

ROYAL ADUANA FAMILY

ETWERESO · OSENASE · KWABENG & DUNKWA MFUOM

P.O.Box 3, Osenase

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Okyenhene vrs. Odauhene Impasse

A statement by the Odau Ofosu-Pema Royal Family
Made at Odau Fie, Akyem Etwereso, Akyemansa District, Eastern
Region, Ghana
On the 12th of April 2026

The Ofosu-Pema Royal Aduana Family are the Royals who ascend the twin Ofosu-Pema stools of Akyem Etwereso and Akyem Osenase as well as the Odauman Stool which oversees these two towns, 10 other Palanquin towns (Apakanfo) and 58 villages and settlements including Kwaboadi No1 and 2, Beposo and Wawase. The family is spread mainly in Akyem Etwereso, Akyem Osenase, Akyem Kwabeng and Dunkwa Mfuom

Each of the Royal Family settlements are represented by their respective Abusuapanin and other royal members herein seated.

The Abusuapanin for Etwereso is Baffour Kwadwo Boahene

The Abusuapanin for Osenase is Baffour Kofi Danso Abbeam

The Abusuapanin for Kwabeng is Baffour Temeng Agyapong

The Abusuapanin for Dunkwa Mfuom is Annor Korang

We are grateful to our distinguished ladies and gentlemen of the media, family and friends and the general public for accepting our invitation at very short notice, to sit with us for us to shed more light and bring the necessary truths to the issues that have cropped up between the Okyenhene Osagyefo Amoatia Ofori Panin and the Odauhene Odeneho Ofosu Kwabi Ayebiahwe.

On Friday 10th April 2025, we witnessed a series of extraordinary activities that took place at the Ofori Panin Fie in Kyebi that shocked us to our core.



The Okyenhene, through his linguist made a number of stunning pronouncements including

1. Banning the Odauhene from ever entering the Okyenhene's palace.
2. Stripping the Odauhene of the title of Daasebre.
3. Annexing the towns of the Odauhene and sharing them among Begoro and Osino (whatever that means); and
4. Commanding the Ofosu-Pema Family to advise the Odauhene and themselves and come and provide their response to his actions.

The family has taken note of the issues and responds as:

1. The Ban on the Etweresohene/Odauhene from setting foot in Ofori Panin Fie, Kyebi

This is an extraordinary action for the current occupant of the Ofori Panin stool to take and it breaks the tradition that dates back over 300 years. Okyenhene Daasebre Nana Sir Ofori Atta I, who is widely considered the patriarch of the modern Akyem Abuakwa state ascended the throne in 1912 and one of his first actions in reclaiming the glory of the Akyem Abuakwa state was to partner with the Odauhene, who lived in Osenase at the time - Odauhene Barima Obeng Akese. One of their earliest recorded correspondence was on 28th June 1916. Daasebre Ofori Atta I treated Barima Obeng Akese with respect as can be seen in the numerous written exchanges between them – referring to each other as “my good friend”. [Annex 1]

When Odauhene Odeneho Ofosu Kwabi Ayebiahwe ascended the Etwereso and Odau throne, he followed in the footsteps of his great grand uncles and provided all the necessary support that the Odauhene was to provide to the Okyenhene.

In his service, Odauhene served the Okyenhene well and with dedicated. Arguably, no other chief in Akyem Abuakwa came close to the level of service and reverence. He always availed himself to both personal and state service to both the Okyenhene and his family. During the Begoro/Fanteakwa crisis, the Odauhene was appointed Regent of Begoro and to oversee the Benkum Division. The Odauhene used his tact and personal resources to help steer the affairs of Begoro until a substantive Begorohene, Daasebre Mireku Afari II was enstooled. The Odauhene used his personal resources, at his own cost, to organise the grand durbar of the Benkum Division for the Okyenhene to mark his 25th Anniversary at Begoro; an event that brought honour to the Okyenhene personally and the Okyeman State. Osagyefo Amoatia Ofori Panin was so impressed that he commended the Odauhene publicly.

When the Okyenhene decided that building an auditorium was a priority, the Odauhene donated 10 tonnes of Iron rods and pledged an additional 1000 bags of cement to the project, when construction started.

The Odauhene serves as the Chair of the Arts and Culture committee of Akyem Abuakwa – a role entrusted to him by the Okyenhene.

All these are outside of the numerous representation activities that the Odauhene performs for and on behalf of the Okyenhene – representations at funerals and other public engagements, at the Odauhene’s cost.

The happenings in Kyebi over the last few days reminds us of one of the masterpieces of the legendary Daddy Lumba of blessed memory - “Asante nkai” (to wit, Asante does not remember). in this case, Kyebi Nkai. It is very sad that a disagreement that is grounded on the perceived slight of the Okyenhene can be hastily judged in this manner.

Osenase Enstoolment Problem

The Osenase stool is for the Ofosu-Pema Family. This same family ascends the Etwereso stool and for that matter, the Odau stool. Odauhene is a member of the Ofosu-Pema Aduana Royal Family. So when he speaks on the Osenase stool issue, he speaks not just as a chief but as a senior member of the royal household.

When the Okyenhene tried many times to install Boakye Asafo Agyei as the regent of Osenase, the Odauhene resisted on the grounds that Asafo Agyei is not a member of the royal family. Royal lineage is by birth and Boakye Asafo Agyei was not birthed by any of the women of this family. This representation was made to the Okyenhene severally but the Okyenhene persisted.

In fact, when the case was brought before the Okyenhene’s Arbitration in Kyebi, the Okyenhene appointed a 3-member fact finding panel to look into the matter and advise accordingly. During the first day of the hearing, the proceedings degenerated into heated exchanges, necessitating the panel to adjourn the proceedings *sine die*.

Ladies and gentlemen, without any notice, the Okyenhene delivered a ruling in favour of Boakye Asafo Agyei. How could a case that had been adjourned *sine die* be ruled upon?

The Odauhene resisted this and made direct presentations to the Okyenhene that what had happened was an affront to due process. All his protestations fell on death ears.

The Odauhene subsequently visited Osenase for an event, and while there, Boakye Asafo Agyei organised thugs to attack the Odauhene, destroying his property and smashing the windows of his cars and van. A police case was made and the Attorney General has advised the Prosecution of Asafo Agyei and 12 others.

Upon the resistance of the Odauhene, the Okyenhene referred the Osenase case to the Standing Committee. While the case was pending a hearing, Osagyefo sent all the Daasebres of Akyem Abuakwa, led by the Oseawuohene to come and advise Odauhene to drop the case and allow Asafo Agyei to ascend the Osenase stool. Shocked at the behavior of Okyenhene, Odauhene rejected the advice and demanded a fair hearing for him to make his presentation formally that Boakye Agyei is not a royal of the Ofosu-Pema family.

Before that could happen, the Okyenhene at a State Council meeting on 27th March 2026 stated "I have asked my elders to advise me on this issue [Osenase stool] and I have asked them to advise those who are against my decision [Odauhene]. The day that I will take up my Sword and send my linguists with it to go and enstool my chief, and someone resists, that person should face me"

That, for the Odauhene and the entire Ofosu-Pema family was the final nail; the proverbial straw that broke the camel's back. Okyenhene does not have the power to enstool and destool chiefs in Akyem Abuakwa. It is the exclusive preserve of the royal family and kingmakers of the particular stool.

The Odauhene had made personal presentations to the Okyenhene on more than 5 (five) occasions. He had submitted his documents to the Akyem Abuakwa State Secretary and done everything possible to stem the wrong decision of the Okyenhene to no avail; all the private advice had fallen on deaf ears, It was time to bring this matter to the public domain. The Odauhene did exactly that at a meeting of the Odau Apakanfo on 2nd April 2026.

When the Odauhene said he would not allow the Okyenhene to impose an impostor on Osenase, he spoke as a member of that family. He has the customary right as a member to ensure the right people ascend his family throne. Where is the fault in that?

The Breaking of Okyeman Ntam (Sacred Oath)

When the Odauhene swore his oath of Allegiance to the Okyenhene, the Okyenhene equally swore his oath of Allegiance and protection to the Odauhene; that if anyone attacked him and he runs to seek refuge with the Okyenhene for protection and the Okyenhene turns his back on him, the Okyenhene had equally broken the Sacred Oath.

Asafo Agyei, an impostor and ordinary citizen assaulted the Odauhene. The Odauhene reported the case to the Okyenhene and till date nothing has happened. In fact, the Okyenhene has actually taken the side of the aggressor! Even the Government, that has a nominal duty to protect the Odauhene has sought to punish Asafo Agyei by processing him before the law.

Odauman came to join Akyem Abuakwa through friendship, and not conquest. So if Okyenhene has caused a sheep to be slaughtered severing the friendship, Odauman returns to the status quo ante (the position in which it stood before).

2. Stripping the Odauhene of the title of Daasebre

When Nana Sir Ofori - Atta I was the Okyenhene, he was not Osagyefo; far from it; he called himself Daasebre and that is captured in letters between himself and Barima Obeng Akese, the Odauhene of Osenase. The Okyenhene's title "Osagyefo" does not date from time immemorial. Therefore, if the Okyenhene is now called Osagyefo, is there anything that is stopping the descendants of the Odauhene from choosing any title that such a mighty stool rightly deserves?

We want to make it clear that the Odauhene stool was big long before he joined forces with the Okyenhene. It is not the conferment of any title that elevated his stool.

Just like God took Abraham and changed his name for the greater things that he was about to do, so do we the Ofosu-Pema Royal Family make the following proclamation:

From this day forth, the Odauhene stool shall serve no one and the Occupant of that stool shall be called ODENEHO.

Odauhene Ayebiahwe shall from this day forth be known and called - ODENEHO OFOSU KWABI AYEBIAHWE.

3. Annexing the towns of the Odauhene and sharing them among Begoro and Osino

When the Odauhene joined the Akyem Abuakwa State, he joined as a friend and ally. The Odauhene was not conquered by the Okyenhene nor were his towns and lands gifted to him by the Okyenhene. The Odauhene was an independent state actor who joined with his towns and vast territories.

The Odaus were hunter warriors who were fierce fighters and earned the reputation as Odau Nim Ako (Odau knows how to fight).

The Odauhene has Akyem Osenase and Etwereso as his twin capitals. The Other towns are:

- i. Asante Akyem Banka
- ii. Asante Akyem Moronamu
- iii. Akyem Adubiase
- iv. Akyem Anweam
- v. Akyem Buadua
- vi. Akyem Chia
- vii. Akyem Kwae
- viii. Akyem Odumase
- ix. Akyem Pramkese
- x. Akyem Subi

[Annex 2]

These towns have from time immemorial been known and considered Odauhene's towns. On what basis is the Okyenhene trying to Annex those towns for himself? If you have decided you do not want the friendship of the Odauhene, why do you want to keep hold of his towns?

The Akyem Abuakwa State Map that is proudly displayed at the Ofori Panin Fie, does not have Etwereso on it. Etwereso falls way outside of the map of Akyem Abuakwa State. How then can the Okyenhene claim to own Etwereso?

[Annex 3]

We wish to emphasise that oaths of allegiance and loyalty that emanate from signatures procured under duress and undue influence do not confer sovereignty over Odauhene's towns.

The display they put out as proof of annexation of Odauhene towns was pathetic. They got the impostor Asafo Agyei to declare for Osenase and Etwereso! Ei! Akyem Abuakwa and the truth! A queen-mother once remarked that every time you visit Kyebi, you will find Truth weeping; because he has been completely dominated by Lies. Lies and propaganda are becoming the hallmarks of Abuakwa and it must stop. Dignity and truth must return to that house.

Banka has a chief but they could only get the Obaapanin to represent. In Akyem custom, which woman takes the lead when men are there?

Chia was ably represented by an embattled Abusuapanin; meanwhile, Chia has a Chief and an Obaapanin and none of them asked the Abusuapanin to represent them.

The only person who was there proudly was Pramkese. Because he is married into the Ofori Panin fie, he forgets where his allegiances are supposed to be. The worst misrepresentation was the name of Subihene that was published as having signed their document. The indisposed Subihene?! Oh Akyem Abuakwa!

These towns are Odauhene's towns and are his by right, conquest and family and cannot be taken by anyone.

4. The Notion that Only the Okyenhene Owns Towns and Lands in Okyeman

This notion stems from the powers of the Asantehene in Asanteman. But people forget that Akyem Abuakwa is not Asanteman and Okyenhene is not Asantehene. These are two different kingdoms with two different powers.

The Okyenhene does not own all the towns and lands within the Akyem Abuakwa Traditional Area. The Chieftancy act created the concept of Traditional Councils that empowered the Presidents of those councils to sign contracts for and on behalf of their members. Odauhene respected those provisions and allowed the Okyenhene to exercise those privileges, including Land Leases, but if that has given him the false impression that all lands belong to him then he is badly mistaken.

Proof of Odauhene's ownership of Lands and Towns

On 26th February 1934, a long drawn out litigation between the Odauhene Obeng Akese and the Adansihene Kobina Foli came to an end in the Supreme Court of the Gold Coast Colony with the Odauhene losing. A writ of fi.fa. issued on 25th July 1934 was attached to all the properties of the Odauhene and an auction date of 17th August 1934 was set for the public auction of the properties of the Odauhene. [Annex 4]

Please note that this was the time of Nana Sir Ofori Atta I.

In the Supreme Court Notice, exhibited here, the document reads "All that piece or parcel of land the **PROPERTY OF THE STOOL OF OBENG AKESE** the Defendant Respondent lying on the Southern Gold Coast side of the River Prah".

The Document continues "Including in the land about to be sold, the villages of Otwereso, Edubiase and Odumase, together with all Cocoa Trees and crops situate thereon, as also all Plantain and other Farms, plantations or Agricultural crops whatsoever situated thereon".

To conclude this story, Nana Akese launched an appeal at the House of Lords in London; the Adansihene decided not to pursue the litigation that had run for more than 5 years and settled amicably with the Odauhene.

If the Villages of Etwereso, Adubiase and Odumase were the properties of the Odauhene stool including all Cocoa and other farms on all the lands, when did it become the property of the Okyenhene? Was this before or after 1934? When did the Okyenhene conquer or buy these lands from the Odauhene?

This history is well known to the people at Ofori Panin Fie. It is therefore incongruous for them to make pronouncements that they own the lands of Etwereso and the accompanying towns of the Odauhene.

As it is, they own enough lands and towns. They do not own any land or town of the Odauhene and should therefore leave them alone.

5. **Conclusion**

The Ofosu-Pema household has worked with the Ofori Panin Household for more than 3 centuries. Today, we end that alliance. We own our towns, villages and lands and we strongly urge the occupants of Ofori Panin fie to leave our ancestral properties alone.

- a. The Okyenhene is an oath breaker: we shall no longer serve him
- b. All Odauman has from this day forth exited the Akyem Abuakwa Traditional Council and shall not be bound by its rules, customs and practices.
- c. The Odauhene, from this day forth, serves no one
- d. All occupants of the Odau stool, from this day forth shall be known and called ODENEHO
- e. All Towns of the Odauhene are his and his alone and shall not be encroached or annexed by anyone
- f. All lands of the Odauhene are his and his alone and shall not be encroached or annexed by anyone
- g. The Odauhene shall hold court and decide on all traditional matters within the Odau Traditional Area
- h. We shall make representation to the Government to provide us with the necessary certificate for a recognised Traditional Council as all our citizens are no longer bound by the ruling of the Akyem Abuakwa Traditional Council.
- i. In reaching these declaration, we consulted the Apankanfo of the Traditional Area and got their concurrence to act accordingly.
- j. There is now 4 distinct Akyem Kingdoms, Akyem Abuakwa, Akyem Bosome, Akyem Kotoku and Akyem Odau. We seek peace and cooperation with all of them.

Thank you for your attention and may
God Bless Ghana
God bless Odauman
God Bless Odeneho Odauhene and may his reign be long

Annex 1 - Letters Between Okyenhene Daasebre Sir Ofori Atta I and Odauhene Barima Obeng Akese

OFORI ATTA
OMANHEHE
AKYEM ABUAKWA.

OFORI DANIN FIE
AKYEM ABUAKWA AIDENFIE
K Y E B I.
AKYEM ABUAKWA, GOLD COAST.

25th. February 1924.

No. 169/80/24.

My Good Friend,

I am informed by the Acting District Commissioner at Oda that the Assistant Conservator of Forests has completed the cutting and demarcation of the external boundaries of the land which it is proposed should be kept as a Reserve.

2. It is believed that the Otwereso Stool has a claim to a portion of the land, so I shall be glad if you will instruct your representative at Otwereso to go upon the land in order to find out the portion which is attached to the Otwereso Stool.

3. I understand the Assistant Conservator of Forests will point out the boundaries. I am asking the Acting District Commissioner to inform your representative at Otwereso direct of the date the Assistant Conservator of Forest might find it convenient to go upon the land for this purpose.

I am,

Your Good Friend,


OMANHEHE, AKYEM ABUAKWA.

ODAUHENE OBEN AKESSE

OSENASE.

TAD.

Osenase

From

2nd. Janry. 1930

Barima Oben-Akose

Odauhene

Osenase

Akyem Abuakwa

Dasebere,

Kwaku Mensan Plaintiff

&

Yoo ~~Kwaku~~ See & ors. Defendants.

With reference to the above case I have the honour most respectfully beg to inform you that the Plaintiff above having having involed into the swearing of an oath came to my Trb. on the day of December 1929 and reported of which even ne (Plaintiff) ~~was~~ summoned his Witnesses *on the way day*. Three of the ^{case parties} Defendants are here.

And as I do understand the other party Yao See has lodged the same case in Your Supreme Native Tribunal and I submit, will you please have a good consideration on this and let him to return to here for my investigation otherwise it will be a bad example among my subjects in the Division.

I have the honour to be

Nana

Yours obediently

To.

Odauhene

Nana Sir Ofori Atta

Omanhene

Kibbi.

Annex 2 - Odau Ahenfo Meeting in 1989

ODAU-AHENFO MEETING HELD AT OSENASE ON 31ST MARCH, 1989

Present:-

1. Banka	..	Barima Kwakyi Penko
2. Osenase	..	" Kwame Ofosu I.
3. Mmuronam	..	" Ameyaw II
4. Pramkese	..	Baffour Oduro Appeawia II
5. Boadua	..	" Owusu Konadu II
6. Subi	..	" Appianing
7. Anwiam	..	Opanin Kwasi Ofosu
8. Chia	..	Baffour Antwi Agyei.

Absent:-

1. Odumase 2. Adubease 3. Kvae.

Opening: The meeting was opened with prayers by Baffour Oduro - Appeawia II at 12.35 p.m.

Business: After formal introductions and discussions, the meeting started business on the motion of Baffour Oduro Appeawiah seconded by Baffour Appianing.

CHIA CHIEFTAINCY COMMITTEE

It was unanimously agreed that members present to form the Chia Chieftaincy Committee under the Chairmanship of Barima Kwakyi - Penkro.

- (a) On Barima Kwame Ofosu I's motion seconded by Barima Ameyaw II, Baffour Antwi Agyei, Benkumhene and Regent of Chia was earnestly asked to excuse the Committee to have unbiased and impartial solution to the Chia Chieftaincy problem. He obliged.
- (b) After lengthy discussions and deliberations, it was decided that the Committee invites the Queen-mother and Abususpanin of Ankamah House on one side and Mr. Okrah of Birikorang House on the other side together with all Chia Gyaasefo to a special meeting at Osenase on Friday 14th April, 1989 at 9 a.m. to ascertain some facts concerning Chia Chieftaincy affair.
- (c) The Committee also decided that transport, travelling and other expenses of the Committee be borne by the two sides. Fifty Thousand Cedis (¢50,000.00) should therefore be paid by EACH side on the meeting day.
- (d) All Committee members were strictly warned and advised not to indulge or mingle themselves in the Chia Chieftaincy dispute.

FINANCE COMMITTEE:

The following Chiefs were elected to serve on the Finance Committee.

TOP LEVEL COMMITTEE:

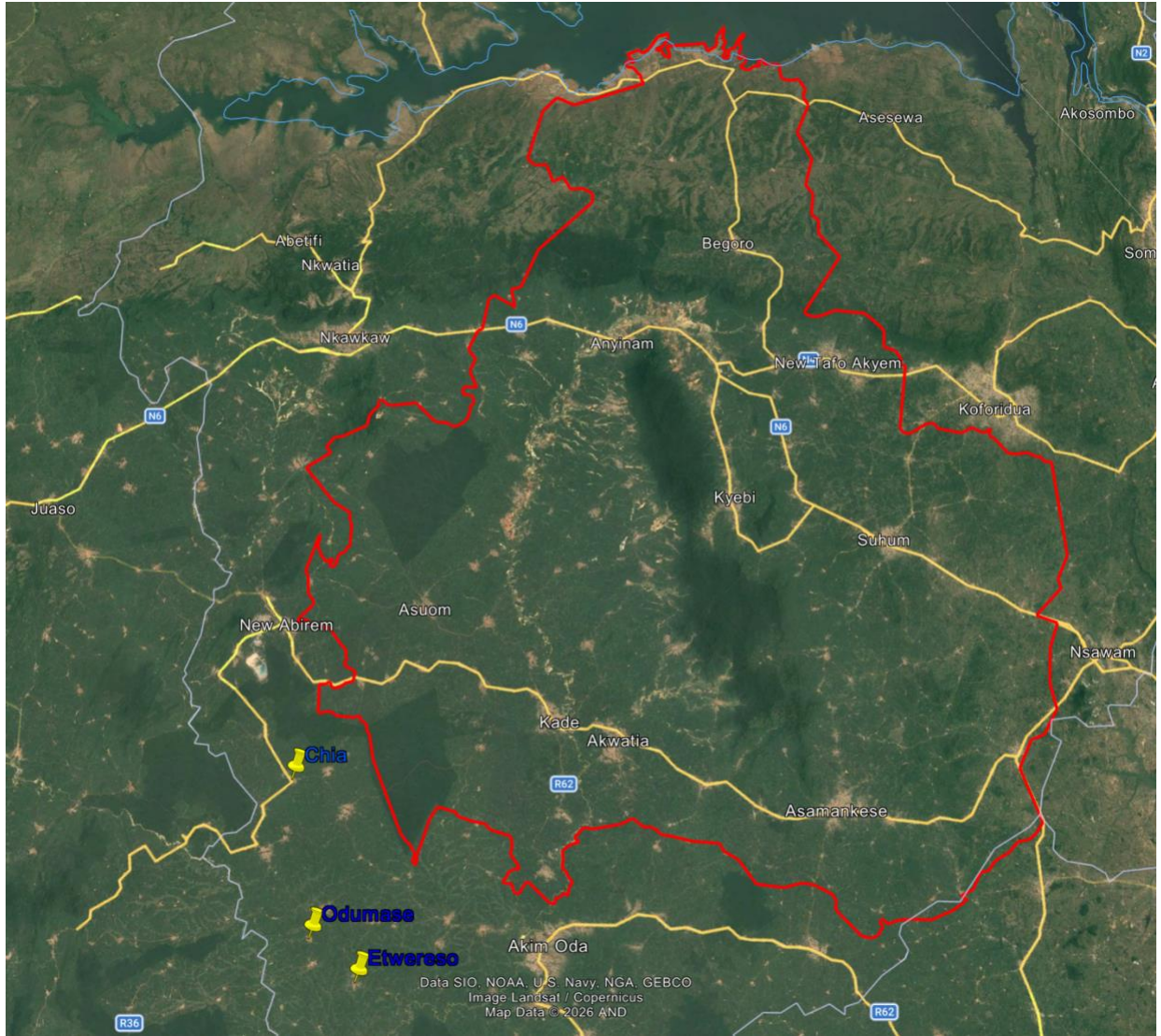
1. Nana Bankahene
2. " Mmuronamhene
3. " Osenasehene
4. " Pramkesehene
5. " Adubeasehene.

CLOSING: In absence of further discussions and on the motion of Barima Ameyaw II, the meeting came to a close at 2.30 p.m., after prayers by Baffour Oduro Appeawiah II.

Annex 3 - Akyem Abuakwa State Map vs Etwereso



Kwasi Amfo Kwakye's The Royal Akyem Kingdom - 2007



Annex 4 - Supreme Court of the Gold Coast Colony Notice

NOTICE.

In the Supreme Court of the
Gold Coast Colony.

EASTERN PROVINCE.

OMANHEHE KOBINA FOLI
and

Plaintiff,
Appellant

OHENE OBENG AKESSE

Defendant.
Respondent.

Notice is hereby Given that in pursuance of a Decree of the said Court bearing date the 26th day of February 1934, in the above suit, the property of the said Defendant having been seized in execution under Writ of *fi.fa.* dated the 25th day of July 1934, will be sold by Public Auction on the 17th day of August 1934, at 2 o'clock ^{IN THE AFTERNOON} unless the said Decree shall be sooner satisfied, to wit:—

ALL THAT PIECE OR PARCEL OF LAND the property of the Stool of Obeng Akesse the Defendant Respondent lying on the Southern Gold Coast side of the River Prah more particularly described as bounded on the North more or less by the River Prah, and on the South more or less by a line starting at KOJOBONANU, on to DENTU NKWANTA, and from DENTU NKWANTA in a straight line to BEPO KESSIE AYASI, thereby including in the land about to be sold, the Villages of OTWERESO, EDUBIASI and ODUMASI, together with all cocoa trees and crops, situate thereon, as also all Plantain and Other Farms, plantations or Agricultural crops whatsoever situated thereon and bounded on the East by the AYIRIBI Stool Lands and on its West by River KWANTAKWA or KONANTANKWA ABOI and APOLI Village on to KOJO BONANU or howsoever otherwise the same may be known, bounded or described.

By Order of the Sheriff,

Sheriff's Office,
Accra,

28th July, 1934.

[Signature]
Sheriff's Officer.