



The Paramount Chief (Osudoku Matse) of the Osudoku Traditional Area
and President of the Osudoku Traditional Council,
Aadegbor Ngmongmowuyaa Kwesi Animle VI

presents to you

OSUDOKU AaDEGBOR *Festival* 2018 GRAND DURBAR



SATURDAY, 29TH SEPTEMBER, 2018 RC SCHOOL PARK, OSUWEM



2018 OSUDOKU AADEGBOR **DJEHAYEM**

A rich traditional festival celebrated by the People of Osudoku
in the Shai Osudoku District of Ghana

Theme:

**UNITING FOR THE PROGRESS OF
OSUDOKU AND GA-DANGME**

SPECIAL GUEST OF HONOUR

HON. GLORIA AFUA AYONGO AKUFFO

ATTORNEY GENERAL & MINISTER FOR JUSTICE

FESTIVAL PROGRAMME OUTLINE 21ST TO 30TH SEPTEMBER, 2018

Fri., 21st September	Fasting and Prayers
Sat., 22nd September	Cleaning Exercise/ Football Gala Prelims
Sun., 23rd September	Football Gala Continues
Mon., 24th September	Cooking Competition / Food Bazaar
Tue., 25th September	State Conference
Wed., 26th September	Firing of Musketry/ Canoe Racing
Thurs., 27th September	Visit to Ancestral Home/ Mounting Climbing
Fri., 28th September	Football Gala Finals
Sat., 29th September	Grand Durbar
Sun., 30th September	Inter-Denominational Thanksgiving Service



His Royal Majesty

Adegbor Ngmogmowuyaa Kwesi Animle VI
Paramount Chief/ Staff Bearer of Osudoku



H. E NANA ADDO DANKWA AKUFFO ADDO
PRESIDENT, REPUBLIC OF GHANA



HON. GLORIA AFUA AYONGO AKUFFO
ATTORNEY GENERAL - REPUBLIC OF GHANA



HON. CATHERINE ABELEMA AFEKU
MINISTER FOR TOURISM, CULTURE AND CREATIVE ARTS



HON. KOFI DZAMESI
MINISTER FOR CHIEFTANCY AND RELIGIOUS AFFAIRS



HON. ISHMAEL ASHIETAY
GREATER ACCRA REGIONAL MINISTER



HON. LINDA AKWELEY OCLOO
MEMBER OF PARLIAMENT - SHAI OSUDOKU



HON. DANIEL TEYE AKUFFO
DISTRICT CHIEF EXECUTIVE - SHAI OSUDOKU

MEANING OF THE OSUDOKU STATE EMBLEM



AADEGBOR

The Osudoku people refer to themselves as AADEGBOR; the fuller version of this word inscribed in the Emblem is "Aadegbor ne nge Gbon" meaning "Humanity, the Majesty and Dignity of creation."

ELEPHANT

The greatest of all animals was adopted in the state emblem at the cover symbolizes the spiritual supremacy, invincibility and prowess of the Osudoku.

MOUNTAIN

The Mount YONGUA also called NUERYO protrudes into the sky at Asutsuare. It is at the heart of Osudoku, and constitute a Symbol of direction to home, even to some fishermen at sea.

DOG

The DOG was said to be the closest companion of the Osu. It was used for game and as guard.

VOLTA RIVER

Historically, early civilization was said to have started along Great Rivers like The Volta. The Osudoku, the only Dangme group to stifle on along the stretch of the Land abutting the Western banks of the Lower Volta are no exception to this. The Volta River is shown in the Emblem as an assurance of the perpetual stream or flow of water, which is life.

OIL PALM

The OIL PALM is a symbol of the fruitfulness of Osudoku land.

STOOL

A symbol of Traditional Authority and Power.

CLANS/ DIVISIONS OF OSUDOKU CONSTITUTING THE TRADITIONAL COUNCIL

Osudoku is today comprised of eight (8) Clans or Divisions. The first five (1-5) originally settled at "OSUYOM" where the relics can be found even today. The eight (Divisions are as follows:

1. DORSI

This Division is the Paramountcy and provides the King, or Paramount Chief/ Staff Bearer of Osudoku. The incumbent is Nene Ngmogmowuyaa Kwesi Animle VI. The Many and Sewem clans also belong to this Division.

2. GBESE KPONO

This Division provides the Mankralo's of the State. The incumbent is Nene Tetteh Otibo IV. They settled mainly at Zanidor, Kortorkor, Akuse and Osuwem.

3. GBESE DORM -

Led by a Divisional Chief (Wetso Matse). The incumbent is Nene Terkperthey Omersu V. Together with Gbese Kpono, the Gbese Divisions, constitute the Priestly Clans of Osudoku. The priest of Nadu (Wane Ablao) Paramount Deity is selected from these Clans. Gbese Wenguam, Dakakusi, Gbese Akpetsonya and Torkunya Clans belong to this Division. They settled mainly at Osuwem, Asutsuare, Atrobinya and Dormeliam.

4. LANOR

Led by a Divisional Chief (Wetso Matse). The incumbent is Nene Teye Asilevi IV. This Division is comprised of the "La" and "Nor" Clans. They settled at Lanor, Luom, Asilevikope and Volivo.

5. KLEKPA

Led by a Divisional Chief (Wetso Matse). The incumbent is Nene Tetteh Sabaa Atakplai IV. The Klekpa, settled at Osuwem, Natriku and Kadjanya.

6. GBESE TEKUORSI

Led by a Divisional Chief (Wetso Matse) – the head Chief is Nene Ogbe Assumeng III. The Clans comprising this Division also settled at Akuse, Osuwem and Volivo.

7. KASUNYA (Tetti)

Led by Divisional Chief (Wetso Matse). The head chief is Nene Narteh Otutoto Akakposu V. This Division was also created in 1928. After the settlement of a dispute. They were the first clans that first settled at Kasunya near Kasu Lagoon.

8. TSANGMER

Led by Divisional Chief (Wetso Matse) – Nene Narh Guamatsu IV. This is the latest Division within the Osudoku Traditional Council. This clan was originally part of Klekpa Division, just as Buam. The Tsangmer settled mainly at Osuwem, Duffor and Asutsuare.

**2018 OSUDOKU AADEGBOR DJEHAYEM
GRAND DURBAR
AT ROMAN CATHOLIC SCHOOL PARK, OSUWEM
10:00AM**

Saturday
29TH
Sept., 2018

Arrival of Chiefs and Invited Guests
Arrival of Dignitaries, State and Government Officials
Obonu Drumming

Opening Prayers

Christian Prayer - Rev. Eliakin Tettey Muno (Presby District Minister, Akuse)
Traditional (Customary) Prayer - Paramount Stool Father, Setse Larweh Agblom
Islamic Prayer - Ibrahim S. K. Auman

Introductions -

Obonu Drumming

Welcome Address - His Royal Majesty Aadegbor Ngmogmowuyaa Kwesi Animle VI
(Osudoku Matse and President of the Osudoku Traditional Council)

Cultural Display - Osuwem Klama Cultural Troupe

Renewal of Oath of Allegiance - Divisional Chiefs

Statements:

- Hon. Daniel Teye Akuffo
(District Chief Executive for Shai-Osudoku)
- Hon. Linda Akweley Ocloo
(Member of Parliament for Shai-Osudoku Constituency)
- Hon. Catherine Abelema Afeku
(Minister for Tourism, Culture and Creative Arts)
- Hon. Kofi Dzamesi
(Minister for Chieftaincy and Religious Affairs)
- Hon. Ismael Ashietey
(Greater Accra Regional Minister)

Cultural display - Osuwem Klama Cultural Troupe

Keynote address - Hon. Gloria Afua Ayongo Akuffo,
(Minister for Justice and Attorney General)

Vote of Thanks - Nana Amponsah Dokua III
(Paramount Queenmother of Osudoku)

Closing Prayer - Catechist Simon Tetteh Bossoh

Benediction - Rev. Eliakin Tettey Muno

Departure

**2018 OSUDOKU AADEGBOR DJEHAYEM
INTER-DENOMINATIONAL CHURCH SERVICE
OSUWEM ROMAN CATHOLIC PRIMARY SCHOOL PARK**

Sunday
30^H
Sept., 2018

11:00am

Arrival of Churches and General Public

Opening Prayer - Pastor David T. Ami-Narh

Hymn of Praise - Pastor Joseph Amanortsu

Welcome of Chiefs, Churches, Guests etc

Song - Churches/ Youth Choir

Intercessory Prayer - Rev. Theophilus Lawer

Musical Interlude - Musical Interlude

Sermon - Rev. Stephen Nartey

Offertory - Praise Team

Appeal for Funds - Bro, Peter Ansah

Address/Special Message - Aadegbor Ngmogmowuyaa Kwesi Animle VI
(Paramount Chief (Osudoku Matse) and President of the Osudoku Traditional Council)

Announcements

Blessing of Offertory - Catechist John K. Adjokatse

Musical Interlude - Musical Interlude

Closing Prayer/Benediction - Rev. John K. Donkor

Departure

AIC:

Bro. Peter K. Alema (0207209486)
Bro. Alfrece Nanor (0242937714)



Welcome Address

By His Royal Majesty

AADEGBOR NGMONGMOWUYAA KWESI ANIMLE VI,
PARAMOUNT CHIEF (OSUDOKU MATSE) AND PRESIDENT OF OSUDOKU TRADITIONAL COUNCIL

Hon. Attorney-General and Minister for Justice, Madam Gloria Afua A. Akuffo, Hon. Ministers of state, Hon. Member of Parliament, Hon. District Chief Executive, Hon. Assembly members, Neneme and Naname, our Development Partners, Members of the Press, Ladies and Gentlemen.

It is with great pleasure that I welcome all of you to this Durbar to climax the celebration of this year's OSUDOKU AADEGBOR DJEHAYEM.

Hon. Attorney-General and Minister for Justice, before I proceed, let me thank His Excellency the President, Nana Addo Dankwa Akufo Addo, for his donation towards the celebration of this Festival. He did the same thing last year and we are very grateful for his generosity. We are also most grateful to him for the swift rehabilitation of the Lomen Bridge at Asutsuare. It is our prayer that there will be regular maintenance work to prolong its life span. We would be happy if it would be changed from metal to concrete bridge in the near future.

We are also happy about the construction of the new railway from Tema to Akosombo which passes through Luom-Osudoku. We know that it will benefit us in many ways. It is also worthy to express our appreciation and gratitude for the proposed establishment of a Paragliding Training School at Osuwem near the Osudoku Yongwa. It is a fact that the establishment of the School will boost tourism as well as Socio-economic development of the area in general. I hereby appeal to the Government to expedite action on the execution of this project.

I wish to re-iterate my call on the Government to bring investors to Osudoku because the area abounds in a lot of investment and development potentials.

Hon. Attorney-General and Minister for Justice,
Neneme,
Naname,
Permit me to give a short background of the OSUDOKU AADEGBOR DJEHAYEM.

BACKGROUND OF OSUDOKU AADEGBOR DJEHAYEM

The idea about the Aadegbor Festival was hatched as far back as the year 2004. Before I ascended to the throne, I read a write up on the Festival by a team constituted by my predecessor, Nene Klabordjor Animle V. I also read minutes of the Traditional Council and a report submitted to the Ministry of Tourism, Culture and Creative Arts on the above mentioned subject and I bought the idea. In my welcome address of the Mini Durbar of the Osudoku Dzhayem held on Tuesday 10th May, 2016, I informed my people that the Aadegbor Festival will be launched in September 2017 and it took place successfully.

The Wordom Festival which was the original Annual Festival was perceived to be Fetish Rituals or celebration and was therefore shun by the increasing Christians thereby affecting attendance and participation adversely. Secondly, apart from the performance of Fetish customary rites the other few activities added to the Wordom festival were also purely for only merry making. This was done with the view to attracting people to it but we could not achieve that objective. Thirdly, the activities of the Festival were also usually rained off because it was celebrated in May during the major raining season.

The main purpose of the Aadegbor Dzhayem was to modify, modernize and rebrand the Festival to meet and compete with 21st Century Standards and get everyone on board, however mindful of our history, tradition and culture. Above all, the urgent need to make it development-oriented cannot be over-emphasised. In view of the above, the other social activities have been detached from the strict fetish customary rites of the Wordom and the new Festival shifted from May to September. The Osudoku Aadegbor Dzhayem has been made relevant to our history, tradition and development. It may interest you to know that it was in

September that the Colonial Government forced our ancestors down from the Osuyo (The Osudoku Mountain) to our present location.

It is in the light of the above that the OSUDOKU AADEGBOR DJEHAYEM was born.

"AAGEGBOR" literally means "God's Creation which is magnificent and treasured most. Osudoku claim Jewish origin and believe that we are magnificent creatures of God who treasure our History, tradition and culture. The Festival was therefore consciously redefined to reflect our History, Tradition, Culture and Customs and more importantly to make it development-oriented.

CHALLENGES

Hon. Attorney-General and Minister for Justice, like many other Traditional Areas, Osudoku is bedeviled with a lot of Socio-Economic challenges.

Even though, Osudoku is about 80km away from the National Capital, Accra, and abounds with a lot of development potentials, it is among the least developed area in the Greater Accra Region.

ROADS

We are aware of the Eastern Corridor Road which luckily passes through our Traditional Area with its bridge to be built at Volivo. This is a very important and strategic project for the Country. Some few years ago, we were told that plans were far advanced for the commencement of the construction of the Bridge. We shall be grateful if the government could tell us the current status of the Project because it is very dear to our heart. It is our wish that the Project is

commenced as soon as possible to save us from anxiety and suspense.

During the raining season, greatest part of the area is cut off from the major towns due to flooding of the roads in the hinterland. The Road from Asutsuare through Tokpo to Aveyime is a major highway that link the Volta, Greater Accra and the Eastern Regions from Togo.

Another major road which also needs immediate attention is the road from Osuwem to Nyigbenya (Tsopoli) in Ningo Traditional Area. It is the shortest link road from the coast through Osudoku to many parts of the Eastern Region. We cannot also forget the road from Asutsuare junction through the 64 Infantry Camp to Asutsuare. It is the major road that link Osudoku to Accra and Tema.

Apart from the deplorable roads from Akuse through Asutsuare to Asutsuare Junction, there is not a single tarred road in the whole Traditional Area. We want to use this opportunity to appeal to the Government to consider the construction of these roads in the shortest possible time.

CREATION OF SEPARATE/AUTONOMOUS DISTRICT/CONSTITUENCY FOR OSUDOKU

Hon. Minister for Justice and Attorney General, all dignitaries present, we have noted with grave concern that one of the major causes of our underdevelopment is that Osudoku has always been married to other Traditional Areas for creation of Districts and Constituencies with the Capital always in those Traditional Areas. The capital or administrative headquarters usually located in other areas has enhanced the development of those areas to the detriment of Osudoku. Dedukope/ Kpatsredor can never be left out.

Last year, we submitted a Petition to the Office of the President for the creation of a District/ Constituency for Osudoku but were disqualified because of our economic / financial status. We wish to state that the rush of investors to this area and springing up of economic ventures is not only increasing the population of the area but also increasing economic activities which will go a long way to make us qualify for the District/ Constituency. It is our prayer that we shall be considered next time for our autonomous District/Constituency.

While awaiting the creation of Osudoku District/ Constituency, a SPECIAL DISTRICT could be created for Akuse and its environs considering its resources and strategic location and also being part of the Greater Accra Region.

LAND AND CHIEFTANCY MATTERS

I came to inherit some land and chieftancy disputes. New ones have also emerged; some of which are pending in law courts. As part of my effort to manage existing ones and prevent new ones, a Stakeholder's Conference was held as part of activities for last year's celebration. It has been agreed that land and chieftancy cases in the Courts would be withdrawn for amicable settlement through the Alternative Dispute Resolution (ADR) mechanism. Land Committee has been put in place for the demarcation of boundaries between Clans/ Families.

A Memorandum of Understanding / Resolution was signed by all the various stakeholders with the view of ensuring the successful and effective implementation of the decisions taken at the conference. As part of the vital decision taken at the Conference, the Traditional Council is in the process of codifying our Customary land and Family laws.

It is our belief that the codification of our Land and Family Law will minimize or prevent land disputes and litigation. It will also contribute directly to private sector development, agricultural development and industrial enterprise.

The process will support the decentralization process as well as effective planning and use of land in our Traditional Area.

The process of codification of line of succession to stools is also in progress. This will also go a long way to confirm or establish the rightful lineage to Stools with the view to curbing Chieftancy disputes.

OUTMODDED CUSTOMS THAT NEED MODIFICATION.

THREE (3) MONTH BAN ON DRUMMING AND NOISE MAKING BEFORE WORDOM

Ban is placed on drumming and noise-making from February to the first Tuesday in May every year before the Wordom (Fetish Customary rites). It must be noted that it also affects occasions like the Independence Anniversary celebrations which falls on 6th March every year. It affects Easter celebrations which usually falls within the same period. Another event is the May Day (Workers Day) which takes place on 1st May yearly.

LONG HOURS OF CURFEW ON THE DAY FOR RE-HOUSING THE ABLAO FETISH (WORTSU WOM)

On that day, a curfew is placed on the people at Osuwem until the completion of the Customary rites to re-enclose the Ablao Fetish. The day which can fall on any day. The curfew is imposed during day time and has no specific duration. On that day

everybody has to be indoor (in his/ her room) until completion of the Custom rites.

ARRESTING AND KILLING OF PEOPLE'S DOMESTIC ANIMALS AND BIRDS

Agents of the Ablao Fetish Priest or Family of a deceased Chief are sent to go out to arrest and kill people's domestic animals and birds for consumption by the Priest or the family of the deceased Chief.

QUENCHING OF FIRE IN PEOPLE'S HOMES

Agents of the Ablao Fetish Priest are sent to the houses of people to quench the fire in the houses. Whatever the fire is being used for at that particular time is not taken into consideration.

These are some of the Customary practices that the Traditional Council deems it necessary to be modified. They are not only affecting the Socio-economic activities of our people adversely but the development of the area.

Let me state that it is not the intention of the Traditional Council to abolish our customs but from the foregoing it could be noted that the urgent need for the modification of these customary practices cannot be over-emphasised.

THE RIFT BETWEEN THE WOR ABLAO NADU PRIEST

Even though the AAEGBOR DJEHAYEM has nothing to do with the Ablao Fetish celebration, Nadu Ablao Priest is against its celebration. His contention is that the AAEGBOR DJEHAYEM is becoming more popular than the Nadu Ablao Wordom/ Fetish celebration.

His fears is that the popularity of the AAEGBOR DJEHAYEM will eventually collapse the Wordom celebration.

His other worry is the intention of the Traditional Council to modify some of our outmodded customary practices that are hindering our progress.

False information and rumours triggered by the Ablao Nadu Priest nearly created unnecessary tension in the area but out of explanation in the various information Centres, the tension died down.

Let me thank the Security Agencies for their timely intervention to investigate the matter and cool down tension.

ESTABLISHMENT OF SENIOR HIGH SCHOOL AT TOKPO

While commending the Government for implementation of the Free education in Second Cycle Schools, I wish to appeal for establishment of a Senior High School at Tokpo.

The Population of that area is increasing rapidly with establishment of a number of Junior High School (JHS) in the Communities in the area. The nearest and the only Senior High School, Osudoku Sec. Tech is about 20 km away from this area.

Some of the Children from Adakope, Abuvienya, Djorkpo, Asilevi-kope, Tsumkpo, Dedukope, Agbekotsekpo and other Villages have to cross the Volta River daily to attend Senior High School in the Volta Region. We are therefore humbly requesting for the establishment of a Senior High School at Tokpo to cater for the JHS graduates from this area.

ESTABLISHMENT OF POLICE STATIONS AT OSUWEM AND TOKPO

Osudoku Traditional Area is very vast, making policing in the area very difficult. The only Police Station in the area is Asutsuare which is in the extreme North-Western corner and very far away from other settlements in the area.

Establishment of one Police Station at Osuwem and another at Tokpo to Cater for the Eastern and Western parts respectively of the Traditional Area will go a long way to help maintain law and order and minimize criminal activities in many parts of the Traditional Area.

Hon. Attorney-General and Minister for Justice

Neneme

Naname

Distinguished Ladies and Gentlemen,
Before I conclude, permit me to express our appreciation and profound gratitude to the Golden Exotics Company Ltd for their contribution towards our developmental efforts.

After the rehabilitation of the Traditional Council Office and construction of washrooms for the Office, the Company has constructed a Vocational Training School at

Osuwem and a Science Laboratory for Osudoku Senior High/Technical School. I have also been reliably informed that plans are far advanced for the construction of a Hospital at Asutsuare, Teachers and Nurses Bungalow at Volivo and Duffor respectively, Primary School Block at Atrobiny and provision of potable water for Kasunya, Gozakope and Dunyokope. While thanking them for this magnanimity, we would be grateful if the Company could support us to build a Community Centre Complex to be cited at Osuwem.

Another Company which has also amply demonstrated its willingness to support us in our development is the Shine Feel Company at Asutsuare. Apart from Golden Exotics, it is the second Company which has employed a large number of the Youth of this area. Despite the challenges, they have always been the second highest donor to our festival and other activities. I am happy to state that they were the first donors to this year's festival.

Our thanks also go to the following Companies/Institutions:

Shai Osudoku District Assembly,
Stone Lodge, Volta River Authority (VRA),
Kpong Irrigation Scheme, MTN,
Gloria Investment-Kpong, Zoomlion,
Firefalcon IT Solutions-Akuse,
OBK Impressions-Accra, EMP-Accra,
Dangmeman Multimedia, Asutsuare,
Wamanye Agro Industries, Lions Club, Accra
Friends of Kenzo, as well as many others and individuals which time will not permit me to mention. God Bless all of you.

Hon. Attorney-General and Minister for Justice

Hon. Ministers of State

Hon. Member of Parliament

Neneme

Naname

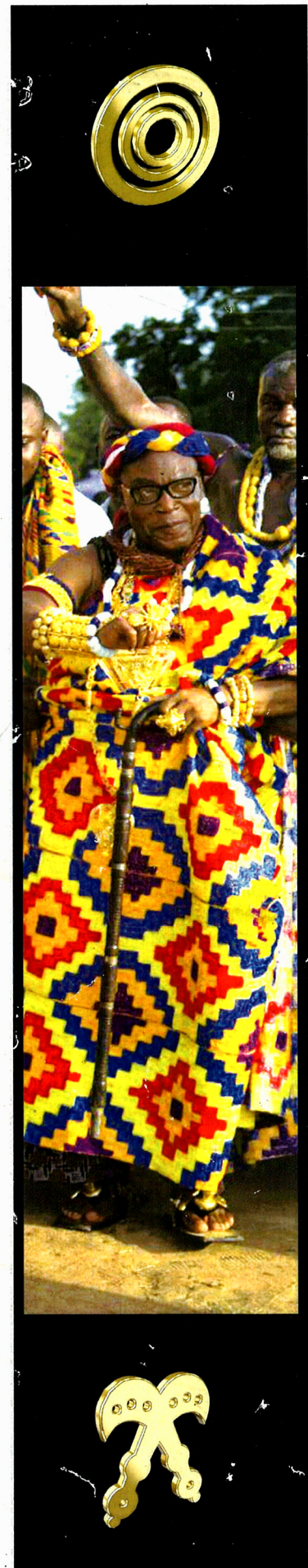
Ladies and Gentlemen

While thanking our invited Guests, especially you our Guest of Honour, the Hon. Attorney-General and Minister for Justice and all of you for honouring our invitation, it is my fervent prayer that this cordiality between us would continue to grow in the years ahead. It is worth stating that your presence did not only grace the occasion but also contributed immensely to its success.

Once again, I say a hearty welcome and that the success of our gathering today, should rest on us all.

Thank you and God bless us all.

Thank you.





MEMBERS OF THE OSUDOKU TRADITIONAL COUNCIL

Aadegbor Ngmogmowuyaa Kwesi Animle VI

*Paramount Chief (Osudoku Matse) and
President of the Osudoku Traditional Council*

Nene Tetteh Otibo IV

State Mankralo

Manye Amponsah Dokua III

Paramount Queenmother of Osudoku

Nene Teye Trifiku I

Suapolor of Osudoku and Chief of Akuse

Nene Amanor Aklebeto I

*Secretary of Osudoku Matse and
Spokesperson for Osudoku State*

Nene Kwesku Tawiah Agblom I

Head of Dorsi Family

Okyeame Teye Aborbi IV

Osudoku State's Linguist

Nomo Teye Kweku Olegor

Chief Linguist of Osudoku Matse

Asafoatse Padi Agblah VI

Kadjanya

Asafoatse Tetteh Klagbordjor II

Agbekotsekpo

Asafoatse Kwesi Maka II

Lanor

Asafoatse Atama Agbodja II

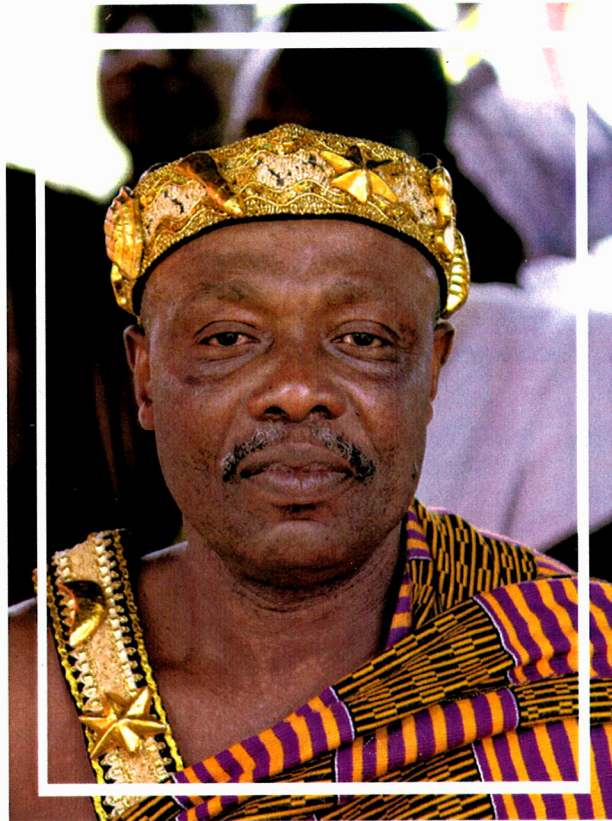
Asafoatse Narteh Akroku I

Natriku Tenya

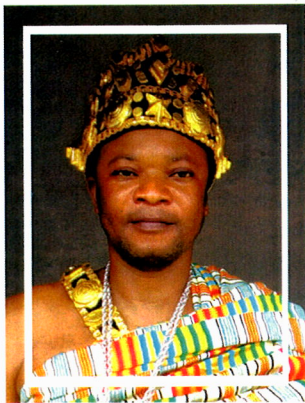




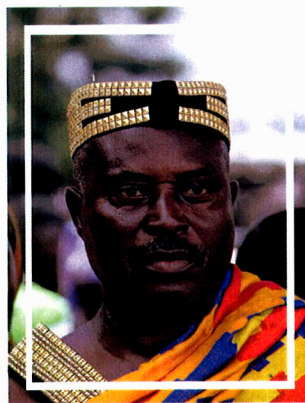
MEMBERS OF THE
OSUDOKU TRADITIONAL COUNCIL



NENE TETTEH OTIBO IV
STATE MANKRALO



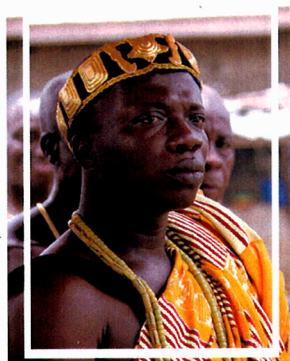
NENE TERKPERTEY OMERSU V
GBESE DORM



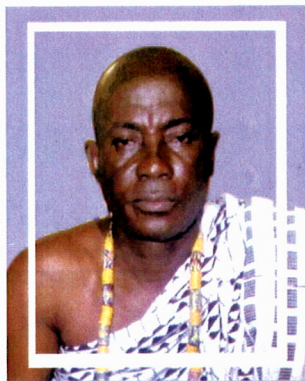
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TERKWORSI



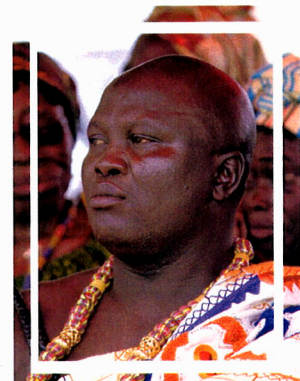
NENE TEYE ASILEVI IV
LANOR



NENE TETTEH SABAA ATAKPLAI IV
KLEKPA



NENE NARTEH OTUTOTO AKAKPOSU V
AKAKPOSU V. KASUNYA



NENE NARH GUAMATSU IV
TSANGMER

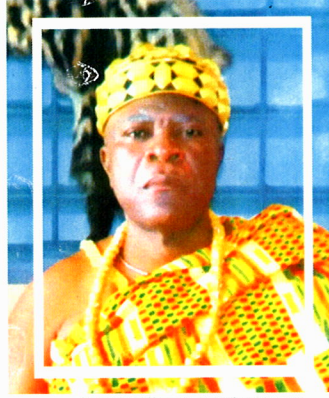


MEMBERS OF THE OSUDOKU TRADITIONAL COUNCIL

SUB-CHIEFS



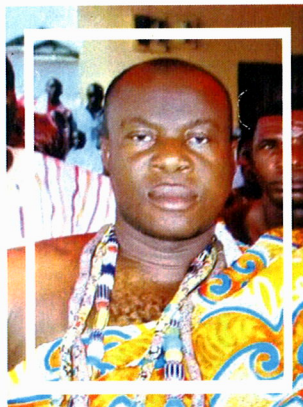
NENE TEYE TITRIKU I
SUAPOLOR / CHIEF OF AKUSE



NENE TETTEH AMOAKO IV
CHIEF OF NATRIKU



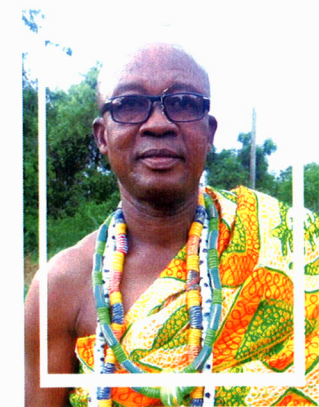
NENE TETTEH HUAZO II
MANYA



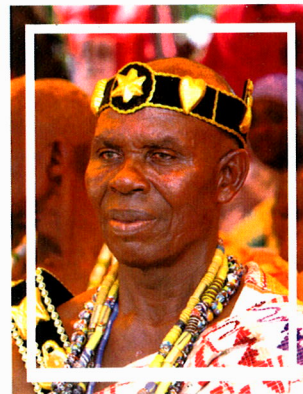
NENE TEYE KWESI II
AGORTOR



TOGBE DEDU IV
DEDUKOPE



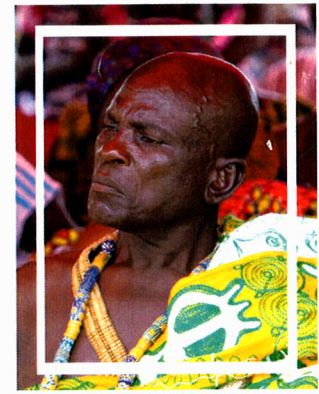
NENE AMANOR AKLEBETTO I
SECRETARY & SPOKESPERSON
FOR OSUDOKU STATE



NENE NARH ANKRAH II
GBESE TERKWORSI



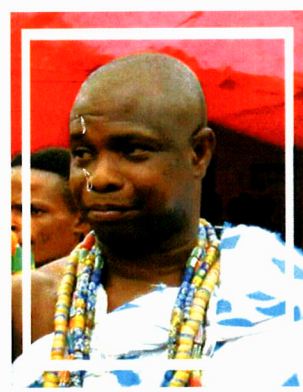
NENE KWEKU TAWIAH AGBLOM I
DORSI



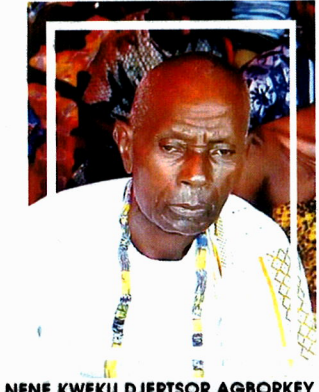
NENE TETTEH EKPA IV
AG. CHIEF OF ASUTSUARE



NENE KWESI NYARKO III
SEWEM



NENE TETTEY KWAO II
LUOM

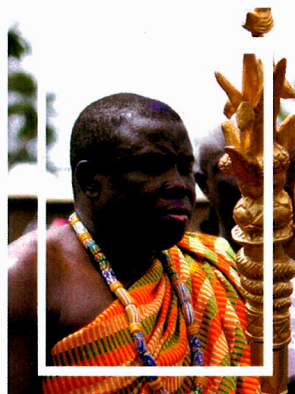


NENE KWEKU DJERTSOR AGBORKEY III
KPATSRDOR

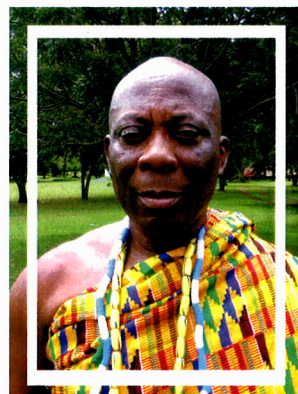


MEMBERS OF THE OSUDOKU TRADITIONAL COUNCIL

SUB CHIEFS



OKYEAME TEYE ABORBI IV
STATE LINGUIST



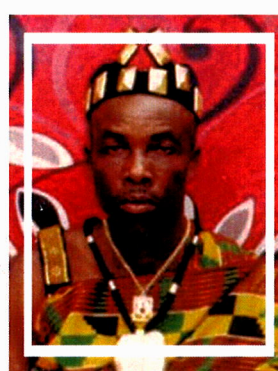
OKYEAME TEYE KWAKU OLEGOR
CHIEF LINGUIST



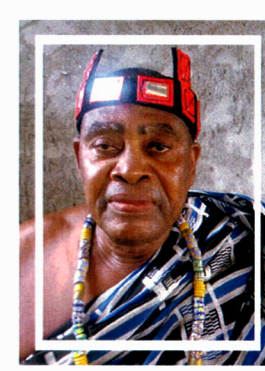
NENE SOKPOLI SIPIM
DORSI



NENE NYAMAA KISSIEDU II
WENGWAM



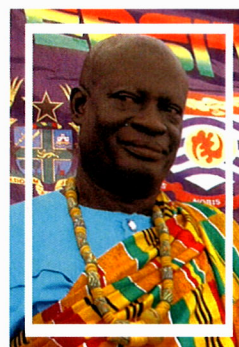
NENE KORSI AGBLEGBE I
DJOGBEDJI



NENE DJORBUAH ADEMAN III
BUAM TSUMKPO

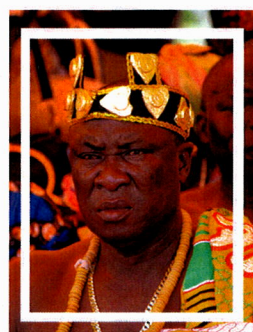


NENE TETTEH ZUTA II
HUAPA ADJAKOPE

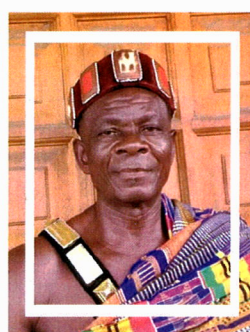


NENE OGAH OSUORAGBO I
AMETAFOR DJORNYA

ASAFOATSEME



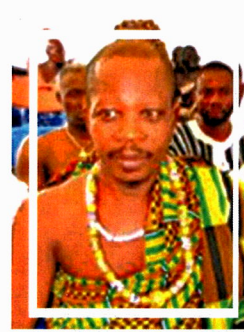
ASAFOATSE PADI AGBLAH VI
KADJANYA



ASAFOATSE TETHEY KLAGBORDJOR II
AGBEKOTSEKPO



ASAFOATSE ATAMA AGBODJA
LANOR - NOR



ASAFOATSE KWESI MAKI II
LANOR



ASAFOATSE NARTEH AKROKU I
NATRIKU TENYA

Your Queen Mothers



Nana Amponsah Dokua III
(Paramount Queenmother of Osudoku Traditional Area)



Nana Labokie I
(Asutsuare)



Nana Ayerko Tamatey I
(Asutsuare Gbese)



Nana Kotobabi I
(Asutsuare Ohuewem)



Nana Manue I
(Torkunya Asutsuare)



Nana Baakey Atamah I
(Lanor)



Nana Dugbakie Nyanya Ablamaa II
(Asutsuare Tsangmer)



Nana Nyanya Agblah
(Kadjanya)



Nana Kokwe Apeabu I
(Akuse Tritiku Stool)

BRIEF HISTORY OF OSUDOKU

| 20

OSUDOKU is one of the major Dangme tribes or identified tribal groupings in Ghana. It is in the Shai-Osudoku District/Constituency of the Greater Accra Region. It is located along the lower range of the Volta River and has a population of about sixty (60) thousand people. The capital is Osuwem, lying about eighty (80) kilometers from Ghana's capital, Accra. The Osudoku Traditional Area, in spite of its proximity to the national capital is basically a rural area.

The Osudoku claim remote Jewish origins. They are said to have migrated from Egypt through Some in Nigeria to Tetetu near Huasti in Togo crossing the Volta River in 1400. They were among the first Dangme speaking tribes to settle at a place called Lorlorov on the Tagologo plains now part of the Accra plains on the Tema-Akosombo highway near present day Asutsuare Junction.

According to Lady Margaret Field, a Government Sociology/Researcher of the Gold Coast, the original founders of Osudoku were two brothers, Mate Aka and Dokuste Peteye, both fathered by Ogbe Assumeng Ankra, the ancient Nadu Priest of Osudoku. The 'OSU' as the Osudokus were originally called, broke up very early in about 1750 (after an internal conflict) into two groups. The party that broke away was led by Matse Nuer (Noi as he was called in Ga) and they went to the coast and dwell among the Ga people at Christiaborg. Even though this group has retained its 'OSU' origin, they have changed their dialect from Dangme to Ga. They have also maintained some cultural links with their original ancestral home in Osudoku. The name "Osudoku" comprises of noun "OSU" and its suffix "DOKU" (a scar in Dangme).

Osudoku literally means "the scar left by the Osu". The people in Osudoku refer to their brethren at Christiaborg as "Ga-Osu".

BRIEF HISTORY OF THE OSUDOKU ANNUAL FESTIVAL

Prior to the arrival of the first Missionaries on Osudoku soil, the people of Osudoku believed in the Supreme Being (Deity) called "NADU" or "WANE ABLAQ". A special ceremony was performed each year to renew the fence around the "Ablao Shrine". This was followed by other customary rites and these activities together formed the Annual Festival called "WORDOM". The preliminary preparations started from the month of February with a total ban on drumming and noise-making. The major activities started from the first Friday in May and ended on the following Tuesday by the Paramount Stool Purification Ceremony and a Durbar of all the Chiefs and the people of the area amidst drumming and dancing, to signify the lifting of the ban on drumming and noisemaking.

These ceremonies together formed, and have continued to be maintained, as the Annual Festival celebrated by the people of the osudoku. It is believed that the special blessings pronounced by the High Priest of the Ablao Shrine during the Festival bring peace and prosperity to all the people in the ensuing year. The Festival provides an occasion for all Osudoku citizens wherever they may be to visit home



Osudoku citizens wherever they may be to visit home and interact with members of the wider family. Family disputes are settled by various Family Heads during the period. There is general merry-making and dancing amidst beating of local drums after the Tuesday when the ban on drumming and noisemaking is lifted. Like many other Traditional Areas in Ghana, the Osudoku Annual Festival (WORDOM) has been the biggest social gathering of the Osudoku Traditional Area.

It was well-patronized in the days gone by. However, the attendance and participation began to dwindle in the 1970s and by 1980 it was almost at the verge of collapse. Two main factors contributed to the near-collapse of the Festival.

ECONOMIC FACTORS

The main economic activities of the area are fishing and farming. The establishment of the Asutsuare Sugar Factory at Asutsuare in the 1960s helped to boost the economic activities in the area. However, the construction of the Akosombo and Kpong Hydroelectric Generation Plants impacted negatively on the economic activities in the area. The regulated flow of water from the dams and the lakes (head ponds) created upstream did not only affect the fishing including oyster harvesting, but also farming in the plains which, after the perennial flooding of the Volta River that filled the creeks and lagoons left behind it silt after the floods subsided, and therefore aided farming. But all these ceased after the implementation of the two hydroelectric projects. The above mentioned factors in addition to the collapse of the Sugar Factory in the late 1970s declined the economic activities in the area, thereby projecting the poverty levels of the citizenry.

SOCIAL FACTORS

There has been a rapid springing up of Charismatic Churches with many of the citizens joining as members. The Christian citizens see the festival as a fetish celebration and therefore do not want to be associated with it. In the early 1990s some prominent and public spirited Osudoku citizens came together to form the Osudoku Development Association (ODA).

The defunct Association with its innovations brought some life back into the Festival. Since then, the Traditional Council had been putting in place Planning Committees every year to organize the Festival but it still faced challenges. Among them are;

1. The perception/notion that the Festival is fetish still persist among a vast majority of the Christian community and therefore they do not attend or participate in it or want to be associated with its activities.
2. The Festival has not been all that development oriented. Most of its activities have always been concentrated on merry-making and was therefore not making the desired impact on the socio-economic development of the area.
3. The Festival is celebrated in May which is the major raining season. Most of its activities are usually disrupted by the rains. Consequently the Festival has not been successful most of the years.

THE OSUDOKU AADEGBOR FESTIVAL

It is from the foregoing that the Osudoku Aadeqbor Festival was born out of the modification, modernization and rebranding of our Annual Festival to meet and compete with Twenty First Century Standards to get everyone on board and more importantly to make it development oriented, however mindful of our history and culture.

The Socio-economic and development activities have been detached from the strict Customary and the festival shifted to September to also make it a relevant to our history, thus our exodus from Osuyom (The Osudoku Mountain - our ancestral home) to Osuwem. Meanwhile the customary rites performed in the first week in May every year will still take place. One of the major innovations is an Annual Development Stakeholders Conference which will discuss developmental challenges and plan for the upcoming year.

This maiden celebration has been christened "OSUDOKU AADEGBOR HISTORICAL AND CULTURAL REBIRTH FOR SOCIO-ECONOMIC DEVELOPMENT"

GOODWILL MESSAGE

**FROM THE MANAGEMENT AND STAFF
OF GOLDEN EXOTICS LTD
TO THE PARAMOUNT CHIEF AND THE PEOPLE OF
OSUDOKU TRADITIONAL AREA
ON THE OCCASION OF THE AADEGBOR ANNUAL FESTIVAL**



GEL is the largest exporter of horticultural products in Ghana and its banana plantation is located at Kasunya in the Osudoku traditional area.

It is also one of the largest employers in Ghana with 2500 permanent workers on its banana plantation at Kasunya. This provides jobs to citizens of Osudoku and beyond. This has led to the transformation of towns such as Asutsuare, Akuse, and Osuwem because of the vibrant economic activities that is taking place in these towns occasioned by the presence of GEL in the community.

As a key member of the Osudoku community, it is with great pleasure to write this goodwill message towards the celebration of the Aadegebor Djehayemi annual festival. The presence of GEL in Osudoku has led to the development of small and medium scale businesses that provide services to the company as well as its workers.

On the social front, GEL is involved in the provision of social services such as roads, bridges, schools, electricity and water in the Osudoku community.

Of particular significance is the donation of a science laboratory to the Osudoku Secondary Technical School, a Vocational Centre at Osuwem, a potable water project for Kasunya, Gozakope and Dunyokope and a four classroom block with offices and store for the Kasunya DA Basic School by GEL and its affiliates such as the GEL Banana farm Fairtrade Premium Committee (FPC) and the Compagnie Fruitiere Foundation.

Furthermore, the company supports cultural activities such as refurbishment of the Osudoku traditional council offices, contributions towards the celebration of festivals and sporting activities by schools in the community. GEL also supports the enhancement of teaching and learning in basic school education by providing reading materials to the schools in the community on an annual basis and also by sponsoring local NGOs specialized in literacy training of pupils in rural communities to help them improve upon their reading skills.

In 2019, GEL and its affiliates plan to provide a hospital for the Osudoku community at Asutsuare, classrooms for the Atrobiny kindergarten and primary School, staff bungalows for the teachers and nurses at Volivo and a police post at Osuwem. On the occasion of the celebration of Aadegebor Annual Festival, the management and staff of GEL wish the Paramount Chief, Divisional Chiefs, Elders and the citizens of Osudoku continuous success, peace and progress.

GOODWILL MESSAGE

SHINEFEEL GHANA LIMITED

We at Shinefeel Ghana Limited cherish our relationship with the Chief and people of the Osudoku Traditional Area.

We share in the common beliefs in Customs, Cultural and Traditions between our people in China and Ghana and hope these may have strengthened and sustained our relations.

As we join you in the celebrations of this Festival, we wish the Paramountcy, the Chiefs and the communities within the Osudoku Traditional Area well in prosperity in the year ahead.

We are proud to be your partners in the process of transforming the Osudoku State in the socioeconomic development and Ghana as a whole.

*Long Live Osudoku State,
Long Live Shinefeel Ghana Ltd.
and
Long Live Ghana.*



ZHENG HUI (KOFI)
GENERAL MANAGER





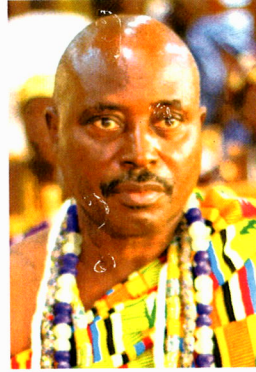
NANA AMPONSAH DOKUA III
SPECIAL ADVISOR



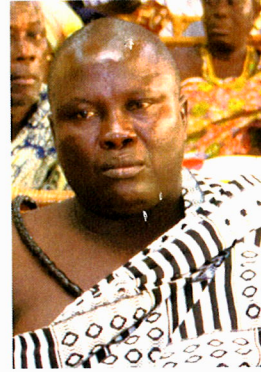
MEMBERS OF THE PLANNING COMMITTEE



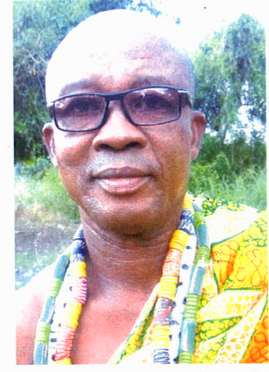
NENE TERKPERTHEY OMERSU V
CHAIRMAN



NENE OGBE ASSUMENG III
VICE CHAIRMAN



NENE NARH GUAMATSU IV
CHAIRMAN - FINANCE



NENE AMANOR AKLEBETO I
SECRETARY



CHARLES HORBEY
DEPUTY SECRETARY



HON. JONATHAN K. KWABLA
ORGANIZER



BENJAMIN ASARE
ORGANIZER/ TREASURER



DANIEL KWESI ADDI BUERNOR
MEMBER



LYDIA AKUFFO
MEMBER/ OBOBU TV



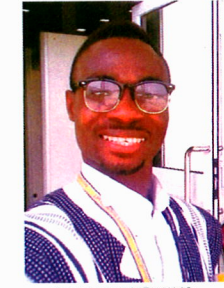
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MEMBER



BISMARK DORMON
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ISAAC KWAMEWAYO
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