Ogba Philosophy of Human Positive Law
U. A. Dike

Abstract
This research work is centered on the concept of human positive law in Ogba Land of Rivers State, Nigeria. The law as promulgated in Ogba traditional society was made to protect the traditional values of the land. They were enacted in accordance to the principles of the deities who are responsible for punishing the offenders of the law. In this wise we unveiled the philosophical ideology behind Ogba traditional system of law. Hence Ogba philosophy of human positive law as pertains to legitimate source; rationality, well promulgated, common good, and conformity to the divine laws were researched on. These salient points were very instrumental to our research on the topic in discourse; hence, our research findings were based on them.

Introduction
Laws which regulate the society are very important social instruments and as such must be placed in its proper place to fulfill its ends; they must not only have positive foundations but sound ethical ground (Iwe, 1978). Ogba philosophy of law is inspired as such and founded on the principles of morality, justice, truth, fortitude, and uprightness. Hence, this research intends to explain the philosophy behind Ogba peoples approach to enacting laws based on ethical ground.

Laws for the Ogba people require a moral foundation, while there could be morality without law, laws without moral foundation are inconsistent with the peoples tradition. Ogba philosophy of law could therefore be defined as the analytical or rational principles behind the enactment of laws. An Ogba law is a law not because it has passed through a technical procedure but because of its moral values. For example, an Ogba development law which intends to destroy the people’s buildings or crops may receive insubordination from the people because of its economic destructive tendencies. A promulgator of such law may be sued before the shrine of the deity. Some time ago the Oba of Ogba Land, His Eminence, Oba Chukwumela Obi II attempted to abolish one of the aged laws of the and which says that female dogs should not be allowed to live in Ogba Land. This law was greeted with serious insubordination from the people and would have also cost the Oba his stool despite his good intentions of