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## The Selection Process of a King in Oda

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### Abstract

*This study investigated the selection process of a king in Oda. The study was a historical type while a qualitative method was applied. The study investigated the nitty-gritty of selecting a king, the king-makers and their roles, the essence of Ifa oracle and the centrality of Ondo-State government in the process of selecting a king in Oda. Attempt is made to not only reconcile the dissenting views of the subservency of Oda to Akure, but to show the kings that have ruled Oda and Akure respectively. Efforts were directed at examining the ruling houses, burial rites of a demised king, the selection of a regent and the nomination and ascension of a king to the throne in Oda.*

### Introduction

In this paper, attempt is made to investigate the nitty-gritty of selecting a king, the king-makers and their roles, the essence of Ifa oracle and the centrality of Ondo-State government in the process of selecting a king in

Oda. This paper will be in two parts. The first part will discuss the controversial claim that Oda is subservient to Akure and here, attempt will be made not only to reconcile the dissenting views on the subserviency of Oda to Akure, but to show the kings that have ruled Oda and Akure respectively. In the second part of the paper, efforts will be directed at examining the ruling houses, burial rites of a demised king, the selection of a regent and the nomination and ascension of a king to the throne. Let us start our discussion by looking at the history of Oda.

### **The History of Oda**

Much has been said and passed to younger generations about Oda, her people and culture, economy and politics in the light of the tremendous potential of this peaceful town. However, little is known to the outside world of the many exciting tourist attractions available in Oda, historic sites nestled amid rivers and forests, breathtaking mountain vistas, remote creek villages, plantation settlements and wildlife reserves. There are also festivals, music and dance, a rich cultural value down to weekly traditional markets. These are just some of the spectacular sights and attractions awaiting the traveler to Oda<sup>[1]</sup>.

Oda, a town in the South-Eastern part of Akure, the Ondo State capital is about ten kilometres away from the capital city. It shares boundaries with Idanre and Owo local government councils. Oda lies on latitude 7<sup>0</sup>N 15<sup>0</sup>N of the equator and longitude 50 15<sup>0</sup>E of the Greenwich meridian. It is about two hundred and fifty (250) metres above sea level and the land towards Idanre local government hilly and subdued with large granite formation acclaimed to be of volcanic origin. The town enjoys abundant rainfall of over 1.5 mm annually and the South-West winds blows for a considerable part of the year. During the months of December to February, the cooler day continental air from the North-East prevails. The rain of season usually lasts from March to October. There are several accounts of the historical origin of Oda but the two that will be considered for the purpose of this study are: the Ife-Ogbe legend and the Akure legend, while the Ife-Ogbe legend is generally accepted by the majority of the inhabitants of the town, the Akure legend is controversial and very few inhabitants of Oda subscribe to it.

### **Ife-Ogbe legend**

Oda whose real name was "Oodaye" meaning the gate way to earth or you have reached the earth was a satellite town to Ogbe which was founded by

Umologbe, a hunter around 1400-1414 AD. He is said to be one of the sons of Oduduwa, the founder of Ile-Ife, which according to Yoruba mythology was the centre of the universe. Umologbe was said to be a prominent and brave hunter as well as a hard-working farmer. As a hunter, he had as part of his traveling kits, his guns, a relic crown, amulets for all purposes, and deity known as "Eegun Ogbe", which was said to be the origin of Masquerade in Oda. He was said to have had a brief spell alongside Asodeboyede (the founder of Akure) at Oritagun in Akure, before he left and finally settled at Ogbe, a large expanse of land with few settlers (i.e. aborigine) who lived in scattered huts. Ogbe was said to mean quarters or places for the princes. There were about sixteen villages surrounding Ogbe which was then a centre of attraction in the region.

Around Ogbe, there were various tribes that engaged in war with the Akures and the Ogbe people. Such tribes included the Idanres, Owos, and the Binis. The town was intermittently ravaged owing to different wars such as Ipata wars. During the period, war was an inevitable phenomenon and as such, all the traditional rulers in Ogbe always put up a brave defense of the Ogbe territory. Many of the wars were won and some were lost due to different factors. However, there was a very tough war that shook the Ogbe city and its territory during the reign of Oba Opamudasuan. This was called 'Ogun ja ja mose lo', this was supposed to mean a war whereby the enemies are given a tough resistance or tough fight. The classification was meant to make the traditional heads get well prepared and protect the Ogbe city and give its territories sound protection <sup>[2]</sup>. However, the Oba of Ogbe at the time, Opamudasuan had a contrary translation of the preparatory message, which according to Afe, A.E and Okajare, S.T. <sup>[3]</sup> was sent by Ooni of Ile-Ife. He consulted with his Army generals and they resolved that since the war was to be fought with their legs on firm land, a heap of wet mud, that is, beaten earth that would take Ogbe warriors were stationed round the city with their legs inside the wet mud. When Opamudasuan almost completed the preparations for the war, he got words that the Aburu warriors were already approaching Ogbe.

All the warriors were armed with weapons and the traditional ruler together with his war generals' stucked their legs into the beaten earth and waited in that position for war. When Aburu warriors from Benin got to Ogbe and met the warriors in a motionless position inside the mud, they were beheaded in their hundreds. If the preparation had not "cemented" the Ogbe fighters to a

spot, they would have escaped, regrouped to reclaim the City. By this single mistake, Oba Opamudasuan lost his life and all the glories of the ancient city of Ogbe. This made Opamudasuan, the last traditional head of Ogbe.

When Ogbe fell around 1764, young men who were not recruited for the war and who saw the destruction of their ancestral home, escaped to Oda with the surviving women and children. The people of Oda received the Ogbe people who were the inhabitants of their headquarters and were ready to be in peaceful co-existence with them. Oda was initially conceived as a refugee camp for the Ogbe people until their surviving men were strong enough to rebuild their ancestral home. Some of Ogbe people who were outside the community at the time Aburu war was on chose to settle in the places they were, for instance, Akure at the time they heard the news.

During the movement of Ogbe people to Oda, the Moses of the exodus was Prince Ausi. While escaping from the invaders, he had a cap on his head known as "Fila Ojukoba" meaning invisible cap, and this made it impossible for anybody to see him and his entourage. Prince Ausi later became the traditional ruler at Oda because of his status at Ogbe. He got married to a famous woman named Ekusolatan, who according to Afe, E.A and Okajare, S.T. was famous because she was credited with importing the Alaojo festival to Oda from Ekun, whose location remained unknown to the inhabitants of the town till date <sup>[4]</sup>. Prince Ausi bore children named Olumadeji, Adegboye, Olokunolu and Erumola. Olumadeji's eldest son was appointed by his father, Prince Ausi to oversee Ilekun as the Elekun of Ilekun (a vassal chieftaincy under the Olojada) due to his prowess in defending Ilekun, (an outpost settlement of Oda) which was under incessant attacks from tiger and other dangerous wild beasts. His four children constitute the ruling houses in Oda till present.

### **The Akure legend**

This historical account of origin of Oda is controversial and generally unacceptable to a larger percentage of people in the town because it portrays Akure's overlordship over Oda.

In this account, Asodeboyede who is also known as Omo-Ekun, (who believed to be post-humous son of "Ekun", the first son of Oduduwa), lived with the progenitor of the Yorubas, Oduduwa, who was also his grandfather. Oduduwa later re-named (Asodeboyede) Ajapada in endurance of the seven days test given to Omo-Ekun. He was sent out of Ile-Ife with a crown and an

Afose (decreeing amulet) to decree anything he desired. Omo Ekun was believed to have been accompanied by Ogiso, who later became the Oba of Benin, Olojada and Asamo. Omo Ekun's team was left behind by Ogiso at Osu (popularly noted for Akara (bean balls) production) near Ilesa. Omo Ekun left and sojourned for about three years at Igbo Oye, which is located between Efon Alaaye and Aramoko in Ekiti. According to Arifalo, despite Omo-Ekun's astuteness and wits he was not successful, and in his bid to impose an unpopular ruler (himself) on the people, he was later forced to leave Igbo-Oye. It was recorded that Omo-Ekun had earlier been told by his Ifa oracle that he would ultimately settle down permanently at any spot where he would kill an elephant. Omo-Ekun's team moved southwards under the leadership of Olojada, a prominent and skilful hunter. And they reached a point of about six kilometers away from the present location of Akure and settled there. On one of the hunting expeditions which they usually embarked on collectively, Asodeboyede also known as 'Omo Ekun' shot and killed an elephant. He immediately remembered his Ifa Oracle's prediction before leaving Igbo Oye, and settled there. It was at this stage the Olojada left his master, Asodeboyede and founded Oda according to this historical account.

From oral tradition sources and various documented facts, the following are the past OBAS in Akureland<sup>[5]</sup>:

S/No.	Deji's Names	Period of Reign
1.	Asodeboyede	C1150- 1180A.D.
2.	Alakunre	C1180- 1200 A.D.
3.	Ogbolu	C1200- 1225 A.D.
4.	Odoro	C1225 -1245 A.D
5.	Obasisan	C1261 -1277 A.D.
6.	Obarisan	C1261 -1277 A.D.
7.	Otemoye	C1277-1 287 A.D
8.	Imolumode	C1287 – 1299 A.D
9.	Olawako	C1299 – 1305 A.D
10.	Ojauyawa	C1305-1313 A.D.
11.	Obagbeyi	C1313 – 1363 A.D.
12.	Ogoga	C1363 – 1393 A.D.
13.	Eye Aro (Female)	C1393 – 1419 A.D
14.	Elese Obaiya	C1419 – 1434 A.D.
15.	Olofinleyo	C1434 – 1474 A.D.

16.	Olofinjogbaiyawo	C1474 – 1494 A.D.
17.	Obawiye	C1495-1513 A.D.
18.	Obalua	C1513 – 1533 A.D.
19.	Ogunja	C1533 -1554 A.D.
20.	Alaya	C1554 -1576 A.D.
21.	Oriya	C1576- 1599 A.D.
22.	Atakunmosa	C1599- 1623 A.D.
23.	Eleyogbute	C1623 -1648 A.D.
24.	Gbogi	C1648 -1678 A.D.
25.	Amayabekun	C1678- 1705 A.D.
26.	Eyemoin (Female)	C1705- 1735 A.D.
27.	Orudu	C1735- 1758 A.D.
28.	Oodoro	C1758 -1768 A.D.
29.	Arakafe	C1768- 1818 A.D.
30.	Ogungboleju	C1819 – 1823 A.D.
31.	Ausi	C1823-1828 A.D.
32.	Ajalaga	C1828-1832 A.D.
33.	Osuan	C1832 -1834 A.D.
34.	Osapa	C1834 -1846 A.D.
35.	Agboyere	C1846 -1849 A.D.
36.	(Aye Ero) Female	C1850-1851 A.D.
37.	Omoremiosuan	C1851 -1852 A.D.
38.	Ojigigoun	C1852 -1882 A.D.
39.	Odundun	C1882-1890 A.D.
40.	Arosoye	C1890- 1897 A.D.
41.	Afunbiowo (Adesida 1)	C1897- 1957 A.D.
42.	Gbeje Ademugun(Adesida II)	C1957- 1973 A.D.
43.	Gabriel Adelegan (Adesida III)	C1975- 1991 A.D.
44.	Adebobajo Adesida(Adesida IV)	C1991 -1999 A.D.

The following are also the past Obas in Oda according to Awoleye B.A. in the memorandum presented on behalf of Oda community to Ondo-State Chieftaincy Review Commission in respect of Olojada Chieftaincy May. 1977 <sup>[6]</sup>.

S/No.	Deji's Names	Period of Reign
1.	Umologbe	C1400-1414 A.D
2.	Onimona	Not Stated
3.	Aparikan	Not Stated

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4.	Onaouro	Not Stated
5.	Asinrin	Not Stated
6.	Olitini (Female)	Not Stated
7.	Orunmua	Not Stated
8.	Umolumode	Not Stated
9.	Orunmeio	Not Stated
10.	Oalogbe	Not Stated
11.	Oadonaru	Not Stated
12.	Oalokorokoro	Not Stated
13.	Oasodigo	Not Stated
14.	Oaolosukatasu	Not Stated
15.	Oalopo	Not Stated
16.	Oalena	Not Stated
17.	Oadigbo	Not Stated
18.	Oasona	Not Stated
19.	Oasojuorunmowo	Not Stated
20.	Oajagun	Not Stated
21.	Ogbemoyede	Not Stated
22.	Awede (female)	Not Stated
23.	Apele	Not Stated
24.	Olounoro	Not Stated
25.	Alademoyin	Not Stated
26.	Alajaye	Not Stated
27.	Ekunji	Not Stated
28.	Odelua	Not Stated
29.	Orudu	Not Stated
30.	Ademilika	Not Stated
31.	Okiji	Not Stated
32.	Opayebo	Not Stated
33.	Opamudasuan	C. Unknown – 1764 A.D.
34.	Ajale	Not Stated
35.	Omolona	Not Stated
36.	Osunanlukedo	Not Stated
37.	Agedo (Ibariba)	Not Stated
38.	Sikosa (Alias Orijajogun)	Not Stated

39.	Ajigi	Not Stated
40.	Agbedere (Female) (Alias Aberinjalalo, a libaba o lude yeye o lopokiti baba)	Not Stated
41.	Ausi	Not Stated
42.	Olumadeji	Not Stated
43.	Adegboye	Not Stated
44.	Adegbemi	Not Stated
46.	Adegbemi II	(1934 – Oct 12, 1976).
47.	Akosile M.B.	March 22 <sup>nd</sup> till date

Tables 1.1 and 1.2, show that thirty-three kings reigned before the fall of Ogbe, Oda's ancestral City in 1764, a look at table 1.1 shows that the fall of Ogbe coincided with the reign of 28<sup>th</sup> Oba in Akureland. These imply that the two towns might have been in existence separately several years ago. If the claim that Umologbe was subservient to Asodeboyede was genuine, the Akures' would have risen up to protect their territorial integrity during the Benin warriors' invasion. According to Oba Adesida III, the Deji of Akure in his evidence to Morgan Commission in 1977<sup>[7]</sup>:

"In those days, everybody used to serve one certain juju so that they might not fall victim to series of inter-tribal wars and so on. So, Ogbe was the name given to the place where the hunter settled. They have a certain juju there which was represented by an egungun (masquerade) known as "Eegun-Ogbe". Annually Asodeboyede would send certain things to be sacrificed to "Eegun Ogbe".

This show there had been an age-long inter-group relation between Oda and Akure. In conclusion, the Ife-Ogbe legend and Akure legend show that Umologbe was the progenitor of the Oda people and also that their origin could be traced to Ile-Ife.

### **The ruling houses in Oda**

There are three ruling houses in Oda, and they are <sup>[8]</sup>:-

Olumadeji

Adegboye

Okunbadejo

Present Ruling House..... Adegboye

Next Ruling House.....Okunbadejo

The ruling houses in Oda wielded immense power in the selection of a new king. Individuals who are of royal descent not selected by his ruling house cannot contest for the vacant stool of Olojada of Oda, unlike in some Yoruba towns where princes can aspire to be a king even without the support of his ruling house members.

The persons qualified to be proposed as candidates by the ruling house entitled to fill a vacancy in the chieftaincy shall be:

- i. Members of the ruling house
- ii. Of the male line only.

A male who is of matriarchal descent to the throne is also entitled to mount the throne if he is selected by his ruling house. Whoever is chosen by the ruling house must be of good repute and does not suffer from any physical deformity, lunacy or revoking disease<sup>[9]</sup>.

### **The burial rites of a demised king**

Whenever a king dies in Oda, a chief known as "Ajiroba" meaning the king's shadow would go and inform chief "Lisa" who is next in hierarchy to the king." Lisa "by virtue of his office would summon the other chiefs and break the news to them, after which a town crier is sent to summon all the inhabitants of the town to a meeting known as "Ajo llu", where the news of the king's passage to higher glory would be made known to all people.

The burial rites will commence with the dressing up of the king in his full paraphernalia of office and supported with various wooden materials, with some of the symbols of office like horse-tail, beaded sticks, beaded shoes, crowns, clamped to the appropriate part of his body where he normally had them while living. All the people of the land who would have been informed earlier would throng in groups to the palace to pay obeisance to the king. On the evening of that day, the chiefs would shout "Kogberi Koo" meaning the 'un-initiated should leave the palace', at this pronouncement all people present in the palace would leave for home.

All the sacrifices that were made on the day of the king's ascension to the throne would also be offered again at his death and placed at the appropriate

spots in the town. The materials for this sacrifice is non-consistent for kings but based on the dictates of Ifa oracle when selected, thus it may be fish, oil, yam and sword for a particular and cherry for another king<sup>[10]</sup>. The chiefs comprising "Lisa", "Odopetu", "Elemo", "Aro", "Ojomu", "Asae", who are also known as the "IARE" would send a traditionally selected individual, usually a male to the river where the water that was used to bath the king on the day of his ascension to the throne was fetched to go and fetch water that would be used to do the last sacrificial bathing for the king. The dead king after being bathed by the "IARE" would be taken to the forest where the kings are usually buried. Chief "Lisa" with a white cock in hand would lead the procession; the traditional masquerades would have earlier gone to the forest to dig the grave and wait for the procession. All these are done between mid-night and one 'o' clock in the morning. After the performance of all necessary rites, the dead king would be lowered into the grave and the masquerades would fill the grave with the "dug earth" and leave the forest<sup>[11]</sup>.

### **Selection of a regent**

When a king dies and has been buried appropriately with the performance of the necessary rituals, his eldest daughter would reign temporarily in his stead, this process is said to mean "won fi le odu".

The regent would leave her husband and reside at the palace until a new king is selected. All through her reign on the throne, she must not know her husband (i.e. have sexual intercourse with her husband). If the eldest daughter of the king is pregnant at the time of the death of her father, she would be allowed to deliver before being enthroned<sup>[12]</sup>. According to oral sources, it is an abomination for a pregnant woman to mount the throne.

The regent would rule till the day a new king would be selected even if it takes twenty years. After the burial rites made to bury the dead king, the regent would be taken to the palace and would be greeted at the entrance of the palace with the people of the town shouting "Boobaio" meaning honour to the king, seven times<sup>[13]</sup>.

At the selection of a new king, he would be given some traditional materials to be given to the regent who would be at the entrance of the palace to receive the king and his entourage on the day of coronation. At the delivery of these materials to the regent, the people would shout "Boobaio" seven times making it the second time with the one earlier shouted at "Alaojo"

deity's shrine. The regent is usually sent away with gifts and other valuables, after which she can return and be living with her husband <sup>[14]</sup>.

### **The king making council**

The king-makers in Oda consist of the following chiefs <sup>[15]</sup>:

- I. Chief Olisa
- II. Chief Odopetu
- III. Chief Elemo
- IV. Chief Aro
- V. Chief Ojomu
- VI. Chief Asae
- VII. Chief Sao
- VIII. Chief Sasere
- IX. Chief Asamo
- X. Chief Elemikan
- XI. Chief Ajana
- XII. Chief Oloriomo
- XIII. Chief Olobinrin.

The King-Makers are thirteen altogether. The death of any of the King-makers does not stop the selection process of filling a vacant stool in Oda, if they remain only six that are living and other chieftaincy titles are vacant as a result of demise of the occupants. There is the general belief that the remainders are capable of filling the vacant stool without fear or favour <sup>[16]</sup>.

### **The procedures for filling the vacant stool**

From the early times, the ruling houses wield extreme power in the determination of who becomes the next ruler. The eligibility of any individual for enthronement would be traced through either the male or female line, Individuals not nominated from the ruling house that is next in turn could not be considered for screening not to mention being enthroned as obtained in most Yoruba speaking towns like Ondo, Akure, Lagos etc. In

other words, there are always eligible princes who are rendered non-eligible based on non-presentation by their respective ruling houses. Whoever is presented, usually one, if found eligible during the fact findings made by the king-makers from the Ifa oracle would automatically be coronated, and if found wanting, the king-makers would direct the ruling house to start their selection process afresh. In the event that two or more people are presented by a ruling house and two people are found eligible, the king-makers would vote amidst themselves to select either of the qualified two, and if they could not decide unanimously, Ifa oracle would be consulted and his ruling shall be binding on all concerned <sup>[17]</sup>.

In modern times, the following procedures are being followed in filling a vacant stool in Oda <sup>[18]</sup>. As contained in the White Paper on Morgan Chieftaincy Review Commission:

"Within three months after the death of an Oba, the Secretary of the competent Local Government shall ask the ruling house whose turn it is to present a candidate or candidates, to do so within fourteen days from the date of such notification. The Head of the ruling house involved shall summon a meeting of the ruling house, composed according to local tradition, to select a candidate or candidates who will be presented to the kingmakers. The head of the ruling house shall be the chairman at the meeting and he shall call for nominations. Either the Head of the ruling house or the person nominated by the ruling house shall, within three days of the nomination, present the nominated candidate or candidates to the kingmakers for their acceptance or rejection.

The head of the ruling house shall also communicate the name or names of the nominated candidate or candidates to the kingmakers within three days. A copy of the letter shall be sent to the Secretary of the competent Local Government. The kingmakers shall meet within fourteen days of receiving the name or names of the candidate or candidates nominated and consider his or their suitability according to custom. Unless a candidate suffers a disqualification in accordance with the Chiefs Law, his name shall be submitted by the kingmakers for consultation of Ifa (if that is the custom) by a person appointed by them for the purpose. Where however there is no unanimity by the king makers, the kingmakers shall decide the candidate by a simple majority of votes. The election shall take place in the presence of the Secretary of the competent Local Government and the head of the ruling house as observers".

### **The ratification by ondo state government**

The Secretary of the competent Local Government shall send the name of the elected "Oba" to the Department of Chieftaincy and Local Government Affairs in the State Governor's Office. The unit saddled with chieftaincy matters would subsequently prepare an executive memorandum which is a prayer asking for the approval of the Governor of Ondo State and send it to the Ministry of Justice for legal assessment and on the receipt of the sent memorandum from Ministry of Justice, the Department of Chieftaincy Affairs would send it to the State Executive Council for approval. If the approval is given, the State Government would direct the Department of Chieftaincy Affairs to prepare the instrument of office and the staff of office with the date the "Oba" elect would be publicly acknowledged, without these, the individual remains "Oba elect"<sup>[19]</sup>.

The following process can be used by any aggrieved individual to challenge the appointment of an "Oba"<sup>[20]</sup>.

“Any person who is aggrieved by the appointment of another person as an Oba shall within seven days of such appointment institute action at the High Court to challenge the appointment. Any person who intends to institute an action against or challenge such appointment shall give security for: A sum of twenty-five thousand naira in respect of such action instituted against the appointment in any local government headquarters; or

A sum of ten thousand naira in respect of such action instituted against the appointment in towns other than local government headquarters. Any security given in pursuance of subsection (1) of this section shall be paid into the High Court at the same time the necessary court processes are filed”.

The appointment of a person as an Oba is deemed to have been completed on the date of approval of the appointment by the Executive Council in accordance with the provisions of the chiefs edicts and notwithstanding that the appointment of a person as an Oba has been approved by the Executive Council but that such person so appointed is not or has not been presented with the instrument of appointment or staff of office in respect thereof, such person shall function as such and have all the rights and privileges of an Oba. The non-presentation of staff of office does not diminish or abridge the rights and privileges of the Oba.

### Conclusion

The sacrifices to be made before and after the installation of an Oba is strictly based on the dictates of Ifa Oracle during the fact-finding mission of the kingmakers in the process of selecting a suitable person; thus it varies depending on the destiny of individuals<sup>[29]</sup>.

These rites are permanent for the enthronement of an Oba in Oda; after selecting a candidate, the kingmakers shall order the traditional consecration fire to be set. This ceremony lasts nine days, and the next morning after the ceremony, he is pounced upon and given the traditional flogging by the common citizens of the town who will bring him into the full council of the chiefs where he will be handed over to chief "Ologbosere" who will take him to "Oke Igbon" where he will be for seven days.

In the evening of the seventh day, he is presented by Chief "Ologbosere" to the gathering of the people from where Chief "Olikoti" will lead him into the inner chambers of "Alawojo" shrine where chief "Olikoti" in conjunction with Chiefs "Ojomu Aoro, Agbakin, and Ologodo" will invest him with the spirit of his ancestors. Having thus been installed, he is led from the shrine to the gathering of the people outside where he receives the traditional first greetings of the whole people "Boobaio" and then the chiefs pay him obeisance while the people repeat three times their greetings "Boobaio". The "Oba" is subsequently led into the palace where he continues his "Iwuye" ceremony<sup>[30]</sup>.

The views represented in this paper, and any errors that accompany them, are, of course, mine.

## **Endnotes**

1. Website of the Embassy of Federal Republic of Nigeria, Washington D.C. History and Peoples Section.
2. Commemorative Brochure of Oda day festival. (November 22<sup>nd</sup> 25<sup>th</sup>, 1995). pp. 10-11.
3. A.E. Afe and ST. Okajare: History of Oda and Biography of Oba M.B. Akosile.(Olarts Commercial Press .Nigeria) 2001 pp. 13 -28.
4. A.E. Afe and ST. Okajare Op. Cit pp.13 – 28
5. Commemorative Brochure of Oyemekun festival '91 (November 7<sup>th</sup>-10<sup>th</sup> , 1991). pp.5, 26.
6. Memorandum Presented by Awoleye Agunbiade to the Ondo-State Chieftaincy Review Commission in respect of Olojada Chieftaincy (12<sup>th</sup> May, 1977) pp.5-6.
7. A.E. Afe and ST. Okajare Op.Cit. pp. 13-28
8. Interview with Chief Joseph Ibitoye, The Obaloja of Oda. March 9, 2004.
9. Interview with Chief Agbekoyo Fadero Op.Cit
10. Ondo State White Paper on Morgan Chieftaincy Review Commission. (Government Printer) July, 1981, pp. 25-26.
11. Memorandum Presented by Awoleye Agunbiade to the Ondo State Chieftaincy Commission in respect of Olojada Chieftaincy (12<sup>th</sup> May, 1977).
12. Interview with Chief Agbekoyo Fadero (Aged 115) Lisa of Oda April 11, 2004.
13. White Paper on Morgan Chieftaincy Review Commission Op. Cit. pp. 25-26.
14. Interview with Mr. G.K. Akinyemi (Director of Chieftaincy Affairs, Ondo State). July 22<sup>nd</sup>, 2004.
15. Interview with Chief Agbekoyo Op. Cit.

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