BRIEF HISTORY OF
OKE-ONA EGBA

Alaiyeluwa Oba Dr. Adedapo Adewale Tejuoso
Karunwi III (Oranmiyan)
Osile Oke-Ona Egba
OBA OSILES THAT HAVE REIGNED IN ABEOKUTA SINCE 1897 TO DATE ARE:

1. Oba Karunwi I, the 1st Osile in Abeokuta Reigned from 1897 - 1899. He met Governor McCollum when the Governor summoned all the four Egba Obas (ALAKE Osile Agura and Olowu) to a face to face meeting on the 31st of January, 1898; This had hitherto been a taboo.

2. Oba Sanyaolu Adebare I, as the 2nd Osile reigned from 1900 to 1920; he was a Christian and was given a befitting burial by Rev. Welbom of Wesleyan Church.

3. Oba David Sokunbi Karunwi II was crowned on 04.04.04 i.e. Easter Monday, 4th April 1904 by Bishop Oluwole. He was described as the first educated Christian Oba in Egbaland. Oba Karunwi II joined his ancestors in June 1918.

4. Oba Suberu Adedamola I 1918-1932

5. Oba Adedotun Yesufu 1932 – 1934

6. Oba Emmanuel Sobayo Adebare II 1934- 1944

7. Oba Alimi Adeniran Adedamola II installed in 1951 and reigned till 1988 when he joined his ancestors.

8. Oba Dr. Adedapo Adewale Tejuoso Karunwi III, Oranmiyan – installed 20th May 1989 as the Osile and still reigns to date in Jesus name. (Amen)

Oke-Ona Egba is one of the four strong pillars (sections) that founded and settled in Abeokuta in 1830. The four pillars are - Egba Alake Section (under the Oba Alake), Oke-Ona Egba Section (under Oba Osile), Gbagura Section (under the Oba Agura) and Owu Section (under Oba Olowu).
The important towns that followed Sodeke to settle in Abeokuta on the 5th of August 1830 as listed by A. K. AJISAFE were Ake, Oke (Oke-Ona) Iporo, Ikija, Kemta, Kesi, Ikereku, Idomapa, Ido Orun, Igbein, Igbore, Itoku and Others.

Oke-Ona Egba as exists in Egbaland and Abeokuta today consists of the following Townships in order of seniority:

1. AGO - OKO  
2. IKIJA  
3. ILUGUN  
4. IKEREKU  
5. ILAWO  
6. AGO-ODO  
7. IDOMAPA  
8. IBEREKODO  
9. IMALA  

Those that deflected Egba Alake but are about returning to Oke-Oke-Ona Egba are:

10. IDOFIN  
11. IDERE  
12. EFON  

page 19 of the book of the History of Abeokuta by A. K. Aji safe mentioned the following additional Townships as formally belonging to Oke-Ona Egba:

1. EJIGBO  
2. IJEJA  
3. ERUNBE  
4. IFOTE  
5. ERINJA  
6. IKANNA  
7. IKIRE  
8. ILOGBO  
9. IMO etc  

The Ijaiye people, for instance, on arrival in Abeokuta in the middle of the 19th Century were settled in Ago-Oko, Oke-Ona Egbaland. They should normally be under Oke-Ona Egba, but not surprisingly, the Egba Alake people have wrongly claimed them as part of Egba Alake due to the power of incumbency of the Alake.

POSITION OF OKE-ONA EGBA AND OBA OSILK IN HISTORY

The Osile Oke-Ona was formerly the OLOKO OF OKO who was also formerly the ALAFIN OF OKO in the early days. The throne was founded by ORANMIYAN (Oranyan) who was the son of Okanbi and the grandson of Oduduwa. He was the first Oba to occupy this throne of the Osile at the Old Oko Orile near Ile-Ife. He was first the Alafin of Ile-Ife in those days. He left Ile-Ife and founded and became the first Alafin of Oyo in the Old Oyo township and later left and founded and reigned in the Old Oko Township.
The book of Yoruba history by Rev. Samuel Johnson tells us on page 149 (5th paragraph) that Oko, was the seat of Government of Yoruba land for quite a while before it was moved to Oyo during the reign of Sango.

The throne of the Osile (Oloko) was first occupied by Oba Oranyan (last born of the seven ruling houses of Oduduwa of Yoruba land. The first grandchild of Oduduwa being a female by name, Iyunade, the mother of the first Olowu of Owu). The second occupant of the throne of the Osile (Oloko) was Oba Ajaka - the son of Oranyan. The third occupant of the throne of the Osile (Oloko) was also another son of Oba Oranyan by name Sango who today has become deified throughout Yoruba land including Egbaland.

You can therefore see that the crown of the Osile (now in Abeokuta) is as ancient as any other crown in Yoruba land. For the avoidance of doubt. Oduduwa had a son called Okanbi. Okanbi gave birth to all the seven children who now occupy all the important thrones in Yoruba land. They are, in order of seniority:

1. Iyunade a female child who gave birth to the first Olowu of Owu.
3. The Oba of Benin
4. The Orangun Ila
5. Onisabe of Sabe (Now in the Republic of Benin)
6. Onipopo of Popo (now in the Republic of Benin)
7. Oranmiyan (Oranyan) - the 7th arid last born

He was the only one his father had while on the throne at Ile-Ife. He therefore rightfully also came on the throne at Ile-Ife as Alafin of Ile-Ife. He later left and founded and reigned in the ancient township of Oyo as ALAFIN OYO and also in the ancient township of Oko as Alafin of Oko.

In fact, he reigned and died in Oko and left the seat of Yoruba Government in Oko for quite some time. See History of the Yorubas by Rev. Samuel Johnson Page 12 Paragraph 2. ORANYAN WAS THE PROGENITOR OF THE EGBAS. The crown of the Osile cannot therefore be inferior or subordinate to the Alake's. On the other hand the
Osile can only be superior to the Alake historically. (See History of the Yorubas by Rev. Samuel Johnson Page 14 Paragraph 4).

SETTLEMENT AT IBADAN: After me Egbas were dispatched by war at the Oriles, the Oko people settled along with other Egbas in Ibadan for quite a long time. That is why you will still find a lot of Oko people and compounds in Ibadan today. In fact, when they had to move on, still due to the exigencies of war, they left most of their women behind at Ibadan and moved forward in the direction of Ijebuland where they founded many townships still in existence today e.g. Ijebu Muslim, Idoko etc. A proof of this is the fact that today there is an Oloko of Oko in Ijebu Mushin, History tells us that even the Awujale, the Oloko of Oko of Ijebu Mushin on ground when he first arrived in Ijebuland

SETTLEMENT AT ORILE OKO FORMERLY IN EGBALAND BUT NOW MISTAKENLY IN REMO NORTH LOCAL GOVERNMENT AREA

The Oko People later on founded Orile-Oko, Oke-Ona Egba near Ishara and Ipara in Remoland. Fourteen Obas had reigned in this Orile Oko before the Oke-Ona Egba people decided to move along with the other Egbas in 1830 to settle in Abeokuta for safety sake. Hitherto all Egba settlements had lived independently of one another.

Before the movement to Abeokuta, a team of High Priests (traditional) headed by an Oke-Ona Egba son named TEJUOSO was dispatched to Abeokuta by all the Egbas (Egba Alake, Oke-Ona Egba and Gbagura) to fetch the sand of (he proposed site and then consult the oracle as to whether the Egbas should proceed to settle in Abeokuta or not.

It was this team of high priests headed by Tejuoso that honestly advised the Egbas to proceed to Abeokuta as directed by the Ifa Oracle. They had since been proved right. It was even predicted at that time, that Egba History would change when the 9th Alake comes on throne in Abeokuta. Today we have the 9th Alake sitteth on his throne.
ARRIVAL AT ABEOKUTA -1830

On arrival at Abeokuta we all settled around the Olumo Rock as the safest place in town. You will of course understand that there must have been just a handful of people at that time as the foreigners amongst us started arriving in Abeokuta later, e.g.

The returnees from Sierra-Leone arrived in Abeokuta in the 1840's while Ijaiye's, Ibarapas and the Egbados started arriving in the 1860's.

In those days, in Abeokuta, the Ake people (under Egba Alake) settled amongst the Oke-Ona people near the Olumo Rock. They were surrounded by the Ikija and Ikereku people mostly.

Sodeke (Egba Alake) was the army General who led the Egbas to Abeokuta ably supported by Lunloye (Oke-Ona Egba), Agbo (Gbagara) and Lara (Owu).

Sodeke died in 1845 and until his death he was in charge of affairs in Abeokuta: The Egbas are very familiar with Sodeke's famous last words before he died in 1845.

YORUBA
"Ki ogun maja Ilewo
Ki ogun maja Ibara
Ki won ma le ara Ake da seyin Odi
Aseyin wa aseyinbo,
Ogun ja Ilewo
Ogun Ja Ibara
Ale ara Ake da seyin odi"

TRANSLATED TO ENGLISH MEANS:
"That there should be no war against the Ilewo and Ibara people.
That the Ake people should not be driven to the outskirts of town. In the end, there was war against the Ilewo and Ibara people The Ake people were driven out to the outskirts of town to their present site at Ake in Abeokuta.

The fact remains that the Alee people were driven out of town to the outskirts by the Oke-Ona people in Ikija and Ikereku.
That being so, if anyone group is superior, then the Oke-Ona people must necessarily by superior to the Ake people at least in war.

I have earlier on proved the superiority of the Oke-Ona Egba people historically.

**OBAS IN ABEOKUTA**

The first Alake to be installed in Abeokuta was Okukenu (Egba Alake) in 1854. Ogunbona (an Ikija Oke-Ona Egba man) was almost installed in his stead.

The first Olowu of Owu in Abeokuta was installed in 1855 and the first Agura of Gbagura in Abeokuta was installed in 1870.

The Oke-Ona Egba people refused to install an Osile in Abeokuta because Oko princes were afraid to be installed because of the history of brutality and mode of death of previous Osile due to their ancient brutal and fetish customs - It is a well know adage that he that lives by the sword, well due by the Sword We also know that the greatest sin God detests is Idol Worshipping.

It however soon became very clear that Abeokuta (Egbaland) could not form a United Government in 1897 unless the four sections that actually own Egbaland including Abeokuta (i.e. Egba Alake, Oke-Ona Egba, Gbagura and Owu) took a share in the Government. (See Major John H. Blair’s Intelligence Report on Abeokuta, complied in 1937 when he was a District Officer, Paragraph 54). The then Prince Ladapo Ademola (who later became Oba Alake Ademola the 2nd in 1920) backed by the Governor's advice persuaded the Oke-Ona Egba people to revive the title of Osile, so that the fourth section might have an Oba to represent it. It was thus that the first Osile Oke-Ona Egba, Oba Karunwi I (the maternal great grandfather of the incumbent Osile, Oba Dr. Adedapo Tejuoso, Karunwi III was selected and installed in Abeokuta in 1897.

Thus the establishment of the Egba United Government (E.U.G.) on the 31st of January 1898. Despite the late establishment of the first Oba Osile in Abeokuta, he was still deemed fit to be the number two Oba in Abeokuta, the Alake being regarded as the first, the Agura the 3rd and the Olowu the fourth. This no doubt was in recognition of the historical position of the Osile in the ancient Orile days of the Egbas. It was the power of incumbency of the then Alake and the illiteracy of the then Osile that worked against the then Osile being made the number one Oba in Abeokuta at that time in 1898 instead of the Alake.

1994 -1938: See paragraph 63-68 of John Blair’s Intelligence Report. Paragraph 65 of this Intelligence Report states in part: "In 1925, there were signs of discontent. The Osile was suspended, and later banished for certain Offences and a party made his banishment a ground of opposition to the Alake." It stated further: "Their grievance was partly that the Alake would not exert his influence to save the Osile". Further statement said: "Rumours began to go about the town accusing the Alake of murder and all sorts of crime.'1 Paragraph 67 talks of the maintenance of the independence of the four individual sections and numerous townships. Paragraph 69 -156 would also make a good reading for further information.

The Recommendation on pages 40 and 41 and the Conclusion on pages 42 and 43 of John Blair’s Intelligence report are quite instructive. They must be read to see the extent of the intrigue and perfidy that pervaded the governance of Abeokuta and Egbaland in those days and up till now. It is well known fact that any house built on lies will soon crumble. Hence we are calling for the true position of things to be established in order to set ourselves free (including the Egba Alakes). "Ye shall know the truth and the truth shall set you free." - John 8:32.

ATTEMPTS AT ALTERATIONS TO THE EXISTING ORDER SINCE 1938

1. In 1952, the then Western Nigeria Government tried to solve the problem by making the Osile, the President of the Obafemi Owode District Council, the Agura, the President of the Odeda District Council, the Olowu, the President of the Ifo District Council. This worked for quite some time but short lived because the then Western Region Government decided to change its style of governance.

2. In 1982, the then Ogun State Government of Governor Olabisi Onabanjo made another bold attempt by calling on each of the four divisions of Ogun State to present the names of four Obas from each division for promotion (Paramount)positron."

3. Another attempt was made in 1991 by making the Olowu the consenting authority for Ifo Local Government. The Alake challenged and attempted to foil this effort - precisely the
reason why we Osile, Agura and Olowu) are in court today against the Alake. Despite a
court injunction granted on Friday 23/5/97 restraining the Alake from installing any Oba in
Ifo (Olu of Ifo), the Alake still knowingly went ahead the following day Saturday 24/5/97
with an Ake Crown to install an Olu of Ifo against the existing Court injunction restraining
such installation.

OUR GROUSE

1. Marginalisation
2. Refusal of the Alake to Rotate Paramountcy in Egbaland among the four
sectional Obas (Alake, Osile, Agura and Olowu) as he ought to.

   (a) We came to Abeokuta in 1830 as equal partners
   (b) We did not come here as slaves
   (c) We did not come here as War Prisoners
   (d) There was never a time we had to pay rents (ISAKOLE) to any
       one since we settled here in Abeokuta and Egbaland since 1830.
   (e) If anybody was ever defeated in war since or before we came to
       Abeokuta, it was Egba Alake. Remember, it was Oke-Ona Egba
       who sent the Ake people packing from within the town to the out
       skirts of the then Abeokuta in Ake where they are settled today,

       The inference is that it is the Oke-Ona people who can even claim superiority
       over the Ake people if at all.

RELIEFS SOUGHT

1. There should be an equitable redistribution of our wealth including Chieftancy titles in
   Abeokuta and Egbaland. All developments are predominantly in Egba Alake. Also all our
   visiting (but now resident) friends along with their Obas from-Sierra Leone.

2. Ijaiye, Ibarapa, Egbado (Yewa) are all annexed to Egba Alake under the Alake with the
pieces of land they occupy, why?

ALAKE'S APPOINTMENT

The Alake originally was Alake of Ake. It later clandestinely metamorphosed into Alake of Abeokuta.

The present Alake, Oba Oyebade Lipede was installed on the 5th of August 1972 as the Alake of Abeokuta in the area of the Egba Divisional Council.

He was NOT installed as the Alake of Egbaland. He should therefore revert to his true position.

The Chiefs law categorically states in CAP 20 page 282 that Prescribed authorities in Egba division are as follows:

(a) Alake over Egba Alake Section
(b) Osile over Egba Oke-Ona Section
(c) Agura over Gbagura Section
(d) Olowu over Owu Section

Also note that the DECLARATION FOR the appointment and Installation of the OSILE OR THE AGURA OR the OLOWU does NOT require the consent of the ALAKE. Unlike those of the district Obas.

The Egba Traditional Council membership requires an equitable redistribution. Presently there are four sections to Egbaland and twelve Obas in the Council. Eight of these Obas are under the Alake and belong to Egba Alake section. It is worthy of note of these Eight Obas are NOT EGBAS because they are either Egbados or Aworis - see their "Conference of Egbado Obas Declaration" made at Oronna Hall ILARO on Thursday November 24, 1994 where five of them signed as Egbado Obas -"This is a perfect example of Hunting with the Fox and running with the Deer." It is indeed very dangerous for Egbaland. The destiny of the Egbas are left in the hands of non-Egbas. How wise?

Of these twelve Obas only the Osile belongs to Oke-Ona Egba section and only the Agura belongs to Gbagura section and only the Olowu belongs to Own section. The effect is that
since the Osile. Agura and Olowu are presently not attending the Egba Traditional Council meetings; it is only one section out of four section of Egbaland that is presently carrying on the affairs of Egbaland. This is certainly very unfair AND NEEDS TO BE URGENTLY REDRESSED.

Even if the Osile, Agura and Olowu return to the Egba Traditional Council, what can three Egba Obas effectively do amongst eight Egbado and Awori Obas when they gang up? This is food for thought.

6. The Paramountcy amongst the Obas in Egbaland should now reside amongst the four sectional Egba Obas i.e. Alake, Osile, Agura and Olowu -with each of them being made the President of a Traditional Council to be created.
Egbaland has always been a FEDERATION of four Federating units - Egba Alake, Oke-Ona, Gbagura and Owu sections - since 31st of January 1898.

"ORIGUN MERIN NI EGBA NI."

The emblem of the Egba United Government (EUG) symbolizing the four (4) sections in unity -four equal hands

7. The Government owes us a duty to ensure that Egbaland is no longer wrongly run as a Unitary Government BUT" as a Federation of four Federating unit which was the original intention of our forefathers and our own desire.

Long live Oke-Ona Egba, Long live Egbaland and long live Nigeria.
The Akarigbo requested to be allowed to ask the Oni whether he was not his son. The Elepe asserted that he also was the son of the Oni. The Oni said (to the Interpreter): Thank the Governor thrice for me. A man should speak only what he knows to be true. Only the Akarigbo and the Awujale have the right to wear crowns in Ijebu. Even if Akarigbo is a chicken, he will have his own government and is entitled to wear a crown. Both the Akarigbo and the Awujale had their crowns originally from Ife. I had only been a few days Oni before the present Akarigbo was installed. Before the Akarigbo and Awujale I do not know of the right of anyone else in Ijebu to wear a crown. No one on the face of the earth has the right to give the Elepe of Epe a crown unless the Oni of Ife. Even the Alake of Abeokuta has not this power. The Alake of Abeokuta and the Alafin of Oyo had their crowns originally from the Oni Ife. The Alake of Abeokuta: The Olowu of Owu (Abeokuta): The Alafin of Oyo: The Oba of Ado: The Oshemoye of Ondo: The Awujale of Ode (Ijebu): The Alara of Ara: The Jero of Ijero: The Orogun of Ilia: The Owa of Ilesha: The Alaye of Efon: The Olojude of Ekiti: The Olosi of Osi: The Oru of Otun: The Akarigbo of Remo (Ijebu): The Alaketu of Ebu: The Elekole of Ikole: The Olowo of Owo: The Ewi of Ado: The Oloko of Oko (Abeokuta): The Alagura of Agura (Abeokuta).

In answer to a question from the Governor, the Oni said that he has never before heard of an Elepe assuming the right to wear a crown. The Oni also explained that if a crown had at any time been assigned to an Elepe, that Elepe would have paid the necessary fee. But there 13 was no evidence in Ife that an Elepe has at any time paid this fee.

The Oni further explained that on occasion of original assignment of a crown, a fee of Ife at least was paid to the Oni of Ife. This fee was demanded only from the first ruler of the territory for which the crown is assigned. His successors are not again called upon to pay the fee. But each new ruler on succeeding to his father is required to announce the assumption of
the crown to Ife, and at the same time to send presents and offerings for an auspicious reign. Some great rulers - for example, the Alafin of Oyo - on succeeding to the crown pay over again the fee due to the Oni of Ife. The Oni, also stated that some rulers sent him annual presents, and he showed the Council the horse-tailed stuff, which was sent to him by the Alafin of Oyo. The last ruler that paid for his crown to the Oni of Ife was the Akarigbo of Shagamu.
connection with an admittance of his brother, Prince Dyson. His Excellency also told the Oot that he had received a letter from the Ahik of Absolute, who wrote to be advised of the action of the Oot, and arranged for the Oot to meet the Oot and the Council of Chiefs in order to receive his respects.

Some of the Oot’s dependents resident at Lagos accompanied the Oot to the Government House. His Excellency then paid respect to the Oot, and told him that he would not be present in council after the meeting. His Excellency also said that he expected the Oot and his friends to arrive by the next day.

After the Governor had satisfied himself that the Oot’s wants were duly supplied and his conduct properly studied, his Excellency told the Oot that the Chief that he would not be able to give him what he wanted and need to rest himself before the meeting of Council on the evening.

The Oot and his followers then withdrew.

A meeting of the Central Native Council was held at Government House, commencing at 7 A.M. P.M. on the Governor Sir William Macgregor, M.R., K.C.M.G., C.I.E., president. Besides the members, there were also present, by special invitation, the Oot of Ije, the Ahik of Abokutu and the Ahik of Epe.

The Oot wearing his crown sat on the right hand of the Governor and had his head turned to the Members of Council.

The minutes of the last meeting were read and confirmed.

The Governor opened the Council by observing that it was a special sitting convened for the special purpose of dealing with the crown case of the Oot of Epe.

Before introducing this question, His Excellency informed the Council that he had heard that great honor had been done to the Oot of Ije, and that persons including the Queen had visited him in his absence. The Governor had sent a telegram to the Oot to express his regret, and also £100 for his benefit.

His Excellency again called to the people of the Oot of Ije.

The Governor now addressed Council on the great question of the crown of the Oot of Epe. His Excellency told them, for the purpose of obtaining the necessary information, that he had asked his Excellency the Oot of Ije to be present at the meeting of Council and instruct the members on the great question that was before them.

There was no Chief in Torana who did not know who the Oot was. The greatest Chiefs, including the Alhie of Ije, had been their friends. The second of his nobility, the house of the Oot was the most ancient in Torana until the present day. It remained the only place where the highest distinctions were conferred on the Great Chiefs of Ije. The greatest authority on questions connected with the wearing of crowns was therefore vested on the Oot of Ije. The Governor considered that the Oot had done His Excellency and the Council a great honor in coming to enlighten them on this question. His Excellency desired that the Alhie of Ije, being a Chief, should be invited to attend the meeting.

The Governor then addressed the Alhie of Ije on the special case of the wearing of the crown by the Alhie of Ije, but rather in the general principle involved. First—The dignity, position and authority of the Alhie of Ije and the right of the crown are derived from the crown he wears. If any man is allowed to wear a crown when he has not the right, it will be a serious thing to interfere with it. The Alhie of Ije, therefore, asked the Alhie of Ije to wear the crown and the Council his position and place of authority.

The Alhie of Ije had said that he was not permitted, and the Alhie of Epe on the other hand denied that the Alhie of Epe had this right. If the Alhie of Epe was permitted to wear a crown, he should be allowed to wear it. If he was not permitted, he should not be permitted to wear the crown. The Alhie of Epe, however, had been wearing a crown before the Alhie of Epe had been challenged and objected to the wearing of a crown by the Alhie of Epe. His Excellency therefore asked the Alhie of Epe to speak to the Oot and the Council and his position and place of authority.

The Alhie of Epe respected the Oot and was the son of the Oot.

The Alhie of Epe (to the Interpreter): Thank the Governor for me. A man should not speak with the house of the Oot in his hand. Only the Alhie of Ije and the Alhie of Epe have the right to wear crowns in Ije. Even if the Alhie of Epe is in Ije, he is the head of his government and not entitled to wear a crown. Only the Alhie of Epe and the Alhie of Ije have the right to wear a crown.

The Governor then addressed Council on the great question of the crown of the Oot of Epe. His Excellency told them, for the purpose of obtaining the necessary information, that he had asked the Alhie of Ije to be present at the meeting of Council and instruct the members on the great question that was before them.

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The Alhie of Ije had said that he was not permitted, and the Alhie of Epe on the other hand denied that the Alhie of Epe had this right. If the Alhie of Epe was permitted to wear a crown, he should be allowed to wear it. If he was not permitted, he should not be permitted to wear the crown. The Alhie of Epe, however, had been wearing a crown before the Alhie of Epe had been challenged and objected to the wearing of a crown by the Alhie of Epe. His Excellency therefore asked the Alhie of Epe to speak to the Oot and the Council and his position and place of authority.

The Alhie of Epe respected the Oot and was the son of the Oot.

The Alhie of Epe (to the Interpreter): Thank the Governor for me. A man should not speak with the house of the Oot in his hand. Only the Alhie of Ije and the Alhie of Epe have the right to wear crowns in Ije. Even if the Alhie of Epe is in Ije, he is the head of his government and not entitled to wear a crown. Only the Alhie of Epe and the Alhie of Ije have the right to wear a crown.

The Governor then addressed Council on the great question of the crown of the Oot of Epe. His Excellency told them, for the purpose of obtaining the necessary information, that he had asked the Alhie of Ije to be present at the meeting of Council and instruct the members on the great question that was before them.

There was no Chief in Torana who did not know who the Oot was. The greatest Chiefs, including the Alhie of Ije, had been their friends. The second of his nobility, the house of the Oot was the most ancient in Torana until the present day. It remained the only place where the highest distinctions were conferred on the Great Chiefs of Ije. The greatest authority on questions connected with the wearing of crowns was therefore vested on the Oot of Ije. The Governor considered that the Oot had done His Excellency and the Council a great honor in coming to enlighten them on this question. His Excellency desired that the Alhie of Ije, being a Chief, should be invited to attend the meeting.

The Governor then addressed the Alhie of Ije on the special case of the wearing of the crown by the Alhie of Ije, but rather in the general principle involved. First—The dignity, position and authority of the Alhie of Ije and the right of the crown are derived from the crown he wears. If any man is allowed to wear a crown when he has not the right, it will be a serious thing to interfere with it. The Alhie of Ije, therefore, asked the Alhie of Ije to wear the crown and the Council his position and place of authority.

The Alhie of Ije had said that he was not permitted, and the Alhie of Epe on the other hand denied that the Alhie of Epe had this right. If the Alhie of Epe was permitted to wear a crown, he should be allowed to wear it. If he was not permitted, he should not be permitted to wear the crown. The Alhie of Epe, however, had been wearing a crown before the Alhie of Epe had been challenged and objected to the wearing of a crown by the Alhie of Epe. His Excellency therefore asked the Alhie of Epe to speak to the Oot and the Council and his position and place of authority.

The Alhie of Epe respected the Oot and was the son of the Oot.
THE INSTRUMENT ESTABLISHING THE EGBA OWODE DISTRICT COUNCIL IN
1955 (W.R.N. 170 OF 1955)
(BY THE THEN WESTERN REGION OF NIGERIA STATES IN PARAGRAPH 4 AS
FOLLOWS:}
LETTER FROM DR. A. OGUNLEYE, SECRETARY TO THE OGUN STATE GOVERNMENT OF GOVERNOR BISI ONABANJO TO THE FOUR TRADITIONAL COUNCILS (EGBA, UEBU, REMO AND EGBADO) IN OGUN STATE ON THE 31st OF MAY 1982 REQUESTING EACH COUNCIL TO SUBMIT THE NAMES AND TITLES OF 4 TRADITIONAL RULERS (OBAS) EACH TO BE PROMOTED TO 1st CLASS OBAS (I.E. PERMANENT OBAS OR PARAMOUNT RULERS)
(SEE GOVERNOR ONABANJO'S SUBSEQUENT SPEECH AT THE INSTALLATION OF THE ORIMOLUSI OF IJEBU-IGBO)

31st MAY ’82

OHM. 10/7V/747

The Secretary,
Egba Traditional Council,
Abeokuta North Local Government,
Abeokuta.

The Secretary,
Ijebu Traditional Council,
Ijebu-Ode Local Government,
Ijebu-Ode.

The Secretary,
Ijebu Remo Traditional Council,
Offin Local Government,
Offin.

The Secretary,
Egbado Traditional Council,
Ilaro Local Government,
Ilaro.
UP-GRADING OF CERTAIN OBAS TO FIRST-STATUS

The Governor-in-Council has decided to up-grade some Obas in this state to first-class status. For this purpose, the Council has decided to ask for the views and recommendations of the respective traditional councils regarding which recognized chieftaincies should be accorded first-class status. It is proposed that not more than a total of four recognized chieftaincies will be accorded first-class status in each of the four traditional council areas of the state.

It has also been decided that, under the new system, the payment of the remunerations and allowances of the first-class Obas appointed from a particular Traditional Council area will be the joint responsibility of the Local Government Councils which constitute that particular Traditional Council Area. The right of a first-class Oba to receive an approved remuneration, allowance or benefit, and his conditions of service, will however be regulated by law. The Government will also ensure, through an appropriate amendment to the Local Government Law, that any remuneration, allowance or benefit to which a first-class Oba is entitled in accordance with or under such law, and his conditions of service, will not be withheld or altered to his disadvantage except to such extent as is permissible under any law.

Perhaps, I should make it quite clear that, although the Local Government Councils will carry the burden of paying the remunerations and allowances of first-class Obas, the Obas will actually be paid directly by the State Government out of the funds deducted at source from the statutory allocations of the affected Local Government Councils. This will ensure that the Obas receive their salaries and allowances almost independently of any fluctuations in the financial or other positions of the Local Government Councils.

In view of the financial responsibility of the Local Government for the remunerations and allowances of first-class Obas under the new system, it becomes imperative, and advisable that the number of recognized chieftaincies to be recommended for the first-class status in a particular Traditional Council area should be determined after taking into account the ability of the Local Government Council in the area to pay the remunerations and allowances of its first-class Obas. Accordingly, no Traditional Council is bound to recommend up to the maximum of four prescribed in paragraph 1 above.

5. As the State Government attaches great urgency to this subject, the Governor has directed that this matter be placed before the Traditional Council immediately, as the Government is
anxious to have their recommendation not later than 30th June 1982. You are therefore hereby directed to cause a meeting of the Traditional Council to be held in time to consider the proposals on the preceding paragraphs and thereafter forward to this office not later than the due date the particulars of not more than four recognized chieftaincies that have been recommended by the Traditional Council for up-grading to first-class status.

(Dr. A. Ogunleye),
Secretary to the Government