



Ozi Ikòrò

AFRICAN HISTORY · CULTURE · INDIGENOUS KNOWLEDGE

CULTURAL HERITAGE

Coronation of Obi Ezeagwuna II: *A Chapter of Igbo Tradition in Oligbo Kingdom of Issele-Uku*

By Chukwunwike Ossai

Ozikoro.com · Cultural Heritage · 2 min read

FEATURE
IMAGE

Obi of Oligbo

Article image · caption retained from the published Ozikoro article



Ozi Ikòrò
CORONATION OF OBI EZEAGWUNA II

Coronation of Obi Ezeagwuna II: A Chapter of Igbo Tradition in Oligbo Kingdom of Issele-Uku

By Chukwunwike Ossai · Cultural Heritage · Ozikoro.com

Oligbo ancient Kingdom of Issele-Uku crowned, Obi Nduka Ezeagwuna II, on December 21, 2016

The coronation of Oligbo kingdom, deeply rooted in Igbo sacred rites and customs, showcased the people's dedication towards the preservation of their rich Igbo cultural heritage and it also highlighted the symbol of continuing the authority passed down via generations.

The process of installation begins with the Obi's trip to the palace of Benin, showing the longlasting ties between Oligbo and Benin, this is similar to Nigeria's ties with Great Britain as it echoes the Nigeria's tradition of presidential aspirants, who journey to Chatham House in UK for public engagement and Endorsement, reawakening the historical ties between the UK and Nigeria, as the Nigeria's political foundation started with the Queen of England who made Nigeria a colony of UK.

After returning from Benin, Obi Ezeagwuna II began the observation of several rites that are deeply rooted in Igbo culture, these cultural rites are being carried out under the supervision of Ndi Okpala (elders).

Some of the rites involved —sweeping palace grounds, harvesting palm fruits, and clearing grass, these rites are being observed to show sign of dedication and humility, acting as a mark towards the readiness of the Obi to serve.

After the rites of humility has been carried out, it was time for the Obi of Oligbo to be officially initiated into becoming an Okpala, this is done via the 'Ichi Okpala' ritual, where the Obi will be adorned with the red cap.

The red cap is a crucial symbol of authority in Igbo traditions. The Obi's red cap is then placed with double white feathers, representing the dual roles of the Obi as the leader of Ndi Okpala, also the feathers further affirms the Obi's sovereignty as the king of the community.

The Eze ndi Okpala process was followed by the ritual of Ina Obibi, The Ina Obibi ritual is a rite that requires the Obi to have an unrestrained freedom for one night, it represents the very moment where the Obi would be experiencing absolute liberty, before he dedicates his life to the entire well-being of his people.

The next ceremony is the Ichi Di Ahu Obi, this ceremony takes place to symbolize the Obi of Oligbo taking charge of Ogbeofu community, all villagers are required to leave their houses in the honor of the king. The tradition of Ichi Di Ahu reaffirms the people's bond with the King of the land who was about to lead them.

The moment of coronation unfolded in the room of the palace throne. Where Obi Ezeagwuna II would receive the Ada and Eben, ancient symbol of authority used by old kingdoms of Yoruba and Igbo, this is similar to the mace in Nigerian Senate and staff of ceremony in British Parliament.

The sacred coronation of Obi Ezeagwuna II did not only celebrate the traditional rites of Ndi Igbo but the coronation also reaffirms the cultural values of ndi Oligbo community.

ABOUT THE AUTHOR

Chukwunwike Ossai

An enthusiast in tech with deep passion for studying and showcasing the vibrant cultural heritage of southern Nigeria . Combining my skill with my obsession towards African history and traditions to create contributions that impacts the digital space.



Ozi Ikòrò

History worth reading.

African history · culture · indigenous knowledge
