

OGUAA TRADITIONAL COUNCIL,
EMINTSIMADZE PALACE CAPE COAST

PRESS STATEMENT DATED FRIDAY AUGUST 1ST 2025

By the Oguaa Traditional Council Regarding the Breach of Protocol During the PANAFEST Durbar

Date: August 1st, 2025

Venue: Emintsimafze Palace, Cape Coast.

Delivered by: Nana Kwame Edu VI, Tufohen of Oguaa Traditional Area.

Distinguished members of the press, fellow citizens, traditional authorities, and esteemed guests,

We thank you for honouring our call to this press conference.

Oguaa Traditional Council wishes to formally address recent unfortunate developments that marred the solemnity and dignity of the PANAFEST Grand Durbar, hosted here at Victoria Park (otherwise known as Jubilee Park) Cape Coast, on Saturday July 26, 2025.

PANAFEST is more than a festival it is a sacred gathering to honour our Ancestors, affirm our unity, and showcase our cultural heritage to the world. Such occasions are governed not only by planning, but also by strict customary protocols established through ancestral wisdom.

1. Breach of Traditional Protocol

It is a foundational rule in Akan and coastal royal tradition that during any grand durbar or state procession, especially of national significance, the host Paramount Chief (Omanhen) must be the last to arrive, mounted in his palanquin. This is not a matter of pride, but one of customary order and ancestral symbolism.

“Ɔman mu yɛ dɔm; na dɔm no wɔ Ɔsahen”

(A state is an army; and that army has a Commander-in-Chief.)

Unfortunately, Nana Kodwo Conduah V, Paramount Chief of Edina Traditional Area, defied this time-honoured protocol, processing in a palanquin even after the host Omanhen had already arrived and seated. This is a serious breach of respect, culture, and inter-chiefdom etiquette.

2. Violation of Musketry Regulations

Even more alarming was the firing of muskets by the entourage of the same chief during his street parade; an act that occurred despite a clearly communicated temporary ban on musketry for safety and ceremonial reasons.

“Sɛ epɛ ko a, siesie wo ho yie.”

(If you wish to enter battle, prepare yourself properly.)

“Wɔdze mbofra yɛ aberewa dede a, ɔdan enyinguase”

(When children are used to make noise for the elderly, it leads to disgrace.)

Such behaviour endangered lives, disrupted ancestral rhythms, and violated both modern and customary laws.

3. Actions of the Host Tufohen and Asafo Were Justified

Faced with this breach, the Tufohen and the Asafo Companies of the host area — whose sacred duty is to uphold law, order, and ancestral protocol — rightly acted to prevent further dishonour by stopping the late arrival of the said Paramount Chief in a palanquin from entering the durbar grounds, after they have violently refused to allow the visitor to disembark.

“Asafo nnye agodzi; yeye dɔm a yɛdze enyidzi nam ahendzi kwan do.”

(The Asafo is not for amusement; it is a disciplined force that walks the path of kingship.)

Their intervention preserved not only the sanctity of the Omanhen's stool, but also the spirit of PANAFEST itself.

4. Unfortunate Reaction from the Visiting Paramount Chief

It saddens us that the visiting chief, rather than reflect and make amends, has instead chosen to cast blame on the host Omanhen and his representatives.

“Sε ibu w’enyi gu w’ankasa wo nan do a, nna erekwhe ase ara nye n’.”

(When you ignore your own foot, you're on your way to a fall.)

This is not only regrettable, but beneath the dignity of a Paramount Chief, whose very title implies wisdom, humility, and restraint.

5. A Call to All Traditional Authorities

Let this be a sober reminder that tradition cannot be bent to suit personal pride. When one visits another’s stool house, respect and restraint must lead. This is how our Ancestors kept peace and honour.

“Sε ekɔ obi n'ebusua fie na ekoto etur wo hɔ a, ibisa ana edze wo nsa aka.”

(When you enter another family's house and see a gun, you ask before touching.)

We call on all traditional authorities, festival organizers, and dignitaries to strictly observe customary order, especially at national and international durbars. The dignity of chieftaincy is preserved when each chief knows his role, time, and place.

6. Conclusion

The Oguaa Traditional Council reaffirms our commitment to peace, cultural excellence, and cooperation among all traditional states. But we also reaffirm our non-negotiable duty to protect the sanctity of our customs and the honour of our ancestors.

“Ebusua gye ahendzi to mu; na ahendzi gyina mbra do.”

(The family upholds kingship; and kingship is upheld by law.)

Let us all return to the wisdom of our elders, and honour the paths they cleared for us. In that, we shall find peace, dignity, and enduring unity.

We thank you.

Medaase pii.