

Swearing An OATH of Allegiance as a Factor to Determine the Structure of The Denkyira Kingdom

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Abstract

The study discovered that Akan Customary Law indicated that Denkyirahene was autocratic ruler of Denkyira Kingdom. From 1624 onward every Denkyirahene sworn an oath of allegiance using the state sword (Tiahiabua). The divisional and sub chiefs sworn an oath of allegiance by the order of the newly installed Denkyirahene, Odeefuo Boa Amponsem IV. Divisional and sub chiefs who sworn the oath wore black clothes and people that accompanied them also wore black attire. Queen Mothers in Denkyira State did not take part in the swearing of the oath. Swearing the oath implies that they had accepted to loyal and committed to Denkyira Kingdom. Denkyira Gyamanhene was a sub chief within Denkyira Akwamu Division. Using artifact such as state sword to swear enable the king and his sub chiefs to reassert their commitment to the power and the history of Denkyira. The king's sub chiefs and elders swear utilizing the state sword. Chiefs who refused to swear the oath would be restricted from involving in ancestral rites, entering the stool room and not allowed to access stool regalia. The study generalized that Denkyirahene was a Paramount Chief. The study recommended that family heads in the various palaces of Denkyira should teach chiefs how to swear the oath of allegiance and educate them to understand the side-effects of failing to swear the oath.

Keywords: Swearing, Oath, Allegiance, Factor, Determine, Structure, Denkyira, Kingdom, Covenant, Command, Renew, Preparation, exempted, Divisional chiefs, Sub chiefs, Preparation, Denkyirahene, Implications, Denkyira Gyamanhene, Significance, Brief, History, Cultural, Spiritual, Consequences, Failing.

BACKGROUND OF THE STUDY

Introduction

According to Akan Customary Law Denkyirahene is an autocratic ruler of Denkyira Kingdom. Divisional ; sub chiefs, caretakers and Odikofo swear an oath of allegiance to him using sacred state sword (Tiahiabua). Failure to swear the oath causes serious negative effects.

THE COMMAND TO RENEW THE COVENANT

The newly installed Denkyira Paramount chief, Odeefuo Boa Amponsem IV instructed his divisional and sub chiefs to renew their covenant with Denkyira State. Odeefuo Boa Amponsem IV is the 26th Denkyirahene and known in private life as Oscar Kwame Mensah Kessie. He was formally installed and coronated on 25th October, 2025 at Jukwa in the Central Region of Ghana. They renewed their covenants through swearing an oath of allegiance to him. This event occurred at Amponsem Palace in Jukwa. Due to this, the divisional and sub chiefs of

the various divisions in Denkyira Kingdom sworn an oath of allegiance to him. During the occasion, the sub chiefs were led by their divisional chiefs to swear the oath. The divisional chiefs were sworn in directly by him. Chiefs who did not swear properly were ordered to swear again.

OBJECTIVES OF THE STUDY

- To find out if Denkyirahene is a Paramount Chief
- To find out the implications of swearing an oath of allegiance to Denkyirahene
- To find out if Denkyira Gyamanhene is a divisional chief
- To find out significance of swearing the oath of allegiance
- To culture and spiritual significance of swearing an oath of allegiance

Preparation to swear an oath of allegiance

Swearing an oath of allegiance to a Paramount Chief is not often free of charge. So the chiefs who sworn an oath of allegiance to Denkyirahene paid money. After

swearing an oath, they offered some drinks as thanksgiving. They paid their monies before the date of swearing the oath. The chiefs and their elders wore black clothes but those who accompanied them also wore black attire.

Those exempted from swearing an oath of allegiance: Queen Mothers in Denkyira State did not take part in the swearing of an oath of allegiance to Denkyirahene.

How divisional and sub chiefs swear an oath of allegiance to Denkyirahene: A chief hold Denkyira State Sword in his hands and place it under the feet of Denkyirahene three times. While holding the sword in his hands, he mentions his stool name and names of his ancestors who had died on the Black Stool. And promise to continue the good deeds of his ancestors. He swears except in times of illness. If not illness, he promises to respond to Denkyirahene's call wether morning, afternoon, evening or night. If he fails to respond to his call, he has broken the great oath of Denkyira State. The great oath is Friday and Denkyiraman.

Denkyirahene swears an oath of allegiance: After divisional and sub chiefs had sworn an oath of allegiance, Denkyira Chief linguist stood on behalf of Denkyirahene and vowed to protect them.

Implications of the Swearing An Oath of Allegiance

The divisional and sub chiefs had been incorporated into Denkyira Traditional Council as recognized chiefs. They had accepted to worship Bankam Stool and respected Denkyirahene as their overlord. They had admitted to follow the customs and traditions of Denkyira State. They had accepted to be royal and committed to Denkyira Kingdom. It indicates sacred covenant of fidelity and accord.

Denkyira Gyamanhene Swears an Oath of Allegiance to Denkyirahene

The chief of Denkyira Gyaman (Nana Boa Agyaako III) in the Upper Denkyira West District sworn an oath of allegiance to Denkyirahene on 20th July, 2026. He was led by Nana Pomfo Agyman, Denkyira Abusuapanin to swear the oath. Nana Pomfo Agyman acted as Ayanfurihene's representative, confirmed

that Ayanfurihene was ill and he authorized him to stood on his behalf to introduce Denkyira Gyamanhene as Denkyira Akwamu adontehene. Ayanfurihene is the head of Akwamu Division in Denkyira Kingdom. Denkyirahemaa, Nana Ama Ayensua Saara III declared that Nana Boa Agyaako III was the second in command within Denkyira Akwamu Division. So Nana Boa Agyaako III is not a divisional chief but he is a sub chief within Denkyira Akwamu Division.

Significance of Swearing the Oath of Allegiance

Swearing oath of allegiance confirms pledge, unity, dynastic succession between the ruler, his subjects and the people. It binds sub chiefs, elders and the leader together to maintain unity, sovereignty and ancestral protection of the Denkyira Kingdom. Using sacred artifact such as state sword to swear enable the king and his sub chiefs to reassert their commitment to the power and history of Denkyira. The oath links current leaders to their ancestors creating spiritual protection and perpetuity of the state. In public it determines allegiance, reduces internal conflict and unite all divisions in Denkyira State under one central authority.

Brief History of Denkyira State Sword

The state sword of Denkyira is called "Tiahiabua" which is 435 years old and the oldest Akan State Sword. It was introduced by Denkyirahene, Odeefuo Mumunumfie in 1590 during the early times of Denkyira Kingdom. In 1624 Denkyirahene, Werempe Ampem formally utilized the sword to indicate the sovereign power of the kingdom. From 1624 onward every Denkyirahene sworn in his traditional oath of office using the state sword (Tiahiabua).

Culture and Spiritual Significance of Denkyira State Sword

- Sub chiefs and elders swear their oath using the state sword.
- It stands for royal continuity, ancestral protection and the power of the king.
- A lot of Denkyira regalia and state artifact influence later Akan structure.

Consequences of Failing to Swear an Oath of Allegiance to Denkyirahene

Loss of legitimate customary authority: A chief who refuses to swear the oath is regarded incomplete under customary law. Without invoking ancestors and promising royalty through utilizing historic state sword the chief's enstoolment is not credible. The chief is accepted to be " a chief-in- isolation and lacks acknowledged strength over his subject.

Exclusion from the stool: A chief who refuses to swear the oath should be restricted from involving in ancestral rites and entering the stool room and not allowed to access royal regalia.

Institutional isolation and governance deadlock: The chief is not permitted to attend Denkyira Traditional Council Meetings. He must not involve in socioeconomic and governance decision affecting Denkyira State.

Administrative rejection: The Paramountcy shall not sign gazette form and refuse to forward the chief's name to Regional and National House Chiefs making him nationally unrecognized.

Destoolment and removal: Refusing to swear the oath is considered as an act of rebellion. Denkyira Traditional Council has the right to strip off the chief's title and authority.

Imposition of restriction: The main traditional authority can undermine the unrecognized chief and enforce strict rules on the local population.

Summary of Findings, Conclusion and Recommendations

Summary of findings

The study found out that Denkyirahene had divisional ; sub chiefs who sworn an oath of allegiance to him using sacred state sword (Tiahiabua). Through swearing the oath, divisional and sub chiefs were incorporated into Denkyira Traditional Council as recognized chiefs. Denkyira State Sword stood for royal continuity, ancestral protection and the power of the king. Denkyira Gyamanhene was a sub chief within Denkyira Akwamu Division. The oath links current leaders to their ancestors creating spiritual protection and continuity of the state. Chiefs who refused to swear the oath of allegiance were regarded

as incomplete according customary law. They were not permitted to attend Denkyira Traditional Council Meetings. Denkyira State Sword was known as Tiahiabua, was the oldest Akan State Sword. It was introduced by Denkyirahene, Odeefuo Mumunumfie I in 1590.

Conclusion

The study discovered that Denkyirahene had divisional ; sub chiefs who sworn an oath of allegiance to him. Because of the above mentioned factors, Denkyirahene was recognized Paramount Chief.

Recommendations

Family head: Family heads in various palaces of Denkyira State must educate the chiefs how to swear an oath of allegiance and teach them to understand the side-effects of refusing to swear the oath. Family heads should encourage them to swear the oath as soon as they are enstooled.

References

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