

The Ogboni of Egbaland and Constitutional Controversy

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Abstract- The question of who are the Ogboni of Egbaland is one of the major controversial issues which in fact call for deliberation. It is in view of the above fact that the author becks to holistically examine whether reference to Ogboni of Egbaland is exclusively restricted to Ologboni Section alone or includes Ologun, Olorogun and Parakoyi Section of Egbaland among others.

I. INTRODUCTION

Egbaland today comprises of six (6) Local Governments¹ which has been politically delineated as Ogun Central Senatorial District of Nigeria with few other settlements under Remo and Ado-Odo/Ota Local Government which is basically divided into 4 Sections/Provinces namely Egba Alake, Egba Oke-Ona, Egba Agura and Owu. Historians generally agreed that before 1830, Egba people from the time immemorial with exception of Owu settled at a place called Igbo-Egba² (Egba-Forest) under different clanship with their own different *Oba* (King) independence of their own but were later dislodged from Igbo-Egba around 1825 and subsequently settled at Abeokuta after series of tribulation around 1830 from where they spread their tentacles to other Villages that form part of Egbaland today with Abeokuta as the capital as a result of war waged against them by combined effort of Oyo, Ife and Ijebu Warlords.

Also Owu section of Egbaland before now settled among others at a place called Owu-Ipole (also known as Orile-Owu) currently under Osun State but were dislodged by the same forces that dislodged Egba people from Igbo-Egba as a result of which Owu settled with Egba at Abeokuta around 1834 after lots of tribulation³ as well. By the nature of Egbaland, each of the section have ancient settlement order wisely known as township under them and as a matter of fact, Egbaland did not only spread its tentacles from Abeokuta to Villages under them alone but also spread from ancient township of Abeokuta to other settlement known with those ancient township as Abeokuta today. The

ancient township under Egba Alake section are Ake, Ijeun, Oba, Igbein, Ijemo, Itoku, Imo, Emere, Keesi, Ikopa, Iporo, Ijako, Ijoko, Kemta, Iro, Erunwon, Itori, Igboke, Itesi, Itoko, Irowo, Taffin, Adewo, Ijade, Arawo, Sagamu, Abaka, Ijaiye, Agunrodo, Adao and Arawo while the ancient township under Egba Oke-Ona section are Ago-Oko, Ikija, Ilugun, Ikereku, Ilawo, Ago-Odo, Idomapa, Iberekodo, Odo, and Imala.

The ancient township under Egba Agura section are Ido, Ojoo, Owe, Ibadan, Ika, Oje-Ile, Ojesemi, Idere, Ikeye, Ojokodo, Offa, Oorun, Ikereku Idan, Ikereku Iwere, Ijaye Kukudi, Iwo, Iraa and Ijaye Obirintin while the ancient township under Owu Kingdom are Ago-Owu, Apomu and Erunmu. Please note that each of this ancient township have their own independence government⁴ which is divided into Ologboni⁵, Ologun⁶, Olorogun⁷ and Parakoyi⁸ section with exclusion of Owu

⁴ Basically, Egbaland system of governance is confederal in Nature.

⁵ Ologboni section is been governed by Iwarefa Ologboni (the body of six (6) Ologboni most Senior Chiefs who function as Executive Committee of Ologboni section). They are Oluwo, Lisa, Odofin, Aro, Baase and Baala. Oluwo is the head of Ologboni section as well as head of its township with exclusion of Gbagura who have Balogun as the head of the Township instead and Owu Kingdom who have Akogun, Obamaja, Osupori, Oyega Omolashin and Olosi as Iwarefa with Akogun as the head. Other Ologboni Chieftaincy Title are Apena, Baasala, Sagbua, Adila, Aruke, Sanu, Balesi, Bayinbo, Bantun, Bagbile, Losi, Baloye, Bagbimo, Nlado, Legun, Luwoye, Ntoye, Otunbayan, Lemo, Asero, Lisemo, Agbusi, Otunbade, Leragun, Liyebi, Nlosi, Bayan, Asalu, Ilagbe, Emulu, Latemo and Bamokun among others.

⁶ Ologun section is been governed by Iwarefa Ologun (the body of six (6) Ologun most Senior Chiefs who function as Executive Committee of Ologun section). They are Balogun, Otun, Osi, Ekerin, Seriki and Bada. Balogun is the head of Ologun section while other Ologun Chieftaincy Title are Sarumi, Bashorun, Asiwaju, Ogboye, Oganla, Agbaakin, Mayegun, Akinlagun, Apesin, Gbogunniyi, Abese, Aare, Aare-Ona-Kakanfo, Aare-Onibon, Aare-Alasa and Apagun among others.

⁷ Olorogun section is been governed by Iwarefa Olorogun (the body of six (6) Olorogun most Senior Chiefs who function as Executive Committee of Olorogun section). They are Jaguna, Lukotun, Lukosi, Sakotun, Sakosi and Akogun (some town has Jagunmolu instead of Akogun). Jaguna is the head of Olorogun section while other

¹ The six (6) Local Governments are Abeokuta South Local Government, Abeokuta North Local Government, Odeda Local Government, Obafemi-Owode Local Government, Ifo Local Government and Ewekoro Local Government.

² Igbo-Egba is said to stretch from River Oba in the North to Ebute-Metta in the South and from Osun River in the East to Ipokia with Yewa River in the West.

³ The dislodgement of Owu pre-date dislodgement of Egba from Igbo-Egba and as a matter of fact Owu crisis has been partially associated to the cause of dislodgement of Egba.

Kingdom who have both Ologun and Olorogun Section fused together as Ologun Section. Egbaland does not really have much controversy as far as fact peculiar to them and other Yorubaland are concerned but there are series of controversy as far as Egbaland is concerned internally and among the dominant controversial issues⁹ is constitution of Ogboni of Egbaland. Whether the term Ogboni of Egbaland is exclusively refers to Ologboni Section or comprises of Ologboni, Ologun, Olorogun and Parakoyi, Ode, Erelu and Egan section of the Egba.

The fact deduced after clearly merged Egbaland's past with present situation is that in some occasion, reference to Ogboni is said to strictly restricted to Ologboni while sometimes reference to Ogboni is said to comprise of Ologboni, Ologun, Olorogun, Parakoyi, Ode, Erelu and Egan. The implication of the above fact is that what determine the meaning of Ogboni of Egbaland is subject of usage which as a matter of fact appear as major factor behind the constitutional controversy. This Author have clearly observed that the issue of constitution of Ogboni has been dominated with politics due to circumstantial usage of the term which have create avenue for individual set objective at a point in time to be influencing their position because those that belief that Ogboni constitution is beyond Ologboni also have the issue of who is superior among them.

Some Ologboni beliefs that Ologboni are superior to others follow by Olorogun, Ologun and Parakoyi while non Ologboni are contending that Ologboni, Ologun, Olorogun and Parakoyi are equal in status but only have the head of Ologboni (Oluwo) as their head at township level follow by the head of other section with no one playing second fiddle to each other¹⁰.

Olorogun Chieftaincy Title are Egbadia, Eesiki, Laderin, Mogunniyi, Gbanja, Akinsete, Akingbogun, Arogun, Akinyegun, Leragun, Agoro, Lebuute, Eruku, Akinlatun, Toloni, Esija, Lukugbo, Dajunja, Emulu, Agbomodii, Akinsiku, Saliki, Saki, Liseri, Gbopaa and Luponna among others.

⁸ Parakoyi section is been governed by Iwarefa Parakoyi (the body of six (6) Parakoyi most Senior Chiefs who function as Executive Committee of Parakoyi section). They are Olori-Aje, Jagunna-Aje, Jagunmolu-Aje, Lukotun-Aje, Lukosi-Aje and Bada-Aje. Olori-Aje is the head of Parakoyi section while other Parakoyi Chieftaincy Title are Sakotun-Aje, Sakosi-Aje, Babalaje, Oloraje, Asiwaju-Aje, Seriki-Aje, Sarumi-Aje, Yeye-Ajose, Ogboye-Aje, Otunbade-Aje, Iyaloja, Iyalate, Ntoye-Aje among others

⁹ The author have observed with respect that the reason behind controversial nature of Egbaland is based on presence of some Nigerian politicians who introduced cunning way of doing things into the administration of Egbaland coupled with avoidance of truth by some respected figures in Egbaland as a result of selfish desire of those concern figures or selfish interest of belonged section in the chieftaincy administration of Egbaland.

¹⁰ Having Oluwo as the head of the all sections is restricted to township level alone because Balogun Egba

Disappointedly, few people that make attempt to express true desire of the situation of things consciously or unconsciously create more confusion on the ground that the term Ogboni are been used in the same context to refer to Ologboni alone as well as sometimes used to refer to Ologboni, Ologun, Olorogun, Parakoyi, Ode, Erelu and Egan. It is in an attempt to resolve this controversy that the paper beck to holistically consider the brief historical antecedent of Ogboni, the nature of Ogboni of Egbaland and the Ogboni of Egbaland constitutional controversy with restriction to Ologboni, Ologun, Olorogun and Parakoyi.

II. BRIEF HISTORICAL ANTECEDENT OF OGBONI

There are separate accounts of how Ogboni emerged in Yorubaland; each of them relate with separate historical antecedent of Yoruba as a Nation. One body of tradition that beliefs in Ife as cradle of human existence¹¹ stated that Oduduwa suggested to Obatala; his partner in earth creation that a constitution be drawn up and a government should be established with himself as the head which was seriously objected by Obatala on the ground that if such arrangement will be created, he deserved if not higher rank than Oduduwa but equal rank as the person solely saddled with creation of mankind among two of them sent to create the earth coupled with the fact that he is also stronger than Oduduwa. The issue degenerate into crisis among them as a result of which Oduduwa sought alliance of some Elders then among who is Obameri to form Ogboni which was used to defeat Obatala. (J. A. Atanda, 1980:5).

The second account which relates to migration of Yoruba to Ile-Ife¹² stated that Oduduwa wrestled power in contest for

(who is the head of all Ologun and Olorogun Chieftaincy Holders in Egbaland) ranked next to Alake of Egbaland which is follow by Oluwo Egba (which may likely not be the head of Ologboni Egba because whenever all Ologboni Egba are having joint meeting, the meeting point is Ile-Ogboni Itoku (Ogboni Itoku House) under the leadership of whoever is the Oluwo of Ijeun Township. Whereas, the Chieftaincy Title of Oluwo Egba is in rotational between Ijeun and Kemta while the emerged candidate may likely not be the reigning Oluwo of Ijeun Township) even if it is the turn of Ijeun Township to provide candidate.

¹¹ Ife as cradle of human existence theory stated that Olodumare (God) sent Oduduwa and his younger brother; Obatala from heaven to create earth by sand-filled earth that is full of water while Obatala alone was given the task of creating mankind on earth but on their way, Obatala got drunk while Oduduwa proceeded to complete the task through landed at today's known Ile-Ife in Yorubaland. It is the belief that the place where the sand filling started from those days is today's known as Ile-Ife.

¹² Another body of history stated that Yoruba under the leadership of Oduduwa migrated from one Arabian State to their present homestead as a result of political crisis after the rise of Islam. When Oduduwa reach Ile-

hegemony with the aborigines of Ife while Oduduwa formed Conclave of Elders which was used to defeat the opponents hence the emergence of Ogboni in Yorubaland as well as Oduduwa as the head of Yoruba race. Conjunctive reading of this separate account in spite of the differences had shown that Oduduwa struggle for power with another set of people while Ogboni was formed to suppress the opposing alliance. Oduduwa formed Ogboni do have their meeting privately which make it to be tagged secret society. It is the positive oriented result brought by this society that influence their inclusion in the affairs of Yorubaland; hence the emergence of Ogboni in Yorubaland.

The formed Ogboni upon their inclusion in Yorubaland affairs are not the real governing institution but rather group of brave people who provides aids for their community and perform rituals or sacrifice as a means of appeals to gods on behalf of their community which is been done in private which serve as the basis of known them as Conclave of Elders. It is this privacy as an instrument that really make them sacred because any issues that members agreed to be make secret are been kept away from public domain and secretly kept to themselves.

III. THE NATURE OF OGBONI OF EGBALAND

The historical antecedent of Ogboni of Egbaland is unknown but the fact deducible from surrounding circumstance is that Ogboni as a system of governance has been part of Egbaland from their days at Igbo-Egba; their homestead where each of the ancient township that constitute Abeokuta today are independent of their own. Hopefully, it may be that Ogboni was adopted as a result of consequential impact made during leadership struggling era of Oduduwa. Corroborating this, Saburi O. Biobaku (1957:5) stated that the Egba brought the Ogboni institution with them from Ile-Ife and developed it to such an extent that it has become the most characteristic Egba institution. Also F. I. Sotunde (2012:32) stated that there were three stages of the structural development of chieftaincy in Egbaland. The first stage was the pre-Lisabi era where Ogboni emerged as the instrument of governance. What happen before the emergence of Ogboni is difficult to say beyond the realm of anthropological guesswork.

The administration of Egbaland later include those that is now known as Olorogun, Ologun and Parakoyi section in view of the lacunae in the administration of Egbaland as a result of inability of the then Ogboni to successfully secure Egba people coupled with wideness of commerce and trade activities beyond their control as well as the failure to stop the activities of marauders. The fact that is been established here is that Ogboni as a system of governance did not emerged in Egbaland or associated with Egbaland alone but peculiar to the whole Yorubaland though Ogboni of Egbaland is complex than Ogboni of others Yorubaland. Ogboni of Egbaland compare to Ogboni of other Yorubaland is said to be complex than them because the Ogboni of majority of other Yorubaland are still known as sacrifice or rituals performer for their respective community as well as mediators between their Obas and his Chiefs whereas,

Ife, he met an aborigines group of Yoruba speaking people which some historians called Agbonmiregun while some called them Ugboh.

Ogboni of Egbaland are the governing institution of each of the ancient township of Egbaland but some ignorantly described them as Awo or Alawo.

Upon the emergence of Ogboni in Egbaland and before Egba settlement at Abeokuta around 1830, Ogboni main duty was to perform sacrifice as well as propitiation of the gods as well as ancestral consultation of the Ifa Oracle for each of the township that constitute Egbaland at Igbo-Egba during the cause of which non-members are fenced out of its activities; hence the secrecy because it is Egba different Clanship Obas that is in total control of administering their different Clan. Please note that this era is clearly differ from the era of “*Egba ko L’ Olu, gbogbo won ni se bi Oba*” which literary means Egba have no King while all of them act like a King but really means that King in Egbaland is acknowledged as the head of the government alone while Egba Chiefs determine the faith of Egbaland over issues¹³.

It is the believe of this present writer that it is the above fact that drove Saburi O. Biobaku (1957:6) to state that Ogboni stood between the Oba and his subjects, preventing the one from becoming despotic and ensuring proper subordination of the other. Ogboni at this period are misconceived to be the real ruler of the town because of enormous influence each of the clanship Ogboni have over their respective Oba’s decision.

IV. THE OGBONI OF EGBA CONSTITUTION CONTROVERSY

In determine the constitution controversy of Ogboni of Egbaland; the first issue that needs to be noted is that Ogboni of Egbaland are institution of governance which can be view from 2 different perspective namely restrictive sense and elaborate sense. Ogboni of Egbaland can be view from restrictive sense to mean traditional chieftaincy title holders of each of the ancient township that constitute Egbaland collectively while in elaborate sense, Ogboni of Egbaland does not only consist of traditional chieftaincy title holders of each of the ancient township that constitute Egbaland collectively but also include Alake and Paramount Ruler of Egbaland as well as all Sectional Obas in Egbaland¹⁴, District and Other Obas¹⁵ as well as Coronet Obas¹⁶

¹³ The “*Egba ko L’Olu*” era is post Egba sojourn under Maye episode of Egba journey.

¹⁴ Egba Sectional Obas are Osile of Oke-Ona Egba, Agura of Gbagura and Olowu of Owu.

¹⁵ Egba District and Other Obas are Olu of Itori, Olu of Ifo, Olofin of Isheri, Onishaga of Ishaga-Orile, Oniro of Iro, Omala of Imala, Onijale of Ijale-Papa, Olota of Ota,,Olubara of Ibara and Elewo of Ilewo-Orile. Please note that the contention of Isheri, Ishaga-Orile, , Imala, Ota, Ibara and Ilewo-Orile as at today is that they are not part of Egbaland but there are sometimes under over lordship of Alake of Egbaland that is why the stool of monarchical head of those township were grouped since colonial era till today as part of Egba Traditional Council.

¹⁶ The list of Egba Coronet Obas is not close but include Olu of Igbein, Olu of Aga-Olowo, Oniwasinmi of

with all Egba General Chieftaincy Title Holders as well as all Egba Sectional General Chieftaincy Title Holders.

But the constitution controversy which brought about this paper relates with definition of Ogboni of Egbaland in restrictive sense; that is Ancient Township Traditional Chieftaincy Title Holders. By the nature of Egbaland, township governing institution is divided into different sections namely Ologboni, Ologun¹⁷, Olorogun, Parakoyi, Ode¹⁸, Egan¹⁹ and Erelu²⁰. Please note that this classification also applicable to Egba General and Sectional Chieftaincy Title but the issue that calls for determination is whether all these sections constitute Ogboni Egba. It should be noted that the issue whether Ologboni are Ogboni are never controversial because today's known Ologboni are those that have been existing since Egba days at Igbo-Egba as Ogboni who are in-charge of performing sacrifice and rituals as well as propitiation of the gods and ancestral consultation of the Ifa Oracle to ensure peaceful reigned within their community that is why the duty is still exclusively reserved for Ologboni.

And as a matter of fact, Ologboni of Egba are not part of those that ruled Egbaland when they settled at Abeokuta around 1830²¹ while their role has been restricted to performing sacrifice and rituals as well as propitiation of the gods and ancestral consultation of the Ifa Oracle for their respective ancient township and the whole Egbaland. Corroborating this F. I. Sotunde (2012: 54) stated that while it is true that the Ogboni²² as a class apparently played second fiddle to the warlords, given the circumstances at the time, it is not true that the Ogboni were mere passive participants in such matters. The true position is that while warlords and fighting men were the direct physical

Wasinmi, Olu of Ifo, Onikoka of Coker town, Olu of Itori-Odo, Onigbore of Igbo, Olu of obafemi, Olu of Owode-Egba, Olu of Ajura, Olosiele of Osiele, Olu of Odeda, Olu of Orile-Imo, Onipapalanto of Papalanto, Onijagun of Ijagun, Alabalabi of Abalabi, Onibogun of Ibogun, Olu of Ibogun Olaoparun, Olu of Akinale, Alakija of Orile-Ikija, Onijaye of Ijaye-Titun, Olu of Itori-Oke among others.

¹⁷ Ologun are primitively refers to as Jagunjagun.

¹⁸ The modern day practice did not accommodate Ode (Hunters) section as events have overtaken their relevancy.

¹⁹ Egan are part and parcel of Ologboni been in-charge of each of the township forest and henceforth reference to Ologboni shall include Egan.

²⁰ Erelu are female Chiefs under the leadership of Iyalode but some Female Chiefs had Parakoyi with very few as a result of new innovations under Ologun as well as Olorogun. Hence this paper will also silent on Erelu section.

²¹ The leadership of Egba as at that time rest on Chief Sodeke; the Seriki Egba who was later elevated as Balogun Egba which later shifted to Chief Apati; the Bashorun Egba as a result of the demised of Chief Sodeke before the emergence of Oba Okukenu as the first Alake of Egbaland which was restored back to Chief Somoye; the Basorun Egba upon the death of Oba Okukenu.

²² Reference to Ogboni here simply refers to Ologboni.

combatants engaged in battle, the conduct of each war right from the contact with gods and ancestors through the Ifa Oracle to decide whether or not to go to war, to the procurement of provisions, to the logistics, to the propitiation of the Earth and ancestors, to the final blessing of the army just before it marched out into battle – all had input from the Ogboni. As a matter of fact, many of the activities and functions listed here, which had to be undertaken before engaging the enemy, were exclusively the duty of the Ogboni as a class.

Ologboni Egba gradually moved beyond this sacred duty to being a section of traditional governance in Egbaland starting from acting as Regent to Ologun during war time when none of them are at home which was solidify with restoration of overall leadership of Egba from Warrior (Ologun) due to their role in selection and installation of Oba²³. The fact that is been established here is that Ologboni emerged as a section of administration of Egba township at a latter day. On the issue of whether Olorogun are Ogboni, the fact remain that Olorogun are Military and Para-Military Service Provider but have their blood running in the administration of Egbaland around 1770s due to the failure of Ologboni who is exclusively known as Ogboni then to suppress the then oppressive activities of Alaafin of Oyo through his Ilari (Residents) as a result of which Lisabi formed 'Egbe Aaro' (Mutual Society) which was later converted to 'Egbe Olorogun' (Military Society) that was used to massacre almost all the Ilaris that was in Egbaland.

As well as waged consequential war against Oyo warriors; hence the emergence of Lisabi as father of Egbaland as well as inclusion of Olorogun as a section of governance in respective Egba township at Igbo-Egba; hence the inclusion of Olorogun as Ogboni which became something of past by subsequent dislodgement of Egba from Igbo-Egba by combined warriors of Ife, Oyo and Ijebu but latter re-emerged in the administration of Egbaland after Egba settlement at Abeokuta²⁴. This can be infer from speech of immediate past Alake of Egbaland; Oba Mofolorunso Oyebade Lipde on the occasion of the First Lisabi Day of 4th to 8th November 1987 when he stated that Lisabi was the liberator of the Egba people just as George Washington was the liberator of the people who founded the United State of America. When Egba were under the yoke of the Alaafin of Oyo who stationed his intendants the ILARI'S, in the different Egba towns in our Federation in the Egba Forest, it was Lisabi who used the traditional institution of "Egbe Aaro" to build up an army which drove back the punitive expedition sent from Oyo after the Egba had killed off all their Ilari Oppressors.

On the issue of whether Ologun are Ogboni, the fact remain that Ologun are then known to be military as well as solely in-charge of security policy of Egbaland from the days of Egba

²³ It is Ologboni that are Ifa diviner for selection of Obas as well as perform rituals and sacrifice associated with the stool and serve as teachers for Obas at Ipebi (the School of Royalty).

²⁴ That is why Olorogun as a section of governance only exist as an independent section at Township level as there is no known Central Olorogun Egba while their existence at the central has been fused with Ologun Egba and known as Ologun/Olorogun Egba.

sojourn at Maye camp as a result of dislodgement of Egba from Igbo-Egba by combined effort of Oyo, Ife and Ijebu warlords. It is on record that during Egba sojourn at Maye camp, Chief Yisau from Itoko became the first Balogun Egba and later handover to Chief Lamodi from Igbein as a result of old-age while Chief Debokun from Ijeun became the first Seriki Egba who also handover to Chief Denlu and later to Chief Sodeke; also on the basis of old-age. It must be noted that this era did not only result to emergence of Ologun Chieftaincy Title in Egbaland but also result to emergence of Egba General Chieftaincy Title²⁵. It must be noted that it is the failure of Ologboni and Olorogun to safely secure Egba people that resulted to emergence of Ologun section in Egbaland.

It must also be noted that Ologun are in exclusive administration of Egbaland from Maye camp with slighted changes around 1854 when Oba Okukenu was crowned as the first Alake of Egbaland and even extended upon the demised of Oba Okukenu to when Oba Ademola 1 emerged as the second Alake of Egbaland which make them Ogboni from Egba perspective. Please note that in spite of having Obas in Egbaland, Ologun still have overwhelming power in administration of Egbaland then, it is this era that is known as '*Egba ko L' Olu, gbogbo won ni se bi Oba*'²⁶ era. This is contrary to Lanre Davies (2013:4 - 5) account when he stated that the death of Sodeke in 1845 however saw the questioning of the leadership of the war chiefs. This was partly due to the fact that there was no obvious successor of sufficient standing and partly because military interests with the exception of the question of defence against attacks from Dahomey were no longer quite so dominant. Therefore, an Ogboni chief, the Sagbua of Ake, emerged as the leading chief after Sodeke's death and eventually became the first Oba in Abeokuta.

The author did not take cognisance of the fact that it is Chief Apati; the Bashorun Egba that took over mantle of leadership of Egbaland after Chief Sodeke's death while Chief Okukenu; the Sagbua Ake only emerged as the head of Ologboni Egba (A. K. Ajisafe, 1972:74). On Parakoyi issue, some belief that Parakoyi are part of Ologboni which by implication make then Ogboni while other beliefs that Parakoyi are separate section of governance in Egbaland. It must be noted that Parakoyi in Egbaland are separate section²⁷ as well as saddle with control and

management of commerce, trade and industry as well as ensuring existence of law and orders in markets across Egbaland. It is this governing role in the affairs of Egbaland that make them Ogboni from Egba perspective. The fact that has been established so far is that reference to Ologboni in Egbaland has moved beyond reference to rituals and or sacrifice performer as well as propitiation of gods and ancestors as well as Ifa Oracle consultants but have become governing institution in Egbaland which as a matter of fact moved reference to Ogboni beyond Ologboni section to include Ologun section, Olorogun section and Parakoyi section among others. No wonder F. I. Sotunde (2012:47) stated that what has been said here so far applies to other arms of the Ogboni as the traditional government. The Olorogun, the Parakoyi, the Ode, the Egan, the Erelu, and Ologboni together make up the Ogboni and they operate on similar principles, including the qualification of their titles.

The author also stated further having address Ologboni, Olorogun, Jagunjagun (Ologun), Parakoyi, Erelu/Iyalode, Ode and Egan under functions of Ogboni (in General terms) that it is the body of these seven cadres of chiefs at both the general-title and township level plus the Obas that is now known collectively as Ogboni (2013:51).

V. CONCLUSION

The facts that need to be noted here is that just like Nigeria are practicing presidential system of government, Ogboni are the instrument of governance of each of the ancient town of Egbaland with complex definition beyond the known Ogboni at Igbo-Egba to include Ologun, Olorogun and Parakoyi among others. That is why those that are then known as Ogboni have now worn new identity as Ologboni from the time immemorial. It is worthy of notes at this junction that why Ologboni, Ologun, Olorogun and Parakoyi have Iwarefa; that is the body of six (6) Senior Chiefs who function as the Executive Committee of each of the section at Township level, there is nothing like Iwarefa Ogboni while Oluwo, Balogun, Jaguna and Olori-Parakoyi are the body of most Senior Chiefs who function as the Executive Committee of each of the township Ogboni. And it should not be forget that there is nothing like Iwarefa of Ologboni, Ologun, Olorogun and Parakoyi at the central.

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²⁵ Please note that prior to this era, there is nothing like Egba General Chieftaincy Title of Ologboni, Olorogun, Ologun and Parakoyi. What is in existence is Chieftaincy Title of each of the ancient township of Egbaland.

²⁶ It literary means that Egba have no King while all of them act like a King but really means that King in Egbaland is acknowledged as the head of the government alone while Egba Chiefs particularly Ologun Chiefs determine the faith of Egbaland over issues.

²⁷ That is why Parakoyi of each of Egba Ancient Township are meeting at the resident or reserved place of Olori-Aje of each of the township. At Egba Township level, Olori-Aje is the head of Parakoyi of each of the

township. Also all Parakoyi Egba General Chieftaincy Title Holders as well as Sectional General Chieftaincy Title Holders and all Parakoyi Township Chieftaincy Title Holders do meet at the house or reserved place of Olori-Parakoyi Egba who by Egba custom and tradition is also the Olori-Aje Igbore Township. Olori-Parakoyi is synonymous to Traditional Minister of Commerce, Trade and Industry while Olori-Aje is synonymous to Traditional Commissioner of Commerce, Trade and Industry.

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