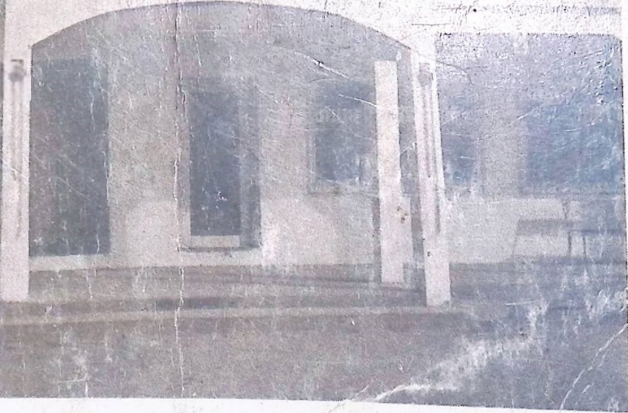


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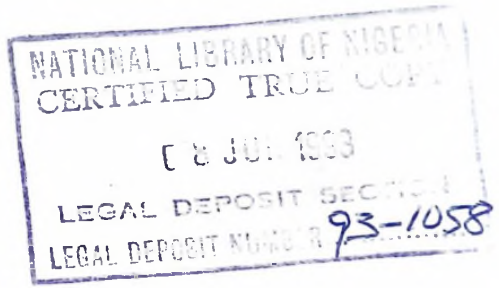


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HISTORY OF ÌPETU-ÌJÈSÀ

(formerly Ìpetu Àro-Odò and Ilè-Ìpetu)

Tònà Ogunjulugbe



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Dedicated
to the memory of my late mother
Madam Felicia Awodirepo Ogunjulugbe
(daughter of Balógun Fakilede Apoti).



Mr J. O. Ogunjulugbe, author

CONTENTS

Dedication	iii
Preface	vi
Foreword	vii
Introduction	viii
1. The Genesis	1
2. Population	5
3. The Apetus	10
4. The Appointment and Installation of Oba Apetu	27
5. The Traditional Burial of an Oba	33
6. The Traditional Festivals and Chief Celebrants	36
7. The Beginning and Growth of Christianity and Islam	66
8. The Traditional System of Government	81
9. Arápon, Obuntun Marriage Customs	85
10. The Traditional Funeral Ceremonies	89
11. The Traditional Naming Ceremony	94
12. Various Families and Towns that Settled Later	96
13. The Relationship between Ìpetu and Ilèṣà	109
14. Inter-Tribal Wars	112
15. Male and Female Chiefs in Ranks	116
16. Some of Ìpetu Warriors	122
17. Some Personalities	129
18. Some Indigenous Music	17
19. Family Houses in Ìpetu-Ìjèṣà	174
20. Historical Events	176
21. Miscellaneous information on Ìjèṣàland	184
Appendices	187

FOREWORD

In order to show my appreciation and testimony, I am obliged to write something to accompany the bigger and remarkable History of Ìpetu-Ìjèṣa gathered by Mr Tòṅà Ogunjulùgbe which must become a great legacy to any citizen of Ìpetu-Ìjèṣa tomorrow.

I have, with great patience, gone through the remarkable history and have the following points to make about the youngman* who laboured to gather the History.

For his explicitness in the usage of English words;

For his retentive memory to gather all the points to make this big history of Ìpetu Àro-Odò which later changed to Ìpetu-Ìjèṣa by the movements of the modern world when christianity entered;

For his patience and his intelligence to go round to all the nooks and corners of Ìpetu to gather the facts and the truths of the big history;

For the above three qualities mentioned, I doff my hat for the young man who gathered the remarkable history.

Ladies and gentlemen, my advice as an elderly man to you all is whenever we see or take notice of any young man or woman by God Himself to do any great thing which will obviously be beneficial to all the people, we should at once back up such a person with prayers and good words of advice if we are able to do so. If we are not able to do so, we should wait patiently to see the result of the work, without jealousy.

In addition, I congratulate his family too. I shake my fist to the young man who gathered this our remarkable History in person of Mr 'Tòṅà Ogunjulùgbe. God bless the young man and all of us in the blessed town called Ìpetu 'blessed town' because of the young men and women given to the town by God. They are blessings to the town

and I bless them all and all of us.

Revd H.F. Àkànbì,
A retired Anglican Minister

Ogunjulùgbe celebrated his 70th birthday anniversary in January 1985.

INTRODUCTION

The first history of Ìpetu Arò-Odò was written because of incessant troubles that was rampant in the whole of Ìjèṣàland, and as a result of unnecessary domination of smaller towns by bigger ones in the early thirties.

The then Divisional Officer issued out order that intelligence report must be compiled and submitted to him to enable him to understand the root cause of what was causing disruption in Ìjèṣàland. This afforded the Ìpetu Improvement Union an opportunity to get the small history of Ìpetu compiled and printed out.

The first edition is indeed a short history which actually needed expansion which nobody cared to do until now that I feel like doing something.

I happened to be a school-master at St Paul's School, Ìpetu-Ìjèṣà at the time these pamphlets were out for sale. I was a major seller of several copies to the school children and the town people in general. My position afforded me an opportunity to keep a few copies. The few copies I kept became very invaluable to me later. Many of our undergraduates usually called at my place to ask me series of questions on the history of Ìpetu. The pamphlet used to be all I was able to give out.

I also observed that the brief History of Ìpetu inserted in the History of Ìjèṣà-land compiled by Mr J. O. Oni, then Principal of Òrànmìyàn Memorial Grammar School, Ilé-Ifẹ was the only available fact accessible to this illustrious son. He got the pamphlet from Miss Victoria Aṣáolú, one of our daughters.

In addition to my own observations, I was advised by various people that I was actually eligible to do something about the expansion of the history, since I am one of the educated citizens who worked at home for quite a reasonable length of time. As a result of all these points, I summed up courage to plunged myself into the venture and did the little that lies within my power. This will be another pamphlet in the hands of greater future historians.

There had been sufficient evidence that Ìpetu was a cosmopolitan town to a certain degree which comprised settlers from

various towns within various tribes. These people migrated to this town either because of chieftaincy disputes or other reasons. It should therefore not be a surprise that we always find it difficult to compromise on vital issues. Some of such families are mentioned below.

Balógun Fakilẹde Apóti family from Ùbo, a town near Ìmẹ̀si-Ile which was totally razed during a war. Eleisilẹ family from Ìgbàjọ, Èlẹ̀bédó family from Ilẹ̀-Olújì, Sàjowa family from Èrin, Ọ̀dóle and Elékuté families from Ará, Àparẹ family from Èfòn, and Osoḷọ family from Ìdànrẹ came to Ìpetu on chieftaincy disputes. A section of Oke-Owa people came from Òmùdò on the allegation of witchcrafts.

During my interviews with various individuals, I observed that if another decade should elapse in this neglect, it will be very difficult to get at many facts. Many of our traditions apart from history had been modified as a result of Western Civilization and had started to be devoid of all originalities. The traditional positions of our chiefs had been muddled up. There is no more respect for ranks. This is causing a lot of head-aches especially during the military regime when ruling power is totally in the hands of the chiefs.

Finally, one can only do his best in a job of this kind. It is not easy to imagine how difficult it is to sieve facts from the fabulous speeches of our illiterate parents who are the local historians. One has to do a lot of cross-checking.

Therefore, if there is any advice anybody can give, I am prepared to welcome it. Such persons must be very sure of their points.

My special gratitude goes to Revd Daddy H. F. Akanbi, an octogenarian, who supplied me with facts of the beginning of christianity and gave me words of encouragement apart from other historical facts. My thanks also go to various individuals who gave me their full attention anytime I called in their houses for information.

This publication has been made possible through the sponsorship of Chief Akinleye Fajemiyo and Chief Oladimeji Obakin, Managing Director and Administrative Director, respectively, of Lee Fakino Nigeria Limited. Both chiefs are indigenes of Ipetu and frontline patriots.

The two chiefs came to my aid in publishing this book at a time when my hope of ever begin able to publish it seemed forlorn. Their sponsorship of the publication is entirely without profit motive, and is only intended to assist in promoting the historical background and development of our town. I hereby express my profound gratitude and them and also express my special thanks to Chief Akinleye Fajemiyo for his assistance to me in many other respects.

Last but not the least, my thanks go to those people who made their photographs available to me for insertion in this book.

Tòná Ogunjulùgbe
F.15 Odo-Ise Street,
Ìpetu-Ìjèsà

Chapter 1

THE GENESIS

It is evident that the Ìpetu people are the direct descendants of Odùduwa at Ile-Ifẹ. They were joined by other people later. The people who joined them left their former homes for one reason or the other.

OLÒFIN, one of the sons of Odùduwà left Ile-Ifẹ with his children and grand children for a place known as Igbo Ìjamọ (Ìjamọ Forest). This was then a big forest from Ìjẹbu to Ifẹ and Ondó, History said that Olófin travelled with Èşemọwé, Awùjalẹ, Oba Àdó, Gbólun, Ègunrin, Àsùnrindé, Olábidanre and Ọdúnwo-Ọgbólú. Èşemọwé was a daughter to Olófin while Ègunrin was a son. Ègunrin gave birth to Àsùnrindó while Àsùnrindó gave birth to Olábidànre This Olábidànre was the founder of Ìpetu.

There were two hunters who accompanied Olófin and his retinue from Ilé-Ifẹ to 'Ìjamọ Forest'. The names of these two hunters were Ìja and Ọgún. Ìja was versed in the knowledge of the paths in the forest. Every time they moved, a collection of flies always led these two people through the forest. They were the people who escorted Olófin and his people to where they stayed. Hence the name 'Ìgbó Ìjamọ' (The forest that Ìja knew). Here, the children of Olófin started to disperse. The Awùjalẹ left for Ìjẹbùland. The remaining people moved a little further to a place called 'ÈPE'. Here Èşemọwé and her husband left the party for AIRO. From this place, the Èşemọwé went to found Ondo. Today, hunters appellations for Ìja - "Ìja, ègbón Ọgún: Ìja, Atikírìjì Ọwọnwọ ni eşinşin".

Olófin and his children went to settle at a place called ỌTA-ÌPÈTÉ near Ilẹ-Olúji. The people of Ilẹ-Olúji were known to be Olófins' gate keepers. Gate in Yorùba means 'Èkù'. The Ilẹ-Olúji people were therefore known as Èku people up till this time.

There were about three different stories surrounding the name of Ìpetu town. Here I shall mention only two that appear tenable to me.

1. Ìja and Ògún went further with Olábìdànrè and a few people. On getting to a place, Ìja killed an antelope, and prepared a place for roasting it. This place by the way of description was called a place where an antelope was killed - *Ipa-etir*; Ìpetu. From this time on, passers-by continued to call the place so.
2. Another story for the name was associated with Olábìdànrè who sacrificed about three of the Èkùs to the god of Orẹ. This action angered the entire Èkùs so much that they decided to kill Olábìdànrè.

On information one day, they knew that Olábìdànrè was in a house. The Èkùs planned to kill him in the house. When Olófin heard of the plot, he sent Egunrin and Odunwo/Ògbolú to go and rescue him. This was not an easy task. The two people had to resort to the use of supernatural means and words of incantations, the consequence of which brought Olábìdànrè out of the house without being seen by the Èkùs. He was then taken to Olófin. Hence the name Apetu was given to Olábìdànrè, meaning somebody who was called out from a special place by the force of incantation. From this time on, all the children of Olábìdànrè were named Apetu.

As it had been formerly stated, Olábìdànrè was a great grandson of Olófin. All Olófin's children, grandchildren, and great grandchildren were all sons of Owá. Every heir to the throne of Ìpetu today is a son of Owá.

The life of Olábìdànrè was no longer safe amidst the Èkùs. For this reason, Olófin had to give him a number of people and instructed him to go and settle somewhere else between Ota- Ìpètẹ and a place where there were three Akòkó trees near River Òni. Olófin was somehow conscious of the settlement of Èrìn people on the other side of River Òni.

One could not rule out that Olábìdànrè visited the Akínlà after he had settled. Both the Osólò and his friend who later became Oba-Odo teamed up with Olábìdànrè at their new settlement.

Fairly big rivers generally formed boundaries during the early days. Olábidànrè was then warned not to cross River Oweṅà.

After Apetu had left, Gbólún, one of the members of the team, founded Oróta which is now known as Ìdànrè. Ọ̀dunwò-Ọ̀gbolú went to found Èfòn, while Oba Àdó went to found Benin. Other children of Olófin stayed with Gbólún without founding any settlement.

Apetu and his people first settled at Ìpoti after leaving Ota-Ìpèṭe. He gave various titles to his followers for the purposes of effective administration. These titles were carbon copies of those given at Ota-Ìpèṭe: Risà, Ọ̀dòfin, Ejemu, Àró, Èlẹ̀mọ, Asába, Ọ̀dọ̀lọ̀fin, Ọ̀dọ̀lé, Aṣàṃọ, Lọ́ọ̀yìn, Lógurò and so on. Most of the Olófin's descendants bear these chieftaincy titles in their respective places of settlement. You can therefore have Risà for the Ọ̀semọ̀wé, Awùjalẹ, Oba-Àdó, Owa Ìdànrè and Oba Apetu today as the next in rank to the Obas.

After leaving Ota-Ìpèṭe and Ìpoti, Ìpetu people settled at Oródi, where they planted many kolanut trees. This forest where they planted kolanut trees is called 'Igbó Àjìkà' (i.e. 'Àjìkà Forest') up till the present time. Somewhere inside the forest was the boundary between Gbólún, the Owa of Ìdànrè and the Oba Apetu. The name of which was called Ota Ìpinun' (Rocks of Decision). Here the Oba died and was succeeded by his son, Oba Adébolájo Ọ̀ṣipàṭẹ̀akún. Another name for Olábidànrè was Olúbíyẹ̀le.

The names of all the Obas and the contemporary events can be found in other chapters.

Among the original traditions related to all Obas of Ìpetu is their being forbidden from seeing their mothers as from the day of their becoming Oba. It is believed that should they see their mothers something evil will happen to them. Hence the Royal family song:-

"Ké é jọba rí yèrè rẹ?"

Iborí o! L'ékàn J'ọba rí yèye rẹ,

I bòri o."

Ibòri means special head tie.

Another tradition that is worthy of note is that only the Ìgandò people have right to the throne of Oba Apetu. Later, after the Ìpetu people had settled, some people came to Ìgandò people from the place where they had formally settled to settle with them finally at a place near Ilẹ̀-Olújì (Ota-Ìpèṭe). These people were made to settle

in a place which later became Òkè-Ọwá. The then Ọba asked him to be the overlord of these people and report cases beyond his control to him. As from that time on, any male child of the Ọba who was to be when on the throne would be sent to Òkè-Ọwá. In the final analysis, the selection of Ọba is either from Ìgandò or Òkè-Ọwá.

Chapter 2

POPULATION

	Latest Population	Nursery School	Primary School	Secondary School	Maternity or Dispensary	Oba/Loja/Baale
Ipetu-Ijesa Town	64,000	4	10	3	Both and more.**	Oba
VILLAGES						
1. Dabaja - Temidire	6,500	-	1	-	Both	Loja
2. Apoti - Ayetoro	3,500	-	1	-	Maternity to be completed	Baale
3. Onokoko	2,000	-	1	-	Maternity	-
4. Idi -Araba	2,000	-	-	-	Maternity to be completed	Baale
5. Kajola - Adedeji	500	-	1	-	---	Baale
6. Agbowuso	500	-	-	-	---	Baale
7. Fiade/Onigba	3,500	-	-	-	Maternity	Baale
8. Bolorunduro/Oni-Oke	3,500	-	1	-	---	Baale
9. Oloruntedo	3,000	-	1	-	---	Baale
10. Orisumbare Camp 1 (Jubrila)	3,000	-	1	-	Maternity	Baale

**** There are also a Health Centre and many private clinics. The General Hospital is under construction.**

11.	Aratu	700	-	1	-	Baale
12.	Lawaye	600	-	-	-	—
13.	Afinbiokin	1,000	-	1	-	Baale
14.	Alabameta	500	-	1	-	Baale
15.	Oniga	500	-	1	-	Baale
16.	Oko Asalu/Eti-Oni (Korede Nursery School)	700	1	1	-	Loja
17.	Onipetesi	500	-	-	-	—
18.	Asaka	400	-	-	-	Baale
19.	Adebisi/Agbabiaka	400	-	-	-	Baale
20.	Idi - Araba	600	-	-	-	Baale
21.	Lawole	400	-	-	-	Baale
22.	Jeromu	650	-	-	-	Baale
23.	Orisunbare Ogunyemi	1,000	-	-	-	Baale
24.	Sasore	600	-	-	-	Baale
25.	Sawe	1,200	-	-	-	Baale
26.	Araromi	1,000	-	-	-	—
27.	Ilupeju	1,000	-	-	-	Loja
28.	Idi-Orogbo	1,000	-	-	-	Baale
29.	Alege	1,000	-	-	-	Baale
30.	Oke-Osu	1,050	-	-	-	Baale

DISPUTED AREA

1.	Alaka	600	-	1	1	-	-
2.	Longe	300	-	-	-	-	-
3.	Fajuke	300	-	-	-	-	-
4.	Arewa	600	-	1	-	-	-
5.	Arowojobe	750	-	-	-	-	-
6.	Omole	840	-	-	-	-	-
7.	Orita Reserve	1,500	-	1	-	-	-
8.	Olabosipo	1,500	-	1	-	-	Baale
9.	Ogundele	250	-	-	-	-	-
10.	Onogbogi	250	-	1	-	-	-
11.	Sokoto	1,500	-	1	-	-	Baale
12.	Orisunbare Number	2,520	-	1	-	-	-
13.	Lanlokun	500	-	1	-	-	-
14.	Makinwa	400	-	-	-	-	-
							Maternity

15.	Lajide	350	-	-	-	-	-	-	-
16.	S. B. Ojo/Owena	450	-	-	-	-	-	-	-
17.	Iragbiji	500	-	-	-	-	-	-	-
18.	Adeyanju	450	-	-	-	-	-	-	-
19.	Ajebaadele Owena	600	-	-	-	-	-	-	-
	Ikeji-Ile Town	14,500	-	2	2	1	1	Both and Health Centre	Oba
	Ikeji-Arakeji Town	14,000	-	2	2	1	1	Both	Oba

SPECIAL SCHOOL

The College of Arabic Studies was opened at Ipetu-Ijesa in the year 1990. It is named "MAKHAFATOLLAH"

The population of the towns and villages may not be absolutely accurate

Chapter 3

THE APETUS

1. **Ọlábìdànrè Olúgbiyèlè**

Ọlábìdànrè Olúgbiyèlè the first Apetu of Ìpetu reigned at a place called Ìpotì. He was called Ọwárisà because he was popularly regarded as the head of all Ọlórìsàs. His own Órìsà was Órìsà Oníyìnta. On the day of worshipping Órìsà Oníyìnta, the Ọba must wear white beaded crown. On any other festival day, he must wear brown beaded crown especially during Ògun festival. He and his subjects shifted from Ipotì and settled at a place called Oródi. This place is known as Igbójìkà these days. He died at Igbójìkà.

During his reign at Oródi, his subjects planted plenty of kolanut trees. These kolanut trees they planted served the descendants of the people of that time as a source of income up to the reign of Ọba Adéjùgbàgbe Oni Alélamóḽe who started to reign on 11 July, 1932.

2. **Adébólájo Ọṣipàṭeàkun Ọṣìgbaàkun**

This Ọba reigned at Oródi after his father, Ọba Ọlábìdànrè Olúgbiyèlè. He and his people left Oródi for Ọrópa as a result of a certain epidemic disease. He died at Ọrópa.

3. **Órìsàbiyi/Olúbiyi Ajígbádéowóṣeré**

This Ọba reigned at Ọrópa after the death of Ọba Adébólájo Ọṣipàṭeàkun, his brother. For one reason or the other he and his subjects left Ọrópa for Ìpetu Àrò-Odò and settled at Òkè-Ìmógùn where he later died.

4. **Òtutùbiòsùn Òkúdùpoogùn**

This Ọba reigned at Ipetu Àrò-Odò in early days. His reign was much enjoyed by his subjects that he was given the nickname Òtutùbiòsùn, apart from his original name. He was a close friend of Ọlógòtun of the time.

There was an interesting episode which was between the two Obas. Oba Ológòtun observed that Oba Apetu Òtutùbiòsùn had a large family befitting him and all other Obas of his grade. His own home was rather small with many Wives and few children. He then asked Oba Apetu how he could improve this situation. Oba Apetu advised him to keep the two doors at the back of the palace open every night before going to sleep. The instruction worked like miracle. After three years, his house had been filled with children. When he wanted to come and thank his friend, he gave him one of his slaves whose name was called Akanide as a token of appreciation for the laudable advice he gave him.

This man called Akanide lived in the palace until the reign of Oba Adémijùtòni Òtutùbiòsùn II who was not the immediate successor of his brother. He followed Oba Adémujùtòni Òtutùbiòsùn II to Benin when he went to recover Ìpetu people carried into captivity by the Benin people during their raidings.

At this time, the people of Ikeji-Ilé were still at their former settlement - Elékòlo. The boundary between Ogòtun and Ìpetu was marked with *Peregun* trees after a river on Ogòtun side.

The friendship was so strong that Oba Apetu Ótutùbiòsùn brought one of his idols to Ìpetu. At Ìpetu today, this idol is being worshipped by members of the royal family particularly by Ótutù family. It is called Órìsà Ológòtun.

Furthermore, the friendship was reflected in Oba Ótutùbiòsùn's cognomen - "*Oba ari èrukò idẹ ba Ológòtun, s'agbe Ilẹ*".

The names of the streets or wards during his reign were Óke-Imògun, Odò-Àjò, Òkè-Owá, Ìgandò, Ódò-Ìsẹ, Ìfòfin, Òkin-Órómu.

Other names of streets or wards at Ìpetu today were copied or coined from neighbouring towns. We may agree that Ìdi-Ógun Èr' is substituted for Òkè-Imògun of Ìpetu Àrò-Odò; Òkin Órómu a. Odò-Àjò are obsolete because of one reason or the other. Maybe the majority of the people who occupied the area at Ìpetu Àrò-Odò shifted during Afẹrò, Aláun/Ìjẹrẹ Forest wars.

5. Adejọri Ogburugbọnleriodi

This Oba reigned not immediately after Oba Ótutùbiòsùn but his period was outstanding for the creation of various markets to assemble his subjects after they had been scared away by ravagers of

slaves at Ìpetu Àrò-Odò. The markets were at Kete, Ìtamaè, Ològìrì, Oníyán, Igbó Ojà, Olújodá, Ìraye, Òkè-Óṣu and so on. The Oba later died.

6. Adémijùṭoni Òtutùbiòsùn II

This Oba was a younger brother to Oba Òkudùpoogùn. He was enthroned because people enjoyed the reign of his brother. During or before his reign, Ìpetu people had actually settled at Ìpetu Àrò-Odò or Ilé-Ìpetu. It must be this Oba who was invited by Oba Owa Oniyè of Iléṣa, having learnt of the settlement of Ìpetu people near to Èrin people he knew about much earlier. He decided to answer the invitation of Oba Owa after the third call. On getting to Iléṣa Owa asked him to prostrate but Oba Adémijùṭoni Òtutùbiòsùn refused. He told Oba Owa that it was forbidden for any son of Olófin to prostrate to greet anybody. He was so much under pressure that he had to bow to the Owa as a result of which a cock crowed from his head three times. This incident surprised the people surrounding the Owa. Oba Òtutùbiòsùn II returned to Ìpetu immediately. To everybody's amazement, the Owa died before the dawn of the following day. This happening put a stop to the friendship that should have ensued between Ìpetu and Iléṣa for some time.

During one of the Ao wars, the eldest daughter of his late brother was taken by the Àdós as a slave. The name of the woman was called Olúgoróye. Olúgoróye was an elder sister to Òdúkudu whose actual name was Adémijùṣì. Adémijùṣì was the father of Pa Adémigbùlèy Jéjé who was at one time the head of Òtutùbiòsùn family. The woman was the Oṃogorópo after the death of her father.

The unwarranted invitation by Oba Owa who asked him to prostrate coupled with regular ravages of the Àdós which carried away many people including Oṃogorópo Olúgoróye made Oba Òtutùbiòsùn II decide to pay a visit to Oba Àdó, who was a descendant of the brother of his great grandfathers. When he was going, he took along with him one of his high Chiefs - The Eḡemu of Ìpetu. (Up to today, the appellation of Eḡemu family bears a reflection which portrayed their grand father's visit to Àdó- 'Oṃo Olúle Àdó, eni è Àtìbà; eni a dé Sèlu pà 'rìn Àdó dà; eni a dé 'Sèlu rìn t'Oba t'Oba. Oba Adémijùṭoni Òtutùbiòsùn discussed the two issues effectively with Oba Àdó and achieved much. He returned with many of

subjects including Ọmọgorópo Olúgoróye. It is difficult to assess how long the Ọba stayed at Àdó and even how long the journey took them since there was no means of transport other than trekking in those days. The roads they followed were then footpaths.

Surprisingly, on the Ọba's return, he met another Ọba (Ọfára Atẹ̀yinfayẹ̀) on the throne. One was not sure whether he left Chief Ejẹmu behind or not. He advised the Ọba he met on the throne to vacate the throne within five days or meet with his anger. Ọfára did not leave. On the fifth day, Ọba Adémijùtọ̀ni decided to enter the Palace. As he was approaching the Palace in full force with drums, Ọfára fell down and died on the spot. Thus Adémijùtọ̀ni continued to reign until his death.

After Adémijùtọ̀ni's returned from Àdó, any chief deported from Àdó was usually sent to Ìpetu. The chief who was sent last lived at Ìpetu in the early thirties.

Much could be understood from the cognomen of this great Ọba. He was said to be very elegant and loving apart from his super-natural power. His reign was very peaceful.

Apart from the head of Otutù family known as Daddy Adémigbùleyìn Jéjé who died recently, other grand children of this Ọba are Mesdames Ọrejuyẹ̀ Ọsuntúnsà (Ifẹ̀ of Chief Isaac Ọsuntúsa, the Ọdọ̀lọ̀fin of Ìpetu-Ìjẹ̀sà), Ọrìṣàbiyẹ̀ Eṣẹ̀ran and Ibiowótìsì Akinbóye. There are many other grand children, great grand children and great great grandchildren.

Cognomen

Ọba Ọtutùbiòsùn, Àkòdmọ̀ Ọşun akun. Ój'óyè ki 'Jẹkun tutu. O ji b'óyinbo ş'òrẹ. O t'ònà Ààfin bọ ko rìjòrìjọ. Şákótó a b'ara fíní. A b'ayé gbẹdẹgbẹdẹ bi ẹni la 'yin. A ra 'ye ra 'mọ bi ẹni ra 'gbá. Igba Ọtutùbiòsùn ni nwon ri oko şişẹ, ti nwon r'ile rere k'oşu. Igbanna ni kúdúkùdukúdu omọ nje ni alẹde.

7. Ọfára Atẹ̀yinfayẹ̀

This was the Ọba who reigned before Ọba Adémijùtọ̀ni Ọtutùbiòsùn returned from Àdó. The people of the town thought that the Ọba who went to Àdó was no longer coming back, so they enthroned Ọfára. When the Ọba returned, he gave him an ultimatum as related earlier. The Ọba finally died and the former Ọba continued his reign. There was practically nothing of substance to be written about the period of Ọfára's reign.

8. *Ajíṣolá Otútú-n'ítè*

Ajíṣolá started to reign after *Ọba Adémijùṭoni Otútú*. He was a descendant of Erugi family in *Ìgandó*. He was likely the *Ọba* who finalized the resettlement which his predecessor started. It was during his time hunters were given a head. After much pressure from the fold of the hunters, the *Ọba* made his son the head of the hunters. The name of the son was *Adeyike-Ọṣewà-jo-ijà*. The people broke into two factions. Those of them who accepted the son of the *Ọba* as their head started to boast about saying "*T'Ọba-là-ṣe*". Thus long last, people turned this saying to name '*T'Ọbalàṣe*' which became the official title of the head of hunters today. *Ọba Otútúnítè* died at *Ile-Ìpetu*.

Cognomen

Ajíṣolá Otútú-nítè, o to bi nwon ti jie. Tòto ko ṣee gùn fejo. Agbado ko ṣee gùn ya.

9. *Alágbadu Ọtúlógbò-Awùsì*

He started to reign after the death of *Ọba Ajíṣolá* at *Ile-Ìpetu*. He was a very prosperous *Ọba* who had plenty of children. He came from *Ìgandò*.

He had contact with the *Ọba* of *Ileṣà*. The contact was a very cordial one as could be seen in what transpired between the two *Ọba*. *Ọwá* did not get many children while the *Ọba Apetu* was very rich in them. When the *Ọwá* contacted the *Apetu* and discussed his domestic difficulty with him, the *Apetu* taught him how to get over it. After some years, he had many children. Hence, the saying "*K'Àrá ṣaè, K'Ìgèdè Àpà ṣaè, Alágbadu Ọtúlógbò-Awùsì gbogbo ṣaè s'Ọwá*". The above statement means - Let the people of *Apetu* be deceitful to *Owa*, and the people of *Igede Apa* be equally deceitful, *Ọba Alágbadu Ọtúlógbò-Awùsì* should never be deceitful, to him.

Cognomen

Alágbadu Otulogbo-Awusi, omọ òkè ṣe birikiti ka 'lu. A ji ṣe be omọ okaka l'abara. Alágbelù okun, omọ a ji rin t'ọba t'ọba.

10. *Agúnbiade Ọduyèdolukurè I*

Ọduyèdolukurè I reigned at *Ilé-Ìpetu* after the death of *Ọba Alágbadu Ọtúlógbò*. He hailed from *Ìgando*. His appellation was derived from his activity to support his friend for nomination as the

Ọba. The members of the community preferred him to his friend. He was the first Ọba to put a prince at Òke-Ọwá as his representative. Prince Ọlajoyegbe was the grandson of Ọba Òduyèdolukurẹ. Late Ọba John Bódúnrinde Òke, Agúnbiade II was a grandson of Prince Ọlajoyegbe.

11. Ọba Agbagba

He too hailed from Ìgandò. He reigned after the death of Ọba Agúnbiade Òduyèdolukurẹ. He was responsible for settling some people at Odò Ajò, a quarter at Ilé-Ìpetu. He was on the throne during the Àfẹ rọ war - the first war between Ìpetu/Ilesà and Ìbàdàn.

12. Ọba Afínbíòkín I

Ọba Afínbíòkín started to reign about the year 1865 after the death of Ọba Àgbagbá. He was strongly backed by Balógun Apotí. After the second attack of Ìbàdàn people which resulted in Igbó Aláun and Igbó Ìjẹrẹ wars, both Balógun Fákílẹde and Ọba Afínbíòkín did not settle at Ilé-Ìpetu but at the present site. Balógun Àpótí was said to be direction by the Ifa Oracle to settle here. The name of this site was then Ìpetu-Eléfòşan, because there was an Irókò tree called Irókò Eléfòşan.

Ọba Afínbíòkín continued his reign and finally died and was buried in his own house at Òke-Ọwá. His grave can be seen there up till now. The building around the grave has no inlet. It is called 'Ilé-Aidàná'.

The name of Ìpetu town became Ìpetu Eléfòşan only after his death.

13. Ọba Ókìrìkìşì

This Ọba reigned after the death of Ọba Afínbíòkín. He was taken from Ìgandò. He was called up from Ilẹ-Oluji where he along with many others went to take refuge as a result of Ìbàdàn wars against Ìpetu-Ilésà. He was a son to Ọba Agúnbiadé Òduyèdolukurẹ I.

During his short reign, there was peace all over the town. He did not have many children. His only male child was late Daddy Kóláwólé Ókìrìkìşì. He lived as a very close relation with Ọba Agúnbiade II until his death.

Ọba Ókìrìkìşì must have died around 1883. He was the first Ọba to be buried at Ile-Ita of the present palace.

14. *Ọmọlúyijokùn Aríyelóyè*

He started to reign after Ókìrìkìṣì around the year 1883. He was a son to Ọba Alágbadu. He hailed from Ókè-Ọwá. He was given the name Aríyelóyè because his mother was alive when he started to reign. During his reign, there was closer and more cordial relationship between Ilẹ̀ṣà and Ìpetu. Just around this time, the British Government had started to establish itself all over Yorubaland.

For reasons not clearly understood by our people, Balógun Fákílẹ̀de Àpótí was deported to Ọyọ in the year 1908. Modern idea of the deportation was to stop inter-tribal wars which were intensified, as a result of requests for slaves by some Europeans). Balógun Fákílẹ̀de Àpótí returned to the town in the year 1913. He died in the same year.

Not long after the return of Balógun Fákílẹ̀de Àpótí that Ọba Aríyelóyè died. He died on 23 May 1916. His reign saw the dawn of modern civilization on Ìpetu. Christianity had started. People had started to learn how to read the Bible.

The surviving grand children of Ọba Aríyelóyè are Messrs Late Abel Ọmọ̀dùnni Adélúgbà, Samuel Olúwáfẹ̀mi Adélúgbà, Amos Adefila Èbìrẹ, Late Adétáyò Èbìrẹ, Adédàpọ Èbìrẹ, Wolé Adélúgbà, Adébíyí and Ajíbọla Adélúgbà, Pa Aṣáolú and a host of grand daughters and grandsons.

15. *Ọṣuntúyí Ọginni*

He reigned after Ọba Aríyelóyè. He was a grandson of Ọba Agúnbiáde Óduyèdolukurẹ. He started to reign on 21 November 1916. He was a tall and stately man, much loved by his subjects. In 1917, during his reign, a native court was opened. The only trunk 'A' road was constructed from Oṣogbo to Benin. A market place was created. Schools and Churches started to crop up. He himself move about in a tram car. In 1927, the Ọba had to be exiled to Ọyọ by the Divisional Officer for Ifẹ/Ilẹ̀ṣà Division Mr H.L. Ward-Price because he refused to give up Igbójìkà as Government Reserved Forest. He returned to the town in the year 1938 only as a private citizen. He died in the year 1944. He was buried in his family's house.

16. *Afowówẹ Fayẹ̀miwo Afínbìòkín II*

He started to reign in 1928. He was a son to Ọba Afínbìòkín I. His subjects at the time of his reign were fighting relentlessly to see the

return of the deported Oba Oṣuntúnyì Oḡínni. This Oba sought assistance from the Oḡwá of Iléṣà before he was able to ascend the throne of Apetu. The people in the town broke into factions. As a result of this division, his period of reign was full of unrest. Many young men deserted the town because of victimization. A good number of them never returned to the town before their death. He died in 1931.

7. Adejugbàgbe Òni (Alélamólẹ̀)

He ascended the throne of Ipetu on 11 July, 1932. He was a son to the junior brother to Oba Alágbadu Òtúlógbò. He too was from Oke-Oḡwá. This Oba was much loved by his subjects because of his coolness, sincerity and general love for everybody. He very much cooperated with the only progressive organization existing in the town which was called "Ipetu Improvement Union". He died in May, 1950.



Oba Adejugbàgbe Òni Alélamólẹ̀ reigned from July 11, 1932 to May 3, 1950. His period of reign was remarkably peaceful and sufficiently progressive.

Cognomen

Oba Aléjàmólè, Odúndun, a sọ 'lu dèrò, A bi ayé gbèdegbède bi eni lá 'yin. O ri apá iyà sùn le. Ori ti baba gbera.

Achievements

1. A Co-operative Store was built and opened in November 1932.
2. A Central School was built by Saint Paul's Church and education was raised to standard six in the year 1933.
3. Native Authority Dispensary was built and opened in 1934.
4. The Old Palace was rebuilt and additional storey house was added in the year 1935-36.
5. Postal Agency was opened in the year 1937.
6. A motorable road from Ìpetu to Ilẹ̀-Oluji was constructed in the year 1941.
7. Local Government Library was built in 1949.
8. Various Schools and Churches started to grow - The Apostolic Church, The African Church and the Cherubim and Seraphim Societies.

18. John Bódúnrinadé Òkẹ̀ Agúnbíade II

This Oba started to reign on 4 August 1950. He was a descendant of Oba Agúnbíade Òduyèdolukurẹ̀ I. He was the first educated Oba of Ìpetu-Ìjẹ̀sà. He was a teacher, a vaccinator, a civil servant in the field of produce inspection Department and, finally, a tax collector under the Ìjẹ̀sà Divisional Council. He was highly intelligent.

He was selected to join the team that was sent to Britain and America by the Government of the Western Region in 1955. He restored almost all the lost traditional rights of his illiterate predecessors. He educated his subjects systematically and practically that agriculture is a dignifying work by going to the farm himself. He allotted the remaining part of Igbojika under native land lords and tenants from Oṣun Division for the purpose of planting permanent crops like cocoa, kolanuts, coffee, palm trees and oranges. The tenants had formed themselves into small villages like Dagbajà/Temidire, Oníkoko, Sàwẹ̀, Jerome, Àpotí and so on. He was

honoured with the titles - Justice of the Peace and Member of the Order of Nigeria - (J.P. and M.O.N.).

He died on 5 January, 1972. A memorial service was arranged in his honour on Sunday, 27 August, 1972 at 10.00a.m at Saint Paul's Anglican Church by Ìpetu Improvement Union, Lagos State Branch.

Cognomen

Ọba John Bòdúnrindé Okẹ, Omọ Daddy Okẹ Adéyẹfá, omọ Ode Olájoyẹgbe, Agúnbíade Ọduyèdolukurẹ, Aríshèlómòlórèe, A raye r'omọ bi ẹni ra igba, Ẹni ọboyèlẹkàn, ọ sọ aláíkisà di alaşo, Agúnbíade, Oja ogùn ja Oba, O ja Oba nìle, ọ ja ogùn lẹgbe.

Achievements

1. Local Authority Modern School was opened in 1955.
2. The Local Government Police Station was built in 1955.
3. Ọba Agúnbíade went Overseas in 1955.
- 4a. The Maternity Centre was built in 1956.
- 4b. He resumed the wearing of beaded crown, though he could not go outside Ìpetu-Ìjẹsa town with it.
5. Ìpetu-Ìjẹsa Grammar School was opened in 1957.
6. The Sub-Post Office built at Òkẹ-Ojà adjacent to the palace was opened in 1959.
7. The Town Hall was built to wall level in 1964.
8. The Pipe borne water was ceremoniously opened in 1970.
9. The foundation stone of Government District Hospital was laid by the Western State Health Commissioner in 1970.
10. The modern Post Office estimated to cost over £8,000 was built during his life time. But alas! he died three days before the official opening on 5 January 1972 which was done with all pomps and pageantry by the Federal Commissioner of the Ministry of Communication and Aviation, Mr J.S. Tarka.

19. Stephen Adékúnlé Bádérin Afinbíòkín III

When Ọba Apetu John Bòdúnrindé Okẹ, Agúnbíade II died on 5 January, 1972, members of Ìpetu-Ìjẹsa Community decided to suspend the appointment of a new Apetu until they were able to

rebuild the Palace in a modern fashion. As a result of this decision Chief J. A. Adéléyé, the Rísàpetu was appointed the Regent.

Work started on the Palace and the foundation was laid. The Palace was, however, built to the wall level before the movement to appoint a new Oba Apetu started. The battle of the appointment was indeed very hot among three contestants. Several trips were made to the Ministry of Local Government at Ìbàdàn. At last, Mr Stephen Adékúnlé Bádérin emerged victorious and his appointment was finally approved by the government of the Western State of Nigeria.

As somebody who sojourned at Ìbàdàn for almost two decades he had to be escorted home by a long procession of cars and motorcycles by people from various walks of life on Saturday, 27 March 1976. He called on the Ooni of Ifè, Oba Adésójí Adérémi, who congratulated and blessed him. He also called on the Owa Obòkò of Ìjèsaland, Oba Peter Adéníran Agúnléjika II. He was traditionally installed the Oba Apetu of Ìpetu-Ìjèsà on 30 March, 1976.

An elaborate plan was made for the coronation ceremony which was performed on 14 August, 1976 when he was given the Instruments of Office by the Hon. Commissioner of Local Government and Information Oyo State of Nigeria, Mr Àrẹyẹ Oyèbòlá. The programme for the coronation ceremony covered 9 - 15 August. It was rounded up with ceremonial thanksgiving service at St Paul's Church, Ìpetu-Ìjèsà.

His Highness Oba Stephen Adékúnlé Bádérin Afínbíòkín III was born in 1927, at Ìpetu-Ìjèsà. He attended St Paul's School, Ìpetu-Ìjèsà. He later attended Owo Commercial College for a period of five years.

He started work with the U.A.C. in Zaria in 1950 and stayed there till 1956. During this period, he rose to the post of a Senior Bookkeeper.

He passed the examination of Association of International Accountants and Corporation of Secretaries and joined the West Nigeria Trading Company Limited as the first Accountant in Ìbàdàn.

He went to private business of Standard Builders of Nigeria in Lagos and travelled on business trip to Israel, Holland, West Germany, United States of America and United Kingdom in 1960.

He is married with many children. He hailed from Afinbiokin Ruling Family and thus became Afinbiokin III, the 19th Oba Apetu of Ipetu-Ijesa. He is wished many years of prosperous and peaceful reign.



Adekunle Baderin Afinbiokin III, J.P. was traditionally installed as the Apetu Ajalaye of Ipetu-Ijesa on 30 March 1976. He is a man of laudable reputation. He had been to Europe and America before he was enthroned.

Achievements

1. A residential house was built for workers of the Obòkò Local Government maternity centre at Ìpetu-Ìjèṣa (1978).
2. On 11 October, 1978, the second Secondary School named Àro-Odo High School which had been previously approved by the Ministry of Education Oyo State was formally opened by the Principal in person of Mr J. A. Awolowo and a teacher who was a School Certificate holder. The School is yet holding on the old site of the former Grammar School. It was started with three arms of thirty first pupils each totalling one hundred and five students number.
3. The first launching of ₦1,000,000.00 Development Fund for Ìpetu-Ìjèṣa by Ìpetu-Ìjèṣa Development Council took place on Saturday, 11 November, 1978.

This was a unique occasion in the history of Ìpetu-Ìjèṣa community when a fairly huge amount of money was collected all in a day - around ₦134,895.40.

The idea of forming Ìpetu-Ìjèṣa Development Council was originated by Professor H.A. Olúwásànmí when he was resting at home after his retirement as the Vice Chancellor of the University of Ifè (now Obafemi Awolowo University) where he served for over nine years of strenuous work. At that particular time, there was a chronic disagreement among the members of Ìpetu Improvement Union. Professor Olúwásànmí promised the members of Ìpetu-Ìjèṣa Community who were honoured by him with a grand reception befitting him as an illustrious son of Ìpetu to think of what contribution he could make to the progress of the town. Few months later, he summoned the meeting of a few personalities and put forth his ideas. These were accepted by the people he invited. The meeting later became Ìpetu-Ìjèṣa Development Council. A series of meetings were held at his house in Ìpetu and Ìbàdàn. He became the first Chairman of the Council.

Members of the Launching Committee were:

- (a) Mr Akínléyè Fájémiyò (Chairman)
- (b) Chief Akin Kúponfíyì (Secretary)
- (c) Mr Banjí Olátòṅà
- (d) Dr Olúwoḷé Ọ̀nàwumi
- (e) Mr Bólárin Ọ̀bakin
- (f) Mr A. O. Ọ̀ni

The Chairman for the day was Chief Ọ̀bafémi Awólówò who failed to turn up because of political engagement in the eastern part of Nigeria. Chief (Alhaji) M.K.O. Abíólá kindly accepted to be the Chairman of the function. Ọ̀ba Peter Adéníran Agúnléjika, Ọ̀wá Obòkun of Ìjẹ̀sàland was present as a Guest of Honour and Ọ̀ba Adékúnlé Bádérin Afínbíòkín III Apetu of Ìpetu-Ìjẹ̀sà was present as the Chief Host. Dr. J.A. Àtànda, Honourable Commissioner for Local Government Ọ̀yo State, was present as Guest Speaker. Other Ọ̀bas present were Ọ̀ba Ajífolókùn, the Ọ̀gboni of Ìjẹ̀bu-Ìjẹ̀sà and Ọ̀ba Joshua Adéloyè, the Akeji of Ikeji- Arákeji.

4. Small Scale Industries (1978)

Mr Gabriel Ọ̀gunléyè installed a big Saw Mill on Akure Road. The Mill had been functioning well until about two years ago when work stopped there.

5a Chief Lawrence Akínbáyòde Industrial Estate is situated on Ilẹ̀sà Road.

5b. Chief Lawrence Akínbáyòde's housing estate. Eighteen houses are built on the site. On one side are the boys quarters. There is a long building containing many rooms, a hotel and a shop.

The estate is adjacent to African Church School on the Old Ilẹ̀-Oluji road.

6. Building of a new market. An amount of one hundred thousand naira (N100,000.00) was voted for building a new market in 1978. Each building contains sixteen stalls, eight stalls facing each other. The market was opened for use on 24 June, 1985.

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7. Building of the General Hospital. Work has started on the General Hospital site that was approved in 1978. Clearing had been done and buildings have started to grow.
8. Opening of a branch of the Standard Bank of Nigeria Limited in Ìpetu-Ìjèṣa in 1979. At 12 noon on 12 February 1979, a branch of the Standard Bank now First Bank of Nigeria Limited was officially opened by His Highness Oba Adékúnlé Bádérìn Afínbíòkín III, the Apetu of Ìpetu-Ìjèṣa in the presence of a great number of people including Oba Adédèjì Aládéjòbí the Àluà of Èrìn-Ìjèṣà, Oba Joshua Adéloyè, the Akeji of Ikeji-Arákeji, plenty of male and female chiefs, the Principal Area Manager in person of M. A. Ballepo, the Manager of Iléṣà branch in person of M. J.A. Oḍedáiró and the Manager of Ìpetu-Ìjèṣa branch in the person of Mr E.L. Adéoyè.
9. Appointment as a Justice of the Peace. Oba Bádérìn was appointed a Justice of the Peace vide Notice No. 221 in Oyo State of Nigeria Gazette No. 31, Vol. 3, published at Ìbàdàn on 27 July, 1978, under the Constitution of Western Nigeria Law 1963 (No. 26 of 1963) appointment of Justice of the Peace.
10. The dedication of the house of Elder Prince J.A. Adéṣakin a three storey building built at T 29 Òkè Àgùnlà Street Ìpetu-Ìjèṣa took place on 26 March 1983. The house was declared opened for use by His Highness Oba Adékúnlé Bádérìn (J.P. Afínbíòkín III, in the presence of thousands of jubilant citizens of Ìpetu-Ìjèṣà, who were gorgeously appalled and were dancing gracefully to various indigenous music.
11. The title of the Oba of Ìpetu-Ìjèṣa was changed from 'Apetu of Ìpetu-Ìjèṣa to 'Ajàlayé of Ìpetu-Ìjèṣa by Oba Adékúnlé Bádérìn (J.P.) Afínbíòkín II and Chiefs. The change was approved by the Government of Oyo State of Nigeria, vide the Secretary to the Government's letter reference number CB. 141/125/9/Vol.IV/924 dated 6 October, 1983.

The letter read, *inter alia*:

Change of Title

I am directed to inform you that the Oyo State Government has approved that your traditional title should be changed from Apetu of Ipetu-Ijèṣa to Àjàlayé of Ipetu-Ijèṣà.

I am to assure you that a legal notice reflecting the change of title will soon be published in the Government Gazette.

I am, KÀBÍYÈSI,

Your Obedient Servant

(M.O. Ójo),

for Secretary to the Government

12. Mr. Àkadírì Gíwá, a native of Ipetu-Ijèṣa installed a big Petrol Station at the Express Road Junction. The name of the firm is ARCORN. It started to function in November 1983.
13. The dedication of the house of Mr T. O. Arówópeyín, a three-storey building in the town, took place on 3 December, 1983 under the distinguished chairmanship and lady chairmanship of His Highness Oba Adékúnlé Bádérìn (J.P.) Afínbíòkín III, Àjàlayé of Ipetu-Ijèṣa and Chief Mrs F.O. Fáṣakin, The Eṣemue of Ipetu-Ijèṣà, respectively. The spiritual aspect of the ceremony was performed by The Venerable Archdeacon E.O. Ògunṣèjù of St Paul's Church assisted by Revd E.R. Kómóláfé of St Mary's Church while the social aspect was jointly performed by the chairman and the lady chairman of the occasion.
14. The official opening of Afínbíòkín Market took place on 24 June, 1985.
15. Ipetu-Ijèṣa Primary Health Centre was opened on 23 December, 1985.
16. St John's Anglican Church Òke Ojà was built and opened on 12 January, 1986.
17. An ultra modern building of the St Paul's Anglican Church was officially opened on 26 July, 1986.
18. Oba Adékúnlé Bádérìn the Àjàlayé of Ipetu-Ijèṣa became a member of the Council of Chiefs of Oyo State of Nigeria in 1990.

19. Doctor Isaac Olúwolé Onàwùmi became the Commissioner for Health in Òyọ State in May, 1990.
20. The Òyọ State Government Treasury Cash Office was opened at Ìpetu-Ìjèṣa on 31 May, 1990.
21. The ultra modern Ansar-ud-deen Central Mosque was opened on 1 December, 1990.
22. The statue of Balógun Fákílède Àpótí was officially opened on 1 December, 1990.

Chapter 4

THE APPOINTMENT AND INSTALLATION OF OBA APETU

In the days gone by, candidates for Oباشip did not usually vie for the vacant post as people do in these modern days. When an Oباش died, the kingmakers, made up of the six high ranking chiefs - Orishàpetu, Ođođin, Àró, Eléromọ, Ejẹmu, Sàjowá; Ođolọfin, head of the second six high ranking chiefs; Elémikàn, head of the third six; Olojeoúnkan, head of the fourth six; Olóríjọgbọn Ogunnà, head of all the Ojọgbọns and the Eşemùe, head of all women chiefs would meet to select another Oباش. These kingmakers would work hand in hand with chiefs Eléromọ and Olúgemọ to contact qualified seers who would forecast whose reign members of the community would enjoy among the presented princes. When they had known this, they would set men secretly around the prospective Oباش to enable them to know the detail of his movements. A special day would be fixed for his installation. When the fixed day became due, some selected chiefs, would be sent to hunt and bring him to the other chiefs who must have assembled in the house of one of the chiefs. On the way to the chiefs, he would be falsely accused of one offence or the other. On getting to the other chiefs where they had assembled, the chiefs would then join the entourage while Chief Ođođin would knock Oíkikàn leaves on the head of the prospective Oباش. Others would immediately hail 'Kábíyèsi' with a great applause. This hailing would be followed by gun shots to attract as many members of the community as possible. Amidst a great number of people shouting *Kábíyèsi!* dancing and jumping enthusiastically, he would be escorted to the house of Chief Eléromọ where he would spend three months (maybe less). Chief Eléromọ is regarded as the Oباش's mother traditionally.

Here, the new Oباش would perform several traditions one of which is sitting on Chief Eléromọ's thighs as a son sits on the mother's

thighs. Many chiefs would be involved in all the traditional ceremonies.

Apetu Elect at Chief Eléromo's House

The journey to the palace has just started. It would take six months before the Oba elect could arrive at the palace. It used to take six months - three months each at both Chief Eléromo's and Odoḍofin's house, respectively. But, nowadays, Obas spend less number of months.

The first thing that happened after sitting on Chief Eléromo's thigh would be an exchange of traditional words. After this, the Oba-elect would sit down for traditional greetings from the chiefs. There used to be variation in the ways each chief greeted the Oba-elect. The traditional greetings would start from the highest to the lowest among male and female chiefs. The Oba elect would only respond by rubbing the two palms together without uttering a single word. But on the second day, the Oba-elect would start waving with his horse-tail towards anybody who greeted him.

The beating of the Palace traditional drums called 'Kàràkár' would start. To the beating of these drums, people danced merrily and enthusiastically. On the first day alone, the Chiefs paid their traditional homages to the Oba elect three times.

On the third day, Eléromo would kill a cock for the Oba-elect according to tradition. The Oba would then be taken to a special place for a secret ceremony. Right from the time the Oba-elect arrived at Chief Eléromo's house, the women who prepared his food should not speak during the course of the preparation.

Another aspect worthy of note was Aráḗḗ. In performing the Aráḗḗ, his head would be shaved with a razor. On the seventh day, a ram would be killed for public consumption.

One other secret performance would be feeding the Oba with special meat by Chief Odoḍofin. It is at this moment the Oba would be asked what he was eating, while he would reply that he was eating 'Oba'.

Right from the day of the Oba's arrival to Chief Eléromo's house, Chief Elébedó should be the first person to wake him up every morning. There, the two of them exchanged special words before speaking to anybody else. Chief Elébedó of the women section

traditionally competent to perform this duty in the absence of her male counterpart.

Apetu elect at Chief Ọ̀dọ̀lọ̀fin's House

After the third month, the Apetu elect would shift from Chief Eléromọ́'s house to the house of Chief Ọ̀dọ̀lọ̀fin. Chief Ọ̀dọ̀lọ̀fin was regarded as the traditional father of the Ọ̀ba elect. During his stay there, traditional homages in the same pattern as performed at Chief Eléromọ́'s house continued for another three months (subject to variation these days).

Apetu Elect at Chief Eјimọ́'s House

Traditional ceremony would now shift to Chief Eјimọ́'s house. The Ọ̀ba elect and his entourage comprising chiefs and prominent citizens would leave Chief Ọ̀dọ̀lọ̀fin's house in the evening with various drums for Chief Eјimọ́'s house. Here, the Ọ̀ba-elect should not be allowed to sleep till the dawn of the second day. The people usually told various Yorùba riddles throughout the night.

Apetu Elect at Chief Risapetu's House

Very early in the morning after breakfast, the Apetu elect and his entourage would then move to the house of Chief Risapetu. Here, another significant traditional operation would be performed. This is called *Isgbá* (the opening of the calabash). Three different covered calabashes would be placed in front of the Ọ̀ba elect. The three calabashes would contain various ingredients. One would contain babies feeding pot 'Orù- Ekà.' The second would contain money, decorated materials and various things of the sorts. The third one would contain ashes, pepper, knife, cudgel, etc. The Ọ̀ba's face would then be wrapped up with white cloth. He would then be requested to open two of the three covered calabashes. Those that he opened would determine what the period of his reign would bring to his subjects.

People really attributed much to this aspect of the celebrations. Perhaps great magical or spiritual power was behind the whole operation, but this is beyond my power to confirm. After the ceremony had been completed, the scene of action would then be shifted to the front of the palace.

Apetu Elect in Front of the Palace

With the beating of the palace traditional drums and all assortment of indigenous music, the Oba elect and his large entourage would move to the front of the palace where he would be made to sit on a wooden stool called 'Apere'. Here, the Eḷégbés would start to dance with their traditional swords and scepters in their hands. The Oba elect would then be asked to mention the names of the people who might have offended him before. If he had cause to mention one, the Eḷégbés would then go and raid the house of such an offender and bring any kind of domestic animal they could lay their hands upon to the palace. Any such domestic animal thus brought would be slaughtered in the front of the palace. The Oba would then be asked to walk over the blood when entering into the palace.

The significance of this kind of operation was to ensure that the Oba elect nursed no grievance against any of his subjects before he sat down on his throne. As from the moment that he had entered and sat on the throne, he had automatically become the father of the whole members of the community. All his utterances must be regarded as devoid of any malice. They were to be regarded as words which come out of the mouth of a man who is second to God.

The last stage of this day's performances is entering the palace. He would then be conducted round every section of the palace by Chief Eléromọ. On getting to Ita house, a ram would be slaughtered to Ita. This merriment was to continue while the Oba would retire to the room and change his dress.

Sitting on the Throne

After a little rest, the throne would be dressed up preparatory to the last part of the day's ceremony. The Oba would now emerge in all his official paraphernalia involving big flowing gown, beads on neck, wrists and ankles, crown on head and white beaded whisk in hand. This time again the chiefs and all the citizens would receive him with great applause by shouting *Kábíyèsi!* He would then sit on the throne for the first time as the Oba of the town. All the chiefs would then start to pay him homage in their various ways for the first time of his ascension to the throne.

Celebration of Installation

The final celebration may not necessarily be simultaneous to enthronement. The new *Ọba* would summon the meeting of '*Ẹbi Ita*', the chiefs and the *Emẹsẹs* to fix a date for the chieftaincy celebration. The date so fixed would then be announced to all members of the community.

On the first day of the final celebration, the hair on the *Ọba's* head would be shaved, some rites performed and money would be shared out to all chiefs and people of note according to their status. Kolanuts would also be shared out in the early hours of the day. Members of the *Ọba's* family would go in the evening to announce to the community the final celebration of the chieftaincy with drumming and singing correspondingly. All the houses of the chiefs and note-worthy personalities would be visited by these announcers:

Song:- *Olóyè j'oyè,*

Chorus:- *Kèu l'olóyè nse, kèu!* (repeatedly),

Pronouncement:- *A mò hù'yè Apetu lóni oo!*

This song would be sung throughout the town.

On the third day, plenty of food would be prepared and sent to various groups in the town. After the feasting, all the people would go to the palace to dance merrily till evening time.

On the seventh day, food would be served round as was the case on the third day. This day, the *Ọba* would dance about the town wearing white wrapper along the loins and white *Danşiki* plus a white cap on his head. Other parts of his body not clothed would usually be painted white with '*Ẹfun-àdò*'. All the indigenous drums of the town would go with the *Ọba*. The drums of the native doctors would lead, carrying a pot of native medicine with them. This they used to wet the ground in front of the *Ọba* to keep away all the evil forces. Next to this would be the *Bàtá* drums, the music to which the *Ọba* danced. Behind the *Ọba* would be the music of the hunters with their guns. As the *Ọba* danced about the town he would call at the houses of chiefs and other important personalities. Presents like money, kolanuts, palm-wine were usually given out to him. The celebration would get to the climax on this day.

The modern way of appointing the *Ọba*

Today, unlike the early days when all chieftaincy titles were given to deserving personalities who have rendered selfless services to their

people, applications are usually written by aspiring princes, approved by members of their family, to the kingmakers. It is also the custom now that money changes hands between the aspirants and kingmakers to let them know that they want this post. The kingmakers would hold several meetings in secret to weigh the merits and demerits of each applicant. The question of contacting the Oracle is part of the business of the kingmakers. They would finally be asked to vote. The name of whoever has the highest vote would be forwarded to the Ministry of Local Government and Chieftain Affairs for approval. When the approval is given, then the people proceed with the installation ceremonies. The Ministry of Local Government and Chieftaincy Affairs would come and present the Oba elect with the instrument of Office.

The Traditional Kingmakers

1. Chief Oríṣàpetu
2. Chief Ọdọfin
3. Chief Ejemu
4. Chief Áró,
5. Chief Elẹmọ
6. Chief Sàjowá
7. Chief Ọdọlọfin - Leader of the second six
8. Chief Elẹmíkàn, Leader of the third six
9. Chief Ọlojeùnkàn, Leader of the fourth group
10. Chief Olóríojógbọn Ogunnà, Leader of all the Ọjógbọns
11. Eṣemùe - Head of all women.

Chapter 5

THE TRADITIONAL BURIAL OF AN OBA

When the Ìpetu people returned after the Ìbàdàn war which was called Afèrò/Aláun wars, they no longer returned to Ìlé-Ìpetu or Ìpetu-Àrò because their war leader - Balógun Àpóti settled at the present site according to the direction of Ifa Oracle. Oba Afínbíòkin had to agree with him for the purpose of safety. Maybe there was no permanent settlement before Oba Afínbíòkin died. He died and was buried at a place where he was living at that time. It was he alone that had a separate place of burial at Òke-Owa called 'Ìlé-Àìdaná'. All other Obas after him were buried within the present palace.

The place for burying the Oba was named 'Ìlé-Ìta'. How the people came by this name is beyond the competence of this writer to explain. The Obas that had been buried there so far were Oba Okìrikìṣì, Aríyelóye, Afowówè, Adejugbàgbe Òni, (Alelamóle) and Agúnbíádé. Oba Oḡinni Oṣuntuyi was not buried in the palace because he died as the Ex-Apetu of Ìpetu.

Immediately an Oba dies, he would be given the last bath by the Èmèṣṣ. A message would then be sent to Chief Èlèbédó and other 'Ìbédós', informing them of the incident. Chief Èlèbédó and his comrades would go there with their traditional swords and pieces of sticks called "Òpa Òfo". On getting to the place, they would start their ceremonies at Òde-Odò. Then everybody in the team would turn their backs towards the road leading to where the Oba is laid down and walk backwards towards the corpse. When they get to the place they would turn their faces towards him and perform certain rituals. They would walk round the body seven times and finally remove the cover used for covering him.

The 'Ìòròs' made up of Orokùrò, Èdinmọ, Ódòfin, Àró, Èlémọ, Ejẹmu and Èlèbédó joined by the Èmèṣṣ now occupy the next stage.

The 'Ìòròs' are usually dressed in white up to their head gear. They usually hold bells called 'Àjà'.

Between the hours of one and two a.m. this team turns up for final funeral ceremony. They start this ceremony without having a member of the deceased's family around. There should not be a sound to be heard at the time of burial. Little is known about burial, apart from the people mentioned above.

As soon as the interment is completed, they would return to their individual homes without being greeted even by members of their homes. When they get home, they would clean themselves up with the water placed in wooden bowls in the front of their houses. After use, the wooden bowls are turned upside down. The 'Ìòròs' then walk with their backs until they get to their bedrooms and sleep.

As part of their performance of the interment, both the 'Ìòròs' and the Èmẹşẹş are given sufficient food and drinks to feed with. They are also given a goat.

On the following morning, an 'Òmọgorópo' (Regent) is appointed. Only daughters of the late Ọba are qualified for appointment, particularly the eldest daughter. But where such a daughter is not available, any of the sisters to the Ọba may be appointed. The traditional conviction is that an Ọba must always be on the throne. The usual custom is to install a new Ọba after the third month.

The Ìbẹdós continue other aspects of their own ceremony until the seventh day. These ceremonies involve singing of special songs when going and coming. Their movement is between Yeye Ọjà and Èsì Ọjà. They are usually given a sheep for their performances.

The chiefs, both males and females, claim as many goats as they can and as the members of the Ọba's family can afford to give until the seventh day. Apart from goats, they are regularly fed with palatable food and sufficient drinks during the period of the seven days. Apart from the feeding of the chiefs, all members of the community must be entertained adequately.

On the fourteenth day, feeding and drinking also take place. On the fifteenth day, all the children of the Ọba vacate the palace leaving behind only the wives who will be inherited by any new Ọba that would be appointed. These wives are called 'OLORÌS'.

It is now in practice that there is an exchange of heritage between the Apetu and the Ọwá of Ilesà. When this actually started is not known to this author. What they usually inherit from themselves are not defined since the practice is mainly based on mere courtesy which does anybody no harm.

Ọmọgorópo's Appointment and Duties

The appointment of *Ọmọgorópo* (Regent) is the duty of the late Ọba's family. Immediately she is appointed, she continues as the Ọba until a new one is appointed.

Her costume is usually the same, as that of the Ọba himself. She wears big *agbádá*, beads on neck, wrists and ankles. She holds white beaded whisk in hand. She sits on the throne for traditional salutations and setting of disputes.

Apart from the duties mentioned above, she performs the role of Ọba during any native festivals by giving out whatever the Ọba should give out and by following the members to perform all necessary rituals.

Appointment and Duties of the Ẹmẹṣẹ

All Ẹmẹṣẹ are the sons of the late chiefs. When a chief dies, it is customary for the Ọba to take a male child from among the children of the late chief as Ẹmẹṣẹ Ọba. The word 'Ẹmẹṣẹ' is derived from two compound words - '*Ọmọ-Ẹṣẹ*'.

The main duties of Ẹmẹṣẹ are to go on errands for the Ọba, follow the Ọba to wherever he goes, cover him with the state umbrella, prepare his throne and sit down at his feet when he sits on the throne. They deliver messages from the Ọba to any of his chiefs or to any important personality in the town. They are also sent to bring offenders to the palace. They are also responsible for keeping the palace clean and tidy every time. They are bell ringers.

The Ẹmẹṣẹ have chieftaincies among themselves - the Olóri Ẹmẹṣẹ and the Rísà Ẹmẹṣẹ and so on.

There are however a few number of chiefs in the town whose sons the Ọba must not take as Ẹmẹṣẹ. I have no knowledge of all the reasons.

An Ẹmẹṣẹ can remain so until his death. But if an opportunity is open for him to attain to the post of his father, this terminates his position as Ẹmẹṣẹ.

Chapter 6

THE TRADITIONAL FESTIVALS AND CHIEF CELEBRA.

- | | |
|--------------------|-----------------------------------------------|
| 1. Àwẹ̀joyè | The Oba and members of the royal family |
| 2. Òkùrò | Chief Rísàpetu, Òdòfin, Àrò |
| 3. Obànífòn I | Chief Sàya |
| 4. Obànífòn II | Chief Olújù |
| 5. Àtàkúmòsà | Chief Alàtàkúmòsà |
| 6. Obòkun | Chief Yèyero |
| 7. Òrìsàsemo | Chief Oba Odò |
| 8. Òrìsà Èdinmọ | Chief Olúkòtun/Èdinmọ |
| 9. Òrìsà Oníyìntà | All members of the royal family |
| 10. Òrìsàladimu | Chief Òdolé |
| 11. Òrìsà Ológòtun | Chief Èdinmọ/Olúkòtun |
| 12. Olóókùn | Oba Apetu, Chiefs Rísàpetu, Èsemùe, Yèyerìsà, |
| 13. Àjàle | Chief Ejemu |
| 14. Obokò | Chief Ejemu |
| 15. Iyènà | Chief Eléjùà |
| 16. Òrè | Chief Òdòfin |
| 17. Òsun-Òkè | Chief Òrósun Òkè |
| 18. Àrò | Chief Àpotí |
| 19. Òsun-Odò | Chief Òrósun Odò |
| 20. Awórelé | Chief Àrò |
| 21. Òpa | Chief Olómoofè |
| 22. Ògún Eréja | Chief Elébedó |
| 23. Ògún Igandò | Chief Òdolófin |
| 24. Ògún Òdolé | Chief Òdolé |
| 25. Ògún Èkó | Daddy Emmanuel Fámákindé (late) |
| 26. Ògún Àrò | Mr. Josaiah Ilésanmi Àrò (late) |
| 27. Àgidanyìn | Chief Elémikan |
| 28. Òkun | Chief Àdòròkun |
| 29. Èisilè | Chief Eléisilè |
| 30. Òtòpòrò | Chief Olótòpòrò |
| 31. Yèye Ogunnà | Chief (Ìlòda people) Olúlòda |
| 32. Òwàri | Madam Òni Òkóró Olówàri |
| 33. Sàngó | Madam Òbiṣṣan Òdolé |

1. Àwẹ̀joyè Festival

Àwẹ̀joyè festival primarily belongs to the Royal Family of Ìpetu-Ìjèsà. It is an annual event that is usually celebrated during the harvesting period of yams in the month of October or early November. It is celebrated in honour of Ita who was a woman housed by Oba Apetu.

Before the festival is celebrated, the Oba usually invites the Ebi Ita (that is, members of the Royal Family) to his palace to fix the date for the festival. These are Chiefs Ọ̀dọ̀lọ̀fin, Eléròmọ, Olújù, Ejimo, Olúgẹmọ, Akínýinwa, Àjànimọ, Àjànikin, Okùnató, Ọ̀lọ̀omọ and Yeyèrangun.

Ọ̀dọ̀lọ̀fin is traditionally the father of the Oba while Eléròmọ is accepted as the mother, Ọ̀lọ̀omọ is the Chief of Ita house. He is the only qualified person to enter the house to perform the necessary ceremony during the festival or at any other time. Olújù, Okùnató and Ejimo are some of the closest men to any Oba. Akínýinwa and Olúgẹmọ usually sit at the foot of the Oba during the festival. Ọ̀mọgorópo (that is the daughter of the former Oba who acts in the capacity of the Oba immediately the Oba is dead until another Oba is installed), Yeyèrangun (that is the head of all royal female descendants) and at least two of the Ọ̀lórìṣàs usually sit with the Oba during the celebration of this festival.

When the date fixed is due, the royal male children, the Èmẹṣẹṣ and Chief Okùnató would organize the killing of bush animals. Those killed are handed over to the Oba.

The sixth day is normally named the day of ÀÚMỌ̀NÀ. On this day, the Èmẹṣẹṣ go to all the roads entering the town to collect yams, kolanuts and palmwine from every individual returning from the farm and bring them to the palace for the Oba's use for entertainment.

On the seventh day, the Oba prepares a big feast for all the Chiefs, the Ojógbọns, the Èmẹṣẹṣ and the royal family. In the past, the Èmẹṣẹṣ used to go to the nearby farms to collect all the palmwine they could get on the palm trees without consulting with the tappers. This act is called IGUN. This day is called IKOJO day. Àwẹ̀joyè festival would then be five days away.

On Àwẹ̀joyè day, the Oba sacrifices ram to Ita in a house well dressed with palm leaves in the heart of the palace through the Ọ̀lọ̀omọ very early in the morning. From this time on, there is beating

of the palace drums plus various kinds of drums brought by various groups of people in the community. Dances and all sorts of merryments continue till evening time.

On *Ìrúbo* day which is the fifth day after the day of *Àwẹ̀joyẹ̀* the members of the royal family would kill rams, cocks and fowls according to their status and financial disposition. This feeding ends the festival of *Àwẹ̀joyẹ̀*.

Àwẹ̀joyẹ̀ Songs

1. *Èlẹ̀mẹ̀sẹ̀, o mọ̀ ya ki o ki 'Wa o - (Repeatedly)*
2. *Èlẹ̀mẹ̀sẹ̀ s'Ọ̀ wá pẹ̀le o, erò onà ki 'Wa mi,*
3. *E j'ọ̀ba ri yẹ̀ye re, Èwòniò,*
E j'ọ̀ba ri yẹ̀ye re, Èwò ni o.

2. *Ọ̀kùrò Festival*

Ọ̀kùrò is one of the deities being worshipped in this town. It was imported to the town during the inter-tribal wars. A man who lodged with Chief *Àró* introduced this deity to the people as a god that could help them to conquer the wars. When the necessary sacrifices were performed, *Ìpetu* people truly conquered the wars. This strange deity came from *Ìpoti* in *Èkìtì* Division. His name was *ÒKÚRÒBÒYÈJC*. When he died, another stranger who came from *Òke-Igbò* was made the *ORÒKÚRÒ* or *AÒRO ÒKÚRÒ*.

The visible sign of this *ÒKÚRÒ* is a great collection of harmless bees which can collect on any tree in the front of the house.

The *Oròkùrò* wears a white turban adorned with the red feathers from the tail of a parrot. His subordinate chiefs are women. They are *Yẹ̀yelóri Òkùrò*, *Yẹ̀yerísà Òkùrò* and *Omọ̀lójú Òkùrò*. The physical symbol of this *Òkùrò* is placed in a special house adjacent to the *Ọ̀ba's* palace.

The chiefs who are responsible for the worship of *Òkùrò* are Chiefs *Rísàpetu*, *Ọ̀dòfin* and *Aró*. Each of these chiefs owns an *ÀGBÀ* drum out of the three drums that are usually beaten during the celebration of *Òkùrò* festival. Chief *Oyefin* represents the interest of *Ìfòfin* people during the annual celebration.

The eve of this festival is usually observed with dance to various music by the women chiefs. The festival is usually celebrated on the second day of *Àwẹ̀joyẹ̀* festival. The sacrificial materials are cows, goats, cocks, tortoise and snails. The sacrifice is usually done very

early in the morning. Feeding and drinking would start in the afternoon, while dancing and other merriments commence in the evening within the vicinity of the special house.

The young boys of the town would wear camouflages made of palm leaves and begin to sing and dance about the town for seven days. They are usually given money by elderly people including the market women. On the seventh day, the palm leaves camouflages are taken to the entrance of the town for destruction.

The town as a body can sacrifice to the god while individuals can as well do so. Such individuals hand over their sacrificial matters to the *Orókùrò* for necessary performance.

The common belief is that this is a god capable of looking after every individual in the town including strangers. Hence the cognomen - *Òkùrò onílẹ̀ ti ngbo (ngba) àjẹ̀lì*. Meaning *Òkùrò* the land owner who favours or harbours strangers.

When any epidemic is rampant in the town, this god is also evoked to come to our aid and drive away the disease. Whenever we disagree among ourselves in the town, the spirit is usually evoked to come and ameliorate the whole situation.

It is not always easy to make anybody the *Orókùrò*. This may be a result of the power associated with the god or perhaps because *Orókùròs* are not normally prosperous.

At the end of every address in any assembly of people in this town, it is customary to say, '*Òkùrò a gbeyin*' - May *Òkùrò* help you.

3. *Ọ̀bà̀nifọ̀n* Festival

Ọ̀bà̀nifọ̀n is another festival of *Ìfọ̀fin* people. They have a special house where the god is placed and where *Àlàyòrò Ọ̀bà̀nifọ̀n* lives. *Àlàyòrò Ọ̀bà̀nifọ̀n* is the chief for this god. He performs every sacrifice that is due to the god.

It is to be noted that slaves were sacrificed to this god in those days. But at present, people sacrifice dogs.

Chief *Sàyà* leads *Ìfọ̀fin* people to the place of worshipping *Ọ̀bà̀nifọ̀n*. The place is normally called '*Ipara Ọ̀bà̀nifọ̀n*'. *Ọ̀bà̀nifọ̀n* is usually celebrated on the ninth day of *Ọ̀sun-Odò*. All people who worship *Ọ̀bà̀nifọ̀n* kill their dogs in the early hours of the day. Feeding and drinking take place in the afternoon while drumming and dancing take place in the evening about 5 p.m. at *Ipara Ọ̀bà̀nifọ̀n*.

The drums that are beaten are called 'Àgbá'. The people usually disperse at about 6.30 p.m.

Èlẹ̀bẹ̀dó and Àró are the witnesses of Odò-Isẹ̀ and Ogunnà during the worship of Ọ̀bàniḡḡon.

4. Ọ̀bàniḡḡon Olújù Festival

Ọ̀bàniḡḡon Olújù is usually celebrated annually during the month of November. Chief Olújù is the chief celebrant.

The idol is made of brass in the form of a pigeon. The brass pigeon is put in a wooden bowl and then placed in the corner of the sitting room. The place is always covered with white cloth.

The sacrificial matters are rams, fowls, kolanuts, palmwine and pounded yam (*Iyán*). Coco-nut shells are used in serving the palmwine. The palm wine is splashed on the ground in the front of the idol, white kolanut of four slices is thrown on the ground and prayers are said.

After the ceremony, a special music is produced by wrapping pieces of cloth together. This plus leather fans are generally beaten. The name for the music thus produced is *ÒGBÌGBÌ*. The members of the family and their friends then eat and drink in the evening time.

5. Àtākúmọ̀sà Festival

Àtākúmọ̀sà was regarded as the father of Ọ̀bàniḡḡon. When the Ọ̀riṣà were all together at Ìlẹ̀-Ifẹ̀, Àtākúmọ̀sà usually sent Ọ̀bàniḡḡon about to various towns. Once Ọ̀bàniḡḡon had settled here, Àtākúmọ̀sà the father usually supports him on the day of the festival.

The family which worships Àtākúmọ̀sà is only one in this town. The head of the family is Alátākúmọ̀sà. The symbol is a human being made of brass brought originally from Ìlẹ̀- Ifẹ̀. The Ọ̀bàniḡḡon too is represented by a human being made of brass in the same pattern with that of Àtākúmọ̀sà.

All the members of Alátākúmọ̀sà family usually sacrifice to Àtākúmọ̀sà in their houses on that very day, yet they team up with the other two teams to dance to *Ipara Ọ̀bàniḡḡon*. They usually sacrifice ram and dog. The other two teams are Chief Sàyà who dances to the music of the Physicians' drums and Chief Ọ̀riṣàmikà who dances to the Hunters' music when they get to *Ipara Ọ̀bàniḡḡon* they all dance to the music produced from *Àgbá* drums.

Chiefs **Èlẹ̀bẹ̀dó** and **Àró** from **Odò-Isẹ** are chosen to participate in **Ọ̀bàńìfọ̀n** festival as witnesses. In those days, when human beings were usually sacrificed instead of dogs being used today, any victim caught for this purpose was usually kept with Chief **Èlẹ̀bẹ̀dó** until the day of sacrifice.

6. **Obòkun Festival**

The worshippers of **Obòkun** in this town are principally **Ọ̀rìṣàńmìkàń**'s family. When **Ìjẹ̀rẹ̀** war ended, and people returned to **Ilé-Ìpetu**, Chief **Ọ̀rìṣàńmìkàń** detected that he had forgotten **Ìrọ̀rì Ìpetu** which was normally called **OBÒKUN** at **Ìjẹ̀rẹ̀** forest. He became really embarrassed as the sole custodian of **Obòkun**. His daughter, **Ọ̀lárìbìgbẹ̀** by name, asked her father what was the matter. The father told her about **Obòkun** which he left behind at **Ìjẹ̀rẹ̀** forest. She then informed her father that it was somehow packed along with the loads. She went in and brought out the Idol. To compensate the daughter, Chief **Ọ̀rìṣàńmìkàń** gave her a new name called **Yẹyemirótìmi**, meaning my mother stayed with me. This was later abbreviated to **Yẹyero**.

The incident was reported to the town's people who decided to regard this name as chieftaincy. Before this time, there were only three chieftaincies: **Èṣemùè**, **Yẹyẹrìṣà**, **Yẹyẹlẹ̀bẹ̀bó** and now **Yẹyero** was added, as the fourth.

Yẹyero was then empowered to come with Chief **Ọ̀rìṣàńmìkàń** to the palace with the **OBÒKUN** anytime **Obòkun** festival was to be performed. She has been the rightful person to say the customary prayers on the festival day till today. It is also part of **Yẹyero**'s schedule to prepare two bowl-full of pounded yam for all female chiefs during the celebration of **Ọ̀bàńìfọ̀n** festival in support of his father, Chief **Ọ̀rìṣàńmìkàń**, who was the accredited head of **Ọ̀bàńìfọ̀n** worshippers.

When going to **IPARA** the other three chiefs usually accompany her. She usually carries the stock for peculiar celebrations after which she says some words of prayers. Whenever there is any rumpus in the town, **Yẹyero** is usually invited to the palace to say prayers with the **Obòkun** or **Ìrọ̀rì Ìpetu**. It is widely believed that all the trouble would go down.

The former Yeyeros

1. Oláribígbé daughter of Òrìṣàmìkan Awótutù,
2. Ipínkòrojò daughter of Òrìṣàmìkan Amàkédòjúḍòrànrù,
3. Oládúrò, daughter of Òrìṣàmìkan Awótutù,
4. Faalaye, daughter of Òrìṣàmìkan Amàkédòjúḍòrànrù,
5. Oláyẹmì daughter of Òrìṣàmìkan Ìjà-Ogùn-nṣẹ òde gìrìgìrì.

7. Òrìṣà Sẹmọ Festival

This festival had started when the people of this town first settled is usually celebrated when new yams are available. The celebration used to take place in the open air in the early days by Chief Ọba C and the members of his family. To add more importance to it, a road was then created especially for the purpose of worship. There is an idol of any type that is being worshipped.

Chief Amẹ̀rò is the co-celebrant of Ọba Odò and he is regarded as second in rank. They usually sacrifice goats, pigeons, snails, and fishes. To all these, they prepare melon soup and plenty of pounded yam.

On the eve of the day of worship, plenty of *Àkàrà* balls and palmwine are served to everybody who pays them courtesy call from other heads of Òrìṣàs. On the day of celebration, all the ceremonies related to sacrifices are done in the morning time, while feeding is in the afternoon. When it is about 4 p.m., the chiefs and other participants go out to the front of the house and begin to dance to the music of *Àgbá* drums until it is dark.

Chief Ọba Odò has his own special respect in the town as a priest. If anybody is offended by a friend and all people fail to pacify him, Ọba Odò is usually sent to go and beg such a person. By custom, the person has no right to refuse his pleadings. Such a person has to give him presents of various types when he leaves his house.

8. Òrìṣà Èdinmọ Festival

This festival is usually celebrated on the ninth day before Ọnítín. The chief in charge is Chief Èdinmọ. The place of sacrifice is at the base of an Akoko tree in the open air. The sacrificial matter is usually a he-goat. The time for the celebration is during the harvest season. The kind of drum beaten is *Àgbá*. These *Àgbá* drums are collected from Ọba Odò's house.

After feeding and drinking in the early hours of the day, celebrants assemble at the place of worship, dancing to the music produced from the beating of the Àgbá at about 5 p.m.

The two families involved in this festival are Olúkòtun's and Èdinmọ's.

The headchief usually wears brass bangles on both wrists and on his head he wears white turban.

The Families Congnomen

*Omo a jó 'gb'in yọ 'rùn godo!
O jó 'gbìn jó'gbìn gbe owó òje làfin.*

9. **Ọrìṣà Ọnìyìntà Festival Ìgandò/Òkè Ọwá**

This deity was one of the five originally brought to this town by early settlers. The other four were Ọrìṣà Èdinmọ, Ọrìṣàsẹmọ, Ọrìṣàládìmu, Ọrìṣà Ọlógòtun. The head is called Àd̀r̀d̀ Ọnìyìntà. The regalia is composed of white wrapper or agbádá and white turban. The turban is usually adorned with parrot tail feather.

The idol representing the deity is either placed in a wooden plate or a clay pot. How it was empowered is unknown to the people of the present age.

The sacrificial matters are snails, cocks, hens, white pigeons, he-goats, plenty of kolanuts, kegs of palmwine, Ọlẹ̀lẹ̀, Èkuru funfun, and Àkàrà, all made of beans seeds.

The celebration usually takes place on the ninth day to Ìyẹ̀nà festival. When the Àd̀r̀d̀ wants to sacrifice to it, he says "Bàba Ọnìyìntà, Olúlẹ̀ ẹfun, arànmọ̀sùn, Osunluju àtà ọkúnrin, gberẹ bi oju ja, Olójúkára bi ajere". He splits kolanuts of four slices and throws them on the floor after saying some words of prayers in favour of the person who had come to sacrifice to the god of Ọnìyìntà. After the first ceremony, whatever animal or bird brought will be killed and be cooked as meal.

The celebration starts on the eve when members concerned eat all the foodstuffs made of beans with Èkọ (Agidi) and then drink plenty of palmwine. There also is beating of Ìkàràkàrá drums to which music people dance enthusiastically and merrily.

On the following morning, after more sacrifices, food is prepared and people continue to eat pounded yam and various types of food available to them till late in the afternoon. At about 5 p.m. dancing

to the music of *Ìkàràkàrà* drums takes place in the front of *Àdòrè* house till about 7 p.m.

The name *Ọnífyíntà* is derived from '*Èni-iyin-ijeta*'. That is, a person they come to praise for the good thing he did three days ago. It is popularly believed that whatever is requested of *Ọnífyíntà* is usually done before the third day. As a result, people generally come to offer thanks to the god on the third day.

10. *Ọrìṣàládìmu* Festival

This festival belongs to Chief *Ọdọlé*'s family in its entirety. It was introduced to the town when *Ọdọlé* family came from Ara in Ekiti division on chieftaincy dispute to settle down at *Ìpetu-Ìjèṣà*. It is usually celebrated on the second day of *Ìyẹnà* festival. There is a special *Àdòrè* - that is, a special chief for the celebration. The head of the family is usually concerned with the offering of prayers and other sacrificial matters. There was no image or idol that was carved for

In the early days, there was a special place where it was being worshipped. But today, a new house has cropped up on the spot. The ceremony is usually performed in an open space around the specified spot.

They usually sacrifice hens, snails, rats, fish, kolanuts and water. No palm wine is served during the celebration. After the necessary sacrifices and prayers have been performed, all participants would return to their own individual homes in festive moods, eating and drinking for the rest of the day.

11. *Ọrìṣà Ológòtun* Festival

This festival was introduced to this town during the inter tribal war from *Ọgòtun*. It is celebrated by the members of *Olúkòtun* family on the same day with that of *Ìyẹnà*. The shrine for it is in the open air.

On the eve, people eat *Àkàrà* and drink palm wine till late in the night.

The sacrificial matters are goats, snails, fish, hens. These are offered very early in the morning at the shrine when prayers are said. There is no special chief for the festival. The ceremony is usually performed by Chief *Èdìnmo*. Feeding takes place as soon as the food is ready.

In the evening, people carry beautifully designed *Àtòrì* sticks when they dance to the music produced by *Àgbá* drums.

12. Olóókùn Festival

Olóókùn festival is usually celebrated from the months of April to May when yams begin to produce leaves. This period is called 'Èjidún' in Yorùba (that is the second month of the year). This festival is closely associated with this period - thus our people say 'Èjidún Olóókùn ti a nṣe agbèl'òyìn', meaning the second month when Olóókùn festival which gladdens the farmers' mind is performed.

The Oba, the Rísàpetu and the Èṣemùe as the leaders of the town bake bean balls in celebration of this festival and distribute them to members of Ìpetu communities on the day.

In the evening, middle-aged men go out in various quarters to begin to wrestle. This aspect of the festival is the most interesting of all. Onlookers surround the wrestlers and they sing rousing songs in praise of the champions.

SONGS

1. Awa l'ónjùdì nígba Olóókùn
Awa l'òndáni t'ále ẹni nkọni,
Awa l'ónjùdì nígba Olóókùn,
Awa l'ónjẹ aborí jààgàjigi.

2. Eni jà lẹ̀kàn fara mọra,
Chorus: Ìdì re kóóko.

3. E gbé wa má mà sa o,
Àyà gbogbo nsọ kúkùlèlè,

Chorus: Má mà sa o,

Àyà gbogbo nsọ kúkùlèlè.

The meaning of the songs

1. We are the people who wrestle during Olóókùn
We are the people who knock people down that their
concubines divorce them.
We are the people called big headed folks.

2. People who wrestle once should sit up.

Chorus: This is real wrestling.

3. Comrades, do not fear,
All hearts are beating hard.

Chorus: Do not fear,

All hearts are beating hard.

13. Àjàle Festival

This festival is usually celebrated after the fifth day of Olóókùn festival. It is usually done very early as soon as new yam is got,

because nobody has the right to eat new yam until this festival has been celebrated.

This celebration takes place in the front of Chief Ejẹmu's house. A big pot containing native medicine is usually the symbol.

On the day of the celebration, a goat is sacrificed to it in the early hours of the day. Chief Yẹyejẹmu goes out to the town to collect kolanuts from various personalities for use on this occasion. The Chief himself sends kolanuts. People begin to feed and drink immediately after the preparation is completed.

During the inter tribal wars, people who were going to war kept themselves wet with the contents of the pot to protect them from being hit by gun shots. Such men usually return safely from the war front. Hence the saying - "*Bi ọbá dà ki oró gbe mi, ma bu Àjàle wé Àjàle kì ijékí oró pa ọmọ ọgbọn gbọ́rọ̀ ní Ọdò-Isẹ*".

14. Obokò Festival

Obokò festival is celebrated primarily by the Ejẹmu family on the market day around Christmas time. It has no specific place of worship.

On the eve, a kind of shrine is usually created with palm leaves in the front of Chief Ejẹmu's house. Feeding of people for the night with *Àkàrà* (bean balls) and the drinking of palmwine occupy the whole period.

Very early in the morning of the day, a hen, *Àkàrà* and palm wine are sacrificed at the palm leave shrine while prayers are being said. Later in the day, food is prepared. Both male and female chiefs are fed to their satisfaction. Palmwine and kolanuts are lavishly served.

During the evening, all family women bring their own *Àkàrà* *Àádùn* (made of corn) and sugarcane to sacrifice to the spirit of Obokò, asking for children and thanking the deity for the children already given.

When Chief Orósun and his retinue are returning from *Ìgbórò* that is, the bush where they worship, they always call at Chief Ejẹmu's house according to custom. There, Chief Orósun would say some prayers before passing to his house.

After Chief Orósun and his followers have gone, members of Chief Ejẹmu's family would begin to throw *Àkàrà* at the shrine. They

would also collect the *Àkàrà* and then begin to eat them. People dance merrily to the music produced from the beating of *Bàtá* drums.

15. *Ìyèná* Festival

This festival is said to have started at *Ìlé-Ìpetu* many years ago. As a result, whenever it is being celebrated the Chief who is the head takes a goat offered by the chiefs on behalf of the town people, twenty kolanuts, forty wallnuts, one fifty-six pieces of meat of pangolin (*Akika*), grinded tobacco leaves (*Agírá* or *Aásàa*) to *Ìlé-Ìpetu* as sacrifices on the day of the festival. The festival is usually performed during the months of August to September. The date is generally fixed by common agreement among the *Ọba*, the Chiefs and the members of the family of *Èlẹ́jùà*.

On the eve of the festival, there is merriment; people drink and dance till late in the night.

On the day of the festival, everybody in the town who is a believer and who can afford to buy a cock or a hen, kills one in the front of the house and hands it over for cooking in melon or okro soup. Wallnuts are usually shaken in a covered calabash to produce rhythmic sound to the songs. Children team up with themselves from house to house.

At about 3 p.m., Chief *Èlẹ́jùà* and his family would go to *Ìlé-Ìpetu* with all the materials for sacrifice, accompanied by the hunters and their drums. When they get there, the goat is usually sacrificed along with all other materials already mentioned at a special place. The meat of the goat plus other things taken to the bush are simply left there. Thus, Chief *Èlẹ́jùà* and the people who accompanied him come back to the town empty handed. The seasonal name for the place of sacrifice is *Ológboròdo* forest.

After the return of *Èlẹ́jùà* and his retinue from *Ológboròdo* forest, youngmen would begin to throw limes and oranges at themselves in a warring fashion. They begin to sing throw lime and oranges at themselves.

When the battle becomes really drastic, the inferior faction submits by running away. They only come back when they are properly armed with plenty of limes and oranges again. This warring is carried on until they are totally exhausted.

Young women and girls sing about merrily in the town.

In the evening time, native doctors beat their special drums to the entrance of the town with the idea that they drive evil spirits out of the town. From all that happen from the beginning to the end of this festival, it is quite evident that there is no idol that these people worship. It is therefore believed that they sacrificed only to spirits.

Goat is usually sacrificed every other year. The common belief is that there would be an epidemic disease if this festival is not observed.

16. **Ọ̀rẹ̀ Festival**

This festival specially belongs to Ọ̀dòfin family. There is usually an idol which represents the god. This god is believed to be the god of the land. The chief custodian of the idol is the Ọ̀dòfin himself. A small house is built around the god. It is one of the original gods that were brought along with the people who came to settle in this town.

The sacrificial matters are he-goats, tortoises, snails, pigeons, cocks, hens, rats and fishes. The festival is usually celebrated during the year when yams are cheapest in the town. The meat of the animal sacrificed is cooked in highly palatable soup which is eaten with very good *Iyán* (pounded yam). After eating, members of the family would turn out in the best of their dresses and begin to dance to the music produced by the beating of drums.

There is a peculiarity in this god apart from helping the productivity of the soil. It is being sacrificed to when there is sexual dealing between two who are brother and sister or near relations. The two affected persons would sacrifice a goat to appease the god. The thighs of the goat are used to beat each other in their nakedness saying words of allegations and counter allegations amidst a crowd of people.

This treatment is meant to serve as punishments for the shameful behaviour and a deterrence to others who may have the tendency to fall into this kind of temptation.

ALLEGATION: "Kọ fẹ mi ẹ?" Woman

COUNTER: "Igbà mo fẹ ọ kọ?" Man.

The meaning is that why did you propose sexual love to me? When I propose sexual love to you, why didn't you refuse?

17. Ọsun-Òkè Festival

Ọsun festival is usually performed in many parts of Yorùba-land almost in the same fashion. In this town, there are two Ọsun festivals - they are Ọsun-Òkè and Ọsun Odò. Both were formerly one. As a result of the growing population in the town generally, it was divided into two. Ọsun-Òkè takes the lead in every way. There are two different chiefs for both.

Ọsun festival is popularly accepted as one of the original festivals of the town. It is usually celebrated during the month of December, on the second day of Obokò festival. The dates for Ọsun festivals are usually fixed by the two chiefs concerned. They too are responsible for fixing the date for Ọbàniḡḡ Olújù festival. Ọsun-Odò is customarily celebrated on the ninth day of Ọsun-Òkè.

The system of sacrifice to the god is the same. But there are two different IPARAS — that is, the places of worship. The chief participants are Chiefs Ọrósun-Òkè, Ọrósun-Odò, Ọrókùrò, Àròrò Ọkun, Àròrò Ọbàniḡḡ, Àròrò Èisilẹ̀ or Eléisilẹ̀ and Olóriawo. Among the chiefs mentioned above, the two Ọrósun, the Ọrókùrò, the Àròrò Ọbàniḡḡ, the Àròrò Ọkun and Àròrò Èisilẹ̀ always wear beaded ornaments like caps, necklace and white whisks as part of their official regalia.

On the eve of Ọsun festival, Chief Ọrósun and his retinue would go to Igbórò, a special forest where the ceremony is started at about 4.30 p.m. and return to the town about 6 p.m. He is usually accompanied by many people including the Àròrò and women who want children and those who had got theirs from Ọsun who want to offer thanks for children already got. This Igbórò is situated at a place called Irede about two kilometres from the town, on the road to Ìlé-Ìpetu. *Akoko, Pèrègun and Àtòrì* were planted there to mark the spot. Prayers are normally said to the god on this spot.

Materials like fowls, pigeons, Ààdùn, (made from corn) Èko (wrapped pap), and Èkuru (made with beans) are sacrificed there.

On the way back, Chief Ọrósun and his retinue would call at Chief Èjẹmu's house to offer prayers to Obokò shrine before they go back to Chief Ọrósun's house.

When the Chief gets to his house, he would sacrifice he-goats or she-goats, hens, pigeons and tortoises in the open air and take the

blood to his shrine. Palm oil and shea butter are also sacrificed. All the animals and birds killed are cooked for consumption on the following day. Àkàrà (bean balls) are normally prepared for eating on that very evening.

On the day of the festival, all the Àòròs and other celebrants begin to feast as from the early hours of the day. At 4 p.m. general dancing to the music produced from three Àgbás and Oníkòrígí starts. Chief Oròsun is the first to dance three rounds to this music before other participants can follow suit. At about 6.30 p.m., people disperse to their various homes.

The worshippers of this god of Òsun use only cold water to cure diseases and care for small children. Hence the god is called :

*Aláde elú, Yèyetélu, Yèye olómi títú, Yèye gbogbo amọ wẹwẹ,
Alágbọ òfẹ, Alágbọ àwòyè, a sẹ èkàta ni ibi imòrán.
Mo torí Yèye olómi títú, mo gbín 'gèdè s'agbàla, ògèdè ni Yèye olómi
títu a jẹ.*

This god is purposely worshipped annually to avert evil happenings.

18. Àrò Festival

This festival used to be celebrated at the bank of Àrò river at Ìle-Ìpetu by the Àpótí family only. But since Ìpetu people settled at the present site, the Àpótí family had created a place at the bank of Omi-Odò. At Ìle-Ìpetu, there is a palm tree having two branches as the place of worship of Àrò. This place is usually swept clean every time.

It is usually observed on the fifth day after Òsun-Òkè festival. There is not much preliminary ceremony until the actual day more than general tidiness of the house.

On the day of worship, fowls are killed by members of Àpotí family. After this, a pigeon, Àádùn and sugar-cane are taken to the place mentioned above for the purpose of sacrifice. Those who go usually clap and sing when they are going; there is no beating of drums. The sacrificial matters are normally left at the place. When they get back home, they eat Iyán and drink palm wine. After this, they begin to dance to *Bátá* music and make merry for the rest of the day. They only visit the houses of members of the family.

19. Ọsun-Oddò Festival

The dates for the celebrations of Ọsun-Òkè and Ọsun Oddò are usually fixed by the two chiefs. They are also responsible for fixing the date for Ọbàniḡḡon festival. Members of the public are kept informed by beating *Àgbá* drums.

The *Ìgbórò* for Ọsun-Oddò is about half a mile to that of Ọsun-Òkè. But because this spot was not owned by the Ọróṣun family or perhaps as a result of slackness on the part of the predecessors of the present Ọróṣsun, this *Ìgbórò* is no longer in use. The ceremony that should have been done at *Ìgbórò* on the eve of the festival is usually done in the open in the front of Chief Ọróṣun's house at about 6 p.m. The sacrificial matters are the same with that of Ọsun-Òkè. The eve is usually observed in the same fashion. But Ọróṣun-Oddò has nothing to do with visiting *Ejẹmu's* house.

On the festival day, feeding and dancing take the same form as is the case with Ọsun-Òkè. There is no beating of *Àgbá* drums. The drums available are *Oníkòrígí* and native doctor's drums.

There is a peculiarity about Ọsun worshipping generally. That is the use of curative water. When women go to draw this Ọsun water, they generally put fern leaves inside the pot along with the water. They usually say some incantations as will be stated below.

They do not speak to people until the water is carried home. This water is used to cure small babies' illness by those who believe in it.

In Ọróṣun-Oddò family set up, the Ọḡḡlè is next in rank to him.

Incantations

	Akaaki
<i>Ìya ọmọ mi</i>	-
<i>Alágbo àwòyè</i>	-
<i>Alágbo Ọṣẹ</i>	-
<i>Alágbo wò'ya wo 'mọ</i>	-
<i>Àgbo orí gbó koko ma wò</i>	-
<i>Àgbo j'awùjẹ.</i>	-
<i>Àgbo ọmọ-gini</i>	-
<i>Àgbojẹ dijẹ di</i>	-
<i>Àgbo iwòkúwò</i>	-
<i>Àgbo kini irú èyi óṣẹ</i>	-
<i>Alẹ gbogbo l'àkùrò l'ojo</i>	-
<i>Sẹlẹ ru àgbo, àgbàra àgbo</i>	-
<i>Abiyamọ etí odò, ba mi ọe apá mi kò ka</i>	-
<i>Orí mi bá mi ọe atete niran</i>	-
<i>Mo felégédé jiyán</i>	-
<i>Mo fi ẹgbòrò j'ọ kà</i>	-

Mo fi ipàkọ aláṛòye ti 'giri
Mo pegedé
Ore yèye ol

- Akaaki
- "
- "

20. Awórelé Festival

This festival is usually performed five days before Òpa festival. It really cannot be separated from Òpa. I think it is preparatory to Òpa festival. It has no separate shrine of its own. It is usually marked in the market place at about seven o'clock.

This festival is being performed by Chiefs Ọrọkùrò, Orísàpetu, Àrò, Oyefin, Ọdòfin, Sàyà and Èlémọ. The women Chiefs involved are Èşemùè Yèyerişà, Yèyedòfin, Yèyero, Yèyelémọ and Yèyelẹbẹbọ.

Apart from the Chiefs, all women who sell meat accompany them to the market place, taking along with them pennies and two kolanuts each.

The *Olóríqmq Ọkùrò* carries a covered calabash containing 'Obibo Ọkùrò'. This covered calabash is placed down in the special market. When Chief Àrò is approaching them, he would be jingling his handbell (Àjà), and would be knocking the bell with a special horn. He would call Èşemùè, the head of all women. As a response to Chief Àrò's action, all the women would beat their containers. Then Chief Èlẹbẹdó (woman) would knock her special sceptre made of animal skin on the ground three times in the front of Chief Àrò. Then Àrò would put forward his fan to collect gifts from them. The gifts are pennies and kolanuts. When prayers are being said, two slices of one kolanut would be returned to each participant.

After the above ceremony, all the women chiefs would go to their homes.

Chief Àrò would then say the following incantations:-

È pẹlẹ o, eniti o ba dan Imọlẹ, o dan ara rẹ. Eşinşin dan Imọlẹ, o fọ'ju ọtun. Ọdògbo dan Imọlẹ, Ọdòdòbàrò. Olóyọnbẹrẹ dan Imọlẹ, o l'ọju si àtárf. Adibẹbẹwo ni Adibẹbẹku. Bi enikeni ba dibẹbẹ, a di Awórogbo o

Chief Àrò saying the above plus the jingling of his bell would lead the rest of them back to Ọkùrò house where they would share their gifts. Half of the booties would go to Chiefs Àrò, Ọdòfin, Rísàpetu

and Oyefin. The other half would go to Chiefs Eḷémọ, Sàyà, Olóríọmọ Ọkùrò and others.

Finally that night, they would pay courtesy call on Chief Rísàpetu, Àrò, Olórígbo, Alátákúmòsà, and finally Olóríọmọ Ọbànífọn from where they finally disperse.

By five thirty the following morning, they would meet at the house of Ajíwẹsẹ from where they would visit the houses of some personalities in the town.

21. Ọpa Festival

This festival belongs to Ífọfin entirely. Odò-Isẹ joins because it is a sort of warring festival which involves one party facing the other party.

Ọpa festival comes up three months after the Ọsun-Odò had been celebrated. It is the duty of Ífọfin people to fix a day. This date usually falls within the month of February when farmers cut the bush for the seasonal works of the year. This affords the farmers the opportunity to cut long sticks called Àtòrì which they use for the festival.

On every market day from the day the date for the festival had been fixed, the two factions Odò-Isẹ and Ífọfin dance in the evening to a certain type of music specially meant for the festival, carrying their long sticks. Wherever the two factions meet themselves, one man from each side begins to flog each other in exchange. This lasts for only about two hours every evening. When the date fixed remains five days, this dance usually takes place every evening.

On the day of the festival, people concerned usually feed in the early hours of the day till the afternoon. When it is about three o'clock, the two factions come out in full swing for the celebration. Flogging ensues almost everywhere the two factions meet. Youngmen and young women begin to sing abusive songs against offenders. Offences like stealing, fighting and sexual promiscuity are the most prominent ones.

At about 5 p.m. all participants and on-lookers assemble in the front of Ọba's palace. The Ọba comes out in his full regalia and joins the team of dancers. He and others would dance about the town and then return to the front of the palace. This time the celebration gets to the climax flogging becomes very intense until what is called 'Eye

Ọ̀bàrìṣà' is carried. This 'Eye Ọ̀bàrìṣà' contains two kegs of undiluted palm wine in a container made of fresh palm leaves lined with fresh palm leaves. This is usually carried by Ọ̀lómọ́fẹ (the special chief for the festival) to Ipara Ọ̀bànífọ̀n (that is the place where Ọ̀bànífọ̀n is being worshipped). As soon as Eye Ọ̀bàrìṣà is set down, flogging stops. People then disperse to their individual homes. Thus the celebration ends at about 6.30 p.m.

It is to be noted that when Ọ̀lómọ́fẹ is not alive Chief Ọ̀rìṣàníkà is the rightful person to carry 'Eye Ọ̀bàrìṣà'.

22. Ọ̀gún Fẹ́jọ́ Festival

Ọ̀gún, the god of iron, is one of the original gods that is generally worshipped in several places in Yorùbaland. The head of the chiefs who worship Ọ̀gún is Chief Èlẹ̀bẹ̀dọ́. Other Chiefs are Rísàbẹ̀dọ́, Ọ̀lọ́jẹ̀unkàn, Ọ̀bágbe, Èlẹ̀jùà, Ọ̀ṣùta and Èlẹ̀jòkà.

Ọ̀gún festival is usually celebrated during the month of February. It is either on the ninth or seventeenth day after the celebration of Ọ̀pa festival. Ọ̀gún is usually worshipped at a special enclosure prepared for it. The spot is properly walled round and has only one entrance. Non-worshippers are not allowed to enter the place. There is nothing visible to human eyes inside the walled area. But one should not rule out the possibility of certain supernatural powers in this place.

On the eve of Ọ̀gún festival, the Ìbẹ̀gun is normally performed. The place is decorated with palm leaves in the day time by the Ìbẹ̀dọ́, Ìmíkàns and the Iros. When it is about 7.30 p.m. the Ọ̀ba sends a cock, while the chiefs send a dog on behalf of the entire members of the community for sacrificial purpose. Only Èlẹ̀bẹ̀dọ́ and Rísàbẹ̀dọ́ have the right to enter the walled area. When they enter, Èlẹ̀bẹ̀dọ́ then sacrifices both the cock and the dog to the god after repeating some words of incantations and words of prayers. He then splits the kola-nut and throws it on the ground to know if the sacrifice is accepted or not. All the time, Rísàbẹ̀dọ́ stands on the side of Èlẹ̀bẹ̀dọ́ to assist. The Iros stand outside the walled area, while the Ìmíkàns walk round the wall. The other chiefs apart from Èlẹ̀bẹ̀dọ́ and Rísàbẹ̀dọ́ are the Ìmíkàns.

Immediately they come out, the dog is hung at the entrance of the walled area, while the cock is hung on the wall on the opposite

side. All the Chiefs now go to the palace to pay Oba Apetu a courtesy call. After leaving Apetu, they go to Chief Rísàpetu. This courtesy call must be paid to the two personalities three times on that particular night. They take anything given to them and then retire to Eḷebédó's house to drink palmwine before they disperse. Once the Ibègun ceremony is completed, the Ògún worshippers begin to beat Ègùnmo drum and Kálákolo about the town until dawn. Every celebrant decorates his house with palm leaves.

On Ògún festival day, participants kill dogs to their cutlasses and guns in their individual homes. Food is prepared along. They pay courtesy call to their friends' homes, drinking singing and dancing. The principal celebrants are all hunters, all blacksmiths and all sellers of bush meat who are mostly women. All the Chiefs mentioned above and their households are also participants.

Chief Eḷebédó as the head kills one dog. He would give one thigh to the hunters, one thigh to the members of his family, one arm to the blacksmiths and one arm to the Ibédós.

23. Ògún Ìgandò Festival

The Ògún Ìgandò is usually celebrated on the same day with Ògún Eṛéja. The method of worship is the same, the main difference was in ownership. Ògún Ìgandò belongs to Ìgandò, Òkè Owá and Ìfòfin while Ògún Eṛéja is jointly owned by Ogunnà and Odò-Isè. Chief Oḍolòfin is the head of Ògún Ìgandò. There is a special place for worshipping the Ògún at Ìgandò quarters. It is being worshipped principally by Ìfòfin and Ìgandò on the day of the festival unlike Ògún Eṛéja which is being worshipped on behalf of the whole members of Ìpetu-Ìjèsà community.

24. Ògún Oḍolé Festival

The Ògún is usually worshipped on the same day with others. The original place of worship was at Òkè Oṣú which is the farm of Ìpetu people. The place of worship must have been created there when Ìpetu took refuge there during the early inter tribal wars. The sacrificial matters are dogs, fowls, snails, rats, fish, kolanuts palmwine and roasted pieces of yams.

At present, the people who worship this god go to Òkè Òṣú to perform the ceremony. The shrine is composed of stones decorated with palm leaves. All animals taken to the place for sacrifice are usually cooked and eaten in the farm along with pounded yam. The flesh of the dog is simply fried in palm oil before eating.

The worshippers return to the town immediately they finish with their food to join other participants in the town who dance about to the music of *Agogo* (gong) specially named '*Kálákoló*'.

25. Ògún Èkó Festival

During the inter tribal wars, the people of Ìpetu were scattered. The scattered people took shelter in various farms like Kete, Ológìrì Òkè Òṣú. It was at this time that the people who settled at Igbo-Èkó created a shrine for the purpose of worshipping Ògún.

The shrine is composed of Pèrègún and Atòrì trees. The shrine is now fenced round with mud wall plastered with cement.

The name of the man who created the shrine was Ṣadòlà, the father of Olúbí. He also carved a wooden tray which he used as Ògún shrine at home. This wooden tray is being sacrificed to by any member of the family who wishes to offer sacrifice to Ògún. The annual festival used to take place after the harvesting of beans. But nowadays, it is normally celebrated a fortnight after the celebration of Ògún Eléja festival.

The sacrificial matters consist of a dog, a cock, a snail, a tortoise plenty of '*Èkuru*' made of beans, and a keg of undiluted palmwine. The keg of the palmwine is designed with camwood and white colour (*Òsun/ẹfun*). The carrier of this this keg of palmwine must not look back immediately he carried it until he puts it down, in front of the shrine in the farm. All these things are sacrificed at the shrine ceremoniously. The leader jingles a bell called '*Àjà*' and offers series of prayers, imploring the god of iron to help them increase the productivities of farm products, protect all participants from evil happenings, give them good children and so on. The dog so sacrificed is usually hung at the place. All other things are eaten there on the farm. All the members of the family are eligible to go to the farm for participation except the housewives.

After the ceremony has ended on the farm, all participants hold palm leaves, firing gunshots on their way back home. On getting

home, another dog is sacrificed at the wooden tray representing the shrine. This dog is shared out among the members of the family. The people are now ready to sing and dance. Everybody holds palm leaves as they dance about until the next day. Participants are eligible to kill a dog, a cock or anything they can afford in their various homes to entertain the neighbours or any visitor who visits them.

The last head of the family was late Daddy Olóidí. He was the custodian of the shrine carved out of wood. Apart from annual celebrations, any individual who wants to offer sacrifice to Ògún usually does so at Daddy Olóidí's house and the late Daddy used to be the priest in this performance.

26. Ògún Àró Festival

There was one Chief Àró Apàjẹ-mógùn-şẹ who lived at Ìlẹ̀-Ìpetu. He was a great warrior of those days. He had plenty of blacksmiths under his control. These blacksmiths were versed in the art of making cutlasses, knives, hoes and guns. As a result of this, he had a shrine where he usually worshipped the god of iron, Ògún. He bore special cognomen which depicted his greatness - *'Aki'da b'òkò b'òkunrin jà. O tẹ hẹrẹkẹ yọ'dà. Èşu aye gbogbo nrin l'alẹ, ti Àró gun ẹşin fi ẹşẹ òsi tó'binrin l'omu ọtun. Aye ọlọni ni Àró jẹju ni.*"

He was so bold that when the war was threatening at Ìlẹ̀-Ìpetu, others deserted the town but Àró with his men stayed to face the war. He lost many of his men in the war and at last he was overpowered by the invaders. He finally brought only a few of his people to the present site.

After his settlement at the present site, he was given the right to take the lead in the celebration of Ògún before other people in the town as a mark of respect for the role he played at Ìlẹ̀-Ìpetu. Hence the saying, *"Ògún Àró ni nwón bẹ ki nwón to bẹ t'òde ni ọna Àró"*.

At about 11 a.m. on Ògún day, Chief Àró kills his own dog to Ògún shrine. Guns are then fired to declare Ògún festival open to other celebrants. Then, the worshippers of Ògún Ẹrẹja follow the celebrations. Every celebrant pays courtesy call to Chief Àró's house and in return he entertains the visitors with *Iyán* and palm wine lavishly. He too participates in dancing to the music produced with *Kálákolo* for the rest of the day.

As a mark of honour for Chief Àrò for his noble role at Ilé-Ìpetu and his generosity in housing the first Orókùrò, nobody takes Èmè in his house after his death unlike the other high chiefs.

Chief Àrò is also the leader of the other chiefs at Òkùrò house because he was the landlord of Orókùrò. On the installation of every Orókùrò he normally stays at Chief Àrò's house for three months and three days before going to his house.

27. Àgìdanyìn Festival

This is a festival which is usually celebrated annually by Osólò family who migrated to this town from Ìdànrè during the early settlement.

It is usually celebrated during the months of February and March. The Àgìdanyìn shrine is composed of stones hemmed round with palm leaves in the front of the house. The sacrificial matter is dog. Èwà prepared with beans are usually eaten along with Iyán and palm wine is lavishly served.

Àgbá drums are normally beaten for people to dance. This merriment lasts a whole day.

28. Òkun Festival

The festival of Òkun is usually observed during the month of September every year. It is imported to Ìpetu-Ìjèṣa by the people who migrated to this town from Èfòn Aláaye during the reign of Oba Òkìrìkìṣì. There is a special place for the celebration. This place is called Ipara Òkun which is situated at Odò Àparè.

This festival has a special idol carved out of wood in the form of a human being and placed at a special room. In this room, there is a big snake which is being fed with Èkuru every day. Èkuru is made of beans cooked without adding palm oil.

On the eve of the festival, the Àòrò Òkun, followed by all other Àòròs, pays a visit to Ìgbórò which is somewhere at Ilé-Ìpetu at about 9.00 o'clock in the morning and returns about 2 p.m. The spot for the ceremony was marked with Pèrègun and Arère trees intertwined together. It is presumed that certain power had been buried inside the soil at the base of the trees by the early settlers. They usually take Àkàrà (bean balls), Òlèlè made of bean wrapped and cooked, Èkuru, Èkọ (Agidi), snails, tortoises, pigeons and one he-goat. All these are sacrificed there after series of incantations and prayers have been

said. After people had fed on the *Àkàrà*, *Èkuru*, *Ọ̀lẹ̀* and *Èkọ* taken to the bush, dancing would ensue.

When they return to the town, feeding on *Iyán* and drinking of palm wine continue till late in the night. The goat and other things taken to the bush are cooked and served along with *Iyán*. In fact, there is no sleep at the house of the celebrants.

On the day of the festival, the door of the house of the idol is opened, a she-goat is slaughtered at the entrance and incantations and prayers are said. This goat is not cooked but *Iyán* is prepared along with another goat for consumption by the celebrants. The one killed in the bush is shared on the following day among the members of the family. After feeding and drinking, celebrants dance to the music produced by the beating of *Agbà* and *Oníkòrígí* until about 7 p.m. when people disperse and go to their individual homes.

On the second day, celebrants go about thanking people for their participation. On the seventh day, a special sacrifice is made on behalf of everybody in the town. This sacrifice is carried to the bush.

There are two other chiefs who are important in the worship of *Òkun*. They are *ÒTÌTÀÒKUN*, and *Ọ̀LÓPỌN* who is said to be the first daughter of *ÒKUN*.

29. Èisilẹ̀ Festival

Èisilẹ̀ is the major festival brought to this town by *Ìgbájo* family which came to settle in this town under the leadership of *Gbadegesin*. It is usually celebrated in the month of March every year just at the same time that it is celebrated at *Ìgbájo* and *Ìrẹ̀sì* up till today.

There is a special room where the idol is placed. It is made of brass in the form of a human being. The idol is placed in a pot made of clay. The entrance of the room is covered with palm leaves. These palm leaves are often replaced with fresh ones anytime they become dry.

The *Eléisilẹ̀* who is the chief celebrant dresses his head with white turban decorated with the tail feather of a parrot, holds a beaded white whisk in the right hand and a kind of bell called *Àjà* on the left. His women followers wear brass bracelets on their wrists and ankles. One of them holds a brass sword.

When the date fixed for the celebration is due, the eve is usually celebrated with great pomp and pageantry. At 4 p.m., they go to their

Ìgbòrò which is situated at about two kilometres to the town on the way to Ilésá near river OSUN, carrying Oníkòrígí drums. The women are in the front while the men are behind. The woman holding the brass sword always touches the ground with the sword in the front. Eléísilẹ̀ at regular intervals until they get to Ìgbòrò.

They take the following with them for sacrificial purpose: he-goat, tortoise, snail, kolanuts, *Àkàrà*, *Ọ̀lẹ̀lẹ̀ Èwà*, *Àádùn*, sugar cane and palm wine.

A pot is placed in the centre and then surrounded with stones. They sacrifice all they bring at this spot and say their prayers. They do not eat any of the things they sacrifice. They are simply left there and the worshippers return home.

When they get home, at about 6 p.m. the chief celebrant kills a ram to this god while the others continue to eat *Àkàrà* and drink palm wine for the rest of the night. The following morning, all the members of the family sacrifice whatever they can afford to the god at which they continue eating and drinking. In the evening, dancing starts and all the *Àòròs* join Eléísilẹ̀ in this merriment.

On the third day, a selected member of the family feeds the whole family. The seventh day is usually observed as the third day. On the fourteenth day, the celebration ends. The Eléísilẹ̀ is now free to go about his normal business.

30. Òtòpòrò Festival

This Òtòpòrò festival is one of the two festivals that were introduced to this town by Eléísilẹ̀ family whose generation came to settle in this town from Ìgbájo.

The Òtòpòrò itself is carved like a human face with hollow spaces to allow the head. It is covered with cloth up to the neck. The carriage is called 'Olótòpòrò'.

The date for the festival is usually fixed by the Eléísilẹ̀ family. An allowance of seventeen days is usually given to enable the participants sufficient time to prepare. The date fixed is then taken to the Oba for approval.

The festival is an annual affair but the carrying out of the image is biennial.

It is the responsibility of the Oba to sew a complete dress that the Olótòpòrò would wear on the day of carrying about Òtòpòrò.



The Olotoporo is seen in this photograph carrying Otoporo idol on his head. His bodyguard stands on his side with a stick.

The place where the *Òtòpòrò* is placed is usually decorated with green palm leaves. He-goat, snails, tortoise, pigeons, fowls, kolanut, and plenty of palm wine and *Àṣáró* are usually used as sacrificial materials.

On the eve of *Òtòpòrò* festival, the *Olótòpòrò* prepares a pot of *Àṣáró* and light sixteen clay lamps around the pot. After he has said his prayers, he splits one four-sliced kolanut and throws the pieces on the floor for experts to read and translate to the audience. After that, the available animals are slaughtered and the blood is rubbed on the body of the image. Then people begin to eat *Àṣáró* and plenty of beans balls and drink palm wine plus anything they can afford to buy. Beating of *Oníkòrígí* drums which are specially made for *Èìsilẹ̀* *Òtòpòrò* goes on, while people dance merrily all through the night.

On the following morning, people continue to eat pounded *Àṣáró* and other types of food they can afford to buy. The *Olótòpòrò* then carries the *Òtòpòrò* first to *Ọba's* palace to say his words of prayer before going to other places. He places the *Òtòpòrò* on the *Ọba's* knees while the *Ọba* gives him a cock and kolanut. Music follows him everywhere he goes. As he goes about, two specially prepared pots of medicine are carried along. One is applied to wet the ground in front of *Olótòpòrò* as he moves about in the town, to keep away evil spirits, while the other is applied to people as curative measure. Apart from the use of the second one on that day alone, it is usually kept in the house for regular use whenever *Òtòpòrò* is consulted.

Eighteen moderate sized sticks called *Ọkùtẹ̀ Àgbélékú* are usually thrown forward one at a time to drive away evil forces that may come in their way. It is believed by the celebrants that if this *Ọkùtẹ̀ Àgbélékú* should hit a witchcraft or a person with bad medicine, he or she will be seriously affected, resulting probably in death. On the other hand, if it hits a person who is ill, he can get cured as a result.

The *Òtòpòrò* returns to the house only when he is tired. His visits are not to specific houses. He visits freely and everybody welcomes him as such.

31. *Yẹye Ogunnà* Festival

Yẹye Ogunnà is another god worshipped in this town. It is specially the concern of *Ogunnà* and *Odò-Isẹ̀*. This idol is buried in a properly fenced and roofed house.

There is no special chief for the god. Any competent man from Ìlòdà can sacrifice to it anytime that it is necessary. The annual worship can be done anytime during the year. The people usually sacrifice goats, pigeons and kolanuts.

The peculiarity of this god is that no woman who still menstruates could go beyond a certain limited area of its abode. Anyone who contravenes this will no longer give birth to children. Our people strongly believe that if anything goes wrong, and this god is invoked to assist to put it right, it will do so immediately. This god is usually called to curse people. It is also invoked to bless people.

32. Qwàrì Festival

Qwàrì was originally a man who travelled from Ìlé-Ifẹ̀ to settle at Ènìgùn near Ìpolé. He was offered the post of Qwá but he refused. He claimed to be the father of Qwá himself. He gave them his son whose name was unknown to be the Qwá in his place. He gave Bakúre to his son. This Bakúre became Baba Ilé-Òkè.

Qwàrì lived permanently at Ènìgùn until he died. His death was very mysterious. Ènìgùn is still known till this day. A big rock could be found there.

One of the daughters came to Ìpetu with her son during the reign of Oba Adémijùṭoni Òtutùbìṣòsùn. Her name was Awómọilọ. The Oba and other Àòròs persuaded her to stay and she yielded to their persuasion. She was later married to a man. When she was asked to take a chieftaincy title, she refused and she handed over her son. The son was made the Asálú of Ìpetu. The second son of this Qwàrì succeeded his brother as Chief Asálú. This was how the Asálú family originated.

After the death of Qwàrì, his followers worship Qwàrì in the same fashion the Qwàrì himself performed his annual festival. During the festival, rams, fowls and snails are usually sacrificed. One the eve of the festival, *Àkàrà* and *Èkọ* are generally served along with palm wine.

On the morning of the festival day, the animals are sacrificed and feeding takes place in the day time. In the evening, there is drumming of *Oníkòrígí* and beating of *Agogo* (gong). Dancing ensues till nightfall.

33. Şàngó Festival

Şàngó worshipping was introduced to Ìpetu-Ìjèşà by a Yorùbama from Òyó Division when the people were at Ìpetu-Arò. Şònpònná was also introduced just around the same time by a man from the North. Şàngó and Şònpònná are two brothers. Şàngó was the junior.

One of the earliest heads of the worshippers was Adefi, a native of Èfòn. Later Fálóyè became their head. But at the present time Madam Òbişşan - daughter of Chief Òdólé is their head when there was no suitable male.

The late madam Fáşùnkùnrin was very prominent among Şàngó worshippers during her life time. Both *Oníşàngó* and *Oníşònpònná* usually have the celebration of the festival together at the same time. Ifè people celebrate *Olójó* at Ilé-ifè.

The sacrificial matters of Şàngó consist of ram, cooked beans, cooked corn, *Èkuru*, *Èkò*, palm wine and kolanuts. Those of Şònpònná consist of Pig, cock, snail, tortoise, pigeon, *Ègbo*, corn, *Èwà*, palm wine and kolanuts.

On the eve of the festival, all sacrificial matters are offered to the gods of Şàngó and Şònpònná represented by *Oşé* (a handy wooden human image) and *Edùn Àrá* (certain kind of smooth pebbles). The 'Oşé' for Şàngó has two prominent plaited hair, while that of Şònpònná is one. Prayers are usually said first while predictions are made when special people dance and fall into the state of ecstasy on the festival day.

On the day of festival, merriments usually start at about 11 a.m. when they eat and drink to their satisfaction. These people usually dance to the music of special drumming from *Gárgan*. It is also accompanied with the shaking of a kind of gourd called '*Şéré*'. The worshipper holds his or her *Oşé*. They usually wear purple costume covered with cowries. The hairs are decorated with red feather from the tail of a parrot.

It is a common belief that when thunder kills a person, this god, Şàngó, is annoyed. Before the burial of the person, all the Şàngó worshippers are usually there to appease the god. If this is not done, they believe that thunder will kill another person in every family. For the purpose of appeasement, they usually claim ram, rat, fish, palm oil, snail, pigeon and bitter kola.

Chapter 7

THE BEGINNING AND GROWTH OF CHRISTIANITY AND ISLAM

Although an Anglican Missionary was stationed at Ilèṣà since 1857, by name Daddy Vincent Àgbábí, christianity never reached Ìpetu-Ìjèṣa until 1906. The first early christians that came to Ipetu to buy rubber were:-

1. Àjàyi Ìjèbu son of Revd Àkànbi's sister who was married in Ìjèbu
2. Odùbàjò, elder brother of Ògundiya
3. Ògundiya, younger brother of Odùbàjò.

When they came, they lodged with the Àkànbi family. The earliest converts were:-

1. Late Daddy Oríade - son of Olòṛṛdaun
2. Late Revd I. O. Òke - son of Olóṣomọ
3. Late Daddy Samuel Òke - son of Olájoyègbe
4. Late Daddy Aróbiéké - son of Fálúyì
5. Late Daddy Adúbíeṣú (Later Daddy Fápoùndà)
6. Late Mr Fágáyimú (Later Rev. H. F. Àkànbi)
7. Late Daddy Ajígbótafé (later Gabriel Ògunnikà)
8. Late Daddy Olóbéré - son of Améṛò
9. Late Daddy Àjànàku - came from abroad to join the former eight.

These people generally met at Daddy Oríadé's house for their religious studies everytime. Soon, news reached Catechist Babátópé who was then at Ìperindó about these new converts and he came to Ìpetu to see them by himself. After his visit, he went to report his visit to Revd R. S. Oyèbòdé at Ilèṣà. Revd R. S. Oyèbòdé implored

Catechist Babátópé to pay regular visits to the new converts. Revd Oyèbòdé later visited them by himself.

The converts later shifted their place of meeting from Daddy Oriádé's house to Daddy Olóbéré's house because of the thunder which killed one of them. Their number continued to increase steadily. By 1907, they built the first church with leaves on the spot where the two storey building of St Paul's School was before.

The first baptism was performed by Revd Gane on 15 November 1908. The candidates for the baptism were:-

1. Abraham Fámúyìde *alias* Àjànàku
2. Daniel Ògundípè
3. James Fádélé
4. Isaac Fálekun
5. Emmanuel Ònifòntúyì
6. Isaiah Òkè (late Revd I. O. Òkè)
7. Gabriel Fáladé
8. Daniel Kúponípè
9. John Akíntúnde
10. Joseph Ilésanmí
11. Solomon Ògùnkánlú
12. Gabriel Òbònìgbàgbé.

The second baptism was performed by Revd R. S. Oyèbòdé himself on 20 December 1908, at Ilésà. The candidates were the following:-

1. David Fágbulérégbé
2. Samuel Òkè
3. Gabriel Ògùnnikà
4. Jacob Omílànà
5. Abraham Tifáşé
6. Emmanuel Èlagbúre
7. Joshua Akínyèlu
8. David Ògunfúnmilúà
9. Isaac Fádúgbà
10. Daniel Fáyànjú

11. Samuel Òbíṣẹṣan (late Chief Àpotí)
12. Hezekiah Fágbáyímú (later Revd H. F. Àkànbí)
13. Daniel Òguntúàṣe (later Revd D. O. Ládíméjì)
14. Samuel Òṣẹmíjù

These first and second sets to be baptised were the people who survived the internal oppression and victimization of their parents at home. Most parents who saw *A.B.D.* books with their children generally burnt them. After burning, they usually caned the children and instructed them never to go to class meetings.

The first set to receive Confirmation

1. Abraham Fámúyide *alias* Àjànàkù
2. Daniel Ògundípẹ
3. James Fádélé
4. Isaac Fálupekun
5. Emmanuel Ònifòntúyí
6. Gabriel Fáladé
7. Daniel Kúponípẹ
8. John Akíntúnde
9. Joseph Ìlésanmí
10. Gabriel Òbòngbàgbé
11. Solomon Ògùnkánlú
12. Hezekiah Fágbáyímú Àkànbí.

The Spread of Christianity

Mr Solomon Ògùnkánlú was the first man to die among the christians. He was given a very grand burial by his christian comrades. This was the first occasion when a coffin was made for the burial of a middle aged person. Apart from the making of the coffin, the christians were singing melodious and religious songs about the town. This funeral performance of the christian attracted more youngmen and women into christian fold. The number of christians rose to attract a worker. The first Catechist was sent to them. His name was Mr J. A. Onípedé of blessed memory. It was in the year 1909.

These christians were all bachelors. Most of them later got married to converted maidens.

There was a remarkable occasion when Mr Solomon Onàwunmi seduced Madam Ruth Onàwunmi. The former husband was a native doctor, who proudly boasted to kill the christians with thunder one evening. The cloud became dark and the christians assembled in their small church where they were praying. Thunder started to roar terribly during the time the rain was raining. But happily enough, there was no question of thunder killing any of them. After the rain, and under the leadership of Daddy Abraham Àjànàku, christians came out and sang proverbial songs against their heathen counterparts all over the town. This incident caused many more young men and women who had been victims of the terrifying and terrible native doctors to join the christianfold.

These oppressions did not end there. The government of the town sent idolatory sceptres (OŞAN) to the houses of the prominent christians to force them back from participating in christian practices. The christians ran to Revd R. S. Oyèbòdé to report the incidents. Revd R. S. Oyèbòdé took them to the then Oba Owá Atáyéro to report the oppression that was practised on the christians at Ìpetu. The Owá promised to send to Oba Apetu to stop his people from oppressing the christians. This he did. Thus the christians became freer than before. From this time on, the Church of Christ continued to grow from strength to strength.

The christians thought that it would not be safe to send their wives to these native doctors for medical care. They resolved to training one of them as a native doctor who would take care of their wives and children. The trained native doctor was late Daddy Moses Fatoyinbo. He later became the Baba Egbẹ of Saint Paul's Anglican Church, the office he retained until his death.

Beginning of Formal Education

Mr J. A. Onípedé started a religious school in the year 1914. He placed (late) Revd D. O. Ládiméji there as a teacher. Most of the pupils were over age. This was the beginning of formal education in Ìpetu-Ìjèsà.

Headmasters of St Paul's School

1. Mr D.O. Ládíméjì (later Revd now late) - 1914-1916
2. Mr Ládipò from St Andrew's College Oyo - 1916
3. Mr Sàlàkò - 1917-1919
4. Mr Olátúnjí - 1919
5. Mr Ojèwùmi - 1920
6. Mr Adémákinwá - 1921-1923
7. Mr Kújembólá (later Revd Adéfióyè) - 1924
8. Mr Akínbòade (later Revd Morákinyò) - 1924-1925
9. Mr D.F. Adéwolé - 1926
10. Mr Akínródolú - 1928- 1929
11. Mr J.G. Adésójí (late) - 1930-1931
12. Mr S.A. Adénlé (late Oba Adénlé, the
Ataoja of Oşogbo) - 1932
13. Mr J.A. Oyèlékè (late) - 1933-1934
14. Mr S.A. Abíòdún (late) - 1935
15. Mr J.L. Omígòdùn (later Canon) - 1936- 1941
16. Mr D.O. Fámòdimu (late) - 1942-1943
17. Mr A.A. Abíòdún (late) - 1944-1945
18. Mr M.A. Adéjùwòn (late) - 1946-1947
19. Mr O. Adéyokùnnù (late) - 1948- 1949
20. Mr S.M. Oṅàwùnmi (late) - 1950-1968
21. Mr I.A. Òni - 1969
22. Mr M.A. Adéyemí - 1969-1971
23. Mr M.A. Ojúọlá - 1971-1972
24. Mr J.E. Oyéọlá - 1973
25. Mr T.A. Adéwùsì - 1973-1974
26. Mr E.B. Ojo - 1975
27. Mr M.B. Òni - 1985
28. Mr S.A. Òni - 1985-1988
29. Mr M.M. Aláke - 1989
30. Mr Rẹ̀mi Ojúkuròlólá

Present Primary Schools in the Town

1. St Paul's Anglican School Ìpetu-Ìjẹ̀sà
2. St Mary's Anglican School Ìpetu-Ìjẹ̀sà
3. Roman Catholic School Ìpetu-Ìjẹ̀sà
4. Christ Apostolic School Ìpetu-Ìjẹ̀sà
5. Apostolic Church School Ìpetu-Ìjẹ̀sà

6. African Church School Ìpetu-Ìjèṣà
7. Ansar-ud-Deen School Ìpetu-Ìjèṣà
8. Cherubim & Seraphim School Ìpetu-Ìjèṣà
9. Christ Apostolic Church School, Wásimi, Ìpetu-Ìjèṣà
10. Baptist School Ìpetu-Ìjèṣà

Present Secondary Schools in the Town

1. Ìpetu-Ìjèṣa Grammar School
2. Àrò-Odò High School
3. Eléfòṣán Grammar School.

St Mary's Church became an off-shot of St Paul's Church in 1920 because of distance and later Revd D.O. Ládíméji was made the Catechist in charge of the Church. He was there up to January 1925. During his time, he opened a school there which was later merged with that of St Paul's. There was no further attempt to re-open the school until January 1947, when Mr J. O. Ogunjulugbe took an arm each of classes one and two of St Paul's Infant Department to St Mary's Church. The classes were put in the church and Messrs J. O. Tóminfì and S. A. Òkubánjò the Catechist in charge of the church were put in charge of the two classes.

Just around the same time, some members of St Mary's Church who were members of St Paul's Church broke away, members who came from Ìfòfin area requested for their branch also on the ground of distance. This was approved of by Revd Sànyàdé who was their worker, but was disapproved by Revd Láníhún the P. C. C. Secretary then at Iléṣà. The aggrieved Anglican members teamed up with the then Roman Catholic members to complete the foundation of the church already laid, as a Roman Catholic Church. This Roman Catholic Church continued to grow from strength to strength since then. For some time, the Church Parish worker was Reverend Father Lepers, a Frenchman. He started work there in 1970.



Chief Reverend Father Lepers, the Atobatele of İpetu-İjesà was born at Bondues, North of
ance on April 8, 1926. He was ordained in Ottawa, Canada on January 30, 1954. He became
: first parish priest of Roman Catholic Church, İpetu-İjesà in March 1972. The chieftaincy
e was conferred on him by Chief S. A. Adeleye who was then the Regent.

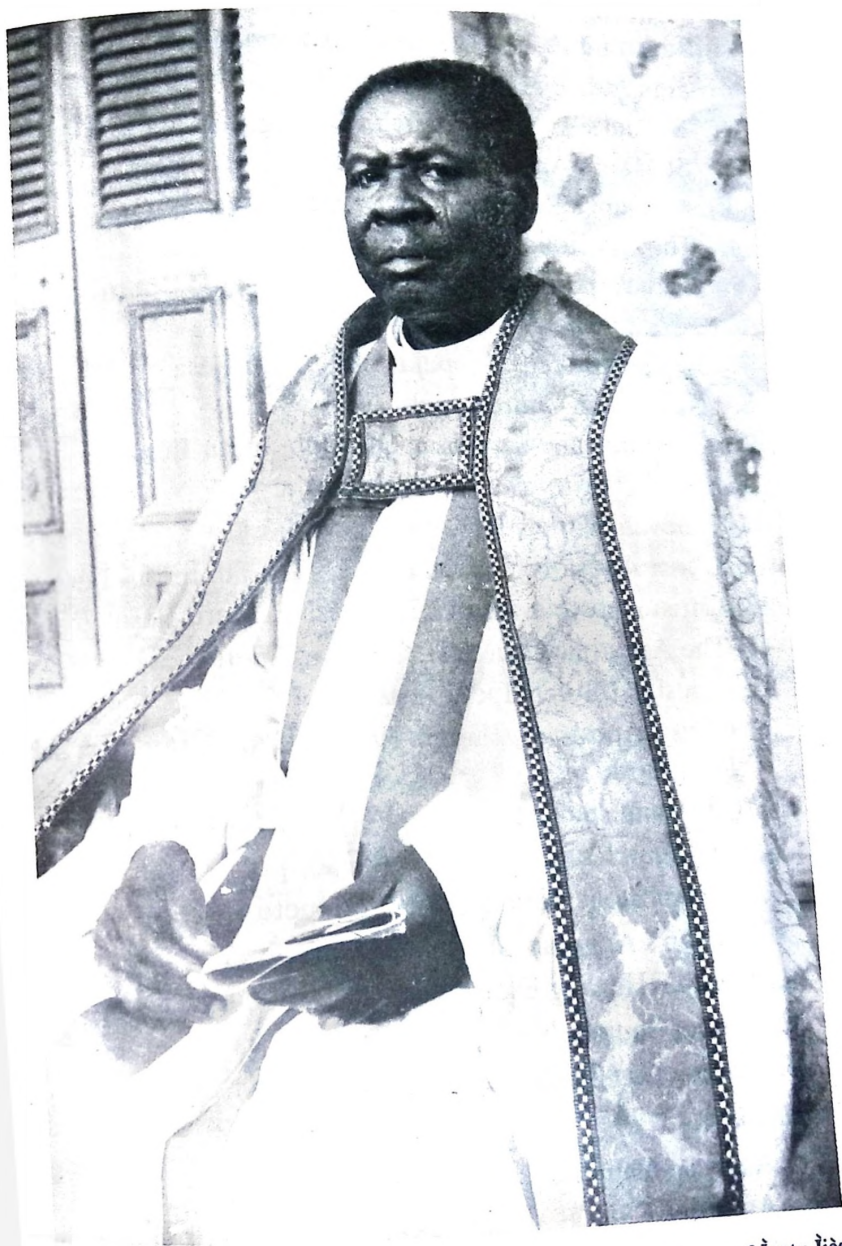
More Churches started to grow up during the reign of Oba Apeju O. Ajíbólá who started to reign in 1932. Revd E. Adéjugbàgbé Oni (Alélàmólẹ) contributed much to the expansion of christianity as an evangelist. He was known as 'Alóre'. As a result of his work, many idols were burnt openly at the outskirts of the town and many heathens were converted to christianity.

A list of St Paul's Church Workers

1.	Mr J.A. Onípedé	-	1909-1920
2.	Revd J.A. Sànyàdẹ	-	1920-1924
3.	Mr S.F. Ayòtúndẹ	-	1924-1925
4.	Mr S. Morákinyò	-	1925-1930
5.	Revd E.O. Ajíbólá (later Canon)	-	1930-1940
6.	Revd S.O. Òní	-	1941-1946
7.	Revd E.O. Idòwú (Bishop)	-	1947-1949
8.	Revd J.O. Adédìran	-	1950-1954
9.	Revd D.O. Okunmúyìdẹ	-	1955-1959
10.	Revd S.A Adéjìmi	-	1959-1962
11.	Revd J.O. Agún	-	1962-1964
12.	Canon S.A. Oduwálẹ	-	1964-1967
13.	Revd M.L. Arówólò	-	1968-1970
14.	Revd J.M. Olókunbólá	-	1970-1974
15.	Venerable Archdeacon D.O. Okunmúyìdẹ	-	1974-1980
16.	Venerable Archdeacon D.O. Aróşọ	-	1981-1983
17.	Venerable E.O. Ògunşẹìjù	-	1983-1990

Names of Anglican Church Member/Ministers

1.	Revd I.O. Òke (late), ordained	1950
2.	Revd H.F. Àkànbí (late), ordained	1951
3.	Revd D.O. Ládíméjì (late), ordained	1951
4.	Revd I.A. Ògunró, ordained	1957
5.	Revd E.O. Ògunşẹìjù (later Archdeacon)	1958
6.	Revd S.B. Àjàyí (later Canon), ordained	1965
7.	Revd N.O. Asájú (late), ordained	1972
8.	Revd D.O. Òguntímìlẹhìn, ordained	1973
9.	Revd Òsuntúsà, ordained	1976



Venerable Archdeacon D. O. Okunmuyide, the first Anglican Archdeacon of Ipetu-Ijesa in Osun State Diocese. He was born in 1911 at Okemesi Ekiti, his home town. He retired from active service on December 31, 1980.

Name of R.C.M. Member/Minister

1. Reverend Father S.O. Ògunşakin, ordained

1966

Churches in Ìpetu-Ìjèşà and District

1. St Paul's Anglican Church, Gbaungbaun, Ìpetu-Ìjèşà
2. St Mary's Anglican Church, Ìlòrò, Ìpetu-Ìjèşà
3. All Saint's R.C.M. Church, Ìfòfin, Ìpetu-Ìjèşà
4. The Apostolic Church I, Oḃaléndé, Ìpetu-Ìjèşà
5. Christ Apostolic Church I, Òke Omi-Odò, Ìpetu-Ìjèşà
6. African Church, Ànayè, Ìpetu-Ìjèşà
7. Baptist Church, Aropeju Area, Ìpetu-Ìjèşà
8. New Salem Church, Ìpetu-Ìjèşà
9. Cherubim and Seraphim, Ológùdu, Ìpetu-Ìjèşà
10. Jehovah Witness I, Ànayè, Ìpetu-Ìjèşà
11. Jehovah Witness II, Ànayè, Ìpetu-Ìjèşà
12. Christ Apostolic Church II, R.O.F. Road, Ìpetu-Ìjèşà
13. Christ Apostolic Church III, Wásimi, Ìpetu-Ìjèşà
14. The Apostolic Church II, Odò-Ayò, Ìpetu-Ìjèşà
15. Celestial Church, Ìpetu-Ìjèşà
16. Christ Apostolic Church IV, Eléfòşan Grammar School, Ìpetu-Ìjèşà
17. Cherubim and Seraphim II, Ìfòfin, Ìpetu-Ìjèşà
18. The Church of the Lord, Omi-Odò, Ìpetu-Ìjèşà
19. The Apostolic Church, Òkè-Ayò, Ìpetu-Ìjèşà
20. St John's Anglican Church, Òkè-Ojà, Ìpetu-Ìjèşà
21. Spiritual Healing Evangelistical Church, Ìpetu-Ìjèşà
22. Gospel Church, Ìpetu-Ìjèşà
23. Redemption Church, Ìpetu-Ìjèşà

Churches in the District

1. Anglican Church - Dágbaja, Alábàmeṭa
2. Apostolic Church - Bólórundúró and other villages.
3. R.C.M. Church in many of the villages about 14 in number.

The Beginning and Growth of Islam

Islam was brought to Ìpetu-Ìjèṣà by Mallam Lawal Olówóniyí from Chief Èlémìkàn/Ọba-Odò family who was captured and enslaved at Iwo during the inter-tribal wars. During this time as a slave, he embraced the Islamic faith.

Around 1901, he returned home with a son named Kolawole to establish the religion during the reign of Ọba Ariyelóyè. Mallam Lawal Olówóniyí settled at Oba Odo's Compound where he started to gain converts. Among the converts so gained were Late Chief Sèríkí Alù, Balògun of Orisàmikàn family, Èkèrin and Ọtun of Àjànà family. Mallam Lawal Olówóniyí acted as the Imam while his son acted as Muazzim (one who calls people to prayer). He died in the year 1910.

List of Imams

1. Imam Lawal Olówóniyí (Acting)
2. Imam Bákàrè (The Olóríojógbọn Ogunnà)
3. Imam Samusudeen Kóláwoḷé
4. Imam Bákàrè Lawal
5. Alhaji Imam Yusuf Kazeem, installed on 20 January 1953



Alhaji Yusuf Kazeem, the Chief Imam of Ìpetu-Ìjèṣà was born about 1917. He completed his course in Quranic Studies. He went to Mecca and Medina on Holy Pilgrimage twice - 1961 and 1981. He is at present the Manager of Total Petrol Station at Ìpetu-Ìjèṣà. He was appointed the Chief Imam of the Central Mosque of Ìpetu-Ìjèṣà in January 1953.

Achievements

1. The Muslim Community joined the Ansar-ud-Deen Society of Nigeria in 1942.
2. The Ansar-ud-Deen Primary School was founded in 1954 by Alhaji Mustafa Kazeem Èkemoḍé the Chief Missioner of Ansar-ud-Deen Society of Nigeria.
3. The Ansar-ud-Deen Community High School was founded in 1981 and approved by the Oyo State Government. It was later merged with Eléfòsán Grammar School, Ìpetu-Ìjèṣà in 1983.
4. The College of Arabic and Islamic Studies was opened by Ansar-ud-Deen Community, Ìpetu-Ìjèṣà in March 1990. It is called MAKHAFÀ TO LLAH.
5. The multi-million ultral modern Ansar-ud-Deen Central Mosque, Ìpetu-Ìjèṣà, started on 30 October, 1976 was officially opened on Saturday, 1 December 1990.



Alhaji Ganiyu Alege alias 'Oto ni owo, oto ni iyi'. He is a Produce Magnate and a Building Contractor. He went to Mecca and Medina on Holy Pilgrimage in 1961.. He is a middle aged man with very promising future.

At present, there is a Central Mosque and four other Mosques in the town —one at Ìfòfin, one at Wásimi, one at Ìtamérin and one at Òkè-Owá. There are many mosques in the villages as well. Many of the muslims at home and abroad have been to Mecca on holy pilgrimage, some of who are:

1. Alhaji Yusuf Kazeem - 1961, Chief Imam
2. Alhaji Táfa Bákàrè - 1964
3. Alhaji Mólíkì Erínbákin - 1970
4. Alhaji Gànìyù (Òṭòlowó Òṭòniyì - 1970
5. Alhaji Gbàdàmósí Èlẹ̀mìkan (Lagos)1970
6. Late Gànìyù Amúni - 1974
7. Alhaja Selia Erínbákin - 1969
8. Alhaja Àyìsátù Bákàrè - 1969
9. Alhaja Sàudátù Àpótí - 1979
10. Alhaja Sídíkátù Sàláwù
11. Alhaja Omoladé Sàláwù
12. Late Alhaji Yísá (the Náibi Adeen) - 1975 (educated)
13. Alhaji Násírù Ìbràheem - 1975
14. Late Alhaji Yusuf Òrepo - 1975
15. Alhaji Dàudà Kazeem Imam - 1975
16. Alhaji Şanusí Pàràkòyi - 1975
17. Alhaji Jimoh Bákàrè - 1975
18. Alhaji Jimoh - 1975
19. Alhaji Yẹ̀kinì Dàudà - 1975
20. Alhaji Àlàbi - 1976
21. Alhaji J. A. Kazeem - 1976
22. Alhaji Yínúsà Bákàrè - 1976
23. Alhaji Ibraheem Asàni - 1976
24. Alhaji Sùbérù (Chief Oṭòfín) - 1977
25. Alhaji Jimoh Ojẹ̀niyi - 1977
26. Alhaji Ráji Asàni - 1977

Socialism and Religion at Ipetu

If we study all our festivals before the imported religions, we would be able to realize that most of the festivals are so arranged that they do not allow two festivals to come up on the same day. By these arrangements, we are able to help ourselves consume all sorts of food that are prepared at certain material time. This encourages a sort of social movement among our people, though their festivals are in respect of different gods.

If we look at Christian and Islamic religionists today, we can see more similarities in the social aspect of their religions as portrayed, despite the fact that there is a world of difference in their beliefs and ways of worship. Muslims no longer hesitate to follow christians to their place of worship on special occasions like harvest festival, chieftaincy thanksgiving, funeral outing ceremony and vice versa. Meat from muslims' rams is shared out to christians during the Greater *Beiram* or *Eid-el Kabir*. Christians too invite muslims to Christmas party. They also participate in the joy of welcoming those of them who return from Mecca and Medina on Holy Pilgrimage as well as following them to their praying ground on the day of *Eid-el Fitri* and *Eid- el Kabir*.

Furthermore, it is now in practice that both parties give out their daughters in marriage to either side. But it is more common to see christian daughters marrying muslim sons than to see muslim daughters marrying christian sons.

Although the idol worshippers are really working hard to modernize their religions, both christians and muslims consider it extremely sacrilegious to have anything to do with them in common. The future of their achieving much in gaining equal status is not unpredictable because at present, the two imported religions are becoming mere customs. There are no more strong beliefs as they used to be when they were first adopted. Much of these degerations are attributed to our religious leaders who preach one thing and practice another.

Another disease that is eating deep into our religious fabric is the love for money. People want to get rich at all costs and by all means, not minding the consequences. (Of what use to you and me is the riches we get if we acquire riches today under foul circumstances and

ose not only our lives but our souls? Afterwards, the children we are
likely to leave behind will just squander the riches. We have to realize
that by so doing we do not just spoil our lives alone, but also the lives
of generations yet to come. Will it then not be advisable to stand firm
in our religious beliefs - christians believing ardently in the Ten
Commandments as given to Moses and confirmed by Jesus and
Muslims in the three Adiths and the Quran?)

Chapter 8

THE TRADITIONAL SYSTEM OF GOVERNMENT

The head of the government of this town is the *Ọba Apetu* of *Ìpetu-Ìjèṣà*. The administrators are the chiefs. Each family has a chief who rules the family. All the chiefs are in different grades. The first and second six chiefs form The Apetu's cabinet — *Àgbà Ìlu*. The head of the chiefs is the *Rísàpetu* whose appellation is '*Ọ̀tẹ̀lu Ọ̀ba Ọ̀de*'. This means that *Rísàpetu* is the eye of the *Ọba* outside the palace. The other members of the cabinet are *Ọ̀dọ̀fin*, *Ejẹmu*, *Elẹ́mo*, *Aró*, *Sàjowa*, *Ọ̀dọ̀lọ̀fin*, *Ọ̀sọ̀lọ̀*, *Ọ̀lọ̀fin*, *Ọ̀ba-Odò*, *Baràkù* and *Asába*.

The next eleven chiefs are the First *Elẹ́gbés*. The Second *Elẹ́gbés* are seven in number. The Third *Elẹ́gbés* are numerous. They cover all other minor chieftaincies, many of which are not manned nowadays.

The chiefs who form the *Ìwọ̀les* number up to seven. They are not really part of the strong government. They are principally Apetu's henchmen inside or outside the palace. The *Ọba* is never in a position to fear or suspect them. They can also be regarded as middle chiefs between the *Ọba* and the other high chiefs.

The last set of chiefs who number about nine are '*Ebí Ìta*'. They are all princes. They function only when the *Ọba* has a festival to perform - say particularly *Awẹ́joye* festival or any time when any of the princes has something to do. All the *Ebí Ìtas* are either from *Ìgandò* or *Ọ̀kẹ̀ Ọ̀wá*. These are the only two quarters from where we choose our *Ọbas*. All other chiefs come from *Ogunnà*, *Ìfọ̀fin* and *Odò-Ìsẹ̀*.

The *Emesẹ̀s* are the palace messengers. Particulars about them can be read under a special heading elsewhere in this book.

Duties of Chiefs

Every chief is always the head of his own family. Family meetings are normally held in his house every ninth day - always the day after the market day. The chief is competent to settle disputes among members of his family. All disputes that cannot be settled within the family circle are always referred to the *Ọba* for settlement. If the *Ọba* alone cannot settle such disputes, he refers them to the meeting of the Council of Chiefs - *Àgbà Ìlú*

Duties of the Council of Chiefs

This meeting used to be held on the morning following every market day at about 9 a.m. It is held fortnightly nowadays. In addition to the chiefs, the *Olórtójógbọns* are always present. Only on special occasions are female chiefs also present.

This council is competent to settle strong domestic disputes ranging from between husband and wife to intra- and inter-family disputes. They can separate marriages. They can punish offences bordering on misconduct, stealing and maltreatment. They can settle land disputes. They are always responsible for fixing dates for festivals. They arrange for sacrificial matters for the purpose of appeasing gods either to avert epidemic diseases or for normal performances. They discuss matters of development, take resolutions and issue out orders to bell ringers who announce the decisions already taken.

Kinds of Punishments

The council of chiefs has power in those days to tie offenders to trees, lock their legs up in a specially prepared wood, cut people's ears or fingers, set fire on houses, send people on exile and even hang them. Domestic animals can also be seized.

Types of Communal Work

1. Roads construction
2. Building and repair of the palace
3. Building and repair of the houses of the *Ọrìṣàs*
4. Construction of markets
5. Raising of funds.

The Ojògbòns

The common people are divided into five groups for the purpose of effective administration. They were seven groups in the early days. Two of the groups became extinct after the inter-tribal wars. Perhaps they migrated to another settlement. Historians said some Ìpetu people migrated to places like Uyin Ekiti. The two groups were Mogunso and Òkin Orómù.

The remaining groups are Ogunnà, Ìfòfin, Odò-Ìsè, Òkè-Òwá and Ìgandò. Each group is under an *Olórí-òjògbòn*. The *Olóríòjògbòn* Ogunnà is the head of the five.

The *Olóríòjògbòns* have some chieftaincies under them. They are *Òrísà Olóríòjògbòn*, *Òlóríjagùnà*, *Olórí Ìsinkin* and *Olúkòtun*. The junior groups among the *Ogbòns* are the *Ìwèrès*. The heads of the groups are the *Òlówèrès*. Chiefs under the *Òlówèrès* are - *Òrísà Òlówèrè*, *Olóríkò/Òlóótun*, *Elégìrì* and *Ikán Egìrì*.

The *Olóríòjògbòns* always attend the regular meetings of the chiefs every nine days. All the decisions taken there are reported at the meetings of the *Ogbòns* where they are passed to the *Ìwèrès* for information and operation. The *Ojògbòns* or the joint meeting of the council of chiefs and the *Ojògbòns* now issue out order to the bell ringer to go round the town telling the people of such decisions.

Meeting of the Council of Chiefs

On the meeting day, all chiefs assemble at Chiefs Rísàpetu's house, perhaps to have preliminary discussions on the subject they would discuss in the palace. All the chiefs thereafter follow Rísàpetu to the palace. On getting there, everybody sits according to his or her traditional position. The high chiefs, the *Elégbés*, the *Ìwòles* and the *Ojògbòns* sit on both sides of the *Òbas* throne.

When the *Òba* enters, everybody stands up to receive him. Nobody wears his cap wherever the *Òba* is. After he sits down, all the chiefs begin to pay homage in the traditional way, beginning from the lowest chiefs to the highest. After this ceremony, the meeting is declared open by the *Òba*.

Ìsilè: Consulting the Topmost Spiritual Power

This *Ìsilè* is usually performed by the high chiefs on an agreed date. It is always done whenever there is a rumour that some people bring

bad medicines into the town or at any time a group of people is trying to upset the government of the town.

The place where this ceremony is usually performed is on one end of the Oba's market, called 'Yeye-Ojà'. In the early days, a tree was planted on the spot to mark the place. There is no doubt that certain supernatural power was buried on the spot. The decision that go there for any mission is usually taken in the meeting of the council of chiefs.

Very early in the morning, between the hours of six and seven, all the high chiefs assemble on the spot. The white whisk usually kept in 'Ita' house is placed down first. Chief Yeyeró places her Obòkun brass image along with the whisk. Then Orókùro places his Obòkun whisk along. All other chiefs present would then place their fans made of skins of different animals and their swords and sceptres of office all on top of one another. The head of those who are present would say some words of incantations after which he begins to shower curses on whoever will bring or brings bad medicines into the town. Everybody present begins to say 'Aşẹ' (so be it) until the ceremony would end.

This 'Ìşilẹ̀ is usually dreaded by evil doers because they believe this procedure to be very efficacious in all aspects. It is therefore not commonly done. It is done only as the last resort to effect peace after every other movement had failed.

Chapter 9

ARÁPỌN, ỌBUNTUN AND MARRIAGE CUSTOMS

Arápon and *Ọbuntun* are traditional celebrations usually performed by a man and a woman of about seventy to eighty years.

When an elderly man is getting prepared to celebrate *Arápon*, he would plant plenty of yams purposely for it. After harvesting the yams, an arrangement would be made to fix a date for the celebration. When the date fixed falls due, all the members of the family would assemble. The head would be shaved and traditional prayer would be said by one of the friends. After this, a cow may be killed for the purpose of feeding the public. Yams would be cooked in the open air. Some pieces of yams would be roasted in the fire and distributed to youngmen and youngwomen. There would be great merriment all around the family circle.

The celebration of *Ọbuntun* is a carbon copy of *Arápon*. The woman would plait her hair in a very fashionable pattern peculiar to the celebration. Fixing of date, saying of prayers, feeding of the public, all take the same form with those of her male counterpart.

On the third day, feeding would be resumed as they were done on the first day. On the seventh and fourteenth days, the same celebration would be repeated. Thus the ceremony would end.

There used to be one peculiar custom with the people who celebrated *Arápon* and *Ọbuntun*. All their children would leave the house throughout the time of celebration. They should not see their parents until after the fourteenth day. They would not eat out of the food prepared for the celebration.

The usual song pervading the house from the youths are:

Songs

1. *Alárápon, B'ẹran kò mí jẹ*
2. *Alárápon, ma gbuşu jẹ*
3. *Alárápon, wa rọ 'mọ rẹ*

4. *Àwò kò y'òd`o, igbá mo rù r'omi a fò (repeatedly)*
5. *Pere Eko a mọye, Oloo a mọye*
Pere Eko a mọye, Oloo a mọ ye
Ara o yeye Oloo a mọye
6. *Alárápon m'elédè se bẹ*
Okúkú m'èran meeje
7. *Òmèlèù a Alálápon esi m'ori J'edun*

Marriage Custom

The marriage custom in Yorùba land as a whole had many similarities. Many young girls were simply given to husbands without any consultation with the brides-to-be. Such husbands would continue to pay visits to the parents before the young girls became old enough to understand what marriage meant. The men who were being given young girls for marriage must have possessed outstanding qualities. They might be remarkably strong, good or kind. As soon as the girls had been given out to such men, they continued to help the fathers in their farm work and dash them kegs of palm wine at regular intervals. When the girls became old enough to marry, the prospective husbands paid dowries to the wives' parents and gave out certain amounts of money to the wives to buy necessary equipment for their future homes.

Apart from this system, grown up men might meet grown up women. They would begin to pay regular visits to the houses of the women until full love would be gained. At times, they sent male friends to the women to persuade them. They could as well send the women's intimate friends to them. All these movements were regarded as period of courtship. When men and women agreed to be prospective husbands and wives, regular visits would start. During these visits, plenty of presents would be given to the wives. Dowries would be paid.

Now came the time of marriage, the men would send messages to their parents-in-laws asking for their daughters' hands in marriages. When the dates fixed became due, the wives would be escorted to the houses of the husbands in the evening at about 7 p.m. by experienced wives and the friends of the new wives singing melodiously. Their feet were washed at the entrances to their new

homes. At about 9 p.m. the people who escorted them would return to their homes after they had been entertained with kegs of drink, kola nuts and money.

On the second day, congratulatory messages would be sent to the parents of wives who retained their virginity in the form of guinea pepper, tail feathers of parrot called 'Èkòdíde' and another bird feather and money. If, on the other hand, the women had lost their virginity, branches of trees with leaves were used to carry black ant which were tucked to the back of the women. The women would be escorted out to the streets and flogged.

Merriments continued within the homes of the husbands for about five days. Young girls would be visiting the homes every morning and evening to feed. These young girls were called the 'EMINIS'. They were fed with pounded yam.

Emini songs

1. *In mò sàré o, In mò sàré aṣo méjì igèlè méjì
Ìgbà a bá mí lọ s'óde a mu wé 'rì-
Egbé mi, In mò sàré o.*
2. *Okọ Olóbuntun nle o, (2 or 3 times)
Nṣe ni ùa Kólé ewé ùa yọ dẹdẹ rẹ,
Nṣe ni ùa jì gbọmọ sí Šùkúrù láyé o e.*
3. *Mọ mọ b'ólómọ nr'òde, yíyẹ lá yẹ mí bọ o
Mọ mọ b'óniyẹmi nrode, yiyẹ la yẹ mi bọ o
Mọ mọ bẹgbẹ mi nròde, yíyẹ lá yé mi bọ o.*
4. *Àlànti pere, Àlànti pere,
Àlànti pere gege bi ọ (2 times)
mọ ibilé mi o e*
5. *Mọ tọ pèpé dè'ro, mọ tọ pèpé dè'ro
Mọ tọ pèpé dè'ro orí jẹ mi tọ pèpé d'omọ mi o.*
6. *Egbé mi s'alùbàríkà, aiyé omọ mọra ṣe mí o
Omọ elérùkù túbútúbú l'ònà Àrò-Odò,
Ayé omọ mọra ṣe mí o,
S'alùbàríkà, ayé omọ mọra ṣe mí o.*
7. *In mò yọo mi, omọ lèrè lúlé okọ (repeatedly)*
8. *Omọ mọ re mí yéyé o Olúwa.
Omọ mọ re mí yéyé o Jesù,*

**Omo mo re mi yéyé má mò j'omo
mi kú o Hallelúya.**

9. **Mo r'ójú o àwe mo ráye,
Mo r'áye ní jò odún Bàbá mi,
Mo yé e gb'omo kékeré pón s'eyìn
Temi tomọ lá 'şodún gbi òrò
Òjèjèlé o obuntun mo lára igbè (repeatedly)**

Chapter 10

THE TRADITIONAL FUNERAL CEREMONIES

1. Traditional Burial of A Person who Hangs (by Chief Joseph Babalola)

This burial is usually undertaken by the *Ìdròs* composed of Chief Èdinmọ, Ọrọkùrò, Ọdọfin, Àró, Ejẹmu, Eḷẹmọ and Eḷẹbedọ. They usually dress in white wrappers and head ties. Each of them holds a kind of bell called 'Àjà' which they jingle on their way to the place of hanging. They also claim two rats, two fish, two snails, two tortoises, one he-goat, one she-goat, one ram, one sheep and certain quantity of palm oil as sacrificial matters. On getting to the place, some incantations are usually pronounced before cutting the rope. When the body drops down, the spot is dug and interment takes place. Branches of *Àkòko* tree are planted on the four corners of the grave. When *Àkòko* tree is not available, *Àtọrì*, *Pèrègun*, and *Ọkikàn* can be used in its place. The ceremony takes place in the dead of the night.

The area of land within the radius of five poles to the place automatically belongs to either Chief Èdinmọ or Chief Ọrọkùrò. The meat of the sacrifice is shared among the *Ìdròs*. A portion is also given to the head of the town. Apart from the sharing of meat, the personal property of the dead are shared. Nowadays, money is usually given out in the place of property.

After the ceremony, the *Ìdròs* return to their various homes. On getting home, they wash their hands and feet from the water in a wooden bowl earlier placed in the front of their houses. Having finished, the bowl is turned upside down. The *Ìdròs* walk with their backs to their bedrooms without talking to anybody until the dawn of the following day.

2. **Traditional Burial of a Hunter (by Mr Òjo Olóóde)**

Immediately a hunter dies, members of his family have to report to *Olórí Ode* whose title name is '*Tóbalàṣe*'. *Olóríode* then sends the information to his chiefs - *Dádò*, *Eléjua*, *Akógbòná*, *Olówéré*, and *Eléṣà*. They also prepare palm leaves ready before the arrival of the hunters' society. The hunters then go there with only one drum of their society. On getting there, they call for his *Apúru* made of animal leather, his cutlass which is used for cutting paths for the purpose of hunting, his knife which he uses for dismembering killed animals. The knife is placed on the top, while *APÚRU* and cutlass are placed on the side. The palm leaves are used to cover his body.

Members of the family then place forty-two wraps of *Èkò*, dried meat cut into pieces and pepper soup before the hunters society for consumption. Before they start to feed they ask for water in a wooden bowl and an amount of five shillings and six pence (an equivalent of fifty-five kobo).

They apply the water to their faces to indicate that they are weeping. Then they go to where the dead body is lying, whistle to his ear and beat their drum. This ceremony is done three times. Members of the family and the hunters society then hold palm leaves and dance about the town. On their return home, they are given a dog. This dog is killed to the palm leaves they bring from outside. Further ceremony is then left over till the evening of the following day. Members of the family of the man who died would dance about the town with the hunters' society. When they get home, the dead body is placed in a convenient place. Everybody is sent out leaving only a son and a daughter with the hunters. A palm leaf is tied around the left wrists of the two children. The son thus becomes a member of hunters' society, while the daughter becomes a member of the meat sellers' society from that day. Then all of them would begin to dance round with a bound dog which they drag on the ground. Immediately after the dance, an alarm is raised - '*O se o!*' This means one voice. This alarm is raised three times while they walk backward around the dead body. They also begin to pronounce words of incantation. They finally place him in the coffin and cover him with palm leaves which they have been using for their ceremony. They would finally kill the

dog and carry it away to the house of *Olóríṭoḍe*. Thus the ceremony for the day ends.

The hunters do not come on the third day which is normally 'Ita Okú'. Members of the family prepare seven 'Ìgbòdó Ìyán' and a dog which are sent to them.

Ìpade

When the date fixed for this ceremony is due, the hunters' society would assemble at about 8 p.m. Palmwine, *Àkàrà* and *Èkọ* are placed before them for consumption. Three sticks are then erected in the front of the house. The tops of the three sticks are tied together. Then the sticks are covered, with palm leaves. A big pot filled with palmwine and a bundle of palm fruits are placed underneath. A cock and a hen are also tied on the sides of the tripod. A member of *Onìòdì*'s family serves the palmwine to the senior members of the hunters' society. They also eat the *Àkàrà* and *Èkọ*. After feeding, they dance round the town three times before dawn.

At about 6 a.m. of the following day, the palm fruit is carried to the road the dead man takes to his farm. On getting there, a cross made of wood is erected. One of his *agbada* is then placed on the cross. The bunch of palm fruits is placed underneath. The palm leaves they use during the night dance are placed on the gown. Then they fire several shots of their guns into the air. They finally dance back home. This is the end of the function. Nine 'Ìgbòdó Ìyán', one dog and some kegs of palm wine are sent to the house of *Olóríṭoḍe*, for the merriment of the day.

To bury the *Olóríṭoḍe*, seven dogs are usually given to the hunters' society.

The son who is given to the hunters' society automatically becomes their member from that day; he may take to hunting. The daughter who is handed out to the meat sellers' society may start selling meat from that day.

The chieftaincies of *Dádò* and *Akógbònà* are conferred on hunters alone.

3. Traditional Funeral Ceremony

Both men and women are buried alike in this town. Immediately a person is dead, members of his or her family would give the dead person the final bath. A goat is usually killed at the spot where the

bath takes place. After the bath the deceased is dressed and laid in state. The days to lie in state varies from age to age and greatness. The deceased can be buried on the same day if he or she has one or both parents. Really old people are even left for about four or five days before interment. Members of the family would meet to divide themselves into the number of the various groups they are going to feed.

After the lying in state, the members of the family, led by the children, announce the death all over the town by dancing and singing to '*gangan*' drums traditionally beaten to symbolize death. Dane gunshots are also fired to announce the death. The deceased would be put in a coffin in the presence of members of the family.

In those days, locally made wrappers called '*kirijipá*' are contributed by various groups of family and a few individuals including the children of the deceased. A few of these wrappers are used to wrap the dead body in the coffin before being lowered into the pit already prepared.

Sons-in-law are normally invited to come and play important parts in the funeral ceremonies. There is a uniform rate of payment regulated by the authority of the town for the sons-in-law. They can exceed the stipulated rate. This depends on the degree of love between them, their wives and their parents-in-law.

Eating and drinking which would start right from the moment the person dies would get to a climax on the third day of burial. This day is called '*ÍTA*'. As many members of the family of the deceased as possible would dance round the town. They would finally retire to the house of the deceased at about four p.m., where they would dance for at least one hour before returning to their individual homes. On the seventh day, there is a mild ceremony in the family. This is temporarily regarded as the end until the time of what is called '*Ártyá*'.

Shoots of palm leaves are split and used to mark the farm of the male deceased to drive back the spirit of the dead man from the farm.

During the period between the seventh day of burial and the '*Ártyá*', the outing of the widows takes place if the dead is a male. The widows are escorted to the road to the husband's farm between the hours of seven and eight p.m. weeping. Those people who follow them would begin to shout, 'Widows are coming!' Anybody hearing

this shout would definitely leave the road. It is customary not to meet them on the road.

After returning to the house, youngmen of the family would continue to tell riddles, sing and drink palm wine throughout the night to keep the widows awake. It is the custom that they should not sleep throughout the night so that they would not see their husband in the dream. From the second day, the widows are released from confinement. They could now go to the farm or even travel out of town.

The day for *ÀRÍYÁ* is normally fixed by the entire members of the family. Before the day is due, *Àkàrà* is distributed to various people. There are various dances in the streets as on the third day. They also eat and drink at large. Thus the funeral ceremony is ended. The following day, the children of the deceased would go out to thank all the participants.

Chapter 11

THE TRADITIONAL NAMING CEREMONY

The ceremony of naming a child varies slightly from town to town and from family to family in Yorùbaland. Some families at Ìpetu give their children names on the day the mother takes salt and pepper soup. It is the seventh day after the birth of a female and the ninth after the birth of a male child. Other normal families observe the naming ceremony on the eighth day or leave it till any convenient day.

Naming ceremony is usually done in the morning between the hours of seven and eight *ante meridiem* in the presence of a great number of family members and well wishers. Materials for the ceremony are salt, oil, kolanuts, bitter kolas, guinea peppers, honey, sugarcane and hot drink where the cost can be afforded. The baby is carried in the arms of the officiating person, while prayers are said when the name has been given by the parents. Everybody present begins to echo 'Amen' after the officer. A four slice kolanut is split and dashed on the floor ceremoniously to forecast the future of the baby.

Feeding, drinking and dancing then ensue for the rest of the day.

Traditional Ceremony of Twin Babies

When twin babies are born into a family, the parents of the twin babies are duty bound to perform special ceremonies. If the babies are a male and a female, a cock and a hen are to be sacrificed. If the babies are females, hens are to be used. If they are both males cocks are to be used.

The first to be delivered is by Yorùba custom given the name *Taye*, while the last is given the name '*Kèhinde*', their sexes notwithstanding. The special food that are usually prepared comprise *Èwa*, *Àkàrà*, *Ọlẹ̀*, *Èkuru funfun*, *Àádùn*, two tortoises, two snails, two fowls, two pigeons, two bowls of *Iyán* and plenty of kolanuts.

The next child after the twin is *Ìdòwú*, male or female. The next to *Ìdòwú* is *Àlàbá*, whether male or female. The fourth is *Ìkòkòrúgúdú erú Ìbèjì*.

Many special songs are usually sung for the twins, while the cognomen for them are as follows -

Ejiré, ará Ìsókun, Omo edun njá gbala lótf igi. Nba bí, nba yò, Omo kọ aláṣọ, O wa sódò alákisà. Windin, windin l'ójú orógun. Ejíwòrò l'ójú Iya rẹ.

Should one of the twins die, an image is usually carved to represent the dead one. The parents sew them the same dresses throughout their youth days.

Another peculiarity about twins is the dancing about. It is believed that some twins like dancing to safeguard their lives. People do not just do this unless a native doctor gives the mother instructions to do so. They dance to the music of *gangan* drums or a single *Sekere* about the town. People give them money and food or even dresses.

Chapter 12

VARIOUS FAMILIES AND TOWNS THAT SETTLED LATER

1. Settlement of Ìkeji People: (by Mrs Tinú Ibiyemi)

The people of Ìkeji-Ile came from a place near Àpà town. The name of the place was called ELÉKÒLO or ÀRIFÒN. Why they left the place for a place on Ìpetu land was best known to them. They negotiated settlement with Chief Asába's family during the reign of Oba Apetu Òtutùbiòsùn I.

The present Ìkeji-Arákeji people shifted to the present site after they had been advised to do so by early British officers because they observed that the former place would be difficult to develop. This was in the year 1918. The whole community agreed to shift, but after the first set had left, the people left behind developed cold feet and finally decided to stay. Hence we have two Ikejis today. This shifting was done during the reign of Oba Apetu Òsuntúyì Ògínní.

Those people who shifted were led by the Akeji, Oba Arówóšìlè, the Rísà Akeji Mr Àjàyí, the Èlémọ Mr Òti, the chief Imam Alfa Ayélabólá and the Catechist in charge of Anglican Church in person of Mr Fábíyì.

Cognomen

Omọ Alàrigbọ̀ dún mìn jù iyọ̀. Àrigbọ̀ dún ni ilé wa, a tun sẹ̀sẹ̀ ẹ̀kọ̀ 'yọ̀. Àrigbọ̀ ilé wa dún jù iyọ̀ lọ̀, oyin momọ̀ ni ojú ògbèrè. Omọ̀ oníkanyèrè àrigbọ̀, ó fi orí sẹ̀ owó, ó fi ìdì sẹ̀ omi. Ènìtí o dé alágbẹ̀ tí kò wẹ̀sẹ̀, Àrigbọ̀ á bínu. Afintótó ni omi inurà. Àrigbọ̀ ni omi Akeji. Kí Afintótó gbẹ̀, kí Inurà gbẹ̀, Àrigbọ̀ Ijuni tí wọ̀n fi ún mi jẹ̀ gbọ̀dọ̀ gbẹ̀ lójú ẹ̀dá.

Àrigbọ̀ is a river which flows from a place where a man made palm oil. The name of the man was Àrigbọ̀-òràn-ki-idun ni, meaning what a man does not hear does not pain him. The name of this river was taken from the name of the man.

2. Òkè-Ọwá People

Òkè-Ọwá people were almost total strangers in the early days. They came from various places to settle with the then Ìpetu people. A section of them was said to have come from Òmùdò because of a quarrel that arose on the allegation of witchcrafts.

At this time, the ruling families were all from Ìgandò. The then Ọba Apetu Agúnbiadé Òduyèdolukùrẹ sent his first son to go and live among the strangers as his representative. He instructed the son to refer difficult matters to him. Since this time, any succeeding Ọba usually sent all the male children born when on the throne to Òkè-Ọwá. Since then too they extended selection of Ọbas to the princes who were old enough to contest for the throne to Òkè-Ọwá.

Today, the right people to the throne of Ìpetu are taken either from Ìgandò or Òkè-Ọwá.

3. Àpótí Family (by Daddy Peter Awobámişé, Olórí Ọjògbòn Ìfòfin)

During the Yorùba inter tribal wars, the Àdós waged wars against a town called ÒBÓ very near Ìmẹsí Ilé. The Àdós were victorious and a man called Olóyè and his family had to escape from the siege. They came to a place called Ìpetu Ilé/Àrò where they teamed up with other families. Olóyè died at Ìpetu-Ilé when Àpótí, one of his sons, was quite young. This son grew up as a farmer and trader.

The Ìbàdàn people waged war against the inhabitants of Ìpetu-Ilé/Àrò. The war was called AFÈRÒ war after the name of the area where the war was fought. There was an Ìròkò tree which was called Ìròkò Afèrò. This Ìròkò tree was so mighty that enemies associated the success of Ìpetu in all battles with it. The enemies had to cut down this Ìròkò tree as a result of which the Ìbàdàns were able to conquer Ìpetu. The Ìpetu people were scattered and the battle field shifted to Igbó Aláhun/Ìjẹrẹ where the Ìbàdàns finally conquered them. The Ìpetu people took refuge at Ìlẹ-Olújí. It was these wars that brought Balógun Àpótí to great prominence.

When Àpótí and his people wanted to resettle, an *Ifá* oracle was consulted. *Ifá* told them that anywhere a new child was born should be the place of their settlement. When they got to this site, a female child was born to Àpótí family. The female child was given the name FÁŞEUN, that is, 'Thanks to *Ifá*'. Ìpetu thus became Ìpetu Eléfòşán.

Inter-tribal wars had not stopped and he played prominent roles in the various inter-tribal wars fought in Yorùbaland. Members of Ìpetu Àrò had to desert Àrò settlement to seek shelter under Balógun Àpótí. The name of the town was now Ìpetu Eléfòsán/Àpótí after the settlement of Àpótí until the Anglican Mission gave it the name Ìpetu-Ìjèṣa in one of their District Church Council meetings.

4. **Elèbédó Family:** (*Káyòde Elèbédó*)

Chief Elèbédó (the head of the family) is the title given to a man who was begged to stay in this town in the early days. This man left Ilẹ-Olúji on a dispute over the chieftaincy of Ọdunwò at Ilẹ-Olúji. He lost the battle over the chieftaincy and became so much annoyed that he decided to leave the place with all his families. His name was Ọgúnkúàdé. His title was derived from the action of persuasion. Somebody who was begged before he agreed to settle - Elèbédó. He was then made the head of all Ọgún worshippers as his counterpart at Ilẹ-Olúji - Chief Ọdunwò. He had a friend at Ondò during the time he was at Ilẹ-Olúji. His name was Ọgundólà. He too later left Ondò for Ilẹṣà as a result of a dispute over chieftaincy and was made the Olórò of Ilẹṣà. Today, every member of Elèbédó's family is normally greeted and called the 'Èkis'.

5. **Ìgbájọ Family:** (*Mich Ìjigbuyi Kúpontyi*)

This family was one of the earliest to settle with Ìpetu at Àrò. The family came from Ìgbájọ. The name of the man who headed the migration was Gbádéḡṣin. He was the Ọdòfin of Ìgbájọ at that time. It was the custom to make the Ọdòfin the Ọba of Ìgbájọ. When the Ọba died, the people of Ìgbájọ refused to enthrone Gbádéḡṣin because of his toughness which was greatly reflected in his cognomen even at that time.

"Ìgbin kakaka, Èbiti kakaka, Èbiti tí kò gbójú, kò lè pa ìgbin. Àpátáko eṣòn kakaka ni Gbádéḡṣin nta wá lẹnu".

After selecting another man as Ọba, Gbádéḡṣin was mocked in a song. This annoyed him and he decided to leave the town. When he and his family were going, he was accompanied by one of the princes whose name was Olóyèdé. When he and his retinue arrived Ilẹ Ìpetu, they met Ọba Agandò on the throne. Agbógun was then the Ọba-Odò. Asába, the father of Ọjòkòperù and Ọdólé, was his landlord.

It was the intention of Gbádégeṣin to go to Ondó or Àdó to settle. But the people mentioned above greatly pressurized him to stay with them. Others in his group were Apótí, Egbòrò-ìgi-àjà and Olóogun Qsin. They wanted to give him every satisfactory treatment to persuade him to stay. Within an interval of thirty days, they built him a house. He was also promised a chieftaincy title. He told the people that he left Ìgbàjò because of the chieftaincy of Oba, and unless they could make him the Oba, he would not take any other chieftaincy.

He at last agreed to stay. He then instructed one of his followers to follow chief Oḍólé to the palace and choose one chieftaincy. On getting to the palace, the fellow chose to take the chieftaincy of 'Sàpayè'. On his return to Gbádégeṣin, the significance of the chieftaincy was explained to him. He was greatly dissatisfied with the man that he instructed him to stay permanently at the first part of the house - 'Òde-Odò'. He honoured him with the power to always fix the day to worship Èìsìlẹ̀. This he could do by buying only two kegs of palmwine. Sàpayè was never a head of Elèìsìlẹ̀ family.

Head of the Family

The head of the family after the death of Gbádégeṣin was Asáakin.

Kulujolu was the first head of the family at Ìpetu Eléfòṣan. The next head of the family after Kulujolu was Oḡínní Elèìsìlẹ̀, the father of the late DÈDI.

The next head after Oḡínní was Şankomólà. The next one after that was Àkéréle. This Àkéréle declined the headship of the family because of the present Sàpayè who he feared would make trouble for him.

It is a fact well established that Elèìsìlẹ̀ house is the main house and not Sàpayè house. Sàpayè is the chieftaincy of Ìpetu.

Both Oba-Odò and Asába gave portions of their lands to Gbádégeṣin family at Ìgòlò and Alágbe, respectively. These are their farms up to this day.

Festivals

Èìsìlẹ̀ and Otòpòrò were the festivals they brought to Ìpetu. The festivals are still celebrated today.

Prominent among the settlers from Ìgbàjò are Late Daddy S.O. Olómofe, retired Railway Overseer; Mr S.T. Adélegàn; Mr Táyò

Ìjìgbuyì; Late Mr Omolayò Adémákinwa of the Nigeria Police Department; the present Eléísílè, Chief Ìjímákíndé; Ìjìbáyò Gbogbolajé; Ìjítóyè Dáràmóla and Ìjíbámíshè Sànkòmóla.

Chief Eléísílè never prostrates to Oba Apetu anytime he gets to the palace. He only shakes his white whisk to the Oba before he sits down. It is he alone who has the right to enter the house of Okùrò with Orókùrò. In the absence of the Orókùrò, he has the full right to perform the traditional ceremony.

6. Àparè Family: (Mr Omlèjì Asòrolù)

Like a few other families, Àparè family came from Èfòn because of chieftaincy dispute. There was a popular man Afawònya-bi-àgbàdo at Èfòn who was the Àdòrò Okun. He wanted to become the Aláàyè of Èfòn when the stool was vacant. People thought he was not eligible traditionally. They therefore refused to make him the Oba. He grew annoyed and decided to leave the town with his families. He contacted his Ifá oracle which told him to migrate to a town where mats were made.

When he and his families got to Ìpetu, they met Oba Okirikìshì on the throne of Ìpetu. Oba Okirikìshì gave them land for settlement. They later introduced Okun festival to the Oba. The Oba ranked the Okun in the second position to Okùrò.

This man was a great medicine man. The towns people decided to send him to war, so that he might use his knowledge of medicine to help them in the war. After the war, he settled down with his family peacefully.

They had since been observing Okun festival annually like their counterparts who were left behind at Èfòn. The other ÀÒRÒs of Okun after the first one were:-

1. Ogbaséúséú - mó-Olóógùn
2. Amólè-sè-bi àlàárì
3. Òjo Amaşogbètù
4. Awé Omolanké.

7. Òḍolè Family: (Chief Samuel Oyèkànmi, The Òḍolè of Ìpetu-Ìjèşà)

This family came from Ará in Èkìtì Division to settle at Ìpetu-Ìjèşà because of chieftaincy dispute. The name of the man who was

involved in this tangle was no longer known to the present generation. After he had lost in the battle to become the *Ọ̀ḍọ̀lé* of Ará, he and members of his family left Ará for *Ìpetu*. On his arrival, he was made the *Ọ̀ḍọ̀lé* of *Ìpetu-Ìjẹ̀ṣà*. Those that were left behind were functioning as *Ọ̀ḍọ̀lé* family at Ará.

When the *Ọ̀ḍọ̀lé* of *Ìpetu* died, there was a big move that one of the most prominent men among those they left at Ará should be invited to become the *Ọ̀ḍọ̀lé* of *Ìpetu-Ìjẹ̀ṣà*. The name of the popular personality was *Fátóyè*. Before this arrangement became a reality, *Afún* alias *Ọ̀lẹ̀-kò-rí-giri-ṣe* was made the *Ọ̀ḍọ̀lé* of *Ìpetu-Ìjẹ̀ṣà*. If this idea had materialised, many more of the people left behind would have come along with him. Up till today, the family of *Fátóyè* is still very prominent at Ará. Both *Ọ̀ḍọ̀lé* families at Ará and at *Ìpetu-Ìjẹ̀ṣà* are quite aware of this historical facts. They still have close dealings with each other.

The present *Ọ̀ḍọ̀lé* is the fifth after *Afún*. Others after him were *Ese*, *Ọ̀jòlò*, *Sàlámi*, *Samuel Oyèkànmí* and *Titus Adébusóyè*.

Ọ̀ḍọ̀lé family came here with their family festivals of *ÒGUN* and *ÒRÌṢÀLADÌMÚ*.

8. *Ejẹmu Family - (Chief Enock Aṣájú, Ejẹmu of Ìpetu)*

Chief *Ejẹmu* who is the head of *Ejẹmu* family ranks third among the first six high chiefs of *Ìpetu*.

In the early days, this chief and his family travelled to *Àdó* (Benin) with *Ọba Adémijùṭoni Ọ̀tutùbiḍṣùn* to effect peaceful agreement with the *Àdo* people in order to stop them from raiding *Ìpetu* people. On getting there, the *Ọba* of *Àdó* lodged them at a place called *ÌSÈLÚ* where they generally sent all the sons of the *Ọba* produced on the throne to settle. From there, the *Ọba* and the Chief who went with him attended customary chiefs' meeting at the *Ọba's* palace. Chief *Ejẹmu* gave one of his daughters to one of the *Àdó* as wife.

These two personalities became really popular among Benin chiefs which was to the displeasure of some of the Benin chiefs. The displeased Benin chiefs plotted to dig a pit inside which they placed dangerous weapons and covered the pit with a red mat with the intention that when Chief *Ejẹmu* got to the meeting the following day, he would sink into the pit. This plot was revealed to Chief *Ejẹmu's* daughter by her husband who was one of the chiefs.

Very early on the second day which was the day of the meeting at the palace, Chief Ejemu woke up and went to the palace. His daughter too woke up early to catch her father up before he went to the meeting and told him of the plot. She did not meet him at home. She ran after him and started to sing a proverbial song. On hearing the song, the father looked back and saw his daughter running after him. He waited for her and the daughter told him of the plot.

On getting to the palace, he met others eating *ẹkọ* (pap). He then took one of the paps and threw it on the mat on which he was expected to sit and directed the attention of his dog to it. The dog fell into the pit as it was trying to eat the pap. As a result of this plot the chief decided to leave much earlier than scheduled. He returned to *Ìpetu* almost immediately.

9. **Elékuté Family:** (*Mr V.O. Aréòlá*)

Ifágorítẹ was the first Elékuté of *Ìpetu*. His father was Elékuté *Awótúbarò* of *Arámọkọ*. His mother was *Ọsanyintólú*, daughter of *Olomukogun* quarters in *Ìlẹ̀ṣà*.

Fátókè Olórí Awo Abukomọagbe had two daughters - *Awótúndé* and *Ọsanyintólú*. He gave *Awótúndé* in marriage to *Ọ̀dòlọ́fin* of *Ìpetu-Ìjẹ̀ṣà* as wife and their son later became *Ọ̀dòlọ́fin Ọ̀gungbadé Adáṣòrògùn* of *Ìpetu-Ìjẹ̀ṣà*. Elékuté *Awótúbarò Arífálò* of *Arámọkọ* married *Ọsanyintólú* and later gave birth to Elékuté *Adifágorítẹ* of *Ìpetu-Ìjẹ̀ṣà*.

Elékuté *Awótúbarò Arífálò* of *Arámọkọ* had nineteen children from the first four wives. All the children were females. He later married *Ọsanyintólú* who gave birth to a son named *Ifágorítẹ*. He was the first male child of Elékuté *Awótúbarò Arífálò* of *Arámọkọ*. Other male children were born after this. One of them was *Fágbámigbé*. *Ifágorítẹ* was given a good training in *Ìfá* science from childhood with a view that he would become the next Elékuté after his father, since he was the first son. After the death of his father, his candidature for the chieftaincy failed. He was much agrieved and he therefore left *Arámọkọ* for *Ìpetu-Ìjẹ̀ṣà* to live with Chief *Ọ̀dòlọ́fin Ọ̀gungbadé Adáṣòrògùn*, his cousin.

On the next meeting day of the chiefs, Chief *Ọ̀gungbadé* took *Ifágorítẹ* to the *Apetu's* palace, introduced him to *Apetu* and his chiefs and narrated the predicaments of *Ifágorítẹ*. *Apetu* and his

chiefs welcomed Ifágorítè to their midst, sympathized with him on the treatment given him by his people and persuaded him to stay with them at Ìpetu with the promise to honour him with the chieftaincy of Elékuté of Ìpetu. He happily accepted their offer and he was made the first Elékuté of Ìpetu-Ìjèṣà.

Elékuté is an *Ifá* chieftaincy which has traditional honour among the Yorùbas. Once every year, on the day of Olóókùn, it is an important aspect of the celebration for Elékuté to consult the *Ifá* Oracle in Apetu's palace. Chief Elékuté sits on a well decorated platform to perform the rites. The *Ifá* Oracle is similarly consulted whenever a new *Ọba* is being appointed. All the things used for the day's decoration belong to chief Elékuté in addition to all materials as may be dictated by the Oracle.

Starting from Ifágorítè, the first Elékuté of Ìpetu-Ìjèṣà some of the past Elékutés are as follow:-

1. Ifágorítè
2. Ifáguléká
3. Ifágbémilúyí
4. Odùgbémigá
5. Ifárohùn
6. Ifámúbọní (Jàmgbara Lóògùn)
7. Ifámokúnde (Ajàtan fibọnti)
8. Ifáṣelúkà
9. Ifágbèmi Aréòlá

Chief Elékuté as an *Ifá* Priest should not bare his head when he enters the *Ọba*'s palace, because of the importance attached to *Ifá* in Yorùbaland. It is believed that a fly which has rested its feet on Elékuté's head should not do the same on the head of the *Ọba*, to avoid mishap. For this reason, Chief Elékuté usually covers his head with a white cover or cloth before he enters the palace, since no one should put on a cap when greeting the *Ọba*. Horse tail (whisk) decorated with beads as that of an *Ọba*, is usually held by the Elékuté. It is with this whisk he greets everybody including the *Ọba* in the traditional Yorùbá way. He does not prostrate to greet the *Ọba* as may be expected of any other person or chief.

10. **Sàjowá Family: (Rev H. F. Àkànbí)**

This family came from Èrìn. More facts about their migration can be read under the biography of Ológun Àkànbí Èkùn who was the direct son of the man who brought all his families here and has SÀÒRO as their landlord.

Èrìn town had settled down there before the Ìpetu people settled at Ilé-Ìpetu or Ìpetu-Àrò. The Èrìn people were never worried by any external war. The only war which worried them was connected with a man called Sàòrò Àgbajì who was the war leader of ÈRÌN. The most popular Ìbàdàn was did not affect Èrìn. Hence the saying "E si ẹnì nsgun bá Èrìn jà, Èrìn ni ó nǵè yèye ẹnì", meaning that nobody had the right to fight Èrìn in battle because Èrìn was regarded as a mother. It was one of the earliest settlements.

The first Sàjowá was Oyegbùlú. He was a son of Sàjowá of Èrìn. After the death of his father, he was asked to become the next Sàjowá in his father's place. He was unwilling because he had two elder brothers who were Chiefs Bàbalójà and Bàbarísà. He secretly left Èrìn for Ìpetu. His wife Àjiké who was a native of Ìpetu was a prominent woman. It was this woman who gave birth to Balógun Àkànbí - Èkùn. After the Èrìn people had been fully convinced that Oyegbùlú would not yield to their request, they worked hand in hand with Ìpetu people to see that he was made the Sàjowá of Ìpetu - the sixth in rank to Oba Apetu of Ìpetu-Ìjèsà.

Sàjowá Oyegbùlú became very prosperous and lived long before he died.

The following are the Sàjowás who reigned up to the present day:-

1. Sàjowá Oyegbùlú
2. Sàjowá Egúru
3. Sàjowá Mékòtifánù
4. Sàjowá Ayeni
5. Sàjowá Festus Ojo Àkànbí
6. Sàjowá Ezekiel Ajibola Ajewole

The only internal war, Àgbajì as the immediate neighbours of Èrìn people, experienced was very mysterious. Before the death of Balógun Sàòrò Àgbajì who was their protector, he told the Èrìn

people to connect an iron chain with his coffin leaving one end of it outside after he had been buried. He told them further that if there should be any invasion, the chain should be pulled and they should call his name and tell him there was war. He promised that he would help them to conquer the war. In fact, there was no war. The people wanted to test the truth of his promise. The Èrìn people therefore went and pulled the chain and told him there was war. As a result of this action, invisible forces started to kill the people. His spirit later discovered that there was no war. Thus the killing stopped. The chain no longer appeared on the surface of the earth.

11. Oṣólò Family: (*Chief Daniel Fálúyì, Èlèmikàn of Ìpetu-Ìjèṣà*) This family claimed to have settled somewhere around the present site of Ìpetu-Ìjèṣà. The family migrated from Ìdànrè because of a dispute over the Oṣólò chieftaincy. On getting here, they made friends with Èrìn people who were their immediate neighbours. It was as a result of this friendship that they joined the Èrìn people to avoid eating small snails called 'Ìpèrè'. The actual festival of Oṣólò family is 'Àgìdanyìn' which is celebrated annually.

Oṣólò family played host to Oba Odò family which migrated from Ìremọ̀ Ìfẹ̀ later. These two groups of settlers later joined Ìgandò people headed by Oḷábidànrè. The name Ìgandò was formed from two different words 'Ìgàn- Odò' because they came from near water side which was the town of 'Èpẹ̀', near Ilẹ̀-Olùji. People who later came to meet Ìgandò people were settled at a place named 'Òkè-Owá', meaning a hilly place where people who came in search of their people settled.

After the settlement of Ìgandò people, the three groups formed a town and accepted Apetu as their Oba. The head of Sẹmọ̀ family became Chief Oba-Odò to differentiate him from Oba Apetu. This Oba-Odò is the head of all Oḷórìṣàs till today.

Oṣólò chieftaincy was incorporated into the chieftaincies of this town from then. The chieftaincy is second in rank to the leader of the second group of high chiefs.

12. Ojòkò Family: (*Chief Tunjí Kẹ̀sínró, The Ojòkò of Ìpetu-Ìjèṣà*) This family came from Ìdànrè which was not far from Ondò to settle somewhere. The cause of their leaving was not known. They finally settled with the Ìpetu people that they met at Ìpótì. A native doctor

was invited to consult the Ifá Oracle for the people of the town. As result of the consultation, a sacrificial matter was prepared. This had to be carried to an unknown place by a maiden. As nobody was ready to give out any maiden for this purpose, Chief Ojòkò voluntarily offered one of his daughters to carry the sacrifice.

On the appointed day, the native doctor led the entourage. The maiden carried the sacrifice after him and the town people followed them. When they got to a place, the native doctor asked the town people to go back, leaving him and the maiden alone. Before the town people went back, the maiden addressed them. She said she would go along with the native doctor as sacrifice for her town. But when they get back home, her father should go and create a market place for the people. In the market, her father should be the first person to sell new yams there every year, before anybody else could sell. After her speech, she and the native doctor went away never to be seen again.

On getting back home, the market was created and the father of this girl was made the head of the market 'Olójà Odò-Ìsẹ'. There they settled. Later, the Ifòfin people came to settle with them. Ifòfin people were followed by Ogunnà. The town started to expand. At that time, there were threats of war. Coincidentally, a man later called Oba Odò came from the town of Èfòn. He left Èfòn because the Èfòn people refused to make him the Oba after his father. He was then given a strong pledge that if he could help them conquer the war that was threatening, he would be made their Oba. He led the people to conquer the war and according to the former pledge, he was made the Oba. The Oba then made Olójà Odò-Ìsẹ the Chief 'Ojòkò' and made his own son the Chief 'Ojumu'. Chief Ojòkò created masquerade for the Oba plus Oşányìn. The people of the town created a cabinet for Oba Odò. But Chief Ojòkò had about eighty chiefs under him.

There are only two families who have the right to this chieftaincy. At Odò-Ìsẹ there is Fàşẹ Kéşinró Oganmolé's family. The other family is at Ifòfin. The last chief Ojòkò was an Emeşẹ for over forty years before he was made a Chief in 1932. He died in 1942. Nobody was made Chief Ojòkò ever since until recently, when Chief Olátúnjí Kéşinró was installed.

The Chiefs who meet in Ojòkò's house:-

- | | |
|--------------------|------------------|
| 1. Chief Ojòkò | 13. Chief Améto, |
| 2. Chief Ojumu | 14. Chief Àjànà, |
| 3. Chief Oyefin | 15. " Àjànikin, |
| 4. Chief Ajageḍ | 16. " Olúlòda, |
| 5. Chief Sàwè | 17. " Aṣàmọ, |
| 6. Chief Oniòdi | 18. " Owábíre, |
| 7. Chief Sàlórò | 19. " Eléjelu, |
| 8. Chief Akínyinwa | 20. " Oyesunùn, |
| 9. Chief Akinṣin | 21. " Agbùwàjọ, |
| 10. Chief Olúgemo | 22. " Óragberí, |
| 11. Chief Elékuté | 23. " Ológbòṣeré |
| 12. Chief Aṣao | |

13. Ajana Family: (Pa Joseph Olátúnjì)

The first Àjànà was a son to Oḷófin. During the annual festival of Oḷófin, he usually carried one of his swords when dancing. People had to study the happenings during the following year. They discovered that the happenings varied with different swords. People decided to contact *Ifá* Oracle to know which sword Oḷófin should carry before living could be peaceful during the following year. Oḷófin had to ask Àjànà his son to learn the art of consulting *Ifá* Oracle. Thus Àjànà became a chief of the Oracle. Up till today, he is responsible for consulting the *Ifá* Oracle for every Oba of Ìpetu. The only person who was assisting him was Chief Elékuté when he came from Arámọko to settle with Chief Oḍolófin.

The last Chief Àjànà became a Chief at Ìlé-Ìpetu but he died at the present site. He played a conspicuous role during the inter-tribal wars. He was one of the lieutenants of Balógun Àpótí.

Chief Àjànà was one of the chiefs whose sons should not be taken as *Emesè* to the Oba's palace. He also was one of the *Ifá* priests, who perform '*Ìmọ̀n'*. Others are Elékuté, Eḷemu and Ajageḍ.

14. **Ọba-Odò Family: (Late Pa Orò)**

This family claimed to have come from *Ìrẹmọ* in *Ilé-Ifẹ* to settle first at *Ìdànrè* and then at *Ìlé-Ìpetu*. It was quite possible the *Ìpetu* people met them at the site because *Ìpetu* people settled at *Ìpoti*, *Oródi* and *Orópa* before coming to *Ìlé-Ìpetu*. However, it was quite clear that the people were not in the entourage of *Orànmìyàn*. The leader was *Ọba-Odò Olúşẹmọ*.

The title *Ọba-Odò* was given to *Ọba-Odò Olúşẹmọ* to honour him for his great performances during the *Òwu* war. He was later made the Premier and head of all chiefs in *Ogunnà* and *Odò-Ìsẹ* quarters at *Ìlé-Ìpetu*. Among the other chiefs are *Amẹrò*, *Ojumu*, *Eşẹran* and *Àjànà*.

The *Ọba Odò* chieftaincy is incontestable. It is normally conferred after the consultation of the *Ifá* Oracle. *Ọba-Odò Ìsàkínlẹde Agúnbiádé Ọboògunbomọlẹ* was appointed one of the Native Court Judges from the early twenties till he died in 1962.

Chapter 13

THE RELATIONSHIP BETWEEN ÌPETU AND ILÈṢÀ

The Yorùba people are the children of Odùduwà who settled at Ilè-Ifẹ many years ago. As population grew, people migrated to settle at various places of convenience. Unlike these days when areas are mapped out, movement was free in the vast forest. Rivers were acknowledged as natural boundaries.

As earlier mentioned in this book, Ọlọfin instructed Ọba Apetu Ọlábídànrè to settle between Rivers Ọni and Ọwenà. Before then, Ọba Akínla and his people had settled on the other side of River Ọni.

Ọba Adémijùṭoni Ọtutùbiòsùn was the first to have contact with Ọba Ọwá of Ilèṣà. History revealed later that there existed a cordial relationship between Ọba Alágbadu Ọtulógbò Awùsì and Ọba Ọwá. The dealings of the two Ọbas became proverbial in Ìpetu-Ìjèṣà today. Also, during the inter-tribal wars, there was a lot of cooperation between Balógun Ọgèdèngbé and Balógun Àpotí. There was no strain between Ilèṣà and Ìpetu.

In the early days there were two friends, Ọgùnkúàde and Ọgundólà. Ọgùnkúàde who was from Ilẹ-Olúji failed to become the Ọdúnwò of Ilẹ-Olúji and consequently left the town for Ìpetu-Ìjèṣà with all the members of his family. He was finally made the Chief Ẹlẹbedó at Ìpetu-Ìjèṣà. Ọgundólà, his friend at Ondò, also left Ondò because he was not made the Ọba after he had been nominated and dressed traditionally with marks called 'Ìgò'. He was dropped because they got a better man. When he got to Ilèṣà, he was persuaded to stay and was later made Chief Olórò of Ilèṣà. These two personalities were friends before they ever came to this side. They generally sent presents to each other during Ọgun festivals. Chief Ẹlẹbedó first sent dried meat of porcupine with a number of kolanuts to his friend, the Olórò of Ilèṣà. When it was time for Ẹlẹbedó to celebrate Ọgun festival, Olórò sent a ram, twenty kolanuts and eleven

Guinea pepper to Èlèbèdó. This exchange of presents became an annual event between the two personalities.

During an Ògun festival at Ilèṣà, Chief Èlèbèdó went to visit Chief Olórò who was very happy to receive his friend. The two chiefs went to Ọba Ọwá to pay him a courtesy visit. The Ọwá accorded them a warm reception which greatly impressed Chief Èlèbèdó. During the next festival, Chief Èlèbèdó doubled his presents to his friend to enable Chief Olórò give to the other friend - The Ọwá. This exchange of presents continued until a certain time when Ilèṣà side stopped their own.

When the British government was trying to stop inter-tribal wars and establish their own government, Ilèṣà people took advantage of this to lord it over Ìpetu people. This lording over caused a great strain between Ilèṣà and Ìpetu. For administrative convenience, Ìjèṣàland was one under one leading Ọba and that is the Ọwá of Ìjèṣàland. We had no common customs, no common traditional festivals, no common types of chieftaincies. There is also a marked difference in our tongues.

The name of Ìpetu town was Ìpetu Àrò-Odò at the time they settled at Ìlè-Ìpetu. Àrò is the name of a stream near the place of settlement. It later became Ìpetu Eléfòṣan when they came to settle with Balógun Àpótí who by then settled at Eléfòṣan.

It finally became Ìpetu-Ìjèṣa when the Anglican Organisation, then CMS, under the Superintendentship of Revd R. S. Oyèbòde wanted to distinguish between the three Ìpetu towns within his Parochial Church Council (P.C.C.) meeting Ìpetu-Modù, Ìpetu Ìbòkun and Ìpetu-Ìjèṣà.

Causes of Strained Relationship

1. The government reserved a section of Àjìkà forest. When the Apetu's consent was sought, he was very reluctant to agree because this forest was a source of great income to his subjects. They plucked kolanuts from the bush, collected snails and tortoises which they sold for money. The administrative headquarters was now at Ilèṣà and the Ọwá had to sign all papers relating to the forest reserve. To pave way for peace, the Apetu of that time had to be exiled to Ọyọ.

Ìpetu people blamed the then Ọwá and his chiefs for this unkind deportation. The case had to be handled by a lawyer, they wanted

their Ọba back. To make this impossible, the then Ọwá approved the candidature of Ọba Afowowè Fayemiwo contrary to the wish of the majority of Ìpetu people. He was installed as the Apetu of Ìpetu in 1928.

To restore peace to the town, there was a lot of molestations of youngmen who supported the return of the deported Ọba. As a result of the prevalent molestations, many youngmen deserted the town for other towns, including Lagos. This peace that was greatly sought for could not be achieved until the Ọba died and another Ọba was enthroned in 1932.

2. The second cause of the strain between Iléṣà and Ìpetu came up when Ọba Apetu J. B. Oke Agunbiade II wore the feather of a peacock on his cap to Iléṣà. It resulted in a press war. But wiser counsel on both sides prevailed and a peaceful settlement was arrived at.

3. The third event that caused a great strain was land grabbing by a few number of people from Iléṣà. This caused a lot of sensation between Iléṣà and Ìpetu so much that the two Ọbas had to seek redress in the court. After the court judgement the trouble continued until a Commission of Enquiry was set up by Ọba Ọwá Obòkun Peter Adeniran Agúnlẹ̀jika II. This enquiry served as an eye opener to people who could not see why there should be trouble after the court judgement. The Iléṣà people misinterpreted the judgement. Ọwá is the accredited Ọba of Ìjẹ̀saland in the judgement, but it was stated that he could only give out land through Ọba Apetu.

Chapter 14

INTER-TRIBAL WARS

1. The Àdó War

Our people had a wrong opinion of inter-tribal wars. Many of the causes of the war were associated with Iléṣà people. It was truly established that there was a sort of rivalry between Iléṣà and Ìpetu people at that material time. Ìpetu people entered to this land by Ìjamó forest while Iléṣà people came to settle from Ifẹ at Iléṣà.

The Oba Owá was connected one way or the other with almost every village in Ìjẹṣàland with the exception of Ìpetu. The first edition of the *History of Iléṣà* by Mr Àtáyéṛọ is a living testimony. There was not a single reference made to Ìpetu, in the book.

Another point was the invitation one Owá extended to Oba Apetu Adémijùṭoni Òtutùbiòṣùṅ Okúdùpogùnkú to Iléṣà. As a result of the invitation, there was a sort of clash between the two personalities. Just at this time, Àdó people came repeatedly to ravage Ìpetu and took many people into captivity to Àdó. All these points put together were responsible for Oba Adémijùṭoni Òtutùbiòṣùṅ's travelling to Àdó. He was accompanied by one of his chiefs - the Eḡemu. After staying at Àdó for three months, the Oba was able to reach a compromise with Oba Àdó. Oba Apetu thus returned to Ìpetu with his team and his people who had been in captivity at Àdó. Descendants of those people are easily traced at Ìpetu today. Since then, a solid relationship was built between Àdó (i.e. Benin) and Ìpetu.

Whenever Oba Àdó wanted to deport somebody, the deportee was usually sent to Ìpetu. This practice extended to the early thirties.

2. Afẹ̀rọ̀ War

The *History of the Yorùbas* by Revd Samuel Johnson, page 382 line 13, referred to Ìbàdàn warriors dividing themselves into two. One of these two divisions was involved in Afẹ̀rọ̀ war.

The people of Ìpetu were at this time at Ìpetu-Àrò. The Ìbàdàns wanted to enter Ìpetu from Ìperindó. The Ìpetus opened fire on them at a place near one Ìròkò tree named Afèrò. They always sacrificed any captive to this Ìròkò tree. Finally, Balógun Àpotí and his co-warriors drove back the Ìbàdàns. Balógun Ògèdèngbe was staying at Ìpetu. The two of them were both Balóguns.

The Ìbàdàns associated their failure with the power of this tree. They then planned one way or the other to cut down the tree. When the Ìbàdàns waged their war the second time, they scattered Ìpetu people. Majority of Ìpetu people fled to Ilè-Olúji. The Oba at this time was Afínbíòkin. He too fled with his people. When the war was over and the Ìpetus were returning home, they plotted to kill the Oba because they believed that if an Oba should leave his domain because of war, he was not eligible to return to the throne. Luckily for the Oba, Balógun Àpotí disagreed with the people. He then protected Oba Afínbíòkin. Both Oba Afínbíòkin and Balógun Àpotí did not go to Ìpetu Àrò. They had to remain at a place called Eléfòṣan because Balógun Àpotí had consulted the Ifá Oracle before he left Ilè-Olúji which instructed him to settle at a place where his wife would give birth to a child. The child was named Ifáṣeun. Oba Afínbíòkin stayed with Balógun Àpotí because it was he who protected him from being killed on their journey back.

The people who had returned to Ìpetu Àrò started to desert the place for Ìpetu Eléfòṣan because of insecurity. The nick name for Ìpetu Eléfòṣan was 'Òkè Orikujàyú' i.e. a hill to where you could not wage war.

The chiefs who plotted against Balógun Àpotí and Oba Afínbíòkin at Ilè-Olúji had to bribe their way back to the town by offering their daughters to Balógun as wives. A few of the chiefs had been replaced before they returned.

3. Igbó Aláwun/Ìjèrè War

This war was referred to in the *History of the Yorùbas* by Revd Samuel Johnson (1969 Edition) page 388, fifth paragraph.

Three years after Ilèṣà and Ìpetu had teamed up to drive the Ìbàdàns back at Afèrò war, they came back with greater reinforcement to reopen the war. This time the Ìbàdàns drove the Ilèṣà and Ìpetu soldiers up to a place which was called *Aláwun* or *Ìjèrè* forest.

ere, the battle became really hot and Ìpetu/Ìlẹ̀ṣà were conquered. The Ìlẹ̀ṣà soldiers went to Èkìtì to fight some other battles. The Ìpetu people returned to Ilẹ̀-Olúji while a section of them returned to Ìpetu.

While Ìpetu and Ilẹ̀ṣà were at Ìjẹ̀rẹ war, they made series of agreements. Ògèdèngbe and his soldiers would have settled between Ìjẹ̀rẹ forest and Ìpetu but for the Òkẹ̀mẹ̀sí war, which took him away. Balogun Àpótí did not actually join the Okemesi war, he simply sent his soldiers there to assist.

4. Èkìtì Parapò War (Kírìjì War)

After the Ìbàdàns had conquered the Ìjẹ̀ṣàs both at Àlẹ̀rẹ and Ìjẹ̀rẹ/Aláwun wars, the Ìbàdàns faced the Èkìtìs with full force and conquered them. They posted their District Officers and Messengers over all the areas they had conquered for the purpose of administration. The Ìbàdàn Officers were really wicked and very tyrannical with the people.

The natives under their rule were caught and sold into slavery according to the officers' wish. This type of tyrannical treatments got to a climax that the people revolted against the government. The immediate cause of the *Èkìtì Parapò* war was as a result of a District Officer's rough-handling of Prince Ìṣòlá Fábùnmi's wife. The Prince beheaded the Officer and his messenger. He went further to send message to other officers that they should get prepared to end their government. He also sent a message to Ìbàdàn asking them to recall all their officers from Èkìtì. This annoyed the Ìbàdàns and they decided to stabilize their government.

All the Èkìtì Obas and the Ìjẹ̀ṣàs teamed up with Arímọ̀rò leading the Ìjẹ̀ṣà warriors until Balógun Ògèdèngbe returned from Àkókó war. The war took place at a distance of about five kilometres to Àpótí Ilé. The term 'Kírìjì' was given to the war because of the sound of the special guns and rifles bought and sent home by the educated Ìjẹ̀ṣàs in Lagos and Abẹ̀okúta. The European sellers taught them how to operate the rifles.

Balogun Fákílẹ̀de Àpótí did not go to this war himself but he sent many of his brave soldiers like Obòdo-Ìrókò-do-aṣo igi-ndúrò-Ìkàtá, Ṣàṣòrẹ-atí-nlá Ọ̀ranbọ̀'mi, Ọ̀lójẹ̀unkàn-Ọ̀lórùn tàkan, Ìdàrọ̀-Ọ̀jú-yàngì and Àjànà Ipátá-Abiyan-kànnàgì.

The war lasted several years and many lives were lost. The agreement to end the war was signed on the 23 September, 1886. The two opposing parties set their camps on fire and left the battle field finally by 12.00 noon on 28 September, 1886.

Chapter 15

MALE AND FEMALE CHIEFS IN RANKS

The Male Chiefs

Chieftaincy
Chief Risàpetu
Chief Òdòfin
Chief Èjẹmu,
Chief Elẹmọ,
Chief Àró
Chief Sàjowá

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Ìwàràfà Miràn

Chief Òdólófin,
Chief Òsọlọ,
Chief Olótin,
Chief Òba Odò,
Chief Barakù,
Chief Asába

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Chieftaincy Cognomen

Òtẹrú, Òba Òde,
Ògbó Ọrẹ Ọjà
Èru Atibà, a bi orí, Òpo bere ni Afin
Òpo Ihàre
Ọlilẹ, Atemọjo
Ága Urò

Ìwàràfà Miràn

Ọlọjẹ ti óni ọ̀nà Ìgándò,
Eni agbá igi ogùn,
Ọlótin Ọba,
A-ṣàòrò-nikun

Asába ni Romù, aro eji emu pani

Wards
Ogunná,
Odò Ìsẹ
Odò Ìsẹ
Ìfòfin
Ogunná
Ìfòfin

Igandò
Ogunná
Odò Ìsẹ
Ogunná
Odò Ìsẹ
Odò Ìsẹ

Elégbé Kínní

1. Chief Elémìkàn,
2. Chief Risàmìkàn,
3. Chief Elébéḍó
4. Chief Eléjùà
5. Chief Risabedó
6. Chief Risajùà
7. Chief Saṣoré Ìmìkàn,
8. Chief Saṣoré Ibedó,
9. Chief Saṣoré Uró,
10. *Elebedo
11. Chief Àpotí,
12. Chief Eléjòkà

Asò gbógbó ijà lu mọ,
A f'áaké d'ojú ònà ru,
Oṣupa nran rara-rúrú,

Oṣupa nran rara rúrú,
He meets with both Ìwàràfàs and Elégbés
Abi idi bàtàkun

*It is to be noted that Chiefs Elébéḍó, Elémìkàn and Eléjùà shared booties in early days.

Elégbé Keji

1. Chief Olójeùnkàn
2. Chief Obágbe
3. Chief Oṣuta
4. Chief Alépa
5. Chief Orúkù
6. Chief Olómofe
7. Chief Orisinkin

Àgbò ijà, Oṃọ onílé owó

Àjiléjà èkùn

Ogunnà
Ìfòfin
Odò Ìsè
Odò Ìsè
Ogunnà
Ìfòfin
Ìfòfin
Ogunnà
Ogunnà
Odò Ìsè
Ìfòfin
Ìfòfin

Ogunnà
Ogunnà
Odò Ìsè
Ogunnà
Ìfòfin
Ìfòfin

1. Chief Ojokò
2. Chief Ojùmú
3. Chief Sàwè
4. Chief Oyeḗfin
5. Chief Aṣàmọ
6. Chief Salorò
7. Chief Ajageò (Ifá)
8. Chief Onìdì head of leather workers
9. Chief Elékuté (Ifá)
10. Chief Aṣao (Ifá)
11. Chief Amerò Èji Emeṣò
12. Chief Ajànà (Ifá) Onikooṣyaa
13. Chief Olúlòda
14. Chief Owabire
15. Chief Elejùlú
16. Chief Oyesùnùn
17. Chief Agbúwàjo (Ifá)
18. Chief Oragberí
19. Chief Ológbòṣṣéré
20. Chief Lóóyín
21. Chief Elemòṣò
22. Chief Oyegbata
23. Chief Olóriawo
24. Chief Esèran
25. Chief Olori Agbèḗ

Odò Ìsẹ
Ogunnà
Ìgandò
Ìfòḗfin
Ìfòḗfin
Odò Ìsẹ
Ìfòḗfin
Ogunnà
Ìgandò
Ìfòḗfin
Ogunnà
Ogunnà
Ogunnà

Odò Ìsẹ

Ìfòḗfin
Ogunnà
Ogunnà
Ogunnà
Ogunnà
Ogunnà

Iwòlè Apetu

1. Chief Sàyà
2. Chief Oṣòdì
3. Chief Asálú
4. Chief Akinsin
5. Chief Oṣorun
6. Chief Ọ̀dólé
7. Chief Sàpayè

1. Chief Olújù
2. Chief Olúgẹmọ
3. Chief Ejimọ
4. Chief Okùnátó
5. Chief Ajànikìn
6. Chief Ajànimọ
7. Chief Akinyinwa
8. Chief Eléromọ
9. Chief Olóomọ

The Female Chiefs

1. Yèye Eṣẹmùè
2. Yèyerisà
3. Yèyedòfin
4. Yèyejẹmu
5. Yèyelẹmọ

Eni èsì Oba

Olúpoò

(Ojua Odò Ìsẹ)
(Ojua Odò Ìsẹ)

Ebí Itá

Oke Owá
Oke Owá
Oke Owá
Odò Ìsẹ
Oke Owá
Oke Owá
Oke Owá
Oke Owá
Oke Owá

Òtòrò Oyè, Omo a fun ni ní Opa sun eran eṣin je.
Regarded as Oba's mother
The Chief of the house of Itá

Ìgandò
Ìfòfin
Odò Ìsẹ
Odò Ìsẹ
Ìfòfin

Oba Obinrin

Ògbo Orè Ojà

Eru Atibà, abi ori òpo bere ni Afin
Opo ihàre

6. Yèyero
7. Yèye Sàjowá
8. Yèyedolòfin
9. Yèyesolò
10. Yèyelotìn
11. Yèye Baràkù
12. Yèye Sába

Elégbé Obìnrin

1. Yèyelébedó
2. Yèyejumu
3. Yèyedolé
4. Yèyelomóofé
5. Yèyelukoju
6. Yèyesue
7. Yèyelodédò
8. Yèyerisàbédó
9. Yèyerisa Olúkoju
10. Yèyerisa Olóolédò
11. Sàşoré Ibedó
12. Sàşoré Ilédó
13. Sàşoré Ikoju
14. Eléşa Ibedó
15. Elémosé Ibedó

Ògború omọ èkùn
 Aga Urò
 Olóje ti oni ònà Igándò
 Èni agbá igi oogùn
 Olótín Oba

Asába ni Romù, aro eji emu pe ni

Ojua Yèyerisà

Ìfòfin
 Ìfòfin
 Igandò
 Odò Ìsè
 Odò Ìsè
 Odò Ìsè
 Odò Ìsè

Odò Ìsè
 Ogunnà
 Odò Ìsè
 Odò Ìsè
 Ìfòfin

Odò Ìsè
 Ogunnà
 Ìfòfin
 Ìfòfin
 Ogunnà

Ogunnà
 Ogunnà

Ọjógbọ Obinrin and Ọkunnrin

1. Olóríjógbọ Obinrin and Ọkunnrin
2. Olóríjógbọ Obinrin and Ọkunnrin
3. Olóríjógbọ Obinrin and Ọkunnrin
4. Olóríjógbọ Obinrin and Ọkunnrin
5. Olóríjógbọ Obinrin and Ọkunnrin

Each of the Olóríjógbọs has one Risa Olóríjógbọ.

Ogunná
Ìfòfin
Odò Isẹ̀
Okẹ Ọwá
Igandò

Chapter 16

SOME ÌPETU WARRIORS

1. Balógun Fákílède Àpotí

Balógun Fákílède Àpotí was a military genius during his life. He was very industrious and famous. The name of his father was Olóyè. Olóyè came from a place called Úbo near Ìmèsi Ilé. The town was totally razed during one of the Àdó wars.

He fought several battles during the inter-tribal wars with the Àdós, Ìbàdàns and Òfàs. He played a big role in the permanent settlement of Ìpetu-Ìjèṣà on the present site. He was a colleague of Balógun Ògèdèngbe of Ìlèṣà. His main occupation was farming. He later added buying and selling of slaves, guns, gun powder, hot drinks and cartridges to his work. His life as a trader ended when he became a warrior. (See the *History of Yorùba* by Revd Samuel Johnson, page 382, line 13 - Afèrò War.)

He sent his lieutenants to participate in the Èkìtì-Parapò war. At the end of the war, he settled down at home. As a result of eradication of wars, he was deported to Oyo where he stayed from 1908 to 1913. He returned home and died during the same year. He had many wives and many children. He carved out a big compound for himself. The name of the 'Òrìṣà' he and his family worshipped is Àrò. Chief Oloyìn usually sacrificed to the Òrìṣà. You can find his grave in his compound up till today.

After his death, one Divisional Officer converted his name to a chieftaincy to honour him for the role he played to prevent Ìpetu from total eradication during the inter-tribal wars. His son Àkànlè became Chief Àpotí of Ìpetu-Ìjèṣà. The second Chief Àpotí was another direct son of Balógun Àpotí. He was Chief Samuel Òbi Fákílède. The third Chief Àpotí is the present Chief Benjamin Faṣeesin Fákílède.

Apart from Chief Samuel Òbí Fákílède, other direct children known were late Mr S. F. Ayotúndé, late Chief Peter Awobámišé, the Olóríójógbon Ìfòfin, late Mr Joseph Òbišesan Àpotí, late Madam Felicia Awódirépo Ogunjulugbe, Madam Ruth Onàwùmi and a host of others whose names cannot be recalled now. There are plenty of grandchildren and great grand children in this town today.

His contemporaries as warriors were Lóogun Àkànbi Èkùn, Oríṣàbèbó Akòòmòèṣà, Lóogun Àjànà, Aṣúbíòjò Ṣaṣòrè Atí, Abéríoniṣà, Agbówúṣo, Akíngbàde, Arógunjò, Bámilòṣín, Òbòdo, Oḅagbè, Oromoléésun, Sawe, Oḅeran-ògun-yàlàyàlà, Ojúèkùn, Ayídínà, Òpokítì, Àrigbònrè, Ajigidija-gada Okunmolú father of Ogunjulugbe. Balogun Àpotí statue was unveiled on 1 December 1990.

Cognomen

Balógun Fákílède Àpotí, a b'idi bàtākún, ayayayúyú agbáko; a mù dí ògun ìrì; a b'ídí mọra janmùjàn; o pa olóta si ilé Adó; o pa onṣyo si etí ònà. Omọ Olúbo, Omọ olokè igbó. Òkè igbó nigi, a fi eṣiṣo se 'yin, Àisi ilè ni ènijù ni wón nṣe nkọ alákojàkọ. Nwón kọ ogun ebè, nwón yin igba iṣu ni òkè ènijù. Omọ alápó ta ni l'òfà ko èwèwò jolè. Oni ki nwón má se oḅè iyere (iru). O ni ki wón má gun òkè, ki nwón má sò kalè. O ni ki nwón má níkàn sùn; o ni ki wón má sùn ti iyàwo èni. Omọ bádánbádàn ti o gbe iṣà (ìkòkò) le'rí jèje. Iṣà ti o bèrù àṣè ti o lo sórí odán lọ jòko si ni Ìfòfin. Omọ Àlárò tí o la ijèkùn s'èjì. Omọ Àlárò ohun oteéré pàdé. Mo ṣí abé ewé, mo pa igba eja ni Àrò. Àpàlàmuṣere nkò ṣi ikòkò agbonyin, òjídúnrún eja ni nba pa bọ omi létí Àrò. Àpotí r'ogóji agbè ranṣe emu ni Àrò d'òrunní.

2. Ológun Àkànbi Èkùn

Ológun Àkànbi Èkùn was a son of a native of Èrin on the way to Ìlèsà whose name was Oyegbùlu. This Oyegbùlu married a woman Àjiké who was a native of Ìpetu. Àjiké gave birth to sixteen children, the last of whom was Àkànbi Èkùn. He was the only male child among them.

Oyegbùlu was asked to become The Bàbarisà of Èrin while his brother was Bàbalojà. He refused this offer because he did not want to be second in rank to his brother. After much pressure, he packed his belongings and left Èrin for Ìpetu. He settled at Ìpetu and finally nationalized. With the advice of Èrin people, Oyegbùlu was made

the Sàjowá of Ìpetu-Ìjèṣà which was the chieftaincy sixth in rank among the high chiefs.

When there was an inter-tribal war, his son had to travel to Ìbàdàn where he grew up and was given the name 'Àkànbì', meaning a child born under special circumstance among many. Ìjèṣà people do not name their children Àkànbì. Àkànbì finally returned to Ìpetu as a trained and clever warrior. He joined the army of Balógun Àpotí and proved to be a soldier of high grade. He became a close friend of Balógun Àpotí because of his honesty and audacity. Many people wanted to put him and Balógun Àpotí asunder, especially when they were at Ilè-Olúji, but they failed. Rather, the two friends became more intimate.

When there was no longer war, he went to Ayésàn forest to make farm. The people of the town revolted against him. They held the opinion that he would bring war into the town. His friend, Balógun Àpotí, finally decided that he should be left there, in case there was war from that end, so that he could be responsible to ward it off.

There was no war, but four maidens headed by one Fásijú, the daughter of Ológbò (brother to Fáwíḅe and Fásuwè) who went in search of mushroom, missed their way. On hearing that the maidens were lost, Ológun Àkànbì was alleged by his enemies of selling the four maidens into slavery. As a result of the allegation, he and other hunters went into the bush in search of these four maidens. When they got into the bush, they shot guns into the air and started to shout and blow trumpets. These maidens heard the noise and were moving towards the direction. Finally, they came to meet the people, and they were escorted back to the town to the disgrace of the people who alleged that they had been sold into slavery. Balógun Àpotí was really happy that the maidens were seen and that his friend was involved in the allegation.

Ológun Àkànbì Èkùn travelled as far as Ìjèḅu-Òde where his sister was. He brought back with him, among other things, seed of bread fruit. This he planted in the front of his house in Ìpetu. The tree grew big and many people in the town transplanted from it into their farms. The tree was cut down only in the early forties when modern streets are being mapped out. The cutting down of this historic tree was not to the satisfaction of Àkànbì's children. The

town people finally appeased them. He laboured to bring back many members of his family who were taken into captivity. He lived a peaceful life after the wars had ended. He became really prosperous. Unfortunately, he did not live long; he died around 1896.

Revd H. P. Àkànbi was the last of his children and he was responsible for giving out facts of the biography of his father.

Àkànbi Èkùn's Cognomen

Àkànbi-Òpo, atérére kan rí, Òrògojimò-èkùn ti ntọ ojú ònà. Èkùn-tan-omọ-kèrè-mu. Àkànbi-Èkùn; igbònrìgbòn sọ ohùn èkùn dà ki olóko má baa páa jé. Kò sí nilé agbá ojúde rẹ tanun-tanun! Oji m'móge le'ra. Orúdu omọ ti on kún iya rẹ lèhin.

3. Lóogun Òbòdó

Lóogun Òbòdó was a comrade in arms with Balógun Àpotí. He was nicknamed *Òbòdó Ìròkòdo, Igi gbogbo ndúró kàtākàtà. Omọ agbé oró jẹ bi agada'*. He was of the same family with Lóogun Àkànbi Èkùn. Both of them belonged to the Sàjowá family. He was related with Èrin. He participated in almost every war of the early days. He proved himself to be a gallant soldier of very high reputation.

After the wars, he was difficult to tolerate in the community. When there was a plot to fight him, he therefore ran to Èrin to stay. At Èrin too, he proved to be very difficult. One man called Èlémèdẹ Òtáfà had to fire at him. The man was shocked to see that gun shots could not enter his body. Gun powder simply burned his skin. Lóogun Òbòdó became so enraged that he decided to take poison. This he did and he died.

When the news of his death reached Ìpetu, the Ìpetus became greatly annoyed with Èrin people for causing the death of one of their greatest warriors. They decided to wage war against Èrin people. This they did and Èrin people were driven to the bush. Èlémèdẹ Òtáfà was killed during the incident and Ìpetu people were satisfied and returned home.

4. Ìdàrọ

The real name of Ìdàrọ was Fákílẹ̀de. The name of the mother was Ògundipò, a daughter of Chief Olújù.

Ìdàrọ was born at Ilé Ìpetu. The chieftaincy title of the family was *Osólo*. Inter-tribal wars drove them away from Ilé Ìpetu. His father's colleagues at Ilé Ìpetu were *Onàlẹ̀ye, Fárógun* and

Fajuyagbe. His father became Atalápá, Ìdàrọ his son was sent to war. After the war, he came back to settle at Ìpetu Eléfòşan like others.

During the wars, he used to display his power of making rain fall at will. During a war between Ìgbàjọş and Ìpetu people, Ìgbàjọ people had a yam plantation very near their war camp on the side of a river. They regularly watched the farm to prevent Ìpetu people from harvesting the yams.

One morning, Ìdàrọ instructed Ìpetu soldiers to cover their dane guns with sheaths to prevent rain or water from getting into them. As soon as they got to the other side of the river, he caused rain to fall heavily. The rain caused the guns of the Ìgbàjọş to be very wet and were rendered useless. The people of Ìpetu started to shoot at the Ìgbàjọş until they all run away. Thus the people ravaged their yams and conquered them.

In his days, he used to help the people by causing rain to fall anytime there was the need for rain on consultation. The power to cause rain is well known by his descendants. He used to be called 'Ìdàrọ, Olójò ni filà'. That is, Ìdàrọ who has rain in his cap. The daughter who later inherited the power from him used to be called 'Ìdàrọ Olójò ni gèlè'. She too died and handed over the power to her three children - Mr Adebọwale, Dele Fákílède and Eşun Fákílède .

5. Òrişàkilède Àpàta

This greatman was a grandson of Oba-Odò Agbógun with whom the name of Ìpetu was closely associated. The story centred around three men - Oşólò, Èđinmọ and Oba-Odò - who went on a hunting expedition and they killed an antelope. Oşólò was said to be the hunter while Èđinmọ was the priest of a god and Oba-Odò the priest of another god. The greatness of the first Oba-Odò was almost the same with that of the progenitors of Olábídànre.

This Oba-Odò who died sometime in the nineteen fifties was just a copy of his grandfather who was the priest in charge of Orişa Şemọ. He was therefore called Obaşemọ or Eşemọ. He settled at Odo-Ònà when Ìpetu settled at its present site. To differentiate him from Oba Apetu, they use to describe his place of abode. Hence, what used to be Obaşemọ became Oba-Odò - The Oba who settled far down.

Oba-Odò Òrişàkilède Àpàta was a very prominent man in this community during his life time. He rose to prominence when the

colonialists were setting up a native court. At that material time, the then Chief Rísàpetu did not fit into the court because of old age. The Ogunnà people unanimously presented this last Oba-Odò as a substitute member for Chief Rísàpetu in the court. This position he used judiciously until he died. He was never a member of the Ìwàràfàs. He had no seat in the palace by tradition. If he had anything to say in the palace, he always came with his special seat called 'ÀPÈRÈ'. As soon as he had finished his participation he would leave the palace.

He was greatly respected in the community both as the Obaşemọ/Oba-Odò and as an extremely intelligent figure. His position as a court judge can never be easily forgotten.

Cognomen

Oba-Odò a ş'Aòrò-níkun, ni iwó, ni ata, ni erùn did'un oko agbógun. Omọ a gbé òlòle'ri ota d'òbọ bùjẹ. Omọ olóbi ti ó so si ererin ti ko j'olè kika. Omọ olósàn, ti o wọ perẹ pa edun ni òkè Ìgòlò.

6. Aládéyile Agbówúşọ

Aládéyile Agbówúşọ was a son of Chief Èlẹmọ Apáráfà Okunrin Afawon-ya bi àgbàdo. He was a warrior as well as a farmer. He participated in various wars including Àfẹrò, Aláun/Ìjẹrẹ and Èkítì-Parapọ.

He was very peculiar in that he did not make use of guns to fight. He used only cutlass. No bullet could penetrate into his skin neither could any cutlass cut it. Bullets only hit him and fell to the ground while any cutlass used on him broke into pieces. The power was vividly demonstrated on the day Balógun Fákílẹde Àpotí was to be arrested by European soldiers. He grasped his waist to prevent them from taking him away. The soldiers ordered Aládéyile Agbówúşọ to release Balógun Fákílẹde Àpotí. He refused to obey the order. They grew annoyed and one of them pulled out his sword and stroke Agbówúşọ with it. To their great surprise the sword broke into pieces. The soldiers then tested the sharpness of the sword on the wooden part of a gun. This experiment proved effective. They then resorted to beating him with the bottom part of their guns until Agbówúşọ became tired and fell down involuntarily. He immediately got up and wanted to fight with all seriousness, but Balógun cautioned him not to fight and further told him that although hẹ (Balógun) was

being taken away, he would come back to Ìpetu. Agbówúso then agreed and went back home.

His grandson who gave this biography is Ìyàyá Akóíkú-Olórígbo.

Cognomen

O ge omọ l'ápá ọràn sonù, Ológbééjẹ mi gb'ómọ mi. O ji ké l'ogun là'dé. Omọ olórùle kùkùyèyè ni Ipara ti àkàlà nba lé. Ibẹ̀ bábàbà lé 'r' odi ki ọlọrun rí nkan bù jẹ. Omọ o gùn iyán 'r' odi bá ọlọrun s'airó. Omọ a p'ajá sí 'lé, pa iwọ̀ sí èhinkùlé ọde. Ajá ni nmá jé, mẹ jẹ iwọ̀ ọnidàgun. Omọ ọlọpa ọrèrè ti nwọ̀n fí s'ọju alálé fofó fofó ni 'dàgun.

Chapter 17

BIOGRAPHIES OF SOME PERSONALITIES

1. LATE MR SAMUEL FESTUS AYOTÚNDÉ

The late Daddy Samuel Festus Ayotúndé was born at Ìpetu-Ìjèṣà around 1892 by Balógun Fákílède Àpotí. He was a favourite of his father. Several mission workers wanted to take him away so that they might send him to school, but his father refused.

When his father was deported to Oyo in 1908, he took this son along with him. He was baptised by Revd S. A. Oyèbòde in 1911. On the eighth day after his baptism, he went to participate in Obànífòn festival. He was questioned and warned by late Abraham Àjànàku, a die-hard christian of that age. He was very much ashamed of his behaviour that he made up his mind to become a missionary to wipe out his sin.

He voluntarily went to Catechist Onípedé who took him to Revd S. A. Oyèbòde at Ilorò Ìlèsà where he started his Primary education at Saint John's School in 1912. He was being sent to small villages to conduct services and was paid seventy five kobo (75k) for his services.

He attended Church Mission Society Training Institution, Osoḡbo and was posted to Òdò after the training. He was later transferred from Òdò to Mòro where he got married on 6 September 1923.

Other places where he worked were: Ìpetu-Ìjèṣà, Èsà-Òkè, Ìdo Àjìnàrè, Ìbòkun, Oḡòtún, Arámọko, Emùré, Ìbulè, Ìjàrè, Àkùrè, Àḡbèḡe, Kàbbà, Súpàrè, Àkókó, St Mary's Church, Ìpetu-Ìjèṣà and lastly, Èrìnmò where he retired on 31 December 1973. He died a little after his retirement.

He was noted for building Churches, Mission houses, Schools and residential places for teachers. He built Churches at:-

1. Mòro
2. Ìpetu-Ìjèṣà

3. Èsà-Òkè
4. Ìdo-Àjìnàre
5. Ègbèda-Kàbbà
6. Èrìnmò

2. LATE MR DAVID ADÉTILÓYÈ

David Adétilóyè was born in 1888 to an illiterate home. He had no formal education. He grew up as a farmer. At an early age, he went to Lagos in the company of late John Adénìgbàgbe, late Samuel Òṣemíkù and late Solomon Awómèe. Each of them decided to learn a trade. Mr Adétilóyè learnt tailoring. After three years, he and Mr John Adénìgbàgbé completed their training. They boarded a train at Lagos with the intension to get down at Òṣogbo. They had no tickets! When the ticket inspector discovered this, he deposited them with the station master to be dealt with. The station master who knew what happened exchanged duty with another without telling him what happened. The new station master called on Mr John Adénìgbàgbé and sent him to buy cigarette. Mr John Adénìgbàgbé asked his partner to follow him. The two of them took this opportunity to bolt away. That was how they returned to Ìpetu-Ìjèṣa in 1918.

On his arrival home, Mr Adétilóyè looked for a fiancée and got one in Miss Ònì Oṣòdì. He returned to Lagos without getting married and worked there until the year 1920, when he returned home to settle finally. He was bought a sewing machine by a close relative known as Daddy Àbe. He established his tailoring business at Anunmun's house at Odò-Ìsẹ. He got married in 1921.

Soon, a misunderstanding broke out between him and his benefactor, Daddy Àbe, and the old man got his sewing machine back. All efforts to effect reconciliation failed.

Mr David Adétilóyè was a prominent member of the 'ÀṢÍKO MUSIC' Society. They usually had practices every evening and returned home late. When he was returning one night, he saw a spirit. As a result of this, he developed eye trouble the following morning. The eye trouble led to his confinement in the house for over six months before he was advised by Mr D. O. Ládíméjì (Later

Revd Ládíméji) to travel out of the town. He sent for his junior brother who was then at Lagos to come and escort him. Three days to the anticipated date of arrival of the brother, the news of his death was brought home. To Mr David Adétilóyè, it was double tragedy. He became hopeless and helpless.

He implored late Daddy Olówu to allow Mr Hezekiah Olówu, his brother, to follow him to Iléṣà. This request the old man granted. On getting to Iléṣà, he resided at Mr Olówóyeyè's house at Otapèṣé. His wife joined him later. He was removed to the hospital and the doctor rejected him because the eyeballs had left the sockets. He was advised to return to Ìpetu, but he preferred dying at Iléṣà to returning home as a blind man. He was in this agony for seven years and two months. His wife was working to feed him all the time.

News reached him that there was an Evangelist Ojèlade at Chief Lójà Ìbalá's house, who was capable of healing people. He started to attend his prayer meetings regularly. He wanted a place of residence at the Evangelist's house to save him the trouble of walking about. This he failed to get.

The Evangelist instructed Mr David Adétilóyè to pray sixty times a day for ninety-nine days. In addition, he was instructed to roll on the ground each time. He had to fast from dawn to dusk. Soon after commencing, he started to recognize objects. When he became really better, he asked his wife to buy him a handbell.

Mr David Adétilóyè now emerged as an Evangelist in the same fashion as his master. His normal announcement was - 'È gbóhun Alóre, jì ara jì! Ọmọ òru ni nsùn. Ọmọ imdẹ l'èyin'. This means, 'Wake up and listen to the watchman's voice. It is only a child of darkness that sleeps at a time such as this, and you are children of light'. He did the work of evangelism all over Ìjèsà Division and extended the work to Ìbàdàn Division. He was given a licence to preach by the then Anglican Bishop. He was able to recite the book of Psalms from one to one hundred and fifty from memory. He modified native songs for use in our local churches. He teamed up with Revd Canon E. O. Ajíbọla in the early thirties to eradicate idolatry. He collected almost all idols and set them on fire. Converts (women mostly) turned out for baptism almost every Sunday in great number so much so that the Minister could no longer take

candidates one by one for baptismal process. He resorted to sprinkling water over an assembly of new converts.

The work of Mr David Adétílóyè cannot be easily forgotten in this locality. He developed a very impressive voice for prayers and sermons that it was difficult to compete with him in his life time.

His first two children died during his infirmity, but as soon as he regained his sight, his wife gave birth to another son named 'Èbùn Olorun'. He had other children from other women.

He built a house to harbour all the members of his family in the early forties.

He worked as an evangelist from 1928 to 1957 when he died.

Songs

1. Oba Ayò, ọ mọ já'yò mi kun o,
ọ mọ ja'yò mi kun ki mi r'aye, yin o logo,
Oba Ayò, ọ mọ já'yò mi kun o,
ọ mọ ja'yò mi kun ki mi ra ye ya ẹ dupe o,
Oba Ayò, ọ mọ já'yò mi kun o.
2. Iyọkẹ Ìyòkẹ ohun Jesù ẹ fun mi mẹ gbàgbẹ o,
Iyọkẹ Ìyòkẹ, Iyọkẹ Ìyòkẹ,
Emi ni ọmọ alágo a ji lù ni Sọsì,
Iyọkẹ Ìyòkẹ, ẹ ni'óyun ẹ nbi'mọ,
Iyọkẹ Ìyòkẹ, nsi r'eku, nsi r'ẹja,
Iyọkẹ Ìyòkẹ, nsi m'ówó kò 'gun je,
Iyọkẹ Ìyòkẹ, nsi m'ówó rin kò'sun je,
Iyọkẹ Ìyòkẹ, adię gbe'nu àgò,
Iyọkẹ Ìyòkẹ, asi r'agbo kọ rọ 'wo,
Iyọkẹ Ìyòkẹ, ye si nyò lé, Olugbalà la yọ,
lé o o o ti o o. Iyọkẹ Ìyòkẹ.
3. Ìmọ ba mi bẹ o, imọ ba mi bèbẹ
Ìmọ ba mi bẹ Jesù ọ mọ jare o,
An bẹ ni lẹbẹ kọ, ẹbẹ ni mọ bẹ ọ o,
Olúgbalà, ẹbẹ ni mọ bẹ ọ o.
4. Ẹ lọ sọra Jesù fẹrẹ dé o (2 times)
Aìgbàgbọ pa aláìgbọràn sínú ẹsẹ,
Ẹ lọ sọra Jesù fẹrẹ dé o.

5. *Se la jọ w'Ọlúwa wa o mẹ ra rarinùn,
Iyá ajẹ rarinùn, Iyá oşó rarinùn,
Se la jọ w'Ọlúwa wa o mẹ ra rarinùn,
Àwe ki ọmọ rẹ? Abiyè l'ọmọ mi o. (2 times)*
6. *Mo r'Ọlúwa gbójú lé, mo r'Ọlórún fẹyìn tì,
Egbẹ alóre fẹyìn tì Jèsù, o dúro gbọingbọin,
Mo mọ r'Ọlúwa mi, Àyèyè o Ọba Olùgbàlà,
Dáfidi sàmì moyò, mo rọ ni wúre mi l'ójú,
Èdùmàrè, Àyèyè o ọ Olùgbàlà.*
7. *Oni b'ára rian y'òsè, o rò a s'ó leeni
Àyèyè o, Ọba Olùgbàlà,
Kikùn dùurù ké bí ológbò mọ r'òsè,
Òwurò - Àyèyè o, Ọba Olùgbàlà.
Ìwasù Àlùfa Ajibọla dabi éni.
An foyin si léé rí l'eti mi,
Àyèyè o, Ọba Olùgbàlà.*

3. LATE MR SOLOMON ADÉOYE

It is not easy for me to get the early history of this great son of Ìpetu-Ìjèsà. For all I know, he was in the same rank with Mr John Adénigbàgbé. They left for Lagos together in the early twenties and came back to settle at home. The trouble of Igbójikà Reserve Forest which resulted in the arrest and deportation of Ọba Apetu Ọşuntúnyì Ọginní in 1927 caused another desertion of the town by most of our able youths who opposed the idea of reserving our forest Mr Solomon Adéoyè was one.

He also played a prominent role when the 'History of Ìpetu Àrò' was being gathered.

Later, when he became the Chairman of Ìpetu Improvement Union after the death of Late Mr John Adénigbàgbé, his qualities as a statesman were glaringly displayed. It was during his tenure as the Chairman that the traditional exchange of gifts between Ìlèsà and Ìpetu was eradicated due to the fact that it had become a one sided affair.

At this time, there were series of meetings between Ìlèsà and Ìpetu people, between Ìpetu Improvement Union and the Divisional Officer. Mr Solomon Adéoyè proved to be very audacious, en-

lightened, patriotic and intelligent during the short period he was the chairman of the Union. The short service earned him a great honour because it was a period the Union was taking over power from our literate chiefs who could not realize that every body must fight for his own right, and prove to our brother town where we have the seat of administration that we were the mouthpiece of our chiefs. His sudden death after a short illness was associated with his political activities. He died when his star was shining brightly.

LATE SENIOR MAGISTRATE ABÍÒLÁ ÒGUNGBÀIGBÉ

Late Mr Abíólá Ògungbàigbé LLB, B.L. Senior Magistrate of Ifẹ Division, was about 32 years of age at the time of his death on 8 February, 1977. His father was late Daddy Samuel Ògungbàigbé (alias Òkè-Àyà) in Chief Asába's family at Ìpetu-Ìjèṣà. His mother was from Chief Eleromọ's family at Ìpetu-Ìjèṣà. The mother died when the son was quite young. As a consequence of the mother's death, the grandmother took up the responsibility of nursing him.

The late Mr Abíólá Ògungbàigbé attended St Paul's School, Ìpetu-Ìjèṣa and he was much loved by nearly all teachers because of his academic brilliance. He later attended Ìlèṣà Grammar School.

After leaving the Grammar School, he became a Produce Inspector. He worked for about seven years and saved sufficient money to enable him to go overseas for legal studies.

After his successful years of studies in London, he qualified as a lawyer and returned to the country in 1963. He settled at Ìlèṣà as a legal practitioner. During his legal practices at Ìlèṣà, he was known as a renowned Lawyer who rarely failed in all the cases he handled. He was appointed a Magistrate by the Western State Judiciary in the year 1974 and served at Ibàdàn, Ondò and Ìlé-Ifẹ, respectively until he became ill and succumbed to death at the University College Hospital Ibàdàn on 8 February, 1977. His corpse was mournfully brought home by a large entourage of people from various walks of life on 12 February, 1977. The funeral service which took place at St Paul's Church was attended by the then Chief Justice of Oyo State, Justice Káyòde Èṣó, Justice Ògunbíyì, all lawyers of Ifẹ and Ìlèṣàland, the Anglican Clergymen of Ìlèṣà Diocese and a host of others including his academic colleagues all over the country. Bishop

J. I. Fálópé preached the soul moving sermon. He was finally committed to mother earth. May His soul rest in peace.

Though the late Mr Abíólá Ògungbàìgbé died at the prime of his age, he left a good memory of himself behind in almost every circle of human organizations in Ìpetu-Ìjèṣà community. He served as a member of Ìpetu-Ìjèṣà Grammar School Board for a number of years. During this period, he was the Schools legal Adviser, the office he kept very ably well. As a churchman, he became the first Registrar of the newly created Ìlèṣà Anglican Diocese. The post he kept until death stopped him.

At Ìpetu-Ìjèṣà generally, late Mr Abíólá Ògungbàìgbé will always be remembered for his cool headedness, reasonable approach to near chaotic problems and excellent social life. He was married to former Miss Modúpé Fárò and was blessed with children. The responsibility of bringing up the children is now left with the wife and the elder brother Captain S. Ilésanmí Ògungbàìgbé of the Nigerian Navy.

5. REVD HEZEKIAH FÀGBAYIMU ÀKÀNBI

He was born at Ìpetu Ìjèṣà about 1886 (approximate age) into a heathen home by one of the greatest warriors of those days. He was the last child of his parents. He started his early life as a farmer.

It was a usual practice for his father to apply roasted medicine with one mark made with a sharp knife (gbéṛé) on the heads of all his children during Olóókun festival. This was being done to protect them from evil spirits and it was an annual practice. H. F. Àkànbi refused this medicine. He was reported to his father. His father ordered that he should be brought for questioning. On getting to the father, he was asked why he refused the medicine. He explained to him that it was his nature that refused the medicine. This shocked the father very much. The father did not do anything to him. He consulted the *Ifá* oracle on the issue and he was told that the son was a special one among his comrades. He was further told that if he had to force him, the boy would die.

When christianity was introduced into the town in the year 1906, he was one of the few people who first joined the christian fold. He was one of the twenty-six men baptised on 20 December 1908 by Reverend R. S. Oyèbòde at St John's Church, Ìlórò Ìlèṣà. He was

confirmed on 1 November 1914 by Bishop F. Melville Jones at *Aremo* Anglican Church *Ìbàdàn*. He attended *Aremo* School from 1912 to 1916. He was later trained as a Catechist at *Òṣogbo* Training Institution in 1917-1918 and at *St Andrew's College, Òyo*, from 1921-1922. He came back to *Òyo* in 1931.

Reverend H. F. *Àkànbì*'s mother was a special worshipper of some idols. She used to bow down to her idols every morning. This practice did not make her son happy at all. He collected these idols one night without her knowledge and threw them into river *Òkà*. The mother was not conscious of the removal of her idols until a few days later. When she looked into the containers she found them totally empty. She called her son into a secret place and begged him to please return the idols to her. The son at last told the mother that he had dumped them into river *Òkà*. The mother was greatly alarmed that the gods would be angry. But Revd H. F. *Àkànbì* told his mother that nothing would happen if the mother could keep quiet and do not reveal it to anybody. This was how he started to convert the mother. The mother finally became a very strong member of *St Paul's Church*. She was baptised and confirmed. She died in 1940 and was given a gallant christian burial.

Education

1. He passed Standard V Examination in 1916
2. He passed 3rd Class Catechist Examination in 1919
3. He passed 2nd Class Catechist Examination in 1931
4. He passed 1st Class Catechist Examination in 1940
5. He passed Deacon's Examination in 1950
6. He passed Priests' Examination in 1951

During the period mentioned above, he served in different capacities. He started as a pupil teacher. After his training at *Saint Andrew's College, Òyo*, he served as a Schoolmaster Catechist. This meant double responsibilities - teaching in the School and preaching in the Church. He also served as Local Manager of Schools when he became a priest. On various occasions, he was appointed a Religious Inspector of Schools. He was a Brigade Chaplain.

Places of Work

1. Ìbàdàn
2. Egòsì Èkìtì
3. Oyé Èkìtì
4. Ìpotí, Ìjerò Èkìtì
5. Osí, Adó-Èkìtì
6. Ìjàrẹ, Àkúré
7. Òkè-Ìkẹ̀rẹ̀-Èkìtì where he built a Church
8. Ìgbàrà-Odò Èkìtì where he completed a Church and started the building of a vicarage
9. Òkẹ̀mẹ̀sì Èkìtì where he built a School and opened it.
10. Egosi, the second time, where he retired.



Reverend H. B. Akanbi was a retired clergyman who was deaconed in 1951. He wrote the *History of the Beginning of Christianity*. He was an accredited pamphleteer. He died on June 17, 1980

He retired from active work in 1964. He worked for fifty seven years without break of service and without any blemish under the Anglican Mission Organization.

After his retirement, he continued to be active in the Church of his home town as if he was in active service. As a result, his health was impaired and he spent some time in the hospital. When he became better, he was advised by his doctor to reduce his activities or cut down his life time.

Apart from his work with the Anglican Church Organization, his work as a citizen of Ìpetu-Ìjèṣà is worthy of being placed on record. He laboured hard to see that a Secondary School was built at Ìpetu-Ìjèṣà. He spent a lot of his time to organize people towards raising of funds for this his lofty ambition. When the people yielded to his plan and they started to raise fund, he contributed the greatest amount. He was made the Chairman of Ìpetu-Ìjèṣà Higher Education Association for several years, the post he relinquished to Mr J. O. Ògunjulùgbé in the early sixties.

As a result of his relentless effort, the Ìpetu-Ìjèṣà Grammar School was opened in the year 1957 under the Principalship of Mr S. T. Adéḷogàn B.A. (London). He was appointed a member of the Board of Governors, the post he kept for several years.

As a man of ninety-two years of age, he still argued very intelligently in any meeting he attended.

He was a member of Modern Post Office Building Committee which was set up in 1971.

He was a participant in the building of the old Saint Paul's Anglican Church. And now that an ultra modern church was being built, he had so far contributed a great amount of money.

He financed the construction of a permanent altar in the old Church in remembrance of his retirement from active service.

He bought a big Bible for the Anglican Church to commemorate his mother's death in the year 1940.

To be very candid, Revd H. F. Àkànbì was very outstanding among his comrades. Citizens of his calibre are very rare in the town. His biography consists of many activities that are really worthy of emulation. We pray that many people of his type may grow up in the town

of Ìpetu-Ìjèṣà. He died on 17 June 1980 and was buried on 2 August 1980.

6. CHIEF S. M. OGUNJULÚGBÉ - THE OTUNBA OF ÌPETU-ÌJÈṢÀ

Chief S. M. Ogunjulùgbé was born by late Chief David Ogunjulùgbé, the Olóríójógbon Ogunnà of Ìpetu-Ìjèṣà in Chief Èlèbèdó's family on 17 June 1908. The mother was one of the daughters of the late Balógun Fákílède Àpótí.

He was one of the first school children who attended St Paul's School under the Late Revd D. O. Ládímèjì in 1914 who was then a School teacher. He later lived with Catechist J. A. Onípedé, the first worker at Saint Paul's Anglican Church, Ìpetu-Ìjèṣà. For two consecutive years, he was kept in Standard Five without a single classmate.



Chief S. M. Ogunjulugbe, the Otunba and Baale of St Paul's Church of Ìpetu-Ìjèṣà was a retired School Master. He was a headmaster of various Primary Schools and later became a Supervisor of Schools.

In 1924, there was a proposal to open a High School at Ìlèsà by the late Revd Lanahun B. A., the then Superintendent and Vicar in charge of Holy Trinity Church, Ọmọfe, Ìlèsà. Chief S. M. Ogunjulùgbé was one of about twelve selected students from various Anglican Schools in Ìjèsàland. Most unfortunately, the school failed for one reason or the other. He had to go back to Holy Trinity Ọmọfe School in 1925 and passed the government standard five examination towards the end of the year. He was immediately appointed a pupil teacher in the same school.

At the end of 1926, he passed the entrance examination to Saint Andrew's College, Ọyọ. He spent four years and passed the Teachers Higher Elementary Examination in 1930. He was posted to the College Practising School as a teacher where he spent six years before he was transferred to Saint Paul's School, Ìgbàrà- Ọkè as headmaster in 1937.

He got married in 1938. At the beginning of 1942, he was transferred to Anglican School, Ifón, near Ọwò. He left the school for Saint Mathew's School, Ìjẹbu-Jẹsà. He left Ìjẹbu-Jẹsà for Saint John's School, 11lórò, Ìlèsà to replace Mr J. I. Fálòpẹ who was by then the Anglican Supervisor of Schools for Ifẹ/Ìlèsà Division, in 1946. He finally became the Anglican Supervisor of Schools for Ifẹ/Ìlèsà Division in 1954. He left this post in 1957 for Lagos Schools. He taught at various schools at Lagos until he retired and returned home in 1973. Soon after he had reached home he was appointed a member of Ìjèsà North Schools' Board and a member of House Rent Tribunal for Ifẹ and Ìjèsà Divisions.

As far back as 1927, he had been keenly interested in the affairs of Ìpetu-Ìjẹsà politically and in all other aspects. He played a prominent role in the building of a Postal Agency which was opened on 11 May 1937. He was the first President of Ìpetu Improvement Union for several years. He was appointed the Chairman of Ìpetu-Ìjẹsà Local Council in 1956. As a result of his relentless efforts to raise the status of Ìpetu-Ìjẹsà town, he was honoured with a chieftaincy title by Ọba Adékúnle Bádérin, Afínbíòkin III on 13 August, 1977. He became Chief Ọtúnba of Ìpetu-Ìjẹsà. He also served as the Chairman of Ìpetu-Ìjẹsà Working Council. He was honoured with

the chieftaincy title of Baálè of St Paul's Anglican Church Ìpetu-Ìjèṣa on 13 December 1980, the first person to be so honoured.

He fell ill and was carried to the University College Hospital, Oríta-Méfà, Ìbàdàn where he died on the 23 January, 1989 and was buried on the 1 April, 1989. Chief S. M. Ogunjulùgbé was noted for uprightness throughout his life. He always argued out the truth and made all people uphold it: not minding whose horse was gored. He was married and blessed with many children.

7. PROFESSOR H. A. OLÚWÀSANMÍ

In January 1967, after more than five years of residence in a temporary site at Ìbàdàn, the University of Ifè (now Obafemi Awolowo University) at last began to move to its permanent home at Ilé-Ifè. The man who led the University in this long-desired step was Dr H. A. Olúwásanmí who was appointed its Vice-Chancellor on 1 March, 1966.

He was born at Ìpetu-Ìjèṣa on 12 November 1919. Dr Olúwásanmí received his early education in his home town, and his secondary education at the Ìlèṣà Grammar School and the Abéokúta Grammar School, respectively. He then proceeded abroad to the United States of America, where he did his undergraduate studies at Morehouse College, Georgia, and his post-graduate work at Harvard University. He returned to Nigeria in 1954 with a Doctorate degree in Agricultural Economics.

On his return to Nigeria, he was appointed Lecturer in Agricultural Economics at the University of Ìbàdàn (then University College, Ìbàdàn), and in 1962 he became Professor of Agricultural Economics. In 1963, he was made Dean of the Faculty of Agriculture, a post he held until 28 February, 1966, when he was appointed Vice-Chancellor of the University of Ifè.

Dr Olúwásanmí is a man of many parts. As a student in the United States, especially at Morehouse College, he showed keen interest, and took active part, in extra-academic activities. At Morehouse College, he was elected President of the Students Union. He also became President of the Nigerian Students Association of Greater Boston Area, as well as the Secretary-General of the pre-1948 Nigerian Union of Students.

Even as a busy university teacher at Ìbàdàn, Dr Olúwásanmí made important contributions, not only to the building of a mature university community, but also served in many important positions in the public life of the Republic of Nigeria. At the University, he was for many years 'Hall Master' of one of the Halls of Residence, the University Orator on many occasions and Chairman of the Nigerian Committee of the World University Service. In the latter capacity, he represented Nigeria in many international assemblies of the World University Service, and for more than two years he was a member of the world executive body of that organization. At the national level, he was a member of the Western Nigerian Economic Planning Committee from 1960 to 1962, a member of the Western Regional Economic Advisory Council set up in 1966, and of the National Economic Advisory Group set up in the same year by the Supreme Military Council. He was one of the Western Nigeria's delegates to the Ad Hoc Committee on the Review of the Nigerian Constitution.

Dr Olúwásanmí's connection with the young University of Ifè began long before his appointment as its Vice-Chancellor. He was a member of the Planning Committee which in 1960, under the Chairmanship of Chief Obáfémí Awólówò made plans for the building of the University, and he served on the delegation which visited the United Kingdom, the United States of America, Mexico and a number of other Western European countries on behalf of the proposed University. When he became the Vice-Chancellor of the University in 1966, therefore, he brought into it a mind shaped by many years of academic discipline, a rich store of experience, and years of intimate knowledge of the University itself. Believing that the University could never really begin to grow properly and at the right rate if it continued to live on a temporary site at Ìbàdàn, he made it his first assignment to move the University to its permanent home with the least possible delay. And he displayed sterling qualities of leadership in carrying out this assignment. Sometimes with members of the Committees which he set up to handle various facets of this project, often alone, Professor Olúwásanmí travelled from Ìbàdàn to Ifè almost daily, tirelessly inspecting building sites, road works, electricity and water installations - holding meetings with Committees, and inspiring lecturers, students, contractors, builders and labourers with

the great enthusiasm with which he himself was filled. Everybody responded - everybody continued to respond, and the hopes for a great University at Ifè grew the world over.



Professor H. A. Oluwasanmi, M. Sc., Ph.D. Harvard, Pioneer Vice Chancellor of Ife University from 1966-1975.

He was given a reception that befits an illustrious son by the entire members of Ìpetu-Ìjèṣa community on Monday 11 April, 1966. In the address given to him, his life history was traced up to the time he was appointed to the post of a Vice- Chancellor. At the end of the reception, he and his wife were escorted home with drumming and dancing by a very large crowd of enthusiastic citizens.

He retired as a Vice-Chancellor of the University at the end of September 1975 after he had served for nine consecutive years.

Another reception was arranged in his honour by the entire members of Ìpetu-Ìjèṣa community on 15 November 1975. During this reception, an address of appreciation was presented to him, a portion of which I quote:

When you were appointed as the head of the University of Ifè in the year 1966, we, members of Ìpetu-Ìjèṣa Community arranged a reception for you in this town because we felt that it was a great honour not only done to you as Hezekiah Olúwásanmí but to the entire populace of Ìpetu-Ìjèṣà. We were then fully conscious of the onerous engagement and exertion the work would involve, especially as the Civil War was then raging terribly in the country. We prayed God to support you in all aspects of the work, not only as the Vice Chancellor, but also as an Adviser to both the Federal Government and the then Western Region. Today, you have emerged victorious in all various aspects of the work, and have good cause to raise our voice in praise to God for your achievements. We therefore, join the Psalmist in declaring vociferously thus: 'Oh! that men would praise the Lord for His Goodness, and for the wonderful works to the children of men'.

When we cast a retrospective view on your life course from Infant School to the University level, we are fully convinced that it is indeed a fact that great men are generally born not with silver spoons in their mouths.

During his short stay at home after his retirement, he formed Ìpetu-Ìjèṣa Development Council on Wednesday, 24 December, 1975. He was later appointed the Chairman of the Council, while Mr J. O. Ogunjulùgbé was made his Vice; Mr Akin Fájémiyò, the Treasurer; and Mr Ladi Òbàkin, the Secretary.

He later moved to Ìbàdàn and hoped to work as a visiting Professor. He lost his wife suddenly on the night of 20 January, 1977.

His wife, the late Mrs Edwina Marie Olúwásanmí was born in Jamaica on 31 December, 1935. She was educated at Barnad College, University of Columbia, where she obtained a Degree in Economics in 1957. She did her post graduate work at the University of London and was awarded the Masters degree in Economics in 1961. She worked solely with the Editorial Board of both Ìbàdàn and Ifè Universities. She served last as the Executive Editor of the University of Ifè Press.

Just immediately after his retirement as a Vice-Chancellor, he started to negotiate for a vast area of land with the town on which he later built his anticipated business. The Oba Adékúnle Bádérin Afinbòkin III, Àjàlayé of Ìpetu-Ìjèṣà and his chiefs on behalf of the Community gave him a parcel of land closely adjacent to the town which belongs to the town as a whole without any cost. A few years after the acquisition of the land, work started on it.

Five mighty buildings were erected. Each of the buildings accommodated twelve thousand fowls. There are other buildings too - the engine room; the coldroom; the store room; the office and a residential building. Senior and junior members of the staff number over a hundred. The business is registered under the name, 'Aráròmi Farm Enterprises Limited', Ìpetu-Ìjèṣà. At the head of the Enterprises is a General Manager working along with others under the directives of the Board of Governors.

The farm business established the name of this great son of Ìpetu-Ìjèṣà not only in his town but all over the country because the business was the second of its type in Nigeria.

Now that this great man is dead, the farm has immortalized his name. Professor Hezekiah Olúwásanmí became ill sometime in 1983. After series of medical battle to retain his life, he succumbed to the illness on Monday 15 August, 1983.

He was the Chairman of the Board of Directors of the University Press Limited, a position which he occupied from 1978 until his death.

After a funeral service at the Chapel of the Resurrection, University of Ìbàdàn which was attended by a large crowd from various walks of life, ranging from academicians to politicians of the highest order from inside and outside Nigeria, he was buried on the 25 August, 1983 at the University of Ìbàdàn by the side of his late wife. The children he left behind are Fọlaşade, Gbóyèga and Yéwánde.

At the time of his death, he had been honoured with four degrees by various institutions of higher learning. He was Doctor of Science (University of Nigeria Nsukka), Doctor of Law (Wiscosn), Doctor of Literature (Morehouse) and Doctor of Law (Ifè). He was also honoured with a chieftaincy title by Oba Šíjúwadé Olúbùṣe, The Oni of Ifè.



Venerable Archdeacon E. O. Ogunseiju, BA. Theology, Atlanta Georgia, USA, had his primary education at Erin Odo and Ipetu-Ijesa. He was trained as a teacher at St Luke's College, Ibadan and as a priest at Immanuel College, Ibadan.

8. VENERABLE ARCHDEACON E. O. ÒGUNŞÈIJÚ

Venerable Archdeacon E. O. Ògunşèijù was born to late Daddy Ògunşèijù by his wife, the late Madam Ògunşèijù, a native of Èrìn-Ìjèṣà in 1928. For the reason best known to the parents, they settled at Èrìn-Ìjèṣà. The father died and was buried there but he instructed his son to go back to his own home town. As a result, Archdeacon E. O. Ògunşèijù had built a storey house on his father's land at Ìpetu-Ìjèṣa some years ago.

The Venerable gentleman, a Minister of Religion in the Anglican Mission holds Diploma in Theology. He is a man of average height and imposing personality, married with a number of children.

He attended United School, Èrìn-Ìjèṣà from 1939-1944 and then went to attend St Paul's School, Ìpetu-Ìjèṣa from 1945-1947. After leaving the Primary School, he started work as a pupil teacher at St Luke's School, Òkè-Igbó from 1947. He left Òkè-Igbó at the end of 1949 and went to Christ School, Ìpetumodù from 1950-1952. He entered St Luke's Teacher Training College, Ìbàdàn in 1953 and passed out in 1954 as a Grade Three Certificated Teacher. He worked at various places until 1958 when he decided to become a minister of God and entered Immanuel College Ìbàdàn - a religious institution jointly established by both the Methodist and Anglican Churches. He passed out from there in 1959.

He became the Vicar of St Paul's Church, Ìsèyìn 1960. He was transferred from there at the end of 1965 to St Peter's Church Ìrẹmọ, Ilé-Ifẹ. He worked at Ilé-Ifẹ from 1966-1972. During his service at Ilé-Ifẹ, he was sent abroad and he attended King's Mead College Birmingham, England from 1970-1971. He left Ilé-Ifẹ for Ìlúdùn in 1973 as the Chairman of the District Church Council. He left Ìlúdùn for Ìjẹbu-Ìjèṣà Archdeaconry in Ìlèṣà Anglican Diocese. In 1978, he worked out the opening of a Girls' Secondary School for the Anglican Churches at Ìjẹbu-Ìjèṣà and its surrounding.

Archdeacon E. O. Ògunşèijù was transferred from Ìjẹbu-Ìjèṣà to Ìpetu-Ìjèṣa on 1 October, 1983. He threw his entire self into the work of developing the Church which was his seat. He laboured hard to complete the ultra modern Church which had been under construction years before he came to the Church to work. He travelled to various towns to contact personalities who are sons and daughters of

the Church and gingered them to team up with him to complete the magnificent building of St Paul's Anglican Mission which was, at last, dedicated for use on 25 July, 1986.

He founded St John's Anglican Church which was dedicated on 12 January, 1986. A Primary Health Centre was opened by St Paul's Church through his efforts. Bishop J. A. I. Fálọpẹ Memorial Camp was built at Ìpetu-Ìjẹ̀sa during his time.

He went out of the town to appeal to the natives so that they might build another vicarage. Just at the time the plan would be put to execution, he was called up between 10-11a.m. on Monday, 21 August, 1990 and was given a grand burial at St Paul's Anglican Church, Ìpetu-Ìjẹ̀sa on 29 September, 1990.

Venerable Archdeacon E. O. Ògunşẹ̀jù was a magnetic personality to a great extent. He was cool, intelligent and level headed. He always approached matters from the right angle. His pronouncements were always filled with the spirit of God. He rarely used offensive languages. He was a likeable personality. It was no wonder he rose to the post of an Archdeacon as such an early age of fifty years.

9. MRS C. O. ADÉDÍPÈ (NEE ONÀWÚMI)

Mrs C. O. Adédípè was born around 1913 by late Solomon Onàwùmi in Chief Oḍọ̀lọ̀lín's family at Ìpetu-Ìjẹ̀sa. The mother was born by Late Balógun Fákílẹ̀de Àpotí - leader of Ìpetu-Ìjẹ̀sa warriors towards the beginning of the British Colonial era.

She attended St Paul's School, Ìpetu-Ìjẹ̀sa for her primary school education and later went to United Mission Teacher Training College Ìbàdàn from where she passed out with Higher Elementary Certificate in 1930 as the first daughter of Ìpetu-Ìjẹ̀sa to pass the examination. She worked at the Anglican Girls' School, Ìbàdàn and at Akurẹ̀ Women Training Centre before she was married at the end of 1936. She was married to late Mr S. B. Tẹ̀nabẹ̀, a native of Ìdoàni and a Headmaster of Saint Peter's Anglican School, Ilẹ̀-Olújì. Thus she became Mrs C. O. Tẹ̀nabẹ̀. She became a full-time housewife as there was no room for married women to work at that time.

After a period of ten years, the married couple became separated owing to reasons best known to them. She came home and she was

appointed a sewing mistress at Saint Paul's School. From here, she was invited to start the Anglican Girls' School, Ìlẹ̀ṣà which later became Saint Margaret Girls' School. She later worked at the Primary Schools in Àkùrẹ̀ and became attached to Chief A. K. Adédípẹ̀ until she retired.

Mrs C. O. Adédípẹ̀ lives an exemplary christian life which had helped her to surmount all unhappiness of life. She is regular in going to the church and she is a member of the Diocesan Synod of Ìlẹ̀ṣà Anglican Diocese selected by the Bishop himself. She is the President of 'Morning Star', one of the Saint Paul's Church Women's Associations. She is much loved and respected in the family and by the entire members of the community. Chief A. K. Adédípẹ̀ one day gave his personal comment on her character. He said, "She is next to an angel because she rarely offends people". This is a very remarkable comment from a husband about his wife. Her standard of living is worthy of emulation.

10. CHIEF (MRS) FELICIA Ọ̀LÀYEMÍ AJÍBÒLÀ

Chief (Mrs) Felicia Ọ̀láyẹmí Ajíbòlá is a notable woman who lives a standard christian life both within and outside Ìpetu-Ìjẹ̀ṣà community. She is the daughter of one of the high chiefs of Ìpetu-Ìjẹ̀ṣà - Chief Ọ̀ṣòlò. She had no privilege of having formal education during her early age probably because her father was not a christian. But she was able to read and write in Yorùbá. Her mother became a christian convert at her middle age.

She was married to Late Daddy Ìbirónkẹ̀ and after having the first child divorced him due to reasons best known to her. She laboured hard to give the child of the first marriage both primary and secondary education all alone. The son is Mr M. A. Ọ̀lásójí who is an Executive Officer under the firm of Bhojsons & Co. (Nig.) Limited, Lagos. She later got married to Canon E. O. Ajíbòlá who contributed much to her christian philosophy. By the time of the marriage, Canon E. O. Ajíbòlá was the Minister in charge of St Paul's Anglican Church, Ìpetu-Ìjẹ̀ṣà. She had a son for Canon Ajíbòlá in person of Mr Ọ̀mójoà Adéwálé Ajíbòlá.

Chief (Mrs) Felicia Ọ̀láyẹmí Ajíbòlá engaged in petty trading at Ọ̀ṣogbo and finally returned home to settle down a few years ago.



Chief (Madam) Felicia Olayemi Ajibola is a prominent figure and a general trader in the town of Ipetu Ijesha. She is the Iyalode of St Paul's Church, Ipetu Ijesha.

Immediately she got home, she took interest in farm work and planted cocoa, kolanut and Gbànja.

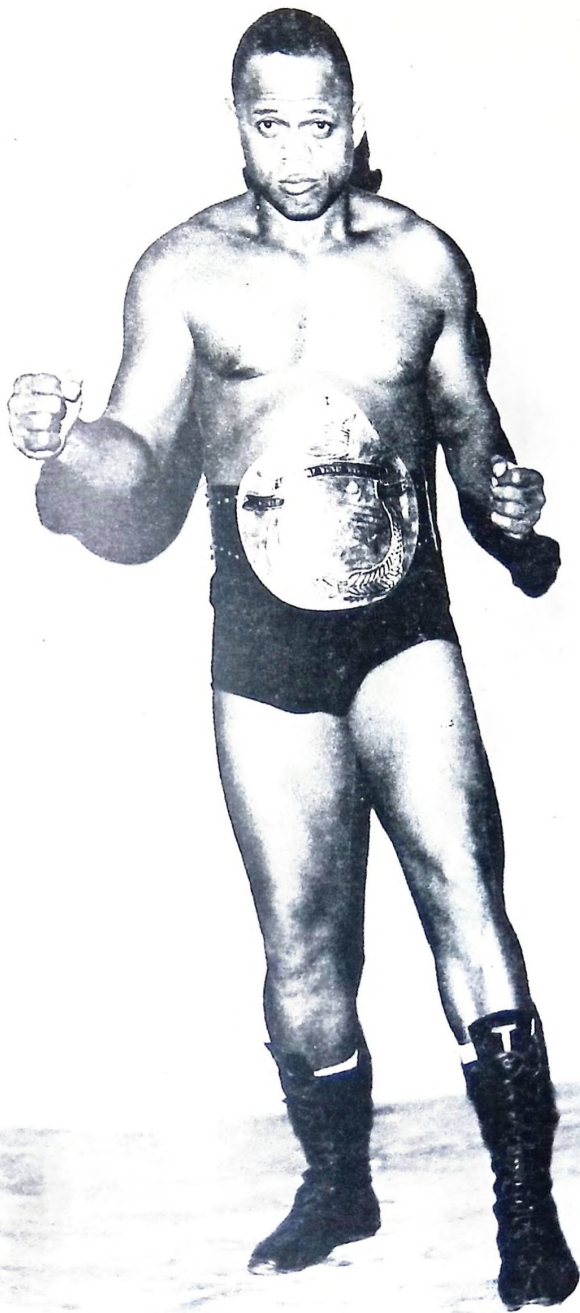
Since she had settled at home, she has been playing a good role among her women folks both in the Church and the community in general. She is a regular member of St Paul's Anglican Church Council and a prominent member of the New Church Building Committee. Her contributions in each meeting she attends are vivid testimonies of her natural intelligence and forthright speeches mixed with her christian aptitude. All these her sterling qualities warranted her being honoured with the chieftaincy title of the Church, The Ìyalóde of St Paul's Anglican Church.

Chief (Mrs) F. O. Ajiḃólá is always a woman of honour and integrity every where she is, either within the family circle or in the town generally. Her qualities are worthy of emulation.

11. MR MICHAEL ÒJO ILÉLABÀYO BÀMIDÉLE - WORLD LIGHT-WEIGHT WRESTLING CHAMPION

Michael Bámidélé was born in 1934 into Èlẹḃẹdó's family at Ìpetu-Ìjẹṣa by Late Daddy Israel Òjo Èlẹḃẹdó. His great grand father was one of the fiercest warriors before the colonial days. His mother hailed from Rísàpetu's family. Both parents were free born citizens of Ìpetu-Ìjẹṣà. The parents were neither rich nor poor. The mother died when he was about ten years old. The father died in 1944. He did not enjoy parental care to the age of adolescence as others did and as such, he grew up as a loose child wrestling about with other youths of his age both inside and outside the family compound.

He was sent to St Paul's Anglican School Ìpetu-Ìjẹṣa where he did not wait to complete his primary school education, probably because there were no parents to cater for him. He finally left the town in pursuance of life sustenance. He practised boxing for some years before he changed to wrestling. It was at this period that he got married in 1960. He made up his mind and went to Europe in 1964, where he participated in various wrestling contests at various places. He finally returned to Nigeria in 1975. He became world Light-Heavy Weight Wrestling Champion in 1977. He was given a warm civic reception befitting an illustrious son at the palace by the Oba



Mr Michael Bamidele is a native of Ipetu Ijesha. He is at present a World Light Heavy Weight Wrestling Champion

Adékúnlé Bádérìn, Afínbòkin III, his chiefs and the entire members of Ìpetu-Ìjèṣà community.

He later settled down in Lagos as a Wrestling Coach in the service of the Federal Republic of Nigeria. He was blessed with five children.

In between 1989, he finally retired as a coach and went with his family to England. After he had sent his family home with his intension to meet them in Nigeria a few days after, he died in his bedroom on 23/12/89. His corpse was flown to Nigeria and was given a grand burial at home. He was buried next to Òkà River on 26/1/90.

12. CHIEF K. O. ÒSHÒBÚ

K. O. Òshòbù was born in the year 1918 into Chief Rísàbèbó's family at Ìpetu-Ìjèṣà. He had no opportunity of having formal education because his father was a heathen. He was going to the farm with his father until he got to the age of adolescence when his ambition to have a name prompted him to leave home in 1930. He left home as an apprentice trader called "Òṣomàáló". He later became a master and practised the trade until 1946 when he changed to another work.



Chief K. O. Oshobu is a Building Contractor of great reputation both at Local and State levels. He is one of the leading personalities in Ìpetu-Ìjèṣà. He is very patriotic.

He became a petty contractor and he had the first registration as a recognized building contractor in 1947. He is holding category 'B' in the Federal Register of contractors, Category 'B' in Oyo State register and Category 'E' in Ondò State register. Before he came back home to settle in 1959, he lived at Adó-Èkìtì and Ìkàré, respectively. Among his work when he was at Ìkàré was the building of the Anglican Church, Irun.

At home, he built the sub-post-office building at Òkè-Ojà, adjacent to the Palace. He was the first contractor to build at Ìpetu-Ìjèṣa Grammar School. He had the credit of building the first and second blocks of classrooms and the girls hostel. He later built the administrative block for the Anglican Modern School. He built the Anglican Church Building, Ìpetu-modù. All these buildings are clear evidences of his commendable ability in his professional work. You will no doubt agree with me that Chief K. O. Ọshòbù, the first successful contractor is a personality worthy of being placed on record of Ìpetu-Ìjèṣa historical evolution.

He is a social figure in the community. He is efficient and intelligent. He has the joy of participating in all ventures that are good. He expressed his views and stands responsible for all he says not minding whose horse is gored. He was honoured with a chieftaincy title by The Àjalaye of Ìpetu-Ìjèṣa Oba Adékúnlé Bádérìn, Afínbíòkin III, on 13 August, 1977. He is now Chief Sòbalójú.

He is married and blessed with many children.

13. MR OLÚFÉMI ÀJÀYI, LLB, B.L.

Mr Olúfémí Àjàyí was born over fifty years ago by Daddy Samuel William Àjàyí of Chief Alátàkúmòṣà's family at Ìfòfin Street, Ìpetu-Ìjèṣà. The mother is Madam Abigail Òní in Àṣàbí family at Odò-Ọnà Street, Ìpetu-Ìjèṣà. He is now a Barrister at Law and a Solicitor of the Supreme Court of Nigeria. He is the first son of Ìpetu-Ìjèṣa to be called to Bar.

He had his primary school education at St Paul's Anglican School, Ìpetu-Ìjèṣa from 1933 - 1941 when he passed his Standard Six examination. He was appointed a pupil teacher and taught at various schools:-

1. Roman Catholic School, Ìpetu-Ìjèṣà from January to April, 1942.
2. Saint Peter's School, Ìkèji-Arákèji from May to December, 1942.
3. United School, Èrìn-Ìjèṣà from January 1943 to December, 1944.

Mr Olúfẹ́mi Àjàyì was then really thirsty for education. He was not satisfied with primary school education. He therefore took the entrance examination to Baptist High School, Abẹ̀òkuta and managed his way to the institution in the month of January 1945. His father reluctantly supported him financially. He completed his secondary school course in 1948 and passed creditably. He was employed as a Station Staff in the Nigerian Railways from 1949 to October 1956 when he set sail for the United Kingdom on 8 October, 1956 for further studies. He entered North Western Polytechnic, Prince of Wales Road, London N.W.5 on 1 January, 1957. By September 1958, he sat for his General Certificate of Education, Advanced Level examinations and passed. He gained admission to Lincoln's Inn London in 1958 for legal studies. He was called to the Bar at the end of 1962.

He did not waste time to stay on in the United Kingdom, he returned to Nigeria immediately. He settled down in Lagos, practising as a Barrister at Law and Solicitor of the Federal Supreme Court of Nigeria since January 1963.

Mr Olúfẹ́mi Àjàyì is popular as a Lawyer in all the Courts of Lagos and District because of his formidable attitude prompted by his legally copious preparation for every case he handles. He scarcely loses a case. He is a social figure both in Lagos and his home town - Ìpetu-Ìjèṣà. He finds it difficult to tolerate the argument of others who are laymen because he is too legally minded. He is very intelligent, kind and patriotic. He loves ambitious youths. He is married and blessed with children.

14. REVD FATHER S. O. ÒGUNŞAKIN

Revd Father S. O. Ògunşakin was born by Daddy Òlómofe, a retired Railway Clerk of Chief Rísámíkàn's family at Ìfòfin, Ìpetu-Ìjèṣà. The

mother is one of the daughters of late Chief Saya at Ifòfin, Ìpetu-
Ìjèsà.



Reverend Father S. O. Ogunsakin is the first native of Ìpetu-Ìjèsà to become a Reverend Father
of the Roman Catholic Mission.

He had his primary School education at Kàduná and entered into the Roman Catholic Seminary, Ìbàdàn for both his secondary and religious education. He became a Reverend Father in 1969. He is the first Ìpetu-Ìjèṣa son to be ordained as a Reverend Father.

He was given a reception in the Roman Catholic Mission compound a few months after his ordination by Ìpetu-Ìjèṣa citizens. He was a tutor at Ìjèbu-Igbó for some years before he was called to Lagos by the Bishop.

15. DOCTOR ISAAC OLÁSOJÍ BÈWÀJÌ

Doctor Isaac Olásojí Bèwàjì was born at Ìpetu-Ìjèṣa about 1934 by Mr Gabriel Bèwàjì who was, at one time, one of the Produce Mag-nates at Ìpetu-Ìjèṣà. He was also the Chairman of Ìpetu Improve-ment Union for a number of years. The mother, Mrs Elizabeth Bèwàjì, was born by late Daddy Daniel Olúorogbo.

He had his primary school education at St Paul's Anglican School, Ìpetu-Ìjèṣa from 1940 to 1945. He attended Commercial College, Òwò from 1946 to 1948 and Christ High School, Lagos from 1951 to 1953. He went overseas and attended Enfield College of Technology, England, from 1955 to 1957. He finally went to Karl Marse Univer-sity in Leipzig, Germany from 1959 to 1964 and became a qualified doctor of medicine. He later obtained F.M.C.S.

Shortly after he was qualified as a medical doctor, he returned to Nigeria and was employed as a Registered Surgeon at the University College Hospital, Ìbàdàn. He later worked at Railways Medical Centre, Èbuté-Metta. He was at one time Senior Consultant Sur-geon at the General Hospital, Ikeja, Lagos. He worked in his own clinic until he decided to go overseas.

Doctor Isaac Olásojí Bèwàjì is the first medical doctor produced by Ìpetu-Ìjèṣà. He is a cool headed, diligent, lovable, religious and very patriotic young man. He was at one time a member of Board of Governors of Ìpetu-Ìjèṣa Grammar School. He is married and blessed with children.

16. MRS BÒLÀNLE BABALOLA (NEE OBÀKÌN)

Mrs Bólánlé Babalólá was born about the year 1932 at Ìpetu-Ìjèṣa by Chief Daniel Obàkìn, the Osólò of Ìpetu-Ìjèṣa and Madam Dorcas

Oláyemí Obàkin, of Balógun Fákílédè Àpotí's family. She attended Saint Paul's Anglican School, Ìpetu-Ìjèṣà from January 1945 to December 1944, Holy Trinity School, Ìdó-Àní from January 1945 to December 1945, Saint Stephen's School Modákéké, Ifẹ from January to December 1946 and Methodist Girl's School, Ìlẹṣà.



Mrs Abigail Botanle Babalola (nee Obakin) was born at Ipetu-Ijesa in 1932. She was trained as a teacher before she went to England to study Occupational Therapy at London from September 1960 – June 1963.

She was engaged as pupil teacher from January 1947 to December, 1948. She attended Saint Mary's Teacher Training College, Òwò from January 1951 to December 1952 and was posted to Saint George's School, Zaria as a teacher from January 1953 to December, 1954. She also worked at African Church School, Zaria from January to June 1955. She attended Regional Teacher Training College, Moor Plantation, Ìbàdàn from July 1956 to December 1957 and passed out as a Grade Two teacher. She resumed teaching at the Local Authority Secondary Modern School, Ìpetu-Ìjèṣa from January 1958 to December 1959. She then went to African Church Teacher Training College, Ikerẹ̀ Èkìtì to teach from January to August 1960 when she was given a government scholarship to go and study at the London College of Occupational Therapy from September 1960 to June 1963.

By February 1964, she returned to Nigeria and took appointment at Neuro Psychiatric Hospital Arò, Abòkùta where she worked until she went to America and worked at Forest Hill Rehabilitation Centre, Fredricton N.B. Canada from March 1969 to August 1971.

She returned to Nigeria and took appointment with Orthopaedic Hospital Igbóbi from July 1972 to July 1973. She left the place for Neuro Psychiatric Hospital, Yába, Lagos from July 1973. She was there for long as Principal Occupational Therapist under the Federal Ministry of Health.

Mrs Bólánlé Babalolá is well known in various circles for her academic performances. She is always respected for her intelligent contributions in all gatherings. As far as social life is concerned, she is a model because she is very modeSt She is a source of happiness to the husband, children and visitors who call at their home. To all members of her family, she is very affectionate. There is no wonder that she is so much loved by all people. She is blessed with five children - four males and one female.

17. CHIEF OLÁTÚNJI OLÀDÀPO OLÀDIMÉJÌ

Chief Olátúnjì Oládàpò Oládíméjì, Balógun of Ìpetu-Ìjèṣa was born at Ilẹ̀wàrà near Ilẹ̀sà in Òyò State on the 11th of July 1936 as a first son to a family of one of the first native Anglican Church Missionaries at Ìpetu-Ìjèṣa - the late Reverend Daniel Òguntúàṣe Oládíméjì, the

first son of Chief Bèllò Erinbákin - the olórijógbon Ogunnà and the Séríkí Musulumi of Ìpetu-Ìjèṣà. He had his primary school education at Ifèwàrà and All Saints' School, Ondò. He entered Ondò Boys' High School in 1948 and did his Cambridge School Certificate in 1954, while in the final year in the secondary school, he was made a Prefect. He was an athelete of great repute. He was very good in one hundred yards sprint and long jump.

After leaving the Secondary School, he was trained as a Pivotal teacher at St John's College, Òwò between 1955 - 1956. It was during his training as a teacher that he met his wife who was then a student at St Mary's College, Òwò - Miss Benedicta Bosède Awóṣikà, a daughter to late Reverend Michael Awóṣikà of Ondo.

After completing his training as a teacher in the college, he taught mathematics and geography for two years at Jubilee Secondary Modern School, Ondo and at Gbólúji Grammar School Ilè-Olúji in 1957 and 1958, respectively.

As a result of his thirst for university education, he and his father strived to make it possible for him to go to Britain for further studies in 1958. So, in September 1960 Chief Chief Olátúnjí Oládiméjí enrolled at Leeds University, England to study Electrical Engineering. During his course of study, he was highly interested in extra curricula activities. He was a member of the University Air Force Squadron for three years. He later went for training as a pilot which took him to various places like Cyrus, Malta and several other training sites in the United Kingdom. He also studied mining. He was lucky to gain the Federal Government Scholarship after his first year at Leeds.

After he had successfully completed his university education at Leeds, he returned to Nigeria in 1964 and joined the Post and Telecommunications Department as a pupil Engineer.

In 1965, he was commended for efficient handling of the Lagos-Apàpà junction cable scheme which was abandoned by the contractors. He laid the junction cables over Carter Bridge to link the Apàpà and Lagos Exchanges. He completed the work at a commendable record time - forty two days, working seven days a week. He wrote the report of the work and two other special papers which earned

him commendation. He later presented several papers after the first three. They are:

1. Getting to know you - 1964
2. Faults on local cable network in Ìbàdàn District - 1968
3. Evaluating the system effectiveness of our trunks - 1970
4. Lake Chad Basin Commission microwave Telecom Project-Field Survey - 1970
5. 'Microwave Radio Relay System-Design for the Nigerian Telecom-network' (yet to be published) was jointly written by him and Dr E. M. Riggoni.

In recognition of his outstanding services to humanity at large and as a worthy son of Ìpetu-Ìjèṣà, he was conferred with the Balógun chieftaincy title on 11 July, 1981.

He represented his ministry several times at international meetings both in Nigeria and abroad. He directed the planning of the transmission system Phase II of the Federal Republic of Nigeria recently concluded. This system is to provide telephone trunk services between towns and cities in Nigeria.

Chief Olátúnjí Oládàpò Oládiméjì is a seasoned Engineer who always put his knowledge at the service of his nation. He was the District Engineer/Manager at Ìbàdàn between 1965 and 1968. He was the Area Engineer in Kwara State from 1968 to 1969. He became the Chief Engineer and Head of the Transmission Section of Project Planning Groups in 1973 in the Ministry. He got married sometime in January 1960 at Leeds. He had five children. The oldest is studying pharmacy in a University in United Kingdom.

He retired from Government Service in 1986 and is at present based in Ìbàdàn, working on his own.

18. CHIEF (DOCTOR) JACOB OLÚWATÚYI ASHÀJÚ

Chief Doctor Jacob Olúwátúyí is a special personality with a remarkable academic brilliance. He was born in 1938. He is a descendant of a specially reputable family in the town, Olori Ojogbon Oke Owa.

He started his primary school education at Saint Paul's Anglican School, Ìpetu-Ìjèṣà in 1945 and passed out in 1954. He attended The Local Authority Modern School, Ìpetu-Ìjèṣà in 1955 and 1956. He

started teaching in 1958. He attended Iléṣà Divisional Teacher Training Centre from 1960 to 1961 and continued his teaching career the following year.



Chief Doctor J. O. Ashaju, Ph.D. Ibadan is a prominent son of Ipetu-Ijèṣà. He is an educationist of no mean order.

He entered the University of Ifè in September 1964 and passed out creditably with Bachelor of Arts Honours Degree in June 1967. He passed A.C.I.S. London in 1972. He went to the University of Ìbàdàn in 1975 and passed out in 1976 with the degree of P.G.D.E. He entered the same University in 1977 and came out with Master of Education degree in the year 1978. He continued in the University and bagged Doctor of Philosophy Degree in Educational Management in July 1981. He is a professional teacher and he was at one time, the Principal of Ibodi Grammar School, a village next to Ìlèsà on the old Ifè road.

In January 1981, he was installed "The Àjànimọ Ọba Afínbíòkin III of Ìpetu-Ìjèsà" as one of the Chiefs who are the Ọba's closest Chiefs - The 'Èbí Ìtas'. The chieftaincy title is only bestowed on men of honour who are reliable, responsible and at the same time approachable.

As an ordinary citizen of Ìpetu-Ìjèsà, Chief Dr J. O. Ashájú is an educated man with a difference. He moves and mingles freely with his comrades, chiefs as well as with his literate and illiterate contemporaries. He takes special interest in traditional festivals. His research work in the early history of Ìpetu Àrò-Odò within the context of Ìjèsàland, edited by Chief S. M. Ògunjulùgbé, The Ọunba of Ìpetu-Ìjèsà, is a vivid testimony of his patriotic intuition. He appears normally unruffled where others are in great confusion. He has his plans and knows how best to execute them. He is a master of himself. He is married and has five children. He lives quite happily with his family.

19. DOCTOR ỌLADÉLE ADÉBÀYỌ ỌNÀWÚMI

Dr Ọládélé Adébáyọ Ọnàwùmi was born at Ìpetu-Ìjèsà in 1948 into an entirely christian family. His mother is an immediate younger sister of Professor H. A. Olúwásanmí, the first and foundation Vice Chancellor of the University of Ifè (now Obafemi Awolowo University). He was carried to London to meet his father who went on government scholarship to read for Bachelor of Science degree in one of the universities in the U.K.

He attended Captain Maryat Primary School, Fulham, London W. 6 England from 1953 - 1959 before he entered into a secondary

school. He finished his secondary school education in Nigeria. He later entered the University of Ìbàdàn from 1965 to 1969 on State scholarship and obtained his Bachelor of Science degree in Agriculture. He went to the United States of America and attended the University of Wisconsin from 1970 - 1971 where he obtained a Master's Degree in Meat and Animal Science. He further studied for his Doctor of Philosophy degree in Veterinary Science in the same University from 1971 - 1974.

He became a lecturer in the University of Ifẹ in 1975. Along with his appointment, he took up the post of Acting General Manager of Araromi Farm Enterprises Limited at Ìpetu-Ìjẹ̀ṣà in 1981.

Doctor 'Délé Onáwùmi spend his childhood and part of his adolescence in London. He also spent part of his adulthood in the United States of America. As a result, he is not quite conversant with our native customs and traditions. He is at present labouring hard to get himself attuned to them. He has a remarkable academic course that portrayed him as a very brilliant student. He is therefore a pride to all the members of Ìpetu-Ìjẹ̀ṣà community.

He is married to a Bini woman. They are blessed with three children. They are all living happily together.

20. MR 'TÚNJI OLÚWÀTÀYÒ

Born in 1934 and from the famous Balógun Fákílèdè Àpotí family of Ìpetu-Ìjẹ̀ṣà, Mr 'Túnjí Olúwátáyò had his elementary education at Saint Paul's Anglican School, Ìpetu-Ìjẹ̀ṣà from 1951 - 1956. After attending the Ìpetu-Ìjẹ̀ṣà Grammar School from 1958-1963, where he passed the West African School Certificate, he worked as a clerk for a period of three years in the Lagos High Court. It was during this period that he successfully passed three G.C.E. papers at the Advanced Level, at home.

He went on study leave to the University of Ìbàdàn in September 1967 and passed out in June 1970 with a Bachelor of Science degree in Economics. Between 1968 and 1970, he was the General Secretary of Ìpetu-Ìjẹ̀ṣà Students Union during which period, the agitation for the creation of a separate Local Government for Ìjẹ̀ṣà North, with Ìpetu-Ìjẹ̀ṣà as its headquarters, was particularly loudest among the people of Ìpetu-Ìjẹ̀ṣà.



Mr Tunji Oluwatayo, B.Sc. Hons(Econ) D. P. A. was appointed as a Permanent Secretary in the Lagos State Civil Service on October 2, 1979. He is the first *Ìpetu-Ìjèsà* indigene to attain that rank in any Civil Service in Nigeria.

On completion of his university education, 'Túnjì was appointed as an Administrative Officer simultaneously by the Federal, Western State, and Lagos State Public Services of Nigeria. He however chose the Lagos State Public Service. With absolute dedication and devotion to duty, impeccable integrity and high degree of honesty, he had a meteoric rise in the Administrative Officer cadre of the Lagos State Civil Service. From September 1975 to June 1976, he was on an in-service training at the University of Ifè, where he passed the Post-Graduate Diploma in Public Administration with distinction. In 1978, he was at the Royal Institute of Public Administration, London, for a management course. He also had a privilege of attending other in-service training courses.

As a testimony of his efficiency and competence, he was appointed a Permanent Secretary in the Lagos State Civil Service on 2 October 1979. By that appointment, he became the first indigene of Ìpetu-Ìjèṣà to attain that rank in any Civil Service in the Federation of Nigeria. From October 1979, he served as the Permanent Secretary (Administration) in the Lagos State Governor's Office. He is still a Director-General there.

'Túnjì belongs to a number of social organizations in Ìpetu-Ìjèṣà, including the Ìpetu-Ìjèṣà Club. He was one of the architects of the creation of Obòkun South Local Government with Ìpetu-Ìjèṣà as the headquarters.

Mr 'Túnjì Olúwátáyò as one of the great grand children of Balógun Fákílèdè Àpotí took the sole responsibility of erecting a statue of the great warrior at the junction of Ífòfin Street, Ìpetu-Ìjèṣà. This statue was unveiled on the 1 December 1990.

21. PRINCE ISAAC KÁYÒDE AJÍMÒTOKÍN

Prince Isaac Káyòde Ajímòtokín was born and bred at Ìpetu-Ìjèṣà in the Afínbíòkin Ruling Family. He had his primary education at Saint Paul's Anglican School, Ìpetu-Ìjèṣà and his secondary education at a Commercial College at Òwò, Ondò State.

He first worked with John Holt Limited and later joined the Nigeria Airways in 1953. He held the post of Out-stations Cargo Supervisor and Cargo Duty Officer. He resigned his appointment with the Nigeria Airways to set up an airfreight department for a

shipping company - Alraine (Nigeria) Limited at Lagos Airport where he rose up to the enviable post of the first African Area Manager of the foreign company.

As fate wanted it, he decided to resign his appointment with this foreign company to start a business of his own early in 1980. He consequently formed a company and registered it under the popular name of Wellington (Nigeria) Limited. He automatically became the Chairman and Managing Director. This newly established business is having various divisions. Wellington Air Service which is one of the divisions is a member of International Air Transport Association with its headquarters at Geneva, Switzerland.

Prince Isaac Káyòde Ajímótokín is highly enlightened and is always enjoyed in all decent assemblies — social, religious or national. He has travelled far and wide to many countries of the world. He is very liberal in his financial disposition. In his home town, he is regarded as a local philanthropist. He is married and blessed with children.

He was installed The 'Baba Ewe' of St Paul's Anglican Church. He built a gigantic Auditorium on the site of Bishop John Fálòpé Memorial Camp at Ìpetu-Ìjèṣà in memory of his mother in 1989/90.

22. CHIEF (MRS) COMFORT ỌLÁSÚNMÀDE OYÈRÌNDE (NEE OMÍLÀNÀ) THE YÈYE SÀJOWA OF ÈRÌN ÌJÈSÀ

Chief (Mrs) Comfort Ọlásúnmádé Oyèrìndé, a prominent business tycoon of Badagry and the environs was born into a royal family by Late Daddy Jacob Arówópèyín Omílànà and Late Madam Marian Ọláléyẹ Omílànà on 25 March 1926. She lost her mother at an early age and her father died some years after the death of her mother. In a nut-shell, she did not enjoy parental care and petting in her childhood.

She completed her primary school course in 1947 at Saint Paul's Anglican School, Ìpetu-Ìjèṣà, but failed the Standard Six Examination. At that time, there was no work for anybody who failed the final examination. To her, it appeared as if she would no longer make a headway in life. But as fate had it, she approached Mr J. O. Ogunjulugbe for assistance. This request was readily granted provided she

would not mind to follow him to Ilé-Ifẹ̀ to where he was then transferred.

By January 1948, she started schooling at St Stephen's Anglican School, Mọ́dákẹ́ke Ilé-Ifẹ̀. Here, she passed her Standard Six Examination at the end of the year. She was engaged as a teacher at St Peter's Anglican School, Ikẹ̀ji-Arákẹ̀ji in January 1949. She left Ikẹ̀ji-Arákẹ̀ji for Badagry where she got married to one Mr S. A. Oyèrínḁé (now Chief) a native of Èrìn-Ìjẹ̀sà in 1951.



Chief Mrs Comfort Olásúnḁḁé Oyèrínḁé, the Yèye Sàjowá of Èrìn-Ìjẹ̀sà — a business tycoon of great repute in Badagry and the environs, a religionist and a philanthropist

After she became married, a new page was opened in the history of her life! She started a petty trade along with teaching and home management. Later, she dropped teaching for trading. Today she has great cause to thank God for her achievements. She is blessed with five children.

Chief (Mrs) C. O. Oyèrindé is no less than a philanthropist, a religionist, a socialist and a very successful housewife. She is a member of Morning Star Association at St Paul's Anglican Church, Ìpetu-Ìjèsà soon after her return from her Pilgrimage to Jerusalem. Her Motto is "The more you give, the more you have. God loveth a cheerful giver".

23. CHIEF AKINLEYE FAJEMIYO, – THE ASIWAJU AND SAYA OF ÌPETU-ÌJÈSÀ

Chief Akin Fajemiyo is a free born citizen of Ìpetu-Ìjèsà who had his primary education at St Paul's School Ìpetu-Ìjèsà. Chief Akin Fajemiyo attended Ilesa Grammar School and later went abroad for his university education, where he obtained a Bachelor of Science degree and became a qualified Engineer with specialization in Water Scheme of towns.

He joined the Civil Service of the Western Region where he constructed pipe-borne water works in some towns in what is now known as Osun State. He later worked as a Water Engineer in the University of Ife (now Obafemi Awolowo University), Ile-Ife from where he resigned to establish his own firm.

Chief Akin Fajemiyo is popularly known as a philanthropist not only in our locality but in the whole of the old Western Region. He occupied a prominent position as far as financial contribution is concerned during the building of the ultra modern St. Paul's Anglican Church, Ìpetu-Ìjèsà. He also played a big role in the building of Ìpetu-Ìjèsà Town Hall. It was no wonder that he was honoured with the chieftaincy title of – "The *Asiwaju* of Ìpetu-Ìjèsà. on 18 June 1983. Because of the patriotic instinct which is so much acute in him, he also accepted the traditional chieftaincy title of his family – 'The *Saya* of Ìpetu-Ìjèsà'. The appellation of this chieftaincy is '*Eni esi Oba*', meaning a person through who the *Oba* replies. The appellation surely portrays the importance of the title.

His firm has kindly accepted to sponsor financially and morally the production of the *History of Ìpetu-Ìjèsà* out of sheer patriotism and not for monetary gain.

In Ìpetu-Ìjèsà traditional way I say: *Okuro a gbe yin o.*

24. CHIEF OLADIMEJI OBAKIN, - THE TAYESE OF İPETU-İJÈŞÀ

Chief Oladimeji Obakin attended St Paul's Anglican School and later a secondary school. He joined the Produce Inspection Department immediately he left secondary school. He later went to the University of Ibadan on study leave and obtained a Bachelor of Science degree. He rose to the highest office in his Ministry before he retired finally from the Civil Service.

Upon retirement, he immediately teamed up with Chief Akin Fajemiyo in his enterprise. The teaming up gave birth to the name "Lee Fakino Nigeria Limited" which had been doing a lot of magnificent works in this country.

Chief 'Ladi Obakin is a lover of the youths and a philanthropist of no means order. Apart from his contributions as an Administrative Director of the Firm of Lee Fakino Nigeria Limited, he did not limit his good turns to his family circle alone but extends them to the citizens of İpetu-İjèşà generally. As an equal in the field of philanthropic work with his partner, he was honoured with the Chieftaincy title of "The Tayese of İpetu-İjèşà" on 18 June 1883, the same day with Chief Akin Fajemiyo, his 'twin' in all aspects.

As soon as the work of the publishing of the *History of İpetu-İjèşà* started with the University Press PLC, Ibadan, the role that is being played by Chief Ladi Obakin as the Administrative Director of the Firm deserves showers of praise from the author.

More grease to your elbows, dear Chief Ladi Obakin.

Chapter 18

SOME INDIGENOUS MUSIC

1. **ĀJĀBÓRÈ:-** The drums are made by covering clay pots with deer leather. They are always about four in number and they are of different sizes. They are usually beaten with the two palms.
2. **ÌBÈNBÈ:-** The drums are made of wood frames with hollowed inside. The two faces are covered with the skins of bush animal fastened together with twisted skin which serves as twine. The drums are of three different sizes. They are usually beaten with hard sticks.
3. **ÌJÈBU:-** The drums are made by covering big clay pots with skins of animal. They are of three different sizes. They are normally hung on both shoulders and supported with the stomach. They are usually beaten with palms.
4. **ÈRÈGÉKÈ:-** The drums are smaller types of *Ìbèmbé* drums. They are equally beaten with sticks of smaller sizes to the strength of the drums. One moderate sized *Şèkèrè* is beaten along with about three drums.
5. **ŞÈKÈRÈ:-** The *Şèkèrès* are big gourds covered with containing dry and hard seeds. They are about three different sizes and are beaten with the palms. No other musical instruments to accompany them.
6. **ÒGEGÈ:-** The principal drum is a long hollowed wood covered with leather on the side. The second drum is small and smart. There is also one smart *şèkèrè* and about four leather fans which are generally beaten with sticks. The principal drum is always helped with the bare stomach when it is being beaten. The man who beats it covers it up with his big garment.

7. **AGBÈ:-** The instruments are composed of one Móló - a wooden box with a hole on one of the six faces. Over the hole six flattened irons are fixed. These irons are tapped with fingers to produce various sounds. Two different sizes of thick gourds, one small *şèkèrè* and a gong which is beaten with a stick complement the set.
8. **ÒGBÈLÈ:-** The instruments are composed of three small pots covered with animal skins, two gongs and one moderate sized *şèkèrè*. One of the pots is beaten with a stick, while the other two pots are beaten with palms.
9. **AGOGO:-** The instructions are mainly three big gongs of varied sizes which produce different melodies. They are normally beaten with hard sticks.
10. **BÀTÁ:-** The instruments are composed of three drums. One is *Ìbènbe* size. The second is smaller, while the third is covered with leather on only one side. The former two drums are beaten with sticks, while the latter is beaten with two pieces of twisted leather. They are royal drums which are beaten only when members of the royal families have something to do.
11. **ÌKÀRÀKÁRÁ:-** These are palace drums. They are huge woods covered with leather only on one side and placed on the floor for the purpose of beating. They are beaten mainly for chieftaincy purposes and Oba's festivals.
12. **ÀGBÁ:-** These drums are huge. They are always three in number. They are covered with leather on only one side. They are usually placed on raised wooden supports. They are beaten only for the purpose of celebrating festivals for selected gods. Strong sticks are always used.
13. **ÈGÙNMÒ:-** This is only one big hollowed wood covered with strong leather. It is always beaten to raise alarm when there is a fire outbreak or perhaps when a madman is running about with a sharp matchet. It is also beaten when celebrating Ògún festival.

14. **ÒPÁ DRUMS:-** The drums are in the same pattern with *Ìbènḅé*. They are beaten only for *Òpá* festival in a different fashion.
15. **AWÓ DRUMS:-** The drums are the same size with *Ìjèbú* drums. They too are beaten differently from others of their types. The woods are covered only on one side.
16. **ODE DRUMS:-** They are the same sizes with *Awó* drums but beaten in a special fashion. The drums are made of woods hollowed on one side. They are usually beaten by hunters.
17. **ÌYÈNA DRUMS:-** They are the same types with the ones above but beaten in another fashion.
18. **GÁNGAN DRUMS:-** These are of the common types all over Yorùbaland.
19. **ÒGBÌGBÌ:-** The music is produced with wrapped clothes. It is normally beaten on the floor as an indoor music during festivals especially *Obàniḵon Olújù*.
20. **KÁLÁKOLO:-** The music is produced with two smart gongs chained together and held on both hands. They are knocked against each other. They are always beaten during *Ògún* festival.
21. **SÀBÀRÌKÒLÒ:-** The drums are like *èrègékè*. They are about three in number. One *ṣèkèrè* and one gong are always beaten along with the drums. The beating is always soft. They are mainly beaten by women during festivals and funeral ceremonies.
22. **ÀRÈ:-** Both the drums and the beating are not too different from *Sàbàrìkòlò*. This music is played by women at almost every function.
23. **PÈPÈKÚLÈ:-** This music is produced with about two big calabashes inverted to cover the floor. They are usually beaten inside the house for merriments of various types mostly by women.

Chapter 19

FAMILIES OF ÌPETU-ÌJÈŞÀ

Nos.	WARD	OTHER FAMILIES
	<u>Ogunnà</u>	
1.	Oba-Odò	Ojùmú, Eşèran, Àjànà, Amèrò Orísàpetu - Òkè - Ológbòşéré Oşòdì, Erinbákin
2.	Oşólò	
3.	Orísàpetu Òjìjì	
4.	Àró	
5.	Olúlodà	
	<u>Odò-Ìşè</u>	
1.	Òdolé	Baràkù
2.	Asálú	
3.	Sàpayè	
4.	Olótín	
5.	Asába	
6.	Elébedó	
7.	Elémikàn	
8.	Ejemu	
9.	Odòfin	
10.	Aparè/Àdòròkun	
11.	Okùnátó	
	<u>Ìşfin:</u>	
1.	Sàyà	Olóşotun
2.	Ajageò/Àpótí	
3.	Elémo	
4.	Sàjowá	
5.	Orísàmikàn	

1.	<u>Igandò</u>	Elékuté
2.	Ọdọlọfin	
3.	Ejimo	
4.	Odúyè	
5.	Alágbadu Ọgbúrùgbọ̀n	
1.	<u>Ọkè-Qwà</u>	
2.	Olújù	
3.	Otutù	
4.	Arúgbábowó	
5.	Afinbìòkin	
6.	Eléromọ	
7.	Àjànimọ	
8.	Ọkinsa Ariyélóyè	

THE ESEMÚÉS

1. Late Madam Adérémi (grandmother of Pa Ọgunyemi)
2. Late Madam Fámúşeyè Àlùkò (wife of Orisàpetu Àlùkò)
3. Madam Marian Afówọwe (wife of Daddy John Afówọwẹ
Olóríọjọgbọ̀n Odò-Ìsè).

Chapter 20

HISTORICAL EVENTS

1. Oba Olábidànre Olúgbíyèle reigned at Ìpeti/Oródi where he died about the year 1178
2. Oba Adébolájo Òsípàtèàkun reigned at Oródi and Orópa
3. Oba Olúbíyi Ajígbádéowóšéré reigned at Orópa and Ilé- Ìpetu/Ìpetu Àrò-Odò
4. Oba Otutùbiòsun Òkudùpoògùnkú I reigned at Ilé- Ìpetu/Ìpetu Àrò-Odò when a clash arose between him and Owa Ògè on prostration tangle 1572/87
5. Oba Òfára Ateyìnfáye reigned at Ilé-Ìpetu/Ìpetu Àrò-Odò only for about six months
6. War of Ìbàdàn and Ilésà was between 1869/74
7. Ìpetu people rescued Ilésà from the onslaught of Ìbàdàn during Afèrò War (*History of the Yorùbas* by Rev Samuel Johnson, (page 382/*History of Ilésà* page 179) 1870
8. Oba Adéjorí Ògburùgbònlèrìòpo reigned at Ilé- Ìpetu/Ìpetu Àrò-Odò
9. Oba Adémijùtoni Otutùbiòsun II reigned at Ilé- Ìpetu/Ìpetu Àrò-Odò
10. Oba Ajísòlá reigned at Ilé-Ìpetu/Ìpetu Àrò-Odò
11. Oba Alágbadu Òtulógbò Awùsì reigned at Ilé- Ìpetu/Ìpetu Àrò-Odò
12. Oba Agúnbíade Oduyèdolùkurè I reigned at Ilé- Ìpetu/Ìpetu Àrò- Odò
13. Oba Àgbágbá reigned at Ilé-Ìpetu/Ìpetu Àrò- Odò
14. Oba Afínbíòkin I reigned at Ilé-Ìpetu/Ìpetu Eléfòsan 1865
15. Balógun Ògèdèngbe arrived at Kírìjì War 1880
16. Oba Okìrikìšì reigned after the death of Oba Afínbíòkin at Ìpetu-Elefoşan 1883

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|-----|-----------------------------------------------------------------------------------------------------------------------------------|------|
| 17. | Ọba Omolúyìjokun Aríyelóye started to reign at Ìpetu Eléfòsan | 1883 |
| 18. | Ọba Ọwá Hastrup I started to reign at Ilẹ̀sà | 1896 |
| 19. | Kírìjì War came to an end ... (23/9/86) | 1886 |
| 20. | Ọba Ọwá Atáyéro started to reign at Ilẹ̀sà | 1902 |
| 21. | First Christians started at Ìpetu | 1906 |
| 22. | First Anglican Church was built at Ìpetu | 1907 |
| 23. | First Baptism of C.M.S Church members took place at Ìpetu | 1908 |
| 24. | Second Baptism of C.M.S Church members took place at Ilẹ̀sà (20/12/08) | 1908 |
| 25. | Balógun Fákílẹ̀de Àpotí was deported to Ọyọ | 1908 |
| 26. | Catechist J. A. Onípẹ̀dé arrived at St Paul's CMS Church, Ìpetu | 1909 |
| 27. | First CMS House was built at Ìpetu in the year 1910 and opened | 1911 |
| 28. | The word 'Ìjẹ̀sà' was added to the name Ìpetu by the C.M.S Council meeting to distinguish between the three Ìpetus in the Council | 1913 |
| 29. | Balógun Fákílẹ̀de Àpotí returned from Ọyọ | 1913 |
| 30. | First C.M.S School was opened by Mr. D. O. Ládíméjì (later Rev.) | 1914 |
| 31. | World War I was started in the year | 1914 |
| 32. | Ọba Omolúyìjokun Aríyelóye died (23/5/16) | 1916 |
| 33. | Ọba Ọsuntúyì Ọginní started to reign (21/11/16) | 1916 |
| 34. | Ìpetu-Ìjẹ̀sà Native Court was built 1916 and opened | 1917 |
| 35. | World War I ended | 1918 |
| 36. | Influenza (Gágá) was around the year | 1918 |
| 37. | Catechist J. A. Onípẹ̀dé was transferred from St Paul's C.M.S Church | 1920 |
| 38. | Revd J. A. Sànyàdé arrived at St Paul's C.M.S Church | 1920 |
| 39. | St Mary's C.M.S. Church was started in the year | 1920 |
| 40. | Ọba Ọwá Arómọ̀láràn started to reign at Ilẹ̀sà | 1920 |
| 41. | Mr D. O. Ládíméjì (later Rev) became the first Catechist of St Mary's Church, Ọ̀kẹ̀-Ọwá Ìpetu-Ìjẹ̀sà | 1921 |

42. R.C.M. completed the first Church building 1924
43. Rev J. A. Sànyàdé was transferred from St. Paul's Church 1924
44. Catechist S.F. Ayòtúndé replaced Rev J. A. Sànyàdé at St Paul's C.M.S Church 1924
45. Catechist Morákinyò replaced Mr S.F. Ayòtúndé at St Paul's C.M.S. Church 1924
46. Mr D.O. Ládíméjì (later Rev) was transferred from St Paul's C.M.S. Church 1925
47. Rev Father Lepers was born in France 1925
48. Oba Ọsuntúyì Ọgíníni was deported to Ọyò during the Àjìkà Forest Reserve tangle 1926
49. Oba Afowówè Fáyèmiwò Afínbìòkin II started to reign at Ìpetu-Ìjèṣà 1927
50. Rev E.O. Ajíbóla (later Canon) started as Vicar of St Paul's C.M.S. Church 1928
51. Oba Afowówè Fáyèmiwò Afínbìòkin II died 1930
52. Oba Adéjugbàgbe Òni (Alélamòlẹ) started to reign (11/7/32) 1932
53. Cocoa Cooperative Store was built at Ìpetu-Ìjèṣà 1932
54. The Central School was built by St Paul's C.M.S Church, Ìpetu-Ìjèṣà 1933
55. Local Authority Dispensary was opened at Ìpetu-Ìjèṣà 1933
56. Postal Agency sponsored by St Paul's C.M.S Church was opened at Ìpetu-Ìjèṣà (11/5/37) 1937
57. Oba Ọsuntúyì Ọgíníni returned from exile 1938
58. Rev E. O. Ajíbóla (later Canon) was transferred from St Paul's C.M.S Church to Ìremo Ilé-Ìfẹ 1940
59. Rev S. O. Òni was transferred to St Paul's C.M.S. Church, Ìpetu-Ìjèṣà 1941
60. Ilẹ-Olúji road was constructed 1941
61. A Government Rest House was built at Ìpetu-Ìjèṣà (Alágbe Farmland) 1944
62. Oba Ọsuntúyì Ọgíníni died as a private man 1944
63. Rev. S. O. Òni was transferred from St Paul's C.M.S. Church, Ìpetu-Ìjèṣà 1946

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|-----|----------------------------------------------------------------------------------------|------|
| 64. | Rev E. O. Idòwú (later Bishop) replaced Rev S. O. Òni | 1947 |
| 65. | The University of Ìbàdàn was founded | 1948 |
| 66. | The Local Government Library was built and opened | 1949 |
| 67. | Rev E. O. Idòwú (later Bishop) was transferred from Ìpetu-Ìjèṣa | 1949 |
| 68. | Rev J. O. Adédìran arrived at St Paul's Church | 1950 |
| 69. | Ọba Adéjugbàgbe Òni Alẹ́lamọ́lẹ́ died (3/5/50) | 1950 |
| 70. | Ọba John Bódúnrìnde Ọkẹ́ Agúnbiàdé II was enthroned (4/8/50) | 1950 |
| 71. | Rev I. O. Ọkẹ́ became a priest | 1950 |
| 72. | Rev H.F. Àkànbi was ordained a deacon | 1951 |
| 73. | Rev D.O. Ládíméjì was ordained a deacon | 1951 |
| 74. | First Regional Election to the House of Assembly took place | 1951 |
| 75. | Rev J.O. Adédìran was transferred | 1954 |
| 76. | Rev Father Lepers was ordained | 1954 |
| 77. | The Local Government Police Station was built and opened | 1955 |
| 78. | The Government of Western Region released a part of Igbójìkà Forest for public use | 1955 |
| 79. | Ọba John Bódúnrìnde Ọkẹ́ Agúnbiàdé II went overseas | 1955 |
| 80. | Revd D. O. Òkunmúyidé arrived at St Paul's Anglican Church | 1955 |
| 81. | Free Primary Education started in Western Region of Nigeria | 1955 |
| 82. | The Local Authority Maternity Centre was built at Ìpetu-Ìjèṣa | 1956 |
| 83. | The Ìpetu-Ìjèṣa Grammar School was founded (27/2/57) | 1957 |
| 84. | Rev I.A. Ọgunró was ordained a deacon | 1957 |
| 85. | Rev E. O. Ọgunṣẹ̀jìù was ordained a deacon | 1958 |
| 86. | Rev D. O. Òkunmúyidé was transferred away from Ìpetu-Ìjèṣa | 1959 |
| 87. | Rev S. A. Adéjìmi (later Archdeacon) arrived at St Paul's Anglican Church, Ìpetu-Ìjèṣa | 1959 |

88. The Sub-Post Office at Ìpetu-Ìjèṣà was opened 1959
89. Nigeria became independent in the year 1960
90. Rev S. A. Adéjimi (later Archdeacon) was transferred from St Paul's Anglican Church 1962
91. Rev J. O. Agún arrived St Paul's Anglican Church, Ìpetu-Ìjèṣà 1962
92. Rev J. O. Agún died at Ìpetu-Ìjèṣà 1964
93. Rev Canon (Doctor) S. A. Odùwálé arrived at St Paul's Anglican Church, Ìpetu-Ìjèṣà 1964
94. The Town Hall was built to the wall level 1964
95. Rev Samuel Babadáyisí Àjàyi was ordained a Deacon 1965
96. Professor Hezekiah Adédùnmólá Olúwásánmí was given a Civic Reception as a Vice Chancellor of Ife University by Ìpetu-Ìjèṣà Community (11/4/66) 1966
97. Rev Father Festus Ogunṣakin was ordained a Reverend Father 1966
98. Rev Canon (Doctor) S. A. Odùwálé left St Paul's Anglican Church, Ìpetu-Ìjèṣà on the ground of illness for his home town - Òkè-Igbó 1967
99. Rev M.I. Arówólò arrived at St Paul's Anglican Church, Ìpetu-Ìjèṣà 1968
100. Rev M. I. Arówólò was transferred from St Paul's Anglican, Church Ìpetu-Ìjèṣà 1970
101. Rev J. M. Olókunbóla arrived at St Paul's Anglican Church, Ìpetu-Ìjèṣà 1970
102. Rev. Father Lepers arrived R.C.M Church Ìpetu-Ìjèṣà 1970
103. Pipe Borne water of Ìpetu-Ìjèṣà was opened (6/5/70) 1970
104. The foundation stone of a Cottage Hospital that was never built was laid 1971
105. The Foundation of the New Post Office was laid 1971
106. Oba John Bódúnrinde Òke, Agunbíádé II died (5/1/72) 1972
107. Rev Father Lepers was honoured with the chieftaincy title of 'Atóbàtédè of Ìpetu-Ìjèṣà' 1972
108. The New Post Office was officially opened (8/1/72) 1972

109. Rev N.O. Asájú was ordained a Deacon 1972
110. Rev David Adewumi Oguntimilehin was ordained a Deacon 1973
111. The foundation stone of St Paul's Anglican ultra modern Church was laid (26/7/86) 1973
112. Ìpetu/Ìkeji Area Committee was launched (23/5/74) 1974
113. Archdeacon D. O. Òkunmúyidé arrived at St Paul's Anglican Church as the first Archdeacon of Ìpetu-Ìjèṣa Archdeaconry (30/5/74) 1974
114. Inaugural Service of Ilésà Anglican Diocese and the enthronement of Bishop J.A.I. Fálópé (2/11/74) 1974
115. Professor Hezekiah Adédùnmólá Olúwásànmí was given a Civic Reception after his retirement as Vice Chancellor of Ifè University (15/11/75) 1975
116. The Electricity of Ìpetu-Ìjèṣa was commissioned by Governor David Jémibèwón (22/9/75) 1975
117. Òba Adékúnlé Bádérìn Afínbíòkin III was installed 30/3/76 and was crowned (14/8/76) 1976
118. General Muritala Muhammed was killed (13/2/76) 1976
119. Mrs Edwina Marie Olúwásànmí died on 20/1/77 and buried (22/1/77) 1977
120. Magistrate Abíólá Ògungbàígbé died on 8/2/77 and was buried on (12/2/77) 1977
121. Chief S.M. Ogùnjulùgbé was honoured with the chieftaincy title of 'The Òunba of Ìpetu-Ìjèṣa' on (13/8/77) 1977
122. Òba Adékúnlé Bádérìn, Afínbíòkin III Apetu of Ìpetu-Ìjèṣa was appointed Justice of the Peace in Òyo State Notice No. 221 in the Gazette No. 31 Vol. 3 published at Ìbàdàn on 27/7/78 1978
123. Àrò-Odò High School was opened (11/10/78) 1978
124. First Bank of Nigeria, Ìpetu-Ìjèṣa Branch was opened (12/2/79) 1979
125. The Anglican Diocesan Synod was held at Ìpetu-Ìjèṣa (19th-22nd April) 1979
126. The Ìpetu-Ìjèṣa Club launched 'Club House Fund' (1/3/80) 1980
- 127 Chief Isaac Adéníyì Òni was installed The Baba Ègbé Ìjò of St Paul's Anglican Church 1980

128. Rev Hezekiah Fágáyimú Àkànbí died on 17/6/80 and buried on (2/8/80) 1980
129. Eléfòsàn Grammar School was opened (26/9/80) 1980
130. Chief Simeon Morákinyò Ogunjulùgbé was installed 'The Baalé of St Paul's Anglican Church', Ìpetu-Ìjèṣa on (13/12/80) 1980
131. Chief Lawrence Oládiméjì Akinbáyòdé — The Ejimò of Ìpetu-Ìjèṣa donated a Vicarage to St Paul's Church in the honour of his late father, Daddy Simeon Akinbáyòdé (25/12/80) 1980
132. The foundation of the New Palace storey building was laid on (26/12/80) 1980
133. Archdeacon D. O. Òkunmúyide retired as the first Archdeacon of St Paul's Anglican Church, Ìpetu-Ìjèṣa on 30/12/80 1980
134. Revd D. O. Aróṣò arrived on 9/3/81 and was made the Archdeacon of St Paul's Anglican Church Ìpetu-Ìjèṣa on 28/3/81 1981
135. Ìpetu-Ìjèṣa became the Headquarters of Obòkun South (2/3/81) 1981
136. Ansar-ud-Deen Grammar School was opened (September) 1982
137. Professor Hezekiah Adédùnmolá Olúwásànmí died on 15/8/83 and was buried on 25/8/83 1983
138. Archdeacon E.O. Ògunsèíjù became the Archdeacon of St Paul's Church, Ìpetu-Ìjèṣa (1/10/83) 1983
139. Oba Adékúnlé Bádérìn, Afínbíòkin III changed his title from Apetu of Ìpetu-Ìjèṣa to Ajàlayé of Ìpetu-Ìjèṣà. 1983
140. Afínbíòkin Market was officially opened (24/6/85) 1985
141. St John's Anglican Church Òkè-Ojà was opened 12/1/86 1986
142. Oba Owá Adékúnlé Arómolàrà'n's first official visit to Ìpetu-Ìjèṣa on 10/5/86 1986
143. Mr Paul Olúwáyemí Fátóyìnbo died on the 26/6/86 and was buried on 11/7/86 1986

144. St Paul's Anglican Church ultra modern building was officially opened on 25/7/86 1986
145. Chief Alex Akinyelé was installed 'The Jagunmólú of Ìpetu-Ìjèṣà' while Chief (Mrs) Yvonne Imogen Akinyelé was installed 'The Yèyemẹ̀ṣo of Ìpetu-Ìjèṣà' (14/8/86) 1986
146. The death and burial of Rt Rev Bishop John Adégbèhìn Ìbitáyò Fálòpé took place on 14/8/87 and 5/9/87, respectively 1987
147. Chief Christopher Olúwádáre Kòmòláfé died on the 30 December 1988 and was buried on the 4 February 1989 1989
148. Chief Simeon Morákinyo Ogunjulùgbé died on the 23 January 1989 and was buried on the 2 April 1989 1989
149. Mr Michael Bámidélé Ojo World Light-Heavy weight Wrestling Champion died in London on the 23 December 1989 and was buried at Ìpetu-Ìjèṣà on 26 January 1990
150. Oba Adékúnlé Bádérìn J. P. Afínbíòkin III The Àjàlayé of Ìpetu-Ìjèṣà became a member of the House of Chiefs of Òyò State of Nigeria 1990
151. Doctor Isaac Olúwólé Onàwumi was chosen a Commissioner for Health in Òyò State (First son of Ìpetu-Ìjèṣà to be so appointed) (21/5/90) 1990
152. The Òyò State Government Treasury Cash Office was opened at Ìpetu-Ìjèṣà on 20/6/90 1990
153. A civic reception was held in honour of Mr O. Olúòkun, the Treasurer on 30/6/90 1990
154. Archdeacon Emmanuel Olátúnbòsun Ògunṣẹ̀jù died on 21/8/90 and was buried on 29/9/90 1990
155. The ultra modern Ansar-ud- Deen Central Mosque the foundation of which was laid in 1976, was officially commissioned on (1/12/90) 1990
156. The Statue of Balógun Fákílède Àpotí erected by Mr Túnjí Olúwatáyò was officially opened (1/12/90) 1990

Chapter 21

MISCELLANEOUS INFORMATION ON ÌJÈṢÀLAND

The past <i>owás</i> of Ìlès.à			Started To Reign	Died
1.	Ọwá	Obòkun Ajíbogun	1150	1255
2.	“	” Oka-Okile	1260	1358
3.	“	” Obárábáralókun	1360	1459
4.	“	” Ọwári	1466	1520
5.	“	” Ọwánísé	1522	1526
6.	“	” Àtókúmòsà	1526	1546
7.	“	” Ọgè	1572	1587
8.	“	” Yèyeládégba (F)	1646	1652
9.	“	” Bíláyìarèrè	1588	1590
10.	“	” Yèyegunrogbo (F)	1652	1653
11.	“	” Bíládu I	1653	1681
12.	“	” Bíládu II		
13.	“	” Bíláró	1681	1690
14.	“	” Yèyewajì (F)	1691	1692
15.	“	” Yèyewáyéro (F)	1692	1693
16.	“	” Yèyewáyéro (F)	1698	1712
17.	“	” Bílágbayò	1713	1733
18.	“	” Yèyeori Àbèjoyè	1734	1749
19.	“	” Bílájagodo	1749	1771
20.	“	” Bílátutù	1772	1776
21.	“	” Bílása	1776	1788
22.	“	” Akesan	1789	1795
23.	“	” Bílájara	1796	1803
24.	“	” Ọdúnudún	1804	1814
25.	“	” Ọbára Bílájilá	1814	1832
26.	“	” Gbégbá Ajè	1832	1846
27.	“	” Ọfokútù	1846	1858
28.	“	” Apónlèsè	1858	1867
29.	“	” Alobe	1867	1868
30.	“	” Agúnlèjika I	1868	1869

31.	“	”	Ọwẹwẹniye	1869	1874
32.	“	”	Bẹpo	1875	1893
33.	“	”	Alówólódù	1894	1895
34.	“	”	Hastrup Ajímọko	1896	1901
35.	“	”	Atáyero	1902	1920
36.	“	”	Arómọláràn I	1920	1942
37.	“	”	Hastrup Ajímọko II	1942	1956
38.	“	”	Adélùpọ Ògúnmókàn Bíládù III	1957	1963
39.	“	”	Adéniran Agúnléjika II	1966	1981
40.	“	”	Adékúnlé Arómọláràn II	1982	

Ọwa Obòkun Ruling Houses

1. Bílágbayo Ruling Family
2. Bíládù Ruling Family
3. Bíláyiarèrè Ruling Family
4. Bẹpo Ruling Family

Ìlẹ̀sa Chieftaincies

- | | |
|------------------------------------|-------------------------------------|
| 1. <i>Hereditary Chieftaincies</i> | <i>Non-Hereditary Chieftaincies</i> |
| 1. Ọgboni | 1. Ọbaalá |
| 2. Rísawẹ | 2. Lẹjòkà |
| 3. Lórò | 3. Lẹjòfi |
| 4. Àrápatẹ | 4. Ọba Odò |
| 5. Ọdólé | 5. Lọkíràn |
| 6. Sàwẹ | 6. Ariṣe |
| 7. Lémodùn | |

A Few Other Historical Dates

1.	Ìjàyè war	1860
2.	The British took over Lagos	1861
3.	The war between Ìjèsà and Ìgbàjọ	1867
4.	Out- break of Ìbàdàn - Èkìtì war	1877
5.	Balógun Ògèdèngbe arrived at Kírìjì war	1880
6.	Èrìn joined Kírìjì war	1884
7.	Ìjẹ̀bú war	1892
8.	Captain Bower fired Ìjẹ̀bú Òde	1893
9.	Kírìjì war ended	1896
10.	Benin Expedition	1897
11.	Èbuté-métta-Ìbàdàn railway completed	1900
12.	Ìlèsà people questioned Akínlà for crown	1904
13.	Akínlà was deported to Òyọ for wearing crown	1904
14.	Ọba Ayeni Akínlà of Èrìn returned from Òyọ	1913
15.	Ọba Àlúà Oyínlọla was installed	1914
16.	First School was opened at Èrìn- Ìjèsà	1917
17.	Àdùbí war	1919
18.	Prince of Wales visited Nigeria	1925
19.	Ọba Arójoyè at Ìjẹ̀bu-Jẹ̀sà died	1929
20.	Ọba Amólésè at Ìjẹ̀bu-Jẹ̀sà installed	1929
21.	Inauguration of Ìmèsì Ilé Court	1934
22.	Ọba Gbàdàmọ̀sì was installed the Akínlà	1930
23.	Ọba Akingbùsì town hall was built	1934
24.	Ọba Ayeni Akínlà of Èrìn Ìjèsà died	1939
25.	Ọba Arójoyè II of Ìjẹ̀bu-Jẹ̀sà was installed	1947
26.	University College Ìbàdàn founded	1948
27.	Akínlà and Ọwá resolved crown dispute	1954
28.	Founding of Ìmèsì-Ilé High School	1954
29.	Foundation of Ìjẹ̀bu Ìjèsà School	1956
30.	Self Government for Western Nigeria	1957
31.	Second London Conference	1957
32.	Adélabú Riot in Ìbàdàn and District	1958
33.	Ọba Oyínlólá, the Àlúà of Èrìn died	1958
34.	Nigeria attained Independence	1960

Appendix I

LIST OF THE OBAS AT A GLANCE

1. Oba Olábidànrè Olúgbíyè.
2. Oba Adébolájo
3. Oba Òrìṣàbíyì/Olúbíyì Ajígbádéowóseré
4. Oba Òtutùbìṣùn Òkudùpoògùn I
5. Oba Adéjòbí Ògburùgbònléríodi
6. Oba Adémijùṭoni Òtutùbìṣùn II
7. Oba Òfàrá Atèyìnfáye
8. Oba Àjìṣolá Otútú - N'itè
9. Oba Alágbadu Òtulógbọ Awùsì
10. Oba Agúnbíádé Òduyèdolukurè I
11. Oba Àgbágbá
12. Oba Afínbíòkin I
13. Oba Òkìrikìṣì
14. Oba Omolúyijokùn Aríyelóye
15. Oba Oṣuntúyì Ogínní
16. Oba Afówówè Fáyèmiwo Afínbíòkin II
17. Oba Adéjugbàgbe Òni (Alélamóḷe).
18. Oba John Bódúnrinde Òkè Agúnbíádé II
19. Oba Adékúnlé Bádèrìn, Afínbíòkin III.

Appendix II

TELEGRAMS: SEC GOVT IBADAN

TELEPHONE: IBADAN 410041



OFFICE OF THE GOVERNOR IBADAN · OYO STATE OF NIGERIA

Your Ref. No.....

All communications should be
addressed to the Secretary to the
Government quoting

CB. 141/125/9/Vol.IV/924

Our Ref. No.....

Date ^{6th} October, 1983

His Highness Oba Adekunle
Baderin Afinbiokin III,
The Ajalaye of Ipetu-Ijesha,
P. O. Box 1,
Ipetu-Ijesha.


Kabiyesi,

Change of Title

I am directed to inform you that the Oyo State Government has approved that your traditional title should be changed from Apetu of Ipetu-Ijesha to Ajalaye of Ipetu-Ijesha.

I am to assure you that a legal notice reflecting the change of title will soon be published in the Government Gazette.

I am, Kabiyesi,
Your obedient servant,


(M. O. Ojo),
for Secretary to the Government.

Appendix III

ABOUT THE AUTHOR (As provided by his children)

Pa James Olatonade Ogunjulugbe was born on 1 January, 1915 to the family of Pa David Ogunjulugbe from Eḷeḷeḷe family and Madam Felicia Awodirepo Ogunjulugbe from Àpotí family in Ìpetu-Ìjèṣà.

Papa's parents were ardent christians and he was given christian education at home, church and school. He was baptized on 1 August, 1915 by Revd R. S. Oyebode at Saint Paul's Church, Ìpetu-Ìjèṣà and was confirmed on 17 March, 1940 at St Andrew's College Oyo by Bishop L.G. Vining. In his days, young men and women were seriously committed to go to church every Sunday for both morning and evening services plus the Sunday School. Any absence from singing practices which were held twice in the week would result in severe caning in the school the following morning.

He had his primary school education at St Paul's School, Ìpetu-Ìjèṣà although his father's illness made him to stop going to school in 1927 as it became extremely difficult for his father to maintain the home as well as finance Papa and his senior brother who was at that year admitted to St Andrew's College, Oyo. Papa had to stay out of school for some years to be able to do some odd jobs to bring money to ease their family's financial hardship.

Papa, however, resumed his primary school education in 1932 and passed the Lower Middle Two Examination at St Andrew's College Practising School Oyo in 1935. He taught as a pupil teacher for two years before gaining admission to St Andrew's College, Oyo in 1938 and passed out finally in December 1941.

Papa specialized in Infant Work and first worked at St Paul's School Ìpetu-Ìjèṣà in 1942.

Papa got married to Mama (then Miss Rebecca Ojuola Alawiye) on 6 January, 1944 and they were blessed with twins as their first born

- a male and a female. Mama became terribly ill and sadly enough, the male child who was Taiwo died during this terrifying ordeal. It was a sad experience for Papa and this experience aroused Papa's instinct of curiosity to go deep into the study of mystery of life. Papa's experience during the period that he lost his only sister in the year 1935 also made him to have a frightful view about life that despite one's innocence, the wicked can contravene the laws of nature and get rid of one physically. Papa believes that life is full of mysteries but believes that Jesus reigns supreme. The world is a battle field and only the fittest ever survive and the only thing necessary for the triumph over evil is for good men to do nothing.

Papa worked as a Class Teacher and Headmaster in various towns and villages in Nigeria. We are very proud as his children to reveal his teaching record in the old Western Region of Nigeria.

1. St Peter's Anglican School, Ikeji Arakeji - Class Teacher
1 February - 31 July 1936.
2. St James Anglican School, Erin Oke - Headmaster/Class Teacher
1 August - 31 December 1936
3. St Andrew's Practising School, Oyo - Class Teacher
1 January - 31 December 1937
4. St Andrew's College, Oyo - Normal Student
1 January 1938 - 31 December 1941
5. St Paul's Anglican School, Ìpetu-Ìjèṣà, Headmaster Infant
1 January 1942 - 31 January 1947
6. St Paul's Anglican School, Ayegbaju Ile-Ife - Headmaster/
Class Teacher
1 February 1948 - 31 January 1953
7. All Saint's Anglican School, Onipe/Ibadan - Headmaster/
Class Teacher
1 February 1953 - 31 December 1953
8. St David's Anglican School, Ogbomoso - Headmaster
1 January 1954 - 31 March 1956

9. Local Authority Modern School, Ìpetu-Ìjèṣa - Headmaster/Class Teacher
1 April 1956 - 31 December 1957
10. Ansar-ud-Deen School, Ìpetu-Ìjèṣa - Headmaster/Class Teacher
1958 - 31 March 1963
11. St Mary's Anglican School, Ìpetu-Ìjèṣa - Class Teacher/Headmaster
1 April 1963 - 31 December 1971
12. St Mary's Anglican School, Ìpetu-Ìjèṣa - Contract Class Teacher
1 May 1972 - 31 April 1973
13. Ansar-ud-Deen School Ìpetu-Ìjèṣa - Contract Class Teacher
1 September 1974 - 1984.

Papa never failed to perform his civic duties as a lover of his people and home town. He played remarkable roles as a Chairman at St Paul's Church Ìpetu-Ìjèṣa in his early days. Some of Papa's church and civic activities involved the following:-

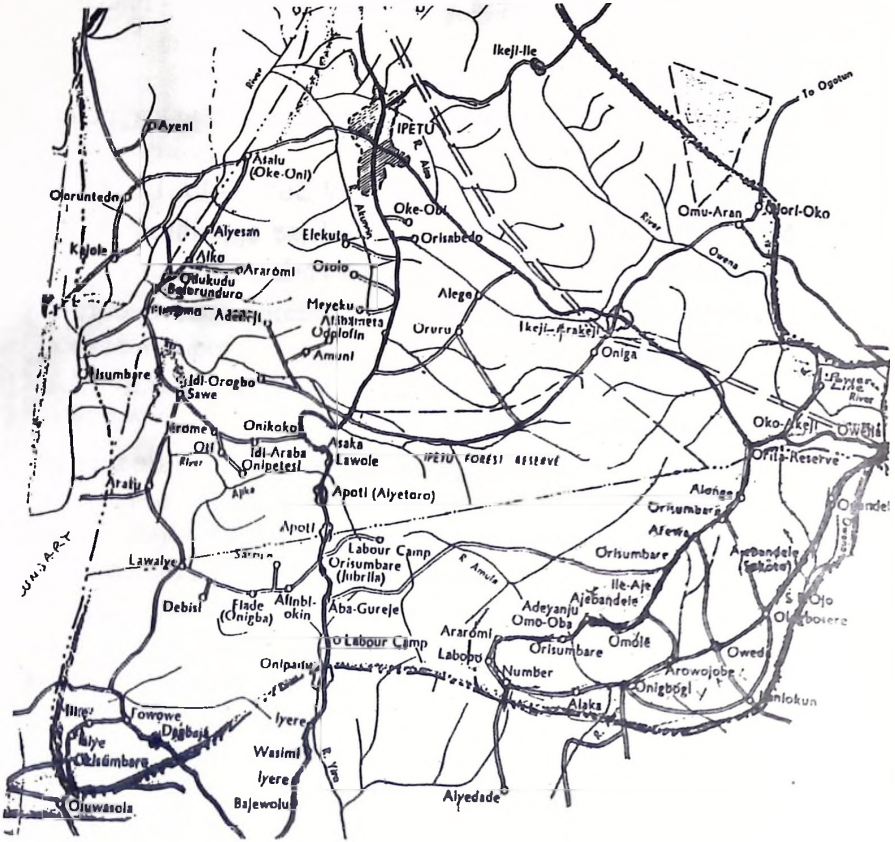
1. Member of Lagos Diocesan Synod 1943 - 1947
2. Member of Ìpetu-Ìjèṣa Grammar School Board 1957 - 1980
3. Member of Ibadan Anglican Diocesan Synod and Education Council 1960 - 1972
4. President of Y.M.C.A. of Nigeria, Ìpetu-Ìjèṣa Branch, January 1960 - December 1964
5. Member and Auditor, Ìlèsà Archdeaconry 1962 - 1972
6. Chairman of Community Hall Committee - Communal Effort 1964 - 1966
7. Chairman of Development Council, Ìpetu-Ìjèṣa 1964 - 1976; 1980 -
8. Chairman of Ajika Forest Commission of Enquiry - Ìpetu-Ìjèṣa Faction, 1968
9. Member of George Burton Memorial Grammar School Board Ìlèsà 1970

10. Chairman of Post Office Building Committee - Communal Labour 1971 - 1972
11. Member of Management Committee, Ìjèṣà North, District Council 1975
12. Member of Ìlèṣà Diocesan Synod and Member of Diocesan Standing and Finance Committee 1975 - 1978
13. Vice Chairman Ìpetu-Ìjèṣa Development Council - Ibadan 1976
14. Treasurer - March 1977 to date
15. Chairman, Local Authority Modern School Management Committee - January 1978 - 1980.
16. Member of Elefosan Grammar School Board - 1981
17. Member of Ìlèṣà Diocesan Synod 1981 (re-appointed)
18. Regular member of St Paul's Church Parish Council
19. Chairman of St Paul's New Church Building Committee from 26 April 1983 -
20. Member of Board of Governors (Treasurer) Ìpetu- Ìjèṣa Grammar School - 1984.

Papa's main hobbies are Farming and Reading. He made sure he involved all his children in the development of his farm in our early days - that there was hardly a day we would not go to work on the farm during holiday in our secondary school days. Papa was so tough that he would beat us with *koboko* if we dared showed annoyance or sign of unwillingness to assist on the farm then. Today, Papa's plantation covers about fifteen acres of land with plenty of Cocoa, Kolanuts, Plantations, Bananas, Mangoes, Guavas, Tangerines, Pine-apples, Yams Maize, Cassava, Pepper, Okro, Vegetable and Oranges now yielding fruits.

Appendix IV

IPETU FOREST RESERVE



Appendix V

LOCATION OF IPETU-IJESAI/KEJI FOREST RESERVE

TELEGRAM

OFFICE OF THE MILITARY GOVERNOR



POLITICAL AND SECURITY DEPARTMENT
OFFICE OF THE DIRECTOR-GENERAL
IBADAN · OYO STATE OF NIGERIA

Your Ref. No.....
All communications should be
addressed to the Secretary to the Military
Government quoting
Our Ref. No...SP/S.71/28/Vol.1/189.

3rd May 1991.

The Chairman,
Oriade Local Government,
Ijebu-Jesa

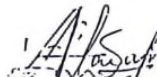
Oriade Local
Ijebu-Jesa
08 MAR 1991

RECEIVE

Location of Ipetu-Ijesa /Ikeji Forest Reserve

With reference to the enquiry which your goodself addressed to the Military Governor of Oyo State, Col. A.K. Adisa on 19th March, 1991 when the Military Governor was on a visit to Ijeda to commission the Ijeda Branch of the Peoples Bank, I am hereby to re-affirm that Ikeji/Ipetu Forest Reserve belongs to Oriade Local Government and that that Local Government is entitled to royalties on the Reserve. This re-affirmation is in line with the provisions of Native Authority Forest Reserve (Ikeji/Ipetu Forest Reserve) Order No.16 Vol.18 of 18th April, 1931. The boundaries of the Forest Reserve in question were described in the Western Region Legal Notice, No.29 of 1954 and published in Supplement to Western Region Gazette No.29 Vol.3 of 22nd July, 1954.

2. Please acknowledge the receipt of this letter.


(S. O. Oladapo),
Director - General
Security

INDEX

- A**
- Adedipe, C.O. (Mrs), 148-9
 Adeoye, Solomon, 133-4
 Adetiloye, David, 73, 130-3
 Ado war, *see* wars
 Afero/Alawun war, *see* wars
 Afinbiokin I, (Apetu), 15,
 Afinbiokin II, (Apetu), 16-17
 Afinbiokin III, (Apetu), 19-26
 appointment as JP, 24
 appointment as Oba, 20
 birth, 20
 Council of Chiefs membership, 25
 coronation, 20
 title, change of, 24-5, 188
 Afowowe (Apetu), 33
 Agbagba (Apetu), 15
 Agbowuso, Aladeyile, 127-8
 Agidanyin festival, 58
 Agunbiade II, (Apetu), 18
 Ajale festival, 45-6
 Ajana family, settlement of, 107
 Ajayi, Olufemi, 154-5
 Ajibola, Olufemi 154-5
 Ajibola, F.O. (Mrs), 149-151
 Ajigbadeowosere (Apetu), 10-11
 Ajika Forest, 3
 Ajimotokin, Isaac K., 166-7
 Akanbi, Revd H.F., vii, ix, 125, 135-9
 Akanbi-Ekun, 123-5
 Alege, Alhaji Faniyu, 77
 Alelamole (Apetu), 17, 33, 73
 Anglican ministries, 73
 Apare family, settlement of, 100
 Apata, Orisakilede, 126-7
 Apetu, 2, 3
 Apetu's cabinet, 81
 Agba Ilu, 81
 Elegbe Kinni, 81, 117
 Elegbe Keji, 81, 117
 Elegbe Keta, 81, 118
 Ebi Ita, 81, 119
 Emese, 81
 Iwoles, 81, 119
 Apoti, Balogun Fakilede, ix, 16, 33,
 122-3, 124, 127
 Apoti family, settlement of 97-8
 Arapon, 85-6
 Aniyeloye (Apetu), 16, 33
- Aro Festival, 50**
 Asaolu, V. (Miss), viii
 Ashaju, Jacobs O., 161-3
 Asunrinde, 1
 Atakumosa, festival, 40-1
 Ateyinfaye (Apetu), 13
 Awejoye festival, 37-8
 Aworele festival, 52
 Awujale, 1
 Ayotunde, S.F., 129
- B**
- Babalola, Bolande (Mrs), 157-9
 Bamidele, Michael, 151-3
 Bewaji, Isaac O., 157
- C**
- Chiefs, duties of, 82
 Chieftaincy titles, 3
 Christianity, beginning of, 66
 converts, 66, 67, 69
 spread of, 68
 Churches, 75
 Council of Chiefs,
 duties of, 82
 meeting of, 83
- E**
- Ebi ita, *see* Apetu's cabinet
 education, beginning of formal, 69
 education facilities, 5-9
 Egunrin, 1,2
 Eisile festival, 59-60
 Ejemu family, settlement of, 101-102
 Ekiti Parapo war, *see* wars
 Eku people (Ekus) 1, 2
 Elebedo family, settlement of, 98
 Elegbe Keji *see* Apetu's cabinet
 Elegbe Keta, *see* Apetu's cabinet
 Elekute family, settlement of, 102-103
 Emeses, appointment and duties, 35
 Epe, 1
 Escnowe, 1

F
Fajemiyo Akinieye, x, 23, 169
female chiefs, 119-120
funeral ceremonies,
 general, 91-3
 hanged person, 89
 hunter, 90-1

G
Gbogun, 3

H
headmasters of St. Paul's 70
healthcare facilities, 5-9

I
Idaro, 125-6
Idanre, 3 *also* Orotá
Igbajo family, settlement of, 98-100
Igbo Alawun war, *see* wars
Ija, 1
Ijamo Forest, 1
Ijere war, *see* Igbo Alawun war
Ikeji, settlement of, 96
Ilesa, historical relationship, 109-111
 strained relationship, causes of, 12,
 110-11

Ile-Oluji, 1
Ipetu Aro-Odo, vii, viii,
Ipetu-Ijesa Development Council, 22
Ipetu Improvement Union, viii, 17 19,
22

Isile, 83-4
Islam, 76-8
 beginning of, 76
 growth of, 76-8
 holy pilgrimage, 78
 Imams, 76

Iyena festival, 47

K
Kazeem, Alhaji Yusuf, 76
Kiriji war, *see* Ekiti Parapo war
Komolafe, Olu, vi

L
Lepers, Revd Fr, 71, 72
Loogun Obodo, 125

M
Mariage custom, 86-8
migration, purposes of, ix
music, indigenous, 171-2

O
Oba, selection of, 4, 27
Oba Ado, 1, 3
Oba-Odo family, settlement of, 108
Obakin, Oladimeji x, 170
Obanifon festival, 39-40
Oboko festival, 46
Obokun festival, 41-3
Obuntun, 85-6
Odole family, settlement of, 100-101
Oduduwa, descendants of, 1
Ogunwo-Ogbolu, 1, 2, 3
Oduyedolukure I (Apetu), 14-15
Ogburugbonleriodi (Apetu), 11-12
 markets, 12
Oginni (Apetu), 16, 33
Ogun, 1
Ogun Aro, festival, 57-8
Ogun Eko festival, 56-7
Ogun Ereja festival, 54-5
Ogun Igando festival, 55
Ogun Odole festival, 55-6
Ogungbaigbe, Abiola, 134-5
Ogunjulugbe, S.M., 139-141
Ogunsakin, S.O., 155-7
Ogunseiju, E.O., 147-8
Ojoko family, settlement of, 105-107
Ojogbon, 83
Oke-Owa, settlement of, 97
Okirikisi (Apetu), 15, 33
Okun festival, 58-9
Okunmuyide, D.O. (Ven.), 73, 74
Okuro, vi
 festival, 38-9
Olabidanre (Apetu), 1, 2, 10, 109
 death of, 3
 first migration, 2
 second migration, 3
 third migration, 3
Oladimeji, Olatunji, 159-161
Olofin, 1, 2
Olookun festival, 45
Olowoniyi, Imam Lawal, 76
Oluwasanmi, H.A., 22, 141-6
Oluwatayo, Tunji, 164-6
Onawumi, Oladele A., 163-4
Oni, J.O., viii
Opa festival, 53
Ore festival, 48
Origination of Ipetu, 2
Orisa Edinmo festival, 42
Orisaladimu festival, 44
Orisa Ologotun festival, 44

Orisa Oniyinta festival, 43
Orisa-Semo festival, 42
Orota, 3 *also* Idanre
Oshobu, K.O., 153-4
Osigbaakun (Apetu), 10
Osipateakun, Adebolajo (Apetu), 3
Osolo family, settlement of, 105
Osun-Odo festival, 51
Osun-Oke festival, 49-50
Ota-Ipete, 1, 2, 3
Ota Ipinnu, 3
Otoporo festival, 60-2
Otulogbo-Awusi (Apetu), 14
Otulubiosun II (Apetu), 12-13
 Ado wars, 12
 Invitation to Ilesha, 12
 visit to Ado (Benin), 12-12
Owtunite, Apetu, 14
Owari festival, 63
Oyerinde, C.O. (Mrs), 167-9

P

primary schools, 70-1

R

regent, appointment of, 34, 35

S

Sajowa family, settlement of, 104-105
Sango festival, 64
secondary schools, 71
Social and religious interaction, 79-80
St. Paul's Church Workers, 73

T

Twins, naming of, 94-5

V

Villages, 5-9

W

Wars,

Ado, 12, 112, 122
Afero, 33, 112-13
Akiti Parapo *also* Kiriji, 114-15,
122
Igbo Alawun/Ijere, 113-14



This is the story of the people known and addressed as Ipetu-Ijesas: their exodus from Ile-Ife, their various past settlements, their obas, leaders and prominent citizens. It is the first comprehensive account on the Ipetu-Ijesas which traces the advent of western education, Christianity and the Islamic religion into the community.

Written by a septuagenarian in the person of Pa J.O. Ogunjulugbe, it is a timely record which is invaluable to the present and succeeding generations.

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