

IFE-OLUKOTUN HERITAGE

SECOND EDITION (REVISED AND UPDATED)



BY CHIEF JOEL IDOWU IPINYEMI
(THE OLU ERE OF IFE-OLUKOTUN)

IFE-OLUKOTUN HERITAGE

**Second Edition
(Revised and Updated)**

by

**Chief Joel Idowu Ipinoyemi
(The Olu Ere of Ife-Olukotun)**

IFE-OLUKOTUN HERITAGE

Copyright © 2013

Reprint 2021

by Joel Idowu Ipinoyemi

ISBN: 978-978-50640-2-3

Published by:

Indemac Printmedia

15, Police Road,

Ilorin, Kwara State, Nigeria

All rights reserved under international Copyright. This book, its cover design, contents may not be used or reproduced in any manner without permission from the author.



**HIS ROYAL HIGHNESS
ALHAJI SHUAIB AYEGBAJEJE MOHAMMED, ASEJA II
2003 Till date**



**HRH OBA ALHAJI ABDUSALAMI AJIBOLA
ASEJOGBA II. THE OLUKOTUN OF IFE-OLUKOTUN
(1981-1997)**



HRH USMANATOBATELE II
1946 - 1980

DEDICATION

This book is dedicated to the glory of God and to the memory of my late parents, Pa James Ipinyemi and Madam Lydia Awoyomi Ipinyemi and also to the unity and progress of Ife-Olukotun.

ACKNOWLEDGMENT

I give glory to God for making the publication of this book possible after thirty five years that the idea of writing the book was conceived.

My special thanks and appreciation go to Chief Isa Alimi Obafemi, the Owa of Ere who, like his grandfather, late Pa Osagbemi, has become one of the official costodians of the main historical events and traditions of Ife-Olukotun.

I also want to thank Chief Stanley O. Ibrahim, the Obalero of Ilero, Ife-Olukotun, who went onbehalve of the author to the National Achives in Kaduna in 1982, to extract relevant information about Ife-Olukotun that was documented by the Colonial Administration between 1897 and 1960.

My profound gratitude goes to Alhaji Isiaq Ajibola, Deacon John Tehinse and Dr Kehinde Mohammed for showing very keen interest in this project and for their encouragement and inestimable support both morally and financially.

My special thanks to Mr. Anthony A. Laleye a.k.a Ucle Tony, for his great interest in this work, and for the immeasurable assistance, encouragement and support I received from him, and also for editing the book and for the review and general coordination of the publication

Here I want to thank very sincerely Mr. Akobi who facilitated the meeting with the Ooni's Place Chiefs. He took us to some special and important places in Ile-Ife, which are relevant to this work. He also took us to Ogbooru Olodo and Ogboru Adejokun Royal Family Houses, and he provided the link with our contacts at Obafemi Awolowo University, Ile-Ife.

Next on the list is my son-inlaw, Pastor Adedayo Hazeez, who introduced his friend, Mr. Akobi to us. He gave us a ride in his vehicle during our visits to Ile-Ife. Pastor Hazeez and his friend, Mr. Akobi are wonderful people.

My special thanks also go to Dr. A.O Adesoji, Head of Department

of History, Obafemi Awolowo University, Ile-Ife and Mr. B.A Ogunfolakan, a Senior Research Fellow, in the Natural History Museum, also of Obafemi Awolowo University. They were always happy to attend to us on every occasion of our visit to them in their offices. I thank them for providing useful information, and also for their invaluable pieces of advice.

I also want to thank Iya Shehu who started the typesetting of the manuscript.

I owe a debt of gratitude to Mr Gabriel A. Ibiteye who was kind enough to write the foreword to this book and to Professor Femi Sunmonu of Ahmadu Bollo University, Zaria, for writing the preface to the book.

And finally my very special thanks to every member of my family, who gave me necessary moral support and encouragement, especially to my beloved wife, Lady Alake Awawu Ipinyemi, who has proved to be a helpmeet indeed, and particularly to my only daughter Mrs Ibidunni Abodunrin Hazeez, who helped to complete the typesetting of the manuscript.

God bless you all.

Chief J. I. Ipinyemi.

June 2013.

PREFACE TO THE SECOND EDITION

In my opening speech at the launching of the first edition of this book in April, 2014, I quoted Elbert Hubbard who once said "To avoid being criticized, do nothing, say nothing". I went further to say that I had done something and therefore would be waiting for constructive criticisms, comments, and suggestions that would be a guide in the subsequent editions of the book.

Expectedly, there was a flood of criticisms, complaints and comments received which were mainly on chieftaincy matters and oral tradition; thereby confirming the reasons for the initial research into the history of Ife-Olukotun.

The traditional system of having official custodians who are supposed to be the repository of the customs and traditions of Ife-Olukotun has almost disappeared resulting in a situation whereby important and relevant information are almost lost in memory. Hence the many conflicting stories and claims from different quarters and individuals.

For this reason, further explanations and additions are made in chapter seven for a fuller understanding of the age-long system of traditional administrative structure in Ife-Olukotun.

Therefore, I would implore every citizen of Ife-Olukotun to patiently and thoroughly read and digest the contents of the relevant sections of the book without sentiment. It is by a stroke of luck that we were able to extract some important and useful information from the immediate past generation before it was too late, which with the known occurrences that we have witnessed have proved that the facts that are laid bare are nothing but the truth.

The issue of the jurisdiction of the Ighareje peers as stated in the first edition has been expunged to avoid unnecessary friction, but the truth still remains that they are chiefs of the highest rank in the community. Further research has also revealed that Obaro in Ona is not an Oriotita chief but Ereba, and this has therefore been amended accordingly. However, it is obvious that these amendments have not in anyway affected the integrity of the book as a whole.

Chief J. I. Ipinyemi.
August 2021.

FOREWORD

To First Edition

“Ife-Olukotun Heritage” by Chief Joel Idowu Ipinyemi is a veritable documentation of Ife-Olukotun. It is a book that is painstakingly written over a period of years devoid of mundane consideration. Quite interestingly, he is a scientist and builder, thus he is adept in the rudiments of his profession. This eminently prepared him for the writing of the book.

He made empiricism his watchword. This entails interviewing people from far and near and evaluating the information so gathered before committing them to writing.

This book is a paradigm shift from earlier attempts at documenting the history of the town. This is because the author adopts oral tradition and written sources of history to dwell on topical issues of interest.

The genealogy of the town is carefully articulated. Historians are generally agreed that Ile-Ife is the cradle of the Yoruba race. The author traced the lineage of Ife-Olukotun to that ancient town, and credence is given to the source which stated that Ife-Olukotun migrated from Ile-Ife. The similarity in the traditional drum called Osirigi in Ile-Ife and Okiriji in Ife-Olukotun is a striking example. While the incumbent Ooni is said to have come from Ogbooru ruling family, there is Ogbo component where the present Olukotun of Ife hails from.

The author also extensively narrated the chequered history of the grading of the stool of Olukotun of Ife-Olukotun. The stool was graded Third Class in 1918 along with the Obaro of Kabba, Olujumu of Ijumu and Olubunu of Bunu. While the aforementioned stools are now First Class, the stool of Olukotun is still Second Class. This is a setback indeed.

In the literature of social sciences, the correlation between religion and western education is an established fact. This is laid bare in this book. Islam pre-dates Christianity in Ife-Olukotun. This is a

result of the Nupe conquest which converted the people to Islam. In the whole of Yagba East Local Government Area, only one town has preponderance of Islam like Ife-Olukotun.

The culture of the people is extensively discussed, starting from naming, marriage, to burial ceremonies. The book can be described as a compendium of the life of the people.

In conclusion, the author wrote about some prominent citizens of the town. As stated by the author, many did not respond to his request for their resume. This is not good enough.

“Ife-Olukotun Heritage” is a very resourceful and readable book. I therefore recommend it to all the citizens of Ife-Olukotun, scholars, students of History and of Social Sciences, and the public.

Gabriel A. Ibiteye
A Retired Permanent Secretary
June 2013.

PREFACE

To First Edition

“Ife-Olukotun Heritage” ought to have come out of the press a long time before now, considering the unique position of Ife-Olukotun in Okunland in particular and the whole Yoruba race in general. The product that has finally come out is certainly worth waiting for.

I consider it a rare privilege and honour to be asked by the author, Sir J. I. Ipinyemi to write the preface of this well-researched, well-written, well-packaged and comprehensive treatise on my home town, Ife-Olukotun.

The overriding need for such a book you are holding in your hands led to a few previous attempts with varying levels of impact and success.

The present text has been written with the required depth and breath. The author Sir J. I. Ipinyemi has put into this book a lot of his painstaking personality, professional training and wealth of experience as a civil engineer and builder, hence the amount of 'leg-work', depth of research and level of scholarship is impressive and commendable.

The book has been written in concise simple and 'reader-friendly' language and format.

The fifteen chapters comprehensively cover the following important aspects of our home town: Introduction, Geographical location, Origin, Settlements, Historical and Cultural Linkages, Structure, Government, Ife-Olukotun Stool, Religion, Education, Economy, Amenities, Culture, Ife-Olukotun Descendants Union, and Some Prominent Citizens of Ife-Olukotun.

It is the hope of the author of this book and all indigenes of Ife-Olukotun, that as you read the book, you will gain a new insight into our very beautiful and historic city.

*Professor Femi Sunmonu,
Faculty of Science,
Ahmadu Bello University, Zaria.
June 2013.*

TABLE OF CONTENT

Dedication.....	vi
Acknowledgment.....	vii
Preface to the Second Edition.....	ix
Foreword to First Edition.....	xi
Preface to First Edition.....	xiii

CHAPTERS

One	Introduction.....	1
Two	Geographical Location.....	2
Three	Origin.....	3
Four	Settlement.....	4
Five	Historical and Cultural Linkages.....	7
Six	Structure.....	10
Seven	Government.....	14
Eight	Official Recognition of the Olukotun Stool.....	26
Nine	Religion.....	35
Ten	Western Education.....	45
Eleven	Economic Activities.....	62
Twelve	Social Amenities.....	66
Thirteen	Culture.....	79
Fourteen	Ife-Olukotun Descendants Union (I.O.D.U).....	91
Fifteen.	Some Prominent Citizens of Ife- Olukotun.....	94

CHAPTER ONE



INTRODUCTION

The documentation of the history of Ife-Olukotun is long overdue. There is no doubt that oral tradition will become skewed along the line if left undocumented for too long.

The idea of writing this book began in 1978 when the Ilorin Branch of Ife-Olukotun Descendants' Union commissioned the Late Chief S. Ola Alimi and Chief J. I. Ipinyemi to research into the history of Ife-Olukotun and to document such findings for future guidance. This was a result of conflicting stories among members especially on chieftaincy matters and generally on oral tradition. For a long period after the early 1980s, there was not much zeal to carry on with the research. However, I was encouraged to resume work on the book in 2005 after I had read some inaccurate information about Ife-Olukotun in the book titled "A History of the Yagba People" by E.B Iyekolo.

It is not an easy task to elicit facts from people. It demands a long patience and diligence to ascertain facts devoid of sentiment and partisanship, hence the long delay in publishing this book. Even now there are still some areas to be uncovered. It is not helpful to the course of history to guess or place assumptions on such issues. They are better left as subjects of further research in future.

However, all that have been written in this book were based on verifiable facts and established oral history rather than fabrications to suit dreams.

The true heritage of Ife-Olukotun must be preserved.

CHAPTER TWO



GEOGRAPHICAL LOCATION

Ife-Olukotun, formerly known as Ife-Iyagba or Ife Yagba, is the headquarters of South East Yagba District in Yagba East Local Government Area of Kogi State. It is located at kilometer 94 north of Owo on the Federal Highway TRF 215 which runs from Owo in Ondo state through Ikare -Arigidi – Omuwo – Ife Olukotun – Ponyan – Jege – Egbe and to Pategi in Kwara State.

It is about 120 kilometers from Lokoja, the capital of Kogi State, and about 230 kilometres from Ilorin, if it is approached through Mopa – Ilae – Ife Olukotun State Road. It lies within Latitudes 7°N and 8°N from the Equator and Longitudes 5°E and 6°E from Greenwich Meridian.

Many kilometers of entrancing scenery lead to the beautiful town of Ife- Olukotun. Most of the time, it is hot, and the roads are bordered by dense vegetation. In every direction, one will see sprawling, dense forests and admirable greenery. A beautiful country of rolling hills surrounds the town. The hills were used as covers during the inter-tribal and Nupe wars. There are fertile valleys and streams which keep the landscape green most of the year.

CHAPTER THREE

ORIGIN

In the writing of the history of African peoples, the most reliable sources are internal ones. External written sources are at best supplementary to internally available information. Oral history has it that the ancestors of the people of Ife- Olukotun, led by Olofin Ogbolu, the first Ajalorun of Ife Iyagba migrated from Ile-Ife because of a chieftaincy dispute.

This oral history correlates a story in the Sunday Concord Newspaper of 7th May, 1989 captioned "Ile-Ife, Ijebu-Ife and Ife-Olukotun: A tale of three towns with one ancestor". Part of the story states as follows: *"The story of Ife-Olukotun is the story of one man called Ajalorun, who like the founder of Ijebu-Ife, migrated from Ile-Ife to settle in Ife-Olukotun, following chieftaincy feud between him and his brother, and had to be asked by the oracle to leave Ile-Ife"*

Credence is further given to this oral tradition by the account in Harold Courtlander's Tales of Yoruba Gods and Heroes (1973), also cited by E.B. Iyekolo in his book titled. A History of the Yagba people (2000), part of which reads: *"An account of Iyagba's Origin says that in ancient days, a certain regional Chief (whose name is not remembered) had a dispute with his Oba and was forced to exile. He reached the Niger and settled there with his family. After he died, his wife made her living by selling cooked food for those who travelled up and down the river. She came to be known, not by her name, but as Iyaagba, the old woman, and the site itself was referred to as Iyagba"*.

However, another account by E.B. Iyekolo (ibid) states that the migration was due to overpopulation and lack of farming ground.

CHAPTER FOUR



SETTLEMENT

Awoyo is said to be the original Yagba settlement. According to P.T. Davies (Kabba Divisional Officer 1957) in Notes on Kabba Division (1959), *“The original Yagba settlement is said to have been at Awoyo, situated between Ife and Ejuku. Due to argument over the water supply, the people split up and formed the villages of Ife, Ejuku, Ilai and Isawo.”*

Moreover, archeological remains dug up at Agbala, which is the same area as Awoyo, by late Professor H.A. Obayemi a.k.a Alapande (gatherer of potsherd) and carbon-dated revealed that the place must have been settled as long ago as 1150 A.D. It is therefore reasonable to infer that Ife- Olukotun has been in existence since 1150 A.D.

As stated earlier, the name “Iyagba” is said to have been derived from one” Iya Agba” (a grand old mother) who was said to have been a roadside food seller. Some people claim that the old woman referred to in the story was also known as IYEWoyo, (the old woman at Awoyo). This “Iyewoyo” is said to have been the common ancestral mother of Isawo, Ife-Olukotun and Ejuku in that order of seniority. Thus, Isawo, Ife Olukotun and Ejuku are brothers, not in the general term in Yoruba that may be applied to relatives, far or near, but of the same biological mother. Of these three sons of Ajalorun, i.e. the ancestor of Isawo, Ife-Olukotun and Ejuku, Ife-Olukotun was said to have been closest to Ajalorun and his wife Iyewoyo (their mother). Isawo took to the occupation of herbalist (Ise Awo) from where the name “Isawo” might have emerged, and the youngest, Ejuku, took to farming as his own occupation.

Isawo opted to move out of Agbala to settle at a place where there were plenty of herbal leaves. Ejuku also opted to move out and settle at a place which was a fertile farmland evidenced by the abundant presence of a leguminous plant called “Ijokun” from where

Ejuku probably derived its name. The third son, being so caring, stayed behind at Awoyo, to take care of their mother who had become very old. Thus, Ife Olukotun was left to inherit, not only the crown of Ajalorun and the occupation trade of Iyewoyo, which is the making and selling of a kind of leavened guineacorn porridge called "Ori", (the food for which Ife-Olukotun is very famous among Yagba communities), but also act as the guardian of the remains of their common ancestral parents.

Yet another version of oral tradition says that the name "Iyagba" was in fact derived from the singular act of Ajalorun tearing through the city fence of Ile-Ife (Iya Ogba) and migrated to Agbala to settle, hence Iyagba from Iya Ogba. It should be noted that such action is not likely to occur without a dispute.

In an interview at Isawo, which is commonly known as Isao, with late Chief Omomeji Kehinde Emmanuel a.k.a Babakure and Mr Gabriel Komolafe, an educationist, on 19th March 2008, they claimed that by oral history Ilae was a relation of Olofin Ogbolu and that he migrated with the Olofin from Ile Ife and that Ilae later decided to have his own settlement being a hunter. They also confirmed that Isawo, Ife-Olukotun and Ejuku were brothers of a common ancestral mother and that the official title of the Oba of Isawo is Ajalorun.

His Royal Highness, Oba Samuel Adetiba, the Elejuku of Ejuku confirmed that Isawo, Ife-Olukotun and Ejuku are brothers, Isawo being the edest, and Ejuku the youngest. He also claimed that the remains of Iyaagba, their ancestral mother, was exhumed from Awoyo and reinterred at Ogbaogun (war camp) in Ejuku, and that the grave is still being preserved.

But His Royal Highness Oba Samuel Abayomi Ibilaiye, Adetula II of Ilae, and Chief R.B.Ajiboye the Obaholo of Ilae, said that Ilae migrated in a different group led by Princess Adetula from Ile-Ife. They also claimed that her younger brother founded the Ijumuland while her drummer later settled in Alu and her messenger at Ogbe. They also confirmed the sibblingship of Isawo, Ife, and Ejuku.

However, another tradition also has it that an argument later ensued on who first arrived from Ile-Ife to settle in the area between Ife-Olukotun and Ilae, and that Ilae was conceded the first arrival on the ground that Ife went to Ilae to fetch fire having seen the smoke

from the fire made by Ilae who had arrived there three days earlier.

Whichever version is correct, two facts emerge from them. The first is that Ilae, Isawo, Ife-Olukotun, and Ejuku were the first to settle anywhere in Yagbaland. The second is that this original group of Yagba people migrated from Ile-Ife at about 1150A.D



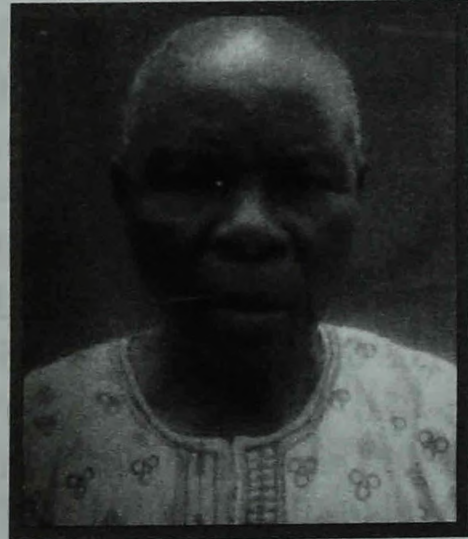
His Royal Highness
Oba Samuel Adetiba,
The Elejuku of Ejuku



His Royal Highness
Oba Samuel Abayomi
Ibilaiye Adetula II of Ilae



Chief R. B. Ajiboye
The Obaholo of Ilae



Chief Gabriel Komolafe of Isao

CHAPTER FIVE



HISTORICAL AND CULTURAL LINKAGES

It is significant to note that most of the towns named with "Ife", that is towns whose names take "Ife" as a prefix or suffix, were so-named purposely to indicate historical and cultural links among them on the one hand, and between them and Ile-Ife (the cradle of Yorubaland) on the other. Such towns include Ife-Olukotun, Ijebu-Ife, Ife-Wara, Ife-Odan, Ifetedo etc. But the link between Ife-Olukotun and Ijebu-Ife transcends this common name. There is a strong belief that both towns have a common ancestor who is Olofin Ogbolu Ajalorun. Ijebu-Ife is said to have migrated from Ife-Iyagba, according to E.A. Alademomi Kenyo in *Agbonniregun* (1968), published by the Yoruba Historical Research Co. The account states that the first Ajalorun was Olofin Ogbolu Ajalorun who migrated from Ile-Ife and his first place of settlement is known as Ife Iyagba till tomorrow. On the advice of the Ifa Oracle, Oba Olofin Ogbolu left Ife Iyagba and settled in several places before he finally settled at the present place known as Ijebu-Ife. (*Ajalorun kini ni anpe ni Olofin Ogbolu Ajalorun. Lehin ijadelo re kuro ni Ile Ife, o lo te ilu re kini ti a mo gege bi Ife Iyagba ti o fi di ola. Nipa imoran Ifa, Oba Olofin Ogbolu fi ibe sile ni ikehin. Otun do si ibi pupo ki o to wa te ibujoko re isinsin yi ti a mo gege bi Ijebu-Ife.*)

It is worthy of note that "Ajalorun" used to be the official title of the Oba of Ife-Olukotun while that of Ijebu-Ife is also "Ajalorun", even till today.

This fact was affirmed by Chief Abiodun Bamgbose of Ijebu-Ife in an article titled "Ajalorun Marks Silver Jubilee" in the Daily Sketch newspaper of Saturday November 8, 1986. He stated inter alia that "*the official title of the Oba of Ife-Olukotun is Ajalorun while that of Ijebu-Ife is also Ajalorun*". He also remarked that Ijebu-Ife was founded in 1450AD.

Furthermore, "Ajalorun" is an appellation to the deity of Oluorogbo in Ile-Ife.

Another cultural linkage is the traditional drumming of the Osirigi in Ile-Ife and Okiriji in Ife-Olukotun. There is a striking similarity in these names, their accents and their functions. The prominent traditional festivals observed in Ile-Ife, Ife-Olukotun and Ijebu-Ife are "Olojo", "Oluwa", and "Odua" respectively.

There was also the belief in the mythical appearance at Ile-Ife of the people who died in Ife-Olukotun.

The term "Olofin" refers to a king or an Oba who has ruled for fifty years and above. According to Dr. A. O. Adesoji of the Department of History, Obafemi Awolowo University Ile-Ife, Olofin Ogboru was said to have reigned for so long a period in Ile-Ife that he was forced to abdicate. This was confirmed by Chief Johnson A. A. Adeyoju, a member of Ife Traditional Council of SOOKO, representing the Ogbooru Ruling House. He said that after Olofin Ogboru had reigned for seventy years, he was told that he needed to make a sacrifice at the outskirts of the city. While the Olofin was away to perform the sacrifice, another Oba was installed, and that he, Ogboru, never returned to the city after being informed of the new development.

Another corroboration of the story is an account by E. Alademomi Kenyo in his book titled *Floodlight on Yoruba Region* (1954), published by the Yoruba Historical Research Coy, Lagos, where on page 66 he referred to Oni Sir Adesoji Aderemi I as "*the fortyseventh holder of Great Oni's Office after the founding of Ife; the thirty first after the demise of Oba Luwo Gbagida the only female Oni to have sat upon the sacred Ife Throne*); *the twenty second after the Ifes had so ruthlessly removed Oni Ogboru from the throne, the Alaiyeluwa having successfully sat upon it for seventy years and was yet strong;*

By oral history, Olofin Ogbolu, the first Ajalorun of Ife-Iyagba migrated from Ile-Ife because of chieftaincy dispute. From this correlation, it may be inferred that the migration of Olofin Ogbolu from Ile-Ife might have resulted from the forced abdication of Olofin Ogboru from the throne.

Ogboru and Ogbolu sound very similar. The difference may be due to dialectical change; hence the two names may be referring to the same person.

Establishing this possible linkage could be a subject of further research in the future.

Ogbooru Compound is in existence in Ile-Ife till date, and Ooni Olubuse II is said to have come from one of the Ogbooru ruling families.



Ogbooru Olodo Royal House



Ogboru Adejokun Royal Family Compound



Chief Johnson A. A. Adeyoju



L-R Chief J. I. Ipinyemi,
Mr A. A. Laleye & Mr B. A. Ogunfolakan,
Senior Research Fellow,
Natural History Museum, OAU



L-R Dr A. O. Adesoji, HOD History
OAU and Chief J. I. Ipinyemi,



At the back row are the 11 of the 16 high chiefs of
Ile-Ife with Chief J. I. Ipinyemi being
indicated with the arrow

CHAPTER SIX

STRUCTURE

Ife-Olukotun is made up of three divisions viz: Otun, Ohi and Ona. Each division had several communities or wards as its components. There were sixteen scattered communities, and each of these communities was said to be as large as the present day Ife-Olukotun. This account was given in 1978 by the late Yeye Raiyonomo Aghunni, one of the daughters of Olukotun Botaru, who was reputed to be the oldest person in Ife-Olukotun. She claimed to be well over 120 years at that time.

The Princess listed the component communities as follows:

<u>Otun</u>	<u>Ohi</u>	<u>Ona</u>
1. Epo	1. Abudo	1. Igboowa
2. Ere	2. Aaye	2. Ilaga
3. Ero	3. Etie	3. Ilotin
4. Ogbo	4. Euta	4. Iyahin
5. Okeaga/Ilero	5. Ijugbe	
6. Okefe	6. Ogago	

By her account the devastating Ibadan and Nupe/Fulani raids between 1840 and 1897 drastically reduced the population of Ife-Olukotun. She also claimed to have witnessed some of the raids.

All the communities were walled round for protection against the invaders. The walls known as "Odi" in Yoruba and also in local dialect were made of clay or laterite mud. Most of them have collapsed because of wet conditions. However, traces of them are still visible in some areas.

The people lived in poorly ventilated thatched houses with walls made of clay or laterite mud. Their windows were usually small round holes plugged with rags which were only removed for ventilation or sunlight. Mats were used as doors to cover the entrance like a blind (awere). Some used bamboo or wooden rafts as doors

usually secured by a loop of rope round a piece of timber across the door opening at the other side of the walls of the entrance. This type of door is known in the local dialect as "Ege".

Up to 1949, there were only seven houses with corrugated galvanized iron sheet roof in the whole of Ife-Olukotun, five in Ere and two at the upper area known as Petesi or Agoloke. The first one was owned by Oba Olukotun Ajibola Asejogba I and was said to have been built before 1920. The second one was owned by His Royal Highness, Oba Olukotun Aso Olumja. The third was collectively built by the community as the palace of Olukotun of Ife during the reign of Olukotun Aso, and it is still being referred to as "AOFIN" (Afin) till today. The fourth was owned by Alhaji Aliu of Ilaro in Ere. He was the first indigene of Ife-Olukotun to perform the holy pilgrimage to Mecca (1946). The journey took him six months. The fifth was owned by Pa Idris Ope a.k.a Oni Radio (Idris the Radio Owner). The two at the upper area were owned by the late Olukotun Usman Atobatele II and the late Pa Daniel Jemwopin a.k.a Bamgbakaso, respectively. They were both from Ogbo Clan. Incidentally, the two buildings were the first in Ife-Olukotun with upstairs. Today there is not a single thatched roof in Ife-Olukotun and about 60% of all the buildings are of sandcrete block walls.

It was Oba Olukotun Ajibola Asejogba I who ordered all the scattered communities to gather into one settlement. This idea was not readily accepted by many indigenes, hence there was some reluctance in moving to the new site. It is said that someone (name not mentioned) from among the affected communities advised Oba Asejogba I to burn down the thatched houses of the people to enforce the relocation. Oba Ajibola Asejogba I then authorized him to carry out the arson. This could not be seen as a criminal act in those days because the words of the paramount ruler were law and therefore not questionable. It was like the King could do no wrong. The act is still being regarded as one of the alleged atrocities committed against the people by Olukotun Ajibola Asejogba I, regardless of the many advantages Ife-Olukotun has derived from coming together into one settlement.

The new settlement being on a high elevation was known as Petesi. It was also called Agoloke because tents were first made as temporary habitation before permanent structures were built. Agoloke should not be regarded as derogatory term as some people assume. It is only a reminder of our past history. No ancient settlement ever began with skyscrapers or mansions but with huts and tents. There are some towns and cities in Yorubaland today which still have "Ago" as prefix. Examples are Ago-Iwoye (a University town in Ogun State), Ago-Ijaye in Lagos and Ago-Are in Ibadan. We should be proud of our history. Petesi or Agoloke are equally beautiful and honourable.

In the early 1920's, Oba Ajibola Asejogba I was said to have made another move, this time involving all Yagba people (excluding West Yagba which was then under Ilorin Province) to settle back in Agbala, the original settlement of Yagba. His idea was to create a city that would rank and compete in civilization with Lagos, Ibadan, Abeokuta and Lokoja of those days. It was said that this move was vehemently opposed by the people, including the women who were alleged to have come out in protest, exposing one breast each, which was an indication of a very serious trouble in those days. It was alleged that spiritual war was waged against him, which probably resulted in his death in 1928, even though he renounced the idea on his sick bed.

It is one of life's little ironies that Ife-Olukotun people were being referred to as reactionaries in the 1970s against the move by some South East Yagba communities popularly referred to then as Oke Oyi people, to create an urban centre near Oke Oyi Secondary School, Ponyan. While this campaign of calumny lasted, the pertinent questions of how the social, economic and political problems that would arise with such a move in a civilized or modern era, (and in a social setting where identity is held very highly) could be solved, were not answered. One wonders why the other thirteen villages and towns advocating the new settlement did not go ahead to implement the idea if they had been sincere about the move.

The people of Ife-Olukotun were of the opinion that even if

such a plan were feasible, which they sincerely believed was not, it would have been better located on a neutral ground and Agbala would have been ideal.



The house built by Olukotun Aso now dilapidated.



The first building in Ife-Olukotun with Galvanized iron sheets said to have been built before 1920 by Oba Ajibola Asijogba I, with the original G. I. Sheets still on.



Aofin (Afin) collectively built by the community

CHAPTER SEVEN



GOVERNMENT

Prior to the colonial rule, the government which was typical of Yoruba tradition was absolute monarchy where the king ruled with absolute power and was dreaded by all. They could sentence an accused person to death or into banishment if found guilty. Their words were law and nobody dared question their authority, hence the reference to them as 'KABIYESI' which translates to mean "Nobody questions your authority."

Paramount Ruler

The traditional system of Obaship which pre-dated the colonial rule and various tribal wars had undergone some changes.

The official title of the paramount ruler was AJALORUN which was dropped a few centuries ago and oral tradition says it was because

- (i) The demand from an Ajalorun- elect was too high which consisted of 200 each, or 200 measures of all the required items and cowries to be paid.
- (ii) The terrifying experience of a reigning Ajalorun having to be allegedly swallowed from foot to the neck and vomited while in bed at night by a guardian PYTHON-deity, and repeated every night for the first seven days on the throne.
- (iii) The alleged short reigns, some as short as five years or less.

There is no record, oral or written, unless fictitious, of the number and the names of Ajaloruns who reigned before the drop of the title as the paramount ruler except the first one, who is Olofin Ogbolu, the founder of Ife-Iyagba, (ibid: Kenyo Alademomi) and the last one by the name Temori whose appellation or praise name was "Ajokole w'oya firifiri." He was from Okeaga and was said to have reigned for nine years. Although during an interview with members of the Traditional Council in 1981, the then Akogun in Ero, late Chief Saka listed OSINSIN as one of the past Olukotuns of Ife, but others in

the council corrected the claim and confirmed that OSINSIN was one of the past Ajaloruns, but no one could tell when he reigned and from which community or clan he had emerged. Again during the course of my general interviews, also in 1981, suggestions were made by various people of the communities that had produced Ajalorun in the past, but no one could state categorically which Ajalorun came from where besides the first and the last ones given above. However, considering the span of about six hundred years of the Ajalorun Era, the Ajaloruns who reigned could be up to forty at a conservative estimate.

It is said that Okefe provided safe custody for any reigning Ajalorun.

It is the general belief that the Olukotun became the paramount ruler about the middle of the eighteenth century when Olukotun Aseja whose turn it was to become the next Ajalorun was said to have pleaded to reign as Olukotun of Ife.

The list below shows the Olukotuns that have reigned from inception as the paramount rulers in order of succession.

1. Olukotun Aseja from Ogbo
2. Olukotun Okiki from Ogbo
3. Olukotun Obutagba from Ogbo
4. Olukotun Atabanu from Epo
5. Olukotun Botaru from Ere
6. Olukotun Adegba from Ogbo
7. Olukotun Ajibola Asejogba I from Ere. He was said to have ascended the throne in the early 1880s. He died on Sunday October 14, 1928.
8. Olukotun Olumja Aso from Ere (Jan 10th 1929-Sept 1st 1945)
9. Usman Atobatele II from Ogbo (1946-1980)
10. Abdulsalami Ajibola Asejogba II from Ere (1981-1997)
11. S. A. Muhammed Aseja II from Ogbo, who ascended the throne in 2003. The violence that ensued had never been witnessed before in the history of chieftaincy tussles in Ife-Olukotun, in which two persons lost their lives and one was critically wounded.

Chief Summonu Bello's appointment had earlier been nullified due to an alleged irregularity in his appointment. He challenged his removal in court but unfortunately he died on 19th January 2000 after a brief illness while the case was still pending.

The two prominent Ruling Houses in Ife-Olukotun are the Anjana Ruling House and Ogbo Ruling House.

The only Olukotun that has emerged from Epo is Olukotun Atabanu, the fourth Olukotun from inception. Although it was confirmed that Okeaga is a ruling house, there had not been any Olukotun produced from there, except the last Ajalorun.

Oba's Council and Community or Local Council

The central government is headed by the paramount ruler supported by all the senior traditional chiefs from each community to form the Oba's Council. The council meets every nine days, but an emergency meeting could be held when necessary. The meeting place used to be at Agbowa when the communities were still scattered, but the Oba's House or Palace has for many years past become the meeting place. There are some traditional title holders who cannot be in the Oba's Council, but who may attend the meeting as observers. They have their role at their respective communities or local councils invariably headed by the holder of the most senior traditional title in that ward. Decisions on matters of public interest reached at the Oba's Council are reported at the Ward Council, and necessary announcements are made by the town crier as may be directed.

The councils also transform into courts where cases are decided. Minor cases of theft, quarrels between individuals or between couples, infringement on social norms etc, are settled at the ward level by the Ward Council. Enforcement of law and order and discipline is also handled by the Ward Council

The most senior chiefs or the high chiefs are the Ighareje peers, who, with the Oriotita Chiefs constitute the cabinet headed by the Paramount Ruler.

The Igharejes are:

1. Ajalorun (who was the Paramount Ruler)
2. The Olukotun of Ife (now the Paramount Ruler)
3. The Olu Ere

4. Agbana of Ona (Agbanalela)
5. Okohi of Ohi
6. Obaliha of Okefe

They were said to be seven in number but only six are known today, and it has been suggested that the seventh one might have been lost with one of the extinct communities as a result of the Nupe and inter-tribal wars of the nineteenth century.

The group deliberates on very sensitive issues and matters of top secret. It was the inner circle and the highest judicial body in the community to which appeals could be made and, before the colonial rule, it alone could pronounce death sentence under the presidency of the paramount ruler.

As stated above, they were seven in number as the name "Ighareje" suggests. Eje in Yoruba means seven. Therefore, the claim that the group consists of fifteen members is far from the truth. Seven cannot be fifteen.

This system is not peculiar to Ife-Olukotun alone. There is a community in Isin area of Igbomina in Kwara State, Ijara Isin I suppose, where the group of chiefs of the highest rank in the community is known as Igharefa which consists of only SIX members. In the year 2013, the community was contemplating increasing the membership of this group to NINE, the name of which would be reviewed to become IGHARESAN.

Also in Ikenne in Ogun State, a similar group consisting of SIX members only is known as Iwarefa. AWO. The autobiography of Chief Obafemi Awolowo. Cambridge University Press, (1960). Recently I had the opportunity of watching a television documentary on Ikorodu Town in Lagos State. The narrator while emphasizing how the people of Ikorodu cherish their tradition and would never compromise or depart from it made mention among others 'Iwarefa mefa', that is the six Iwarefas. Thus pointing to the fact that the system is also in practice in Ikorodu and that the membership of the group consists of six people. Further research will certainly reveal some other communities in Yorubaland where this system is in practice.

Igharefa can definitely not coexist with Ighareje in the same community. It is either Igharefa or Ighareje else there would be leadership crisis or clash of authority between them. Therefore there is no Igharefa in Ife-Olukotun as is being arrogated to some group of chiefs in the community.

There are two permanent Ighareje peers in Otun District, viz: Olu Ere and Obaliha, and one each known in Ohi and Ona Districts viz: Okohi and Agbanalela respectively.

Generally, all the traditional titles are classified into five groups. They are as follows in order of hierarchy.

- 1 Ighareje chiefs
- 2 Oriotita chiefs
- 3 Ereba chiefs
- 4 Igharele chiefs
- 5 Ologun chiefs

All the chiefs from Ighareje to Igharele hold the horse tail, (hence they are classified as 'Amuru') while Ologun chiefs hold the spear, or a dagger or a horse whip ('koboko' or 'ati' in the local dialect) as their respective insignia or scepter.

Oriotita chiefs are not more than one in each community. Therefore there should be only sixteen Oriotita chiefs in Ife-Olukotun. Those in Otun Division are:

- | | | |
|-------------|---|--------------|
| 1. Oba Ogbo | - | Ogbo |
| 2. Eleseku | - | Ere |
| 3. Obalero | - | Ilero/Okeaga |
| 4. Eleo | - | Ero |
| 5. Elepo | - | Epo |
| 6. Obadofin | - | Okefe |

The followings were also confirmed by the late Chief Obalero, Sunmonu Oniunmese as Oriotita chiefs:

Title	Ward	Division
Alahin	Iyahin	Ona
Eleta	Euta	Ohi

Research is still going on to identify the remaining Oriotita chiefs in Ohi and Ona Divisions.

The following list shows all the family traditional titles in Ere and the groups into which they belong.

1. Olu Ere - Ighareje
2. Eleseku - Oriotita
3. Ereba Chiefs are: Obahun, Elefiro, Obaro, Eleran, Alakunu, Obadofin, Alago, Olopa, Elekiri and Obadero.
4. The Igharele Chiefs are: Obajemu, Owa, Obalemo, Obaliha, and Obalu.
5. The Ologun Chiefs are: Agbana, Obamla, Okohi, Okotun, Eleso, Ajagbonna, Obahinkin, Akogun, and Oaju. Altogether they are 26 titles.

Also listed below are the family traditional titles in other communities in Ife.

ERO.

1. Eleo, 2. Obaro, 3. Obahun, 4. Obaba, 5. Obadofin, 6. Elefiro, 7. Alaku, 8. Obalemo, 9. Obadero, 10. Olujahun, 11. Okotun, 12. Obahao, 13. Obahinkin, 14. Eleso, 15. Ajagbonna, 16. Agbana, 17. Okohi, 18. Akogun, 19. Alaka, 20. Oaju.

OKEFE.

- (A). *Iliha*:- 1. Obaliha, 2. Obaipe, 3. Olujugbe, 4. Obana, 5. Agbana, 6. Akogun, (B). *Idofin*:- 7. Obadofin, 8. Eleso, 9. Alaira, 10. Obaba, 11. Oporo, 12. Obanurin, 13. Okotun. (C). *Ijemu*:- 14. Obajemu, 15. Agbaru, 16. Obadi, 17. Obasa 18. Akogun. (D). *Iholo*:- 19. Obalo, 20. Obahinkin, 21. Ojua, 22. Agbana, 23. Oaju. (E). *Aroke*:- 24. Obalemo, 25. Obaro, 26. Okohi, 27. Obamla. (F). *Aira*:- 25. Alaira, 28. Obaro, 29. Obadofin, 30. Akogun, 31. Okohi. (G). *Idau*:- 32. Obadau, 33. Obagba. It is important to note that there is only one Obaro chieftaincy position in Okefe which is allegedly being shared by Aira and Aroke.

ILERO.

1. Obalero, 2. Obahun, 3. Okotun, 4. Obadofin, 5. Obalemo, 6. Obajemu, 7. Eleso, 8. Ajagbonna, 9. Obanurin.

OHI.

The available Ohi traditional titles are lumped together because of the difficulty in listing them community by community.

1.Okohi, 2.Obadoka, 3.Oloju, 4.Eleta, 5.Agbana, 6.Obajemu, 7.Ologe, 8.Alafo, 9.Olopa, 10.Eleruku, 11.Alakete, 12.Olu Okegbe, 13.Olorokin (Orokin), 14.Olu (Okete), 15.Agbana (Okegbonla), 16.Akogun, 17.Obahun, 18.Eleso, 19.Eletie, 20.Orile, 21.Olobere, 22.Akogun (Ileloke), 23.Olokura (Igbalahin), 24.Ajagbonna, 25.Eleso (Abudo), 26.Akogun (Igbalahin), 27.Alahin (Igbalahin).

ONA.

(A). *Igboowa*: 1.Ajagbona, 2.Obajemu, 3.Owa, 4.Obaro, 5.Alakota, 6.Akogun, 7.Obahun, 8.Okohi, 9.Balogun, 10.Eleso, 11.Okotun, 12.Obahinkin, 13.Ooju. (B). *Iyahin*:-14.Alahin, 15.Obahun, 16.Eleso, 17.Oliyaku, 18.Obadofin, 19.Eleseku, 20.Akogun, 21.Olopa, 22.Agbana, 23.Okohi, 24.Olokoro. (C). *Ilaga*:- 25.Agbanalela, 26.Eleso, 27.Alaaye, 28.Obalemo, 29.Obaha, 30.Obahun, 31.Akogun, 32.Olukoju, 33.Agbana, 34.Okohi. Note:- The present holder of Agbanalela is from Ilaga while the two immediate past ones were from Iyahin.

EPO

1.Eletie, 2.Elepo, 3.Obaro, 4.Obahun, 5.Obadofin, 6.Balogun, 7.Atabanu, 8.Obajemu, 9.Eleso, 10.Akogun, 11.Otunmade.

OGBO

1. Oba Ogbo, 2. Obaba, 3. Owa, 4. Obahinkin, 5. Eleso, 6. Okohi, 7. Obalemo, 8. Obahao, 9. Obahun, 10. Obalo, 11. Obadero, 12. Obamla, 13. Obadofin

OKEAGA

1.Obaro, 2.Obalemo, 3.Obadofin, 4.Obajemu, 5.Obahao, 6.Okohi, 7.Agbana, 8.Akogun, 9.Owa, 10.Obaliha, 11.Balogun.

The above titles may not be exhaustive, but they are substantially listed. Apart from the Ighareje and Oriotita chiefs that have been listed earlier, and the Oriotita chiefs in Ohi and Ona that have not been identified, the rest are either Ereba, or Igharele, or Ologun chiefs.

Research is still going on to ascertain the groups to which some of them belong. However, most Ologun titles are easily identified, especially those which are common among all the communities like Obahinkin, Eleso, Akogun, Okotun, Agbana, Oaju, Ajagbonna, Obamla, Okohi, etc, which are known Ologun titles.

The Ologun Chiefs

The Ologun chiefs deserve special mention due to their roles in the community. They are war lords and are well respected. Some of them are held in very high esteem because of their rank and position in the community.

They are:

Akogun Ife (Shaaba)

Eleso Ife

Obamla Ife; and

Alaira Ife

All these must also perform the traditional rites at the Owa Shrine like the paramount ruler. They are public titles which are distinct from the family ones, and they are of higher status than their Ologun counterparts in the family grade. These public titles could rotate from one recognized family to another, while the family ones remain in the respective families to be held by any worthy successor. The filling of all vacant family chieftaincy positions is the responsibility of the concerned family, but all appointments into the public chieftaincy positions is the prerogative of the paramount ruler after due consultations. OWA is a unique shrine that can only be found in Ero. Each community has its own ITA or IRELE shrine where the family chiefs perform the traditional rites, while OWA shrine is exclusively for the paramount ruler and the public chiefs to perform the rites. It should be noted therefore that Alaira Ife is quite distinct from Alaira of Aira. While Alaira Ife is a public title that can rotate, Alaira of Aira is a family one exclusively for Aira people. There are several other Ologun titles in all the communities. They are to see to the security in the community and act as law enforcement agents.

In the time of inter-tribal and Nupe wars, the Ologuns were the officers of the peoples' army.

They could also discipline any erring youth in the community without question. Only very brave and honest people are appointed as Ologun chiefs.

It should be noted that there are three Eleso Ife, one from each division, that is, Otun, Ohi and Ona, and their reigns could be concurrent. But in my opinion there should be only one Eleso Ife at a time who may come from any of the divisions.

In Otun, Eleso Teidi from Ero succeeded Eleso Ipinyomi also from Ero. The one before Ipinyomi was Eleso Ogbonlaiye from Okeaga and who succeeded Eleso Famro Anjorin from Ilero. The one in Otun rotates between Ere, Ogbo, Ero, Ilero/Okeaga, all as confirmed by the late Obalero, Chief Sunmonu Oniunmese.

Shaaba

The incursion of Shaaba into the traditional titles of Ife-Olukotun was a result of Nupe influence. Tributes were collected by Nupe overlords during the raids of 1840-1897. It was said that Akogun Ife through whom the tributes were paid in his role as a war lord was usually referred to as Shaaba Ife by the Nupes. Gradually, the name became adopted to replace Akogun Ife and it has now been used for over one hundred years. However, an attempt was made to remove this last vestige of Nupe influence from our culture when in 1976 the late Olukotun of Ife, Oba Abdulsalami Ajibola, Asejogba II, decided to use the title of Akogun instead of Shaaba when he became the Shaaba of Ife. It is the sincere belief of many that it is high time the idea of Shaaba was jettisoned by the community, and reverted to Akogun. Oweland, Egbe, Isanlu, Mopa, and many towns in Yagbaland have removed Shaaba from their culture and replaced it with the indigenous one.

Akogun Ajibulu, the son of Olukotun Botaru was the Shaaba of Olukotun Adegba, while Akogun Iletofa and Akogun Fatoye both from Ogbo were in succession the Shaaba of Olukotun Asejogba I. Olukotun Aso first appointed Apaint'Egbe from Okeaga as the Shaaba, but after Apaintegbe was removed, Mamudu from Ogbo then became the Shaaba.

There were three Shaabas during the reign of Olukotun Usman Atobatele II, all of whom were from Anjana Ruling House in Ere. The first one being Akogun Yakubu Elefiro who was succeeded by Akogun Disu Ogbongbemiga, and the third being Akogun Alhaji Abdul Salami Olukotun who later ascended the throne of Olukotun of Ife. The first two died in office. The late Akogun Sunmonu Bello from Ogbo was the Shaaba of Olukotun Abdulsalami Ajibola Asejogba II.

It was at the traditional council meeting of Thursday, 12th of December, 2019, that Oba S. A. Mohammed, Aseja II pronounced the appointment of Alhaji Isiaka Ajibola as Akogun Ife (Shaaba) after about sixteen years on the throne, making it the longest period in recent history an Olukotun would reign without Akogun (Shaaba). His coronation, which was a very grand occasion, was performed at Ife- Olukotun on Saturday 3rd October, 2020.

Shaaba Apaintegbe

Late Akogun Fatoye of Ogbo was the last Shaaba during the reign of Olukotun Ajibola Asejogba I. When Olukotun Asejogba I died, it was generally believed that Chief Fatoye would become the next Olukotun.

Olumja from Ere who was aspiring to become the next Shaaba went to consult Ifa Oracle. The Ifa priest Chief Ifalohun whose appellation was Adifapaintegbe or Apaintegbe in short form, told Olumja that he would be given something higher than the Shaaba. The priest then pleaded with Olumja to remember him when he got to the throne.

When Olumja Aso eventually became the Olukotun, he approved the appointment of Apaintegbe as Akogun Ife (Shaaba) in 1930.

However, he was removed from office in 1938 and sent to prison after being accused and found guilty of aiding and abetting criminality by harbouring one Yeye, a notorious criminal wanted by the police, who had escaped twice from police custody and was arrested in Apaintegbe's house. (Ref: The minutes of Yagba District Central Council meeting held at Isanlu on 17th December, 1938. available in National Archives, Kaduna)

Apaintegbe, a bonafide citizen of Ife-Olukotun hails from Okeaga. He was not a non-indigene as claimed by some individuals. If Apaintegbe was not an indigene of Ife, Oba Olukotun Aso would not have approved his nomination as the Shaaba of Ife. Also, the entire Ife community would not have accepted him as their Shaaba because it would be ridiculous and humiliating to the integrity of the community to appoint a stranger as the second in command to the traditional ruler

How Olumja Ascended The Throne

Olumja had no intention of contesting for the stool of Olukotun of Ife, as he was already aspiring to be the Shaaba. But along the line, some important chiefs and personalities from Ogbo who resented Chief Fatoye's high-handed manner privily asked Ere to still retain the stool. They likened Chief Fatoye's behaviour to a sun that started scorching at dawn. "Orun ghin mo ti ran e tanara." (Oorun ti koiti ran ti on tani l'ara).

Oral record has it that at the traditional council meeting that followed this move, Chief Eleseku a.k.a. Od'Omo Anjana bora, informed the council that the case of the successor to Asejogba I would be settled at the next council meeting. It was at the following meeting as promised, that Chief Eleseku odomoanjanabora presented Olumja to the council as the next Olukotun of Ife. Chief Fatoye or any other persons did not challenge that decision in any law court. The choice of Olumja was widely accepted and his installation as the **Olukotun of Ife on Thursday 10th of January, 1929**, was a very peaceful and successful one.



Coronation Stool known as “OPO” used only
by Ighareje and Oriotita Chiefs

Baale

Baale is completely alien to the chieftaincy tradition of Ife-Olukotun. It was introduced by His Royal Highness Oba S. A. Mohammed, Aseja II in 2011 to recommend some chiefs to receive stipends from the Local Government.

It is pertinent to note that this does not translate to a promotion of the recipient above the rank of the family chieftaincy title being held by him, neither is it elevation nor a substitute for the family chieftaincy title. It is a mere nomenclature of title that has no ranking in the traditional chieftaincy hierarchy of Ife-Olukotun community. Accordingly, care must be taken not to fall into a misguided perception of the title; and, to avoid confusion and conflict, it should not be recognized as a chieftaincy institution in Ife-Olukotun.

CHAPTER EIGHT

OFFICIAL RECOGNITION OF THE OLUKOTUN OF IFE STOOL

The Olukotun of Ife stool did not gain prominence or recognition until 13th January, 1897 when the then Olukotun Ajibola Asejogba I was invited to represent all the Yagba Chiefs at Kabba when Goldie of the Royal Niger Company and Governor declared the end of Nupe wars before a gathering of chiefs. (Dr. R.A. Adeleye: “Power and Diplomacy in Northern Nigeria, 1804-1906; The Sokoto Calliphate and its Enemies”). This decision was arrived at then because Olukotun Adegba, the immediate predecessor of Olukotun Ajibola Asejogba I, on the throne had distinguished himself as a rallying point in Yagbaland, because as the most senior war lord, he organized revolts against Nupe raids and aided war-torn communities to re-settle. Before the end of the hostilities, Olukotun Adegba had died and since the leadership fell on Olukotun Asejogba I, he too similarly became a rallying figure and this earned him the official recognition by the white man as the representative of other chiefs. He was locally called 'Oba Yagba" (meaning the King of Yagba people) as distinct from being merely the chief of Ife-Olukotun. (Ibid: R.A.Adeleye).

The reign of this first graded ruler in Yagba who was graded 3rd class in 1918 ended with his death on 14th October, 1928.

Position as at 1928

District	District Head	Grade & Class
Kiri (Bunu)	Olukiri	3 rd Class
Gbede (Ijumu)	Oluotun Gbede	3 rd Class
Yagba (East)	Olukotun of Ife	3 rd Class
Kabba	Balogun	3 rd Class

Between 1928 and 1972, there was no general re-grading exercise but individual communities continued lobbying for the recognition and grading of their respective obas. The strength to lobby and the result achieved depended on the number and quality of educated elites each community had. Ife-Olukotun was at a disadvantage here because of the dominance of Islamic religion that made the acceptance of Christian Mission educational efforts difficult. The result of this elitist lobby was readily noticeable, thus the recognition suffered a setback for forty-four years before it was restored on 8th June, 1972 by the then Military Governor of Kwara State. Colonel David Lasisi Bamigboye.

Local government reforms took place in Kwara State in 1970. Seventy-four districts were created throughout the State. Among them was South East Yagba District with Ife-olukotun as its headquarters.

By 1972, two separate chiefs had been appointed in North East and South East Yagba Districts: Chief Molade of Mopa graded 2nd Class while the Olukotun of Ife was graded 3rd Class. They were both members of the Kwara State Council of Chiefs. Olukotun Usman Atobatele II was on the throne and he was recognized as the Chief of South East Yagba (Ref: Government of Northern Nigeria Kaduna, Provincial Annual Reports: Kabba Province, available in National Archives, Kaduna).

Position as at 1972

District	District Head	Grade and Class
Kabba District	Obaro of Kabba	2 nd Class
Ijumu District	Olujumu of Ijumu	2 nd Class
North East Yagba	Oba of Mopa	2 nd Class
Bunu	Olubunu of Bunu	3 rd Class
South East Yagba	Olukotun of Ife	3 rd Class
West Yagba	Olu of Okeri	3 rd Class

Another setback was experienced on 1st September, 1975 during the time of the late Colonel Ibrahim Taiwo as the Military Governor of Kwara State, when an order was passed that all graded 3rd class, 4th class and 5th class chiefs after 1970 should revert to their former positions.

However, on 1st April, 1983 during the reign of Olukotun Abdulsalami Ajibola, Asejogba II, the stool of Ife-Olukotun was graded a chief of the 3rd class by the first Executive Governor of Kwara State, Alhaji Adamu Atta. But in 1984, when the military returned to governance, the 3rd class staff of office was again withdrawn.

But, on 9th December, 1991, during the administration of Colonel D.M Zakari as the Military Administrator of Kogi State, the stool was returned to a 3rd class status (Kogi State was created from Kwara state on 27th August, 1991). It was later moved up to 2nd class status on 13th September, 1993, by the civilian administration of Governor Audu of Kogi State.

There was another setback in 2005 which is a clear indication of injustice and a deliberate attempt to relegate the stool of the Olukotun of Ife.

A chieftaincy panel was earlier constituted by Governor Idris Ibrahim of Kogi State. The panel was to recommend the grading and promotion of traditional rulers in the state. The chairman of the panel was Hon. Sheik S.B. Abdulkadr, a native of Ejuku, and Special Adviser on Political Matters.

In East Yagba Local Government Area, while a 3rd class chief was promoted to the 1st class grade and some hitherto ungraded chiefs were graded 2nd class and 3rd class respectively, the stool of Olukotun of Ife was left in 2nd class status despite the fact that the Olukotun of Ife remained the longest recognized and the firstgraded 3rd class paramount chief and district head of Yagba. There may be some merits in those upgraded but there is no justification whatsoever for not upgrading the stool of Olukotun of Ife to 1st class.

The Olukotun of Ife was a peer of the Obaro of Kabba, the Olujumu of Ijumu, and the Olubunu of Bunu all of whom were graded 3rd class in the year 1918 and all but the Olukotun of Ife had been graded 1st class prior to the publication of the first edition of this book in 2013.

However, history was made on Tuesday 26th of January, 2016, when Oba S. A. Mohammed, Aseja II was presented with a first class staff of office by the out-going governor of Kogi State, Capt. Idris Wada of the PDP, who had just lost his bid for a second term of office. The people of Ife-Olukotun rolled out their drums to celebrate the upgrading of their traditional stool to a first class status 98 years after it was first graded. (Daily Trust of Sunday February 16, 2016 under the headline "Kogi: After 98 years, Ife-Olukotun gets First Class Stool"). But the celebration was short-lived as Yahaya Bello of the APC who was sworn-in as the Governor of the State on Wednesday 27th January, 2016, refused to recognize the upgrading.

It was yet another set back and a devastating one being experienced by the people of Ife-Olukotun over the status of their traditional stool. However, the stool was once again upgraded to a first class status by governor Yahaya Bello on Tuesday October 16th 2018, (100 years after it was first graded 3rd class in 1918), hopefully putting an end to the plight of the people of Ife-Olukotun on the issue of the status of their traditional stool. But it was a big surprise to the community that Obaro in Okefe was also graded a third class chief the same day,



FROM

HIS EXCELLENCY

**COLONEL DAVID LASISI BAMIGBOYE
MILITARY GOVERNOR OF KWARA
STATE OF NIGERIA.**

TO

USMAN ATOBATELE II

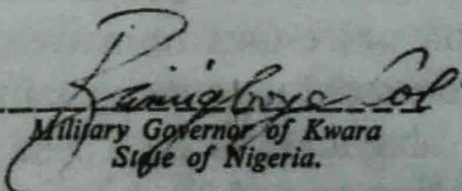
Salutation and Peace.

WHEREAS YOU USMAN ATOBATELE II

have in truth sworn to obey the authority of the Government of Kwara State of Nigeria, now I, the Military Governor of Kwara State of Nigeria, on the advice of the Kwara State Council of Chiefs, do think it proper to recognise you as

CHIEF OF SOUTH EAST YAGBA
and to grade you as a Chief of the
Third Class.

Signed by me on the Eighth day of June in the year one thousand nine hundred and seventy-two.


Military Governor of Kwara
State of Nigeria.



KWARA STATE OF NIGERIA

FROM

HIS EXCELLENCY
ALHAJI ADAMU ATTA
GOVERNOR OF KWARA STATE
OF NIGERIA

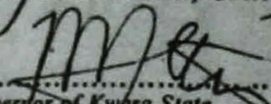
TO OBA (ALHAJI) ABDUSALAMI AJIBOLA ASEJOGBA II

Salutation and Peace

WHEREAS you, Oba (Alhaji) Abdusalami Ajibola Asejogba II
having in truth sworn to obey the authority of the
Government of Kwara State of Nigeria.

NOW, I, the Governor of Kwara State of
Nigeria, on the advice of the Kwara State Council
of Chiefs, do think it proper to recognise you as
OLUKOTUN OF IFE and to grade you
as a Chief of the Third Class with effect from 1st
April, 1983.

DATED this 26th day of July, 1983


Governor of Kwara State
of Nigeria

KOGI STATE GOVERNMENT OF NIGERIA

118



GOVERNMENT HOUSE,
P.M.B. 1030
LOKOJA
KOGI STATE,
NIGERIA.

grams:
phone:

MAO/LCCA/CHI/S/9/26

17 Dec 1991..

OFFICE OF THE MILITARY ADMINISTRATOR

His Royal Highness
Alh. S.A Olukotun
Olukotun of Ife

APPOINTMENT AS A 3RD CLASS CHIEF

1. This is to inform you that the Kogi State Government has given official recognition to the stool of Olukotun of Ife.
2. Approval is hereby conveyed of your appointment to the stool as a Third Class Chief with effect from 9th December, 1991. The date of your turbaning and installation will be announced later.
3. Your appointment to the Third Class Status is based on, among other considerations, your personal merit and integrity, and the Government conviction that you are capable of shouldering responsibilities of the Office. You are, therefore, enjoined to utilize this exalted position to contribute meaningfully to the socio-economic development of your domain in particular, and Kogi State in general.
4. The salary and fringe benefits attached to the Office, the payment of which is the responsibility of the State Government are as follows:
 - (a) Salary: N18,000.00 per annum consolidated.
 - (b) Fringe Benefits:
 - (i) Personal allowance N 750.00 p.a.
 - (ii) Establishment allowance N1,000.00 p.a.
 - (iii) Entertainment allowance N 750.00 p.a.
 - (c) Free Medical Facilities:
As applicable to Civil Servants in general.

KOGI STATE GOVERNMENT OF NIGERIA
Office of the Deputy Governor

ograms:
ophone:



GOVERNMENT HOUSE
P.M.D. 1030
LOKOJA
KOGI STATE,
NIGERIA.

..MAQ/LACA/S/CHI/I/70

13th September, 1993

His Royal Highness,
Alhaji S. A. Olukotun,
Olukotun of Ife Olukotun,
Olukotun's Palace,
Ife Olukotun.

Your Royal Highness,

**APPOINTMENT AND UP-GRADING OF OLUKOTUN OF IFE OLUKOTUN
TO SECOND CLASS STATUS**

Having carefully studied various protest letters over the up-grading of some Chiefs carried out in 1991 by the then Military Administration in the State, His Excellency, the First Executive Governor of Kogi State, Prince Abubakar Audu has given approval for your upliftment as the Olukotun of Ife Olukotun with the status of Second Class Chief with effect from 1st September, 1993.

2. This appointment is based on among other considerations, your personal merit and the immense contributions made by the sons and daughters of your community towards the social economic and political development of Ife-Olukotun in particular and Kogi State in general. You are therefore, enjoined to utilize this exalted position to contribute meaningfully to the socio-economic development of your domain in particular and Kogi State in general.

3. By this appointment, you have become automatic member of the State Council of Chiefs.

4. The salary and fringe benefits attached to the office, the payment of which is the responsibility of the State Government, are as follows:-

KOGI STATE GOVERNMENT OF NIGERIA

OFFICE OF THE PERMANENT SECRETARY

Telegrams
Telephone: 058-220856



Department of Local Government
and Chieftaincy Affairs,
Deputy Governor's Office,
P.M.B. 1030, Lokoja
Kogi State,
Nigeria.

DGO/LGCA/CHI/S/P/122/3.
Our Ref:.....
Your Ref:.....

Date:.....23rd May, 2003.

Mallam S. A. Mohammed, ✓
Olukotun of Ife-Olukotun,
Ife-Olukotun.

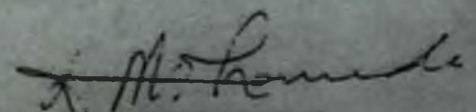
APPOINTMENT OF MALLAM S.A. MOHAMMED AS THE
OLUKOTUN OF IFE-OLUKOTUN , 2ND CLASS STATUS.

I wish to inform you that His Excellency, the Executive Governor of Kogi State, Prince Abubakar Audu, has approved your appointment as the Olukotun of Ife-Olukotun, 2nd Class status with effect from 1st March, 2003.

2. The appointment is based on Government's conviction that you possess the qualities of tact, integrity, objectivity, industry, ability to carry your subjects along and patriotism to shoulder the responsibility. You are therefore, enjoined to use your new office to contribute meaningfully to the socio-economic development of the State in general and your domain in particular.

3. Your salary and other fringe benefits are as attached
----- to your rank/status.

4. Please accept my congratulations.


(MOHAMMED DAUDA)
PERMANENT SECRETARY, (DLGCA).

CHAPTER NINE



RELIGION

Traditional Religion

Before the advent of Islam and Christianity, the entire people of Ife-Olukotun were traditionalists worshipping different deities from community to community.

Although the people believe in a Supreme Being which they call OLORUN, formally they also believe, like other Yoruba in Nigeria, that the Almighty God (Olorun) should be approached through intermediaries or lesser gods. Olorun is also referred to as ELEDA meaning the Creator. Orisa is a common name for all objects of worship. Hence whoever is a worshipper of any deity is referred to as "Aborisa" (Pagan).

The different deities being worshiped were:

1. Oluwa
2. Ifa
3. Egugun or Eegun
4. Arira
5. Yelori
6. Akuro
7. Iwo
8. Epa
9. Aghunni
10. Ahinkan
11. Oloke
12. Ore
13. Omile etc.

Oluwa

Oluwa or Oluwaloroke as it is sometimes called is the main religion that was common to all the communities.

The shrine is on the Oluwa Hill along Ife-Ilae Road. The deity is celebrated annually towards the end of June known as "Osu Ifadun" (month of Ifadun) when the priest known as Aworo makes a sacrifice of kola nut, a particular species of fish called "Eja Osan" (gymnacus), palm wine, and AKARA WAWAA to the deity at the shrine.

Akara wawaa is a kind of cooked bean pudding or Olele. It is usually very rich in palm oil, spiced with some alligator pepper seeds (Atare) and is wrapped in grass leaf known as wawaa, hence the name Akara wawaa. The Olele is also known as Akara Oluwa. Three giant or extra large ones are needed for the ritual at the shrine, one to be provided by the Paramount Ruler, and the other two by the priest.

There should be no talking by the participants throughout the period of preparation and cooking. The cooking is done with firewood from locust bean tree (Igi Igba) that has been struck dead by lightning. Only males prepare the giant ones with the priest participating in the preparation. The normal size ones are prepared by the women folks. These are for general consumption. Those who take part in the preparation and cooking of both the giant and the normal size ones, male or female, must have made themselves pure by abstaining from sex for at least seven days prior to the celebration, else, the AKARA will allegedly never cook properly or successfully, no matter how long the cooking may take.

On the eve of the celebration, the Ogidigbo is sounded to herald the festival. (It should be noted that Ogidigbo was also sounded in the past to announce the death of the paramount rulers). All the public chiefs, especially Akogun-Ife and Eleso-Ife should attend the ceremony. A newly appointed paramount ruler is expected to attend for three consecutive years following his ascension to the throne. Thereafter he may be represented by Akogun-Ife (Shaaba).

The priest, with his deputy, goes for divination at the shrine, while the rest of the people wait behind the cave in which the shrine situates. At the end of the rituals, the people return home with singing and dancing to the tune of OKIRIJI and jubilating especially when the message is pleasant.

They are met on the way by the reigning paramount ruler if he could not attend the ceremony. Then they all sing and dance to the palace where the priest once again, delivers the message concerning the entire people, as believed, has been revealed by the deity. On getting to the palace, the paramount ruler and all the public chiefs present on the occasion drive their spears erect into the ground in front of the palace beginning with the paramount ruler, followed by Akogun Ife, then Eleso Ife, and the rest. At the end of the ceremony the spears are removed in the same order in which they were driven.

During an interview with late Chief Laisi Oluwa Teidi, on 3rd May, 2008, he said that his immediate predecessor was Mr. Liasu from Ilaro. Although Kasumu from Aofin succeeded Mekefa initially, he transferred the priesthood to his son Disu Kasim a.k.a. Baba Ikire, when he could no longer attend the ceremony as a result of old age. But Disu later ran away from home as he did not want to continue as the Aworo. It was then that Liasu became the Aworo. Mr. Disu did not return home from his self exile to Ikire until forty years later. Hence his being referred to as Baba Ikire. The priesthood is hereditary and rotates between Ilaro and Aofin in Ero. Chief Laisi was from Ilaro.

The festival was celebrated last in the year 1986 after which the Aworo renounced his priesthood to fully embrace Islam. He later took ill and it was alleged that his illness was a result of this renunciation. He was bedridden until his death on 29/06/2008.

Egungun or Eegun (Masquerade)

Egungun festival was celebrated in Ere and Okefe (Idau).

Although celebrated annually, the masquerade could show appearance any time within the year as may be required by the given situation. It may show appearance at the final burial of a prominent member, or when there was scarcity of rain to make sacrifice to appease the gods of rain. Although women could participate fully in the celebration of the festival, they were never initiated into the cult.

It was said that the egungun worship at Ere was brought from Ado-Ekiti, hence the reference to them as Eegun Ado. There were seven different types of them:

1. Ede
2. Aborogi

3. Agbamrere
4. Mowo
5. Alemimode
6. Alemojako
7. Agbe

The first four listed above were believed to have very strong occult powers with very rich and powerful incantations or occult chants. They could curse and they could bless, and people believed that whatever they said would come to pass. Barren women usually came out during the festival to be blessed with fruit of the womb.

The masquerades are usually covered from head to foot from view. Their costume consists of clothes in black or red colour and fresh tender palm fronds (mariwo).

Ede

Ede is distinguished by the feathers of different kinds of birds on the head, with the face behind a veil of fine transparent net.



Ede Masquerade

Agbamrere

Agbamrere wears a wooden mask with a horn at the crown of the head.

Aborogi

Aborogi also wears a wooden mask with the head beautifully dressed. They usually appear in two, male and female, with a beautifully plaited hair design on the female mask.



Aborogi Masquerade

Mowo

Mowo carries a burning flame on the head and this does not consume. When the flame touched the thatch roof, which was common in those days, the thatch were not consumed either. There was usually a plea to the masquerade not to enter a house. When they say “mowo”, which means do not enter, the masquerade would respond “maawo” that is, I will enter, thus the name Mowo.

The other three carry ATORIN whips with which they flog their victims who are normally the youths.

Alenimode or Alenimodehin, and Alemojako do not cease to pursue their victims until they are caught and flogged.

Agbe

Agbe is not as aggressive as the other two but could also be brutal if the victim has been targeted for punishment.

The festival lasts for seven days, the first three days witnessing the appearance of Aleniomode, Alemojako and Agbe masquerades.

Egugun is believed to have come from the spirit world and therefore speaks with unnatural voice.

An uninitiated person is not expected to move as close as touching the egugun's costume.

Aguyaya: Aguyaya is an imitation of Abge masquerade by children of ten years and below. Fresh leaves are used to cover the body instead of the cloth and 'mariwo' (tender palm frond). They also use atorin whips to flog their victims.

Epa

Epa festival was celebrated in Ere. It is characterized by wrestling contests every evening for fourteen days.

At the commencement of the event, the celebration is declared open by shouting "Amo d'oro o, Amo d'oro o, Amo d'oro o gbameta" (oro is here-by declared, oro is here-by declared, oro is here-by declared, three times)

A few minutes after, boys would begin to call out their age mates for the contest by shouting "Erujae Erowele", and making derogatory remarks in songs to those who would not come out quickly. Songs like: "Ko laadiro wee s'itule. Idowu ko laadiro wee s'itule" (Idowu come out from the kitchen for you are not a log of firewood) etc.

Several age groups would come out to participate in the wrestling contests except the elderly ones.

Each age group forms two teams. Somebody in one team would now throw a challenge by coming out with a jump and clanging the legs in front of the other team. Whoever could dare the challenge would then come out to match him. Songs are rendered by each team in praise of their member to encourage him. Songs like "Wompe afufu peun to yagi" (knock him out quickly like the storm would fell a tree). Victory songs are rendered by the winning team of each contest, songs like "Om se pin owarawere" (He has knocked him out in no time). The losing team also sings encouraging songs like "Onoda me e danirin emomo tiyo". (Do not jubilate because the loser can still beat the winner in a rematch).

If a challenge was posed and there was no one to rise to the challenge, then the challenger's team begins to make fun of the other team by singing "mode 'le gbonm meridi Obasemi akan a mumi". (I challenged my age group to a wrestling contest, and what a shame nobody could rise to the challenge).

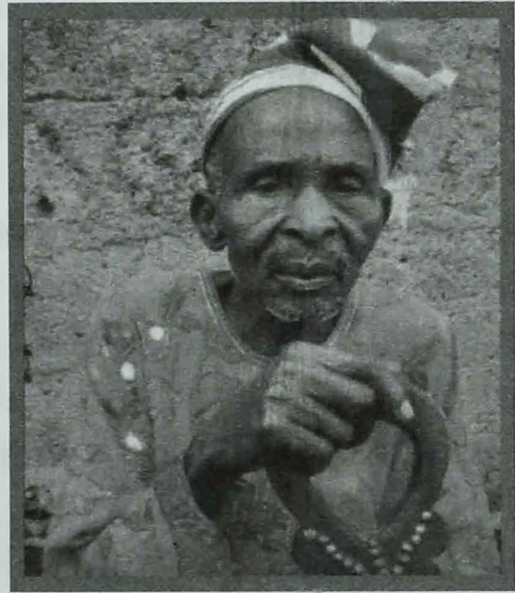
Every evening, the call out by the shouting of “Erujae” is made for the day's contest.

On the last day, the youths who include the ladies, engage in other entertaining activities of the moonlight till day break. It was usually the time of full moon.

At dawn, all the youth would go to the stream to bath. The female youth would come back home singing the song “Emeewa n'oro hile, ari mewa n'oro dun ni sun.”

Yelori

Yelori was worshiped at Ogbo. In an interview with Pa Oke, the priest of the deity, on 21/07/2012, he said that the celebration usually took place in July every year, and it would last for seven days. Akara (olele), pounded yam and soup with goat meat and palm wine were served to the people in attendance.



Pa Oke the last Yelori Priest

Being old and feeble, he could no longer celebrate the deity, the shrine of which situates on Yelori Hill. Pa Oke died in 2013.

Islam

Islam was the first to arrive before Christianity to Ife-Olukotun. The Nupe overlords introduced the Islamic faith to the people during the Nupe wars. Also many of those captured during the wars became converts before they were freed after the war, and they returned home embracing the Islamic faith.

However, it is said that one Alfa Adebimpe, an Islamic preacher and teacher from Ilorin established the Islamic faith proper in Ife. Initially, he would not discourage the people from enjoying palm wine drinking, or taking part in Egungun and other Orisa festivals. But after enticing them sufficiently into Islam, and having given them Islamic names, he began to preach against paganism and other vices that are against Islamic injunctions.

The first indigenous Chief Imam of Ife-Olukotun was Alfa Musa from Okeaga. He was appointed by Olukotun Ajibola, Asejogba I. Alfa Haruna from Ere was the Noibi and he became the acting Chief Imam when Alfa Musa became old and too feeble to lead. The Noibi then became the Chief Imam after the death of Alfa Musa.

At the death of Alfa Haruna Noibi, Alfa Sule Ajibola who later became an Alhaji was appointed the Chief Imam by Oba Usman Atobatele II.

The immediate past Chief Imam, Alhaji Abdulkareem K. Bello from Okefe who succeeded Imam Sule Ajibola was appointed by Alhaji Abdulsalam Ajibola, Asejogba II.

He was the first Chief Imam of Ife Olukotun to have western education with a bachelor's degree in education. After his death at a tender age, he was succeeded as Chief Imam by Alhaji Sakariyau Ajibola in 2018, as approved by HRH Oba S. A. Mohammed, Aseja II. He also has a diploma in Arabic and Islamic Studies.

The Central Mosque for the whole of Ife-Olukotun was at Ere where the Jumaat services were held each Friday. However, in 1950 the then Alfa Agba Alhaji Ibrahim, decided to upgrade the mosque at Ero for Jumaat services and it was used as such until the present central mosque was built.

Although His Royal Highness, Usman Atobatele II protested the separation then, he was not hard on the issue. However, the separation could be justifiable considering trekking from Okefe to Ere for the Jummat Service. There were no means of transport within the town except by bicycle which was not within the reach of many.

All over the years the common Eidi Praying Ground was at the upper area, located along Ife-Olukotun- Ekinrin Adde road. But in the year 2006, another one was created at Lelere to avert violent clashes between the supporters of the two contestants in the chieftaincy crises.

Today the dominant religion of the people is Islam with over sixty percent as adherents. This is followed by Christianity of about thirty percent. Less than five percent are still embracing traditional religion.

Christianity

It was in 1909 that Rev. Titcombe of the Sudan Interior Mission (S.I.M) first brought the gospel to Ife-Olukotun.

An account by late Pa James Ipinyemi who was one of the early converts and also an eye witness revealed that Rev. Titcombe used to visit Ife with one David, a native of Ogga, who was his interpreter.

The leader of the Christians then was Mr. Luke Ayinmodu popularly known then as Luke Ajabamba from Ilero. Already, he was able to read the Yoruba Bible and the converts usually met in his house at old Ilero site to study the Bible and also to learn how to read and write. But in an interview with late Pa Elijah Osanaiye on 19/06/2007 he said that late Pa Gabriel Olowosoke from Ona was in later years referred to as the father of the Christian faith (Baba Igbagbo) in Ife-Olukotun.

One of the most cherished traditional values in Yorubaland is respect for an elder and for those in authority especially the traditional rulers. This is shown by prostrating or kneeling to greet elders and traditional rulers.

Oba Ajibola Asejogba I considered Christianity as a religion of the white people who would neither prostrate nor kneel down for elders and traditional rulers, hence he considered it a religion that would encourage disrespect for traditional rulers. Therefore he did not accept Christianity and he would not encourage his subjects to embrace it.

Late Pa James Ipinyemi recalled the day the group came with Reverend Titcombe for an open air service and preaching at Ere. As the group was leaving after the service, Olukotun Asejogba I called on Ipinyemi to see them off since he was the only Christian at Ere. Late Pa James Ipinyemi went with the group to a place called JODEHI from where he returned home after the group had prayed for him.

According to the rules and tenets of the S.I.M Church, members who had more than one wife and those with concubines were denied the position of elders in the Church. For this reason, some people left the S.I.M Church sometime in 1924 in protest to form their own praying group. It was alleged that the group did not

even know what name to call itself. It was at this period that late Pa Samuel Olorunlaiye (a.k.a. Oyinbolaiye) returned home from Ogbomosho. He joined the group and being a Baptist, he encouraged the group to become Baptists. Thus the Baptist Church was established in Ife-Olukotun in around 1924.

Members of the Baptist Church were the first group who grew anxious to have a primary school established in Ife-Olukotun. Sometime in 1930, an appeal was made to that effect through the Baptist pastor at Ekinrin Adde but it yielded no positive response. Hence, when the Methodist Mission promised to establish a school if the people would embrace Methodism, the Baptist Church at Ere changed to Methodist towards the end of 1938.

The Roman Catholic Church was established in Ife in 1940 by Pa Jacob Odegiri. The minister in charge, based in Kabba, was the Rev. Fr. R. Duffy, a Scottish national. This was followed by The Apostolic Church in around 1948. There are several other denominational churches in Ife-Olukotun today among which are: Christ Apostolic Church, Cherubim and Seraphim Church, Deeper Life Bible Church, The Redeemed Christian Church of God, the Celestial Church of Christ and the Living Faith Church (a.k.a. Winners) and the Ever-flowing Fountain Church, founded by Pastor David Abiodun Onibiyo. Lately, the NTCM was also established in 2018.



ECWA Church, Ife-Olukotun (Established as SIM Church in 1909)

CHAPTER TEN



WESTERN EDUCATION

The Advent of Western Education

The beginning of Western Education in Ife-Olukotun was in 1909 when the Rev. Titcombe of the Sudan Interior Mission (S.I.M) introduced Christianity to the people and the new converts began to learn how to read and write. This was merely to enable them read the Bible.

The first primary school was established by the Methodist church in 1939.

The Sudan Interior Mission (S.I.M) which later became the Evangelical Church of West Africa, (ECWA), and the Baptist Church had been established at Ife- Olukotun. While the S.I.M. did not attempt to give formal education, the two Baptist Churches at Ere and Petesi (the upper area) appealed to the Baptist Mission, through the then Pastor at Ekinrin Adde to establish a primary school at Ife-Olukotun. There was a primary school already at Ekinrin at that time. For many years nothing was done and the people were not happy.

Later Pa James Ipinyemi, who had been away in Lagos for several years and was a Methodist while there, facilitated the acceptance of Methodism by the people of Ife on the condition that the Methodist Church would bring a primary school to Ife- Olukotun. Meanwhile, the Methodist Church had opened a school at Alu in 1938. Consequent upon this promise, members of the Baptist Church in Ere changed to the Methodist denomination by the middle of 1938. Expectedly, the Methodist Church opened the first primary school in Ife-Olukotun in January 1939. Classes were then held in the church building at Ere.

It should be noted that the approval to establish the school was not given by the department of education until 1940 due to some error of omission.

Among the foundation pupils were:

1. Momodu Bello
2. Selia Mamudu
3. Aminu Yakubu (A.C.P. Rtd.)
4. Kehinde Ipinyemi
5. Ige Raji
6. Salimonu Olanrewaju
7. Saliu Situ
8. Kolade Ajibola
9. Gbola Gabriel
10. Titilayo Fatomona
11. Aminu Olukotun
12. Ige Olukotun
13. Haruna Mamudu
14. Bolarin Yahaya
15. Ajayi Alimi (he joined the class towards the end of 1939).



The Methodist Church in Ere where the school started

The first teacher was Mr. Joseph Dada Aluko who later became a bishop of the Methodist Church Nigeria. He was hale and hearty at 86 years of age when I interviewed him in April, 2006. He died on Friday 30th March, 2007 at a ripe age of 87 years.

Below is his account about the establishment of the Methodist Primary School at Ife-Olukotun.

“Methodist Church came to Ife- Olukotun around the middle of the year 1938. The late Rev. Edward E.J. Jones, M.A, was the Superintendent of Ifaki Circuit and Kabba Mission of the Methodist Church at that time. The late Mr. Solomon O Atolaiye was the first Methodist teacher in Yagba area and took it upon himself to visit some elders of the Baptist Church at Ife-Olukotun, chief of whom was the late Pa James Ipinyemi, a retired sailor, keen, devoted and caring. Mr. Atolaiye introduced Methodism to them and they agreed to become Methodists on the condition that a school would be opened at Ife.”

The Rev. E.J. Jones applied normally to the Department of Education at Okene. Before the reply came, the first teacher, the Rt. Rev. J.D. Aluko was posted to Ife-Olukotun in January, 1939 with the instruction that he should stay at Alu with Mr. S.O. Atolaiye pending the reply to the application to open the school, from the Department of Education, Okene. The provincial supervisor of schools at Okene at that time was the late Oba M. Okupe, the Alaperu of Iperu, and who was a Methodist. He met Mr. Joseph D. Aluko at Alu and he told Joseph to go immediately to Ife-Olukotun and start the school, promising to treat the application as soon as he got back to Okene.

However, on getting back to Okene, he met a delegation from Iperu-Ijebu inviting him home to become the Alaperu of Iperu. He therefore could not attend to the application sent to his office by the Rev. E.J. Jones as promised.

In January 1940, all the young untrained teachers were invited to Okene for a refresher course.

“I went to Okenne for the course. The organizer by name Mr. J.D. Clerk, a Briton asked all the participants to introduce himself or herself and the school he or she was representing. I introduced myself as representing Methodist School Ife-Olukotun. He was surprised and he

said that there was no school at Ife-Olukotun. I told him I had run the school for over one year. He then took me to his office and searched all the files without finding any record about Ife-Olukotun Methodist School. I therefore told him I would return home but he advised me to stay on till the end of the course, which I did."

Mr. J.D. Aluko reported the episode to the members of his Church, the Olukotun of Ife and his chiefs. They were not happy about it all. About two weeks later the District Officer came to Ife-Olukotun for investigation about the school. Many people including a large crowd from Petesi attended the meeting where the D.O. declared the school illegal and that it would be closed down. At this point Mr. J.D. Aluko introduced himself to the D.O. as the teacher in charge and told him the school opened by 8:00 am. The D.O. promised to visit the school the following day. It was then about 4:30 pm. and Mr. J.D. Aluko quickly wrote an urgent letter to the sectional minister in person of the Late Rt. Rev. A.O. Orekoya at Odo Aiyedun in the present Ekiti State, inviting him to Ife-Olukotun, and imploring him to arrive by 8am the following morning. The letter was sent through late Pa Joseph Ajiboye who had to make the journey on a push bicycle to Aiyedun, even at that late hour.

By 7:30 the following morning, the D.O. had arrived at the school compound.

"He met me there and I told him that the school opened at 8:00a.m. He was pacing up and down the school compound and a large crowd had again gathered from both Petesi and Ere to witness what would happen next. After the second school bell, by 7:55 a.m, I did the normal inspection of the pupils looking at their teeth, nails and uniform. We then marched in with the beating of the school drums. As we were having devotion, the Rev. A.O. Orekoya arrived and I was very happy.

The D.O. examined the records and teaching notes of lessons, and also the work of the pupils. He set on the black board the arithmetic of the day, marked the work of the pupils himself. He asked where I was

trained and I told him I was not a trained teacher. As he was about to leave, I invited him to please sign the visitors book which he did.

The D.O. was met outside the school hall by the Baptist Pastor from Ekinrin and I heard him say something like "about our school sir'. The Rev. A.O. Orekoya, in Queens English then took over and spoke for over forty minutes, explaining how the Baptist had failed to establish a school many years after the church had come to Ife, but the Methodist Church came and opened a school within a year."

The D.O. promised he would send his report to the Resident at Lokoja who would decide what to do next. Two weeks later the Resident arrived at the school premises about noon.

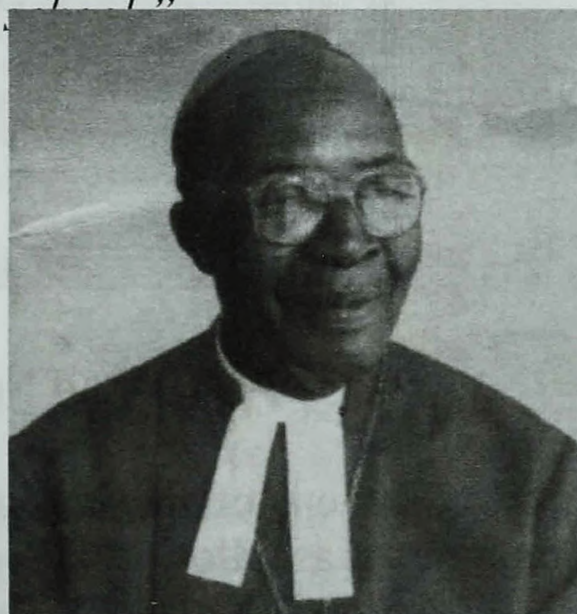
"He congratulated me on a job well done and said that he had written a letter to Rev. E.J. Jones giving approval for the running of the school."

The following is the popular anthem of the school at that time.

Awa l'omo Ile'we Ife
Awa dupe low'Alufa wa
T'o gba Ile'we fun wa
L'odun nain tin tatinain.

Translated into English

We are the pupils of Ife School
We are grateful to our Pastor
Who established school for us
In year nineteen thirtynine.



Bishop J. D. Aluko
President Methodist
Church Nigeria
1988-1990

**SCHOOL ANTHEM FOR METHODIST PRIMARY SCHOOL(3)
IFE-OLUKOTUN (1939)**

Bishop J.D. Aluko

Music Scored By Engr D.O. Aroyehun

Chief J.L. Ipinoyemi

Do: G Eb

A wa l'o - mo I - le we I - fe,
A wa du - pe l'o - w'A lu - fa wa,
T'o gba I - le - 'we fun wa
L'o dun nain tin ta - ti - nain.

Staff Notation

Another anthem of the school which is of loyalty to the community is as follows;

Ilu yi, Ilu yi, Ilu Ife yi
Odara o wun wa boti wu ko ri
Ibikibi to wu k'awa lorile aiye
Aki yio gbagbe ilu Ife yi.

Traslated to English

Ife town, Ife town, this Ife town
Beautiful, we love her whatever may be
Where ever we may be on this planet earth
We shall not forget this Ife town.

ORIN IBILE ILU IFE-OLUKOTUN

Music Scored, By Engr D.O.Aroyehun

Chief J.I Ipinyemi

Doh is E

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are in Yoruba. The first system (measures 1-4) has the lyrics: 'I - lu yi, I - lu yi I - lu I - fe yi.' The second system (measures 5-8) has the lyrics: 'O da ra O wun wa Bo ti wu ko ri,'. The third system (measures 9-12) has the lyrics: 'I - bi - ki - bi t'o wu k'awa, I'o - ri - le a - ye'. The fourth system (measures 13-16) has the lyrics: 'A ki y'o o gba - gbe I lu I fe yi.' The piano accompaniment features chords and rhythmic patterns that support the vocal melody.

In 1940, the late Chief A.O. Othman from Ogbo joined Mr. J.D. Aluko as a teacher in the school after leaving Okene Middle School. He therefore became the first indigene of Ife to teach in the school. His salary then was five shillings per month. (Fifty kobo) while Pa James Ipinyemi supplied him foodstuffs.

After the establishment of the Methodist School, the struggle to have the Baptist Mission establish another one at the upper area continued. When this could not materialize, late Pa Samuel Olorunlaiye (a.k.a.Oyinbolaiye) led some people in protest, out of the Baptist Church, to join the Roman Catholic Church with the belief that the Roman Catholic Mission had all it took to establish a school. Although Pa Olorunlaiye later returned to the Baptist Church when their dream could not be realized, some of his followers like Pa Elijah

Osanaiye and his family remained as Catholics till this day. In an interview with Pa Osanaiye on 19th June, 2007, he confirmed that the movement in protest from Baptist to Roman Catholic took place sometime in 1940.

Also in 1940, the S.I.M., after about thirty years of existence at Ife, tried to establish a school, but the then Olukotun Aso resisted the move on the ground that enrollment in the existing one was not encouraging enough to warrant the opening of another one.

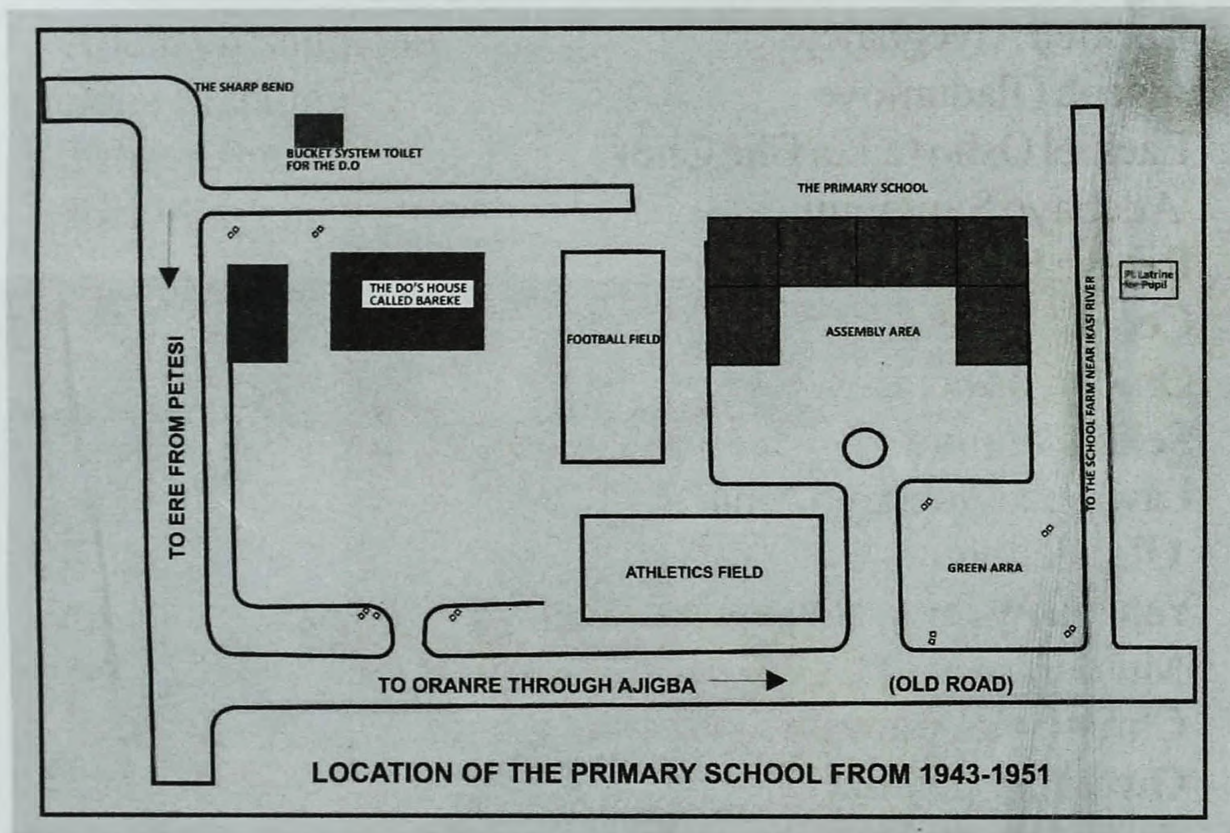
Meanwhile, all the foundation pupils were from Ere and Ero with the exception of Momodu Bello from Ogbo, who was under the guardianship of a relation at Ere, and Salimonu Olanrewaju a native of Ilorin.

Others preferred to send their children to neighboring villages like Mopa, Ekinrin and Iyamoye to attend school.

Moreover, Ife people did not embrace Western Education early enough. Many were hostile to the idea of Western Education owing to ignorance, because many did not believe in western education, but rather regarded children, especially the male ones, as great assets for their farming occupation; and perhaps, owing also to Islamic influence too. Many Muslims refused to send their children to school for fear that they would become Christians. Hence enrolment of pupils in the school was very poor. For example, there were only two pupils in Standard Five in 1945 in the persons of the late Mr. B.A. Alimi and Mr. Aminu Yakaku a retired Assistant Commissioner of Police. Some of the foundation pupils had either been withdrawn from school or were in various lower classes due to failure in promotion examinations. It was mandatory to pass the promotion examination before moving to the next class. There was no automatic promotion in those days.

In 1944 some pupils transferred from other schools to Ife, among them were Akanbi Faduola, Daniel Daramola (a.k.a Ferguson), Omolaiye Mebusaiye, Jinadu and Asani Momodu aka (JIGILITY), who, were, citizens of Ife-Olukotun. Others were Ige Fadumila, who, later, was, married to Bishop J. D. Aluko, and Ibiyemi Fadumila both from Igbagun and Sunmonu Aliu from Oranre to mention a few.

In 1943 the school moved to a new site at BAREKE, the present site of Wesley High School.



In order to remove religious bias and to encourage better enrolment, the school changed hands in 1944 and became Ife Community School (ICS). The Community had to embark on taxing the wards for a given number of child enrolment at school each year. Although the targets were not met, the method, coupled with the transfer of the school to the community, improved the enrolment.

Chief S. Ade-John of blessed memory was the headmaster from 1944 to 1946.

In 1947 the school became the N.A. Community School, Ife-Yagba, a joint venture between the then Yagba Native Authority and Ife Community under the headmastership of Mr. S.T. Ekundayo of blessed memory.

At that time the highest class in the school was the Standard Four, as a result of poor enrolment.

The school finally moved to Lelere (the present site) in January 1952. It was also approved to run the Standard Five class and subsequently in 1953, it was approved to run the Standard Six class for the issuance of the First School Leaving Certificate.

The school eventually turned out her first set of First School Leaving Certificate graduates in December 1953.

The first set that graduated from the school was:

1. Ezekied Aiyegbajeje
2. Joseph Oladunjoye
3. Ezekiel Osho (a.k.a Che Che)
4. Adebayo Sunmonu
5. Ibiteye Babagbemi
6. Cecelia Fayemi
7. Omotayo David
8. Selia Mamudu
9. Lawrence Adebayo Aina
10. Olajide John
11. Yahaya Ayeni
12. Musa Elewa
13. Christoph Adegwale
14. Owolabi Babalola
15. Seidu Dirisu
16. William Paul
17. Emmanuel Tawose
18. Yahaya Imoru
19. Kayode Ojuokaye
20. Joel Ipinoyemi



BACK ROW STANDING L-R: MR. A.G. Odeyemi (Agric Teacher), Ezekiel Aiyegbajeje, Olajide John, Seidu Dirisu, Christopher Adegwale, Joseph Oladunjoye, Yaya Imoru, Owolabi Babalola, Lawrence Aina, Adebayo, Summonu.

MIDDLE ROW SITTING L-R: Mr. S.A. Alaiyemola (The Class Teacher), Kayode Ojukaiye, Joel Ipinoyemi, Ibiteye Babagbemi, Ezekiel Osho(a.k.a Che Che), Cecelia Fayemi, Miss Alice Funmilayo Ejiko(The only School Mistress), Omotayo David, Selia Mamudu, Emmanuel Tawose, Williams Paul, Mr. S.T. Ekundayo (Head Master)

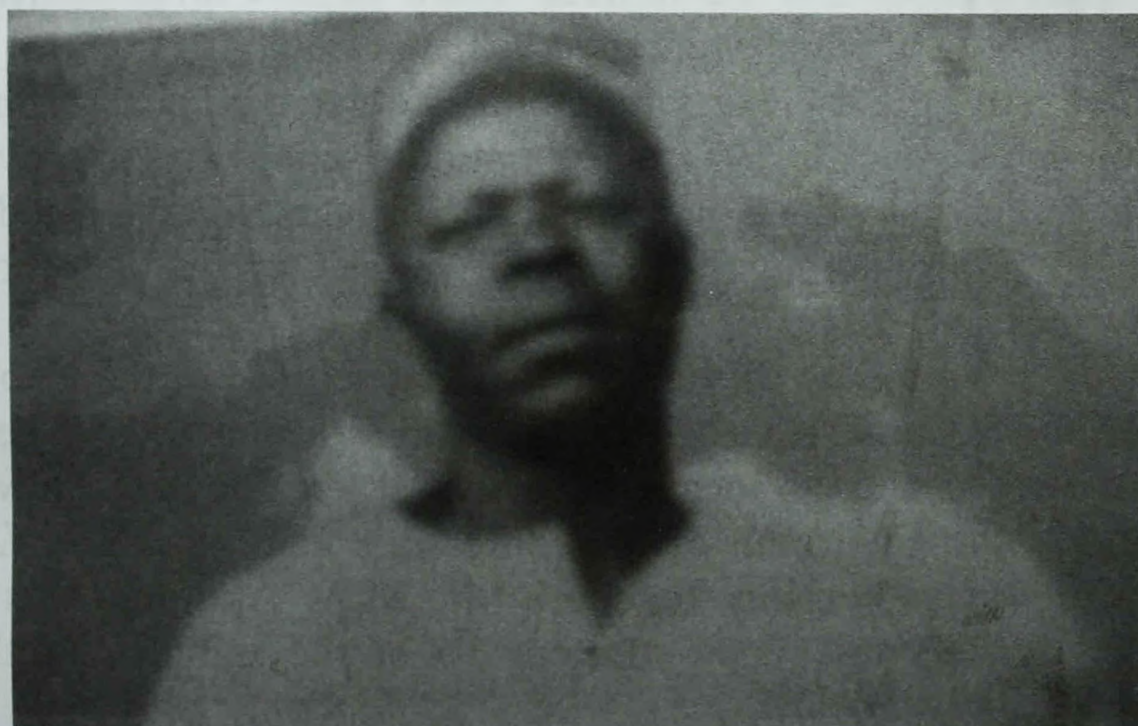
FRONT ROW SITTING L-R: Musa Elewa, Yaya Ayeni

Out of these twenty graduates only four were from Ife-Olukotun, an evidence of the poor enrolment earlier mentioned. They are;

1. Adebayo Sunmonu
2. Selia Mamudu
3. Yahaya Imoru
4. Joel Ipinyemi



L-R Hon. Adebayo Sunmonu,
Mrs Selia Alu (Nee Mamudu) Chief J. I. Ipinyemi



Late Yahaya Imoru



Primary School at Lelere Occupied in 1952

Post Primary Institutions

There are two Secondary Schools at Ife-Olukotun, the Wesley High School and the Jama'at Nasril Islam Comprehensive High School, both of which were established in 1980.

The struggle by Ife Community to have a post primary institution dates back to 1957 when a middle school was approved for Kabba Division by the Government of Northern Nigeria. But due to unhealthy rivalry among the people of Yagba District, the school never saw the light of day.

The issue of the school was discussed at the Kabba Division Chiefs' Conference held at Isanlu on 11th June 1957, where a decision was reached to locate the school at Ife. The A.D. O. Mr. Bongard was the Chairman of the conference while the N.A.V.T. (Native Authority Visiting Teacher) Mr. M.A. Abiodun was a member. The facsimile copy of item 10 of the minutes of the Conference is shown below.

Middle School for Kabba Division

The Oba of Egbe proposed that since the N.A. Community School at Ife-Yagba was the oldest of such schools in the Division, it should be the one to be raised to Middle School status. This was unanimously supported. The A.D.O. explained that how the ministry of Education was not prepared to give grant for the proposed school building and therefore advised the conference to discuss how to raise sixteen thousand Pounds needed for the building. Then reference was made to the promise made by the people of Ife- Yagba in their petition that they would build the school with stones. Again, another letter signed by Agbana of Isanlu purporting that the school should be at Efo-Amuro was read. As the issue was becoming controversial, Mr. D.O. Aka suggested that a committee of eleven, consisting of 5 N.A.A. except Bunu should send only one, the NAVT and secretary to the conference. Therefore the following persons were appointed. The Olu of Egbe, the Elere of Ere, the Shaaba of Isanlu Bagido, the Baba Egbe of Mopa, Chief Elekula, The Olugbede of Gbede, Mr. D.O. Aka. Mr. S.M. Fadile, Mr. M.A. Abiodun the NAVT and Mr. F.A. Olowosulu. It was put to the vote of the committee. One abstained, one voted in favour of Efo Amuro and 9 in favour of Ife- Yagba. It was therefore decided that the Middle School should be at Ife. The committee immediately reported to Conference and Conference agreed.

7. Her Business.
 The A.D.O., having greeted the members present, thanked all for coming and also expressed his thanks to Yagba N., for making their Council Chamber available for the meeting.

8. Formation and Object of Chiefs' Conference and the Divisional Council.

The A.D.O. said that although the Chiefs' conference had done very useful service, but it had no legal backing as a Divisional Council would have been established as it would be by instrument. He said that it would be like a federated N.A. while other N.AA will be subordinate to it. He said that it would be for such a council to appoint its chairman. He said that if the N.A. agreed to have it he would write to the Resident. As to on what the Divisional Council could exercise power, Chief Kibula said it should be on matters common to the five N.AA. The A.D.O. promised to prepare a list of such matters for the discussion by the Chiefs' Conference at its next meeting. The Conference agreed.

Voluntary Agency.

9. The term of Voluntary Agency was explained to the A.D.O. and he told the Conference of the view of the Director of Education during his visit. This Voluntary Agency would be responsible for Bank Business Transactions and many other matters such as employing and dismissing employees. That the composition of this body was also discussed with the Director. Mr. N.A. Abiohin, the N.A.V.T. also explained this in details. Replying to the questions of some members who said that they did not hear of it before, the A.D.O. referred the members to that discussion on the matter at previous meetings and explained to them the benefit of such a Voluntary Agency. Therefore it was suggested that its composition should be as follows: The N.A.V.T., the two Councillors for Education. As no agreement could be reached the A.D.O. suggested the appointment of a committee which should consist of 2 members from each of the two N.AA, the 2 councillors for Education and the N.A.V.T. This was unanimously adopted.

10. Middle School for Ifo by Division.

The Olu of Ifo proposed that since the Ifo N.A. Community School was the oldest of such schools in the Division, it should be the one to be raised to Middle School status. This was unanimously supported. The A.D.O. explained that how the Ministry of Education was not prepared to give grant for the proposed school building and therefore advised the conference to discuss how to raise N15,000 needed for the building. His reference was made to the promise, made by the people of Ifo Yagba in their petition that they would build the school with stone. Again another letter signed by the Agents of Ifo purporting that the school should be at Ifo-Asuro was read. As the issue was becoming controversial Mr D.O. Alu suggested that a committee of eleven consisting of 2 members from each of the 5 N.AA except Ifo which should send only one the N.A.V.T. and the secretary to the conference. Therefore the following persons were appointed. The Olu of Ifo, the Elere of Ifo, the Sheba of Ifo, the Baberibe of Ifo, Chief Kibula, the Clubbade of Ifo, Mr D.O. Alu, Mr T. P. Felle, Mr N.A. Abiohin the N.A.V.T. and Mr N.A. Olesomai. It was put to the vote of the Committee, one abstained, one vote in favour of Ifo Asuro and 9 in favour of Ifo Yagba. It was therefore decided that the Middle school school should be at Ifo. The committee immediately reported to the conference and conference agreed.

11. General Financial Position of the N.A. in the Division.

The A.D.O. speaking on the seriousness of the financial position of both Natives' revenues, give a brief analysis of the 2 revenues in 1955 and 1956. He said the condition was deteriorating so much that the N.A. could only put aside N15 per mile for the maintenance of its roads. He therefore advised both N.AA strongly to consider how to raise more money otherwise the N.A. N.A.

Unfortunately the conference could not stand by its decision due to unhealthy rivalry and pressure, as Ejuku later joined in the race to have the school, which was probably the spirit behind Alalodu. Hence the Middle School was never established, although a counterpart of it was established at Dekina in Igala Division.

At that time there were only five post primary institutions in the whole of Kabba Province which now forms the present Kogi State. These were:

- (1) Okene Teachers College
- (2) Provincial Secondary School, Okene
- (3) Women Teachers College, Kabba
- (4) Titcombe College Egbe (by S.I.M)
- (5) St. Augustine College in Kabba established in January 1957 by the Roman Catholic Mission.

Wesley High School Ife-Olukotun and Jama at Nasril Islam High School, Ife-Olukotun

It had been on the plan of Ife-Olukotun Descendants Union (I.O.D.U) since 1964 to build a Community Secondary School, but the conditions laid down by the government of Northern Nigeria, which was inherited by the government of Kwara State (Kwara State was created from the North in May 1967), proved insurmountable or difficult to achieve by the community. This notwithstanding, the people lost no hope of having their dream fulfilled.

Luck came round in September, 1979 when Jama'at Nasril Islam of Oyi Local Government Area had the approval of the Government of Kwara State to establish a secondary school at Ife-Olukotun. (As a result of Local Government reform of 1972 in Kwara State, the whole of Yagba East and West, and the whole of Kabba, Ijumu and Bunu were merged into one LGA called Oyi LGA). Prominent among the people who fought for the location of the school at Ife was the Late Alhaji Ibrahim Owolaiye (Alhaji Agba) from Aroke ward of Okefe. He was the Vice Chairman of JNI Oyi Chapter at that time.

Among others who used to attend the J.N.I. meeting with Alhaji Agba were Mr. Idris Tailor from Ere, Alhaji Isa Adeboye and Mr. K. K. Ajayi who later became the Obaliha.

The acrimony generated by the disagreement among the people of Ife-Olukotun on where to site the proposed J.N.I School was very devastating. This led to the decision on 26th December, 1979 by Ere Community to embark on establishing another secondary school.

However, earlier in March 1979, the I.O.D.U had set up a feasibility ad-hoc Committee on the proposed Ife-Olukotun Community High School. The five-member committee comprised Messrs B.A. Alimi, S.Ola Alimi, J. I. Ipinyemi, S.B. Famro and Idris Umoru.

At the first meeting of the committee held on 5 April, 1979, a hint was given of the efforts of the Muslim communities in Oyi LGA to establish a high school, and that Ife-Olukotun was a hot favourite for its location. The committee noted this hopeful sign but decided that it should not stop the community from embarking on one, on their own. It was argued that Ife was able to support two post primary institutions considering their very late start.

In January 1980, the Kwara State Ministry of Education gave approval for the establishment of the Wesley High School sponsored by the Methodist Church Nigeria, Diocese of Ifaki, under the headship of Bishop J.D. Aluko, who incidentally was the first primary school teacher in Ife-Olukotun. It was like history repeating itself. Ife-olukotun then had two secondary schools approved for her within one year.

The disagreement then developed into a factional conflict. By then, Ohi and Ona communities and a few individuals from Ogbo, Okeaga, and Ilero had teamed up with Okefe on the J.N.I project. Ere and Ero Communities had been known for their cooperation from time immemorial, hence the WHS Project became a joint venture between the two communities. The only persons outside Ere and Ero who fully identified with this project were Mr. Stanley O. Ibrahim (who later became Chief Obalero) and a few others from Epo led by Chief Yusuf Asiru, who later became the Elepo of Epo.

The rivalry that followed gave impetus to the commencement of the projects with great commitment on both sides, but unfortunately only a few could see this as a healthy development, even though it was desirable to support the two schools at that time considering the community's very late start in education. Thus the two community schools were opened in September 1980, Wesley High School, being the first to open on September 15th, and followed by J.N.I on September 22nd 1980.

This made Ife-Olukotun to become the envy of all in South East Yagba District. To the people of Ife-Olukotun, it became a pride that they had two secondary schools established the same year, an astonishing feat that would have been inconceivable a few years back. The disagreement had turned to an advantage which may be considered a divine intervention, for God had turned the weakness of the people into strength. Today the schools have turned out students who are occupying prominent positions in government ministries, parastatals, and industries.

The two schools are the pride of Ife-Olukotun and the people must strive to support them. They should stop engaging in activities to outwit each other.

CHAPTER ELEVEN

ECONOMIC ACTIVITIES

Farming

The main occupation of the people is farming on subsistence scale. Local farming implements like hoe and cutlass are used mainly. A few who can afford the cost of hiring tractors to work on their farms do so.

The main food crops are yam, cassava, maize, beans, water yam, though not on large scale. It is interesting to note that cassava that is now planted on very large scale for commercial purposes was being used merely for demarcating plots of land up to the 1950s. The cash crops grown by the farmers are coffee, cocoa, kola nut, oranges, cashew, cotton, and palm tree.

Farming activities are not left in the hands of the men alone. Women are also involved, especially in processing the farm produce. Gari is produced from cassava. "Elubo" is produced from both cassava and yam (cassava flour and yam flour).

Women also process the ripe palm nuts after harvesting to produce red palm oil. The shaft from the flesh of the nuts (igha) after processing, is used for making fire. The sludge is also moulded round a stick and when dry, is used for providing light. These are known as "Opa" (Oguso).

Hunting

Hunting is another occupation but it is usually combined with farming. Dane guns and traps are commonly used. Individuals may go solo hunting but group hunting is also done. There are two types of group hunting: viz "Iganmo" and "Iwale".

The two are carried out in the same manner except that Iganmo is from morning till evening in a very distant bush, while Iwale is done in the afternoon, say from 4:00, in not too distant places.

Hunters with their guns would line up at an agreed place and would spread to cover a good distance. Another group would go about two or three kilometers further ahead. They would also spread out holding clubs and cutlasses in their hands, and moving towards the other hunters, shouting and making such a noise that would make the animals in the enclosure run towards the hunters who are now lying in ambush, waiting for animals that would come their way.

All the animals killed are shared by all at the end of the expedition. The sharing formula concedes the head and one of the hind legs of the animal to whoever kills it.

Trading

Trading is done mainly by women. Farm produce are displayed on market days for sale. The sale of some items like locust beans and other food items is localized, while some like yam, gari and palm oil are also taken to places like Omuwo in Ekiti State, Akure in Ondo State, and Lokoja in Kogi State, for sale.

Up to the middle of the Twentieth Century, trading in local yarn was a thriving business when the "kijipa" cloth (Poroki) was still very much in vogue.

Women also spin cotton wool into threads and make them into specific sizes of coils, ready for sale or for making the "kijipa" cloth.

Some women also engage in cloth weaving and in dyeing business. Coils of cotton threads and clothes are dyed to desired colours.

Today the people are in various professional fields e.g. engineering, teaching, accounting, administration, nursing, medicine, politics, business etc. There are also artisans in various fields (welders, carpenters, bricklayers, mechanics, blacksmiths etc).

The trade of smithing was the main occupation of the people referred to as the "Alagbede". They were said to have migrated from Edo State about four centuries ago and they have been fully integrated as citizens of Ife-Olukotun.

During the reign of His Royal Highness Olukotun Aso, Chief Obadero of Agbede in Ere was a member of the traditional council

like Chief Elijah Osanaiye was also a member during the reign of Olukotun Ajibola Asejogba II. Their chieftaincy titles were those inherited from Edo State.

The alleged workshop of the supposed first blacksmith is still in existence in Ooni's Palace in Ile-Ife. But taking the photograph of the workshop is prohibited, as well as the video coverage of it.

The story by the "Ilaris" who take visitors round the Palace is mythical, claiming that the first blacksmith used to come down from heaven every day by means of a very long chain stretching from heaven down to earth and he would go back in the evening after the close of work as the chain was drawn up to heaven.

The workshop has been turned into a deity and visitors may offer prayers of requests after giving an offering to the deity.

The story also has it that all blacksmiths, wherever they may be found, are the descendants of this first blacksmith at Ile-Ife.

This legend may have been responsible for their slow integration into their host communities. However, intermarriages with them in Ife-Olukotun have already begun.

Markets

There are three main markets in Ife-Olukotun viz: Ere Market, Ogede Market and Awara Market, each of which holds every five days.

In the past, Ere and Ogede Markets were held same day and they were very popular, being patronized by people from all the neighbouring towns and villages, including people from Mopa, Isanlu, people from villages and towns in West Yagba, and also people from Omuwo, Ikare and the Ijesas, dealing in textile materials (Osomaalo), all from the old Western Region.

Ere Market would open at about half past seven o'clock in the morning and would last till about 12.00 noon. Ogede Market was at Ero where people would begin to gather as from ten o'clock in the morning and would last till about half past two o'clock in the afternoon.

In 1982, the late Olukotun Asejogba II ordered the relocation of Ogede Market to the present site near the Central Mosque owing to lack of space for expansion at the site in Ero. He then renamed it as "Obada Market" without any change in the market calendar.

However, Ere Market now holds on a separate day which is a day before Obada Market day. But Awara Market which took its root from Igboowa in Ona Division has continued to hold on every third day after Obada market days while Ogede Market has now transformed into an evening market held every day between 4:00p.m and 8:00pm.

CHAPTER TWELVE



SOCIAL AMENITIES

Despite the general income tax being paid by the people, and which was introduced by the colonial government, social amenities were not enjoyed early by the people of Ife-Olukotun.

It was usual for people to run away from home during tax drive. Some who could not afford the stipulated amount which was about ten shillings (one Naira) remained on the farm for weeks without coming home.

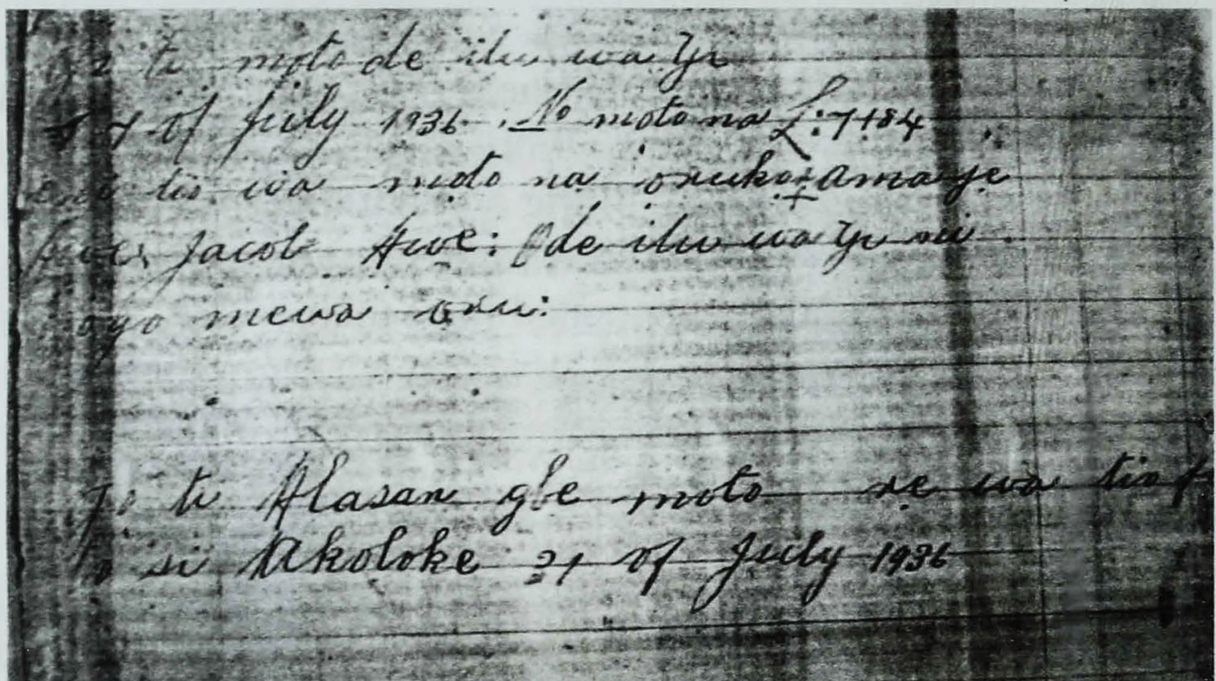
However, the people of Ife Olukotun are known for their self-help efforts. e.g.

Omuwo Ife- Olukotun Road

This road was constructed by communal labour. It was opened to traffic in 1936. The project coordinator was Late Pa Shittu Ibitoye, the Eleseku of Ere at that time. The road was constructed to Iseu from where Ponyan people took over. It was all lateritic road done manually as there was no machinery then. The bridges were logs of wood laid side by side across streams with straws laid on the logs and adequate thickness of lateritic soil spread on it.

Another road was constructed from Oroto Straight to Ejuku through Agbala, bye-passing Ponyan and Jegge. It was made an all-season road in 1940. The road was however closed permanently in 1949.

The first lorry arrived Ife-Olukotun on 7th July, 1936. The registration number of the lorry was L7184. It was registered in Lagos. The driver was Mr. Jacob Awe and the lorry arrived at Ere at 10.p.m. The second lorry arrived on 31st July 1936. It was Alhasan's lorry from Kabba which brought the body of the late chief Paul Osadare, the late Agbana of Ona (Agbanalela).



(From the diary of late Pa James Ipinyemi).

Thereafter the construction of Ife-Olukotun Ekinrin Adde Road was embarked upon by the community.

In 1946, the Ife-Olukotun-Ilae-Mopa Road was also constructed through the same communal effort. All of these were lateritic roads and they were also done manually.

In 1949, the present Ife Olukotun Oranre Road via Toga was constructed, also by communal effort, and the former one via Ipe-Omiyeedu-Ajigba was closed.

It is very sad that after about seventy years that the first lorry touched the soil of Ife-Olukotun the state of the road was still very deplorable. The town was usually completely cut-off during the rainy season. The roads were passable only in the dry season and even then, it would take a good car about one hour and a half to cover a distance of 30 kilometres. More deplorable was the condition of the road within the town owing to erosion which caused havoc beyond description. If the cost of constructing a modern road was within the reach of the people, they would have embarked on it by self-effort.

Mopa-Ilae-Ife Olukotun Road

Tenders were invited by Kwara State Government for the construction of Mopa-Ilae-Ife-Olukotun road in 1977, but nothing was done beyond that level. It was to cost the government about six million naira to build.

However in 1992, the Kogi State Government, led by Governor Audu, awarded the construction of the road to Messrs Reynolds Construction Company. Work began in earnest from the Mopa end and clearing, cutting, filling and building of culverts had progressed beyond Ilae when the company left the site unceremoniously and nothing happened since then.

NIGERIAN HERALD, Saturday, September 10, 1977

KWARA STATE TENDERS BOARD

**Ministry of Works & Transport,
Ilorin**

TENDER FOR CONSTRUCTION OF THE FOLLOWING ROADS:

(a) Contract No. KWSTB/77-78/S.18: AJASE-IGBAJA-OKE-
ODE-SAGBE-SHARE ROAD (90Km).

(b) Contract No. KWSTB/77-78/S.19: ILESHA-GWANARA-
OKUTA ROAD (80Km).

(c) Contract No. KWSTB/77-78/S.20: MOPA-IFE OLUKOTUN
ROAD (29 Km).

Owo-Arigidi-Ifeolukotun Road (Trunk Route TRF 215)

Egbe Omo Okeoyi was a cultural association formed by the 14 villages in South East Yagba district to promote development in the area. The president of the association was Chief Michael Ojua, a native of Ogbom.

In the early 1970s the association had to embark on the reconstruction of a bridge across river Oyi at Igbagun due to lack of attention by the government. The existing one at that time was so low that at any year there was flooding, the bridge was usually submerged. The association then raised money to construct another one high enough to escape flooding. The project was supervised by Engr. Ganiyu Ojo

from Ejuku. The condition of the roads in the district was so deplorable that the association decided to purchase a grader machine for regular maintenance of the roads. The target was to raise the sum of sixteen thousand Pounds (the equivalent of 32000 Naira) the estimated cost of a new grader at that time.

However, there was a sigh of relief in 1983 when the Federal Government awarded the construction of Owo-Arigidi-Ife Olukotun Road to Messrs Solel Boneh Nigeria Ltd.

Everybody was happy as the work was begun from Omuwo towards Ife-Olukotun. Clearing, cutting, filling and compaction had progressed to Oranre. In 1984 during the military regime headed by General Muhammadu Buhari, the contractor left the site due to lack of funds and never returned. Meanwhile the Owo-Arigidi-Omuwo section of the road was awarded for rehabilitation by the Babangida Administration and was completed, while the Omuwo-IfeOlukotun section was abandoned.

However, there was another sigh of relief when in September 1999 the Omuwo-Ife Olukotun-Egbe Road, was among the seventy-five Roads nation-wide on which tenders were invited for their construction. But sadly enough at the end of the exercise, this road was among the thirty on which actions were suspended. In November 2005, this road was among the eleven road projects for which tenders were again invited by the Federal Ministry of Works.

All the communities through which the section of the road from Omuwo to Egbe traversed continued to mount pressure on the Federal Government, appealing for the resuscitation and completion of the project for the benefit of the people. It was a dry season road and the area was usually completely cut off during the wet season.

Okun Development Forum in Lagos also formed a contact-pressure group for the construction of this road.

When a delegation of Okun communities led by the Oba of Ponyan, His Royal Highness Isaac B. Ikuponiyi met with President Obasanjo on November 12, 2002, the President was said to have expressed doubt if the road was a Federal road, to which Prince Olusola Akanmode promptly responded with proofs that it was a

Federal road. Among the delegation was Chief Kola Jamodu, the then Federal Minister of Industries, and Chief A.O Salami (a.k.a Possible) from Ife-Olukotun.

Later in 2006, Chief Sunmonu Asani, the Mayekogbon of Ife-Olukotun, Asiwaju of Oranre, Managing Director Cornair Cargos Ltd. and the leader of the numerous communities of South East Yagba District, in a press release had to appeal once again to President Olusegun Obasanjo to consider the plight of all the towns and villages along Omuwo-IfeOlukotun-Jege-Egbe road and reactivate the contract for its construction.

Despite all these efforts, it is disheartening to note that the Federal Government did not do anything about the road beyond the publications in the press inviting tenders for the project. It is still there unattended to except for the very small portion from Igbagun to Jegge which was constructed by the Kogi State Government in 2009 during the administration of Ibrahim Idris as governor, and recently in late 2020 to early 2021, the stretch of about four kilometers from Omuwo in Ekiti State to Igbagun in Kogi State was constructed by the Federal Road Maitainance Agency (FERMA).

JANUARY 1982

FEDERAL TENDERS BOARD
FEDERAL MINISTRY OF WORKS

INVITATION TO TENDER FOR
THE CONSTRUCTION OF
OWO-OMUO-EGBE ROAD (TRF 215)

SECTION I - CONTRACT NO. 1701
SECTION II - CONTRACT NO. 1701 A

Tenders are invited from reputable Civil Engineering Contractors registered with the Federal Works Registration Board in Category 'D' - Civil Engineering for the construction of Sections of Federal Trunk Road - TRF 215, from Owo to Egbe in Ondo and Kwara States.

The Project under consideration is divided into two sections:-
SECTION I - CONTRACT No. 1701 - Approximately 49.33 kilometers in length from Owo at km 2 + 45 to km 51 + 30 near Arigid.
SECTION II - CONTRACT No. 1701A - Approximately 44.88 kilometers in length from km 51 + 30 near Arigid to km 118 + 00 near Ife.
In both Contracts, the "Scope of Work" consists mainly of the following:-

- (i) The construction of a 2 lane single carriageway of 7.0m wide with two 2.75m wide footpaths on either side of the carriageway
- (ii) The pavement generally shall consist of asphaltic concrete surface overlying crushed stone base and laterite sub-base.
- (iii) The construction of five bridges of prestressed beams, 10m -- 20m simple spans, in Section I and 1 No. 10m simple span prestressed structure in Section II.
- (iv) Other ancillary works such as concrete pipe inverts, drainage works, traffic sign etc.

Other tender documents are obtainable from the Office of the Chief Engineer (Highway Dept.) P.O. Box 229A, Federal Ministry of Works, Lagos. The documents are available from 8.00 am to 4.00 pm on weekdays. For enquiry call **ANJAY, 128**.

Iyamoye-Igbagun-Ife Olukotun-Jegge Road

Another attempt was made by Governor Audu of Kogi State in the year 2000 by awarding the contract for the construction of Iyamoye-Igbagun-Ife Olukotun Road. This was also abandoned even at the early stage of the project.

But in 2009, the government of Ibrahim Idris awarded the contract for the construction of the road from Iyamoye through Ife-Olukotun to Jegge. By January 2011 the tarring had progressed to Ife-Olukotun, and so for the first time in about 75 years after the first lorry came to Ife-Olukotun, the people began to enjoy the benefits of good road.



Governor Idris Ibrahim of Kogi State being honoured with the chieftaincy title of ABANITANSE of Ife-Olukotun in appreciation of the construction of Iyamoye - Ife-Olukotun Jegge Road, and Isanlu - Ejuku - Jegge Road

Water Supply

For ages the sources of water supply were the flowing streams and rain water during the rainy season and also from ponds and wells during the dry season.

Women used to get up as early as 4:00 a.m. in search of drinkable water during the dry season. Water from some ponds was not suitable for drinking because of the taste and odour. It was fetched for other domestic uses only.

There were no steps taken by the government to ameliorate the situation until, 1957 when the Yagba Native Authority sank eight wells for the community, two at Ere and six at the upper section. They were tagged the wells of Sardauna.

Unfortunately, most of them did not have enough yields. Only three are functioning, one at Ere and two at the upper section.

This problem persisted till 1983 when the government of Kwara State awarded the contract for the supply of pipe-borne water to Ife Olukotun. The contractor was Biwater Shellabear of the United Kingdom. A dam was built on the Owuru Stream for this purpose and the water project was commissioned in August 1984.

The distribution was first terminated at the dispensary area, but it was later extended to Ere by the combined efforts of the Kwara State Water Corporation that supplied the pipes and Ere community that funded the laying. Thanks to the cooperation of Engineer Abolarin who was the General Manager of Kwara State Water Corporation at that time.

Engineer Sule Famro was the Chairman of the Utility Board and he was wrongly accused by Ere community of being responsible for the termination of the reticulation at the dispensary area.

The initial contract was awarded by the NPN government led by Governor Adamu Atta.

When Corneleus Adebayo assumed power as governor in October 1983 on the platform of the Unity Party of Nigeria, (UPN) the contract sum was reviewed downwards which affected the scope of work. By December 31, 1983, there was a military coup which ousted the civilian regime. It was the then military administration of Governor Ndatsu Umoru that appointed Engineer Sule Famro as the Chairman of Kwara State Utility Board. Therefore, the contract had been reviewed downwards ever before Engineer Famro became the Chairman of the Board.

Much damage was done to the mains during the construction of the road, and this has been responsible for the lack of water supply to the entire community since then.

Electricity supply

As recently as the 1940s only very few people used the hurricane lamp in Ife-Olukotun.

The commonest means of providing light in the past were by:

1. The use of Oguso which is known as “Opa” in local dialect. “Opa” is a by-product of red palm oil.
2. The use of “Itanna”. “Itanna” is a specially designed bowl of clay product into which some quantity of red palm oil is poured, and a coil of cotton wool of about 150 to 200 mm long and approximately 10mm in diameter is soaked in the palm oil. The excess oil at one end of the oil- saturated coil is squeezed out and the end is placed at the grooved portion of the bowl. The coil is lit at this end which is placed projecting about 12mm beyond the rim of the bowl.



Itanna

However, in the 1960s the hurricane lamp could be found in almost every home.

In 1975, when the Kwara State Government embarked upon rural electrification scheme, Ife-Olukotun was among the first beneficiaries.

When the contractor came to survey the area to be covered, the guide who took them round in the person of Mr Yahaya Balogun from Okeaga, indicated the LGA primary school at Lelere to the

contractor as the end of the town. But when this came to the notice of Oba Usman Atobatele II, he was furious and he asked rhetorically, "Kabi je Ife"? (Where else is known as Ife?). He then ordered that the survey be extended to Ere or nothing at all.

The community began to enjoy electricity supply through the rural electrification scheme in 1976, and it was connected to the National Grid in 1983.

Health

Prior to 1949, there were no health facilities except the annual vaccination against small pox and the periodically enforced sanitation exercise to ensure clean environment. The administration of vaccination and the enforcement of sanitation were the duties of the sanitary inspectors from Yagba Native Authority, Isanlu. Notice was usually given of when the inspectors would be around for any of such exercise, and the whole communities were informed using the town criers.

In 1949, a dispensary was built at Ife-Olukotun by Yagba Native Authority at a cost of 350 Pounds (sevenhundred Naira). The first Dispenser was late Mr. Frank .A. Lawani, a native of Isanlu. He later became Mr. F.A. Olosagbe. The dispensary_attendant or dispensary servant as the position was known then was Mr. James Omokore also a native of Isanlu.

In 1954 a maternity wing was added to the dispensary by the Native Authority.

Additional facilities were built in 1980 by the Kwara State Government when it was upgraded to a comprehensive health centre. It was finally upgraded to a General Hospital by Kogi State Government.



The dispensary



The Maternity



The Hospital

In 2000, another maternity clinic was built by Ere community. The project was grant aided by the Kogi State Agency for Poverty Reduction.

The total cost of the project was Four million, three hundred and Nineteen thousand, Nine hundred and forty Naira only, 10% of which was contributed by Ere Community. The project was coordinated by Chief A.O. Salami (a.k.a. Possible).



The maternity at Ere

Postal Services

Messages were sent in years past through messengers. Individuals who must send urgent messages sent either one of their children or a servant. Invariably people had to wait till there was anyone making a journey by whose hands messages could be sent.

Up to the 1940's the nearest postal service was at Kabba and it was one of the duties of the official messengers of the Olukotun of Ife to collect mails from Kabba.

Late Pa Disu Ope a.k.a Oni radio, served as the official messenger of Olukotun Asejogba I, while Pa Alimi Obafemi Osagbemi was the official messenger of Olukotun Aso, and late Pa Adewumi Ali served during the reign of Oba Usman Atobatele II. But when the postal agency at Ponyan was established in 1949, Ife-Olukotun mails were received through the Agency.

However, members of the Ife-Olukotun Progressive Union based in Ibadan, the only branch throughout the Federation of Nigeria at that time, organized the establishment of a postal agency in Ife-Olukotun in 1951. The Chairman of the union was the Late Pa Joshua Alu, (a railway locomotive driver from Ogbo) and the treasurer was the Late Idris Tailor, from Ilosun.

The first postal agent was Pa Francis Abodunde Ogbonlaiye who was so patriotic to have left one pound ten shillings (Three Naira) per month U.A.C. job at Ikare, to earn only ten shillings (One Naira) per month as the Postal Agent. It was indeed a great sacrifice.

A space was created as an office for the Agency at the Palace of the Olukotun Usman Atobatele II.

The Agency was up-graded to a full-fledged post office in 1979.



Late Pa Joshua Alu

CHAPTER THIRTEEN



CULTURE

Child Naming

Nowadays child naming is done generally in the Islamic and Christian ways. Hardly would you see anyone naming a child in the traditional way.

However, circumstances of birth are still being used by many to determine the names given to a child. For example Taiwo and Kehinde and Idowu are used for twins and the one following. Such names are known as “amutorunwa”, meaning brought from heaven. Other such names, which are no longer commonly used are; Ajayi, Oke, Dada, Ige, Aina, Ojo etc.

In the traditional way, naming is done on the eighth day after birth. Early in the morning on the eighth day, the parents and family elders would assemble to name the child. Consultation with the oracle would have been concluded to determine the names to give the child.

The child must have been given a clean shave by now unless such child is “Dada” (a dreadlock) by circumstance of birth.

The priest of the deity after whom the child should be named presides over the ceremony.

The items used to pray for the child are, red palm oil, orogbo and water. As part of the rituals, some water is thrown on the roof top thrice and on each occasion the child is held under the drops of the water from the thatched roof. Then three mini arrows are shot on the roof (ofameta).

After the naming, food is then served to people. Raw yams are also sliced into two or more pieces, depending on the sizes, and are shared out among old people.

The names given to the child can be classified into two groups (i) “Amutorunwa” as earlier explained. (ii) “Abiso” that is, the name given to the child by the parents. “Abiso” can be further classified into two groups also: (a) Those that are drawn from circumstances

prevailing in the family at the time of birth, e.g Ajiboye, Adeboye, Ayodele, Ipinyomi, Olayinka, etc. thus confirming the adage in Yoruba that “*Ile laa wo ki a to somo loruko*”, and (b) Those derived from the deity being worshiped in the family, e.g Fagbemi, Fatanmona, Ogungbemi, Odeyemi, Iroko, Durrotifa, Imoleyomi, Osagbemi, Awoyomi etc. Generally, all new babies are called “Omojan” until the child is named on the eighth day.

Marriage

Up to the 1960s it was the duty of the family members to look for a wife for their male relations at the right age. Usually the search for a suitable girl was limited to within well-known families in which they were satisfied there were no hereditary diseases like leprosy, insanity, etc. and also who have no record of any social stigma or misconduct.

The family of the girl would also look into the history of the suitor's family and be satisfied with their findings before giving their consent.

Once a mutual relationship was established, presents such as fresh maize and new yams were usually sent to the girl's family especially at harvest periods. It was obligatory for the suitor to organize his age mates, married or single, to work on the farm of the father of the bride-to be. This is known as OWE

The preparation for traditional wedding begins with “Idatin” ceremony. On this occasion the wedding day is fixed and invariably it is fixed for either seven days or nine days after. The items used for this ceremony are:

- i. Three pots of palm wine
- ii. Eleven kolanuts.
- iii. One big smoked gymnacus (eja osan).
- iv. One big smoked Cat fish (eja abori).

The ceremony takes place at the girl's family house.

The bride-elect now goes round to announce the wedding date to her relations and friends.

Wedding vigil (Aisun or Arihun Iyawo) is observed on the wedding eve with a party and dance organized by the bride's parents.

Usually "Sakara" music is provided and the bride's agegroup who are still single also gather to beat the pot drum- "Ape", and sing wedding and parting songs.

Between midnight and 3am, the bride is invited to dance and she is sprayed with money. Soon after this, the bride is led secretly away by those who have been sent by the groom's family to bring her. Two or more female relations of the bride also follow along. She is not taken directly into the husband's house but to an elderly woman who receives her and plays the role of a mother to her.

At about midmorning or noon on the wedding day, the bride's belongings and Igba Iyawo are brought with singing and dancing and also with someone dressed to mock the bride. They are led to where the bride has been received.

After this event is a visit to the coppersmith shop where two heavy copper bangles (Ileke) are put on the left wrist of the bride. The bangles are a kind of tell-tale as the sound of them reveals the presence of the bride.

Traditional wedding ceremonies last for seven days and during this period the bride remains indoors except when required to perform other wedding rites. The copper bangles are not removed until the seventh day at the outing of the bride. During this period the bride rubs Osun on her skin every day after bath. Osun is a cream prepared by grinding very small chips of cam-wood into a paste.

Next is the bathing ceremony or rite. The new bride sits on the wooden stool specially made for the bride known as 'otita iyawo', and she is surrounded by women shielding her from view. She is now bathed in public with singing. The husband, relations, and friends come forward to 'bath' the bride with money, the amount of money put down by individuals are announced to the whole audience.

In the evening the bride is led to the husband's house with dancing and singing, the Igba iyawo and Otita Iyawo being carried along. At the entrance to the house, the ceremony of washing the bride's feet is performed. The most junior wife in the family pours water from 'Ikere' on the feet of the new bride, and then torches the bride's head and feet thrice each with the same Ikere which she now breaks. All will then chant 'agbegbain d'omi opon nu, Gbegbere ayee'.

This rite is usually directed by the women elders. The bride is then handed over to the 'Iyale' or the most senior wife of the family. After this the relations of the bride who have come with her now leave for home leaving two others and the maid known as 'Orumo' to remain with the bride. Another party is again thrown but by the groom to celebrate the wedding.

On the second day, the groom with his family members, go to the in-laws to thank them (Idupe Iyawo). They call on the families of the bride, one after the other, stay at the frontage of each home to say "thank you".

Early in the morning on the third day the bride goes round the houses of the groom's family to sweep the frontage of their houses. She is assisted by other women all of whom are with a broom each. In the evening of the same day the bride rubs the floor of the house with a kind of compost called "EFE" which is a mixture of decayed plant and animal dung (Pipa ile).

At dawn on the seventh day, the copper bangles (Ileke) are removed by the copper smith. The bride fetches water for the woman who received her on the first day and who also prepared her food the whole period of the celebration. She fetches water also for the senior wife to whom she was handed over at the husband's house and for the common use in the house.

The two other relations and the age group friends who have been staying with her now depart, leaving only the maid (orumo) to remain. If the bride and her maid are compatible, the maid may not leave until she is ready for marriage.

To round-off the whole celebration, the groom, this day, feasts the entire family, both immediate and extended. This is known as "IBANIJEUN". Those who have not performed this rite after their wedding are not allowed to partake in the feast. This is also the day the honeymoon begins.



Ikere

Burial

The Islamic and Christian ways of burial have completely replaced the traditional method.

In the traditional way, although people are grief-stricken at the death of both the young and the old, when people die at a very ripe age the burial is usually done with celebration, more especially when the deceased is blessed with children.

The wailing of the women alerts the people, thus the news goes round the community. Meanwhile messages are sent to other children or relations and friends far and near. Sympathizers now begin to troop in and there is intermittent wailing as the children and relations arrive.

The digging of the grave is accompanied by drumming. Intermittently, those digging the grave suspend the digging to sing and dance round the compounds with the empty coffin being carried by someone leading and dancing and the children of the deceased, relations and friends spend money on them. The songs are usually in praise of the children, among which is the following: "*Awowo yawo ewoun Olomo Ise*" (come and see what the one who has children is doing).

The clothes for burial brought by the children and relations are now shown to the people in public announcing who brought which item. This is called "Inoso", literally meaning the stretching of clothes.

When the corpse is lowered for interment, gun shots are fired followed by “aulele” and once again there is weeping and wailing especially by women.

People were usually buried in the house either in the verandah or in the living room. Hence there used to be proper compaction to prevent settlement. The compaction is done in layers by a group of men jumping and stamping their feet together on the grave to the rhythm of the drum and singing songs like “*Iyeye Ire boti gha e maa yo*” (Rejoice Mama is going back home or Baba is going back home as the case may be). The grave is usually raised above the floor, high enough for people to sit on. Some are used as beds also. This is also known as ORIPO in local dialect.

In the evening of the following day after burial, the children and relations and well-wishers sing and dance round the whole town with children and relations holding their pieces of “ALARAN”. The event is tagged as '*Ai wa yeye or Ai wa baba*' meaning we are searching for yeye or baba as the case may be. This may last for two evenings for total coverage. Some of the songs they sing at this event are:

- (1) *Boku o bekun o a me a bere* (whether he or she has died or not we must find out).
- (2) *Iye o iye o. A iye o. Oliye meihi ye re. A iye o. Oliba meihi ba re. A ibao.* They call at the houses of relations, in-laws and friends who spend money on them.

Not all the clothes brought for burial are used for dressing up the corpse. Some of the rest are cut into small strips and pieces and shared among the children, grandchildren, great grand-children and other relatives. The children of the deceased are given wider strips for identification. These are the pieces of cloth known as “ALARAN”.

This marks the end of the first or initial burial. However, in the case of a male, the widows of the deceased will now begin a seven-month mourning for their late husband during which time they will remain in-doors. Their hair is left unkempt and the mourning dress remains unchanged and unwashed for that period.

At the end of the mourning period, early in the morning, the widows are made to crawl on wet ground and wailing for the last time over the death of their husband.

Thereafter their heads are shaved, cleaned and washed properly. They remove their mourning clothes and put on clean ones.

Those that are still within child-bearing age are given to male relatives to inherit. This process is known as "si su po". The elderly ones are left in the care of their children if they are old enough to take up the responsibility, or else an elder in the family takes charge of that responsibility.

Final Burial

This is performed immediately the mourning period is over, or at any convenient time up to one year or more after.

All the children and relations gather once again to celebrate this final burial which was considered very important. One usually becomes an object of derision if one does not perform this funeral rites for one's late parents.

Food is prepared and served to guests and other people present. Those who could afford it would buy cows for the feast.

A special soup is prepared using the herb called "Aruru". This soup could be served alone or with pounded yam. A lot of palm wine is served also.

In the evening the children and other relations come out in their best attires to dance round the town.

The climax of this event is when the well-to-do among the children of the deceased throw to the crowd several handfuls of coins, usually one tenth of a penny or half penny coins in those days (Onini or Eepinni) and the young children would scramble to pick them.

FOOD

Iyan

The main food of Ife people is "Iyan" (pounded yam). It could be eaten thrice a day. It was considered that only the families of lazy people would not eat iyan once a day at least as the evening meal. Ife people do not like iyan cold, so it is always prepared and served hot or warm.

In the olden days iyan was served in very clean calabash plates with tight covers. This would keep the pounded yam warm and would prevent condensation of any sort.

It is eaten with vegetable soup such as “egusi” with bitter leaf, or “egusi” with spinach, or okra soup (obe ila) or “ewedu” soup, all spiced with “iru” (locust beans).

Yam is also cooked or roasted especially on the farm, and is eaten with cooked or raw garden egg (ikan), usually the smaller ones which are slightly bitter in taste. When cooked, the yam is not peeled but is simply sliced and cooked with the skin. Fresh leaves are spread on the ground to receive the cooked yam. It is then further sliced into smaller pieces and the skin is removed while eating.

Cocoyam was not a popular food in the past. It was eaten mostly by teenagers and it was believed that unless taken with plenty of palm oil, the mouth would become itchy.

Nowadays, it is sometimes pounded together with yam to produce 'iyan'.

Amala

Amala prepared with yam flour, is another type of food, but eaten only when yam is no longer available in abundance.

Amala is called “eka” in local dialect which is the same as “oka” in Yoruba proper. It is commonly eaten with bean soup (“koto” or gbegiri soup). It is enjoyed by most people when the soup is poured to cover the amala completely.

Oori

This is the food for which Ife Olukotun is very famous among Yagba communities. It is a kind of leavened guineacorn food porridge wrapped in a special leaf (ewe igi epe) into a ball about the size of the fist of an adult. It is cooked and made solid.

Oori could be eaten with soup or with ordinary palm oil especially the one called 'EKETE'. It can also be soaked in cold water and broken into smaller granules and then taken by drinking it like the FURA and NONO of the Fulani tribe.

Ogi with Akara Balls

Ogi prepared with guineacorn is usually eaten with bean cake fried in red palm oil. This is eaten as breakfast and also by people recuperating from illnesses.

Rice

Rice is not a staple diet of the people. It is mostly served at marriage ceremonies, Christmas and Sallah festivals.

Olele

This is not popularly eaten as a meal in the home, but is served on occasions and at festivals, and as snack.

Eba

Eba was not known in Ife Olukotun as food until the 1950s. Even at that time, only very few people ate it. Those who had lived in Lagos or Ibadan and were back at home enjoyed eating it.

Elekute (Aadun)

Dry maize is fried like pop corn (agaga) and ground into fine powder. It is then mixed with cooked beans slightly fried in red palm oil. It is usually eaten as snack.

Dress

The common type of dress is the agbada, buba and soro with fila (cap) for men, and iro, buba and gele for women like the modern Yoruba dress.

However, in the olden days, men sometimes wore a sheet of cloth which was thrown round the body, passing under the right armpit and overlapping over the left shoulder. This was common, only among the elders

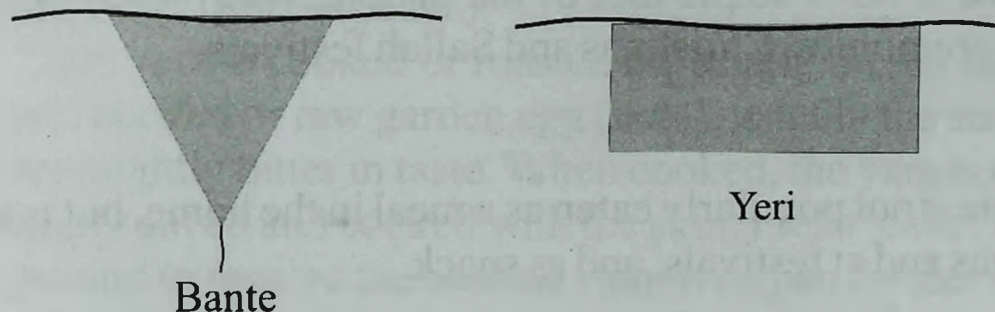
Bante

A triangular piece of cloth with strings, known as "bante" was tied round the waist with one end hanging down in front to cover the private part. The loose end may be tucked between the thighs and tied to the waist string at the back.

Yeri or Tobi

The equivalent of bante for the women is “Yeri” or “Tobi”. Tobi is a piece of cloth of about two yards with two strings made of the same stuff, one at each end of one of the long sides

It is tied round the waist like a skirt and the strings tied together to fasten it on.



Recreation

Ayo Game

People sit in the shade of trees to play the game of Ayo in the evening, to relax after the day's work. The jests that go along with it make the game interesting. A good player who wins is known as “Ota' (a shooter or marksman) while the loser is 'Ope' (a simpleton). The game is played by adults.

The Game of “Paro” (Okoto or Ikoto)

Children between the ages of nine and twelve engage in playing the “Okoto” game which is known as “Paro or Iparo” in local dialect.

Iparo is the shell of small snail trimmed symmetrically to a conical shape that spins without wobbling. It is played by two or more people spinning the okoto in turns with the open end facing upward and the player maneuvers to make the open end face downwards and close on a small heap of sand.

The penalty for failing to achieve this feat is either three or seven strokes of the “okoto on the back of both hands of the loser, the striker being the winner of that round.

There are about three styles of play;

1. The ground style
2. The palm style
3. The back of hand style.



Iparo (Okoto)

For the ground style, the player spins the okoto on the ground to play, while for the palm style the player spins it on his palm and throws the okoto to close on the heap of sand. The back of the hand style is similar to the palm style in that after spinning the okoto on the palm, the player transfers it to the back of thand before throwing

ATIBA

Atiba is a kind of hide-and-seek game. A children's game in which a player covers his face while the other players hide. When they are ready, signal is given by those in hiding. The player removes the cover on his face and tries to find and catch any one of those in hiding, while those in hiding try to avoid being caught and run to designated safety. Anyone caught will be the next person to find and catch. It is played in moonlight.

Indigenous Music

Some indigenous music is secular while others are spiritual. The secular ones include Sakara, Ijebu, Agbelege, Imore etc.

Sakara

Sakara was the commonest secular music played at marriage ceremonies. Sakara orchestras were also invited to play at "dinner" parties organized by voluntary associations or women societies during the Muslim or Christian festivals.

Ijebu

Ijebu is the popular music of Ogbo people. It was played last in the 1950s. It is doubtful if there are people left who could play it again.

Okiriji

This is the traditional music played at the installation and coronation of an Olukotun of Ife and also at the installation of High Chiefs.

It is also played at the celebration of Oluwa Festival, the chief celebrant being the Olukotun of Ife, while the Olukotun and his chiefs dance to the tune of the music.

It is interesting to note that a similar traditional drum for the Ooni of Ife is known as "Osirigi". The striking similarities in these names and their functions further establish a linkage between Ile-Ife and Ife- Olukotun.



The Community Centre

CHAPTER FOURTEEN



IFE-OLUKOTUN DESCENDANTS' UNION (IODU)

Ife-Olukotun Progressive Union was the forerunner of I.O.D.U. It was formed in Ibadan in 1949, led by late Pa Joshua Alu, of the Nigerian Railway Corporation as the Chairman, while late Idris Tailor was the Treasurer. It later had branches in Lagos and Kaduna.

The Union was instrumental to the establishment of a postal agency in Ife-Olukotun in 1951, and to the recognition of Ife Yagba as Ife-Olukotun.

The I.O.D.U. was formed in Kaduna in 1964. It is a cultural, and non-political union. One of the aims and objectives of the Union is to encourage community development and to foster unity among the people of Ife-Olukotun.

It is a rule that the Union shall not be dragged as a body into partisan politics, but individuals are free to belong to and or associate with political parties of their choice. Also, the Union shall not go into or interfere in the chieftaincy institutions of the community. Neither is it supposed to dabble into chieftaincy disputes, but could intervene for peaceful settlement without partisanship, in such issues. However, it is unfortunate that these rules were not observed by the executives of the union led by Alhaji Sule O. Saliu as President, and late Honourable Michael E. Adeleye as General Secretary which led to the first violence ever experienced by the people of Ife-Olukotun on chieftaincy disputes, in which two persons lost their lives and one was critically wounded. It is hoped that this would remain the first and last of such violence in Ife-Olukotun.

The Union has branches wherever Ife-Olukotun citizens are resident all over the country. Each branch has a chairman with other executives as the governing body.

There is a Central Executive Committee headed by the National President of the Union, and it has all other national officers as members, as well as ex-officio members. The Central Executive Committee is the planning organ of the Union, and it holds its meetings quarterly except when there is an emergency issue to be attended to. The branches hold their meetings monthly, but could also call an emergency meeting when necessary.

There is a Home Committee based at Ife-Olukotun which is recognized as the Home Branch, and it co-ordinates the activities of the Union at home.

The Annual General Meeting of the Union holds on the 26th and 27th December every year. In times past, a dance party was organized yearly for the night of 26th December, to which dignitaries, well-wishers and friends were invited to donate money at the Development Fund Raising Activities of the night.

The first community project embarked upon by the Union was the construction of the community centre at Ife-Olukotun, which took many years to complete. Other laudable programmes such as planning an area for urban development, street naming, and numbering of houses, were attempted. It also organized and held reception party for the Kwara State Commissioner for Local Government and Chieftaincy Affairs, Chief Abudu Ogbeha in 1972, at the eve of the presentation of the 3rd Class Staff of Office to His Royal Highness, Usman Atobatele II.

Branches are free to donate projects Hence the present Police Station in Ife-Olukotun was donated by the Kaduna Branch of the Union.

The first National President of the Union was Chief P.B. Adeyemi, the post he held meritoriously for sixteen years. Others who served as the President of the Union are:- Late Alhaji Yusuf Olaogun, Late Chief A. O. Othman, HRH Oba S. A. Muhammed, Aseja II, Late Idris Shaibu (DSP), Mr Kasim Salau, Alhaji Sule Ola Saliu, Late Chief A. O. Salami, Mr J.F. Tehinse, and Mr Idri Musa.

The following is the list of the National General Secretaries of the Union at one time or the other: Late Chief A. O. Salami, Chief P. K. Ayedona, Chief L. O. Mamudu, Alhaj Isa Adeboye, Late Hon M. E. Adeleye, Alhaj S. O. Ibrahim, Mr E. O. Onibiyo, Mr Albert Joseph, Chief Femi Musa, and Mr Muda Oseni.

There is a great and bright future for the Union and for Ife-Olukotun if sectionalism and clannishness are avoided to embrace patriotism, and to ensure strict adherence to the objectives of the Union.

The youths of Ife-Olukotun are therefore called upon to take a cue after the founding fathers, and be actively involved in the activities of the Union with sincerity of purpose.

Long live I.O.D.U., Long live Ife-Olukotun, and long live South East Yagba District.

CHAPTER FIFTEEN



SOME PROMINENT CITIZENS OF IFE-OLUKOTUN

There are many prominent citizens of Ife-Olukotun who have contributed in no small measure to the progress and greatness of the town. Hence the following list is not exhaustive.

It was intended to be a longer list but many did not respond to the request for their brief autobiography before going to press even though the notice given was twice extended.

Also, many could not be included for space constraint. However, this is not to say that those not mentioned here are less prominent. Their immeasurable contributions are greatly acknowledged.

HIS ROYAL HIGHNESS, ALHAJI S. A. MOHAMMED, ASEJA II.



His Royal Highness, Alhaji S. A. Mohammed, Aseja II, the Olukotun of Ife was born on March 23, 1946. He attended the KDJEC Primary School Ife-Olukotun from 1953-1959. He then proceeded to Government Teachers' College, Okene in 1969. Thereafter he attended the Kwara State College of Education, Ilorin for his NCE (1975-1977). Subsequently, he graduated

with a Bachelor of Education degree from Ahmadu Bello University, Zaria in 1981.

Oba Shuaib Ayegbajeje Mohammed, Aseja II started his working career as a primary school teacher in 1970 which took him to KDJEC Primary School, Alu-Igbagun (1970-1972), AUD Primary School, Igbagun (1973-1974); and AUD Primary School, Iyamoye (1974-1975).

After his National Youth Service at Ilesa in the former Oyo State (1977-1978), he taught at Lafiaji Teachers College from 1978 to 1982, and later at Kabba Teachers College from 1982 to 1983. He was deployed in 1983 to JNI Comprehensive High School, Ife-Olukotun as Principal of the school. He retired as a Principal in 2003 to ascend the throne of Olukotun of Ife.

He has been holding positions of responsibility from his primary school days. From primary one to primary six, he was class captain, and also at Okene Teachers College he was also class captain throughout, until his final year when he became a house captain. At the College of Education, Ilorin he was Vice President of the Students Union, and throughout his teaching career both at primary and secondary schools, he was Games Master.

Other positions of responsibility held by him were:- President, Ife-Olukotun Students Union (1965-1969); National President Ife-Olukotun Descendants Union (1982-1991); 2nd Vice Chairman, NUT Kogi State Chapter (1998-2003); Zonal Chairman, ANCOPS (1997-2003); and NECO key custodian (1985-2003).

Before he ascended the throne, he was also popularly known as “S. A. Long”, due to his tall stature.

He is happily married with children.

HRH OBA ALHAJI ABDUL SALAMI AJIBOLA ASEJOGBA II. THE OLUKOTUN OF IFE- OLUKOTUN (1981-1997)



Late Oba Abdul Salami was born in 1919 at Ife-Olukotun to the family of late Oba Olukotun Ajibola Asejogba I, who was the first graded Oba of Ife-Olukotun and the first Paramount Chief of Yagba, and late Madam Ahinkan Ajibola from Okeaga.

Prince Abdul Salami who was from Anjana Ruling House started his education at Kabba Elementary School in 1933. He later attended Okene Middle School where he finished in 1940. He also attended the Institute of Administration Ahmadu Bello University, Zaria for a certificate course in Law in 1965.

He started his working career in 1942 as a revenue collector and secretary at East Yagba District. In 1947, he was transferred to West Yagba District in the same capacities. He was transferred back to East Yagba as Court Registrar and Secretary between 1954 and 1959. He was also a customary court judge from 1966 to 1967.

As a worker he proved himself to be a thoroughly efficient officer, worthy of the confidence and respect of his supervisors and subordinates. Little wonder that he won the election into the Federal House of Representatives on the platform of the Northern Peoples Congress in 1959. He was a member there until 1966.

As there were no written historical records at Ife-Olukotun then, the task of memorizing the main historical events of the town fell not only on the official historians, but also on the members of the Royal

Household, who were looked upon as authorities on such matters. As a prince, Abdul Salami proved to be a star. His interactions with people affirmed that he was a repository of the customs and traditions of Ife-Olukotun.

He became the Akogun Ife (Shaaba) in 1976 and Oba of Ife-Olukotun in 1981

It is important to note that Oba Abdul Salami Ajibola Asejogba II was the first Oba of Ife-Olukotun to be graded exclusively as the Oba of Ife-Olukotun and not as Chief of East Yagba or Chief of South East Yagba.

Oba Abdul Salami's reign was of considerable importance in that it witnessed a lot of socio-economic development in the town. He was accessible to all his subjects and he succeeded in winning his people's regard and affection.

He was a second class Oba and the first educated Oba of Ife-Olukotun. He became the Acting Chairman, Yagba East Traditional Council before his death.

Oba Abdul Salami died in 1997 at the age of 78 years and Ife-Olukotun lost a remarkable monarch.

LATE PA JAMES IPINYEMI

Pa James Ipinyemi who was usually called Ipinyomi by the elders was born in about the year 1880 into the family of Chief Okohi Osoebaiyegbe of Anjana Ruling House in Ife-Olukotun, and Madam Moyamole, a daughter of Olukotun Adegba from Ogbo. His paternal grand father was Chief Eleseku a.k.a. Ogb'ogun Ejuku ja. He was a war lord.



Pa James Ipinyemi was one of the early converts of the Christian faith in 1909 when the Rev. Titcombe brought the Gospel to Ife-Olukotun. He was the first Christian in Ere.

His first attempt to run away from home to Lagos was in 1914 when he was being persecuted. But his brother, Ologbonneo pursued him to Aiyede in Ekiti and persuaded him to return home. He finally left for Lagos in 1916 after the death of Ologbonneo his brother.

He continued with the Christian Religion and he was baptized by the Rev. E.K. Ajai- Ajagbe on January 7th 1921 at Ereko Methodist Church, Lagos.

While in Lagos, he was among the lobby group for Yagba to be independent of Kabba, and for "Opea", as Asejogba I was called, to be given a warrant to constitute a court, which was granted in 1923. The leader of the lobby group was late Pa Faduola from Korowo in Ere. The first case decided by the court was in favour of Pa Faduola, granting him as the new suitor of Asunmowu who was later married to him.

Pa James Ipinyemi was a sailor working with the African Steam Ship Company, managed by Elder Dempster and Co Limited. He was on the Ship S.S. Ilorin. He retired and returned home on May 8, 1931.

His love for western education was unlimited. Although he had no formal education he spoke, and could write fairly good English owing to his working relationship with the British.

He facilitated the establishment of the first primary school in Ife-Olukotun, and he was the Manager of the school from its inception in 1939 up to 1970. He spearheaded the campaign for Western Education in Ife-Olukotun and he went from house to house persuading parents to send their children to school. He accommodated most of the teachers in his house and he supplied them with foodstuffs in addition to their stipends.

During the Second World War, he was in charge of the sale of salt as the representative of the Divisional Officer in Ife-Olukotun.

He was closely associated with Olukotun Aso as one of his advisers. He had three wives and the marriages were blessed with many children among whom are late Mrs Mary Kehinde Ekundayo, late Mrs Bosede Olorunyomi, and Honourable Sunday O. Ipinyemi.

He was the Baba Ijo of Methodist Church Ife-Olukotun from 1938 until he died on 21st December, 1985.

LATE IBRAHIM OWOLAIYE OBARO

(AFA AGBA)



Alhaji Ibrahim Owolaye was born into the house of Obaro Ile and Moyamole Obaro in Aroke compound, Ife-Olukotun around 1876.

His parents were Idol-washippers (traditionalists). All efforts by the parents and relations to initiate him to their belief failed. He was one of the very few who embraced Islam early in Ife-Olukotun. He was a very successful farmer and a transporter. He had large plantations of cash crops e.g cocoa, coffee, and kola nuts, in Ife-Olukotun and Oranre.

He was a great philanthropist. He could part with whatever he had to please others and to propagate Islam. He paid bride prices for many young men who could not afford them without expecting any refund. His flair for education and the spread of it was unlimited. He acquired his Quran education through thick and thin. There were no Ulama (Mallams) around and he went as far as Ondo State for his Quran lessons. He did the entire journey on foot as there were no other means of transport in those days.

After the Quran education, he decided to impart it to people and he selected people from all the compounds in Ife-Olukotun, for a good spread. To mention but a few, he selected from Ere, Mallam Ibrahim Adewunmi, Alhaj Raimi, Afa Idris, Alhaj Raji Makadam, Alhaj Ibrahim Agbara, and Alfa Sanni. From Ero, he selected Alfa Raji, and from Oke Aga Alfa Yusuf Atabanti. He selected Afa Sanni Suberu Olukotun, and Alhaj Bakare Fatoye (Alfa Agba) from Ogbo. Also from Ilero, was Yahaya Ibrahim, and from Iyahin, Alfa Umar Sansan. His choice from Ijemu was Alfa Shuaib Ibrahim, and from Iholo, Alfa Aliu etc.

He was not only a teacher but also a preacher. He was always frank and blunt. During the course of spreading Islam, he suffered a lot of humiliation and embarrassment in the hands of die-hard idol washipers. He repudiated all efforts to change his mind.

The only source of light available to them during their lessons was the fire made from heap of fire wood. They would surround the fire. There were no fulltime learners; they all came in the evenings for their lessons. To him when this was not enough, he decided to establish an institution that could take care of both oriental and western education.

This thought gave birth to the establishment of Islamiya Primary School in 1957. The only help he had was from Mallam Haruna Oshadare of Ogbo Compound. The school had some teething problems. She suffered a lot of setbacks in the hands of inspectors of schools who wanted the school to limit her education to the teaching of Arabic only. Today, that school is one of the best in Yagba East LGA. The pioneer teachers in the school include the present Olukotun of Ife-Olukotun His Royal Highness Oba Alhaji S. A. Mohammed and late Mallam A. A. Idris.

When Oke-Oyi Secondary School Ponyan was the only secondary school in South East Yagba, it was being hatched that Jamaatu Nasri Islam wanted to establish a secondary school in Okunland. He lobbied with all he could and he even prostrated before the deciding committee begging that the school be sited in Ife-Olukotun. He promised to donate as much as ten hectares of land and reasonable amount of money if his requests were granted. After some uncomplimentary remarks and tight conditions, they agreed to site the school in Ife-Olukotun. This again gave birth to Nasri- Islam Comprehensive High School in 1980. Apart from this project which he handled almost single handedly, he contributed handsomely to the construction of Ife-Olukotun Central Mosque, Area Court, Okefe Mosque, and co-operative store in Okefe etc.

He was patriotic, humorous, honest, disciplined, principled, caring, frank and firm. Despite the very large size of his family he had firm grip and control over them.

He was a good hunter. He was Vice Chairman of Jamaatu-Nasri-Islam Society, Okunland. He was always called Alfa Agba or Alhaji Agba.

He performed the holy pilgrimage to Mecca and Medina in 1964. He had a happy and very successful married life.

He died at the ripe age of 110 years on Saturday 20th July, 1986.

LATE CHIEF PAUL BAMISILE ADEYEMI



Pa Paul Bamisile Adeyemi was born in 1916 at Iyahin ward in Ona at Ife-Olukotun.

He was very industrious, and doubled as a carpenter and a tailor. As a tailor, he was much patronized by many especially by the Police College in Kaduna for the Police Uniform. He later became a Building Contractor and some of the projects he handled are the second E.C.W.A. Church Building Amilegbe, Ilorin, the Community Centre, Ife-Olukotun and the Anglican

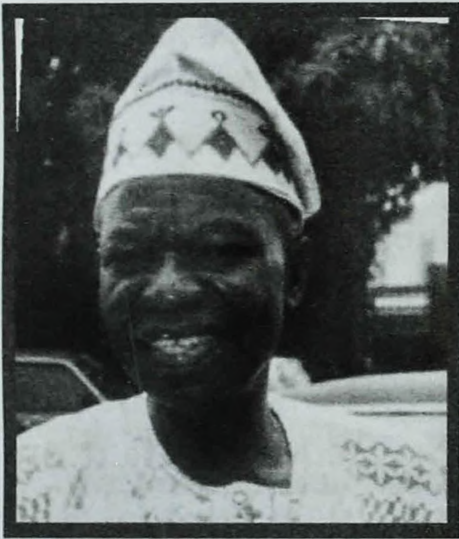
Church Building at Iyara. He also worked for Adesoye College, Offa and built many classroom blocks and hostel blocks.

Pa Adeyemi was a kind person. All new arrivals to Kaduna from Ife-Olukotun in the 1950s and 1960s made his house at Plot L20, Ibadan Street their first place of call. He received everyone with open arms and he would feed them from his meager resources.

His wife, Mrs. Alice Omoyeni Adeyemi was also very accommodating. She sold cooked food from where the visitors were fed. In fact plot L20 Ibadan Street in Kaduna was a second home for Ife-Olukotun citizens.

Pa Adeyemi was a peace loving person who did not like quarrels however trivial. If there was any little agitation around the house, he would call out his wife and say "Momo Eb, ki lo n happen. Abi eni difficult" (Momo Ebun, what is the matter, is there any problem?) He was the pioneer President of the Ife-Olukotun Descendants Union, the position he occupied meritoriously for sixteen years. He became the Agbanalela on 3rd September 1989. He died in 1996. He was married with many children.

LATE MR. JOSEPH ADEBAYO OGBONGBEMIGA



Mr. Joseph Adebayo Ogbongbemiga was born to a Muslim father Mr. Idris Ogbongbemiga and a Christian Mother Mrs. Marian Ogbongbemiga at Ife-Olukotun. His date of birth could not be confirmed, but he was about eight years old when he was enrolled in school in 1944 at the Methodist Primary School Ife-Olukotun.

He completed his primary education at Methodist school, Ogbe, Abeokuta in 1952.

He taught in the same school till 1955. He then attended the Wesley College Ibadan between 1956 and 1959 for his teachers' Grade Two Certificate Course.

From 1960, he taught at Methodist Secondary Modern School, Owo and Secondary Modern School, Sapele before coming to Lagos in 1966. While in Lagos he studied privately on part-time basis at Yaba College of Technology for the Institute of Chartered Secretaries and Administrators (London) Examinations. He received his ACIS in 1973. He then joined the Federal Public Service and was posted to the Ministry of Finance as an accountant. After attending a 12-month course at the University of Lagos for the Executive Management Accountancy Programme, he was posted to the Ministry of Trade and Industries as Principal Accountant.

He was subsequently posted to the Ministry of Foreign Affairs as the Chief Accountant in 1985.

His service in the Foreign Affairs Ministry took him to Accra, Ghana (1987-1990) and Tokyo in Japan (1993-1998). As Finance Attaché, he had the opportunity of visiting many places on official duties. These include London, Pretoria and Johannesburg in South Africa, Zimbabwe, Angola, Brazil, Argentina, Venezuela, Italy and Spain.

He became a Fellow of the Chartered Institute of Secretaries and Administrator (FCIS) in 2000.

He rose to the post of Deputy Director (Finance and Account) before retiring from the Federal Civil Service in Nov. 2000. He died on 13/06/2020

He was happily married with children.

LATE HASSAN ALABA ALIMI



Hassan Alaba Alimi was born in Ife-Olukotun on 9th June, 1934. He started his early education at Methodist N Nursery and Primary School in Ere, Ife-Olukotun in 1940. He completed his primary school education at the Wesley United Primary School, Iffe-Ikoyi, in 1951.

He was employed as Dispensary servant (Dispensary Assistant) in 1953, at Ife-Olukotun thus becoming the first Ife-Olukotun indigene to be employed in the dispensary. Thereafter he attended various medical training in Northern Nigeria, among which are the Medical Field Unit, Makurdi (1956-1958), and Medical Auxilliary Training School. Kaduna (1960-1961). He also attended the Community Health Officers Course, University of Sokoto where he obtained a Diploma in Community Health in 2003.

He worked as a dispenser at Ife-Olukotun, Ejuku, Igbaruku-Okeri, Isanlu and Kabba and rose to become H.O.D (Medical), in East and West Yagba Native Authorities before leaving the service in 1967. Asani Dispenser, as he was popularly known, then joined the Nigeria Army. He fought gallantly at the war front during the Nigeria Civil War. He was critically wounded near Ahoada in the present River State. He retired from the army in 1976.

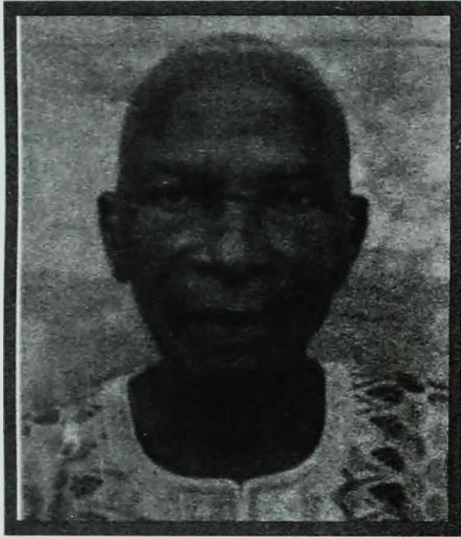
Immediately he left the army, he joined the service of R.T. Briscoe Pharmaceutical as Sales Representative covering seven states in the North. The company sent him to Japan in 1977 for the "Know Your Products Training" which also took him to Portugal and Tamale in Ghana before he came back to Nigeria.

He left the company in 1978 to work at the Sokoto State College of Education where he retired in 2007 from active service.

He was a volunteer Technical Assistant at the General Hospital, Ife-Olukotun.

He was happily married with children.

LATE FRANCIS ABODUNDE OGBONLAIYE



Mr. Francis Abodunde Ogbonlaiye was born into the family of Ogbonlaiye of Ijemu, Okefe, Ife-Olukotun, in 1924.

He attended United Baptist School, Ekinrin Adde from 1936 to 1939, and St Mary's Catholic School, Kabba, from 1940 to 1945 for his primary education.

In 1946 he was a teacher at Ohakiti Primary School, Kabba. He then moved to Ogbom Catholic Primary School, as a teacher from 1947 to 1949.

He resigned his teaching job to work at U.A.C. Stores, Ikare, as a sales clerk in 1950, on a salary of One Pound Ten Shillings a month (Three naira).

When the people of Ife-Olukotun were in dire need of a postal service, an appeal was made to him through the Ibadan Branch of the Ife-Olukotun Progressive Union for him to be trained as a postal agent. He reluctantly accepted by a wave of patriotism, resigned from the U.A.C., and went for the training at Osogbo on a salary of Ten Shillings per month (₦1.00). That was one third of his wages at U.A.C. What a sacrifice!

The training was to last six months but he completed it in record time of four months.

He resigned as a postal agent in 1954 when the ten shillings per month wage could no longer sustain him and his family.

On June 1st 1954, he joined the services of Yagba Native Authority. He was deployed to the health department where he became a sanitary inspector. He had his initial training at Lokoja for six months after which he became a vaccinator.

He later went for a three- year course at the School of Hygiene, Kano.

He was married with children.

LATE DEACON AYO SAMUEL



Deacon Ayodele Samuel was born on the 8th of March, 1935 at Kaduna to the family of Late Pa Samuel Alonge and Late Madam Rhoda Tinuola Samuel of the Odo-Ona Compound of Ife-Olukotun.

He attended the Baptist Day School, Kaduna for his primary education, but his father died when he was in standard four, thereby leaving the responsibility of completing his education to his good mother.

After his primary education, he was employed as a teacher at his Alma mater. He later worked as a clerk in the Ministry of Health, Kaduna in the defunct Northern Region between 1953-1967, during which he attended the Institute of Administration Zaria, for his clerical training, and was posted to various northern towns which included, Azare, Pankshin, Zaria, and Kaduna.

After the creation of Kwara State, he was deployed to Ilorin in 1968 as Chief Clerical Officer in the Ministry of Health. He was promoted to the post of Executive Officer in 1974.

He attended the Administrative Management Course at Ahmadu Bello University between 1978 and 1979.

He rose to the post of Chief Executive Officer and he was the Staff Officer when he retired from service in 1985.

Deacon Ayo Samuel was a lover of music, church music in particular.

On arrival at Ilorin in 1968, he joined the Second Baptist Church (Now Emmanuel Baptist Church), Sabo-Oke, where he was organist until he died in February 1999.

In the late 70's and the early 80's, Emmanuel Baptist Church founded through the late Deacon Ayo Samuel, a group of young choristers known as the Junior Choir of the Church. This approach was novel in the church at that time. Gradually, this group, under the strong and effective tutelage of the choirmaster- Deacon Ayo Samuel, became a cohesive group and their skills and talents started to persuade other churches to do similar things.

In no time, the Junior Choir of Emmanuel Baptist Church became the darling group of singers in the town and beyond the state. There were singing invitations from far and wide, and those exploits culminated in the choir being called by the name "The Young Voices of Kwara State".

In his capacity as Chairman, Ilorin Christian Association of Nigeria Choir (CAN Choir), he strove to raise the quality and standard of music ministry as well as foster unity among various choirs in churches within Ilorin and beyond.

He served as chairman of various music committees on the Kwara/Kogi State Baptist Conference Programmes and was an instructor in the Nationwide Annual Nigeria Baptist Music Workshop since 1979.

He created and presented the popular "Sunday Night Melodies" in the defunct Kwara State Broadcasting Corporation (Now Radio Kwara) for many years.

He was a very active member of Ife-Olukotun Descendants Union (IODU) and he held several positions in the executive body of the Union both at branch level and national level.

He was married to Miss Charity Ibinaiye, in 1966 and the marriage was blessed with a son who is a Ph.D holder in music and is now a lecturer in Music at the University of Ibadan, and many grand children.

MR. SULE ADEBAYO SUNMONU



Born in 1935 at Ife-Olukotun into the family of the late Chief Sunmonu Oniounmese, the Obalero of Ilero, Mr Sule Adebayo Sunmonu was one of the first set of pupils turned out in 1953 at N.A. Community School, Ife- Olukotun where he had his primary education.

In June 1954 he became the Postal Agent at Ife-Olukotun and he was there until 1958 when he was employed by Yagba Native Authority as an Adult Education Organiser. From 1960 to 1967, he was Senior Field Overseer/ Supervisor in the Ministry of Agriculture and Natural Resources.

After the creation of states in 1967, he was deployed to Kwara state. Between 1968 and 1970, he was based at the headquarters of the Ministry in Ilorin where he helped in supervising works on Experiment Plot Demonstrations on different crops.

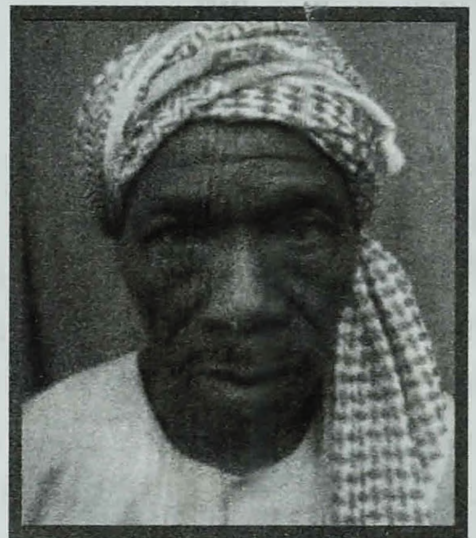
In 1972 he proceeded to the School of Agriculture, Ahmadu Bello University Zaria for a certificate course which he finished in 1973. In 1982, he returned to A.B.U College Of Agriculture, Kabba for his H.N.D Course.

In his working career he worked at the Information Unit of the Ministry between 1974 and 1975. In 1980 he was seconded to Ilorin Agric. Development Department as a Supervisor. He retired in 1985 as Area Agric Officer. He thereafter went into politics and got elected in Nov 1991 as a Councillor for Ward 01, Yagba East, in Kogi State. His election victory was challenged at the tribunal. He won both at the tribunal and at the appeal court. This earned him the appellation "Tripple Councillor".

He was married with children.

LATE ALHAJI SULE O. IBRAHIM

Alhaji S.O.Ibrahim was born to the family of Alhaji Ibrahim Owolaiye and Alhaja Aminatu Momo Ibrahim in early 1930s. Actual date of birth is not known due to lack of records.



He had his primary education at Ansarudeen School, Iyamoye and at United School, Iffe-Ikoyi, from 1943 to 1951. He then proceeded to Benin City for his secondary education from 1952 to 1956.

From 1957 to 1958 he was at the Institute of Administration, Zaria for the Clerical / Secretarial Course. As a result of his performance at the end of the course, (being the best student,) he was retained by the school authorities to teach and to do some clerical duties. He attended a few courses in the school before he was transferred to Kaduna in 1962.

He served in several ministries and departments, including Premier's Office, State House, Lugard Hall, Audit, Works and Information etc.

In 1965 he was deployed to Provincial Office, Ilorin to serve as Confidential Secretary to the Provincial Secretary. At the creation of States in 1967, he was the first Personal Secretary to the first Military Governor of the West Central State, which later became Kwara State.

Again, he worked in various ministries, departments and commissions. He was deployed to Staff Development Centre to teach, Boundary Settlement Commission as Secretary; Oyeyipo Commission of Inquiry to Financial Affairs of Okenne Local Government as Secretary, and others.

In 1978 he was in Ahmadu Bello University for a course in Administration/ Management after which he transferred to the Executive Cadre.

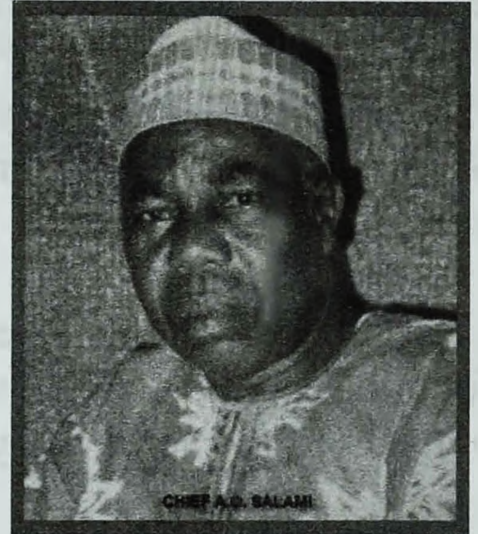
In 1979 he was at SERE HILLS, Jos for Citizenship and Leadership Training Course. He retired from Civil Service in March 1985. After retirement, he was invited to Iyamoye to set up the Administration Department of Mark Textiles Limited. He was member of the Area Court, Ife-Oiukotun. In 1997 he won an election into the Local Government Council, and he was the Honourable Supervisory Councillor for Works for 15 months. He served in many capacities in I.O.D.U, both at state and national levels. For his meritorious services to the community, he was given a Merit Award by I.O.D.U in 1995.

He was the Vice Chairman Ife-Olukotun Muslim Community. He was married with children.

LATE CHIEF ABUBAKAR OLORUNLOGBON SALAMI (a.k.a. Possible)

Chief Abubakar Olorunlogbon Salami was born into the family of Mallam Salami Adegba and Mrs. Asmau on the 10th day of September 1940 in Ogbo Compound Ife-Olukotun.

He attended the Native Authority Community School, Ife-Olukotun from 1949-1954, where he obtained his First School Leaving Certificate.



He attended Private Typing Institute at Ibadan in 1959-1960, where he learnt typing and shorthand. Between 1961 and 1962 he attended the Institute of Administration in Zaria for Secretarial Studies and qualified as a stenographer.

Through private tuition he obtained the certificate in the Second Class in Secretarial Duties from the Council of the Royal Society of Arts London in 1965. During the same year, he was awarded the Second Class Certificate in Private Secretarial Works. He obtained a Diploma in Journalism and Mass Communication from the School of Journalism and Television, Frilsham Hermtage, Bershire, in 1973.

He started his working career as a stenographer in the then Northern Region Ministry of Finance from 1962-1963. He left the Ministry of Finance and worked with the Electricity Corporation of Nigeria as a secretary typist from 1963 to 1965, and joined the Institute of Health Ahmadu Bello University, as a Personal Secretary from 1969 to 1974.

In 1974 he left for the private sector service and worked as an Administrative Officer with Afroworks Nig. Ltd. Ilorin, from 1974 to 1987. In 1979 he served at International Water Well Drilling (Nig) Ltd as the Executive Director. In 1982 he was appointed Chairman of Kwara State Investment Corporation by the First Executive Governor of Kwara State Alhaji Adamu Atta.

At the Community level, he was the first National General Secretary of Ife- Olukotun Descendants' Union (I.O.D.U) for over ten years.

In the year 2000 he became the Caretaker Chairman of the Union for one year at the end of which he was elected the National President of the I.O.D.U. for seven years.

During his various tenures in the service of the Community through the I.O.D.U., he participated in all activities of the period, especially in the following projects:-

1. Ife-Olukotun Community Centre
2. The re-opening of the Post Office
3. The Ife-Olukotun Police Post

During his tenure as Chairman of Kwara State Investments Corporation, he facilitated the Siting and Construction of the Ife-Olukotun General Hospital and the Owuru Dam by the then Kwara State Government.

He was the Chairman of the Community Development Project Committee that carried out the construction and renovation of the following projects grant- aided by the World Bank through the Kogi State Community and Social Development Agency Lokoja.

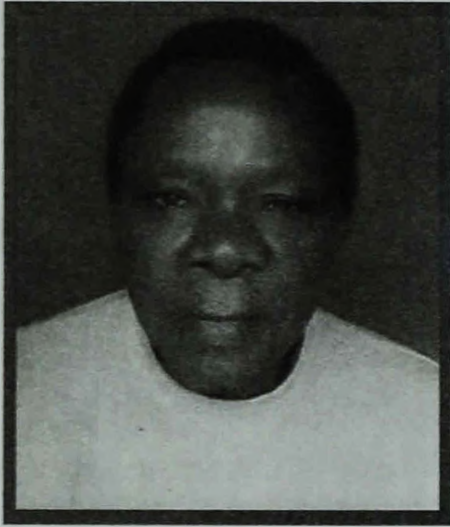
1. Completion of the Ere Maternity Clinic
2. Construction and renovation of the Ife-Olukotun Central Market
3. Renovation of a block of 4 Classrooms at J.N.I.C.H.S
4. Renovation and equipping of Wesley High School Laboratory

All in the total sum of ₦13,609,715.25

At the Yagba South-East level he played a prominent role as a member and Treasurer of the Traditional Rulers and Community Leaders' Council which facilitated the meeting with President Olusegun Obasanjo to see reason to construct the Omuo-Igbagun- Ife Olukotun-Ponyan-Jeje- Pategi Road. With several visitations and pressure by the Council, the State Government, with the approval of the Federal Government, constructed the Iyamoye-Igbagun-Jeje Road (41km), thus opening up the area which had been without road for many years.

He was married with children.

ELDER JIMOH A. ALIU



Elder Joseph Jimoh A. Aliu was born over seventy years ago in Okeaga Compound of Ife-Olukotun into the family of Mallam Aliu Fatosa and Mrs. Adisetu Aliu. He attended the Native Authority Primary School, Ife-Olukotun, from 1944 to 1948 before moving to Methodist Primary School, Iffe-Ijumu.

Later he proceeded to Lokoja to continue his primary education. He later returned home to complete his primary school at N.A. School, Ife-Olukotun in 1955. He was one of the pupils chosen by the school to welcome the Queen of England at Kaduna in 1956.

Also, in the same year, he was admitted to Government Technical Institute and Trade Centre in the Engineering Department where he studied Civil Engineering, Building and Irrigation. He completed his studies in 1961 with Ordinary Certificate of the City and Guilds of London Institute.

In 1973, he returned to Kaduna Polytechnic for further studies where he obtained the Higher National Diploma in Civil Engineering, Building and Irrigation in 1975.

He was employed in the Ministry of Agriculture and posted to Sokoto in Northern Nigeria. He was involved in the construction of some dams in North Western State, such as Wurno Irrigation Dam, Goronyo Dam and Bakolori Dam in Talata Mafara. Also, he was responsible for rural roads for the project sites and building of estate roads.

He worked with FAO on the water Measurement (Discharged Measurement) of the Rivers Rima and Sokoto on which the present dams on the rivers were based. He supervised the expansion of the Wheat Irrigation Scheme in Tungan Tudu from ten acres to twohundred acres. He was equally in charge of Investigation, Design and Construction of new Irrigation Schemes. Additionally, he was the Technical Secretary to the Committee of Cattle Dams and Borehole Construction in the State.

In 1977, he was transferred to Yauri as Zonal Irrigation Engineer.

In 1982, he returned to Sokoto to take charge of the Construction of New Irrigation Scheme and Rural Roads.

In 1983, he transferred his service to the Niger River Basin Development Authority and was posted to Kaduna Area Office to take charge of the Kaingimi Irrigation Scheme.

In 1988, he was posted to New Bussa Project Office as the Project Officer, in charge of Construction, Operation and Maintenance.

Thereafter, he moved from New Bussa to Minna as Senior Manager Operations. Subsequently when the Authority was split into Upper and Lower Basin Authorities he was posted to Kogi Area office as the Area Manager until his retirement in 1993.

On his retirement, he worked with Jasma Nig. Ltd. as a Project Manager on several building projects. He now owns a Construction Company TUJ Engineering Services. He is a registered builder with the Council of Registered Builders of Nigeria (CORBON) and he is also a member of the Nigeria Institute of Building (MNIQB).

He is a prominent and strong financial member of Ife-Olukotun Descendants Union (IODU). He has travelled wide to many Western, Asian, and Middle East countries.

He is married and blessed with children.

JOHN FUNSHO TEHINSE



John Funsho Tehinse was born on 1st November, 1953 in Ife-Olukotun to the family of Pa Ismaila Tehinse and Mrs Solabi Tehinse.

He holds a Bachelor of Science Degree from the University of Ife in 1978 and Master of Science Degree (Glasgow 1983) in Food Science and Technology.

He is a member of the Nigeria Institute of Food Science and Technology and also a member of South African Association of Food Science and Technology.

Between 1979 and 2000, he was lecturer at the Federal Polytechnic Bauchi, where he rose to be the Head of Department before retiring.

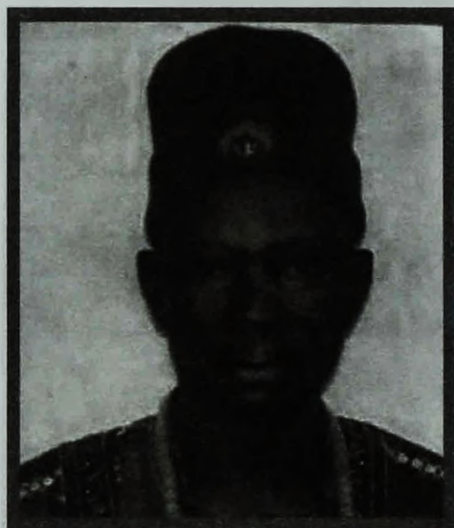
He served as food expert; implementation of ILO/UNDP Support Programme for the Promotion of Rural Food Processing Technologies in Nigeria, 1990-1992, and also Food Specialist; Implementation of UNDP Support Programme for Government of Botswana, 1993-2006.

He was also a consultant to the United Nations Economic Commission for Africa (UNECA-WA) and Commonwealth Secretariat (COMSEC) respectively on promotion of Self-help Income Generation Activities for Women in the West Africa Sub-region (2004-2006), and to the Federal Ministry of Health to develop policy, programmes and activities for improved food safety practices in Nigeria (2006 to date); Technical Consultant to Global Alliance for Improved Nutrition (GAN), a Geneva-based International Support project.

He is the Managing Director and Chief Executive of Funta Services Nigeria Limited, a company providing consultancy and training services in food nutrition and post-harvest technologies.

He was at one time the President, Ife-Olukotun Descendants Union (I.O.D.U). He is married with children.

LATE CHIEF STANLEY OLAREWAJU IBRAHIM



Chief S.O. Ibrahim was the Obalero of Ilero Ife-Olukotun. He was also the Chairman / CEO (Nigeria) Lanshad Venture Ltd.

He was born on 21st November, 1944 in Ife- Olukotun. For his secondary education, he went to Titcombe College, Egbe, 1962 to 1964 and Government College, Kaduna, 1965-1966.

He then proceeded to the Federal Training Centre, Kaduna for the Certificate in Secretarial Studies. From 1974 to 1978, he attended Ahmadu Bello University Zaria and obtained a B.Sc Second class Hons degree in Political Science.

He first worked as Secretary to Federal Attorney General and Ministry of Justice from 1970 to 1972.

After his NYSC which he served as a teacher at Government Secondary School, Dekina, then in Benue State, he was employed in 1979 as Assistant Secretary, Public Complaints Commission Kwara State.

He crossed over to the University of Ilorin in 1980 and retired from the service of the University as Principal Assistant Registrar in February, 1999.

He was PTF Coordinator in Kogi state from 1999 to 2000. His political activities saw him as the Secretary, NPN Panel on Reorganization in Kwara State in 1980, and SDP Logistics and Planning Manager, also in Kwara State between 1989 and 1992. From 2001 to 2005 he was Director of Administration, PDP Kogi State.

He was also a member, Board of Governors Wesley High School, Ife-Olukotun.

He was married with children.

MAJOR LEONARD BALOGUN



Major Leo, as he is popularly known, was born in Okefe, Ife-Olukotun.

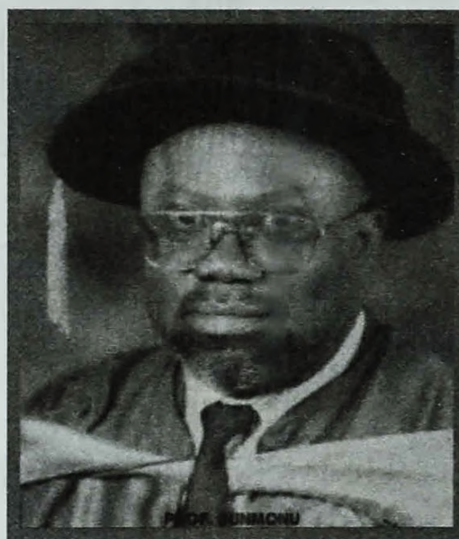
After his primary and secondary education, he joined the Nigerian Army as a cadet at the Nigerian Defence Academy, Kaduna and he rose to the rank of a Major before retiring from the service.

He had some specialized training both in Nigeria and in the United States of America in Drug Law Enforcement Administration and in Human Resources Management.

He served in various capacities across the country. He also served with the United Nations Peace Keeping Operations in Somalia. Major Leo is a peace-loving and patriotic individual. He played a prominent role in the peaceful resolution of the recent crisis on chieftaincy tussle in Ife-Olukotun. He is married with children.

PROFESSOR OLUFEMI KASHIM SUNMONU

The first indigene of Ife-Olukotun to become a professor, Olufemi K. Sunmonu was born on January 5, 1950. He attended Kabba Division Joint Education Agency (K.D.J.E.A) Primary School, Ife-Olukotun (1956-1962) and Crowther Memorial College, Lokoja (1964-1968) for his secondary education.



He then proceeded to the College of Science and Technology, Kaduna Polytechnic where he obtained an OND in Textile Technology with credit in June 1972, and a Higher National Diploma (HND) in Textile Technology with Supplementary Certificate in Engineering Control, in June, 1975.

He obtained another certificate in Textile from Huddersfield Polytechnic, Queensgate, Huddersfield, England in 1976, and a BSc. (Hons) Fibre Science in 1977 from the University of Strathclyde, School of Materials Sciences Glasgow, Scotland. Between 1977 and 1981 he was at the University of Leeds, School of Textile Industries, Leeds, England, where he obtained Ph.D degree in Textile and Polymer Chemistry.

Prof. Sunmonu started his working career first as underwriter clerk, Guinea Insurance Co. Ltd. Kaduna, (1972-1973) and as Assistant Supervisor, Production Department, United Nigeria Textiles Ltd, Kaduna (1973-1975).

He started his academic career as a lecturer in 1982 at Ahmadu Bello University, Zaria.

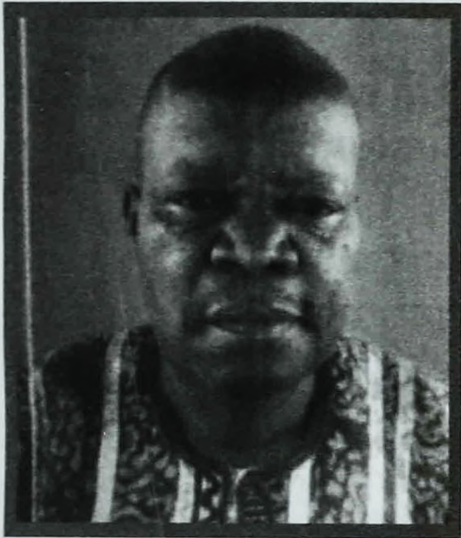
He was a visiting Research Fellow, University of Leeds (1990), Honorary Research Fellow, University of Leeds (1998-1999), Post-Doctoral Research Fellow, University of Bolton, all in England.

Prof. Sunmonu has to his credit several publications in Peer Reviewed Journals, and several International Conference Papers. He has also published not fewer than four books in his academic field.

Prof. Sunmonu is a patriotic son of Ife-Olukotun who relates very well with the youths and encourages students to be diligent in their studies.

He is married with children.

LATE GABRIEL ADELEYE IBITEYE



Gabriel Adeleye Ibiteye was born on 24th February 1950 in Ife-Olukotun. He had his primary education at KDJEA Primary School Ife-Olukotun from 1957 to 1964 and his secondary education at St. Kizito's College Isanlu, from 1965 to 1969.

In 1970 he attended the Government Secondary School, Ilorin for his Higher School Certificate Course. He then proceeded to the University of Ibadan in 1972 where he earned his B.Sc (Hons) degree (2nd Class Upper Division) in Political Science in 1975. He also had a Post Graduate Diploma in International Relations and Diplomacy from the Nigeria Institute of International Affairs, Lagos, in 1981.

He started his Civil Service career in 1976 as an administrative officer in the Political Department of the Military Governor's Office, Ilorin.

In 1980 he was posted to Kwara State Liaison Office, Lagos as a Deputy Liaison Officer.

He was promoted and deployed as Senior Administrative Officer, first in the office of the Head of service and in the Military Governor's Office, Ilorin, from 1982 to 1985 and 1986 respectively.

Mr. Gabriel A. Ibiteye became Deputy Secretary in charge of Administration, Ministry of Education, Ilorin, in 1987 and Deputy Director, Establishment and Training, Governor's office, Ilorin, in 1988.

In 1991, he was Deputy Director (Political) Government House, Ilorin, responsible for speech writing. He was at different periods, secretary to various Ministerial Committees.

When Kogi State was created later in the year, he was deployed to East Yagba Local Government as Sole Administrator.

In 1994 he was Director, Personnel Management Government House, Lokoja, until 1998 when he was promoted Permanent Secretary and posted to Government House Lokoja. He retired from Public Service in February 2004.

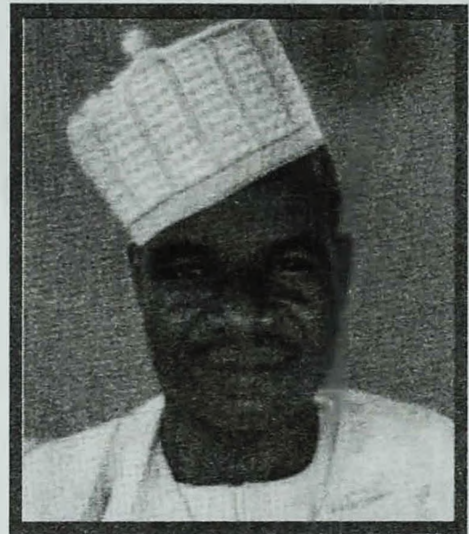
He was a member of Nigeria Institute of Management (MNIM).

He was married with children.

LATE MICHAEL EKUNDAYO ADELEYE

He was a Police Officer, banker and politician.

Born into the family of Mr. and Mrs. Jegede Adeleye on 12th November, 1953, Late Micheal Ekundayo Adeleye attended KDJEC Primary School, Ife- Olukotun from 1961-1967. After studying privately for his General Certificate of Education ordinary level, he proceeded to Kwara State College of Technology (Now Kwara Polytechnic) from 1981-1983.



His thirst for knowledge made him enroll at Kogi State Polytechnic, Lokoja, and later in 1997 he attended Ondo State University, Ado Ekiti where he obtained a Master's degree in Business Administration in 1999.

While in school, he engaged in Student Union activities and became the President of Oke-Oyi Students Union in 1982.

Mr. Adeleye joined the Nigeria Police Force in 1972 after which he resigned and moved on to the Banking Sector in 1987. He worked at Trade Bank Plc.

He rose through the ranks to become the Zonal Coordinator of Northern Branches of the Bank before retiring in 2005.

Between 2001 and 2003 he was appointed the Honourable Commissioner for Commerce and Tourism in Kogi State.

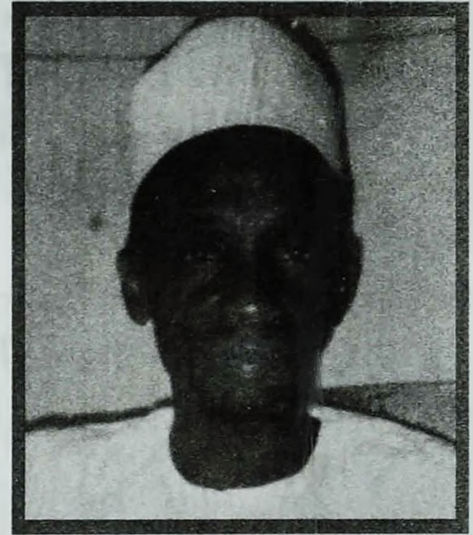
Hon. Adeleye was a Member Nigeria Institute of Management and also the Institute of Certified Public Accountants.

He was the National General Secretary of IODU from 1993 to 2003.

He was married to Florence Funmilayo on 10th of August, 1985 and the marriage was blessed with many children.

ALHAJI ISSA ADEBOYE

Alhaji Issa Adeboye was born on October 4, 1951 in Ife-Olukotun to Mr. and Mrs. Adeboye of Okeaga Compound.



He attended the KDJEC Primary School, Ife-Olukotun from January 1957 to December 1963 for his primary education. The opportunity to further his education did not come until 1967 when he gained admission into Government Secondary School, Omuaran, and he passed the West Africa School Certificate Examination in 1971. He received an award as the best student in Mathematics and also in French from the school in 1971.

He obtained a Diploma in Irrigation Engineering from the Kaduna Polytechnic in 1977, and a Higher Diploma in Civil Engineering from the same institution in 1979.

After his National Youth Service, he got an appointment with the Niger River Basin Development Authority as Higher Technical Officer, Civil, in 1980. He moved on to Niger Clear [Nig] Ltd as Technical Manager in 1981. From 1984 to 1987 he was in Afroworks [Nig] Ltd as Civil Engineer, posted to Omi Dam Project.

In 1987, he was elected as a councillor for Ife-Olukotun on the basis of zero party in Oyi LGA Kwara State. He was appointed Supervisory Councillor for Finance and Agriculture.

In 1989 he became the first Executive Chairman of the newly created Yagba Local Government Area; and in 1993 he got elected as Assistant National Publicity Secretary of the National Republican Convention Party (N.R.C.).

Alhaji Isa also served on several panels and boards among which were:

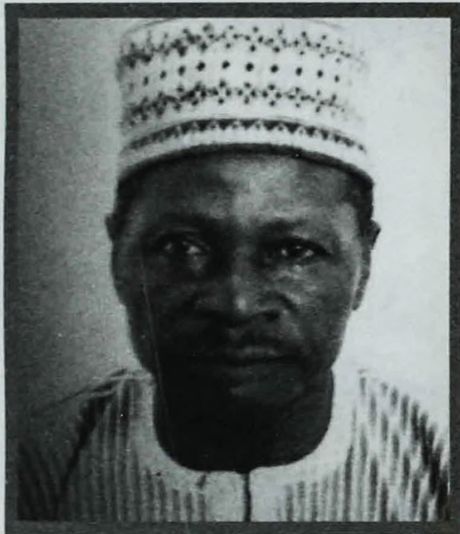
- i. Chairman, Essential Commodity Committee for Oyi Local Government area-1986.
- ii. Member Board of Governors, Oluyori Muslim Comprehensive High School, Isanlu-1987-2008.
- iii. Member, Aseni Cheftaincy Panel in Kogi Local Government Area-1992.
- iv. Chairman, Board of Governors, Jama'atu Nasril Islam Comprehensive High School, Ife-Olukotun, 1993-2000.
- v. Member, Board of Directors, Kogi Properties Ltd- 1992-1994.
- vi. Co-Chairman, Nigeria Inter-Religious Council, Kogi State-2004-2008.
- vii. Chairman Kogi State Community and Social Development Agency (World Bank Assisted Project) - 2009 till date.
- viii. Chairman, Cheftaincy Panel to look into the chieftaincy problems in Igala Mela/ Odohi, Ankpa Kabba/Bunu. (2009 to date).

Alhaji Issa Adeboye encourages Academic excellence by giving awards to best students in Mathematics, Islamic Religious Knowledge and for best overall students, all at J.N.I. High School, and Wesley High School, Ife-Olukotun, and at Oluyori Muslim High School, Isanlu.

He was National General Secretary of I.O.D.U. from 1983 to 1993.

He is married with children

HON. MUHAMMED OLAREWAJU ALIYU



Muhammed Olarewaju Aliyu was born to Mallam Babalola Aliyu and Asunmowu Menewi Aliyu on 18th May 1942 at Oke-Okuta Compound in Aroke of Oke-Ife in Ife-Olukotun.

He had his primary education in Ife-Olukotun between 1952 and 1958.

He went to Clerical Training School Bida, in 1961 and 1962 and he started his home study for General Certificate of Education Ordinary Level which he obtained in 1964. In the same year 1964, he proceeded to the Institute of Administration Ahmadu Bello University Zaria where he obtained a diploma in Local Government Administration and Accounts. From 1976 to 1977, he went to Kaduna Polytechnic where he obtained the National Diploma in Commercial and Local Government Accounting. Between 1978 and 1979, he went to the University of Ife, Ile-Ife, for Higher National Diploma in Local Government Administration. He attended a workshop at International Centre for Management and Informatics Studies at the University of Orange Free State, Republic of South Africa in 2001.

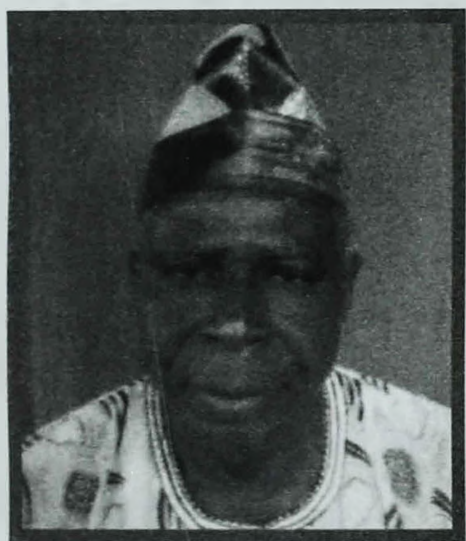
He became the Obaro in Oke-Ife, Ife-Olukotun in September 1995, and he was graded a third class chief on October 16th 2018.

He started his Civil Service career as untrained clerk in the Ministry of Local Government, Kaduna, Northern Nigeria in 1960, and by dint of hard work, he rose through the ranks to become Director of Personnel Management in the Ministry before he retired from service in 1995.

In 1999, he contested election into the Kogi State House of Assembly on the platform of People's Democratic Party and won, representing the Yagba East Constituency. He was an honourable member of the house till June 2003.

He is married with children.

ALHJI SULE OLASALIU



Alhaji Sule Ola Saliu was born on March 22, 1948 into Odo-Akuro clan in Ilosun Compound, Ife-olukotun.

He had his primary education at African Church Primary School, Awori, Ajeromi in Ajegunle Lagos, (1955-1957) and later attended Methodist Primary School, Apapa, Lagos (1958-1963).

Thereafter he proceeded to United Christian Secondary Commercial School, Apapa, Lagos (1964-1968). In order to secure a university admission, he had his G.C.E Advanced level classes at the Extramural class of the University of Ibadan between 1969 and 1971. His passion for academics took him to Elyson (Williams) College of Liberal Art, California, U.S.A. in 1973 where he had his B.A Degree in 1976. He also attended Obafemi Awolowo University, from 1981 to 1982 and between 1989 and 1992 for Post Graduate Courses in Local Government and Public Administration. In 1983 he attended Micheal Imodu Institute for Labour Studies in Ilorin. In his journey into this dynamic world, he worked as a book- keeper, Audit Clerk, Assistant Accountant, stenographer-typist and as a teacher where he rose to the rank of a Vice-Principal before crossing over to the Local Government Service as Local Council Secretary. He retired from service as Director.

Alhaji Sule Ola Saliu is a philanthropist who has contributed immensely to various community projects and developments at Ife-Olukotun.

He has to his credit several merit awards which include Award of Excellence by the Kogi State House of Assembly, in recognition of his excellent performance in the areas of health care, water supply, Rural Development and Internally Generated Revenue (I.G.R) in May 2003. He was awarded a Doctor of Public Administration (Honoris Causa) by the West Africa Merit Award Council (W.A.M.A.C) in collaboration with Columbus International University, Norton, British Virgin Island, in March 2008.

He is a member of Chartered Institute of Management, Member Nigeria Institute of Local Government Administration.

He was National President, Ife-Olukotun Descendants Union (I.O.D.U) from 1993 to 2003.

He is married with children.

CHIEF L.O. MAMUDU



Chief L.O Mamudu is the Obasun of Ilosun.

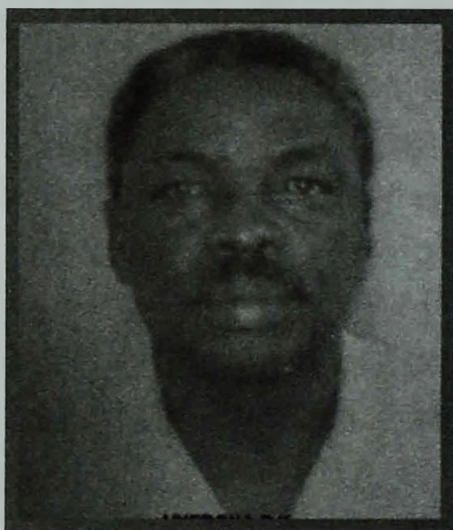
He attended the Clerical Training Centre Sokoto in 1963 and also Ahmadu Bello University Zaria where he obtained the Advanced Diploma in Public Administration. He also has a master's degree in Public Administration from Ondo State University.

He was a seasoned administrator. He was secretary to various Institutes at Kwara State Polytechnic and he was Secretary, Yagba East Local Government Council, between February 1992 and November 1993. He thereafter moved fully to Kogi State Government Services. He retired as a Director (Administration) in 2007.

He served as National General Secretary, Ife-Olukotun Descendants Union between 1978 and 1980. He also served as Member Ife-Olukotun Elders Committee, Member Oba's Advisory Committee, and on many Ife-Olukotun Community Ad-hoc Committees.

He is married with children.

PHILIP KOLAWOLE AIYEDONA



Philip Kolawole Aiyedona was born on 26th March 1943 at Ife-olukotun into the family of late Pa Noah Aiyedona.

He attended the N.A Community School, Ife-Olukotun from 1949 to 1956. In 1962 he attended the Clerical Training Centre, Bida and also in 1966, he attended the Technical College Ibadan (now Ibadan Polytechnic) where he obtained the Ordinary Diploma in Commerce, P.K. as he is generally called also attended Adeyemi College of Education, Ondo for his NCE in Secretarial/Accounting/Education.

After obtaining the Advanced Diploma in Public Administration from Kwara State Polytechnic in 1990, he further attended Adekunle Ajasin University Akungba for his Masters in Public Administration degree.

He took up his first appointment in 1960 as a clerk at the Ministry of works, Divisional Engineer's Office, Kaduna, on a daily wage of six shillings and one penny (sixty one kobo). In 1969 he was deployed to North Western State and posted to Government Girls College, Sokoto as Assistant Education Officer.

He later joined the then Kwara State College of Technology, now Kwara State Polytechnic, Ilorin, in 1974 as Senior Instructor. At the creation of Kogi State in 1991, he was deployed to Kogi State as Chief Instructor and posted to Kogi State Teaching Service Commission, Lokoja.

He retired from service as Director (Administration) at the Kogi State Broadcasting Corporation in March 2005.

He was Chief Examiner WAEC (WASSCE) 1978-2002 and NABTEB, 1995-2003.

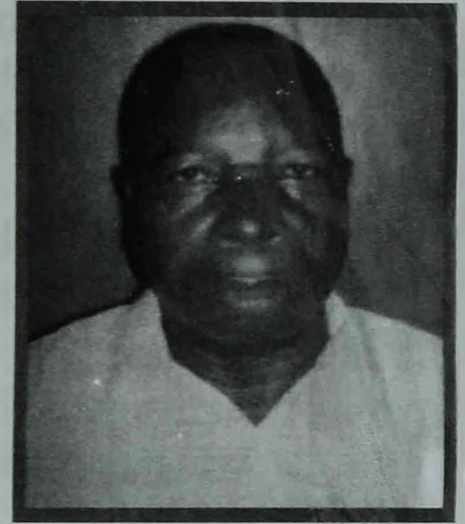
Mr. P.K. Aiyedona served as National Auditor Ife-Olukotun Descendants Union (1968-1970) and as National General Secretary of the Union (1974-1978)

He is married with children.

CHIEF (DR.) JIMOH KASIM SHAIUB

Chief J.K Shaibu was born in Ife-Olukotun on 27th April 1947.

He attended the Native Authority Community Primary School, Ife-Olukotun from 1956 to 1962. He gained admission to St. Barnabas Secondary School, Kabba in January 1964 and finished from there in 1968.



He then proceeded to Christian Hospital School of Nursing, Vom near Jos from 1971 to 1975 and then became staff Nurse with the Kwara State Government in 1976.

Between 1979 and 1985 he attended Manila Central University, College of Dentistry, Philippines, where he qualified as a Dental Surgeon.

When Kogi State was created in 1991 he was deployed to Kabba Specialist Hospital, Dental Unit, as Dental Surgeon in charge from 1991 to 1998, and then to Obangede Specialist Hospital, Dental unit on the same designation from 1998 to 2000.

In 2002, he transferred his service from Kogi State to the Federal level and he was posted to the Federal Medical Centre, Lokoja where he retired from service in 2009.

Dr. J.K Shaibu is the traditional title holder of Chief Obamla of Ife-Olukotun which he received in 1995. He also holds the honorary title of Osupa Adinni of Okunland which was conferred on him in 1995 as well.

He is happily married with Children.

CHIEF MRS. AGNES ABIKE OLUSEGUN

Chief Mrs. Olusegun is an educationist who rose to become a Director. She was also the Education Secretary, Yagba East Local Government Education Authority (LGEA).

She was born on 5th August 1954 in Ife-Olukotun to Mallam Ibrahim and Mrs. Sabitiu Ibrahim.



She holds a Bachelor's Degree from Ahmadu Bello University Zaria and M.Ed. degree from Obafemi Awolowo University, Ile-Ife.

She was rated one of the Best Performing Education Secretaries in the State by the Kogi State House of Assembly in 2006.

She is married with children.

MR. HASSAN T. MOHAMMED



Mr. Hassan T. Mohammed is one of the set of twins born to Chief Mohammed Adeniaye (Chief Alakuna) and Madam Aminatu Mohammed, of Itagun family in Ilosun-Ere, Ife-olukotun. The set of twins were popular with their unique white (Aso-Ala) uniform in the early primary school days at Lelere-(K.D.J.E.C. Primary School, Ife-Olukotun) in 1961.

Hassan was born on 3rd November, 1956, and attended K.D.J.E.C. Primary School at Lalere in Ife-Olukotun from 1961 to 1967. In 1968, Hassan was invited to join his brother, Jimoh Mohammed (Aruba Chacha) of blessed memory, in Kano. In 1971 Hassan gained admission to the then Wudil Teachers' College, Wudil, Kano State. Having completed his Grade II Teachers Training in 1976, he gained admission to Bayero University, Kano in 1978 where he graduated in 1981. He was one of the two candidates sent to Africa Regional Labour Administration Centre, Harare-Zimbabwe from Nigeria to study. He obtained the Certificate in Employment Services in 1989. In 2008, he had his PGD in Human Resources Management. He is a member of Chartered Institute of Personnel Management of Nigeria.

Mr. Hassan T. Mohammed has worked in many places and Establishments. He worked briefly at Kano Textile Industry, manufacturers of socks, in Kano in 1969 to 1970. He was a primary school teacher in Farin Ruwa, Kano State, from 1968-1969. Similarly, he taught at Wudil Teachers' College, Kano, from 1971-1972. He did his mandatory NYSC in 1981-1982 at Command Day Secondary School, Ikeja Cantonment, in Lagos. He worked in the Federal Ministry of Employment, Labour and Productivity from

1982-1990 where he rose to the position of Senior Labour Officer. He resigned from the Ministry and joined Messrs Julius Berger Nigeria Plc, in 1990 as Personnel Manager and rose to the position of Asst. Human Resource Coordinator, in 2010. He worked briefly with Hartland Construction Company in 2010-2011 as Administration/ Public Relations Manager. He is presently working with Qumecs Nig. Ltd, a construction company based in Kaduna.

Hassan is happily married to Mrs. Medinat E. Mohammed-nee Shittu, with children.

DR. KEHINDE MOHAMMED



Dr. Kehinde Mohammed is from Itagun Clan, in Ilosun, Ife-Olukotun. He was born on 3rd November, 1956. He attended K.D.J.E.C. Primary School at Lelere in Ife-Olukotun from 1961 to 1967. He had a brief spell (1968-1969) at the Government Secondary School Okenne, and proceeded to St. Kizito College, Isanlu (1969-1972), where he completed his secondary education. He graduated from College of Medicine, University of Lagos in 1984 with Bachelor of Surgery (M.B.B.S) thus becoming the first indigene of Ife-Olukotun to be a medical doctor. He has a master's degree in Healthcare Management from Paris School of Management and also post graduate diploma in Health Insurance Management.

Dr. Kehinde Mohammed has worked in many Institutions all over the country. These include

- University of Sokoto Teaching Hospital 1981-1989.
- Barewa Specialist Hospital, Kaduna 1990-1998.
- Nerawa Specialist Hospital, Kaduna 1999-2003.

He established his own medical outfit, Kefat Medical Centre in the year 2003, in Abuja.

He is a consultant to Federal Government of Nigeria on Health Insurance. He is presently working with Songhai Health Trust Limited, a health insurance organisation.

He is married to Architect Funmilayo Mohammed, and the marriage is blessed with three children.

CHIEF (ALHAJI) ISIAQ AYORINDE AJIBOLA (AKOGUN IFE).



Alhaj Isiaq Ayorinde Ajibola was born in 1964 into the family of the Royal Highness Ajbola Asejogba I, the Olukotun of Ife-Olukotun, in Yagba LGA in Kogi State, Nigeria.

He attended Ahmadu Bello University Zaria, where he obtained the Bachelor of Science Degree in Economics in 1988 and later obtained the Masters in Business Administration (M.B.A) from the same

university in 1996.

Ajibola has attended courses at the University of Stellenbosch, Cape Town, South Africa, University of Navarra, Spain and Georgetown University, Washington DC USA, where he obtained certificates in Leadership and Communication Arts.

Between the years 1990-1995, he worked at Cityzen and Sentinel Magazines all based in Kaduna, in various management positions.

He thereafter co-founded the Media Trust Nigeria Limited, the publishers of Daily Trust Newspaper as the pioneer General Manager in March 1996. He later became the Executive Director (Operations) of same company (2003-2007) before becoming the Managing Director/Chief Operating Officer (2007-date). Ajibola was Nigerian Media Representative to the G8 Summit, among 12 other African journalists, in Kananaskis, Calgary Canada in 2001. He is a fellow of the Institute of Chartered Trustees of Nigeria (I.C.T.N) and a member of the Institute of Directors (I.O.D). The 49-year-old Managing Director is a keen golfer and won

international golf tournament between Nigeria and Ghana in 2012, at the Independence Day Open Competition. He also won the Royalgolf Tournament in Duste in 2011.

He is involved in various religious activities and has received meritorious awards as Vice Chairman of Nasirullahi-Fathi Society of Nigeria (N.A.S.F.A.T) Abuja. He also won meritorious award from Ansaru-Deen Society of Nigeria for exemplary leadership.

Alhaji Ajibola is a community leader and the proprietor of An-Nuur Islamiya School, Ife- Olukotun, Kogi State where the school recently graduated 15 students in Quranic recitation.

He has travelled to many countries in the world including: Ghana, Morocco, South Africa, Egypt, Kenya, Saudi Arabia, the United Arab Emirates, Canada, Germany, Sweden, U.K, Scotland, Malaysia, Belgium.

Aslhaji Isiaq Ajibola enjoys reading and is happily married with children. He was installed as the Akogun Ife at Ife-Olukotun on December 3rd 2020.

LATE CAPTAIN STEPHEN SETH AYODELE YUSUF



Stephen Ayodele Yusuf was born on the 6th of January, 1945, into the family of Mr Aina Yusuf (Olori Ode) and Mrs. Rabi Yusuf in Ife-Olukotun. He was raised at the Mopa Orphanage Home, Mopa, popularly known as “Ogba Oyinbo”, having lost his mother at an early age. He was an active Christian.

He attended Okedigba Primary School, Mopa for his primary education and trained as a nurse at Nursing School, Egbe, graduating in 1968. He proceeded to take a twelve-month course in Ophthalmic Nursing at the Institute of Health, Ahmadu Bello University, in Zaria.

Young “Stifi” as he was affectionately called, was enlisted into the Nigerian Army in August, 1969, at Kaduna, as a nursing officer, serving from one station to another. His last station within Nigeria was Baruwa in Taraba State.

Mr. Yusuf got married to Mrs. Egun Yusuf (Nee Egun Olumohaya) in 1981 and the marriage was blessed with four children. While in service, rising through the ranks, Mr. Yusuf rose to become a Captain. He was a lover of football and squash which he played at his leisure. He was also an avid reader.

In 1992, he was deployed to the ECOMOG force in Liberia where he died in active service on 19th March, 1993.

MR. B. A. OKOSI.



Mr. B.A. Okosi was born into the family of Mallam Suleiman Olorunmaiye Okosi and Madam Mariamoh Iwo Okosi in Ogbo, Ife-Olukotun on the 24th March, in 1935.

He first attended the Roman Catholic Nursery School, popularly known then as Odegiri Nursery School, between 1945 and 1947. In 1948, he attended the N.A. Community School, Ife-Olukotun where he finished his primary education in December 1954, and in 1955, he gained admission into the Government Technical Institute and Trade Centre, Kaduna.

After completing his course at the T.I and T.C, Kaduna, he was employed by the North Regional Ministry of Works and he was posted to the main workshop in Kaduna.

As a result of the creation of states in Nigeria in 1967, he was deployed to Kwara State in 1968 and posted to the Mechanical Workshop, Refrigeration and Airconditioning section of the State's Ministry of Works.

In 1991, he was again deployed to Kogi State to head the Refrigeration and Airconditioning section at the Mechanical Workshop of the Ministry of Works. He retired voluntarily in 1994 after serving the nation for 35 years.

At primary school, Mr. B.A. Okosi was a member of the school band playing the bass drum and he was also in the school's football team as a goalkeeper. He was among the founders of Ife-Olukotun Descendants' Union in Kaduna in 1959, where he served as the General Secretary with late Pa. P.B. Adeyemi as President, and he has since remained a very strong member.

He is married with two wives and the marriages are blessed with children.

LATE CHIEF SHITTU OLAREWAJU ALIMI



Chief Shittu Olarewaju Alimi was born on 28th February, 1938 to Mallam Alimi Oloruntoba of Odo-Akodi, Ijemu Compound in Ife-Olukotun and Madam Fatima Ibironke Alimi of Iyankeja of Ogbo Compound in Ife-Olukotun.

He started his primary education in 1949 at N.A. Community School, Ife-olukotun where he obtained his First School Leaving Certificate in 1954. He then proceeded to the famous Provincial Secondary School, Okene now known as Abdul Attah Memorial College, Okene where he obtained both the West African School Certificate and Higher School Certificate (H S C) in 1962. In 1963 he left the shores of Nigeria for East Africa to attend Makerere University, in Kampala, Uganda, where he read English Language. While in Makerere University, he excelled in his field of study and won the Best Student Award in English Language. He came out with First Class Honours in June 1966, thus becoming the first indigene of Ife-Olukotun to have a university degree.

On his return to Nigeria in 1966, he proceeded to the University of Ibadan, where he obtained his Post Graduate Diploma in Library Science. Thereafter he was employed by the then Northern Nigerian Government and was posted to the Northern Nigeria Library, Kaduna. On the creation of states in 1967, he was deployed to Kano State.

In 1968, he joined the then Nigeria Civil Aviation College as the college Librarian. In 1972, he left the College for Kwara State College of Technology, Ilorin, as Chief Librarian. Upon the creation of Kogi State in 1991, Chief S.O. Alimi was deployed to the State as a Director in the Deputy Governor's Office, Lokoja. He was there until early 1994 when he retired from service. Chief S.O. Alimi was a man of the people. His love for Ife-Olukotun

was very great. He vowed to make positive contributions to the development of his community and this he did in his life time. He researched into the history of Ife-Olukotun which he documented. He was one of the founding members of Ife- Olukotun Descendants' Union [IODU]. His love for education was evidenced by his being instrumental to the establishment of Jamat Nasril Islam High School, and Osanran Primary School both in Ife-Olukotun.

Shittu was a man of finesse, who preached leadership by example. He was an orator, a traditionalist, culturally polished and very religious. He was the Agbaru of Ijemu, Ife-Olukotun. He died in 1994 and a post-humous merit award was given to him by Ife-Olukotun Community. A library was also named after him. He was married to Mrs Alimotu Alimi and the marriage was blessed with children.

ENGINEER SULAIMAN BOLARINDE FAMRO



Engineer Famro was born on December 20, 1945 in Ife-Olukotun. He attended the N.A.Primary School Ife-Olukotun from January 1952 to December, 1958, and Senior Primary School, Kotorkoshi in the present Zamfara State from January 1959 to December, 1959. There he obtained his First School Leaving Certificate.

Thereafter he attended the Government College, Kaduna, from January 1960 to December 1964 for his secondary education and he obtained his Higher School Certificate in December 1966 after attending St. Paul's College, Zaria, for two years.

Engineer Famro has a Bachelor of Engineering honours degree in Industrial Engineering from Pratt Institute, Brocklyn, New York City USA in 1971 and a Master of Science degree from the Polytechnic Intitute of New York USA in 1976.

The first industrial engineer from the Northern States of Nigeria, Famro started his working career in 1971 at New York City where he received his practical training. Between 1973 and 1980, he was at Kwara State Investment Corporation in charge of project study, packaging and implementation monitoring as head of department.

He retired from government service in 1981 and became the Managing Director/Chief Executive Officer of Sulamro Industrial Engineering Company Limited. He was also Chairman, Kwara State Utility Board between 1985 and 1988.

Engineer Famro is an innovator and an inventor. In 1995 he started Industrial Development Research in Local Food Processing for the purpose of achieving (i) International Market Quality Products, (ii)

New Exportable Products, and (iii) Appropriate Equipment for Higher Productivity, as a result of which he designed and built a centrifugal extractor for processing shea-nuts or cassava tubers. The machine was patented in 2006 (Patent No RP 16551 dated 01/06/2006).

He also received patent for (i) Multipurpose drying system (August 2002), (ii) Simultaneous drying processor, (June 2006) and (iii) Mechanically powered multipurpose stove/furnace for producing heat and dry hot air for drying purposes (September 2006).

Engineer S.B.Famro is a member of the Nigerian Society of Engineers (COREN-registered), Nigerian Institute of Management, and American Institute of Industrial Engineers.

He is married with children.

PROF. ALBERT BABAJIDE ADEBOYE

Albert Babajide Adeboye was born in Okeaga at Ife-Olukotun. He is an architect and the current Head of Department of Architecture at Covenant University, Ota.



After his primary education, he attended the Government Craft School Idah and the Government Technical School, Pategi where he obtained his Craft Certificate and the City and Guilds Certificate in Fabrication Engineering Craft Practice. Between 1977 and 1981, he was at the Kwara State College of Technology where he obtained the Higher National Diploma in Architecture. He later proceeded to Ahmadu Bello University for his Master of Science in Architecture which he obtained in 1990. Eventually he obtained PhD degree at Covenant University in 2009.

His working experience began at Slamco Nigeria Limited, Ilorin as Assistant Technical Manager and later as a lecturer at Kaduna Polytechnic between 1982 and 1998, before he proceeded to have a stint at Private Practice. He returned to the classroom as a lecturer at Covenant University, Ota in 2003 and has been there till now. He has many academic publications to his credit in both international and high impact journals. The design of the proposed Ife-Olukotun's Palace at Ife-Olukotun, and the award-winning design of the Headquarters of the Nigerian Institution of Estate Surveyors and Valuers at Abuja are part of his works. He is married with children.

AHLAJI S.O. MUSA

Alhaji Salami Oladimeji Musa, though a native of Isanlu, had a great love for Ife-Olukotun, the home town of his mother who was one of the daughters of Olukotun Ajibola Asejogba I.



He finished his primary education at the N.A. Community School, Ife-Olukotun in December 1954. He then proceeded to the Technical Institute and Trade Centre, Kaduna where he learned a trade. He started as an assistant works superintendent, building with the North Regional Ministry of Works, and rose to the rank of a Yard Superintendent before retiring into private sector.

He was the Managing Director of Afroworks Nigeria Limited, a Building, Civil and Electrical Engineering construction company which he built from the scratch to a great height. He was a politician and his influence in the government of Governor Adamu Atta attracted many social amenities to Ife-Olukotun, among which are, the construction of a comprehensive Health Centre and the provision of pipe borne water.

He was a philanthropist and an industrialist. He established the Polar Industries, the manufacturers of the popular Polar Soft Drinks, at Isanlu.

He was married with many children. He died in July 1987 at a tender age of forty five years.

LATE MRS RAMOTU ALICE ADEBAYO

Mrs. R.A. Adebayo was born in Aira at Okefe in Ife-Olukotun sometime in the late 1930s.

She started her primary education at Ansarudeen Primary School, Iyamoye. She returned to Ife-Olukotun in 1949 to continue her education at the N.A. Community School, Ife-Olukotun. Because the highest standard in the school was the standard four, she proceeded to the Methodist Primary School, Iffe, in 1951, where she completed her primary education in December, 1952.



Thereafter she gained admission into the Women Teachers College, (WTC) Kabba in 1953 for the Grade III Teachers Certificate Course. She therefore became the first female citizen of Ife-Olukotun to have the First School Leaving Certificate, and the first to attend a college.

After obtaining the Grade II Teachers Certificate and the National Certificate in Education (NCE), she went to Ohio University in the USA for a Bachelor degree in Education. She later had her M. Ed. Degree at the University of Ibadan in Nigeria.

She taught in many primary and secondary schools in Kwara State, including the Government Secondary School, Ilorin. She was the pioneer Principal of the Government Day Secondary School, Egbejila, Airport, Ilorin.

She was married to Hon S. Adebayo Sunmonu a.k.a Tripple Counselor, and the marriage was blessed with many children among whom is Bosede Adebayo of the NTA.

She died after a protracted illness.

ELDER JAMES OLA SOLOMON (JP)

Elder James Ola Solomon was born on February 2, 1950 into the family of late Chief Solomon Obajemu and Madam Esther Dada Solomon of Ijemu, Okefe Ife-Olukotun.



After his primary education at N. A. Community School, Ife-Olukotun which he completed in December, 1963, he proceeded to the Government Secondary School, Okene from 1964 to 1968. Between 1971 and 1973, he attended the Institute of Administration, Ahmadu Bello University, Zaria, for a two-year diploma course in accountancy. He graduated from the same university in 1976 with a First Class Hons degree in Business Administration, and he had his MBA degree in 1979 from the University of Lagos.

He had to his credit many academic distinctions and he won many prizes for academic excellence among which are: (i) Isa Dutse Memorial Prize-1964. (ii) Special National Scholarship Award-1975 and 1976, both for the student with best performance in the Faculty of Administration, ABU Zaria. (iii) Bruce Greatbatch Prize- 1976, for the most outstanding all-round performance by a graduate in the Faculty of Administration, ABU Zaria. (iv) British Petroleum Prize-1976, for the most outstanding graduate in Business Administration, ABU Zaria.

His working career began in 1977 as a Youth Corper in the Ministry of Trade, Maiduguri, where he served as Trade Officer. Between 1978 and 1980, he was lecturer in the Faculty of Administration, ABU Zaria. Thereafter he was Audit Management/Consultant Trainee with Author Anderson, Lagos, 1980 to 1981.

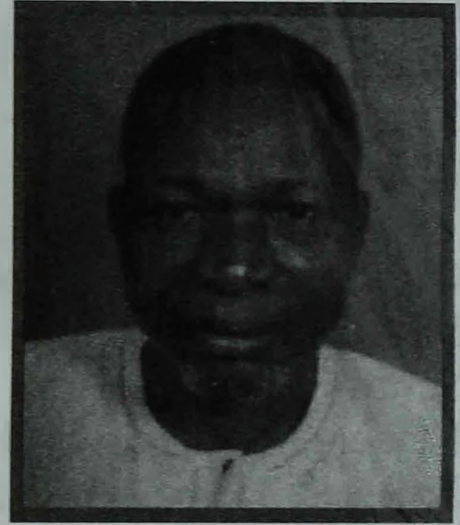
In 1982, he became the Finance/Administrative Manager, Supper Colour Productions (Nigeria) Limited. He left the company in 1984 for International Cards (Nigeria) Limited, Lagos as Senior Commercial Manager, till 1990. He is Co-Founder, and Managing Director/CEO of Royal Cards (Nigeria) Limited, as well as the Nigeria Chairman, Royal Cards (Ghana) Limited. He is also the Chairman, Jinade Standard Concept Limited, Lagos.

Other positions of responsibility held by Elder Solomon are: (i) Member Board of Governors, Roniks Comprehensive Secondary School, in Lagos. (ii) Chairman, Board of Governors, ECWA Nursery and Primary School, Mushin, Lagos. (iii) Chairman Board of Trustees, Home of God Grace Ministry (for orphans & widows), Agbowa, Lagos. (iv). Treasurer, ECWA Southern District Church Council, and many others. He is also one of the patrons of Ife-Olukotun Descendants Union.

Elder Ola Solomon is happily married to Mrs Funmilayo Alice Ola Solomon.

LATE ELDER FEHINTI OLUMOHAYA

Elder Fehintoluwa Olumohaya was born on 7th September, 1937 into the family of late Solomon Fatomona Elekiri, a police officer and Mrs Felicia Slomon Elekiri of Ilosun Ward in Ere, Ife-Olukotun.



Mr Fehinti was a child of storm. He lost his father in 1944 at the tender age of seven and his poor mother was left to take care of him and his other siblings. His education suffered a lot of setbacks owing to lack of financial support.

Some other people can afford to fail, but it raises one above the herd of cowards and never-do-wells to be up and struggling. He had to abandon school on several occasions to work as a labourer to pay his school fee of three shillings (30k) per term. He was at Ipao and Tapaji in the present Ekiti State as a labourer on farms.

He finished his primary education in 1956. In 1957, he worked as a houseboy/gardener for one Mr Clerk (a Briton), who was a teacher at the Provincial Secondary School, Ilorin. In 1958 he gained admission into Government Trade Centre, Ilorin, and completed his training in 1961.

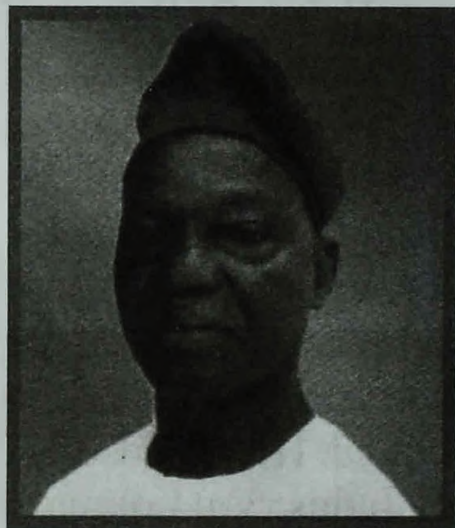
The reward of forbearance in the end is resounding success. He passed the Intermediate, the Final Grade and the Full Technological Certificates of the City and Guilds of London Institute in flying colours. He had the First Class Grade. He also won a silver trowel as the best student at the Government Trade Centre, Ilorin.

In 1962, he worked in D'Alberto and Bogiala Construction Company as a craftsman. In 1963, he moved to Ilorin Technical School where he became an assistant instructor. In 1964, he attended the National Technical Teachers Certificate Course at Yaba College of Technology, Lagos, after which he became a full technical instructor, and was posted to Kano Trade Centre. He was later deployed to Kwara State from where he resigned to work at Ahmadu Bello University as works superintendent, in the Estate Department. He resigned in 1973 to form the Nairacon Construction Company Limited, a building and civil engineering company of which he became the Managing Director. He resigned from the company in 1975 to form the Fodia Engineering Works Limited. He was also the Managing Director of the popular Fentolu Block Industry at Lokoja.

Fehinti was the prime mover behind the establishment of Wesley High School, Ife-Olukotun, and he was member, Board of Governors of the school for many years. His life story is a testament to the power of perseverance and struggle in pursuit of a decent life, even when life's circumstances caused him to be uncomfortable. He rose from a humble beginning and distinguished himself as a business man. (This is a good lesson to Nigerian youths.).

He was happily married to Mrs Olayinka Olumohaya and the marriage was blessed with children.

DEACON JOHN MALOMO GABRIEL



Deacon Gabriel was born on April 19, 1938 into the family of Pa Gabriel Ayodele and Madam Deborah Ayodele in Ere, Ife-Olukotun.

He attended the N. A. Community School, Ife-Olukotun for his primary education, and had his First School Leaving Certificate in December 1954.

In 1955 he proceeded to the Technical Institute and Trade Centre, Kaduna, from where he graduated in 1959. After leaving the Technical School, he worked briefly at S. G. Bonomi Limited, Jos, before joining the North Regional Ministry of Works, in Zaria.

From 1964 to 1965, he attended the International Labour Organisation (ILO) training scheme at Yaba College of Technology, Lagos, after which he was deployed to the North Regional Ministry of Industries, and he was posted to the Industrial Development Centre, Zaria, to take charge of small and medium scale industries.

He attended a course in Indigenous Industry Development in Michigan State University, USA, in 1970. He also attended a course at Administrative Staff College of Nigeria (ASCON), Badagry, and he completed the course at Durham in Britain. In 1986, he went to India for a seminar on Industrial Development.

At the creation of states in Nigeria, he was deployed to the Federal Ministry of Industries. He served in Sokoto, Akure and Osogbo, and he became the Zonal Coordinator for all the Industrial Development Centres in South West, before his retirement.

Deacon Gabriel is an accomplished small and medium scale entrepreneur and trainer. He was honoured by the Ife-Olukotun Descendants Union in 2012 for his meritorious service to Ife-Olukotun Community.

He is married and he is blessed with many children.

ALHAJI IDRIS BOLORUNDURO UMAR



Alhaji Idris Bolorunduro Umar was born in Ero, Ife-Olukotun on 5th September, 1945.

He completed his primary school education in 1965 at Nasarawa Primary School, Katsina. He had his Grade III Teachers Certificate in 1969. He later proceeded to the famous Katsina Teachers College where he obtained the Grade II Teachers Certificate in 1981. In 2001, he obtained the Nigerian Certificate of Education (NCE) at

the Federal College of Education, Okene.

He taught at Bakori Primary School, Katsina; Okesuna Primary School, Ilorin; Ansarudeen Primary School, Isanlu and Osanran Primary School, Ife-Olukotun.

He was Headmaster Grade I and an Assistant Chief Education Officer, before he retired from service in 2003.

He was among the five member ad-hoc feasibility committee set up by I.O.D.U in March 1979 on the proposed Ife-Olukotun Community High School.

Alhaji Idris is a likeable character and also very sociable. His patriotic attitude and love to all and sundry is a rare attribute that should be acknowledged.

He is happily married and the marriage is blessed with many children.

CDR. REMILEKUN ALABA AYENI (MRS)



Commander Remilekun Alaba Ayeni (nee Ipinyemi) was born in August 1941 into the family of Pa James Ipinyemi and Madam Lydia Awoyomi Ipinyemi in Ere, Ife-Olukotun.

She started her primary education at the KDJEC School, Ife-Olukotun, in January 1954 at the age of twelve years. After her primary education which she completed in December, 1960, she proceeded to St. Louis College, Jos, for her secondary education from January 1961 to November, 1965, and obtained the Cambridge School Certificate.

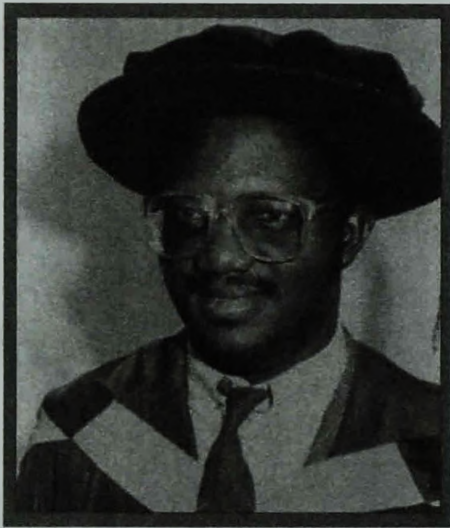
She gained admission to the Lagos Universty Teaching Hospital (LUTH) Nursing School, in April 1967 to study Nursing. She became a State Registered Nurse in 1971. She later attended the Cambridge Midwifery School in England from April, 1975 to May 1976.

She started her working career as a teacher at Methodist Primary School, Sabongari, Zaria in January, 1966. After she qualified as a nurse, she worked as a staff nurse at Ahmadu Bello University Teaching Hospital, Zaria in May 1971, and from November 1971 to April 1975 she was back at Lagos University Teaching Hospital, as staff nurse.

On her return from England, she worked briefly with Lever Brothers of Nigeria before joining the Nigeria Navy (Medical) as Chief Petty Officer in November, 1976. She was commissioned as 2nd Lietnant in January 1978 and she rose through the ranks to become a Commander before she retired from service in 1995. After her retirement from the Nigerian Navy, she worked for a year at Prince Abdallah Hospital, Brisha, in Saudi Arabia. She has since retired into private life.

She was married to Mr Yahaya Aderemi Ade-Ayeni of **blessed memory who was among the first set of graduates** at the N. A. Community School, Ife-Olukotun in 1953. The marriage was blessed with many children.

LATE DR. FUNSHO BENJAMIN ADELEYE



Dr Funsho Benjamin Adeleye was born to Pa Malachi Meseko and Madam Fatimat Adeleye on the 26th day of April, 1947 in Ife-Olukotun.

He started his primary education at KDJEC Primary School, Ife-Olukotun in January 1954. In 1955, he followed his uncle to Alu-Igbagun N. A. Primary School to continue his education. He later finished his primary education at Ife-Olukotun in 1960. He then proceeded to the Government Secondary School, Dekina in 1961 for his secondary education and finished in 1965. He obtained his GCE Advanced Level in 1958 after attending the famous Federal School of Science, Lagos. He then proceeded to Ahmadu Bello University, Zaria, where he obtained a B.Sc. honours degree in 1972. He also received a master/s degree from the then University of Ife in 1981 and a Ph.D degree from the University of Ibadan in 1987.

Dr F. B. Adeleye started his working career as Education Officer with the North Central State Government in 1972. He later joined the then Kwara State College of Technology, Ilorin in 1975 as a lecturer in the Department of Biology. He rose to the post of Principal Lecturer before his deployment to Kogi State in 1991.

On resumption in Kogi State, he was appointed General Manager, Kogi State Agro-Allied Investment Company. He was later deployed to Kogi State Polytechnic in 1994 as the Registrar of the Institution, and he was redeployed in 1997 to Kogi State College of Education as Chief Lecturer. He was Head of Department between 2004 and 2008.

Dr Adeleye had a lot of experience both as an academic as well as an administrator. He was responsible for the establishment of the Department of Science and Technical Education, Kwara State

Polytechnic and was Head of the department from 1988 to 1992. He also originated and submitted the memo that led to the establishment of Kogi State College of Education (Technical), Kabba. During his academic career. He was involved in the accreditation of courses in colleges of education in the country as carried out by the National Commission for Colleges of Education (NCCE-Abuja).

He participated in many international academic seminars and workshops where he presented many academic papers both as participant and as chair of sub-group or panel. He was the lead-paper presenter at a seminar of the National Association of Curriculum Theorists (NACT).

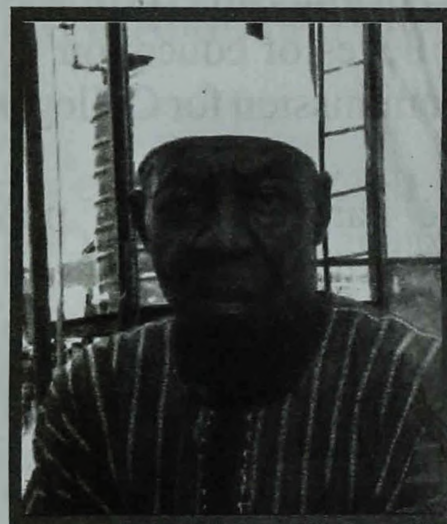
Dr Adeleye did not neglect the spiritual aspect of life. He was an active member of the Christian Students in the secondary school with a passion for evangelical outreach to the predominantly pagan community where the school was located. He was a Sunday School teacher/superintendent for many years at the Calvary Baptist Church, Lokoja, and was the pioneer coordinator of the Sunday School and Church training programmes of Lokoja Baptist Association (2004-2007), and Vice-President, Nigeria Baptist Convention (2005-2007).

Dr Adeleye was passionately committed to the development of his roots, hence, his belief and active involvement in the development of his home town, Ife-Olukotun. He was been supportive of the developmental initiatives of the Ife-Olukotun Descendants Union (IODU) through his moral and financial contributions.

He was married to Mrs Mary Olufunmilayo Adeleye (nee Adeyemi) and they were blessed with children.

LATE MR MUSTAFA AFOLABI ALIYU

Late Mr M. A. Aliyu was born into the family of late Pa Aliyu and Madam Asetu of Okeganmo in Ere, Ife-Olukotun in February 1938.



He attended the N. A. Community School, Ife-Olukotun and obtained the First School Leaving Certificate in Decemer, 1955. He was admitted into the Ministry of Works Mechanical Training School, Kaduna, in 1958, where he trained as a Diesel Mechanical Technician, and he specialized in the repairs and maintenance of earth moving equipment.

He worked at the headquarters of the Mechanical Workshop of the Ministry in Kaduna for many years before he was deployed to Kwara State when the state was created in 1967. Mr Aliyu rose to the post of Chief Works Superintendent at the Mechanical Workshop, Lokoja, before his retirement from service.

While in service in Kwara State, he facilitated the release of bulldozers and graders by the Ministry of Works to Ife-Olukotun Community, on several occasions for community works.

He was married to three wives and the marriages were blessed with children.

MRS MARY OLUFUNMILAYO ADELEYE



Mrs Mary Olufunmilayo Adeleye was born on 25th of April, 1952 into the family of late Pa Paul B. Adeyemi of Iyahin Compound and late Madam Alice Omoyeni Adeyemi of Oke-Aga Compound both of Ife-Olukotun.

She had her primary education at St Batholomew Primary School, Zaria and her secondary education at SIM Girls Secondary School, Kwoi in the present Kaduna State. Thereafter she attended the University of Ife, (Now Obafemi Awolowo University), Ile Ife where she graduated with a Combined Honours degree in French and Education in 1976 thus becoming the first female to earn a university degree in Ife-Olukotun. She was, for this reason, honoured with an award by IODU in 2012.

Mrs Mary Adeleye was known for her mastery in Youth Education and Mentorship, and was a darling of her numerous students and wards. At the creation of Kogi State in 1991, she moved with her family to Lokoja where she established herself as a thorough-bread educationist and administrator with the Kogi State Ministry of Education, Lokoja where she retired as a Director.

She was married to late Chief (Dr) Benjamin Funsho Adeleye on 30th April, 1977. The marriage was blessed with children and grand children.

MR IDRIS OLUBOLA MUSA

Mr Idris Olubola Musa was born on September 17, 1957 in Yagba East Local Government Area of Kogi State of Nigeria. He holds a Bachelor of Science Degree in Geography from the prestigious University of Ibadan. He also holds a Masters Degree in Business Administration (MBA) and in Urban and Regional Planning (M.URP) from the University of Ilorin and the University of Ibadan respectively. He also has several professional certifications and memberships both locally and internationally.



He has about forty years of experience in different capacities in both the private and the public sectors. He started his career in 1984 as Executive Director (Operations and Accounts) in Oluyori Bottling Industry Nigeria Limited, Isanlu where he later moved to Virgven Nigeria Limited, Ilorin as Executive Director (Management Consultancy) in 1989. In 1996, he joined the public service as Environmental Scientist in the defunct Federal Environmental Protection Agency (FEPA) and later to Federal Ministry of Environment where he was deployed in 2005 as one of the pioneer staff to head the Oil Spill Detection and Response (OSDR) Department of the then newly established National Oil Spill Detection and Response Agency (NOSDRA). He was promoted to the level of Director in 2008 in OSDR and Director Oil Field Assessment in 2011 following departmental restructuring in NOSDRA.

Mr Musa retired in this position in NOSDRA in September, 2017. Being a vibrant and energetic personality, he was appointed Head of Operations of the Hydrocarbon Pollution Remediation Protection Project (HYPREP), Port Harcourt in 2017. He was appointed Director General/CE of the National Oil Spill Detection

and Response Agency (NOSDRA) in March, 2019 by President Muhammadu Buhari, (GCFR).

Mr Musa has an uncommon wealth of experience in oil spill management. He has served on several committees amongst which is the Committee that worked on the preparation of documents leading to the establishment of NOSDRA. He has worked on projects and researches leading to several development achievements in Nigeria which are too numerous to mention here. He has also attended several international trainings, seminars and workshops.

Mr Musa also served his community, Ife-Olukotun, in several capacities among which is as President of Ife-Olukotun Descendants Union.

He is happily married with children.

MR STEPHEN BABATUNDE IGE ALAIYEGBAMI



Mr Stephen Babatunde Ige Alaiyegbami was born on the 6th of January 1948 into the family of late Pa Salau Oluwa Alaiyegbami (a.k.a Oluwa Ode) and late Mrs Alice Osamotoni Alaiyegbami of Okeakuro in Ilosun, Ere, Ife-Olukotun.

He attended the KDJEC School, Ife-Olukotun from January 1955 to December 1961, for his primary education. Thereafter he proceeded to Government Secondary School, Okene, for his secondary education from 1962 to 1966, and the Government Secondary School, Kano from 1967 to 1968 for his HSC studies. Between 1969 and 1972, he attended Ahmadu Bello University, Zaria where he obtained a B.Sc degree in Biochemistry. He was also at the University of Reading, England where he obtained a Master of Science degree in Food Science in 1979.

He started his working career at North Brewries, Kano in 1972 as a trainee brewer and left in 1976 as Quality Control Manager. He then joined the Federal Ministry of Health, Food and Drug Department as Scientific Officer Grade I, and he rose to become Director in 2008. He retired from the civil service in 2009.

Mr Alaiyegbami is a member of several professional bodies among which is the Nigeria Institution of Food Science and Technology (NIFST) of which he is now a Fellow.

After retirement he was into consultancy business in Food and Chemical Safety. He was at a time, consultant to UNICEF on Maternal and Newborn Child Health. He is also a nutritionist.

Mr Alaiyegbami is happily married with children.

MRS. FOLASHADE ARIKE AYOADE, Ph.D



Mrs. Folashade Arike Ayoade was born on 27th August, 1965 to the family of late Pa Aliu Alaira Olorunfemi Obaro and Mrs. Aliu Kikelomo Victoria in Ibadan. She attended C.A.C Primary School, Ibadan and Saint Mary's Grammar School, Iwo, Oyo State (now Osun State) from 1972 to 1982.

Between 1982 and 1984 she proceeded to School of Basic Studies, Kwara State College of Technology, Ilorin (now Kwara State Polytechnic) where she obtained IJMB A' Level and later got her B.Sc Biochemistry from the University of Ilorin, 1985-1988 whereupon she proceeded to the University of Lagos where she obtained M.Sc Biochemistry, 1991-1992.

From 1996-1997, she attended Carl Durlberg Gesellschaft, Saarbrücken, Germany for Diploma in German Language as well as Fachhochschule, Trier, Germany for Diploma in Quality Assurance of food.

Mrs. Ayoade obtained her Ph.D in Biochemistry from the University of Ilorin in 2017 with speciality in Mycotoxins.

She started her career with the Federal Ministry of Health, Food and Drug Division as a Scientific Officer in 1990-1994 and later moved to the National Agency for Food and Drug Administration and Control (NAFDAC) when it was created in 1994 and remained there until 2016. In between her career, she took time out in 1997 to work with Chemisches Untersuchungsamt (Chemical Investigation Authority), Germany.

She attended various courses, conferences, seminars and workshops, nationally and internationally which include but not limited to; Quality Assurance of food in Germany, 1996-1997; FAO/IAEA Training Workshops on Advanced Instrumental Techniques Pesticides Residue Analysis, in Austria, 2002; Mycotoxins Analysis of food and Feeds (Selbersdorf Laboratories, Viena, Austria, 2002-2003; Analysis of Aflatoxins and Ochratoxins (Central Laboratory, Yorkshire, UK) 2007; Regional Workshop on Rapid Alert System for Food and Feeds (RSFF) (Casablanca, Morocco) 2008; Food Safety Management System, (Pretoria South Africa) 2009; among others.

Dr. (Mrs.) Folashade Arike Ayoade is a member of various professional bodies including: the Institute of Public Analysts of Nigeria (MIPAN); Fellow, Mycotoxicology Society of Nigeria (FMSN); Biochemical Society of Nigeria (MBSN0, Fellow, Academy for Entrepreneurial Studies, Nigeria, (AES) among others. She owns and manages a non Governmental Organisation (NGO)-Folashade Ayoade Initiative for widows and orphans (FAIWO) where she had empowered several hundreds of widows and orphans. She received several awards from different organisations and institutions among which is the Award of Excellence as a Role Model by the National Council for Women Societies.

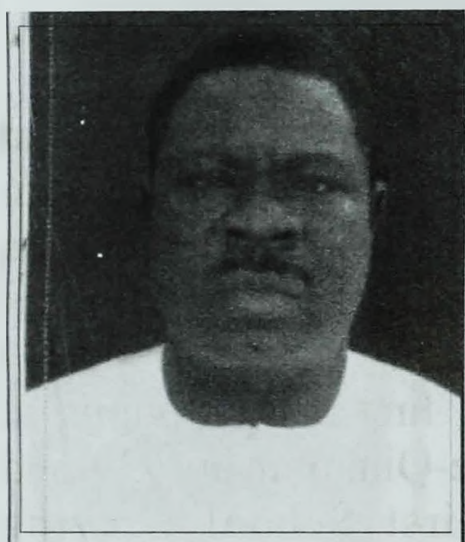
She is a two term Secretary to the Government of Kogi State (SSG) and the longest serving SSG since the creation of the State and also coincidentally, the only female SSG in the 19 Northern States of Nigeria.

She is also the first female citizen of Ife-Olukotun by birth to have a Ph.D degree.

Dr. (Mrs.) Ayoade is an ordained Assistant Pastor with the Redeemed Christian Church of God (RCCG).

She is happily married with children and grand children.

ENGINEER ISIAKA HARUNA



Engineer Isiaka Haruna was born into the family of Chief and Mrs Haruna Mamudu of Aofin in Ero Compound, Ife-Olukotun, on 13th September, 1960. He attended the following schools for his primary education: (i) St. Paul's Primary School Sokoto, 1968-1969, (ii) St. Joseph's Primary School, Isanlu, 1969-1971, and (iii) Local Government Authority Primary School, Ife-Olukotun, 1971-1973; and for his secondary education, he attended St. Kizito's college, Isanlu 1973-1978. He thereafter proceeded to Kwara State College of Technology (now Kwara State Polytechnic) School of Basic Studies, Ilorin, for his HSC qualification 1978-1980.

Isiaka Haruna is an electrical engineer. He graduated from the University of Lagos in 1984 and joined the services of NNPC in 1985 at Kaduna Refining and Petrochemical Company (KRPC) Ltd. after the mandatory one year National Youth Service Corps (NYSC).

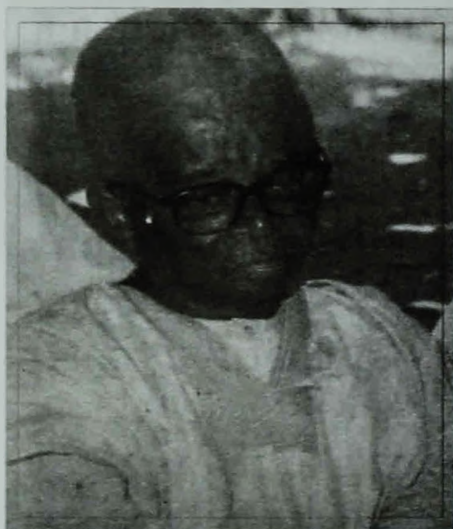
He retired from the Corporation in 2020, after serving for 35 years. While in NNPC, he worked at both the upstream and the downstream sectors of the corporation. His professional career covered Engineering, Human Resources, Planning and Business Development.

He is now the CEO of Haris Hotel located in the Federal Capital Territory, Abuja. He also runs consultancy services on Competence Management, Business Development and Strategic Planning.

He is a philanthropist and has touched many lives positively within and outside Ife-Olukotun.

He is happily married with children.

ELDER BASIRU AJAYI ALIMI



Elder Basiru Ajayi Alimi was born in about 1930 into the family of late Pa Alimi Obafemi Osagbemi and late Mama Fatunmise in Odoalade Ere, Ife-Olukotun.

He was among the first set of pupils at Methodist School, Ife-Olukotun in 1939, and he obtained his First School Leaving Certificate at Methodist School Ifaki in December, 1947.

After obtaining the Grade II Teacher's Certificate, he attended a two-year Technical Teacher's Training course in England and became a woodwork Handicraft Teacher. He later obtained a degree at the University of Winsconson, in the United State of America.

He was a seasoned educationist and also a pillar among those behind the establishment of Wesley High School, Ife-Olukotun.

He was a community leader and an active member of Ife-Olukotun Dcendants' Union. He was happily married with children.

CHIEF STEPHEN JACOB LAWAL



Chief Stephen Jacob Lawal was born into the family of Pa Lawal and Mama Rachael Lawal both of blessed memory at Idofin in Okefe, Ife-Olukotun.

He attended the KDJEC School Ife-Olukotun from January 1956 to December 1963 for his primary education. Thereafter he attended Ayangba Teachers' College from 1966 to 1970 where he obtained the Grade Two Teachers Certificate. He also obtained the Nigeria Certificate in Education from Ahmadu Bello University, Zaria in 1979. His other qualifications are the Advanced Diploma in Public Administration from Kogi State Polytechnic, 1995 to 1997, and Certificate in Computer Science in 2007.

A seasoned teacher of thirty-five years, he was known for meritorious teaching with experience both at primary and secondary school levels.

He became the Obadofin of Idofin in Okefe, Ife-Olukotun, in August 2012 after being found worthy by Idofin Community to occupy the exalted chieftaincy position.

He is married and blessed with children.

AMOS AMINU IGE YAKUBU (ACP. RTD)



Amos Aminu Ige Yakubu was born in 1934 into the family of Chief Yakubu Elefiro Ajibola and Moriamo Yakubu both of blessed memory, at Ife-Olukotun.

He started his primary education in 1939, at Methodist Primary School, Ife-Olukotun and obtained his First School Leaving Certificate at Holy Trinity School, Lokoja, in 1947.

He remained at home for several years helping his father on the farm while seeking admission into a higher institution of learning. He became an Adult Education Organizer with the Yagba Native Authority at Isanlu, in 1954 and worked in many stations which include Igaruku, Odo-Ere and Ife-Olukotun.

He enlisted into the Nigeria Police Force in June, 1958 as a recruit and was trained at Kaduna Police College. He thereafter was deployed to Kano where he served in Bompai and Sabongari Divisions. He was in Bauchi from 1962 to 1972 and rose through the ranks to become an Inspector of Police.

He was then transferred to Darazo and Gombe where he took over command from the Native Authority Police establishment that has just been absorbed into the Nigeria Police Force. He was later deployed to the State Criminal Investigation Department (SCID), Maiduguri.

In 1975, he was promoted to the rank of Assistant Superintendent of Police (ASP). He headed many divisions which include Geidam, Bulari, Moro, Omuaran, Obangede, Lokoja and Afon. He later

became State Traffic Officer and Federal Highway Patrol Officer in Ilorin.

With his promotion to the rank of Assistant Commissioner of Police, he was Area Commander of Maiduguri and Kabba commands respectively.

He attended many professional courses at Alagbon in Lagos and Motor Traffic Division, in Kaduna. He also attended the Police Staff College, Jos. He retired in 1993 after 35 years of meritorious service. He was a community leader who worked tirelessly for the progress of his people.

He was married and blessed with children.

CHIEF (ENGR) SAIDU ADEKUNLE SALIU



Born in the mid-fifties Chief (Engr) Salisu Adekunle Saidu hails from Okeaga in Ife-Olukotun. He is the incumbent Obaro and Head (Baale) of Okeaga Compound. He is married with four children.

He had his early humble beginning from Ansarudeen Magaranta Ife-Olukotun for Islamic learning from 1961 to 1964. He started his primary education in Kabba Division Joint Education Authority School, Ife-Olukotun from 1964 to 1970 for his First School Leaving Certificate. Thereafter He attended St. Barnabas' Secondary School, Kabba, for his West African School Certificate, and the Federal Government College Kano for his Higher School Certificate 1977.

He had his tertiary education at Ahmadu Bello University, Zaria, where he obtained the followings:

Masters of Business Administration (MBA) 1989.

Post Graduate Diploma in Computer Science. 1985.

Bachelor of Engineering (Agric). 1982.

Higher Diploma in Mathematics, 1979.

As a student, he had his Industrial Attachment Training at Kadawa Irrigation Project, Kano, in 1980 and at National Grains Production Company, Mokwa in 1981. He did his National Youth Service at Kaduna Polytechnic as a lecturer in the Department of Irrigation Engineering from 1982 to 1983.

He had his work experience as follows: Senior Irrigation Engineer in Charge of Kaduna Area Office, Niger River Basin Development Authority, Ilorin, 1983 to 1986; Corporate planning Officer, at Agricultural Managers and Consultants, Kaduna, 1986 to 1988; Area Manager, North, Caslat Nigeria Limited, 1989 to 1992; General

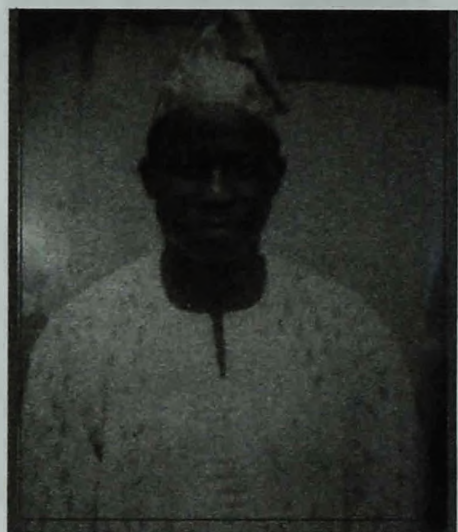
Manager/Chief Executive, Hybrid Technologies+Systems Ltd, Kaduna, 1992 to 1998. He then registered Trektech Limited in 1998 which is a leading High-Tech Company involved and committed to the development of indigenous experience in the field of technology and consultancy services.

Engineer Saliu is a team-oriented person with strong analytical, problem solving, research, good communication and business development skills. He has been involved and committed to the development of indigenous expertise in the field of Engineering Technology, Information Technology and Consultancy Services.

He was board member Kogi State Board of Internal Revenue from 2008 to 2012, and member, Kogi State Scholarship Board from 2013 to 2016.

He is a patriotic son of Ife-Olukotun.

REUBEN OBAFEMI TIMOTHY



Reuben Obafemi Timothy was born into the family of late Pa Timothy Aina and late Mama Joan Ajike Timothy of Iholo in Okefe Ife-Olukotun on 17th of July, 1942.

He attended the N.A. Community School, Ife-Olukotun from 1950 to 1957 for his primary education. From 1958 to 1959, he attended the School of Agriculture, Kabba, where he was trained as agric instructor.

From January 1961 to December 1962, he was at Okene Teachers Training College for his Grade III Teachers Certificate.

He started his teaching career at LGA Primary School, Ijowa Isanlu, and then to Alu and Ogbe in Yagba LGA. Thereafter he left for Kaduna and Jos, working as a primary school teacher.

During the period between 1963 and 1971, he studied privately and obtained the G.C.E. Ordinary Level and Advanced Level Certificates of the University of London. He then proceeded to the University of Lagos where he obtained a Diploma in Law in 1972, and a Bachelor of Science degree in Mass Communication in June, 1974. He was exempted from the NYSC scheme as his age was already above the 30 years limit.

He joined the services of Kwara State Government in 1974 and was posted to the Ministry of Information and Home Affairs. He was transferred to the Ministry of Education in 1976 and subsequently to the Local Government Service Board, in 1977 where he rose through the ranks to become Secretary for eight years and retired voluntarily in August, 1988 into Agric Business till date.

Mr. R. O. Timothy is happily married with children.

BIBLIOGRAPHY

1. Aluko, Bishop J.D. (1978): *Itan Ijo Methodist ni Odo Aiyedun, Ekiti.*
2. Aluko Rt.Rev. J.D. (1999): *My Life History.*
3. Ajibola Isiaq (2010): *Facts about Ife-Olukotun*
4. Abiola, Pastor Rufus Brown: *The Evolution of Ife-Olukotun Euta Ohi Block and Kingship Descendants in Brief (Year of publication not indicated),*
5. Aiyedona P.K. (2009): *The History of Ife-Olukotun*
6. Awolowo O. (1960). *AWO. The Autobiography of Chief Obafemi Awolowo.*
7. Davis P. T. (1959). *Notes on Kabba Division. (Unpublished)*
8. Harold Courtlander (1973) *Tales of Yoruba Gods and Heroes.*
9. Iyekolo E.B (2000): *A History of the Yagba people*
10. Iyekolo E.B (2006): *The peoples of Okunland*
11. Johnson Rev. Samuel (1921): *The History of the Yorubas.*
12. Kenyo E. Alademomi (1954): *Flood light on the Yoruba Region*
13. Kenyo E. Alademomi (1968): *Agboniregun, (published by the Yoruba Historical Research Coy).*

14. Mamudu. L. O. (2011) *Ife-Olukotun through History Events.*
15. Daily Sketch Newspaper, Saturday November 8, 1963 *Ajalorun Marks Silver Jubilee.*
16. Daily Trust, Sunday, February 7, 2016: *After 98 years, Olukotun gets First Class stool.*
17. Sunday Concord Newspaper 7th May 1989: *Ile-Ife, Ijebu and Ife-Olukotun: A tale of three towns with one ancestor*

From
The
History
of
K...

Di
ot
of
La
of
ex
30

H
p
tr
th
th
in
M





About the **AUTHOR**

Chief Joel Idowu Ipinyemi (KJW) was born into Anjana royal family in Ife-Olukotun on April, 25th, 1938.

He is a registered builder with the Council of Registered Builders of Nigeria (CORBON) and he is a member of the Nigeria Institute of Building (MNIQB). He obtained a masters in Business administration (MBA) degree from the University of Ilorin. He was lay president of Methodist Church Nigeria, Diocese of Kwara for six years, and also member of the Governing Council, Wesley University of Science and Technology, Ondo (WUSTO), now Wesley University, Ondo.

He was for many years the General Manager of Afroworks Nig. Ltd, a construction company and he later established Jasma Nigeria limited, a Building, Civil and Electrical Engineering Construction Company of which he is the Chief Executive Officer (CEO).

He was among the recipients of the first Merit Award by Ife-Olukotun Descendants Union in 1995.

He was appointed the Olu Ere in 1995

He is married and blessed with children.



978-978-50640-2-3