

Table of Contents

Introduction	12
Chapter I: Explanations of the persistence of Asante chieftaincy	18
1.1 Introduction	18
1.1.1 Political factors.....	19
1.1.2 Economic factors.....	22
1.1.3 Juridical factors	28
1.1.4 New explanatory factors from the study of Asante Indigenous Religion	30
1.2 Indigenous Religions and Asante Indigenous Religion	35
1.3 Theoretical framework	43
1.4 The contemporary Kumasi metropolis, its demography and religions	44
1.5 Summary	47
Chapter II: Historical anthropology in (indigenous) religious studies: some philosophical justification.....	48
2.1. Introduction	48
2.2. Historical background of Indigenous Religions and Chieftaincy as separate academic fields of study	48
2.3 Anthropology, history and historical anthropology	53
2.4. Historical anthropology in (indigenous) religious studies	57
2.4.1 The Berner model of syncretic processes.....	58
2.4.2 Spirit mediumship, health and power.....	59
2.5 Historical and anthropological source discussion and the reconstruction of the Asante past	61
2.5.1 The precolonial Asante past	61
2.5.2 The colonial Asante past	70
2.5.3 The postcolonial Asante past.....	71
2.6 Summary	75
Chapter III: The indigenous religious mediatory and peacekeeping roles of the Asante traditional authorities in the precolonial period	77
3.1 Introduction	77
3.2 The Origin of Asante and the political structure of <i>Asanteman</i>	77
3.3 The legitimation of <i>Asanteman</i> : the Golden Stool, the swearing of oaths and the <i>Odwira</i> festival.....	89

3.4	The introduction of Islam and European Missionary Christianity in the Asante kingdom.....	94
3.5	The Asante traditional authorities and their indigenous religious mediatory function	99
3.6	The Asante traditional authorities and their function as indigenous religious peacekeepers.....	108
3.6.1	The Muslims.....	108
3.6.2	The Christians	113
3.7	Conclusion.....	122

Chapter IV: Indigenous religious mediation and peacekeeping in the colonial period..... 126

4.1.	Introduction	126
4.2.	The form of Asante chieftaincy in the colonial period.....	126
4.3.	The indigenous religious mediatory role of the Asante ruling pairs Edward Agyeman Prempeh I and Konadu Yaadam II, and Osei Agyeman Prempeh II and his female co-rulers.....	131
4.3.1.	The <i>akonkofo</i> and the educated Asante elite	134
4.3.2.	The <i>nkwankwaa</i>	136
4.3.3.	The <i>nhenkwaa</i>	142
4.4.	The indigenous religious peacekeeping role of Agyeman Prempeh I and Osei Agyeman Prempeh II and their female co-rulers	145
4.4.1.	The Muslims.....	145
4.4.2.	The Christians	148
4.5	Conclusion.....	153

Chapter V: The Asante traditional authorities and their indigenous religious mediatory role in today's Kumasi Metropolis..... 155

5.1.	Introduction	155
5.2.	The Asante royal pre-burial ritual of <i>Saamanhene</i> Nantwi II and its indigenous religious attributes.....	155
5.3.	The <i>Saamanhene</i> Nantwi II's pre-burial ritual in the context of the persistence of Asante chieftaincy	169
5.4.	Two Asante rituals performed by chiefs where libation is poured and Asante Indigenous Religion is significant.....	175
5.5.	The pouring of libation and the relationship between Asante Indigenous Religion and the persistence of Asante chieftaincy	178
5.6.	A rite of passage for enstoolments and the presence of indigenous religious elements.....	180
5.7.	The relationship between a royal's rite of passage of enstoolment and the persistence of Asante chieftaincy	182
5.8.	Asante indigenous religious elements of the <i>Asanteman Adae</i>	

	<i>Kese</i> festival	183
5.9.	The <i>Asanteman Adaye Kese</i> festival and its relationship to the persistence of Asante chieftaincy	188
5.10	Conclusion.....	192

Chapter VI: The Asante traditional authorities and their role as indigenous religious peacekeepers in today's Kumasi Metropolis

193

6.1.	Introduction	193
6.2.	The <i>Asanteman Adaye Kese</i> festival celebration of 2004	193
6.3.	The relations of the Asante traditional authorities with Muslims	194
6.3.1.	The socio-political relations	196
6.3.2.	The religious relations.....	207
6.4.	The relations of the Asante traditional authorities with Christians	216
6.4.1.	The socio-political relations	216
6.4.2.	The religious relations.....	223
6.5	Conclusion.....	229

Final Conclusion.....

232

Bibliography.....

240

Chapter VII: Appendices

269

7.1.	Archives	269
7.1.1.	(ARC): Public Records and Archives Administration Department (PRAAD) at the Kumasi National Cultural Centre (NCC)	269
7.1.2	Other Archives	269
7.1.3	Abbreviations	270
7.2.	Glossary of Asante indigenous religious (Twi) term	271
7.3.	Glossary of Muslim terms (Arabic, Hausa and Mande).....	282
7.4.	List of respondents	285
7.5.	Maps.....	294
7.6.	Photographs.....	297
7.7.	Symbols.....	298

Index.....

302