

CHAPTER C – 6

**CHIEFS (APPOINTMENT, DEPOSITION AND ESTABLISHMENT OF
TRADITIONAL COUNCILS) LAW**

ARRANGEMENT OF SECTIONS

SECTION

1. Title.
2. Interpretation.
3. Qualifications of a Chief.
4. Disqualifications of a Chief.
5. Succession of chieftaincy stool under customary law.
6. Succession of Chieftaincy Stool created by Statute.
7. Time frame for processing an appointment of a Chief.
8. Inquiry into Chieftaincy dispute.
9. Removal of a Chief through improper procedure.
10. Creation of new stool.
11. Chieftaincy declaration.
12. Membership of the Committee.
13. Registration of Chieftaincy declarations.
14. Grading of Chieftaincy stools.
15. Publication of notice in *Gazette*.
16. Request for grading of a Chieftaincy stool.
17. Payment of salaries and allowances.
18. Deposition, suspension and discipline of Chiefs.
19. Oath.
20. Previous Oath.
21. Description of property of a Chief.

22. Illegal installation and obstruction.
23. Conviction.
24. State Council of Chiefs, etc.
25. Functions.
26. Secretary and other staff.
27. Remuneration.
28. Funds of Council.
29. Accounts, records and estimate.
30. Auditing.
31. Establishment of Area Traditional Councils.
32. Membership.
33. Functions.
34. Appointment of Secretary to Area Traditional Council.
35. Local Government Traditional Council.
36. Functions.
37. Title of Chairman of Local Government Traditional Council.
38. Secretary to Local Government Traditional Council.
39. Fund of the Local Government Traditional Council.
40. Area Traditional Council to be self accounting.
41. Nomination of Appointment.

CHAPTER C - 6

CHIEFS (APPOINTMENT, DEPOSITION AND ESTABLISHMENT OF
TRADITIONAL COUNCILS) LAW

KGSL 1 of 1991

KGSL No 7 of 1992

Cap R10.

**A Law to provide for the appointment, deposition and establishment of
Traditional Councils.**

[Date of commencement: 8 June 2006]

1. This Law may be cited as the Chiefs (Appointment, Deposition and
Establishment of Traditional Councils) Law.

Title

2. In this Law unless the context otherwise requires –

Interpretation.

“Chief” means a person whose authority and control is recognized by
a community and is appointed or graded in accordance with the
provisions of this Law or any other law applicable in the State and
includes a traditional ruler;

“Council” includes the State Council of chiefs, the Local Government
Traditional Councils and the Area Traditional Councils;

“Governor” means the Governor of the State;

“kingmakers” means persons who are entitled by customary law or by
operation of law to select or elect and appoint a person as a chief or
holder of a chieftaincy title;

“property” includes residence, regalia and other things whatsoever
attached to a chief by virtue of his chieftaincy;

“recognized chief” means a person appointed to a recognized
chieftaincy stool;

“ruling house” means the descendants of a lineal ancestor entitled in
accordance with the customary law to appoint from among their own

members a candidate or candidates for appointment as a chief or holder of a chieftaincy title;

“ruling house chieftaincy” means a recognized chieftaincy, the holder of which according to customary law is appointed from amongst members of one or more ruling houses;

“State” means Kogi State;

“traditional ruler” means a person who by virtue of his ancestry occupies the throne or stool of an area or who has been appointed to it in accordance with the customs and tradition of the people of that area.

3. A person shall be qualified for appointment as a chief if he –
- (a) belongs to a ruling house by the customary law in force regarding that particular chieftaincy stool;
 - (b) in case of a chieftaincy stool created by statute, he is entitled by operation of the law in force regarding that particular chieftaincy stool;
 - (c) is educated up to at least Primary School Certificate level or its equivalent;
 - (d) is of good character;
 - (e) has not been declared bankrupt;
 - (f) has not been convicted of any capital offence or any offence bothering on dishonesty;

**Qualifications
of a Chief.**

4. A person shall not be qualified for appointment as a chief if –
- (a) he suffers from serious physical infirmity;
 - (b) he is under any law in force –

**Disqualifications
of a Chief.**

- (i) in Nigeria been found or declared to be a lunatic or adjudged to be of unsound mind;
- (ii) has in any part of the Commonwealth been sentenced to death;
- (c) he has been convicted of an offence involving dishonesty and sentenced to imprisonment and has not been granted pardon.

5. Upon the death, resignation or deposition of any chief, the Governor shall approve as the successor of such chief any person appointed in that behalf by the kingmakers under the customary law and if no appointment is made before the expiration of such interval as is usual under the customary law the most senior traditional ruler in status in that domain shall carry out certain duties incidental to the chieftaincy as it may be necessary to perform pending the appointment of the chief by the kingmakers.

Succession of Chieftaincy stool under customary law.

6. (1) Upon the death, resignation or deposition of any chief other than a chief appointed in accordance with the customary law, the Governor shall approve as the successor of such chief, any person appointed in that behalf by the kingmakers in accordance with the provisions of the statute creating the chieftaincy Stool.

Succession of Chieftaincy Stool created by statute.

(2) In the event of a dispute occurring in the appointment of a chief within an interval prescribed by the statute creating the chieftaincy Stool, the Governor shall pending such appointment appoint the most senior traditional ruler in status in that domain as caretaker or a regent as the case may be to exercise the functions of that office:

(3) In all cases the Governor shall not appoint a caretaker or regent from among candidates contesting for that chieftaincy stool or any person who has legitimate claim to that particular chieftaincy stool in dispute.

- | | | |
|-----|---|---|
| 7. | In an appointment to any chieftaincy stool under this Law, the period for processing the application at each level shall not exceed a period of thirty days. | Time frame for processing an appointment of a Chief. |
| 8. | In case of any dispute in the appointment of any chieftaincy stool, the Governor shall constitute a panel of inquiry into the dispute. | Inquiry into Chieftaincy dispute. |
| 9. | Where a chief is removed as a result of improper procedure in his appointment, he shall be qualified to re-contest for the same stool through a proper procedure unless he is otherwise disqualified by the customary law or by operation of law creating that chieftaincy stool. | Removal of a chief through improper procedure. |
| 10. | The Governor may upon a request by a community and by an order published in the <i>Gazette</i> create a new chieftaincy stool and regulate the procedure for ascension. | Creation of new stool |
| 11. | (1) The Governor may constitute a Committee to make a written chieftaincy declaration stating the customary law regulating the selection of a person to be a chief or holder of a recognized chieftaincy stool.

(2) In the case of a ruling house chieftaincy, the declaration shall include –

(a) a statement of the customary law relating to the following – | Chieftaincy Declaration. |

- (i) the number of ruling houses and the identity of each ruling house,
- (ii) where there is more than one ruling house, the order of rotation in which the respective ruling houses are entitled to provide candidates to fill successive vacancies in the chieftaincy;
- (iii) the person who may be proposed as a candidate by a ruling house entitled to fill a vacancy in the chieftaincy;
- (iv) the number and identity of the kingmakers,
- (v) the method of nomination by each ruling house.

(3) In the case of a recognized chief other than a ruling house chieftaincy, the declaration shall contain a sufficient description of the method of selection of the holder of the chieftaincy stool.

(4) In exercise of its powers under this section, the Committee shall ensure that no family is declared a ruling house which is not generally recognized as such at the time of making the declaration by the community with which the chief is associated and in particular shall not declare as a ruling house a family which has been in the remote past so recognized but is not recognized at the time of making the declaration.

12. (1) The members of the Committee shall be appointed by the Governor and shall be composed of a Chairman who shall be a first Class Chief and such other members as the Governor may determine;
- (2) The Chieftaincies in respect of which a Committee may make declarations shall be specified by the order establishing it.

**Membership of
the
Committee.**

(3) The Committee under this section shall have power to review any existing Chieftaincy declaration.

- | | | |
|-----|--|--|
| 13. | (1) A chieftaincy declaration approved by the Governor shall be registered with the State Government and the Department of Local Government and chieftaincy Affairs shall be charged with the registration of all such chieftaincy declarations and from the commencement of this Law, it shall become obligatory for any community having an existing chieftaincy declaration to register same with the State Government. | Registration of chieftaincy declarations. |
| | (2) Any chieftaincy declaration not registered in accordance with this law shall not be recognized by the State Government for any purpose. | |
| 14. | (1) The Governor may approve the grading of a chieftaincy stool as first, second and third class according to the importance of that stool. | Grading of chieftaincy stools. |
| 15. | The Governor shall publish in the <i>Gazette</i> a notice of the grading and upgrading of a chieftaincy stool carried out in accordance with the provisions of this law. | Publication of notice in <i>Gazette</i>. |
| 16. | (1) A request for the grading of a chieftaincy stool to a first, second and third class status shall be made by the Community to the Local Government Traditional Council who shall after due consideration recommend to the Local Government Council concerned and the Local Government Council shall forward its recommendation to the Area Traditional Council concerned. | Request for grading of a chieftaincy stool. |

(2) The Area Traditional Council shall forward its recommendation to the State Council of Chiefs which shall process same to the Governor for approval.

(3) Notwithstanding the provision of subsection (1) of this section, the Governor shall have power to constitute a committee or panel for the review of grading, upgrading and any other matter affecting any chieftaincy stool in the State.

(4) The Governor may approve or disapprove the recommendations of any committee or panel set up in pursuance of subsection (3) of this section.

17. (1) The salaries and allowances of a graded Chief shall be paid by the Government, while the salaries and allowances of an ungraded and unrecognized Chiefs shall be paid by the respective Local Government Councils from an account operated and kept solely for that purpose.

Payment of salaries and allowances.

(2) The Governor shall have power to review and determine the salaries and allowances of all graded chiefs in the State.

18. (1) The Governor may in the interest of peace, order or good governance and after due inquiry and consultation with the persons concerned with the selection and appointment of a chief in accordance with the customary law depose, remove, banish, discipline or suspend any chief whether appointed before or after the commencement of this Law for any act of gross misconduct or upon a request by the people of his domain.

Deposition, suspension and discipline of chiefs.

- (2) Notwithstanding anything contained in this Law no chief shall be deposed, removed, suspended or disciplined on grounds of partisan politics, unless his conduct is inimical to good governance.
19. (1) Any person appointed as a chief before or after the commencement of this Law shall as soon as may be after his appointment take and subscribe to the Oath set out in Schedule 1 before the Governor or such other person as he may appoint. **Oath**
- (2) A Chief who declines, fails or neglects to take or subscribe to the Oath in Schedule I of this Law when the oath is tendered shall be disqualified from the office of a Chief.
20. Nothing contained in this Law shall affect the validity of any Oath taken or subscribed to under any law by any person upon his appointment as a chief before the coming into operation of this Law and such oath shall be as effectual and binding as if taken under the provisions of this Law. **Previous Oath**
21. Where in any criminal proceeding it is necessary to name the person to whom any property belongs and that property is the property of a chief by virtue of his chieftaincy it shall be sufficient to name such chief by which title such chief is known notwithstanding that no person has been appointed or installed as such chief. **Description of property of a chief.**
22. (1) Where a vacancy has occurred in a chieftaincy stool and no person has been approved as a successor thereto by the Governor in accordance with this law, the appointment of any person to such stool in contravention of the provisions of this Law shall be null and void. **Illegal installation and obstruction.**

- (2) Where a person has been approved as a chief, any other person who –
- (a) holds himself out as such chief or wears any of the regalia of such chief; or
 - (b) without the authority of the chief takes possession of the chief's property; or
 - (c) prevents or obstructs the chief or his servants or agents from holding any formal installation of the chief, shall be guilty of an offence.
23. A person convicted of an offence under this Law shall be liable to a sentence of imprisonment for a term which may extend to two years or a fine which may extend to five thousand Naira. **Conviction.**
24. There is hereby established – **State Council of Chiefs etc.**
- (a) the State Council of chiefs made up of members as specified in Schedule II to this Law or any person or persons occupying first or second class stool thereafter; **Schedule II.**
 - (b) the five Area Traditional Councils specified in Schedule III to this Law and **Schedule III.**
 - (c) the Local Government Area Traditional Councils specified in Schedule IV to this Law. **Schedule IV.**
25. (1) The functions of the State Council of chiefs shall be to advise the Governor on – **Functions**
- (a) any matter relating to –
 - (i) customary law;
 - (ii) cultural affairs;

- (iii) inter-communal affairs; and
- (b) the appointment, deposition and discipline of graded chiefs in the State.
- (2) The State Council of chiefs shall be free to advise the Governor on –
 - (a) any matter relating to-
 - (i) the maintenance of public order within the State or any part thereof;
 - (ii) boundary dispute between two or more communities in the State.
 - (b) any matter –
 - (i) threatening or endangering the continuous existence of the cultural life of any community in the State;
 - (ii) relating to religious affairs.
- (3) The State Council of chiefs shall hold a meeting at least once in every quarter of a year.
- 26. (1) There shall be a Secretary to the State Council of chiefs to be appointed by the Governor on such terms and conditions as the Governor may determine. **Secretary and other staff.**
- (2) The Secretary shall be responsible for –
 - (a) summoning of all meetings of the State Council of chiefs upon the direction of the Chairman or upon the request made to the Chairman for a meeting signed by not less than two-third of all members of the State Council of chiefs;

- (b) the recording and keeping of the minutes of every meeting of the State Council of chiefs;
- (c) keeping all books and records and other property of the State Council of chiefs and shall be the custodian of same;
- (d) performing such other duties as the Chairman may direct.
- (3) There shall be such other staff of the State Council of chiefs to be appointed by the Civil Service Commission as may be necessary for the proper and efficient discharge of the functions of the State Council of chiefs.

27. The Secretary and other staff of the Council shall be paid remuneration and allowances from the funds of the Council as may be approved by the Governor. **Remuneration**

28. (1) There shall be a Fund of the State Council of chiefs into which shall be paid – **Funds of Council**

- (a) all monies due and belonging to the Council;
- (b) all monies voted each year by the Government for the expenditure of the Council;
- (c) any other money given to the State Council of chiefs by way of grant or gift.

29. (1) The Council shall maintain and keep proper books of account and record on – **Accounts, records and estimate.**

- (a) all transactions entered into by the Council;
- (b) any other expenditure made by the Council.

(2) The Council shall not later than the 30th day of August in each financial year, submit to the Governor an estimate of its income and expenditure for the next succeeding financial year.

30. (1) The Auditor-General for the Local Government shall audit the accounts of the Council once every financial year. **Auditing**

(2) A copy of the Auditor's report shall be submitted to the Governor by the Auditor-General not later than a month after the completion of the Audit.

31. There is hereby established for the State five Area Traditional Councils namely – **Establishment of Area Traditional Councils.**

(1) the Bassa Area Traditional Council covering Bassa-Komo, Bassa-Nge and Egbira-Mozum Districts;

(2) the Ebira Area Traditional Council covering –

- (a) Adavi Local Government Area;
- (b) Ajaokuta Local Government Area;
- (c) Okehi Local Government Area;
- (d) Okene Local Government Area; and
- (e) Ogori/Magongo Local Government Area.

(3) the Igala Area Traditional Council covering –

- (a) Ankpa Local Government Area;
- (b) Dekina Local Government Area;
- (c) Ibaji Local Government Area;
- (d) Idah Local Government Area;
- (e) Igalamela/Odolu Local Government Area;
- (f) Ofu Local Government Area;

- (g) Olamaboro Local Government Area; and
 - (h) Omala Local Government Area.
- (4) The Koton-Karfe Area Traditional Council covering –
 - (a) Kogi Local Government Area; and
 - (b) Lokoja Local Government Area;
- (5) Okun Area Traditional Council covering –
 - (a) Ijumu Local Government Area;
 - (b) Kabba/Bunu Local Government Area;
 - (c) Mopa Muro Local Government Area;
 - (d) Yagba East Local Government Area; and
 - (e) Yagba West Local Government Area.
- 32. (1) Membership of an Area Traditional Council shall comprise – **Membership.**
 - (a) all the Chairmen of the Local Government Traditional Councils within the Area Traditional Council;
 - (b) all Graded chiefs, that is to say all first, second and third class chiefs within the Area Traditional Council; and
 - (c) all the Secretaries of the Local Government Traditional Councils within the Area Traditional Council.
- (2) The Chairmen of the Area Traditional Councils in the State shall be as follows –
 - (a) the Attah Igala for Igala Area Traditional Council;
 - (b) the Ohinoyi of Ebiraland for Ebira Area Traditional Council;
 - (c) the Ohimege Igu of Koton-Karfe for Koton-Karfe Area Traditional Council;

(d) the Obaro of Kabba for Okun Area Traditional Council;
and

(e) the Aguma of Bassa-Komo for Bassa Area Traditional Council.

33. (1) The functions of an Area Traditional Council shall be – **Functions.**

(a) to advise the State Government and Local Government in area on any matter relating to customary law or cultural affairs; int communal relations and chieftaincy matters that is to say, the appointment, deposition and discipline of graded chiefs in their Areas;

(b) to advise the Local Government Council in its areas whenever requested to do so on –

(i) the maintenance of public order within the area or any part thereof;

(ii) such other matters as the Local Government Council may refer to it; and

(c) where requested by the Local Government to assist in the assessment of community tax in consultation with such Local Government and its subsequent collection.

(2) Members of area traditional council shall meet at least one in every quarter

34. (1) There shall be a Secretary to each Area Traditional Council to be appointed by the Local Government Service Commission.

**Appointment
of Secretary to
Area
Traditional
Council.**

(2) The functions of the Secretary shall be to –

- (a) carry out the day to day administration of the affairs of the Area Traditional Council;
 - (b) make arrangement of meetings of the Area Traditional Council;
 - (c) prepare the agenda and record the minutes of the meetings of the Area Traditional Council.
- (3) The other staff of the Area Traditional Council may be seconded to it by the Local Government Councils concerned.

**Local
Government
Traditional
Council.**

35. (1) There is hereby established in each Local Government Area of the State a Local Government Traditional Council.
- (2) The Local Government Traditional Council shall comprise the following members –
- (a) a Chairman who shall be the first class chief, who is the most senior in the Local Government Area and if there is no first class chief, the most senior second class chief in the Local Government Area;
 - (b) all other graded chiefs;
 - (c) all the district heads in the Local Government Area;
 - (d) any such other number of recognized Traditional Rulers as may be nominated by the Chairman of the Local Government Traditional Council and approved by the Governor.

Functions.

36. (1) The functions of a Local Government Traditional Council shall be –
- (a) to advise the Government through the Local Government Area Chairman on the appointment, deposition and discipline of district heads;

- (b) to advise the Local Government on the appointment, deposition and discipline of gagos, village heads and madakis;
- (c) to propose general policy as advice to the Local Government Council;
- (d) to harmonize the activities of the Local Government Council through discussion of problems affecting the Local Government generally and advising on same –
- (e) where requested by the Governor or the Local Government concerned, assist in assessment of community tax and its subsequent collection;
- (f) to advise on religious matters where appropriate;
- (g) to give support to arts and culture;
- (h) to assist in the maintenance of law and order
- (i) to advise on any matter referred to it by the State;
- (j) to determine questions relating to Chieftaincy matters and control of traditional titles and where such matters are within the exclusive prerogative of the principal chief to give advice thereon where so requested;
- (k) to determine customary law and practice on all matters governed by customary law including land tenure under customary law within the Local Government Area.
- (l) to mobilize the rural people in particular for active participation in community development programmes within their respective areas of jurisdiction;

(2) Members of local government traditional council shall meet at least once a month.

37. The Chairman of a Local Government Traditional Council shall be known and addressed by the Local title appearing in column I directly opposite the respective Local Government Area in column I Schedule V to this law.

**Title of Chairman
of Local
Government
Traditional
Council.**

Schedule V.

38. (1) There shall be a Secretary to each Local Government Traditional Council to be appointed by the Local Government Service Commission.

**Secretary to Local
Government
Traditional
Council.**

(2) The Secretary shall carry out the day to day administration of the affairs of the Local Government Traditional Council under the control or direction of the chairman or local government traditional council.

(3) The Secretary shall be responsible for the following matters –

- (a) making arrangement for the meeting of the Local Government Traditional Council;
- (b) preparing the agenda and minutes of the meetings of the Local Government Traditional Council;
- (c) conveying the decisions of the Local Government Traditional Council to members and where appropriate to other persons or organizations;
- (d) arranging for payment of allowances;

(e) performing all other duties affecting the Local Government Traditional Council as may be specifically assigned to him by the Local Government Traditional Council.

39. (1) The Local Government Traditional Council shall establish and maintain a fund from which shall be defrayed all expenditure incurred by it.

**Fund of the
Local
Government
Traditional
Council.**

(2) There shall be paid and credited to the fund –

(a) such monies as may be voted to the Council by the Local Government in its Area; and

(b) such monies by way of grant-in-aid as may be made to it by the State Government.

40. (1) An Area Traditional Council shall be self accounting.

**Area
Traditional
Council to be
self-
accounting.**

(2) A Local Government Council shall fund its Area Traditional Council and pay three per centum of its monthly statutory allocation to the Department of Local Government and Chieftaincy Affairs for disbursement to the Area Traditional Council.

(3) The provision and maintenance of the vehicle of a graded chief shall be the responsibility of the Local Government Council where such chief resides.

(4) Where an official vehicle is not provided for a graded chief and he uses his personal vehicle for official duties, the Local Government in which the chief resides shall, be responsible for its maintenance and repairs.

(5) The State Government shall bear the medical expenses of all graded chiefs.

**Nomination of
appointment.**

41. Nomination of appointments as a district head, gago or madaki shall be submitted by the community to the Local Government Traditional Council for consideration and ratification by the Ministry of Local Government and Chieftaincy Affairs.

SCHEDULE I

[Section 19]

OATH OF ALLEGIANCE

I..... do solemnly swear/affirm that I will be faithful and bear true allegiance to Kogi State and the Federal Republic of Nigeria and that I will preserve, protect and defend the Constitution of the Federal Republic of Nigeria.

So help me God.

OATH OF OFFICE OF A CHIEF

I..... do solemnly swear/affirm that I will be faithful to Kogi State and the Federal Republic of Nigeria, that as a Chief I will discharge my duties to the best of my abilities faithfully and in accordance with the customs and traditions of my people and the Law, that I will rule my people with Justice and impartiality and strive to preserve the peace and tranquility of my domain.

So help me God.

SCHEDULE II

(Section 24)

The State Council of chiefs shall consist of 1st and 2nd Class chiefs as follows:

S/NO	TITLE	DESIGNATION
	<u>1ST Class</u>	
1	Attah Igala	President
2	Ohinoyi of Ebira Land	Vice-President
3	Ohimege-Igu of Koton Karfe	Member
4	Obaro of Kabba	“
5	Ejeh Ankpa	“
6	Maigari of Lokoja	“
7	Olujumu of Ijumu	“
8	Aguma of Bassa	“
9	Ejeh Dekina	“
10	Olubunu of Bunu	“
11	Onu Egume	“
12	Etemahi Igalamela	“
13	Ejeh Olamaboro	“
14	Ejeh Ofu	“
15	Elegbe of Egbe	“
16	Onu Ibaji	“
17	Elulu of Mopa	“
18	Ologori of Ogori	“
19	Onu Ife Ojogba	“
20	Agbana of Isanlu	“

Chiefs (Appointment, Deposition and Establishment of Traditional Councils) Law

21	Ohi of Adavi	“
22	Ohi of Eganyi	“
23	Ohi of Eika	“
24	Ohi of Ihima	“
25	Ohi of Okengwe/Okene	“
	<u>2nd Class</u>	
26	Onu Onyedega District	“
27	Onu Uje	“
28	Olu of Oworo	“
29	Maiyaki of Kupa	“
30	Asema of Upopovete	“
31	Adogu of Eganyi	“
32	Onu Ankpa	“
33	Achadu Attah Igala	“
34	Ohinoyi of Girinya	“
35	Obobanyi of Emani	“
36	Etsu Bassa Nge	“
37	Ohindase of Okengwe	“
38	Ohiogba of Mozum	“
39	Onu Enjema	“
40	Onu Ojoku	“
41	Onu Abocho	“
42	Ogohi Anyigba	“
43	Onu Unale District	“

Chiefs (Appointment, Deposition and Establishment of Traditional Councils) Law

44	Onu Odolu	“
45	Olugbede of Gbede	“
46	Alaga Ijumu Arin	“
47	Alaga Ijumu Oke	“
48	Olu of Aiyetoro-Gbede	“
49	Olu kiri of Kiri	“
50	Obadofin of Oweland	“
51	Obaro of Odo-Ape	“
52	Madaki of Koton Karfe	“
53	Olu of Oworo	“
54	Aganchu of Kakanda	“
55	Rogan of Eggan	“
56	Alamuro of Amuro	“
57	Onu Ugwolawo & District Head	“
58	Onu Igalogba	“
59	Onu Itobe	“
60	Olu Magongo	“
61	Adeika of Eika	“
62	Ozumi of Okene	“
63	Ochogwu Ogugu	“
64	Oda Ojiji of Imane	“
65	Obaje Otalu of Atabaka	“
66	Omaba of Ogodu	“
67	Olukotun of Ife-Olukotun	“

68	Oba of Ponyan	“
69	Elejuku of Ejuku	“
70	Olu of Okeri	“
71	Elejiba of Ejiba	“
72	Eleri of Odo-Eri	“
73	Elere of Odo Ere	“

SCHEDULE III

[Section 24 (b)]

AREA TRADITIONAL COUNCILS

S/NO	NAME OF TRADITIONAL COUNCIL	COMPOSITION OF THE TRADITIONAL COUNCIL	MEMBERSHIP OF TRADITIONAL COUNCIL	MEETING VENUE
1	Igala	Ankpa, Ibaji, Idah, Igalamela/Odolu, Ofu, Olamaboro and Omala	All first, second, third class Chiefs and other recognized traditional Rulers	Idah
2	Ebira	Adavi, Ajaokuta, Ogori/Magongo, Okehi and Okene	-do-	Okene
3	Koton Karfe	Lokoja and Kogi	-do-	Koton Karfe
4	Okun	Ijumu, Kabba/Bunu, Mopamuro, Yagba East and Yagba West	-do-	Kabba
5	Bassa	Bassa Komo, Bassa-Nge and Ebira Mozum	-do-	Oguma

SCHEDULE IV

[Section 24 (c)]

LOCAL GOVERNMENT TRADITIONAL COUNCILS

S/NO	NAME OF TRADITIONAL COUNCIL	THE COMPOSITION OF THE TRADITIONAL COUNCIL	MEMBERSHIP
1	Adavi LGA	Ohi of Adavi	All Graded Chiefs, All District Heads, All nominated Chiefs.
2	Ajaokuta “	Ohi of Eganyi	“
3	Ankpa “	Ejeh Ankpa	“
4	Bassa “	Aguma of Bassa	“
5	Dekina “	Ejeh Dekina	“
6	Ibaji “	Onu Ibaji	“
7	Idah “	Attah Igala	“
8	Igalamela/Odolu “	Etemahi of Igalamela	“
9	Ijumu “	Olujumu of Ijumu	“
10	Kabba/Bunu “	Obaro of Kabba	“
11	Kogi “	Ohimege Igu of Koton Karfe	“
12	Lokoja “	Maigari of Lokoja	“
13	Mopamuro “	Elulu of Mopa	“
14	Ofu “	Ejeh of Ofu	“
15	Ogori/Magongo “	Ologori of Ogori	“
16	Okehi “	Ohi of Ihima	“
17	Okene “	Ohinoyi of Ebiraland	“
18	Olamaboro “	Ejeh of Olamaboro	“
19	Omala “	Onu Ife – Ojogba	“
20	Yagba East “	Agbana of Isanlu	“
21	Yagba West “	Elegbe of Egbe	“

SCHEDULE V

S/NO	LOCAL GOVERNMENT AREA	CHAIRMAN OF TRADITIONAL COUNCIL
1	Adavi	Ohi of Adavi
2	Ajaokuta	Ohi of Eganyi
3	Ankpa	Ejeh Ankpa
4	Bassa	Aguma of Bassa
5	Dekina	Ejeh Dekina
6	Ibaji	Onu Ibaji
7	Idah	Attah Igala
8	Igalamela/Odolu	Etemahi of Igalamela
9	Ijumu	Olujumu of Ijumu
10	Kabba/Bunu	Obaro of Kabba
11	Kogi	Ohimege Igu of Koton Karfe
12	Lokoja	Maigari of Lokoja
13	Mopamuro	Elulu of Mopa
14	Ofu	Ejeh Ofu
15	Ogori/Magongo	Ologori of Ogori
16	Okehi	Ohi of Ihima
17	Okene	Ohinoyi of Ebiraland
18	Olamaboro	Ejeh of Olamaboro
19	Omala	Onu Ife-Ojogba
20	Yagba East	Agbana of Isanlu
21	Yagba West	Elegbe of Egbe

CHAPTER C – 6

**CHIEFS (APPOINTMENT, DEPOSITION AND ESTABLISHMENT OF
TRADITIONAL COUNCILS) LAW**

SUBSIDIARY LEGISLATION

1. Maigari of Lokoja (Procedure for Selection) Orders.
2. Ohi in Ebira Land (Ascension to Stool) Orders.
3. Igala Area Traditional Council (Modification of Native Law and Custom) Order.

CHAPTER C - 6

**CHIEFS (APPOINTMENT, DEPOSITION AND ESTABLISHMENT OF
TRADITIONAL COUNCILS) LAW**

MAIGARI OF LOKOJA (PROCEDURE FOR SELECTION) ORDER

PARAGRAPHS

1. Title.
2. Interpretation.
3. Appointment of the Maigari of Lokoja.
4. Deposition of the Maigari.
5. Oath to be taken by Maigari.
6. Effect of not taking the oath.
7. Vacancy.
8. The Ruling Houses.

CHAPTER C – 6

MAIGARI OF LOKOJA (PROCEDURE FOR SELECTION) ORDER

KGSL 1 of 1991.
Cap R10.

[Dated of commencement: 12 November, 1992]

1. This order may be cited as the Maigari of Lokoja (Procedure for Selection) order. Title.

2. In this Order unless the context otherwise requires – Interpretation.

3. "Kingmakers" means the persons appointed as such from all the ruling houses who have the right to ascend to the throne of Maigari of Lokoja;

"Maigari" means a person appointed as Maigari of Lokoja by the Kingmakers whose appointment is approved by the Governor as such;

"State" means Kogi State.

3. (1) Upon the death, resignation or deposition of the Maigari of Lokoja the Governor may in consultation with the Council approve as the successor of such Maigari, any person appointed in that behalf by those entitled by tradition to appoint in accordance with such tradition and if no appointment is made before the expiration, the Governor may by himself appoint such a person as he may deem fit and proper to carry out such duties incidental to the headship of Lokoja as may be necessary to perform. Appointment of the Maigari of Lokoja.

(2) In the case of any dispute the Governor, after due inquiry and consultation shall be the sole judge as to whether any

appointment of Maigari has been made in accordance with the tradition.

4. The Governor after due inquiry and consultation with the Council and any other persons concerned with the selection of Maigari, may depose such Maigari if he is satisfied and supported by at least two-thirds of the Council that the deposition is required in accordance with tradition or is necessary for the preservation of peace, order and good government. Deposition of the Maigari.
5. Any person appointed as Maigari shall as soon as may be after his appointment take the Oath set out in the Schedule before the Governor or such other person as he may appoint. Oath to be taken by Maigari..
6. (1) The Maigari shall not be qualified to hold or perform the functions of his office unless he has taken or subscribed to an Oath in accordance with section 5 of this Order. Effect of not taking the Oath.
(2) Any Maigari who fails to take or subscribe to the Oath in accordance with section 5 shall upon assumption of office vacate such office after the expiration of three months.
7. (1) Where a vacancy has occurred in respect of the stool of Maigari and no person has been approved as successor thereto by the Governor in accordance with the provisions of this Order or any applicable Order, any person who installs or purports to instal a person as such Maigari or any person who permits himself to be installed as such shall be guilty of an offence. Vacancy.
(2) Any person who –

- (a) installs or purports to instal a person not approved by the Governor; or
 - (b) not being the person approved by the Governor permits himself to be installed as the Maigari;shall be guilty of an offence.
- (3) Where a person has been approved as the Maigari, any person, who holds himself out as such Maigari or wears any of the regalia of such Maigari shall be guilty of an offence.
- (4) Where a person has been approved as the Maigari, any other person who –
 - (a) without the authority of the Maigari takes possession of any property attached to the Maigari stool; or
 - (b) prevents or obstructs the Maigari or his authorised servants or agents from taking possession of any property, shall be guilty of an offence.
- (5) Any person who prevents or obstructs the holding of a formal installation ceremony or any other traditional ceremony connected with the installation of a person whose appointment as a Maigari has been approved by the Governor shall be guilty of an offence.
- (6) A person convicted of an offence under this section shall be liable on conviction to imprisonment for a term which may extend to two years or with fine of up to fifty thousand naira.

8. (1) For the purposes of the selection of the Maigari of Lokoja there shall be the following ruling houses, namely the –

The Ruling Houses.

- (a) Bassa Nge;
- (b) Igala;
- (c) Ebira
- (d) Oworo;
- (e) Egbura;
- (f) Hausa;
- (g) Kakanda/Nupe and
- (h) Okun

(2) The Leaders of the aforementioned ruling houses shall constitute a body of kingmakers to select a new Maigari from one of the ruling houses on rotational basis.

THE SCHEDULE

I,.....do swear that I will well and truly serve the Government and the people of Kogi State of Nigeria in the office of Maigari of Lokoja and will uphold the Order having effect in Kogi State of Nigeria and the lawful commands of the Government of Kogi State of Nigeria; that I will cherish in my heart no treachery or disloyalty; that I will perform the functions of my office with justice and impartiality; and that I will do my duty without fear or favour, affection or ill – will. So help me God

CHAPTER C - 6
CHIEFS (APPOINTMENT, DEPOSITION AND ESTABLISHMENT OF
TRADITIONAL COUNCILS LAW

Ohi in Ebiraland (Ascension to the Stool) Order

[Date of commencement: 8 June, 2006]

- | | | |
|----|---|--|
| 1. | This Order may be cited as the Ohi in Ebiraland (Ascension to the Stool) Order. | Title. |
| 2. | <p>In this Order, unless the context otherwise requires, the following expressions shall have the meanings assigned to them respectively.</p> <p>“Council of Kingmakers” means the Council of Kingmakers for the election of Ohi in the five Traditional Districts of Ebiraland;</p> <p>“Government” means Kogi State Government;</p> <p>“Ohi” means the paramount ruler of each of the five Traditional Districts in Ebiraland and shall be of first class status;</p> <p>“Traditional Districts” means the five Traditional Districts in Ebiraland.</p> | Interpretation. |
| 3. | <p>(1) There is hereby established stool of Ohi in the five Traditional Districts of Ebiraland.</p> <p>(2) The stool shall be of first class status.</p> | Establishment of Ohi Stool in Ebiraland. |
| 4. | <p>The five Traditional Districts of Ebiraland (in alphabetical order) and their native constituent clans are:</p> <p>(A) ADAVI DISTRICT</p> <p style="padding-left: 20px;">The clans are:</p> <p style="padding-left: 40px;">(i) Adeika</p> <p style="padding-left: 40px;">(ii) Aniku</p> | Composition of the traditional Districts in Ebiraland. |

- (iii) Uhuami
- (iv) Uka
- (v) Upopuvete

(B) EGANYI DISTRICT

The clans are:

- (i) Anavapa
- (ii) Anese
- (iii) Ani Ikere
- (iv) Ani moche
- (v) Ani mode
- (vi) Ani mokuta
- (vii) Ani Ogodo
- (viii) Anivasa
- (ix) Apasi
- (x) Azu
- (xi) Ede
- (xii) Eheda
- (xiii) Enevara
- (xiv) Ezi ododo
- (xv) Idu
- (xvi) Maata
- (xvii) Ogu
- (xviii) Onoko
- (xix) Out

(C) EIKA DISTRICT

The clans are:

- (i) Anchi

- (ii) Egiri
- (iii) Ehem
- (iv) Enkonyayi
- (v) Epoto
- (vi) Evasa
- (vii) Eyire
- (viii) Iyewe
- (ix) Ogu
- (x) Ohiaga
- (xi) Okovi
- (xii) Oviri
- (xiii) Obobo

(D) IHIMA DISTRICT

The clans are:

- (i) Emani
- (ii) Odumi
- (iii) Oha
- (iv) Ohionwa
- (v) Ohueta
- (vi) Ure

(E) OKENGWE/OKENE DISTRICT

The clans are:

Agada Group

- (i) Akuta
- (ii) Avi
- (iii) Ehimozoko
- (vi) Esusu

(v) Ogu

Okovi Group

(i) Adobe

(ii) Asuwe

(iii) Ehebe

(iv) Eyire

(v) Omavi

(vi) Omoye

(vii) Owure

5. (1) The stool of Ohi shall rotate among the constituent Traditional clans in each of the Traditional Districts in order of seniority.

Rotation of
the Stool of
Ohi.

(2) In case of any dispute in the order of seniority, the rational method shall be by open contest for all eligible sons of the clans based on elimination principle, that is, any clan that has produced an Ohi at any stage shall not take part in any contest until it comes back to its established turn.

6. (1) There shall be a Council of kingmakers for each Traditional District comprising of three male representatives from each Traditional clan in the District, for the election of Ohio.

Composition
of Kingmakers.

(2) The names of the representatives shall be submitted to the Secretary of the relevant Local Government Traditional Council by each clan.

(3) A person shall not be qualified to be a member of the Council of Kingmakers unless he is qualified to be an Ohio (4)

(4) No member of the Council of Kingmakers shall be eligible to

be elected as Ohi until he resigns his membership.

- (5) The Secretary of the Council of Kingmakers shall be the Secretary of the relevant Local Government Traditional Council.
- (6) The Chairman of the Council of Kingmakers shall be elected by the members from among themselves.
- (7) The Secretary of the Council of Kingmakers shall be the returning officer during any election to the stool of Ohio
- (8) The Secretary shall equally serve as the returning officer for the election of the Chairman of the Council of Kingmakers.

- 7. Upon the death, resignation, incapacitation or deposition of an incumbent Ohi, the election of a new Ohi shall be concluded by the Council of Kingmakers within three (3) months of such death, resignation, incapacitation or deposition.

Succession to the stool of Ohi.

- 8. (1) The functions of the Council of Kingmakers shall be as follows:

Functions of the Council of Kingmakers.

- (a) to announce the passing away of an incumbent Ohi after due consultation with the family of the late Ohi and the State Government, such announcement shall conform with the existing and recognized customs and traditions of Ebiraland people;
- (b) at the expiration of the period of forty days traditional mourning the council of kingmakers shall give maximum of thirty days notice in both print and electronic media available to the community within which intending applicants shall

apply;

- (c) (i) to receive written applications from eligible and interested sons of the clan concerned. Such applications shall pass through the clan Council to the Secretary of the relevant Local Government Traditional Council. In case of any dispute within the clan leading to stalemate, the eligible and interested candidates from the clan shall be free to apply directly to the Secretary of the Council of Kingmakers ;
(ii) Applications for the vacant stool of Ohi shall not be less than three from a clan. Where there is a dispute within the clan, interested candidates from the clan concerned shall forward their applications directly to the Council of Kingmakers;
- (d) to screen, shortlist, interview and elect a new Ohi within twenty-one days of the close of applications
- (e) (i) to forward the name of the Ohi-elect to the Ebiria Area Traditional Council within twenty-one days after the election process for onward transmission to the State Council of Chiefs within 30 days from the date of receipt of the name of the elected Candidate.
(ii) the State Council of Chiefs shall make the final recommendation to the State Government within 30 days of receipt of the name of the elected Candidate.

(ii) the State Council of Chiefs shall make the final recommendation to the State Government within 30 days of the receipt of the name of the Ohi-elect from the Ebira Area Traditional Council.

(iii) if upon the expiration of the time stipulated for the submission of the name of the Ohi-elect, the Ebira Area Traditional Council fails to submit the name, the Secretary of the relevant Local Government Traditional Council shall immediately forward the name to the State Council of Chiefs.

(2) The quorum of the Council of kingmakers under this section shall be 2/3 of the membership of the Council.

9. (1) For an Ohi to be duly elected, he must have a simple majority of the total votes cast by the Council of Kingmakers.

Election of
Ohi.

The principle of one man, one vote shall be adopted.

(2) The clan from which an Ohi is to be elected shall present at least three candidates out of which one shall be elected.

(3) In a situation where more than one candidate has the highest number of votes cast at the election, such Candidates with the highest number of votes cast shall repeat the election process to determine the winner.

(4) In case of another tie after the first run-off votes, the Chairman of the Council of Kingmakers shall have a casting vote to decide the winner.

10. (1) There shall be a Regent for the stool of Ohio

Appointment
of a Regent.

(2) Within three days of the death, resignation, incapacitation or deposition of an Ohi, the Secretary of the relevant Local

Government Traditional Council shall summon an emergency meeting of the Council of Kingmakers to elect a Regent.

(3) At the meeting of the Council of Kingmakers under subsection 2 of this section, there shall be an election to be conducted by the relevant Secretary to the Local Government Traditional Council to elect a Regent among the Kingmakers.

(4) The Regent shall hold office until the appointment of a new Ohi by the State Government.

(5) The quorum of the Council of Kingmakers under this section shall be 2/3 of the membership of the Council.

11. A person shall be qualified to be elected to the Stool of Ohi if he –

Qualifications
of Ohi.

(a) is a member of any of the traditional clans in the District;

(b) is a male adult of not less than forty-five years at the time of his application from the Traditional District;

(c) is physically and mentally fit;

(d) is of good reputation;

(e) has not been convicted of any capital offence or any offence bothering on dishonesty;

(f) has been educated up to at least Primary School Certificate level or its equivalent;

(g) has not at the time of his ascension to the Stool of Ohi occupied any graded stool recognized by the State Government.

12. (1) The transitional provisions shall apply to the first set of Ohi in the five Traditional Districts of Ebiraland.

Traditional provisions.

(2) The clans of origins of the existing highest graded chiefs in the five Traditional Districts shall be given the privilege to produce the first set of Ohi, and for avoidance of doubt, the clans are:

- (a) Upopuvete clan of Adavi District;
- (b) Ogu clan of Eganyi District;
- (c) Ehem clan of Eika District;
- (d) Emani clan of Ihima District;
- (e) A vi clan of *Okengwe/Okene* District.

(3) Any incumbent of the existing highest graded stool in any of the Traditional Districts who is interested in the Stool of Ohi shall resign or vacate his clan's graded Stool, and such resignation or vacation shall be communicated in writing to the State Government for approval.

(4) The vacant clan stool shall be immediately occupied and the name of the elected candidate to fill the clan stool shall be submitted by the Clan Council to the Secretary of the Local Government Traditional Council for processing at the same time that the clan is submitting the name of the new Ohi.

(5) Where the incumbent in subsection (3) above is not interested in the stool of Ohi, the clan shall present at least three candidates to the Council of Kingmakers for election to the stool of Ohi.

(6) The educational qualification and age maturity requirements of the Stool of Ohi shall be waived for the first set of Ohi in the

five Traditional Districts of Ebiraland.

(7) Where there is a failure or frustration by any clan or person leading to a deadlock in the implementation of the transitional provisions, the Council of Kingmakers shall decide which clan shall present the next Candidate for consideration for election to the Stool of Ohi.

(8) The selection of the first set of Ohis in the five Traditional Districts of Ebiraland shall be concluded within three months from the date of this order.

KOGI STATE OF NIGERIA
IGALA AREA TRADITIONAL COUNCIL
(Modification of Native Law and Custom) Order 2015
Procedure and Regulation for the Selection and Ascension to the
Stool of Attah Igala

KGSL 1 of 1991.
Cap R10.

[Date of commencement: 27 August 2015]

1. This Order may be cited as the Igala Area Traditional Council
(Modification of Native Law and Custom) Order.

Title.

2. The Igala Native Law and Custom, set out in the further
modification thereof, records in the Schedule to this Order,
shall be the native law and custom relating to the selection and
ascension of a person to be Attah Igalad and shall be in force in
the area of authority of the Igala Area Traditional Council.

3. In this Order, unless the context otherwise requires, the
following expression shall have the meanings assigned to them
respectively:

Interpretation.

“Attah Igala” is the Monarch and Paramount ruler of the Igala
Kingdom;

“Achadu” is the traditional “Prime Minister” to Attah Igala and
conventionally referred to as Achadu Attah;

“Kingmakers” means the traditional Igalamela Chiefs of the
Igala Kingdom who are entitled by Igala native law and custom
to appoint an Attah Igala.

The Igalamela Kingmakers are:

Kingmakers.

1. Etemahi Igalamela
2. Agbenyo
3. Onubiogbo

4. Onede
5. Aleji
6. Okweje
7. Achadu Kekele Ukwaja
8. Ananya Attah
9. Achanya Attah

“Etemahi” is the head of the Igalamela Kingmakers.

“Ruling House” means the descendants in the male line of Ayegba Oma Idoko, namelu;

1. Aju Ame-Acho Ruling House
2. Aju Akogu Ruling House
3. Aju Akwu Ruling House
4. Aju Ocholi Ruling House

Ruling Houses.

“Governor” means the Governor of Kogi State.

“Igala Area Traditional Council” means the body that exercises traditional authority in the area of jurisdiction called the Igala Kingdom.

- 4. WHEREAS** by the Igala Native Authority (Modification of Native Law and Custom) Order, 1959, it was directed that the Igala Native Law and Custom set out in the modification thereof in the Schedule to the said order should be the native law and custom relating to the selection of a person to be the Attah Igala and should be in force in the area of traditional authority of the Igala Native Authority –

Recital.

AND WHEREAS the Igala Native Authority duly submitted for the consideration of the then Governor of Northern Region a recommendation for the further modification of the said Igala

Native Law and Custom –

AND WHEREAS the Governor was satisfied that such further modification was expedient and was not repugnant to natural justice, equity and good conscience and was not incompatible either in its terms or by necessary implication with any Ordinance or Law then in operation –

WHEREFORE, in exercise of the powers conferred upon a Native Authority by subsection (2) of section 48 of the Native Law, 1954, the Igala Native Authority submitted for the consideration of the then Governor, a recommendation for the further modification of the native Law and Custom relating to the selection of a person to be Attah Igala which law has been in operation since the 19th day of January 1961.

AND WHEREAS, it is desirable and expedient that the said Law be further modified, reviewed and/or amended, the proposed amendment not being repugnant to natural justice, equity and good conscience and not incompatible either in its terms or by necessary implication with any law.

NOW THEREFORE, in the exercise of the powers conferred on me by S.8 of Chiefs (Appointment, Deposition and establishment of Traditional Councils in Kogi State) Law No. 23, 2006 and other enabling Laws in the same behalf, I, Capt. Idris Ichalla Wada, Governor of Kogi State of Nigeria, hereby make further amendment and/or review to the aforementioned Law in the manner following:

SCHEDULE

1. In respect of the bestowal of the title of Attah Igala, known as Attah Igala, the Attah shall be appointed (named) by the Traditional Igalamela Kingmakers from the descendants in the male line of Ayegba Oma'Idoko who are members of the four ruling houses of Igala, namely, AjuAme-Acho, AjuAkogu, Aju Akwu, Aju Ocholi Ruling Houses (in that order) and who is the son of an Attah, or in the absence of such son, the son of a brother of an Attah and in the absence of a son of a brother of an Attah, the grandson of an Attah, and in the absence of a grandson, a great grandson of an Attah.

Succession to the Stool of Attah.
2. In the selection of an Attah, preference shall be given to the eldest surviving son of an Attah Igala from the ruling house whose turn it is to produce the next Attah.
3. Upon the demise of an incumbent Attah and after the completion of all traditional burial rites, and period of observation, the Achadu Attah, shall, request and or demand the traditional Igalamela Kingmakers to consider setting in motion, the process of selecting a successor to the throne of Attah Igala

Functions of Achadu
4. Upon the occurrence of a vacant stool, application for the vacant stool shall be received from eligible person(s) (within the confine of the definition in (1) above) whose turn it is, to produce the next Attah Igala.
5. The method of nomination by such a ruling house, shall, be an exercise under the headship of the eldest person in the ruling house, who, shall, in consultation with principal members of

Functions of the Individual Ruling Houses

the Ruling House, screen, interview and nominate the rightful person to the throne.

- | | | |
|-----|---|--------------------------------------|
| 6. | The Ruling House whose turn it is to produce the next Attah, shall, then present the person so nominated, to the other three Ruling Houses for purposes of maintaining the bond of unity and fraternity only. | Functions of the four Ruling Houses. |
| 7. | The four Ruling Houses, shall, thereafter, jointly forward the name of the person so nominated to the Traditional Igalamela Kingmakers for consideration. | |
| 8. | The Igalamela Traditional Kingmakers shall meet, consider and appoint the person so nominated as the Attah Igala, | Appointment by the Kingmakers. |
| 9. | Upon the completion of the selection of an Attah, the Igalamela Kingmakers shall inform in writing, the Achadu Attah Igala, who shall in turn forward, the name of the appointee to the Igala Area Traditional Council. | Function of the Achadu |
| 10. | The Igala Area Traditional Council shall forward the name of Attah-Designate to the State Council of Chiefs which body will in turn forward same to the Governor-in-Council for approval. | |
| 11. | It is herein further provided that the Rotational Order as established by the dynasty and practised by the Ruling Houses of the Igala Kingdom, based on the Genealogy of Attah Kingship and succession to the throne, shall be followed and mandatorily adhered to. | Rotational Order. |
| 12. | A person shall not be qualified to ascend to the throne of Attah Igala if – | Qualifications. |
| | (a) he suffers from serious physical infirmity; | |

7. The four Ruling Houses, shall, thereafter, jointly forward the name of the person so nominated to the Traditional Igalamela Kingmakers for consideration.
8. The Igalamela Traditional Kingmakers shall meet, consider and appoint the person so nominated as the Attah Igala,

8. The Igalamela Traditional Kingmakers shall meet, consider and appoint the person so nominated as the Attah Igala,
- Appointment by the Kingmakers.

- | | |
|---|-------------------------------|
| <p>9. Upon the completion of the selection of an Attah, the Igalamela Kingmakers shall inform in writing, the Achadu Attah Igala, who shall in turn forward, the name of the appointee to the Igala Area Traditional Council.</p> | <p>Function of the Achadu</p> |
|---|-------------------------------|

10. The Igala Area Traditional Council shall forward the name of Attah-Designate to the State Council of Chiefs which body will in turn forward same to the Governor-in-Council for approval.

11. It is herein further provided that the Rotational Order as established by the dynasty and practised by the Ruling Houses of the Igala Kingdom, based on the Genealogy of Attah Kingship and succession to the throne, shall be followed and mandatorily adhered to.

12. A person shall not be qualified to ascend to the throne of Attah Igala if –
- (a) he suffers from serious physical infirmity;

- (a) he suffers from serious physical infirmity;

- (b) he is under any law in force in Nigeria found or declared to be a lunatic or adjudged to be of unsound mind; or
 - (c) has at any material time to his appointment been sentenced to death –
 - (i) has been convicted of any capital offence;
 - (ii) has been convicted of an offence involving dishonesty and sentenced to imprisonment thereof; and
 - (iii) in each has not been granted pardon.
 - (d) he is not of good character
13. Under the Igala Native law and Custom, daughters of Attah as well as their offsprings known as children in the maternal lineage (Amoma-Onobule) are excluded from contesting the stool of Attah Igala.
14. Religion shall not be a consideration in the selection of a person to occupy the stool of Attah Igala.
15. Any person who aspires to occupy the stool of Attah Igala must be educated up to secondary school level. Supersession.
16. This Order shall supercede all such previous Order(s) in the selection of an Attah Igala.