Asante. It is therefore regrettable, that Dwaben and Kumase did not enjoy peaceful relations in the past.

Dwaben and Kumase relations began on the wrong foot when Nana Dwabehene Adakwaa Yiadom, who fought brilliantly in the Asante-Denkyira War, was accused by Asantehene Osei Tutu and the Kumase Abrempon, of not surrendering all of the gold artifacts and emblems captured at Abankesioso from Dankyira, to Asanteman.

It was Asante custom, and customary for Chiefs to surrender war booty to Asantehene who would then give a portion to the Chief, and the rest to the Asanteman treasury, per the Asante Constitution.

According to Asante tradition and lore, Okomfo Anokye caused an ant to enter Nana Dwabehene's inner ear during a grand durbar of Asante Chiefs, creating an embarrassing situation for Nana Dwabehene. Notwithstanding, Nana Adakwaa Yiadom did not return the alleged gold in his possession.

Other claims against Dwaben were made in subsequent Asante Wars, which Dwaben as usual fought with distinction.

In 1817, the British diplomat T.E. Bowdich visited Kumase. He lived, and traveled through Asante for nearly six months learning and studying about everything Asante. He upset Asantehene Osei Bonsu by implying that Dwaben appeared to be larger than Kumase.

Then, in 1826, Asante went to war against the Europeans on the coast, Britain, Denmark, Holland, and their African allies for the control of the coastal areas of modern day Ghana.

This was the Dodowa War of 1826, or the Second Anglo-Asante War as British Historians put it. The final battle was fought at Akatamanso. It was total defeat for Asante, and ended with the 1831 Anglo-Asante Treaty.

By this 1831 Treaty, Asante gave up any control/influence over the coastal areas, and adjoining territories with the River Pra as boundary. The British converted those areas into the British PROTECTED Territories of the Gold Coast, forerunner to the Gold Coast of 1874 post-Sagrenti War and currently comprising of the Eastern, Greater Accra, Central, and Western Regions.

Significant for our topic here, is that, in the heat of battle at Akatamanso on August, 7, 1826, Otumfuo Osei Yaw Akoto left the battlefield at Akatamanso in the face of unrelenting barrage of shots from the Europeans and their allies. In the confusion, the Golden Stool was temporarily captured, and got in the possession of the enemy.

Instinctively, Antwi Panin, the Chief of Kontenase mounted recovery team to retrieve the Golden stool. He was joined by Dwabenhene Daasebre Kwasi Boaten, and they succeeded in recovering the Golden Stool from the enemy.

The two Asante Chiefs received a great ovation when they returned with the Golden Stool to Osei Yaw Akoto who had camped at Sawua in Asante, awaiting word from the battlefield at Akatamanso. The Dwabenhene was accorded the accolade “OWOROKOMA,” that is, one upon whom the nation depends on to fight in the heat of battle, the dependable one in battle. Nana Antwi Panin, the Kontenasehene, reportedly received thirty-nine bullet shots, but he survived the ordeal, according to Reidnorf, and Kontenanse lore. His bravery at Aktamanso in fighting unceasingly, earned him the accolade OGYEABUO....that, is, he who receives, yet, repulses bullets, undefeated by bullets.

The Dwabenhene surrendered the Stool to Asantehene Osei Yaw Akoto on Asante territory in the ancient town of SAWUA.

Once in Kumase, again, the Asantehene and Kumase Abrempon accused Nana Dwabenhene of keeping to himself, a box containing gold dust. The charge, and additional claims of desecration of Golden Stool, remain an unspeakable crime in Asanteman. Dwabenhene Kwasi Boaten took serious offense, and vehemently denied the charges.

Matters came to a head when both the Dwabenhene and Asantehene supported rival candidates in the succession to the Agyen and Oduro Stool of Nsuta, following the death of Nsutahene Yaw Osekyere (Yaw Sekyerε), who died on the battlefield at Akatamanso (Dodowa War).

The upshot was that the candidate supported by Dwabenhene, and his supporters were invited to Kumasi for settlement.

But the Dwaben delegation, was callously, murdered in cold blood. Nana Dwabenehene was peeved at what he described as treachery, and NEVER forgot that.

So, when a bosom friend of Dwabenehene by the name of Kotiako, sought asylum in Kumasi after he was accused by a wife of Dwabenehene for taking liberties with Dwabenehene's wives, it added fire to the already tense situation. The Kotiako case which also led the Dwabenehene to declare, after Kumasi forces lined up against Dwaben.

The Kotiako issue was the immediate cause of the war between Dwaben and Kumase in 1832. As a result, Dwabenehene Kwasi Boaten left, and settled his people, mainly in Akyem Abuakwa.

However, after the death of Asantehene Osei Yaw Akoto in 1834, the Dwaben returned after being assured of peaceful relations by the new Asantehene Kwaku Dua Agyeman (Kwaku Dua Panin).

However, before their return, Dwabenehene Kwasi Boaten died at Saman near Osino in Akyem. His brother, Kofi Boateng who succeeded him, also died eighty days after enstoolment.

Therefore, the Dwaben people were led on their return to Dwaben, by Queen Amma Seiwa who ruled concurrently as Dwabenehene, and Dwabenehema. She became known as DWABEN SEIWAA.

There were no male heirs left for the Dwaben Stool. Much of the Dwaben royal family members had died at Dwaben during the Dwaben-Kumase War of 1832.

Nana Amma Seiwa was succeeded in 1846, by her daughter Ohemaa Afrakoma II aka Afrakoma Panin. She was succeeded by her daughter Akua Sapomaa. Nana Akua Sapomaa's husband Agyei Twum (son of Dwabenehene Kwasi Boaten) also known as Asafo Agyei, was a member of the Asona Abusua, but Asafo Agyei, later maneuvered and got enstooled as Dwabenehene much to the opposition and consternation of fellow Oyoko Abusua in Asante.

The OYOKO ABUSUA in Kumase, Nsuta, Kokokfu, Bekwai, and elsewhere felt an Oyoko royal from any of these towns, should have been enstooled as Dwabenehene, instead of the ASONANII Asafo Agyei.

Asafo Agyei proved to be singularly cantankerous and anti-Kumase. No wonder then, that Dwaben withheld support from Asante during the SAGRENTI WAR 1873-1874. Asafo Agyei wanted British support to fight Kumase. Thus, ensued what is known in Asante as ASAFO AGYEI KO in 1875, Kumase-Dwaben War.

After this war, Asafo Agyei led Dwaben out of Asante. This time in 1875, other towns such as Afigyase (Effiduasi), Asokore, etc., joined in the migration. Through the efforts of Okyenene Osagyefuo Atta Panin, the government secured land from the Kukurantumihene. The new settlement became what is now known as NEW DWABEN, with major towns like Koforidua; Afigyase; Asokore; Oyoko; Dwumaapɔ, etc in the Eastern Region.

Until 1898 a triumvir consisting of Akyeampong Kwasi, Okyere, and Asafo Boateng managed the affairs of New Dwaben State on behalf of Princess Ama Serwa.

But, in October 1901 Ama Serwa left Koforidua and settled at Asante Dwaben, in her absence Chiefs Okyere and Asafo Boateng acted as caretakers.

In June 1907 the Chiefs of New Dwaben elected Asafo Boateng as their head, and petitioned the colonial government for his formal recognition as Omanhene of New Dwaben.

In Asante Dwaben, the young teenager Yaw Sapon became Dwabenehene and that completed the formation of New Dwaben as a separate "Omanhene" in addition to 'old' Dwaben.

The current Omanhene of New Dwaben, Daasebre Oti Boaten, and Nana Otuo Serebuo, Omanhene of

Asante Dwaben are brothers from the same mother and so it is with Nana Dwabenhemaa of Asante Dwaben.

New Dwaben is not in allegiance to Otumfuo Asantehene but have a relationship with him and Dwabenhene.

### ***Festival***

New Dwaben celebrate Akwantukese festival in remembering their migration from Asante to Akyem land in addition to Adaye

## **2.7 ANUM HISTORY**

The history of the people of Anum dates back to the 11th century when they were located in the south of Sudan. They belonged to the Azumite family and they were known to be pagans. Their leader at that time tried to introduce Christianity to the people which was strongly rebelled by the people. This made most of the people to decide to leave Sudan and relocate. These people left and started moving towards Mali in the 12th century. They lived there for some decades. The original Malians living there were Muslims who tried to influence the Anum people with their Islamic believes.

Again, this sparked an outrage and the people again decided to move further south.

Considering the long distance that the people travelled, there were some who said they could not go again and so settled along the way. Some of these people included Sembre who settled in Togo, some remained in the northern part who are now the Tsokorsis, while others branched to Gonja.

Others are the Nawiris, Ntwumuru, Krachis, the Adeiles, and Atwedi among others.

The rest of the people, who were able to make it came through Ivory Coast to Asankragua in the 13th century where they settled. The Guans were thus believed to be the first ethnic group to set their feet on the soil of the Gold Coast.

Somewhere in the 14th century, the people decided to move to Adansi Ayaase where the people of Ashanti joined them. Together, they stayed there for a while before they migrated to settle in Anum Apapam, Anum Asamankese and Nyanoase and finally settled in the modern Asuogyaman district in the Eastern region. This migration was as result of conflict between Akwamu and Anum in Nyanoase where Nana Kwasi Anyane with his Anum people left Neny Kolihue in Nyanoase for the current location.

Nana Kwasi Anyane finally arrived in Anum in 1718 to a land which was occupied by other groups who were the Danke who later became known as Boso. Others were Akpafo, Lolobi, Kpejei, Kamena, Okpese, Adjena, Dodi, Asabi and Tatablui. Nana Kwasi Anyane fought all these people and took the land from them, thus conquering the land for the Anum people.

After 5 years, Nana Kwasi Anyane sent for the rest of the people from Nyanoase and was led by Nana Kolihue in 1723.

Boso Gua Traditional Area forms an integral part of the Asuogyaman District in the Eastern Region. Linguistically, the people of Boso belong to the Guan ethnic bloc and had lived in the Mid-Volta Basin long before the Akamu arrived from Nyanawase to establish a permanent home at Akwamufie, 1733.

In 1984, I accompanied the Paramount Chief of the Boso Gwa Stat ostensibly to tap the numerous myths, legends and traditions of Boso from the late Kwao Tawia, the 92 year old Abusuapanyin of the Paramount

According to Kwao Tawia, the founding fathers of Boso originally lived at Dan near Atebubu in the Sene-Pru Basin.

They emigrated southwards towards the coast and settle at "Afutu near Simpa" where they acquired the name DANKE.

In support of this assertion, tradition relates that the ex-Queen mother of Kokofu, Amma Birago, who had been dethroned and deported together with her son, Kokofuhene Osei Yao; because they were overfond of disclosing the origins of some of their subjects (ie referring to their descent from slaves), escaped to Nyanawase to seek political asylum.

The story adds that the Akwamuhene, in consultation with Osei Tutu then residing at Nyanawase, requested the Danke people to host them on the account of their proverbial hospitality.

The Twi expression "wodan won a, woaka" (lit. If you stay as a lodger, you become permanent) became corrupted into DANKE.

Due to constant tribal wars on the coast, the Danke migrated. They were led by Obeng Kwatia whose nephews were Brakatu and Mfodwo.

Other members of the group included the Oyoko royals from Asante Kokofu.

After several rest-stops, they reached the Kamana town of Pese on the west bank of the Bolta River where some unforeseen circumstances forced them to delay.

### 3.1 HISTORY OF ANLO EWE

The name Nɔ (nlo) (*of Anlo or Anlo*) is said to derive from the Ewe term ɔ or 'nlo' which means rolling up or folding into oneself.

It is thought they migrated to their present home from Notsie, Togo sometime in the later part of the seventeenth century. The move is said to be more of an escape than migration from a regime change in the city. Upon first arrival in Notsie, the current king, Adela Atogble, received them well, but after his death the successor, Togbe Agorkoli, ruled oppressively upon the Ghana Ewes. He ordered all elders to be killed. The King Agorkoli treated the people very badly.

The city of Notsie was circumscribed by a large defensive wall which became a barrier to the Ewe devising escape. Upon consultation of the hidden elder, Tegli, the Ewe came up with an extravagant plan of escape. The people planned for the escape very well. For days the women of the group would moisten the wall in one place during their daily clothes washing activities. When the wall was weak enough, the plan then culminated in the gathering of all the Ewe, Tegli drawing the "Sword of Liberation" summoning the gods, and piercing the wall proclaiming, "O Mawuga Kitikata, ɔuɔ na mi ne miadogo, azɔ adzo" (Oh great God Kitikata, open the door for

us so that we walk through). When they were escaping they walked backwards and separated, so that their King, King Agorkoli, would not trace or find them.

Most groups settled in villages in coastal regions of Togo, Benin, with some settling in south-eastern parts of the Volta Region of Ghana, many of which are associated with the slave trade that affected the Ewe populations. The Avenor Ewe settled to the north of the Anlo and are now to be found in Akatsi South District and Akatsi North District. A northern migration was the result of frequent slave raids and spread the Ewe people throughout southern Togo, southern Benin to south-western Nigeria. The shallow waters and many islands of Bight of Benin provided a safe-haven to all but the most aggressive slave traders.

### *ANLO POLITICAL SYSTEM*

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The current political system stems from the necessity of military organization to deal with the conflicts in the 17th and 18th centuries. Upon arrival in the French Togoland, the Ewe people split into smaller subtribes or chiefdoms. Each was autonomous but acknowledged that they are all a single people and Anlo is one of these tribes.

The Anlo adopted the military organizational methods of the Akwamu, including their wing system. The Anlo people were divided by geographical location to create three wings. The Lashibi, coming from the west, defended the left flank, the Adotri the center, and the Woe from the east, defended the right flank. All were under the rule of a loosely governing 'central' authority, the king called Awoamefia.

Historically, the power of the central authority is rarely invoked; only in times of war or in need of serious judicial counseling. The king is chosen from one of two royal clans either the Adzovia or Bate; selection does not follow the traditional monarchical rule of primogeniture. The clans rotate the designation of kings, keeping one single clan from maintaining power. The selection is made by the elders of the clan from several candidates presented by the various sections of the clan. The elected king holds a position of divinity living in seclusion, only dealing with the three senior chiefs in charge of the geographical regions.

These three chiefs as well as the sub-chiefs and head-men in their respective areas have jurisdiction in investigation of crimes and to settle local disputes.

The involved parties do have the right to appeal to the king after a ruling has been made in a lower court. The Awoamefia is assisted by two councils in the appeals decisions and general matters. One is composed of the elders of each clan; the other consists of the three military chiefs. Historically the council of elders is more influential based on the Anlo belief that the power of the king is vested in the people. "Du menɔa fia me o. Fia nɔa du me" (The people do not live with the King. It is the King who lives with the people). If the King ruled out of favor of the people they had the right to replace him.

### *THE INHERTANCE SYSTEM*

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The Anlo-Ewe is a patrilineal people. Members each belong to a clan in which they believe to have descended along the male line. In most of the larger settlements, all clans are represented, sometimes by more than one lineage. Lineages are defined as a branch of the clan in which the male and female members can trace relationships back to a common male ancestor. The lineage,

in contrast to the clan, is exogamous. Each lineage has its own symbols, ancestral shrine, common property and a lineage head. The head is usually the oldest surviving member of the lineage. He has the final say in most all decisions and disputes and regulates all dealings with lineage interests including land dispersal.

On top of secular activities, the lineage head is also the chief priest. He leads many of the ceremonies and serves as the link between the living and dead as all religious offerings are presented to him.

The smallest unit within a lineage is a hut; this is either a wife and her unmarried children or the same with the husband as well. There is a practice of polygamy although a small percentage of men actually have more than one wife. The man is the head of the household and can act without interference except from his father. There is a large respect for elders and as long as a father is around the son is expected to comply with any of his demands.

#### *LISTS OF 15CLANS OF ANLO*

- Lafe, Amlade, Adzovia, Bate, Likei, Bame, Klevi, Tovi, Tsiamе, Agave, Amε, Dzevi, Uifeme, Yetsofe, Blu.

Fig.2.2

DISCRIPTION OF FAMILY RELATIONS	TERMINOLOGY IN ANLO
Grandfather	Tɔgbе / Tɔgbui
Grandmother	Mama
Father	Eto / Fofо
Mother	Enɔ / Dada
Father's elder brother	Tɔga
Father's younger brother	Tɔdia
Father's sister	Ete / Tasi
Mother's brother	Nyrui
Mother's elder sister	Daga or Nɔga
Mother's younger sister	Dadia , Nɔdi
Male sibling	Efo / Fo
Female sibling	Davi / Da
Sibling(both sexes)	Nɔvi
Child(both sexes)	Vi

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## *BELIEF*

Traditionally the Anlo-Ewe have one supreme God Mawuga Kitikata or just Mawu. This god is believed to be all powerful and everywhere. There are no shrines or devotional ceremonies because of this omnipresent belief and instead the people practice religion through lower level divinities. These include Yewe, Afa, Eda, Nana, and Mami Wata. The first two are the most popular, each having a membership initiation process to worship.

Yewe is the god of thunder and lightning. When members are initiated under Yewe, a Yewe name is given at a graduation ceremony. The person's old name now becomes taboo and if used, the speaker can be put in front of a council of priests to be fined a huge money.

Afa is the astral god of divination, also the younger brother of Yewe. Members do not get new names and keep their birth names. Performances are at the forefront of devotional activities for Afa. Members and non-members celebrate Afa together; however, the non-member must wear white clothing and cannot dance next to a member unless at a funeral. If these rituals are not followed properly, non-members are fined.

## *FUNERAL*

As elderly respect is in high regard in the Ewe society, funerals traditionally are extravagant events incorporating a multitude of events over a month's span:

- Amedigbe: The body, previously preserved with herbs, is buried on this day usually two to three days after death.
- Ndinamegbe: The day after burial principal mourners are received.
  - 1. Nudogbe: Day for wake-keeping 4–6 days after burial.
- Yofogbe: The day after wake-keeping lineage rituals are performed. Family members of the deceased receive gifts and donations for funeral expenses.
- Akontawogbe: Three days later donations are counted.
- Xomefewogbe: Several days after Akontawogbe a final cost of the funeral is calculated. If donations exceed costs, donations may be returned; if costs exceed donations additional sums may be raised.

Funeral donation is the main focus of ceremonies due to the high cost of an Anlo funeral. Costs include the coffin, burial clothes, public dances, food, alcohol, and provision of accommodations for distant guests.

In a more modernized and mobile society funeral ceremonies now usually take place over a single weekend, sometimes several weeks after death to allow for distant relatives to travel and allow for accommodation of employment or work.

Anlo-Ewe funerals are the most likely to involve colorful performances of dance and drumming groups. Lively and spectacular performances if the deceased was an honorable and involved member of the community. Sometimes distant family members may commission performances months after death if they could not be present at the actual funeral.

### **3.2 HISTORY OF ASOGLI EWE**

The Asogli people, like most Ewe speaking people, trace their origin from a place called Abyssinia in what is now Ethiopia. They migrated with other Ewes from Abyssinia to Oyo in Yorubaland, Western Nigeria. From Oyo they went to Ketu in Dahomey (now Benin) before settling at Notse in present day Republic of Togo in about the 12th century.

Oral history has it that in their settlements at Ketu and Notse, the Ewes lived in walled cities called Agbome, literally meaning within the fence wall. At Notse, the Ewes were ruled by a tyrant, King Agorkorli whose sadistic rule is reported in the historical records of all Ewes.

The Asoglis naturally detested the rule of King Agorkorli and, under the leadership of Togbe Kakla, they broke through a portion of the fortified wall for all Ewes to escape. Togbe Kakla and his people broke the wall after softening it through a planned and persistent splashing of water.

The conspiracy included a deceptive plan under which the escaping subjects walked backwards out of the walled city. The objective was to create the impression that the footprints they left were those of people who had entered the city. This confused the King's soldiers and by the time they realized what had happened, most of the subjects had escaped to freedom.

“Gligbayi”, the dagger which Togbe Kakla used in breaking through the wall of Notse, is a sacred relic of the Ewes. It is in the custody of the Agbogbomefia, the traditional overlord of Asogli State.

#### ***EARLY SETTLEMENT***

Togbe Kakla and his people broke away from the larger Ewe group to settle at Komedzrale, near what is now Ho, the capital of the Volta Region of Ghana. At Komedzrale, the Asoglis engaged in subsistence farming and hunting.

Oral history has it that Togbe Kakla had three sons and a daughter. These were Akoe, Letsu, Asor and Esa. As Komedzrale lands gradually lost their fertility and could no longer support any meaningful economic activity and the growing population, the Asoglis migrated further.

The descendants of Akoe and Letsu founded Akoefe and Kpenoe, and later, Takla. The descendants of Asor settled at the present day Ho after a brief sojourn at Hofedo. The only daughter of Togbe Kakla, Esa, migrated and settled at present day Saviefe which lies north of Ho.

#### **DYNASTY OF THE ROYAL FAMILY**

Inheritance among Ewes in general is patrilineal. Succession to the chief's stool, the most important symbol of authority, is also patrilineal. However, when there is no male heir, an acceptable son of the daughter of the royal family may be enstooled. This is rare and this son would normally perform the role of regent.

The role of honour of succession to the Royal Afede Stool of Ho Asogli is traced to the descendants of Asor who ruled under different names.

The following were the occupants of the Afede Royal Stool.

1. Afede I
2. Ati Akporsor
3. Afede Agbenyoe
4. Afede IV
5. Afede Korwu
6. Afede Nkudze
7. Afede Adi
8. Afede Koko
9. Afede Akpo
10. Afede Kwame
11. Fia Kodzo Akpo
12. Afede Dogbe Korsi 1905-1948
13. Afede Asor II 1952-2001
14. Afede XIV 200, till day

There period reign of the first eleven were not recorded.

#### *ASOGLI POLITICAL SYSTEM*

The chiefs of the five main divisions of Ho Ahoe, Bankoe, Dome, Heve, and Hliha constitute The Ho Traditional Council, the traditional governing council of Ho. Apart from the chief, each division has its own queen mother and other functionaries. The divisions are made up of clans, each one of which performs a specific function within the division. While some clans provide the linguists, others provide the town criers, the drummers, the custodians of the customs

#### *BANKOE DIVISION*

Among these five divisions, Bankoe is the seat of the paramountcy and is administered by the Agbogbomefia who is assisted by a host of traditional office holders. They include:

1. the **Afetorfia Gbedodala**, who is in charge of the customs and traditional practices of the state;
2. the **Atamfia**, the custodian and administrator of the Great Oath of the Asogli State, and
3. the **Tsiamiga**, the paramount linguist, whose staff of office announces the presence and authority of the Agbogbomefia.

There are other equally important office holders who serve on the Council of Elders of the paramountcy. The Bankoe Division takes the "Ali" (the waist) of any customarily slaughtered animal symbolizing its position and authority as the seat of the paramountcy.

#### *HEVE DIVISION*

The Heve Division is led by the **Ngogbefia, Togbe Anikpi III**, the vanguard chief. The administrative set-up of Ho also defines the security and military structure, which was quite relevant in the olden days of inter-tribal warfare.

The Heve Division therefore performed the traditional military function of spying on the

enemy and providing intelligence for the main army divisions in times of war. During peacetime, the role of the Heve people involved providing leadership in the identification and recommendation of development projects, which would facilitate the progress of the community. Their portion of a customarily slaughtered animal is called the Anyinor.

#### *ANHOE DIVISION*

Positioned on the right wing of the traditional administration is the **Dusimefia**. This position is held by the chief of Ahoe, **Togbe Kassah III**. He is the main spokesman of the traditional administration; hence he takes the Eglā (the jaw) of any customarily slaughtered animal.

#### *DOVE DIVISION*

This division was very instrumental in the 18th century victorious exploits of the people of Ho on the battlefield. Dove is headed by the **Avafiaga** of Ho, **Togbe Adzi Lakle Howusu XII**, who also doubles as the commander of the left wing of the local troops.

The **Avafiaga** takes the Akor (the chest) of any customarily slaughtered animal, symbolizing readiness to face the enemy during war. At peacetime, he stands ready to provide leadership in the implementation of any developmental programmes that the people may decide to undertake.

#### *HLIHA DIVISION*

The people of Hliha occupy the rear of the administrative set-up. They are led by the **Megbefia** (rear guard chief), **Togbe Kwasi Afele II**. Their main function is that of maintenance of peace and stability. All customary rites aimed at fostering peace are therefore performed at Hliha. The Megbefia takes the Akasia of any customarily slaughtered animal.

### **4.1 HISTORY OF DAGOMBA PEOPLE**

The **Dagombas** are a Gur ethnic group of northern Ghana, numbering about 931,000 (2012). They inhabit the Northern Region of Ghana in the sparse savanna region below the Sahelian belt, known as the Sudan. They speak the Dagbani language which belongs to the Mole-Dagbani sub-group of the Gur languages. There are around 1 to 2 million speakers of Dagbani. The Dagomba are historically related to the Mossi people. The Mohi/Mossi now have their homeland in central present-day Burkina Faso.

The homeland of the Dagomba is Na Gbewa, regarded as the founder of Dagbon. Dagomba is one of the ethnic groups with a sophisticated oral tradition woven around drums and other musical instruments. Thus, most of their history, until quite recently, has been passed down via oral tradition with drummers as professional griots. According to oral tradition, the political history of Dagbon has its origin in the life story of a legend called *Tohazie* (translated as "red hunter").

Dagomba culture is heavily influenced by Islam, brought to the region by Soninke known as *Wangara* by Ghanaian traders between the 12th and 15th centuries. Since the time of Naa Zangina, Islam has been the state religion and Islam seems to be growing rapidly ever since.

The reformist activities of Afa Anjura in the middle of the twentieth century caused entire communities to embrace the Islamic religion *en masse*. Inheritance in the Dagomba people is patrilineal. Important festivals include the Damba, Bugum (fire festival) and the Islamic Eid festivals. The main settlement of the Dagomba is Tamale, which also serves as the Northern Region's capital.

The Mossi and Dagomba states are among the great West African medieval empires beginning in the 12th century, they eventually ruled the lands of the entire northern Volta basin, which today includes all of northern Ghana and Burkina Faso. During their second northern expansion, the Mossi invasion reached eastern Maasina and Lake Débo c. 1400, Benka in c. 1433 and Walata in 1477-83 (these empires were in present-day Mali). According to Dr Illiasu (1971) in his work *The Origins of the Mossi-Dagomba states*, the second period of the Mossi-Dagomba success came to an end with the restoration of Imperial Songhai power towards the close of the 15th century. Although the Mossi-Dagomba states have the same grandfather (Na Gbewa), the Dagomba are traditionally regarded as "senior" to the Mossi states of Ouagadougou, Yatenga and Fada N'Gourma.

## **THE ORIGIN OF DADOMBA**

The Dagombas migrated from around the areas of Lake Chad after the breakup of the Ghana Empire at the end of the 13th Century.

The homeland of the Dagombas is called Dagbon and covers about 20,000 km<sup>2</sup> in area. Much of the area was occupied by Konkombas before the formation of Dagbon Kingdom. It forms part of the Northern Region of Ghana, which includes the Mamprusi, Nanumba, Gonja, Mossi, Gurunsi, in particular the Frafra and Kusasi peoples, the Wala people and Ligbi. The area constitutes fourteen administrative districts in present-day Ghana. These are the Tamale Metropolitan, Yendi, Savelugu and Sagnerigu municipalities, and Tolon, Kumbungu, Nanton, Gushegu, Karaga, Zabzugu, Saboba, Sang, Tatale and Cheriponi districts. The king of the Dagbon Traditional Kingdom is the Ya-Na, whose court and administrative capital is at Yendi. Dagbon as a kingdom has never been subjugated until it was incorporated as a territory of the Gold Coast government.

The Dagbon Kingdom has traditional administrative responsibilities hitherto acephalous groups like the Konkomba, Bimoba, Chekosi, Basaari, Chamba, Wala, Gurusi and Zantasi. The seat of the *Ya-Na* or king of Dagbon literally translated as "King of Absolute Power" is a collection of lion and cow skins. Thus, the Dagbon or its political system is often called the Yendi Skin (not throne or crown or stool). Another characteristic of the Dagomba is that their houses are arranged in a certain order, where the chief or elderly man has his hut built in the centre.

## **CHIEFTAINCY**

One of the major features of Dagomba society is chieftaincy. Their system of chieftaincy is very hierarchical, with the Yaa-Naa, or paramount chief, as its head and a tiered system of rulers below him. In Dagbon, chiefs traditionally sit on a stack of skins.

DAGBON NANIMA (The kings of Dagbon)

After Naa Sitobu founded the present Dagbon kingdom, the king was known as "YAA NAA" meaning the king of strength. He was succeeded by his son Nyagse after his death.

Let's see how the chieftaincy goes:

- 1) Naa Nyagse (1416-1432).
- 2) Naa Zulandi (1432-1442).
- 3) Naa Bierigudeera (1442-1454).
- 4) Naa Darigudeera (1454-1469)
- 5) Naa Zolgu (1469-1486)
- 6) Naa Zongma (1486-1506)
- 7) Naa Ningmitooni (1506-1514)
- 8) Naa Dimani (1514-1527).
- 9) Naa Yenzoe (1527-1543).
- 10) Naa Dariziegu (1543-1554).
- 11) Naa Luro (1554-1570).
- 12) Naa Titugri (157-1589).
- 13) Naa Zagli (1589-1608).
- 14) Naa Zolkugli (1609-1627).
- 15) Naa Gungobli (1627-1648).
- 16) Naa Zangina (1648-1677).
- 17) Naa Andani I-Sigli (1677-1687)
- 18) Naa Binbiegu (1687-1700).
- 19) Naa Gariba (1700-1720).
- 20) Naa Nasaalan Ziblim (1720-1735)
- 21) Naa Ziblim-Bandamda (1735-1740).
- 22) Naa Ziblim Kulunku (1740-1760)
- 23) Naa Andani II-Jangbariga (1760-1778).

- 24) Naa Sumani Zoli (1778-1779).
- 25) Ya Naa Yakubu I (1779-1839)
- 26) Naa Abdulai I (1839-1858).
- 27) Naa Andani II (1858-1896).
- 28) Ya Naa Alasan (1899-1917).
- 29) Ya Naa Abdulai II (1920-1938)
- 30) Ya Naa Mahama II (1938-1948)
- 31) Ya Naa Mahama III (1948-1953).
- 32) Ya Naa Abdulai III (1954-1967)
- 33) Ya Naa Andani III (1968-1969).
- 34) Ya Naa Mahama IV (1969-1974).
- 35) Ya Naa Yakubu Andani II (1974-2002)
- 36) Ya Naa Abubakar Mahama II

## 4.2 HISTORY OF GONJAS

History has it that the Gonjas arrived in modern Ghana very early in the 16th Century, they belong to the larger Guan ethnic group (also known as 'Kwa'), with the oldest written historical records. Also called 'Ghanjawiyyu' and 'Ngbanye' (the latter means 'Brave Men'), the Gonjas derived their name from a corrupted Hausa phrase, 'Kada Goro-Jaa' (meaning land of Red Cola).

According to Arabic manuscript by an Arab Muslim and oral tradition, the Gonjas, who were originally Mandingo (also known as Mandinka), migrated from the country of Mande, that is, from the Mali Empire, many years before the Hejra Year 1000. They travelled through Segu in Southern Mali, and then approached the Bole area through La Cote d'Ivoire, the Sissala area, and Wa in modern Upper West Region.

Although Gonja is related to Guan languages in the south of Ghana, the Gonjas are mainly located in the Northern Region, southern Ghana, west central Ghana, the upper branches of the Volta Lake area, and from the Black Volta River to the White Volta area (both sides). Gonja is spoken by about a third of the population in the Northern Region.

The founder of Gonja was a man called Ndewura Jakpa. It is believed that he fought his way across Gonja from west to east, and then, before he was killed in battle, he shared out the lands which were his by right of conquest, among his sons. By the end of his death the present Gonja Traditional Area was established fully as a centralized state under his sole leadership in 1675.

As Ndewura Jakpa embarked on the conquest of the current vast Gonjaland and even beyond, he cultivated the practice of installing his sons in what has come to be known as divisions. These divisions which have survived conflicts, European rule and even modern governance are

Wasipe (Daboya), Kpembe, Bole, Tuluwe, Kong, Kadia and Kusawgu. To this day the paramount chiefs who head these divisions refer to the Yagbonwura as their father.

### **GONJA CHIEFS**

After Landa, Wam reigned for nineteen years from 1576 to 1595. Chari reigned for forty years from 1595 to 1615, then followed Amoah (Alhaji Imoru Seidu) 1615 to 1634, and then Lanta Limu, 1634 to 1675, the father of the legendary leader, Ndewura Jakpa. Indeed Lanta Limu abdicated in favour of Jakpa who reigned from 1675 to 1697.

As Jakpa embarked on the conquest of the current vast Gonjaland and even beyond, he cultivated the practice of installing his sons in what has come to be known as divisions. These divisions, which have survived conflicts, European rule and even modern governance, are Wasipe (Daboya), Kpembe, Bole, Tuluwe, Kong, Kadia and Kusawgu. To this day the paramount chiefs who head these divisions refer to the Yagbonwura as their father.

### **The rulers of Gonja Kingdom**

1. Sumaila Ndewura Jakpa (Yagbonwura) the founder
2. Limu (Yagbonwura)
3. Sulemana Jakpa
4. Lanyon (Regent)
5. Lanyon (Yagbonwura)
6. Abbas
7. Abbas (Yagbonwura)
8. Mahama Labayiru (Yagbonwura)
9. Bur Lanyon (Regent)
10. Katanga (Yagbonwura)
11. Safu (Yagbonwura)
12. Kali (Yagbonwura)
13. Jakpa (Yagbonwura)
14. Nyantachi (Yagbonwura)
15. Jiau (Yagbonwura)
16. Kpirku (Yagbonwura)
17. Kurbang (Yagbonwura)
18. Pontomprong (Yagbonwura) 1896-1907
19. Lanyon (Yagbonwura) 1907-1909
20. Dagbonga (Yagbonwura) 1912-1937
21. Banbanga (Yagbonwura) 1937-1942
22. Singbing Lanyon (Yagbonwura) 1942-1942
23. Ewuntoma (Yagbonwura) 1942-1975
24. Kurabaso (Yagbonwura) 1975-1982
25. Timu (Yagbonwura) 1983- January 1987
26. Kanyiti (Yagbonwura) 1987-1990
27. Bi-Awuribi (Yagbonwura) 1990-1992
28. Ale Adengi Tkpiri (Yagbonwura) 1992-1993
29. Bore Nyinche (Yagbonwura) 7<sup>th</sup> December 1993-2000
30. Bawah Abudu Doshie (Yagbonwura) 2000-2010
31. Tuntumba Boresa Sulemana Jakpa (Yagbonwura)

## 5.1 HISTORY OF FANTE

According to oral tradition the Fante separated from the other Akan groups in present day Brong Ahafo around 1250 AD. This act became the origin of their name, "Fa-ate-neho" meaning "part had broken away". The Fante left their Akan brethren at Krako, present day Techiman in the Bono East of Ghana, and became their own distinct Akan group. The Fante people were led by three great warriors known as Obrumankoma, Odapagyan and Osono (the whale, the eagle and the elephant respectively).

According to tradition, Obrumankoma and Odapagyan died on this exodus and were embalmed and carried the rest of the way. Osono led the people to what would become Mankessim in 1252. Legend has it that the Fante's chief priest, Komfo Amona, planted a spear in the ground when they reached the location of the settlement. The spear is called the *Akyin-Enyim*, meaning "in front of god". The place became the meeting place for the Fante elders and the head fetish priest when discussing important matters.

The first Omanhene (king) of Mankessim was installed there, and later kingmakers would visit the site for consultation. According to the Fante, the spear cannot be removed by mortal hands. The land the Fante reached was initially called Adoakyir by its existing inhabitants, which the Fante called *Etsi-fue-yifo* meaning people with bushy hair. The Fante conquered these people and renamed the settlement Oman-kesemu, meaning large town. The name has evolved into the current name, Mankessim.

The Fante settled the land as their first independent kingdom, and buried Obrumakankoma and Odapagyan in a sacred grove called Nana-nom-pow. Komfo Amona also planted the limb of a tree he had brought from the Akan homeland in Krako to see if a place was good for settlement. The day after the priest planted the limb, the people found a tree starting to grow. The tree was named *Ebisa- dua*, or the consulting tree, and its location is today one of the most important shrines in Mankessim.

### Culture

The Fante live around Cape Coast and Elmina and are one of the Akan peoples. The Fante speak a Twi language, which is part of the Kwa group, and number about 1,170,000. Inheritance and succession to public office are determined mostly by matrilineal descent. According to their oral traditions, the Fanti arrived in their present habitat from the north by the 17th cent. They served as middlemen in the commerce between the interior and British and Dutch traders on the coast. In the early 18th cent. the Fanti formed a confederation, primarily as a means of protection against Ashanti incursions from the interior. Several Fanti-Ashanti wars followed. The Fanti were aided by the British, who, however, destroyed the strong Fanti confederation established between 1868 and 1872, believing it a threat to their hegemony on the coast. In 1874 a joint Fanti-British army defeated the Ashanti, and in the same year the Fanti became part of the British Gold Coast colony.

The word 'Asafo' is derived from 'sa' (meaning war) and 'fo' (meaning people). Warrior groups are active throughout the Akan area, but it is the Fante tribe which inhabit the coastal region of Ghana, that has developed a sophisticated and expressive community with a social and political organization based on martial principles, and elaborate traditions of visual art.

It is certain that the local organization of warriors into units of fighting men was an established practice well before the arrival of Europeans. Nevertheless, the influence on - and the manipulation of - these groups to suit the trading and colonial ambitions of the foreigners has created many of the qualities of the Fante Asafo that continue to this day.

The situation throughout the Fante region is fraught with political complexities, for there are twenty-four traditional states along an eighty-mile stretch of the Atlantic coast, and each state is independently ruled by a paramount chief or Omanhene, supported by elders and a hierarchy of divisional, town and village chiefs. In any one state there may be from two to fourteen Asafo companies, with as many as seven active companies in a single town. There is a lack of political unity within the Fante culture as a whole, so that inter-company rivalries - as well as disagreements between the states - are, not surprisingly, endemic. When the Fante were not fighting together against a common enemy, these antagonisms often extended to open conflict among themselves. observers report that battles between Asafo companies in the eighteenth and nineteenth centuries left many dead and wounded.

By exploiting these divisions, the Europeans could 'divide and rule' and ensure that their control of the coast went unchallenged. At the same time, by organizing the Asafo warriors into efficient military units, they could bring together an army for a quick reaction to any threat from the interior. The enemy was, more often than not, the powerful Ashanti kingdom, a traditional opponent of the Fante, and a dangerous and unpredictable supplier of gold and slaves to the European traders on the coast. The primary function of the Asafo was defence of the state, Nevertheless, the companies are key players in a balance-of- power struggle - typical of the many that exist in communities the world over - between the military and civilian groups within government. Although the Asafo are subordinate to their chiefs and paramount chief, they are intimately involved in the selection of the chief and are responsible for his crowning or 'enstoolment'. As long as the chief has the support of the people - as represented by the Asafo - he has the authority accorded to him by tradition; the prerogative to appoint and remove chiefs remains with the people. Asafo elders also serve as advisers to the chief.

While Fante chieftaincy is aristocratic and matrilineal - the chief tracing his descent through females back to the founders of the community - the Asafo are patrilineal and democratic, Every child, male or female, automatically enters his father's company, and membership is open to all classes, from stool holders to fishermen.

### ***The Use of Flags in the Asafo***

The installation of a new Asafo captain is the principal motivation for the creation of a flag. It is the responsibility of the incumbent to commission and pay for the design, which then becomes the collective property of his company. The choice of design is his, albeit partly limited to mimicking the examples established by precedent to be the artistic property of the company. The personalizing of flags in memory of the commissioning officer is now a common

occurrence.

The display of Asafo flags is associated with the social activities of the company and the town as a whole. For the town the major event of the year is the Akwambo (path-clearing) festival. This is a time of unity, of renewing allegiances and friendships and of the homecoming of family members especially for the celebrations. Paths are cleared to shrines of the gods, often by the river, and as this is a large-scale event it is the time of the presentation of new Asafo leaders, such as Supi or Asafohene. Bearing their flags, the Asafo companies parade through the streets, to the river, to the town shrines and past the houses of the chiefs to demonstrate their allegiances.

At these festivals the companies of a town proudly and aggressively defend the right to parade specific and exclusive colours, cloth patterns, emblems and motifs on their art forms. The violation by mimicry of a company's artistic property, established by precedent and since 1859 by local law, is seen as an act of open aggression. The flags are also shown at other Asafo events, including the funeral of a company member and the commissioning of a new or remodeled shrine, or on an important anniversary of its original construction. Town, regional and national events, such as the enstoolment of chiefs, the annual Yam Festival and state holidays, are all celebrated with a show of Asafo flags.

At these social events the flags are displayed in a variety of ways. The flagpoles of the Posubans, the shrines of each company, proudly carry the flags aloft and the houses of Asafo members adjacent to the shrine, as well as the shrine itself, are decked with strings of colourful colonial and Ghanaian ensigns. Flags are carried in processions and, most dynamically, there is a spectacular display of elaborate dancing with the flag by specially trained Asafo officers, the *'frankakitsanyi'*."

## **5.2 HISTORY OF EFUTU PEOPLE**

The **Efutu** also called Awutu or Simpafo are an Akanized Guang people that is believed to be the first settlers of the present day Ghana. They founded the coastal area about 1390 AD. The Efutu are found in Awutu, Adina, Senya-Beraku and Winneba (originally called *Simpa*) and their main occupation is fishing. Like most Guans, they were somewhat absorbed into the greater Akan culture and adopted Akan names via annexing and military campaigns as the Akan were natural warriors.

Similar to the Akuapem people of the Eastern Region of Ghana who are ruled by an Akan Abusua (called the Asona clan) but was originally ruled by their own Guan kings. They also have adopted (with modifications) the Fante version of some Akan institutions and the use of some Fante words in their rituals.

Before Akanization, the Simpa Kingdom was formed about 1400 AD.

The famous king of the Efutus was Omanhene Nana Kwasi Gyan Ghartey I who ruled from 1666 to 1712, the 1st to bear the Akan Omanhene title. He was famous for his fishing activities, had as many as 12 wives, and had more than six children with each wife. He helped to develop the town and its people by building various structures, including the police station, the secondary school, and all the major huge buildings in the town.

The Efutu speak Efutu.

The people of Efutu practice patrilineal inheritance. The male line of the siblings and sons are called the Prama (male family houses in which meetings are held). In Winneba each male siblings or sons has a fetish from which it derives its name.

A typical native of Efutu hails from one of the original paternal houses (Prama). It has about sixteen rural communities which most of them established as a result of farming. They include: Ekoroful, Ansaful, Ateitu, Gyatakrom, Dawuro Prama, Saakoodo, Nsuekyire, Gyahadze, Gyangyanadze, Sankoro, Tuansa, Kojo Beedu, Atekyedo, Osubonpanyin, New Winneba, New Ateitu

Aboakyir is the name of festival they celebrate annually to pay homage to their god Pankye Otu and ancestors

### **5.3 HISTORY OF AHANTA PEOPLE**

The Ahanta land spans from Beposo to Ankobra in what is now the Western Region of the Republic of Ghana, a regional power in the form of a confederacy of chiefdoms which had come in early contact with the European nations settling on the Gold Coast for the purpose of trade.

#### ***Etymology of Ahanta***

Ahanta means the land of twins. As at how Ahanta became known as the land of twins is not certainly known since there are other meanings or accounts which seem more accurate and convincing than this one. It could be linked to the fertility of Ahanta women and multiple births which was very predominant then on Ahanta lands then. Some indigenous cultural practices around that time also saw births of twins as a taboo and for Ahanta to welcome the birth of twins is likely to earn her the title land of twins.

Ahanta is also believed to have come from the Fante word "hata" which matches with "yinda" in Ahanta language which means to dry or warm oneself after being wet or cold but geographically, the true definition of Ahanta is the land between Pra and Ankobra rivers. The stretch of land between these two rivers is how far and wide the once prosperous and flourished kingdom of the Ahantas covered. Our forefathers lived here in greatness and in supremacy particularly those of us who come from royal homes.

As mentioned earlier, in 1229, Ahantas and Fantes moved from the Bono kingdom in the present day Takyiman after the death of Odapagyan who was then the leader of the Fantes to further south of the Sahara. On reaching the Pra river, the Ahantas crossed further southward to their present area of settlements. It is actually the crossing of the Pra River that gave birth to "hata" which means to dry or warm oneself in the sun. The oral account says that after crossing the Pra river, our forefathers decided to warm themselves in the sun and also to dry their clothes so they became known as "Ahatafo" meaning people who warm or dry themselves in the sun. It thus became our ethnic or tribal name.

This account is more precise, accurate convincing, consistent and backed by facts than the age old myth that Nana Badu Bonso and his descendants came from the mouth of a Whale. Legend has it that he fought his way through from the Pra river and settled at Busua which was then the

abode of mighty Whales. He then established his authority over all the conquered lands and form his kingdom. It is worth mentioning here that before the arrival of Ahantas, the land was already inhabited by indigenes who were probably Guans so the present Ahanta people are descendants of Guans, those who migrated from the Bono kingdom and other vassal states which later migrated into the Ahanta kingdom. It was the conquering exploits from the Pra river to the sea at Busua that rather earned the warlord of Ahanta Otumfour Badu Bonso contrary to the account that he came from the mouth of a Whale but whatever that it was, all the accounts surrounding the migration story of the Ahanta people make our history and culture rich. The royal title for Ahantahene was suspected to be "beduru bonso" which literally means to have reached the Whales and later corrupted to be Badu Bonso as years go by. He is believed to have possessed some whimsical powers that made him to conquer enemies with ease and thus the title Otumfour which means the powerful one.

Between 1300 and 1400 after arrival of Ahantas to their present location particularly the Bono group, they quickly organized themselves into a powerful kingdom which was made of chiefdoms along the Atlantic coast from the Pra to the Ankobra rivers. They had already lived in the Bono kingdom so organizing themselves into kingdom and chiefdoms were something they did without much difficulties since they were already practicing most of traditions of the Bonos. A kingdom that enjoy prominence, glory, power and supremacy until the Europeans particularly the Dutch arrived in Gold Coast. The Ahanta kingdom then started to receive stiff opposition and interferences from foreign invasions particularly from the Dutch and started to lose its thresholds.

The Portuguese were the first Europeans to arrive in Gold Coast in 1471 and built their permanent trading post at Elmina in 1482. In 1515, they built Fort St. Anthony at Axim and in 1626, they built Fort Sebastian at Shama. The Portuguese have quickly expanded their trading activities across Ahanta from Shama to Axim covering almost the total land area of the Ahanta kingdom. The Dutch led by Barent Eriksz arrived in 1591 and by 1598, other Dutch traders had also arrived in Gold Coast and started to pose stiff opposition to the Portuguese. Through the efforts of General Jacob Clantius, the Dutch secured a permission to build Fort Nassau near Moree through the Asebu treaty.

In the preceding years, the Dutch constantly battled the Portuguese to drive them out of Gold Coast in order to gain control over the trade which eventually turned out to be a slave trade. In 1637, the Dutch captured Elmina Castle, Fort Sebastian at Shama in 1640 and in 1642, they had captured Fort Antonio in Axim. Aside ceasing Forts and Castles of the Portuguese, the Dutch built Fort Orange in Sekondi in 1642 and Fort Batenstein in Butre in 1656. By 1717 they have succeeded in driving the Portuguese away and gained control over the trade particularly in Ahanta areas.

Ahanta became the main trading grounds for the Dutch in Gold Coast. On 27th August 1656, the Butre treaty was sign between the Ahanta chiefs and the Dutch which made Ahanta a protectorate of the Dutch from the attacks of other European nations who had interest in the ongoing slave trade. A pact which lasted for 213 years until 1871 when the Dutch left the Gold Coast and the British took over. It was longest pact between an European nation and an African state. This pact became the basis for the annihilation and desolation of Ahanta as expedient forces marshalled by the Dutch marched on Ahanta on 30th June 1838 led by Major-General Jan

Verveer from the Royal Netherlands Army. Major Ahanta towns like Takoradi and Busua were massacred and a large military presence was maintained in Ahanta. Asantehene alone offered 30,000 troops though the Dutch turned down his offer and believed it to be a ploy for the Ashantis to gain direct trading access with the Europeans at the coast.

In the course of war Badu Bonso II was captured and on 27 July 1838, he was hanged after which his head was removed and sent to Netherlands where it got lost for more than a century until it was rediscovered at Leiden University Medical Centre by one Arthur Japin who was conducting a research and had earlier on read about this great Ahanta king who stood against foreign invasion and interferences. The head had been stored in a jar of formaldehyde for about 170 years. In 2009, after a brief ceremony was conducted in Hague, the head

was returned to Ghana previously known as the Gold Coast where it was originally taken away by the Dutch.

In 1871, the Dutch sold all their trade possessions to the British who have already built Fort Metal Cross at Dixcove in 1683 and were very active in the ongoing slave trade and left the Gold Coast after they have robbed Ahanta off everything including her pride and dignity. The British took over from the Dutch until 1957 when Gold Coast became independent and by then there was nothing left that Ahanta can boast of. From 1471 to 1957, Ahanta and other coastal Akan state were constantly oppressed and suppressed by several European nations particularly the Portuguese, the Dutch and the British.

In it all, foreign influence on Ahanta and other coastal Akan state lasted for 486 years. A period long enough to destroy everything Ahanta. Once a beautiful Ahanta kingdom was left disorganised till date.

## *CULTURE*

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The Ahanta people celebrate the Kundum festival. Kundum is a harvest festival and involves dancing, drumming, and feasting. It was in its original state a religious festival that was used to expel evil spirits from the town. Today, Kundum is celebrated as a way to preserve the culture of the Ahanta people and neighboring Nzema. The festival used to be one month long, but has been condensed to eight days.

## **6.0 FESTIVALS**

### **6.1 PURPOSE OF CELEBRATING A TRADITIONAL FESTIVAL IN GHANA**

Festival is a day or period of celebration, typically for traditional or religious reasons.

1. Thanking God, ancestors and gods of the land for protection, peace and new foodstuff.
3. Commemorating and feeding the ancestors and the gods of the land.
2. Performing ritual for the new foodstuffs, especially yam or corn before it is eaten by the people. They do this ritual in the following festivals; Ohum, Homowo, Hogbetsotso, Akuapem Odwira.
3. Appeasing the gods of the land ( Efutu people of Winneba appease their god Pankye Otu with a live deer annually in Aboakyir festival as an ancestral covenant)
4. Remembering victory over enemy, hunger or epidemic (Ogua Fetu festival was instituted to remember epidemic they overcame in years back)

### **6.2 SOCIO-ECONOMIC BENEFITS OF FESTIVALS**

During the period of festival, a lot of people from the country and other foreign nationals also join the indigenes to celebrate with them and this boosts sales in the following areas of tourism.

1. Hoteliers records high sales during festival period
2. Taxi drivers enjoy good sales
3. Restaurants and other food joint operators record higher sales
4. Night Club, Pub and other recreational center operators enjoy boost sales during festival period
5. Tourist sites also receives higher visitors
6. It brings unity and peace among family and friends. During festive period the natives who are away from home come home to socialize and feud or grudges are solved if there is some.
7. It promotes inter-tribal friendship and marriages; during this period natives of other tribes also come to witness the occasion and through this they build friendship leading to marriages
8. It brings joy and happiness among the natives and visitors.

### **6.3 SOME INDIGENOUS FESTIVALS AND THE PEOPLE WHO CELEBRATE IT**

1. Aboakyir Festival is celebrated the Efutu people of Winneba
2. Akwanbo Festival by Agona Swedru and Nyarkrom in august
2. Apoo Festival by the Bono people of Takyiman and Ashanti people of Wenchi
3. Odwira Festival by Akuapem, Denkyira and Akyem people
4. Hogbetsto Festival by Anlo
5. Asafotufiam Festival by Ada
6. Homowo Festival by Ga people

7. Fetu Festival by Fante people of Cape Coast
8. Ohum Festival by Akyem Abuakwa and Akuapem
9. Kundum Festival by Nzema and Ahanta
10. Kwafie Festival by Dormaa, Berekum and Nsoatre
11. Damba Festival by Dagomaba,
12. Mmoaninko Festival by Ashanti people of Offinso
13. Papa Nantwie Festival by Ashanti people of Kumawu
14. Fao festival by the Navrongo people
15. Ngmayem Festival by the Manya Krobo people
16. Kente Festival by Ashanti people of Bonwire
17. Akwantutenten festival by Ashanti people of Worawora
18. Bakatue Festival by Fante people of Elmina
19. Adaekese Festival Ashanti people of Kumasi
20. Asogli Yam Festival by Asogli people of Ho
21. Akwantukese by New Juaben people in Koforidua
22. Fiok festival in Sandema by Bulsa people
23. Gologo or Golib Festival by Talensi people
24. Danyiba festival by the people of Kpando
25. Glimetoto festival by Ewe people of Adaklu
26. Ayimagonu festival by Ewe people of Dofor in the North Tongu District|
27. Danyiba festival by Ewe people of Kpando
28. Kpini Chungu by the Dagombas, Basaris, Kokombas, Nanumbas, and Mamprusis.
29. Kakube by the Nandom people
30. Dzawuwu festival by Ewe people of Agave

#### **6.4 AKUAPEM ODWIRA AND ITS ACTIVITIES**

Odwira is annual festival celebrated by the Omanhene of Akuapem, Okuapehene, in Akropong. There are other Akuapem towns that celebrate Odwira and these are Aburi, Amanokrom and other town.

In Akropong, the traditional capital of Okuapeman, the Odwira festival is celebrated in October annually.

##### ***Monday***

On Monday is Akwanbo, that is where they clear road to the ancestral home of Okuapehene in Amamprobi.

##### ***Tuesday***

The festival gets momentum on Tuesday, in the morning, the new yams of the year are brought before the Ofori Kuma Palace and libation is poured, afterwards yam is lifted up one after for the youth to break it with their hand blow and the pieces are taken home for food.

This is a ritual done for welcoming new yam and also giving permission for the new yam to be eaten.

The Banmuhene, Adumhene, Abrafo and Asafo depart early in the morning for Amamprobi, the ancestral home of Okuapehene, to offer a sacrifice to the gods and ancestors and bring Ohum deity to the palace.

**Wednesday**

This is a day they remember the past kings, chiefs, queens and other relatives with mourning, the whole township turns to black, red and brown and noise making is reduced to a lower level.

**Thursday***Ancestral feeding*

On Thursday first thing in the morning, all the sub chiefs in Akropong will send their red or white 'Eto' mashed yam with cooked eggs, wine and water into the Omanhene's palace and then Akyeame pour libation and depart for Nsuaem to offer food and wine sacrifice to the ancestors.

*Stool Cleansing*

On Thursday midnight to Friday, they parade all stools to into a nearby river for ritual to be done for cleansing. This ritual is done in total darkness, all street lights go off until this ritual exercise is done and they return to the palace.

**Friday**

Friday is the day for the grand durbar and Okuapehene with his sub chiefs ride in their palanquins to Mpenease, the forecourt of Okuapehene's palace for the occasion.

**Saturday**

This is a day family issues are solved within families before those came home from away depart for cities and villages to continue their businesses.

In the evening is *Ɔɔɔ Adidi* that is Love Feast, at the forecourt of Okuapehene's palace.

Individuals bring their food, assorted wines and water for everybody that wants to eat to enjoy some.

**Sunday**

Sunday is thanksgiving service to the creator of all things, Almighty God for his care, protection, peace and stability to bring to an end the Odwira for the year.

**6.5 ADAE**

Adae means resting in Akan language, a holiday for the living to rest from their work and observe it as sacred or holy day as Jewish observe every Saturday as sacred/holy day for worshipping their God Yahweh, so Akans observe Adae with a durbar in recognition, paying homage to the stool house to feed the ancestors, gods/goddess of their land with assorted wines like schnapps, palm wine, or local gin called Akpeteshie, mashed yam, that's is Eto, sheep etc.

Adae is also called Dabone which means evil day, it is evil day in the sense that, in the olden days, one is not permitted to go to farm except palm wine tappers who are permitted to go and harvest their fresh morning wine to be used for the celebration of the event and if unauthorized person violates the order and goes to farm, it is likely he may encounter the gods of the land which its consequence is very dangerous for the person.

Adae is celebrated to remember the past kings, chiefs and queens, chief priests who lived a good life, contributed or sacrificed themselves one way or the other in establishing the kingdom, expansion and protecting the sovereignty, and these are key people who are remembered for their good work in every Adae in (Nkonwafieso) Stool House.

Development issues are also discussed and plans are also mapped up for execution of yet to do or ongoing projects in the town.

#### TYPES OF ADAE

There are two types of Adae which are:

1. Akwasidae
2. Awukudae

There are also very important days which are observed prior to each Adae, the days are Memeneda Dapaa and Benada Dapaa, when these days observed as good day then the following day is Adae. eg. Memeneda Dapaa goes with Akwasidae and Benada Dapaa goes with Awukudae.

There is another day which is observed as a sacred day by Akans but it is not an Adae, it is called Fiada Fofie, a day for twins reverence, cleansing, feasting and fortification which is called Abam.

The last Fofie in Akan calendar is used for such spiritual exercises.

“Fofie anto Atta na ya’dware no Abam” an Akan proverb which is translated as The Fofie day was not due for Atta for him to undergo Abam spiritual cleansing and fortification ritual. This means Atta, a twin, dies before the day of Fofie for him to partake the Abam ritual.

This proverb is used in many communications to show that one did not live to achieve his goals before he dies.

#### *NUMBER OF TIMES ADAE IS OBSERVED OR CELEBRATED PER A YEAR.*

Each Adae is celebrated 8 to 9 times a year and the last Akwasidae is called Adaekese or Akwasidaekese Asantehene celebrates it as a festival.

From one Akwasidae to the next Akwasidae is 42 days which is exactly 6 weeks, so it is with Awukudae with 6 weeks interval from one Awukudae to the next Awukudae all the sacred days of Akans.

When the sacred day falls on Sunday it is called Akwasidae, on Tuesday it is called Memeneda Dapaa, on Wednesday is Awukudae, on Friday is Fiada Fofie, and these sacred days in Akan tradition they do most their spiritual activities.

Below is the Akans sacred days of reverence in 2021 year calendar.

No.	Memeneda Dapaa	Akwasidae	Benada Dapaa	Awukudae	Fiada Fofie
1	Sat. 9 <sup>th</sup> January	Sun. 10 <sup>th</sup> January	Tue. 2 <sup>nd</sup> February	Wed. 3 <sup>rd</sup> February	Fri. 1 <sup>st</sup> January
2	Sat. 20 <sup>th</sup> February	Sun. 21 <sup>st</sup> February	Tue. 16 <sup>th</sup> March	Wed. 17 <sup>th</sup> March	Fri. 12 <sup>th</sup> February
3	Sat. 3 <sup>rd</sup> April	Sun. 4 <sup>th</sup> April	Tue. 27 <sup>th</sup> April	Wed. 28 <sup>th</sup> April	Fri. 26 <sup>th</sup> March
4	Sat. 15 <sup>th</sup> May	Sun. 16 <sup>th</sup> May	Tue. 8 <sup>th</sup> June	Wed. 9 <sup>th</sup> June	Fri. 17 <sup>th</sup> May
5	Sat. 26 <sup>th</sup> June	Sun. 27 <sup>th</sup> June	Tue. 20 <sup>th</sup> July	Wed. 21 <sup>st</sup> July	Fri. 18 <sup>th</sup> June
6	Sat. 7 <sup>th</sup> August	Sun. 8 <sup>th</sup> August	Tue. 31 <sup>st</sup> August	Wed. 1 <sup>st</sup> September	Fri. 30 <sup>th</sup> July
7	Sat. 18 <sup>th</sup> September	Sun. 19 <sup>th</sup> September	Tue. 12 <sup>th</sup> October	Wed. 13 <sup>th</sup> October	Fri. 10 <sup>th</sup> September
8	Sat. 30 <sup>th</sup> October	Sun. 31 <sup>st</sup> October	Tue. 23 <sup>rd</sup> November	Wed. 24 <sup>th</sup> November	Fri. 22 <sup>nd</sup> October
9	Sat. 11 <sup>th</sup> December	Sun. 12 <sup>th</sup> December			Fri. 3 <sup>rd</sup> December

## **7. THE NATIONAL HOUSE OF CHIEFS**

### **7.1 FUNCTIONS OF NATIONAL HOUSE OF CHIEFS**

- (i) To promptly adjudicate chieftaincy cases through chieftaincy tribunals and make pronouncements on matters affecting chieftaincy.
- (ii) To inquire into, rationalize and document customary law and the lines of succession to various stools and skins
- (iii) To eliminate socially harmful or inhumane customs and practices, and to eliminate or modify outmoded customs and practices.
- (iv) To serve as a link between the government and the people, particularly in the matters pertaining to or affecting chieftaincy.
- (v) To perform any other functions that serve the cause of peace, social cohesion, unity and development.

### **7.2 THE HIERACHY OF NATIONAL HOUSE OF CHIEFS**

- (i) The President of the National House of Chiefs is the head of the house
- (ii) The Vice President is second in line.
- (iii) The register

There are eight (8) main Committees in the House with different functions, and each Committee has leadership of Chairman and Vice Chairman.

#### ***The Standing Committee***

The Standing Committee of the House is made up of all Presidents of the various Regional House of Chiefs, Chairmen of various Committees and former President(s) of the House.

This Committee serves as the highest decision making body of the House after the General body of the House

#### ***The Research and Traditional Affairs Committee***

The Research and Traditional Committee is made up of Vice Presidents of all Regional House of Chiefs. The Vice President of the House is ex-officio member of the Committee.

This Committee among others deliberates on matters including petitions referred to it by the President and advise the House accordingly through Standing Committee.

The Committee also vets Chieftaincy Declaration Forms of Chiefs received from the Regional House of Chiefs and make recommendations to the House through the Standing Committee for entry of the names of the affected chiefs into the National Register of Chiefs.

### ***Land, Natural Resources and Environment Committee***

The Land, Natural Resources and Environment Committee handles all matters on land , natural resources and environment either referred to the House by the government or any organization or recommendations for the consideration of the House through the Standing Committee.

### ***Legal Affairs Committee***

The Legal Affairs Committee is in charge of the legal affairs of the House and it advises the House on legal matters. All legal matters from within and without are referred to the Committee for discussion and advice.

### ***Finance and Infrastructure Committee***

The Finance and Infrastructure Committee is mandated to study and approve estimates of the Ministry of Chieftaincy and Religious Affairs for incorporation into the Ministry's budget. It is also mandated to source for funds from corporate bodies and government agencies for the operations and activities of the House as well as address matters relating to the welfare of the staff.

### ***Government and Development Committee***

The Government and Development Committee of the House of Chiefs is mandated to propose to the National House of Chiefs appropriate input into the National Budget, aside from the annual estimates of the House. The Committee is also tasked to advise the government on development and governance matters and also monitors the implantation of government projects as well as advise the House on how to support the chiefs in the country to initiate developmental projects in their communities.

### ***External Relations Committee***

The External Relations Committee of the House among the other things is mandated to collect , collate and study views from the government, individuals and the general public about the National and Regional House of Chiefs and the institution of Chieftaincy in general appearing in the mass media and react to if such views as appear to be detrimental to the work of the National and Regional House of Chiefs or will have unfavourable effect on the institution of chieftaincy as a whole.

Also the Committee is required to publish major activities of the House in the print and electronic in order to highlight the important role Chieftaincy plays in National Affairs. The Committee also engages with external bodies/institution as partners.

### ***Judicial Committee***

The Judicial Committee is made up of four panels. Each panel is entrusted to hear cases from specific Regional House of Chiefs. A member from a Regional House of Chiefs is not appointed to serve on a panel hearing cases from his region or region with similar cultural or traditional values.

### ***Jurisdiction of National House of Chiefs***

