

Igbominaland

in the context of
Yoruba History

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FATAI AFOLABI



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FOREWORD

God be the glory that Afolabi Fatai has been endowed with all the attributes or virtues needed to accomplish this feat of crafting such a comprehensive 536 pages book as this on the IGBOMINA. His virtues include an infectious smiling disposition; doggedness or perseverance; and incisive, penetrating and receptive mind; diligence and a robust physique.

One must not resist the urge to acknowledge right now the first enlightening book (of 32 pages) published on the Igbomina by Paul Dada, now of blessed memory, a scholar in his own right and a grassroots gentleman. That book bears the title A BRIEF HISTORY OF IGBOMINALAND (IGBOONA) and was published in the early 1980s although it had been presented as a conference paper in December, 1963. Apart from treating general matters, the pioneer book treats the history of three individual towns, namely, Ila-Orangun, Ajase-Ipo (including Ofa) and Omu-Aran as separate entities, while all other towns, villages and settlements have been dealt with in about ten groups.

Afolabi Fatai, armed with a royal letter of introduction from the Orangun of Ila, the ancestral Paramount Head of the Igbomina, traversed the length and breadth of Igbomina land, both in Osun and Kwara States of Nigeria, gathering, on the spot, materials for his book. Consequently Fatai has been able to present in chapter 5 of the book, in a painstaking detail, the history of each town, village or settlement; and there are over sixty of such cases. Quite entertaining, each history had highlighted the origin (supported by the relevant cognomen or lyric), chieftaincy arrangements, peculiar deities or idols and other matters of particular interest to each community. The other chapters of the book provide lots and lots of

information which will be found most valuable by students of history and members of the other elite groups who will be patient enough to read through it.

In my 2002 annual report to the general meeting of the Ila-Orangun Elders' Consultative Forum of which I have been Chairman since its inauguration in 1997, I highlighted the Forum's efforts to pull together the Igbomina in Oyo and Kwara States. The efforts I captioned as "Igbomina Irredentism"; this latter term which is used specifically in respect of the Jews according to the Oxford English Dictionary, I found germane to the Igbomina also.

Now for the Igbomina people, I am glad that, in addition to the formation of a virile organisation, known as ASEPO OMO IGBOMINA in April 2002, Afolayan's book has lent great support to the aspirations and yearnings of one people hitherto separated by an artificial boundary, to come together. I am confident therefore, that the book will enjoy good and robust patronage among the Igbomina, in particular, and the public in general.

From the bottom and depth of my heart I commend the efforts of Afolayan and his collaborators and sponsors. God bless them all.

Prince G.A.O Oyinlola

(i) Chairman, Ila-Orangun

Elders' Consultative Forum

(ii) National President,

Asepo Omo Igbomina

PREFACE

On the intriguing marginalization of Igbominaland in the context of Yoruba History, Afolabi Fatai chooses to make things happen rather than walk in the counsel of those who watch things happen or sit in the seat of those who are not aware that things are happening. It is a verity that Orangun the progenitor of IGBOMINAS was Oduduwa's fourth son who inherited his father's wives before becoming the king of Ila and head of IGBOMINA tribes. His descendants listed among the Yoruba sub-ethnic groups on page xx of Johnson's History of the Yorubas have produced illustrious traditional warriors, a Federal Minister in the first republic, a military governor during the first military administration, a civil governor in the second republic, a military administrator and a deputy governor during the second army intervention, two prominent members of the liberating NADECO when the nation groaned under iron dictatorship, an elected governor, two Federal Ministers, a deputy governor in the third republic, apart from eminent administrators, renowned educationists, frontline businessmen and revered religionists.

With its sizeable population, vast landmass and the enumerated contributions, Igbominaland has often not been accorded commensurate recognition in the congregations of the Yoruba sub-ethnic groups be it political, social or religious. The author feels it is high time the anomaly was corrected by finding out the causes and proffering some remedial measures. While appreciating the few available books/booklets on Igbominaland history, he however observed that they basically zeroed on individual communities and subsections rather than on the whole group, so much so that Igbominas of Kwara State are hardly aware of their kith and kin in Osun State, and vice versa. Thus he felt the need for a much more comprehensive hand book of Igbomina history to serve a spring board for larger volumes.

He devoted a good part of three years to sourcing for materials. Places frequented include national archives, palaces of traditional rulers and residences of selected community leaders. A great deal of the information derive from oral history, gazetteer records, local songs, incantations from brides and ballad. A lot

of such stories are rooted in mythology, legends, superstition, cognomen, accounts and write-ups on the programmes of community ceremonies. It without saying that seeking authentic history from such materials is searching for needle in a haystack, moreso when the version supplied by community may conflict with the assertion of the immediate neighbour settlement or section.

Ironically there were cases where certain peoples were pleased with favourable reference to their community while frowning on the portion of the same document that makes uncomplimentary remarks about the very people. In many cases therefore, the author has no alternative than state the "facts" as they were given to him except where minimal modification would improve clarity. Realising that the fear of failure may make one fail, the author felt that it is more productive to take an unsteady step in the right direction than remain transfixed in the wilderness of uncertainty. Hence, he took the plunge, and got this book published in spite of daunting constraints.

Afolabi Fatai does not really claim to have exhausted the subject either in scope or depth moreso, as some communities were unavoidably left out. In the reading of this patriotic attempt, the author appeals for the tolerance of his readers; he abhors the spirit of inter village/sectional prejudices existing among some elites. He has no cause to be favourable towards any community/section, since he wrote in a mood like Abraham Lincoln: with malice towards none, with charity for all; and with the intention of bringing into deserved focus, the seeming unnoticed achievements of the Igbomina people. If the contents have challenged or provoked others to write what will improve on the author's perceptions, assertions, inferences and indoctrination (if any) all to the enhancement of Igbominaland in the context of Yoruba History his labour on this book would be much rewarding. Finally, the author is indebted to all of you that contribute to making the book a living dream.

I therefore commend the book to reading public for knowledge, entertainment and research.

Chief Solo Olaoye

Vice President, Asepo Omo Igbomina.

Past President Omo Ibile Igbomina.

CHAPTER ONE

GENERAL INTRODUCTION

What is now known as Igbominaland commences from about 145 km North-East of the ancient city of Ile-Ife and stretches as far as South-Eastern banks of River Niger up to Jebba. It shares boundaries with Kabba to the North-East, Ekiti to the South-East, Ilorin and Afon to the North-West, Ijagbo and Oyan to the West and Otan Ayegbaju to the South-West. It is roughly speaking, between latitude 8° and $8^{\circ} 48' 39''.8$ North of the Equator and longitude $4^{\circ}.30'$ and $4^{\circ}. 56' 25''.1$ East of the Greenwich. The vegetation of the entire area is thick forest punctuated by patches of cultivated land around the main towns and villages. Usually, the ridges and hills, whenever the bare rock domes are absent are very thickly wooded. In the North-Eastern part of Oke-Ode as well as most of Jebba and Share, comparatively open woodland Savannah predominates; but even in such areas, scattered patches of rain forest are found.

The Principal Rivers are: The River Niger forming the boundary between Igbominaland and the Nupeland. River Oyun has its source from 'Oyun Meta' in Ila-Orangun and forming a part of major tributaries of Awan River which flows from South to North into the River Niger. River Osin, rising in Ila-Orangun flows from South to North into the river Niger some eight miles east of Jebba, with a second mouth at Ogudu. The River Oyi, rising in the South-West of Omu-Isanlu area flows North-East into the River Niger between Shonga and Lafiaji. The River Oro, rising in the Osi area and flowing North-East into the River Niger near Lafiaji. However, it is pertinent to note that with the exception of River Niger, none of these Rivers is navigable, being merely running deep streams in the rains and nearly dry in the dry season.

The annual rainfall ranges between 45 and 60 inches. The heavy rains from April to August are followed, after a break, by lighter rains from August to October. The dry season, punctuated by the Harmattan between November and January, is from October to March. The soil is particularly rich, and most suitable for agriculture, in which every man is more or less engaged. Staple food crops such as yams, cassava, sweet potatoes, maize, guinea corn millets, cowpeas are

often cultivated. Cocoa, kolanut, cashew, cotton, oil palm and rubber are grown largely as cash crops. The forests are rich with economic and medicinal plants, tropical varieties, as well as timber of which, 'Iroko', 'Opepe', mahogany and 'Afara' are the principal. There are also useful woods for carving purposes and many species of hard wood. Domestic animals and poultry are carefully reared. Wild animals such as monkeys of various species, deer, porcupines, rodents, antelopes, alligators etc. abound.

About the origin of the Igbomina, three explanations are worth quoting. According to the writers of Omo Ibile Igbomina programme for the commissioning of phase 1 Igbomina Secretariat Complex held on the 8th day of May 2004 at Ganmo, Ifelodun Local Government Area of Kwara State.

"Igbomina are direct descendants of Oduduwa, their progenitor being the second male child of Oduduwa by name Orangun Fagbamila Ajagun-nla. Like all Oduduwa's children, he migrated from Ile-Ife and founded his own kingdom. He conquered and later settled in a vast stretch of land which today stretches across two state boundaries, namely, Osun and Kwara States respectively. The name "Igbomina" is derived from "Ogbomona", "Ogbo" being the mystical cutlass given to him by his father, Oduduwa. The cutlass was used as a mystical pathfinder with which Orangun (Oran-migun) Fagbamila Ajagun-nla founded his kingdom which today is known as Igbomina".

Dada (1985:1-2) Opines:

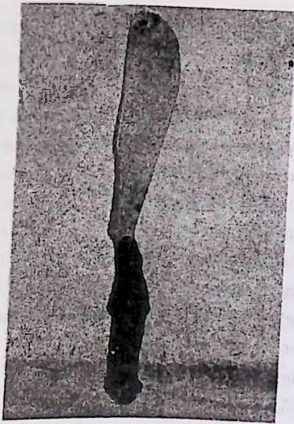
"...It seems correct to assume that Igbomina land was given to and founded by the Orangun of Ila as his own share of land inherited indirectly from his grandfather, Oduduwa, the father of the Yorubas. According to history, Orangun of Ila ... Founded Igbomina land through his club 'Ogbo' which knows the way to the bank of the Niger, hence 'Ogbo mona'. However, it is interesting to note that apart from the Igbominas among many Yorubas, the people now called Igbomina cannot faithfully claim a direct descent from Orangun of Ila who originally possessed all the stretch of

land now occupied by the Igbomina people. How the Orangun lost control over the land will be difficult to explain... suffice it to say that he possessed the area of land which stretched as far as the SouthEastern banks or River Niger up to Jebba. Hence the Ighominas occupy all the area of land to the SouthEast and East of Ilorin town. The River Asa used to be the boundary between the Olupo of Ajase and Ilorin. It now stretches to within five miles outside Ilorin town in the SouthEast as far as Ganma and fifty miles in the North-NorthEast of Ilorin including Agbeyangi and part of Iponrin district also part of Elese's district. At one time, it was claimed that Jebba was part of the land belonging to Olupo of Ajase. Evidence of this is in the fact that the Oba of Jebba is direct descendant of Ajase".

kintoye (1971) submits that

"Among the Igbomina, the Orangun of Ila is regarded as something of a 'father' and the original inheritor from Ife of the land on which all the Igbomina later settled. Before coming to Ila, the seat of government of the Orangun had been established for brief periods in a number of localities, the best remembered of which are Oke-Ila and Ila-Yara. Probably in the sixteenth century and because of a dispute or famine, the centre of the kingdom was once again moved from the latter place to Ila under the leadership of Igbonnibi, a scion of the dynasty. The traditions say that because crops grown around Ila did much better than those grown around the older settlements, more and more people came to settle at Ila. In the end, therefore, Ila became a very large town".

However, this sub-ethnic group of Yoruba nation could be divided into two branches, differing usually only slightly in dialectal intonation. These are the Igbomina "mo san" and "mo ye". The former comprises people from Ila-Orangun, Oke-Ila Orangun, Ora-Igbomina, Ajase-Ipo, Igbaja, Omu-Aran, Omupo, Isin, Oro, Esie etc. while the latter include, among other places, the people in Oro-Ago, Ile-Ire, Ora, Oke-Ode, Agunjin etc. Of the other such sub-groupings occupying



'Ada Ogbo'
The Pathfinder. 2005

Daba, Omugo, etc. Oke-Ode and Share etc. Traditions have it that they Igbomina land at different times in history and from different sources. On this basis we can talk of Igbomina of Ife stock, Igbomina of Oyo stock, Igbomina of Nupe Stock and Fulani/Hausa settlers who have been assimilated into Igbomina culture and traditions. Not much is definitely known about the exact period of arrival of these groups. In general, it appears that the people now living in different parts of Yoruba speaking states are of two types - the earlier settlers and the "immigrants".

About the former, a great deal of information is still required. However, it seems that the ruling groups in virtually all Igbomina land were the latter "immigrant" groups, most of who claimed to have come from Ile-Ife while others claimed to have come from Old-Oyo or from other places at different times. For instance the rulers of the towns of Igbaja, Oke-Ode, Ora, Ile-Ire and Oro-Oni are said to have come from Oyo (probably in the seventeenth century), while the founder of the Oloro dynasty of Oro-Ago came, according to Igbomina tradition, from Ketu in the present Benin Republic. Apart from these, many of the Igbomina towns contain pockets of people who are descendants of immigrants from

the whole of Igbominaland. The sub-units are: the "Ejorun" comprises Samonra, Igbomina, "Eku Oro" which comprises "emesesan", "Eku Ipo", the "Ajase Ipo, Omupo, Eggi-Ode", "Eku Ila" which include Ila-Oke-Ila-Orangun, Ora-Igbomina, "Eku-Isin" include Ijara Isin, Isin, Owu, Oke-Aba, Iwo-Ire, "Irese" comprise Igbaja Ode and other Irese land, "Eku-Ode" comprises Agbonda, Omido-Ode etc. "the Arans" include Ode-Arandun, Aran-Orin etc. "Eku-Ode" comprises Owode-Ofaro, Afonri etc. and Esisa Igbominaland comprises Oro-Ago, Ahun-

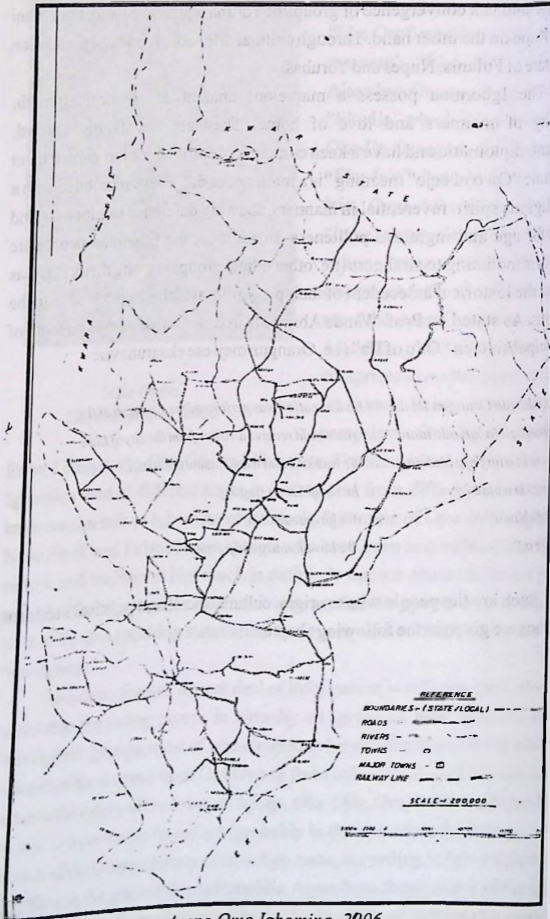
arters outside Yoruba nation. For instance, in Rore, traditions have it that if you not from Nupe clan you can never become the king of Rore. However, Igbomina land is a convergence of groups of Yoruba on the one hand, the Fulani and the Nupe on the other hand. Through cultural diffusion, Igbomina population is a mixture of Fulanis, Nupes and Yorubas.

The Igbomina possess a marvelous amount of physical strength, simplicity of manners and love of home. They are remarkably shrewd, intelligent, diplomatic and have a keen commercial spirit which has earned them the nickname "Owo ni eeje" meaning "is a matter of cash". They are imbued with a deep religious spirit, reverential in manners, showing deference to superiors and respect for age and ingrained politeness. In addition, the Igbomina people are very accommodating to strangers (i.e. other ethnic groups) among them; this was based on the historical antecedent of their progenitor which was attested to in the Igbomina corpus. As stated by Prof. Wande Abimbola in chapter five of the sixteenth of the principal sixteen "Odu of Ifa" (i.e. Orangun meji ese ekaarun) viz:

<i>"... A dia fun Orangun Ile ila</i>	<i>Ifa divination was performed for Orangun of Ila,</i>
<i>Ti yoo gbalejo lati ode idan,</i>	<i>who would receive a visitor from the city of Idan</i>
<i>Won ni bi o ba f'aju b'alejo,</i>	<i>He was told that when he saw the visitor,</i>
<i>Orin ni ki o maa ko,</i>	<i>he should start singing,</i>
<i>A faju b'odu,</i>	<i>We have seen Odu,</i>
<i>A rire o,"</i>	<i>We have found good fortune.</i>

Such are the people whose origin, culture, social and political needs and aspirations are given in the following chapters.

MAP OF IGBOMINALAND



Source: Asepo Omo Igbomina, 2006.

CHAPTER TWO

IGBOMINALAND IN THE ANNALS OF YORUBA HISTORY

The term Yoruba is sometimes said to have been derived from Hausa word, "Yaaruba" or "Yarbanci". The Yoruba people are mostly found in the South Western parts of Nigeria. They are also heirs to one of the earliest cultural traditions in West Africa (this dates back to the 9th century A.D.). They are distinguished among sub-Sahara African people by their urban life style and tradition of sacred kingship (Pemberton 1986). The influential role of the Yoruba on the history of Nigeria has been immense, although this is today most apparent in the Western region, it is important to recall that in modern day Nigeria, they occupy the whole of Ekiti, Lagos, Ogun, Ondo, Osun and Oyo states. They constitute 80 percent of Kwara state and 30 percent of Kogi state in the North central geopolitical zone of Nigeria. There are also Yoruba in Delta and Edo states. Indeed, the Itsekiri of Delta state, though a distinct group, regard themselves as kith and kin of the Yoruba Nation.

The Yoruba are found in Benin Republic, Ghana and Togo. Descendants of Yoruba are also in the Diaspora, especially in the United State of America and Latin America where the Yoruba methods of worship form the basis of traditional religions among descendants of Africans. The traditional Yoruba country before the European partitioning of Africa, lie roughly between latitude 6° and 9° North and longitude 2° 30' and 6° 30' East, with an estimated area of about one hundred and eighty-one thousand and three hundred square kilometres (181,300 sq km) (Atanda, 1980). The Yorubas belong to the kwa branch of the Niger-Congo language group. Archaeological and linguistic evidences indicate that they had lived in their present habitat from as early as the fifth century B.C. The evolution of Yoruba people is shrouded in various myths and traditions, which have been collected and popularized. Of these myths and traditions, few explanations are worth quoting. Sultan Bello of Sokoto described them thus:

The country of Yoruba is extensive and has streams, forests, rocks and hills. There are many curious and beautiful things in it. The ships of Christians come there. The people of Yoruba are descended

from the Bani Kan'an and the kindred of Nimrud. Now the reason of their having settled in the West according to what we are told is that Ya'rub ibn Qahtan drove them out of Iraq to Westwards and they travelled between Misi and Habash until they reached Yoruba. It happened that they left a portion of their people in every country they passed. It is said that the Sudanese who live up on the hills are all kindred; so also the people of Yauri are their kindred. The people of Yauri resemble those of Nife [Nupe] in appearance. In the land of Yoruba are found the birds green in colour which are called 'babgha' in Arabic and which we call 'Aku' (parrot). It is a bird which talks and is beautiful.

Also, the Reverend Samuel Johnson, a Yoruba Scholar whose work long remained the standard exposition of the history of Yoruba, has this to say:

The origin of Yoruba nation is involved in obscurity. Like the early history of most nations the commonly received accounts are for the most part purely legendary. The people being unlettered, and the language unwritten, all that is known is from traditions carefully handed down. The National Historians are certain families retained by the king at Oyo whose office is hereditary: they also act as the king's bands, drummers and cymbalists. It is on them we depend as far as possible for any reliable information we now possess; but, as may be expected, their accounts often vary in several important particulars. We can do no more than relate the traditions which have been universally accepted. The Yorubas are said to have sprung from Lamurudu, one of the kings of Mecca, whose offspring were: Oduduwa, the ancestor of the Yorubas, the kings of Gogobiri and of the Kukawa, two tribes in the Hausa country. It is worthy of remark that these two nations, notwithstanding the lapse of time since their separation and in spite of the distance from each other of their respective localities, still have the same distinctive tribal marks on their faces; and Yoruba travellers are free amongst them and vice versa, each recognizing each other as of one blood.

In the same vein, in a valuable letter by the Rev. S.A. Crowther (late

Bishop) to Thomas J. Hutchinson, Esq. Her Britannic Majesty's consul for Bight of Biafra and the Island of Fernando Po wrote the following graphic description of the country:

"This part of the country of which Lagos in the Bight of Benin is the seaport, is generally known as the Yoruba country, extending from the Bight to within two or three days journey to the bank of the Niger. This country comprises many tribes governed by their own chiefs and having their own laws. At one time they were all tributaries to one sovereign, the king of Yoruba, including Benin on the East, and Dahomey on the West, but are now independent. The principal tribes into which this kingdom is divided are as follows: The Egbados: This division includes Otta and Lagos near the sea coast, forming a belt of country on the banks of the Lagoon in the forest, to Ketu on the border of Dahomey on the West; then the IJebu on the East on the border of Benin; then the Egbas of the forest now known as the Egbas of Abeokuta. Then comes Yoruba proper Northwards in the plain; Ife, Ijesha, Ijamo, Efon, Ondo, Idoko, Igbomina, and Ado near the banks of the Niger, from which a creek or stream a little below Iddah is called Do or Iddo River"

All the myths and traditions, however, refer to Oduduwa as the first king and founder of the Yoruba people. Some myths portray him as the agent of creation and assert that the place of creation is Ile-Ife, which subsequently became the site of Oduduwa's throne (Pemberton, 1986). This belief refers to Ile-Ife as the place of evolution the pot out of which people of all races of the world emerged. According to this tradition, the world was a liquid mass when Olodumare sent Oduduwa from heaven to create the earth and the human race. Armed with his paraphernalia of office, and followed by his lieutenants, Oduduwa began and ended the creative work in Ile-Ife, from where people of the world eventually migrated. (Atanda, 1980; Johnson, 1969). Yoruba traditions are emphatic that Ile-Ife is the cradle of their civilization. Other Yoruba towns and kingdoms grew out of Ile-Ife and some of them even became more powerful than their original source. However, the major kingdoms in Yorubaland apart from Ile-Ife by 1800 were:

- Egba under the Alake
- Igbomina under the Orangun

- Ijebu under the Awujale
- Ijesa under the Owa Obokun
- Ketu under the Alaketu
- Ondo under the Osemawe
- Owo under the Olowo
- Owu under the Olowu
- Oyo under the Alaafin
- Popo under the Onipopo
- Sabe under the Onisabe

The sixteen Ekiti principalities as listed by J.A. Atanda in his book introduction to Yoruba history are:

- Otun under the Owore
- Ijero under the Ajero
- Ado under the Elewi of Ewi
- Ikole under the Elekole
- Ara under the Alara
- Efon-Alaye under the Alaye
- Akure under the Ajanpada (now Deji)
- Ogotun under the Ologotun
- Ido under the Olojudo
- Aiyede under the Ata
- Igbo Odo (now Imesi) under the Oloja Oke
- Oye under the Oloye
- Omuo under the Olomuo
- Ire under the Onire
- Ise under the Arinjale
- Itaji under the Onitaji

Other Yoruba kingdoms were Ilaje, Egbado and Awori.

The rulers of these kingdoms trace their origins to Ile-Ife and their descent expressly or impliedly to Oduduwa. Ife traditional account cements the argument that the founders of these kingdoms were sons or grandsons of Oduduwa (Ajiboye, 1993). There exist however many variants of these accounts. A variant state that Oduduwa had one son named Okanbi who gave birth to the first seven crown princes and princesses of Yorubaland. His first born, a princess, who was

married to a priest, became the mother of Olowu of Owu kingdom. The second was also a princess, the mother of Alaketu, the third one, a prince was Ogiso, the Onibini of Benin kingdoms; the fourth was prince Ajagun-nla, the Orangun of Igbomina kingdom. The fifth, also a prince, became the Onisabe of Isabe. The sixth was Olupopo of Popo and the seventh, was Oranmiyan, the progenitor of all the Oyos. However, the veracity of this account is doubtful as no Ife account seems to recognise a period when Okanbi reigned. And it is not yet on record, oral or written, that Okanbi ever founded any kingdom. (See appendix 1).

Nevertheless, if these accounts were true, then Okanbi must have died at a tender age as 'Okanran meji ese ekini' attested to Okanbi as a son to Olofin (Oduduwa).

It read thus:

<i>...Orunmila meku meja,</i>	<i>Orunmila took rat and fish</i>
<i>Orunmila m'eye, m'eran</i>	<i>Orunmila took bird, he</i>
<i>meji meji,</i>	<i>took animals in twos.</i>
<i>O we' rii re,</i>	<i>he washed his head.</i>
<i>O mo kadura.</i>	<i>It was very clean.</i>
<i>A dia fun Olofin,</i>	<i>If a divination was performed for Olofin;</i>
<i>Olofin n runte;</i>	<i>Olofin was terribly sick.</i>
<i>Anasin aya a re n soghogho arun</i>	<i>Anasin, his wife was suffering from</i>
	<i>unidentified ailment.</i>
<i>Okanbi, omoo re nsarin orengede</i>	<i>Okanbi, his son was suffering from</i>
	<i>Orengede Ailment.</i>
<i>Onidudu gba dudu;</i>	<i>those with black took black</i>
<i>Oni funfun gba funfun;</i>	<i>those with white took white;</i>
<i>Alayinrin gbayinrin;</i>	<i>those with colourful took colourful</i>
<i>Baraapetu, waa karun ghogbo lo</i>	<i>Baraa petu, come and carry all ailments away</i>

Another account however, has no room for Okanbi factor in Ile-Ife history as it states that Oduduwa was the direct father of those sons and not grandfather as the first story suggests. Some other variants give sixteen or more as the number of Oduduwa's children who received crowns, and other paraphernalia of office before setting out to establish their new domains and areas of influence. For instance, Alademomi Kenyo (1954:19-20) having undertaken and completed an

exhaustive tour of the whole Yoruba, interviewing the Obas, other ruling national bards, Ifa priests and so on and so forth, collecting historical facts for them for his work, opined that:

The following Obas are the descendants and representatives of the sixteen eones commonly referred to by the elders. The official titles are alphabetically arranged below:

Official title	Capital town	Tribal Division	Administrative Division
Ajero	Ile Ijero	Ekiti	Ekiti
Alafin	Ode Oyo	Oyo	Oyo
Alake	Abeokuta	Egba	Egba
Alaketu	Ile Ketu	Ketu	Benin Republic
Alara	Ile Ara-moko	Ekiti	Ekiti
Aringbajo	Igbajo	Ijesa	Ibadan
Awujale	Ijebu-Ode	Ijebu	Ijebu-Ode
Ewi	Ile Ado	Ekiti	Ekiti
Elekole	Ikole	Ekiti	Ekiti
Olowu	Owu-Abeokuta	Egba	Egba
Onisa-abe	Ile-Sa-abe	Sa-abe	Benin Republic
Ore	Otun	Ekiti	Ekiti
Osemawe	Ode Ondo	Ondo	Ondo
Oba	Benin City	Ado	Benin
Orangun	Ile-Ila	Igbomina	Ife
Owa	Ilesa	Ijesa	Ijesa

The fact borne out of our research however is that this version of the story seems to garner more acceptability among the Yorubas especially the Ekitis and Ijeshas for the following reasons:-

Firstly, Ife traditions lend credence to this story (see appendix I). Secondly, a section of 'ese Ifa' that is 'Owonrin meji ese ekarun' made it clear to us that Oduduwa has more than one child as it shows that Odunmbaku is the eldest son of Oduduwa. It goes thus:

<i>Onikeke logun,</i>	<i>He who has keke facial marks has twenty markings.</i>
<i>Alahaja logbon,</i>	<i>He who has abaja facial marks has thirty markings;</i>
<i>Onikoolosikoolo ni aadota;</i>	<i>He who has kolo facial marks has fifty markings.</i>
<i>A dia fun Odunmbaku,</i>	<i>Ifa divination was performed for Odunmbaku.</i>
<i>Tit se aremo Olofin (Oduduwa)</i>	<i>who was the first son of Olofin (Oduduwa)</i>
<i>Won ni ki Odunmbaku o rubo</i>	<i>He was asked to perform a sacrifice,</i>
<i>Nitori iku...</i>	<i>in order to avert imminent death...</i>
<i>O rubo,</i>	<i>He did so,</i>
<i>Won se Ifa fun un...</i>	<i>Ifa was performed for him.</i>
<i>Iku ati arun ko si lee paa mo ...</i>	<i>He did not die...</i>

Lastly, that Anaasin Adetinrin was the mother of Fagbaminla Ajagun-nla is an indisputable fact, especially among Ila historians as his maternal origin was conspicuously shown in the 'Oriki of Orangun Ile-Ila thus:-

<i>Owa Rangun aga ide</i>	<i>Orangun, the king with brass chair</i>
<i>Omo Anaasin, omo Ajisomo</i>	<i>Son of Anaasin, son of Ajisomo</i>
<i>Omo Orunpekun oke</i>	<i>Son of one who dwells on high</i>
<i>Omo orun mu bi dudu sami idi</i>	<i>One from above with a dark on his buttocks</i>
<i>Omo eni a nhun rin hoho ko lona ...</i>	<i>Son of one who is met naked on the road...</i>

Therefore, from the above stated 'ese Ifa' it is reasonable to infer that:

- (i) Oduduwa had more than one child.
- (ii) Fagbamila Ajagun-nla Orangun the progenitor of Igbomina race was a son of Adetinrin Anaasin who was a wife to Oduduwa and by the same token a son of Oduduwa and not of Okanbi.

However, on the position of Orangun - the progenitor of Igbominas - among the children of Oduduwa, oral and written accounts asserted that he is next to Ooni in Yorubaland. For instance on the 9th of October, 1931 in his letter to the British colonial authority clarifying the position of seniority between the Alafin of Oyo and the Oba of Benin. Sir Adesoji Aderemi (the then Ooni of Ife) wrote that Odua, who was the founder of Yoruba race and the father of all Yoruba Obas, was the first Ooni of Ife, and that Obalufon, the second Ooni of Ife was his eldest son while Oranmiyan was the youngest of all Odua children. He thereafter said that no one could remember for certain the order of seniority of the other children

by birth that Odua lived to crown all of them (except Oranmiyan) in his lifetime (see appendix 1) Also, Rev S. Johnson while listing the seven children of Oka placed Orangun as the fourth child while Oranmiyan of Oyo Alafin was placed the seventh.

Furthermore, when making references to an Ijesa historical account Rev Johnson (1969:24) opined further that:

"The Owa's mother, when married as a young bride was placed under the care of the mother of the Oloyo, hence the Alafin of Oyo often regarded the Owa his own son. The Orangun of Ila, and the Alara of Ara were his (Alafin) brothers of the same mother".

Based on the aforementioned facts, would Orangun the founder of Igbominaland who was senior in age to Alafin, by the same token, not regard Owa as his own son? In affirmation of the above stated facts see below, an extract from page 528 of the history of Yorubas by Rev. S. Johnson where the then Owa of Ile signed a treaty of peace and agreed that Alafin was his elder brother.

(Being paragraph 3 of the treaty of peace signed in June 1886. Culled from page 528 of the history of Yorubas by Rev. Johnson).

The Alafin and Owa shall stand to each other in the relationship of the elder brother to the younger as before when the Ekiti countries were independent.

Also Oba Okunade Sijuwade Olubuse II, the Ooni of Ife affirmed to the seniority of Orangun over Owa before the committee set up in Osun State to look into the order of precedent between the Orangun of Ila and the Owa Obokun of Ijesaland. (see appendix II). In addition, on the 20th September 1915, in his letter to the Resident of Ilorin, the acting Commissioner of Oyo Province affirmed the seniority of Orangun to Alafin by stating that the entire province was Yoruba and that all EXCEPT ILA-ORANGUN admit the Alafin of Oyo as their suzerain lord (see appendix III).

THE BIRTH OF FAGBAMILA AJAGUN-NLA

It is an irrefutable fact of Yoruba History that Fagbamila Ajagun-nla, the progenitor of Igbomina kingdom was a direct son of Oduduwa, the legendary

paterfamilias of Yoruba race. Although Ife was his seat of government, Oduduwa was not indigenous to the place. His original home was reputed to be Mecca whence he fled to settle and prosper at Ife (Adebayo 1996). However, there are varying accounts of the birth of Fagbamila Ajagun-nla of which two are worth quoting.

Ajiboye (1993:7-8) opined thus:

"Long before the exodus from Ile-Ife, Annasin Adetinrin, the first wife of Oduduwa was pregnant and Oduduwa consulted Ifa Oracle as was the practice. The Ifa corpus, Ofun meji, revealed to Oduduwa that he would be father of a great nation. Thus, when Adetinrin gave birth to Oduduwa's first son, he in commemoration of the Ifa revelation christened him. "Fagbamila Oran mi gun" meaning Ifa is my saviour, My plan has worked out successfully" According to this accounts impressed by the change of his fortune and the astonishing performance of his heir, Fagbamila Oran min-gun, Oduduwa set out and built for him a big house, Ile-nla at the outskirts of Ile-Ife, gave him a lot of property and acquired for him many wives. Thus, he was referred to as "Fagbamila Oran mi gun Ile-nla Aremo Oodua". At the death of Oduduwa, Fagbamila Oran-mi-gun, the heir, inherited his father's wives and crowns except the 'Are' (the most precious of the crowns)".

Adebayo (1996:1-2) wrote:

"Oduduwa, on arrival did not find Ife an empty place, already in occupation was an indigenous stock under the rulership of Obalufe. Account has not been categorically given (and it is scarcely relevant for our purpose) as to how the political power of the kingdom passed to Oduduwa. It is, however generally believed that his formidable personality was a factor. But as he knew, there was veiled resentment to his ascendancy, a resentment that was shattered only on birth of a male child. Oduduwa was at home to a large assembly of guests on the day the child was being named. The joy of the occasion was particularly great because Oduduwa had rarely been blessed with male children. The feast was on an indescribably lavish scale; guests had more than enough to eat and

drink. Presents poured in from every rank and station for the child and the lucky mother. The first name given to the child was *Ifagbamila* (*Ifa had saved me*) which brings to memory that *Oduduwa* offered placatory sacrifice to *Ifa* before the child was conceived. Before the guests dispersed, they came before *Oduduwa* in groups to pledge their loyalty and swear fealty to him. *Oduduwa's* mind leapt with joy at this development which he saw as no mean victory over his quondam enemies. He therefore added a tell-tale name to the one already given to the little one. He called him '*Oran-mi-gun*' (lit. my cause is symmetrical i.e my cause has been accorded the desired result) which was contracted to *ORANGUN*. The life style of young *Fagbamila* and the *eewo* (taboo) that surrounded him were mounded by *Ifa* which his father caused to be regularly divined. The food that he ate and the water that he drank were, for instance, not found in common place. *Fagbamila* was born on a day known in *Ifa* Oracular calendar as '*Ojo Ila-ye fun*'. A tradition holds this out as explaining why *Ila* has come to be the name tag of his ultimate seat of government. Another tradition insists that *Ila* was corrupted from *NLA* (large). This has been rationalized by recalling the fact that *Fagbamila* inherited all the wives of *Oduduwa* who were then housed in a mansion. *Fagbamila* was thereafter referred to as '*Oran-mi-gun ile nla*' (*Orangun, holder of the mansion*), the origin of the full title *ORANGUN ILE ILA*. There is yet a local tradition which asserts that *Fagbamila* was born at *ILARE* quarter a heart beat away from *Aafin, Ile-Ife*".

Another account from our field research relating to the birth of *Fagbamila* and the reason behind the name given to him runs thus:

Oduduwa had many children who were mostly female, he had only one son when he assumed the throne. Ife people were jealous of him and they used to mock him by saying "Okan lo bi" (since female children were not considered important then, even in the holy book) and they wanted to kill him by *dele* means and it was allowed. After the death of *Okanbi*, *Oduduwa* was becoming increasingly despondent about the way things were going. He therefore consi-

Oracle and Ifa priest ordered him to send some pages in nudity on the way to Inmirin river at Ife and that any maiden found with a pot of water should be brought to the palace and be made wife of Oduduwa and it was done according to a divination. A damsel was found in nudity with beads covering only her private parts, wore a crown and carrying a pot of water. The following conversation ensued between them:

Pages: Ta ni o? (Who are you?)

Maiden: Anaasin Ajisomo

Pages: Bo lo ti wa? (Where are you from?)

Maiden: Orun pekun Oke (from Orun Pekun Oke)

Pages: Ade eri e ti rin? (How come your crown)

Maiden: Atewo laba 'la A o mo eni o ko (marks were met on the palm of the hand, nobody knows who marked them)

This historical moment is affirmed in the "Oriki" of Orangun which runs thus:

<i>Owa 'Rangun aga ide</i>	<i>Orangun, the king with brass chair,</i>
<i>Omo Anaasin, Omo Ajisomo</i>	<i>Son of Anaasin, son of Ajisomo,</i>
<i>Omo orunpekun oke</i>	<i>Son of one who dwells on high,</i>
<i>Omo orun mu bi dudu sami idi</i>	<i>son of one from above with a dark mark on his buttocks,</i>
<i>Omo ekun, Omo Ebozo</i>	<i>Son of leopard, son of Ebozo,</i>
<i>Omo eni a nhun rin hoho ko lona</i>	<i>Son of one who is met naked on the road;</i>
<i>Omo ameti pomu odi</i>	<i>Son of one who fetches town's outskirts river with ears.</i>
<i>Omo tewetewe la nta eko</i>	<i>Son of one who sells pap wrapped in leaves,</i>
<i>Ihoho gbogbo la nta 'kara</i>	<i>bean cake are sold unwrapped up,</i>
<i>Ni ewure Orangun se nje</i>	<i>this accounted for why Orangun's goat grazes</i>
<i>l'ese gbagede</i>	<i>along the field</i>
<i>Aguntan Orangun nje l'ese yara</i>	<i>Orangun's sheep grazes along Yara.</i>
<i>Agbalagba Omo Oodua</i>	<i>Great son of Oodua ...</i>

She was brought to the palace and later became Oduduwa's wife. During her pregnancy, Oduduwa went and gave thanks to Ifa and immediately she delivered a son, Ifa Oracle was further consulted to get a peep into the future of the new baby. It was revealed that the child was a divine one and that he should



*The Statue of Fagbamila
Ajagun-nla, The Progenitor
of Igbomina race. 2004*

save him from the hands of his enemies when he named him "Ajagun-nla" (Ajagun-nla means a fighter of a big war). This son was further named "Fagbamila" which brings to memory that Oduduwa offered sacrifice to Ifa before the child was conceived. The people also said it jokingly that 'Omo tun wa' (Omowa). They thought it was the child of Okanbi that came back. This name brought forth the legend "Omo Ogun" which is changing from time to time to 'Owa' and finally "Owa Rangun Aga". Thereafter, Oduduwa had another child through the same mother of Ajagun-nla. This child was again male and Oduduwa was extremely grateful that he named the child 'Oranmiyan' who later founded Oyo kingdom.

MIGRATION FROM ILE-IFE AND THE ESTABLISHMENT OF IGBOMINA KINGDOM.

The ruling dynasties of major Yoruba kingdom like Owu, Igbomina, Oyo, Ijebu, Ilesa, Ketu, Popo, Egba, Sabe, Dussa, Egbado the sixteen Egbado principalities, Owo and Ondo trace their Origin to Ile-Ife, and their descent is either directly or indirectly to Oduduwa. The founders of these kingdoms were said to have all left Ile-Ife about the same time, by common consent to seek and establish their own kingdoms elsewhere in Yorubaland. This major decision was said to

always take fresh water everyday (i.e pages should fetch fresh water daily). This was attested by the fact that the reigning Oyo king date drinks freshly fetched water everyday which must be fetched in pages in nudity. Also that he should not be brought up within the palace. Tradition has it that Fagbamila Ajagun-nla was brought to Oduduwa somewhere around the present Oyo modu in the present Osun State. He came from Ife. Oduduwa was extremely happy and spontaneously he named the child "Oro mi wa gun bayi" and the child's lineage would now be able to ascend to the throne again. Also Oduduwa believed that the child was going to

have been reached at a meeting they held at Ita-Ijero (the meeting point) in Ile-Ife (Atanda, 1980, Johnson, 1969). They received the blessings of their father, Oduduwa, and each went away to establish and administer his own kingdom. They later became collectively known and referred to as '*Omo Oduduwa*' whose father had given them beaded crowns as symbols of their sacred authority (ase) (Pemberton, 1986). From then on, Ife assumed a '*mother*' status symbol among other Yoruba kingdoms and it eventually became the spiritual nerve centre of the Yoruba people, hence, the affirmation, "Ile-Ife ni Orisun gbogbo Yoruba" (lit. Ile-Ife is the cradle of the Yoruba race).

Akinjogbin (1992) wrote that in Ife, there are three main official lists of the dispersal of Oduduwa's children. The first list was given by Ooni Adelekan Olubuse in March, 1903 when he was invited to Lagos to settle a dispute between the Akarigbo of Ijebu Remo and the Elepe of Epe Ikorodu on the latter's right to wear a crown. Olubuse's list had 25 names of rulers including that of Ife who were accepted as Oduduwa's sons. The second list was compiled around 1927 as part of a general collection of Ife traditions undertaken during the regime of Ademiluyi Ajagun (1910-1930). That list contained sixteen names. The third list was compiled in 1931 during the reign of Sir Adesoji Aderemi (1930-1980) at Ife, as to who had the authority to wear the '*Ade Ileke*' (beaded crown) in Yorubaland. Oba Aderemi listed 26 direct sons of Oduduwa who, he asserted, were personally installed by Oduduwa himself during three separate ceremonies and commissioned to found kingdoms. (see appendix I)

Professor Akinjogbin further analysed the difference between the Olubuse list (1903), the Ademiluyi list (1927) and oral sources (which speak of one main dispersal with all the princes gathering at Itajero where they held consultations before dispersing) and the Aderemi list which speaks of three installations. The first installation was said to be that of Obalufon Ogbogbodirin, the oldest surviving son of Oduduwa, designated to succeed him, while the second installation was of seven princes consecrated and sent away. Out of these seven, one (Oba Ado, i.e Benin) went eastwards, two, (the Oloyo and the Orangun), went northwards and four (the Alaketu, Obadara, Oninana and Olupopo), went westwards. The third installation consisted of 18 rulers. Of these, one, (the Olowu), went westwards; two, (the Aringbajo and the Owa Otan), went northwards; three, (the Awujale, the Osemawe and the Akarigbo) went

southwards; eleven, (consisting of all kingdoms in Ekiti and Owo areas), westwards. The last one, the Owa of Ilesa settled very near Ile-Ife itself.

As stated in the souvenir publication for the installation of the present of Ife, Oba Okunade Sijuwade, Olubuse II in 1980, among the children of Oduduwa who left Ile-Ife at that time to found various kingdoms were Ode (Godo or Onibini) of Benin; Ajagun-nla, Orangun of Igbomina kingdom; Soropasan; Alaketu of Ketu; Ajaleke, Alake of Egbaland; Oloyo (Oyooro) called Alaafin of Oyo; Ajibogun, Owa Obokun of Ijesaland Olugborogbo (Ogboroganda) Awujale of Ijebuland; Obarada, of what is now known as Dahomey; Oninana whose kingdom is now in Ghana; Onipopo (Okanbi) Ode of Popo kingdom, now in French territory; Onisabe of sabe Kingdom; Oseme (prince Awamaro), Ewi of Ado-Ekiti; Olowo Arere of Owo; Akarawale, Alara Ara; Ogbe; Ajero of Ijero; Owafanran, Owore of Otun kingdom, destroyed by Fulanis (previously in Ilorin province but now in Ekiti State); Akinsale, Eleke of Ikole; Oloshi of Oshi kingdom; Alaaye of Ipole Aaye (Efon Alaaye), Oloju of Ido; Owa Aringbajo of Igbajo; Owa Otan of Otan Aiyegbaju.

However, on the establishment of Igbomina kingdom, many historians of high repute who are well versed and versatile in Igbomina pedigrees; have at one time or the other delved into this independently and come out with almost the same opinion hence a few of such works expressed below will suffice. First Omotoso and Ayeni (1992:4) opined thus:

"When Orangun Ajagun-nla became a man, he, and his brothers left their grandfather's kingdom at Ile-Ife, and branched out into different directions to establish kingdoms of their own. At the point of their separation, Oduduwa blessed them all and gave each of them gifts among which was the beaded crown that, till date, still acts as the symbol of Yoruba unity. Ajagun-nla was further given the 'Ogbo' cutlass with which he was advised to constantly clear paths for himself and his people. Armed with the Ogbo cutlass and trailed by many followers, Ajagun-nla headed for the bank of River Niger which had always fascinated him. In the course of their journey to the Niger, Ajagun-nla and his people sometime stopped at some locations for short periods, either to rest their weary bones, attend to their sick or replenish their stock of provisions. Sometime when it

was time to go, a small section of people within the group would express their desire to stay behind and make permanent settlements out of such 'place of rest; while the main group moves on. In such fragmented and isolated cases, it could be said that the period of rest must have been considerably longer than previous ones. However, at a certain point in their journey, they all decided to make a more temporary settlement out of their new place of rest which was christened 'Igbo Ajagun-nla'. It is from here they hoped to continue their search for the elusive Niger at a later date. From Igbo Ajagun-nla some groups which moved to found settlements were the Omularan, the Isanlu and the Isin peoples. A good number eventually found their way to the Niger river bank and established new settlements. The overwhelming majority of the people that settled in Igbo Ajagun-nla did not, however, venture out of their immediate environment. Even, a few of those that made it to the Niger came back to resettle at Igbo Ajagun-nla. It was from here that Fagbamila Ajagun-nla ruled as the first Orangun.

then, Ajiboye (1993:9) succinctly wrote:

"Many of Fagbamila's followers dropped in the course of their sojourn and established for themselves settlements which grew to become Igbomina kingdom. With reasonable autonomy, but all recognizing Fagbamila as their leader and his settlement, the capital of the kingdom. Before finally settling at Igbo Ajagun-nla, Fagbamila and those left with him stopped over in places like Odo-Eyin, Ilade and Kodomu. Satisfied with this new settlement he said: "Ogbo mimona" meaning "my pathfinder has shown me the way" This was reduced to Ogbomona and later corrupted to Igbomina, the name of the people and kingdom under the suzerainty of Fagbamila Ajagun-nla Aremo Oodua.

Later, Adebayo Isaac (1996:2-3) brings this out thus:

About the beginning of the 11th century, Fagbamila, armed with Ada Ogbo left Ile-Ife with a large retinue. Ada Ogbo was the mystical cutlass which showed the way to the emigrants. The team got to a place known as Okuta Mewa now part of Igbajo, a town which was

anything else, anxious to establish that a greater part of Igbomina was actually of northern origin. This is absolute fallacy. It is an established fact that Ilorin settled on parts of Igbominland since River Asa serves as Boundary between Shao and Igbomina. It is also known that it was the Olupo that gave out the land over which the Ilorin railway station stands to the then colonial government. Even Ojo Isekuse, the founder of Ilorin was believed to be of Igbomina origin.

Nonetheless, whereas some Igbomina towns were held as part of I during and after the Yoruba inter tribal wars, oral and written accounts affirm that these towns, especially, Otun and Osi were indeed part of Igbomina kingdom. The following point will suffice.

- (a) The Resident of Ilorin Province had the following recorded on the February 1903, on the attendance of the provincial kings and Baales at the official presentation of the staff of office to the Emir of Ilorin.

(Being paragraph 16 of the Ilorin province Monthly report. Culled from Northern Ilorin Prof. 6/1903)

I regret to say the king of Awton flatly refused to come to Ilorin to attend the presentation saying he had nothing to do with Emir as he was under the protection of Illa and no one else. This man has been a constant source of annoyance to the province and I would suggest that the Emir and Baloguns should be permitted to remove him and a new man put in his place, for it is quite impossible to permit him to disobey all orders given him. I sent a police man with the Emir's man to direct him to appear in Ilorin, so that he has no excuse for not coming.

(Sgd)

RESIDENT ILORIN

8th, Feb. 1903.

- (b) In 1905 when the then Oore of Otun was incarcerated in Zaria, Orange Amesomoye remonstrated with the Northern Nigeria Administration through the high commissioner of Southern Nigeria asking that his son the Oore of Otun, be released to him at Ila. (see appendix iv)
- (c) A 3rd September 1917 dispatch from the resident of Oyo province to his counterpart of Ilorin revealed that Otun and Osi with their subsidiary

towns are Igbomina. (see paragraph 5 of the memo as reproduced below and note the following words: Awtun means Otun, Illa means Ila while Kparakpo means Parapo)

The question of Awtun and Osi was most fully discussed by Mr. Palmer and myself on the Commission. Prior to proceeding there, I had visited Oyo and at an interview with the Alafin had obtained a list of Ekiti towns. This list did not include Awtun and Osi which I was informed were Igbomina. The Orangun of Illa also on my visit there made a point of Awtun and Osi being Igbomina.

I was therefore prepared to agree with Mr. Palmer on this point and to recognize the fact that being Igbomina, their inclusion in the Ekiti Division might cause as he stated a feeling of unrest among the other Igbomina towns in the North. I am not aware of the source of your information in your telegram of 31st August but it is directly contrary to Mr. Palmer's views on the subject which as I stated from enquiries made by me I was prepared to agree to. The Ekiti are as a matter of fact not a distinct tribe as they include many towns which came together at the time of Ekiti Kparakpo some which were Igbonna, some of Ekiti extraction and some Yagba.

(Sgd)

RESIDENT OYO

3rd Sept, 1917.

(d) Also in 1934, when Oba Oyinloye, the Oore of Otun applied for Otun to be transferred from the Northern to the Southern provinces, he pressed that the town be grouped with the Ila Native Administration to which it belonged.

CHAPTER THREE

IGBOMINA CULTURE

Culture can be described as a total way of life, material, intellectual, spiritual well being of the people. It is the social heritage of a society. The social-cultural heritage of a society inter-alia embraces norms, mores, attitudes, taboo, superstitions, religion, festivals etc. quite a lot of these like have been bequeathed to descendants of Igbominas over the years by word of mouth (verbally) and by imitations. As a matter of fact, the underlying essential aspects of Igbomina culture which have been in practice from ancient times and still in vogue to date in spite of the impact and effects of modernity are illuminating:

YORUBA LANGUAGE VIS-A-VIS IGBOMINA DIALECT

That all Yorubas originated from Ife is an indisputable fact. However, one wonders why there is variation in their dialects or better still why no Yoruba speaks Ife dialect today. Tradition has it that Yorubas originally spoke the Ife dialect which was Ife dialect but after dispersals from Ife there was mutation of language as people scattered. It should be noted that the Yorubas believe that the water they drink, (e.g. In Igbominaland, Osin river) the food, dresses and contact with people of different languages are the basic causes of dialectal differences. It should be added that geographical, social, and other factors are contributors to the diffusion of dialects.

However, differences among neighbouring local dialects are usually small, but in travelling farther in the same direction, differences accumulate. Thus, the above stated factors accounted for the reason why there is a tonal drop in Ife dialect when moving Eastward (from Ife to Ijesa, Ekiti, Ondo, Edo in that order) and also for the gradual tonal rise when moving Northward (i.e. from Oyo across Igbominaland to Oyo).

By and large, Igbomina dialect is generally mutually intelligible to other Yorubas. It seems to be a blending of Ife (low tone) with Oyo (high tone) for a phonologically moderate, thus, appears at the middle of the two. The following

Examples are illuminating:

Ope' meaning palm tree: Oyo pronounces Ope with high tone, Igbomina pronounces Ope with middle tone while Ife, Ijesa, Ekiti pronounce Ope with low tone. Another word is 'Okan' meaning one. Standard Yoruba and Oyo pronounce Okan with high tone, Igbomina pronounces Okan with a middle tone while Ife, Ijesa, Ekiti pronounce Okan with low tone. Nevertheless, the standard Yoruba is similar in almost all ramifications to the Oyo dialect. This is due to the fact that history had it that Bishop Ajayi Crowther who hailed from Oke Ogun in the present Oyo State should be taken as a slave, lettered and later went to Freetown. He thereafter came back to translate the Bible to Yoruba language which was the first STANDARD YORUBA book to be published. However, if he were to be an Ondo man then, Ondo dialect could have been considered as standard Yoruba. For instance, "stop talking" which means 'dake' in standard Yoruba could have been 'dako' which is Ondo word for the same meaning. Also, "stand up" which means 'de' in the standard Yoruba could have been 'koo' which is also the same word in Ondo dialect. In the same vein, if he were to be an Igbomina man, "head" which means 'Ori' in standard Yoruba would have been pronounced 'Eri' which is Igbomina dialect for the same word. Then, 'Wa' which is please come in standard Yoruba, could have been 'Haa' in Igbomina dialect.

Nonetheless, researches have shown that Ifa verses are almost richer in Igbomina dialect than in any other Yoruba dialect. For instance, 'Orangun meji' or 'fun meji' which is the sixteenth principal Odu and their progenitor (Orangun and Igbamila) are synonyms. While no other Yoruba stock appears among the sixteen principal Odus, also the language of Ifa is dominated by Igbomina dialect. Eg is pronounced 'Eyin' in standard Yoruba but 'Egin' in Igbomina and Ifa languages. Virginia is pronounced 'Obo' in standard Yoruba but 'Ogo' in Igbomina and Ifa languages. From 'Ogo' comes the name given to crab lice, which is 'Inago' (lice in the hair around the GENITALS Ogo) (pubic lice).

ABIKU: (BORN-TO-DIE) "Abiku" is part and parcel of the Igbomina tradition. It is a general belief in Yorubaland, that there are certain children who possess mystical power of causing misery to their parents through the process of cyclical birth and death and being reborn several times. Tradition has it that these children have a mother in the world beyond (Orun). This woman is believed to have

sixteen breasts (Omu Merindinlogun) and that when they are coming out they tell their heavenly mother that they are going for trading and that anything spent on them would be brought home (heaven).

In some cases, Ifa priest would be consulted and placatory sacrifices be prescribed which when offered the mischievous soul would be arrested and pinned down. There are more gruesome ways of tying down an Abiku. This is done by cutting off some of his/her fingers or by cremation. In the case of decimating the fingers, the reborn child would have the severed fingers missing. Incidents of an Abiku coming back with marks depicting his or her history are so common today that even the most inveterate sceptic is bound to agree (Adewale 1981). 'Oyeku meji ese ekeje' and 'Osa meji ese ekeji' in the Ifa corpus enunciates the belief of Yoruba in Abiku. It is also reflected in their names such as Duro Malomo, Ayelaagbe, Ayedun, Aja, Kosoko, Morayesa etc.

EMERE: This is akin to Abiku but while Abiku died at a tender age Emere usually lived up to adulthood before he/she dies (Abiku agba). Tradition holds that these children are in association with their members in the celestial world. They are believed to be more stubborn and devilish than witches and wizards thus saying 'Emere loko aje'. Tradition has it that they are usually pretty and handsomer than the ordinary people. They are believed to be in different types but the most stubborn type is Emere Olubu (i.e the river type). They usually meet in different hide-outs such as 'agbo ogede', (banana plantation) 'lapalapa', (space of croton plant), a thick forest under a solitary tree etc. They have a means of identifying one another, which is beyond the knowledge of non-members. Emere tradition is so strong that it has almost formed a permanent feature of family life in Igbomina and other Yorubaland. The Ifa priest however has a remedy for keeping them in check by means of Ifa.

AKUDAYA: Akudaya could be described as a phenomenon by which a deceased, after burial, would be seen somewhere by some relatives (who usually have had no pre-knowledge of their death) living what appears to be a normal life but on the relative coming nearer, the dead would disappear only to leave evidence of his or her existence in the many relics left behind. Igbomina, like any other Yoruba tradition, has many 'Akudaya stories; which are not regarded as fairy tales.

For instance, on one of the usual 'Iri Aye' programmes on Radio Kwara on the evening of Monday, 1st of August 2005, it was said that a man died somewhere around Share and when he saw his body lying on the ground and he tried to touch it, his hand went through it. He attempted to call the attention of the people around him but they could not hear him. He said that he was also being prevented from entering his house by a boundary which looked like a big dug. He later went to his friend's hamlet where he used to go before his death and ate there but left the usual sign that he had come and that his friend should prepare food for him everyday; which he did. However, after a few days his friend told the elders at home about it and they prepared a charm to hold him not to go again. So, when he ate the food this time around he couldn't disappear and has since then been brought home to continue his life (in fact the presenter said he interviewed the man himself).

Also in the course of our research on this work, we came across one Tijani Aremu Bamigbose of Obajoko's compound in Ila-Orangun, the present president of the Osun State Traditional Medical Association, who narrated his life experience. He said that over forty years ago when he was working under Mr. Shittu Adeosun at Aniponpo village, Odo-Ona area, Ibadan, they were living with one Mr. James Aladejebi who hailed from Imesi and was married to Comfort. He said that he was so close to Comfort to the extent that her husband, James was insinuating a sexual relationship between them which created a great enmity between him and James. He said further that the sudden death of his master, Mr. Adeosun made him move down to Okefia Osogbo, under a new master named Mr. Adedayo of Alakoyi's compound Ila-Orangun. However, a few years after his relocation, he heard about the death of Mr. James which was confirmed by his wife Comfort in the letter which she later wrote to him seeking his hand in marriage of which he turned down. He narrated further that one day he went to Iya Ebun at the railway station, Osogbo, to eat amala and after he had bought his food and had just had a tasty morsel of the food, he looked up only to find out that he had an eye contact with Mr. James Aladejebi (whom he knew had died some years ago) sitting directly opposite him eating amala. He rested his eyelids only to look up again and found out that he still had an eye contact with him but on the third time James shouted at him with a terrified voice that 'O kuku ti mo tele kin wa lo nwo mi fun' (meaning you already know why then staring at me?) which made him run away just to come back in the evening to pay for the food he had earlier bought

by which time Iya Ebum Alamala asked him why he ran away in the afternoon, he narrated his experience.

BIRTH: The child is named on the 9th day for a boy, the 7th day for a girl but in some places on the 8th day for both. However, the tradition of the family is usually upheld. In some families the mother of the newly born baby should feed on flat, tasteless food (ate) for seven days for a baby girl and nine days for a baby boy. On the naming day, the families, friends, and well wishers come to celebrate with the parent and also present the newly born baby and the lucky mother with different types of gifts. In fact the occasion is usually marked with fan fares and pageants. As many as four names may be given: the personal name, generally involving the name of the individual's Orisha, the 'Oriki' or praise name and the 'Orile' or family name. In addition, there are special names for twins, for a child born as a twin, or during the celebration of an annual festival, or with the certain physical characteristics; for instance: *Ajayi* is a child born with face downward, *Ainala* is a female child born with the placenta round her neck while *Ojo* is a male child born in like manner. *Dada* is a child born with his hair already plaited. *Ige*, this is a child born with the feet protruding from the womb, instead of the normal protrusion of head first. *Ilori* is a child conceived and born during menopause. *Oke* is a child born with unruptured membrane. *Salako* is a male child born with ruptured membrane all over the body. *Talabi* is a male or female child born with ruptured membrane all over the body.

DEATH: The dead were usually buried inside the house before the advent of Islam and Christianity. When an aged person died in Igbominaland, a messenger would send his / her death to all his children and relatives who contributed 'Aso' (abbreviated from Aso isinku) and 'Egbokanla' termed 'Owo Ijena' or 'Owo'. The dead body is dressed and put in a room where all these clothes donated would be put round him. The interment of the body is done in the evening of the second or third day, thereby making it possible for every member of the family living far and near to have a peep at the dead body before interment. On this day, the best clothes among the donated ones would be selected to wrap the deceased. Thereafter, the corpse would be brought outside and carried shoulder high round the whole compound (agho ile) or at times a model of the dead was made with mud.

and used for that purpose instead. While this was going on, the 'Obinrin ile' would be singing and dancing behind the corpse carriers. Example of such funeral's songs are:-

1. *'Oni lolomo o jere Omo re* Today, the parent or guardian of a child will
reap the fruit of his labour.
Yoo sanwo osun yoo sanwo ose He will pay for camwood, he will pay
for soap
Oni lolomo Ojere Omo re' Today, the parent or guardian of a child
will reap the fruit of his labour.
2. *Eni Omo sin lobi mo* He who is buried by children is the
one that have children
Omo layo le having children is not reliable.
Eni Omo sin lobi mo he who is buried by his children have
children
3. *'Boodele o o,* when you get home
O ki iyin Eso, O ki iyin Awo, glorify the Eso, glorify the priest,
Boodele o o' when you get home

And the children of the deceased would be spraying money, throwing coins on the corpse while people would be rushing to pick up those coins which culminated in the saying 'Alagbara ni he wo oku' (meaning it is only the powerful that picks funeral coins). Igbomina believed in the saying 'Bi a ti n se laye be ni won nse lorun' (meaning as it is the practice on earth so also is the practice in heaven), thus, food, drink, jewelry and trinkets, also clothes contributed by relatives, were buried with the corpse. The night of the interment is followed by 'Ifogba-oku' (de-membership). This is done through a man of the deceased size who wrapped on his body some of the clothes donated and then answered after the third time of the calling of the deceased's name. He would therefore bade everybody goodbye while walking away from the compound accompanied by elderly men of the compound in the dark toward a junction where a calabash (Igba) would be placed upside down and smashed into pieces. Ceremonial feasts were held by the children and relatives of the deceased till the seventh day known

as 'Ireje Oku' and is followed by a parade in which sympathisers were the (Idupe).

DRESS: Igbomina, like any other Yorubas clothe themselves in loose flowing robes. A man's dress consists of a long cloth gown (buba, agbada etc.) extending beyond the knee, with a sleeveless, collarless vest and trousers (sokoto). Women wear a wide cloth (iro) and blouse (buba) with long or short sleeves reaching to the waist and an accompanying piece across the shoulder (iborun) and a headcap (gele). The materials for these dresses could be "sanyan" (rough silk), "Akoko" (Crimson dye) "wuli" (wool) etc which are readily available in Igbominaland. It is generally accepted that the bulk of clothing materials in Yorubaland are originally derived from Igbominaland. Thus, Johnson (1973: 110) wrote:

In ancient times the gowns were made very plain and were of purely native manufacture. They were without embroidery on the breast and around the neck as at present; only kings and chiefs wore gowns made of superior stuffs richly embroidered. The covering for the common people is called Elegodo. The weavers have a standard of breadths for all home-made cloths. Men's coverings are made of 14 breadths, and women's of 10, of about 5 inches each. Cloths of wide breadths - say about a yard were first imported from Oro or Ila in the Igbomina province, and were known as Akoko cloths being chiefly the production of Akoko women.:

FAMILY STRUCTURE

The polygamous family where one man has several wives living either separately or in the same household usually occurs as a traditional form of family setting among the Igbominas. A man's conjugal family is joined to his fathers' conjugal family through him to form one extended family. Hence, the usual dwelling place in Igbominaland is 'agbo ile'. However, whether a family is monogamous or polygamous, husband, wife and children usually live together in the compound of the husband's extended family. Each wife is allotted a room. The husband generally has a room, while the children sleep in the same room either with their mothers, (if of tender age or female) or in the parlour. In some cases there is a general room for boys. It is pertinent to state here that there is a

clusion or separation of siblings as all members of the compound eat together, drink from the same large water pot (amu) set in the house to keep water cool. They also do things together and wear uniform (aso ebi) during festival periods. This fosters unity and instills sense of belonging to individual members of the compound which translate to community development.

FILIATION: This refers to the relationship between parent and their children, the fundamental process upon which descent is based. Igbomina tradition enjoins the parents to inculcate moral and aesthetic values into their children and wards. The parents owe their children a duty to bring them up as responsible citizens. The home may be monogamous or polygamous. It is compulsory to make the children earn self-respect and behave in a decent manner both in private and public life. Igbomina holds the assertion: 'good name is better than gold and silver' (oruko ere san ju wura ati fadaka lo)

FOOD

The breakfast consists of 'e wu iyan' and 'oka Ikaşin' / 'oka adagbona'. These diets are a re-make of the overnight leftovers of pounded yam and amala, a treatment, which confers a refreshingly flavoured taste on the delicacies. These diets are so much cherished in the entire Igbominaland as they do say 'Ojewu Oo motun demi o so mi daja ile won; The Omus in Igbominaland have this as part of their appellations:

"Ewu iyan d'omu o dotun

A re-make of the overnight leftovers of pounded yam got to Omu and became fresh

asese gun Iyan d'omu o dotu bante"

fresh pounded yam got to Omu and become Worthless

This is applicable to the whole Igbominaland. This diet is usually taken between 7 and 8:am. Though there are no fixed hours for meals. Light food is usually served for dinner. This is in the form of 'Ekuru ati Eko', beans of various species: agungiso, pakala, etc. often mixed with either banana (eepa) or maize (sapala). Solid food such as fresh pounded yam (iyan otun), fresh amala etc are usually taken as supper between the hours of 7 and 9pm. The love and

development of appetite for solid food by Igbominas is great as depicted in short poem below:

<i>Iyan lonje</i>	<i>pounded yam is food</i>
<i>Oka loogun</i>	<i>food made from prepared yam flour (amala) is Medicine</i>
<i>Airi ri lanjeko</i>	<i>pap is taken when there is nothing to eat</i>
<i>Kenu madile Ni ti yangan</i>	<i>yangan (boiled maize) is taken to keep the mouth busy</i>

However, their staple foods are made of: yam and yam flour, banana and banana flour, corn and corn flour, beans of various species etc. Their drink consists of palm wine and local gin.

GHOSTS

The belief in the existence of ghost is deeply embedded in Yoruba society. For Adewale (1977: 45-46) opined:

"The ghost is a living thing and although it is ubiquitous, there is evidence that these entities are regarded as normal members of a living family. The practice of ancestral worship is based on the belief that the ghost of the departed ancestor or ancestress is always around, offering protection at difficult times. There is a belief that on the death of a person, the ghost tarries on the physical plane for 40 days, though invisible. On the fortieth day, the general belief is that the ghost would give signs that it would be departing finally from the physical plane and that, on that day the ghost would exhume its placenta from wherever it was buried and carry it along in the journey to the Lords of Karma who would read the life history from the placenta, awarding marks depicting failure or success".

In furtherance of the above assertion Mr. Tijani Aremu Bamigbose Obajoko compound, Ila-Orangun, the president of Osun State Traditional Medicine Association relates his own experience which goes thus:

Few months after the death of his father, his father's ghost went to a yam flour seller (who used to bring her goods to Ila market) in a suburb village of O

The ghost (in human form) bought some yam flour and described his house in Ila-Orangun to her in order to deliver the goods to his family and also sent messages to his family through her that he kept some money under the 'Igba Sango' and that the family should pay her out of the money. When the woman came they checked the place and found the said money there intact, out of which they paid her and spent the balance.

IFA

The word Ifa is used to mean both the system of divination and the deity who controls it; and this deity is also known as Orunminla. Several myths about Ifa say that Ifa in the company of other major deities came to earth from heaven and first landed at Ife which the Yoruba people believe to be the cradle of mankind. The gods were sent from heaven to Ife mainly to establish order on the young earth. Ifa played a major role in this divine ordering because of his great wisdom. At this period of the sojourn of Ifa at Ife, he lived in a place known as Oke Igeti. That is



Ifa Priests in their Ceremonial Regalia with a boy carrying the materials for placatory, 2006.

why one of his praise names is "Okunrin kuku Oke Igeti" (Wande Abimbola 1966). Another tradition says Ifa is the great consulting oracle in the Yoruba country and was

introduced at a late period by king ONIGBOGI, who was said to have been dethroned for having done so.

Another myth about the origin of Ifa is mentioned by Johnson (1969:32-33)

Ifa divination was introduced into Yorubaland by one Setilu who hailed from Nupe. Setilu was born blind, and at first, his parent wanted to kill him. But Setilu grew up to be a peculiar child and his parent were astonished at his powers of divination. At the early age

of five, he started to use his powers, to tell his parents who would visit them in the course of the day and with what object. As Setilu advanced in age, he started to practise sorcery and medicine. At the beginning of his practice he used sixteen small pebbles for his divination. He imposed successfully upon the credulity of those who flocked to him in their distress and anguish for consultation. From this source, he earned a comfortable livelihood. But the Muslims were jealous of his achievements and they expelled him from the country. He crossed the Niger southwards and went into Benin, staying for a while at a place called Owo and Ado and finally settled at Ile-Ife. He found Ife to be quite suitable for his practice of divination, and made it his permanent abode. He became so famous and popular that he persuaded the people of Ife to give up the Yoruba tradition of having facial marks. Setilu initiated several of his followers into the mysteries of Ifa divination, and Ifa gradually became the 'consulting Oracle of the whole Yoruba nation; Oduduwa found Setilu at Ife and it was during the reign of Ofinran on the throne of Oyo that official recognition was given to the Ifa cult.

However, Ifa is the counsellor for gods, goddesses and man. He delves into occupational counselling, marital, political, economic, social-cultural counselling etc. He employs the 16 main (Oju) 'Odu' and the 240 minor (Odu totally 256 Odu, which constitutes one section of the Ifa literary corpus. The other section is known as 'ese'. It should be noted that while Odu is known to consist of 256 in volumes, the number of ese in each Odu is unknown due to the constant growth in the content of ese Ifa. Nevertheless, each of these Odu has a name which is arrived at either by using "Ikin" (16 palm kernels) or "Opele" (a rosary of eight large flat beads, four on either side). Each permutation has a number of verses associated specifically with it which are usually related to a problem which may be similar to that with which the client is confronted. Also, each Odu contains specific instructions for solving a problem, the commonest suggestion being that the client should offer a sacrifice. However, the Ifa priest can be male or female and they are usually skilled physicians.

INHERITANCE SYSTEM.

On the death of a man, his personal property, including assets and liability are expected to be shared based on the number of wives (idigi) and residuals amongst his extended family members. Though, his immediate family is supposed to be taken proper care of, the inheritance should be made to go round all and sundry within the large family. In some cases, the late man's wife/wives form part of the inheritance for his younger brothers.

JUJU OR CHARMS (OOGUN)

An average Igbomina, like any other Yorubas believe in the efficacy of charms, thus the saying: "*Oogun loni ojo ipanju Ori loni ojo gbogbo*"; Because man is a living force living among the forces necessitated supernatural power to cope with both physical and spiritual forces hence juju preparation and application come to life.

For instance, a mere incantation could ward off any evil thing that could befall one on his journey. Thus:

<i>'Odun sare titi odun o b'odun,</i>	<i>year runs but cannot catch up with the Running year</i>
<i>Osu rin rin rin Osu ohun Osu,</i>	<i>month treads but cannot come face to</i>
<i>won o fi oju kanra won,</i>	<i>face with another month</i>
<i>Omode o na waja kowo re o korun,</i>	<i>no matter how child stretches his hands, it cannot</i> <i>Touch the sky</i>
<i>Arun ti nse ebole ni nse ogan,</i>	<i>the disease that affects the ebole (an anti-hill that</i> <i>has turned to a plain ground) also affect Ogan (a large</i> <i>anti-hill).</i>
<i>Kan kan kan adan kii dola,</i>	<i>the cry of a bat does not last till the following day</i>
<i>Igba odide ni igba iku adan ku,</i>	<i>200 of species of bat died in placement of bat</i>
<i>gbogbo aburu ti nbe lona akoya</i>	<i>all the evils on the way should keep away.</i>
<i>Akoya ni kun ko oloko akoya;</i>	<i>"Ikun" (a kind of squirrel noted for its deafness)</i> <i>always keep away from the farmers keep away!</i>

Juju can be used both for good and evil. There is no clear dichotomy between good and bad. Even rain-Making juju may be used in an anti-social way, e.g to spoil the festival of a rival, rather than for the benefit of the community. There are curative, preventive, attack and security juju. Curative juju deals with

curing of diseases and ailment e.g epilepsy, mental disorder, schizophrenia. Preventive juju include: poison detector, 'madarikan'; 'arina'; 'arobi' etc. Juju include, 'apepa'; 'abilu'; 'sango riran', 'esu riran' etc. while security include bullet proof, invisibility, gbetugbetu, etc. which are mostly employed during war. The use of herbs for treatment of various ailments and diseases is, of course, prevalent.

KINSHIPSTRUCTURE

To an average Igbomina, the larger the circle of one's kin, the greater is one's social and political importance; and the more economically and socially important one is, the larger is his circle of kin. Two main types of kinship structure are common in Igbominaland. These are primary and secondary kinship. However, primary kinship may further be divided into blood kinship and marriage kinship. While blood kinship refers to all whose relationship by blood can be traced both in the paternal line as well as in the maternal. Kinship by marriage extends to the most distant kinsfolk of the man or woman to whom one is married or betrothed. Then, secondary kinship is relationship neither by blood nor by marriage, but by the choice of both parties who have similar original attitudes.

MUSIC

Music is an accompaniment to religious and various festivals. It is usually performed at wedding, naming, burial ceremonies and royal occasions. There are many traditional musical instruments notable for Igbominas like any other Yorubas, which are used for different purposes and by both professional and non-professional musicians. These instruments are of two types, viz, wind and percussion. Wind instruments include: 'kakaki', ivory trumpet, 'igba', 'famifami', 'okinkin' etc. while the percussion instruments include: 'gbedu' which is used for traditional festivals hence the saying 'Orangun omo Ajolu Gbedu'; others are: 'Dundun', 'gangan', 'akuba', 'sekere', 'bata', 'bembe' etc. Music is played and songs are sung for enjoyment. There are many popular musicians who hailed from Igbominaland. For instance, Alhaji Adeleke Aremu from Ila-Orangun, Lale Oro Bamgbola from Arandun, Kofolowo from Orangun Aran, Okunlola Adisa from Owode, Raji Owonikoko (Ijomu Oro). Alabi Arokoko

like Eyinfunjowo etc were professional musicians who distinguished themselves with excellent musical skill during their days. These musicians sing, educate, advise, instruct and keep people abreast of the latest happenings. Below is an example of a song used to advise people against adultery.

<i>"Ema fowo ope yan ale tori</i>	<i>Don't spend the money earned from palm tree for the concubine, because</i>
<i>Owo idameji Aye ohun Orin ni</i>	<i>it is a money earned at the mid-point of the life and death</i>
<i>Komo Eniyan moo gbokun borun</i>	<i>for a man to be putting rope on his neck</i>
<i>Bi ewure'...</i>	<i>like goat...</i>

The most common style of music played in Igbominaland is called 'orin' and 'Apala'. Hence the saying.

<i>'Ara Ilorin ee korin Opa</i>	<i>Ilorin people are not versed in 'Opa' type of music</i>
<i>Igbomina yoo ba sun rara</i>	<i>Igbomina that sing elegy 'rara' type of music</i>
<i>Lo jegun mo yan...</i>	<i>ate forbidden food with pounded yam.</i>

■ IEN

This refers to a phenomenon which presages an event. Igbomina tradition holds that every major event usually is portended by certain occurrence. For instance, when Kowe (a bird so called from its cry) cries without saying 'ero' it signals that there is danger ahead. Also, when a single honeybee strays into a house, it signals that some guest is coming to the house. Then, when a person wakes his or her left or right foot accidentally against a hard object, it denotes good or bad report. Mostly, the right foot is fortune while the left signals misfortune.

■ SAS (IDOLS)

It was a general belief in Igbominaland, like in any other Yoruba community mostly in the ancient time though, that God the creator should not be worshipped directly because of awesomeness. It was thought therefore, that there was the need to have intermediaries who would be able to take man's communications and requests to God. These intermediaries are superior beings and

are termed Orisas. To buttress these concepts, Johnson (1973:26) wrote that:

Yorubas believed in the existence of an ALMIGHTY GOD, him they term Olorun, i.e LORD OF HEAVEN. They acknowledge him, maker of heaven and earth, but too exalted to concern him directly with men and their affairs, hence they admit the existence of many gods as intermediaries, and these they term Orisas. They also believe in a future state hence the worship of the dead, and invocation of spirits as observed in the Egungun festival, a festival in which masked individuals personate dead relatives. They have the belief also in future judgment as may be inferred from the following adage "Ohun gbogbo ti a se l'aiye, li a o de idena Orun ka" (whatever we do on earth we shall account for thereof at the portals of heaven).

ORI (HEAD)

Ori (head) is the universal household deity believed as the god of fortune. It is believed that fortune or misfortune attends one, according to the will or desire of this god as may be inferred from the following adage

<i>Ori eni l'awure eni,</i>	<i>One's head is one's charm for good luck</i>
<i>Ori Agbe ni gbere pade olokun</i>	<i>the head of a kind of wood cock 'Agbe' brought blessing to the god of the sea</i>
<i>Ori Aluko ni gbere pade Olosa,</i>	<i>the head of a species of wood cock (Aluko) brought blessings to the god of the lagoon</i>
<i>Ori mi gbere pade mi.</i>	<i>my head bring blessings to me.</i>

Also in the musical stanza thus:

<i>Ori mi segbe lehin mi o,</i>	<i>my head stand strongly behind me</i>
<i>Ori mi segbe e,</i>	<i>my head stand strongly,</i>
<i>Ori leku fi n'lagbo,</i>	<i>it is the head that the rat uses to create tracks in the bush,</i>
<i>Ori l'eja fi n'we lodo o,</i>	<i>it is the head that the fish uses to swim in the river,</i>
<i>Ori mi segbe lehin mi o o</i>	<i>my head stand strongly behind me.</i>

By way of affirmation we are also familiar with the common expression, 'bi ori dani si laagbe, Ori lonise eda lala yan mo'. Hence Ori is propitiated in order that good luck might be the share of its votary.

Also, 'Oyeku meji ese ekejo' of the Ifa corpus asserts these thus:

<i>'Olooto ti nbe laye o pogun,</i>	<i>Truthful men are not as many as</i>
	<i>Twenty on earth,</i>
<i>sikasika ibe won o mo ni won egbefa,</i>	<i>wicked men are much more than sixty score</i>
<i>ojo esan o lo titi</i>	<i>the day of vengeance is not far</i>
<i>ko je koran dun ni,</i>	<i>that is why one is not aggrieved.</i>
<i>A dia fu oran gbogbo ti n dun Akapo,</i>	<i>Ifa was consulted on account of all the matters</i>
	<i>which Akapo desired,</i>
<i>Bee ni won o dun Ifa,</i>	<i>But which Ifa did not desire,</i>
<i>Nje, ohun gbogbo t'o ba ndun mi,</i>	<i>therefore, all the things I desire,</i>
<i>Nnu o maa ro forii mi,</i>	<i>I will disclose to my head</i>
<i>Orii mi la mi o,</i>	<i>my head, save me,</i>
<i>Iwo lalagborandun.</i>	<i>You are the sympathizer.</i>

Furthermore, the influence of 'Ori' on the life attainment of an individual is elucidated in the hierarchical order of universe as exemplified below:-

Olorun or Olodunmare (Supreme Being)



Orisas (gods and goddesses)



Oso ati aje (Wizardry and Witchcrafts)



Babanla or Oku (Ancestors)



Babalawo or Onisegun (Diviners)



Obas (Traditional rulers)



Ori (Individuals)

OLODUNMARE: This is a Supreme Being, the creator of Ori who has a pre-determined programme for every individual and at the end of the day (i.e after

death) every individual is accountable to him.

ORISAS: These are spiritual beings; they facilitate human successes and failures.

OSO ATI AJE: They are human beings but not identifiable except in confession. They exert positive and negative impact on the individuals.

BABANLA: Also plays a role of guidance and assistance of human activities through appeasement.

BABALAWO: These are traditional counsellors who delve into vocational, marital, educational and all other ramifications of life, even in the selection of Obas. They consult Ifa to unravel the mysteries behind every human endeavour. Herbalists are their other name since they also use herbs for curative and medicinal purposes.

OBAS: These are spiritual and traditional leaders who ascend the throne hereditarily.

ORI: It bears all the influences both the effects and the consequences.

OSANYIN: This is the deity of medicinal and physical cures. It controls the weather which is science of words based on the incantations discovered in the schemes of nature. Osanyin was created about 367 years after the dawn of creation. (Adigun, 1977). Its link with medicine is stated in the 'iretengbe' of Ifa corpus thus:-



Osanyin Priests sitting with Osanyin deity in their front, 2005.

the problems of a herbalist

concerns Osanyin,

Oro ti ndun aje ni ndun omasu idie.

The problems of a witch also concerns

'Oro ti
awo ni
I f

problem
a pri
concl
Ifa,

Oro ti
isegun
a d
Osanyin!

Oro dunni larankan eni,
Adifa fun lapeun tii se yeye adan,

Bee ba yeedi mi wo omo ni,
Atole dole ni tadan'

her Inner power,
one's problem worried one always,
Ifa divination was performed for Lapeun
the mother of bat,
if you open my womb is full of foetus
from generation to generation of bat
bears foetus.

It is the symbol of magic and magical practice in the Yoruba tradition and is equivalent to Hermes of the Greeks. This deity speaks with an unnatural tone of voice. And it is also consulted to unravel the mysteries behind human endeavours.

REINCARNATION

Igbomina, like any other African, believe in the transmigration of souls, and they affirm that after a period of time, deceased parents are born again into the family of their surviving children. It is from this notion that some children are named "Babatunde" i.e father comes again, "Yetunde", i.e mother comes again.

However, Adewale Thompson (1977:33) opines, thus:

On the demise of the body, there is a kind of cosmic travel agency which arranges another journey of the deceased persons to a particular zone of the earth. There are two schools of thought on re-incarnation. The first school maintains that the disintegration of the physical body is the end of existence and that there is no reason why a person who had gone through series of difficulties in this life would wish to come back to it if, as we have been informed, there is more peace and happiness beyond the grave. This argument is unanswerable in that no human being, whatever his rank and fortune, would make the choice of coming over to this world again to undergo the process of being caned at school, look for jobs here and there, enter into the complex relationship of marriage and, if a woman, experience the pains of childbirth, and above all experience all over again the agonies of losing a loved one. These and other inexorable attributes of mundane existence do not seem to recommend it as an

object of attraction to the human soul so as to make it the winner in a Gallup poll between it and the life hereafter. The other school of thought maintains that reincarnation is a fact, judging by records of those who have come back. A good account of these is recorded in the British magazine: "Fate and fortune", issued on 7th November, 1974. On page 39, there was the case of a Lebanese boy who died in 1949 only to be reborn nine years later in another village 25 miles away. The boy gave an authentic account of his former life which baffled all sceptics. There are many stories in other magazines such as "Fate and prediction", and any one who has read a good deal of the advancement made by modern man into the field of the occult and the "supernatural" is bound to agree that these stories are more commonly recorded nowadays than before.

SECRET SOCIETY (OGBONI FRATERNITY)

Tradition has it that the Ogboni fraternity is as old as the people inhabiting this part of Yorubaland. History holds that Fagbamila Ajagun, the progenitor of Igbomina people actually left Ile-Ife with representatives of Ogboni known as 'Otu'fe' in his entourage. This accounted for the establishment of the practice of Ogboni society in different parts of Igbominaland.

Bascom defined Ogboni as a group of officials whose primary functions are to serve as one of the highest courts of justice and to perform rituals in honour of the earth. However, Obara Otura of Ifa corpus contains a stanza which refers to the Ogboni society as one of the fundamental principles in Ifa corpus.

Meanwhile, Adewale Thompson (1977:195-196) opines that:

The group of persons known as Ogboni in Yorubaland are the custodian of unwritten tradition kept so secret by our forefathers, and which they claimed was the magic by which they were able to keep the earth in rotation and the seasons in their due course, the birds in their abode in the air, the fishes in the sea, the wild animals in the forests and the genii in the bosom of the earth. Therefore, if the Ogbonis swerved from their duties and neglected the ancient usage, the genii would have broken loose upon the surface of the earth, wild animals would have invaded the cities, fishes would have been

roaming about on land, the birds swimming in the sea. The season would have altered so that rain would give way to droughts, the Sahara becoming a forest and the jungles becoming a desert, such is the imprecate attached to Ogboni society that no one would wish that they should cease to function.

However, in an attempt to unravel the mysteries and origin of Ogboni society in Yorubaland, Ajiboye and Oloyede (2004:61-62) cited many scholars thus:

Religions, though a universal phenomena, is shrouded in mysteries and according to Robert Young (1893), mystery "is that which is known only to the initiated". Other scholars of Christian Religion like Rev. (Prof.) David Brown, Rev. A. R. Fausset and Rev. Robert Jamison also hold that mystery in the holy book refers to things of purely divine revelation. And only the initiated can appreciate and understand it. This remains the only sure thing about the Ogboni institution. Ezekiel 23:23 in Yoruba language reads: gbogbo won je omokunrin ti o wunni, balogun ati awon olori, awon Ogboni ti o li okiki, gbogbo won li o ngun esin. Meaning: All of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. In spite of this reference in the holy Bible, the genesis of Ogboni society as an institution is still shrouded in mystery. Particularly as members continue to maintain dignified silence whenever probed. A Yoruba traditional account however points to the time of creation and the subsequent contest between Obatala and Oduduwa in Ife Odaye, the cradle of Yoruba race. It is essentially a Yoruba socio-cultural and political institution where brothers and sisters bound themselves together to do good to one another and non-members. Ogboni thus is: A philosophy of humanism which teaches brotherly love, affection and mutual honour and respect, insists against evil in all undertakings in order to promote peace and concord in the world where distrust, perfidy, avarice and other vices have eaten deep into the fabric of society.

SHRINES

There are shrines where some gods (Orisa i.e 'Eni ti Ori sa da' ma those whose heads were created superior to those of others) of significance to certain towns and villages are appeased and worshipped. These Orisas include spirit of hills, rocks, rivers and deified ancestors. They have their own priests and followers. Their points of worship (i.e the shrine) are usually the place



Orangun paying homage to 'Ogun Oja' Shrine, Ila Orangun, 2005.

deified (i.e the place where either disappeared, ascend heaven or turn to stone, river, hill or the like). While Esu, Ogun, Sango are common to almost all the towns and villages in Igbominaland, there are other shrines which are peculiar to certain communities or settlements. For instance, there are Igbonnibi and Ogun Oja in Ila-Orangun, Obalafin shrine in Agbamu, Esu Oba and Esu Oba Isin, Akuwon shrine at Owu, Orugbo grove at Omu-Aran, Koso shrine at Olla, Agbasin shrine at Isanlu-Isin, Idi ese shrine at Agbo etc.

SPIRITS

The existence of spirits in Igbominaland as in other parts of Yorubaland is a widely held belief. They are perceived to assist in facilitating the efficacy of juju, by accepting sacrifices. They also serve as transmitting agency for communication with the celestial world. It is believed that there are good and bad spirits whose works are at variance with one another. While the bad spirits are said to usher in bad luck and misfortunes, the good ones bring fortunes and good luck to the people.

TRIBAL FACIAL MARKS AND CIRCUMCISION.

Some Igbomina adorn traditional facial marks, others do not. It should

noted that even where facial marks occur there is still some variation in patterning from compound to compound and from town to town.

Boys are usually circumcised within the first year after birth. A rite for girls involving clitoridectomy takes place within the first year after birth. In the olden days, both rites i.e facial marks and circumcision are usually performed on the same day by a specialist called 'Oloola' or 'Onikola' or 'Alabe' who is generally believed to possess special skill in the act. Thus the saying "Omo ki ku lowo Onikola/Alabe".

TABOO

Igbomina, like any other Yoruba, believe in some set of rules termed "don'ts" which if defied would lead to catastrophe. In actual sense, some of these taboos were not really so but precautions for safety and health. Examples are: 'ma joko soriodo' (tr. don't sit on the mortar), 'mase jeun loju ona' (tr. don't sit on the entrance while eating), 'mase fi owo su ojo' (tr. don't retail raindrops with palm) etc are for health reasons. However, there are some real taboos that are peculiar to some institutions, people, compounds or communities. For instance, anytime



Ikegbe Chiefs dancing with symbolic Ogbo Cutlasses in their hands, 2005.

'Ikegbe' rites would be performed in Ila-Orangun the Orangun must travel out of the town and come back after the ceremony because he must not hear their voice let

alone seen them. Also, the Alapa of Eku Apa should not see Obalufon shrine at Agbamu, He should not also see 'ewe'.

TOURISM

Igbominaland is richly endowed with ecological and cultural resources. It is blessed with a warm, sunny climate and evergreen vegetation overshadowed



Owu Falls, 2005.

by alluring landforms. There are interesting natural features in the form of hills, waterfalls, springs, pockets of mountainous areas and a range of unique and common species of tropical wild life.

Virtually, all the five local government areas in Igbomina have a range of attractions to draw foreign and local visitors and tourists. Tourism potentials in Igbomina could be variously classified as natural, cultural, monuments and man-made.

ATTRACTION

Igbominaland has abundant physical attractions ranging from hills, water falls, springs, caves, lakes, confluences, and mountains across the length and breadth of the land. Some of these are: Owu falls at Owa-Kajola in Ifelodun Local Government area, Ayikukunugba water falls at Oke-Ila in Ifedayo Local Government area, Ijoko water falls, Aise water falls, Ati water falls, all in Isanlu-Isin in Isin Local Government area. 'Oke Agunbelewo' between Ila-Orangun and Ora-Igbomina, Alaguso mountain in Ijara-Isin in Isin local government, the old settlement sites of Ila township at Igbo Ajagun-nla between Ila and

NATURAL / PHYSICAL



Ayikukunugba Water Falls, 2005.

Arandun, Ila-Yara between Ila-Orangun and Oyi-Ayegunle, Alawoji forest at Iwo in Isin Local Government area.

CULTURAL ATTRACTIONS

These are activities based on people's ways of life expressed as religious beliefs, colourful festivals, dances, songs, art works, etc. Some of these are



Ayikukunugba Cave, 2004

Egungun elewe festival, which is celebrated throughout the length and breadth of Igbominaland, Oro festivals celebrated by many communities in Igbominaland including Ila-Orangun. Isagun festival celebrated at Ora-Igbomina, Eku-

Apa festival celebrated by Eku-Apa people, Agbasin shrine at Isanlu-Isin, The Agan festival in Oke-Aba to pay farewell to dead High Chiefs and Kooyi shrine in Olla at Isin Local Government area, the 'Apere' (the old cane chair) in which Orangun Ijimogodo tried to conceal his wife underneath during the egungun festival which is kept in Obale's court yard, the iron chain that is pulled out during the oro festival and the centre for Ogun worship in the main market of Ila-Orangun, are all in Ila Local Government area.

MONUMENTS

Igbominaland boasts of rich archaeological relics illuminated by the Esie stone images in Irepodun Local Government area and Tii Oye stone images in Ijara Isin in Isin Local Government area. However, the great



Some Ancient Artefacts in Ila Orangun Palace Museum, 2005

variety of these ancient relics can be found in all the palace museums across the land. These palace museums in their own right constitute important tourist attraction

MAN-MADE (CRAFTS)

Igbomina boasts of the finest collections of arts and crafts, which are



Orangun's Palace Veranda Panels, 2005

their symbol of material and spiritual heritage. Essentially, crafts are grouped into textiles, pottery and ceramics, fibre crafts, bronze, brass and iron works, wood works, calabash decoration, leather works, ivory work, jewelry etc. Incidentally, Igbomina have people who are versed and versatile in these classes of craft work. However, in the field of wood carving, Igbominas are the leading wood carvers in Nigeria. For instance, the Fakeye family of Inurin's compound, Ila-Orangun, is noted for carving wood at highest level. In fact Prof. Olona Fakeye of Obafemi Awolowo University is a visiting lecturer to many overseas universities remains one

Nigerian produced world class Professor of wood carving Nigeria has ever produced. Interestingly, he never attended any conventional school. Thus, the Ibiyemi family of Edidi is also renowned for wood patterning.

TRAIT OF THE PEOPLE

Igbomina people, like any other Yorubas, often extol virtues illuminated in the following stanza of Ifa corpus, thus:

<i>Obelenke abinu yooro</i>	<i>Obelenke with long belly</i>
<i>Adiafun Oloriire igba iwase</i>	<i>Ifa divination was performed for a fortunate Person of the olden days</i>
<i>Eni to l'ori ire ti o ni iwa rere</i>	<i>He who is fortunate but have no good manner,</i>
<i>Ai si iwa ni yoo bori ohun je more.</i>	<i>It is lack of manner that will squander the fortune.</i>

<i>B'aa lowo,</i>	<i>if we are rich,</i>
<i>B'aa niwa,</i>	<i>but with no manners</i>
<i>Owo olowo ni,</i>	<i>it is another person's wealth</i>
<i>Iwa iwa l'a nwa o, Iwa.</i>	<i>Manner! Manner!! It is manner that we are seeking for, Manner!</i>
<i>Omo l'abi l'aa niwa</i>	<i>if we have children and we have no Manner,</i>
<i>Omo olomo ni</i>	<i>it is another person's children,</i>
<i>Iwa, iwa l'anwa o Iwa ...</i>	<i>manner! Manner!! It is manner that we are seeking for, manner!</i>
<i>...Alara o nje 'ri iwa mi</i>	<i>Alara! can you find manner for me?</i>
<i>Iwa, iwa l'anwa o, Iwa.</i>	<i>manner! Manner!! It is manner that we are seeking for, manner!</i>
<i>Ajero nje 'e ri iwa mi,</i>	<i>Ajero! can you find manner for me?</i>
<i>Iwa, Iwa l'a nwa o, Iwa.</i>	<i>manner! Manner!! It is manner that we are seeking for, manner!</i>
<i>Orangun Ile Ila nje e'ri iwa mi,</i>	<i>Orangun of Ila can you find manner for me</i>
<i>Iwa, Iwa l'a nwa o, Iwa.</i>	<i>manner! Manner!! It is manner that we are seeking for, manner!</i>

Igbomina on the whole are trustworthy, humble and industrious. They are also straight forward and tend to lay emphasis while making a point as could be affirmed from the common expression; 'Okan johun laran wi, Aran ee seji Oro i.e. won maa ntenuro' which is applicable to all Igbomina. Furthermore, they are accommodating and usually lavish gifts on their visitors. As may be inferred from the following stanza of Ifa corpus i.e. 'Orangun meji ese ekarun' thus:

<i>Omode ko foju b'odu lasan,</i>	<i>Little children do not see Odu for nothing</i>
<i>Agba o foju 'b'odu ni ofe,</i>	<i>Old people do not see Odu without paying a fee</i>
<i>Eni ti o foju b'odu Yoo mo di awo,</i>	<i>He who sees Odu will become an Ifa Priest.</i>
<i>Adia fun Orangun Ile-Ila,</i>	<i>Ifa divination was performed for Orangun of Ila</i>
<i>Ti yoo gbalejo lati ode Idan,</i>	<i>who would receive a visitor from the city of Idan.</i>
<i>Won ni bi o ba foju b'alejo,</i>	<i>and when he sees the visitor</i>
<i>Orin ni ki o maa ko,</i>	<i>He should start singing</i>
<i>A foju b'odu,</i>	<i>We have seen Odu</i>
<i>A rire</i>	<i>We have found good fortune,</i>

<i>A wa mo mo waa foju b'odu,</i>	<i>We have certainly seen Odu,</i>
<i>A o ku mo,</i>	<i>We shall not die</i>
<i>A foju b'odu</i>	<i>We have seen Odu</i>
<i>A rire.</i>	<i>We have found good fortune.</i>

(Abimbola 1977:22)

In addition, Paul Dada (1985:27) succinctly wrote that:

The Igbominas are very industrious and enterprising hence they are found in trading, weaving, farming, carpentry, teaching, engineering, medicine, architecture, other professions, etc. No wonder they are often referred to as "the powerful Igbonnas/ Igbominas". The recent events around us seem to vindicate such a description.

Also, in terms of social relations, Bamigbola et al (2002: 40-41) opined thus:

The people are highly communal and rely heavily on the value of kith and kin, emphasizing love to one another and providing support where required. In the cosmopolitan cities, the Igbomina breed concentrates in identifiable settlements retaining the ideals of their origin and reliving the value of the forebear. They are largely hard-working and humble in disposition, two virtues which have given them such phenomenal economic success that their wealth as a people is now legendary. The story of their success is a classic. While their hosts and neighbours were busy parading non-existent superior air, these people ignored the whiff and burrowed down into tending their trade. By the time the arrogant hosts cared to check the ground, proof of the real equation was iron cast. The air was gone, respect ushered in. Ever since, Igbomina people have continued to enjoy due respect and continued to forge ahead in all areas of endeavour. Back home in Igbominaland, a lot of the development by various communities are through private sponsorship of the well-to-do indigenes and through communal efforts.

MARRIAGE

Before advent of modern civilisation value system in Igbomina

made marriage mandatory, if not compulsory, for the people. A non-conformist, young men or maidens, who for whatever reasons after attaining the age of marriage, refused marriage were either taunted, abused or helped and advised, depending on the circumstances. They might even leave the community if pressure was too much. An important feature of marriage was polygamy. (Ajiboye 1993). A girl was generally marked out at childhood as intended for a particular young man with or without her knowledge: this was the first stage in the process. However, before a formal betrothal was made the relatives on both sides would first satisfy themselves that the family of the other side was free from the taint of any hereditary diseases such as insanity epilepsy, etc. then the parents of the boy would send the first installment of the marriage payment to mark the formal betrothal.

Gifts of goods and services were made to the girl's father periodically. Then, the final marriage payment was made which was followed by the arrangement of the date of marriage. 'Igbeyawo' i.e the carrying of the bride to her husband's house was always done at night. She was always accompanied by her age-mates and at least two wives of her extended family. The bridal party is met at the entrance gate of the bridegroom's compound by a female band of the house, and by then the ceremony of washing the bride's feet was performed, and then the bride was lifted on the shoulder and borne into the house.

However, due to intrusion of alien practice, a girl may sometimes be presented in marriage by her father usually to a well known family without any marriage payment (i.e as 'Saraa'). A practice which spread from Hausa/Fulani into Igbominaland through contact.

WITCHCRAFT AND WIZARDRY

These are part and parcel of the African tradition. They are the magic of the elements by which man is expected to battle against the rigours of his environment. The principle is subordinate to Ifa and is shown in the Ifa system as a male and female potency (positive and negative i.e Osa female and Ose male) (Adewale Thompson: 1977). Their modus operandi is embedded in the 'Osa mejeeji' and partly 'Irosun Mejeeji' and 'Ofun Mejeeji' of the principal Ifa systems; which narrated their mission, objective, initiation, activities and their efficacies etc. This phenomenon is hereditary, and you can be initiated. Witches

cannot kill without the consent of wizards though they can frustrate their. The act of killing is by collective decision. There are three main types, white, the red and the black. Like other tribes of the world, the white; they lead and they supervise human activities both positively and negatively. The red and the black are believed to be more dreadful. The Ifa stanza below that you just have to beg them in order to scale through their wrath thus:

<i>Elumi agun gbe,</i>	<i>my 'Elu' pounds to dryness</i>
<i>Dodo mi dodo eje,</i>	<i>my 'dodo' blood 'dodo'</i>
<i>Adiafun Orunmila,</i>	<i>Ifa divination was performed for Orunmila</i>
<i>Lojo ti nsawo lo ile Olojojumoro,</i>	<i>on the day he was the Ifa Priest of the</i> <i>house of 'Olojojumoro'</i>
<i>Won ni,</i>	<i>they said</i>
<i>Won kii irin wo ile Olojojumoro,</i>	<i>they don't trek into the Olojojumoro's</i>
<i>Won kii isi ra koro wo ibe,</i>	<i>they also don't crawl into it</i>
<i>Won kii fari wo ibe,</i>	<i>they don't shave the head while going!</i>
<i>Won kii si fi irun sori wo ibe,</i>	<i>also, they don't leave the hair on the head</i> <i>and enter there</i>
<i>Won kii son pa wo ibe,</i>	<i>they don't march into it</i>
<i>Won kii si kawo monya wo ibe,</i>	<i>also, they don't fold arms on the head</i> <i>and enter there</i>
<i>Won kii fi oju wo ibe,</i>	<i>they don't enter it through the front</i>
<i>Won kii si fi eyin rin wo ibe,</i>	<i>they don't enter it through back</i>
<i>Ati wipe Omidan werewere Apa mi otun,</i>	<i>also, young maiden on my right</i>
<i>Awon agba sanko sanko Apa mi osi,</i>	<i>the big elders on my left</i>
<i>Ti wo ba ti rini bayi,</i>	<i>once they see you</i>
<i>Won ama wo ifun eni,</i>	<i>they x-ray through one's intestine</i>
<i>Won a si maa fi eje eniyan se obe</i>	<i>they use human blood to prepare soup</i>
<i>Orunmila lohun O o be won ni,</i>	<i>Orunmila said he will have to beg them</i>
<i>Won ni t'oba be won ti won o ba gbo nko,</i>	<i>they said what if they reject the pleading!</i>
<i>Oni ohun O so fun erun (epo obo)</i>	<i>He said he will report them to 'erun'</i>
<i>Ko mo run gbogbo eleye ti ohun ba be</i>	<i>to destroy any witch that is recalcitrant</i>
<i>ti o ba gbo lo si orun su! Su!! Su!!!</i>	<i>and refused to accept his plea to the</i> <i>life beyond</i>
<i>Ohun O so fun Osa meji to seyin e</i>	<i>and that he will tell Osa meji that carries</i>
<i>ko to po pon won wa si ile Aye</i>	<i>them on his back to the world.</i>

*Ko tun maa seyin e ko to po pon
won lo sode Orun...*

to carry them back to the life beyond

SACRED DEITIES AND FESTIVALS IN IGBOMINALAND AWORO OSE IN ILA-ORANGUN

Aworo Ose is worshipped in appreciation and remembrance of the good he did for the people of Ila-Orangun the Capital city of Igbominaland. The



Aworo-Ose holding his Arch (Ofa), 2005.

history of Aworo-Ose could be traced back to the early years of the town's existence.

Legend has it that Alara of Aramoko, Ajero of Ijero and Orangun Ogboye of Ila-Orangun were three sons of the same mother named **M o r e n i k e**

Igbonmiregun nicknamed 'Iwa'. This is reflected in the usual saying "ori kemi ose ke morenike omo Akaba to bi omo meta ti meteta si joba loju re". The chord of brotherhood is still maintained among the three legendary towns till today. The two brothers of Orangun, - (Alara and Ajero) - used to come to celebrate "Oro" festivals with him and they usually leave on the 14th day at the end of "Isinro". And Orangun used to seeing them off to the town's gate called 'Okiti-meta' where

three big heaps were constructed with which each of them would sit and discuss their problems together. In the olden days there was a tree at the market square of Ila-Orangun where a strange bird used to perch. Whenever this bird said 'Pogun! Pogun!!



Aworo-Ose paying homage to Orangun, 2005.

Pogun!!!” 20 people would die and anytime it said “Pogbon! Pogbon!!!” 30 people would die. Great hunters of that time were sent to hunt the bird but they died there. “Babalawo’s” were consulted but all to no avail. The problem confronting Orangun at that time and he tabled this problem to the Ifa Oracle at Okitimeta. Then Alara promised to send a hunter skillful in the use of an arrow to him and he did the following day. When the man arrived, Orangun was skeptical about the prowess of the man and he asked his pages, to take him to the market square where the strange bird used to perch.

This great hunter failed in his first attempt and Ifa Oracle was consulted who asked him to carve some magical powder round his eyes and light a candle with 16 faces under the said tree with teenagers (who are provided with “ireke”, “epa” etc) sitting underneath. These were provided but he also failed in killing this strange bird. At this juncture, ifa oracle instructed him to take a yam before any bird tasted it and use it with some other magical ingredients which he did and was successful in killing this strange bird in this third attempt. In appreciation of the success of Aworo-Ose Orangun gave him a white crown and many valuable materials and also promised to worship him annually. Then Orangun asked him to stay permanently with him and he gave him a large piece of land near the town to farm.

History had it that the real name of the first Aworo-Ose was “Ode-Orangun” who hailed from Mecca and sojourn in Aramoko travelling via Nupeland (as depicted in his mode of dressing and his manner of worship which is similar to the Arabians). Aworo-Ose festival comes up usually in August. The arrangement is such that it coincides with the arrival of the new yam. It is a taboo for anyone or the people of the town to eat or offer new yams for sale in the market until the festival has been celebrated. Aworo and Orangun must have a taste of the new yam before any bird do so. And part of this yam is added to the offerings for the annual festivals. On the festival day, Aworo goes round the town between the hours of 5.am and 7.30am during which he carries the offering for the festival with it chases the evil spirit in the town to the boundaries and banishes the entrance of plague into the town. He must not meet anyone during this festival and the Obajisun, the Obanla and other people who accompany him stay far from him to prevent him from seeing anyone's face. It is believed that evil spirits dare come out to meet him and whenever he sees anybody's face he

Ose ta o” and abject poverty usually ravages the life of such a person. Aworo returns to his house and feasting begins with the offering of new yams. He does this with the Orangun who provides him with three tubers of new yams. In the evening, Aworo and Orangun move to the main shrine (Moosa) to offer new yams to the deity, the Obatala and they declare the yam harvest open for that year.

ESII FESTIVAL IN OKE-OYI

Esii festival is an age-long deity which is believed to have been introduced by the founder of the town. It is celebrated for three days during the raining season every year. A fat pig, two big snails and kolanuts are the ingredients used to propitiate Esii deity. To propitiate it, two snails are taken and the peak of their shells are cut before they are put into the deity's pot which is

covered later. In the following year nothing was found inside this pot i.e these snails usually vanished. 'Egungun elewe' and 'paraka' masquerades usually come out to add colour to the celebration. Tradition has it that Esii deity



Esii Shrine, Oke-Oyi, 2004.

used to assist the people of Oke Oyi in waging war against their invaders, especially the Ibadan raiders during the slave trade. It is also believed that Esii prevents plague from ravaging the land and anything requested from it is always given to a believer. Bata drum is used during the celebration and the Osolo is the chief priest of this deity.

SANGO FESTIVAL

Sango is the god principle of all cases in which fire could be used in combat. Yorubas have identified him with lightning because, that is the natural manifestation of its power. Legend had it that Sango was a powerful king who ruled as the fourth Alaafin of Oyo, he was so versed in various magical arts. He was a maximum ruler and as a result of which his people got tired of his high

handedness. Therefore, they plotted to overthrow him but when he discovered the plot it was too late for him to regain the love, respect and obedience of his subjects. He was however challenged openly to quit the throne and return to his motherland, Nupe. Sango later abdicated the throne and left Oyo with his wife, children and a few die hard admirers. He headed towards the Nupe land but he decided to stay himself on an 'Ayan' tree in the course of his sojourn, having realised the danger and contempt entailed in returning to his mother's land.

However, Sango's faithful followers and supporters caused the death of and strike any of Sango's enemies who were instantly killed. These supporters encouraged the people to say "Oba Koso" (lit. means the king did not hang). A powerful cult was therefore instituted to deify him (Babalola 1998). From that time onwards Sango has been worshiped in Igbominaland like any other part of Yorubaland. Nevertheless, the full historical account of Sango is contained in 'Okaranran' of the Ifa corpus. Meanwhile the verse of Ifa stated below revealed to us that when Sango was in the midst of adversaries he consulted ifa who told him to procure 'Ota or Edun ara' which later became his weapon which he uses to date. Ifa verse goes thus:

Patambole Okiribiti

A dia fun Arira gagaaga,

Eyi tii s'omo Oranyan l'oko.

Nigbati Sango nbe laarin Osiiri,

Ti Olubanbi nbe laarin ota.

Nje kin l'Arira fi sete?

Igba Ota.

Igba Ota l'Arira fi sete

Igba Ota.

Patambole encompassed state

*Ifa divination was performed
for Arira gagaaga*

*Who was a son of Oranyan at Oke
when Sango was in the midst
of adversaries*

*That Olubanbi was in the midst
of enemies*

What did Arira used to conquer

200 cartridges

Arira used 200 cartridges to conquer

200 cartridges

ANLUGBUA FESTIVAL IN OWU-ISIN

As being performed by other Owu communities, the people of Owu observed this festival as "IYE" annually. Which is referred to as yam festival usually observed between the month of June and July every year and could

be performed by the prince. After the collection of a tuber of yam from each farm of the settlers, they will take a tuber to OHOSO (the spot where the first Olowu went into the ground) for the ritual to appease the spirit. It is after leaving Ohoso shrine and other ritual being performed before any indigene can start eating new yam in the town.

HILL WORSHIP IN IGBOMINALAND

Oke festival is one of the common traditional festivals in Igbominaland. It is celebrated in almost all the places where there are special hills. It is usually celebrated annually either to commemorate the demise of their progenitors or in order to seek for protection or make request from the hill's gods. Such hills include 'Para Oke' in Ila-Orangun, 'Oke-Agunjin' in Agunjin, Oke-Ora in Ora, Oke-Awoji in Iwoland, Oke-Ode hill, Gegele in Igbaja, etc. It is believed that this deity protects the people from external invasion, disease and pestilence. Before the commencement of the festival, all male members of the family involved would see to it that the shrine and its environs were kept tidy. During the celebration the king of such towns is obliged to make any request from this deity and through the Oke priest (who serves as the intermediary between the people and the deity), such will be settled through rituals in order to make for peace in the town. The priest always engaged in prayers throughout this period. Those whose requests are granted would in the following year revisit the shrine to redeem their pledges.

For instance, Oke-Awoji is believed to be a symbol of unity among the entire people of the three towns of Iwoland. (i.e Iwo, Oke-Aba and Iwo-Odu-Ore). It was jointly worshipped by them. On the day that Awoji festival would be celebrated the bush around the hill would be burnt and people from the three towns would jointly hunt for games there. Towards evening, at the shrine of Awoji those qualified to perform the sacrifices would gather round it while others would be at some distance. Various food items would be brought from the three towns, and these would be jointly consumed by the people in very happy fellowship. Those who had made vows to Awoji on their requests (especially barren women asking Awoji to give them children) would come to fulfil their vows because they believed that Awoji was a giver of children. Lots of cocks, hens, goats and sheep were usually given for that purpose. Children so granted are usually named after

the deity e.g Okefunmike, Okebunmi, Okediya, Okediji, Okefunso, Okeseyi, Okewole etc. Thus the proverb: *koo lobinrin o toro Omo lowo* (means he has no wife and he requested for a child from Awoji)

At the end of the sacrifice girls from the three towns would go to their respective towns singing and dancing. Their usual song was:

Awoji o, Oyegbe o, Awoji o Oyegbe o,

Bi kiun kiun takun mona, Anlo

Anlo'yegbe o.

(lit. means Awoji o, oyegbe o,

Even if a barrier is put on our way

We are going to oyegbe

It should be added that it is a taboo for Awoji priest to eat leopard (cran ekun).

ERE (MUD) FESTIVAL IN OBA-ISIN

Ere denotes a soft soil, mud or earth. It is a place, the shrine is on a hill in Oba. Ere became a deity as a result of the legend that the founder of Oba sank into the ground and emerged at Oba. Hence, the popular saying, "Oba Ere" (lit. means Oba, children of the mud). The Oba people attach themselves to the mother earth. They used to worship it with a strong claim over it. They regarded it as a deity who in event of land dispute could avenge itself by taking the life of any one who makes false claim to Oba land and swears by earth and taste of any Oba son. Ere used to be worshipped with kolanuts and fish.

OBA E EGBA FESTIVAL IN AJASE-IPO (The king refused the order)

This festival is celebrated once in a year. It is an historical event which was celebrated to mark the end of rancour between one of the earliest Olupo chiefs. Infact, it took the intervention of the chief priests within the community to settle the rancour. These priests include chief Alaboto the priest of Orisa-nla and chief Aro-Ipo. They arranged the day of settlement into two festival periods (i.e during the festival of these two chief priests which commenced simultaneously). Nevertheless, chief Onire used to notify chief Anwa of the commencement of 'Oba Eegba' festival who inturn inform the Olupo and necessary arrangement would be put in place. Also, chief Alaboto festival

commence at the same time. They would meet at Alaboto's quarter. Meanwhile, the traditional chiefs and the king would be preparing for the day. All along chief Aro would be dancing round the town and would also pay courtesy visits to Olupo and all the traditional chiefs in preparation for the peaceful settlement. On the day of the settlement everybody would dance to the site including Olupo and the chiefs.

Then, Olupo would appoint chief Elemoso of Ogbo and the other traditional chiefs would appoint chief Aro-Ipo to represent them in a make believe tussle in which chief Elemoso (Olupo's representative) would emerge victorious. (This shows the supremacy of Olupo over his chiefs).

Thereafter, they would embrace themselves and dance together to the Olupo's palace. The drummers would be drumming the beat that goes thus:

<i>E e Sogun mo</i>	<i>there is no war anymore</i>
<i>E e sote mo</i>	<i>there is no rebellion anymore</i>
<i>Aye di Jogbodo ruku njogbo.</i>	<i>Life turned to total peace and harmony</i>

In the process, they would be dancing round the palace.

AGAN FESTIVAL IN ARAN-ORIN

At Aran-Orin, Agan festival is celebrated once in two calendar years between March and April. Other celebrant of Agan like Obbo, Ishapa and Ajuba celebrate theirs yearly. Also Erinmope and Ilofa celebrated Agan once in sixteen years.

Tradition had it that the founder of Agan festival was a son of one of the earlier Alaran of Aran-Orin and he was an herbalist. This man went to the town of Go-Ogo where he stayed working as herbalist. His residence at Go-ogo was made of palm-leaves, inside where all his materials like Osanin and Ifa were kept. He lived at this town for quite a long time. When his father was becoming old, he sent for his son but the son refused to turn up. Then the father, Alaran called one of his chiefs named Ajapona who was a brother to this herbalist, and a son of Enisan and asked him to call him home. As they got to a town called Ajure on their way home, the herbalist said he would not go any longer. Then Ajapona had to come home without him. He reported to their father when he got home. The father was annoyed and asked Ajapona to go back and force him home with a given rope

called "Okun-iko". When Ajapona was going he called on two of his friends with him. The friends by name Odo-Ide and Asipa went with him without hesitation.

The herbalist saw the rope with them when they got to him and was annoyed and began to rebuke them. He as well started some incantation: "Osabosa, Orebore, anamu ni ti oga..." "Laye ati laye Okun-iko owo yin ki sonu, laye ati laye okun-iko owo yin ni ki e ma fi gbe mi" (lit. means that the things they held in their hands must not get lost and the very rope should be used for him for ever). He then said to the people of Go-ogo that if he was not brought out of their town covered with palm-leaves, they would not bear children again. He said the curse was as a result of their revealing his whereabouts to Ajapona. He was then he was been looked for, and that people of Go-ogo allowed Ajapona, Asipa and Odo-ide to carry him out of Go-ogo by force. When they got home he had to thank those friends of Ajapona who had helped to bring him home. He was prepared with foods like 'Akara' and 'Moinmoin' which give rise to the types of Agan cooked during Agan festivals.

He was asked to go and sleep with Ajapona in his house. Early the following morning he had to be taken into the bush covered with palm-leaves because he could not stay with people in the town. That is the origin of Agan brought out of the bush till today during the festivals. However, there are two major ways Agan appears festive in Aran-Orin. The first is the one which is not covered with palm-leaves, (Agan Onihoho), the naked Agan. History tells that the man was taken out of the town without any clothes on. This is followed by carrying the naked Agan in the night and early in the morning when people can see clearly. There are sacrifices to be made, some with the rope that have been kept with Enisan, Ajapona, Asipa and with Odo-Ide. Enisan has to hold the rope because he is the eldest prince of Alaran. The rope should be brought home by these people and be kept with the respective keepers. A group of men would gather round a man bending down at the centre and he shouts the names of the people who are the princes and friends of Ajapona. Other people in the crowd would answer. It is only men that should be found in this place. The rope would be brought to Ajapona's house in the night where it would be kept (sleep) till the following morning. The other type is the one covered with palm-leaves. It is made of dry palm-fronts and fresh palm leaves. It is made to form a circular based

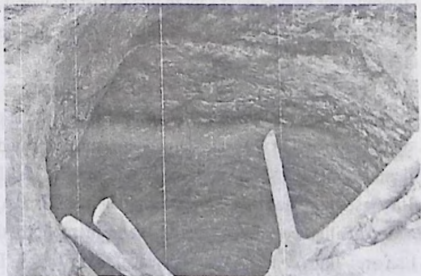
and an apex. This is also taken two times a day. In the morning and in the evening. This one is brought from the bush and taken back into the bush each time. As soon as it is taken outside the bush both men and women would be following with different songs. Very many spectators from the town and the ones around would be following it. Songs that are normally sung include: "E ee Agan E ee Agan o, olele Agan, Akara Agan, E ee Agan o", when Agan is been taken to the old market place. On getting to the market place after some dances the Agan would voice out by naming the princes and people would answer saying, "Aaaaaagan oo" thus:

"Ececece Enisan oo"	"Aaaaaagan oo"
"Ececece Eniwo oo"	"Aaaaaagan oo"
"Ececece Oloko oo"	"Aaaaaagan oo"
"Ececece Ajapona oo"	"Aaaaaagan oo"
"Ececece Asipa oo"	"Aaaaaagan oo"
"Ececece Odoodc oo"	"Aaaaaagan oo"
"Ececece Egbemi oo"	"Aaaaaagan oo"

Then the celebrants would continue to sing such songs as 'Egbemi dide. Egbemi dide, Agan okesan egbemi dide; 'Esole doja, csona doja, Agan Okesan esole doja mi'. After some time of play, the Agan would be taken back to the bush with songs like "Eeee Agan Eeee Agan o" Olele Agan, Akara Agan, eee Agan o". the same procedure is followed the second time in the evening to complete the two times Agan is taken each day.

OJU ODO FESTIVAL IN IGBONLA

Tradition had it that the people of Igbonla met this deity there. And it is celebrated from time immemorial to date. The shrine of this deity is a lake which looks exactly like a mortar 'Odo' hence the name 'Oju Odo'. It is believed that the water inside this shrine have medicinal power to heal diseases of varying kinds. For



Oju Odo Shrine, 2004.

instance if the water is applied to a body with high temperature, within of eyes the body would be back to normal. It is also believed that when son or daughter of Igbonla dies the dead would first go to Oju Odo continuing the journey into the celestial world. This is revealed cognomen.

<i>Omo Eleju Rele o</i>	<i>the son of Eleju has gone home</i>
<i>Odi Odo aho</i>	<i>to the Aho Lake</i>
<i>O doju Odo</i>	<i>to the Oju Odo</i>
<i>Atubotan Eleju</i>	<i>last days of Eleju</i>
<i>Odi Oju Odo</i>	<i>is at Oju Odo</i>
<i>Odi Odo aho.</i>	<i>to the Aho lake</i>

It is usually celebrated in the month of January of every year. Chie is the chief priest of the deity. It is usually propitiated with a she-goat but cases it may demand for a cow. This goat is usually slaughtered at the sa of the river while the blood that oozed out of the animal is allowed to flow river. Then, the head and the four legs of this animal are cut and throw river. While the remaining parts of the animal is cooked beside this shrin would be shared and eat in there. Individuals could also go there to make which is believed would be done by this deity. Oral tradition had it that on man named Gogobiri who was a fisherman used to live in Igbonla in century. One day he went to fish at 'Oju Odo' as usual but unfortunately fo fell into the river and found himself in a strange town which looked exac Igbonla but he was later sent to this terrestrial world after the fourth day. however, not the same as he was almost insane and died few months later.

ESU FESTIVAL

There are shrines built for this god in some parts of Igbominalar deity being evil, it is usually housed in a shrine located at the outskirts of th hence the saying "Esu ko ni iwa a ko ile re si ita" or "Esu Odara Arije nidi Ifa verses revealed that there are eight heirs of Esu (Ajogun) and that there a kind of alliance between Esu and some members of the witch cult. These Esu are: 'Tku' (death), 'Arun' (disease), 'Ofo' (loss), 'Egba' (palsy), 'Oran'

'Epe' (curse), 'Ewon' (servitude), and 'Ese' (iniquity). These heirs of Esu do not seek fortunes for man rather seek misfortunes. However, Esu who acts as a mediator between man and its heirs always shield any person who propitiate it from the wrath of its heirs, hence the saying "Eni o rubo ni Esu u gbe". For instance the verse of ifa stated below depict the essence of sacrifice thus"

<i>A dia fun Ondese pupa oke Apa</i>	<i>Ifa divination was performed for Ondese, the light complexioned man of Apa Hill</i>
<i>Eyi ti tiku tarun nkan lee ree re</i>	<i>whose house is haunted by death and diseases</i>
<i>Ajogun gbogbo nkan lee re ni lilo ni lilo</i>	<i>whose house is haunted persistently by all Ajogun</i>
<i>Ni awon Awoo ree ba ni ko ru opolopo ibuje</i>	<i>His Ifa priest therefore asked him to offer plenty of 'buje' as sacrifice</i>
<i>Ni won ba mu lara ibuje naa paa lara</i>	<i>they took part of the 'buje' and robbed it on his body</i>
<i>Ni o ba di eeyan dudu fafa</i>	<i>and he became a very black person</i>
<i>Ni awon ajogun o ba lee da a mo mo</i>	<i>as a result, the Ajogun could not recognise him.</i>

Furthermore, it is generally believed that once Esu is propitiated it would surely prevent such people from being attacked by its heirs (Ajogun). This is the reason why most ifa verses end with the phrase:

<i>Riru ebo ni gbeni,</i>	<i>it is the making of a sacrifice that brings blessing</i>
<i>Airu kii gbeeyan,</i>	<i>neglect of sacrifice pays no man,</i>
<i>Ero Ipo,</i>	<i>travellers to Ipo</i>
<i>Ero Ofa,</i>	<i>travellers to Ofa</i>
<i>E waa ba ni laiku kangiri</i>	<i>come and join us while we die no more</i>
<i>Aiku kangiri l'aa boke.</i>	<i>Hills are always met alive</i>

Nevertheless, typical example of Esu celebration is that of Esu Oba which still has its temple at the outskirts of former Oba settlement which is used to be venerated with fried corn and beans, libations of red palm oil, chicken, a he-goat, ram and kolanuts. Esu Oba could be provoked to anger by pouring palm nut oil on it. The people believed that Esu Oba was a god of defence and protection. Nobody knew when Esu Oba was installed but it was suggested that since nine Nupes were said to be buried alive on the spot where the lateritic stone called Esu was planted shows that it was most likely to be at the time of Nupe invasions into

Igbominaland in the eighteenth century.

Also, 'Esu Ipetu' otherwise known as 'Orisa Olomowewe' is located at the outskirts of the town of Ipetu-Igbomina along Omu-Aran-O. is another prominent Esu deity in Igbominaland. It is usually anointed with hen, bean cake and kolanut. It was believed that it used to change into human form and moved round the town prophesied of impending calamity or invasion. For certain ingredient to propitiate it in order to avert such danger. It is celebrated annually between the months of July and August.

ERE ESIE FESTIVAL

Ere Esie is usually celebrated once in a year between the months of February and March. These gods are usually propitiated with she-goat, kolanut and palm-wine. The festival is used to be called 'ijo igbe ere' (lit. burning of the Ere bush). Hunters will come from far and near and the animals



Esie Soap Stone Image, 2005.

killed are usually divided into three parts. One portion goes to the priest, while 'Ile Baale' and 'Ile Asiwaju' received one portion each. 'Aworo' is the name of the Ere priest. The title of Aworo was given a chieftaincy title 'Ayarun' and was given a compound of his own. The compound was known as Ile Ayarun but now known as Ile Asiwaju. However, this title and position has been occupied by both men and women; the first remembered Ayarun was Abosunrin Sogbodile while the last after whom there had not been a successor was chief (Mrs.) Ogunbiyi.

Nevertheless, the over a thousand five hundred stone images are now housed by the Nigeria Federal Department of Museums and Monuments. The representation of men and women presided over by the stone king (Oba ere)

objects range in height from 14cm to 120cm and weigh between 0.55 and 104 kgs. These people representation are engaged in different activities, some playing musical instruments many armed with arrows, machets and other unidentified objects. Though some commoners are represented, most of the objects depict chiefs and noblemen as attested to by their rich attire and heavy beads. Majority of the object are in sitting position and soap stone is identified as the raw materials for their production. It looks like a cosmopolitan society because the peculiarities of various tribes are represented as shown in their dresses, hairdos and their facial marks.

Nevertheless, on their discovery and how they became deified, Agbo O.J (2002:47) opined thus:

Ere Esie became known to the people of Esie by 1775 A.D. Their discovery was not by consultations with the oracles but by mere accident or chance. People who wandered through the bush on their hunting expeditions or in search of other things discovered them. On discovery, they were reported to the then Elesie. They look like human beings but they can neither eat nor talk. They do not hear too. They are shorter than average human beings. Facts about them then were beyond the human comprehension. The Ifa oracle had to be consulted and ifa revealed that the figures are not hostile. People can live with them: Infact people had been living with them for they had been there long before they were discovered. On discovery, they were not fresh objects but retained their forms, shapes and texture even until today. Ifa further revealed that they are spirits and can perform the duties of guiding, protecting and providing for the people if so desired. That was why the people of Esie decided to add the "Ere" to one of her gods. What the 'Ere' demanded of the people was an annual sacrifice and paying of things pledged by people who seek and obtain favours from the Ere. All the people of Esie and on Esie land had specific things to present to the Ere at the annual festival known as the 'odun Ere'. It was from here that the people of Esie took the praise song of "Awa ni Omo Elere Ajoobo" (lit. means we are the children of Ere which we all join hands to worship). This was how the stone images of Esie were

discovered and became deified. It should be added that no one until Elesie should see these soap stone images as from the day of ascending the throne of Esie. This was made so by Ifa because the Elesie of the time that these figures were discovered saw them and ran away out of fear.

EGUNGUN FESTIVALS IN IGBOMINALAND

Yorubas believe in a life after death and this is why it could be a periodical reappearance of the death as symbolised in the egungun emblem of the resurrection. Igbominas like any other Yorubas do not believe that a person completely severs connection with his relatives from the moment he ceases to breathe. Therefore egungun is regarded as the collective spirit of ancestors who occupy a space in heaven; hence they are called 'Ara Oni'



Gbodorogun Masquerade of Obalumo Compound, Ila-Orangun, 2004.

ancestral spirit. They are believed to be in constant watch over their relatives on the terrestrial world to bless, protect, and punish their relatives depending on how their relatives behave or neglect or disrespect them. The festival is a form of worship and devotion to the spirits of the festival.

They differ from place to place, but the general sense behind it is always a communion with the supreme God through the spirits of ancestors who, after the incidence of death, acquired more powers in the celestial world.

In the past, some powerful egungun led their communities. In fact, it was some powerful egungun that led the progenitors of some Igbomina towns to their present place of settlement. For instance egungun was believed to be worn by a deaf and dumb person and led the people of Ila from Oyo Ile to their present place where 'Oro-Agogo' was found according to divination. Also Arandun people were believed to be led by egungun from their original place through all their places of settlement and finally to their present abode.

The festival lasts between five and seventeen days. While it

seventeen days in Ila-Orangun and Oke-Ila-Orangun it either last for five, seven, nine or thirteen days in other Igbominaland.

Egungun festival in Igbominaland usually begin in Ila-Orangun followed by Oke-Ila, Otun, Epe, Erimope, Osan, Rore, Aran-Orin, Ayedun, Omu-Aran, Arandun, Ipetu etc. (it may not necessarily be in that order) and end in Oko. Thus the saying 'Oko nigbase egun or Oko ni pari awo'.

One of the principal odu which shows how egungun was originated is 'Eji Ogbe' ese ekeji. It goes thus:



Gbodorogun Masquerade in the midst of Admirers, 2005.

*Ni ojo ti Eegun de aye,
on the day, that the masquerade
arrived*

*Ibeji ni won bi i.
Okan ku, okan wa laaye.
Eyi ti o wa laaye waa n sunkun titi,
Ni won ba dogbon,
Won d'aso Eegun.
Won mu eyi ti o wa laaye lo sinu igbo.
Won gbe aso Eegun naa bo enikan lori.*

Eni ti o gbe Eegun naa n pe

*Eyi ti o wa laaye pe:
'Ma titi wa o o.'
Ihin o ro o o.'
Eyi ti o wa laaye bere si i sunkun,
Eegun naa yara wo inu igbo lo.
Aso ti a dabo alaaye lori*

*Ni a n pe ni eku Eegun.
Eku aye o,
Eku orun,
Ni a n pe ni ejigbede eku...*

*on Earth
it was twins, that they gave birth to
One died, the other one is alive
the one alive was persistently crying
the parent then device a means,
by sewing a masquerade garment
then took the one alive into the forest
They put that masquerade's garment
on someone's head
the person in the masquerade garment
was calling
the one alive that
don't come yet
this place is not easy
the one alive started weeping
The masquerade quickly went into the forest
the garment that is use to cover the head
of someone that is alive
it is refer to as masquerade's regalia
the regalia of life
the regalia of heaven
This is referred to as ejigbede's garment...*

Other Odus that show the origin of egungun are Owonrin Aseyin, Okanran Ogunda, Oturupon meji, Obara osa, Iworiko reku etc.

The masquerades are in different categories. There are smaller ones that come out to entertain and collect gift from people. There are the major ones that belong either to members of the senior hierarchy of the cult or certain compounds in the town. The coming out of the compounds masquerade is attended with frenzied anticipation; the barren, the sick, and those that believed themselves being troubled by witches are in anxious hope to be blessed. The wives of the compound and the daughters of the compound who are married to other compounds get prepared. On the night preceding the day of the coming out of the compound masquerades, the drummers and men of the compound would go round the town to announce the coming out of their compound masquerade. On the coming out day of the compound masquerade, the drummers assemble in the house of the compound head, they start drumming, calling the names of the ancestors invoking the spirits of their ancestors. While the compound elders share kola and food and dress the masquerade in the '*Kaa*' (shrine) some wives of the compound with the drummers usually dance along the main streets in the town to announce the coming of their masquerade. On their return they, in turn, make preparations for the appearance.

Few minutes to the time the masquerade will come out, drummers and the women of the compound assemble, drumming and singing, some men are dancing while some may be whipping one another outside. At the approach of the masquerade, people who need his blessing kneel with their presents, and the masquerade blesses them. In some cases, ritual water is sprinkled on the members of the compound. Before the procession through the town starts, the masquerade calls at the grave of the principal men in the compound, pausing briefly before them to bow or perform some other gesture of respect to them. Ritual may be performed on one or some of them. The compound masquerade is expected to visit the houses of his relatives, men and women, to bless them and receive presents. There are references to the origin of egungun in the 'oriki' of different egungun lineage (Babayemi 1950). For instance egungun tradition is contained in Igbori 'oriki' which reads in part: 'Omo Kulodo Awubi' (Omo Kulodo Awusi Eyo).

However, Babayemi was of the opinion that myths in oriki could not be viewed as historical accounts, as they could only throw light on the general understanding of historical events. He therefore cited Johnson, Samuel O. and Peter Morton Williams who all claimed that egungun Oyo originated

land. If the above assertion is true then, one could confidently say that egungun cult spread to Yorubaland through Igbominaland.

EGUNGUN ELEWE

Abalola (1998:28-29) opined thus:

Egungun elewe is a combination of cloth, leather gaiters, braider tassels of assorted colours, and small conical bells. These are worn to conceal all parts of the masquerader's body, except the right hand and both feet. Egungun Elewe stands as a carrier of messages of prayers, wishes and thanks giving from the living to the ancestors. It stands as an authority that understands everything about 'power force' and how to harness it for the good of individuals and community. It is an entertainer as well as educator of its adepts. Finally, it stands as a yardstick for determining aesthetic standards of Igbomina.

However, on the origin of egungun elewe two authors are worth quoting. Emberton (1986:220) opined thus:

"The acrobatic dancers of costumed figures known as egungun elewe are associated with the town's chiefs and the king - that is, with persons having political authority. It is said that they were the creation of Orangun Ijimogodo."

Also, Abimbola Layi (2000) succinctly wrote:

"It should be noted that elewe masquerade which originated from Ila-Orangun was embraced by all Igbomina towns in Kwara State."

Nevertheless, Egungun elewe are exclusive aesthetic values of Igbominaland. It should be recalled that some towns such as Otun, Erimope, Ekan Meje etc. which form part of the present Ekiti State were formerly in Igbomina Kingdom under the suzerainty of Orangun. Egungun elewe are considered as egungun obinrin (women masquerade). They are usually seen in the company of women. In order not to scare the women away from them, part of their body is opened and their voice unchanged. Because egungun elewe is considered to be a

special art type by the Igbomina, only special families take part as egungun dancers. As in the sense of costume, dancing and beauty, even within the family, the selection process for their representative egungun dancers is very rigorous and the standard set is very high. Constant individual private practice performances are mandatory for those selected to take part in the annual festival (Babalola 1998). They do this to ensure the success of the annual competition in which they intend to take part. In order to put an end into the hot rivals which usually occur among the 'Arinjos' in which they used to harm themselves, Mr.

Ayantola Akande from Ila-Orangun initiated the organisation of Arinjo group

in Igbominaland. Mr. Dada Adewumi from Omu-Aran was the first president after him Mr. Adefila Orimogunje from Oro-Ago took over and since then the organisation has been in search of a new president.

OSIN FESTIVAL IN IGBOMINALAND

The saying "Osin dodo oosan, Oya domi O wolo" attested to the Osin was deified. Osin river has its source from Ila-Orangun and flows through various Igbomina towns such as Ila, Esie, Oro, Ijomu, Igbonla, Sanmora, Ipo, Omupo, Okeya-Ipo, Ilala, etc. In all these towns it serves as a source for drinking, washing, fishing, irrigation for crops etc. It is also worshipped in some of these towns e.g Ajase-Ipo and Ilala. In fact legend had it that Osin in Ajase is usually chosen from Abosin's compound. Nevertheless, the saying "teere ibu Okun ibe ni Osin mowo le ni Ilala" explained the rationale behind Osin worship in Ilala. Formerly in Ilala chief Akogun was the priest of Osin, now the duties devolve upon Iyalode Ajibike. 'Eko' (pap), 'ekuru' (meal of white beans ground and cooked), 'Obi' (kolanut) are some of the ingredients used to propitiate it. It is celebrated during the harmatan season, which falls between



'Egungun Elewe' as women masquerading with a woman, 2005

January and February of every year.

Tradition had it that Osin was a neat and benign woman but barren. However, there are two varying account on her origin. One version says she hailed from Ila-Orangun but married to Olupo of Ajase-Ipo. This story was said to have accounted for the reason why Olupo must not drink or visit the river Osin. The other version stated vice versa (i.e she belongs to Iya moje of the Olupo ngmakers but married to a man at Ila-Orangun). Be that as it may, the two accounts however agreed on how she turned into a river. Legend had it that the marriage between Osin and her husband lasted for many years without a fruit of the womb. She therefore implored her husband to have a second wife which he did. This wife bore their husband children and the situation degenerated to a point in which the husband and the second wife started making jest of her. However, in the afternoon of that historical day, when their husband came back from farm, Osin brought him cool water with a clean calabash to quench his thirst which he rejected but later to drink water from the second wife which was brought to him with an unclean calabash stained with cam wood's dye (Osun) which she was working with at that moment. Not only that, after he drank the water both of them started laughing at her. This infuriated her to the extent that she decided to leave. She set out in the following morning with her mystical power pot.

Meanwhile before she left, her husband and the second wife even went to inform the king of the incident, which made the king to send a page (a powerful hunter) to bring her to him. The king's message was delivered but she refused to turn back which made the page to follow her until she reached the base of one big

'Araba' tree where she put down her mystical pot, recited some incantation and hit her palm on the pot. Immediately water started oozing out of the mystical pot and that was how she metamorphosed to the famous river in



Osin River flowing between Oro and Esie, 2005.

Igbominaland. However, for fear of being persecuted by the king, they went some distance in the eastern direction and turned into a river now known as the river Oyi in Ila Orangun.

ESE DEITY IN AGBEKU.

This deity was originally owned by Ila Orangun people and bequeathed to the people of Agbeku in appreciation of their hospitality during their stay in Agbeku when they ran away from home in anticipation of war. Tradition had it that during the reign of HRM Oba Bamigboye Ariyowale of Orangun of Ila, there were inter-tribal wars over the entire Yoruba country which forced Ila people into exile at Omupo and environs including Agbeku for many years. That in 1878 Ila war chiefs under prince Adeyale teamed up with the Ibadan hostilities. In the encounter, Chief Ilori, the Osi of Ibadan was killed and later put to death. This created fear in the mind of Ila as they swore to avenge them for such a grave loss. Meanwhile, Balogun Ogburn of Ibadan war leader was partially of Ila extraction as his mother hailed from Obajisun's compound, Oke-Ede Ila-Orangun. Moved by family feelings, Balogun Ogburn sent a secret message to warn Orangun to leave the town and advise them of the route to follow when taking his people out on exile. However, Orangun a large number of his people took refuge at Omupo, some went to Omupo, others went to Agbeku, Okuta Ekulu, (Along Igbaja), Okuta Ila, Ilota etc.

Before Ila people left their town, Babalawo Eringanmoye (Alias Elinganmoye) uttered charms of imprecation over the farm crops that the people were leaving behind. When king Ariyo was vacating the palace, he left a bead of iron sitting upon a beautiful floor cover (ite). He did this in compliance with the advice of the Oracular god (Adebayo 1996) When Ibadan troop eventually came to Omupo they found no available troops to oppose them and they took possession of the town. They ravaged the farms and settled down to satisfy the craving for food not knowing that the crops had been charmed. The result was instant death of those of their number that partook thereof. Tradition also has it that the palm wine including those still under tapping with calabash hanging on the palm trees were charmed and when these intruders drank them they died. However, the Ila found it incredible that the Ila could put such an accomplished show through their charms. "Ila o logun emu logun Ila."

Meanwhile, the members of the batches of Ila that settled at A...

appreciation of their hospitality left Ese deity and thought the people of Agbeku how to use the deity during the excessive drought. They said that if there is excessive drought on the land they should kill a piglet and pour its blood in the Ese shrine and then start beating those spot where the blood were poured with cudgel and accompany it with the following songs:

<i>Ese lo lojo,</i>	<i>Ese is the god of the rain</i>
<i>Ese lo lojo,</i>	<i>Ese is the god of the rain</i>
<i>Gidi gidi se,</i>	<i>Gidi gidi fall</i>
<i>Ojo ti baluwe se,</i>	<i>rain! fall from the bathroom</i>
<i>Ese lolojo. etc.</i>	<i>Ese is the god of the rain</i>

This would be done round the town by the people and just before everybody goes back to his/her respective home it would surely rain.

OGUN FESTIVAL IN IGBOMINALAND

Ogun is the god in control of all instruments of wars. He is usually referred to as god of iron. He is most dreaded by the people as shown in part of his appellations thus:

<i>Ogun elese doko</i>	<i>Ogun elese doko</i>
<i>Yenye buba konko</i>	<i>'yenye' father of grass</i>
<i>Wo nwo ida aba agba leru</i>	<i>naked sword dreaded by the elderly person</i>
<i>Nijokan ogun fi oo ni maye</i>	<i>on the day when Ogun is angered there is always disaster in the world</i>
<i>Dugbe dugbe agba ode orun keeke</i>	<i>the world is full of dead people going to heaven</i>
<i>Oku omode ada bi iti igi</i>	<i>children's corpses were like log of wood</i>
<i>Tagba ada bi iti ogede</i>	<i>elderly corpses were like banana's sucker</i>
<i>Ati awo ati ogberi</i>	<i>both the initiated and non initiated</i>
<i>Lomon bi togun soro.</i>	<i>Knew that Ogun is dreadful</i>

Ogun festival in Igbominaland is always celebrated in the raining season. Before the commencement of Ogun festival, ifa is usually consulted which unfolded all the requirements needed for the festival. The revelation therefore led to the provision of objects of sacrifice which at times could be goat, dog, sheep, pig etc. usually, dogs were sacrifice to Ogun but the dictate of Ifa could change

this.

A Yoruba ballad suggests that Ogun has seven objects of sacrifice according to places where he is the prominent divinity, or have some celebrated priests of this.

Thus:

<i>Ogun meje l'ogun mi</i>	<i>I have seven types of Ogun</i>
<i>Ogun Alara ni gb'aja</i>	<i>Ogun of Alara takes dog</i>
<i>Ogun Onire a gb'agbo</i>	<i>Ogun of Onire takes ram</i>
<i>Ogun Ikola a gba'gbin</i>	<i>Ogun, who controls those who cut feeds on snails</i>
<i>T'elemona ni gbesun isu</i>	<i>Ogun of Elemona takes fried yam</i>
<i>Ogun gbena-gbena erun Ahun l'oo nje</i>	<i>Ogun, who controls carvers, feeds on tortoise</i>
<i>Ogun makinde ni ogun l'ehin ode</i>	<i>Ogun of Makinde was the Ogun at the of the town</i>
<i>Bi o n ko ba gba Tapa, a gb'Aboki.</i>	<i>if it does not take Tapa, it takes Aboki</i>
<i>Agha Uku-Uku, a gba kemberi</i>	<i>It takes Uku-uku, it takes Kemberi</i>

Ogun ranks high in status among the divinities of Yorubaland. He is acknowledged by a section of Ifa verse as a deity who cleared the path through which all divinities come to this terrestrial world. Part of this ifa verse goes like this:

<i>Orunmila l'o datete de 'fe,</i>	<i>Orunmila said, it is to arrive so early at Ife</i>
<i>Mo l'o datete de 'fe,</i>	<i>I said, it is to arrive so early at Ife.</i>
<i>Won ni ta l'o ko d'otu ife nijoun?</i>	<i>They said who first arrived at Otu Ife in time immemorial?</i>
<i>Won ni Ogun ni.</i>	<i>They said it was Ogun.</i>

Part of the Ogun cognomen reminds us of the fact that when he was descending from the hills, he was clothed in fire and wore a garment of blood. He actually had to approach palm trees that donated "clothes" to him then dressed in fresh palm fronds, he entered Ire and was immediately proclaimed king. Since then he has become Ogun Oni're (lit. means Ogun lord of Ire). In remembrance of this historical event, at the shrine of Ogun were to be found palm-wine and palm fronds hung around the shrine to show that Ogun festival is in progress. As stated earlier Ogun is the divinity to whom all iron and steel products belong. All

make use of such tools and implements therefore depends upon him and owe him some tribute, either in form of becoming his regular worshippers or making offerings to him as occasion



Ila Traditional Chiefs holding Ogbo Cutlasses tied with Palm leaves dancing round Ogun Shrine, 2006.

demands. Also as master-artist, Ogun is in charge of circumcision, tribal marking, tattooing, or any surgical operations that may be necessary to keep man in good health. It should be recollected that all iron and steel tools belong to Ogun and all who use them do so under his authority and control. People in this category are said to be under obligation to worship or propitiate Ogun, especially before undertaking any new work like the opening of a smithy or a hunting expedition. They should also offer him thanks after escaping from such disasters as a motor or gun accident.

As a result of Ogun's ubiquity, he is regarded as a presiding divinity over oaths and covenant-making or the cementing of pacts. There are various methods of swearing or making a pact, one is to put a valve of kola nut on a piece of iron and allow each person to make the requisite undertaking in a prescribed statement, after which he bites off and eats a portion of it. He then replaces it on the symbol of Ogun. The other person takes the remainder and eats it. For several people, there may be several valves of kola-nuts. Alternatively, the covenant-makers may partake of the water into which red hot iron from the smithy fire has been dropped, or one in which an emblem of Ogun has been washed. It is believed that anyone who swears falsely by Ogun, or break an oath or covenant made before Ogun, will come under his severe judgment. It is also believed that Ogun could make barren women to become pregnant. For this, women in that category through the shrine, making pledges of what they could present to Ogun if they become pregnant and blessed with children before the next Ogun festival. Children got through Ogun are named Ogunwale, Ogunsola, Ogunbunmi, Ogundijo, Ogunseyi etc.

AKOYI FESTIVAL IN EDIDI.

This festival is usually celebrated in remembrance of a woman supernatural boldness who used to singularly combat invaders and enemy aggression from outside, with considerable fanfare. She was also reported to have taken a supernatural dive across heavily flooded Osin River, with her childless husband, out of her matrimonial home at Esie under heavy rains for her childless husband. This festival has been an age-long yearly festival which comes up between the middle of June and July. It is akin to yam festival in Ibo land and almost similar in costume and period to Aworo-Ose celebration in Ila-Orangun. It is usually observed when new yams are ready for harvest by the Edidi community. This is common in Yoruba tradition. It is a customary festival and it is observed by reaping two tubers of yams from the farm of customary users of Edidi land. Land users are usually farmers and they pay no kobo or pay any other customary gift for using such land for farming. It is therefore established that in order not to disturb such users by the owner of the land, two tubers of yams are usually reaped yearly. Akoyi is a deity which has its own chief priest. Nobody should reap yam before the celebration of this festival. The chief priest is usually chosen from the Alakoyi clan. It is usually observed by using cow and sheep but not a white colour even during the celebration nobody should wear red cloth near the shrine. As a result of this the chief priest is usually dressed in white colour.

ODUN ORO: THE FESTIVAL FOR THE KING IN ILA-ORANGUN

Oro festival in Ila-Orangun is more associated with the government of the community in particular and Igbominaland in general. It serves as a formal enactment of Orangun's power on his subjects. It holds between the middle of August and September every year and last for thirteen days. Unlike other communities, Oro and ifa festivals have been integrated and celebrated together thus becoming the most impressive of all festivals in Ila-Orangun. (Osofisan, 1993). Nine days to the commencement of the festival. Olori Awo and members of Awo priests would go to the palace with Ifa Ajobo at mid-day for divination. Through this process, the occurrence of the coming year would be revealed and a gun-shot informed the people of a positive outcome. At the commencement of the festival and if otherwise, sacrifices would be offered.

The ritual schedule of Odun Oro are as follows:-

First day	-	Eka
Second day	-	Isun isu lefa
Third day	-	Iwa Iyan
Seventh day	-	Iwa Aso
Eight, ninth and tenth days	-	Isule
Eleventh day	-	Iwa Aso
Twelveth day	-	Sakungbengbe
Thirteenth day	-	Isinro

Eka (Enumeration of the king list).

Baale Onilu. (The chief of Ila's drummers) goes to the palace and drums the names and praises of Ila's kings from Fagbamila Ajagun-nla, the founder to the present Orangun. This moment which is about half an hour solo performance of the chief drummers is called Eka. In the process, a brief history of each Orangun is being reviewed and those that ruled peacefully with major achievement are extolled.



Ila drummers listening to Eka kika during Iwa rite, 2005.

ISUN ISU L'EFA

On the afternoon of this day chief Oloriawo and other Ifa chief priests will go to the palace to roast three new yams, which are offered to the Orisa and a goat would also be sacrificed to Orunmila, in order that the festival may be celebrated successfully. Meanwhile similar rites would be performed in each compound (i.e each compound would consult Ifa with roasted yam). It is a day for remembering the compounds' forefathers

IWAIYAN

This is also known as 'Ojo Awejewemu' (the day for eating and drinking). The traditional chief proceeds to the palace where they pay homage to the king and according to rank, offer prayers for his well-being. After receiving them, the

king entertains his chiefs and guests in the palace.

IWAASO

In the evening of the seventh day of the festival, the king dressed without putting on beaded crown and his presence is announced by the drummers. He then seated on the palace veranda waiting for his chiefs to greet him. However, the chiefs allowed the king to wait long beyond customary time. Finally, chief Elemona moves between the king and the veranda of chief Obale's house, where the senior chiefs have assembled. On his attempt to convey the king's invitation, he dances the distance and at that time the chiefs move to a position adjacent to the Ogun shrine. At the same time the king enters the chamber behind the carved panels where the ancient crowns are kept. When he returns he wears the great beaded crown of the Orangun, a crown of beads covering his face. With the royal umbrellas whirling above his head, he moves to the Ogun's shrine, offers a greeting to this deity and then proceeds to the center of the road where he stands before the seated chiefs. A mock battle is enacted between the palace servants and representatives of the chiefs. At times they clash and then, at a signal from chief Obale, the chiefs prostrate before the king. In response the king waves his 'Irukere' in acknowledgement, dances along the line of chiefs, and returns to his throne on the palace veranda. The chiefs then present themselves before the king and once again pay homage to the Orangun. Following the dancing of various groups and persons, the king dances before the chiefs and townspeople and return to the palace.



Ila Traditional Chiefs paying homage to Orangun during Iwa rite, 2005.

Immediately following the king's departure, the palace servants ('Emeses') clear the entire area between the palace front and the town's market which lies few metres beyond Obale's compound. While the elderly wives of the

king ritually removed the carpet on which the throne was placed, three chiefs, stripped to the waist, enter the chamber of the crowns and prostrate before the king. (Pemberton 1986). The king greets them and offers them palm wine which they pretend to drink, but return the calabash of wine to him. Though they have paid him the homage due the crown, he is offended at their behaviour. Therewith, he dismisses them. This brief but tense rite is called "Iwa Aso" (Pemberton Ibid).

IMARUGBO/ISULE

From the eighth through the tenth days of the festival, the rite of Isule takes place in every compound except those of the royal houses. On the morning of the eighth day, the king, with his senior wives, goes to his family compound where he would sacrifice a ram at his father's grave and requests the blessing of forefathers upon him and his family. He is feasted and honoured by members of his family. In the afternoon the king goes with his wives to Obalumo's compound to honour Timo, the first settler of Ila and also sacrifice a cock at the grave of the mother of Orangun Igbonnibi. (All these rites are performed on his behalf by chief Elemona and the Emeses). Later in the afternoon, the princes of the Igbonnibi and Arutu royal houses bring rams and he-goats to the palace to be sacrificed at the shrine of Orangun Igbonnibi by the Emeses in the presence of the king. Two days later the princes from the Okomo royal house also bring rams and goats to the palace for sacrifice by the Emeses.

IWAASO

On the eleventh day of the festival, the rite of Iwa Aso is repeated.

SAKUNGBENGBE

On the twelfth day of the festival, the queens including the wives of former Oranguns, as well as the older wives of the present king, move in a procession from the palace to chief Odoode's compound. When the queens arrive at Odoode's house, the chief greets them dressed in the garb of a woman. Following the refreshment of palm-wine, the queens lead chief Odoode to the central market where they dance in the honour of Orangun Amotagesi, the second Orangun who reigned at Ila-Yara. This is done in recognition of Amotagesi's medicinal prowess. Tradition had it that he once transformed himself into a

beautiful woman in order to marry Olowu (another strong man in medicine used to encroached on his territory) so as to get the secret of his war power. Having learned Olowu's secrets, he transformed into a man and returned to Oyo.

ISINRO

This ritual is observed on the 13th day which is the last day of the festival. In the afternoon, the king processes from the palace to the house of chief Odoode where all the rites would be performed. Here the promulgation of traditional laws (outcome of ifa divination) by chief Obasinkin on behalf of Olorun is observed. Also the chiefs of the town and the women of Odoode's house at the king's house bring gifts and paying homage to the king. Chief Odoode appears in a woman attire and carrying the cutlass of Ikegbe (a replica of the king's cutlass) invites the king for a refreshment in his house. The king accepts and follows chief Odoode to his private chambers. Within the house the chief places his cutlass on the ground between himself and the king. In a gesture of recognition of Odoode's authority within his own house, the king picks up the cutlass and presents it to the chief with prayers for the Odoode's compound. When the chief reappears in public, he wears a beaded crown. Then the chiefs take turns dancing before the king. Then, Baale Onilu will again perform Eka. When the list of chiefs has been recited, the king responds to the cheers of the chiefs and towns people by dancing before them before returning to the palace.

THE ADVENT OF ALIEN RELIGIONS

ISLAM IN IGBOMINALAND

If it was true that Oduduwa actually came from Mecca, then one can conclude that Islam found its way into Yorubaland through one Sahilbu (an Islamic cleric captured by Oduduwa in Mecca) who followed Oduduwa to Ile-Ife with a copy of holy Quran. In concord with this view, Johnson S. (1973:4) opined that

Oduduwa and his children had escaped with two idols to Ile-Ife. Sahilbu being sent with an army to destroyed or reduces them to submission was defeated, and amongst the booty secured by the victors was a copy of the Koran (Quran). This was afterwards preserved in a temple and was not only venerated by succeeding

generation as a sacred relic, but is even worshipped to this day under the name of *Idi (Kundi)*, signifying something tied up.

Islam was later propagated in Igbominaland in the early 18th century. It however did not gain currency immediately in an area which at the time was largely committed to the practice of traditional religion. 'Otua meji' in Ifa corpus revealed the inevitable conflict between Yoruba traditional religion and Islam at the time of the latter's propagation in Yorubaland.

For instance, one verse of *Otura mejeji* which depicts the advent of Islam into Yorubaland goes thus:

<i>Alahun warakun</i>	<i>'Alahun Warakun'</i>
<i>Asangirita</i>	<i>Asangirita</i>
<i>Kanka ribiti ba soji</i>	<i>Kunka ribiti ba soji</i>
<i>Lekeleke ni sa lalufa eye</i>	<i>white feathered bird like the crane was the priest of birds</i>
<i>Toba ti ji awe wo Ifahu ifahu</i>	<i>whenever he woke up, he would washed his hand 'ifahu ifahu'</i>
<i>Toba ti ji</i>	<i>whenever he woke up</i>
<i>Awese</i>	<i>he would washed his legs</i>
<i>Iyan mo iyan mo</i>	<i>"iyan mo" 'iyan mo'</i>
<i>Adia fun Orunmila</i>	<i>Ifa divination was performed for Orunmila</i>
<i>Bara agbonmiregun</i>	<i>Bara Agbonmiregun</i>
<i>Nijo ti baba nlo</i>	<i>on the day the father was going to</i>
<i>Si ilu idakeji to fe lo ra</i>	<i>another town to buy</i>
<i>Alafia leru</i>	<i>peace as a slave</i>
<i>Won ni ko rubo ko</i>	<i>he was asked to perform sacrifice in</i>
<i>le pade alafia lona</i>	<i>order to meet peace on the way</i>
<i>Won ni ko ru</i>	<i>He was asked to propitiate</i>
<i>Age aluwala</i>	<i>ablution kettle</i>
<i>Osuka omu</i>	<i>Omu pad for the head for carrying loads.</i>
<i>Ati igbanwa (ileke) opolo</i>	<i>rosary of toad</i>
<i>Orubo tan</i>	<i>he performed the prescribed sacrifice</i>
<i>'Esu ni agbo'</i>	<i>Esu said: it is time</i>
<i>emi naa ni 'Afa kan'</i>	<i>let us go to the next person</i>
<i>Oni eni tu ha rubo lesu gbe.</i>	<i>He said, who ever perform sacrifice would be blessed by Esu</i>
<i>Emi naa ni eni</i>	<i>I also said whoever perform</i>
<i>to ha rubo lesu gbe</i>	<i>sacrifice would be blessed by Esu</i>

<i>Ijo lorunmila njo</i>	<i>Orunmila started to dance</i>
<i>Ayo ni nyo</i>	<i>He started to rejoice</i>
<i>Oni ohun o yin awo</i>	<i>He said that he would praise the Ifa priest</i>
<i>Oni ohun o tun ebo ru</i>	<i>He said he will re-sacrifice again</i>
<i>Won ni won kii tun ebo ru</i>	<i>they said they don't re-sacrifice</i>
<i>Babalawo ent laa yin</i>	<i>you only praise the Ifa priest</i>
<i>Oni musulumi onikirun kirun</i>	<i>He said muslims who never observe salat</i>
<i>Ko gbagbe uluhun akharu.</i>	<i>And forget to say Alahu Akbar.</i>

Also, people see the idea of praying five times daily and the use of language in praying as a difficult task as they do say 'isenla lorin kewu'. A the factors responsible for the spread of Islam in this part of Yorubaland is humanitarian gesture demonstrated by the Islamic clerics and the application of the principle of gradualism to the new converts so that they might not find religion difficult to practice. For instance, the early converts do not see it as a taboo for Muslim to engage in tapping and selling palm wine. Also they do not believe that some foods were forbidden. Thus the saying 'Bo ti wu ni laa se ni, bo wu o, o le fapa elede ji sari' and the song which goes does "Awa o soro wa, o (2x) imole o pe aa o ye, imole o pe kawa ma soroo, awa o soro ile" confirm this principle of gradualism applied to this religion then. Also Islam encourages polygamy which Igbomina are noted for. In addition, the consulting the traditional herbalist also exists in Islam through consultants Alfas who engage in foretelling.

CHRISTIANITY IN IGMOMINALAND

Christianity was introduced to Igbominaland amidst adherence to traditional religion and Muslims. Prior to the advent of the missionary age in Igbominaland, there were pockets of Christians who have been converted in different parts of Yorubaland. The general belief is that Christianity became accepted among the Yorubas about 1840. Though anchored at Badagry and later found its way to neighbouring towns and villages of Igbominaland but did not make a meaningful impact until few decades later. The earliest attempt to spread the gospel was the visitation of an American Baptist missionary, W.H. Clarke who was invited by the then Orangun of Ila His Royal Majesty Oba Olajoko Agbo.

in December 1857, to bring peace to his domain as he had been made to understand that the missionary was doing in other parts of Yorubaland. He however, preached for three days before he left for Offa. Nonetheless, few names of Igbominas associated with early evangelisation efforts were Samuel Lascinde, a liberated slave who brought Christianity to Ora Igbomina in 1894. Joshua Oyewole of Ejemu's compound Ila-Orangun who had been exposed to Christian faith when he was an apprentice sawyer at Kudeti Ibadan. He brought evangelization to Ila in 1904. Also Jonathan Opadina, (later Rev Canon) an Ila indigene who was posted to Ila as a catechist on the 18th of August 1911. He had earlier been the catechist of the CMS church, Omofe, Ilesa for nine years. Also, Bamigboye a liberated slave who hailed from Ipetu Igbomina. He initially settled at Ipetu before he moved to Omu-Aran around 1897.

Furthermore Christianity was introduced to Oro-Ago through the Sudan Interior Mission in June 1911. When Rev. Guy Playfair first visited there and returned to settle there in January, 1912 and began to preach in the surrounding towns and villages till he reached Agunjin where they established a Bible Training Institute. Later, some other missionary bodies like the CMS came to establish their Churches in Ila in 1912, Esie in 1913. Then at Iludun, Edidi, Omu-Aran, Idofian etc. The UMS established Churches at Share and Babanloma from Jebba. Also Christianity came to Omupo in 1926 through Anglican Church Esie. The early Christians in the town were Muslims but converted to Christianity.

THE EARLY SCHOOLS

The advent of the alien religion (i.e Islam and Christianity) most especially Christianity has led to introduction of formal education in Igbominaland. The initial aims and objectives of the introduction of formal education in Igbominaland like any other places in Nigeria was to teach the converts how to read and to translate the bible for the purpose of evangelisation. But with time there was the actual establishment of primary schools across the length and breadth of Igbominaland. These include:

- ✍ Saint Mathew's Anglican primary school Isedo, Ila-Orangun. This was established in the year 1912 and it was one of the first school to be established in Igbominaland.
- ✍ Saint Mary Anglican Catholic Primary School Ora-Igbomina also

established in 1912

- ✍ Local Authority primary school Oke Aloyin Ila-Orangun established in 1931.
- ✍ SIM Primary School in Igbaja established in 1938
- ✍ The Baptist Day primary school, Oke Ejigbo Ila-Orangun established on the 21th January, 1945 with about thirty pupils & head-teachership of Mr. Jacob Tanimowo, a native of Iresi.
- ✍ Omu school a boarding primary/middle school at Omu-Aran. Established in 1931. The school was founded by Mr. J.D Clarke.
- ✍ Sanmora junior & senior primary school, opened originally as a school in 1949 and became community school in 1950. With six staff V.F Osunfiran as Headmaster.
- ✍ Okeya community school, junior primary and senior primary school. Opened in 1950 as Jnr. Pri. Sch. & Snr Pri. Sch. in 1958. Started as a school.
Staff - seven members of staff G. A. Adewa as H/M
- ✍ St Stephen School (C.M.S) Agbonda Jnr. Pri. Sch. opened in 1952 with four members of staff D.O Ogundokun as H/M
- ✍ Agbamu/Agbonda snr. Primary schools opened in 1952 situated a mile between Agbamu and Agbonda with four staff P U Abode as H/M
- ✍ St James Snr. & Jnr. primary school, Iludun. Senior primary school with staff and D.O Dauda as H/M Junior primary with seven staff members
- ✍ Baptist Day school (Jnr) Ajasse opened in 1949 with four members of staff and S.I Eseyin H/M.
- ✍ Community/Methodist J.P School Ajasse opened in 1956. Staff members with J.P Toriola as H/M
- ✍ Community school, Ijara Jnr & Snr primary opened in 1952
Staff - eight with M.F.E.N Ekpenyong H/M (A Calabar man and one foundation members).
- ✍ S.I.M School, Iwo, 1943, Owu, 1944
- ✍ Iwo-Owu S.I.M Jnr & Snr primary school opened in 1950
Staff - eight with Mr. D.O Oladipo as H/M
- ✍ Baptist Jnr & Snr primary school, Isanlu opened in 1943 with members of staff and S.A Adeniyi as H/M - The district councilor there

Anglican (C.M.S) School, Oke-Onigbin Jnr. & Snr. primary school.

Staff - eight with Mr. J.O.S Onawole as H/M

Baptist school Ala Jnr. primary school

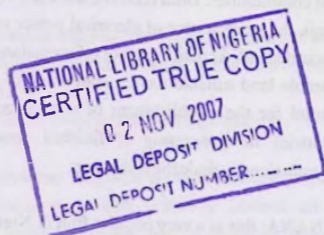
Staff- four with M.A Adepoju as H/M

United C.M.S school, Edidi Jnr. & snr. primary school established 1934.

Staff - eleven with J.A Awesin as H/M.

ECWA primary school Agbeku, founded in 1946.

Mr. James Ishola an indigene of Agbeku was the H/M.



CHAPTER FOUR

INVESTMENT OPPORTUNITIES IN IGBOMINALAND

Igbominaland is naturally endowed in terms of agricultural and minerals resources that could facilitate establishment of industries. In spite of the fact that crude oil, often referred to as the 'black gold', has not been discovered anywhere in Igbominaland. Complementing abundant resources is the obvious availability of infrastructural facilities. The land is well served in terms of road networks (although begging for rehabilitation) which could facilitate the transportation of raw materials to factory sites and goods to markets within and outside the country. Land is equally available on easy terms to host communities. Until recently, there is a high guarantee of power supply. Kanji, the main source of electrical power in Nigeria is within the Igbominaland. As major parts of Igbominaland fall in the tropical rain forest, there is arable land suitable for the cultivation of various crops. Thus, conditions are abundant for the establishment of mechanized farming as well as agro-based industries for processing of finished goods. The agro-based resources in Igbominaland include the following:

BANANA: this is a very popular fruit in Nigeria. It contains sugar, vitamins A, B and C. It is consumed raw or converted to banana pulp, juice, chips. It is also used for the production of starch and other products. It is mostly in Ifedayo, Ila, Isin and Irepodun local government areas of Igbominaland.

BEANS: is very rich in protein and oil, common in most parts of the Igbominaland. It is an important source of raw materials for animal feed, bean cake, "ekuru" etc.

CASHEW: the cashew tree has a lot of industrial use, which would require efficient processing and management techniques to achieve optimal results. The juice could be extracted and it is very rich in vitamins. However, the kernel within the nut is the main product of the cashew industry and a large percentage

utilized as roasted nut, while some are used in Bakery and confectionery. Few trees are common in most parts of the area and it is highly cultivated in rural local government area.

CASSAVA: It is the main farm produce commonly planted throughout Ighominaland. It can be processed into three major-products starch, gari and gari chips/flour, which serve as industrial inputs for other products except gari which is staple food. Cassava tubers in many households are processed into fufu and lafun. It is used in the manufacturing of bread, biscuits and other bakery products. Cassava starch is the chief industrial product commonly and widely exported in its crude. It is used as sizing agent in paper and textile industries as adhesive and glue in packaging.

CASTOR OIL: Castor oil can be obtained from the Castor seed via two major methods,

- (i) The use of hydraulic press or expeller (continuous mechanical screw-press) followed by solvent extraction of castor beans with or without the remover of the seed coat.
- (ii) Cold processing of the beans/seeds yields oil of high quality.

CITRUS: Orange, Lime, Grapefruit and Tangerine are found in the most parts of Ighominaland. Citrus processing industries, whilst primarily centred on juice production, provide many by products. Orange juice is extracted by either a reaming action or a crushing action. The reaming operation involves cutting the fruit in half followed by the automatic presentation of each half to the reamers to remove the contents. Lime, Grapefruit and Tangerine are processed into juices using similar methods.

COCOA: It has been converted into beverage such as Bournvita, Milo, and Nesquik. Shells of roasted cocoa beans have also been used as cattle feed and for the manufacture of fertilizer. Also, cocoa pods have been used in the manufacture of local soap (ose dudu).

COFFEE: Originally in biscuit containing dried fruit mixed with butter. It was only a little later that users had the idea of enjoying its stimulant properties in an infusion of the roasted and ground beans in boiling water. It produces a beverage

with stimulating and mood elevating properties which are referred to as-

COTTON: Though it is cultivated in small scale but has land fertility potentials in Ifelodun, Isin and Ila local government areas. In fact it was one of the traditional crops cultivated in Ila-orangun and its environs in the pre-colonial

GROUNDNUT: Groundnut is consumed either fresh at harvest time or roasted. It is used a great deal in the preparation of soaps or mixed, after being ground with cereal flour for the making of cakes. It is also used as a garnish. Groundnut chicken is superb. Groundnut is also used in the making of pancakes and fritters (fried in palm oil).

KENAF: They are growable in the entire Igbominaland. kenaf has recently emerged as a new potential source of high quality long fibre pulp for paper and allied industries. It has been established through research studies that kenaf based products such as newsprint are brighter. Less ink is needed in printing on kenaf paper, energy and fewer chemicals are required to produce the pulp and whiten the paper. Consequently, both costs and pollution in the wastewater from paper mills are reduced. The development of kenaf will undoubtedly help in the conservation of foreign exchange, and our forest reserves, curb environmental pollution, reduce paper mills and greatly increase capacity utilisation of our local paper mills.

MAIZE: This is the third important cereal after wheat and rice and is widely distributed throughout the World. Principally maize products are used in the production of baby weaning food, alcoholic beverages and adhesives. Maize is also used for livestock, as raw materials for many industrial production e.g sugar, malt, starch etc. Interestingly, maize is highly cultivated in the five local government areas of Igbominaland.

MANGO: This could be eaten raw or converted into mango juice or pulp by various methods. It is very rich in ascorbic acid. Also children may eat enormous quantities of this fruit, which is rich in carotenoid with provitamin A activity readily available in the whole area of Igbominaland.



Palm wine tapper doing what he knows best, 2005.

PALM OIL AND PALM KERNEL: These are very important industrial raw materials. The palm front is used in the baskets making and broom industry while palm wine is tapped and bottled from the main tree. Infact this has been the traditional occupation of Ila and some other Igbominas which has earned them the following expressions:

“Ila o loogun, emu l’oogun Ila” Ila has no other medicine than palm wine

and

“Ila ce daran, emu ni la da”. Ila do not commit crime but tap palm wine

Edible oil is also produced from palm fruit while industrial oil (palm kernel oil) is extracted from its kernel. Oil is used in inflate industry as well as for the production of potash fertilizer etc. Palm trees are readily available in all the five local government except Ifelodun local government area of Igbominaland.

PAWPAW: This is eaten raw or converted into Pawpaw juice or papaya puree. To produce the pulp, fruit is chopped into pieces large enough to fit into a paddle finisher where the seeds and skin are removed from the flesh. Only ripe fruit should be used as the finisher will not extract efficiently if hard pieces of fruit are fed into the machine. Pulp is blended with citric acid to give the require P.H which should be below 4.2 but it is often as low as 3.5. Blended pulp is then fed through a scraped surface heat exchanger to heat the pulp to 94°C. it is held for 2 minutes to ensure microbial stability followed by cooling in a scraped-surface heat exchanger prior to aseptic packaging. Pawpaw is commonly found throughout the area.

PEPPER: farmers in the whole area cultivate it. Pepper in the form of 'black pepper' and 'white pepper', is one of the oldest known spices and has been used in Africa and Europe since the middle Ages. Its use in the preparation of meats, venison and fish is well known in many types of cuisine. Only in the East (Japan and China) is this spice rarely used. Furthermore, pepper is used for its preserving capacity, antioxidant capacity, anti-microbial capacity: In traditional Indian medicine, black pepper and ginger are used in varying proportions in preparations for various intestinal disorders. Black pepper is used in preparations for promoting sneezing and clearing the airways.

PINEAPPLE: This is readily available in the five local government areas of Igbominaland. It is rich in ascorbic acid thus large intake of this vitamin is provided when eaten it raw. It could be converted into juice and preserved for long preservation. It has medicinal uses especially in the treatment of typhoid fever.

POTATO: This is commonly grown in the entire area. it was initially a blessing since it provided the peasants with a cheap alternative crop to cocoyam. Potato has two remarkable properties: first it is the cheap food that can support life when fed as the sole article of diet. Secondly, potato can be processed into sugar, modified starch, potato flour. Chips, balls and pounded potato.

SHEABUTTER: The sheanut tree is one of the major industrial tree crops that are widely grown across the whole area. Sheanut oil is obtained from the seed of *Butyrospermum parkii*, a deciduous tree that grows to about 40ft (12m). After removing the shell, the kernel is extracted to yield about 70% of product which is adapted for use as cosmetic, use as food and pharmaceutical and chemical materials.

PLANTAIN: plantain is an important staple food. It is one of the most important carbohydrate food crops: the small or large scale production of which may require the use of heavy and costly farm machinery with the attendant degradation problems. It is found in all parts of Igbominaland.

SORGHUM: Found in most parts of the area. Malt extract from sorghum

been used as replacement of barley malt extracted in the production of Boum vita, Grain sorghum has also been identify as alternative source of malt for the brewing industry. Sorghum has been successfully incorporated in flour mixtures, for composite bread and cake manufacture.

SOYABEAN: It is common in most parts of the area. The whole dry grain contains about 40 percent of protein (twice as much as in the most pulses) and also up to 20 percent of fat. To the poor peasant subsisting on inadequate amount of rice, the extra protein and fat, and incidentally B vitamins, provided by even a small amount of Soya beans, can be of immense value in maintaining his physiological activities. Soya beans has become an important raw materials for the international food industry. Soyabeans oil is the major raw materials of modern margarine. Soyabeans cake is used in animal husbandry as a good source of protein, and is fed to cattle, pigs and poultry. Soya flour is being increasingly used in human foods. The list of the ingredients on the packs in a supermarket show that it is present in many sausages, biscuits, breakfast food and other cereal products and in made-up dishes. The newly developed dairy analog including Soya yoghurt, ice cream, cheese, spreads, curd, custard and mild shake. Soya protein is an important constituent in some infant foods and milk substitutes.

SUGARCANE: It is largely available in the entire Igbominaland. It is consumed raw or converted to juice or pulp. It is rich in fructose, glucose, galactose. It can be processed into sugar, alcohol, modified starch etc.

SUNFLOWER: Sunflower tree is one of the industrial trees that are widely grown in Igbominaland.

Sunflower seeds have a composition similar to groundnuts and serve as a source of oil. Chewing the seeds of these and similar plants no doubt provides an additional small source of nutrients to many peasants.

KOLANUTS: It is largely available in Ifedayo and Ila local government areas and used mainly for dying. It is also eaten as stimulant.

VEGETABLES: There are hundreds of 'common vegetable' available and eaten in Igbominaland. Vegetables add to the elegance and attractiveness of a meal. The

large bulk of vegetables help to promote satiety and this with their low value makes them useful in the prevention and treatment of obesity. Many leafy vegetables are rich in calcium and it would be reasonable to suppose the normal diet of a child some would be available for growth. All vegetables contain valuable amount of ascorbic acid, but the quantities are variable and in cooking and preparation may be great. In industrial countries, there is nowadays a satisfactory variety of canned and frozen vegetables. The home gardener will claim that these do not taste quite so good as the produce brought straight into his own kitchen. Nevertheless the quality and nutritional value are excellent.

YAMS: peasant farmer for domestic consumption cultivates this. Yams are processed into sugar, modified starch, yam flour, chips, pounded yam, yam etc.

MINERAL POTENTIALS IN IGBOMINALAND

Igbominaland is also endowed with mineral resources, which can be exploited to form the base for the industrial development of the area. These include:

BLACK GRANITE: large occurrence of black granite can be found in Ifelodun, Ila and Isin local government areas of Igbominaland. It is used as a decorative and ornamental of facing stones in the building industries. Black granite is also a good material for the steel, glass, railroad construction and refractory industries.

CLAY: Large deposit occurs in almost every part of Igbominaland. They constituted the most important group refractory clays and they may occur as kaolin clays, plastic clays and shale. They are used in refractories, ceramics and in the building and construction industries.

FELDSPAR/QUARTZ: Large deposit occurs in Ifelodun and Ila and Isin local government areas of Igbominaland. These are hard rocks, and because of their hardness and chemical composition, they form the most abundant of all minerals comprising 50% of the earth crust. It forms a vital input in glass, paper,

ceramics, chemical, agriculture, plastics, pharmaceutical, rubber, abrasive, and filter productions.

GRANITE: Is made up of quarts and Feldspars. It has high resistant to both physical and chemical weathering. Granite formations are common in Ifelodun, Ila and Isin local government areas of the land. It is used in building construction, road construction, electric pole and other concrete works.

KAOLIN: Kaolin is refined from Kaolinite. It is naturally occurring minerals of the clay family and may contain a number of impurities such as quarts, Feldspar, tourmaline etc. which are derives from the parent rock. It is usually very soft, fine clayed materials and crumbles to powder when pressed between the fingers. Large occurrences are found in Ifelodun and Isin local government area. kaolin is used as a raw materials in paper making, rubber, plastics, paints, pharmaceuticals, soaps, refectories, cement, fertilizer, textile, insecticides, fibre, glass, welding electrodes and animals feeds industries it is also used as absorbed and in anti-diarrhea formulations.

MARBLE: Is a re-crystallized form of limestone that has been acted upon by a considerable amount of heat. It occur in white and gray in Isin and Ifelodun local government areas. Marble has a lot of industrial uses, which include production of cement for construction, steel, chemical, refectories as well as furniture and ornamental items.

MICA: This is readily available (in Iwo-Odu-Ore) in Isin local government area of Igbominaland. It is used in construction and glass industries.

PRECIOUS STONE: It is used in production of jewelry. It is found in Ifelodun and Isin local government areas.

TALC: This is mostly found in Ila, Irepodun and Isin local government areas of Igbominaland. It is used in the paint and cosmetic industries. Others include limestone, tantalite, gravel, laterite and tormalin, which are found in Iwo-Odu-Ore in Isin local government while pockets of gold deposit, are available in Ila local government area. However, it should be bore in mind that the above stated

agro-based resources have been available in Igbominaland from immemorial. Infact during the colonial era most of the District officers posted to Igbominaland attested to this fact by including them in their assessment reports. To buttress my point, the following extracts from colonial records will suffice.

OFFA DIVISION

Assessment Report

Isanlu District June, 1912

1. Physical features.

Towards the North West this district is open and park like to the East and West there is much laterite rock and the country becomes especially around Ijara and Isanlu. This hills or ridges run for the most part due North and South. The country is well watered, the chief stream being the *Owo* which runs North West through the district into Igbaja. Most of the villages are surrounded by thick bush.

2. xxx

3. Agriculture.

Staple crops, Yams, Maize, guinea corn the latter not so much grown further North. Beans and cotton are also largely grown, usually as a catch crop.

A good harvest was reported last year, the cotton in this district escaped the blight which spoils the cotton crop in the most places in this Division.

4. Forestry.

Shea and locust trees are common to the N.W of the district. To the South and centre of district there are a good many palms, especially around *Owo* towards *Oke Awra*.

5. Industries.

Chief industries are cloth making, dying, Blacksmith.

(sgd) C.S Asst. Resident.

6/6/12

OFFA DIVISION

June, 1912

Assessment Report

Omu District

1. Physical Features:

This district is well watered the chief stream, Oshin and Oro. To the West towards the river Oshin the country is very broken by rocky ridges running North and South. North East towards Idofin, the country opens out and becomes more open and park like.

2. x x x x:

3. Agriculture:

Staple crops Yams and maize, in some place a little guinea corn is grown. Beans are grown largely as a catch crop. Cotton does not do well in this district. A good harvest was reported from last year with the exception of the cotton crop which was damaged by early rains.

4. Forestry:

Shea and locust tree are common towards the N.E & N.W around Omu and to the South palms are plentiful. Rubber vines landolphia, are not uncommon round Rore and Arorre (sic), but little is made of them, except by a few Hausas who come each so to collect rubber, which they sell in the South

5. Industries:

Cloth making, dyers, Blacksmith, pot making.

(sgd) C.S Burnett

Asst. Resident 6/6/12

ORO AGOR SUMMARY.

July, 1944.

ECONOMIC.

The people are mainly farmers, some hunters, there are quite a number of young men who now trades such as sawyer, carpenter, etc and a large number of them go down to Lagos to get ready money for tax etc. They are very anxious to have a road (motor) to Oro from Omu Aran, which is 20miles or so to the South. They think this would bring a lot of trade. (See file on Oro Ago road, proposed and 1938/39 Lafiaji Estimate). Road being completed in 1944 by bridge at Iraban and bridge promises just over Ilorin border.

(Sgd) D.H Vesey

1/7/44

CHAPTER FIVE

BRIEF HISTORY OF SOME IGBOMINA TOWNS AND VILLAGES

AFIN

Afin, is in Ile Ire district of Ifelodun Local Government Area, Kwara State with vegetation ranging from rain forest to wooded Savannah grassland. The entire Ile-Ire district runs along the southern flank of the geological Yoruba mountain range, which stretches from Idanre in the South to the political divide and peaked at Oreke in Ile-Ire district of Kwara State. The rivers are Awere and Imu. Awere has its source on Awoji hill, near Owarin, and runs right through Afin land while River Imu has its source on Oke Ayeye. Awoji and Oke Ayeye are on the Western flank of the Yoruba mountains.

Tradition has it that the people of Afin came from Oyo to their present location some 400 years ago. According to oral tradition, Oba Orimadegun Aniyunlogba (popularly called Madegun) left Oyo town in 1620 A.D. as a result of a chieftaincy tussle in which he lost the stool of Alaafin of Oyo to his younger brother, Ajiboye. He left Oyo town in search of his own land where he could justly and freely rule. He was accompanied by 100 household (family) heads. He found a place for his palace of Alaafin of Oyo where he was denied his right to the royal stool. The present site of Afin is the third settlement since it was founded in 1620. The first settlement called Aafin Kinni was among the hills for protection against tribal wars that were characteristic of those days. However, there are two ruling houses in Afin-Ile Ire. The two houses were said to have originated from the Alaafin lineage. These are: Odo Ala (Aleiyelosin ruling house) and Oke Emo (Oke Emo ruling house). The two ruling houses have produced the following Obas:

- Oba Orimadegun Aniyunlogba Oke Emo (Arojojeye) ruling house. He led the people from Oyo to found Afin in its first settlement.
- Oba Adebisi Aleiyelosin Odo Ala (Aleiyelosin) ruling house. He led a change of location to the Second settlement called Aafin Oke.

- Oba Dosunmu Areyobale Oke Emo (Arojojoye) ruling house.
- Oba Akanni Owolabi Olojuade Odo Ala (Aleiyelosin) ruling house.
- Oba Mohammed Ishola Arojojoye Oke Emo (Arojojoye) ruling house.
- Oba Bello Akano Adeniyi Odo Ala (Aleiyelosin) ruling house. He was an orator very brave and courageous. He publicly challenged the Emir of Ilorin at Oke-Ode during a meeting when the latter called him "Magaji"
- Oba James Ajide Salami Ajiboye-Oke Emo (Arojojoye) ruling house (1966-1987).
- Oba Saliu Ajide Oyekanmi Aleiyelosin II (Aleiyelosin) ruling house. He is the present Oba of Afin. He came to the throne in 1992.



*H.R.II. Oba Saliu Ajide Oyekanmi
Aleiyelosin II, Oba of Afin*

Traditionally, Afin people worshiped "Ifa" and Osanyin Oracles before the advent of Islam and Christianity. But since the coming of Christianity and Islam in the early 20th century, the people are now mostly Christians and Muslims, in almost equal proportions.

The most significant tourist attraction is the "Olosuru water falls approximately 1,000 feet deep water falls on the escarpment of the deep gully or alley on the side of the Yoruba hill.

AGBAMU

Agbamu is geographically the centre of a clan now known as Eku-Apa within the boundaries of Ajasse district in Irepodun Local Government area of Kwara State, Nigeria. Historically, the sub-district now known as Eku-Apa has long been in existence. Long ago, three brothers Eghoso, Oyedun and Adeyinka Alade-Aso sons of Obameri the renowned war-legend and Awurela a son of

Alapameri (Obameri and Alapameri were both the descendants of Obalufon, the second Ooni and the son of the legendary Oduduwa, who was the first Ooni of Ife and the pre-eminent father of the Yorubas. The trio with their retinue decided to have left Ile-Ife during the imbroglio between the incumbent Ooni and Obalufon. Obalufon happened to be one of the sons of Obalufon and the Oranmiyan who was later detailed Ajaka one of his sons to watch over his "Afin" in Oyo, came to power and wrench the throne of the Oduduwa. He ousted the incumbent Ooni to whom he was known as Efon-Alaye and so, Oranmiyan became the Ooni. The three groups migrated north-ward until they finally settled at a place they called Barre. During their sojourn, they were afflicted with plague that caused death to many of them, and so, with cohesion, they resolved to move, but the Awurela of Barre declined to move, and so, they stay-put at Barre. Consequently, Awurela of Barre as 'Barre-Apa' after his ancestor 'Alapa-meri'

The apparent jolt notwithstanding, the other two groups (Oyedun and Adeyinka) continued their movement east-ward carrying along the shrine of their common ancestor the Obalufon, highly referred to as their god. Subsequently, they settled by an Asorin tree in a thick forest where they found solace and they established their base. Being hunters by profession, Oyedun's group went further east of the same forest for their hunting expeditions, but on each occasion they always returned to base by the Asorin tree where the effigy of the Ooni was erected. However, in a subsequent quest, the Oyedun's group came to face with another party led by Ajayi Ogidimogba. The group claimed authority over the same forest, because of their discovery of River Osin. The Oyedun's group however contested this claim, and they both agreed on a test of the art of divination of matters in prodigy (snail-shell and tortoise-shell) containing the same kind of matter. At the end of the contest, the Oyedun's group excelled and the Ogidimogba's group contented with the second fiddle which translated to Baale of the settlement.

The Adeyinka's group solely maintained their base by the Asorin tree and therefore the custodian of the Obalufon shrine. During this era, a man named Odeyemi, a hunter, weary of his misfortunes was conditioned to leave Edidi in Isin district area following the instructions from a soothsayer for a new location as enunciated to avert his state of poverty and barrenness. In strict obedience of the divine message, Odeyemi set about on his journey.

following the detailed routes, crossing big and small rivers without the clue of the location until he came across Adeyinka, who after the exchange of normal pleasantries directed him to the stream near his base. Undeterred, he proceeded and later came to the stream known as River Igbo-O. On crossing the stream, he heard a bird, "the Agbigbo" on the top of a tree.

There he laid in an ambush for whatever animal that would come his way, not quite long an elephant emerged, and was killed instantly. The head of the elephant was buried exactly on the spot where the elephant lay dead, and there, Odeyemi encamped for his hunting expeditions, all in strict adherence to the directions of the soothsayer. Being closed to each other, Adeyinka and Odeyemi became friends, and so, resolved to live together. They partitioned the forest between them to avoid frictions in the pursuit of their professional calling. As weeks and months rolled by, the relations of Odeyemi came calling, their mission was to bring Odeyemi back to Edidi, but declining to return, Odeyemi said he was happy to belong to his new location, as there was prosperity and things were generally at ease, Meaning in Yoruba "A-urigbamu and so, Agbamu was coined and became the name of the settlement. Having become co-founders, the Oyedun versus Ajayi Ogidimogba's analogy was applied to prevail and so, Odeyemi became the Baale, whilst Adeyinka and Oyedun shared the same platform. The exemplary interactions of Adeyinka and Odeyemi and their prowess in the act they know best were the characteristic close that the people of their time required to nick-name Agbamu with the following phrase words:

<i>Agbamu egi-i gbedu, omo igi ero.</i>	<i>Agbamu egi-igbedu, the son of ero tree.</i>
<i>Ilu ti obalufon te-do</i>	<i>the town founded by Obalufon</i>
<i>Omo ewuro Agbamu</i>	<i>the son of ewuro Agbamu</i>
<i>Omo peregun eti igbo-o</i>	<i>the son of evergreen trees used as landmark near igbo-o</i>
<i>Ilu ti ole kii gbe.</i>	<i>the town where the thieves do not reside</i>
<i>Alagbara ni ba won gbe be.</i>	<i>It is the strong one that live there.</i>

Agbamu being the custodian of the Obalufon's shrine, no rituals pertaining to the Obalufon can be performed outside Agbamu town in EkuApa land. Agbonda people once solicited during the reign of Alapa Oyeniyi to offer sacrifice to the Obalufon and their request was consented to, Agbamu also allowed Mr. Elijah Fadele of Agbamu to lead the Agbondas to the shrine since no

stranger Priest must officiate at the shrine ever since the days of his death when a stranger element named Fatukesi meant for the sacrificial and killed the then non-native priest (Aworo). The incident however marked the era of human sacrifice.

THE ERA OF SLAVE TRADE: Agbamus were under this pressure when the agents of white men struck from Offa, they sacked the town and other smaller towns, including the town of Omido and Agbonda, Eshofa, in disarray. The people became refugees in bigger cities particularly Lagos for some forty years before they recouped for the return journey to their original locations. On their return journey, a deal was struck among the various communities to resettle in one location for the consolidation required to resist a subsequent raid. They agreed on a particular site called S-a-r-a-a within the Agbamu territory, but the question of what single name to use resulted in an uproar. Agbonda was the first to call on their people to return to their original site (A-de-da-de-I 'Agbonda) and so, the people retreated to their original sites of Agbamu, Omido and Agbonda.

During the retreat many feared for their safety and therefore scattered and travelled back to their various places of refuge, which explained the absence of prominent figures within the Adeyinka/Odeyemi dynasties could not return to Agbamu. The vacuum so occasioned filled by an elderly person named Shonibare alias; "Okomo-wale-tajo-wa" who eventually brought back the remnants of Adeyinka, Odeyemi and other families, the people here were well settled, appreciated the ingenuity of chief Shonibare, and in their wisdom conferred on him the title of the Baale.

RESETTLEMENT: As time rolled by there were more returnees, and prominent chieftaincy titles were put in place. They included the Asofa, Odofin, the Elemo, the Obanla and later the Asaba, the Odofa, the Eshofa, Obapetu, the Ojomu and the Olugbon. Others were the Onikoyi, the Asanlu, the Elegushin, the Alape, the Aresa and the Lapinni. Other prominent chiefs were the *ILAMUS* headed by the Eshofa and the *OLOGUN* Sanjuuku-Arigbamu. The Omido and the Agbonda community were ruled by their respective Baale at the head of a string of chiefs while the Agbonda was administering the whole district of Apa-land. Even though you cannot see the town of Agbamu and other institutions, especially the river-

routes leading to the Obalufon's shrine. An extraordinary incident worthy of note was the high-handedness of Alapa Oyekunle. His uncultured request for grass rooting materials from Agbamu boomeranged, and so for a short spell vacated his throne and fled to Omu-Aran. The other incident was the appearance of the Akesin of Omido chief Oyerinde Alias: "Apagunje mose" in the year 1860 after the killing of his wife and the slave accused of committing adultery with her. He later reappeared mysteriously at Ora-Igbomina and was housed at Akija quarters. Hence the substitution of the Akesin title at Omido with *O-L-O-O-L-O* the shorten device for Oloko, has his hereditary bearings on the 1st place of abode at Omido as in Agbamu, being synonymous with Egborodun and Adeyinka Alade-Aso back home at Ile-Ife. The form by which Akesin Oyerinde reappeared at Ora earned him the appellation of "BIRUSORO" which completed the mystery words by which the trio of Oyedun, Adeyinka and Awurela were wrapped up thus:

Ejola ni je Eesa L'apa

The python is conferred with the title of Eesa in Apaland

Oka i-be a je Ojomu

The cobra there, is conferred with the title of Ojomu

Abiru-soro ni'je Elemosho Ora.

And the green-snake is conferred with the title of Elemosho of Ora

The above idiomatic expressions attributed to the three communities by the generalities of the people of their time for unalloyed cognisance of the unusual occurrences are still in focus till today.

The Agbamu people however, co-operated for some kinds of understanding engendered by chief Agbadi the then Akesin of Agbamu until the Alapa Onifade's calamitously entry into Agbamu. He became blind instantaneously and died at Egudu town. His forebear also having suffered the same fate for his flagrant disregard of the generally known taboo. The affection, albeit, continued during the reign of Alapa Bamigboye until recently, during the reign of Alapa Oyeniyi in which the people of Agbamu jettisoned the spirit of mutual respect.

The aftermath of this indecorum was cold war and the climax was the excision of Agbamu and its environs from the other two brotherly communities by the Emir in council in the year 1967. Since then, Agbamu has its direct

transactions with Irepodun Local Government at Omu-Aran, its environs and the following settlements: Araromi (Eiyegba), Agidingbi, Bolorunduro, Isale, Omila-Oke, Olomoda, Owodunni, Elega, Bada, Ago-Panu, Olomide, Shukulubi, Ago-Okeya, and other minor settlements with whom they enjoy the blessing of God and earthly tranquility.

THE IJESHA IMMIGRANT: The people of Agbamu are highly renowned for their hospitality; which made it the prime choice of many new immigrants. This strength played host to a number of Ijesha refugees during the Jala festival in 1878. The Ijesha benefited immensely from the generosity of the people of Agbamu, increasingly populated and having well rooted; they introduced series of new cultures; and later for reasons of their population wanted the Agbamu indigenes to observe their culture. This ideal was very much detested, particularly the prohibition of their culture that says no one should partake in the eating of the new crops until the festival of the Ibodo masquerade was over. The war-like proclamation against the Ijeshas for the observance of the festival by all and sundry resulted in an intracidal war between the Ijeshas and the indigenes led by chief Akesin of Agbamu. The Ijeshas lost the battle; many of their people died in physical combat and some under mysterious circumstances. The Agbamus also suffered, but with low casualty figure including the first son of the incumbent who led the home front in a masquerade outfit.

After the hostility subsided, the Ijeshas having lost a greater percentage of their population decided to call it quit, and so, they summoned their people to an address to that effect. During the course of the address, they spoke well of the people of Agbamu and pray for their prosperity; but they spoke ill of the incumbent, Akesin, placing on him a curse that his seeds would remain static forever. The grave of the Akesin's son masquerade was permanently preserved as the focal point of call by any masquerade before he could perform at Agbamu. The prohibition is relevant up to this day. The effect of the Ijesha's curse engulfed the incumbent, Akesin household and did not spare chief Agbadi. The omen almost became impossible to fill the stool of the Akesin for a very long time until a son, Niyi Adebara came of age. So, Agbamu was privileged to have another Akesin, Niyi Adebara Alias (Alakete) who begat chief Oyinloye the incumbent Akesin.

STAND PRESENTS RULERS OF AGBAMU.

Since the mysterious disappearance of the Eesa Adeyinka from Agbamu, the centre of focus rested with the Baale, the Akessin and other high chiefs to build the town. The line of chief Shonibare who spearheaded the return of the people to Agbamu brought the Baale ruling houses to three with the Odeyemi's line have been broken into two houses before the tragic exodus. Since the return of the people around the year 1800, Agbamu has witnessed the reign of nine rulers as follows:-

Otegbayo from Shonibare ruling house
 Otegbayo from Odeyemi ruling house
 Abolarin from Odeyemi ruling house
 Adebola from Adebola ruling house
 Odekeye from Shonibare ruling house
 Awotunde from Odeyemi ruling house
 Otegbayo from Adeola ruling house
 Odeyemi from Shonibare ruling house
 Oba Samuel Olusola Dare Fabiyi I (the incumbent Oba) from Adebola ruling house.

Though, there was relative peace during the tenure of the Baales, some skirmishes were recorded as follows: after the demise of Baale Otegbayo Arohunde Alias: Afayaran-
 Otegbayo, the official emissary of the

kingmakers was dispatched to Mogaji town to bring the Baale elect; Adebola, for his enthronement, but Abolarin and his group detested the arrangement with the connivance of the local Ifa-priest, and so, Adebola was refused entry. He made his way to Egudu in his search of a refuge. Among the reason adduced for the rejection of the Adebola's candidature, was his inability to put his life on the line like others during resettlement process. Albeit, Abolarin was enthroned; but his sudden death within six months of his reign witnessed some ruptures. His people accused the Shonibares of master-minding his untimely death, and so, resulted in an affray that caused many deaths from both sides while many fled to the



*H.R.H. Oba Samuel Olusola Dare Fabiyi I
 Arigbamu of Agbamu*

neighbouring towns of Iludun and Ila-Orangun.

A vacuum therefore existed for seven years between his death and enthronement of Baale Adebola. Chief Adewole Ashola, Alias Oju-kaz the Asaba was however acting as the regent for the period of the seven years. The installation of Baale Adebola was made possible by the intervention of a stranger Ifa-priest from Igosun, he gave a correct Ifa-interpretation to the resident Ifa-priest chief Ifagboyinbo, the Odofa, who depravedly interpreted the Ifa connotation of seven years earlier. Hence the popular saying O DUDU, IFAKO DUDU,

Awotunde also enlisted the help of some Islamic adherents from Mogaji now in Ifelodun Local Government area of Kwara State to reclaim the throne when it was yet his turn, but the then kingmakers resisted his advances. So, as the road to his dreamt throne seemed rough, his determination prevailed on him to present his key supporters for formal Islamisation as a prelude for the final process. Invariably, Adekeye was installed, but reigned briefly. He died in unusual circumstances, the cause which was not unconnected with the antics of Awotunde and his backers. Nevertheless, Awotunde succeeded to the throne after a spell of interrogation.

His period witnessed the emergence of Islam in Agbamu; a town hitherto doctrinated in Christianity for decades through the Lagos connection of some erstwhile Cross-Lagoon merchants of Odeyemi's descent. Also, to the credit of Baale Awotunde was instrumental to the establishment of the thriving market which up till today is the pride source of beneficial business environment at Agbamu. Baale Bamigbose's tenure was peaceful and serene. The incumbent in the past Arigbamu of Agbamu, his Royal Highness Oba Joshua Adewuyi ascended the throne in the year 1956. His grandfather was Shonibare (from Oba compound Isedo in Ila-Orangun): who led the people back to Agbamu in 1953. He was promoted from Baale to an Oba in October 2003. His tenure witnessed rapid development and a complete transformation of Agbamu. The town is now wearing the splendour of tranquillity as development of infrastructures like roads, water, health, electrification and communication facilities are continuously unabated. However, Oba Adewuyi died around February in the year 2005. He was succeeded by the incumbent Oba, His Royal Highness Oba Samuel Olusola Dare Fadahunsi who ascended the throne on the 7th of July, 2005.

GBEKU

Legend has it that Siginni Wegbe the progenitor of Agbeku left Ile-Ife for hunting in around 1400 and first settled at Ilogbo for sometime before he moved to found Agbeku in the year 1409 AD. His dane gun was called Agbeku which means "Agbeku baleyin Efon". He planted a tree where he settled. This tree is called 'Akoko' tree. He established Ogun shrine at the bottom of this akoko tree. He used to slaughter all the animals killed during his hunting expedition at his Ogun shrine and spread their blood on the shrine. Even any animal's blood that stained his hand would be used to rub the trunk of this tree up and down to the extent that this tree became glittering with animal blood. However, when his friends from Ajase came to pay him visit he took them to this Akoko tree. There they asked him in Yoruba language that "Ese eje eran lo haa fi nbo igi toyi? (Meaning why have you been rubbing the tree with animal's blood to this extent?). And he said yes and they named him "Bogi leje sogun" thereafter Agbeku was coined from the statement: "O wa ngbe iku ba leyin Efon."

Agbeku has the following appellations:

<i>Agbeku Kari,</i>	<i>The death carrier,</i>
<i>Agungi soro,</i>	<i>He that climbs the tree to make trouble</i>
<i>Otiti Amiluwo bi Ojo,</i>	<i>Otiti Amiluwo like rain</i>
<i>Agbeku Kari Oko ilu Bantabanta,</i>	<i>The death carrier, husband of big cities</i>
<i>O de Ilu Ota bere Ija,</i>	<i>He that initiate fight whenever he gets to the foe's town</i>
<i>Oni gbogbo I koko ti nbe nilu</i>	<i>He said all the pots in the enemy's town</i>
<i>Ota ko laro ninu,</i>	<i>have no dye</i>
<i>Agbeku ni won ti nreso.</i>	<i>They always dye their cloths in Agbeku</i>

PAST RULERS OF AGBEKU

Singinni Wegbe	1409-1842
Awodo Baale Dada	1842-1880
Baale Oyebamiji	1880-1886
Bogujoko Owolabi Ewedunmoye	1886-1938
Oba Alaka Dariwo Dari Agbesoogun	1938-1951
Oba Alfa Alabi	1951-1952

Oba Abdul Kadiri Oguniran

1952-1980

Oba Abdul Maliki Alabi Ilufemiloye

1981-May 2005

AGBELE

Legend had it that the founder Aworefe was a brave hunter who came from Edidi. He used to hunt from Edidi to the suburb of Ila-Orangun because the land then was covered by thick forest. When Aworefe wanted to marry one of his servants to the then Eledidi of Edidi to inform him that he would marry in the next 17 days (Itadogun). Simultaneously, Eledidi also sent a servant to Aworefe to inform him that he would marry in the next 17 days. But the two servants never met on the way. This culminated in the usual saying:

<i>"Oniyawo Agbele</i>	<i>He who married simultaneously</i>
<i>Baba ngbe nile</i>	<i>The father is marrying at home</i>
<i>Omo ngbe loko".</i>	<i>And the son is marrying in the far</i>

From there coined Agbele which became the name of the town. Agbele is situated in a plain land and its bounded to Ijan-Otun, Agbonda and Araromi, all in Irepodun Local Government Area of Kwara State. The rivers in this town are Osin and Oroki rivers. Major traditional festivals celebrated here include: Ogun which is celebrated yearly and it's celebrated elaborately till today. Others are Egungun Elewe, Akoyi festival etc.

Agbele has the following cognomen:

<i>Omo Alakoyi</i>	<i>The son of Alakoyi</i>
<i>Omo Alaagba</i>	<i>The son of Alaagba</i>
<i>Omo Laade mori ojo</i>	<i>The son of Lade mori Ojo</i>
<i>Eji Agbe mo forun yomi</i>	<i>Eji Agbe don't abuse me of premature death</i>
<i>Lade gbugbo ni jo nlo mori ojo</i>	<i>Lade, everyone shall die</i>
<i>Omo Oni loti</i>	<i>The son of today is wine and dine</i>
<i>Olanl Ganran</i>	<i>Tomorrow is the Ganran</i>
<i>Otunla lose Akoyi</i>	<i>Next tomorrow is the week of Akoyi</i>
<i>Omo Jamerin lawaju popo</i>	<i>The son of one who stare at the street on the fourth day</i>
<i>Omo Jamarin lamese rakuru</i>	<i>The son of one who uses fist to mash the meal made of white beans ground</i>

Lalaso funfun

Aro sepo sin loke Oja...

and cooked on the fifth day

One with white garment

well mashed and deeply soaked in

oil palm at Oke-Oja

Tradition had it that during the reign of the 9th baale of this town, a catastrophe occurred which claimed many lives thereby reducing the town's building from about 130 to just one. Hence the saying:

"Agbele olojule kan"

Agbele, one with only one house

This later developed till present day and at present site. There were twenty two Baales including the present Baale Chief Alhaji Mustapha Adeyanju Owulegbaja III who have reigned since the creation of Agbele.



*Chief Alh. Mustapha Adeyanju Owulegbaja III
Baale of Agbele. 2005.*

AGBONDA AND OMIDO

Tradition had it that the progenitor of these towns was Oganogbodo Akereyaso, a prince of Obalufon who was the first son of Olofin, a descendant of Oduduwa. Oganogbodo Akereyaso like other princes left Ile-Ife in order to establish his own domain within the Yoruba-Empire where he could make use of his own royal bequeathed heritage. When their father Obalufon was about to die, he held a valedictory meeting with his sons (princes) at Ita Ajero. At the meeting, their father bequeathed each of them with his own share of royal heritage. Oganagbodo Akereyaso was bequeathed with beaded crown, Opa Opaga (staff of office) and Irukere akun (a cow tail dressed with beads) as his own share of royal heritage. Consequently when each of the princes found his own domain, he

became a ruler over his subjects. Oganogbodo Akereyasó (as history records) became a ruler of Ile-Ife almost at the same time with the same title with the other princes. He became Obas thus: Akereyasó of Ijebu-Remo, Osile of Oke-Ona, Deji of Olujumu of Ijumu etc.

However, Oganogbodo Akereyasó left Ile-Ife accompanied by Apayi yógun who later founded Erin-Ife. He carried along with him the Obalufon Shrine, a staff of office called Opa Opaga and Irukere Akereyasó. Alapa of Eku-Apa land is using up to date as paraphernalia of office. Oganogbodo Akereyasó and MasaApayi-yagun and their entourage sojourned in many places among which are the present locations of present-day Erumo, Igbajo and many others to mention a few. Further to the constant deaths among the members of the entourage-company of Oganogbodo Akereyasó they consulted Ifa Oracle who directed that they should leave the area they were living. They then migrated and came to a point where they rested for some time and that point was later called Odo-Owo stream. This stream's name was derived from an accident that happened between Oganogbodo Akereyasó and Masa-Apayi-Yagun parted. Oganogbodo Akereyasó had a horn of medicine which he carried along with him anywhere he went but unfortunately he forgot this horn where they rested for a while. When he remembered that he did not take this horn, he went back for it but unfortunately he did not find it. He found water springing out of the horn which had become a stream and he called it "Water from the horn" (Odo-Owo). The stream is in Eku-Apa land now and this is the evidence.

Before the two of them left Odo-Owo stream, the Ifa Oracle was consulted and it directed that Oganogbodo Akereyasó and Masa-Apayi-Yagun should part ways. Ifa Oracle directed Oganogbodo Akereyasó to move rightwards while Masa-Apayi-Yagun should move leftwards. The two of them obeyed what Ifa Oracle directed. Oganogbodo Akereyasó moved toward the right as directed by the Oracle and first settled at Igbonla (thick forest and not Igbonla). Masa-Apayi-Yagun moved towards the left as directed by Ifa Oracle and first settled at a place now called Erin-Ife. Oganogbodo still moved to the right and first settled at Ibare-Apa where he became a ruler over his followers and became the first Alapa of Eku-Apa land. This title Alapa derived from the stool 'Apa' which he used to sit along the period of his migration. Oba Oganogbodo Akereyasó died and buried at Ibare-Apa and he was survived by two sons. The two sons

wurela, the senior brother and his junior brother Egboro Oyedun, Alias Obamuyunbole.

AGBONDA

After the death of their father, Awurela and Egboro Oyedun left Ibarepa in search of all season rivers where they could settle down permanently without experiencing scarcity of water during the dry season. Awurela came across a river now called Osin and settled at its left bank. At the river, he met a man called Ologele, a renowned hunter and blacksmith. All the people around used to come to him to sharpen their swords. By this he was popular, as a blacksmith. It was this popularity that earned him an appellation "A gbon ida' meaning a sword sharpener. Thus Agbonda derived her name from his appellation, "Agbonda"

OMIDO

Omido was founded by Ajayi Ogidimogba. He invited Egboro Oyedun to come and stay with him. They all stayed under a big tree near a river now called river Osin. The tree is a shear nut tree.

The place was initially called 'Emi dodoro: later it was changed to Omido as it is now called. However, the two princes Awurela and Egboro Oyedun rotated the Alapa-ship between them one after the other. Consequently, whosoever became the Alapa ruled over the two towns (Omido and Agbonda). Because they did not have a common palace, each reigning Alapa resided in his ruling house palace usually called Aganju. For example, when a prince was crowned Alapa at Agbonda, he would reside in his ruling house palace, and when a prince at Omido crowned Alapa, he would reside in his ruling house palace. This practice is still in



*H.R.H. Oba Samuel Ademola Adedoyin
Alapa of Eku-Apa Land, 2004.*

existence till today.

Some cognomens of Alapa are:-

<i>'Oba toto Saki</i>	<i>The king with high authority</i>
<i>Alapa ni Rawe</i>	<i>Alapa in Rawe</i>
<i>Omo Ajoyin ni moja</i>	<i>The son of Ajoyin in Moja</i>
<i>Mo sekuku se mole lapa</i>	<i>I bow for the one with high authority</i>
<i>Ejola ni jalapa ni rawe</i>	<i>The Python is conferred with the title of Alapa in Rawe</i>
<i>Oka ni jojomu</i>	<i>The cobra is conferred with the title of</i>
<i>Paramole kekeke ni Jelemoso lodo re</i>	<i>The light brown snake is conferred with the title of Elemosho there</i>
<i>Mo se kukusemole lapa</i>	<i>I bow for the one with high authority</i>

LIST OF THE PAST ALAPAS

The following are the name of the past Oba Alapa of Eku-Apa land: the death of Oganogbodo Akereyas, the first Alapa of Eku-Apa land.

Oba Awurela	Agbonda
Oba Egboro Oyedun	Omido
Oba Agodogbo	Agbonda
Oba Aretuwole Tantanbulu	Omido
Oba Ogbongbo-Lapo	Agbonda
Oba Oyewole Asanlelewsin	Omido
Oba Aiyeyomomi	Agbonda
Oba Eniaiyewu	Omido
Oba Arobahun Olanihun	Agbonda
Oba Ajengbele	Agbonda
Oba Okoru Awosile	Omido
Oba Yowole Anigbagbabi esu	Agbonda
Oba Ajagungbade	Omido
Oba Tejumola Adekanmi	Agbonda
Oba Olodo-Idc	Agbonda
Oba Ajayi Giwa	Agbonda
Oba Disu Adewole	Omido
Oba Oyckunle Ewedumoye I	Agbonda 1900

Oba Onifade	Agbonda
Oba Bamigboye Ariwajoye	Agbonda 1937-1961
Oba David Oyeniyi Atobatele	Agbonda 1961-1986
Oba Mathew Olawuyi Gbadeyanka Arojojoye	Omido 1986-1999
Oba Samuel Ademola Adedoyin Ewedunmoye II	Agbonda 2000-2005

AGUNJIN

Agunjin was co-founded by two great warriors. One of them was Olaniyonu who hailed from Omu-Aran. He first settled at Oke-Agunjin before he moved to another settlement called 'Igbo' (very close to the present site) where they later migrated to the present site.

He left Omu-Aran as a result of chieftaincy dispute. His compound in Omu-Aran was Oke-Esa.

The second founder of Agunjin was Akanbi Ola who migrated from Oyo as a result of chieftaincy dispute. He and his entourage first settled at Ile Idiagbon in Isanlu-Isin and also left there as a result of chieftaincy tussle which he lost to his opponent and then settled for sometime at Oke-Aba. He later moved forward and in the course of his sojourn he got to his present place where he put all his belongings under 'Aira' tree where he later heard the sound of pounding at Igbo Igbale where Olaniyonu and his family settled. Akanbi Ola then went there to meet



The Statue of 'Iya Agunjin', 2005.

him. When he got there after exchanging pleasantries, he then asked Olaniyonu if he saw his sister called Ayinke with whom he had lost contact since they left Isanlu. Olaniyonu then told him that she was at Omu-Aran. Akanbi Ola went to Omu-Aran and took Ayinke back to Isanlu before he moved back to Agunjin. He then advised Olaniyonu to let them move and live together at a plain site of the present site which he consented.

There was no mortar or grinder at the former site of Olaniyonu. They were using one big rock that they met there as their grinder for pounding. After several years there was a big hollows created as a result of pounding and grinding inside this rock i.e 'Olo yii wa jin nitori gigitun gun nkan'. From here "Agunjin was coined which became the name of the town. Though, they both agreed to live together but the leadership of the town was on age. Therefore Olaniyonu who was the elder assumed the position of Oba. After him Akanbi Ola became Oba. Other Obas that reigned in succession from the two ruling houses of Akanbi Ola and Olaniyonu were:-

- Oba Bakare
- Oba Omoniyepe
- Oba Adekeye Ariwajoye
- Oba Salawu Aremu
- Oba Jimoh Ajide
- H.R.H. Oba Yahaya Salawu Omoniyepe (1995 to date).

Egungun Elewe was brought to Agunjin from Omu-Aran through Olaniyonu family while Ifa was brought from Isanlu-Isin to Agunjin by Akanbi Ola family.

Tourist attractions include Oke-Agunjin festival which is celebrated around March and it is usually propitiated with white ram or white cock and kola nut. Hunters usually shoot into the air and the whole town is usually with the song:

"Eba ngbomo oke

Lanti lanti omo oke dun gbe

Baubi loni aye lola"

Bring me the child of the hill

very fat and easy to carry

if he is born today; he become

hail and healthy tomorrow

Part of the cognomen of Agunjin goes thus:



H.R.H. Oba Yahaya Salawu Omoniyepe, Alagunjin of Agunjin, 2005

<i>"Agunjin Omo Oniyin</i>	<i>Agunjin the son of one who pounded yam</i>
<i>Agun ngbodo</i>	<i>continuously</i>
<i>Omo gbodo funmi kin nroso</i>	<i>The son of collect the pestle</i>
	<i>for me in order for me to</i>
	<i>wrap my garment</i>
<i>Omo Olomu Aperan</i>	<i>The son of Olomu Aperan</i>
<i>Omo Oloro Alagogo</i>	<i>The son of bell cactus</i>
<i>Asungba ni ti an Omu</i>	<i>Asungba is the order of the Omu</i>
<i>Omo Olusin Agan</i>	<i>The son of the Olusin Agan</i>
<i>Omo mo Kerere</i>	<i>The son of I'm small</i>
<i>Mo mu peji</i>	<i>I used it to invite the rain</i>
<i>Mo pojo koju aro susu</i>	<i>I invited the rain and it rained cat and dog</i>
<i>Ojo agba e ro lasan bo peru apayaba."</i>	<i>The elder's rain does not rain in vain but</i>
	<i>drenches the slaves and the queens.</i>

Major mineral resources found in Agunjin include, tantalite, tourmaline, aquamarine, chalk and marble.

AHUN

Ahun (originally spelled Oun) was founded around 15th century by a prince and also a hunter who hailed from Oyo to settle at a place called Iponrin near the present Owa Kajola. Tradition had it that he left Oyo to settle at Iponrin after a dispute within the traditional rank of Oyo on whether to use a pregnant woman for a ritual sacrifice or not. Their progenitor whose exact names remained in obscurity to many historians objected to the arrangement to use a pregnant woman for the ritual sacrifice because it was unprecedented. Other members of the traditional ranks refused to accept his advice because according to them, if the pregnant woman captured was released, it would be difficult to get a woman who was not pregnant. When all his efforts to convince the people not to use the pregnant woman failed, their ancestor whom the Ahun people referred to as Alahun Osiwaju decided to leave Oyo as a sign of protest against the unusual sacrifice.

The man who was a hunter left with an oracle priest, members of his family and a crown. The name Aun (Ahun) was therefore derived from what the ancestor termed as "**OUN**" meaning unforgiving sin. It was the word Oun he

echoed in to the ears of his people over their intention to make use of a woman. After many years at Iponrin, the oracle instructed Alahun Osiwaju to move near a hill to a place called Igbobata where the oracle told him that he should meet Ogun (god of iron) at the base of the hill at Igbobata. Alahun Osiwaju then moved to Igbobata as directed by the oracle with all the people that were with him. However, they did not stay long at Igbobata when the oracle directed them to go and settle at a place called Alaberigo, a site overlooking an area called Alaberigo along the Oro River. It was around this place that they detected a god called Alaberigo which the oracle said had followed them from Oyo and should be worshipped yearly with human sacrifice. Since then it has been the custom of the people of Ahun to celebrate yearly the Alaberigo festival which was substituted for human beings after the advent of the British. It is the belief of the people of Ahun that whenever they call on Alaberigo in distress, he will hearken to their voice and come to their aid.

CHRONOLOGICAL ORDER OF OBAS THAT REIGNED IN AHUN AS FOLLOWS:-

Name	Ward	Period
Alahun Osiwaju	Ilepo	1414-14
Oba Animohun (the son of Alahun Osiwaju)	Ilepo	1499-15
Oba Ajinakin	Ilepo	1555-15
Oba Oloju Eku	Ilepo	1585-16
Oba Aremu A farurugoke-Bata	Odonoun	1639-16
Oba Adigiri	Ilesin	1694-17
Oba Ajayi Ode Aponaja	Isopin	1744-17
Ayando Fabiyi Akikanmekun	Okeisedo	1756-17
Oba Ajamu Iti	Ilusa	1770-17
Oba Ogundido	Igbongbonran	1797-18
Oba Ashola Alasolekun	OdoIobo	1810-19
Oba Ayando Ifabiyi Ayotemoye	Ilepo	1917-19
Oba Orisaremu	Odonoun	1930-19
Oba Kanbi	Ilesin	1946-19
Oba Ayando Inakoju Ilufemiloye	Odonoun	1958-19
Oba Idowu A. Ogunleye	Okelaro	1995-ds

SSE-IPO


Legend had it that the founder of Ajasse-Ipo was a man named Igana, a war-like hunter and an Ifa priest. He hailed from Oyo-Ile and came to the bank of Asa River. It was believed that Ganmo was called after his name to show where he first settled. Tradition had it that Alaafin Aganju at Oyo-Ile (near Jebba) gave him his daughter, princess Oyinlola. She had two sons by name Seje Ogan and Seji Ogan. When Seje became matured, he was anointed by Alaafin Aganju as the first Olupo. He reigns for many years at Ganmo. However, Olupo Seje had three sons Prince Semu, Agboluaye and Abidolu. After the demise of Olupo Seje, another son of Igana, Seji was appointed by Alaafin Oluaso of Oyo-Ile.

His reign was peaceful, but in the middle of his reign he moved to Gbagedi (present Ganmo, Idofian, Igbo-Owu, Koko, Obaloyan etc.) with his people, while some of his people remained at Ganmo. He also had three sons: Dalla, Oluwura and Okinbaloye. All the children of Seje and Seji were all crowned Olupo in turn and reigned at different locations. As a result of the war that scattered Gbagede during Olupo Dalla's time, the people went to Eggi, Ilala and Bagidi successfully. Tradition had it that Olupo Ikumejakako Dalla was the thirty fourth crowned Olupo and was killed by Nupe raid at Bagidi in 1748. This raid war termed "Ogun Eje san wodo" (lit. means war of blood flown to the river).

Sequel to the death of Olupo Ikumejakako Dalla, Prince Igboru, Okusa, Adeoba and Oyabi fled to Ajasse (present Ajasse-ipo) where they were received by Oluawo Aganku at Ile-Igbo area. He provided shelter for his visitors at a place known as Ofelu compound. Prince Igboru Dalla was later chosen as the next Olupo in early 1750. He was taken to Oyo-Ile where he was anointed and blessed by the Alaafin. On his return from Oyo, a new shelter was constructed for him by Oluawo Aganku at Ofelu compound. The construction of which took Oluawo Aganku's men fourteen days to be completed. However, a temporary shelter was provided for the new Olupo at Baale's compound. Since that time it has become the tradition that a new appointed Olupo must stay for fourteen days at Baale's compound. This is known and called traditional reception. Olupo Igboru passed on at Ajasse after three months on the throne. After the demise of Olupo Igboru Dalla III, Prince Okusa Dalla was chosen to be the next Olupo, he was also anointed and blessed by Alaafin Onisile of Oyo-Ile. He later returned to Ajasse

after the anointment and being blessed by the Alaafin at Oyo but he passed on within twenty five days after he returned from Oyo-Ile. Olupo Adeoba was immediately appointed and he was equally anointed and blessed by Alaafin Onisile. This was towards the end of 1750, and he became the third Olupo who reigned at the present Ajasse and the 67th Olupo ever reigned. It was during the reign of Olupo Adeoba that Baale was first appointed for Ajase. He asked Oluawo Aganku to become his second in command (Baale Baba onile), but Oluawo Aganku turned down the offer he, however,

nominated his younger brother Akango for the post. Akango therefore became the first Baale of Ajasse. It should be noted that it was during the reign of Olupo Adeoba that "Ipo" was added to the name of the town. Consequently, Ajasse-Ipo became the headquarters of all Ipo towns. However, following the Fulani conquest over the Igbominaland, Ajasse-Ipo became subjected to Ilorin and the Olupo His Royal Highness Oba Alhaji Ibrahim Omowarere Oniwole ascended the throne in October 2000 became the twelfth Olupo since then.



H.R.H. Oba Ibrahim Atanda Omowarere Oniwole, The Olupo of Ajasse-Ipo

Parts of the cognomen of Ajasse-Ipo read thus:

<i>'Ajasse Ogun 'aro</i>	<i>Ajase Ogun 'uro'</i>
<i>Subuloye mo fi Oyin, ege Subuloye</i>	<i>Subuloye 'mo fi Oyin' ege subuloye</i>
<i>Ewo ni ose aso Ipo,</i>	<i>Which one is not Ipo's garments?</i>
<i>Osi gboro naa ni ti Oyan</i>	<i>Osi gboro belongs to the Oyan</i>
<i>Eyikeyi ki ora wale Ipo</i>	<i>Just buy anyone from the market</i>
<i>Laso oye se pe igba</i>	<i>that is why the Chiefs' garment reach 200</i>
<i>Opera owo kan ere</i>	<i>Opera one handful of beans</i>
<i>Opera owo kan egusi</i>	<i>Opera one Handful of melon</i>

<i>O ti to aya jeun aru Oyun sipo</i>	<i>it is enough for Oya's meal, the relative of Oyun to Ipo</i>
<i>Bi kurumo ba ni owo, yio ko ola re rokun</i>	<i>if Kurumo has money, he takes his wealth to the ocean.</i>
<i>Bi Agun ha ri owo yio ko ola re rosa</i>	<i>if Agun has money, he takes his wealth to the sea</i>
<i>Bi omo ara Ajasse ba ni owo tan</i>	<i>if the children of Ajasse have money</i>
<i>Won a ko ola won re Ipo</i>	<i>they take their wealth to Ipo</i>
<i>Ni ile Oya dosin, ile Oya Dola.</i>	<i>In the home of Oya Dosin, in the home of Oya Dola</i>

CHRONOLOGICAL ORDER OF SOME OBAS WHO HAVE HELD POSITION OF OLUPO OF AAJASE-IPO

Ikumejaakako Dala	- 1740-1748
Igboru Dala	- 1748-1750
Okusa Dala	- 1750-1750
Adeoba Dala	- 1750-1765
Aredala Oyabi	- 1754-1776
Ibitoye Adeoba	- 1765-1778
Igboribido Adeoba	- 1780-1820
Olalemi Ariyibi	- 1820-1836
Oyefi Alebiosu	- 1836-1861
Oyekan Wole	- 1861-1886
Ibrahim Oniro Alebiosu	- 1886-1908
Amodu Atoloye Alebiosu	- 1908-1926
AbdulKadir Arigan Alebiosu	- 1926-1936
Muhammed Lawal Arojojoye Alebiosu	- 1936-12/8/1950
Jimoh Daodu Ariwajoye Alebiosu	- Oct. 1950-March 1951
Aliyu Afolayan Orimadegun Alebiosu	- 1951-1970
AbdulKadir Adesina Ariyibi	- 1970-1970
Saliu Durojaiye Alao Alebiosu	- 1970-1995
Ibrahim Atanda Omowarere Oniro Alebiosu	- Oct. 2000 to date

AJENGBE

Ajengbe was founded by a prince from Agbonda several years ago. His

name was Awo Ohun Petu Ode, a son of Awurela-the then Alapa from Obaloke royal family of Agbonda. Awo Ohun Petu left Agbonda in Adubi war and when the war ended he came back to settle. Thereafter, Saibi family from Oke-Igbesi, Agbonda, came to settle. They were honoured with Olowa (next to Baale) Chieftaincy title. Odo Rore from Agbonda. Notable among the communities from where people came to sojourn in the land are: Agbonda, Ila-Orangun, Bayagan, Bayero, Agara, Mongaji, Memudu, Offa, Ilala, Oke-Ode, Ajasse-Ipo, etc. Ajengbe is one of the towns that make up the present Irepodun local government area of Kwara state. It shares boundaries with Agbamu, Egudu, Igosun and Aworo.

It is over four square kilometers in area and has a population of about 10,000 people both home and abroad.



*Chief Sidiq Bamigboye -
Baale of Ajengbe, 2010*

THE PAST AND PRESENT RULER OF THE TOWN INCLUDES;

Chief baale Ohun Petu

Chief baale Ode

Chief baale Bakare

Chief baale Jimoh

Chief baale Oloyede

Chief baale Sidiku-Bamigboye Jimoh is the present ruler of the

ALLA

The ancestry of Alla is easily traceable to Ile-Ife through

the founder; Prince Okese Oloja fled Ile-Ife for fear of being crowned as the . Three of his predecessors (Geesi, Olojo and Aribowoso) had died in quick session on the throne, hence his fear that he might suffer the same fate. With the aid of another hunter, he moved out with his crown from Ile-Ife, to found Ora. He took the title of *ASAONI* (one who fled from the stool of Ooni). The people of the present Alla in turn migrated from Ora some four centuries ago. Their settlement, the end result of a long-drawn struggle for the stool of the Asaoni, was founded by a hunter named Agunna. As a hunter he came along with his gun and his worship of *OLUFON*, a deity peculiar only to Alla and Ora.

However, Agunna did not come alone. He was accompanied by a friend and confidant from Rore. This is the great ancestor of the people of Isolo Alla, known as Ile Isolo. The follower of Agunna had to settle on two different sites, Ologoji and Fokitsole, before the final and existing settlement, that is, Alla. *AGUNNA* then became the first Oba of Alla with the title of *OBA-ALLA*. This title is now referred to as the *ALALA*. From his base Agunna presided over other smaller settlements that came to join in his domain. As at today, Alla

defines its boundaries with the following towns and villages: - with Okiti Alla (Kotogboo); with Iwo at river Oyi at Oponda; with Iji and Ijara at river Oyi near Iji Oke-Oyi. It shares no boundary with Edidi as this was the creation of the founders of both towns. The arrangement, though inscrutable, has not only remained solid but has also enjoyed the mutual respect of the people of the two neighbouring towns till today. Besides the Olufon, other customs and traditions of Alla include: Egun Elewe, Orisa Agbalu and Igbo Ide, an annual hunting festival. Alla has happily lived through the reigns of the following Obas from the existing two ruling



H.R.H Oba Samuel Adewuyi Omole
Okandunmoye II, Allala of Alla

houses viz: Ile Obagunna and Oke Oki Alla.

H.R.H Oba Agunna

H.R.H Oba Aniyunlogba

H.R.H Oba Akesowolu

H.R.H Oba Arodu

H.R.H Oba Aresinkeye

H.R.H Oba Oyewusi

H.R.H Oba Ohunoye Aboyade

H.R.H Oba Ewedunmoye

H.R.H Oba Adasanjoye

H.R.H Oba Agbelesogunaran

H.R.H Oba Alasolekun

H.R.H Oba Ilufemiloye

H.R.H Oba Okandunmoye Samuel

H.R.H Oba Adewuyi Omole 1964 to date

ALAABE

Tradition had it that the progenitor of Alaabe was Adeoye-Okan-Kan-Lagbon, a warrior who hailed from Afin compound, in old Oyo Alaafin. One of his slaves was a Nupe man who used to say 'Baba-laa-be' which is a Nupe word for 'Baba-ni-ke-wa' where Alaabe was coined. Tradition had it that the then Alaafin was so wicked and he ruled with no mercy. Infact history had it that anybody who disobeyed or questioned his authority was always met with summary death. This maximum ruler called all his subjects and told them that he wanted to build a magnificent palace but before the commencement of this exercise all the old men in the town should be killed i.e everybody should kill his/her father. He gave them about one month to do so. Everybody did so but five brothers of the same father refused to kill their father instead they decided to hide him in 'Itakun egbe' (this 'Itakun egbe' is edible but the royal families of this community should not eat it.) Which is reflected in the statement: "Afonja ni wa a kijjegbe."

However, they used to go and give their father food everyday without the notice of the town. For about three months when the then Alaafin explained to the people on his decision on how he wanted his modern palace to be built.

Thereafter, he called all the people together and told them that the modern palace he intended to build should be built in air without the foundation touching the ground. Then the entire populace dispersed and promised to think about how to carry out the harculian task. Meanwhile, the earlier mentioned five brothers decided to go and meet their father secretly, where they kept him in order to seek his advice on the way forward. Their father then advised them that they should go back to the 'Oba' and tell him that "Onile ni ko to aro ile re" i.e he should first set the foundation which they would built on it.

Thereafter, they (the five brothers) went to call on the town's people and said it in Oyo dialect that 'A le ko ile yii bi Oba se fe sugbon onile ni ko to aro ile re.' For this reason Kabiyesi should help us lay the first stone which we would built on. They all consented and therefore went to meet Kabiyesi. When they got to him they told him so, he therefore pondered on how they got this wise idea and then ordered that they should produce the person from whom this idea emanated. And that if they didn't produce him, he would kill the whole populace. They therefore pointed to the five brothers who were also princes and Kabiyesi then turned to them and asked them to tell him the truth of the whole matter which they did and added that they didn't kill their father because of the love they had for him, moreso, he was a brother to Oba. The king then said 'A je wipe agba o tan lorile' they retorted yes. He thereafter said 'Eyin yi (pointed to the five brothers) ni omo Oloye to ye ye, eyin wa lemo wipe olodi atilemo lo wa eyin ko ri eni ti o ti oke mo odi ri' (lit. means you are the sons of a sage who are wise who knows that nobody built a castle in the air rather, buildings are built on the land). They said yes 'Baba'. He therefore, ordered the warriors to follow the five brothers and bring their father to him. These warriors were called 'Agannigan' in those days and they went and brought that old man to the palace. Alaafin then called the entire town's people and told them that 'agba ko gbodo tan lori ile' (lit. means elders are the custodians of wisdom). For this reason 'these five brothers who refused to kill their father cannot live with me therefore turn your back and move to the Northern part of my country and settle there'.

The eldest among them was Afonja who settled at Ilorin because he was an absolute ruler; the other four brothers left him. When they got to Amoyo they stayed there for sometime and later moved to Igbonla, the eldest among them was made the king and his first son later went to settle at the present Amoyo. The

remaining three brothers later left to settle at different places. One of them settled at Ipee near Offa. One settled at Ikosin. Okankanlagbon was the youngest among them. He settled at Oke-Ayeye where he died and his first son, Akin-jo-hun took over from him and he reigned and died at Oke-Ayeye. His younger brother Aina took over and reigned for sometime before he died. Jolaiya took over and led the people to Oke-Alemi. There he reigned and died. Afetu then took over and reigned for 45 years. He was the last son of Okankanlagbon and he was the one that moved the people to the present site. Major rivers in present Alaabe include Asia, Awere and Imun. The major mineral resources of the land include Tourmaline blue, green pinks, aquamarine, iron, Heliodor etc. One of the major festivals in Alaabe is Olokoro festival. Tradition had it that the people of Alaabe met this groove there which is always clean as if it is been swept every hour till today. The groove also enclosed a white calabash which is always as white as snow. The people of Alaabe used to worship this deity during the raining season and propitiate it with bean cake (akara). The people believed that the goddess of Osun Osogbo left the place in annoyance. It is believed that anything requested from it is always provided.

Part of the cognomen

Afonja ni wa Akiijegbe,

Awa ni Oge Omo Alamoyo,

Igbonla nile kōmī Oge,

Omo Afinju Ereko,

Omo Olooye, Omo Olowi atilepo,



*H.R.H Oba Abdulsalam Bamidele Aderohunmu
Sanni, Alara of Alaabe, 2005*

(oriki) of Alaabe goes thus:

*We are the descendants of Afonja and we
are forbidden from eaten 'Egbe' shrub*

We are the Oge, the son of Alamoyo

Igbonla is the home of Oges

The son of the clean Ereko

The son of the wise, son of the one who

built buildings from the ground

Komi oge.

The descendants of Oge

It should be added that part of the royal families in Ikosin and Alaabe were brothers. This is attested to by the fact that there is no clear boundary between the two communities to date. Even when they attempted it lately in around 1980 when the people of Alaabe insisted that they wanted a boundary, the immediate past Olukosin who is believed to be related to Alaabe then asked them to fix a convenient place which they did and put pillars and 'planted' 'Peregun' tree but the following season nothing was there again.

Other rulers of Alaabe include:

Kogilede who reigned for 18 years

Akanbi Oge who reigned for 43 years

Ajiboye who reigned for 33 years

Alfa Lawani who reigned for 3 years

Obadimeji Anafi who reigned for 3 years

H.R.H. Oba Bamidele Aderohunmu who ascended the throne on the 6th of November 1996 and reigns to date.

AMOYO

The progenitor of this town was Ogundiran Ajao-Oge who hailed from Oluode compound in Ile-Ife. He accompanied Alaafin Oranmiyan from Ile-Ife to Oyo Oranmiyan. Ogundiran was a brave hunter who used to hunt from Oyo Oranmiyan to suburb forests. He hunted to a place called Atikekere. (A place named after the following incident).

Tradition has it that Ogundiran was a sharp shooter who used to kill as many animals as possible. However, whenever he went on hunting, some animals such as 'amotekun' used to visit his tent and feed on his slain animals. This made him bring one of his sons, Tokosi who was about ten years old to keep watching on the animals he might have killed to prevent them from being ate by other animals. One day these carnivores came as usual to feed on the slain animals but Tokosi picked one of the guns kept in the tent and shot at them and he was so lucky to have killed one of them while others ran away. 'Atikekere mode' was given to Tokosi after this incident from where the name of the place was later coined. Nevertheless, Ogundiran and his son Tokosi later moved to the present site of

Amoyo where he found a river which he named 'Odo ewe' because of the fact that there were many dropping leaves there i.e he used to tell his son that 'lo re pon omi wa ni ibi odo ti a ti maa nko ewe kuro'. He brought along with him a deity called 'Ogun popo' which he used to worship at Oyo Oranmiyan. Thereafter, many people came to settle with him. 'Igbo Agan' was a place very close to 'Odo ewe' where thieves were put to sword instead of normal practice of taking them to Oyo and they used to say "Agan gbe". Ogundiran used to say among his colleagues that 'eni o ri o moyo eni ti o ri ko ma bara je.' (lit. means those that caught game should not be over joyous while those that did not catch shouldn't be sad). From these statement, he was named 'Ode' Arimoyo' which culminated into Amoyo which the town answers to date.

RULERS OF THE TOWN INCLUDE:

Ogundiran Amoyo Ajao-Oge

Tokosi

Kokoku

Agarabiowu

The above named four rulers were installed at Oyo while the others listed below were installed at Ilorin

Oyediran (installed by Emir Aliyu)

Oyetunji

Olarinsoye

Iliasu

Oyewo

Oyedotun I

Oloyede

Mustapha Oyedotun II present ruler.

ARANDUN

Prince Enuyomi from Alaran's compound, Oyo town with his immediate family migrated to Arandun near Okeya (their first place of settlement) long time ago with the following items which were given to him by his father Alafin (1)"Ako" and "Ada" (2) "Ade" (crown) (3) "Aso aran" and "sokoto aran" (4)"Ewi" (5) "sango mogba" and (6) "egungun". He did not stay long at his first

place of settlement because the land was not fertile enough for his farming activities. He later left for a more fertile land which he named Igbo-Odun. At Igbo-Odun he continued the full leadership role of his people with the title Alaran. This title was derived from the velvet dress ("Aso Aran") given to him by his father. After his death, one of his sons Abegunlegbere from Oke Isan ile Odun was enthroned, followed by Alaran Ojiji, Oba Alaran Alokelehin Adcribigun. Oba Soregan Ologbenibu, in that order, all from Oke isan Ile-odun. At this stage the compound became enlarged and had to split into four simpler compounds with each one having the right to the rulership.

After Oba Soregan come the Asosoloja from Okesan Ile-Okankan, Oba Ajigidilogun from Okesan Ileti, Oba Agboluade from Okesan Ile-Ada, Oba Osanyintele Agbenuola from Okesan Ileti, Oba Olalekan from Okesan Ile-Okankan, Oba Amukun Nigbo-Ileti from Okesan Ileti in that successive order. After the death of Oba Amukun Nigbo, Oba Ori from Okesan Ile-Odun reigned. It was Oba Ori who moved his people out of Igbo Odun to Omu at the invitation by Olomu Efon to assist him in fighting a war. This war lasted for a long period of time but it was eventually won with the assistance of Oba Ori and his people.

After the war, Olomu eventually succeeded in persuading him to stay at Omu and he subsequently stayed with his people at an area called "Ile-Aran". He was there with his full fledged kingdom ruling over his domain. After his demise, Oba Amukun Nigbo from Oke-San Ile Okankan was enthroned as the thirteenth Alaran at Ile-Aran in Omu. It was during the reign of Oba Aroyenyo that Oba Olomu-Efon died and Esinkin of Omu assumed the leadership of Omu people in an acting capacity. Oba Arojojoye from Okesan Ile Okankan reigned after Oba Aroyenyo. After Oba Arojojoye reigned Oba Oluyeye from Oke-San Ileti. His reign was punctuated with series of night-raids by Ibadan people. These warriors entered the settlement from Omu side. The inhabitants comprising of Omu and Aran fled in fear to various places, Oba Oluyeye and his people fled to Igbaja. Several years later he died and he was buried at sege near Owode.

After the death of Oba Oluyeye at Igbaja, Odofin was acting as the leader of Aran people. They later left Igbaja and regrouped at Ajo with others who had earlier fled away as a result of Ibadan raid. The inhabitants of Ajo comprised people from Aran, Omu, Rore e.t.c.

There was no Oba at Ajo but Odofin Aran was acting as Oba Laran while

Esinkin was acting as Oba Omu. Aran spent about thirteen years at Ajo. Ajo was later dissolved by Captain Bower (Bawa) as a result of misbehaviour of Esinkin Olomu, which led to the arrest of Petu Olomu, Esinkin Olomu and Odofin Aran. They were taken to Odo Otin and detained for 17 days. They were subsequently released with a warning to be of good behaviour. After they were released, there was a meeting at Ejese where Petu Olomu consulted the Ifa Oracle and the oracle directed that the Aran and Omu people should leave Ajo and settle anywhere they could locate a small coconut tree. Around the location of the coconut tree settled Esinkin Olomu, Petu Olomu and with Odofin Alaran at the centre. All of them with their people. A name was later sought for the new settlement, Odofin Aran called it Omu Aran, Esinkin Omu called it Aran-Omu.

Omu-Aran was eventually accepted for the new settlement. Aran stayed there for about fifty-five years. Oba Lasankale was the first Oba to reign at Omu-Aran. He was later sent on exile after which Esinkin Olomu was installed as Oba Abegunde. After the death of Oba Abegunde, Odofin Aran was nominated as the next Oba Omu-Aran. Odofin Aran refused vehemently to be Oba with a title of Olomu but instead a title of Alaran. He eventually nominated Oba Momo who reigned after Oba Abegunde. After the installation of Oba Momo, there was a misunderstanding between Omu people and Oba Momo and Odofin was again asked to nominate a substitute for Oba Momo which led to the installation of Oba Ibuoye as Alaran in 1929 from Oke-san Ile Okankan. Oba Momo and his supporters did not like the installation and reported to the district officer at Ilorin. The D.O later asked Oba Ibuoye to leave Omu-Aran with his wife and entire household for Aran-orin.

Oba Ibuoye then answered the District officer that Aran Orin was not his home but Odun Alaro (Igbo-Odun). But when the district officer insisted he opted for Aran-Orin as Odun-Alaro was not habitable at that time of the year. Aside the fact that the time being the peak of raining season, Odun Alaro had been a long departed homeland with only a relic of previous settlement to be found. He was allowed a day to pack his belongings. He eventually left with his people and stayed in Aran Orin as a guest of his friend Edemo. He was in Aran-Orin for about a year while his people moved to places like Ilale, Odo-Agbo, Omirinrin, Aran-Oke etc. for farming. During Oba Ibuoye's stay at Aran-Orin, he was only a guest of Edemo Igbesi and not the Oba of Aran-Orin. Albeit, there was no Oba at Aran-

Orin at that time. Having stayed there for a year he joined his people at Aran-Oke, hence. Convergence of his people from various farmlands at Aran-Oke. He eventually moved out of Aran-Oke after a year to the present site of Arandun. The movement from Aran-Oke was as a result of violation of boundary agreement by Edemo of Aran-Orin with whom he had a common boundary with to the West. Oba Ibuoye reigned for a year at Arandun before his death. He thus reigned for four years. This made him a unique Oba who spent a year each in four different locations during his reign.

Oba Olaoye Alebiosun from Oke-San Ileti was installed as Alaran, after the death of Oba Ibuoye. He reigned for ten years (1936 - 1946). Oba Ilufemiloye from Oke-san Ile Ada followed from 1947 to 1963. After the death

of Oba Ilufemiloye, Oba Orimadegun from Ile-Odun was enthroned as the nineteenth Alaran of Arandun on the 18th March 1969. after the demise of Oba Orimadegun, Oba Ibikunle Adekanye was installed as the 20th Alaran of Arandun on the 24th of December 2000.



*H.R.H Oba Ibikunle Adekanye Alenloye Awonbiogbon
The Alaran of Arandun, 2004.*

ARAN-ORIN

Aran-Orin is located on latitude 8^o.05 North of the equator and on longitude 5^o.04 East of Greenwich. Administratively, Aran-Orin is located in Irepodun Local Government Area of Kwara State of Nigeria.

The strategic location of the town reflected in being a border town located very close to Osun and Ekiti states boundaries with Kwara State to the West and South respectively. Aran-Orin is about 8km to Omu Aran, the Local Government headquarters. Other towns and villages in close proximity include

Rore, Ipetu, Arandun, Ayedun, Ekan Meje, Ilofa, Odo Owa and Osi in Kwara State, Otun, Erinmope, Osan and Gogo in Ekiti State and Ila, Oke Ila and Ora in Osun State.

The area enjoys a good drainage network. River "Oisa" is the most important river draining the area. It acts as a local base level joined by many tributaries such as Rivers Adero, Aro, Iwoto, Orin, Agbo, Aboko, Adapo etc. as it rises and Rivers Roro, Ataki, Agabo, Wajola etc. along its middle course. River Oisa flows roughly north east wards and empties into River Oro (around Ahun near Oro Ago in Ifelodun L.G.A Kwara) which in turn, empties into the Niger river around Lafiaji in Edu L.G.A Kwara State.

The drainage exhibits dendrite pattern, an indication that the underlying rocks have uniform resistance to erosion.

However, there are various versions of origin of Aran. One version says Aran Originated from Ife, and that the compound from where Aran originated from Ile-Ife is called Ile Jaaran. Another version says that the Aran people came from Oyo. Their justification is based on the tribal marks and use of traditional drums, dundun, bata, sekere etc. In addition, the egungun festival is part of what some traditional historians claimed to have been brought from Oyo.

Whether from Ife or from Oyo the fact remains that Aran has migrated from somewhere to where she is today. At present we have three groups of Aran (i.e Aran-Orin, Aran-Omu and Arandun) in Igbominaland. The three of them have common ancestor and origin. Historically, the Aran arrived Igbominaland before 1700 AD. In fact some versions of tradition confirmed earlier date. If he had arrived in Igbominaland before 1700AD it means he left Ife much earlier and reasonably must have settled somewhere before he got to his present site. This leader was among the earliest arrivals. Others were Olupo of Ajasse-Ipo, Elese of Igbaja, Olusin of Isanlu Isin, Elekan of Ekan and of course the Olomu of Omu-Aran.

With the oral traditional version of Oyo Origin the Aran on their sojourn to Igbominaland perhaps traveled through Oyo, settled briefly before continuing their journey. While at Oyo there might have been possibility of cultural interactions and contamination just as it happened to the Israelites in their sojourn from Egypt to the promised land. Olupo, Elese, Olusin and Alaran were descendants of the same appellations or cognomen Olupo Maje, Olusin Maje,

Alaran Maje and Elese Maje. This appellation "Maje" which is common to these rulers justifies the fact that at a time in the distant past there was a close etymological affinity among Olupo, Elese, Olusin and Alaran.

According to Adeboye Babalola in his book "Awon Oriki Orile" (Yoruba classics), Iwe kinni, he said, the son of Ologbojo was the Alaran. One is tempted to believe that he was the person who led them from Ife to Odun Alaro where he first settled in Igbominaland.

HOWARAN CAME IN CONTACT WITH OMU?

Oral traditions informed us that as a result of internecine wars Aran moved from Odun to a closer place to Omu. Infact the move was further strengthened by marriage. The chiefs and another kinsman called Esaba married from Omu, the two of them were said to have moved to Omu later to help in-laws in their fight against their neighbours. At the restorations of the status these helpers settled down at Omu and were comfortably settled at 'Ile Aran". Authentic proofs of this settlement are available near the present Omu-Aran along Aran-Orin road at a place called "Ogun Ajiki" where broken pots and plates, rusty metals in form of knives and cutlasses are found in large quantity. At a time there was power tussle between two princes. The younger prince was rich, influential and popular. A group sided the elder brother while the younger brother had his followers. The cause of their tussle could not be stated here. The younger prince, prince Ose decided to move with his followers to Odun Alaro. He did not however move too far but settled at the present site at Aran-Orin. Here prince Ose was crowned as Alaran of Aran-Orin. When he died he was buried there at Aran-Orin. And with the oral tradition available at this time around, he was the only Alaran of Aran-Orin who was never buried at the ancestral home of the Alarans at Odun Alaro otherwise called "Igbo Orile" at Arandun. In fact the most recent late Alaran of Aran-Orin, Oba J.A.O Fakayode, Ewuolaku II equally slept at the same ancestral burial ground at Odun Alaro. However, the above stated legend occurred before "Ajo confederacy". What initiated Ajo? Ajo confederacy came when the Yoruba civil wars threatened the existence of many Yoruba towns, hence the settlement at Ajo. The Ajo was on before the arrival of the British colonialists. This Ajo confederacy was a conglomeration of many Igbomina towns. The site was a place between Ilofa and Oko. There are still relics of walls at

the site now if anybody cares to visit this place.

Nonetheless, Ajo was disbanded in early 1906. This was after the Yoruba civil wars and the Jihad of Usman Danfodio of 1804. After leaving Ajo, Aran-Orin decided to return to their settlement at Odun Alaro or nearby. Some said the wars had not ended. At this time Aran-Orin went back to their former settlement which is their present site. Oba Alaran Buoye was the Oba of Aran then. He did not want to move to the present site. It was one senior chief, chief Olowa who led the first set of Aran from Ajo to Aran-Orin. Another group of Aran remained at Omu with Oba Bouye as head of Aran and Oba Momo as head of Omu. Really, it was the Baba Agba that has been adulterated to sound Ile Abagba.



*H.R.H Oba Joseph Olatunde Jolayemi Ilufemiloye II
Alaran of Aran-Orin, 2005.*

Above was the situation until 1928 to 1932 when unhealthy jealousy sprang up between Olomu Momo and Alaran Buoye. The persecution and insults became unbearable that Oba Momo told Oba Buoye that "Alaso Osun meji kii gbe Ilu" which literally means two Obas, or kings cannot live in a town at a time, they asked Oba Buoye to lead his remaining people to go and join his people at Aran-Orin. This was what led another Aran group to leave Omu-Aran between 1930-1932. They however stopped briefly at Aran-Orin for about six months. All pleadings and begging of Aran-Orin did not receive blessings of their fellow brothers who moved to the present site of Arandun. Infact Oba Buoye said "Oun loso ni oun ko iti joko" when he got to Aran-Orin. They settled at Igbesi compound.

Meanwhile, there have been various moves to have Isokan Aran. It happened twice but for some reasons, the moves have not been very successful.

BABANLA

The founder of Babanla town in Ifelodun Local Government Area of

Kwara State moved to what is now known as Babanla on a more permanent basis from Oyo during the second half of 17th century. This period coincided with the time when the political and socio-economic situation in the Yoruba Empire was in a turmoil, which finally resulted in the collapse of Oyo Empire. The lack of central authority in Oyo right from the beginning of the crisis and insecurity of life and properties compelled the ordinary citizen to flee and seek safety elsewhere.

It was during this period that the founder of Babanla migrated from the old Oyo Empire. They left in group comprising Abogunrin, Dada and a few other brothers. On their way, they made a number of stop-over at Igbaja before arriving finally at their permanent site now known as Igbaja. From Igbaja, they extended their hunting expeditions to the present site of Babanla. During this movement, the team became larger in number. With Chief Ogunsola (who later became the Odofin) and Elemosho Baba who became Elemosho and the Akogun joining the convoy.

The primary occupation of these people was hunting and at the beginning, they lived a nomadic life in search of games and food. The leaders of the team Abogunrin and Dada were formidable and restless young hunters and before long they decided to leave the temporary site. Their decision to leave the temporary place was for the purpose of exploiting other rich hunting areas and also because of Abogunrin's and Dada's political ambitions to have a settlement of their own.

Right from the youthful age of Abogunrin and Dada, they had always distinguished themselves among their people as fearlessly energetic, restless and quite ambitious men who hated being



*H.R.H Oba Alifu Alabi Adegboye Yusufo
Arojofoye II, Oba of Babanla, 2005*

subordinate to anybody.

Before their final decision on the settlement, Odofin was delegated to investigate the matter from Yagba and Patigi land before Ifa priest in line with custom in those days. On the final day of the settlement, Chief Elemosho who was later to become the Elemosho carried out the final rites involving snail and pigeons. And thus, the town picked its camp at the site.

From then on, the town began gradually settled with more and more people migrating to benefit from the fertile ground offered. In addition, the peace and security of life, which was guaranteed by the town also acted as additional incentives to the new settlers. With all these non-discriminatory attitude, and the open door-policy adopted by the people, it was not long before the town developed into a powerful, peaceful and thickly populated and well organized political entity. With all these remarkable achievements, the need to name the settlement became more than necessary.

WHY BABANLA?

The origin and adoption of the name *BABANLA* for the new town was from the inherent strength and vitality of the town, consequent upon which migrants from all corners and of all characters moved into the town for refuge. The reasons of these migrants were varied and many. Some were in search of economic gains through hunting for elephant. Some were those persecuted in other towns and were immediately absorbed. Others were asylum seekers who feared their lives were threatened by autocratic rulers and might soon be raided for slaves. All these people were given the needed refuge. Against the foregoing background and the fact that Babanla has distinguished herself a wonderful warrior made people fear the town. They were believed to have some supernatural and unquestionable powers that always made her overcome evils. Their intention of giving refuge to all those persecuted was seen as harbouring the offenders and was therefore referred to as *BABANLA* and any person who was threatened by any autocratic ruler would be advised to run to *BABANLA* (*GREAT FATHER*). The name *BABANLA* soon spread far and wide. It was said that the town threw open her umbrella to the needy, guaranteed them necessary security and hence *GREAT PROTECTOR* or *FATHER LELA* (*BABANLA*).

As the settlement expanded and more people joined them, the need to

have a leadership was considered. The choice of all of them was Abogunrin who was the oldest and more or less a father to them all. While appreciating their gesture, he pleaded that his junior brother be made the Oba, and his proposal was accepted and Dada became the first Oba.

RULERS OF BABANLATOWN INCLUDE:

Oba Dada

Oba Abogunrin

Oba Mohammatu

Yusuf Arojoye I

Saka Usman Ilufemiloye.

BABANLOMA

Babanloma town is situated along the trunk "A" Road linking the Northern and the Southern parts of Nigeria between Ilorin and Jebba. It is seventy-two kilometres from Ilorin. Legend has it that the progenitor of Babanloma first migrated from old Oyo town to the present Oyo town and then to Aun town in the year 1791. When the Ibadan war broke out in 1800, it sacked Aun town and the people, under the leadership of Awodo, fled from Aun town together with some Igbomina people (who had earlier settled at Aun) to settle in a place they named Sakama. In 1820 the people under the leadership of Awodo also left Sakama for fear of attack and built themselves a new town seven miles away which they named Share. Awodo had been a traditional chief from the old Oyo town. Very shortly after the people had settled at Share probably only a few weeks later, the Nupe people began to arrive and they settled by the side of Share town and named it Sharagi. (Sharagi means lesser Share in Nupe language) Later, some Igbomina people from Igbaja town also arrived and settled at Share town.

In the year 1832 Awodo's eldest son, Akinyode, became the first Olupako of Share. When Akinyode died in 1835 his eldest son, Dada was appointed Olupako. It was Olupako Dada who appointed Osa-Dare the first Balogun of Share because of his loyalty and bravery. When Dada died in 1874, his eldest son, Oyadeyi succeeded his father as the next Olupako. When Balogun Osa-Dare died, Olupako Oyadeyi appointed Ali as the second Balogun of Share to succeed Osa-Dare. Towards the end of Olupako Oyadeyi's reign, it was rumoured that the

people of Adeyi Quarters who were mostly Igbomina occupying the upper side of Sose stream, were levied higher taxes than the other Yoruba who were living at the other end of Sose stream. It was a calculated design to remove Olupako Oyadeyi from the throne. The plot, which was said to have been master-minded by Balogun Ali, resulted into town riot between the two groups of the people. The then Resident of Ilorin province, Mr. O. Dwyer exiled Olupako Oyadeyi to Ilorin. During the struggle for succession to the throne, the Yoruba population and majority of Igbomina people wanted the exiled Oba to succeed his father as tradition demanded.

However, a few Igbomina people and some of their influential chiefs conspired to install Adeleye, the son of Dosumu, as Olupako at all cost. It was during this chieftaincy tussle that Oyadeyi died of poison in Ilorin but it later became known that it was Aniku-nika (a confidant and an 'intimate friend of Oyadeyi) that Adeleye used to poison Oyadeyi. The death of Oyadeyi was one of the factors that made the conspiracy to install Adeleye became fruitful.

Consequently, by misadventure Adeleye, who was Olupako Oyadeyi's cousin, was appointed Olupako in the midst of protests in 1905. It was the tradition that the eldest son of the immediate past Olupako should succeed his father. This was followed to the letter up to the end of Olupako Oyadeyi's reign when the tradition was violated.

The problem became compounded because some Igbomina group, instead of showing some sympathy for the late Olupako Oyadeyi, embarked on acts of calumny on the late Olupako Oyadeyi and his son Abubakar. To worsen the already aggravated situation, attempts were made to terminate the life of Abubakar which was said to have been hatched by Balogun Ali. A Sango priest, Akanni Ade alias Abanba Logun, some Ifa priests and some Igbomina herbalists were assigned to assassinate Abubakar and some Yoruba leaders, but all their attempts were futile. This was the last straw that broke the camel's back.

This latest development infuriated Abubakar and the other Yoruba population and they decided to leave Share en masse for an entirely new place for the safety of their lives and property as the situation had become unbearable.

The whole lineage of Olupako Dada / Oyadeyi left Share with about half of the population comprising some sympathetic Igbomina and other Yoruba people and all migrated to found Babanloma town in 1905. Other aggrieved

members left Share for Apado and Ajikanje.

However, Olupako Dada ruling house ruled as Olupako of Share for seventy years since 1835 until 1905 when Abubakar was denied his right to become Olupako thereby violating the age-long tradition of making the eldest son of the immediate past Olupako succeed his father.

On founding Babanloma in 1905 Abubakar became the first Loma of Babanloma. A few years after Oba Abubakar and his people's exit from Share, fear of insecurity gripped the remaining Share population due to the sudden deaths caused by epidemic outbreak of diseases coupled with crises which were beyond what Adeleye could cope with. When Share chiefs and elders consulted the Ifa oracle, Ifa oracle revealed that unless Oba Abubakar returned to Share, the people would enjoy no peace and the town would be deserted. This revelation from Ifa oracle compelled the remaining Share people to send emissaries headed by Balogun Ali and Sunjami to appeal to Oba Abubakar at Babanloma to return with his people to Share. They also asked for pardon from Oba Abubakar and his people for the injustice perpetrated against them during crises at Share. But Abubakar and his people turned down all their appeals. It was during the cause of sending emissaries up and down that Adeleye died in March 1913.

After Adeleye's death, powerful delegations were sent to Abubakar in Babanloma to return to Share and become Olupako after pungent denials of evil plan made against him. Share chiefs and elders also gave a pledge as Olupako Dada/Oyadeyi lineage would henceforth continue to reign as Olupako while Dosunmu's descendants agreed to settle for Shinaba chieftaincy title, only if Abubakar agreed to return home to become the Olupako. In view of the new development, the Loma Royal family, Babanloma chiefs and elders



H.R.H Oba Usman Ailara Ilufemiloye Olorunsola Aniwajoye II, Loma of Babanloma. 2005.

deliberated very seriously on the issue and later resolved that only Abubakar be allowed to return to Share and become Olupako to end the long standing dispute. With pomp and pageantry Abubakar returned to Share and became Olupako in 1913, while the chieftaincy title of Shinaba was conferred on the descendant of Dosunmu ruling house; Shinaba chieftaincy title was later changed to Esinkin chieftaincy title by the Dosunmu ruling house of Share.

When Abubakar became Olupako of Share in 1913 his son Zubair was appointed Loma of Babanloma. When Olupako Abubakar died in 1927, his son Zubair the then reigning Loma of Babanloma succeeded him while Buhari, Zubair's brother, became Loma of Babanloma. Olupako Zubair died about a year later and was succeeded by Buhari as Olupako while Mohammedu Ayinla, Abubakar's brother was appointed Loma of Babanloma in 1928. Olupako Buhari died in 1936 and he was succeeded by Mohammad Ayinla as Olupako of Share while Ibrahim Oyediran popularly called Loma Pupa, became Loma of Babanloma in 1936. It became an established tradition that upon the death of Olupako of Share, the reigning Loma of Babanloma would move to Share and become Olupako while a new Loma of Babanloma from Dada / Oyadeyi lineage would be installed to reign in Babanloma as Loma. This traditional norm was observed from 1913 until 1967 when Abubakar Garuba, a descendant of Adeleye of 1905 episode, ascended the throne thereby violating the long established tradition for the second time.

BUARI

Tradition had it that Aboyarin from Sanmora was the first settler at Oke-Ahoro. He settled there around 1863 towards the end of Ilorin versus Offa war. However, Esugbenle, a warrior who hailed from Asuramu Compound Omupo was a good friend of Odunlami also a warrior from Irapa town. They became friends when they were in the same camp as warriors under the command of Balogun Buari (an Ilorin Prince). They used to meet under Oganwo tree at the Old site of Amberi. Nevertheless, in 1864 Esugbenle and Odunlami decided to settle with Aboyarin. Three years later Esugbenle brought one of his younger brothers Esugbenro to live with him at Oke-Ahoro. Odunlami used to accompany his friend Esugbenle to Omupo on market days. On one of such occasions when they got to Omupo, Esugbenle decided to pay a visit to one of his younger brothers,

Esugbohun, but on getting there they met only his wife who told them that her husband had gone to Koko town for the past few days. Esugbenle then decided to take her to his present abode, Oke-Ahoro. After nine days, Esugbohun decided to look for his wife at Oke-Ahoro. On getting there he was fascinated with the serenity of the vegetation he met on ground and therefore decided to settle with his relatives. Then Ijiloye and Adebara from Elemo and Asuramu Compounds of Omupo also came to settle with them. Thereafter, there was a little misunderstanding between Aboyarin group and Esugbenle and Odunlami group which made the former to move back to his home town Sanmora while the latter group moved to a junction called Buari. That is, the present location of the town. This place is named after an Ilorin prince who was a warrior that used to rest there after every successive war. Their initial settlement was named Oke-Ahoro because it was later deserted.

Nonetheless, at different point in time, people came from various places such as Ilala, Omupo, Obaloyan to mention but a few and settled permanently in Buari. During this period, Emir Sulaiman who was the father of Balogun Buari was the Emir of Ilorin. However, Balogun Buari never stayed permanently in Buari but he planted some of his friends who were defending his



H.R.H Oba Alh. AbdulYekimi Adeyola Gbente II, Ombuani of Buari, 2005

interests, among them were "Oloruko-Oba" and "Bayero". Infact, Bayero arrogated power to himself that he became a terror to Buari and its environs. As a result of this, people from neighbouring towns and villages found it imperatively impossible to pass through Buari during the day. This accounted for the reason why Buari was given the following "Oriki"

"Buari, ajoko lorita meta Ole

Buari, a lazy one who sits on the

	junction
<i>Buari keyinjuro Baba Kolawole</i>	<i>Buari. Keyinjuro the father of Kolawole</i>
<i>Buari nse O O mbo Osun</i>	<i>Buari is troubling you and you are appeasing Osun goddess</i>
<i>Orisa kan ko le gba o sile</i>	<i>No god can free you from him</i>
<i>Iwo iba bo Osun tan ki o tun bo Obatala</i>	<i>Even if you appease Obatala after appeasing Osun</i>
<i>Baba Kolawole nmu O lo"</i>	<i>Kolawole's father will not spear you.</i>

PAST RULERS OF BUARI INCLUDE:

NAME	TITLE	DATE
Chief Esugbenle	Mogaji of Buari (1 st Mogaji)	1866 1900
Chief Momodu	Mogaji of Buari (2 nd Mogaji)	1900 1940
Alfa Imam Yusuf Esugbenle	Mogaji of Buari (3 rd Mogaji)	1940 11/3/73
Chief Jimoh Esugbenle	Baale of Buari (1 st Baale of Buari)	25/10/73 -1977
H.R.HAlh. Abdul Yekini Adeola Adeyoola.	(2 nd Baale & 1 st Oba of Buari)	2/3/78 date

EDIDI.

Edidi is located some 58 Kilometres South-East of Ilorin, the Kwara State capital, on the Ilorin Omu-Aran road. Specifically, it is situated between Oro and Oke-Onigbin on that route. It is one of the communities that comprise Isin land in Irepodun Local Government area of Kwara State. The people are exclusively Yorubas who speak the Igbomina dialect. Farming, hunting, palm-wine tapping and weaving are some of the age-long traditional occupations of the people. Education and business, both retail and wholesale trade, are now the order of the day. Hence today, Edidi indigenes are found in all works of life, in both the private and public sectors, across the length and breadth of our great country and beyond.

Legend has it that Edidi was founded in the 17th century by prince Aruwa, a member of the royal family at Ile-Ife, who having lost a chieftaincy tussle decided to leave Ile-Ife for good with his supporters and sympathizers. As far as

history says, prince Aruwa first migrated to Oyo Ile and later to Ikaara near the present location of Oke-Ola Oro, before he finally moved to settle permanently at the present location where, because of its very fertile land for agriculture and dense vegetation for game (hunting), he prospered tremendously as a farmer and hunter and consequently named the location Edidi meaning re-assurance and confidence, more so as he soon became an Oba over his subjects. It was since then he started to be known as OBA ARUWA i.e. "Aruwa the king." Aruwa was not just a prosperous farmer and hunter and a dynamic administrator, he was also blessed with three sons Ogboingboin, Ojoboto and Okinniye and two daughters Laade and Awobojo. The sons, like their father, were great farmers and hunters. Ogboingboin the eldest son farmed and settled at Oke-Ona, Ojoboto resided at Idera while Okinniye, the youngest had his base at Oja. The daughters also became great legends.

Of course, whilst he lived, ARUWA was the first Oba over his subjects. With his transition to glory the royal families of his three male children started to rotate the position of "Oba" among themselves. This remains so till today. The appellation "The Eledidi of Edidi" is often used to honour and address His Royal Highness, i.e the "Oba" of the town. Although the pre-colonial Edidi witnessed as many religious doctrines as any typical Yoruba settlement ever experienced, contemporary Edidi is dominated by only two major religions i.e Christianity and Islam. Part of 'Oriki' of Edidi goes thus:



H.R.H Oba G. K. Aboyeji Aratujaye II
Eledidi of Edidi, 2005.

Omo Eledidi Agbe

The son of Eledidi Agbe

Omo sesekun Elewele

the son of Sesekun Elewele

Aku da gbanu Emere Oja

The one who died and threw away the plate.

<i>Iwo Emere, Emi Emere</i>	<i>the strong Emere of the market type</i>
<i>Eeje a mo iku Orun tooto</i>	<i>You and I are both Emere</i>
<i>Omo Ojo ni dajo iku gboro</i>	<i>which does not allow us to know the true natural death</i>
<i>Ogbo Ewuyi Ledidi</i>	<i>it is the son of the coward that wish for longevity of life</i>
<i>Lade Omo Ajate Sanra.</i>	<i>grey hair is not honoured in Edidi</i>
	<i>Lade, the son of one who eat flat meal</i>
	<i>in order to become fat</i>

Agbele, Agbamu and other Alakoyi clan in Igbominaland have affiliation with Edidi.

Institution of Obaship in Edidi.

- Obaruwa
- Oba Ogboingboin
- Oba Ojoboto
- Oba Alesinloye
- Oba Agagagogo
- Oba Agbokersu
- Oba Akaramole
- Oba Onilearo
- Oba Olaniyonu
- Oba Aretujoye I (1901-1921)
- Oba Ilufemiloye Ajiwaiye (1922-1959)
- Oba Amuwajoye Buraimoh Kola (1960-1963)
- Oba Atekbomoye James Oyinlola (1963-1988)
- Oba Aretujoye II 1993 to date.

EGGIOYO IPO

The great ancestor of Eggi-Oyo-Po was a hunter of buffalo (Ode afepon or Olupo efon) who hailed from Ile-Ife. He married to a regent of Oyo (princess) known as Musoo. Musoo left Oyo because of her barrenness and she was so desperate for a man to bear children for. Musoo was a bush-meat trader and she used to buy from "Ode afepon". On occasions she found it difficult to pay in full. On one favourable day when Afepon came to ask for his balance Musoo couldn't pay instead she planned to know Afepon's residence. At Afepon's residence he sought the hand of Musoo in marriage which she finally consented; and in her subsequent

visit she decided to settle down with Apefon. Thereafter her prayer was answered and she gave birth to a baby boy. The boy was named Olupo-Efon by the then his royal majesty, Alaafin of Oyo who was the father of Musoo.

The name eventually became the title of the Oba of Eggi-Oyo-Po. The following day of their visit to Oyo, Apefon was asked whether his son has woken up but he said no. He then directed his wife to wake him up (Eggi Omo Alaye Oyo). That was how the name Eggi-Oyo-Po was coined. Eggi Oyopo is presently in the Kwara south senatorial district with a land mass of 1000 hectares by 800 hectares. It has a linkage with Ajasse-Ipo.

The past and present rulers of the town are:

Oba Adido

Oba Olatunubi

Oba Omologunrin

Oba Morounfoyo

Oba Gboyele

Oba Legunlade

Oba Aiyedun

Oba Orubu Oloye I

Oba Jimoh Ewedunmoye I

Oba Suberu Ilufemiloye (1952-1977)

Oba Muhammed Alabi Orobun Oloye II (1978-1983)

Oba Abdul Rahman Ewedunmoye II (1984-1997)

Oba Jimoh Aweda Ilufemiloye II (1998 to date)

ELERINJARE

The founder of Elerinjare was Ogungbe a hunter who hailed from Offa-Ewe near Lalupon. Legend has it that his father was from Oyo but settled at Lalupon while Ogungbe hunted to Elerinjare. Tradition has it that one Olusabi who was a prince from Hara in Aramoko left home as a result of chieftaincy dispute. He met Ogungbe in the course of his sojourn and both of them first settled at Oko near Omu-Aran for a long period of time. While Ogungbe was a hunter Olusabi was a trader who sold bush meat. He bought from Ogungbe and sold to their neighbours as well as other passers-by. When they left Oko, they first settled at Idiape in Idofian market for sometime before moving to the present site.

However, the present site was called Ibobo which was coined from a river where 'bo-bo-ta' was found in excess. When they settled here, Ogungbe then asked Olusabi who was a prince to take charge of the town and since then the descendants of Olusabi have been ruling to date. Tradition has it that the son of a daughter of Elerin (i.e Elerin of Erin-Ile near Offa) was killed by Nupe warriors on his farm; this made the Elerin waged war against them. Consequent upon this the Nupe people went and reported Elerin to Alaafin and asked him to mediate in the matter. Therefore Alaafin delegated Olugbon, Aresa, Onikoyi and one representative from Oyo to mediate in this matter. These delegates then summoned Elerin and the Nupes to 'Oke-Agbana' (which falls within the present site of the town) and asked them to explain their side of the story. After listening to both sides they ruled that Elerin was right i.e 'Elerin-Jare' this later became the name of the town. i.e it was coined from the fact that people used to refer to the place as a spot where 'Elerin-ti-jare' awon Tapa' Then this was added to its former name, Ibobo thus the town now answered 'Elerinjare-Ibobo'.

Part of the cognomen of this town goes thus:

<i>Elerinjare Ibobo</i>	<i>Elerinjare Ibobo</i>
<i>Nile e bo-bo-ta</i>	<i>in the home of the wild acacia or locust tree, the tree of which is fruit is used as a cure for whitlow and other diseases - 'bobota'</i>
<i>Nile e agba wono tayo eepe</i>	<i>in the home where their elderly ones do not sell salt mixed with sand</i>
<i>Agba to bati to ewe lewe e to</i>	<i>the elderly ones who seek occasion for dispute from the younger ones were equally challenged by the younger ones</i>
<i>Oku won o gbodo jeran Aaye</i>	<i>Oku, who are forbidden from taken Aaye meat</i>
<i>Eni to ba fi eran Aye loyin</i>	<i>whoever ask you to eat Aaye meat</i>
<i>Iwo ni ko wo Ile Oluwara</i>	<i>poison should enter that person's home</i>

Ibini ko biransi Oluware lorun. Evil should put case into that person's head

Traditional festival of the town is the worshipping of Oke-Agbana which is celebrated for seven days every year. It is celebrated during the period of abundant yams. Major rivers include Oyun, Odomu, Ibobo, Gbagbaara, Otubu etc. while major tourist attractions include Oke-Agbana which is worshipped by the town's people and 'Okuta Ago' where people go to swear whenever there is any calamity. It is believed that if anybody perjures himself/herself there a great catastrophe would befall such a person. 'Apaluga', a cave which is believed to open up at Iragbiji in Osun State.

THE RULERS OF THE TOWN INCLUDE:

- Oba Olusabi
- Oba Iwolode
- Oba Atiba
- Oba Ojo Ososo
- Oba Ojo Osansan
- Oba Ojo Osasaloje
- Oba Akanmu
- Oba Kadiri
- Oba Olaitan
- Oba Gbadamosi Agboola (44 yrs)
- Oba Raimi Oyebode (17 yrs)
- Oba Amusa Oladaride Bello (10 yrs)
- Oba Tajudeen Olanrewaju Bello
- Olaitan II (September 2003 to date).



H.R.H Oba Tajudeen Olanrewaju Bello Olaitan II, Olusabi of Elerinjare, 2006.

ESIE

Esie is one of the ancient towns in Igbominaland. It is located about two kilometres South of Oro conglomerate and about 50 kilometres South-East of Ilorin, the Kwara State Capital and about 24 kilometres from Omu-Aran the seat of Irepodun Local Government. It shares boundaries with Agbamu, Agbonda, Ijan-Otun, Oro. She also shares boundaries with Edidi, and Igbesi with river Osin as the boundary

mark. The following rivers serve as major source of water to Esie in different locations: River Osin which has its source in Ila-Orangun, flows between Esie and Oro. River Osu-Olo is on the way to Esie Museum while River Endu is on the way to Iludun before Esie/Iludun Grammar school. River Owo takes its source from near the Igbo-Eki forest reserve and flows close to Iludun-Oro. River, Omi-Obi located on the way to the former settlement, Oko-Odo while river Omikuru is located near Awoko forest.

Tradition has it that when Alaafin Gberu died, the progenitor of Esie in person of prince Amu-Idi-ade-mule (shortened to Adesole) contested the stool of Alaafin which he eventually lost to his half brother prince Amuniwaiye. Sequel to this, prince Adesole left Oyo in order to seek new abode. Prince Adesole and his retinue of followers first settled at Iwoto which is about two kilometres from the present site. Immediately after Alaafin Amuniwaiye got settled on the throne, search parties were sent out to locate the where-about of prince Adesole and his followers. It is noteworthy to include that the group that now takes the title of Odosi followed the Adesole family in sympathy from Oyo Ile. Thereafter, Adesole and his people moved to another settlement called Oko-Odo which is about eight kilometres away from the present settlement.

Meanwhile, as the search parties located Adesole and his people they decided to settle and live with them. When Adesole died, one of his sons, prince Baragbon took up the mantle of leadership and he was the one that led his people to the present site of Esie. However, there are varying accounts, as to the name 'Esie' which the town answers to date. Agboola j.O. (2002:110-111) opined thus:

A version goes thus:- When search party located them they were greeted with doubts and fears arising from how and why they left Oyo. Baragbon would therefore express "So you still trail me thus far I know that you are not true friends. I was only accidentally friendly with you" which translates to EESI NI MO FI BA YIN RE shortened to ESIRE and further shortened to ESIE. Another version says Esie was coined from the statement. "ESII WON TI". This was believed to be the common expression between the various invaders who had known Esie and had been leaving them alone. It was from ESII WON TI that Esie came out. And yet another version goes thus: There is a popular Yoruba tale that

once upon a time there was a great question posed by a powerful Yoruba overlord to all the Oba and Chiefs in his kingdom. It was to make a rope that will be strong enough to tie a horse from a yam flour paste (*Oku Amala*). It was a puzzle and it was only the *Elesie* alone that solved the puzzle. It was therefore reported that whenever anyone came to Baragbon to seek advice, he would not give an immediate answer. Instead he would tell them to come at a given date to get answers to their request. This in summary translated to "pada wa gba *ESII oro RE, ESII RE* shortened to *ESIE*.

RULERS OF ESIE INCLUDES:

Oba Ola Ekosin

Oba Elemele

Oba Iti Ajado Oniwosofi Onileowo

Oba Igbalajobi Alias Ayoledoye

Oba Olarinde

Oba Olayinka

Oba Momoloso

Oba Fadolapo I died about 1901 at Ilorin

Oba Alfa Olaleye died about 1905

Oba Olasupo died about 1907

Oba Oyedokun 1907-1931 he was dethrone in 1931 and later died in Ajasepo in 1931. His remains was brought back to be buried along side with his predecessors at their Ile Ooye Ancestral home

Oba Usman Abikoye Fadolapo II
1932-1951

Oba Ibrahim Babalola Egunjobi I 1951-1955

Oba Jacob Oyeyipo Orimadegun Fadolapo III 1955-1987

Oba Yakubu Agboola Ibrahim Babalola Egunjobi II 30th Oct. 1987 to date.



H.R.H Oba Alh. Yakubu Agboola Babalola Egunjobi II, Elesie of Esie, 2005.

GANMO

Ganmo is a community in the present Ifelodun Local Government Area of Kwara State. It is a boundary town between Igbomina and Ilorin. The town is the hosting community for the National Secretariat of Omo Ibile Igbomina which was constructed and commissioned on May 21st 2006. Ganmo is also a popular foodstuff market in Kwara State, which fetches revenue into the covers of Ifelodun Local Government Council. According to P.O.A. Dada (1985: 2), Ganmo is part of Igbominaland. His words:

The river Asa used to be the boundary between the Olupo of Ajase and Ilorin. It now stretches to within five miles outside Ilorin town in the South-East as far as Ganmo...

Also, 'Omo Ibile igbomina' article titled "Re: Genesis of Ganmo's political convulsion" jointly signed by Alhaji (Hon) Adewara Toyin Lawal, and Dr. E.A. Adeoye, published in the Herald Newspaper of Sunday July, 28, 2002, they submitted that:

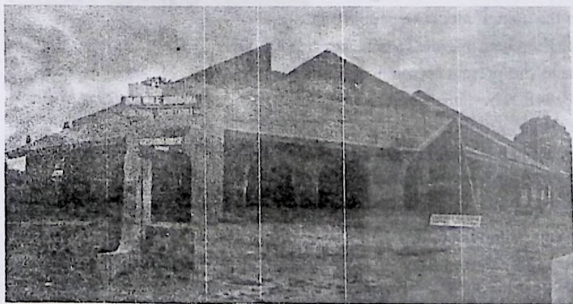
According to the document obtained at the National Archives Kaduna, the District Officer, V.T. Briscoe showed the comprehensive list of sub-districts within Ajasepo District under the "Historical, Ethological, Boundary...". Paragraph 10, under the sub-heading "Administration" read as follows: 1. Ajasepo 2. Idofian 3. Ganmo 4. Ilala 5. Omupo 6. Faje 7. Oke-Ora 8. Esie 9. Akpa. Paragraph 16-17 of this document described the boundary of Ajasepo district. It showed among others, that Ajasepo District was bounded on the North by Akanbi District and Igbaja District from a point on the railway about 5 miles South of Ilorin railway station. In 1954, a committee headed by a Senior District Officer, C.W Michie with the underlisted as members: 1. C.W. Michie - Senior District Office 2. Balogun Alanamu-ilorin (of Ilorin indigene) 3. District Head, Bala-Ilorin 4. Olupo of Ajasepo 5. Oba of Ilofa (for Olofa of Ofa). Resulting from the committee recommendation, Idofian village group comprising

Idofian, Ganmo, Amoyo, Kabba Dongari, Elerinjare were created out of the then Ajasepo District and this was included in the 1954 laws of Northern Nigeria. Also, as far back as 1929, in the Gazetteer of Ilorin Province compiled by the Hon. H.B. Hermon-Hodge Resident Ilorin Province, a list of various Rest Houses in Ilorin Province was made with the towns and districts where they were situated. Under Ajasepo District, the towns Ajasepo, Ilala, Idofian, Okanle and Ganmo appeared... Indeed, the Igbomina have been accommodating and hospitable to the Ilorin (Idi-Ape people) who later settles in Ganmo as refugees.

In a publication titled "The Ajase-Ipo Dynasty" written by Ajase-Ipo community, a precise and up to date account of the history of Ajase-Ipo has it relates to Ganmo was elucidated thus:

The priest Iganna (the founder of Ajase-Ipo) first settled at the bank of Asa River called Ganmo... Also, in 1906, Oba Olupo Ibrahim Oniro gave the Whiteman land to construct railway line at Ilorin vide a document signed by his junior brother Olupo Ahmodu Atoloye in 1908.

In addition, during the colonial era Ganmo, Amoyo, Kabba Dongari and



Omo Ibile Ighomina National Secretariat, Ganmo, Kwara State, 2006.

other suburb towns were annexed to Ajase-Ipo District where all the taxes collected were remitted to the colonial administration. This fact was corroborated by the hand written statement of account of tax revenue collected by V.T Briscoe the Colonial District Officer of 1919. Although, there are chieftaincy tussle within the community, it is however settled by the Supreme Court ruling of March 12, 2001 that Ganmo belongs to the Igbomina community. The upgrading of H.R.H Oba Abdulahi Kolawole (Oluganna of Ganmo) in 2005 was later to be suspended by the Kwara State Government over the protest of Ilorin settlers.

IDERA OKE-OYAN

Idera Oke-Oyan is located in Ile-Ire District of Ifelodun Local Government Area of Kwara State. The town is settled on a plain land and it is bounded on the North-east by Imu River, on the East by Oyan hills and on the South by Awere River. The people engaged in tree crops farming, subsistence farming, blacksmithing, artisanship, and produce gari in commercial quantity. Other members of the community are engaged in the civil service. While many professionals like engineers, medical doctors, Bankers, University professors, Nurses and teachers etc. originated from the community. The people of Idera Oke-Oyan migrated from Oke-Oyan to the present location in the year 1948. They are Yorubas who have their Origin in Oyo. The different clans in the town are Oyan, Jaduala, Ikota, Onire, Adesi, Oke-Apata, Oke-Okon, Odo-Ekan, Olupo and Okujapa, among others.

The culture of these people is the same as obtained in a typical Yoruba community. Conspicuously absent in these however, is the culture of facial tribal marks. They are a patrilinear



*H.R.H Oba James Oladipo Aroko-Ola Buremoh
Onidera of Idera Oke-Oyan, 2006.*

community, and do not marry close blood relations. The major natural resources of this town include: granite, sharp sand and timber. However, the rulers of this town are:

Pastor Abraham Buremoh	1948-1949 and 1951-1955
Oba Mohammadu Arogunmosa	1949-1951
Oba Noah Oloruntoba	1962-1979
Oba Peter Akadi	1983-2003
Oba James Oládipo Arokoola Buremoh	2005 to date.

IDOFIAN

Idofian is a town situated on a hill, twenty kilometres along Ilorin-Ajasepo road. The town was founded by hunters and a prince from Oyo Ile. The first to permanently settle down was Pa Ogunrinde Asodebioro Akanmu Okun. The spot where he settled is known as Dedebioro compound. He was followed by Prince Adunfihan from Oyo Ile whose father on advice of an Ifa Priest was asked to go and look for another settlement. He was asked to go along a particular direction until he came across three trees by name Ape, and that he should look down for one *ODU ABALAYE*, and should have his tent close to the Odu. After the Prince, was another hunter called *OGBANGODO* followed by another hunter who was a Nupe man called *ONNU ESIBO*, where he had his tent then is the present *ESIPO* compound. Other prominent settlers in the early days are Akanmu whose tent is now known as Oniluofeotu Compound, and Omokoya, his tent area is known as *OMOKOYA* Compound. Omokoya was a great hunter. He built another tent to keep animals killed on hunting before customers come to buy. This other tent is today called Aba Compound.

Another person sent out of Oyo Ile on the advice of Ifa Priest to settle at another Idi Ape was Afonja. He stayed briefly with Adunfihan at Idofian before proceeding to where now become Idi Ape area of Ilorin. The Origin of Idofian is Oyo Ile and the inhabitants are Yorubas with Yoruba culture. All other settlers are from Yoruba land. They form various Compounds making up Idofian as it is now. Idofian has two ruling houses, namely *OLOYI* and *AGBALAYA* ruling houses and there are sixteen (16) Chiefs comprising of twelve (12) men and four (4) women in council with the Oludofian of Idofian. Since inception, Idofian has produced seven rulers to date from the two ruling houses with four from Oloyi

ruling house and three from Agbalaya ruling house. They are:

Oba Oloyi	-	1630-1710
Oba Moronkeji	-	1710-1782
Oba Amosunoye	-	1782-1831
Oba Omikunle	-	1831-1873
Oba Oyesoro I	-	1873-1947
Oba Bello Atoyebi	-	1948-1964

Oba Alhaji Subair Agboola Oyesoro II 1965 to date.

Oba Oloyi, Amosunoye, Oyesoro I and Oyesoro II were from Oloyi Ruling House while Oba Morokeji, Omikunle and Bello Atoyebi were from Agbalaya ruling house.

However, major occupation of Idofian indigenes is farming. The crops are many, but Idofian is highly noted for okro cultivation. People come from all over the country to purchase ORUNLA (grounded dried okro) from Idofian hence people referred to Idofian as the town of ORUNLA (okro). Meanwhile two rivers are special to Idofian people. One is River Okinge and the other is Ero Omo Pond. Water from River Okinge is used in curing guinea worm. River Okinge bordered Idofian on Idofian-Ilorin road. While Ero Omo Pond is on the right side of Idofian-Ilorin road after Okinge River, the people referred to this pond as magic pond because if one comes across the pond, and calls someone else that he has discovered a pond, before you have a second look, you cannot locate the pond again. People who deliberately set off to locate the pond will not get the pond. People only come across it when not expected.

SACRED DEITIES AND FESTIVALS IN IDOFIAN INCLUDE:

OKE IDOFIAN This is located at the left side of Idofian-Ilorin road before river Okinge. It is celebrated once a year in the past.

ODU OJA This is located in the market place. They are three in number. They are still celebrated to date by those who know about them.

ODU ABALAYE This is located in Oloyi compound where Adunfihan settled. This is Oba's Palace. The difference between Odu Abalaye and odu Oja is that no one knows who placed the Odu Abalaye there, while Odu Oja was made.

IGBO IGBALE This is a yearly activity, from where all masquerades will come out to go into the market square to perform for seven days.

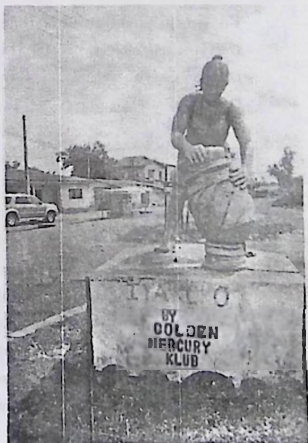
KEMA RIVER After seven days performances of all masquerades, they will all go one after the other to River Kema where people claim they go to wash their cloth. From the River Kema, each masquerade goes home to end the yearly activity till another year.

IYAWO FESTIVAL This is a yearly activity. All marriages of the year take place at this festival period. Once marriages are not done in this festival period, would- be bride and bridegroom will have to wait for another one year. This practice has since been abolished.

IGBAJA

Igbaja is one of the ancient towns in Igbominaland. It is about 60km from Ilorin, the Kwara State capital. It is situated along Ajasse-Ipo/Oke-Ode road. It consists of the first wave of Yorubas from the North West, refugees from old Oyo and Fulani immigrants. Territory of the Elese under the Oyo rule was bounded on the West by River Osin, and stretched as far south as below Ajase-Ipo. North he ruled to Saraje (Saraji) near present Share, and on the East nearly to the present Oke-Ode. Iponrin on Oke-Oyi - Share road was also under the Elese. Presently, it shares boundaries with Okeya to the South and to the West at Osin River after Idi-Apa village, to the North at Oyi River after Oroki and Kajola villages. It also shares boundaries with Iwo and Odo-Eku to the East.

Captain Priestman wrote in 1926 that he believed that Igbona migration probably occurred some time about 1750 from old Oyo. Before the Fulani occupied Ilorin all the Eleses used to be confirmed in their appointment by the Alafin and the Eleses used to pay tribute to Alafin. The Elese had settled at various places before establishing Igbaja. Captain Priestman puts it thus:



The Statue of Iyako doing what Igbaja is noted for. 2006

"A hunter Odeyemi came from old Oyo to Igbosoko near Aperun in Idiapa village area and settled there. He had a son Ogunyemi whose son Ogunniyi was given the title of Elesé by the Alafin so that he might close the door on war".

Captain Priestman was a Colonial District Officer. In his Colonial note of 20/4/1912 C.S. Bumete, A/R Offa stated that modern Igbaja was built by Abidolu the Elesé who was the father of Elesé Bello who was the Elesé on the throne in 1912. Captain Priestman in his colonial note stated that Igbosoko and Okema near Yaru were places where Elesé settled before moving to the present Igbaja. He was not sure which preceded the other. The towns and villages constituting Ireseland (different from Igbaja District) are Adanla, Ofarese and Obin. The Elesé in council consists of the Elesé, Elcrin, Agbaja, Bale, Olofa and Olobin. They are the kingmakers (excluding the Elesé) when Elesé is to be appointed.

Part of Igbaja cognomen read thus:

<i>Omo Abodolu Omidugbe,</i>	<i>The son of Abodolu Onidugbe</i>
<i>Oda gede gudu Oba Igbaja.</i>	<i>'Oda gedegudu' the monarch of Igbaja</i>
<i>Omo Aremu to tatata,</i>	<i>the son of Aremu who sold almost everything</i>
<i>To ta tapa o ta Aboki,</i>	<i>He sold Tapa, he sold Aboki</i>
<i>O ta duro nmaso,</i>	<i>He sold wait for a while why I pick garment</i>
<i>O ba a maso o baa mu sokoto,</i>	<i>whether you pick garment or you pick trousers</i>
<i>Aremu foju kan o na,</i>	<i>Once Aremu glance at you</i>
<i>Oko irese omo woyi ra,</i>	<i>Oko, the descendants of Irese, the son of watch well before you buy</i>
<i>Ko maba rerukeru,</i>	<i>so that you will not buy useless slave</i>
<i>Eru keru abi lala lenu.</i>	<i>Useless slave with scars in the mouth.</i>

Igbaja is noted for pot making and calabash carving (Igba finfin). Major mineral resources of the town include marble, tantalite, kaoline and other unidentified minerals. As it is customary under traditional Yoruba system, succession to the stool always creates bad blood. When Elese Oba Olayiwola died and the stool was to be filled in 1986 competition and confusion broke out. The Kwara State Government therefore set up a panel of inquiry. The white paper of the government was translated into Edict No. 11 of 1987. The Edict declares Abidolu House as the only Ruling House with 11 branches as follows: (1) Atolagbe (2) Sule (3) Oyclewe (4) Tafa Yaro (5) Buremo (6) Togunde (7) Sanusi (8) Babalola (9) Lasebikan (10) Saidu (11) Olaoye. The Elese was a great warrior who used to assist other neighbours to wage war. An Elese participated in the Kiriji war. A source from National Achieves Kaduna referred to the 20th Elese, Olawoye who was killed in the Offa war. The same source referred to Elese Abidolu who was killed at Oshogbo during Ibadan war. In the late 40's an Igbona Area Council and Appeal was established at Igbaja for purposes of considering grievances that affect the Igbominas. In attendance were the Obas of Igbominas and it helped tremendously to resolve many conflicts.



*H.R.H. Oba Ahmed Babalola Awuni,
Elese of Igbaja, 2006*

Below is the list of Eleses who have been installed in Igbaja since the reign of Elese Abidolu.

- Elese Abidolu
- Elese Babalola
- Elese Saheed (Alias) Elese Alufa

- El ese Olaoye
- El ese Atairu Alakata
- El ese Bello Aribara
- El ese Sanni Areja
- El ese Aliu Arcpo
- El ese Ajihoye
- El ese Kuranga
- El ese Salami Olayiwola
- HRH El ese Alh. Ahmed Awuni Babalola Arcpo

IGBESI

Igbesi is located between Edidi and Oke-Onigbin in Isin local government Area of Kwara State. The forefathers of Igbesi were said to have migrated from Oyo-Ile and first settled at Igbo-Owa. They later moved to Oke-Igbo from where they moved to their present place. In the course of their movement from place to place which is due mainly to external attack, many people from Igbesi went to establish themselves in other towns. These include: Igbesi compound in Aran-Orin, Ajia Opele Igbomina compound in Ilorin. Other towns with Igbesi Splinter groups include, Oke-Ode, Edidi, Oke-Onigbin, Omupo, Agbonda, Ajengbe, Oro-Ago, Ajase, Olla, Esic, Omu-Aran, all in Kwara State. While pockets of them could also be found in Iresa Apa and Iresa Adu, both in Osun State.

Some of their king list include:-

- Oba Fonlefon
- Oba Adabi aha
- Oba Ayo bi cre
- Oba Aregun
- Oba Adesele
- Oba Adeseni
- Oba Adeboye
- Oba Sadiku
- Oba Gbadeyan
- Oba Okesoia
- Oba Moses Omotayo Oyinloye
- Ewedunmoye I (The present Onigbesi of Igbesi).



*Oba Moses Omotayo Oyinloye
Ewedunmoye I, The Onigbesi of Igbesi, 2006.*

IGBONLA

Igbonla is located in the Southern part of Kwara State. It is in Ajase-Ipo District of Irepodun Local Government Area. It is bounded on the North by Oro land, on the West by Ipo land, on the South by the Ibolos and on the East by Eku-Apa land. It shares boundary with the Olupo of Ajase Ipo, Oloro of Oro and Elesie of Esie. Igbonla is one of the towns that made up the IGBOMINA kingdom of the Yoruba nation. The name Igbonla originated from the nature of the environment where the town was formerly situated. It was founded in a very thick forest known as 'IGBO EJU' where species of animals such as elephant, lion, tiger, buffalo, wart hog, leopard, hyena, chimpanzee, to mention but a few, did exist in great number. Thus hunting triumphed as the major occupation of that time there. The ancient town of Igbonla was founded several years ago, before the advent of colonial masters, by a great hunter and prince called Ogundele Aperin Pamodo (alias Apaarin), a prince of Alafin of Oyo-Ile, who migrated from Oyo Ile, with his other two royal blood brothers, Onipe and Alapa, to settle at *IGBOEJU*. Later his two

royal blood brothers parted way with him (Apaarin) to sojourn elsewhere. While Onipe moved toward the Southern part to settle at a place now called Ipee in Oyun Local Government Area of Kwara State, Alapa moved eastward to settle at a place called "EMI DODO" (tall sheabutter tree) which is now known as OMIDO / AGBONDA environs.

Apaarin then moved to another site called IGBO ABOLOGUN for purposes of good hunting to promote more sales. He later moved to IGBO OBAJE, the present Igbonla environs, where he finally settled. People came from various places such as Offa, Erin, Ikirun, Ajase, Oro, Oyo, Igbo-Odun, Igbajo, Ila-Orangun to mention a few, to settle with him under his rulership to promote the trade of buying and selling killed animals, instead of the usual practice of going and coming, to buy his prey for sale. Majority of his land mass is a low land area while the forest areas have almost completely given way for developmental structures and farm land. Few streams and rivers such as river Oyun, Omore, Ojuomegbo and Eriwo, Ogun Abata, Are, Odoopo streams form a close network round the town. Igbonla people are predominantly farmers. Hunting and palm wine tapping are other occupations while several sons and daughters are now business tycoons in and around the country. However, three major religions are existing in Igbonla, these are Christianity, Islam and African traditional religion.

Nonetheless, the advent of Ijesha/Arara war made Igbonla to have linkages with some Igbomina and non-igbomina towns, Villages and hamlets. The linkage between Igbonla and Igbo Ode Ateroko (Sanmora) came as a result of the war. The 9th Eleju of Igbonla Eleju Oyerunwo was carried pick a back (being very old) to the forest, a hideout to avoid his being captured by the warlords. After the war, being very old, he decided to be left there to die since the place is congenial, hence the name "Sanmora". After his death, his remains was taken back HOME (Igbonla) for royal burial (Ori ade kii sun ita) Obas are never buried in a strange land. Hence the common adage "Atunbotan Eleju, Igbonla ni ile---" which by interpretation means, Igbonla is the bonafide home of Eleju. It was this Ijesha Arara war that made some Igbonla people to flee to avoid being captured and enslaved by the warlords. They fled to other settlements such as Amoyo, Isale Eju in Iluju (now Iludun Oro), Opeega, Awooyi, Olayaaju, to mention a few. Also some fled to Ajasse Ipo, Omu-Aran, Esie Arandun, Ila-Orangun, (a section of Ile Obajoko) Erin-Ile, Shao and Idofian to settle. There are other Igbonla towns

outside Kwara State in such state as Kogi, Ogun, Ekiti and Lagos State.

Nevertheless, there are deities for which festivals are attached in Igbonla. Some of these are Apaarin Tomb, Oju Odo and Ojaawi. These deities are believed to be spiritual abode of departed souls of true sons and daughters of Eju. "OJU ODO," especially, which is the most paramount of them all, is believed to be the spiritual abode of the departed souls of the late Elejus and other great fore fathers. It is believed that any prayer made with the water collected from Oju-Odo (a mortar-shaped, lake type natural collection of water, never dries all the year round) shall be answered with dispatched. This has been tested and found to be true even to date.

Others are "Ifa" Oracle "Otaakin" "Idi Iyalode" and "Odu". During the festivals, spirits of the departed souls of the fore-fathers are evoked and sacrifices are made to appease them, for peace, plenty harvest, fruits of the wombs, business successes and victory, in case of any internal or external aggressions. There are other festivals such as Ogun festival, which is specifically for the hunters and Ogun (god of iron) worshippers; Egungun festival where egungun Elewe, Obadimeji, Amokero, Owolewa and paraka masquerades are usually put in place, for remembrance of souls of departed fore fathers and sacrifices are made to appease them. Notable tourism attractions in Igbonla are:- *OJU-ODO* a mysterious collection of water that never dries all the year round. It has neither in-let nor outlet and is ordained spiritual miracle water. Apaarin Tomb: (the grave of the founder of Igbonla). A charmed mysterious chain to avoid external aggression and against marauders. This chain crawls across the former, old Igbonla Offa road. Once a while nowadays.



H.R.H. Oba Abdulrahman Oyediran Adetaiyese I, The Eleju of Igbonla, 2006

The followig are the past Eleju of Igbonla in succession:-



The Olofinlade Akarere (Pinnacles) (Alias Agorin)

The Olugbo

The Olofinlade

The Olofinlade

The Olofinlade

The Olofinlade

The Olofinlade

The Olofinlade

The Olofinlade

The Olofinlade

Back to Igbo Ode Akarere (Pinnacles) (Alias Agorin)

Oba Iyanda Alias Enueniam Ebo

Oba Abdul Rahaman Akande Oyediran, Adesiyese (fourth ruler)

IGBO-OWU

Igbo-Owu was founded many centuries ago. The founding ancestral fathers were of two origins but they were related maternally. One founding father came from Edidi town. He was Olanmi Agbe, a hunter. The other founding father left Ife as a result of chieftancy dispute, his name was Opin he settled at Ado-Ekiti. He left Ife with his family. His eldest son was Ologbeji who grew up to become a great herbalist. It was this Ologbeji Opin who migrated from Ado-Ekiti along with a retinue of followers, they carried along with them their inheritance from Ife which include 'Esu opin', Ifa etc. They first settled at Agbogbo for sometime which is the present farming site of Isale Opin royal family.

At 'Agbogbo' Ologbeji used to see signs of white colours for instance, he used to kill white animals often on his hunting expeditions and white pigeons used to come out from 'Ayan tree' every morning in that area, this made him consult Ifa oracle as to unravel these phenomena. He was later told by Ifa that though he was presently on the divine land but he has not reached the actual spot of settlement. This made him move forward where he found many cotton plants (owu). He thereafter consulted Ifa which told him to settle permanently there. From these cotton plants, the name of the town was coined i.e 'Igbo-Owu'. As

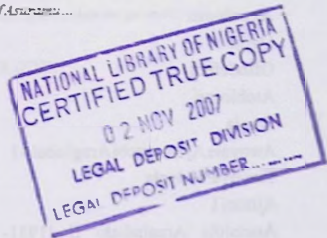
earlier said that because of their blood relationship on the mother side, they lived together as brother of two households, which became the two royal families in Igbo-Owu to date. i.e Edidi and Isale-Opin royal houses. Major rivers include, Osin, Odu, Ipade, Opekan etc. While Esu-Opin and Egungun were the major traditional festivals. Natural resources of the town include among other things, kaolin, marble etc.

Part of the appellation of the town include:

<i>Igbo-owu Odu.</i>	<i>Igbo-Owu Odu</i>
<i>Nile Atolagbe.</i>	<i>in the home of Atolagbe</i>
<i>Omo Asa'le.</i>	<i>the son of the one who chooses a concubine</i>
<i>Mo rinse.</i>	<i>never to walk on the ground</i>
<i>Ale nbe Nile.</i>	<i>the concubine was on the ground</i>
<i>Atolagbe nbe lori esin.</i>	<i>while Atolagbe was on the horse</i>
<i>Omo amura le doye</i>	<i>son of the one who prepared for chieftaincy</i>
<i>Omo Asuramu...</i>	<i>son of Asuramu...</i>

RULERS OF THE TOWN INCLUDE:

- Oba Olagbeji-Isale-Opin
- Oba Olakanmi Akande Agbe-Edidi
- Oba Akerejola-Isale-Opin
- Oba Ajayi Alesinlefan-Edidi
- Oba Esubunmi-Isale-opin
- Oba Bamigbola-Edidi
- Oba Tewogbola Alao-Isale-Opin
- Oba Oyelaara Alao-Edidi
- Oba AbdulRasaq Abodunrin Oyedeola (Dec. 12, 2002 to date)-Isale-Opin



IJAN-OTUN

Ijan Otun migrated from Baba sigidi compound, Oke-Ijan in Ile-Ife. Ijan Otun, Ijan-Ekiti and Ijan in Lagos state migrated from Ile-Ife at the same time. They were brothers of the same father while Ijan Otun was the eldest of the trio. Year not ascertained, they left as a result of chieftaincy tussle. Their fathers were Erikan and Ajanla Ogun, Erikan was a hunter while Ajanla Ogun was a

famer. They both left Ile-Ife with their immediate families and carried along with them a deity known as "Tele" which still has its shrine at the advent of the present Ijan-Otun town from Esie near Omikuru river. They first settled at "Eregun" and their market was "Eku". It manifested in their "Oriki" (family name) i.e "Omo Eku loja Eregun nile". Historically, Ijan-Otun shares boundaries with Esie, Igbesi, Arandun, Agbamu and Agbonda. All within the present day Irepodun local Government area of Kwara state.

LIST OF THE PAST RULERS OF THE TOWN.

- Ajanla Ogun
- Aribakeye (son of Ajanla Ogun)
- Agongo-Ogun
- Owoniye Niba
- Adubi Aro
- Agunbiosu
- Ogoji
- Ofindefetu
- Atobiosan
- Ikuola
- Awoyale Ajetunmobi Aragbabalo I
- Tinuoye Woleola
- Ajitoni I
- Aransiola Aragbabalo II (1931-1969)
- Odetundun Ajitoni II (1970-1991)
- Omoniyi Aransiola (Aragbabalo III 1992 to date).



H.R.H. Oba Omoniyi Aransiola Aragbabalo III, The Onijan of Ijan Otun, 2005

IKOSIN

The founder of Ikosin was Oyiitako who was a prince to Alaafin Abiodun of old Oyo Empire. He left Oyo at the same time with Elese, Olora and Oniwo. Infact tradition was positive that the four were related. Ikosin was believed to be coined from the statement 'Isin ko wa' because Isin people had already settled and when they heard that these people were 'omo oloyo' they dared not abhor them. Oyii, the first Olukosin and his entourage first settled at 'Eti-Oro' for sometime

before they migrated to Igbo-Ile where they lived for so many decades before moving to the present site. Tradition had it that the founder of Oke-Onigbin left Ikosin when they were at Igbo-Ile because of a chieftaincy dispute which he lost to his younger brother. Oyii was a brave hunter and a farmer. Presently, Ikosin shares boundaries with Afin, Oke-Oyan, Owode-Ofaro, Ora. Rivers Oro and Imu are the major rivers of the town. Tourist attraction include the old site of Igbo-Ile and 'Ejimogun bale Oja' which was a very big market in the olden days.

Parts of their appellation (Oriki) goes thus:

<i>Omo Olukosin,</i>	<i>The son of Olukosin</i>
<i>Iji e gbolo,</i>	<i>hurricane did not carry grindstone</i>
<i>Efufu lele e gbale alero,</i>	<i>the wind did not sweep Alero ground</i>
<i>Omo bomubomu eti Oja,</i>	<i>the son of a tree, the leaf of which is pounded and used to curdlemilk 'bomubomu' near the market</i>
<i>Obonilara Oju aso lo.</i>	<i>It covered one more than the garment.</i>

PAST RULERS OF THE TOWN INCLUDE:

Oba Oyitako

Oba Atoobo

Oba Aromokeye

Oba Oroganloye

Oba Olomoyoyo

Oba Aridekole

Oba Faponle

Oba Popoola

Oba Arojojoye

Oba Adeyemi

Oba Bello Oyinlola

H.R.H. Oba Abdul Kadiri Kolawole. The present Olukosin of Ikosin.

ILA-ORANGUN

The ancient city of Ila-Orangun is situated on latitude 8° north of the equator and longitude 4° 30' East of the Greenwich. It is about 145km northeast of Ile-Ife, the cradle of Yoruba race. It is a gateway to both Ekiti and Kwara States

and share boundaries with Ora and Oke-Ila-Orangun to the north-east, Agbamu, Arandun, Rore and Aran-Orin to the North. Oyan to the West, Otan-Ayegbaju to the South West and Oke-Imesi in Ekiti State to the east.

The principal rivers of the town are: The River Osin, rising in Ila-Orangun along Ajaba road and flowing north-eastern path into the river Niger through many Igbomina towns. The River Aketi, rising behind the Orangun's palace and flowing to the north. The river Isinmi which flows across Ora road and serves as the source of water for Ila water works which is being treated and sent to the town for drinking. Other rivers include Ogbun, Opopo, Oyi, Omifunfun, Magbon, Aloyin, Takiti, Owada etc.

That Ila-Orangun was founded by Orangun Fagbamila Ajagun-nla, - (the progenitor of Igbomina race) a son of the legendary Oduduwa is not a matter for debate. Opinion differs as to how the people got the name "Ila-Orangun" for their settlement. Lets us examine some legends. A version goes thus: the name "Ila-Orangun" was derived from the two statements, which resulted from two separate events in the life of the founder. When Fagbamila Ajagun-nla was about to leave Ile-Ife to found his own kingdom, his father, Oduduwa gave him half (Ilaji) of his property. Also, the Odu Ifa that directed his exit from Ile-Ife was "Ose meji" meaning "Oro mi gun" which when translated means my life plans are straight forward. Thus, the statement "Ilaji ni mo pin, Oro mi gun" later became "Ila-Orangun"

Another version says that Oduduwa had rarely been blessed with male children; he therefore consulted Ifa which advised him on what to do in order to have male children. This account goes further that, having carried out what Ifa advised, Oduduwa was blessed with a male child whom he named Ifagbamila (Ifa had saved me) which brings to memory that he offered placatory sacrifice to Ifa before the child was conceived. Also Oduduwa was overwhelmed with joy by this development which he saw as a victory over his enemies. He therefore added other tell-tale names to the one already given to the lucky child. He called him 'Oran-mi-gun' (lit. means my cause is straight forward) which was contracted to ORANGUN. Young Fagbamila was born on a day known in the Ifa oracular calendar as "*Ojo Ila-ye-fun*". A tradition holds this out as explaining why ILA has come to be the name tag of his ultimate seat of government. (Adebayo 1996).

Another tradition holds that *ILA* was corrupted from *NLA* (big). This has

been rationalised by recalling the fact that Fagbamila inherited all the wives of Oduduwa who were then housed in a mansion. (Johnson 1973:8) Fagbamila was thereafter referred to as '*ORAN-MI-GUN-ILE-NLA*', the origin of the full title *ORANGUN ILE ILA* (Adebayo Ibid). Fagbamila Ajagun-nla was a brave, powerful and great war leader. He led Olugbon, Aresa, Onikoyi and Olomu Aperan in various wars, to help his younger brother, Oranmiyan the first Alaafin of Oyo to conquer the Ibaribas and the Nupes. He reigned at Igbo Ajagun-nla on Arandun road. Fagbamila Ajagun-nla according to traditional evidence did not die but sank into the ground. In asserting this claim, the existence of a deity called '*EBORA ILA*' which is in the custody of the Abodiyo, a chief of Ila-Orangun is believed to be Fagbamila's spirit. However, Fagbamila was succeeded by one of his sons, Amotagesi who reigned for a short period at Igbo Ajagun-nla before migrating with his people to a new settlement christened *Ila-Yara*. The rationale behind the migration is yet to be explained by available accounts. However, Orangun Amotagesi was succeeded by Orangun Ogboye, who was succeeded by Orangun Oboyun.

On the death of Orangun Oboyun there arose a serious tussle on the succession bid between Apakiimo (the founder of Oke-Ila-Orangun) and his younger brother, Oluokun (who later reigned as Orangun Arutu at Ila Magbon) which eventually led to the ruins of Ila-Yara. On leaving Ila-Yara, Ifa had divined that the spike of 'Opa Orere' being carried along their route to a new settlement should not be allowed to touch the ground until they would have got to such spot that they considered suitable for a permanent abode. Incidentally, Adegbiiji Oluokun's younger brother who was holding the staff inadvertently dropped it at a point when he was pressed to answer the call of nature; an incident but which was unknown to the other members of the entourage. With the menace of earthworm in their later settlement, Ila Magbon, they knew something was amiss and they shifted their base on a simple confession by Adegbiiji after Ifa had revealed the truth of the matter. Enroute their journey to the settlement, Arutu Oluokun got bored with age and commanded the ground to open up, and he disappeared into its vault together with his Olori and his Babakekere. The spot where this historical phenomenon occurred is known as "Para Oke" and it's being worshipped by the descendants of Arutu to date. Sequel to this historical event, the leadership fell on Adegbiiji who became the Orangun Igbonnibi in the present site.

THE PAST ORANGUN OF ILA WITH BRIEF HISTORY OF EACH OF THEM

FAGBAMILAAJAGUN-NLA-1050-1200 A.D

He was the progenitor of Igbomina race and a direct son of Oduduwa. He founded the Igbomina kingdom and reigned at Igbo Ajagun-nla. He was a brave and powerful war leader of his time. He led Olugbon, Aresa, Onikoyi and Olomu Aperan to help his younger brother, Oranmiyan of Oyo to conquer the Ibaribas, notable among his Nupe captives was Elempe Iyanda.

AMOTAGESI - 1201 - 1290 A.D.

He was the second Orangun. He moved with his people from Igbo Ajagun-nla to reign at Ila-Yara. During an expedition abroad, his son (Adeniran) later known as Orangun '*OGBA*' usurped the throne and committed suicide when his father returned from his expedition where Amotagesi learnt and acquired powerful traditional medicines.

OGBOYE - 1290 - 1314 A.D.

He reigned at Ila-Yara. He was a direct son of Orangun Amotagesi. Orangun Ogboye's mother was called "*Iwa*" who had three sons: Alara of Aramoko, Ajero of Ijero and Orangun Ogboye of Ila. Since then Alara, Ajero and Orangun became sons of the same mother.

OBOYUN MO YARA - 1314 - 1353 A.D.

He reigned at Ila-Yara. Tradition has it that Orangun Oboyun buried all the beads at Yara when he was about to die because he did not expect any other person to reign as Orangun after him. He was very unpopular.

ARUTU OLUOKUN - 1353 - 1425 A.D.

He reigned at Ila Magbon for some time before he left with his younger brother Prince Adegbiiji Lado who carried Opa Orere before Arutu to find a new settlement at a fixed site. But Arutu being too old to go further handed his crown, beads and all other paraphernalia of office to his brother Adegbiiji Igbonnibi became the Orangun and settle at the proposed new settlement. He however, together with the chief servant, Asoju Oba, sank into the ground at 'Para Oke' also called 'Igbo Molododo'. This explains the annual worship at Para-Oke by the descendants of Arutu Oluokun.

ADEGBIJI IGBONNIBI - 1425 - 1504 A.D.

Adegbiiji Lado, Igbonnibi move the seat of Igbomina kingdom to the

present site. He reigned successfully for many years. Owa Obokun of Ijesha-land gave Igbonnibi his daughter, Omobepore in marriage as compensation for Igbonnibi's help rendered to him. Epo was the mother of Orangun Okomo.

OLAKALE, BABAEBE -1504-1560 A.D.

He reigned at the present Ila. He was the first Ila Prince who met the Portuguese at Benin, when he was sent by Orangun Igbonnibi to Oba of Benin in 1460. He established the first palace at its present site.

ADEBIYI IJIMOGODO- 1560- 1581 A.D.

He was chief Obasemo before he became the Orangun. He reigned at the present Ila. He was the author of Egungun cult but he violated its fundamental secrets, which led to his assassination.

AJIBADE AROYEHUN, OFINNI -1581- 1608 A.D.

He was a descendant of Arutu. He was installed as Orangun of Oke-Ila and he reigned there for some time before he abdicated that throne. He was later made the Orangun of Ila. He founded Egbe Elu Oba (Enare) "Lekeleke" was his senior servant.

ADEYEMI, OKUSU -1608 -1630 A.D

He was one of the descendants of Arutu. He reigned at the present Ila for a short time when he was deposed for an offence against his seniors chiefs. Oni Osun was his ambassador.

ADEJORIN, OKOMOKOSA -1640 -1680 A.D.

He reigned at the present Ila. His mother was princess Omobepore (Epo) daughter of Owa Obokun of Ijesha land. Oke Ejiqbo quarter was founded for him by his father Orangun Igbonnibi. "Faseyi" was his ambassador.

AJIBOYE, ANIYELOYE -1680 -1710 A.D

Aniyeloye was a grandson of Orangun Babaebe, his reign was very short, though very peaceful. The peculiarity of his reign was that he had his mother alive, which was not common for any reigning Orangun hence the name Aniyeloye. His ambassador was "Alomo".

OLAGBAYE BABAATEERE -1710- 1745 A.D.

He was a direct descendant of Orangun Igbonnibi. He was Obasemo of Ateere's compound before he became the Orangun of Ila. He was in stature the shortest Orangun ever to reign. Nevertheless, the kingmakers of Ila pronounced him to be a very tall man because of his mother's wealth. "Obajinwa" was his

ambassador.

ADEDITIYANDA EDUNDE -1745-1760 A.D.

He reigned at the present Ila. There was no trouble during his reign and he died peacefully. "Oko Oloju Ina" was his ambassador.

ADEROSIN, AGBEDEGBEDE - 1760-1789 A.D.

He reigned at the present Ila. He founded the present Agbedegbede's compound at Eyindi quarters. Aderosin was first made Orangun of Oke-Ila before he was called and made the 15th Orangun of the present Ila. Okelola was his senior servant.

OLAJOJOBI, AGBOLUAJE - 1789-1845 A.D.

He was the Obadofin when he became the Orangun Agboluaje I at the present site of Ila. He was one of the sons of Orangun Okomo. For one reason or the other he was led to Igbo Atokun and assassinated there. The Okomo family usually worshipped Egungun at Igbo Atokun in memory of Orangun Agboluaje I. His Ifa priest, Awogbemi, was also killed at Peregun Awogbemi "Osunye Igbagi" was his ambassador.

BAMIGBOYE, ARIYOWONYE -1845-1886 A.D

He reigned at Ila here. There was war all about during his reign. On the 13th of April 1850, the secret plan of Ibadan people to invade Ila was revealed by Balogun Ajayi Ogboriefon, an Ibadan Army Officer whose mother was a native of Ila-Orangun. This made Orangun Ariyo flee with his people to Omupo while others fled to Omu-Aran, Igbaja, agbeku, Okuta-Ekulu (Okuta Ekulu's new settlement is Araromi near Ora now) and other Igbomina towns within Ilorin Emirate in 1867 to take refuge. There he died later. "Orire" was his ambassador.

ADEYEMI, AMESOMOYE -1866- 1909 A.D.

He was a grandson of Orangun Babaebo. He was installed as Orangun of Ila in exile (at Okuta Ekulu) to succeed Orangun Ariyo. But later Orangun Ameso brought back the Ila people from exile to re-settle at the present Ile-Ila. "Madarikan" was his ambassador.

FOLAYANKA ATOBATELE- 1909- 1923 A.D.

He became the orangun on 15th of December 1909. He was one of the leaders of Offa war. During his time, Ila-Oshogbo road was constructed by communal labour. Christianity (Anglican Denomination) was first introduced in Ila in 1909. Orangun Atobatele died on the 15th of October 1923. His ambassador

was "Omileye"

OYINLOLAAROJOJOYE-1923-1936 A.D.

Prince Oyinlola Arojojoye was the Olumobi of Ila when the Orangun stool became vacant, though it was not his intention or aspiration to contest the vacant stool; he was called from his farm and installed the new Orangun in 1923. Oyinlola was very humble and generous. During his time Ila Native Authority Primary School was built and opened in 1932; the Ila-Orangun motor road was constructed. The Orangun's palace was re-roofed with corrugated iron sheets and the Ila first Dispensary was built and opened. His reign was very peaceful "Erinkan" was his ambassador. He died on the 19th of October 1936.

ADETOYIAKANDE ORIMADEGUN-1937-1947 A.D.

Immediately after the death of Orangun Oyinlola there started a serious competition for the vacant stool. There were initially seventeen outstanding contestants. But after close examination of the qualities, reputation and past history and past performance of each contestant by the Ila kingmakers and with the popular support of the towns people, Prince Adetoyi Akande (then the Sarumi of Ila) was selected and installed Orangun Orimadegun on 15th April, 1937. He reigned peacefully for ten progressive years. Some of his achievements included the re-roofing of all Ila houses with corrugated iron sheets; introduction of Adult Education; building of a fairly modern town hall Igbonnibi town hall; Native Court and Court of Appeal for Ila and district were established. His ambassador was "Chief Farinmade". Orangun Orimadegun died on 11th February 1947.

ADEDAPO, AGBOLUAJE II-1947-1960 A.D.

Gbadamosi Adedapo Agboluaje ascended the throne of the Orangun of Ila on the 11th of April 1947 as Orangun Agboluaje II. Before he was installed, there were some other contestants who stepped down through appeal. Among them was prince William Adetona Ayeni (his successor). His reign witnessed a series of improvements. He was the first Orangun to be elected as a permanent member of the Western House of Obas and chiefs. He witnessed the attainment of Nigeria independence on 1st October 1960 before he died on 11th October, 1960. his ambassador was "Adeleke Onaolapo".

WILLIAMADETONAAYENIARIWAJOYE I (MFR.JP)-1967-1999.

Oba Gbadamosi Adedapo Agboluaje II changed side on 11th October, 1960. When the necessary funeral rites of the late Oba had been completed, the

struggle for the vacant throne created by the passing away of the Oba started. Initially, about seven Princes started the contest for the vacant stool. Later on, only two of them remained in the struggle. These were prince William Adetona Ayeni (A.k.a 7 Gatos) and Prince Isaac Adepoju Adebayo. Serious rivalry and hot tussle which lasted almost seven years started between these two candidates. However, Prince W.A. Ayeni was installed as the Orangun of Ila on the 27th of August, 1967. His reign witnessed a total transformation of the town into a modern city.

For instance, electricity was supplied to the town; pipe borne water was also supplied to the town. Many nursery and primary schools were established, as well as many secondary schools. The Oyo State now Osun State College of Education was also established. Banks sprang up and a full fledged post office commenced operation etc.

When Osun State was carved out of the former Oyo State, Oba William Ayeni Ariwajoye was the first chairman Osun State Council of Obas and Chiefs.

OBA ABDULWAHAB KAYODE OYEDOTUN BIBIRE I (SATURDAY 24TH MAY 2003 TO DATE).

He was born on Saturday 8th February, 1958 into a royal family of Prince Adedotun Oyedotun and Princess Ajibola Abike Oyedotun of Obalotin's compound of Arutu Ruling house in Ila-Orangun. He lost his father at the tender age of six. However, he attended St. Mary Primary School, Osogbo, between 1966 and 1971 and Ila Grammar School, Ila-Orangun, from 1972 to 1976. He worked as an auxiliary teacher at Ansar-Ur-deen primary School, Ora road, Ila-Orangun, between 1976 and 1977. After working for a year, he seized the opportunity of the free Universal Primary Education (UPE) Teacher Training Programme of the then Obasanjo military regime. He secured a



H.R.H. Oba AbdulWahab Kayode Oyedotun Arutu Oluokun Bibire I, The Orangun of Ila, -2005.

year's course at the Teachers' College, Ipetumodu in 1977 where he obtained his Grade II Teachers Certificate in 1978. Having worked as a qualified teacher between 1978 and 1980 at Ansar-ur-deen Primary School, Inisa, he proceeded to Oyo State College of Education (now Osun State College of Education) Ila-Orangun (1981-1983), where he read Mathematics/Economics and obtained the Nigeria Certificate in Education in 1983.

Oba Olukayode Oyedotun did not relent in his efforts. he furthered his education at University of Ilorin where he studied Mathematics/Education and bagged a Bachelor of Science Degree in 1996. As a trained teacher he taught in many schools before he was appointed the 24th Orangun of Ila on Saturday 24th May 2003.

He is a socialite and a sportsman. His hobbies include football, Ayo, Draft and athletics. He is happily married and blessed with children.

INTER-TOWNSHIP RELATIONSHIP

By and large, almost all the towns and villages in Igbominaland are related one way or the other to Ila-Orangun. This is affirmed in the praise name of some compounds in Ila-Orangun. For instance, let us examine few of such relationship.

OKE ILA-ORANGUN.

Virtually, all the compounds in Ila-Orangun are present in Oke-Ila-Orangun with almost the same appellations. Tradition has it that the progenitor of Oke-Ila-Orangun, Apakiimo was one of the four sons of Orangun Oboyun who reigned at Ila-Yara. Others were Arutu Oluokun, Adegbiiji Lado and Olakale. Apakiimo and Arutu Oluokun were of the same mother while the other two were of another mother.



Relics of Open Ayo carved on the rock at Ila- Yara, 2005

Following Oboyun's death a serious succession dispute arose

between Arutu and Apakiimo - his elder brother. This brought dissonance upon the peaceful town of Ila-Yara. Majority of the elders of the town were said to be in support of Apakiimo while most of the youths were rightly behind Arutu. Going by tradition, Apakiimo who was the eldest of them all was expected to ascend the throne but Ifa stated otherwise, hence, he rejected the outcome of Ifa consultation, which selected his younger brother, Arutu as the next Orangun of Ila-Yara and refused to acknowledge him as such. This led to the extinct of Ila-Yara and consequent establishment of Igbohun or Ila - Okiri which is now known as Oke-Ila-Orangun to date. Here Apakiimo continued to answer the title of Orangun.

AJASE-IPO

Ile Asoye, Ile Agba, Ile Sajiku, Ile Olotomporo, Ile Olowo, Ile Alasan, Ile Alagoo, Ile Otun, etc. the above stated compound have part of their Oriki to be linked with Ajase-Ipo thus:

Omo Olupo Alaelu,

The son of Olupo Alaelu

Omo Aletete joba,

the son of one who distinguished himself to be crowned

Mo ta lala Joyee moje,

I scrambled to be honoured at Moje

Opere omo Ayo oye,

Opere, the son of Ayo Oye,

Omo Oya dolosin lajegbe

the son of Oya who turned into Osin at Ajegbe

Omo Oya gbare nba ase,

son of Oya, accept my offer and let me play with you

Ogudu Ajasse omo Ayo Oye...

Ogudu Ajasse, the son of Ayo Oye...

That of the Ile-Alasan needs critical examination because he is the head of Omo Owa (i.e Olori ebi awon omo Oba). Tradition had it that it was Chief Alasan Olasigbo Adebamigbe whose mother by name Oyaponle was a princess to Olupo Yoyinoye of Ajasse-Ipo. She married to chief Alasan Adewusi since then they have maternal linkage with Ajasse-Ipo.

ARANDUN, ARAN-ORIN, AND ARAN OMU.

Part of Ile-Adio, Ile-Elekian, Ile-Obebe, Ile-Aga, Ile-Agberuko, Ile-Onifare.

Oriki:

<i>Omo Alaran ojiji,</i>	<i>The son of Alaran Ojiji.</i>
<i>Omo ale benbe wo ju omi,</i>	<i>The son of the one who pursued a species of frog into the water</i>
<i>O le konko jaludo ni san,</i>	<i>The one who pursued bull-frog into the river at Isan</i>
<i>Omo abegun degbere</i>	<i>the son of the one who followed the masquerade to Egberé</i>
<i>Aran ajowi nisan...</i>	<i>Aran, ajowi at Isan...</i>

OMUPO AND OMU-ARAN.

Ile-Apate, Ile-Agbarajamo, Ile-Obajisun, part of Ile Ogori etc.

Oriki:

<i>Omo Olomu Aperan,</i>	<i>The son of Olomu Aperan</i>
<i>Omo Oloro agogo,</i>	<i>the son of the bell cactus</i>
<i>Mo si owo omo oye lomu</i>	<i>the great son of the chief at Omu</i>
<i>Omo A le nlu joba,</i>	<i>the son of Alaelu to be crowned</i>
<i>Erigi sere lona Oomu...</i>	<i>Erigi sere on the way to Omu...</i>

IGBONLA, ALAABE, IPEE, SANMORA AND PART OF IKOSIN.

Ile-Obajoko, Ile-Eleju, Ile-Abodiyo, Ile-Agbii,

Oriki:

<i>Aye ronfe komi Oge,</i>	<i>The great beloved descendants of Oge</i>
<i>Omo afinju ninu Ereko,</i>	<i>the son of the clean one among the Erekos</i>
<i>Opitan Oba eraye leju</i>	<i>the king's sage has no place in Eju</i>
<i>Won ni nwaje elejumo jofe...</i>	<i>they wanted me to be conferred with Eleju title but I opted for Ofe title.</i>

EKU MESAN ORO

Ile-Ejigbe, Ile-Okudiye

Oriki:

<i>Oro Iwin se lose Oke Oro,</i>	<i>the great one who originated along the path of the hill</i>
<i>Danan ya gbo omo abimo bi eye</i>	<i>The one who set the forest ablaze, the son</i>

<i>Mo da won geregere woja lose</i>	<i>of the one who bear children like birds.</i>
<i>Agba ati agba han eje abula obe lose,</i>	<i>I spread the great net to the market in Ose</i>
	<i>their elders do not eat adulterated</i>
	<i>soup at Ose</i>
<i>Ewure Oloro nije lese gbagede</i>	<i>It is Oloro's goats that graze along</i>
	<i>the path of gbagede</i>
<i>Aguntan ni je lese yara</i>	<i>it is his sheep that graze along the</i>
	<i>path of Yara</i>
<i>Adiye okoko la sa seju</i>	<i>it is Okoko's fowl that over-did it</i>
<i>Oje ni popo Olofihan</i>	<i>and fed along the street of Olofihan</i>
<i>Se eemo wi popo olofihan ni Akunlebo.</i>	<i>does it not know that the street of</i>
	<i>Olofihan is sacred.</i>

IGBAJA, OKO, EDEMOSI AND OTHER IRESES

Ile-Odosin, Ile-Idiagbon, Ile-Obatufe, Ile-Aworokun, Ile-Obaniare

Oriki:

<i>Oko Irese omo woyi ra ko ma ba rerukeru.</i>	<i>Oko, the descendants of Irese, the</i>
	<i>son of watch well before you buy so</i>
	<i>that you will not buy useless slave</i>
<i>Erukuru abi lala lenu</i>	<i>useless slave with scars in the mouth</i>
<i>Omo Elese Ororo</i>	<i>the son of Elese Ororo</i>
<i>Oko Omo awu ewe wu agba</i>	<i>Oko, the son of one who attracts</i>
	<i>both the young and old</i>
<i>Owu eeje hun loko lobinrin</i>	<i>Jealousy, prevented me from</i>
	<i>marrying Oko ladies</i>
<i>Ewa rogodo e eje ki hun mo mun</i>	<i>great beauty of Irese ladies made me</i>
<i>rese sele do</i>	<i>completely gaga for marrying them</i>
<i>Edemosi mo mu obi han ge</i>	<i>the great descendants of Edemosi</i>
<i>Mo fi owo palakose</i>	<i>I used money to invite Alakose</i>
<i>Mo la mon ran jobi loko</i>	<i>I proposed to eat kolanut in Oko</i>
<i>Erun odun laa sokun</i>	<i>the one who venerate the sea on the</i>
	<i>fifth year</i>
<i>Efa re la a sosa ede</i>	<i>and venerate Ede deity on the sixth</i>
	<i>day</i>
<i>Sokun sosa tan omu re mi mo lu</i>	<i>after venerating the sea and the</i>

Omo amowo pala kose

La mon ran jobi loko...

*deity, spread my wealth to the town
the son of one who used money to
invite Alakase
proposed to eat kolanut in Oko*

ILOTA

Ile-Eesafin

Oriki:

Anrelu omo Akan loje

Omo Olota lo lawo

Epa kan egbodo tankan...

Anrelu the son of Akan in Oje

the son of Olota who is verse in mystery

one Epa should not deceive the other.

IPETU-IGBOMINA

Ile-Enle, Ile-Olosun-Ipetu, Ile-Ejenwa

Oriki:

Mefun Remo

Omo Oba petu

Ti hun ni kun towo eni

Abi elubo tiri aja kale lomo...

Mefun in Remo

son of the king in Petu

the generous one

one with an attic full of yam flour.

ESIE

Ile-Loode

Oriki:

Omo Elesie Owo

Omo tarugbo tete ona elala lesi

Aromasodu ta logbo lesi

Ta soro ogomo lesi

Isale Esie lelede soso

Ibe ni pepeye gbe nlu ago ide...

The son of Elesie Owo

son of 'tarugbo tete Ona elala lesi'

the dye made cloth black 'alogbo lesi'

'Ta soro Ogomo lesi'

and the pigs are decorated at the verge of Esie

where the dock ring brass bell

ISANLU ISIN, IJI ISIN AND IJARA ISIN

Part of Ile-Agbedegbede, Ile-Ojokun, Ile-Olori, Ile-Aresikeye, etc.

Oriki:

Pongba Isanlu

Omo Akere peji

'Pongba Isanlu'

the son of one who request for rain to fall at

mo pojokojo oro loba Oba

Iko omo Okun ola

Arojubobaku Eetoni resin

Beru ba sa awi ohun nre Isin

Bi iwofa ba sa awi ohun nre Isin

O haa deri Enisin

Enisin eribi salo ...

tender age, I requested for rain to fall in

Iko the son of chord of wealth

Arojubobaku, I will be going to Isin as from today

if the slave escaped he would say he will take refuge at Isin

if the pawn escaped he would say he is going to Isin

it is now the turn of Enisin

Enisin has no where to run to.

OTUN

Ile-Oloriawo Eyindi, Ile-Oree, Ile-Eesalogbo, Ile-Obatufe, Ile-Abegan, Ile-Obasinkin, Ile-Osho

Oriki:

Mo ba Osere

Akinla l'otun

Lasun kade mo jo seere

Omo ajijo pogun

Omo ayo pogun

O yo gbalagbala gboye lotun ...

'Mo ba Osere'

Akinla in Otun

'Lasun kade mo jo seere

the son of one who dances at the invitation of war

the son of one who rejoices at the invitation of war

the one who was filled with extreme joy to be conferred with chieftaincyship in Otun

RORE AND TAPA

Ile-Obafa, Ile-Amowoyagi, Ile-Ateere, Ile-Lajide, Ile-Enare, Ile-Okoto, etc.

Oriki:

Omo Onirore

Ara obi ero

Omo Alaro lol'esin

Mo fi odi oko tele fo monga, monga...

The son of Onirore

relative of Obi ero

son of the dyer owns the horse

I used the wrong side of the spear to touch the ground and say 'monga, monga'...

OPONDA

Ile-Oloponda, Ile-Olomofe, Ile-Onibedo.

Oriki:

<i>Omo Oponda</i>	<i>The son of Oponda</i>
<i>Megun ajilete ara Oponda</i>	<i>Megun ajilete the relative of Oponda</i>
<i>Kariola omo Eranko to gboju</i>	<i>Kariola, son of the brave animal</i>
<i>Ti won fi mawo</i>	<i>that was initiated</i>
<i>Megun omo Oponda...</i>	<i>Megun, the son of oponda</i>

OWA ONIRE, OWA KAJOLA AND OTHER IRES

Ile-Ogunlolu, Ile- Ajirohunni, Ile-Agada, Ile-Alakeke, Ile-Agaja Ile-Obaloja, Ile-Oyebon, Ile-Loogun, Ile-Iyalode Oke-Ede, Ile-Owada, Ile-Odoode

Oriki:

<i>Omo onire osin</i>	<i>The son of Onire Osin</i>
<i>Keyemo Ara Ilagbede</i>	<i>Keyemo the relative of Ilagbede</i>
<i>Omo Ajimuse owo se</i>	<i>son of the one who wakes up early in order to work for money</i>
<i>Omo Alaade owo ponrangandan</i>	<i>the son of the great one who wear money crown</i>
<i>Mogun omo Oro nire...</i>	<i>Mogun, the son of wealth in Ire...</i>

ORA (Near Oke-Ode in Kwara State)

Ile-Atoba, Ile-Obalogbo, Ile-Elepa, Ile-Atewogbade, Ile-Atobatele

Oriki:

<i>Ora Ayoka mo nun iboru di gere</i>	<i>'Ora Ayoka mo nun Iboru di gere'</i>
<i>Mori njepa loju sansan</i>	<i>'Mori njepa loju sansan'</i>
<i>Imoho omo apekun pere</i>	<i>Imoho, the son of Apekun Pere</i>
<i>Omo Oloro mo ohun le</i>	<i>the son of Oloro 'mo ohun le'</i>
<i>Omo ojugbele Oyangba oko</i>	<i>The son of Ojugbele having 200 husbands</i>
<i>Moho omo oye lora...</i>	<i>Moho, the son of Chief in Ora...</i>

ALLA, OKE EWU IN ORA-IGBOMINA,

Ile-Ore, Ile-Eran, Ile-Obasaba leyindi, Ile-Balogun Itaobajoko, Ile-

Agbena, etc.

Oriki:

Omo Adesi ohun po lewu

Son of Adesi, having many things in Ewu

Ohun kunle o ya soko

and when things filled home it extended to the farm

Ni se pagan lahere Olomofe

'Ni se pagan' at Olomofe's hut

Korobata mo boye mole lade...

'Koroba' I buried Chieftaincyship on the ground in crown

IDOFIAN

Oke-Oba loke Ede

Oriki:

Mo jo suke

To dance to 'Suke'

Omo Amowo Aya lemi

the son of one who uses wife's money in pursuing me

Ale kii ya oka lehin afo...

the concubine does not separate the meal made from yam flour from the mire...

OBA AND PART OF AGBAMU

Ile-Obalumo, Ile-Obasaba Isedo, Ile-olukoyi, Ile-Petu, Ile-Asasa, etc.

Oriki:

Oba meja omo oro loba

Oba meja the son of wealth in Oba

Omo Ayedogbon meja oko

son of life become wisdom Meja oko

Oba omo Asedin kekeke...

Oba, son of one who bear maggot enormously

In fact the father of the immediate past Arigbamu of Agbamu was said to have come from Ile-Obalumo Isedo, Ila-Orangun

IWO, IWO-OKE-ABA, IWO-ODU-ORE

Ile-Eesafin, Ile-Onilu, Ile-Olowobari, Ile-Aniyeloye, etc

Oriki:

Otoro Eesan boro dele Oniwo

'Otoro Eesan boro dele Oniwo'

Omo eniwo kun ni yegbe

son of eniwo kun in yegbe

Omo eniwo kanrankanran bi oko tuntun

son of Eniwo sousing like a new hoe

Ogbo kuku ojo dami agbada nu lore

one that hear the sound of the rain and pour away all the water in the

Ojo setan ee ti ro mo

gbogbo ayaba batu gburu sekun nilehan...

vessels in Ore

the rain later refused to rain

and all the king's wife started

weeping in their home

EDIDI

Ile-Alakoyi, Ile-Idiagbon, Ile-Ataponiyo etc.

Oriki:

... Omo Eledidi Ogbomakin eji agbe

Omo Aakoyi Omo je ka lonbura

Epe egbodo paise

Epe ibinu ee pa eni yii ee seni

Omo aseku ni eeyan

Mi eeyan eri ogbo

Eri ogbo ee wuyi ledidi...

Son of Eledidi Ogbomakin ejiagbe

*son of Akooyi, son of let owner
swear*

the curse cannot kill the innocent

*angry curse does not kill one who
does not offend someone*

*son of one who chooses pre-mature
death*

instead of longevity of life

grey hair is not honoured in Edidi

OMIDO, AGBONDA, PART OF ORA-IGBOMINA, AGBAMU.

Ile-Inurin, Ile-Balogun, Ile-Oloyin. Etc.

Oriki:

Omo Alapa ti o lajoyin

Enini omo ejo meji

Lani oka ara agbejo yan

Omo agbe nila oka yan

Abere sogun enimole lapa...

Son of Alapa who does not have 'Ajoyin'

Enini, the son of the two snakes

*Lani, the cobra, the relative of one who is
proud of snake*

son of one who is proud of big cobra

'Abere sogun enimole' in Apa

OLA

Ile-Adio, Ile-Alare, Ile-Afijio, etc.

Oriki:

Iko omo okun ola

Ogan hin eniko lomi

Omo abe ti kekere soju yanko

Iko, son of the chord of wealth

the great Ogan hin eniko in Omi

son of pen-knife who is dreadful

Geere mo dckun ogun deere le lola...gradually losing the chord of war in Ola

OYUN

Ile-lowa, etc.

Oriki:

<i>Omo Iwata ara Iwan pe Abidesu</i>	<i>son of Iwata, relative of Ayan pe Abidesu</i>
<i>Ara ile-Oyun</i>	<i>the relative of Oyun</i>
<i>Omo riri ni mun aso wo mi</i>	<i>son of one who holds that it was the dirtiness of garment that brought it into contact with water</i>
<i>Odu kenke mo la lemure eyo...</i>	<i>'Odu kenke mo la lemure eyo'</i>

IKOYI

Ile-Olugbode, etc.

Oriki:

<i>Ikoyi eso</i>	<i>the great guard of Ikoyi</i>
<i>Ara eso sunde</i>	<i>relatives of Eso sleep outside</i>
<i>Ogun buru ara eso e dele pe</i>	<i>war was terrible and all the relative of Eso cannot get home</i>
<i>Oma Olugbo saakin...</i>	<i>son of Olugbo Saakin</i>

OKE-ODE is linked with Ile-Maku in Ila-Orangun

IKIRUN is also linked with Ile-Akinrun, Ila-Orangun.

ILERO IN KAJOLA LOCAL GOVERNMENT OF OYO STATE. The royal family of Ilero were believed to have migrated from Ila-Orangun and first settled on the hill at the suburb of Ilero called Oke-Ila before moving down the hill to settle at the present site.

ORORUWO, NEAR IRAGBIJI: Sangoyoyin, Adesiyin and Alawode were sons of Adebiji Ogori of Ogori's compound Isedo quarters, Ila-Orangun. The trio left Ila-Orangun to found Ororuwo and they constituted the royal families of Ororuwo town to date.

ILALA

Aalaga Aponbiyi, Aala Bekuoyesoro and Asaba were brothers from Obalufon compound in Ile-Ife. They were brave hunters. Aalaga Aponbiyi was the eldest while Asaba was the youngest among them. Aala Bekuoyesoro was the founder of Ilala, when he left Ife he first moved to Oyo and hunted there for sometime before proceeding on his journey. Before leaving Ife he consulted Ifa Oracle who told him to settle wherever he heard the sound of 'Agbigbo' birds (I.e ibiti eye agbigbo ba ti n dun kanhan kanhan). Bekuoyesoro, Asaba, and their families later got to the present site where they heard the sound of Agbigbo birds and therefore decided to settle there permanently. Thereafter, Aalaga Aponbiyi decided to search for them and he eventually found them at the present settlement.

Ilala was coined from the word of Bekuoyesoro who said "a a la ni biyii" when they heard the sound of Agbigbo birds. Sacred festivals of Ilala include Obaigba festival which is celebrated for the remembrance of their forefathers. Each chief of the town would kill a cock on the tomb of his/her compound great ancestors while the king would do the same at the tomb of Bekuoyesoro. The festival is celebrated yearly. The saying goes:

"Oba egba ni han se loro lajasse

*Oba egba is the deity being worshipped
in Ajase*

Ohun naa lanse loro ni Ilala."

*And it is also the deity being worshipped
in Ilala.*

Ilala share boundaries with Buari, Okeya-po, Memudu, Apata Kajola, Afelele, Budocdun, Dugbe Osin, Bayangan, Egii Obaloyan.

PAST AND PRESENT RULERS OF ILALA INCLUDE:

- Oba Bekuoyesoro
- Oba Akatakoto
- Oba Odunlami
- Oba Olaleye
- Oba Atolagbe
- Oba Ibirinoye

- Oba Olalowo
- Oba Oyedele
- Oba Banire
- Oba Afolayan
- H.R.H. Oba Ibirinoye Kadiri (5/12/82 to date).

IJARA/IJI ISIN

Ijara-Isin is a town in Isin Local Government Area of Kwara State of Nigeria. It is on latitude of 5° 1 E and located to the North-Western part of Omu-Aran, the Headquarters of Irepodun Local Government of Kwara State. And from Oke-Onigbin it is 5 kilometres North, off Ilorin-Omu-Aran road. Some hundred years ago, a man named Tiioye who was an important chief and a great hunter from Olokun Esin family in Oyo left old Oyo (Oyo-Ile) with his brothers as a result of family chieftaincy dispute and headed Northward of Oyo. After long period of migration, the family first settled at Igbo-Egunsin which is about 2.5 kilometres south of the present site of Ijara-Isin town. Epidemic outbreak that resulted in many deaths forced the family members to leave the site for Ile Esala which is regarded as the first settlement of the present Ijara-Isin. The location of this place is very close to the spot where "TIIOYE" statue is erected and known as Tiioye square in the town today.

Tii-oye and his family members who left Oyo attributed the cause of their departure and eventual migration to "IJA-ARA" meaning family dispute. This probably led to the name. IJARA answered by the community. However, another version had it that IJARA means "Dispute disappeared" following the disappearance of the dispute that led to their departure from Oyo and the consequent peace and tranquility that reigned in the new settlement. Tii Oye settled at Ile Esala while his other brothers settled at other areas that become large compound in Ijara-Isin today. The compounds are Odo-Ijara, Okegunsin, Oke Onifon which is now known as Ile Olusin and Okobe. Later some other families from Offa, Edidi, Afin, Oro, Owu-Abeokuta and other families from Oyo at different times joined the earlier settlers and all combined made Ijara-Isin what it is today.

Predominantly, the people of Ijara-Isin are reputable farmers who engage in both arable and cash crops. Today while many remain at home to take

production of food crops like yams, cassava, maize, etc. Other notable sons of the community are found scattered all over Oyo, Ondo and Osun States where they engaged in production of cocoa and other cash crops. It is noteworthy, that many beautiful houses in the town were built with proceeds from cocoa. The community for a very long time has taken cognizance of the fact that Government alone cannot provide all the infrastructural facilities needed by the people. As a result of this, the community has executed many projects through communal efforts, these include road network linking other communities, two primary school, a secondary school, a



The Statue of Ti-Oye the founder of Ijara Isin, 2005

departmental post office, a maternity and dispensary, Area Court and Judges quarters, pipe-borne water (with Government assistance) Electrification of the whole town including provision of power holding company of Nigeria Plc i.e PHCN's office and building of a gigantic town hall. There is a sister community which is known as Iji-Isin. The town has a common traditional ruler with Ijara-Isin. History had it that one Aina Olusin-Agan brought the title of Olusin from Oyo. At the time of Nupe war when the seat of Olusin was attacked the male children thought their father was dead in the inferno not knowing that he had been rescued by the female children who were giving in marriage to Iji and Ijara-Isin. The male children were said to be looking for his property. For this act, Aina bestowed on the female children from Iji and Ijara the right to succeed him should they have male children. This was the beginning of rotational Obaship among Isanlu-Isin, Ijara-Isin and Iji-Isin. At the death of Aina, his male children had gone to Isanlu-Isin where one of them succeeded him.

After Isanlu-Isin had its turn the title came to Ijara-Isin and thereafter to Iji-Isin. The arrangement went on perfectly until 1911 when Isanlu-Isin broke

from it leaving Ijara and Iji to carry on. However, it is on record that Oba Jawaraniju and Oba Pakuna Obaronke from Olusin compound reigned at different times from where the female child of Oba Aina got married. Following the 1911 imbroglio, both Okegusin and Odo-Ijara compounds had been rotating the kingships as Ile-Olusin was sanctioned. But in 1969, the dispute was settled as Ile-Olusin was pardoned while the ban placed on it was lifted. Therefore three ruling houses then emerged from Ijara-Isin namely: Ile-Olusin, Odo-Ijara and Oke-gunsin. The first Olusin to reign after the arrangement broke out was Oba Awolowo Banigbe from Ijara-Isin. He was the grand father of the present Olusin Oba Omoniyi Banigbe. He reigned from 1911 to 1926. His successor came from Iji. After that of Iji Oba Awoyinka reigned from Ijara, the title went back to Iji and after it, Oba Madandola reigned from Ijara. After him Oba Jacob Omiyale reigned from Iji. He



*H.R.H. Oba Omoniyi Banigbe
Atobatele II, Olusin of Iji/Ijara Isin, 2005.*

joined his ancestors in 1992. The present Olusin of Iji and Ijara-Isin was installed on 9th July 1993. He is Oba Omoniyi Banigbe. A 66 years-old retired judicial officer. He had his primary education at Baptist school Ijara-Isin and ended it at St Stephen's school Modakeke Ife in 1955. He learnt the art of printing at Kosalabaro Press Ile-Ife before proceeding to England in 1962. He attended the famous Holborn College of law, languages and commerce where he sat for his London University degree in law. He was called to bar in 1971. He joined the Kwara State judiciary in 1975 as magistrate Grade II. He rose to become a chief magistrate Grade I in 1981. He retired in 1984 as Deputy Chief Registrar of the Kwara State High Court

Before the advent of Islam and other Christianity, the community like other Igbomina communities adopted traditional religions like Ifa, Sango, Oya.

Osanyin, etc. One traditional festival is however peculiar to the people of Ijara-Isin. It is also the Alaguso Hill - a-bi-annual festival. Alaguso is a hill situated at the northern end of the town. It has a shelter where the sons and daughters of Ijara-Isin took refuge during the war. The goddess of the hill is reputed to have the power of healing and the power to give children to the barrens. The worship of Alaguso always attracts the sons and daughters of Ijara-Isin to the town. The community is known for its stone images. In the whole of Igbominaland there are only three communities which are known to have stone images: Esie, Ijara-Isin and Owode-Ofaró.

History has it that there is a kind of relationship between these communities. While the stone images of Esie have been excavated in large quantity and the site developed to international standard, that of Ijara-Isin and Owode Ofaró have not been so developed. This is due to the fact that it is so costly and technical to embark on such venture. The people of Ijara-Isin are calling on the Federal Government to come to their aids to excavate the stone images and develop the site to international standard.

IPETU-IGBOMINA

Ipetu-Igbomina is located at about three kilometers from Omu-Aran along Omu-Aran Otun, Ado-Ekiti road. Historically, there was a man called Onipetu who was a descendant of Oduduwa, the Oba of Ile-Ife with a crown and two gods, namely Obalufon and Osun. Infact, people in the village of Ipetu-Igbomina still worship these two gods today, and there is a special one-sentence song for Obalufon saying "Obalufon, please save me". When he received those three items with the aims of founding a new town, ifa Oracle was consulted and the god instructed him to settle wherever he first succeeds in killing a female antelope. He left Onipetu compound of Ile-Ife with his two wives, three children and a hunter to guard them.

On their arrival at Igbo Odun near Ado-Ekiti in Ekiti State, he tried hard to kill a female antelope, but having failed he moved on to a new place called Ejipetu nea Ipetu-Ijesha in Osun State. He was unlucky there either, so he proceeded to Ikole near Otun (now in Ekiti State). He stayed there for some years. While at IkoleEkiti, one of his wives died and he did not succeed in killing a female antelope. He became worried and disturbed so he asked his god about

what to do next. Ifa told him that his journey had not ended. Having walked for another three days he reached a big forest where he finally killed a female antelope. He immediately called his people to inform them that they have reached their final destination. They all rejoiced over this new achievement and they named the place "Ipetu" which means where we killed antelope. The place grew very large over the years and all was well with them.

But suddenly, some tribal warriors came to Ipetu-Igbomina and disrupted the lives of the villages. While some fled to Ipetu-Modu and Ipetu Osun, others remain behind and some were taken away as captives. Yet a second invasion came which caused most of the villagers to run away. Some of the settlers ran to Ila-Orangun where they established themselves in three compounds called "Ile-Olosun-Ipetu," "Ile-Enle" and "Ile-Ejenwa" others went to Otun-Ekiti to live in two compounds called "Inisha-Ipetu" and "Ododofin-Ipetu". Those that remained behind continued their normal daily lives. One day a hunter from Ipetu-Igbomina went on hunting north wards. He met another hunter at a river. This hunter came from Raba compound in Omu-Aran. While talking generally, they saw a big fish in the river, killed it and shared it. The hunter from Ipetu-Igbomina, showed his share to Obadore the Oba of Ipetu-Igbomina. The river where the fish was killed is called "ari-eja" meaning we found fish. The name "Ari-Eja" was eventually modified to "Areja", which this river bears till present day. That river forms the accepted boundary between Ipetu-Igbomina and Omu-Aran today.

Below are the names of the post and present rulers of Ipetu-Igbomina. They are:

- Oba Obadore
- Oba Ayinnighberiorigi
- Oba Oriegun
- Oba Onikolo
- Oba Lafin



*H.R.H. Oba Samuel Olabanji Olarewaju
Erinfolami, Ilufemiloye I, Onipetu of Ipetu, 2004.*

- Oba Aponrokun
- Oba Ororunkogunsi
- Oba Agunbiade
- Oba Sopodiwura
- Oba Adeosun
- Oba Morayesa
- Oba Agunloye
- Oba Orimadegun Adewumi

It should be noted that all the deceased Oba reigned for long on the throne. Lastly came Oba Samuel Olabanji Olarewaju Erinfolami (Ilufemiloye I) who is presently on the throne.

IRAPA

Irapa is one of the towns that make up the Ifelodun Local Government Area of Kwara State. It shares boundaries with Amodu Asungbolu, Basanyin, Adcleke, Ayen Olukotun, Okanle, Fajeromi, Amberi. Tradition has it that the founder of the town was Ondubi who was a hunter from Oyo in the present Oyo state. He was a brave hunter who used to hunt from place to place before he finally settled at Irapa. Most times, he used to capture many animals alive. Thus people from nearby towns and villages used to come and buy live bush meat and either kill them there or took them home to kill (i.e Won yoo ra a eran lati lo paa) from where the name of the town '**IRAPA**' was coined.

Part of their cognomen goes thus:-

Irapa Oja,

Irapa Ogboluke

Irapa the market,

the great Irapa



Chief Alhaji AbdulGaniy AbdulSalam Adegboye II, Onirapa of Irapa, 2006.

Agberanpa lowo Ojo *He who collects live animals from the coward to kill.*

Agba Igere lowo sedo sedo... *He collects fish trap from fisherman...*

Tradition has it that Ondubi had three sons named Oranmiyan, Ikumasa and Olujori. The descendants of these sons formed the royal families of this town to date. Some of the past Baale of the town include: Oderemi, Odedeji, Okewumi, Aaso, Fadipe, Awo, Oyedele, Fabunmi, Oyetunde, Adegboye, Alhaji Alabi Adejumo, Alhaji Idris Oycyemi and the present Baale Chief Alhaji AbdulGaniy AbdulSalam Adegboye II.

ISANLU-ISIN

Tradition had it that the Olusin of Isanlu-Isin, a crowned prince of Ife descended from the Agbedegbede ruling family in Ile-Ife. He was one of the second generations of princes who left Ile-Ife. He left around the same time with his two brothers i.e Olupo of Ajasse-Ipo and Alaran. While Olupo settled at Ajasse, Alaran settled at Igbo-Ade and Olusin settled at Igbole. He later moved from Igbole to Owa, and his last place of settlement before he finally settled at the present Isanlu-Isin was Oke-Agbon.

The present settlement at Isanlu-Isin was chosen as a result of a directive from an Ifa Priest named Laberinjo. He had earlier divined and came up with the proposal that the proposed town should be cited at a place where iyeye tree which he had carved into mortar survive and grow. It was at the present site of Isanlu-Isin that the 'Iyeye' mortar survived and grew up to a tree. Hence Isanlu-Isin until date bears the cognomen 'Isanlu-Yeye'. The diviner divined that no war shall ravage the town. This divination was confirmed during the notorious Nipe



*H.R.H. Oba Solomon Bolarin
Arapokeye I, JP, Olusin of Isanlu-Isin, 2006*

raids when other Igbomina towns were raided Isanlu-Isin was spared. This was why the Olusin's settlement was referred to as "Ile-Isinmi" A community where war ravaged towns can rest. This is why Isanlu-Isin drew people from other war ravaged villages to settle in Isanlu-Isin. The town therefore became a melting point and the six traditional wards that make up Isanlu-Isin came and settled at different times. These are Oke-Agbon, Odo-Ona, Ose, Igbaa, Iloo and Isolo. Isanlu-Isin is situated on the extension of Yoruba hills. Prominent among these mountains are Oke Atawanwa, Jewo-ese, Oke-Alagba.

The town has two prominent water falls, viz, Ati and Ijoko falls. Isanlu-Isin, a town settled on a hill, has many water sources. They are Alagbo, Omi-Oko, Agbaa, Areta etc.

Major tourist attractions of the town include Ati and Ijoko falls, tomb of the founder of the town, ancient Agbaasin crowns (from Ile-Ife) ancient refuse dumps (Oke-eleru) Orunlero lake at Igbaa, Molai rock (from where the Oloje's scattered to other parts of Yorubaland) and Oke-Ogboun (where a warrior made two holes on a rock where his horse was tied). Sacred deities and festivals of the town include egungun, Awinin groove and Agbaasin god. This god was worshipped in the past when new yam festival was to be celebrated. During the festival the Aworo Agbaasin (Chief Priest) would carry the staff of the god throughout Isinland. What distinguished the Agbaasin from other gods was that he would take from his worshipper the same gift he was given in the past, for instance, if you give him a he-goat this year you cannot give him a she-goat next season. It is therefore said of him "Asoro se bi oore Aworo Agbaasin".

IWO

Iwo is about seventy-five kilometres South East of Ilorin, the capital of Kwara State. The lines of longitude $8^{\circ}.0182'$ North and latitude $5^{\circ}.025'$ East of Greenwich passes through the centre of Iwo. The founder was a renowned prince of the Ajiboro family of the Alaafin of Oyo Empire who later joined hands with an Irese hunter who had settled in a nearby forest. Ogbaigbai left Oyo with his three brother princes in the 17th century. Each established his own town Igbaja, Ora, Iwo and Ikosin. Each of them acquired a wide expanse of arable land between themselves and had boundaries with one another. The blood affinity and brotherly-connections still stand till today. With love towards all, each land later

developed into the kingdoms of Iwo, Ora, Ikosin and Irese. During the migration Ogbaigbai brought along the Awoji deity, crown and other insignia of Obaship as a prince. The Awoji deity and the Aworo priest became the religious and spiritual soul of all the towns in Iwo kingdom. The Awoji festival was always celebrated at the height of the dry season which time miracle rain must drench the priest and the people descending from the mountain shrine to Iwo town. The Awoji and the Agba Isin priests must never step into each other's land as the two lands were separate kingdoms. Ogbaigbai made a pact with the Irese compound hunter whose people were to be having their own Baale and other chiefs and to be the king crowner of Iwo. Ogbaigbai gave birth to four sons, each of which established the four ruling houses in Iwo - Ile Oye, Odo Ora, Ile Elemure and Ile-nla. They rotate the kingship among themselves. Some of the names of the kings that reigned after Ogbaigbai are: Atidimogun, Araka, Oba Oye, Egba popularly called Payeye, Jawuniran, Oke, Ranni, Awo Olodoko Ayiku, Bangboye, Olojuade, Titiloye, Ilufemiloye, Aminu Ibidoja, Elija Fabunmi Adunbarin and today Arc. Joshua Tunde Olutade (Oba Ranni Awo II).

However, the name Iwo, is derived from "Idi igi Oganwo" under which the founder, Ogbaigbai settled and was later buried. The Oganwo was a mahogany tree with luxuriant foliage and branches, which provided a comfortable shelter for Ogbaigbai. A memorial building called Iboji was built on the spot of this mahogany tree to house the grave of Ogbaigbai long after his demise. This building where the Oniwo's are coronated is at the centre of the town. Another chapter in the history of Iwo began when Iwo and Oke-Aba, joined hands to ward off the Nupe sporadic raids that were devastating their towns; with incursions into Oke-Ode and Ora, Iwo and Oke-Aba combined efforts around 1787 at Akitimo to ward off the Nupe raids. Akitimo in Iwo land was a thick forest having strange palm tree, which had two trunks and two foliage branches. The palm tree, which was being worshipped, was believed to possess great spiritual power and protection. The deep forest with the strange palm tree was considered a conducive place to fight against the fast-footed horses of the Nupe invaders.

After the warding off, Oke-Aba came back fully to her land on the hill of "Aba" leaves. Later, during the reign of Oba Ranni Awo, the Oniwo of Iwo, Oke-Aba moved to their present site because of the outbreak of epidemic diseases disaster caused tragic death and colossal losses. The oracle instructed them to

move away in order to avert continuous death and losses. Oba Ranni Awo in council noting the great togetherness of the joint fight against the Nupe invaders agreed to live with them based on unwritten but certified treaty: meanwhile the name of Oke Aba was changed to 'Obate' (lit. means the town resettled by the king).

However, part of the agreement endorsed by the two communities in the palace of Oba Ranni Awo I in Iwo was that kingship would be rotated after the demise of the Oniwo of Iwo since in Yoruba land, two kings cannot be in the same land at the same time. Nonetheless, the town (Oke Aba) answered the name Obate for about a century before it was changed on page 13 of the Daily Times of 4th March 1961 during the reign of Oba Titiloye Ilufemiloye of Iwo (1940-1966). And for years the rotational Obaship went on, at first with mutual understanding, but later on with discomfort and difficulties. However, the role of griots and historical ballads is pertinent for mentioning here. Each historical happening and coming together was coined into songs and cognomen. The historical joint battle of Iwo and Oke Aba against the Nupe raiders at Akitimo with the historical wonderful palm tree which later culminated into the treaty of unity and rotational kingship and later the founding of Odo-Ore- all gradually were infused into what today becomes the joint historical cognomen (Oriki) of Iwo, Oke Aba and Iwo Odu Ore.

Oba Titiloye Ilufemiloye (1940-1966) was the last joint king. Lack of peace made the Isin Obas write to the Emir of Ilorin in 1968 to request that the two towns be allowed to have their separate kings and the king of Iwo to continue being the Oniwo of Iwo and that of Oke Aba be called Oloke Aba of Oke Aba. The approval was given and Iwo installed her king, Oba Aminu Ibidoja on 24th June 1968 while Oke Aba had earlier installed her own king, Oba Abolarin. Thereafter, after much tussle over ownership of land between Iwo and Iwo Odu-Ore, Emir AbdulSalam of Ilorin through Ajia Kabidu waded in and put a final stop to the dispute. Today, the boundary is from Iponake to Akitimo to Fidiwo to Omidoyin Alafara to Ale Oniwoke to Ose Olowomeji to Ogba Onibo to Ogba Arara, cross Arara to the back of Monyo village to Oyi River on the way to Igbaja.

The people of Iwo are Igbominas of the 'Mosan' intonation who are descendants of Oranmiyan from the old Oyo Empire. The people are divided into nine district compounds in Iwo. They are: Ile Oye, Odo Ora, Ile Elemure and Ile-

nia who are the four sons of Ogbaigbai, the founder and therefore are the four ruling houses in Iwo. Others are: Oke Ore whose founder of the compound left Oyo before Ogbaigbai left but settled at Offa and being a close friend of Ogbaigbai was called at Offa by Ogbaigbai to live near him; Okerese, who came from Irese, Ile Oluode who came from Ora, Oke Ope Alagbede from Okedaba and Ile Elesie. Majorities of the people who remain at Iwo are subsistent farmers. Many of them, however, have of recent embarked on cashew crop and cocoa farm plantation. Others are scattered all over the Western States planting cocoa, colanut, oranges and other cash crops. Most elite, however, are civil servants and teachers in primary, secondary and tertiary institution. A few are industrialists who set up their own industries and are national and international figures. Some others are today politicians, the town can also boast of producing the present Deputy Governor of Kwara State Chief J.A. Ogundeji, (at the time of this book was written) six Professors, four lawyers, one Permanent Secretary, one Comptroller of immigration, bankers, security services (SS), Human and Veterinary Doctors, Accountants, Director of Education etc.

Finally, Iwo is situated partly on a level piece of land in the South but on a fairly steep slope in the northern and eastern sides. It is bounded by forests on both the eastern and western sides but the western side part of the forest is clearly to house the grave of the Christian and Muslim people who have died. The *Alawoji hill* is a prominent feature and the shrine a place to visit. The main rivers that wash the town of Iwo are: Omi Oke, Eleyo, Adu, Orisa, Ayaba and Alore while River Oyi form most of the boundary. Odo Odo was the place for communal farming. At the centre of the town is the *Iboji*, the house built a long time ago to demarcate the place where the Oganwo tree stood and where the founder was buried.



H.R.H. Oba Arc. J.T. Olutade,
Oniwo of Iwo Land, 2006.

Other features to see today are the Churches, Mosques, Alafia Nursing Home, Olabode Farm, Police Station, a bank, a post office and the Government Rural Health Centre. Others are Iwo Comprehensive High School (a notable and successful secondary school), Iwo Community Primary School and a recently established primary school, Iwo Demonstration Primary School. A most conspicuous place for all to visit and pay homage when one gets to Iwo is the palace of His Royal Highness, Oba (Arc.) J.T. Olutade Ranni Awo II, the Oniwo of Iwo.

IWO ODU-ORE

Iwo Odu-Ore is about 80km east of Ilorin and about 45km West of Ila-Orangun. It has a land mass of about 30 square kilometres; with population of about 10,000 people. History had it that the founder of Iwo Odu-Ore, OBA Onipopo Adeworan was a prince who migrated from Oyo-Ile about 500 years ago with the mission of establishing his own domain, which he did at Iwo Odu-Ore. He thereafter went to inform the Alafin of Oyo in accordance with tradition and custom of Oyo. The then Alafin of Oyo gave him a crown and Oduro as his paraphernalia of office.

Tourist attractions in Iwo Odu-Ore include: a palm tree with two heads and an olden day blacksmith site. Solid minerals such as kaolin, mica, quartz, clay, feldspar, tantalite and precious stone are also available. Their appellation goes thus:

Omo Oniwo kun moye,

Kanran bi oko tuntun,

Ogbo kuku ojo dani agbda nu lore,

Ojo se be ko tun ro ma,

Gbogbo aya Oba naa nda gbolo ekun sun,

Lope pekun,

Ati leti Awojii,

Moriwo senu Ope tiemi lore,

Eyin ni omo ope ya meji lakitimo,

Son of Oniwo 'Kun Moye'

sounding like a new hoe

*one who hear the sound of the rain
and poure away all the water in the
vessels in Ore*

the rain later refused to fall

*and the entire king's wife started
weeping profusely*

where the palm tree come to an end

and near Awoji

*palm leaves projected the palm tree
greatly in Ore*

You are the son of palm tree

Omo kuku nduku sewe geru! geru!! geru!!!

Omo onipopo adeworan...

branched into two in Akitimo

Son of kuku nduku with geru! geru!!

geru!!! leaves

son of one with broad street.

LIST OF THE TRADITIONAL RULERS OF IWOODU-ORE IN CHRONOLOGICAL ORDER.

- Oba Onipopo Adeworan
- Oba Olosanyin Merindinlogun
- Oba Orotu Ewa
- Oba Ayobiere
- Oba Orioloja
- Oba Oduoye
- Oba Oyeyikanmi
- Oba Durodola
- Oba Idowu
- Oba Babatayo
- Oba Oyerinde I
- Oba Oladimeji
- Oba Sule Adigun
- Oba Alhaji AbdulRaufu Bolakale Oyerinde II (8/9/1988 to date)



H.R.H. Oba Shiek Alh. AbdulRaufu Bolakale Oyerinde II, Oniwo of Iwoodu-Ore, 2004

KAJOLAAJABA

Ajaba was founded less than a century years ago. It was named after a river called River Ajaba which flows somewhere between Edemosi and Ajaba. The founders of Ajaba were indigenes of Ila who owned farmland in the area. Tradition had it that in the olden days, anybody who went bankrupt usually found it impossible to live and move freely within the town of Ila therefore, they were forced to live in Ajaba area and engage in farming activities until they got enough money to settle their debts. This was attested to in the saying "BOODA O WA" (lit. means just come whenever you are bankrupt). Nevertheless, some compounds in Ila have farmland in the area. These compounds include:

Aniyeloye, Olomase, Mogaji, Aгаа, Alamota, Obasolo Ogori, Obanla, Odoode, Atoba, Olumobi, Ateere, Alare, Alasan, Obajoko, Odosin, Edigbon etc. They therefore constituted pockets of settlers here and there which were later brought together by co-operative activities. One Olayioye from 'Ile Aniyeloye' Ila-Orangun was a co-operative staff who brought people together for co-operative purposes.

Also, the place is located at a strategic point which serves as a meeting point for the people from Iresi, Koro, Edemosi and Ila-Orangun. Thus culminated in the founding of 'Kajola market' from where the prefix name of the town was derived. The first co-operative chairman was Omidina from 'Ile Olomase'. Later His Royal Majesty late Oba William Ariwajoye, the Orangun of Ila wrote a letter through Chief Obaala Otitoola to the people of this area to send to him the name of a candidate who would be the leader of the settlement. (i.e 'Baale' of the place). The entire community unanimously selected the then Mr. Jacob Adedotun Adetoye (now His Royal Highness Oba Owaloja of Ajaba) as the first Baale of Kajola Ajaba in the year 1970. This Baale later decided to give chieftaincy title to people from different compounds that constituted the settlement in order to assist him in running the affairs of the community. Thereafter, in 1980 the title was changed from Baale to Oloja because they believed that royal Princes should not be enthroned with Baaleship. (I.e "Omo Oba e e je Baale").

In 1996, late Oba Williams Ayeni in his own wisdom, having considered the population of Kajola Ajaba and the royal blood of the ruling class there decided that he would crown the Oloja but as faith would have it he died three years later before his dream could come true. Then in the year 2004, His Royal Majesty, Oba Wahab Adedotun,



H.R.H. Oba Jacob Adetoyese Adedotun
Aberebiojesowan I, The Owaloja of Kajola Ajaba, 2006

Arutu Oluokun the Orangun of Ila decided to crown him and his title was changed to 'Owaloja'. There are two ruling houses namely Igbonnibi and Okomo which comprises the royal compounds in Ila-Orangun which have farmland in the area. However, major mineral resources of the town include clay, (Odogo) 'Efunle' talc and graphite. The people are predominately farmers.

KUDU-OWODE

Kudu-Owode is located in Isin North of Isin Local Government area of Kwara State. It is bounded in the west by Alaro stream on Owu road in the North by Otere, in the South by Awewe River and in the East by Oyi River along Oponda/Alla Road. It has a land mass of about 10 square kilometres. Legend has it that the founder, Awe hailed from Ilare Ward, Idio compound, Ile-Ife. He was a great hunter and the place was a thick forest which made it possible for him to practise his profession. Asabi, his wife, was a petty trader who traded in bush meat. She used to go to Owu-Isin market and whenever they asked her to buy 'iru' (locust bean) she used to say "mio duru" i.e I'm not buying 'iru' as a result of this people used to say that "mo nlo si odo Iya koduru" anytime they wanted to visit them. 'Kudu' was coined from this statement. Later Owode was added to the name by the town's elite. Kudu-Owode has a link with Odo Ajogbo in Odo-Eku and Obin, two other towns in Igbominaland.

Below is the list of the past rulers of the town in succession:-

- Baale Ameteole
- Baale Alesinloye
- Baale Samua
- Baale Laminu
- Baale Anifujani pekuku
- Ajayi Ogo Obadio
- Baale Awoyale
- Baale Aransi-Ola
- His Royal Highness Obaj. A. Esorun-Olu of Kudu Owode, Olumade I. (incumbent ruler).

OBA-ISIN

Oba-Isin is in Isin Local Government Area of Kwara State of Nigeria. Its Approximate location on maps of Nigeria is latitude 8°N, longitude 5°E. It is about 80 kilometres South East Ilorin, capital of Kwara State. The people formerly settled at Oba-Igbo (that is, Oba that was located in the forest). Nobody knows or is sure whether the founder of Oba, supposedly Akaigbo had his first settlement

here, as nobody knows exactly who he was and where he came from. However, Oba-Igbo (old Oba) existed very long ago before the people moved to the present site in open grassland, southwest of the former settlement in 1940. The site is at the head of a broad river valley bounded in the West and East by long ridges which are Southwest Northeast in orientation. These ridges attain the height of 600 metres above sea level in some places. Climatically, Oba-Isin area is located in the tropical hinterland region with a recognizable wet season extending from May to October, and a dry season from November to April. The vegetation is savanna transition. Much of the land had been debased by centuries of cultivation and burning. The soils are of the lateritic type.



*H.R.H. Oba Timothy Titilayo Oyebanji
The Oloba of Oba-Isin, 2006.*

However, the history of Oba is one of the most interesting and puzzling historical accounts. The inability of anyone in the whole of Isin land or elsewhere to know who the founder of Oba was, where Oba people came from and when they came, in spite of many research undertakings by university dons and scholars testifies to the antiquity of Oba. This has given rise to diversities of opinions that are quite legendary. Some of the legends on the origin of Oba are as follows: First, Oloba did not migrate from his original place but sank into the ground and eventually emerged at Oba. Hence the Oba people have this popular

cognomen 'OBA, OMO ERE' (that is, Oba children of the mud or Earth) closely related is the saying: 'OBA MINJA, ARA ISELE RIN GBINGIN', meaning: Oba minja, one that emerges from the mud or wet Earth or swamp. Secondly, Oloba was led by a white hen and migrated from his original place to Oba hence, the saying "ADIYE FUNFUN NI IPILESE ORO L'OBA", meaning, a white hen was the source of wealth at Oba. Also, Oloba came from one Oba-Medu as a farmer and introduced the palm kernel into Isin land. Hence, the folklore, 'ETITA: OLOBA, OLOBA'. In addition, Oloba migrated from one Ife which was an abode of the departed into Oba.

Lastly, Oloba and his people were the leading survivors of a world-wide flood comparable to that of Noah's time in the Bible. After the destruction, the remaining human beings were summoned by the Almighty God when the flood was still on the earth and each person was asked to present any most precious thing he had preserved. Items of material articles like gold, silver and so on were tendered before the "Olodunmare" by the people but he objected. The Oloba (supposed founder of Oba) tendered a handful of soil which he had earlier tied to the hem of his clothe, since Oloba knew that what mankind needed at that critical time was a dry land on which to set their feet. The Almighty God was very pleased and gave Oloba land for possession. The "Olodunmare" then commanded a white hen over the surface of the flood having put some soil sand on its back. As the particles of soil sand began to fall on the surface of the flood, the flood began to recede and dry land started to appear. The large body of water not covered by the hen remained seas and oceans.

At last the hen "landed" (O ba in Yoruba tongue) and where the hen landed, the founder of Oba first settled. Also from the word "landed" (O ba) the name "OBA" took its derivation. This is why reference is made to the white hen as the foundation source of wealth at Oba. This is because the people of Oba believed that it was the white hen that made it possible for Oloba to settle on the land that was given to him for possession and which to the people was considered an inexhaustible source of wealth. It is in these diverse ways that Oba people explained their historical origin. But how can one reconcile these diverse stories? We can however, make certain deductions, comparisons and probable conclusions from the diverse stories. The narration of the flood and migration are not in anyway unique. The story of the flood is similar to those found in the

Oyo, Ife and Benin oral traditions. The antiquity of Oba and its founder is never in doubt. Professor Ade Obayemi, an Archaeologist has written in his paper "The evolution of the culture and institutions of the Northern Yoruba, the Nupe and the Igala before A.D. 1800" about the exposed rocks at Oba with surface grooves and cores of narrow elliptical hollows which he discovered in his research programmes to support the antiquity of Oba as a site of ancient occupation.

The fact that Oba people made no claim to Ile-Ife or Oyo or any other town for descent and had no particular attachment either in their praise songs or folklore to same suggest absolute autonomy. Olu Opadeji in his research paper and article on the history of Oba, drawing his conclusion from Samuel Johnson's claim that though the Yorubas migrated from the far East, not all the immigrants reached and settled in Ile-Ife or Oyo it is most likely that the founders of Oba were one of the groups that dropped out on the way while Oduduwa and his group proceeded to Ile-Ife. The uniqueness of Oba history among their fellow Igbominas lies in Oba's claim to be the only set of people that claimed descent from no town but an overbearing attachment to the "mother Earth". Oba grew large into what the historians called "The Oba complex" comprising Isale Oba "the nucleus" and its satellite settlements such as Oba-Okoto, Oba-Agangan, Oba-Imogba, Oba-Oke, Oba-Aleeji and so on.

The Nupe incursions, the Igbomina inter-tribal wars, the Apatá Oba massacre, chieftancy disputes and self induced migrations reduced the one time flourishing community to a mere village. Today we found many members of the Oba complex in smaller or larger concentrations almost throughout the whole Igbominaland in Kwara and Osun States and even beyond. In the same way no other town or village in Igbominaland has such a homogenous characteristic nature of people as Oba does. There are large concentrations of Oba people in some other towns, many of which are in Igbominaland of Kwara and Osun State while some are outside this territory.

These are settlements where we have nuclei of Oba people: Ila-Orangun, Omu-Aran, Rore, Oyun, Inisha, Ipee, Oke-Ode, Babanla, Ajasse-Ipo, Omupo, Odo-Eku, Oreke, Sanmora, Esie, Oro, Iddo-Oro, Idofian, Oke-Onigbin, and so on. On Oba Ila-Orangun, that is Isedo quarters of Ila (Ile Obalumo) Isedo, Oral tradition says that the first settler of Ila-Orangun was from Oba. That Isedo was established long before the arrival of Igbonnibi (and his emissaries) who founded

RULERS

The era of Oloba is a dark period in the history of Oba. From the first Oba, presumably *AKAIGBO* (Arokobioloja) to the last one, *OBA MUMUARO*, a total of about seven Olobas are remembered to have reigned, although oral listings puts the number at twenty-one. Their exact number, names and order of reigns are also uncertain. They were identified through their cognomen, praise songs, their occupations or characters in most cases.

The names of seven remembered Olobas are listed below:

- Oba Akaigbo (Arokobioloja)
- Oba Olokonigeregere Atitan
- Oba Obobalegbayan from Oke Ajagbon compound
- Oba Okenihin, Okelohun Odo laarin Oke
- Oba Toladebomoye from Idi Opopo compound.
- Oba Jaloke bi irawo from Ile Nla compoud.
- Oba mumuaro from Ile Olumo - Ayetoro compound

The last Oloba was said to be seriously ill to the extent that his council of advisers refused to go to his house for meetings.

In addition the people ordered his removal from the throne and banished him to an area called Orokeje in order to prevent a possible spread or infection.

The Oloba saw this as an act of cruelty and therefore cursed that any Oloba after him would suffer the same fate. The fear of this pronouncement made the people to put a stop to the title "Oloba" and thereafter called their ruler, *BAALE*.

OBA KINGSHIP RESTORATION

After a very long period of interregnum of the era of Olobas, the people took every step to break the curse of the last Oloba, and by April 1995, Oba Timothy Titilayo Oyebanji (Olufemiloye I) was installed as the new Oloba.

ODO-EKU

Odo-Eku is a compound word, an historical name of a community that is located at the North-West end of Isin land in Isin Local Government area. "Odo" means a river consisting of water. While "Eku" means place where extraction of red palm oil takes place. Odo-Eku currently consists of nine major compounds

and seven sub-compounds, each of them with district history of settlement starting from mid-18th century (i.e 1750s). Presently Odo-Eku had about a thousand (7,000) people located within as well as dispersing throughout the Universe for various gainful purposes. From past and contemporary written records and oral traditions, historical relics, and evidences available to us, Odo-Eku is as old as many of her neighbours in Igbomina land. After two earlier hunting expeditions first from Oyo-Ile and next from Ile-Ife respectively, the earlier settler of the two groups, Alapa Ogunlade, from Oyo-Ile, had been developing very keen interests for the particular spot for economic, political, social and adventurous reasons.

Thus, Alapa Ogunlade finally settled there. Subsequently during the 18th and 19th centuries respectively other batches of settlers came to Odo-Eku from Kudu, Oba, Ora, Ofarese, Igbaja, Idofian, Esie, Oke-Ode, Omupo and so on; all within the present day Irepodun, Ifelodun and Isin local Government areas; and all being motivated by high degree of peaceful co-existence, availability of flat fertile land for farming, complete safety from incessant attacks and wars, especially by Nupes (Tapas); being completely submerged by thick forests, good water resources, habitable climate and vegetation advantages which discouraged diseases such as guinea worm and fever etc. Also as from the end of 19th century to the later part of 20th century, a number of other villages nearby still migrated en-bloc to Odo-Eku. Such villages include: Idao, Budo Ajia, Bolorunduro, Gbogba, Alaba, Alaro and of course Owode villages relocated itself (2001 A.D) with over half of its population to Odo-Eku while the other half resettled at Oree, a nearby town in Ifelodun local Government area.



H.R.H. Oba John Alabi Bamigboye,
Eleku of Odo-Eku, 2004.

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THE PAST AND PRESENT RULERS OF ODO-EKU.

- Alapa Ogunlade (mid 18th century)
- Oni-Are "The great" (1770s A.D)
- Agidi Ogunrinde (1780-1820 A.D)
- Esa-Orun (1820-1836)
- Momodu (1838-1875 A.D)
- Ahmadu (1875-1940 A.D)
- Aluko (1940-1945)
- Ifaniyi (1945-1970 A.D)
- Aminu Adeyemi (1970-1976)
- John Alabi Bamigboye (1976 to date).

OKANLE

Okanle town is located in Ifelodun Local Government Area of Kwara State under Omupo district. It has a population of over ten thousand people. Tradition has it that the founder of Okanle was a hunter called Oyebonnu who migrated from a royal family called Abogunnugun Compound, Offa. He left Offa on a face saving mission due to the fact that he lost the seat of Olofa of Offa to another family. He was accompanied by his family and his followers and decided to stay where "Ifa" Oracle commanded them to stay. Along their journey they passed through many hamlets before they stopped at the present Okanle where they met one small hut that belonged to another hunter who did not reside there. However, when this hunter came he embraced these people and told them that he had no permanent town. Thereafter, he went and brought his family and followers from Shao (having lost an Obaship tussle), to join the Okanle people and they held a



Chief AbdulFatahi Olasunkanmi Oyegoke Bello
Baale of Okanle, 2006.

meeting and unanimously adopted someone from Abogunugun family (native name Oriki Okin) while someone from Shao was appointed as Asoju (native name Oriki Elho). Hitherto, the Okin people have been ruling as the Ba of Okanle.

Below are the lists of all baes who have ruled Okanle from ancient period to date.

- Chief Abayomi
- Chief Opadotun
- Chief Akinola
- Chief Oyegoke
- Chief Olaoye
- Chief Ojo-Shaiaba
- Chief Oyediran
- Chief Olaniyan
- Chief Jai Kaye
- Chief Oyelade
- Chief Alhaji Yusufu B. Ajeegbe
- Chief Abdulfatahi Olasunkanmi Bello

OKE-ABA.

Legend had it that Oke-Aba, Iwo and Odu-Ore are so closely linked together that it became difficult to talk about one in isolation of the others. It is important therefore to establish these historical relations before dwelling on other issues. Iwo is the common name to all the three Iwo-Oke (Oke-Aba). Iwo-Iso (present Iwo) and Iwo Alagbon (Odo-Ore) which now adopts the name Iwo-Odo-Ore. This historical link is established by the fact that both Iwo, Odo-Ore and Oke-Aba have common praise songs (Oriki) thus: "Omo oniwokun Ioyegbe kanran bi oko titun" etc. For years they had a common king - Oniwo that was rotated among them until 1966. They worshiped a common hill-god Awoji who jointly performed a hunting rite of Awoji bush which usually preceded the Awoji festival celebrated on the same day by the three towns. The Oyegbe hill, on the Oke-Aba side, is similarly hunted for rites by the three communities on a chosen day.

At the festival, the same songs were sung in all the communities Awoji

Oyegbeo!. Nonetheless, the name OKE-ABA was derived from the physical feature of the hill on which the town re-settled after the Nupe raiders had sacked Akitimo. The most common tree on that hill (which is to the East of the present site) is "ABA" tree and so the place called the settlement 'OKE-ABA' meaning: a hill where Aba trees are in abundance. Oniwo was an important chief who had total control over land in the three towns i.e. Oke-Aba, Iwo and Odo-Ore until recently. The title was held in rotation among them

EARLY SETTLEMENT

Traditions are unanimous that the first settlers at Oke-Aba came from old Oyo. According to sources from Oke-Aba, they left Oyo as a result of chieftaincy dispute and headed towards Igbominaland. The name of their compound at Oyo was Ile Olowo. (probably the same as Ile Ajiboro from where Igbaja claims to have originated). Justification for the above claims include first evidence collected by the Colonial Officers and recorded as early as 1921, as well as other written sources declaring that the founder of Oke-Aba came from Oyo. Secondly, many customs of Oyo are practised at Oke-Aba. Examples of these are chieftaincy titles which have great semblance to those in Oyo. The tribal marks (Pele and abaja), marriage customs and egungun (which was supposed to have been taken to Oyo probably from Nupe land), remain some of the most important cultural identities of Oke-Aba and other Igbomina towns.

Furthermore, the praise song of some of the Oniwo's especially that of Alade Okandunmoye reveals that they had some link with Oyo. Even the names of people, especially the ruling family in Oke-Aba is identical with those borne in Oyo. For example it has been discovered that the name of about four Alafins resemble names on the list of Oniwos. In addition it is common knowledge that the Alafin of Oyo used to decorate their palace with carved wooden pillars so that on getting to the palace one would see many poles carved into beautiful images. This practice was brought to Oke-Aba until recently. The palace of Oniwo was usually decorated with various images carved on wooden poles. All these circumstantial evidence point to an Oyo origin for Oke-Aba. The first settler at Oke-Aba (Iwo) was Aade Oyegunniwo. He probably came in the company of Elese of Igbaja, Olora of Ora and Odo of Ikosin. It is believed that the founder of the four towns Igbaja, Ora, Oke-Aba and Ikosin were from the same family and



Elon was the most senior Oniwo moved to settle at a place called Akitimo, is situated a few kilometers west of the present site. They found at this site a tree the stem of which branched into two. That unusual phenomenon is remembered today in the saying "Ope ya meji nile 'wo, Ope ya meji lakitimo" palm tree forked into two at Akitimo". The early settler lived at Akitimo probably for up to a century, because not less than three Oniwos reigned at Akitimo. The population also grew to a sizeable number and tradition holds that before dispersal from Akitimo the settlement had up to 130 house holds "aadoje ojude

DISPERSAL AND RE-SETTLEMENT

Sometime around 1777 the Nupe slave raiders under Maijia raided the village of Oniwo at Akitimo and overran it. The village was dispersed. In the process of re-grouping three villages emerged from the same settlement. A group settled at a place that was later known as Oke-Aba. It was on a hill where numerous *Aba* trees are found. The settlement was at first called 'Iwo-oke' but later more commonly called Oke-Aba. Another group settled at a place called Ogan but was called Iwo Isale. She was however more commonly referred to simply as Iwo without any suffix or prefix. While the third group was called Ile Alagbon but commonly known as Odo-Ore.

MIGRATION TO THE PRESENT SITE

At Oke-Aba the population and the land area of the village probably did not exceed the area and the population of the present Ile-Oba. Infact the major factor for the choice of such a site was security, because the place was on a hill that was not easily accessible. The following compounds existed at that site before the people moved down to the plains: Ile Olufae (the present Ile-Oba) Ile Baale, Ile Lodo, Ile Loke kaa (Ile Odofin Oke) sare (Ile Odofin Isale) and Ile Elemosho.

In 1914 there was a fire outbreak in the village at night while the people were asleep. The first incident occurred when Oluke, the wife of Baale Fadiga made fire to warm herself. A curtain hanging near the fire-place caught fire and the whole house was set ablaze. Since all houses were thatch-roofed, the whole village was soon affected. The fire burnt every house in the village except the shrine of the village god (Ile Orisa). All huts surrounding the shrine got burnt and even traces of ashes blown from affected houses fell on the roof of the shrine but

wasn't burnt. The incident was a disaster because altogether nine people lost their lives in it. It was this incident that made Oba Alade Okandunmoye, who had already planned to build another house some meters off his former palace and had for that purpose cleared a plot of land to change his mind and moved the whole village down to the plains.

Investigations were carried out as to the suitability of the new site for settlement. The oracle was consulted and appropriate sacrifices made. Land on the site was allocated to the compounds ever before moving down. Oba Alade himself with the whole settlement moved down. Because Oba Alade was the brain behind the movement down to the plains, the new settlement was called 'Obate' a shortened way of saying 'Oba lo te Ilu yi do' i.e. "A town founded by Oba" the movement from Oke-Aba to Obate was effected in 1914 and the town continued to be called Obate until 1961 when the former name Oke-Aba was re-adopted. The change from Obate to Oke-Aba was published in the Daily Times of 4th March 1961 at page 13 through the efforts of Solomon Olaoye. Since then Oke-Aba which appeared in virtually all documents became the name by which the town has been known.

THE LIST OF ONIWO'S

• Okotoniyun	OkeAba	(at Akitimo)	1685 - 1718
• Afonrin	OkeAba	(at Akitimo)	1718 1748
• Aso	OkeAba	(at Akitimo)	1748 1777
• Olodoko Ayiku I	OkeAba (first to reign after resettlement)		1778 1785
• Egba-Nile-Obe I	Oke-Aba		1785 1796
• Odu-Baba-Koko	Oke-Aba		1796 1806
• Oye	Iwo		1806 1818
• Inajoyun	Oke-Aba		1818 1830
• Faniyi Egbanite-Obe	II Iwo		1830 1842
• Adajipaloroso	Oke-Aba		1842 1854
• Jawuniran	Iwo (Ile Elemure)		1854 1866
• Otojado	Oke-Aba		1866 1878
• Ranni Awo Olodoko	Ayiku II Iwo		1878 1888
• Idowu Lagidi	Odo-Ore		1888 1902
• Alade Okandunmoye	Oke-Aba		1902 1940

- | | | |
|----------------------|---------|--------------|
| • Titiloye | Iwo | 1940 1966 |
| • Abolarin Owolabi I | Oke-Aba | 1967 1973 |
| • Julius Abolarin II | Oke-Aba | 1973 1998 |
| • Elijah Adeyemi | Oke-Aba | 1999 to date |

Note that the founder of the settlement Ade Oyegunniwo, is not on the list because he did not hold the title of Oniwo.

OKE-ODE

The founder of Oke-Ode was Maku, a hunter, who was a son to Oge. Other sons of Oge were Ajagbe, Agbera, Olayoofe, Adeogun and Abeji (Ekunrin 1983). They all have the same appellations, part of which includes:

Omo Erin jogun ola, son of the Elephant who inherited the authority.

Omo Erin lalo, son of the great Elephant.

They all left Ile-Ife and sojourned together in the wilderness until they finally settled in Oke-Ode. However, in the course of their movement, Ajagbe and his other brothers and later migrated to Ibadan and settled. At Ibadan, he became 'Alade Abinu pagun gbogungboro' an Ibadan warrior of great valour. The descendants of the above mentioned compounds constituted the ruling houses of Oke-Ode to date. The name Oke-Ode, "the hill of hunters" which the town bears to date was derived from the occupation of its founder and its location. The topography of the settlement on top of an almost impregnable hill offers the distinct advantage of protection from enemy attack and repelling of external aggressions. It is for this reason that no historical account, oral or written, has recorded any form of assault on Oke-Ode people. Even the Nupes who later assumed control over Oke-Ode had in the past sought refuge in the town (Lanre N.S:1994). This was attested to by H.B. Herman Hudge, Resident, Ilorin Province in an official gazette published in 1927: "when places like Lafiagi was deserted in 1882 and plundered by Bida forces, Emir Audu (died in 1890) fled to Oke-Ode for protection". The present location of Oke-Ode was formerly called Ago. It was between the year 1918 and 1920 that the people relocated from their former place called 'Ori Oke' to the present place. The ruling houses which are together referred to as the great son of the elephant (Omo Erin) have three major traditional

rites which are peculiar to them. Two of these rites, 'Suku' and 'Oni kere' rites, are observed as part of marriage rites for their daughters. While the third 'Aree' rite is observed for the deceased members of their families.

Sequel to the indirect rule policy of the British in the early part of the twentieth century, Oke-Ode was forcibly brought under Lafiagi-Pategi Native Authority in 1909. Before this period a reciprocal and warm relationship had existed between the Yoruba people of Oke-Ode and the Nupe settler of Lafiagi. Native Authority Administration forced a dominant subordinate relationship on the people of Oke-Ode. The climax of Lafiagi infamous rule was reached when Shaaba Lafiagi's son, Muhammad Kawu was accused of adultery against Oke-Ode women. A decision was promptly taken that Oke-Ode should revolt against Shaaba Lafiagi. The Emir of Lafiagi was requested to recall him and his son, who was serving as the Secretary to the Alkali Court. Shaaba was the head of this Court. The Provincial Resident at Ilorin visited Oke-Ode to resolve the crisis; but he was not successful (Lanre N.S:1994). This however, led to the transfer of Oke-Ode into Ilorin Native Administration which was marked on 15th June 1956 by the official recognition of Oba Oyinloye as the District Head of Oke-Ode. The dream of achieving self-independent by Oke-Ode people came alive in 1982 after thirty-seven years of struggles (1946-1982) with the creation of Kajola Local Government with headquarters in Oke-Ode. The Council operated for almost two years before it was dissolved by the Buhari-Idiagbon administration in December 1983.

OKE-ILA-ORANGUN

Oke-Ila-Orangun and Ila-Orangun, formerly called Ila-Oke and Ila-Odo respectively were a single settlement at Ila-Yara under the reign of Oba Ifagbamila, nicknamed, Ajagun-nla the legendry warrior of the many Nigeria inter-tribal wars who saved the Yoruba race from mass Fulani incursion. The two towns were together for a long period of time at Ila-Yara under several Obas that succeeded Oba Fagbamila. As fate would have it, the position of Obaship became controversial between two royal brothers named Apakimo and Arutu. The town elders supported Apakimo to occupy the throne being the elder brother, while the youths were solidly behind Arutu for the throne. Apakimo was installed the Oba at Ila-Yara by the elders. This led to the mass emigration of the youths under Arutu

to Ila-Magbon, and later to the present site of Ila-Orangun under Igbonnibi. This mass exodus, seriously reduced the population of the town, a situation which made the elders to consult the Ifa Oracle on what to do. They were directed to leave Ila-Yara which later saw their settlement at Ila-Oke, coined because of its peculiar location on a hilly top, called "Oke Agunbelewo". Oke-Ila was there for a brief period before another movement to a place called Okiri. Because of an incessant outbreak of earthworms, they left Okiri for the present site of Oke-Ila-Orangun.

Having finally settled at the present site, it was again being threatened by war. This led to desertion and the indigenes went away to different towns like Ado-Ekiti, Ikere-Ekiti, Ijero, Aramoko, Ilorin etc. The Oba himself (Oba Oyasola later nicknamed Oba Ayunrobo) went to Oro township. After about forty years sojourn in Oro, His Royal Highness decided to return to Oke-Ila-Orangun to serve as his final resting place. He made several efforts to reassemble his people but only succeeded in assembling just a few that later settled at a place called Oso. They lived there briefly before they finally decided to move to the original place of abode which is now the present site of Oke-Ila-Orangun. The people of Oke-Ila-Orangun practise traditional worship and celebration of their deities and festivals as Ogun, Sango, Obalufon, Oro and Egungun. The principal religions though, are Christianity and Islam. The 'Ayinkunnugba' water falls is a major tourist attraction in the town. The people are engaged in farming, wood carving, local dying and petty trading. Quite a lot of people however, end up in white collar jobs such as teaching.

Below are the names of Obas of the Orangun from the period of Apakimo to the present day.

- Apakimo
- Laojo
- Jayeola Ogunbiyi
- Ofinmi
- Aniyunlogba
- Olaniya Adeponle
- Oyasola nicknamed Ayunrobo
- Ayunkemoye
- Tinuade Ayalomoye

- Adeyale Arojojoye
- Owolabi Odura (deposed)
- Adedayo Ejidunmade
- Adeyemi Abegunde
- Adewole
- Adeyemi ArojojoyeII

OKE-ONIGBIN

Some centuries ago, Oke-Onigbin was founded by a hunter named Baba Koro, his ancestor who founded Ikosin came from Oba Alafin Abiodun's ruling house of Oyo. Oke-Onigbin was then named Oke Igbo by Baba Koro the founder and he was the first traditional head and ruler (Oba) of the town. His traditional chieftaincy title was then 'Bara'. However, it was an Alafin of Oyo named Oba Agboluaje who changed the town's name from Oke-Igbo to Oke-Onigbin and the town's traditional ruler's title from Bara to Onigbin.

Tradition had it that the Alafin of Oyo, Oba Agboluaje change the town's name and her title during the occasion of an important festival called 'Bebe' marking his fifty years (golden jubilee) of peaceful reign while two hundred snails were sent to him as an annual tribute by the then Oba Aniyaloye of Oke-Igbo. Consequently upon this, the Alafin Agboluaje gave a capping regalia 'abetiaja' and a crown to Aniyaloye as a crown king of Oke-Onigbin. In old times, Oke-Onigbin was densely populated, and was surrounded by deep trench (Yara) to fortify her against any possible attack by the enemies and marauders. There were many warriors among the people of Oke-Onigbin in old times but the most powerful and famous of them were:-



*H.R.H. Oba Joseph A. Olayinka
Omolaoye II, Onigbin of Oke-Onigbin, 2005.*

- * Ajibade Akogun jaruwasoda.
- * Esinkin Aiyemaro and
- * Esinkin Okeseaje.

Oke-Onigbin paid her tribute direct to successive Alafin of Oyo from the earliest time up to the time that Nigeria came under the British rules and Oke-Onigbin was brought under the political administration of Ilorin Native Authority after the amalgamation of the Northern and the Southern Protectorates in 1914. That is why it is often said by the people of Isin District till today that "Oke-Onigbin Ki nsin asingba, Oke-Onigbin esu Isin". (Oke-Onigbin pays no tribute to Oke-Onigbin, the Isin's devil). During the Ilorin's Administration of Igbomina Area, Oke-Onigbin was the administrative headquarters of the following districts under the District Headship of Ajia from Ilorin: Isin District, formerly Oke-Onigbin District

- Omu-Aran District
- Arandun District
- Oro-Ago District
- Oko-Olla District

Ekan meje Ekiti up to Otun were then included before the separation of Otun Ekiti in 1937 when they joined other Ekitis now in Ekiti State of Nigeria. After the departure of Ajia Sanni, the last Ilorin District head from Oke-Onigbin in 1946, and reorganization of the Districts, Oke-Onigbin remained the administrative headquarters of Isin District under the traditional District headship (Chairmanship) of the Oba Olusin of Isin at Isanlu-Isin. The District name was later changed from Oke-Onigbin District to Isin District and now Isin Local Government with headquarters shifted to Owu-Isin. From Baba Koro, the founder and first head and ruler (Oba) of Oke-Onigbin at Ile-Nla to the late Oba Onigbin Adebayo Abata at Odo-Oja who reigned from 1936 to 1950 Oke-Onigbin was ruled by thirteen rulers comprising eleven Obas and two regents. The two regents were appointed one after the other after the death of Oba Onigbin, Ologbaraogbo at Odogbo-Eyin, the eighth Oba of Oke-Onigbin. When there was no elderly male candidate for the Oba's stool among the existing ruling houses. Moreover, Young men used to refuse to be installed as an Oba in those days. Esinkin Adekeye who was then the acting ruler had become very old and feeble.

Past and present ruler of the town:

- Oba Baba Koro
- Oba Egbara Ojosan
- Oba Aniyaloye
- Oba Amoyeniwi
- Oba Okiri
- Oba Asosuparankadeyi
- Oba Alekunlogba
- Oba Ologbara Ogbo
- Oba Abegun
- Oba Awomocerurabaka
- Oba Ajayi Omolaoye
- Oba Aleniloye died in 1921
- Oba Adebayo Abata 1936-1950
- Oba Jimoh Olaoye 1950-1975
- Oba Oba Joseph A. Olayinka 24/10/75 to date

OKE-OYAN

Oke-Oyan is situated in Ile-Ire District of Ifelodun Local Government Area of Kwara State. It is situated in South-eastern part of Kwara State. Hence it is one of the towns that make up Kwara South Senatorial District. It shares boundary with Oro-Ago to the East, Owa Onire and Owa-Kajola to the South, Ikosin and Idoba to the West, Oreke-Oke and Oreke-Isale and Alabe to the North-west. It has a land mass of about 1,596 square kilometers and has a population of about 20,000 people.

History revealed that the people of Oke-Oyan were from Oyo town. Almost all compounds in Oke-



H.R.H. Oba AbdulKareem Ajide Ilufemiloye II, Oloyan of Oke Oyan, 2006.

Oyan have sister compounds in Oyo. For instance, the Jadhuala people from Akesan in Oyo. Before the advent of Islam and Christianity, Oke people worshipped different Idols like Ogun, Sango, Osun, Ifa, Oke Egungun and many other gods. Oke-Oyan people are engaged in occupations such as farming, hunting, blacksmith, shoe-making, while women are engaged in cloth-weaving shea-butter making, making of palm oil and oil palm etc.

The following rivers are found on the land of Oke-Oyan: Osekeseke, Alakodi, Iyawo, Opopo, Awirin, Oree, Ahan, Ogba Ijaka, funfun etc. the following hills and mountains also exist: Oke Ayeye, and Oke Oke Ogegebo, Oke Ija Osi, Oke-Apata, Oke-Ijaka etc. Oke-Oyan has many under developed tourist attractions. Among them are: Oke Elefun, atii, Oke-alaju. When one visits the above named places, one will glorify God for the wonderful things he has done there. The arrangements of rocks are marvelous and delightful to watch. Also, the community is blessed with many untapped natural resources such as kaolin (found on Oke-elefun), (calcite) of high quality (found at Okeijaosi), iron-ore (found at Oke agbee)

The following Obas were the past rulers of the town in succession:-

- Oba Onifete Arekunjoye from Jadhuala ruling family 1897-1907.
- Oba Apajemagirilowo from Ikota ruling family 1907-1920.
- Oba Olora Atiriedun from Oyan ruling family 1920-1925.
- Oba Onifete Emiduntoye from Jadhuala ruling family 1925-1930.
- Oba Orisashola from Iketa ruling family 1930-1943.
- Oba Ogunrinde from Oyan ruling family 1943-1946.
- Oba Onifete Abudu Ekun Afari Ogun from Jadhuala ruling family 1947.
- Oba Aina Aniyan logba from Ikota ruling family 1947-1963.
- Oba Olora Jimoh Ibadan Ilufemiloye from Oyan ruling family (1966). He reigned for only six months
- Oba Olora AbdulKarimu Ilufemiloye II from Oyan ruling family (to date).

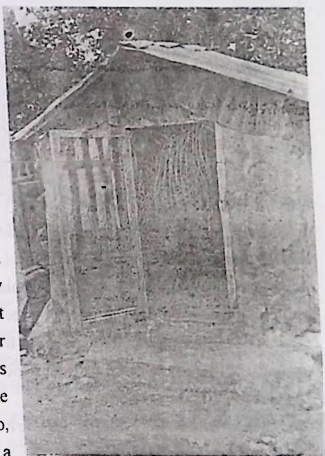
However, the sacred deities and festivals in Oke-Oyan are as follows:-

GUN ELEGBARA:

The deity was brought from Oyo Alaafin in the early 18th century by a ruling family. This deity is a lot useful. For example when a woman is barren, she will go to this deity to make sacrifice. In making the sacrifice, the woman will bring the following items: kolanut, a cock which will be taken to the priest to appease the god on the woman's behalf. After the sacrifice, the woman will make a promise to bring gift to the deity if her prayer is answered. If the woman is blessed, the woman will now bring her promise. The Priest testified that many barren women had been blessed through the sacrifice. Hence, the people believed the god and worship it every time. Among the food that is used for sacrifice for the Ogun are: Akara, Ewa, palm wine.

EBORA ALAJU:

The deity Alaju is also brought from old Oyo Empire by the Ikota family. The name of the man who brought the deity was called Ori-Ade. This deity is very important to the people because it provides them with many things. For example, if a woman is barren, this Alaju deity is appeased and the woman will become a mother. Also, when there is scarcity of rain, when a sacrifice is made to Alaju deity, definitely rain will fall. During Alaju



Alaju Shrine in Ile Oba Aniyun, Oke-Oyan, 2006.

festivities, Egungun Ogun ajaye usually come into play. Egungun ogun ajaye dance round the town accompanied by the women and small children. Those things used for the sacrifice are: Akara, Agbo and Cock. Those who make promise must make sure they fulfil their promises. Rain must not beat on the deity that is why a hut is built over its shrine. In Ikota ruling family, when a candidate is picked for a king, he must visit this deity and make sacrifice for protection and long life.

ONIGBOGI:

The deity is equally from Oyo from Akesan in Oyo Alaafin by the family. The oracle is worshipped with small she-goat. If a woman is barren, the priest will take the woman to the oracle and make a sacrifice on behalf of the woman. If the woman is blessed, she now brings her promise to the present to Onigbogi. During the festivities of the god, Egungun Elewe come out and dances round the town. The oracle is worshipped every three years. Oke-Oyan as an Igbomina town and a town with her origin from old Oyo cannot live in isolation. She has her linkage with other Igbomina towns through both intra and intermarriage activities. Sons, daughters and relatives of Oyan could be found in many towns and cities of Igbominaland. A historical evidence shows that part of Oyan clan, having their blood relations with Orangun. Till recent time they used to hold annual meeting interchangeably within themselves.

OKE-OYI

Oke-Oyi is one of the Igbomina towns in Isin Local Government Area, Kwara State. It shares boundaries with Aala, Oke-Onigbin, Edidi and Ijara, the same Local Government Area. Tradition had it that the founder of Oke-Oyi was Awoalagutan who migrated from Ladugbolu Compound in Oyo Alaafin, the present Oyo State. The reason for his leaving Oyo was not really stated; tradition is positive that he left for greener pasture. When he was leaving Oyo, he carried with him sango deity which was their traditional religion but on getting to Isin land, he introduced Esii festival which is celebrated yearly till today by Muslims and Christians of the town.

Some of the past and present rulers of the town include:

- Awoalagutan
- Olukotun
- Elemoso
- Osolo
- Emmanuel Kolawole Amuwajoye I 1981-1991
- H.R.H. Yusuf Aroyehun Atobatele I 1991 to date.

OKEYA-PO

It is most likely that Okeya as a town was founded in the early

teenth century. Before the name emerged the place had earlier occupied at various points in and around the present. The Oyo people settled first at land along Okeya - Oro road near present Sic village. Historically people left Oyo having been overthrown by the failure of their leader, Ogun, to ascend the throne of the Yoruba. He earlier had brief contact with Olupo's appeal requesting him to join him there at Aperere. Olunlade, conscious of his position among his subjects and the staff of office, decided to have a kingdom of his own. Said he, "two kings cannot rule a domain simultaneously". This decision influenced his decision to move to Ogan.



A Statue depicting what Okeya is noted for, 2006

Ayewe-aro and Iya-Elu had earlier been living on various points at the present site of Okeya. The former, Ayewe-aro, a prince of Omu-Aran was a skilled hunter who came probably during one of the early invasions suffered by Omu-Aran as a result of frequent inter tribal wars. He and his people settled at the present Oke-Omu. In one of his hunting expedition he discovered Iya-Elu at the bank of Isa Stream. (Now the site of Okeya High School). Ayewe-aro invited Iya-Elu to join him and settle with him under the mighty Iya tree where he pitched his tents, using Odun River as the bait. Iya-Elu obliged and moved with all her people to Ayewe-aro's place.

Iya-Elu was a powerful princess of Olupo of Aperere. A dispute ensued between the Olupo and his daughter to leave Aperere with her people who were more in number, to settle at the bank of Isa stream. This dispute led to the total destruction of Aperere. Today, the seat of Olupo is permanently at Ajasse-Ipo. Life prospered for Ayewe-aro and Iya-Elu and their people at Ayewe-aro's place. Okeya derived its name from the description of the location of their settlement.

The settlement was on a hill under a mighty "Iya" tree. Iya-Elu was a powerful woman whom people visited and consulted from far and near for their head-spirited needs. It was a case of a powerful Iya (mother) living under the premises of a mighty Iya (tree). While those who esteem the Iya tree for the description of the settlement would say "we are going to or coming from Oke-Iya tree hill" others who reckoned with Iya-Elu would call it Oke-Iya "mother hill". People didn't know Iya-Elu's name. Iya-Elu means Elu's mother. The latter description associating the settlement with Iya (mother) gained upper and general acceptance. The news of the greatness of the settlement and the powerful duo of Ayewe-aro and Iya-Elu reached Odopo-Oyo Olunlade and people at Ogan as well as it reached his relations who were then living at Perere (forms part of the site of present Igbaja). They decided to join them to build a settlement together at Oke-Iya now shortened to Okeya, while all the land at Ogan, Perere and the deserted apere remained the people's farm lands.

There are two ruling houses in Okeya. Each of them however has its own subdivisions.

The two ruling houses are:

1. Odopo-Oyo Olunlade ruling house
2. Gbayesola (Gbaiye-Orikan) ruling house

The title Oludopo was derived from Olu of Odopo-Oyo people. The reigning Oba Suberu Oyeyiola Majayo II is the 9th Oludopo of Okeya and he is from Gbaiye-Orikan Ruling House. He ascended the throne in 1976. The second in command to the Oludopo is chief Elemo, a descendant of Iya-Elu. Chief Elemo is third in rank and he is a descendant of Ayewe-aro.

PAST TRADITIONAL RULER OF OKEYA

- Odopo-Oyo Olunlade the 1st Olu of Odopo-Oyo people now known as Oludopo
- Gbayesola popularly called Gbaiye-Orikan Ruling House
- Ikutoribo Gbaiye-Orikan Ruling House
- Arojojoye Olunlade Ruling House
- Majoyo I Gbaiye-Orikan Ruling House
- Ajagidi Gbaiye-Orikan Ruling House
- Oyelekan Olunlade Ruling House

- Oyebanji Olunlade Ruling House 1932-1976
- Oyeyiola Majoyo II Gbaiye-Oribe Ruling House 1976 to date

Past Okeya rulers had the fortune of living very long on the throne, it is understood that no living man or woman in Okeya today, no matter how old he or she may be can claim to have lived long enough to have witnessed the installation ceremonies of more than two Obas' including the incumbent.

OKO

Oko Irese in Irepodun L.G.A of Kwara State is a community of about 10,000 people who are mostly farmers, traders and artisans. It was founded in its present site more than 700 years ago which made it much older than many towns and villages in the present day Igbomina conglomeration. Oko is located about 7 kilometres east of Omu-Aran, the headquarters of Irepodun L.G.A. and about 87 kilometres eastwards of Ilorin, the Kwara State capital, along Omu-Aran-Orogbo road. The community is bounded by Omu-Aran to the west, Isanlu-Isin to the northwest, Olla to the northeast, Idofin Igbana to the east and Iloffa and Odo-Owa to the south. It enjoys a very good climatic conditions with rains almost the year round as it is located at the fringe of the rain forests of the southwest of Nigeria. It also has a number of major geographical features like the Ore Hill, Okere Hill, Onitoye Hills with a lot of fertile plain land with palm trees, Iroko, Mahogany and other economic trees abound.

The land is been watered by some rivers, streams and brooks e.g. River Orisa and Iweele. Food crops like yam, cassava, maize, beans, guinea corn and most especially, okro, for which the town is known all over Nigeria and beyond as people come from as far away places as Lagos, Ibadan, Kogi and even Ghana to buy the dry okro otherwise known as "*ORUNLA OKO*". Its land mass covers nearly forty square kilometers. However, Oko Irese had its origins in Ile-Ife. The founder was one of the triplets born to one powerful *OBA OFILEJA* meaning, "a king who uses land to fight as a weapon". At the time of the birth of these triplets popularly known as '*ETA OKO*' to Oba Ofileja, it was a taboo for any man or woman to give birth to twins or triplets which were summarily destroyed in groves and deep forests far from the abodes of the unlucky parents: This was done in order to avert the wrath of the gods and goddesses which could mean serious calamities through all sorts of ailments and pestilences afflicting the people.

However, much as the Oba respected the age long tradition of th and would not like to incur the wrath of such gods and goddesses, he just not and would not see the triplets which were the first of their kind destroye like that. And, for cherished affection for these kids who were all males, the chose to abdicate his throne and fled his domain in order to successfully , these children up personally in a far away location not known to anybody , they attained manhood. He then dispersed them never to come back to Ife for same fear of being killed still. It was established that each of these triplets or *OKO* founded the famous Irese communities of *OKO* in the present Surule Local Government Area of Oyo State otherwise known as Oko-Ogbomes, Igbaja in the present Ifelodun Local Government Area of Kwara State and O Irese or Oko-Igbomina in the present Irepodun of Kwara State, in that order migration. Little or no wonder then that the three entities and communities share the same "ORIKI" as fully documented in C.L. Adeoye's "*ORUKO III YORUBA*", pages 61-64.

Nevertheless, the people of Oko are Yoruba of Igbomina extraction. They speak a dialect of Yoruba called "*MO YEE*" being of that group along with Olla, the Ora group, the Oro Ago group and the Oke-Ode group. The people are hardworking, hospitable and law-abiding. The Oko people do not have any culture different from that of Yoruba either in mode of dress or language. They have tribal marks of either "Pele" which is three straight marks on each cheek or the "abaja" which has three short line on top of three or four horizontal lines according to family origins.

PAST RULERS OF THE TOWN

Since the conglomeration of community over 700 years ago, there have been seventeen (17) Obas and three administrators having ruled at various



H.R.H. Oba Victor Oluwafemi Olawuyi
Ifemiloye Adogunibo I, Oloko of Oko, 2006.

s. These are:

- Oba Afowo ila r'eru
- Oba Afowo Ikan ya wofa
- Oba A-fowo boba ra agbari
- Oba Olotu Ekundun
- Oba Agbonwobe eni gbon 'mi
- Oba sun sile faso egbelegbe bora
- Oba Ateni ora kan ipi
- Oba Ogunyemi Oriri Oko
- Oba Aresinkoye
- Oba Awon bi Ogbon
- Oba Ariyo Wonye
- Esinkin Olori Ogun *
- Eesa Atokooru* 1830-1884
- Asanlu Aromokeye *
- Oba Odeyemi Ibisankale 1884-1937
- Oba Olayemi Arojojaye 1937-1957
- Oba Joseph Ajiboye Ilufemiloye 1959
- Oba Joshua Ogunrinde Yoyinoye 1960-1984
- Oba Joseph Abolarin Jolayemi Ewedunwoye I 1985-2005.
- Oba Victor Olorunfemi Olawuyi Adogunnibo October 1, 2005 to date



A fork-like or double-headed Palm tree located at the Outskirt of Oko, 2006

It should be noted that the asterisked 12, 13 and 14 were administrators.

For example, Oba Ariyowonye was found to be weak in the face of invaders. Esinkin (Olori Ogun) therefore took over the administration of the town for a time. The other two were kingmakers who took up the administration until confidence was restored and the town returned to Obaship in 1884. With this long line of Obas therefore, it is evident that Oko Irese in Kwara State is an ancient town and, as far back as 1916, Oko was prominently recognized along with Omu (Aran) being the ONLY two villages in the Omu Sub-District "where markets were held every five days". Since this time also, Oko had occupied a very unique administrative and political importance in the then *OMU-ISANLU DISTRICT* of Ilorin Province having been confirmed a *VILLAGE AREA* and its village Area Head (the Oloko) recognized, assigned specific official roles by the Native Administration under the Provincial Resident and was remunerated accordingly.

Today, the Oloko of Oko is a graded chief in Kwara State and a member of Igbomina/Ekiti Traditional Council. Tourist attractions of the town include Oko shrine, fork-like or double headed palm tree.

Nevertheless, Oko is blessed with rich and fertile land due to adequate rainfall all the year round. It produces in abundance yams, maize, guinea kolanuts, cocoa, beans, locust beans, cassava and palm produce. Many economic trees like Iroko, mahogany, etc. also abound.

Major traditional festivals of the town include Egungun, Sango, Ogun, Epa, Imole, Ifa, Akiti-Oko, Odun Oko when most marriage ceremonies are conducted in the early part of the year before the raining season sets in and Ojjesu which is the new yam festival. Egungun is one traditional festival which is peculiar to the town just like any of the Igbomina towns and villages. The festival is held every other year around June-July before the new yam festival.

OLLA

Olla is an ancient town in Isin Local Government Area of Kwara State of Nigeria. It is located on the midway along Omu-Aran, Oro-Ago road in Igbominaland. The people are predominantly Yoruba by tribe and belong to Igbomina sub-group whose culture and traditions are Yoruba. Oral tradition had it that Olla was founded by a great archer, hunter and warrior called KANBI OKIKI-OLA who was a direct descendant of Oranminyan, the youngest of the seven children of Oduduwa. Oranminyan was the founder of Oyo and the first Alaafin. The people of Olla are mostly farmers, warriors and hunters like their progenitor. This might be responsible for their



H.R.H. Oba Evang, Dr. Joseph Adeyemi Ajoy, Ilufenilove Orinadekun II The Olla of Olla -

Settlement on hills on different locations before they finally settled at present location.

People of Olla being warriors, many Obas from neighbouring towns ran to Olla for safety from oppressors. Example was the second Oba of Ilorin namely PASHIN during Oyo and Ilorin war ran to Olla for safety, this is attested to by Rev. Johnson (1979:199) "Odide dekun ogun dere Lolla". Those incessant wars made the people of Olla scattered all over places in Yorubaland, like Olla in Osun State, Idah in Kogi State etc. During these wars Olla scattered in eighteen locations before she finally settled at the present Olla.

Part of 'Oriki' Olla includes:

Oganyin Adesi Oro lomi

The great Oganyin Adesi wealth in Omi

Omo Abe Kekere soju yanko

son of pen-knife who is dreadful

Odide omo adekun ogun dere lola'.

*Odide son of one who gradually loosed
the chord of war in Ola*

Olla is synonymous with palm oil "Omo eleporototo somolenu". Yam are also produced in large quantity, so much that Olla celebrates yearly yam festival (Odun Ijesu). Other food and cash crops are also abound. Olla also celebrates 'egungun elewe' like other Igbominas, sango like Oyos, Oro called 'ita' like other Yorubas, Ifa and Osanyin and Orisa Pasuku etc. The present Ollola of Olla ascended the throne on the 18th March 1956.

OMU-ARAN

Omu-aran is one of the legendary towns in Igbominaland. It is about 70km Southeast of Ilorin, the Kwara State Capital. The town in 1968 became the headquarters of Igbomina/Ekiti Division in Kwara State under the governorship of the then major D.L. Bamigboye (now retired Brigadier General). And when the Igbomina/Ekiti Division was split into Irepodun and Ifelodun Local Government Areas under the 1976 Local Government Reform, Omu-Aran was retained as headquarters of one of them, the Irepodun local Government, to date.

The occupation of the people was largely influenced by the vegetation of the area. Originally, the vegetation was grassland interspersed with thick forests. Such forests have however been disturbed in most cases, so that the whole area is now made up largely of thick grasses. The people are predominantly farmers

producing such crops as yams, maize, guinea corn, cassava, beans and vegetables for consumption, while kola nuts, palm produce cocoa and coffee in very small quantities, are the economic crops. Omu-Aran is famous in handicraft such as basket making, blacksmithing, wood carving, cloth weaving, dyeing and pot making. Nearly all the Yorubas believed that they originated from Ile-Ife, and the people of Omu-Aran were no exception. The founder of Omu-Aran was Olomu Aperan who was also called 'Olomu Akeran' by the people of Ife and Ijesa. This was why the praise name (Oriki) of all the sons and daughters of Omu-Aran is "Omo Olomu Aperan" (lit. means "the sons of 'Olomu Aperan'



H.R.H. Oba C.O. Ibitoye
Adogbajale I, Olomu of Omu-Aran, 2005

On the account of Olomu Aperan's origin and status, **Damigbola et al** (2002:6-7) opined thus:

The tradition of Omu-Aran traces the course of time back to a woman of Ilodo compound in Ile-Ife, a heroine called Omutoto. This woman had no issue for her husband the king. Nonetheless, she was a large heart who refused to be pressed down by her misfortune. On account of this virtue and in the custom of the time, she did not lack children to call her own. Instead, her home became a nursery of sort. She adopted and nurtured to life a number of infants belonging to her kith and kin. It was this circumstances that produced an infant named Olomu-Aperan whose biological mother was a sister to Omutoto. The sister bore a son who was named Olomu which probably was an extraction from Omutoto. Significantly, Owa Ajibogun, founder of Ijeshaland, was also said to have grown up as a contemporary of Olomu in the court of Omutoto. Young Olomu grew up into prominence in Ile-Ife as

a man of valour, honour and respect. He became known among the Ilesha and Ife people as Olomu Aperun. As the legend further narrated, Olomu Aperan was a distinguished warrior whose military prowess and exploits earned him such praise names as Olomu Aperan, Olomu Apeje and Olomu Aperin din logun. It was this rating that earned him the prestigious war title of the Esinkin, a title allied to that of the Aare-Ona Kakanfo in the old Oyo Empire.

When Olomu Aperan left Ife, he first settled at Omu Ijaregbe, also known as Oke-Omu which still exists as a village about seven kilometres from Ilesha. His migration to Igbominaland is often attributed to two reasons. First there was misunderstanding which led to a war between Owari, the son of Owa Obokun, Olomu's brother and the Olomu. Secondly, Oranyan had invited all his brothers to come for a help in the war against the Nupes who were preventing him from crossing the Niger. When Olomu first left Oke-Omu, he and his party came via Ekiti North, settling briefly at two places now known as Omuo and Omujelu in Ekiti. Thereafter, they eventually got to Odo-Omu, near present day Ola, in Isin Local Government Area of Kwara State, which is about ten kilometres from the present site, where they settled initially. Olomu then went to help Oranmiyan at old Oyo in the war against the Barubas. Oranmiyan's brothers reportedly deserted him after a quarrel. Olomu also returned from the old Oyo to meet renewed hostility from Nupes in his area of settlement.

Omu-Aran moved to the present site from Odo-Omu about 400 years ago as a result of water scarcity. The present site was founded upon 'Odu-Ose meji'. This town which was known variously as Omu, Omu Aperan, Omu Esinkin, became known as Omu-Aran when the Aran group led by the Alaran Orii joined them during the reign of Olomu Efon. The various other Omus in Ijebu, Iseyin, Ibadan etc. moved away at different points in consequence of wars or chieftaincy disputes. But wherever they are today they are still known as Omu Olomu Aperan. It is noteworthy to state that though Aperan and his direct children did not reach the present site of Omu-Aran, their offsprings by name Igan, Aki, Areyin and Ijawusi successfully led Omu to the present site now known as Omu-Aran. Below is the list of some past rulers of Omu-Aran

NAMES	PERIOD OF REIGN.
• Atiko	
• Akunke (Agunbiade)	1696
• Olomu L'odogbo	
• Olomu Ajibade	During Alaafin Abi; reign in Oyo: 1774-1810
• Ogiyan (Adogbajale I)	
• Olomu Efon	During the period of Afo;
• Ajayi (Saiji olode Ogbagba)	During the reign of the Emir of Ilorin
• Olomu Adodo (Pepeloriesin)	
• Ewedunmoye	
• Obe	
• Akingbeniju bi Ohaha	
• Ajayi (Saiji). His second coming.	
• Oba Onida ide	Died in Ila-Orangun
• Oba Odeyemi Alekunlogba	1850s
• Oba Ayanda Alakaka	1863-1871
• Oba Ajamu Lafofun Ogbo	1878
• Oba Olarinde Abolarin	1880
• Oba Asola Fakayode Olanke	1893-1903
• Oba Abegunde I	1908-1918
• Oba Eniyiye Adido Arawande Momoloso	1918-1937
• Oba Suleiman Durotoye Abegunde II	1945-1993
• Oba Charles Oladele Ibitoye	1993 to date

OMUPO.

Omupo is a town in Igbomina land of Kwara State. Tradition had it the early settlers of this town originated from Ile-Ife. The founder was Ikuojen Adebari Alomole, he was a son of Awogbola Olomu Aperan who migrated from Ife in the early 15th century due to chieftaincy dispute. In the course of his sojourn in the wilderness, he gave birth to a male child whom he named Ikuojenrola (death denied me the throne). He put his crown on his head and added Adebari to his name. Awogbola left Oduduwa's quarters Akeran's compound which is on

the compound that made up the Ogbonji area of Ile-Ife. In this compound the male children of the family are called 'OSOMU' while the females are called 'MOLOMU' till the present day. Since the family house is 'Akeran' then "Aperan" was coined from Akeran while "Olomu" was coined from Molomu that is female child of Akeran. When they left Ife, Awogbola and his brother settled at different places until he met Fagbamila Ajagun-nla the first Orangun of Ife and settled with him at Igbo Ajagun-nla. Thereafter Olomu Aperan along with Onikoyi, Olugbon and Aresa were led by Ajagun-nla to fortify Oranmiyan's Army in order to fight the Ibaribas. After the war, Ajagun-nla went back to a new town called Ife-Yara while Olomu Aperan stayed back at Oyo Ile. The traditional cutlass called "Ada-Ogbo" has a magical power, the kind of which pilots and sailors use today to determine their route. The Ogbo cutlass was a war instrument of Fagbamila Ajagun nla and it was kept at his palace after each expedition.

After sometime, Olomu Aperan consulted Ifa oracle, his chief priest was Famuwagun and it was revealed through Ifa divination that Oyo Ile would soon disintegrate and that Olomu Aperan should proceed to his own permanent abode. Ifa also prescribed that wherever he found a plant called Oro Agogo (bell cactus) was his safe place and there he should settle.

Again Olomu Aperan requested for Ogbo cutlass from Orangun to pilot his way to his present settlement Omupo where "Oro Agogo was found". While Olomu was leaving Ile Ife as a souvenir, he cut a branch of "Omo' tree which he used as working stick. He passed the working stick on to his male child called Ikuojenrola the only child that survived him. On getting to present Omupo Kujenrola planted the working stick and became a big tree in the town, hence the name Alomoole.

While at Oyo, Kujenrola had a female child called Awohimne she was a



Relics of 'Oman' tree planted
by Kujenrola, 2006

very beautiful and sociable woman and got married to a Muslim who taught her the teaching and practice of Islam. When her father died at Omupo, Awobimpe stayed at Oyo with her husband but she eventually returned to her father at Omupo with a retinue of Muslim Ummahs including her husband. Therefore Islam was brought to Omupo by Awobimpe who also served as a priest for more than 50 years after the demise of her father. Her name was changed to Nana Ayisat from Awobimpe when she got converted and her place of residence at Omupo was called Nana's compound till today. The earliest converts were disowned or killed overnight by their families therefore they hid Nana at her residence for safety. Therefore Nana's compound is now the largest single compound in the town but also the only heterogeneous compound where people of the same compound can marry each other. (i.e. the converts were from different 'Agbo Ile) Thereafter the Chief priest Famuwagun directed Olomu Aperan to propitiate 'Oro Agogo' with a White Horse and blood as libation to protect his town from any external aggression. White Horse should be eaten together in a big bowl (Opon nla) and stew taking with white rice. This is attested to by Obara and Okanran meji in the sixteen Ifa divinations thus;

<i>... Adifafun won lomu Aperan</i>	<i>Ifa divination was performed in them at Omu Aperan</i>
<i>Omo Obatinpa won lesin je</i>	<i>the prince who feed on horse</i>
<i>Omo oloro agogo</i>	<i>a relation of the bell cactus</i>
<i>Eru nbe niwaju</i>	<i>there was fear in the front</i>
<i>Eru nbe leyin</i>	<i>and also at the back</i>
<i>Olomu aperan gbo riru ebo oru</i>	<i>Olomu Aperan was asked to perform a sacrifice and he did</i>
<i>Ogbo etu atukesu o tu</i>	<i>he was asked to propitiate Esu, and he did so</i>
<i>Owanyin Awo</i>	<i>He then started to praise his Ifa priest</i>
<i>Awo wa nyin Ifa</i>	<i>while his Ifa priest praised Ifa</i>
<i>wipe Ifa dee Alase</i>	<i>He said Ifa has come, the one with authority</i>

Ebora o o o Awise o

Ko ma si Irumole bi Ifa o.

Ebora o o o Awise o

there is no deity like Ifa

This was the secret while Omupo was never attacked during the Fulani rising or Yoruba inter-tribal wars. In addition, Omupo was a place where warriors took refuge for reinforcement and also for inducement of the potency of their weapons, because the juice of Oro-ago contained some poison with which the warriors soaked their weapons. On the linkages of Omupo with Omu-Aran, Omu Aperan has a very large family which could be traced to Ile-Ife but the point of departure could be different. Omupo and Omu-Aran are in Igbominaland Kwara State. There are also two big Olomu's compounds in the present Oyo State. There is also Olomu's compound at Oluwole Area in the Lagos Island of Lagos State. We also have Omu Ijebu, Omu Obadore and Isomu both in Ogun State; finally we have Omuo-Oke and Omuo-Isale in the present Ekiti State. All these Olomus have the same appellation 'Oriki Idile' and they have common taboo of not drinking in pounded yam. There are Olomu families in Ila-Orangun, Ikirun and some Igbomina towns. The cognomen of Olomu goes thus:

<i>Olomu Aperan</i>	<i>Olomu Aperan</i>
<i>Omo oloro Agogo</i>	<i>son of the bell cactus</i>
<i>Omo Asingba lona tomu</i>	<i>son of the one who is being worshipped</i>
<i>Omo bewure ba sonu lomu</i>	<i>son of, if your goat is missing</i>
<i>Ema mo mu lomi</i>	<i>don't bother to ask the son of Olomu</i>
<i>Tani nba baba won segbe gberangberan</i>	<i>because we are not in the club of goat thief like their father</i>
<i>Bi aguntan ba sonu lomu</i>	<i>if your sheep is missing</i>
<i>Ema mo mu lomi</i>	<i>don't bother to ask the son of Olomu</i>
<i>Tani nba baba won segbe gberangberan</i>	<i>because we are not in the league of animal thief like their father</i>
<i>Adie opopo to ba sonu lomu Aperan</i>	<i>if a fowl is missing at Omu Aperan</i>
<i>Nile omo Awobimpe</i>	<i>the home of Awobimpe</i>
<i>Ema mo mu lowa</i>	<i>don't bother to ask us</i>
<i>Awa kiba baba won segbe gbeyegbeye</i>	<i>we are not in the club of birds marauders</i>
<i>Amon bi wondia rogodo ba sonu lomu</i>	<i>but if a beautiful damsel is missing at Olomu</i>

<i>Ena ran elese wa peni</i>	<i>don't send a pedestrian to come and call me</i>
<i>Elesin ni ki eran wasi mi</i>	<i>it is a horseman that you should send to me,</i>
<i>nitori pe awa ni omo aroponla</i>	<i>because we are the son of one who uses big bowl</i>
<i>Jomitoro esin samu samu</i>	<i>to take horse stew, 'samu samu'</i>
<i>Kii koro lomu</i>	<i>does not taste bitter in Omu</i>
<i>Ewu tyan ti d'Omu o dotun</i>	<i>remade of the overnight pounded yam got to Omu and becomes fresh</i>
<i>Asese gun iyan d'Omu odotubante ...</i>	<i>while freshly prepared pounded yam becomes worthless at Omu</i>

Nonetheless, Olomu Aperan met some people at Omupo and the leader of the earlier settlers was popularly known as 'Ode-Omi' coined from the fact that this hunter was very close to Osin River. However, because of the mysterious powers, military prowess coupled with his royal background, they accepted his leadership and subjected themselves to his suzerainty. River Osin serves as the major source of water but there are other streams which include; Orogo, Akas and Ayewu. When Olomu Aperan was leaving Oyo he received the blessing of Alafin who gave him masquerades called "Jenju" which was worn by a deaf and dumb man and the duties of this Egungun was to carry out some spiritual works like during excessive droughtness Egungun jenju is usually paraded and before seven days it would rain. It was also used to terrorise witches in the town.

Sacred festivals in Omupo include "Oba Egba" and Egungun festivals. When Awogbola the father of Kujenrola, the founder of Omupo was leaving Ile-Ife, the high Chiefs of Ile-Ife persuaded him not to go but he refused. So when persuasion failed he was



H.R.H. Oba Jimoh Aweda, Olarinoye Makaaye II, Olomu of Omupo, 2005

threatened that if he left some misfortune would befall him that would make him remember home. Then, he cut 'Omo' tree thinking that he could use that as a souvenir to remember home. When he eventually founded Omupo there was an outbreak of epidemic diseases that claimed the life of so many members of his family. So he consulted Ifa and he was reminded of the promise made by his grandfather to pay certain traditional rites to the Ife High Chiefs. The solution was for him to pay the due every year. So he went back to Ife and the traditional rites was prescribed to him and that rites was performed every years under the festival called "Baba Igba" or Oba Eegba'. Tourist attractions include: 'Omo' tree planted by the founder of Omupo, Kujenrola. And a place called Igbota not too far from Nana's compound where Kujenrola was said to have 'hung a chain' like a chain of beads. That chain in the olden days is usually drawn out and when dropped it would quickly rolled into the grove.

OBAS/RULERS

- Awobimpe - Regent
- Ladubo - 1728-1788
- Oyewusi Ayinla - 1788-1832
- Makaaye Adungbelogun - 1832-1858
- Oyclegbin - 1858-1876
- Olomu Ododo - 1876-1887
- Adekanye - 1887-1896
- Oba Muhammed - 1896-1896 (7 months)
- Oba Awerijaye I - 1896-1808
- Oba Adeosun - 1908-1912
- Oba Olomu Aderohumu Oyehanbi - 1914-1939
- Oba Olomu Buhari - 1939-1947
- Oba Afolayan - 1948-1948 (6 months)
- Oba Erubola Ajiboye Ajide - 1948-1960
- Oba Abdullahi Alao Awerijaye II - 1960-1974
- Oba Jimoh Olarinoye Makaaye II - 1974 to date
- Makaaye Adungbelogun was the one who signed the treaty of peace with Emir AbdulSalam to accept Ilorin authority. Since then all the Olomu's were turbaned by the Emir except the reigning Olomu who was turbaned

by his people in 1974.

It should be recalled that Nana Ayisat, a princess, brought Omupo but Christianity got to Omupo in 1926. And the first primary Anglican Primary School, Omupo, was established in the early 1930s. Omupo became a district head since 1954 and an Electoral Constituency for the House of Assembly has been named after the town since 1979.

ORA

Tradition had it that the founder of Ora was Oyepiti who hailed from Oyo Ile. Legend had it that he left as a result of chieftaincy dispute during the reign of Oba Abiodun. They were four brothers. The oldest was Abiodun who settled at Igbaja, Oyepiti settled at Ora. Others settled at Ikosin and Ibeju. The first settled at Oke Ogun near Magbon after he departed from his other brothers. They left the first settlement because of war and settled in another place called present Ora Grammar School. They left the place too because of the fact that there was a rumour of war coming. Then they moved from the second Ora to the third. They later found out that it was only a rumour of war then some of them returned to their original settlement. The first person to move was called Saka, then others followed but Saka remained there till present time. In fact there is a quarter in Ora called Ago-Ora. In other words, Saka was the first resident of the third Ora. However, it was Olori Lasele that led the people of Ora from their first settlement in Ora-Ode.

Nevertheless, when the people of Ora re-settled in the present Ora, they consulted a powerful herbalist who performed some rituals for them which he believed would keep off marauders from invading the town. Part of the herbs were buried in the town where (Odein tree) germinated from the spot which remained there to date. The second portion was buried at a spot on a small hill while the third part was used in making waist band (igban) called (Igba) which was to be worn by the warrior leader of Ora anytime there was a war. However, during the reign of Oba Akintanmelan as Olori of Oro-Ago, a meeting of Igbomina society all over Igbominiland converged on Oro-Ago for a meeting and the head of Igbomina at Oro-Ago then was Agbon. The representatives of Ora in that meeting put up in Agbon's house. (This house was like a room). While Ora representatives were in the inner room, the marauders

Agannigan' came to visit Agbon and he hosted them in the parlour. During their discussion they told him about their mission to invade Ora the following day. When Agbon said it in Oro-Ago dialect "Eyin eyin inakun e man gbo" (lit. means people at the back of the door hope you are listening). Immediately those marauders left, Ora representatives quickly went back home that night to organise their warriors in anticipation of war against the marauders. On getting home, they performed all necessary rituals and the war leader wore the legend waist band and amulet (prepared by the herbalist when they first arrived in their present site) while other warriors were asked to stay in strategic places and keep eagles' eyes on their territory. Infact the marauders did come as anticipated but they met their Waterloo. Legend had it that on their way to Ora, they decided to change into their war dresses at Ofin (a suburb of Ora). In the process, the leader of the marauders was fired at and he fell down while others took to their heels. This incident is recorded in the cognomen 'Oriki' of Oba Ogundunmokun of Ora who owns the land of Ofin where the battle was staged.

<i>'Oba Ogundunmokun,</i>	<i>Ogundunmokun, the king</i>
<i>Siyanbiola.</i>	<i>Siyanbiola</i>
<i>Elehinkule Agannigan ja tie, tie,</i>	<i>one with backyard where marauders</i>
	<i>fought fruitlessly</i>
<i>Won o meyele won o madiye,</i>	<i>they neither take pigeon nor fowl</i>
<i>Dodo ni won lo'.</i>	<i>They went away with empty handed</i>

That was the last time Ora was ever threatened. The major occupation of the people is farming. There is a hill called Oke-Ora which people used to worship yearly. They propitiate it with a cow. This is usually done the day after the Iranje worship. Part of Iranje song goes thus:

<i>'A e lo, A e lo Iranje o</i>	<i>We shall go, we shall go to Iranje</i>
<i>Bi kininkinin takun dina'</i>	<i>even, if kininkinin spread its rope</i>
	<i>across the way</i>

Iranje Shrine was close to the first settlement of Ora.

Past rulers of Ora include:

- Oba Oyepiti

- Oba Munsua
- Oba Sara-Apata
- Oba Lorigi-Ogbo
- Oba Kangbe
- Oba Lasaelu
- Oba Sopekan-hu-loke
- Oba Jolaiya e
- Oba Sapon
- Oba Shado
- Oba Adedunle
- Oba Oroganloye
- Oba Orumuloye Atikiji I
- Oba Odesile
- Oba Ogundimokun
- Oba Asubiaro
- Oba Atikiji II
- Oba Ogundimokun II
- Oba Odesile II
- Oba Asubiaro II (the present Oba).



H.R.H. Oba Joel Bello Sule, Asubiaro II.
Olora of Ora, 2005.

It is noteworthy to recall that Oba Alemulogba and Oba Olukotun reigned. While Oba Alemulogba was one of the earliest Obas who reigned in Ora, Oba Olukotun reigned for just nine days between the reign of Oba Ogundimokun II and Oba Odesile II.

ORA-IGBOMINA

Ora is one of the prominent towns in Igbomina land and one of the towns in Ifedayo Local Government Area of Osun State. It is about three kilometres in area and about 60 kilometres North-East of Osogbo - the capital of Osun State. It is at the extreme North-East of Osun State. It occupies a strategic site as a boundary town. It is a gate way to both Kwara and Ekiti States, straddling the boundaries with Ila-Orangun to the West, Aran-Orin, Ilale and Ekan Moku to the North, Osan, Ipoti and Odo Owa in Ekiti State to the South and Kwara State to the North, Osan, Ipoti and Odo Owa in Ekiti State to the South.

The annual rainfall is about 136cm or about 56inches. The town experiences two seasons in a year, the rainy season which lasts from May to October.

November and the dry season. Its vegetation is a mixture of rainforest to the Southern part and Guinea savanna to the Northern part. The climatic condition made Ora an agrarian community as it favours the growth of cash crops (such as Cocoa, Kolanut, Cotton, Tobacco, Cashew, Palm tree etc.) and food crops (Yam, maize, beans etc.) However, on the origin and traditional institutions, there are two varying accounts viz:- Akesin and Asaoni legends.

Akesin tradition holds that the town was founded by Alapameri (Akesin) a prince of Olofin Obalufon Alayemore and a descendant of Oduduwa. He left Ile-Ife in 1300 and first settled at Ora-Orijajoogun. By 1330 A.D he migrated from Ora-Orija to found the present Ora. This was when Ila-Orangun and Oke-Ila were both at Ila-Yara before separating to their different sites. The town is named Ora in remembrances of their ancestral home in Ile-Ife. They came from Ilode in Ile-Ife and their most powerful god is Oranfe Onile-ina. The stocks of the Akesin are the Ora fidiyas, Orafisans. Orafidipes etc. in Ile-Ife.

Alapa became prominent among his brothers who had migrated from Ora-Orija, sequel to his prominence his brothers revered and worshipped him (AKEE, ASIN IN) Hence the title Akesin of Ora-Igbomina.

The history of his migration was recorded in the odu ifa that:

<i>Salagereje lo difa fun gunnugun</i>	<i>Salagereje was the one who performed Ifa divination for Gunnugun</i>
<i>Gunnugun etie</i>	<i>Gunnugun etie</i>
<i>Ara Ilode</i>	<i>the relative of Ilode</i>
<i>Olu keregbe ba won de ode Ora</i>	<i>Olu keregbe followed them to the street of Ora</i>
<i>Olu irun gborogboro lapa</i>	<i>long hair were shot out of his arm</i>
<i>O ki eyi to ku bo sokoto</i>	<i>he put the rest in the trousers</i>
<i>O wa n fopa ti geerere</i>	<i>he is being supported by walking stick</i>
<i>Kangere a ka sai darugbo</i>	<i>Kangere we shall live a long life</i>
<i>Kan-n-gere</i>	<i>Kan-n-gere</i>

However, in most towns of Yorubaland, you will always find a clan or house with the Oriki Orile Akesin which is connected with the python, his totemic

object.

Nini Ora lagun bi en e agogu

Nini Ora lagun like agogu leave

Apa Nini Omo ejo meji

Apa Nini son of two snakes

Adebinpe Alapa to lora etc.

Adebinpe Alapa the owner of Ora

Any lineage with the Oriki Orile connected to python or snakes are of Origin, towns such as Agbamu, Agbonda, Omido in Igbominaland of Kwara; have strong lineage with Ora.

The following Akesin had ruled in Ora.

- Akesin Oyerinde Apagunjemose
- Akesin Okitimoba
- Akesin Dajasiju
- Akesin Olojo Ekundun
- Akesin Ayapamoye
- Akesin Ayemoro
- Akesin Oyekunle
- Akesin Durotoye Okinbaloye
- Akesin Iyaniwura
- Akesin Agbijigborere bi Odan Inisa
- Akesin Akoko niyangi
- Akesin Apenigbooye Egbaaji Okunrin
- Akesin Agogo Imole
- Akesin Otabiri Lapo
- Akesin Fanike (Odo Orunmila)
- Akesin Owolabi Agbegilogunmole 1881-1937
- Akesin Isalah Olanipekun Okinbaloye II 1938-1990
- Akesin Okolade Folayan, Awuluwarar 1990-2000
- Akesin Samuel Oladoye Idowu Olojo Ekundun II 2004 to date



*H.R.H. Oba Samuel Idowu Oladoye
Olojoobunrin Abogunmole II
Akesin of Ora-Igbomina, 2006.*

On the other hand, Asaoni tradition held that following the death of the quick succession of three Oonis at Ile-Ife, (Geesi, Olojo and Amidewoo), the candidate in the line of succession, prince Okeke Olojo, fled his capital Okeke, for fear that he might suffer the same fate as his predecessors. Wi

rown and a large number of his followers (and aided by an intrepid hunter from Oke-Igbo, the Ologu, who was staying in his quarter at the time), prince Okese Oloja eventually settled on a virgin land lying between Iressi to the West and Mobaland to the East after fleeing from Ile-Ife. Here he ruled over his people and adopted the title ASAOONI (i.e. one who fled from the stool of Ooni). This migration and settlement took place during the 17th century A.D. Ever since, there has always been a strong link between the Asaoni and his origin at Okerewe in Ile-Ife as well as with Ooni ruling houses in Ile-Ife in fact an Asaoni designate has, initially to go to Ile-Ife in order to perform traditional rites with the Ooni of Ife before his installation.

Meanwhile, the site where Prince Okese Oloja, the first Asaoni and his people settled was named Kosagbe (in Igbomina dialect) i.e. He had not fled (Ife) in vain, an indication that the settlement apparently enjoyed a prosperous start. The settlement derived its name from the statement or message taken back to Ile-Ife by emissaries who were sent to go and bring back Prince Okese Oloja to come and ascend the throne of his fathers, as the Ooni of Ife. The message taken back to Ife was that Prince Okese Oloja was now the Oba of a prosperous settlement in order not to return to Ile-Ife. The apparent affluence of the first Asaoni and his settlement convinced the emissaries that the Asaoni had not run away in vain (Kosagbe) and that he should be left alone in his new settlement.

The Benin war of 1810-1815 occurred during the reign of the 10th Asaoni by name Ado Baba. This war sacked and razed Kosagbe to the ground. The survivors of the war moved to resettle on a new site about 2.3 kilometres eastward and named the settlement Oke-Ewu (after Okerewe, Ile-Ife, the original home of Prince Okese Oloja, and the founder of Kosagbe). Oke-Ewu subsequently developed on both sides of a stream called Iwo. Asaoni Ado Baba who was the reigning Asaoni at Kosagbe before its sack continued to reign at the settlement Oke-Ewu, and was buried at Kosagbe on the site of the first palace, by tradition, after his death. All succeeding Asaoni up till today are buried at Kosagbe in conformity with this age-long tradition.

Besides the said traditional kingly burial of demised Asaoni at Kosagbe, the people are still in physical and effective possession by farming around the original place there. While at Oke-Ewu, the Asaoni ruled over 164 hamlets including Igboode, Igboroko, Edunde, Alajue etc. In the neighbourhood: hence the

appellation of "Omo erin-le logojo Ilu, Ori odan ni won tiilu agogo ide" (the sons and daughters of the ruler of 164 towns who ring the town crier's brass on the top of tree). The rulers of Oke-Ewu were at that time one of the great potentates in Igbomina land and were the respected unifying force in the area. Confirmation of this, in 1858: Daniel J. May second master, R.N of the 1858 expedition, who was sent on an economic mission to the Yoruba and Benue Countries, visited Illa on June 22, 1858. Reporting to the Right Honourable Earl of Malmes from Fernando Poi on Nov. 13 1858 include the following: "About 1pm I entered: Illa now the principal town of Igbomina district and on visiting the Ajele was duly installed lodgings. "This district is small in extent but rich in the product of cotton the principal chief in it was the of Ewu (Oke-Ewu) north-eastwards from this, but recently he has become eclipsed by the chief of Illa". The cause of that 'eclipse' occurred during the reign of the 12th Asafoyinbo Elekan, 1841-1845 Oke-Ewu was besieged by the Ibadan warriors from 1843-1845. after a very stiff resistance, Oke-Ewu succumbed and was almost completely destroyed. The survivors fled and took refuge in neighbouring towns such as Ijero, Otun, Okemesi, Ila and Aiyegunle Ekiti. Certain members of the ruling family fled northwards to settle at a place given by the Oloro of Orolu later called Ora or A o ra tan. (We have not all perished). That place is still called Ora to this day and it is the site of Esie-Iludun Grammar School. In the meantime peace had returned to Oke-Ewu.

Gradually, the survivors of the 1843-1845 Ibadan wars, under the leadership of Oba Aremu Oyedun (the 13th Asafoyinbo) returned home (Oke-Ewu) to resettle soon, after refugees started to arrive in the town to seek protection from the powerful Oba Asafoyinbo. As an insurance against future external invasions of the resettled Oke Ewu, a large moat was dug round a high wall built round the settlement which embraced the built-up quarters of both the original settlers of the town as well as the newly arrived refugees. In 1878, during the famous Jaloro war, Oke-Ewu was again sacked. The town was deserted by both the original settlers and the refugees. Asafoyinbo Awoyemi Orolotimoyewa fled to take refuge in Igbaja in present day Kwara State. By 1879, however peace had again returned to Oke-Ewu. Consequently, Asafoyinbo Awoyemi Orolotimoye returned home with his people to resettle to the east of Iwo stream after consulting the Ifa Oracle. Because of the small size of those who returned with him, the name Oke-Ewu was

changed to Ora or A o ra tan (i.e we have not all perished). It will be recalled that this name was first given to the settlement founded in Oro land following the first sack of Oke-Ewu in 1843-1845. Ever since this time of resettlement the name Ora has remained unchanged.

Asaoni succession list

- Okese Oloja First Asaoni
- Igba-gbogbo-bi-odun
- Ontuloko
- Arejagagunmu
- Poki-nidi-Esi A clever spearman
- Aterere-bi-Odun
- Amokowaiye
- Ogunbamikekun
- Akebioruru
- Ado-Baba (1783-1820)
- Abata-Ikumosin (1820-1841)
- Oyinbo-Elekan
- Aremu Oyedun
- Olasankale
- Orekelewa Agunbiade
- Oluyokun
- Odundun Oloja
- Odunminrinkanle
- Ogangan Baba Igi died in 1859
- Amesomoye died in 1860
- Awoyemi Orolotimoyewa I (1860-1901)
- Okandunmoye I (1901-1921)
- Atewogbade (1922-1928)
- Ayantoye Arojojoye (1928-1942)
- Atobatele (died January 1942)
- Job Abioye Ariyowonye (Feb. 1942-Dec. 1957)
- Gabriel Adetunji Adedayo, Orolotimoyewa II (1968-1975)
- Samuel Adepoju Ayantoye, Orolotimoye III (1978-1999)
- Jacob Adeyeye Olayemi Aroyinkeye Okandunmoye II 2004 to date.



H.R.H. Oba Jacob Adeyeye Olayemi Aroyinkeye Okandunmoye II, Asaoni of Ora-Igbomina, 2006.

OREKE OKE

Legend had it that the progenitor of Oreke was Dada Yando a hunter who migrated from Oba-Isin in Isin Local Government Area of Kwara State. He settled at Oke-Ode and later moved to Babanla from where he finally migrated to the present Oreke. Oreke is along Oke-Ode, Babanla and Oro-Ago road. When Dada was coming to Oreke he came with his relatives. As time went on the village was expanding little by little as a result of other settlers such as Hausas, Fulas, Basas, Sulus and the Bororos who came from different places and arrived at different times.

After the death of Dada Yando who was the first ruler of the town, a man called Ewekun became the ruler and he ruled for forty days. Thereafter the baton of leadership fell into the hand of one Baba who ruled for 50 years. After Baba Ahmadu Ajide ruled for 13 years. He became the ruler of Oreke in the year 1965. After his demise a man called Sanni Ajide David Olayoye ascended the throne in the year 1975 and ruled till the year 2004. After his demise Ota Olukunmi Muhammed Kadiri took over on the 9th of September, 2005. It is noteworthy to state that Oreke was named after the hill (Oke Oreke) where he first settled before moving down the hill to the present site. Chalk and marbles are the major natural resources of the town. While the major occupation of these people is farming.

OREKE-ONEGBO

Oreke-Onegbo is located half-way between Oro-Ago and Oke-Ode roads. The town is situated on a plain landmass bordered in the South by a high range of hills. It is in the heartland of the Guinea savanna, which is synonymous with wooded land with tall grasses. The area is quite conducive for cattle farming. The town is bordered in the West by a river named Awewe where fishing is done by handful inhabitants and some Hausa people who migrated here when the dry season was setting in. Hunting is a major occupation of a few individuals within the town while a lot of people from outside come to hunt for animals between December and April annually since the tall grassland harbor different types of animals.

The origin of the town was traced to one 'SounLabi' from Oyo. According to the tradition, when warriors were on rampage to assassinate Oyo princes and influential noble men, one of the princes, named 'Labi' abbreviated from SounLabi

fled eastwards far away from Oyo hiding in villages until he eventually got to a forested Plateau where he settled. And being deft in hunting, he found his new environment very conducive. When he eventually learnt that the Oyo war had died down, he went back to Oyo to bring his own people to his new settlement which he called Okegbo (lit. means high land in the forest). However, the village was sacked in the early 19th century while most of the people took refuge at Oke-Ode. After the cessation of Yoruba hostilities in the later part of the 19th century, a hunter Bale Dosumu Ajanikin Ayogunmoge spearheaded the return of Okegbo people to their homeland. This time around, they did not go back to the original site of Okegbo to settle but came down the crest of the hill and settled at a new site known as "OREKE" which made it to be their second settlement.



H.R.H. Oba Joseph Sunday Olakunle Adefila Oloreke of Oreke-Okegbo, 2005.

The town however relocated on the 9th of January 1932 to the present site and decided not to lose sight of their past settlement by naming the new site **OREKE-OKEGBO** popularly known and called **OREKE-ISALE** which made it to be their third settlement. By virtue of his leadership and princely status, Sounlabi became the first Baale of Okegbo. After his death, he was succeeded by Bale Akeseyin Owu, when this Baale died he was succeeded by Baale Awidere, later Baale Bolorolere, Baale Paka and Baale Otomodo ruled in Okegbo after which catastrophe rocked the villages around and all of them fled to Oke-Ode during Ibadan invasion. When this war died down, some of this people decided to stay put at Oke-Ode thus make Oke-Ode to become a bigger and larger community. But this time around they did not go back to their first settlement Okegbo as previously stated earlier but settled down at the crest of the hill named **OREKE** not far from Okegbo which made it to be the second settlement. Bale Dosumu Ajanikin Ayogunmoye spearheaded the return of Okegbo people to Oreke thus became the first Baale in Oreke. He ruled for some years before he died and was

succeeded by *GARUBA KENGE* who eventually led his people to the present settlement. He ruled for some years before pestilence devastated the settlement through numerous deaths. This forced some of the inhabitants to relocate to the present site Oreke-Okegbo under the leadership of Baale Garuba Kenge on the 9th of January 1932.

Unfortunately, nine days after the settlement the Baale died and he was succeeded by Baale Adefila which had dual role of ruling both of the inhabitants of the old and new settlement. (i.e oreke-isale and oreke-oke). It was during this period that a colonial master Mr. F Daniel elevated Baale Adefila to the status of Obaship which was stated in his half yearly report of June 1933. Since then Baale Adefila was addressed as Oba Adefila. He however joined his ancestors in the year 1943. He was succeeded by Oba Obadimeji and later Oba Dada Akoja who ruled till 1953. There was a period of interregnum between 1953 and 1956 because of a very serious succession dispute between two ruling houses, Otomodo and Adefila. The dispute was ultimately brought to an end when in early August 1956, the Emir of Ilorin, Emir AbdulKadir, ruled in favour of Otomodo ruling house from where Oba Jacob Bello Oyinloye ascended the throne on August 24, 1956. Oba Jacob Bello Oyinloye, who was the first Christian ruler ruled until December 28, 2000 before he joined his ancestors. On December 26th 2001, his grandson, coincidentally, from another ruling house (Adefila) was unanimously picked as the next Oba, the Oloreke of Oreke-Okegbo. He is Oba Joseph Sunday Olakunle Adefila (the incumbent Oba).

ORO

The progenitor of Oro (consisting of nine towns and villages) were said to have migrated to their present abode from Oyo. In the course of their migration many centuries ago, the first place of prolonged settlement was 'KAN-KO' not far from the present *OKE-OLA-ORO*. After a tiresome trek on reaching KAN-KO some of the migrants advised that "E je ka ro nihin" i.e let us tarry here. Hence the word Oro which became the appellation for all; and the Oloro the king. This has since been the title of the Oba for the whole *EKU-MESAN ORO*. Here at KAN-KO the Oloro was said to have been giving birth to only female children and for fear of dying without a male child, the "Ifa Oracle" advised another movement which took them to Oke-Aga in the vicinity of the present *OKEYA*. Another

vement took them to *REREKE* or *ABAKU*, from here to *IGBO-ILUWO* i.e. est cleared by all and finally to the present *AFIN-ORO*. It was from *AFIN-ORO* that the other eight towns dispersed to the present settlement, viz: Otun-o, Agbeola, Ijomu, Oke-Ora (now ce-Ola), Ido, Okerimi, Iludun formerly lled Iluju and Ibode. Otun Oro decided be called Oro the common name of all 1977 (Dada P.O.A. 1985).

The ascension to the throne of Oloros. In other words, the title of Oloro states among some of the nine sections (Ekumesan) of Oro. i.e Aafin-Oro, Agbeola-Oro, Oke-Ola-Oro and Okerimi-Oro. For instance, some Oloros who have ruled from different sections are as follows: Aafin Oro: We have Olufayo and Olufadi. From Agbeola Oro: we have Onilese, Adebara, Ayelabola, Ajiwuni. Then from Oke-Ola-Oro we have: Aridegbaju, Ayegusi,



H.R.H. Oba AbdulRafiu Olaniyi Ajiboye Oyelaran I, Oloro of Oro Land, 2006.

Olasope, Bolaji while Okerimi-Oro produced the following rulers: Yakubu, Ejiyanda, Aresingun, Owuye, Pcluola, Alesinloye, Olarusi, Bamigboye, Adeoye, Muletola and AbdulRafiu Olaniyi Ajiboye Oyelaran I (10/02/2002 to date). However, the nine sections of Oro (Ekumesan Oro) are similar in organizational structure i.e what is true of Aafin-Oro, its true of Iludun-Oro, Ijomu, Ibode, Agbeola, Ido-Ooro etc. The fact that all the nine towns and villages accepted and still accept the authority of the Oloros attest to this. Also, there are many traditional institutions which are jointly owned and celebrated together by the nine sections (Ekumesan) of Oro. These include:

ESU-ORO: This is the deified stone worshipped even now, by all the sons and daughters of all the nine towns and villages of Oro. The place of worship of this god still remains at its original place strategically located between Ido-Oro, Ijomu-Oro, Afin-Oro, Oke-Ola-Oro and Okerimi-Oro. This god is worshipped yearly ahead of the Olofian festival.

OLOFIAN: Olofian hill is a deity worshipped by all the people in the nine towns and villages of Oro. The Olofian itself was supposed to have followed the people from Ife-Oyo as their shield/protector in times of dangers and wars. There are mysteries surrounding the existence of the Olofian hill. Up till now there is an annual festival to worship the Olofian. It is usually celebrated between March to April. In the pre-British era all the nine towns and villages would contribute towards the purchase of a slave who would be made to carry the calabashes containing the Olofian symbol to the Olofian hill side and would be made to slaughter the sacrificial ram to the Olofian. Although a ram would still be purchased nowadays but slaves are no more necessary in the festival.

EGUNGUN: Egungun is very common throughout Yorubaland as in other places these people believed that the egungun are the reincarnation of their fore-fathers i.e. ancestors. The egungun festival throughout the length and breadth of Oro is celebrated every other year. The festival which lasts five days in all the nine towns begin on the same day and finishes on the same day. On the last day of the festival all the egungun from nine towns would go to the Oloro's palace nowadays which happens to be Okerimi-Oro. Here the egungun would have their last dance to their common ancestors known as "Egun Gboré" (lit. means the getting of gift). Egungun elewe is celebrated once in two years. It is noteworthy to include that Oro Grammar School, established in March, 1958, is the premier secondary school in Igbominaland.

OROAGO

The name Oro for purposes of identification and in order to avoid any confusion and misgivings whatsoever has been changed to Oro-Ago. This becomes necessary because of the mistaken identity with the town of Oro in Irepodun Local Government Area of Kwara State. Ajagun and Obobo - were the co-founders of Oro-Ago dynasty. Unlike most of the other founders, Ajagun came from Ketu, now a place in Benin Republic when it was under old Oyo Empire. He came to settle in Ita-Ajagun near the present site about the middle of the 15th century in order to avoid being ruled by his brother who became the Alaketu in Ketu Kingdom (then part of Oyo empire). Local historians claimed that there

no people in the area at that time. This made Ajagun and his followers to be dependent. It was further claimed that Oro-Ago was one of the earliest settlements of all Igbomina towns and villages. D.W. Macrow wrote extensively about early settlement in Oro-Ago dynasty. The Serikin of Oro (Oro-Ago) was compelled by tradition to pay tribute and homage to the Alafin of Oyo. Later it came an independent status.

At the advent of British Administration, Ago country was found to be dependent and bestowed on the Oloro of Oro-Ago Serikin Oro which was a semi-independent status and granted him a second grade staff of office Ref. Ilo. of. 14 472 1919, page 5 of 89 named Ilorin Annual Report, 1919, and built the divisional headquarters of Lafiaji, Pategi and Oke-Ode district including E-Ire, Ora and Agunjin part of Igbalaland at Oro-Ago, but about 1920 both Pategi and Lafiaji reverted to their independent Native Administration. Oro-Ago only became part of Lafiaji Native Administration in 1909 at the time the Emir of Katsina was exiled to Ilorin during the reign of Mallam Sule the Emir of Ilorin.

NAMES OF THE RULERS OF ORO-AGO

* Ajagun, the founder of the dynasty is the first (Oba)

O k o r o G r o u p ' A '

I p a r a G r o u p ' B '

* Eniketu-Aworoona

* Akuko-Isaoye

* Atigigigoke-Okedaba

* Agunbiade (Oba Obo) Iraye

* Akowonleyin-Omugo

* Larinkoye-Aworoona

* Ajai-Isaoye

* Igere-Sejamodo-Peteayin (Odowo)

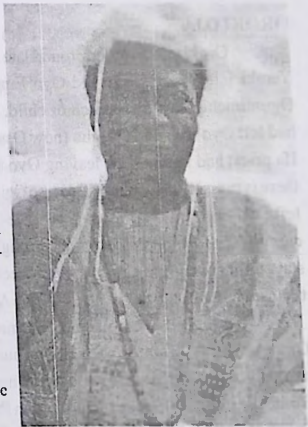
* Apaboriyebc-Agbada (Jun)

* Agboriokutabon-Peteayin (Okota)

* Olareboyun-Itako Agbada

* Gboluade Odowo-Peteayin

* Enigbaje-Ogun (Jun) Agbada



H.R.H. Oba Hon. Justice Daniel Ishola Adeniyi (Rtd)
Akinkanmeku II, Oloro of Oro-Ago, 2006.

- * Elegberun-Okedaba
- * Amekome-Iraye
- * Akinkanmekun-Omugo
- * Awo Salami Aweroona (1925-1927)
- * Aseperi-Isaoye (1938-1962)
- * Agunde-Odowo, Peteayin
- * Apelotu-Itako, Agbada
- * Ariyunkeye-Okofa, Peteayin (1896-1925)
- * Bakare Ifabiyi (Jun) Agbada (1927-1931)
- * Mohammed Dagba-Okofa, Peteayin (1962-1984)
- * Hon. Justice Daniel Ishola Adeniyi (Rtd) Akinkanmeku II 2000 to date

OROKIOJA

Oroki was founded around late 16th century by a woman known as Yeroki. Yeroki left Oyo town in old Oyo Empire with an Ifa priest and her husband Oguntimehin Agara in search of child. Before now Oguntimehin senior brother had left Oyo to found Osogbo (now Osun state capital) about the same time. The Ifa priest had before their leaving Oyo told Yeroki that she is to settle anywhere there is massive presence of Ede tree (igi Ede) as dictated by Ifa Oracle. They left Oyo and made a brief stop at Orile-Igbon near Ogbomosho they from there continued their journey passing through Budo Are near Oke-Oyi where they stayed for some time before they proceeded to Oroki where the Oracle affirmed their settlement at the present day "Isale Agbede".

They were later joined by Ogunremi at Oroki. But Ogunremi Agara and Oguntimehin Agara were professional hunters. Ogunremi built his own house a little distant north of Yeroki and the place is now called Agara compound (Ile Agara). Both men popularly made use of dogs in their hunting expedition and thus earned the name Oroki the Appellations "**OROKI OPOMU OMO AKAJA LODE**". Yeroki the founder of Oroki was a prosperous cloth dyer (**ARO**) with many workers and apprentices. She thus planted indigo trees all around to provide her with the supply of indigo dye for her trade. She operates her dying near a stream called **OSUNYALE**, where is still present till today.

Yeroki and her husband Oguntimehin Agara were later blessed with a child called **Ogunbemi Alamu Agara**. He too later grew to become a great hunter and he later founded a village around a hill in the usual site of his hunting call

ata Alamu Ogunremi Agara at Atanpa. Other families that later joined untimehin family at Oroki include Olora family, Ogun family and later by omulero family all in Oroki to date. After many years of Oroki settlement, he one Beliki, a Fulani cattle rearer who applied to settle in the outskirts and he develop interpersonal relationship with the Yoruba community. The place he asked to settle is called Gaa Oke-Odo. After sometimes, Beliki brought his family and begged to be allowed to live in the town with the Yoruba community. request was granted and he was settled at a place now known as Agara compound, but he left his close relations and his livestock behind at Gaa Oke-Odo Oroki.

The following personalities are the offspring of Ogungbemi Alamu Agara.

- Jinadu
- Amusan
- Ifafunwa
- Osagidigbi
- Okandeji
- Ajao Onikumanikondoru
- Ajadi
- Ajeigbe and
- Amori

The underlisted were the recognised Bale enthroned by the Elese of Igbaja to collect royalty for him at Oroki and environs.

- Akanbi Agara
- Lawani Agara
- Osagidigbi Agara
- Aliu Agara
- Aremu Agara

In about 1897 the then Elese Igbaja Oba Ajiboye ceremoniously enthroned Mallam Sanni Akano



Chief Alhaji Idris, The Bale of Oroki-Oja, 2006

Agara as the Baale of Oroki with a gift of a white horse. He was thus made head of the following villages under his domain - Budoloke, Aireke Oloke, Ajia, Tongolo, Oloko, Olola, Atori, Kehinde, Atanpa, Alasoro and Idiapa. Incessant attack of the people of Oroki by domestic servants of Emir made Baale Mallam Sanni Akano Agara to seek the help of the then Elese of Igbaja. He appealed to the Emir of Ilorin Oba AbdulKadir to protect Oroki from further attack. The attack made some people fled Oroki to villages such as Pa Labaka, Dabu, Oroki, Bada, Elesin Meta etc.

The Emir later sent one Mallam Idris Olufadi as Alangua from Ilorin. Alangua was settled at Atenge compound in Oroki. He was received by Al Atenge head of Atenge compound. The son of Idris Olufadi, Muhammed Idris later took over the reign of his father as Alangua when Alangua were deployed to various villages and towns of Igbominaland. Baale Sanni Agara died in 1967 in Oroki. However, by 1967 when Kwara state was created the then military Governor Col. David L. Bamigboye abolished Alangua or the deployment of people from Ilorin as head of villages in Igbominaland. This made Muhammed Alabi Olufadi to relocate to Ilorin where he later became the Balogun Fulani. In 1972 a new Baale of Oroki in person of Mallam Yahaya Ajadi Osagidighi was enthroned by the then Elese of Igbaja HRH Oba AbdulSalam Olayiwola with the consent of the entire Oroki Community and was presented with formal letter of appointment in 1983 by the then Ifedayo Local Government through IFLDG/S/CHA/84/1/86, and later by the Ifelodun Local Government in 1984 through letter Ref: No IFLG/S/66/T.1/29.

Mallam Yahaya Ajadi Baale of Oroki died on 27th October 2005 after thirty three (33) years of reigns. He was succeeded by Alhaji Idris Salau Sanni Agara compound, Oroki with the approval of HRH the Elese of Igbaja, HRH Amodu Arepo Awuni and the Ifelodun Local Government of Kwara State on 27th Nov. 2005 through appointment letter Ref: No IFLG/CA/S/89.4/111/654.

RELATIONSHIP BETWEEN OROKI AND OSOGBO IN OSUN STATE

The people of Oroki in Kwara State share similar cognomen and culture with Yoruba culture with Osogbo in Osun State. The Osun River in Oroki and the Osun River in Osogbo play similar role in the lives of the people of the two towns. Also the traditional occupation of the founder of the two towns was "ARO" (Agriculture).

and dye) and the appellation of Osogbo Ilu Aro, Oroki Asala (litretary meaning Osogbo town of dyer, Oroki a safe haven) also terrify to this similarity. The founders of Osogbo in Osun and Oroki town in Kwara States were the same family.

OWA-KAJOLA

The progenitor of Owa-Kajola was Prince Ajiboye who left Oyo-Ile in annoyance because his younger brother was installed as the king instead of himself. He first settled at Saki for eleven years before moving to Ila-Odo and stayed for 3 1/2 years before he finally left to found Ile-Ire. It was in history that probably the man settled on a hill where he could find iron ores for his job (blacksmithing).

Few stanzas of their appellation include:

<i>"Ire ni mogun omo awule soro</i>	<i>Ire in Mogun, son of the one who dig</i>
	<i>ground in order to make wealth</i>
<i>omo awurin tun rin ro</i>	<i>son of the one who dug iron ores from the</i>
	<i>ground in order to manufacture</i>
	<i>instruments of iron</i>
<i>omo awuko gbinrin bi erin fon</i>	<i>son of the one whose cough sounded like</i>
	<i>the trumpet of the elephant</i>
<i>omo agufe girt bi ojo ku nire</i>	<i>son of the one who belched loudly like the</i>
	<i>sound of the rain in Ire</i>
<i>bi o si tonire A o roko</i>	<i>without Onire, we would not farm</i>
<i>bi o si tonire A o yena</i>	<i>without Onire, we would not clear the</i>
	<i>path</i>
<i>gbinrin ewu ni mo gbo</i>	<i>it was Ewu sound that I heard</i>
<i>ni mo ba ya lagbede</i>	<i>that made me to branch at a smith's</i>
	<i>workshop</i>
<i>agbede mi susu lona tire</i>	<i>my smith's workshop susu along Ire</i>
<i>omo ogun korobiti korobiti</i>	<i>son of Ogun korobiti korobiti</i>
<i>omo ogun korobiti korobiti</i>	<i>son of Ogun korobiti korobiti</i>
<i>Onire Osin Omo awurin tunrin ro</i>	<i>Onire Osin, son of the one who dig iron</i>
	<i>ores from the ground in order to</i>
	<i>manufacture instruments of iron</i>
<i>Agbede mi susu lona tire.</i>	<i>My smith's workshop along Ire</i>

Tourist attractions of the town include Owu falls which is believed to have derived its name from being natural (i.e Olalewu). It is also believed that the water has some medicinal uses as it is used in curing many diseases.

OWA ONIRE

Oba Ajiboye was the founder of Owa Onire. He left Oyo alaafin in the 17th century as a result of chieftaincy dispute between him and his brothers. He left Oyo with two main paraphernalia of office. These are 'Opa' and 'Opa Oye'. Ajiboye and his followers first settled at Saki for 11 years, then Ila-Odo for 3 ½ years and thereafter moved to the present site after consulting an Ifa oracle who advised them to stay.

Part of their cognomen are:

<i>"Ire ni mogun omo awule soro</i>	<i>Ire in Mogun, son of the one who dug ground in order to make wealth</i>
<i>omo awurin tun rin ro</i>	<i>son of the one who dug iron ores from the ground in order to manufacture instruments of iron</i>
<i>omo awuko gbinrin bi erin fon</i>	<i>son of the one whose cough sounded like the trumpet of the elephant</i>
<i>omo agufe giri bi ojo ku nire</i>	<i>son of the one who belched loudly like the sound of the rain in Ire</i>
<i>bi o si tonire A o roko</i>	<i>without Onire, we would not farm</i>
<i>bi o si tonire A o yena</i>	<i>without Onire, we would not clear the path</i>
<i>gbinrin ewu ni mo gbo</i>	<i>it was Ewu sound that I heard</i>
<i>ni mo ba ya lagbede</i>	<i>that made me to branch at a smith's workshop</i>
<i>aghe'de mi susu lona tire</i>	<i>my smith's workshop susu along Ire</i>
<i>omo ogun korobiti korobiti</i>	<i>son of Ogun korobiti korobiti</i>
<i>omo ogun korobiti korobiti</i>	<i>son of Ogun korobiti korobiti</i>
<i>Onire Osin Omo awurin tuurin ro</i>	<i>Onire Osin, son of the one who dug iron ores from the ground in order to manufacture instruments of iron</i>

Agbede mi susu lona tire.

My smith's workshop along Ire

Farming and hunting are the major occupations of these people. Egungun celebrated for five days in every two years including egungun Ode called yewu. Major tourist attractions include Owu-falls. To people of Owa Onire wu was coined from the fact that the place is sleepy. (i.e. 'Olewu). Natural resources of the town include iron ore, Kaolin and marble. It is noteworthy to include that Owa Onire and Owa Kajola were of the same progenitor and they were together until recently when they separated in 1948.

Rulers of Owa Onire include:

- Oba Ajiboye reigned for about 130 yrs
- Oba Adifa jo Araeloju
- Oba Abanigbe Kosemu
- Oba Onile Owo
- Oba Ayobiere
- Oba Asinbiori
- Oba Sanni Akande
- Oba Lawal Akande 1974-Jan. 2005
- Oba AbdulRahaman Akande Nov. 2005 to date.

OWODE OFARO

Owode Ofaro is in Ile-Ire district of the present Ifelodun Local Government Area of Kwara State. From the cultural history of Ofaro and her environ, the name Ile-Irin (the home of iron). The name Ile-Irin was used to describe both Ofaro and Owa Onire as the chief producers of Iron, so, the name of district - Ile-Ire -means Ile-Irin. However, here are two versions of the story as to the name 'Ofaro'. A version explained that there was a man from Oro who shot a buffalo with an arrow, the buffalo later died and the spot on which it died, there came up a settlement named after the incident. Nevertheless, the narrative has been proved wrong and unrealistic for some reasons. First, the people that founded Ofaro met nobody there on the land. Second the name of such a popular hunter was not known and no oral tradition in Igbominaland has spoken of such a historic buffalo killed by anybody in the environment.

Meanwhile, in his unpublished work titled - Itan Igbomina - by the-late

Chief J.G Ekunrin, and an *Ilorin Gazetteer* (1922) published by W. Harbours, critically set out how Ofaro came about her name which was not by the people themselves. In his work Harbours made use of oral traditions reigning Ofa at that particular time of publication the information was relevant and compromising to the collections of Chief J.G Ekunrin. According to the 1922 *Gazetteer*, there was a group of people roaming about looking for a conducive place to settle. But because of restless nature of these people in any way they made a lot of noise, no settler as at that time wanted them nearby. A group of people wandered to a place very close to the place later called Ofaro. They stayed for about five days when they were driven away due to their inconsiderate behaviours - embarrassing noise making and restlessness. The very spot where these people stayed briefly became a place used to describe the stone walled settlement of Ofaro. In his own version, Chief J.G Ekunrin stated that a wandering group of people was looking for a place to settle. He did not specify their direction of movement but explained further that the group was then known as Ofa. When the so called Ofa group settled at a place near Ijaegbe (first place of settlement - Omu-Aran) they were not allowed to stay. The place they left was settled upon by another group of people and the description 'Ilo Ofa' meaning the place where the Ofa group left to continue their journey.

The same Ofa group roamed to a place close to the stone walled settlement and because of the way these people behaved, they were not allowed to stay. Since that time, the spot from where they moved has been used to describe the stone walled community. The spot is described - the place of "Ofa Alarooto" meaning Ofa that talks too much. Ofa Alarooto was adulterated to Ofaro. Chief Ekunrin further in his work asserted that the same group moved close to the territory where they wanted to settle but were not allowed, hence the name Ofarese near Igbaja. He concluded that the group lastly settled at Ofa-Ori-Eko. From all the evidences at our disposal both oral and written, it is concluded that no any town in Yorubaland, Ofaro has not given herself name, but she bears the name derived (for her) from the description by her neighbours of the spot where they were always talking and restless Ofa people stayed outside the stone wall for about five days before they continued their journey to the West. However, the name 'Owode' was the handiwork of a Canadian missionary, late Miss Dick, who when passing through the town in September 1945, picked a piece of plank of

which she wrote "Owode Ofaro 1945" with a piece of chalk from her bag. The small but noticeable signboard was later re-written with white paint by late Pastor Isaac Jimoh. When the rest part of the town descended from the hills to the new site both started to bear Owode Ofaro. Since that time, Owode has become synonymous with Ofaro and vice-versa.

Meanwhile, the ancient town of Ofaro descended from within the hills to the present location in 1945. The remaining part came down in 1948. However, Ago Faminu had been on the location many years before the coming down of the entire community. There are reasons for founding the new settlement. First, the inability of Ofaro to have convenient socio-economic interactions with her neighbours. Another reason for the new settlement was that as from the reign of Olu Bello, many Ofaro indigene have travelled searching for the golden fleece, most especially to the South West of Nigeria i.e Inisa, Oko-Ado, Oluponna, Agbabu etc. where they witnessed new social and economic activities. Some of the activities included carpentry, bricklaying, tailoring and the learning of ABD... This group realised that the location of Ofaro within the hills that time was not conducive to the much cherished socio economics activities. Hence the move to shift down the hills to Awewe plain on the western side. Also there were no more wars.

The old Ofaro was situated within hills. The reasons were obvious. First to check external aggression. Apart from the natural barriers, the people of Ofaro at that time created another artificial barrier by constructing a wall of stones on three sides of the town. The wall is called 'Tokutasi'. Tokutasi is the carefully arranged stones of various sizes in form of a thick wall. No mud was used to keep the stones in places. The width was about 1.7metres and the height was about 1.5metres. Unlike the stone walls built nowadays, there was nothing to keep the stones in places, but the careful and skillful arrangement kept the stones together. So, whenever the cavalry of the enemies or their infantry tampered with the wall, the collapsing of the wall always brought disaster on the enemies. It was the highest degree of defensive device.

The foundation of old and new Ofaro was built on the five heroes, whose coming together brought Ofaro into existence. Before their fusion, each with his wife and kin was living in a separate settlement on a reasonably large area of land. These five heroes who jointly planned and executed annual religious festivals

which was the most enduring binding chord, decided to settle at a place which would minimise their annual or occasional, but necessary movements in the bid to live together harmoniously. This, therefore, gave way to the emergence of Ofaró as one polity with five compounds having equal authority in the running of the town of Ofaró as at that time. The emergence of Olu came later. When a sacrifice was to be made to appease the gods in order that Ofaró might prosper in all his endeavours. The five leaders deliberated on how they would get a virgin girl which must be a native, who would be buried alive to appease the gods of the land. None of the leaders (these heroes) could offer his daughter except Mokin. He made bold and donated a virgin girl. The spot where the girl was sacrificed was called 'AJOBO'. The oath to make Mokin and his descendants the perpetual rulers of Ofaró came as a sign of appreciation for Mokin's crucial contribution to the sustenance of Ofaró. Up till today, the Olu of Ofaró wears woman attire because his origin was on the feminine basis.

Major tourist attractions in the town include a visit to Igosun and Ado Olowin where a cave, a rock shelter and a rock outcrop the surface of which is covered by tens of pounding and grinding hollows. On the Western flank south of Gbedde are iron smelting furnaces and iron slag. There are three potsherd pavements and evidences of fragments head polishers. At Patalokó is another cave which, by oral tradition is believed to have its outlet at Ila-Orangun. All round the Pataloko cave are mounds, the remains of iron mining activities in the area. Very close to Igosun on the Awere side of the region is Iyapa cave. Another object of interest in Ofaró is the soap stone figures. Similar cultural figures are also found at Oba-Isin, IJara-Isin and Esie. Although their functions are on no record but they represent crowned



*H.R.H. Oba AbdulRaheem Ayilara
Asummogejo II, Olu of Owode-Ofaró, 2002*

eads, chiefs, cavalry, re-creative activities and a high degree of cultural display.

Nevertheless, the actual day of Ofaro's arrival at her first place of settlement could not be dated exactly. However, it is possible to know the time or period of migration to the spot through oral traditions and praise name. According to oral traditions, Ofaro is believed to have come into existence during an August-September rainfall. From the Oriki of the founders of Ofaro *ojo Esie, omo a 'aaro s'ayinyin*, meaning the unceasing but gentle Esie rain that falls in the mornings.

OWU-ISIN.

Owu-Isin is located on a plain, fertile land at the centre of Isin local government area of Kwara State. It shares a common boundary with a hill called "Alaguso" at Ijara. The town is also bounded by Iji-Isin in the South and in the West by Alla town and Odo-Eku towards the North West. Owu-Isin is about 75 kilometres from Ilorin, the Kwara State capital and about 8 kilometres to the road junction at Oke-Onigbin. The town is surrounded by five all round seasoned streams namely Aran, Majemu, Awere, Omi-Igbo and Asande. As regard the pronunciation of "Owu", it is the Igbominas with whom they sojourned that call it Owu. Owu-Isin, the headquarters of Isin local government area had a land mass of about 32 squared Km.

The history of Owu-Isin could be traced to the origin of Yoruba as well as other Owu communities in Nigeria. The founder of Owu-Isin called Olagbedu, left Orile-Owu around 1817 before the outbreak of the Owu war and founded a settlement in the grassland in the northern region in Igbomina area. The reason for his leaving was as a result of a chieftaincy tussle that ensued between him and his younger brother, Otileta, as to whom to succeed the late Oba. Traditionally, the older prince supposed to be installed, but after consultation with Ifa oracle it was the younger brother (Otileta) that was chosen because he was tall and lanky in view of a Yoruba adage that says, "a short man is not good to be made king" as such people are said to be prone to anger. So Olagbedu felt furious left his family behind and headed to an unknown place towards the north in the grassland and stayed there. He packed all the Oba's instrument of office including crown, staff, beads, swords, etc. after he had left it was impossible for them to install Otileta as Oba, so they consulted Ifa again as to the where about of Olagbedu in which they

traced and found him.

He was deceived that his junior brother installed to the throne was dead and so it was his turn to become the Oba. After much persuasion, he followed them with all the materials he had carried away earlier. On reaching home he found that he had been deceived that his brother was still alive. In annoyance he left and carried with him this time only his sword and cutlass as a brave warrior and hunter. Thus Akin Mabogunje wrote:

"If he had not been persuaded back we could have admitted that the original site of Owu might have been in the Igbomina area and could have been referred to Owu-Isin which is likely to be found on the grass land further to the north than the present site of Orile-owu community".

He first settled on a hill called "Oke-Kolapa" (where Ile Oloye is today) for sometime before his neighbours called Omo Ayanku (Esinkin Olusin) came from Oyo to settle beside him where they lived for years in peace. When there was expansion and the place could no longer occupy them, the Owu man moved down hill and settled there at the Ile Olowu. Both Owu man and Esinkin Olusin people lived together in harmony and peace before the arrival of other people in other areas who later settled with them.

The people of Owu-Isin are predominantly farmers, palm wine tapper, artisans, teachers and other professionals. Some of them are great businessmen and are spread across the South Western Part of Nigeria. They are of Igbomina stock that has a great linkage with Ila-Orangun because OLOWU and ORANGUN are of the same descendants, OKANBI, than any other Igbomina town.

The following are the genealogy of



*H.R.H. Oba Gabriel O. Adewoye
Anilelerin III, Olowu of Owu-Isin, 2006.*

Olowu of Owu-Isin land.

- Oba Awokekere 1833
- Oba Erinsungbo 1845
- Oba Olode Okuta 1868
- Oba Galawa 1879
- Oba Oki 1895
- Oba Anilelerin I 1895
- Oba Soladigbegbe Anilelerin II 1896
- Oba Amobitasha 1904 1920
- Oba Olaoye 1921 1938
- Oba Toye Arojojoye 1939 1947
- Oba Abioye 1947 1957
- Yusuf Ajiboye 1958 1984
- H.R.H. Oba Gabriel O. Adewoye Anilelerin III 1985 to date

RORE

Rore was founded by a Nupe man called Ali Ajingiri (A.K.A Obagbaja).

The majority of land of Igbomina was formerly occupied by the Nupes. These were the people that Ila people met on ground when they came from Ile-Ife. Even in the history of Ila-Orangun and Omu-Aran they acknowledge meeting Nupes at different locations on their arrivals. The nearest among the Nupe settlement both to Omu-Aran and Ila-Orangun is Rore. The occupation by sub-group in the area now known as Igbominaland predated the arrival of the earliest batches of the Yoruba immigrants from Ile-Ife and Oyo. This Nupe occupied territory became the aspired land for the Yorubas hence they have to wage war of ejection against the Nupes. The war was organised under the auspices of Oranmiyan who was ably assisted by Ajagunla who organised other Yoruba warlords like Onikoyi, Olomu-Aperan and Olugbon to fight a fierce war against the Nupes with a view of ejecting them completely. But the survival of Rore settlement was evidence that all the Nupes were not ejected. This was as a result of military protection which was properly fortified by their powerful military leader who was a coordinator and protector of the Nupes extended territory.

Albeit the Nupes constitute less than 10% of the present Rore but the rulership is conceded to them being the founder and the first occupant of the land.

In other words, if you are not of Nupe origin you can never become the traditional ruler of Rore. Cultural pattern of Rore nowadays is Igbominas because the population is dominated by the Yoruba Igbominas who constituted 90-95% of the entire population. The major river in Rore includes Orisa and Awodi rivers; the main streams are: Omi-Obi and Aboko teetee streams. Rore was sited on a slopy land and share boundary with Arandun to the south, Aran-Orin to the East, Ipetu-Igbomina to the North and Omu-Aran to the South-West.

Rore has links and relationships with many towns and cities within and outside Igbominaland. For instance, Isale-Tapa quarters in Igbaja were occupied by the direct descendant of Nupe of the founder of Rore. The entire people of the Akangi compound in Ora-Igbomina migrated from Rore. Also the founder of Rore was the Originator of the Okuta Aganna shrine at Ifaja-Omu in Omu-Aran, Ogun-Rore shrine at Oke-Ila Orangun in Osun State. The other places where the descendant of Rore could be found include Odo Rore Compound at Agbanda, Asala at Ijomu-Oro (the chieftaincy title of that compound is Onirote), Ile Ase at Esie, Ile-Ologbo at Otun-Oro, Ilafe compound at Oro-Ago. Tapa town at Eruwa in Ibarapa was founded by Nupes who migrated from Rore, Isale Odofin at Otan Ayegbaju in Osun State are Rore related families. Ile tuntun at Inisha Oko, Bagbe, and a town in Ondo State has a river called Omi-Rore (the elders of Bagbe usually killed white stainless goat or ram to appease the spirit of that river).

Tourist attraction in Rore include the spot where the founder sank alive (he didn't die), Omi-Obi stream (nobody should kill the fish there). Egungun festival is celebrated for 17 days and Elewe for 5 days and it's four years interval (five years of Yoruba calendar). Ibegunjigun festival is also celebrated and other Yoruba festivals such as Sango, Oya, Ogun etc.



*H.R.H. Oba Ezekiel O. Oyewole,
Onirote of Rore, 2006.*

STAND PRESENT RULERS OF THE TOWN.

- Oba Gbaja Ali-Jingiri
- Oba Aduloju
- Oba Alopelode
- Oba Adeyemi Alowolodu
- Oba Arcmu Ayapamoye
- Oba Aderibigbe Ayepemoye
- Oba Oluoganodade
- Oba Ibitoye Ibiolaniugbe
- Oba Oni Asola Aleyelosin Alomilogba Akaramole
- Oba Adeyeye Egunjobi
- Oba Bamigboye Alcbiosu
- Oba Fadolapo Ilufemiloye (1959 - 1974)
- Oba Awotunde Afolayan (1974 2005)
- H.R.H. Oba Ezekiel O. Oyewole (2005 to date)

SANMORA.

Tradition had it that a thousand years ago, a powerful hunter called ATEROKO-PEKUN who migrated from IRE-EKITI (in Ondo State) also an equally powerful Herbalist and ifa priest named ALASO-NLA, both settled down near a river called River JELEWU in Sonmora. ATEROKO stayed at the Southern part of Jelewu River, why ALASO-NLA occupied the Northern part of the same river. Before the arrival of Ateroko and Alaso-nla Oba Eleju had been living at a place called Igbo Obaje. Oba Eleju was an off-spring of Alaafin of Oyo who left Oyo Ile more than one thousand years ago and settled down at Igbo Obaje. Onipee of Ipee town and Eleju are brothers as both of them were offspring of Alaafin of Oyo. They both left Oyo Ile at the same period.

Oba Eleju had a habit of carrying out periodic inspections of his Eju land. Sometimes when he was occupied he would send one of his sons as the head of a delegation of his other subjects to take a look round Eju land. One of such inspection took Eleju's son to the bank of Jelewu River where he met Ateroko and Alaso-nla. They both recognised Eleju's son immediately as royal entity and he was treated as such, with a lavish entertainment. The prince was very pleased and

reported his meeting those two great men to Oba Eleju back at Igbo Obaje henceforth maintained a steady visit to the great men at the bank of Jeluwun until one day, the prince took a decision and sent his slaves back to Igbo Obaje to tell his father that he would no longer go back to Igbo Obaje. His reason was "ti mo wa yi san mi lara" meaning: this place is more pleasant to live. The Eleju's consistent reply to people's enquiry as to the prince's absence then were: "Otu ibiti o wi o san ohun lara" meaning: He has gone to the place he found more pleasant to live. So, Igbo Obaje people then referred to the place as San-molara.

A time came when Oba Eleju was seriously troubled as a result of the Ibadan war which affected many parts of Yoruba-land. Many of his subjects at Igbo Obaje were captured and enslaved. His son who had been living at Ateroko and Alaso-nla heard of his father's troubles and went to Igbo-Obaje and advised his father to move-down to where he was living as the place was quiet, safe and free from war mongers. Oba Eleju agreed with his son and moved down to where people then referred to as San-mo-lara before being transformed into SANMORA as it is known today. Several people from other parts of Yoruba-land came, found the place to be truly very pleasant to live and settled down. Among them are, Oloba, Baale, Ojomu, Elejikum, Alape, Osolo, Anwa, Arogun, Alape, Alagemo, etc.

BELOW ARE THE PAST RULERS OF SANMORA:

- Eleju Ajere Abojujojo
- Oyokoto Niyun
- Abowofabiokoto
- Eleju Ori-Olomu
- Eleju Aga Orikomoibisun
- Eleju Ahanran-Nna
- Eleju Adunbi-karo
- Eleju Alodologba
- Eleju Aniyan - Niyan
- Eleju Akewe-Lede
- Eleju Oyelowo
- Eleju Amoye-Koja
- Eleju Amobi-Tasa

- Eleju Oroganloye
- Eleju Agbobajoye
- Eleju Oni Agboluaje
- Eleju Erubola
- Eleju Olaniya
- Eleju Oyesoro I
- Eleju Ominduntoye
- Eleju Atoyegbe
- Eleju Ajayi
- Eleju Yakubu Oyesoro II

HAGBE

The name of the founder of Shagbe was Idowu. He was a brave hunter and warrior who hailed from Omupo. He and his family first settled at Ile-Apa near Oke-Oyi Oja, they later moved to Sanda and were there for decades before they migrated to Eleyele near Oke-Ode, where they later moved to the present site. Shagbe was coined from the statement "A o ja Ogun mo o, Amo A o mo se agbe ni ibiyi" (lit. means war is no more our venture but farming). The present site was on a fertile soil which enhances their farming activities thereby they decided to settle down permanently.

Major rivers include 'Shagbe Ogede' and 'Olosun' which people used to worship and it was believed that any barren woman would be given children if she requested from 'Olosunriver'. Major traditional festivals include Egungun festival which encompasses different brand of egungun e.g Elewe, Paraka etc. People used to sing thus:

*"Baa tie kirun, a a tie se yin na" even if will shall be converted to
Islam, we will finish this celebration
first*

The ruling house used to bear 'Agan' as part of their name. Their cognomen include"

*"Omo Anumi Iyan o boka re, son of Anumi, pounded
yam does not friendly
with meal made from
yam flour*

<i>Omo Edun gbalaja o rigi</i>	<i>the son of Edun gbalaja who resides on the trees</i>
<i>Ijo Anumi ti daye kojaleri,</i>	<i>since the birth of Anumi, he has never steal</i>
<i>Oju Oloko ni ti mu ti e"</i>	<i>He used to take his things in the presence of the farmers</i>

Past rulers of the town include:

- Baale Idowu
- Baale Akanbi
- Baale Suberu
- Baale Salawu Ajadi (the immediate past Baale).

SHARE

The forefathers of the Olupako of Share, under the leadership of Awodo, also known as Baba Pako, a hunter and basket weaver first migrated from old Oyo during the 17th century to Ahun town. They arrived there in the year 1791. When the Ibadan war broke out in 1800, - (i.e the warriors from Ibadan were hunting for slaves), - it sacked Ahun town and the people under the leadership of Awodo fled from Ahun town together with some Igbomina people (who had earlier settled at Ahun) to settle in a place they named Sakama. In 1820, the people also under the leadership of Awodo left Sakama for fear of attack and built themselves a new town seven miles away which they called Share, named after the stream which rises at the back of the town. Awodo had been a traditional chief from the old Oyo. Very shortly after the people had settled at Share probably only a few weeks later the Nupe people began to arrive and they settled by the side of Share town and named it Sharagi. (Sharagi means lesser Share in Nupe language).

Later, some Igbomina people from Igbaja town also arrived and settled at Share. The title "Olupako" was first officially conferred on Okaka Akinyode Dosumu, son of Awodo by Serkin Fulani Usman Zachi in 1832. Akinyode died in 1835 and was succeeded as Olupako by his son, Dada. However, Dada the Olupako, died about 1874 having reigned for about forty years. He was succeeded by his son, Oyadeyi. Meanwhile, in 1905, the Igbominas of Share quarrelled among themselves which resulted in Oyadeyi being exiled to Ilorin by Resident

wyer where he died sixteen months later. Oyadeyi reigned for about thirty-one years.

In 1905, when Oyadeyi was exiled to Ilorin, Adeleye, nephew of Dada, as made Olupako. This so annoyed Abubakar, son of Oyadeyi, that he left Share with a retinue of followers to build a new town in the west of the district which he named Babanloma. Adeleye died in March 1913 and was succeeded as Olupako by Abubakar, son of Oyadeyi. Abubakar then returned to live at Share, then Abubairu, the son of Abubakar became the head of Babanloma. Natural resources of the town include tantalite, clay, efunle etc. The traditional festivals of the town include among other deities, Sango, Ogun, Orisa Oko etc. While the Major tourist attraction of the town includes Oke-Agbana which protect the town from external invasion. Also, there is a cave on this Oke-Agbana called "Koto Abiku" which is believed to have its outlet at Apado (about ten kilometres from Share). The major drinkable water of the town is Sose stream which rises just a few yards from the palace. This stream is used to be worshiped by the people of Share.

The founder (i.e the deity) of Sose stream was said to be a kind woman that always hear and rise to the needs of the people. For instance, in the olden days when houses were built with leaves, raft and palm-fronds, whenever the people are crying as a result of fire which usually engulf the town, this stream increases in volume in order to provide the needed water to quench the fire. Also, it is believed that the stream has a kind of medicinal power for it is believed that whoever was infected with guinea worm would be healed by walking in the stream.

Below are the lists of the Olupako of Share:

- Okaka Akinyode Dosumu
Awodo - 1832-1835
- D a d a



H.R.H. Oba Alh. Abubakar Gariba,

Olupako of Share, 2006.

(1835-1874)

- Oyadeyi - 1874-1905
- Adeleye - 1905-1913
- Abubakar - 1913-1927
- Subaru - 1927-1927 (9 months)
- Buhari - 1927-1935
- Muhamodu - 1935-1954
- Sule - 1955-1967
- Oba Alhaji Abubakar Garuba - 1967 to date.

OTHER TOWNS AND VILLAGES IN IGBOMINALAND INCLUDING

Aba Esinkin	Abalagemo	Abayan
Abayawo	Abdu Gaa	Adanla
Adebu	Adegbite	Aderonmu
Adigun	Adigun Adeleke	Afami
Afijio	Afin-Oro	Afobangba
Aga	Agbada Adeloba	Agbee
Agbelero	Agbeola-Oro	Agberi-Oke
Agbeyangi	Agbo	Agbon
Aho	Ahoro	Aireke
Aiyekale	Aiyekale-Olla	Aiyekojo Keta
Aiyetoro	Ajangan	Aje Oripa
Ajebamidele	Ajegunle	Ajia
Ajibola	Ajibowo	Ajikanje
Ajoko	Ajoko	Akata
Alabe-Oja	Alade	Aladi Aladi
Alagbede	Alagua	Alaka
Alakuko	Alamo	Alanwo
Alapinni	Alasodudu	Alasoro
Alawon	Alegongo	Alera
Alomilaya	Aloo	Alufa Eleiyele
Amberi	Amodu	Amodu Olo
Amori Wande	Amule	Apa Kere
Amudun	Amule	Apa Kere
Apa Panu	Apapa	Aperun

Araromi	Araromi	Araromi Oke
Arifowomo	Arogunyo	Arola
Arola	Arowo Arugbo	Asanlu
Asipa	Asungbale	Atanda
Atipo	Atiran	Atori
Awewe	Aworo	Ayante
Ayekunle	Bada	Balogun
Balogun Gege	Balogun Oja	Bankole Igbo
Basanyin	Bayero	Bere
Biji	Bofaje	Bolonduro
Bolonduro	Budo Ada	Budo Alagbede
Budo Alli	Budo Are	Budo Babasango
Budo Edun	Budo Epo	Budo Idowu
Budo Imoru Adio	Budo Olure	Budo Onsa
Budo Toko	Budo-Etsu	Budu
Dabu Ojutaiye	Dabu Oroki	Dankonju
Defonu	Deseni	Dikko
Dugbe Osin	Durosoto	Edemosi
Egudu	Ehinge	Ejemu
Ejifunmi	Ejigbo Orangun	Ekudaji
Elega	Eleiyele	Elejola
Elekoya	Elemogun	Elesin Meta
Elesin-Meta	Eleyin	Epinrin
Eri-Alhaji	Esinniyi	Faje
Faje	Fajeromi	Falokun
Famole	Femite	Gaa Balogun
Ganmu	Gato	Gbagede
Gbede	Gboloko Budo Loke	Gboloko Ibare
Gekun	Gudugba	Ibodè-Oro
Idi Eguku	Idi Igba	Idi Ogbagbara
Idi Ope	Idi Ose	Idi-Apa Idi-Odan
Idoba	Ido-Oro	Igbe Wowa
Igberi	Igbo Efon	Igbo Elemi
igbo Offe	Igbo-Elu	Ijomu-Oro

Iludun-Oro	Ilupaju	Inishan
Irabon	Isiaka Wandé	Ininmi Olotu
Isinmi-Enle	Ita Olowo	Jimba
Jobi	Kabba Dongari	Kabba Kajola
Kabba Owode	Kajola	Kaoju
Kere Aje	koko	Kunmi
Labaka Idera	Labaka Oja	Lakanla
Lapele Ojutaiye	Layaju	Magbon
Maloko	Mangoro	Masudo
Meje	Memudu	Monosara
Mosafejo	Nda Aliyu Aiyekale	Obada
Obafa	Obaloyan	Obasinkin
Obate	Obbin	Obin
Ode-Ologbo	Offarese	Ogba
Ogbee	Ogele	Ogunbayo
Oja	Ojomu	Okangi
Oke Awo	Oke Ayo	Oke Daba
Oke Odo	Oke Owa	Okegbo
Okemeji	Oke-Oba	Oke-Ola Oro
Okerimi-Oro	Oko Ode	Oko Odo
Oko-Awo	Okuta Oko	Olatayo
Olayemi	Olayinka	Oloketun
Olorogun	Olorun Tele Idiya	Olorunsogo
Oloruntele	Olotu	Olowo Dabul
Olowonijere	Olutayo	Omi Aro
Omugo	Onigbongbon	Onijo
Onijo Giwa	Oponda	Oponda
Orc	Oree	Oro town (Otu
Oroki	Oteu	Owada
Owode	Owode	Owode
Owodunni	Owotoki	Oyate
Oyawajo	Oyi Aiyegun	Oyi-Adunni
Palade	Pamo-Isin	Pangbe
Pasinka	Patako	Pidan

Sanda	Sangotayo	Sani Koro
Sekun	Shayo	Sokologo
Sulu	Tapa	Temidire
Tongolo	Wale	Wangbe Ajilete
Yaru		

CHAPTER SIX

ERA OF OVERLORDSHIP

The circumstances leading to the emergence of old Oyo as the power of the defunct Oyo Empire still remained shrouded in mysteries. Traditionally, however, suggested that the kingdom may have emerged at about 1390 A.D. on the frontier of Yorubaland with Nupe and Igbira. It stated further that on the death of Oduduwa, his property was unequally divided among his children as follows: the king of Benin inherited his money, the Orangun of Ila (the progenitor of Igbominas) his wives, the king of Sabe his cattle, the Olupopo the beads, the Olowu the garments, and the Alaketu the crowns, and nothing but the land was left for Oranmiyan which he turned to opulence with utmost skill. He held his brothers as tenants on the land, and for rents he received money, women, cattle, beads, garments and crowns, which were his brothers' portion. He was the one selected to succeed the father as king in the direct line of succession. Various provinces were assigned to his brothers over whom they ruled more or less independently, Oranmiyan himself being placed on the throne as the Alafin of the royal palace at Ile-Ife. (Johnson: 1973).

Consequent upon this, almost all towns and villages in Yorubaland and Igbominaland in particular except Ila-Orangun (who sees Alafin as his younger brother of the same maternal parent), treated Alafin as their suzerain lord and thereby posted 'Ajeles' to those towns that collected "Isakole" and sent them to Oyo. During the Oyo traditional festivals, as well as on important occasions, the entourage of Obas and high chiefs had to file to Oyo to pay homage to the Alafin. Also the installations of new Obas/Baale in these towns were subject to approval by the Alafin. The imperial order remained intact until towards the end of the 18th century, in fact in 1792, the Dahomians paid "considerable yearly tribute in cowries and merchandise to his formidable neighbour the king of Eyeo... Oyo had an army of 100,000 men, composed of infantry and cavalry" (Adams: 1822) However, by the early 19th century, Oyo Empire finally collapsed as a result of internal chaos, constitutional crises and instability on the throne; it ceased to be the ruling power in the Western Sudan.

With reference to different stages in the revolt of Ilorin against Oyo i. e the Original mutiny against Aole, to Afonja's subsequent revolt against Oyo and incitement of the slave revolt, Clapperton and the Landers (the first European travellers to gain and record substantial first hand information about the Yoruba interior) who travelled from Badagry on the coast through Oyo into the Hausaland in 1825-1826 left the following accounts.

Clapperton in January 1826, in his own account submitted that:

...The belief of my going to make peace with the Hausa slaves and the king gains ground. They have been in rebellion these two years, and possess a large town only two days' journey from Katunga [Oyo], called Lori [Ilorin]. The Youribanis [Yoruba, i. e Oyo] are evidently afraid of them; they say they have a great number of horses, and have been joined by many Fellatahs [Fulani].

Richard Landers, who accompanied Clapperton on this journey, left the following account:

Two years previously to our landing from the Brazen [at Badagry, in November, 1825], the Hausa slaves belonging to the Sultan of Yariba [Yoruba] had rebelled against their sovereign, and fleeing into the woods had built themselves a considerable town, no more than two days' journey from the capital, which they called Lori. In it they strongly entrenched themselves, and by addition of numbers of their struggling countrymen, who willingly flock to their standard, had become so formidable in a short time, that they had successfully resisted all attempts of his Yaribeian majesty to re-enslave them, and maintained their independence against the force of an empire. About the time of our journeying into the interior, it was reported that the insurgents had recently been enforced by a large body of Falatah horsemen, which proved in fact to be the case, and the news had struck so great a panic into the minds of the people of Yariba, that those residing in the vicinity of the mutinous slaves had emigrated to more remote provinces. ...The Hausas had already

begun to act on the offensive, and had made frequent incursions, even to the dwellings of the former masters, sacking and setting fire to their towns, and laying their country waste.

In 1830 Richard Lander, accompanied by his brother John, aged Oyo, and left the following account:

They (the Fulani) have entrenched themselves in strong walled towns, and have recently forced from Mansolah [the king of Oyo] a declaration of their independence, whilst this negligent and imbecile monarch beholds them gnawing away the very sinews of his strength, without making the slightest exertion to apply a remedy to the evil, or prevent their future aggrandizement. Besides Raka, which is peopled wholly by Falatahs, who have strengthened it amazingly, and rendered it exceedingly populous, another town of prodigious size has lately sprung into being, which already far surpasses Katunga in wealth, population, and extent. It was first resorted to by a party of Falatahs, who named it Alorie [Ilorin], and encouraged all the slaves in the country to flee from the oppression of their masters, and join their standard. They reminded the slaves of the constraint under which they laboured, and tempted them by an offer of freedom and protection, and other promises of the most extravagant nature, to declare themselves independent of Yariba. Accordingly, the discontented many miles around eagerly flocked to Alorie in considerable numbers, where they were well received. This took place as far back as forty years, since which, other Falatahs have joined their country men from Soccatoo [Sokoto] and Rabba [Raba]; and notwithstanding the wars (if mutual kidnapping deserves the name) in which they have been engaged in the support and maintenance of their cause, Alorie is become by far the largest and most flourishing city in Yarriba, not even excepting the capital itself. It is said to be two days journey that is forty or fifty miles, in circumstances, and to be fortified by strong clay wall with moats. The

inhabitants have now vast herds and flocks, and upwards of three thousand horses; which last will appear a very considerable number, when it is considered that Katunga does not contain more than as many hundreds.

The collapse of old Oyo had far reaching consequences. It unleashed a floodgate of Yoruba refugees, some of who became warriors of fortune and leaders in emergent war camps which also produced new power states. It destroyed the balance of power, particularly in Yorubaland, and threw up a number of new splinter power - among them Ilorin, Ibadan, Ijaye and Abeokuta. Of the lot, Ibadan and Ilorin, both parallel powers, that reigned about the same time, had the most fundamental and direct impact on Igbominaland. (Bamigbola et al :2002)

In the aftermath of the collapse of Oyo Empire, Ibadan had emerged as an essentially military state. Chieftaincy titles were not hereditary; it was usually decided by military prowess. Any man, regardless of his place of origin or birth, could become a chief if he showed the requisite military capabilities and could rise by promotion to the leadership of the Ibadan state. Many adventurous men from all over Yorubaland migrated to Ibadan, there to seek the military honours which they could not hope to achieve in their own places of origin (Akintoye : 1971). Thus heterogeneous community of Ife, Ijebu, Owu, Egba and Oyo people emerged in Ibadan. However, with preponderance of Oyo refugee, Ibadan came to be generally regarded as an Oyo town. Therefore, the defence of Oyo country against Ilorin fell on the shoulders of Ibadan army. While Ijaye bore the defence to the West of the Ogun river, Ibadan faced the Ilorin in the eastern direction.

Nevertheless, Ibadan scored her first major victory against Ilorin a Osogbo in the year 1843. The magnificent account of this great event was given by Hogben and Greene (1966:292-293):

When the Ibadan army arrived at the seat of war and saw the situation they had some misgivings as to the probability of success without the aid of Elepo their champion. They could not show their face in the open field for fear of the Ilorin horses, and for 20 days after their arrival at Osogbo, they also could not fight outside the town thickets. Still they were afraid to attack the Ilorin during the morning hours, at about 2:pm the standard of the

Ibadan army left the gate of Osogbo for the battlefield. Again, they decided to wait till evening. About sunset they were again on the move and the vanguards were instructed to keep a strict watch and arrest anyone suspected as a spy on their movements. About a mile from the Ilorin camp they halted and arranged the order of the attack. The Osogbo army and the earlier auxiliaries were to maintain the center of the battle, chiefs Abitiko and Lajubu to command the right wing, Balogun Oderinlo with the rest of the Ibadan war-chiefs to form the left wing of the army. About midnight the Ilorin camp was attacked on all sides. The watch ward was Eloniowo odo?, "The far of the ferry?" the first camp attacked was that of the Elese, and as soon as they rushed in, they set it on fire. The Elese himself was shot dead as soon as he showed his face at the tent door. A panic seized the whole Ilorin army thus startled from their beds; they could not offer the slightest resistance, they simply melted away! Those who fell by the hand of their own friends to make way for their hasty flight were probably more than those who fell by the hands of their enemies. Several who summoned up courage enough to saddle their horses had not the presence of mind to lose them and were caught in the stables digging spurs into the poor beasts and wondering why they would not go, forgetting that they were still tethered by the feet. But Ali the commander-in-chief was calm and resolute; he ordered his horse to be saddled, and gathering around him a goodly portion of his Calvary they dash through the ranks of the Ibadan army: These quickly making a way for them to gallop through without daring to be opposed them, especially as the number of the men were scattered about on plundering bent. The principal Ilorin war-chiefs captured in this defeat were:-

1. *Jimba the head slave of the Emir of Ilorin;*
2. *One of the sons of Ali the commander-in-chiefs*
3. *Chief Lateju; and*
4. *Ajikobi the Yoruba Balogun of Ilorin*

The first two were released and sent home privately by the Ibadan war-chiefs, a form of chivalrous etiquette among the war-chiefs. The latter two being Yorubas by birth were regarded rather as traitors to their country, and were sent home to Ibadan as distinguished captives of war. Ajikobi being a more distinguished personage was sent to the Alafin of Oyo for capital punishment. The messengers with the illustrious captive met the king engaged in one of his annual festivals, and he ordered that the feu de joie his servants were then firing should be directed on Ajikobi. This was accordingly done, and he was roasted to death with gunpowder.

By the last quarter of the 19th century, Ibadan became virtually the most powerful state in Yorubaland, they were in control of many other parts of Yorubaland. They attained this position by virtue of their superior military might the people submitting to their suzerainty more from fear of consequences a refusal might entail than from actual subjugation. (Adebayo: 1996). Consuls (Ajele) were posted to all tributary towns and villages who exacted excruciating tributes from the people.

Sooner than later, Ibadan became power drunk, they over taxed the people and inflicted a reign of terror over the land. On the high-handed and excessiveness of Ibadan, Johnson opined thus:

As soon as each one gets outside the Ibadan town walls he secures to himself the service of a drummer and fifer and a bard to sing the praises of his master as if the latter were coming; he collects behind him idle fellows who follow no regular employment and he moves as a little chiefaping the master who sent him. When he enters a town he asks for the Ibadan Ajele there and introduces himself as the messenger of such and such a chief, the Ajele is to introduce him to the authority of the town who will assign him quarters for lodging. The landlord has to defray all the expenses of the keep of this messenger and his followers who will remain there as long as they like...the best local dishes...must be provided every day with pot of local beer or palm-wine. The master of the house has to levy on all the

inmates for the contribution of their share, even to the old woman who lived on spinning cotton for their keep... cruelty, vanity, debauchery were more common with them than otherwise. A landlord would be compelled to wait on them at meals, at times holding the lamp in his hand... and sometimes the lamp is placed on his head making him as it were a lamp-post whilst they are partaking of his hospitality. Forcing their women, raping their girls, rifling their valuables are common. And they generally return to Ibadan with booty as from a raid. Who dares touch the messenger of a great Ibadan chief?

However, the enormities of Ibadans were becoming unbearable to Igbominas, Ijesas and Ekitis who were under Ibadan and therefore were determined to seize the earliest opportunity to jettison the yoke. The much-awaited golden opportunity came in 1887 when Ibadan was involved in war with Egba and Ijebu. The Igbomina, Ekiti, Ijesa and Akoko came together and revolted. However, there are various versions on the account of what ignited the revolt.

One version says that on that brutal day an Ibadan Ajele posted to Ilas came to pay a visit to Owa of Ilesa in his palace and met Ogedengbe (an Ijesa warrior) who had earlier come to pay a courtesy visit to the king. This account went further to say that Owa had just tied the knot with a damsel who was loosely dressed and sitting beside the king. However, this Ajele indecently assaulted the newly wedded wife of Owa by touching her breast and cheeks. Ogedengbe reacted violently to the outrage. He rushed to his house to arm himself and came back only to cut off Ajele's head. He thereafter ordered that all the Ajeles in Ekiti, Ijesa and Igbomina towns be put to sword.

Another version which however gained prominence says that on the liberty day, Fabunmi of Imesi-Igbodo, was celebrating his annual Erinle festival. He was at the Erinle shrine with his family, friends and well-wishers when the news was brought to him that Ajele had seized some of the palm-wine sent to him by one of his friends. And that these Ajele men, armed with sword and clubs, were swearing and cursing as they rushed down to the shrine where they impounded all the food and drinks and even harassed Fabunmi's companions in the process.

ounmi was infuriated. He dashed home, armed himself, and went to Ajele's compound where he cut off his head. Many warriors joined him in pursuing the king's messengers and hangers-on at Imesi-Igbodo. This forced other Ibadan people resident in Imesi to flee the town. Thereafter, the news spread all over Ekiti, Ijesa and Igbomina and helped to ignite fire that had long smouldered in the hearts of the people. Throughout the length and breadth of Ekiti and Igbomina, Ibadan officials and other persons known to be associated with them were indiscriminately murdered, sacrificed to gods or sold into slavery. It is not possible to estimate the number of lives involved in the holocaust. It has been suggested that at Ila alone, the number of the massacred might have been up to 1000. Ikere is probably the only Ekiti town where Ibadan officials are known to have been completely spared. (Akintoye 1971).

However, Akintoye (1971:89-90) had succinctly described Fabunmi thus:

Fabunmi was the son of that prince Adesoye who, in the early 1860s, had disregarded the proclamation of his brother, an Oba (Oba Aponlose) and had gone to help Effon against the Ijesa army. His mother, it is said, was an Ogotun princess. It was from his father that he inherited the iron will and the bravery for which he was to be renowned in the eastern countries. Fabunmi was only a boy then when the Ijesa sacked Imesi-Igbodo in the early 1860s. As a youth he had learned cloth sewing and embroidery and during the exile at Ila he had perfected this art. His father died at Ila, leaving to him as the eldest son most of his enormous wealth in slaves, cloth and cowries. During the exile at Ila he travelled much in the Igbomina and the Oyo countries and cultivated the friendship of his great contemporary, prince Adeyale (Odeyale) of Ila, who was later to become the military leader of Ila. After the return to Imesi-Igbodo, he found his way to Ibadan, but whether as a captive or as a free adventurer it is not known. It is known, however, that it was at Ibadan that he learns the art of war under one of the Ibadan chiefs. He seems to have taken a special interest in horsemanship and all the rest of his life was an impressive figure on horseback.

Nevertheless, Fabunmi sent messages to all known warriors in Egbomina and Ijesa asking them to come together for final onslaught on Ibadan. He sent messages to the following warriors: Ogedengbe, Aduloju, Falowo, Faboro at Ido, Ogunmodede, Arimoro and Obe at Ilesa, Odeyale at Ila, Olugbo at Oye, Esugbayi at Ayede, Bakare at Afa, Odu at Ogbagi and many other warriors and military chiefs in this area of Yorubaland, at the same time he sent messengers with rich gifts to all the kings, asking them to rise up and give leadership to their children who were making a bid to free their people from the scourge of Ibadan oppression.

The Igbomina responded promptly. Military preparations were put in operation. Prince Odeyale came in person to Imesi. The Orangun of Ila sent messengers to announce his personal willingness and the readiness of the Igbomina people to participate in the great venture. (Akintoye: 1971).

At the same time steps were taken to strengthen the confederacy alliances with all the other enemies of Ibadan in the country. However, the Ilorins tried to cash in on the situation to their own advantage. The Fulani strategy of expansion was always to cause division among a people, ally themselves with the weaker to destroy the stronger and then subdue the former. Since almost all the weaker Yoruba states were rising up to pull down Ibadan and the alliance of the weaker states had become formidable owing to the emergence of the confederacy, the Fulani rulers of Ilorin saw their chance to play their usual game. If Ibadan could be destroyed as a power, then the Ilorin could resume their effort to conquer the whole of Yorubaland, including the eastern Yoruba provinces themselves. (Akintoye Ibid).

In August, the main confederate army marched from Imesi-Igbodo through Imesi-Ile and attacked Igbodo. The Igbomina contingents marched through Otan-Ayegbaju and Iresi to team up with the rest of the confederate army at the outskirts of Igbajo. The confederate troops then entered Igbajo, made many captives and burnt the town down. They thereafter proceeded to Ikirun through Ada, where they were joined by the Ilorin contingent under the leadership of Ajijole.

On this revolt, few explanations are worth making: Ajiboye (1993: 81) opined thus:

The desire to set free all captured towns under Ibadan led prince

Adeyale of Ila-Orangun to Ally with Fabunmi and Odeyole of Imesi Oloja Oke against Ibadan. Ilorin joined forces with Ila-Orangun in the war on the 16th of June, 1878 because of ulterior motives. Firstly, it was to help in capturing Ikirun, Osogbo, Ede and Iwo. Infact a continuation and revenge against 1840 defeat suffered at Osogbo. It was also to serve as an indirect opportunity of establishing Ilorin's power over the rest of Igbominaland and Ekiti states. The defeat of Ibadan according to Ilorin's calculation, would give it absolute domination in the Osun, and as a result the Igbomina and Ekiti would have no choice than to succumb. Thus on 19th August, 1878, Ighajo that had remained an ally of Ibadan and despite Osuntoki, Maye of Ibadan's support, was defeated by a joint force of Ila-Orangun and Imesi Oloja Oke under Adeyale and Fabunmi. Ilorin's army led by Ajia commenced operation from Otan-Ayegbaju and laid siege on Ikirun who quickly appealed to Ibadan. I b a d a n ' s forces were divided into two one led by Balogun Ogbori-Efon marched East ward and defeated Ijesa group (except Ilesa under Ogunmodede and Ayimoro. The second group was led by Osi Ilori and marched to the North East against Ila, Imesi and Ilorin. Ibadan's army was completely routed and Osi Ilori captured by Adeyale. This led to jubilation in the camps and a feeling that the war had ended. Unknowingly, Ogbori-Efon side-tracked them via Inisa, Okuku and Odo-Otin, and destroyed the bridge on the Otin river that served as a passage for Ilorin Calvary. The sudden and unexpected attack by Ibadan drove Ilorin's forces back and as the bridge on Otin River could not be located again, the men, together with their ammunitions and horses, rushed into the river and perished. Thus the war was called 'Jalumi war.'

Adebayo (1996:52-53) in his own account described the anti-Ibadan hostilities thus:

The first act of rebellion was staged simultaneously in many of

the affected towns. At Ila, the war-chiefs (including both Adeyale and Adebaniwi) assemble by the Ogun shrine in the market where they caused the beating of the Egunmo drum and the chanting of war-songs. About a thousand Ibadan indigenes living in Ila were summoned and decapitated in one fell swoop. That was not to be all. In August 1878, prince Adeyale along with prince Fabunmi of Imesi led troops to Igbajo, a neighbouring town which remained loyal to Ibadan. The town was overrun. They then pushed ahead to lay siege to Ikirun, a strategic base of the Ibadan warriors. The Ibadan quickly reacted by sending their troops under the command of Balogun Ajayi Ogoriefon to rescue Ikirun. The confederates (now joined by allies from Ilorin) were engaged in a sanguinary battle by the Ibadan. In the encounter the illustrious chief Ilori, the Osi of Ibadan, was captured alive and later put to the sword. This singular incident brought the battle to fever pitch as the Ibadan swore to avenge themselves for such a grave loss. The reinforced Ibadan later smashed the confederate troops, Adeyale falling among the dead at Iba about November 1879. Those of the confederates that came safe through the engagement retreated northward in a hasty flight. This campaign became known as Jalumi war because the people of Offa, given vent to their anti-Ilorin posture had pulled down the river Otin bridge and the confederates with their allies, in their hasty flight from the Ibadan onslaught, lost the many lives that slumped into the overflooded river.

The Reverend Samuel Johnson (1973:432-434) has this to say:

The Ilorins taken aback by this unexpected, this mad rush became completely demoralized and gave way. The Ibadan entered the Ilorin camp, captured a large number, put some to the sword and demolished the camp. All those who were captured in the morning with the Osi, speedily rejoined their comrades and made captives among their captors. The Osi's men were among the foremost to seek out their master, but alas, the worst had

befallen him, he had been put to death before he made good his own escape. The same fate befell several of the minor chiefs, Ilori's fighting men who were caught with him that morning. Ijesas and Ekitis who had lived at Ibadan and knew all these chiefs at sight easily pointed them out to the Ilorins. Koiditan the renegade and betrayer of the Osi was caught and taken to Ikirun where he was subsequently tried and publicly executed. The Balogun then turned towards the Ekiti and Ila camp. It was evident that they had no longer any spirit of resistance left in them. By one assault that was taken also, and so the three camps were smashed on one and the same day by the Balogun Ajayi Ogboriefon. The victory was decisive and complete, and Ikirun was saved. The Ofa people who had long been groaning under the yoke of Ilorin took this opportunity to throw off their yoke. They cut the bridge over the Otin river at the rear of the Ilorins, and when these in their flight came to the river now swollen, with the Ibadan at their heels, they rushed into it. here thousands upon thousands of men, women and horses perished. The river at one point was said to be so choked with human bodies and carcasses of horses that some fugitives who came later were able to escape upon corpses. Ajia the Ilorin commander-in-chief escaped with great difficulty with one of his favourite wives, but several Ilorin chiefs and well-to-do people were caught. Prince Adeyale of Ila fell among the slain but Fabunmi of Okemesi managed to escape. The road were said to be strewn all along with loads which the Ilorins could not carry in their hasty flight. The Ibadan pursued their victory right up to Erin about 8 miles from Ofa: the head chief however remained at Ikirun. This event gave the name to this expedition "Ogun Jalumi," i.e. the rush-into-the-river war.

Lastly, Akintoye (1971:98-100) opined thus:

The Ilorin forces, after going through Otan-Ayegbaju, crossed the river Otin at a point on the main Nkirun Offa road and made their camp on a low hill off the Ikirun Iba road. This was almost

directly due north of Ikirun on the Ikirun farms. The Ijesa, under Arimoro, Ogunmodede and Obe, encamped some distance to the east of the Ilorin camp, in the deserted village of Iba on the Ikirun Oyan road. The remaining confederate army made up of the Igbomina contingents under prince Adeyale and the contingents from most of the sixteen Ekiti kingdoms under Fabunmi, camped between the Ijesa and Ilorin forces, slightly nearer the former. On first November 1878, the Ibadan took the field against the Ekitiparapo and their allies and Ajayi Ogboriefon alone routed the Ekiti/Igbomina, Ijesa and Ilorin armies that same day. The confederacy sustained a major loss in the death of prince Adeyale of Ila. The only notable achievement of the confederates on this was the capture, by prince Fabunmi, of chief Illori, the Osi of Ibadan. The place where this occurred has been identified as Agbe Sango, off the track from Iba to Ikirun. In a day of grave disasters perhaps the gravest was the 'Jalumi' incident from which the war has received its name. The Ilorin, fleeing from the general route, suddenly found that the bridge on the river Otin in their rear had disappeared. Hotly pursued by the Ibadan, most of the Ilorin rushed into the flooded stream and perished. So many men and horses are said to have died in the flood that corpses clogged up the stream and made a gruesome bridge for those coming from behind to gallop across.

Nevertheless, legend had it that Prince Odeyale, the leader of Ila warriors in the Jalumi war hailed from Obalogbo's compound Ila-Ora; he was a contemporary and brother to prince Olayiworo of Ejengbe's compound Ila (another Ila warrior of great repute). Prince Odeyale was a close friend of Prince Fabunmi Oke-Imesi, right from their teen-age when the latter came to live in Ila with his father who later died in Ila. Prince Odeyale was a great warrior of his time. Part of his Oriki goes thus:

*Aisi ewure won sogba sigboro, In the absence of goats,
gardens were
constructed in the town*

<i>Aisi aguntan won sogba s'oja,</i>	<i>in the absence of sheep, gardens were constructed in the market place</i>
<i>Aisi Odeyale Alade nile won sogba sarin Ilu,</i>	<i>in the absence of Odeyale Alade gardens were constructed at the centre of the town</i>
<i>Odeyale fere de baba kowa won,</i>	<i>Odeyale would soon be around, the father of them all</i>
<i>Ajanaku dana gbo dana siju.</i>	<i>Ajanaku set the bush and the forest ablaze</i>

Tradition was positive that Odeyale and Fabunmi had been planning to deal with Ibadan right from their teen-age, having observed the way their people were been maltreated and their town plundered. Therefore, they had been holding secret meetings with warriors from Igbomina, Ekiti and Ijesa countries at the early part of their adulthood. However, the much awaited opportunity came when Fabunmi was celebrating Erinle festival. The Igbomina, Ekiti and Ijesa revolted by killing Ibadan 'ajeles' and were later fortified with Ilorin army under Ajia.

Nevertheless, one Seye who was learning the war act under Balogun Ogboriefon (tradition was positive that Seye was so dear to Ogboriefon and was the bravest and most senior student) was captured by Ila-camp. However, despite all pleas from Ogboriefon in order to have him released, he was put to the sword by Odeyale in the presence of the emissaries sent by Ogboriefon. This infuriated Ogboriefon so much and he vowed to revenge. Therefore he decided to lead the troop meant to fortify Ibadan army. When this troop arrived at the war front his prime target was prince Odeyale.

Meanwhile, Offa people who were groaning under the yoke of Ilorin saw this as a golden opportunity to throw off the Ilorin yoke. They therefore supported Ibadan troops by pulling down the river Otin bridge and charmed the river with

water-yam, mushroom 'Olu Ogogo' among other things which were taboo to it and thus overflowed its bank. So, Odeyale and many confederate armies in their hasty flight from the Ibadan onslaught slumped into the over flooded river; thus the war was nicknamed Jalumi war, consequent upon this, Ibadan army drummed and sang thus:

<i>Odo gb'odeyale lo,</i>	<i>The River carried Odeyale away</i>
<i>Ija mi tan.</i>	<i>my fight is finished</i>
<i>Odo gb'odeyale lo,</i>	<i>the river carried Odeyale away</i>
<i>Ija mi tan.</i>	<i>My fight is finished</i>

The Yoruba fratricidal wars continued until 1882 when the British intervened, principally to free the trade routes to the Lagos coast, leading to a treaty signed in 1886 by the leaders of all the warring factions in which they accepted to recognise the independence of their tributary towns. However, the rise of Ilorin to power like Ibadan took place after the fall of Old Oyo Empire which made Ilorin a contemporary power with Ibadan.

Tradition had it that the founder of Ilorin was a brave hunter named 'Isekuse'. Though there were two major accounts of his origin one of these claimed that 'Ojo Isekuse' was an Ijesa man while the other account claimed he was an Igbomina man who hailed from Ila-Orangun. To buttress this account dropping of their real name for nicknames were said to be typical of Ila-Orangun people. For instance names such as 'Ajayi Ijangbon' (a man who always fight for the cause of justice for people oppressed was so named for his sternness), 'Sumonu Gbegilodo' was also nicknamed because he was a saw-merchant. Others of such name include 'Saka Jangilodo, 'Saka Agbari' etc. but that as it is. Ojo Isekuse was nicknamed 'Isekuse' because he made love with his master's (Baba ode re). Another account stated that he was so named because he made love with his daughter. Nonetheless, he first settled at the present Okelele side of Ilorin. The Eminla people (who inhabited part of the present Alanamu's quarters) and people from Ore (otherwise known and referred to as 'Ore omo Onilorin') came to settle with them.

Thereafter, Afonja came with his warriors from Oyo Oranmiyan and settled with them. Meanwhile, because of his bravery and war prowess he

made the leader of the town. However, Alimi came with Shitu and they first sojourned toward Ogbomoso and settled there for a while. Infact oral tradition had it that along Ogbomoso road where he first settled the water of his first ablution turned to a stream known as 'Omi Suru'. From there he later moved to the present 'Oja Ago' which fitted well into the description of the place he had been foretold to settle. There was a belief from some quarters that Alimi actually hailed from Gwandu and only learnt his Quranic lesson in Sokoto from Usman dan Fodio who also sent him to propagate Islam in the Yoruba kingdom. Nonetheless, of the account on how the baton of leadership fell from the hands of Afonja into the Fulanis, few authors are worth quoting:

Talbot P. Amanry (1926:289-291) opined thus:

The various Yoruba tribes were tired of the oppression exercised by the capital and the extortions of the royal family. The laws were not administered, and the state had become a military power living to a great extent on the spoil derived from expeditions. The growing feeling of discontent came to a head during the reign of Aole or Arogangan, who succeed Abiodun (Abiodun), when the latter was poisoned by his eldest son, the Aremo so as to hasten his own accession. In accordance with custom Aole was asked against whom the next expedition should match and named Apomu, a large market town in Ife territory where the Oyos, Ife, Owu and Ijebu used to meet for trade; he made this choice on account of a private quarrel with the Baale of the town. The latter, however, committed suicide, and when the Alafin was next called upon to name the town against which the expedition should be sent he mentioned the impregnable town of Iwere in order to cause the death of Afonja, who had been appointed Kakanfo, the Highest military post in the Yoruba kingdom and who had been intriguing against the Alafin with a view to becoming independent. By custom the Kakanfo was obliged to march against any town selected by the king and return a victor, or be borne back a corpse, within forty days. At the time Afonja was Governor of Ilorin, an Igbo-una town, supposed to have been founded by his great-grandfather. A member of the

royal family, such as Afonja was believed by some to be, was usually given the post of *kakanfo*, which ranks next below Bashawrun (*Basorun*), but in this particular instance Afonja was a man of great and restless, and the appointment was made to provide an outlet for his energetic nature and to keep him quiet. He, however, took advantage of the strong feeling which existed against the royal family to get the fighting men and most of the great chiefs on his side and marched on Oyo, with a large army, that the Alafin was forced to commit suicide. His brother Adigun succeeded him, but only reigned for four months, when he died; he was poisoned, and his place was taken by Maku, one of the royal families. The spirit of disaffection spread throughout the country, and all the principal chiefs began gradually to proclaim the independence of Oyo, starting with Afonja. However, the Jarra, as Afonja's Mohammedan soldiers were called, began to plunder the country, and when Afonja, who had made himself independent, try to keep them in order, they rose against him, killed him, and Ilorin passed into the hands and under the rule of Alimi, a Mohammedan of Sokoto, who made himself first Emir of The Yoruba under Toyeye, the Bale of Ogbomashaw (*Ogbomoso*). who was promoted to be *Kakanfo* attempted to retake the city, but were defeated by the Fulani, who were aided by the powerful Mohammedian Yoruba chief Solagberu of Oke Suna. A large number of Oyo towns were taken, and thousands of refugees pressed south. Further attempts by the Yoruba met with no better success; they could not cope with the Fulani hands. The Yoruba chiefs, however, still remained at variance and were played off one against the other, by the Fulani, who gradually got a great part of northern Yoruba-land under their control.

Hogben and Greene (1966:284-289) opined thus:

Ilorin historians claim that the only families that came from Oyo were those of Idiape of the Mogaji Are family and of the Bal: Isale compound and Mogaji Abdu. Others came to hunt or to

trade, or for asylum from the Yoruba wars, and so Ilorin began to grow. There are two current explanations of the name Ilorin. One is that it means 'the sharpening of iron', Ilorin from the large stone where implements were sharpened; the actual place identified with it is the Bandele compound. Another derivation is *ilu erin*, 'town of the elephant', the founder of the town being said to be a hunter called *Ojo Ise Kuse* 'the bad one; who was eventually driven out by a new settler *Eminla* by name. Local tradition has it that one *Laderin*, who was connected on his mother's side with the *Alafin* left *Oyo* and settled at *Ilorin*. The famous *Afonja*, is said to be his son, or according to the *Oyo* account, his great-grandson. Others claim that he was the *Are* of the *Alafin* of *Oyo*. In 1817, after *Mallam Alimi* had left *Oyo* and settled in *Ilorin*, the *Alafin* sent to *Afonja* to enlist his help in putting a greater distance between *Alimi* and *Oyo*. *Afonja*, who had fled from *Oyo* because of the *Alafin's* oppression took counsel with *Alimi*, who reassured him. *Afonja* decided not to return to *Oyo* instead, his ambition led him to make common cause with certain *Oyo* chiefs whose dissatisfaction with the weak and vacillating *Alafin Aole* led to their revolt. *Afonja* held the military rank of *Are-Ona Kakanso*, whereby he was expected once every three years to lead an expedition for the *Alafin* against any town named by the king and within forty days either to return home victorious or to be carried back a corpse. Having heard of *Afonja's* intrigues, *Aole* imposed upon him the apparently impossible campaign of capturing the impregnable town of *Iwere*, thus hoping to make sure of *Afonja's* death. *Afonja* shrewdly explained to the army the impropriety of an attack ordered on a brotherly Yoruba town, and they agreed to ignore the royal command. *Aole* delivered another message to them: 'successful or not, let each of you return to his home'. The army took counsel among themselves and sent back an empty covered calabash. It meant 'send us your head in this'. The *Alafin* cursed the rebels and their seed forever, and, then committed suicide. To

defend himself against the forces sent by the Alafin to bring him back to Oyo, Afonja now invoked the aid of a Fulani Malam from Sokoto, Alimi by name. He also sought the aid of Solagberu, a powerful Yoruba chief who was a Muslim. At Afonja's request Alimi encouraged bands of Hausa and Fulani from the north, known as Jama'a, which also included many local Muslim Yoruba, to come to Ilorin, and with their assistance Afonja seems to have declared himself independent. Afonja now flushed with success openly defied the Alafin Maku. The newly enthroned Alafin had sent him a message: 'The new moon has appeared'. To this Afonja insolently replied: 'let that new moon quickly set: it was not long however, before Afonja began to find the presence of the Hausa mercenaries embarrassing. They got out of hand and marched about the country side pillaging towns and villages. In addition he had the active enmity of the Alafin with which to contend. Ilorin tradition suggests that Alimi took no active part in these happenings, that he had no personal ambition, and even refused an invitation from Afonja to become a chief. It said that he exerted himself to restrain the Jama'a, and that, when they would not listen to him, he went so far as to contemplate returning to Sokoto in disgust. Afonja, perceiving that the end of the Alafin might in all likelihood spell the end of himself too, dissuaded Alimi and even offered him the throne. Alimi agreed to stay in Ilorin but would not accept the kingship. According to this account, Alimi to the end was only an influential Malam who exercised no political power and died after living for six years with Afonja and preaching Islam. It should be added that this account does not agree with the Oyo version, according to which Alimi was an ambitious adventurer who conspired to kill Afonja. Afonja unwittingly prepared the way for his own destruction by persuading Alimi to send for his sons. In complying Alimi is said to have made it clear to Afonja that he would find them more ambitious than their father. It may, of course, be that Alimi quietly prepared the ground for his son's accession to power.

phenomenon found in the birth of many of the new Fulani emirates. In the meantime Afonja, resolved to make a supreme effort to get rid of the troublesome Jama'a, invited the Onikoyi and other powerful chiefs to assist him; but his overweening conduct had alienated the sympathies of many, and he overestimated his power to achieve his object. After some fierce fighting, in which Solagberu, stood aside, Afonja was killed. In Ilorin the legend has it that so great was the number of arrows piercing him that he died in a sitting posture, the body being supported by the shafts of the innumerable arrows showered on him. His corpse was publicly burnt in the market-place. To this later facts has been attributed the refusal of the families of Baba-Isale and Magaji Are - the latter of whom is a direct descendant of Afonja - to use ashes in the preparation of food. Some say that Abdulsalami immediately declared himself Emir of Ilorin. Others maintain that at first he adopted a conciliatory attitude towards the Yoruba, siding first with one chief and then with another, sowing discord among them until Hausa and Fulani reinforcements arrived from the north. Only then was Ilorin declared a Fulani emirate. But, as Alimi had died in the meantime, his son Abdulsalami became the first Emir of Ilorin, in 1831.

Abdulsalami was fiery, and burning with the zeal of the Jihad, with a determination to subdue the whole of Yorubaland and convert all to Islam in the spirit of the holy war started by Usman Dan Fodio in Sokoto in 1804 declared war on Yorubaland. (Bamgbola et al 2002). Confronted as it were with the onslaught of both Ilorin and Ibadans preponderance of Igbominas - considering the proximity and growing love for Islam chose to align with Ilorin as a means of safeguarding them from constant harassment from Ibadan raids. (See appendix V). It should be recalled that Ibadan at that particular time was considered to be tyrannical. Therefore, it had lost the sympathy of many parts of Yorubaland. Shortly, after his return from the pole war against the people of Ijesa - so called in Yoruba history from the cries of the Fulani horsemen in pursuit of the infantry, pole! Pole!! 'Cut

him down!' - The Emir Abdulsalami fell sick. He died in 1842 and was succeeded by his brother Shitta. (Hogben and Greene 1966).

Shitta died in 1860, and was succeeded by Zuibairu, son of Abdulsalami, a zealous Muslim who at once burnt the tsafi house and swore to put to death all the pagans. He was often referred to as "o gbona bi elegun sango" During his reign Otun (one of Igbomina towns which were later transferred to Ekiti) became a tributary to Ilorin and Jimba became its Babakekere'. Meanwhile, during the period of Ilorin overlordship, Ilorin posted consuls and 'Babakekere' in all its tributary towns and villages. Their duties were to collect tributes and remit them to Ilorin. They equally served as the intermediary between the tributary towns and the seat of the government in Ilorin. These agents of Ilorin were agents of oppression and repression and were later found to be worse than their British counterparts. For instance an assistant resident for Ilorin (Mr. Pierce Dring) observed in a letter he wrote to his boss, the Acting High Commissioner, Northern Nigeria, on 17th May 1901:-

"...As the Ilorins do not hide the fact that in the past they ruled their towns with an iron rule, and any towns refusing to pay tribute was severely punished with. There is no doubt at all that the Ilorins have ever been a most restless and truculent tribe".... Brutality of Ilorin was also affirmed on the account of an expedition against Offa in 1891 under the leadership of Adamu Kara, the Babakekere of Gambari of Ilorin. Tradition had it that Adamu Kara with his legendary monstrous face and hirsute eyebrows, insisted on capturing Offa even when it became obvious that the Emir appeared to be sympathetic on the plight of Offa people.

Nevertheless, oral tradition had it that a long time ago, before the coming of the Europeans some Igbomina Obas/chiefs (twenty-one of them) converged in Ilorin to fashion out some strategies on how to jettison Ilorin yoke and merged with their kith and kin in the West. Ifa was consulted and they were asked to contribute a goat head each in order to propitiate the Oracle. This was done and the goat heads were buried. Thereafter, a 'peregun' tree was observed to have emerged from that spot. This means that someone among them have betrayed the cause. Consequently upon this, they were summoned by the Emir and were asked to state their grievances. However, being afraid of what might become of them they all remained mute except one of them who broke the silence and stated their position. He was however ordered to be put to the sword and cut into pieces in the manner of

meat, which was presented to other members to feast on.

However, Sulaiman, the son of the fourth Emir Aliyu, was made Emir in 1896. Some little time earlier the Governor of Lagos, in order to prevent the Ilorin people continuing their raids to the South, had stationed a post of the Lagos constabulary at Odo-Otin, and in 1894 a boundary was fixed by Captain Bower, representing Lagos, and Captain Lugard, (later Lord Lugard), who represented the Niger Company. In 1896, the Ilorin consuls were driven out of Otun, Ishan, Ikole and Aiyede. By 1897, a short fight took place at Ilorin between the troop of the Royal Niger Company and Ilorin army. The palace was bombarded, the Emir and his Baloguns fled, and the Fulani quarter of Ilorin city was fired on 15th February 1897. Messages, however, were sent out recalling the Emir and Baloguns, and a treaty was signed by which the Emir became a vassal of the company. On the threshold of the British colonial era, the Igbomina on several occasions brought themselves together with the aim of throwing off the Fulani yoke and regaining their independence by merging with their kiths and kin in the Western region but were always handicapped by internal dissension and petty jealousies. This schism the Fulani were not slow to exploit. Some Igbominas under the guise of the Jihadist struggle often betrayed the plan. For instance the extracts below depicted the inglorious activities of some people believed to be Igbominas in secret alliance with the Fulanis.

(Culled from NAK: Ilorin Prof. 6293)

Note: The following translations were made by colonial officers.

Translation

9, Odofin Street,

Lagos.

3/8/47.

The Emir,

May Allah be with you, and give you health. Welcome to you for your arrival from (sic) I Jima Baba Elesin, brother of the Oba of Oke-Ode, wrote you this letter on account of the matter of our town. As our senior brother stands with you, so shall we too ever be yours. The Oke-Ode people are troubling our Oba very much. It (the position) became worse since their return from Ibadan. We rely

on you much. Do help us. May Allah not let the riotous win over our brother Oba of Oke-Ode. We rely on you. May Allah be with you. Do not let us get a shame. They have but started fresh ?? at Lagos. Do, help us. Do, see the Euroge (Resident) for us.

They are (sic) much on you too (that is, they say they can do what not you) here at Lagos. So be in readiness. We are expecting your reply. Do, write up to you. May Allah be with you.

We are your servants,

I am Jima Baba Elesio

(Culled from NAK: Ilorin Prof. 6292)

Translation

9 Odofin Street,

Lagos.

3/8/47.

The Emir,

May God be with you, and give you long life and health. The Oba of Af came to Lagos and said that he wants to put up a case that he was arrested at Ode and that some money was received from him. Salau, the Oba of Kosin came to Lagos. The Bale of Oreke too came to Lagos and also the elders of Agbeli Babanla and Alagba of Oke-Oyan. They all came to Lagos, including the elders Alabe. They were sent for by those in Lagos, to come and put up cases that Yan-Doka (sic) the Oba of Oke-Ode received some money from them. They say even if they were to be killed they will never be under Ilorin. They are in Lagos making all preparations. Do not let them find you in surprise. Be ready for them.

This is what I see again

I am Sani Leramo

(Culled from NAK: Ilorin Prof 6292)

translation

9 Odofin Street,
Lagos, Nigeria.

24th Aug. 1947.

His Highness,

May Allah be with you and give you long life and health. I got your letter. I read it with joy. Thank you. I salute you for the Sallah may we spend many more years with joy and health. The people at Oke-Ode sent to their people at Lagos. They said the Emir of Ilorin and D.O. came to them and begged them. They said the elders who agree to the Oba are 14 in number; they are now ready to sue the 14 before the court at Ibadan. Those at Lagos have sent two people to Oke-Ode to tell the people not to agree but the people sent to Oke-Ode have not yet returned. They said they want to go to Ibadan on Monday 25/8/47.

Those who came here from Oke-Ode are: (1) Brimah Oke-Oyan (2) Salami Patako (3) Giwa Asanlu (4) Salau Oba Ikosi (5) Sinaba Oreke (6) Oba Afin.

All the people who came from Oke-Ode to Lagos have not returned home. They are boasting that they will put up cases before the court at Ibadan. They are saying that they will sue the Emir of Ilorin, the Oba of Oke-Ode and myself Sanni Leramo before the court at Ibadan. We are expecting the reply of this message they sent to Oke-Ode. If we hear anything more we will let you know. We are expecting to hear the truth from you before long so that our mind may be at rest.

Your sincere servant,
Sanni Leramo

However, it should be recorded here that the Royal Niger Colonial Officers especially Captain Lugar (later Lord Lugard) took a strong and partisan interest in the Emirate and thereby assisted them in their territorial expansionism. They connived with the Ilorin consuls to fabricate stories which favour Emirate systems for example; anytime the histories of the North/South frontier towns are requested, they usually relied on the account given by either the Ilorin consuls or

Babakekeres rather than obtaining these information from the people concerned.

For instance in the file Ilo Prof. 324/1917 of the national archives where histories of some Igbomina and Ekiti towns were narrated by Babakekeres, it was stated that Ila-Orangun was subjugated by Ilorin. The story is nothing but a pack of lies. It was not recorded anywhere in Ila either written or oral that Ila had ever been subjected to Ilorin. The truth matter is that Ila people in anticipation of Ibadan war left their town and their suburb Igbomina towns of Omupo, Omu-Aran, Oro, Okuta Ekulu, Agbaja etc. for 15 years before resettling back on their land. i.e the present Orangun. However, that Ila was never subjugated by Ilorin is evident as stated below (being an extract from Nigeria Gazette No 47 volume 39 published on the 4th of September, 1952. (pages 1002-1003).

...Captain Lugard now suggested that Captain Bower should accompany him eastwards for a short distance on his way to Lokoja, and that they should trace a frontier between Ilorin (Ilorin) and Ibadan to the East, and submit the plan to the Lagos Government and Niger Company for approval. The plan proposed to visit the frontier towns, and by careful enquiry on the spot ascertain to which belonged of right to Ilorin, and which to Ibadan, fixing their sites by astronomical observations and route surveying. After having delimited the frontier on the west of Ilorin, it was proposed to turn southwards and trace the frontier for a distance of two miles between the Eastern limits of the Lagos protectorate and the Western frontiers of the R.N.C (Royal Niger Company). On December 24th Capt. Lugard marched to Iree only a very circuitous route being feasible on account of the - and thence to Ila (Ila) where he was joined by Capt. Bower on December 27th.

The Ilorin messengers and the R.N.C. Envoy from Capt. Lugard arrived on December 28th (having been told to turn off at Offa and come to Ila) but reported that the Emir would not sign the documents. Saying that they were the same as those he had already refused, and he was awaiting the return of the messengers from Lagos. Apparently the real obstacle lies in the obstinacy of the chiefs for the Emir's house had been fired in three places and burnt to the ground together with much of his property probably because he had wished to sign the following are the principal places visited:-

1. ILLA. Ilorin lays no claim to Ila apparently. Formerly there was an Ibadan consul but during the war he so oppressed the people that they de-

their town. Lately they had rebuilt it, relying on the explicit promise of Governor Carter that if they would do so the Lagos Government would afford them protection. The northern limit of the fields and farms of Illa (towards Ilorin) appears to be the river Oyun, about 6 miles on a N.N.W. bearing. Illa therefore was included in the Lagos territory, the proposed boundary skirting its most northern cultivations.

This statement had been drawn up by Capt. Lugard in consultation with Capt. Bower. Both are in entire agreement on all points of which it treats.

(Signed) F.D. LUGARD, Captain

(Signed) R.L. BOWER, Captain

At the time colonial masters arrived Nigeria, greater parts of Igbominaland and parts of Ekiti were allied to Ilorin and were therefore, included within the boundaries of the Ilorin Emirate. Native Authority was imposed by the colonial masters and the typical Northern "Chain of Authority" was established throughout the Emirate, from Emir to District Heads, from District head to village heads, and from village and hamlet Heads to the people. The districts had been formed some what arbitrarily but had followed the general pattern of the fiefs carved out by the greater and lesser war-lords and "friends at court" of pre-British times.

The Emir was supported by the Government who insisted on the payment of tribute. However, duties were imposed on the District Heads the duty to maintain law and order in their Districts to supervise the collection of tax, to consult the people through the medium of the village Heads and to account to the Emir for the peace and well-being of the District.

In addition, license was imposed upon hawkers, brewers, sellers of native liquor, and hunter and tolls were collected from the caravans. However, the early part of 1913 was marked by somewhat alarming disturbance in and around Ilorin town, ostensibly due to the increase of the urban taxation. The new arrangement of the Emirate into codunate districts had not yet effectively taken the place of the old family organization: the power of the Baba-kekere's had been largely broken but not properly replaced by the district organization.

Thereafter, District councils, representative of the traditional village

councils, were organized and they meet quarterly, or more frequently if under the chairmanship of the District Head. The function was to assist the Native Authority and their provincial members of the House of Assembly in matters connected with the District, but they also administer and are responsible for the expenditure of District council funds. Representatives of the local councils join with representatives from the Igbomina and Ekiti Areas to form the Emir's full council, which meet twice a year. Meanwhile in 1891 parts of Igbominaland, that is the Igbomina in the South (Ila-Orangun, Ila-Orangun, Ora and their subsidiary villages) were put under Ibadan Native Authority which was further divided into divisions and Ila came under Ife Division. In 1897 Captain C. Fuller became the Resident at Ibadan. Before this date Captain Fuller met Orangun Adeyemi Amesomoye at Ila-Orangun and the latter requested Orangun to be under Ife division because he and his subject would have more to do with Ibadan, their former tormentor and because Ibadan was ruled by Baale, not a king who can trace his ancestry to Oduduwa, the progenitor of the Yoruba. To Orangun Amesomoye, the Baale of Ibadan was inferior to the Baale of Ife (Ajiboye 1993). In 1901 the Native Council Authority Act was enacted and Ila Native Authority was created with Orangun, Ila, Ila and Oke-Ila, Ora and their subsidiary villages grouped under Ila Native Authority.

Nevertheless, in 1914 Captain Rose the provincial leader shifted the provincial capital base to Oyo, but powers of Native Authority Council were straightaway transferred to traditional rulers assume the office of presidency in council. In 1914 and 1915 respectively, the Native Authority Court and Revenue Ordinances were enacted. Thus a native Court was created in Ila. However, the 1916 Revenue Ordinance led to the introduction of direct taxation in 1920. The collection of taxes was carried out by Baale of each compound who was supervised by ward chief (Osoyibo *Ibid*). Sequel to the enactment of Revenue Ordinance, there was tax riots in different parts of Igbominaland e.g Oke Ila-Orangun in 1918. In 1932, Ward Primate was appointed as resident commissioner in Oyo and he returned the capital to Ibadan in 1934. However, he divided the province into five independent Native Authorities namely: Ibadan, Ife, Ilesa, Ila and Oyo. Thus culminated the establishment of Orangun and council which was later in the year 1944 came to Orangun in Council. In 1952, the Western Region Local Government Act led to some re-organisation of the existing Native Authorities.

However, on how the colonial officers aided the emirate in plundering the resources of Igbominaland to develop Ilorin through taxation without meaningful development in these areas where these resources were tapped: the tract below is illuminating:

(Culled from NAK: Ilorin Prof. 104/1912)

REPORT ON ILLORIN (ILORIN) TAXATION.

The system of taxation in Ilorin is and has been up to the present the income tax system outlined in political memoranda Nos. 21 and 26. The village, as a unit, has been assessed by the political officers and the share of payment of the individual left to the local authority. The taxes are collected without difficulty, and it is certain that little if anything is collected over and above the amounts authorized. The village Headman collects from his village and then pays the money to the District Headman, who, in turn, pays to the Emir of Ilorin. Mr. Dwyer is of opinion that in some cases the village Headman loses rather than gains over the collection, for owing to lack of staff the tax on the individual village cannot well be revised oftener than once in three or four years.

4. In the interim, population often changes somewhat people leave one village and go to another.
5. Where a village increases the village Head cannot collect more than the last sum authorized, since the total tax is known to the whole village.
6. On the other hand where the population decreases the village Headman must either increase the incidence on the individual or make up the balance from his own pocket. To increase the incidence would make him unpopular he therefore in many cases makes up the deficiency out of his own pocket.
7. This is undoubtedly a flaw in the present system a flaw which can however be remedied by a more frequent revision of village assessment.
8. But the native communities on the southern border, which have since the British Occupation of southern Nigeria tended more and more to borrow the social habits, customs, and laws of Europe, are year by year acting and reacting on the native civilization of Ilorin in such a manner that it is

impossible to consider Ilorin taxation or in fact any other branch of affairs, without reference to them.

13. In looking into the incidence of taxation in Illorin province, I find that the richest districts along the Southern Nigerian border the richest districts in Illorin province show actually a lower in many cases considerably lower than the poorer districts to the North and East of Illorin City. I am in those responsible that the reason for this is because the people are agitators from Lagos and others that in Southern Nigeria there is no and that the Emir is afraid to have them assessed at what they should pay for fear they may go over the boundary.
23. It is small cause for wonder that some of the Illorin chiefs along the border and cause their people to appear to say (as I have mentioned the people are reality quite indifferent on the subject) that they want to be incorporated into Southern Nigeria i.e. they want to enjoy all the taxes they can get, and without official native superior or European supervision.
45. The inevitable coming strain on the whole fabric of the Illorin Administration can only be met in one way viz:- by building onto the existing material by education; otherwise the natural wealth and unrestrained licence of the great Yoruba towns over the border will sweep away both the revenue and prestige of the chiefs, and in fact all the progress made during the last hundred years. I trust therefore that His Excellency will see his way to the cost to take steps for creating an educational centre in Illorin.
46. This being done I would propose to introduce in Illorin, *mutatis mutandis* the present system of land measurement which has proved so satisfactory in Kano viz:- farm rent, and compound rent, leaving the rate per acre and measurement to be settled locally according to value of the land. At the beginning it will probably not be worth while measuring every acre since in the ordinary small town their area and value is about equal. Rates should vary according to the general wealth and location of the different towns. In the same way the rate per acre on farms will vary in different districts or even towns. As regards shifting cultivation where a man has a large land of the same town and of equal area no re-assessment will be necessary but in case a man increases his holding the register will be revised accordingly. Mr. Dwyer is of opinion that a revision will be necessary

... years at least. Illorin has been so well mapped that an excellent check on
Mallams work is ready already to hand in the Resident's office. It would
be an advantage, I think, if steel wire chains say 22 yards, so that the
measurements may be as accurate as possible. In addition to this it would be
well to send to Illorin some "Taki" books like those in use at Kano.

(Sgd) H.R Palmar

Ag. Comr. Nat. Revenue

12/8/11

CHAPTER SEVEN

HOW IGBOMINALAND WAS ARBITRARILY CEDED TO THE NORTHERN REGION

Though the Igbominas have been hearing about the 'Oyinbos'- especially in the year 1492 when a Portugese adventurer, Rui came to Binin in which Oba Ewuare the great, a descendant of considered it of utmost importance to share with him the bizzare sp 'Oyinbo'. Due to old age, Orangun Igbonnibi therefore delegated his brother, prince Olakale to honour the invitation which later earned the appellation "Baba Eebo" that is, Olakale Baba Oyinbo when he ascended the throne.

However, this White-man did not make their debut in Igbominaland until 1857 when W. H. Clarke, an American Baptist Missionary of Georgia came to Ila, the capital city of Igbominaland on the invitation of the Olajojo Agboluaje. Clarke got to Ila on Monday 1st December 1857 and Offa on the 4th of December. His encounters were fully documented in NAI ref A3/C7. Part of which was extracted below. It should be added that he met an Ibadan consul who was based in Ila.

...I entered a beautifully wooded level, presenting very much the appearance of hammock land and exceedingly rich. From Ijesa to Ila, a travel of four hours, the road passed through a wooded country, well watered and sufficiently broken to render it healthy when brought into a state of cultivation. The soil of the more elevated regions is a mixture of clay and sands quite common in forests of this country and well adapted to agriculture. . . About eleven o'clock, as we emerge from the wood we entered the gate at Ila. We were now on rising ground and caught for the first time the cooling breeze of the harmattan. We were no longer in Yorubaland, though the Yoruba language is spoken. The last Ijesa town had been passed and we had entered the country of the Igbomina which, as to number of towns, is scarcely second to either Yoruba proper or Ijesa. Observing the usual ceremonies, I

soon received from the king permission to enter the town... Every country and court has its own customs and there are few nations that stand more on their court etiquette than the petty kingdoms of Africa. Here it is an essential part of good breeding to be taught the importance of reverence, humility and obedience to sovereign and rulers; and he who might at one time smile at the prostration of his fellows, an act scarcely superior to adoration, must in turn kiss the dust before him who can wield still greater authority... The king was seated on a square in front of the portico, the roof of which extended so low that the occupant could not be seen even a few feet distance. At such a distance I was requested to stop but, as the sun was pouring down in all his strength his meridian rays upon me and I could scarcely see the royal feet, I insisted on a nearer approach which, readily granted, gave me a favourable position just under the eaves of the roof where I was protected from the scorching rays and enabled to view fully the royal face... I introduced my subject cautiously as if with no intention to preach and then spoke of my message with some freedom. He was attentive and at times appeared interested. His reply was that he had heard of whiteman in Yorubaland, what he had done there, that his work was to make peace in the world; and because he wanted this peace he had invited me into his town. Lest he should misunderstand me and the nature of my work. I told him I could do nothing of myself yet we hoped peace had come through us by the influence of God's word. As usual, on such set occasions I made short my interview and returned home. Today, I made some effort at a map of the Igbomina country, one numerous in towns though they are not so large and populous as in Yorubaland. Efon borders Igbomina on the east, Yagba in part on the north-east and lies farther in the interior; while Nupe extends for some distance on both sides of the Niger. The country on the south and south-east is rough and mountainous, a fact provable by observation and the north-east

and not level are of prairie description. Iron is said to be found in these regions in abundance and the cotton growth certainly surpasses anything to be seen in all Yorubaland. The cultivation of this staple production is so extensive or so exclusive and the manufacturing department on such a large scale comparatively speaking the traders from Ijesa, Ilorin, Yoruba and Abeokuta flock to Ila for the purchasing of cheap cloths. While passing through the market this morning, my attention was attracted to fifteen or twenty loads of cotton, the aggregate of which could have been scarcely less than one thousands pounds. The market for this article is said to be here every third day when, according to native testimony, two thousand loads from the farms of surrounding country are brought into town. A native told me that the result of a single man's farm was eighty of these loads, so that allowing much for exaggeration, there can be no doubt that cotton is grow here very extensively and so much more so than I expected to find and that cloths purchased from Ila may be sold in surrounding towns at an advance of seventy-five and a hundred percent.

Nonetheless, about six months later, another whiteman, Daniel J. the Niger expedition also visited Igbominaland. He arrived Ila on Tuesday June, 1858 and left the following account:

"About 1 P.M. I entered Ila, now the principal town of the Igbomina district, and after visiting the Ajele was duly installed in his lodgings. This district of Yoruba is small in extent and rich in the production of cotton; the principal chief in it was he of a town, 9sic) Owu, north-eastward from this, but recently he become eclipsed by the chief of Ila. As I purposed continuing my journey in the morning, I sought and obtained an interview with the chief soon after my arrival; his house I found large, well kept, and substantial, with the before-mentioned portico construction, a contrast to the rest of the towns, which, though extensive, is rude. I was received with much formality and decorum in the

presence of a large but quiet assembly of head-men and people: the chief was richly attired in a red plush or velvet waistcoat, with a mass of white satin wrapped and lying around him as he sat. I told him I was on my way to E'shon (having after obtaining all possible information, determined on this). I told him (as I had done on all previous occasions) of our trading establishments at the confluence, and objects; the whole met with universal approbation, and a ready and cheerful assent to an enquiry: I had embodied as to their wish to have "whiteman live among to teach them book" (sic) I was presented with a goat and two heads of cowries... I left I'la on the morning of 23rd June... "

In 1886, Bishop C Philips gave the following account of his visit to Igbominaland.

Before reaching the Ilorin camp we halted to (sic) a village called Omupo. About 2½ hours from the camp to see Orogun king of Ila one of the sixteen Ekiti kings who fled here for refuge under the protection of the Ilorins after his town was destroyed by Ibadan in 1878. He received us in the presence of some of his chiefs: after hearing what we told him about our mission he said "I thank the Governor very much. This war commenced on my head. I had been serving the Ibadan but when their servitude became intolerable I resolved to give it up and surrendered my country to the Ilorins. Then they brought war to my country and destroyed my town Ila about 10 years ago. I was then obliged to seek refuge here, and to invoke the aid of the Ilorin and my brethren the Ekiti kings.

Nevertheless, in 1893, Captain R. L Bower was appointed Resident and Travelling Commissioner of the interior Yoruba with headquarters located at Ibadan. He however, in 1894 dislodged Ilorin consuls who had been posted to Igbomina towns at the time that Orangun was incapacitated after the Jalumi war. He also visited Ilorin by command of Governor Carter to settle the intriguing question of a boundary between Ilorin and Ibadan. See the extract below:

(No./160/81)

Excellency the Governor to the Emir of Ilorin.

Government house I

November 8th,

My Good Friend,

I have received your letter relating to captain Bower's visit to Ilorin. Commissioner to settle the question of a boundary between your country Ibadan, and I have also received captain Bower's account of his reception at Ilorin. He informs that you yourself received him with all proper courtesy and consideration, but that the conduct of some of your people left much to be desired. I learnt also that, fearing the temper of your unruly subjects, you desired that captain Bower should visit you at night, but that he very properly decided to do so in open daylight, seeing that he was bent upon a purely friendly errand.

I am prepared to make allowances for the conduct of that session of your people who were discourteous to captain Bower, in view of the fact that they were ignorant and unacquainted with civilized methods of conducting diplomatic negotiations, but you will doubtless warn them against a repetition of such behaviour, in order to prevent the risk of an interruption of our present friendly relations.

You say that you wish to have Ikirun as a part of Ilorin territory, but on reflection, you will, I am sure, see the injustice of such an arrangement. On my visit to Ilorin to adjust the peace now so happily settled between your people and Ibadan, I found the main portion of the Ilorin army at Offa and that of the Ibadan at Ikirun, these places being considered the headquarters of the armies. The question. I need not remind you that no efforts put forth on behalf of the Ibadan army had been able to capture Ikirun, which from time immemorial had been Yorubatown, though I am aware that it, amongst others, had suffered from Mohammedan invasion, which is a matter of history. In strict justice, Ikirun should belong to the Yoruba, but I have waived this point in your favour, in view of the circumstances which I found existing at the time of my visit, and I have adopted the same principle in regard to Ikirun, which must remain a part of Ibadan territory.

So far as this Government is concerned, we want only peace and

roads, and this I conceived to be best secured by active intervention in the affairs of Yoruba. I have therefore deemed it desirable to send two white officers and a number of men to Ikirun, whose duty it will be to see that the people are not molested. I do not doubt your good faith personally, but I am not so confident in regard to some of your Baloguns who doubtless would be glad to see the old regime of slave hunting and plunder back again, but this I am determined to use every endeavour to suppress, and I shall rely upon your enlightened co-operation to assist in the object.

Your Koran, on which you so properly lay stress, condemns all those who live by such means, and I can only trust that your people will act to the spirit of the religion which they profess, and settle down to orderly and quiet lives.

The horses which you have been good enough to send me have not yet arrived, but accept my thanks for them, and I will take care that the Queen is advised of your kind thought of her.

I am & c .

G. T. Carter

In 1894, Igbominaland, Ijesa, Ekiti, Kaiama and other towns of Borgu were visited by captain (later Lord) Lugard for the purpose of making treaties and fixing boundaries on behalf of the Royal Niger Company. He however, accompanied Capt. Bower eastwards in order to trace a frontier between the North and the South and submitted it to the Lagos Government and the Niger Company for approval. The plan was to ascertain, by careful on the spot enquiries, which towns belong to the North and which to the South.

The following extracts from file No. 275/1918 of national Archives Ibadan gives the background to their encounters and their pursuits.

From Captain Bower to Hon. Colonial Secretary.

Odo-Otin

December 21, 1894.

Sir,

I have the honour to report that yesterday, December 20th, six messengers from the Emir and Baloguns of Ilorin arrived at Captain Lugard's Camp, asking him to use endeavours to bring about a settlement of the boundary question,

stating that they will abide by his decision. Today a meeting was held in Captain Lugard's camp, at which the question was discussed, and, after hearing evidence of the Ibadans and Ilorins, Captain Lugard suggested that the river A. shall be Ilorin boundary, and the stream at Awowotun the Ibadan boundary, intervening land to be neutral ground. I agree to this as also did the Ibadans, accordingly have taken the liberty of drawing up an agreement to this effect, of sending it for signature to the Emir.

The only evidence the Ilorin's could bring in favour of their claim was a piece of land this side of the Awere had been given years ago to the people of Erin, who were then under Ibadan, and that as they had placed a consul at Erin in December, this land also should be theirs. I trust His Excellency will approve our sending this agreement, as we do so after due consideration, and as witnesses of parties concerned are here on spot. After receiving the Emir's answer, Captain Lugard proposed to go along the line of the boundary, eastwards towards the Niger, fixing the towns en route, accompanied as far as the limit of the sphere of the Lagos Government by me or my successor.

I have, co

R. L. Bower
Resident.

I forward herewith notes taken during the palaver.

R. L. B.

Note- palaver held at Ikirun. - Ibadan and Ilorin Boundary Question
December 21, 1894.

Present:- captains Bower, Lugard and Tucker,

On behalf of Ibadan. - Messenger of Bale of Ibadan and some Ibadan Authorities, - Bale of Inisha and Akirun of Ikirun, Bales of Oyon Ijabi and Igbale. On behalf of Ilorins, - messenger of Emir Balogun Ali and Magaji messenger of Emir of Ilorin, asked to state what were the grounds for refusing to accept Captain Bower's decision, states:-

"The Ilorin wish consuls to be left in those towns in which they existed before Captain Bower came to settle the boundary."

“His Excellency the Governor has already given his decision with regard to those towns”. Ikirun must remain an Ibadan town,” and proceed to explain what took place when His Excellency the Governor put an end to the Ibadan and Ilorin war, that Ikirun and towns behind it must remain Ibadan, Offa and towns behind that town be Ilorin territory, that a boundary should be drawn over the ground intervening between Ikirun and Offa, but that the Ilorins and Ibadans then stated that no boundary was necessary as they were brothers. Captain Bower then proceeded to state that he received instruction last year to arrange boundary with Emir of Ilorin, who had previously told His Excellency the Governor that he was prepared to abide by his decision. His Excellency the Governor forwarded Agreement proposing Awere as boundary, but Emir does not agree, claiming Ikirun and Ilesha, and states Awere runs through Ilorin farms, and ultimately refuses to sign any agreement. Captain Bower, who had taken Agreement to Ilorin for signature, then left Ilorin: messenger of Emir in reply states:- “The Emir is a friend of both captains Bower and Lugard, and appeals to captain Lugard to settle the matter”

Captain Lugard recalls state of affairs when the respective fathers of the Emir and Bale of Ibadan ruled, that the cause of war then was practically the same question as was now before the palaver, that His Excellency the Governor had stopped the war and sent the respective armies home, the question then being in dispute only where the boundary should be, His Excellency decides Offa to be Ilorin, but that any people who had left that towns during the war and gone to Ibadan towns could remain there. Ilorins are aware that a treaty exists between Ilorin and Niger company, and that the Niger company agreed to his Excellency's proposals. All that remained was that a line should be fixed between Offa and Ikirun, which captain Bower was deputed to do, settling the Awere as the boundary, as no Ilorin farms existed on the Ibadan side of that river. Messenger of Emir states:-

“We will agree to captain Lugard decision.”

Ilorin messenger asked what Ilorin farms exist on Ibadan side of Awere, reply that farms exist at Okuku belonging to Erin.

Bale of Okuku states:-

“We gave the people of Erin lands to make farms before the war. Erin then being an Ibadan town. These are the only Ilorin farms. An Ilorin consul was

only placed at Erin in December last.”

Captain Lugard suggests to the Ibadans, as a solution to the difficulty, the Awere River to the boundary having references to Ilorin, and a swamp, called Awowotun, be the boundary having reference to Ibadan, and that the intermediate ground be neutral.

Captain Lugard states that this is his decision and that if the Emir does not obey he does not obey the wishes of either the Governor of Lagos or the Company.

Captain Bower explains that His Excellency the Governor agreed that Ilorin farms existed on the Ibadan side of the Awere, the boundary was withdrawn to the Otin river, but that he, captain Bower, has explained to His Excellency that the falsity of the statements made by Ilorin messengers that Ilorin farms existed on the Ibadan side of the Awere river. Captain Bower states that the Emir writes to him that the Olofa of Offa should remain under Ilorin, and with regard to that explain that His Excellency the Governor decided that the Offa people who remain in Ibadan territory should be his subjects if they so desired. That now Offa is an Ilorin town, Captain Bower says that the Emir is at liberty to place whom he chooses at the head of affairs there, but to do anything else he chooses with regard to the Government of the place.

The messenger of the Emir states: - that he is only a slave and cannot decide for the Emir:- but that the decision of captain Lugard was communicated and a reply returned.

W. R. Reeve Tucker,

R. L. Bower, Captain

Resident.

Camp,
Ikirun, 21. 12. 94.

Sir G. T. Carter to the Marquess of Ripon.

(Received February 4th 1895.)

Government House, Lagos,
December 31th, 1894.

My Lord,

I have the honour to transmit here with a further communication from Captain Bower, relating to the boundary Agreement between Ilorin and Ibadan, as well as notes of a palaver which was held by Captain Bower and Captain Lugard in the presence of delegates from both sides.

It will be observed that the Emir was incorrect in his statement that Ilorin farms existed on the Ikirun side of the Awere River, and consequently there is no valid reason why the original suggestion should not be adhered to, and I have instructed Captain Bower accordingly.

Although I have considered it my duty to protest against the presence of the Captain Lugard in the Lagos sphere of influence, without due authority, yet he has undoubtedly been of assistance to Captain Bower in his negotiations with the Emir, and if Captain Lugard had been despatched by the Niger Company with the sanction of the Colonial Office the arrangement would have been a satisfactory one in every respect.

I have.

G. T. Cater

Governor

Mr. A. Erhardt (from residence Ibadan) also visited Igbominaland in 1898. The following extracts from his diary are illuminating.

Friday June 10th 1898

Bale (king) of Illa sent a complain that one Ajagbi (sic) was creating trouble at Illala having expelled the Bale. I have sent the parties...

Thursday June 30th 1898

The Soldiers and messengers sent to Illala returned bringing Agbaje. The Bale of Illala Is on his death bed, Agbaje has usurped the Baleship, alleging that he was appointed by the white man, and driven out all the Bale's friends and people. The Liege-Lord, the Bale of Illa, sent five other men who had abetted Agbaje and were troubling the town. Agbaje was fined forty pounds and ordered to remain in Ibadan for three months...

Saturday July 2nd 1898

Bale of Illa also sent a message with a dash of two rams and a runaway slave from Ibadan, who had been made a prisoner of war about 7years. She was sent to the Bale with intimation that it would be well to let her redeem herself for 5£.

Monday July 4th 1898

The owner of the slave brought from Illa refused to accept the slave as ordered by the Bale. I told him he must either take that or nothing. He took it reluctantly.

Saturday September 10th 1898

Bale of Illa sent a messenger with representation from the Igbomina towns. These were formerly subject to Ilorin but the consul had all been driven away by Capt Bower and the towns declared independent 4 years ago. They all in the neighbourhood of Ikirun and Illa is the chief one. A case was brought from two of them Oko and Omu to me this week. The messenger stated that the Emir of Ilorin was ordering them to pay tribute again, but they preferred to be under the resident. Sent a telegram to H. E. on the subject.

ay September 13th 1898

Received a telegram from H. E. as to the Igbomina towns: arrange to start to visit them on Friday next.

uesday September 14th 1898

Informed the Bale's messengers that I intended to travel to Illa. Bale of Ibadan will send a messenger to accompany me as far as Awton (Otun) the last of the Yoruba towns.

day September 15th 1898

My messenger returned from Omu, one of the Igbomina towns. I had had a complaint that the Bale there had seized the good of one Momodu and I sent a messenger to ask the Bale for an explanation. The Bale had gone to Ilorin and just after my messenger arrived, 3 Soldiers or messengers came from Ilorin and stated that they had been sent by the Emir of Ilorin with a large calabash and that he ordered that the head of momodu should be sent to him in it. My messenger had not yet been seen by all the chiefs and undoubtedly the sentence would have been carried out but for his appearance on the scene. He showed his little staff of office and the Ilorin Soldiers immediately went away- I was sorry to find they took the calabash with them. The messenger waited for the Bale and then brought him and Momodu to Ibadan. All the chiefs followed. I inquired into the case in the afternoon. The chiefs asked that the Bale might not be allowed to return, as he is always oppressive and including the Emir to oppress them. I have detained him in the guard room until I return from Illa, when I think I shall sentence him to a term of imprisonment.

uesday September 22nd 1898

...And then started for Illa where I arrived at about 12. Road very bad. The Orogun (sic) of Illa sent to meet us a long way off. At Illa received a very hearty welcome. First the chiefs came saluted and the Orogun (sic) came out with 4 umbrellas, several royal

staffs and much beating of drums. We exchanged civilities, then the king danced. There was a huge crowd at least 10,000 in an open space in the centre of the town. The chiefs of Igbomina towns are all here and the town is gay and moving. Orogun came to see me again in the afternoon. Arrange to speak to the Igbomina towns tomorrow.

Friday September 23rd 1898

Went to see the Orogun after early chop. At 10 o'clock had a palaver with the chiefs of the Igbomina towns. There were 12 towns present and as the chiefs brought a large following there was a huge crowd round me. I think at least 10,000. I told them that I had come in consequence of certain reports that the Emir of Ilorin was trying to exercise authority over them and that I wished to reassure them that they need have no fear of the Ilorins, that the resident would always be able to give them the protection promised to them by Capt. Bower. They then in turn expressed their pleasure and that they were subject to the Orogun of Ibadan and through him to Ibadan and many of them gave instances of oppression by the Emir. In one case the Eles of Ese (Ilesha) complained that the Emir seized 4 horses and when he went with his Balogun to enquire the cause, his Balogun was put in shackles and 4 more horses taken and he had to pay 140 bags to redeem them because he had not paid homage to the Emir. I asked whether the Emir could be made to disgorge this amount. I asked whether they were afraid to arrest the Emir's messenger; they replied they would arrest them if they had orders, I told them to send any messenger to Ibadan, but I do not think they will be troubled. The Orogun said they had all been afraid of the Ilorins, even he himself but they would not fear any more. In the afternoon the Bale of Ajase-Ipo was brought. He had not appeared with the chiefs of the towns and had I believed paid homage both to Ilorin and to Ilorin. He came in great terror and his chief wife would not be near him. He was quickly relieved. I told him he must not attempt

serve two masters but that he was subject to the Orogun and owned his homage to him and that he need not fear the Ilorins.

The followings are the traditional heads that travelled to Ila to meet their Orogun-Lord having earlier been informed of a visitation by the Resident. They were in Ila for about six nights (each with a large entourage) from September 21st to 28th 1898. They are: Olomu of Omupo (Laosebikan), Elese of Igbaja (Fadolapo), Esie of Esie, Oloro of Oro (Lascopo), others were Eledidi of Edidi, Alaran of Aran, Alapa of Apa, Onirore of Rore, Olobo of Obo (Aiyegunle) and Olosi of Osi. The following were also in the team Olora of Ora, Olota of Ilota, Eleju of Eju, Olofa of Ilala and the Oba of Shaare.

(Note: it is worth mentioning that the Alaran is most probably referring to Alaran of Aran-Orin because the present Arandun was established around 1932). Also Olupo of Ajaseipo came to join them in the afternoon of Friday 23rd of September 1898.

Saturday September 24th 1898.

Had another meeting of the Igbomina towns to arrange about a new bale for Omu the old one is to undergo imprisonment at Ibadan. I asked the Orogun to get the chiefs to elect one and if he approved of their choice he should present him and the appointment would be confirmed. Momodu was chosen. I then spoke to them about not oppressing their people, the support that would be given to their authority, their duty to improve their towns and suggested their making roads. They all thanked me and rest of the day was spent in the women of the various towns dancing and singing before my tent. The Orogun was profuse in the expressions of gratitude. The people of Offa came; they said they wished their Bale to return and rebuild the town: he was driven away by the Ilorins and living with most of his people near Ijebu on land lent by the Ibadans. Promised to speak to him at Ijebu.

It should be noted here that Omu stated above was most probably referring to Omu-Aran and it is most probable that Momodu was Olomu Fakayode who was deposed by the Emir of Ilorin in 1908 where upon he went on exile in Ila-

Orangun.

Wednesday October 12th 1898

Messengers came from some chiefs of Illala who are friendly to the man who usurped the Baleship and is being detained. Explained to them that when at Illa, the people of Illala who were there stated that they did not want him back and the Orogun was sure his return would cause strife.

Few months later, Mr. F. C. Fuller, the substantive Travelling Commissioner, just back from leave wrote the following on Tuesday May 2nd 1899.

The Orogun of Illa sent me a message to the effect that the Illorins headed by a white-man was driving some of the "Igbomina" towns before them and that they were advancing towards Illa. Sent telegram to Resident Illorin.

However, there were substantive evidences that colonial officers Northern Nigeria were aiding and abetting Ilorin's territorial aggrandizement. Especially Capt. (later Lord) F. Lugard. For instance, in 1899, he requested the towns of Shaki and Kishi which were tributary to Alafin be recognized as belonging to his administrative unit. This provoked a memo from Mr. F. C. Fuller which was recorded below.

Hon. Col. Sec.

The matter is simplicity itself. Both Saki and Kissi are Yoruba towns subject to the Alafin of Oyo. they are one and the same people. The "Alafins" (or Royal house of Oyo) come from Igboho, a place just South of Kissi. I cannot agree with the colonel Lugard that the king of Saki (Otherwise known as Okere) ever became practically independent nor had he at any time the power of entering into an agreement without the knowledge and consent of the Alafin. . . As to the Ilorin frontier:- The boundary between Ilorin and Ogbomosho should I think be followed up to the boundary between Ilorin and Illa under the Lagos Government there are quite a number of small towns subject to

Ila and called "Igbona towns" they are continually sending here to claim the protection of the Lagos Government and since sometime have enjoyed it.

(Sgd) F. C. Fuller

4. 9. 99

In the following year after his tour of the interland Governor Mac Gregor observed that the Ilorins had not desisted from poaching on Igbominaland. In his report to the colonial secretary paragraph 15, 16, 17 and 18 were of particular interest to this subject:-

15. I reached Ilorin on the 28th and left it on the return journey on the 30th. The soil as one approaches Ilorin from the South we found to be clearly inferior to any we had hitherto passed through. But though the country is poor in soil and poor in trees, yet the people there are in considerable numbers, and have a good many animals, cattle, horses, sheep and goats.

16. I had asked His Excellency General Lugard to keep secret my visit to Ilorin, as I had with me neither uniform nor escort. But in some strange way my presence became known, and at a number of places we found the chiefs and the people of neighbouring villages waiting for us on the road with presents of cooked food. I was certainly surprised to find that every village on the road to Ilorin is purely Yoruba in blood and language. The impression I gathered was that if the Governor of Lagos went often to that part of the country Northern Nigeria would soon have a Yoruba irridenta on its hands. According to the best information I could obtain, the dominant race in Ilorin itself, from the point of view of numbers, is the Yoruba. These people stated frankly, however, that they are treated unkindly by Ilorin.

17. I had an opportunity of discussing the boundary of the two provinces with General Lugard. Unfortunately his officers by persistent efforts at encroachment on places in the neighbourhood of Awtun, Illa, Igbeti (sic), places that for years have been under Lagos, have caused much agitation and trouble that should have been avoided. To settle and put an end to these causes of unrest I have, subject to your sanction, agreed with high commissioner to accent the line suggested by himself and Captain Bower some years ago as boundary between Ilorin and the Lagos protectorate as far as that extends. As that line is traced on the map so far west as to cut the Ogbomoso Ilorin road, it settles the dispute as to Gbede, which

thus falls to Ogbomoso. We also agreed that each should send an officer to examine the boundary east of Gbede, as I have received many serious complaints from places like Igbeti, a purely Yoruba town, belonging to the Alafin, and the harmful interference in their affairs by officers of Northern Nigeria. Our boundary natives stand in unreasonable and unreasoning dread. I speak frankly that I am quite sure that the interference of the officers of Northern Nigeria is due to excessive zeal, and that it is by no means approved by the Excellency General Lugard, who will soon, I trust, be able to control it.

18. Of the devotion of the Ibo and of the whole Kishi to the Alafin I had many proofs. The Ibo and all Kishi are perfectly loyal to this Government; and they are quite satisfied. They are a purely Yoruba community, and the lands in the district are the original hereditary lands of the Alafin's family.

I have,

W.M. Mac Gregor

During 1900 the following boundary was settled between Northern and Southern Nigeria:- . . . runs in a line to old Oyo until it intersects a circle of 10 miles radius described with old Oyo as centre. Following the northern and eastern arc of this circle to its intersection with a line drawn from old Oyo to a stone cairn on Odunfa Hill it then follows that line as far as the stone cairn on Odunfa Hill.

Thence the boundary proceeds in a straight line to a tree marked L. Budo-Egba; from that tree to the intersection of the Offa-Ikirun road and the Awere River and thence in a straight line to Ila until it intersects a circle of 10 miles radius described with Ila as centre. Following the northern and eastern arc of the circumference of this circle to its intersection with a straight line drawn from Ila to Otun, it then follows that line to its intersection with a circle of 10 miles radius described with Otun as centre.

However, by 1905, more facts had emerged on the connivance of officers of Northern Nigeria with the Ilorin emirate towards their territorial ambition.

NORTHERN NIGERIA

GOVERNMENT HOUSE

No 1823/1905

Zungeru, 6th October, 1905

Sir,

I have the honour to invite your attention to my letter to the Deputy Governor no 1823/1905 of the 27th June last and to say that I shall be obliged

you will be so good as to say whether you concur with me in thinking that no action is necessary in regard to the complaint of the Orogun of Illa that Northern Nigeria had wrongly taken possession of the villages of Omido, Agbamu and Igbonda.

I have the honour to be

Sir,

Your Obedient Servant

Wm Wallace

Acting High Commissioner

However, in 1917 the boundary between the Northern and Southern provinces was altered in accordance with the report of the boundary commission. The following records are illuminating.

Province Order no 9/1917

Mr. Bisco will proceed to map the Northern provinces and Southern provinces boundary from Awtun to the Railway.

You should discuss the matter with Mr. Resident Palmer who will detail an Assistant District Officer (sic) representing the Southern provinces to assist.

(Sgd)

Acting Resident Ilorin.

No A. 178

From the ADO on tour

To

The Resident Ilorin

Your provincial order No. 8 of 1/5/17

I today met your Resident Palmer at Oshi.

He wishes me to survey the Awtun Illa boundary with the ADO Ife Division Southern Provinces. The ADO Ife is at Omu where I am proceeding tomorrow.

- Mr. Palmer is proceeding to Obo tomorrow & Ogbe (S.P) the next day.
3. He wishes you to send him if possible at once 10 police. He wants to accompany Mr. (sic) the Survey Officer attached to his party. They should follow the town road to Obo & then cut across to Ogbe (S.P).
 4. Could you please send me the peg on the Ado, Awtun Obo boundary. I have given Mr. Palmer the office copy there is a copy in the Awtun office & the Provincial store.

Saturday 12/5/17

AtOsi

(Sgd)

Mr. V.F. Biscoe

ADO

No A. 179

From the ADO on tour

To

The Resident Ilorin

Further my No. 178 of 12/5/17 I arrived Omu today I met Mr. Resident Ilorin, the Ado Ekiti Div & the ADO Ife Division. The two formen are proceeding tomorrow to meet Mr. Palmer at Ilesha following the Awtun Aiyede (Egbe) Ponya road.

2. I am proceeding tomorrow to Awtun with ADO Ife & we will survey the boundary between Ora & the Awtun, Illa & Omu, Illa & Alapa sub-Dist. of Ife. Correspondence should be sent to Awtun.

3. This work should not take us more than 2 or 3 days & I will then proceed to Ajasse (sic) as originally ordered.

4. Could James, the Env. Surveyor, be sent to meet me at once. If he takes the road to Offa & then Aiyede should march Illa (S.P) the same day.

No. A. 185

FROM A. D. O. V. F. BISCOE

TO

THE RESIDENT ILORIN PROVINCE

In accordance with the instructions contained in provincial orders Nos. 8 & 9 and in accordance with the instructions received from Mr. Resident H. R. Palmer, I proceeded, accompanied by Mr. Rosedale A. D. O. Ife Division S. P., to map the boundary between the Northern & Southern Provinces from Awtun to Illa. I also took this opportunity of mapping the boundary between the Omu - Isanlu District & the Awtun District of Ilorin province.

2. I have the honour to forward this map herewith together with explanatory Notes & together with a short Report by Mr. Rosedale and myself.

(Sgd.) V. F. Biscoe

A.D. O.

NIGERIA

REPORT OF THE NORTHERN AND SOUTHERN
PROVINCES BOUNDARY COMMISSION, 1917

3rd June 1917

Boundary Commission Report

(Messrs H.R Palmer + R Hargrove)

Northern and Southern provinces

The general situation of the present boundary between the Northern and Southern Provinces of Nigeria is the result of the respective rates of administrative penetration and progression of the former protectorates of Lagos, Southern Nigeria and Northern Nigeria. Until recently much of the country on both sides of the boundary was not under full administrative control.

2. The details of the existing delimitation have been settled from time to time by local political officers, rather in a spirit of compromise than on broad ethnographical principles or consideration of the ultimate point of view, that of Nigeria and of its peoples as a whole.

3. Among the desiderata of a satisfactory boundary would appear the following:-

a. That it should as far as may be follow natural features such as rivers, hills, etc., so as to eliminate causes of friction from diverse interpretations.

b. Bearing in mind the difference existing between the customs and the custom of the South as a whole and the North as a whole, it should as far as possible mark natural line of division, so as to render it easy for the Government to differentiate between the two in matters of administration.

c. That homogeneous ethnological units should be kept intact on one side or other of the line, and not divided between the two Administrations.

4. While it may not be possible to find a boundary which would be satisfactory from each other of these three points of view, the present boundary cannot be said to possess any of these requirements in any appreciable degree. Much of it is indeed a paper boundary, demarcated only so far as has been necessary to settle such disputes as have from time to time arisen.

5. There may be diverse opinion as to where actually the South ends and the North begins.

The dividing line might be placed at the Southern boundary of the Mohammedan provinces of Sokoto, Kano and Borno on the grounds that these are the only provinces in which the number of pagans is negligible, but it is here generally agreed that the province of Zaria, Bauchi, Kontagora, Nassawara, Yola and coming up from the South the general character of the tribes and their customs does not stop at the present boundary. Though the revolt which culminated in the formation of the Emirate of Ilorin was forced by Fulani, and though a Fulani became the first Emir of Ilorin, Ilorin is too much Yoruba in speech and race as Ibadan or Abeokuta, the pure Fulani being practically extinct.

Kabba, in the centre, with the exception of the Igbira and Igara tribes, is equally a Yoruba country, while the Kukurukus to the South are composed of Edo-Ebwe and Edo-Benis, and East of the Niger are the Igaras and Okpoto. These are separated between the Bassa provinces to the North and the Okwoga (I)

the Onitsha province to the South. The tribes commonly called Okpoto or Igbomina belong to an ethnic group who were the aboriginal inhabitants of the Benue region and the country extending to the South of it. Those of them on the north bank of the Benue were with some exceptions disintegrated by the Fulani. Of those to the South, who formerly extended to the Cross River, certain sections have been gradually pressed northwards towards the Benue by the Ibos and West-Igbos and the Mushins. The Igaras, though speaking a different language from the Okpotos, may be regarded for practical purposes as racially the same as the Okpotos.

Further East again are the Mushins who differ considerably from any other tribe in either the Northern or Southern Provinces but who are sufficiently numerous to constitute a province by themselves and have a certain ethnic affinity with some of the Cross River and Kamerun tribes.

Whatever line it may eventually be decided to adopt as the dividing boundary between North and South it appears essential that prior to any consideration of this there must be clearly envisaged in the area south of the line of the Niger and Benue what the natural provincial units are, so that the future boundary may be based on the boundaries of homogenous provinces containing the elements of permanence, and on an unsatisfactory compromise necessitating further revision at a later date.

These natural provincial units would appear to be as follows:-

- (i). Ilorin province, detaching the Akoko (Ekiti Yorubas of Kabba Division) and Kukuruku (Beni) to the South.
- (ii). An Igara-Okpoto province, to include the Igaras and Okpoto down to the Ibo country.
- (iii). A Mushi province, either excluding or including the Mushis on the North bank of the Benue.

Each of these three provinces could be placed either in the North or the South.

After a careful consideration and examination into the question of the boundary between the Northern and Southern provinces we are of opinion that eventually it will be found most convenient to include the three provinces referred to above in the South. The line of the Niger and Benue Rivers divides Nigeria into two very nearly equal parts as regards population and they form a clear and

indisputable boundary.

We are however aware that for the present, and probably for some time to come, there would be considerable practical objection to such a radical boundary.

We therefore propose to define the boundaries of the provinces referred to above and, while not attempting in terms to delimitate a boundary between the Northern and Southern provinces, to add such appears reason to do so such recommendations as we think advisable.

The Northern boundary of these provinces would be the line of the Niger and Niger.

The Southern boundary would be as hereinafter appears in detail. The question of tribes and tribal affinities and the collection of homogeneities into administrative areas.

8. In the examination of this country. With a view to a recommendation as to towns to be included in the or not to be included provinces referred to above, we found necessary to use every care to ensure that the political situation of the districts concerned was not disturbed. The idea of a possible alteration of a boundary appears to give rise to a certain feeling of unrest. Claims of territory having been deprived of subsidiary towns and villages when the boundary was fixed were immediately met by counterclaims from territory on the other side of conquest and lordship. If the investigation of these counterclaims were pursued to an end it was clear that not only would the commission have been interminable but in many cases old quarrels would have been reawakened with resulting ill-feeling and possible disturbance. We therefore found it advisable to confine ourselves to dealing with the boundaries on the broad lines of tribal affinities and to make possible to make use of accurate details Assessment or District maps of the areas concerned.

9. Before giving in detail the course of the proposed boundaries we submit that no action on our recommendations would appear to be advised unless taxation is introduced into the Division in the South affected in any way by the new boundary. That is to say that if certain towns are included in a new Division and taxation is continued in them this would be practically impossible unless the other towns of that province are also called upon to pay

larly towns taken from the South and placed in the North will certainly resent
ion if the towns in the province from which they have been taken remain free
We would therefore recommend that the alteration of the boundary and the
duction of taxation to the Southern Divisions along the line of the Boundary
be simultaneous.

The boundary between Ilorin and Oyo, west of the Railway, is for the time
g to be put on one side.

Commencing from the East of the Railway the existing Southern
dary of the Ilorin province up to the Awtun area should we consider remain
is, save that the circle of four mile round the town of ILLA shall no longer be
sidered the boundary but that the boundary shall correspond with the actual
daries as at present observe between ILLA, OKE-ILLA and ORA towns and
Ilorin Emirate. A Sketch is attached, marked plan "B", showing the
daries of these lands as agreed upon between the Assistance District Officers
e Ife and Ilorin Divisions.

From ILLA eastwards towards OGBE (Egbe) we found some difficulty in
ing recommendations for an entirely satisfactory boundary between the
vince and Emirate of Ilorin and what is known as Ekiti division.

is Excellency the Governor General has stated in connection with the town of
un for long a subject of discussion between the two administrations that he
ks that it would be better it should be administered with other Ekiti towns to
north by the Southern Provinces.

The problem however in dealing with the boundary at this point is to
ne an "Ekiti" town in the sense in which its inclusion in the Ekiti Division
ld be intended by His Excellency. "Ekiti" is not a tribal name but a descriptive
1 used to describe the peoples north and east of Yoruba proper living in the
hlands and speaking Yoruba patois. It means in fact a "Highlander" and
udes many tribes and sections of tribes.

The Ekiti kparakpo was a confederacy of units of these tribes who during
War which ended in 1886 combined together to fight Ibadan. It at no time
stituted a single state but was composed of collection of towns, with their
idiary villages, banded together in self-defence against a common
gonist.

7. The town of Awtun itself is an Igbona town and with exception of its subsidiary villages of OKE-ILLA and ORA all other Igbona towns are in the Emirate of Ilorin. The term "Ekiti" may in fact be ethnically applied to the Igbona towns forming the eastern part of the Ilorin Emirate, to the Yagba towns to the tribes known as "Akoko" in Kabba. On the other hand the people on the western side of Ilorin Emirate are all pure Yorubas with some Fulani blood. These tribes as well as the Binis came originally from Ife.
8. Difficult as it would be to find a point or line where the so-called Igbona tribes end, it is clear that to include in the Ekiti Division all towns in the Emirate termed "Ekiti" would mean the practical disintegration of a great part of the Emirate of Ilorin and there is little doubt that the term has been adopted in some cases by towns under the Emirate with a view to a claim to the independence enjoyed by the towns of the Ekiti division to the South. If also any sections of the towns were placed in the South the whole of the remaining Igbonna towns would be assured agitate for similar treatment and though this were refused the feeling of unrest and rebellion against the Emirate would result which would undoubtedly seriously interfere with the political situation there.
9. Where it possible to make the Ore of Awtun the paramount chief of the Ekiti Division this difficulty would be lessened as the hope-for independence would no longer be attained by a transfer to the Southern province. We are however hold out little hopes of the practical possibility of such a step. The towns of the existing Ekiti Division though readily to recognize the Ore as senior chief of an Ekiti Council would be unlikely to grant him the recognition of a paramount chief or to permit from him or his agents any interference with the internal affairs of their respective towns.
- The Ore is not and never has been a paramount chief and there has been considerable difficulty in getting even the Igbonna towns of Ekan and Illofin (not included in the Awtun District) to follow him as District Head.
10. The placing of Awtun alone in the Southern province is a step which we are advised would lead to certain trouble and an agitation on the part of the remaining towns and villages of the Awtun District for a like treatment. This would extend to the neighbouring District of Osi, and then probably to the Districts of Omu, Isanlu and Ajassepo.
11. We have not attempted to deal with the history of Awtun in its relation

to the Emirate of Ilorin as in view of past discussion on this subject and His Excellency's expressed opinion we think it well to deal with the question rather from the administrative standpoint.

2. The administrative argument against its inclusion in the Ekiti Division as stated above would appear to show that the transfer of Awtun to the Southern province is inadvisable from the point of view of the Emirate of Ilorin, on the other hand the Ondo province desire its transfer with a view to the re-establishment of an Ekiti council with the Ore as president.

3. It is extremely unfortunate that Awtun is so close to the Ilorin border and that in the nature of things its position as Head of independent states would have a far reaching effect on the other District and village Heads of the Ilorin Emirate.

4. We have thought it best therefore to show on the plan attached and marked "C" the alternative of the inclusion of Awtun in the Ondo province and the present existing boundary showing Awtun in the Ilorin Emirate, which has now stood for seventeen years. Should the latter be retained we recommend that as in the case of Ala the official boundary should no longer follow the four mile radius round the town to the South but that the actual boundary at present observed between Awtun and the towns of the Ekiti Division should be mapped by the respective political officers of the two Divisions.

5. The proposed Southern boundary of the Ilorin province would then continue as shown on Plan "C" above referred to. It will be noticed in the plan that the village of OGBE is proposed to be included in the Ilorin province. This proposal is put forward at the request of the Resident, Ilorin province, for the reason that the village is on the main road between Ilorin and Kabba, the two Divisional Headquarters, and from an administrative point of view it would consequently be very much more convenient if it were to be administered from Ilorin province.

6. There is at present a subordinate villages to Aiyede in the extreme north east corner of Ondo province and is of little importance.

7. The boundary would then proceed South and East as shown on the plan marked "C" leaving the town of ODE and IKUN to the South of the line, and thence in a South Easterly direction leaving the AKOKO COUNTRY to the South and the OGBA COUNTRY to the North, the towns and farm lands of OMUOKE, OJO, OJEMU, DAJA, EFIFA, AKUNU, KAKUMA, and UMA on the northern border

of the Akoko Country being to the South of the proposed boundary.

17. The Akoko District is Ekiti-Yoruba. It formerly paid tribute to Bida. The claim of Bida was not supported by the Government of Northern Nigeria. The towns have for years been independent. They are homogenous with the towns of the Ekiti Division and in some cases were in the pre-Fulani days subordinate to the Ekiti Division. We are of opinion that the whole of the Akoko Country should be placed with the existing provinces to the south. The map plan "D" above attached to this report shows the area of this District with the proposed boundary and the difference between the Akoko proper and the Edo-Ebwas who are in fact Kukurukus.

18. Should this proposal not be approved we recommend that the boundary should be drawn to include the town of IMERI, the villages of UGBOSI-OLOMOR (villages of Okpe in the Benin province), SIBI-OLOMOR (villages of Ogbé in the Benin province), and IKAO, AKKE and IGWE (villages in the Benin province). These villages have throughout been administered by the Benin province and should in any case be shown within the boundary of that province.

19. The Southern boundary of the Ilorin province would then follow the northern boundary of the KUKURUKU COUNTRY to the Niger River, leaving the towns and farm lands of MAGONGO, GORI, and SOSO to the Benin province and the towns and farm lands of LUNGPE SHE, EGPE, UNGIYAMI, MEGERI, KOMINIO to the Benin province, and following the Niger River Ubo to its junction with the Niger River.

20. The country of the Kukuruku tribes is at present divided between the Northern and Southern provinces and there is little doubt that they are more closely affiliated to the tribe of the Southern provinces than to those north of the proposed boundary line with which they have in fact nothing in common and should be included in the Benin province.

The residents of Benin and Ilorin concur in this recommendation and the proposed boundary has been thus shown on plan "E" attached hereto.

21. Three towns MAGONGO, GORI and SOSO at present in the Kukuruku administrative area have been left to the North. These towns are not Kukuruku towns and speak a different language from that tribe, their lands are also farmed by the Igbira tribe whose farms extend close down to the Kukuruku boundary adjoining the boundary as enumerated above.

22. The Kukuruku tribe are known as Edo-Bini, their language and culture

derived from the Bini or Edo people as they are called by the Northern tribes. They present a strong contrast to the Igbirara, and Igaras to the north of them and their social life, marriage customs and religious beliefs are similar to the Bini to the South.

The following table shows the present division of certain of the Kukuruku between the North and South.

TOWNS	NORTH		SOUTH	
	NORTH		SOUTH	
Egori			Iukwa	
Otuturu			Iyanapodi	
Ejodi			Iyebua	
			Iyegbepui	
			Iyoge	
			Agenebode	
Dochi I			Dochi II	
Ozano			Allabetta	
Semolika				
Itsokori			Iyckpe	
Imiegba			Nafe	
Opepe			Iyetakun	
Aiya			Jattu	
Meke			Agari	
Ajihu			Apana	
Yamu			Iyotha	
Egbedo			Datu	
Aiyogeni			Eyelle	
			Ikabigbo	
			Ithekpai	
			Afashio	
			Apoiwa	

24. The proposed boundary would then follow the course of NIGER RIVER to AKATO on the left bank; the IGARA and AGBAJI Country, the OGUDU

Country and the OKPOTO country should then we recommend be left to the left of the line, to be amalgamated in the proposed IGARA-OKPOTO province. The IBO Country to the South remain in the Onitsha province. The description of the boundary reads as shown on plan "F" attached: "Thence following the course of the NIGER RIVER south to AKATO on the left bank, leaving AKATO to the South, thence in a north easterly direction to a point on the ANAMBRA RIVER approximately half a mile south of OGRUGRU, leaving the town of OBAKANGA to the North and following the ANAMBRA RIVER for a distance of approximately five miles to a point two miles east of the town of BAMALLA, leaving BAMALLA to the North, and thence north east leaving the ADORO DISTRICT to the North and the towns and lands of AKPAYAN and ANGBA to the North and the towns and lands of ENUGU, IBEGWA, ENUGU-EZEKE, to the South, thence east south along the southern border of the OGUGU COUNTRY leaving the OGUGU lands and towns to the North and the ENUGU-EZEKE lands and towns to the South, thence south and south east following the boundary of the OGUGU COUNTRY and leaving the towns and lands of ORUKARAM, ORUKARAM-NSIAMA, NSIAMA-NDIAGO, EDAMOGA and OGUMALI to the North and the towns and lands of ENUGU-EZEKE, OBOLO, NDAGA, ELEKE and ENUGU-AMAFU to the South of the line, and then following the northern boundary of the Ogoja province to the Kamerun Territory."

25. This boundary would leave the Onitsha province solely Ibo and Okpoto together into one Administrative area the whole of the Igaras and Okpotos are as has been stated racially allied. To include these two tribal units in the province of Onitsha would be to leave the Bassa province with a small territory composed of Bassa-Komos and Bassa-Nges insufficient to form a Division or less a province. We are satisfied therefore that it would be better from an administrative standpoint that the Igara-Okpoto tribal areas should go into the remainder of the Bassa province as it now exists and that the whole should be one province. The Ibo Country left to the South in the present Okwoga Division is said to have a population of over 250,000 and is sufficiently large in itself to form a Division of the Onitsha province.

26. The new unit of the Igara-Okpoto province would consist of the present Bassa province with a population of over 200,000 which has been under direct taxation for many years and is paying £13,000 a year, the Idah District with

Ogagu Country, somewhat sparsely populated with a population of about 29,000 and the Okwoga-Okpoto District with a population of 60,000 which has only comparatively recently come under administrative control and is still in parts somewhat unsettled.

27. North east of Okwoga-Okpoto District's map show a portion of the Mushi Country in the present Okwoga Division. It is not proposed that this should be included in the suggested Okpoto-Igara province but that it should be added to the Mushi Division of the Northern provinces.

In addition to the plans referred to in the context of this Report and which are attached hereto a general Map is forwarded showing the line of the existing Boundary and the Boundary of the provinces as now recommended.

(Sgd)

H.R. Palmer

Acting 1st Class Resident.

(Sgd)

R. Hargrove

2nd Class Resident,

Commissioner representing
Northern Provinces and Southern Provinces.

3rd June 1917.

Nevertheless, the following records show that the arbitrary fixing of the boundary by the boundary commission does not settle the problem.

"Illa-Orangun Palace",

Illa-Orangun,

29th August 1917

My Good Friend/

Greetings:

I am exceedingly glad to hear from you from District Officer of Ife that the Resident Captain Ross has gone on leave and that you are the commissioner to take over from him.

I. I am happy indeed to know this and I welcome you most sincerely.

II. Will you kindly put me into the deep consideration concerning the conversation I spoke to you when you visited me here last. I mention the boundary statements.

From the F
Resi
ha

I cannot express my thankfulness shown to me when you visited me here

Thanking in anticipation.

And thanking for the present, past and future generosity.

I forward to you only 100 kolas.

Hope to visit me here very soon

Your Good Friend
Folayan x His Mark
The Orangun of Illa

REPLY TO ABOVE

Resident's Officers,
Oyo. 3rd September 1917

No. 1057/320/1917

My Good Friend,

I thank you for your letter and for the present of kolas which you sent

2. I have not yet heard what His Excellency the Governor General decided
the boundary at Illa but I will let you know as soon as it is decided.

3. I hope to be able to visit Illa soon and to see you with the District Officer of

4. I am glad to hear from your messengers that you are well.

I send you my salutation

Your Good Friend,
Resident.

C 18

On tour Offi

24/8/17

Resident Ilorin Province

Resident Oyo Province

We received a wire from H.E. the Governor General asking what

included in the Ilorin Emirate, further I have been informed
you on the subject.

2. The following are the Igbona Districts within the Emirate:-

Awtun	district head	Ore
Osi	" "	no tittle
Ajassepo	" "	Olupo
Omu-Isanlu	" "	Olomu

All these being district headman follow the Emir directly

3. Within the Emirate at present the Olupo is considered senior chief of Igbona; this owes I belief to the fact that during the Fulani wars against the Igbona he first gave in to the Emir. The Emir informs me that if included in the Emirate he would accept the Orangun as senior chief; but I have not yet visited Ajassepo and Awjun.

4. Would you kindly inform me exactly what claims the Orangun has as regards the Igbona in the Emirate and what position he would expect to be hold so that I may answer His Excellency.

5. I should add that the district of Ajassepo consists of the following village groups:- Omupo, Ilala, Faje, Idofian, Gama, Oke-Ora, Esie and Akpa. The District of Omu Isanlu consists of Omu, Isanlu, Ijara, and Oke-Aba groups. Awtun consists of Awtun, Ekan and Iloffa. Osi consists of Osi, Obo, Sakpa, Idofin and Eruku (may be Yagba)

K.V. Elphistone Resident

The following issue in reply.

FROM
THE RESIDENT, OYO PROVINCE

TO
THE RESIDENT
ILORIN PROVINCE

No. 1059/320/17

3rd September, 1917

I have received your memorandum No. C. 18 of the 24th August and your subsequent telegram No. C.18 of the 31st August.

2. The position as I understand it is that His Excellency proposes provided all the Igbona towns in the Ilorin province agree to recognise the Orangun of Illa as their paramount chief to place Illa with its subsidiary villages of Oke-Ila and Ora in the Ilorin Province.

3. The question of what are the Igbona towns in the Ilorin Province is which I can have no knowledge but I understood from Mr. Palmer on the Boundary commission that there were a very large number of these and that formed a wedge right up into the Ilorin Province, the point of the wedge close to Ilorin. There was a proposal, as you may be aware, to put Awtun in Ekiti Division; Mr. Palmer objected to this on the ground that Awtun and Osi are Igbona and not Ekiti and that their inclusion in the Ekiti Division would result in an agitation from other Igbona towns in the Ilorin Emirate to be similarly placed in the South and thus become independent of the Emirate.

4. So far as the Orangun of Illa is concerned I understood that he claims

Ajassepo

Omu-Isanlu

Awtun

Osi

With their subsidiary towns and villages as being subject to him gathered however that he is averse to Illa being transferred to the Northern provinces and if the restoration of these towns to him would necessitate his being so transferred to the North he would prefer to give up this claim to them.

5. The question of Awtun and Osi was most fully discussed by Mr. Palmer and myself on the commission. Prior to proceeding there, I had visited Oyo and an interview with the Alafin had obtained a list of Ekiti towns. This list did not include Awtun and Osi which I was informed were Igbona. The Orangun of Illa also on my visit there made a point of Awtun and Osi being Igbona. I was therefore prepared to agree with Mr. Palmer on this point and to recognise the fact that being Igbona their inclusion in the Ekiti Division might cause as stated a feeling of unrest among the other Igbona towns in the North. I am, not aware of the contents of your information in your telegram of 31st August but it is directly contrary to Mr. Palmer's views on the subject which as I have stated from enquiries made by me I was prepared to agree to. The Ekiti are as a matter of fact not a district but they include many towns which come together at the time of the Ekiti kparai some of which were Igbonna, some of Ekiti Extraction, and some Yagba.

(Sgd)

Resident.

arrangements accordingly.

2. I will send you a railway war rant when I hear how many going.

Salutations

Your Gov

J.H. Ro

Distri

Copy of Telegram

To Resident Ilorin

1130 Sept. 10. Your c. 18/8/9. Have directed executive Ife to instruct accordingly. He is a very old man and the journey will be a great strain well you should see him if he is able to go. Will were particulars about route on hearing from executive

Hargrove

Letter from D.O. Ife to resident Oyo

No. 287/63/1915

District officer's office

Ife, 18th September

Sir,

I have the honour to place before you this letter from the Orun. Will you please inform me what is to be done.

2. The Illa road is not fit for a van.
3. The Orangun now asks that he may send Chiefs and Emese represent him. As you are aware these people know as much if not more history of Illa than Orangun.

I have the honour to

Sir,

Your Obedient

F.H. Rose

District Officer Ife

The Orangun's letter sent under cover of the above is shown below.

Illa

16th September 1917

My Good Friend/

With reference to your letter no. T. 1/ 1917 in which the Resident Oyo asked me to go to Ilorin to attend the call of the resident of Ilorin about the towns which have been formerly under me.

ii. I therefore confess to your lordship and to the Resident's that I am unable to go through to Ilorin presently, because I am still with the cough sickness and nothing I can do now that will not be very hard for me. Your self and the Resident saw the sickness with me when you visited me last here; and not yet recovered.

iii. It is not in the case that I refuse to go, but only I am been troubled by my sickness. Should in case I am free from the sickness, I should have gone and attended the call as the Resident ordered.

iv. Please render me some assistance and write to the Resident for me that I am still with the cough sickness, and he should please help me about the matter. Because depend on you and on the Resident.

v. I shall be much thankful if you and the Resident can do me the favour and to have some towns recovered under me.

I am anxious to hear good from you very soon.

I send my salutations to you.

I am,

Your Good Friend

F olaya in his mark

The Orangun of Illa

LETTER FROM OYO TO ILORIN

No. C. 54/26/1917

Confidential

Sir,

Resident's office,

Oyo, 27th September 1917

I have the honour to forward a letter from the district officer Ife forwarding from the Orangun of Illa. The latter is a very old man, who naturally desires a long journey; also I understand his illness is not merely a pretence. Will it be sufficient if Mr. Rosedale's suggestion in paragraph 3 is carried out.

I have the honour to be,

Sir,

Your Obedient Servant

S. U. Grier

Acting Resident Oyo Pr.

Minute by Mr. Grier: D.O. Ife instructed by telegram to send Illa messengers and chiefs to Ilorin to arrive on 21st or 22nd of October.

(Sgd) SU Grier

7/10/17

Telegram from Ilorin to Oyo

Ilorin 23rd

Resident Oyo

C.18/23/10 x my 3137 x envoys from Illa returning by road today x Envoys desirous send messenger with them to salute Orangun x as no time obtained from you trust my permission accompany them correct if not may be able to do so at Offa but refusal might be misinterpreted

Elpinstone

LETTER OF ORANGUN TO THE RESIDENT OYO

Afin

Illla-Orangun

22nd October

My Good Friend/

I am very sorry to inform you of the message received from the

orin by my Emese sent with the chiefs to Ilorin. My Emese came tonight and told me what the Resident spoke with them; but my chiefs had not been seen.

The Emese was sent by my chiefs that went to Ilorin, that he should inform me that the Resident Ilorin said that: - "I will be under the king of Ilorin and some towns"

I was very much astonished to hear this because I do not like to be in subordinate under the "Ilorin Provinces" neither in Northern Provinces.

The reason why of my saying this is because:- In the beginning the Oni of Ife, the Alafin of Oyo (and myself) the Orangun of Illa, the Owa of Ilesha, the Awujale of Ijebu-Ode and the Alake of Abeokuta; were all these said kings were born by the same father, and we were brothers; but none of these in northern province and I don't want to be apart from my brothers, the brothers are in the South.

Please note this consecutively and write to the Governor General for me. That, I beg most sincerely that I should not like to be under the Ilorin Province and even the Towns like to be under me if I am in Northern, I do not like them again. But myself to be stood lonely and be in the South." This is my objection and please see to it. I beg you greatly about this. And please beg the Governor General for me.

With Salutations

I am

Your Good Friend

Folayan x his mark

The Orangun of Illa

The Acting Resident Oyo, in his dispatch of 2nd November 1917, reported to the secretary, Southern province that the Ilorin Resident had denied suggestion that the Orangun should be "tributary" to the Emir of Ilorin.

On the 31st of May 1918, the Acting District Officer Ife sent a letter to the Resident, Oyo Province, the following paragraphs are of interest to the subject:-

4. I have sent to him explaining why he will now form part of Ilorin Province...

5. If the ORANGUN is to be recognized as the head of the IGBBONA tribes there will be little difficulty but if he is to be put under the EMIR OF

ILORIN I fear there will be some trouble.

6. So far as I can make out they will leave their towns and they would prefer to be under the ONI or the ALAFIN than submit the EMIR OF ILORIN upon whom they look as a new creation.

(Sgd)

Acting Dis.

2 Nov

Sir,

When I submitted to your predecessors proposals for the of Northern and Southern Nigeria I recommended that the existing boundary between the two should be maintained for the present, but I intimate that later requires some adjustment in order that the border tribes should be included in the same province and not as they are in some cases be arbitrarily divided by an artificial line following a parallel of latitude.

2. I have lately been able to appoint Messrs. Palmer and Harcourt as the most competent to report to me regarding the tribal boundaries of the Northern and Southern Provinces respectively which I have discussed the question with the Lieutenant Governors of the Northern provinces. The boundary eastwards of the point at Lagos from Lagos crosses it leaves the town Illa with its two subordinate towns Oke-Illa and Ora in the province of Oyo. It is agreed that the Illa-Igbona tribe which is included in the Ilorin Province, and the Oke-Illa-Igbona said to have formerly been head chief of all the Igbona tribes. The Resident of Ilorin is inclined to doubt this. I have enquired whether if transferred to the Ilorin Province the Orangun would be accepted but since it appears very doubtful whether after the lapse of time would be accorded his former position I considered that in such matters as they are for he would be unwilling to be included in the Southern Provinces unless he were made head chief of Igbona. The Orangun is included in Ilorin. There is such divergency of opinion as to whether the predominant affinities with those to the North or to the South.

transferred to the Ondo Province it would be necessary to include with it a large number of towns lying considerable to the North which have long been included in the Ilorin Province and the transfer of which would give rise probably both to administrative difficulties and to local unrest. Since its claims to be included with Igbonias in the North or the Ekitis in the South appear to be nicely balanced I do not propose to interfere with the present arrangement.

I have assumed throughout this despatched except for these comparatively minor adjustment division between the Northern Provinces and Southern Provinces tentatively recommended in my report. Amalgamation should remain without alteration. Messrs Palmer and Hargrove express the view that the two Provinces of Ilorin-Kabba and Bassa-Mushi should be transferred to the South, so that the Niger Benue Rivers from Jebba to the Katsina River should form the boundary. The two Lieutenant Governors are not averse to this proposal, which would practical equalise the population of the two divisions of the Protectorate and to some extent amend the existing disproportion in their areas. The Provinces transferred would remain under the two ordinances to which I have referred. There is no doubt that the people inhabiting these Provinces have more affinity with the South than the North. Ilorin Yoruba, though under a Mohammedan ruler. The remaining tribes are non-Moslem and more or less affiliated to the Southern tribes. The proposal has certain symmetry to commend it. On the other hand a river, even though so broad as the Niger-Benue, is not a scientific division, and the riverain tribes dwell on both banks. The Igbonias and Yakandas have overflowed South of the Niger and a fairly important portion of the Mushi occupied the country North of the Benue. The Bassa Komo and Bassa Ngwe are situated on both banks. On the whole I am not inclined to commend this transfer at the present time. The Lieutenant Governor of the Southern Province has more on his hand than he can find time for, and the Southern Provinces are still in process of assimilate considerable changes in methods of native administration. He has also the large new Province of the Meron's to organise and administer, but it may perhaps be worthy consideration at a later date.

There remains the boundary to the West of Lagos-Jebba railway. No alteration is I think required along the South of Borgu Province, but some adjustment of long standing complaints and difficulties is needed on the Western

boundary of Ilorin from Offa to the ruins of old Oyo. This will shortly be made and recommendation made by the two Residents, but most it will only involve the transfer of certain villages and fields, and will not necessitate any important modifications.

10. I enclose a map showing the alterations of the boundary proposed. I shall be glad to receive your approval as soon as may be convenient.

I have, etc.

(Sgd) F. D. LUGARD

Governor General.

The above letter passed as the masterstroke that shattered the aspiration of the Igbomina to retrieve their kith and kin from the sway of the Ilorin Emir. It was that letter which set in motion a chain of actions which ultimately led to the promulgation (on June 1918) of public No. 100 by which all the northern Igbomina towns and villages were effectively severed from their brothers and sisters centred at Ile Ila in the South. Adebayo (1996:). It should be recalled that an earlier public notice no. 78 had grouped the entire Igbomina with the North as the Ilorin Emirate. Public notice No 100 was immediately issued to correct this by re-assigning Ile Ila, Oke-Ila and Ora-Igbomina to the South. (See appendix VI)

Nevertheless, as early as January the following year the injustice of the colonial masters had exposed as the issue of boundary had resurfaced. The following records revealed the activities of Mr. V.F. Biscoe, A. D. O. on the discontent of Ekiti towns being transferred to Ilorin which culminated in a memorandum of September 30th 1919, suggesting alteration in the Northern Provinces and Southern Provinces boundary. (See appendix VII)

From
MR. RESIDENT ILORIN
NORTHERN PROVINCES
NIGERIA

25th February, 1919.
To
Mr. V. F. Biscoe A.D.O.
On tour

On 30/1/19 you wrote pointing out that the New Boundary cuts off some farms. You did not however show on your original sketch returned

exactly how this boundary should run.

Please mark in blue pencil as nearly as you can.

(Sgd)

Resident Ilorin.

From V.F. Biscoe ADO

To

The Resident Ilorin

Your memo of 25/2/19 Re: Awtun S.P. Boundary.

2. On the west of Awtun the boundary is with Oke-Illa, Ife Div. Oyo Pro. You will see on my map the road marked to Oke-Illa from Awtun. In May 1917 I had no time to map this piece of the boundary as you remember Mr. Resident Palmer was in a great hurry for my map, and kept on writing and writing for it. As far as I remember I sent James along the road (a most terrible winding bush path) and he mapped it as far as I have shown on the map. He had not then reached the boundary, which is said to be a certain rocky hill some mile or 2 miles on.
3. On the South West of Awtun the boundary is with Oro Ekiti Div. Ondo Pro. There is a winding bush path which leads from Awtun to Oro & the boundary is on this road. I have never been on this road & can't say how far away from Awtun this boundary is situated. All these country to the West & South West of Awtun is thick bush and forest. There are no other boundaries till one comes to the Awtun-Iyappa Road, the boundary on which road is marked on my map.
4. On the South East and East the boundaries are situated on the Gogo-Ewu Rd, & Ikin-Ijena. GogoIjena road. If Ewu, Ijena are to remain in Ilorin Province of course these taller boundaries need not be considered.
5. From what I have written in paras 2&3 you will see I am hardly in the position to mark on the map where this boundaries lie.

V.F. Biscoe

A.D.O.

On tour at Eruku 4/3/19

ACTING SECRETARY
SOUTHERN PROVINCE

THE RESIDENT,
ILORIN

Extracts from Southern Secretariat M.P. No. A 433/1919.

Subject:-

Northern and Southern Boundary Adjustment 1917-1918.
Discount of Ekiti Towns on being transferred to Ilorin.

Minute 29. L.G.N.,

You will remember we discussed this question when I was resident of Kaduna and I further discussed it with Mr. Elphinstone. The last thing I do is to disturb boundaries. Nothing is more fruitful of unrest along boundaries.

I also do not advocate self determination with such people but if this is as put forward by Resident Ondo in (25), it certainly does not appear to be a revision.

If you concur I suggest that Resident Ondo and Ilorin should make recommendation, or if they both concur I think they might settle the spot once and for all.

I have perfect confidence in both.

(Sgd) A. G. Boyle, 21. 5. 19.

Minute 30. L.G.S.,

I have spoken to Mr. Gowers. The only fear is that if we agree to alter it now may think that disobedience pays, which would be a bad thing for the moment. Let this go to L.G.N. it is clear that the boundary must be rectified and Elphinstone agrees that it can be done now, he and Resident Ondo had better and recommend the new boundary. As they have to pay taxation whichever the boundary they are it does not much matter so far as that is concerned.

(Sgd) A. G. Boyle

11.6.19

Be it as it may, Igbominaland did not relent in their efforts in order to set arbitrary separation of their land into Southern and Northern Provinces.

corrected. However, in the year 1930, the colonial records revealed that the lingering Igbomina questions had not been properly answered. Parts of these records formed enclosures of the report of the selected committee of the Western House of Assembly appointed to deal with the petition praying for the regrouping of the Igbomina in Ilorin province with their kiths and kins in Ila in Western Region. (See chapter eight on this).

However, by the end of 1931, the Northern Provinces/Southern Provinces boundary between Ilorin and Oyo and Ondo Provinces had been finally demarcated but for a small sector near Ila commonly known as the "Ila Arc." Here there was a complete deadlock, and it was realized by the Resident Oyo and his Ilorin counterpart that any settlement which would entirely satisfy both parties was out of the question.

It was therefore agreed at a meeting at Ogbomoso on June 20th 1932 that some measures must be adopted which would give the minimum of offence to either, and the maximum farming facilities to both. The compromise arrived at was quite well received by the Ilas (Oyo Province) and the Omu district (Ilorin province).

The demarcation of the new boundary, however, was completed, apparently without hindrance on 31st December, 1932 by Mr. H. Fyson, survey officer. Some of the concrete demarcation pillars stand along Olobo stream, between Ila and Agbamu.



CHAPTER EIGHT

UNIFICATION OF IGBOMINAS: THE JOURNEY SO FAR

It should be recalled that northern Yorubas (i.e Igbominas, Ekiti, Mobas and Yagba people in Kwara and Kogi States) have lived together with their kinsmen in the West until the Fulani uprising, otherwise known as the Fulani wars, during which the Yorubas in the North became separated from their brethren in the West. Various moves to correct the historical accident were made but failed to yield desired result. Not even the supportive roles of some sincere British colonial administrators could rectify the correction. Many reasons were adduced for the incompatibility of the Igbomina with the Ilorin. For instance, while the Fulani has a tradition of absolute authority of the Emir, the Yoruba accepts a limited authority of Obas with checks and balances allowed in the exercise of his powers. This different perception played a significant part in explaining conflicts between the Ilorins and the Igbominas. Despite this glaring cultural disparity between the Fulani usurpers of Ilorin and the Igbominas, Colonial masters especially Frederick Lord Lugard, the initiator of the indirect rule system connived with the emirate leaders to deny Igbomina the right of self-determination to join their brethren and kins in the West.

However, the unwillingness of some Igbomina people to challenge the long over bearing power of the Ilorin partly accounted for their inability to achieve their aims. Rather than fighting them, some Igbomina leaders lent support to the Ilorin in the guise of their religious struggle to capture their kith and kin domains in the South. This fact can also be seen from the report of K. V. Elphinstone, a Resident of Ilorin Province when he said, inter alia, "within Ilorin Emirate at present the Olupo is considered senior chief of the Igbomina, this owing to the fact that during the Fulani wars against the Igbomina, he first gave in to the Emirate".

Moreover, prince Adebayo (1996: 76-77) had opined thus

"The remote cause of the territorial loss thus sustained by Orangun must be traced to the treachery of Afonja against the suzerainty, of Alaafin Aole. For it was that singular perfidious act that made Ilorin the seat of the first religious war in Yorubaland.

the JIHAD. Having gained a foothold in this Alaafin's northern town, the JAMAA (Hausa word for the rank and file of Moslem army) focussed their attention on Orangun's neighbouring Igbominaland in their ambition to extend the frontier of their influence. Even so, the grave territorial loss would have been saved if Orangun had permitted his seat of government Ila to be incorporated in the North. For it was Luggard's Philosophy that any ethnic group split by the existing boundary should be re-emerged and wholly included in either the Northern or the Southern side. Probably because the Igbomina towns in the Northern side were predominant (about ratio 5:1) it was thought expedient that Ila and the other Igbomina towns in the South should transfer to the northern side rather than the other way round. However, two considerations ill-disposed Orangun to be persuaded to transfer his domain to the North: the first was his cherished ancestral link with Ooni, Alaafin, and Owa etc from whom he did not want to be isolated. The Oba said this much in his letter of 22nd October 1917. The second consideration, not adequately articulated in that letter, was a negative one and it was no doubt the fear of Ilorin's iron-handed, oppressive and exploitative treatment of the towns and villages in the province."

The Northern Yorubas were however not content to belong permanently to the same political limit with the Fulani tribe but rather with their own kith and kin in the South i.e Ila-Orangun, Ora and Oke-Ila. This assertion holds sway to date. Even with the laws promulgated, the liberation struggle of the people against the tyranny of Ilorin still continued. It is a natural phenomenon that people relate well to those with whom they speak same language and share common traditional ties. Therefore since December 1932 when Igbominas had been separated arbitrarily into the North and South West without putting into consideration the Origin, Cultural affinities, aspirations and visions of these innocent people, there had been series of organised and un-abated agitation for regrouping of the Igbominas and other northern Yoruba with their kith and kin in the West. However history of agitation would be discussed under five stages viz

stage I: 1933 to 1949, stage II: 1949 to 1952, stage III: 1952 to 1960, stage IV: 1960 to 2000, stage V: 2000 to date.

Distinctively, the Ekiti people in the then Ilorin Province, never resorted in their agitations to be merged with their kith and kin in the then Ondo province. At a stage when their several demands were blocked and unwarranted punishment meted out to their leaders, the Ekiti proposed to move from Ilorin province to the Division of Ondo province. These records speak volumes. Ekiti Division of Ondo Province in a letter dated June 22nd 1936 from Owalobo of Aiyegunle to Bernad Bourdillon, the then Governor General reads:

"Sir I beg most respectfully to bring before your Excellency again my request and that of my people Obo Aiyegunle in Ekiti as contained in my petition of February 2nd 1935. I most humbly plead that it may please your Excellency to allow my town to revert to its former position in the Southern province as other Ekiti Towns. Our customs and dialect are like those of the Other Ekiti, and I have always been recognised as one of the sixteen Oba Alade of Ekiti, my position being the third in rank. It has pleased your Excellency to allow Otun with its tributary towns to revert to the Southern province. I humbly implore your Excellency that the same consideration is graciously granted to me and my towns and your petitioner as in duty bound will ever pary. I have the honour to be Sir."

Sequel to the above letter, paragraph two of a correspondence emanating from the office of the Resident, Ilorin province to his counterpart in Ondo province reads:

"2. It is suggested that the Olobo of Obo might be informed that as His Excellency has ruled that the villages of Obo should not be transferred from the Ilorin province to Ekiti Division, the Olobo would be well advised to cease approaching the Ekiti Obas asking for their assistance in effecting a transfer."

Also, a letter from the Resident Ilorin Province dated 15th July 1936 reads:

"The Olota formerly rank as a District Head, but is now village Head of Odo Owa, and similarly the Elekan is now village Head of Ekun. Your memoranda No2495/8 of 14th September 1935, and No. 21584/9 of the 3rd of April 1934, refer... The petitioners (Olota, Elekan, Olobo) refer to their former petitions including that submitted under cover of my memorandum No. 271772 of the 27th of April. They quoted the precedent of Awtun (Otun Ekiti hitherto in Ilorin province had gained a merger to Ekiti Division) and renew their request to be transferred to the Southern provinces. If the government is unwilling to consider any further alteration in the boundary they ask permission to move (out of the land in Ilorin province) into the Ekiti Division of Ondo province." The words in bracket are mine.

Nevertheless, when this request was further turned down through the influence of the Emir of Ilorin, the Ekiti people wrote again on 30th November 1936, through the Resident of Ilorin province to renew their request for an alteration of the boundary at their own cost of survey. This was also contained in the letter from the Resident to the then chief Commissioner Northern Provinces dated 30th November 1936. The request was not only turned down but infuriated the British Administrators who unleashed various punishments, which included depositions and imprisonments of Ekiti Obas and community leaders.

In furtherance of the catalogue of past struggles, a letter dated 6th October, 1938 from Olota to the Governor General reads in part

"That your Excellency's most obedient servant have been appealing to effect of separation from the Ilorin native Administration to join our own kith and kin, and to form a unit with the Ekiti native Administration since 1930, which appeal received neither negative nor affirmative reply from the Government."

Nonetheless, by 1938 this grievous deliberate mistake of lumbering the two unequalled people together soon manifested and the colonial masters never failed to make a public pronouncement of their follies. In Sir G. Donald Cameron's paper on "Principles of Native Administration and their Application

1938" the erstwhile Governor of the Region commented on the North-Igbomina in the following terms.

"...It must have been serious mistake that these people are still in Northern Nigeria. 'The pagan' communities in the Northern provinces should probably we now realise, have made greater progress if they had been developed in accordance with their own tribal institutions, however primitive under the direct guidance of an administrative officer, instead of as a small part of a much larger administration, under a district head often alien to themselves and the District officers.

Meanwhile, the new generation of Igbomina of the North had become more educated, militant and therefore opposed to the tyrannical rule of the Ilorin leaders. There were more intimidating thinking and protests to return into the mainstream of the Yoruba race in the West. Therefore, in 1947, the people displayed one of such protests against the alien Fulani rule of emirate system which eventually led to the Oke-Ode anti-tax riot reported by a journal "The Comet" on July 18th 1947 at which a member of both the legislative council and the Ilorin Native Administration council was seriously wounded.

In 1948 the liberation struggle continued to attract the efforts of the people who felt they needed to be reintegrated with their kith and kin in the West. For instance the Northern Igbomina in collaboration with patriots from the Orangun (Igbomina in the West) re-opened the integration crusade under the aegis of "Illa-Igbomina progressive: an amalgamation of the Illa-Igbomina national union, the Isin progressive union, Oro progressive union, and the Igbomina national Association. Various memoranda were presented to that effect. In fact the then Western House of Assembly became attracted and constituted a select committee headed by Y.R Turton, late Risawe of Ilesa. About the composition, terms of reference, findings and recommendations of the committee the records below are illuminating.

P.O. Box 73,

Ilesha.

1st December 1949.

To The President,
Western House of Assembly,
Ibadan.

Your Honour,

The following is the report of the select committee appointed to deal with the petition presented to the Western House of Assembly at its session in Benin City on the 11th October 1949, praying for the regrouping of the Igbomina tribes in the Ilorin Province of the Northern Region with their brethren of Illa Orangun area in the Oyo province of the Western Region.

1. The petition with its enclosure is annexed hereto.
2. After its acceptance by the House the petition was referred by Your Honour to a Select committee with a covering letter by the clerk of the Western House of Assembly No. 21523 dated 7/11/49 indicating the composition of the select committee and its terms of reference as follows:-

Sir,

I am directed to inform you that under standing Rules and orders No.33(2) of the Western House of Assembly the president has appointed you Chairman of a select committee on the petition dated the 5th of October and addressed to the Western House of Assembly by the Illa Orangun Community. A copy of the petition is attached.

The members of the select Committee under your Chairmanship are:-

Chief A. Soetan, the Aro of Kemta

Chief I. B. Akinyele, the Osi Balogun of Ibadan.

Mr. S. O. Bankole.

Letters of appointment are being sent to the members. You will no doubt make arrangements direct with them for the dispatched of the work of the committee.

Your attention is directed to the provisions of standing rules and order Nos. 33 and 34. The report of the select committee should be presented to the

House at its December meeting.

I have the honour to be,
 Sir,
 Your Obedient Servant
 Sgd) J.O. Sobande.
 Clerk of the Western
 House of Assembly."

3. The select committee held its first meeting in the assembly hall, Ibadan on the 18th of November and arranged the procedure for conducting its business and accordingly, proceeded at once to examine the petition in order to satisfy itself.

- (a) That the statements it contains are correct
- (b) That the petitioners' claim is fair and reasonable, and that adequate evidences are available to support them; and also
- (c) That the requests are practicable and that it will be in the best interest of Nigeria as a whole, and of the parties concerned in particular, to grant them.

4. As prearranged, some of the signatories to the petition are residing in Ibadan and Illa-Orangun and the Lodifi of Ilesha who was formerly a Babakekere of Illa-Orangun, were present at the meeting given evidences and witnesses: they are:-

- (i) Chief Adeleke Onaolapo the present Babakekere of Illa-Orangun
- (ii) Mr. S.A. Adedayo Councilor, Illa N.A. Council.
- (iii) Mr. Momodu Afolabi.
- (iv) Mr. Ali Agiri
- (v) Mr. T.B. Adekunle and
- (vi) Mr. G. Adebodun

5. Mr. Adedayo the first witness emphasized the statement that the Illa and the Igbomina people belonged to the same stock and were both known originally as Igbominas; they lived and moved together then with the Orangun Illa as primus inter pares among their natural rulers, until about the end of the sixteenth years inter-tribal wars in the Yoruba Country, the signing of the peace treaty

effected through the good offices of the British Government and the cutting out by the latter of a political boundary separating the Igbominas now in the Ilorin provinces from those in Illa under the Orangun. The Orangun then in view of the adverse position he found himself has been untiring in his efforts to enlist the sympathy of Administrative Officers and others in order to effect a regrouping of his scattered countrymen; on and off, said the witness, Residents and District Officers in the Oyo province, while on tours of inspection at Illa, have recorded their views and impressions in a Note Book at Illa from which pertinent extracts have been made and attached hereto.

6. In addition to the above mentioned extracts, Mr. Adedayo invited attention to the petition dated the 28th February, 1948, which was addressed to the Government by the Igbomina progressive union established in Ibadan (copy attached).

7. The next witness was Chief Onaolapo the present Babakekere at the Afin of the Orangun who stated that he was quite conversant with the ancient and modern histories bearing on the relation of Illa Orangun and the Igbomina tribes. He said, according to history which I have heard from my father, my grandfather and other reliable sources the Orangun Illa was the Head of Igbominas. The Orangun was the one of the sons of Oduduwa and when he was finally leaving Ife to found his own kingdom, his father gave him a club called "Ogbo" with which he was to cut a trace through wilderness to the spot where his father instructed him to go and established himself. The Orangun and his party were then known as Igbominas. That a national festival is observed every two years the leading masquerade at which was called Egungun Elewe. That after establishing himself on selected spot the Orangun gave orders to the headmen among his followers to look out for their own convenient spots and establish themselves; and whenever Egungun Elewe festival is held there is Igbomina. The peculiarity about the Egungun Elewe is that he goes about with one arm and one foot naked or uncovered. Some of the places where on the Orangun followers settled are:-Omu-Aran, Apa, Esie, Omupo, Oro, Ajasse, Igbaja, Isin, Oro-Ago, Oke-Odde, Babanla, Sijebu, Iwo, Alla, Ora. In all these places, the same custom is observed at Egungun Elewe festivals. Everything we do at Illa is done there. Our dialect is the same our names, our titles, and our usages the same. These people have established themselves where they are now long before the Ilorins or Fulanis ever

dreamt of coming there. There is a river called Oshin which runs from the Orangun right through to the river Niger and practically encircles all the Igbomina people with the exception of two or three. The Igbomina area includes Ilofa, Ekan, Odo-Owa, Osi, Oshan, and Obo whose peoples would not show they were particularly keen in joining their Igbomina brethren. On being questioned as to what customary presents were given or services rendered by the different towns before the advent of the Fulanis and the cutting out of the political boundary, to the Orangun in recognition of his position as their original leader and why were those presents, tributes, and services discontinued. The Babakekere replied that one of the services devolving upon those towns was the supply of building poles and carved wood for the building, repairs, and furnishing of the Orangun's Afin up to the present day and more names of the donors are well known, that the reason for the discontinuance of the services was the incident of the inter-tribal war between the Ibadan on one side and the Illas, Igbomina, Ilorins, and the Ijeshas on the other side; that although the Orangun did not get a war, yet the supreme direction of the Igbomina army in the field was in his hands.

That about 1883, the war was ended and peace was concluded, but it was not until 1893, that Ilorin warriors and others on whose side the Igbomina fought, left for their respective homes, and when the question of cutting a political boundary between Illa and Ilorin came up the Fulani rulers of Ilorin cunningly persuaded the natural rulers of the Igbomina who were their neighbours to remain with them (the Ilorins) instead of being under the Orangun Illa. The Ilorins acted thus because they heard that the Igbomina people in appreciation of the Orangun's management of the warfare from the beginning to the cessation of hostilities had brought to the Orangun presents of 130 goats and other valuable things. The following Igbomina rulers were among those who came with the presents: Braimo the Oba Olupo Ajase-Ipo, Lasepo the Oloro of Oro; Lasebikan the Elesic of Igbaja, Idowu the Aduko of Babanla. The Oba of Ora, the Oba of Share, the Eledidi of Edidi, The Oba Ala of Ala, Fakoya, the Esinkin of Omu-Aran, the Oniwo of Iwo, the Bale of Ilala, the Olomu of Omupo, the Eleju, the Alapa of Apapa, Fadolapo the Elesic of Esie, the Alaran of Aran, the Oba Onirore of Rore, The Olota of Ilofa, The Olobo of Obo, The Olosi of Osi, and The Olora of Ora, The Asoni of Ora, The Edigbon of Ede, The Eleju of Eju, The Enijara of Ijara. These natural rulers stayed at Illa for four days and then left on the fifth day. The name of

the Orangun at this time was Adeyemi Ameso

In the course of time Government gave orders restricting the Illa to a certain boundary limit which was never pillared until within the last 20 years. Although there was ample evidence to show that the Igbominas under the Ilorins were dissatisfied with their lot, yet it was not practicable to confess the fact openly without being followed by some sort of punishment.

In the meantime, several petitions had been addressed to Government by the Igbomina and the Illa descendants in Lagos elsewhere outside their home towns.

Since the migration of Igbominas from Ile-Ife under the leadership of Ajagunla, who subsequently became the first Orangun of Illa, there have been 21 Oranguns of Illa. Ilorin town itself originally belonged to the Alafin of Oyo and formed part of the Western boundary between Igbomina and Oyo, and river Osin was more or less regarded as the natural boundary between Alafin of Oyo and the Orangun of Illa, on the right side of the river is the Orangun of Illa and on the left the Alafin. The Alafin and the Orangun were brothers of the same father and they left their father's home at Ile Ife to found their own cities and until the inter tribal war there was no dispute or doubt as to the limit of their respective areas.

9. The remaining witnesses confirmed Chief Onaolapo's statement and the Odifi of Ilesha added that his own father Madarikan was one of the Orangun Amesho's messengers sent to the various Igbomina rulers in Ilorin province on many occasions and that from him he got first hand information about Igbominas in Ilorin.

10. At this stage certain press reports were shown to the select committee as having favourable bearing on the statements of the witnesses. Extracts of these reports are attached hereto.

1. Considering the above, the select committee was of the opinion that all the points indicated in paragraph 3 above have been satisfactorily covered to an appreciable extent but in order to hear the other side of the question the general public Igbominas in particular were notified through the Radio and the press of the existence of the select committee and its undertaking and invited also to send their views for or against the petition under consideration, or appear personally before the select committee at Ibadan on the 28th November.

2. In consequence of the announcement several communications were

received which were supported subsequently by personal representatives at a forum of the meeting from Igbomina peoples' organization from Lagos, Abeokuta, and Ibadan, but the agreed views to which all present at the meeting eagerly subscribed, were:-

- (i) That the Igbominas should be freed from the Hausa or Fulani rule in the Ilorin Province.
- (ii) That the Igbomina areas in Ilorin Province and the Illa Orangun in Oyo Province be re-grouped together for administrative purposes by adopting strictly the confederacy system which obtains in the Ilorin Division.
- (iii) That all their people and their natural rulers at home will concur with them and if given freedom of conscience and opportunity instead of being persecuted and punished by their overlords, they will concur that they prefer to be re-grouped with their kinsmen as stated above.

13. Among those present at the meeting of the 28th of November were representatives of Egbe Omo Oduduwa in the person of Dr. A.S. Agbaje, Barrister Obafemi Awolowo and they contributed to the discussions as follows:

(a) Dr. Agbaje informed the meeting that he and lawyer Awolowo were present to represent the Egbe Omo Oduduwa which was keenly interested in the vital question of the Igbominas in the North and West of Nigeria, and would watch with visible interest the reaction of the Government in the affair. They were also present he said, to listen to the evidence for or against the proposal.

(b) Mr. Layeni, the principal witness representing the petitioners, stated that he got together at Ibadan the representatives of Illa Orangun Igbomina community on the night of the 27th November to discuss the matter and that all parties had agreed that they wanted a confederacy form of Government which would bring all Igbominas together as in the case with the Ekitis in the Ondo Province. Mr. Layeni's statement was supported by Mr. Olatunde from Lagos representing the Igbominas. Barrister Awolowo asked Mr. Layeni to explain what he meant by confederacy. In reply, Mr. Layeni said that he meant the confederacy in the line adopted in the Ekiti Division whereby the presidency of the central Council is assumed in rotation by all Obas in the Division.

each Native Administration unit has equal right in the affair of the central administration of the Division.

(c) Dr. Agbaje then stated that Ilorin town was a Yoruba town and formerly belonged to the Alafin of Oyo by whom Afonja was appointed to be the Governor of the town. Afonja successfully rebelled against the Alafin and overthrew his authority, with the aid of the Fulani Mallam named Alimi, and his followers who thereafter paid only a nominal allegiance to the Sultan of Sokoto. He quoted Johnson's History of the Yoruba page 199 and Burn's History of Nigeria, Third Edition page 35 paragraphs 4, and added that Igbominas were grouped with the northern people for administrative convenience and not kept there by conquest. Dr. Agbaje further invited references to the Daily Service of October 15th and to the article therein headed "Government speaks on Oke Odde" (copy attached) and another in the issue of the Service dated the 19th of November entitled "Ajase Ipo people". (Copy attached). He stressed that there is a case of uneasiness and that Government has been informed of the unwelcome state of affairs of keeping the Igbominas in the North. To him it would appear that Government has been encouraging the continuance of the existing undesirable grouping. If Government mean to promote peace in Nigeria it should effect the desired regrouping. Dr. Agbaje told the meeting that an attempt was made recently to found a branch of the Egbe Omo Oduduwa in Ilorin, that the Emir when approached expressed a keen desire to enroll as a member. Government was approached for permission but the ultimate result was that Ilorin declined the move and the whole idea was turned down. Dr. Agbaje also invited reference to paragraph 5 (2) of the Nigeria (Protectorate and Cameroons) Order in Council, 1946 at page 8 of the hand book entitled The Legislative Council of Nigeria, showing that Government has power to alter boundaries. The whole trouble he said rested solely on Government to promote unity in Nigeria. He mentioned the desirability of regrouping the Igbominas with their kinsmen as requested by the petitioners.

(d) Barrister Awolowo quoted the last portion of paragraph 1 of chapter VII at page 200 of Johnson's History in support of Dr. Agbaje

statement and remarked that it was unnecessary to add anything further.

14. The observation of the select committee on the main subject of foregoing discussions are as follows:-

- (i) There is no doubt that Ilorin was formerly a Yoruba town, the Alafin of Oyo.
- (ii) The Alafin's right and prerogative over Ilorin was wrested from him through the treacherous act of Afonja the Governor of the place, with the aid of Hausas, Fulanis and others vide page 71-2 of Niven's History of Nigeria.
- (iii) The Hausas, Fulanis and others mentioned above, headed by Mallam Alimi not only usurped Afonja's ill-gotten gains but proceeded in a manner peculiar to the Fulanis, to extend the territorial limits of their empire proper to Igbomina and adjacent areas: see page 200 of Johnson's History of Nigeria, chapter VII paragraph 1 this was like mixing the horses with sheep and other cattle.
- (iv) The venture had never proved and will never prove to be profitable or comfortable for the Igbominas to be in one part administered along with Hausas, Fulanis and Nupes by the Northern Regional Government while the other part is careering with comparative ease with the native stock in the Western Region. In this connection a list of Igbomina Towns in the North is attached, and the remarks by Resident, Ward Price Mackenzie are very pertinent. One said "the fact is, Ilorin is not entitled to any Igbomina Village now except by virtue of old wars, and in my view it is our duty to sort the tribes out and keep them separate;" and the other remarked that "It is a question not likely to be opened up, although my own experience elsewhere shows that these tattered rag ends of the political ethnological garment should be stitched together. It would I think, be a mistake in Awtun I know that it had been ruled that this town will remain attached to Ilorin!"
- (v) It is now an accomplished fact that since the date of the Residents' minutes, Awtun with Ore her Oba had been returned to Ekitiland, and, thanks to His Excellency Sir John Macpherson, the question of stitching up the remaining portions of the political garment is being seriously considered under the proposed constitution.

(vi) Of all the sons of Oduduwa the Orangun and the leading rulers of Igbomina tribes would appear hitherto to be the most unfortunate because adverse circumstances culminating in the creation of the political boundary for administrative convenience had wedded them to political Divisions to which they are unable to pull their full weight of responsibilities for progress in a natural manner.

(vii) But for one or two Igbomina towns viz Ajase-Ipo and Ilofa, the River Oshin would appear natural to have separated the Igbomina Area from Ilorin town proper running as it does from Illa Orangun right on into the Niger River.

(viii) It is realised that modifications of political boundaries cannot be lightly tackled; to many it was usually a hopeless matter and very difficult.

(ix) The select committee realises also that it would be a bold step, unavoidable in the circumstances, to ask the Northern Region to surrender Igbomina areas for regrouping with Western Region having regard to the "what we have we hold" nature of its recommendation in respect of the question of modification of regional boundaries. The fact remains however that political boundaries have been adjusted in the past by the Governor at His Excellency's discretion, for reasons good and true; and that by virtue of the provision in paragraph 5 (2) of the Nigeria (Protectorate and Cameroons) Order in Council 1946.

(x) The select committee realises further that the privilege exercised by the petitioners in putting up their case through the Western House lies in the fact that the Orangun Illa as one of the Natural rulers of the Igbominas should have right to ask for help in order to be able to cooperate with his fellow Obas in the free atmosphere of the Province in which their ancestral home (Ife) is situated.

15. The select committee having been completely satisfied on the points raised in paragraph 3 above, very respectively, and in the most conventional manner, now submits the following recommendations for the favourable consideration of the president and members of the Western House of Assembly for the necessary steps to be taken to advise his Excellency the Governor that in the best interest of Nigeria as a whole and of the parties concerned it is essential:-

- (i) That Igbomina in the Ilorin Province be freed from Hausaland Fulani domination which is repugnant to their natural feeling; and that
- (ii) All Igbomina areas in Ilorin Province be regrouped with their kinsmen in the Illa-Orangun area so that all Igbomina people come under the Western Regional Administration in the form of a confederacy such as that which obtains in the Ekiti Division.

16. In conclusion this report, the select committee desires to place on record its deep appreciation and sincere thanks to members of the Western Secretariat for their kind and ready assistance whereby the work of the select committee was facilitated. Messrs. Uduma and S.A. Aiyegoro the clerks temporarily lent to the select committee displayed a very commendable service spirit by their interest and untiring energy in the performance of their onerous duties involving a good deal of overtime which was essential for the completion of the work within the short time at the disposal of the select committee.

(Sgd) J.R. Turton, The Risawe of Ilesha	CHAIRMAN OF THE SELECT COMMITTEE
(Sgd) A. Soetan, The Aro of Kemta	
(Sgd) I.B. Akinyele, Osi Balogun of Ibadan	MEMBERS
(Sgd) S.O. Bankole	

"ENCLOSURE 1"

From:- Illa-Orangun Communit
C/o Councilor S.A. Adedayo,
Illa-Orangun, via Oshogbo
5th October, 1949.

To The Western House of Assembly,
Thro' the Provincial Native Authorities'
Representative conference,
C/o Chief J.R. Turton,
The Risawe of Ilesha.
Your Honourable,

With due respect do we, representatives of young and old of Illa-Orangun townspeople, beg to petition you on this important subject of the wrong grouping of our kith and kin (Igbomina) in the Ilorin Emirate.

It is proved beyond every reasonable doubt that the tribe known as Igbominas is one in origin but unfortunately most of their towns have been wrongly grouped under Ilorin for 'administrative purposes'. And, as it is now the desire of all Igbomina towns to be grouped together (now that the constitutional reform is in the making) we humbly appeal to the authorities concerned to consider the regrouping in its proper form in order that the just objectives of the Igbominas might be achieved.

There is no history to show that these Igbomina-lands belong to the Ilorin (Fulanis) originally. The Ilorins who hailed from Sokoto came to meet these Igbominas where they are today.

We therefore take this opportunity to appeal strongly to you to please consider seriously the regrouping of all Igbominas tribe together under a separate administration in the Western Provinces, thus bringing the scattered brethren together under one usage and custom.

We attach herewith a copy of petition to the Chief Commissioner, Western Province on this subject and we shall be thankful for your moral support. We are,

Your Honours' Most

Obedient Servants

Adeniji, the Balogun x) Their left

Abraham Adetona x) thumb marks

S.A. Adedayo ? Chairman, I.P.U.

(Sgd) J.B. Ojeleye

(Sgd) Joseph O. Awotunde

(Sgd) ?

(Sgd) S.O. Aralayo.

(Sgd) D.A. Kayode

(Sgd) W. Ade. Ayeni

(Sgd) W.A. Oyewole

W/Marks:-

S.A. Adedayo	(Sgd)	Adeyemi	x)Their left
J.?. Ojelaye	(Sgd)	Adeosun	x)thumb
J.B Taiwo	(Sgd)	Adeniyi	x)marks.
? Adekunle	(Sgd)	J.K. Awodeji	(Sgd)
		Alli Agiri	x)His left thumb marks
Writer's name:		J.O Taiwo	(Sgd) x) mark.

Councilor S.A Adedayo, Adekunle (Sgd)

C/o P.O.Box 73, for and on behalf of Illa-Orangun community Ileba

ILLA-ORANGUN UNION
IBADAN BRANCH,
C/o J.B. Layeni Esq.,
P.O. Box No 84,
Ibadan.

HIS HONOUR,
THE CHIEF COMMISSIONER,
WESTERN PROVINCES,
IBADAN.
THRO' THE DISTRICT OFFICER,
ILE-IFE.

May it please your honour:-

The petition of your humble servants showeth:-

1. That your petitioner is a recognised national union by the Orangun Council of Illa and have among its objects and aims, economics progress Development and Expansion of Illa-Igbomina Native Administration.
2. The union which comprises of Illa-Igbomina children at Illa-Orangun Ibadan, Abeokuta, Ijebu-Ode, Lagos and other places in Nigeria considers it their right and that they were in duty bound to petition through Your Honour West House of Assembly their grievances and legitimate claims over all Igbomina and people which have occupied their minds as a result of which several meetings had been held and several resolutions had been passed and forwarded to

authorities at several occasions.

3. (a) Their aims for economics advancement of the country by erecting more roads to connect adjacent towns and introduce industrial business to the town.

(b) As the country is full of agricultural belt to develop the country agriculturally.

(c) To expand Illa-Igbomina Native Administration into such an extent to cover up all Igbominas who claimed to be one in affinity, usage and customs with Orangun and his people.

4. That your petitioners considered the demarcation of land of Igbominas into the Northern Emirate of Ilorin to be wrong in grouping and that is bad in principle. That the so-called political boundary has failed completely without making the enquiry in the right of ownership of the lands of "Igbominas" and the Head of Igbomina race before demarcating the land and brought thereby the people of Igbominas into the subject of the party who has no connection with them either in tradition, affinity or in customs.

5. That the following Igbomina lands and people have affinity, usage and customs with the Orangun of Illa: - Ajasse, Omupo, Oke-Ode, Igbonla, Awuworo, Agbeku, Iwo, Obate, Odo-Ore, Oba, Isanlu, Owu, Iji, Ijara, Oke-Onigbin, Shabaja, Kudu, Edidi, Ala, Ijomu, Oro, Esie, Agbele, Omido, Agbonda, Agberu, Samara, Omuaran, Ola, Ipetu, Oke-Oyan, Ilala, Igbaja, Share, Arandun and several Igbomina towns and people which by the so-called political boundary grouped wrongly with Northern Emirate of Ilorin.

6. That your petitioners at their meeting held on the 28th day of August, 1949, passed the following resolutions which have been since forwarded to the authorities which up till now no steps have been taken by the Government to give effect to your petitioners' desires.

RESOLUTIONS: Mass meeting of Illa-Orangun Union Representative from Ibadan, Abeokuta, Ijebu-Ode, Lagos and other branches held this 28th day of August, 1949, at the house of Yesufu Agiri, Araromi Street, Ibadan Nigeria. Be it resolved as follows:-

Whereas the Orangun of Illa is the Supreme Head of Illa Native Authority and also known in all official sources as the Supreme Head of Igbomina Tribe. Whereas during the universary migration from Ile-Ife, Orangun led the

immigrants of Igbomina tribes and that among this immigrants were the Akesin of Ora, the Elesie of Esie, the Olupo of Ajasse Ipo, the Omupo, the Eesinkin of Omu-aran, the Oloro of Oro, the Alapa of Apa, the of Isin, the Eleju of Eju, the Elese of Igbaja, etc. and other likes of Igbomina tribes.

Whereas the old wrong grouping of this Igbomina tribes with Ilorin Emirate has caused some sort of separation of this Igbomina tribes from their traditional overlord. The Orangun of Illa with the exception of Asaoni of Ora remained with Illa Native Authority.

Whereas the political demarcation of Igbomina land and fixing of political boundary beyond Ora have been causing a great anxiety among Orangun people and Igbomina tribes as a whole.

Whereas this Assembly consider the revision of the Ilorin Constitution as a blessing to them and take this opportunity to approach the Government to group together all Igbomina tribes which hitherto been grouped with Ilorin Emirate and be re-grouped with Illa-Orangun Native Administration and thus bringing the scattered brethren under one usage and custom, and the boundary pole fixed beyond Ora be removed to be fixed at a place to embrace all Igbomina tribes.

7. That your petitioners do not rest on the resolution passed and forwarded to the Authorities but your petitioners had contacted all Igbomina people through their respective Unions and Organisation. The organizations are the Isin Progressive Union, Igbin Progressive Union, Omupo Progressive Union, Oro Progressive Union, Igbomina National Association and others. They have cried bitterly for their wrong grouping with Ilorin Emirate, and none of them denied their connection with the Orangun of Illa-Igbomina and they have expressed a desire to join in confederacy with Igbomina Native Administration and the Government set them free from the yoke of Northern Emirate of Ilorin.

8. That your petitioners have gone a step further by creating one home for both parties that is Orangun and people on one part and Igbomina on their lands on the other part. In this connection and in order to remove all misunderstandings and mis-representations from outside sources, at the meeting of all Igbominas held on the 18th day of September 1949, the following resolutions were passed and forwarded to the Authorities.

RESOLUTIONS:- At the meeting of the Illa-Orangun Union, Ibadan branch and at which were present representatives from Illa, Abeokuta, Lagos and Ibadan held on the 18th day of September, 1949, at the Ibadan branch; the following resolutions were passed and adopted for transmission to the Authorities and press is as follows:-

1. Be it resolved that the name "Illa Native Authority be changed to "Igbomina Native Authority".
2. That the meeting of all Igbomina Rulers now under Ilorin Emirate be held with Orangun at Illa at a time to be fixed later.
3. That your petitioners humbly pray your Honour and through your honour to the House of Assembly (Western) holden this month at Benin and the Drafting Committee of the New Constitution these our first and second resolutions and that it may please Your Honour, to allow the two resolutions to be discussed at these two meetings.
4. That the bringing of Igbominas to join up with Orangun Administration does not mean that Igbomina tribes now under Ilorin Emirate should be subject to Orangun but the idea behind it is to form "Igbomina confederacy under the presidency of the Orangun of Igbominas. The Orangun has a prerogative of being the president by history and none of Igbominas can dispute these facts. Therefore our resolutions praying that all Igbomina rulers and representatives to meet at Illa-Orangun to discuss common problem cannot be said to be out of place. In the interest of humanity your petitioners pray your honour to give effect to these resolutions and allow the meeting to be held bearing in mind that your honour will, direct that the Authority at the North be informed. That it may please your honour to give immediate attention to the request of your petitioners.

We have the honour to be,

Your Honour,

Your most Obedient Servants,

Abraham Adctona x)

Adeyemi x)Their

Adeleke Onaolapo x) thumb

Sunmonu Latunde	x
impressions	
Adelowotan Ayeni	x)
Tijani Ologundudu	x)
D.A. ?	(Sgd)
Adeniji, the Balogun	x)
Alli Agiri	x)
Agboola Adebodun	x) Their
Momodu Raji Giwa	x) thumb
Lawani Giwa	x impres
Jimo Giwa	x)
Shitu Giwa	x)
Gbadamosi Adeogo	x)
Braimo Folagbe	(Sgd)
D.A. Kayode	(Sgd)
S.O. Aralayo	(Sgd)
Joseph Awotunde	(Sgd)
? ?	(Sgd)
J.K. Awodeji	(Sgd)
E.H. Efunwoje	(Sgd)
Isreal Oyedele	(Sgd)
Jimoh Adeosun	(Sgd)
J.D. Taiwo	(Sgd)
W. Ade Ayeni	(Sgd)
F. ? Adekunle	(Sgd)

For and on behalf of Illa Orangun committee.

W/Marks:-

S.A. Adedapo	(Sgd)
? ?	(Sgd)
J.D Taiwo	(Sgd)
? Adekunle	(Sgd)

“ENCLOSURE 2”

Notes by Mr. H.L. Ward price. Resident dated the 4th of July, 1930

(2) The Orangun gave me a list of Igbomina villages now under Ilorin. He says many of them have applied to him to come under his jurisdiction, but they are afraid to do so openly for fear of the Ilorins who would extract penalties from them.

The fact is, Ilorin is not entitled to any Igbomina villages except by virtue of old wars, and in my view, it is our duty to sort the tribes out and keep them separate.

The Ilorin agreed definitely to the boundary recently cut, but now they object and the Resident. Ilorin wants it altered. "poor Illa, poor Illa she gets nothing at all."

Notes by Mr. R. Blardale, A.D.O. Ife dated the 30th of September, 1930.

An Ilorin surveyor and dongari have cut a trace for a road from Oran just over the border. This road comes across our land. I asked them to meet me at the boundary and explain but they ran away. I have told the Oran I meant to tell the surveyor that nothing more must be done without the knowledge of the D.O.'s concerned.

Notes by Mr. J.A. Mackenzie, D.O. Ife dated 17/10/30.

Orangun produced a letter written from one of the IGBOMINA VILLAGES under Ilorin praying to return to be under Illa and wished me to take up the matter. I said I would see what the office records said on the subject. I fear it is a question not likely to be opened up, although my experience elsewhere shows that these tattered rag ends of the ethological garment should be stitched together. It would, I think, bring in Awtun and I know that it has been ruled that this town will remain under Ilorin.

Notes by Mr. J.A. Mackenzie, D.O. Ife dated 23/12/30.

Ilorin Boundary: made further inquiries into history, especially regarding the Akpa claim that former boundary is the present Illa market place. Incidentally ORANGUN states the headman of Ekan (Ilorin) has sent in to say that THEY want to come back under Illa.

Notes by Mr. J.A. Mackenzie, D.O. Ife dated 30/9/31.

Illa Ilorin Boundary:- Since my last visit the 4 miles area has been surveyed and small pillars put in. This was done with a view to making a map of the area between it and the 1930 line showing the existing farms of both sides. The

result shows clearly that Illa almost exclusively has the farming right the area. Matter now in hands of Government but an Ilorin village has confounded issue by moving enmasse to a place about $\frac{3}{4}$ miles over the 1930 line to "the site." Building operations have caused but the people are still there having all they require in grass huts. I have asked Resident to get them moved back. Orangun says "this old site" was at Okun well over the 1930 line.

Notes by Mr. H.L. Ward-Price, Resident dated 5/10/31.

I wired Resident Ilorin to send back the persons who have removed the 1930 line.

"ENCLOSURE 3"

The Igbomina Progressive U.

c/o P.O. Box 201, Ibadan.

February 28, 1948.

His Honour the Chief Commissioner,
Northern Province, Kaduna.

AND

His Honour Chief Secretary to the Government,
Nigerian Secretariat,
Lagos.

Thro' The District Officer I/c Emirate, Ilorin.

AND

His Honour the Resident,
Ilorin Province,
Ilorin.

"IGBOMINA SEPARATION TANGLE"

petition for special Consideration.

Respected Sirs,

We, the educated elements of Igbomina stock beg most respectfully bring to your honours' kind and esteemed notice that there are veritable can worms gnawing at our politico-social fabric at home. And it is high time we loud irrespective of the fact that we are youngsters and no political entities.

2. We are fully cognisants of the fact that the benign Government of Nigeria: a certain policy, but yet still, we are sensitive of our obnoxious plight among:

Yoruba race fully sure that one of these days, God may kindly grant that wiser consels prevail to end our erstwhile undesirable political conditions.

3. We beg most respectfully to refer Government to the two monster petitions forwarded to His Excellency the Governor and Commander-in-Chief of Nigeria in the month of January 1946, one by the Oke-Odde group and another by the Oro Agor group.

In these petitions, it was abundantly clear that the Igbomina stock are a hundred per cent Yorubas, that no Northern tribe had ever conquered them; that they trace their origins from Oyo and Ife respectively Southern Province.

5. We know that the Nigerian Government maintains a principle that has long been established, yet still this does not bring us to the very fact that the idea of merging Igbominas with Hausas, Nupes and Fulanis is very unagrecable.

6. We are fully aware that this important matter of regrouping and redemarcation could not be performed with a stroke of the pen, but we are respectfully but seriously appealing to you to be graciously disposed to put this matter into special consideration with a view to redemarcation. In fact the centralization of Illa as headquarters of all Igbomina in a confederation would be very much advisable.

7. We know that by one way or the other, the chiefs, Obas and villages Heads could be made to remain in the North, but surely there could be agitation again as the whole people have made it plain in previous petition that they prefer the Province of Oyo.

8. We therefore respectfully pray that Government may take this matter properly in hand by asking intelligence officers to work thereupon.

9. We know that Government cannot do things by kick and start because of its heavy responsibilities, but pray that matters be probed into.

We have the honour to be,

Sirs,

Your most obedient, humble servants

David Adeyemi (Sgd)

J.S. Atotileto (Sgd)

S. Ajitoye (Sgd)

David Ishola (Sgd)

(For and on behalf of all Igbomina
progressive Union).

(Sgd) ? ?

Secretary

"ENCLOSURE 4"

Extracts from the Comet dated 2/6/43.THE ORANGUN OF ILLA IS PARAMOUNT CHIEF OF
IGBOMINA TRIBES.

That it has often been asserted by every successive Administrator Officers that Orangun of Illa, a direct descendant of Odudua of Ife is paramount Head of all Igbomina tribes, yet, one wonders how and why, may this Igbomina tribes should still remain subject of the Emir of Ilorin. Before Fulanis invasion they occupied some nine hundred square miles between South-West boundary of the Province to the Yagba District on the East. And a miles of Ilorin town on the North. All Igbomina tribes were migrated together from Ife under the leadership of Orangun of Illa with his deputy in chief Olupo Ajasse-Ipo. They were divided into different sections, Omu, Isanlu, Ijara, Oke-Aba, Ala, who came near Ora interspersed amongst them were small independent tribes known as Mogbas, and others of Ekiti stock who had probably migrated either in the early part of the eighteenth century. Though all recognised Orangun of Illa as the principal chief amongst them and the Olupo of Ajasse-Ipo as his deputy. But it was not until some half century later that they became involved in the Fulani-Yoruba wars and were conquered by the first Emir of Ilorin, Abdul Salami. However, the Olupo of Ajasse-Ipo paid fealty to the Emir and was allowed to rest in his position but Isanlu, Omu, Ijara, Oke-Aba, and were given to an Ajia-Gaju as his fief. He had an official resident at Isanlu as representative in the principal towns. But did not altogether deprive Olupo of Omu of his power. Successive Ajia lived in Ilorin until 1904 the British Government brought this system to an end. The incorporation of Ilorin Province in 1900 brought Igbominas, Mabas, and Ekiti in this vicinity under Sole Authority and influence of Koranic law. In the past several attempts have been made by these people to establish their right of ownership of the land which they occupied and of their wish to be administered in the South along with other

Western rulers under the aegis of their traditional paramount Head the Orangun of Ila and it seemed to me that the time has come for the Government to compile report on this subject with the hope of satisfying the wish of such report will form one of His Excellency's proposed reforms of Nigeria.

"ENCLOSURE 5"

Extracts from Southern Nigeria Defender dated 18/7/47.

OKE ODDE SEPARATION DISPUTE ECHOES IN MAGISTRATE COURT. SEVEN ON TRIAL FOR ALLEGED RIOTING.

The Ilorin and Oke-Odde political and tax dispute re-echoed last Tuesday, July 15, when, as a result of an alleged riot which followed seven men Aliu Balogun, Audu Abu, Joseph Olokoba, Yesufu Olowola, Aliyu Ake-sapon, Peter Odogun and Samuel Wande, stood trial for five hours at the magistrate court here before His Lorship Mr. Adebisi Desalu. The first accused, Aliu Balogun, was also charged with assaulting the police in the lawful execution of their duty. Messrs Olujide Somolu, F.R.A. Williams and N.O.A. Morgan appeared for the defendants. It was alleged that there was some political dispute between the people of Ilorin and the people of Oke-Odde some time ago.

The people of Oke-Odde were said to have refused to be under Ilorin and therefore would not pay their taxes into the coffers of Ilorin Native Administration. This it was alleged, develop into a riot. When Mallam Yaya, a prominent member of the Ilorin Native Administration Council and also a member of the Legislative Council, in company of some police constables, went to talk matters over with the people, he was alleged to have been mercilessly beaten up with sticks by a furious mob.

Stones were hurled on him together with the constables. This incident led to the arrest of about twenty-nine people, out of whom the seven supposed ring-leaders now standing trial were jailed at Ilorin where they appealed against their convictions.

As a result, the case was brought up here for trial.

The case which lasted for two days was adjourned till July 31, when judgment would be delivered. Both the resident of Ilorin Province and the

Assistant Superintendent of police were present in court when the case started.

“ENCLOSURE 6”

Extracts from the Southern Nigerian defender dated 19/7/47.
HONOURABLE MALLAM YAYA OF ILORIN TELLS HIS
EXPERIENCE AT OKE ODDE.

Opening the case for the prosecution in the Oke-Odde case, Mallam Honourable Yaya, Legislative Council and Ilorin Native Administration Council member, led by crown Council G.G. Briggs, deposed that on May 3, he went to Oke-Odde in company of chief commissioner, Northern Provinces, whereas the latter spoke to the people and wanted to know whether they were willing to come under Ilorin and to pay their taxes into the coffers of the Ilorin Native Administration.

He did not know the object of their mission on that day. It was only four days later when the incident took place. On May 7, he went in company with some policemen to Oke-Odde to collect taxes according to instructions received from the Ilorin Native Authority.

From Oke-Odde Rest House, he sent six policemen to call Aliu, Yesufu and Aliyu, first, fourth and fifth accused persons later, he heard the noise of a crowd approaching towards the Rest House.

When he saw that the approaching crowds were hostile, he entered the lorry which brought them to Oke-Ode. There he was besieged, beaten up and had his gown torn to pieces. He ran into the Rest House and the crowd continued to throw stones. Witness estimated the crowd at about 1,000. The second witness John Gbenle, said he was in his house on the day of the incident when he heard the noise outside. When he came out, he beheld a crowd among who were some police constables. He saw Aliyu Akinsa on, fifth accused, beaten to the ground and afterwards hand-cuffed.

Women were shouting and gesticulating that they had never seen such a sight before. Lance Corporal Nuhu Zaria, third witness stated that he went to Oke-Ode with Mallam Yaya, the first witness. Under Yaya's instruction, he went with the sergeant Jimoh Ilorin and other policemen to call Aliu, Yesufu and Aliyu. The

sergeant was speaking to them in Yoruba. Witness said, he did not understand what they were talking. All he could make out, witness continued, was that when the sergeant talked the first, fourth and fifth accused persons said that they were wanted at the Rest House by Mallam Yaya, they began to throw stones at them, shouting "thief! thief!!". A crowd of about 1,000 came behind them and they had to run to Rest House to take shelter with Mallam Yaya, the Oba of Oke-Ode and others.

Witness said one of the stones met him on the back.

To be continued.

"ENCLOSURE 7"

Extracts from the Southern Nigerian Defender, dated 18/9/47.

The sufferings of Yorubas.

By Adenipckun Adegbola.

In the same book which is still regarded as an authority in official circles, the honourable gentleman has the following to say as regards the Northern Igbominas: "Igbominas, another branch of Yoruba stock whose exact origin is as doubtful as that of the Ekitis. "Before the advent of the Fulanis, this powerful sub-tribe, whose territory included, and who still mainly inhabit, Ajasse, Oke-Ora, Igbaja, Oke-Odde, Ijara, Ala, Oke-Aba, Omu and Isanlu, virtually occupied some of hundred of square miles, reacting from the Southern Nigeria border on the south of the Yagba districts on the east, and to within a few miles of Ilorin on the north.

These people known as the northern Igbominas, whose kith and kin are enjoying the bounties of life more abundantly in the South with their culture, native law and custom allowed to be preserved and develop under the indulgence of Tax Britannica, were being divided under Fulani Emir, and Esus of Ilorin, Lafiagi and Pategi. If the true aim of the of-discussed constitution of Sir Arthur (afterwards Lord Richards) is the unification of this important country. With the cultures, native laws and customs plus the idiosyncracies of each territorial and or tribal union reserved and developed, it is high time government took definite steps to institute a commission of enquiry into this aspect of Nigeria

Administration.

Certainly, re-demarcation is a desideratum.

The relations of the Fulani, the Nupe and/ or the Hausa to the Yorubas, Igbominas and Mobas are strained.

ILORIN.

“ENCLOSURE 8”

Extracts from Nigeria Defender dated 9/10/47.

The Sufferings of Yorubas (2)

By Adenipekun Adegbola.

Every right-thinking person would not favour any move directly dividing Nigeria for purposes of government.

We all want a Nigeria unified as a homogenous whole for purpose administration. But every map of Nigeria contains Hausa, Fulani, Kanuri, G. Munshi, Yoruba, Nupe, Kukuruku, Isha, Bini, Sobo, Jekri, Ijaw, and other tribes.

Government admits this. (vide page 30 of “History of Nigeria by Sir Alan Burns, K.C.M.G. Governor of Gold Coast.)

And the government does agree that every principal tribe of Nigeria has its own custom: Sir Frederick (afterwards Lord Lugard), then greatest protagonist of indirect rule system agreed to this even before the almagamation in 1914.

If the official language of the North is Hausa: if every tribes has a certain idiosyncrasy why should the Igbominas, Yagbas and Mobas, who are Yorubas historically and ethnologically still remain in the Northern Province of Nigeria?

It is like the “peace of God which passeth all understanding”!

The Yorubas are still in the French territory of Dahomey and Togoland! These the north of Nigeria have suffered terribly by submitting their customs and principles and losing all racial prestige.

Most of the Yagbas migrated from Ife.

Mobas from Ife, and the various Igbomina towns and hamlets all have affinity with their kith and kin in the south-Illa Igbominas.

Truly did Sir Donald Cameron Governor of Nigeria, write “it must be so

evident that not every tribesman can be reached directly by an administrative officer and it was therefore necessary to seek some other instruments to complete the chain of communication as between the government and the people of the vast dependency.

“What more natural than that we should use for the purpose if we can find them the tribal institutions of the people themselves?”

“I mean by the term “tribal institutions” the tribal authority which according to tradition and usage, has in the past regulated the affairs of each unit of native society and which the people of today are willing to recognise and obey, if I repeat the words again if we can find it.”

“It must have been serious mistake that these people are still in Northern Nigeria.

“The ‘pagan’ communities in the Northern Province should probably now realise, have made greater progress if they had been developed in accordance with their own tribal institutions, however primitive under the direct guidance of an administrative officer, instead of as a small part of a much larger administration, under a district head often alien to themselves and the British officers.”

(“Principles of Native Administration and their Applications” 1938, Government Printer, Lagos).

In view of the foregoing, it is more than necessary that government should find the tribal institutions of Igbominas, Mobas and Yagbas, and develop them by founding a united Igbominas Administration, incorporating all Igbomina towns, villages and hamlets.

Certainly, this more than anything else would obviate political agitations. ILORIN.

“ENCLOSURE 9”

Extracts from the Southern Nigeria Defender dated 10/10/47.

The Sufferings of Yoruba (3).

By Adenipekun Adegbola.

The main reason why the indirect rule system of government was

sponsored by Britain was to preserve and develop the various tribal institutions of the native of the West Coast of Africa.

This was made more than manifest by innumerable pronouncements of the British statement of repute and promulgated by several publications in the form of His Majesty's and Governor's Order-in-Council.

Furthermore, the European nations comprising the great protecting powers of Great Britain, France and Germany, laid it down in no equivocal terms that the main responsibility of each power is to develop each nation and/or tribes in accordance with its tribal institutions (Berlin Decrees 1885).

The ruling families of Lafiagi and Pategi known by the Native Etus and British Official circles as Emirs, are Fulani. This also applied to the ruling families of Ilorin, descended of Mallam Alimi who was born in Tapokara (French territory) and educated at Buza, Brinin Kebbi. Round about fifteen years or more ago, when the first Emir of Ilorin died as a pious Mallam rather than an Emir, the various municipal principedoms of Igbomina land and Yagba could have been of orderly governments as old as many centuries.

By the time Manzums, the first Emir of Lafiagi died (1833), the Igbomina dynasties were centuries old. This is why Aliu, fifth Emir of Lafiagi took refuge with the Igbomina at Oke Odde after he had deserted his capital following a terrible siege and immediate sack (1891). All Igbomina were so consolidated by consanguinary alliances that the troops of the Oba of Oro Ago went time with a number, to aid the Orangun of Illa in a series of skirmishes against his foes.

The "Egun gun" festival which, by the way was a religion belonging to pagandom, had been a state concern throughout the length and breadth of Igbomina land and the Orangun of Illa had been exchanging messages and presents through ambassadors of state with Oba Uku Alpolopolo, the Oba of Idanre; Owo and Ikare where you have the most curious and ancient of Yoruba places. This is the kingdom which is stripped off its glory and splendour.

A Nile, the Igbominas, Yagbas and Mobas, without conquest or signing themselves off in a treaty become the vassals of Nupes and Fulanis of Northern Nigeria as from the advent of British rule.

Extracts from the Nigeria Defender dated 11/10/47.

The Suffering of Yorubas (4).

By Adenipekun Adegbola.

The Ore of Awtun Olinbaloye was made Lord President of the Councils of Ekiti Confederacy in the Kiriji war at Imesi. Aruku, a chieftain of Obo, was the leader of the Moba troops. The Orangun of Illa who, by birth, is one of the most senior princes of Yorubaland must never be present in a scene of actual warfare.

This applied to all other Obas like the Alafin, Oba of Benin, Owa of Ilesha and other mighty potentates. The average Muslim Emir of the north regards the Englishman with his Bible as a 'pagan' and the most elegantly prepared and magniloquent sermon delivered from the pulpit is what they would call the rantings of a 'Kafir'. The Igbominas, as shown above, had a religion akin to the hero worship of Shintoism in the old Niponese Empire. How on earth could the latter be under the political sway of the former to advantage? The pendulum of the machinery of the Nigeria administration is weak in this respect. It needs a thorough overhauling and a quick reshuffling. Otherwise the Richards Constitution would still be incomplete and failing in its objective. It is the sufferings of all Yorubas to see their brethren remaining under the northern rule when the political-social principles of the northern and southern races are totally at variance. Thus we all look to the benign Nigeria Government to probe into this affair by instituting an impartial commission of enquiry.

It will certainly find that:

(a) The Ore of Awtun is a paramount ruler of Mobas.

(b) The Orangun is primes inter pares of Igbomina family of princes

and that the Yagba confederacy of west and east are 100 percent Yorubas.

They have no blood relationship with the various northern tribes.

“ENCLOSURE 11”

Extracts from the Southern Nigeria Defender dated 17/2/48.

The Igbomina Grumble.

By Oged Macaulay.

I have been following the agitations of the Igbomina people with interest for the past two years and I am beginning to wonder what is responsible for this agitation. Recently did a publication in Yoruba weekly come out to say that the Northern Igbominas are still agitating for not being willing to pay taxes to the province or Emirate of Ilorin.

To be candid, the Emir of Lafiagi against whom the Igbominas revolted is not their kith and kin, and there was no connection whatsoever with the two provinces respectively. The ruling dynasty of Ilorin, to whose government places of origin traces their origin to the same tribe with Lafiagis. What then is the change that has been effected through this separation talked of so much?

It is proper for our benign government to probe into this matter in view to a centralisation of Illa Orangun for all Igbominas, as old maps dating from the regime of Sir Walter Egerton and plans of the 1880's are able to show that the Orangun of Illa is the paramount Oba of all Igbominas. Yes, in a Durbar of the Orangun had been referred to as such.

A glimpse into all official documents about all these areas will reveal the truth. This is why I shall humbly advise the Nigerian government here to institute a commission of enquiry into this matter. The proper place for Igbominas is the province, in the Illa Division.

IBADAN

"ENCLOSURE 12"

Extracts from Southern Nigeria Defender dated 5/3/48.

ILLA AND THE IGBOMINAS.

By Adenipekun Adegbola.

Granted patience, careful study, real administrative ability and equalities, which are all at the disposal of the British Government in Nigeria, to a remarkable degree, there is no reason whatsoever why we natives of Nigeria should not be led up the steep slope of civilization. The process as I see it, (sic) necessary not receive the urgent attention of the government because progress is sure to be slower in one place than the other.

But I am sure of only one thing: that there is only one road, however,

it may be, by which the Nigerian Government could truly lead the indigenous natives of this country to political maturity.

This path follows the natural evolution of our race. The safest way is to reach and make us good citizens of our section first; then of Nigeria as a country, and lastly, of the British Empire.

In his principles of Native Administration and their Application which received the cordial approval of the Secretary of the State for the Colonies, Sir Donald Charles Cameron, one of the greatest Governors Nigeria had ever had, states,

"...The great aims to be followed throughout are those of building of the existing organization and ideas of the people themselves, assisted by sympathetic advice to devise and develop their own local institutions according to the standards of modern civilization and of resisting the temptation to play the role of "King Maker" or constitution maker; many idea states have devised by theories for mankind but the only true political development proceeds from within any evolution..."

By implanting in our minds contempt for our own institutions, by persuading us or compelling us to adopt foreign modes of life, we are being divorced from our own natural entourage and become "alienated". Indirect rule is the government of the natives through their own natural rulers, and their own institutions, possibly modified to some extent in order to avoid practices which rightly or wrongly are considered repugnant to reason and humanity.

The foregoing enunciations particularly fit in with the Igbominas who agitated for separation from an alien rule and, while government would condescend, it was goaded to acquiescence by placing them under another alien rule where there can never exist a particle of respect for their indigenous institutions. There is no single authority in this country which can convincingly show government that the Igbominas have consanguinity with either the Nupes or the Fulanis. It is difficult for the higher authorities, subject as they sometimes are, to sharp; well meaning criticisms, to decipher what is happening exactly in the interior homes. Johnson, the Yoruba historian said in his book that: "The Orangun of Illa is sometimes reckoned amongst the Ekitis; but he is not an Ekiti although

his sympathies are with them. 'He aims at being the head of the Igbominas but Illa seems to stand by itself.' This, in a nutshell, is the position of Orangun Illa as propounded by the father of Yoruba history in his manuscript as of 1897.

In a map of "The Western Province of Southern Nigeria" marked under the aegis of the Nigeria Government, compiled by W.H. Beveridge, Intelligence Officer, and signed by His Excellency Sir Walter Egerton, K.C.M.G., the Igbominas hold an important place in the Yoruba stock round Illa, the nominal capital city. It is therefore proper for government to make proper enquiries and adjust the present existing conditions which subject the Igbominas to Nupe and Fulani rules. Before kiriji war, known as Ekiti parapo war, Igbominas were not under the Nupes or Fulanis; and after the war, when British occupation began, the status quo ante bellum was respected.

It therefore necessarily follows that the present state of affairs is anomalous and ought to be scrapped.

"ENCLOSURE 13"

Extracts from the Daily Service of the 5th of July, 1948.

WRONG GROUPINGS.

The Igbominas in their homestead, especially in Illa Orangun, have been busy shouting out that in the new constitution that Nigeria is going to have, the Igbominas, must no more be wedded to the Ilorin emirate with which they have nothing in common. They are clamouring that Igbominas should be brought together under one administration and there can be no time more appropriate for such move than the present.

Those who can remember the notorious Oke-Odde incident of last year would realise the trials and tribulations of a people without common tradition artificially join together. It should be the duty of the nation to see as much as possible that under the new constitution, no such incompatible mixture is allowed to exist in any part of Nigeria. We realise the difficulty which such a re-classification entails, for it means that in the case of every single one of the thousands of towns in the country must be carefully examined. But the prize is worth the trouble.

Coming back to the strange towns, in Ilorin Province, we have a town like Illa which is Ekiti and should be in Ondo Province. Then there are several Igbomina towns wrongly placed under the same province. Among these are Oro, Esie, Ajase-Ikpo, Isin, Aran-Orin, Oke-Odde, Igbaja, Iji, Ijara, Igbesi. Omu-Aran, Agbonda, Omido, Arandun and Agbele. All these and several others placed in the Ilorin Province are now in a state of uneasiness. They are eager to break loose from an unprofitable alliance and if the main idea of constitutional review is to vouchsafe the peace and tranquility of the country then these people would be removed from the Northern emirate to join their kith and kin.

As we observed above, there are hundreds of similar cases all over the country but they seem to be more pronounced in the west and the North. We can not see any prospect for peace unless and until these rather intricate problems are fully settled and settled they must be if proposed constitution is to be of any material value, we wonder whether special boards should not be set up to probe such cases of wrong provincial groupings all over the country. It is, in our opinion, well worth it.

“ENCLOSURE 14”

Extracts from Southern Nigeria Defender dated 15/6/49.

IGBOMINAS ASKED TO FORM UNIT UNDER ILLA.

Igbominas should all form one unit under Illa N.A., with the Orangun as head, according to Mr. J.B. Layeni of Ibadan. He points out that the discussion at the recent meeting of the representative of the Council of Igbomina Societies in Lagos makes interesting reading. A glance at the history of Igbomina tribes will throw some light. The Orangun of Illa is a direct descendant of Oduduwa of Ife, and he is the head of all Igbomina tribes.

Political demarcation of some Igbomina tribes like Ipo, Oro, Oke-Odde (Ile Ire), Irese, Esie, Aran, Isin, Apa and Eju, make it impossible for the casual observer to understand the position and apparently this demarcation cuts them off from their kith and kin. For the progressive expansion of the Illa Native Administration it is better for all Igbomina tribes to join hands together and form one unit under Illa Native Authority with Orangun of Illa as its head.

"ENCLOSURE 15"

Extracts form the Daily Services of the 15th October, 1949.

GOVERNMENT SPEAKS ON OKE-ODDE.

After some three months of unrest and boiling agitation in Oke-Ode during which the government could not be got to make any statement the Public Relation Department has at last, presumably after "exhaustive investigations" discovered that the peaceful atmosphere at Oke-Odde was only disturbed by "irresponsible youths" in Lagos and by certain Lagos lawyers. The atmosphere says the release, is now calm once again after the evil design of the Lagos irresponsible and lawyers have been discovered by the simple Oke-Odde folks.

The release is as follows: Prior to 1945 Oke Odde and Oro Agor districts formed part of Lafiagi Emirate within Ilorin Province, the people of these districts were, however, Igbonas a branch of the Yoruba tribe while the Emirate of Lafiagi was essentially Nupe.

A strong and popular Emir and a capable District Head at Oke Odde had little difficulty in administering the area, but unfortunately they both died within a short time of another: and it was then that discounted elements were enabled to stir up trouble which they did not hesitate to do.

Some men from Oro-Agor were arrested and taken to Lafiagi. There they were followed by a band of youths who rescued them by force and who, in the course of action knocked down the Emir and the District Officer. They then returned to Oro-Agor and awaited quietly the retribution which never fell on them.

Emboldened by these events the people of Oke-Odde and Oro-Agor now demanded to be withdraw from Lafiagi Emirate and to be united with their Yoruba kin in Ilorin Division.

These demands were conceded, and satisfied the inhabitants of Oro-Agor.

Encouraged by their easy successes, a certain section of Oke-Odde people, strongly backed by irresponsible youths in Lagos now made demands for a Division of their own an Oke-Odde Division not necessarily, to include other Igbona, who comprise roughly a third of Ilorin Emirate's 375,000 inhabitants.

This vocal and unruly minority never amounted to more than 2,000 out of the 30,000 people in Oke-Odde District, but they did not comprise the majority of the inhabitants of Oke-Odde town. Such demands were proved to be quite impractical and were refused.

The recalcitrant then attempted to take the law into their own hands, and in 1948, they burnt down the District Head's house and set up their own puppet District Head. They refused to pay tax to Ilorin and roughly handled the Emir of Ilorin's representative who came to Oke-Odde.

Then situation deteriorated rapidly until the District Officer and the Assistant Superintendent of Police, with 50 armed Policemen were dispatched to quell the disturbance. Agitation continued for the installment of the puppet District Head, albeit against the wish of the majority of the inhabitants, and the assistance of Lagos lawyers was enlisted. The situation remained roughly the same until 1949. Petition followed petition and no attempt was made to cooperate with the Ilorin NA into whose area they had been incorporated in response to representations made by the people themselves. In the meantime an attempt had been made to bring the recalcitrant and loyalist elements together. This was done by the setting up of a Court composed of a representative from each village area and two joint presidents some taken from each side, who sat in monthly rotation. After a slow start considerable success was achieved, and whatsoever the private feelings and quarrels of its members the Court functioned well until tax collection in May, 1949.

Certain rebel elements of the Court then refused to accept their assessment notices, and exhorted the people of their villages not to take Ilorin tax receipts.

There was a danger that the intrigue and agitations of the past three years might start again.

It was explained, that no progress could be made in Oke-Odde District while this attitude was maintained and that if the people sought benefits and assistance from Ilorin then they must also recognize the authority under which they had asked to be placed.

The Emir of Ilorin was fully aware of the situation and was in fact, anxious to assist in reaching a settlement. With this object in view, new plans were laid to re-organise the whole Igbona area. Several new Courts were instituted and

an Igbona Area Council and Appeal Court were set up at Igbaja; but the operative attitude of Oke-Odde precluded their being represented on the Council.

At this time it happened that the Oke-Odde road had to be closed to traffic because of repair work. This gave rise to a false report that the town was being blockaded. The people were warned that until the area was tranquil it would be impossible to proceed with the development plan, which included the extension of the Dispensary and Welfare Centre in 1950/51 at a cost of £1,500 and the extension of an elementary school. Three members of the Council had been removed from its membership by the Resident. These measures had a remarkable effect. Tax receipts were accepted and a delegation was sent into Ilorin to seek the Emir of their co-operation and acceptance of his authority in the future. The Emir for his part, allowed the Oke-Odde representatives to sit with their fellow Igbona on the Council at Igbaja.

There is no doubt that the people now realised that their advisers in Lagos have brought no benefits to them, and that they are tired of the numerous collections which, it is alleged, have been forced on them to pay the fees of lawyers and petition writers. The situation at Oke-Odde is now quiet and an atmosphere of calm prevails such as there has been since 1945.

As always, the future rest with the people themselves and if they operate willingly it may be possible to extend to the Igbomina Council the powers of a Subordinate Native Authority. Certain section of the Nigeria press has given prominence to the affairs at Oke-Odde. Violent articles attacking the District Officer and Assistant District Officer were published, in which no attempt was made to ascertain the facts. The distortion of truth was so great that no effort to refute the articles was made. These articles did nothing to assist the inhabitants of Oke-Odde in any way. Wiser counsel has since prevailed, and the people have realised that they were making no progress.

"ENCLOSURE 16"

Extracts from the Daily Services of the 14th November, 1949

IGBOMINA OBA WHO OPPOSED ILORIN
RULE IS WHISKED TO JAIL HOUSE.

News reaching Lagos during the week-end tells the rather curious story of the strange circumstances under which one of leading native rulers of the Igbona people was arrested, whisked away and, it is alleged, sent to serve a prison term. The Oba is the Olupo of Ajase-Ipo. Following the agitation of the Igbominas to be regrouped with their brethren of the Western Region the Oba considered it necessary that all the natural rulers of Igbomina should come together and determine where they stand. Accordingly, he sent out a circular to all Igbomina Obas to a meeting which he fixed for Thursday, November 10,

The first thing that happened was that on the morning of the Thursday, a European Official called on the Oba Olupo and asked him to come to a parley at the Rest House. The Olupo was conveyed to the Rest House in the official's car and from there, he was placed under arrest on a warrant from Ilorin and before anybody could say "Jack Robinson", he has been whisked away to detention at Ilorin. The next news that reached the Olupo's home the following day was that he had been summarily tried that morning by the Alkali Court and sentenced to three months imprisonment. This baffled people, in the meantime have consulted Council in Lagos and the Resident had been wired to transfer the case to the Magistrate's or high Court.

"ENCLOSURE 17"

THE OLUPO IN JAIL

Whilst the nation is busy concentrating its full attention on the Enugu shooting incident, we cannot afford to forget other pressing issues of the moment. One of these is the agitation of the Igbominas for regrouping with their peoples and the mysterious incarceration of the Oba Olupo of Ajase- Ipo. The release which we publish from Ibadan today shows that the claim of the Igbominas is being given the attention of even the House of Assembly. The matter then, is in capable hand. But the circumstances surrounding the removal of one of the most powerful rulers of the Igbominas from his home and people to be kept in prison in far away Ilorin fills us with misgivings especially when it is realized that this same Oba was the one leading the constitutional demands for the regrouping of his people. To us and indeed to all those who are observers of the circumstances

leading to the unconventional arrest of the Oba, the whole thing appears as a plot to silence the movement for separation and to strike terror into the heart of the people. This, of course, reduces the talks about giving everybody a say in the constitutional review to so much nonsense.

The Resident, Ilorin Province had excellent opportunity demonstrating the good faith of the Government in this matter. The people of Ajase-Ipo have expressed implicit faith in the British system of justice and have expressed the desire that they would like the Olupo to be tried by a Magistrate or Judge of the High Court. No less than four eminent Nigerian lawyers have gone to Ilorin to secure the release of the Olupo for this purpose but to each of them the Resident had a convenient for alibi.

In the meantime, the Olupo languishes in jail and we guess that it is expected that by this means, the separatist move will be silenced. Whoever thinks along that line must be woefully incapable of entering into the mind of the average Nigerian. Such a prevarication or dodging of Magistrate Court trial can only help to cement the impression in the minds of the people that there is no logical answer to their case and no attempt is being made to silence them by persuasion.

“ENCLOSURE 18”

Extracts from Daily Services dated 19/11/49.

Ajase-Ipo people are worried as Oba is still in jail.

The people of Ajase-Ipo, in Ilorin Province are yet in a state of embarrassment as their ruler, the Olupo of Ajashe Ipo, one of the most prominent native rulers of the Igbomina people, is yet languishing in prison. The Olupo, who will be remembered, was whisked away from his domain at Ajase-Ipo on the eve of a meeting which he convened of all the Obas of Igbomina to determine what stand they should take in the agitation of their people to be separated from Ilorin and the Northern Provinces. Since the Olupo was detained a week ago, his subjects have engaged lawyers to launch an appeal on his behalf but all without any result. Mr. A.O. Thomas senior, of Ibadan, went to the Ilorin Province to seek for bail for the detained ruler and for a transfer of the case to the Magistrate of

Supreme Court but was told that the Resident, who alone could grant the bail, was not on seat.

Another lawyer from Lagos, Mr. H.O. Davies, also went for the same purpose and had to return without achieving any result because again, the Resident was on tour. Already Sir Adeyemo Alakija has also been briefed by the worried people to help redeem their Oba and Mr. Oluwole Alakija is now in Ilorin Province where, it is hoped, he may be more fortunate than his two colleagues and meet the Resident on seat.

“ENCLOSURE 19”

Extracts from the History of the Yoruba by Johnson.

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Ilorin is sometimes spoken of as Afonja's Ilorin. This is because he was the most renowned of her rulers, and not only so but also because it was he who made it into the large city it now is. There were several towns and villages around at no very great distance from Ilorin e.g. Kanla, Oke Suna, Ganmo, Elehinjare, Idofian, Oke-Oyi, Ibare, Igbon, Iresa, etc. most of them this restless warrior captured one by one and resettled them around Ilorin so as to make it into what it has become. The able-body men he enrolled among his soldiers, and several women and children he sold into slavery, in order to have wherewith to maintain and supply arms to his war boys. He was not actually of the royal family although often reckoned as such, but his mother was said to have been a home born slave of the palace, and he was brought up among the children of the royal family, hence the Ibamu facial mark across the face seen in his descendants to this day.

Ilorin now passed into the hands of foreigners, the Fulanis who had been invited there as friends and allies. These being far more astute than the Yorubas, having studied their weak points and observed their misrule, planned to grasp the whole kingdom into their own hands by playing one chief against another and weaken the whole.

Meanwhile, the representatives of Igbomina in the North and the West have met on the previous day to the meeting of the select committee where they resolved that there should be a regrouping of the two people to form a Division with Ila Native Administration and to be known as “Igbomina Native

Administration." The records below speak volumes:

The Committees of Igbomina
C/o Mr. J.B. Layeni,
P.O. Box 84, Ibadan,
4th December, 1949.

To:-
The Chairman,
Select Committee,
Western House of Assembly,
Ibadan.
Sir,

The petition of your humble servants showeth:-

That your petitioners were people representing the Illa-Orangun in Ilorin Province on one part and the Igbomina in Ilorin Province on the other part humbly pray your chairmanship to recommend the regrouping of all Igbomina tribes under Ilorin Emirate with Illa-Orangun under one name:- "Igbomina Native Authority," in the Western Region.

That in the event of our dream being realized we pray your chairmanship to recommend that the Igbomina Native Administration be formed and to be on federal basis with a Centre or Headquarters for Administrative purposes which will be selected after the opinion of all Obas of Igbomina including the Oba of Illa were sought and satisfied. We humbly pray that the existing status of individual Oba in those Igbomina areas may remain one independent of the Oba of Illa. We are quite aware of the necessity, Urgency and importance of the development of Igbomina area and therefore pray your chairmanship for immediate recommendation of this our humble petition to the Authority concerned.

The above statement are the result of the decision reached at our meeting held on the day previous to the meeting held of select Committee of Western House of Assembly at Ibadan held on the 28th of November 1949, before your chairmanship and members of select Committee.

Your Petitioners shall be grateful if this our joint requests receive your kind and sympathetic recommendation for final approval.

We have the honour to be:

Sir,
Your Obedient Servants,
(Sgd.) J.B. Layeni
Secretary

1. Igbomina in Oyo Province.

Sgd. Alli Agiri
Sgd. Agboola Adebodun
Sgd. S.A. Adedayo
Sgd. Y.I. Dolapo
Sgd. Johnson Olu. Adelowotan
Sgd. D.A. Oyefara
Sgd. Sunmonu Latunde

2. Igbomina in Ilorin Province.

Sgd. John G. Ekunrin
Sgd. Emmanuel Afolarin
Sgd. Amos Edunfunke
Sgd. E.O. Oyegere
Sgd. Jacob Adebayo
Sgd. Abraham Oyedapo
Sgd. P.B. Olatunde

For and on behalf of the entire Igbomina Committees both in the Western and Northern Provinces of Nigeria.

However, at that territorial conference, the Northern delegates turned down the claims of their Western counterparts for a revision of their common boundary and the issue was dropped in order not to delay the review of the constitution. By 26 votes to 18, the matter was left in the hands of the Governor.

In the meantime, the people of Ibolu, Igbomina and Ekiti under the aegis of the league of Northern Yorubas, led by late chief J.S. Olawoyin of Offa would not allow the matter to be laid to rest. From its activities, the Ilorin Provincial Administration was so perturbed that it gave prominence to the organisation's activities in its 1952 Annual Report:

(Being para. 4 of the Ilorin Province Annual Report of 1952, culled from NAI: CSO 26/2 file 12687. S. 1)

4. The struggle with the forces of disorder from Western Region continued throughout the year with almost unbroken success on the side of Ilorin. The meeting of the League of Northern Yorubas in Offa in March was successfully limited in its agenda so as to exclude discussion of the boundary question. A similar meeting was called at Oro on the 30th April for which a permit was refused by the Native Authority on the grounds that a breach of the peace might take place

in view of the reports in the newspapers of the results of the Offa meeting in March. Numerous leaders of the Egbe Omo Oduduwa appeared from Lagos and Ibadan but the police succeeded in preventing the meeting from taking place. At the same time a person convicted of contempt of the Oke Ode Court made an application through his solicitor to the Supreme Court for a writ of Habeas Corpus. The application failed. In June a letter was received from the League of Northern Yorubas threatening breaches of the peace. Steps were successfully taken to cause three leaders of the League of Northern Yorubas to enter into recognisance to keep the peace. In September the long awaited decision about the boundary was announced, and it was found that no change was to be made. There was no untoward reaction in Ilorin Emirate. Efforts were then made by the Native Authority and Administration to persuade the people who had been agitated in the past that there was no point in prolonging their activities any further. In November after long and careful discussion and enquiry by the Native Authority, Muhammadu Keye, who was deposed as a result of the Oke Ode riots in 1951, was reinstated. Shortly after his return to Oke Ode, a riot took place in which a majority of the offenders were persons specifically sent from Lagos. Fifty rioters were arrested and sentenced to one year in the Native Court, and five are awaiting trial in the Supreme Court on charges of murder there was a small disturbance in Offa in October in connection with the tax on tradesmen. Peace was immediately restored on the arrival of the police, and the offenders were punished in the native court.

One astonishing thing about the agitation is that the British Administrators remain favourable to the Emirate rather than looking at the merits and demerits of the case. Indeed, in August 1952, the Governor, J.S. Macpherson, felt disposed to make the much expected pronouncement on the unification of Igbominas, however, he claimed that the desire of the northern Igbomina to merge with their kith and kin in the West stemmed more from their disaffection with the Emirate's Native Authority of local government than from a natural and genuine wish to be regrouped with their fellow tribesmen. The rationale behind the decision to leave the emirate intact are contained in the records below.

Being paragraphs 45 to 47 pages 999 to 1,000 of Nigeria Gazette extraordinary No. 46 Volume 39 of 3rd September 1952.

45. The event which led to the fixing of the present inter-regional boundary and the effect of these events upon the life of the four Yoruba-speaking peoples who live in Ilorin Division have been described in some detail in the preceding paragraphs. It is against this background that the Western claims must be judged and attempt must now be made to state the cases for and against altering the boundary in favour of the West, *as they might be stated by a moderate partisan on either side.*

46. The case for the cession of territory now in Ilorin Province to the West might be summarized under five main heads-geographical, ethnic, historical, administrative and political:-

(a) The geographical basis for the Western claim, as expressed by the Oni of Ife at the General Conference on the review of the Constitution held at Ibadan in January, 1950, was in the following terms:-

"... We in the West have said that we would not worry if the Ibos in the West decided to join their brethren in the East. That is an Example. It is unfortunate indeed that there have been movements for separation by some Yoruba people from Ilorin Emirate. We the Natural Rulers of the West would not support any move to take away an inch of land from the Emirate which has been so long established. After all, the whole of Ilorin was populated by the people of a Yoruba race. The Emirate comprises four clans of Yoruba, namely, Oyo, Ibolu, Igbomina and Ekiti. Why then should we support only two clans to break away from the rest who are also their kith and kin? What we thought was that it would be ideal to use the Niger River as the boundary between the North, the East and the West. We consider that using the River as boundary would make a lasting peace and unity possible."

(b) The people of Ilorin Division, except the Fulani ruling class are almost wholly of Yoruba stock and all speak Yoruba as their mother tongue. It is therefore, unjust to separate them from their kith and kin in the Western Region by an artificial boundary.

(c) The internecine wars of Yoruba-speaking peoples during the nineteenth century were "wars of unification." The sole matter at issue was whether the

Ilorins or the Ibadans would establish the "Pan Yoruba state." Neither nor any other part of Yoruba territory was ever conquered by a Fulani. The Ilorin did however have the support of bands of mercenary Hausa Fulani soldiers and of a Fulani religious leader, who "mainly through support of influential Yoruba Chiefs and his other Yoruba religious folk treacherously (not through military action) established himself as a ruler of Ilorin." The Lagos Government restrained the Ibadans from extending their control northwards in 1893 whereas the Royal Niger Company did not establish effective control in Ilorin until 1897. British control therefore stifled the growing power of Ibadan at a time when the Ibadans had beaten the Ilorins on a number of occasions and were in a position to extend their control northwards.

(d) Northern statements that the Yoruba-speaking peoples of Ilorin Emirate are content to remain in the Northern Region cannot be accepted at their face value. Their homes families and livelihood are in Ilorin and while the Emirate remains in the Northern Region and under the Northern Administration they dare not express their true feelings, which are for union with the West. The Yoruba-speaking peoples north of the border, no less than those in the Western Region, resent the suppression of the popular will by the sole Northern Authority system of the North and believe that if the people were free to express their will they would opt for incorporation in the West.

(e) Political circles in the West and in some parts of Ilorin Division, as a result of unrest of the last few years in Oke Ode, Ajasse and new Obo has shown, are genuinely and deeply stirred by the enforced separation of the Yoruba-speaking peoples of Ilorin Division from their kith and kin in the Western Region and are becoming increasingly anxious for union.

47. The reply to these claims might be summarized in the following terms-

- (a) To make the Niger the boundary between the North and the West would involve the transfer to the West of peoples inhabiting the Borgu and Lafiji-Patigi Divisions who have far greater affinities with the North than with the West. Moreover, the Niger binds rather than divides the Nupe and Kambari peoples of these Divisions with the Nupe and Kambari communities in Niger Province.
- (b) It is true that in customs, language and race Ilorin Division has close connections with the West but the partnership between Fulanis and Yorubas

which began in 1817 has resulted in so great a degree of fusion of the two races that today it is quite untrue to speak of the domination of the "Yoruba peoples" by an alien Fulani dynasty. It is also inaccurate to speak of the Fulani ruling class since, from the earliest days of the Emirate, Baloguns of Ilorin origin have shared fully in the inner councils of the Emirs. Moreover, the North from the earliest times has given greater weight to spiritual and temporal authority than to considerations of kinship.

(c) The Emirate of Ilorin today covers the greater part of the territory in which the Emirs and sometimes the war chiefs of Yoruba stock acting against the Emirs' wishes were successful in consolidating their power before the advent of the British. Certain of the Ekiti villages were ceded to the West in 1935 at the request of the inhabitants but other Ekiti communities remained within the Emirate of their own free will. On that occasion the Governor, Sir Bernard Bourdillon, assured the Emir and his Council that "he was not prepared to approve changes in the boundary except in regard to Awtun". Demands for further cessions of territory to the West have therefore no historical justification and ignore the assurance given to the Emir and his Council in 1935.

(d) Since 1817 the Emirate has had administrative connections with the other Emirates of the North, first through the Emir of Gwandu and in recent years by the regular attendance of the Emir and his chief councilors at the Northern Chiefs Conference and later at the Regional Houses of Assembly. Ilorin has made the "northern" pattern of local government its own and, as has been shown by recent developments, this pattern of government, as elsewhere in the North, is being adapted so as to ensure an adequate expression of the popular will. It is not true to say that all the people of Yoruba stock in the Ilorin Emirate still less in Ilorin Province are in favour of being united with the Western Region. As regards the Ibolos, there is a fairly strong minority in Offa town, but not in the surrounding villages, which would favour inclusion in the West. Amongst the Igbominas and the Ekitis there is a relatively small proportion who are not satisfied with the present dispositions, but even in their case the unhappiness is related more to their claims for higher status of their Native Administration units than to a desire to be ceded to the Western Region. The Ilorins, who outnumber all the other groups in Ilorin Emirate, are firm in their support of the present regime.

(e) The demand for the cession of territory to the Western Region owes almost all

its strength to political forces south of the border. In the Emirate itself there was a popular demand such as would justify the Government in severing the historical, administrative and political ties which bind Ilorin Emirate to the Northern Region.

There was a lull until on the threshold of a new constitutional conference held at Lancaster house London in 1957. 'Illa-Igbomina Union' - the body which Northern and Southern Igbominas carried out their struggles - wrote to the Governor of the Western Region to remind him on the need to amalgamate the two groups. They even demanded to be given slots in the representation in order to be able to present their case properly at the conference. This was however turned down on the ground that issues of this kind required lengthy and detailed on the spot investigation. The matter did not end there. In May 1957 the Union took a step further and wrote a memorandum to the constitutional conference in London through the Government of Western Region. The records below span two volumes.

Illa Igbomina Union,
Ibadan Branch,
C/o. Mr. Adebodun,
NW4/306 Oganla Compound,
Ekotedo, Ibadan.
14th, August, 1956.

His Excellency,
The Governor Western Region,
Ibadan.

Thro' The Divisional Adviser,
Ife Division.

May it please Your Excellency,

The Petition of your humble Servants is showeth:

Your petitioners were the representative of the Illa-Igbomina Union, Ibadan Branch and humble beg to refer to His Honour the chief Commissioner's letter through acting secretary Western Provinces no. 7858/337 of 17th November, 1954, and the appointment of the selected Committee by the d'

Western House of Assembly which was presided over by the late chief J.H. Turton, O.B.E., the Risawe of Ilesha and with the chief J.B. Akinyele O.B.E., the present Olubadan of Ibadan, A. Soetan and Mr. Ladapo of Egbado.

That your petitioners Illa people representatives in the Oyo Province of the Western Region and Igbomina representatives in the Ilorin Division of the Northern Region signed Agreement each Committed his country for regrouping of the two peoples to form a Division with Illa Native Administration and later to be known as Igbomina Parapo Native Administration. That this Agreement which the two peoples signed together was embodied in the report of the select Committee referred above.

That in view of the proposed new constitutional review, your petitioners pray your Excellency to re-open the question of Igbomina regrouping with Illa and that your petitioners pray your Excellency and cause to be investigated the Agreement duly signed by both parties. If possible to referendum on the issue of regrouping of both parties into one Unit.

That your petitioner shall be ever grateful if this our petition will take effect immediately.

We have the honour to be
Your Excellency,
Your most Obedient Servants
Illa-Igbomina Union, Ibadan Branch,
C/o. J.B. Layeni,
P.O.Box 84, Ibadan
23rd, October, 1956.

His Excellency,
The Governor, Western Region.
Thro' The Divisional Adviser, Ife,
Copy: Illa District Council,
Illa-Orangun.
Sir,

We have to refer to our petition of the 14th Aug., 1956, and humbly beg to refer to the recent pronouncement by the Rt. Hon., the secretary of states for the colonies on the intentions of her Majesty's Government to the Western Region of Nigeria at the constitutional conference in January 1957. This is a welcome news

to us but we would like to call your Excellency's attention to the Turton's report on the re-grouping of Igbomina and further appeal to your Excellency to give effect to our unanimous agreement and declaration signed by the both representatives of Igbominas on the South and the representatives of Igbominas on the North on the 4th day of November, 1949. Copies of which was embodied in the Turton's report and on our petition under reference. We Illa-Igbomina Union pray your Excellency to consider our justifiable claim for regrouping on the following grounds:-

- (a) That Orangun of Illa is a direct descendant of Oduduwa of Ife and is the supreme head of Igbomina tribes.
- (b) That Orangun land extend right away from Illa township to the edge of the Igbomina territory, Orangun being the supreme head of all Igbomina tribes. He came with other Igbomina chiefs from Ife during universal migration and formed boundary with Alafin.
- (c) That both Igbominas in the North and the Igbominas in the South have agreed for "Regrouping."
- (d) That for ethnic, cultures, and customs both North and South Igbomina are one.

Therefore we appeal to your Excellency to include our demands in the future constitutional talks of the country and if possible to allow our representation in the talks. And this your petitioners will in duty bound be prayed.

(Sgd) .
Secretary

We are,
Your Loyal Servants
(Sgd)
Chairman

His honour,
The Deputy Governor,
Western Region,
Ibadan.

18 March 1957

Petitions from Illa-Igbomina Union

Ibadan Branch.

I forward herewith copies of two petitions from the Ila-igbomina Union Ibadan Branch requesting the regrouping of the Igbomina in the Northern and Western Regions under one administrative unit.

The Igbominas at present occupy the Ila District of Ife Division and the Omu Aran and Igbaja districts in the Ilorin Province.

2. I recommend that the receipt of these petitions be acknowledged and that the petitioners be informed that His Excellency has noted their views.
3. I regret the long delay in forwarding these petitions.

(Sgd)

Provincial Adviser,

Oyo Province

GOVERNOR'S OFFICE

WESTERN REGION

IBADAN

8 May, 1957.

The Divisional Adviser,
Divisional Office,
Ife.

Petitioners from Ila-Igbomina Union Ibadan Branch.

I am directed to refer to petitions dated 14th August and 23rd October, 1956, addressed to His Excellency by the Ila-Igbomina Union Ibadan Branch (copies of which are with you) requesting the re-grouping of the Igbominas in the Northern and Western Regions under one administrative unit, and seeking representation at the forthcoming constitutional conference.

2. These matters have received the premier's sympathetic consideration. The premier considers, however, that the conference would not be the appropriate place to try to settle matters of the kind raised by the petitioners, since problems of this sort require lengthy and detailed investigation on the spot. The premier, therefore, regrets that he is unable to support the request for representation at the conference but will bear the substance of the petitions in mind for the future.
3. I shall be grateful if you will inform the petitioners accordingly.



(Sgd)

Deputy Governor.

Ilia-Igbomina
Ibadan Branch,
Care J.B. Layer,
P.O. Box 84,
Ibadan.
13/5/57.

Through Governor Deputy
Western Region.
Ibadan.

To The Constitutional Conference London

ILLA-IGBOMINA REGROUPING MEMORANDUM

Sir,

We have to refer you to our claim for regrouping of both identified tribes that is Igbomina in the Western Region of Nigeria and Igbomina in the Northern Region of Nigeria. The demarcation of the one tribe against the other was done for administrative expediency. Since there was no restriction on movement, people did not realize its importance because they do their traditional ceremonies together annually, ceremonies like Ogun festivals and Egungun. Elewe festivals are taken as tribal and traditional festivals.

In the report compiled by the Old Western House of Assembly Select Committee agreement was submitted to the committee that both Igbomina in the North and the Igbomina in the West have agreed to unite together under one Administration and pledged to work for the development of one Igbomina Administration copy attached herewith. All other materials in support of regrouping are available in the archive of the Secretariat Western Region Ibadan. The result may be termed as "Turton Report". Now in view of general developments in the country and our desire to get Self-Government in 1959, the Igbominas in the Western Region of Nigeria wish it to be included in your proposals, our demand for Igbomina regrouping we Igbomina of the Western Nigeria and Igbomina in the Northern Nigeria are one tribe. History revealed

and both customs and cultures are one. In order to remove all anomalies in the nomenclature we wish the name "Illa Native Administration" be changed to "Igbomina Native Administration so as to be able to cover all Igbomina towns now under Ilorin Emirate.

Therefore in the proposals for the new Constitution we wish our claims and demand be included or incorporated in the new constitution and that this may take effect immediately the new constitution is constituted. In view of the space of time we can not embodied in this memorandum all necessary data but to our knowledge all these data have been incorporated in the Select committee of the Old Western House Report.

We are,

Yours faithful,

(Sgd)

(Sgd)

Organising secretary

Chairman

Ila-Igbomina Union.

Ibadan Branch.

C/o. J.B Layeni.

P.O. Box 84.

Ibadan.

15/5-57.

Sir,

Illa-Igbomina Re-grouping Memorandum.

I am directed by the Union to forward for your perusal and for the information of Illa District Council and entire people of Illa the Memorandum forwarded through the Deputy Governor Western Region to the Constitutional Conference in London. My Union shall be ever grateful if you will reply after you have read it to the Council and Illa people at large.

Copies have been forwarded to the Orangun, chiefs, Christian Council and Muslim Community.

Yours faithful,

(Sgd)

Org. secretary

(sgd)

Chairman

All the above petition yield no positive result. Therefore, the U continues to exert pressure on the Government in order to press home demand. In September 1957, Sir Allan Lennox-Boyd, secretary of state for colonies, appointed the minorities' commission otherwise known as Sir H Willink commission with a view to paving way for a stable Nigeria after imminent independence from Britain.

The following were its terms of reference:

- i To ascertain the facts about the fears of minorities in any part of Nigeria and to propose means of allaying those fears whether well or ill founded.
- ii To advise what safeguards should be included for this purpose in the constitution of Nigeria.
- iii If, but only if, no other solution seems to the commission to meet the case, then as a last resort to make detailed recommendations for the creation of one or more new states, and in that case:-
 - a To specify the precise area to be include in such state or states
 - b To recommend the Governmental and administrative structure most appropriate for it.
 - c To access whether any state recommended would be viable from an economic and administrative point of view and what the effect of its creation would be on the Region or Regions from which it would be created and on the federation.

Indeed, the commission did recognise the problems of the minorities during its assignments especially by accepting the need to realign some groups from one region to the other. In response to request for creation of more states, the commission concluded that states be created on the satisfaction of the following four principles.

- a "The principle of self determination: each state should wish to be separated and to be one single state.
- b The principle of ethnic relationship; each state should be as nearly as possible homogenous.
- c The principle of geographical contiguity; each state should consist of one continuous and compact piece of territory.

- d The principle of viability; each state should be large enough to administer itself and as nearly as possible should be a self-contained economic unit."

Indeed, the commission recognized the fears and grievances of the minorities in the then Northern Nigeria including the Southern Ilorin province (Ibolo, Igbomina and Ekiti people) as justifiable. Infact the commission on page 74 of their report under chapter 12 revealed the following incontrovertible facts:

"...there are certain broad facts about which there is no dispute; we shall deal first with Ilorin. It is not in dispute that the people of the division are Yoruba in speech and origin nor that at one time the whole division was part of the territory of the Alafin of Oyo, whose headquarters were then old Oyo, the site of which is close to the present boundary. His representative in Ilorin at the end of the 18th century was a certain Afonja, whose title has been translated as senior war chief as we have already mentioned in our chapters on the Western Region, there was a tendency among the Yoruba chiefs to split off and revolt against central authority; early in the 19th century Afonja was in revolt against the Alafin and by 1817 he had called to his help mercenary troops from the North; these were Fulani and Hausa and were headed by Alimi, a Fulani from Sokoto. With help, Afonja established what was in practice independence for the Ilorin Yorubas and some ascendancy over his Yoruba neighbours, the Ibolos, Igbominas and the Ekiti. But he had called in a dangerous; Alimi's son, Abdu Salami, killed Afonja and took his place as the chief of Ilorin, with the titled of Emir. It is at this point that there is historical controversy, one party suggesting that this was a foreign intervention in the affairs of a Yoruba Kingdom, and the other that it was a palace rebellion in which Yoruba as well as Fulani took part. Whatever the precise ingredients may have been ruler did not establish a foreign ascendancy in which the Yoruba had no part as well as Fulani; the language of the Emir's Court as well as of the common people is still Yoruba, while in the early days of the Emirate there seems no doubt that Ilorin looked

to Gwandu in the North for help and regarded Oyo and Ibadan to the South as their hereditary enemies. The Emirate as a whole takes its name from the town of Ilorin, but there is a distinct difference between the people of the northern two-thirds of the territory, in which the center of which lies Ilorin town, and the Southern one-third, the people of the northern area are referred to as Ilorin; in the South there are three tribes, Igbominas, Ibolos and Ekitis. ALLARE YORUBAS"

However, the Illa-Igbomina Union used the opportunity to present demands. Counsel to the Union were R.A. Fani Kayode (later SAN), (R. Rewane (the late Ologbotosere of Warri) and A.O. Lawson. The Ila indigenes testified before the commission included late Oba Adedapo Agboluaje II then Orangun of Ila and his successor Oba William Ayeni Ariwajoye and Pa T. Adelcke Ologundudu.

Despite the catalogue of evidences presented to the commission was not satisfied the four principles stated by the commission to justify state creation the commission technically dodged the situation and then concluded in its recommendations on page 86 paragraphs 26 and 27 of their report that.

"26 if no solution is found to this dispute, we fear that the Northern Region may continue to find Ilorin an embarrassment rather than an asset and relations within the federation may be embittered for some time to come. We see no prospect of a solution that would ease the tension except by means of a plebiscite in which there is general acquiescence and by the result of which all have agreed to abide. 27. we recommend: that there should be no change in the boundary between the Northern and Western region except as the result of a plebiscite: that a plebiscite should be held if there be general agreement at the conference that it should be binding; that in any area transferred at least 60% of the votes cast must have been in favour of transfer."

It should be added that a central executive council of Igbomina (consisting of Igbomina in the north only) was later constituted to harmonize and coordinate the Igbomina struggles. Pa David Ogundele from Igbaja was

chairman, Alhaji Ahmed Opeloyeru from Oke-Ode was the vice-chairman, Hon. Latunde from Odo-Eku and Mr. Onipede from Oro was General Secretary and Treasurer respectively. Mr. Onipede, following his untimely death was replaced by Mr. Anthony Awodeji, also from Oro. Other active members of the struggle include chief J.G. Ekunrin from Oke-Ode, Alhaji Quadri Ojomu from Ajase, Pa Samuel Omoyiola of Omupo, Dr. P.O Dada from Oro-Ago, Mr. Daniel Atolagbe from Otun Ekiti, Hon. Olanrewaju from Omu-Aran, Mukadam Lawal of Omupo etc. These indefatigable leaders combined under the platform of "Igbomina Parapo" to mobilize their people both at home and abroad to accept the desire for separation from Ilorin Province and later from the old northern region. These leaders of substance were required to handle their respective domain and report back to the central body. They encouraged their people to resist the oppressive laws enacted by the Native Authority. These include refusal to pay tax or cooperate with sanitary inspectors and disloyalty to the authority of the District Officers and the Emir.

It is also note worthy to recall that the activities of the Igbomina leaders were greatly aided by the Oduduwa Descendant union, a Yoruba Cultural Organisation which provided a more effective national expression for the struggle. It strengthened the Igbomina league with powerful weapon of propoganda such as the press and subsidized legal services.

Also, the Igbominas in the West i.e Ila-Orangun and its subsidiary towns were not left behind in the struggle. Each successful Orangun had played a prominent role in regaining her kith and kin in the North. It is also worthy recounting that chief J.G Ekunrin, an Igbomina leader from Oke-Ode was arrested with Alhaji Y.S Giwa and Mr. Daniel Atolagbe. They were charged and convicted for campaigning for merger with their tribesmen in the West.

However, the northern Igbominas remained under the Ilorin Native Authority until 1968, when the then Col. David Bamigboye, (now Brig-Gen. retired) an Igbomina man, the first military Governor of Central West, (later re-named Kwara) State, created Igbomina Ekiti Division. With the headquarters sited in Omu-Aran his own home town. The Governor in 1970 also recognised Igbomina traditional institutions and accorded them the dignified status of Yoruba Obas. He abolished the derogatory title of village or district heads which is alien to Yorubas.

The "Egbe Omo Igbomina" was an effective political movement in the First Republic before it was outlawed by the Federal military Government on May 24th 1966 under Degree No. 34. The movement is now a rallying point for Igbomina sons and daughters (Lanre N.S 1994).

In 1991, the movement presented a memorandum to the government requesting for the creation of Kajola, Ifedapo, Irewolede and Ekiti States. The memorandum was endorsed by prominent Igbomina sons and daughters: Chief Samuel Adedoyin, a business mogul from Agbamu, Governor Bamigboye former military Governor of old Kwara State and an illustrious son of Omu-Aran and Chief Cornelius O. Adebayo former executive Governor of old Kwara State and now minister of communication, an illustrious son of Oke-Onigbin. As representatives of different communities. The movement has now transformed into an effective social-cultural platform to advance and protect Igbomina interests.

For instance, in May 2000, the organization teamed up with other Northern Yorubas to form forum for Oyo state, the platform under which they expressed for their demand, a press release was issued to that effect titled: "Yes, we in Kwara believe in the oneness of Nigeria not in the oneness of the North". The rationale behind their actions as documented on pages 1, 12, 13, and 14 of the press release on the 26th of May 2000 are recorded below.

1. PREAMBLE

We are grateful to God Almighty for giving us the rare opportunity and privilege to be part of today's gathering which is part of an ongoing exercise that took place in 1958, when the great sons of Kwara State in persons of Chief Olawoyin from Offa, Alhaji Sule Maito from Ilorin and Chief Ekunrin from Ode, among several notable others, took decisive steps in the struggle for the reconstitution of the major part of Ilorin province, now Kwara State, to be merged with their kiths and kins of the then Western Region.

Despite the opposition of retrogressive forces on their part they put in the necessary efforts, energy and resources at their disposal to avert the economic deprivation and political marginalization we all individually and collectively went through as a people since the past forty years. It is when these eminent politicians left that we took off about five years ago with other representatives of MBANEFO Boundary Adjustment Committee in 1995. Very briefly there

we can go through memory lane of history highlighting the issues and factors that gave birth to the struggle inevitable culminating in this press release: a national discourse or conference as part of dialectical process could go a long way in evolving a workable basis for true federalism as basic input for national legislation. These are other potentially explosive issues of our live that, if not resolved on time, we will continue to impact negatively on our fragile and immature democracy. This includes national population figure, revenue sharing formula or basis, federal character and quota, religious matters, corruption and its twin bedfellow, poverty or unemployment; environmental issues, etceteras. There is none of these components that have not assumed monstrous proportion. The earlier we tackle them the better.

DEMAND

Firstly, we have to correct our conflicting identity in name with about 86% of this State as Yoruba, the name Kwara which is Hausa should be changed to Yoruba-Oya State. Oya is the Yoruba name for Niger River in the case with Kaduna, Osun, Ogun States, etceteras, to mention just a few.

Our call to be regrouped with our kiths and kins of the West is not based on only the recent events. Recent events merely confirmed what we recognized since 1949, that it is an injurious absurdity to split a small group of people from their majority to become a minority with other minority groups in another zone now renamed Middle Belt.

(iii) While it is reasonable and essential to create Middle Belt, separated from the Hausa Fulani domination for the self determination of all the minority groups of the zone, it is even, more desirable and valid for the Northern Yoruba to return to their natural majority group of the West. The points have been made!

(iv) Any non-Yoruba speaking people of the state not favourably disposed to this request because their people are in the Middle Belt are free to opt out of the arrangement. We equally welcome those of our kiths and kins who are in Kogi State to join with us if they desire to do so, for we belong to the same geo-political zone and have lived together for several years before the creation of Kogi State in 1992.

(v) Consistent with the above requests therefore is our call to the elected Governor of Kwara State, Alhaji Mohammed Lawal to discontinue forthwith the attendance of and fraternity with the Northern State Governors' meeting. Political

developments in Nigeria have made it anachronistic and of no relevance to economic and social realities of our people. The state Government should in arrangements to divest our shareholdings in Northern Nigeria Development Cooperation (NNDC) and its subsidiaries through privatization to interested Kwarians or Nigerians. There is no economic rationality or political justification for expending public fund on these enterprises while similar institutions in other states have been allowed to collapse. It is time we sever this umbilical cord. We will no longer continue to fund meetings enterprises where the killings of our people are planned. We believed in the unity and indivisibility of Nigeria only, NOT Northern Nigeria.

CONCLUSION

The present Administration of President Olusegun Obasanjo is creditable, capable, progressive, visionary and endowed with some highly responsible and respected intelligent leaders in his cabinet to lead the people of this potential great country to the promised land. The Government deserves the support of every reasonable patriot. Those working for the failure of this Government are not only evil but mentally sick. They must be members of the Abacha-for-ever crusaders. Their end will not be different from that of their master who is un-mourned! We of Oya State shall succeed in our freedom and total integration with our kiths and kins of the South West Zone of the Yoruba Nation in Nigeria where corruption shall remain illegal and hardwork shall earn respect and adequate rewards. Servitude shall cease to exist; self-determination and fundamental human rights shall be upheld for all and sundry.

Oodua a gbe wa.

God bless you all.

Also, in the year 2001, when Governor Mohammed Lawal of Kwara State in his own wisdom, in the quest to bring governance nearer to the people at the grass root level decided to create more local Governments in the state. However, when it was crystally cleared that Ganmo and its suburb villages were about to be merge with a local Government called Maaroo under the Emir system, 'Egbe Omo Igbomina' stood up vehemently to opposed the plan (see appendix VIII).

Though, the whole exercise later turned out to be a futile one as his successor, Bukola Saraki Administration reverted all the local Governments

their status quo. Nevertheless, history they say "always repeat itself, this was a case of reunion of Northern and Western Igbomina in April 2002, which culminated in what is known today as 'Asepo Omo Igbomina'. For motive and rationale behind this decisive step taken by the two groups (see appendix IX).

Sooner rather than later, the organization had become a formidable one under the able leadership of Prince G.A.O. Oyinlola from Ila-Orangun as the first president to date. His Royal Majesty Orangun of Ila was appointed as life Grand Patron while His Royal Highness Olupo of Ajase Ipo was appointed as life Patron of the organisation (see appendix X Which encompasses other executive members and members of board of trustees). The first major project of the organisation includes the production of an up-to-date map of Igbominaland and a befitting constitution for the organization titled: "The constitution of Asepo Omo Igbomina" Parts of the constitution which are of particular interest to the author are recorded below.

PREAMBLE

WHEREAS:

1. The Igbomina people are a sub ethnic group of Yoruba nation in Nigeria with permanent homeland in Kwara and Osun States of Nigeria and are also resident elsewhere in Nigeria and the entire world.
 2. The Igbomina desire and aspire to live in unity and harmony among ourselves.
 3. It is our desire to further the progress and development of our fatherland.
 4. There has been a political and artificial divide between the Igbomina of Kwara and Osun since the colonial era.
 5. It is our desire to live as a people with a common heritage.
 6. We recognize the Orangun Fagbamila Ajagunla as our progenitor.
 7. We dedicate ourselves to the promotion of peace, progress and unity, in cooperation with and among ourselves and other ethnic groups of Nigeria and the entire people of the world.
- Now therefore, in furtherance of the above objective, we do hereby provide for ourselves this constitution towards the realization of the said objectives as follows:

CHAPTER ONE

1. NAMES, MEMBERSHIP AND SYMBOL OF IDENTIFICATION

This Association shall be known, called and addressed as ASEPO OMO IGBOMINA hereinafter called "the association"

2. HEADQUARTERS AND BRANCHES:

The Association shall have its National Secretariat at ILA-ORANGUN State, with branches throughout the Federal Republic of Nigeria and Overseas

3. MEMBERSHIP

Membership of the Association shall be open to all Igbomina people who are of paternal or maternal descent.

4. MOTTO: Our motto shall be "Isokan"

5. LOGO: The "Logo" shall be a right-hand holding the "Ogbo pathfinder cutlass). With "OGBOMONA" written on top of the circle seal the map of Igbomina land.

6. OBLIGATIONS ARISING FROM MEMBERSHIP: A member is, in fact, deemed to have:

- (a) Accepted the principle, aims and objectives of the association and to have agreed to conform with the Constitution, Regulations and Rules of the Association as may from time to time be in force.
- (b) Undertaken to promote the aims and objectives of the Association loyally and to refrain from pursuing any course of action that may be inconsistent with or inimical to the interests of the Association.

7. AIMS AND OBJECTIVES. Asepo Omo Igbomina shall:

- (a) Foster unity, understanding and peaceful co-existence among the citizens of Igbomina land.
- (b) Respect the rights of individual Igbomina to associate freely with other groups of their choice without let or hindrance.
- (c) Serve as power base for the mobilization of Igbomina for the awareness of and effective participation in programmes and activities of the association.
- (d) Champion, promote and protect the educational, economic, industrial, social and cultural advancement and interests of Igbomina people as well as preserve their traditional and mo

values.

- (E) Encourage the general use of Igbomina dialect both at our meetings and among ourselves generally, to develop and patronize the culture of Igbomina.
- (f) Seek to protect the rights and promote the welfare of all Igbomina.
- (g) Always seek amicable settlement of any matters in dispute between individuals, groups and or communities within Igbomina land.
- (h) Encourage the formation of branches in all parts of the Federal Republic of Nigeria and overseas and maintain contact with such branches.
- (i) Raise funds where necessary for the implementation of the above named objectives.
- (j) Maintain peaceful co-existence and friendly relations with all other groups everywhere.

CHAPTER TWO

8. NATIONAL EXECUTIVE COUNCIL OF THE ASSOCIATION.

There shall be a National Executive Council of the Association hereinafter called "the Executive" which shall consist of the following officers:

- (A) National President
- ~~(B)~~ National Vice President
- (C) National Secretary
- (D) National Assistance Secretary
- (E) National Financial Secretary.
- (F) National Treasurer
- (G) National Publicity Secretary
- (H) National Legal Adviser
- (I) National Auditor
- (J) Current President of each State group
- (K) All immediate Past Presidents who shall be ex-officio members.
- (L) Other persons that the National Executive Council may co-opt for special reasons from time to time.



National Executive Members of Asepo Omo Igbomina, 2006.

Meanwhile, in April 2005 when chief Olusegun Obasanjo, the President and Commander-in-Chief of the armed forces of the Federal Republic of Nigeria, organised a national political reforms conference as part of his reform policies, the organization did not fail in her duty to present a memorandum for the creation of Igbomina state which they titled "Actualizing the desire for self-determination" and was submitted to the president and the National political reforms conference. The chronicle of agitation for the liberation of Igbomina and other Yorubas in the North were logically presented backed by the pedigree of these people and the citations of many colonial officers including findings of various commissions on boundary adjustment. Yet nothing tangible has come out of it. Parts of the document are hereby presented below.

PREAMBLE

The National Political Reforms Conference put in place by the President

and Commander-in-Chief of the armed forces, Chief Olusegun Obasanjo (GCFR), seems to offer to Nigerians an opportunity to redress the injustices of the past colonial administration under Lord Lugard. This is because, as it appears to us, the conference is expected, at the end of its deliberations, to produce a new Nigerian Constitution that will guarantee equity, justice and fair play, which is hallmark of a stable democracy. As a matter of fact, it is expected that the conference will produce a new constitutional framework which will, hopefully, usher in a stable Nigerian polity since the representatives of Nigerians from diverse ethnic, political, social and religious views and inclinations are being assembled to give us a workable constitution that ought to be acceptable to all. Thus, the reason we the Igbomina people of both Kwara and Osun States hereby fully support this unique conference convened through the wisdom of God, by the able and dynamic President of Nigeria, Chief Olusegun Obasanjo.

OUR DEMAND FOR SELF-DETERMINATION

We the Igbomina people of Nigeria are Yoruba by tribe, our progenitor, the Orangun Fagbamila Ajagunla being a direct descendant of Oduduwa. Our land is contiguous, and we are distinctively linguistically and culturally homogenous. From the historical records already traced, it would be seen that we have been administratively separated from one another by collaboration of the Colonial Administration under the then Governor-General Lord Fredrick Lugard with the Ilorin Emirate. Since then our people who were grouped in the North have been consistently marginalized and oppressed, along with other Yoruba groups of Kwara South Senatorial District, in various ways. For example, most development projects in Igbomina land of Kwara State have been done through communal efforts whereas the State Government tends to concentrate development activities in Ilorin. The Ilorin Emirate has and consistently humiliated our royal fathers notwithstanding the fact that there are also First Class Chiefs among them. We therefore believe that if we are allowed to stay together as a State just as the people of Ekiti State, we will be able to foster accelerated development of our area. It is equally important to note that development would be much more easily facilitated when people are divided into smaller units than when they are in bigger units or groups.

RATIONALE FOR OUR REQUEST FOR A STATE

The following are the reasons which motivated our desire for a State of

our own:

1. To eliminate the perpetual social, political and economic problems of dismemberment of the Igbomina; a Yoruba group from their kith and kin in the Western part of Nigeria. Igbomina have been forced to become MINORITIES, especially for those of us in the North.
2. To enable us share the same aspirations with our culturally compatible group, which currently have been administratively divided into two states, namely Kwara and Osun.
3. To remove the problem of dual identity; the North hardly regards us as Northerners when it comes to sharing political offices; neither can we share political office as Southerners because we are grouped in the North. Thus, the Igbomina of the North have a conflicting identity that is rather problematic.
4. To accelerate development of our area.
5. To be better positioned to be in the mainstream of Nigerian socio-political activities.
6. To fulfil our desire to stay together as an entity.
7. Geographical contiguity.
8. The need for us to achieve relative balance in population and resource distribution.
9. To have an opportunity to further tap the abundant human and material resources of our land.
10. To remove a situation that makes Igbomina people minorities in both Osun and Kwara States.

At this juncture, it may be pertinent to add the basic rationale for the creation of states by the Irikefe panel in 1975. This could be found in pages 18, 20, 21 and 30 of the report, and it includes:

- (i) To guarantee the political stability of the country.
- (ii) To strengthen the principle of federalism and produce a balanced federation.
- (iii) To encourage national unity.
- (iv) To bring government nearer to the people and thus accelerate economic and social development.

- (v) To foster greater participatory democracy and most importantly.
- (vi) To assuage the fears of minorities.

The proposed state for the Igbomina therefore is in line with these rationales.

COMPOSITION OF THE PROPOSED STATE

At the moment, there are 5 Local Government Areas in Igbomina land, namely:

1. Ifedayo Local Government Area in Osun State.
2. Ifelodun Local Government Area in Kwara State (adjudged to be the largest local government area in Nigeria).
3. Ila Local Government Area, also in Osun State.
4. Irepodun Local Government Area in Kwara State; and
5. Isin Local Government Area, also in Kwara State.

Each of these Local Government areas is qualified to be further split into more local government areas.

ECONOMIC VIABILITY OF THE PROPOSED STATE

(1) AGRICULTURE AND AGRO-BASED INDUSTRIES:

Igbomina land has rich human, mineral and other material resources, which makes it very viable as a state. Firstly, the area has good climatic conditions favourable to the growth of cash and food crops. Among the cash crops grown in the area are cocoa, oil palm, kola nut, coffee, cashew and cotton while food crops are yam, cassava, plantain, guinea corn, maize, orange and so on. There is an abundance of other agricultural and farming activities in the proposed state and among these are animal husbandry, fisheries and bees' hives for honey keeping. The area is therefore well positioned for agro-based industries. As a matter of fact one of Nigeria's foremost industrialist and entrepreneur of repute had already started an agro-allied industry recently for the large scale production of starch at Agbamu, in Irepodun LGA of Kwara State. There are many agro-based industrial materials such as *Castor*, *Sheabutter*, *Kernaf* and *Sorghum* to mention a few.

(2) MINERAL DEPOSITS FOR INDUSTRIES:

Marble, Granite, Clay and other precious stones such as Kaolin, Gold and Talc are found in the proposed state.

(3) TOURISM

There is an abundance of tourist attractions, which offer great potential for economic development in the area. Some of this includes the Esie Images, Owu Falls Ayikunnugba water falls, at Oke Ila and Annual festivals.

(4) TOWNS AND VILLAGES:

There are more than 250 Igbomina towns and villages, notable ones which are Ila-Orangun, Ajasse Ipo, Omu-Aran, Share, Oke Ila, Oro, Ila, Owu, Isanlu-Isin, Ijara Isin, Agbamu, Oro-Ago, Babanla, Babanloma, (Kwara State) Oke Aba, Iwo, Omupo, Idofian, Idera, Ganmo, Oke-Ode (Osun State), Iludu-Oro, Esie, Edidi, Omido, Arandun and Oke-Onigbin.

(5) AVAILABLE HUMAN RESOURCES:

The most invaluable resources a state could have are the human resources and Igbomina land, by the special grace of God are very much blessed with them. Apart from notable personalities in the academia some of which have received national merit awards, there are notable statemen and astute political administrators, former Governors, industrialists and entrepreneurs. Two notable personalities with ownership of private universities include Bishop De Oyedepo, Chancellor of Covenant University and Alhaji Raimi Oladunni, Chancellor of Al-Hikmah University. Igbomina land has produced many women in various professions who have contributed immensely to national development.

OUR PRAYERS

In view of the foregoing submissions already made in the memorandum, we do hereby pray as follows:

1. That a state be created for the Igbomina people of both Kwara and Oyo states.
2. That Ila Orangun be made the capital of the proposed state based on its historical background.
3. That, should the Federal Government deem it fit to include other groups of Yoruba stock, they will be welcomed.

CONCLUSION

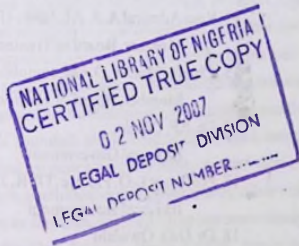
It is our belief that the proposed state, when created, would facilitate economic development, and stem the various waves of agitation for self-determination that have spanned more than a century in the area. It will thus provide for a more stable polity in the Nigeria Nation. We therefore urge the Federal Government

avourably consider our request.

ATTESTATION

We the undersign members of Asepo Omo Igbomina, a non-political and non-religious apex organization of the Igbomina in both Kwara and Osun states, hereby forward this request on behalf of ourselves, Obas, Chiefs and all citizens of Igbomina land, for the kind consideration of the Federal Government.

1. Prince G.A.O. Oyinlola,
National President,
Asepo omo Igbomina
2. Chief Solo Olaoye,
National Vice President
Asepo Omo Igbomina
3. Dr. Emmanuel A. Adeoye,
National Secretary,
Asepo Omo Igbomina
4. Alhaji Adewara 'Toyin Lawal
National President,
Omo Ibile Igbomina, Kwara State.
5. Rev. (Dr) Adeniyi Babalola
Member, Board of Trustees, Asepo Omo Igbomina,
Ifedayo LGA, Osun State.
5. Mr. Gabriel F. Adedoyin,
Member, Board of Trustees Asepo Omo Igbomina,
Ifedayo LGA, Osun State.
7. Barrister Joseph O. Fakayode,
Ifedayo L.G.A.
8. Chief 'Yemi Farounbi,
Ifedayo L.G.A.
9. Chief Femi Omotara,
Ifedayo L.G.A.
10. Elder Joshua Ogunlowo,
Member, Board of Trustees,



- Ifelodun L.G.A.
11. Alhaji Raimi Oladimeji,
Member, Board of Trustees,
Ifelodun L.G.A.
 12. Elder David Eyitayo,
Ifelodun Local Government.
 13. Dr. J.F. Oyedele,
Ifelodun Local Government.
 14. Rear Admiral A.A. Afolahan (RTD)
Member, Board of Trustees, Asepo Omo Igbomina.
 15. Chiefs (Mrs.) F.O. Odetoynbo,
Member, Board of Trustees, Asepo Omo Igbomina.
 16. Dr. P.F. Olaolu,
Ila Local Government
 17. Professor L.O. Fakeye, OFR, J.P.,
Ila Local Government
 18. Dr. G.O. Owolabi
Ila Local Government
 19. Sir Chief Ayo oyinlola,
Member, Board of trustees, Asepo Omo Igbomina.
 20. Engineer M.O. Olaniyan,
Irepodun Local Government
 21. Engr. Olaitan Idris,
Irepodun Local Government
 22. Dr. Atolagbe,
Irepodun Local Government.
 23. Chief David Adewara,
Isin Local Governemnt.
 24. Chief S.O. Adedayo
Isin Local Government
 25. Prof. J.B. Adewunmi.
Isin Local Government.

CHAPTER NINE

GRASS ROOTS ADMINISTRATION IN IGBOMINALAND

The Yorubas, are united by language (although there are considerable dialectal variations in different parts of the area), to a large extent by culture, and also by the traditional belief that they all descended from Oduduwa, a mythical demigod held to have come down from Heaven and instituted both the cosmic and the political order as the Yorubas know it. There is no indication, however, that they were ever united into one political whole in pre-colonial days, and their own myths present them as having been organized, ever since Oduduwa's times into a series of tribal kingdoms of varying size and importance. These kingdoms are said to have been founded by the sons and grandsons of Oduduwa, emigrating from the sacred city of Ile-Ife which he himself founded: at the head of each was a sacred king or Oba whose titles was validated by genealogically authenticated descent from Oduduwa. In other words, each traditional local government, otherwise known as empire, kingdom, chiefdom or fiefdom, enjoyed complete sovereignty. Among such sovereign states was the Oyo Empire, Benin empire, Igbomina kingdom (which spread from present Osun State, to Kwara State) Ijebu kingdom of Ogun State etc. With the advent of the British, the nineteenth century witnessed the collapse of most of these sovereignties and superimposition of the colonial sovereignty over all the cultures and age-long traditions of those old sovereignties emerged by creating the geographical expression, which they named 'Nigeria'. After the British imperial government had established direct political control over the vast territory known as Nigeria either by conquest or treaty, they decided to treat the monarchs as civil servants and buy their loyalty with salary system which was most alien but exciting to Yoruba rulers. They became salaried staff of the British rulers, supervising tax drives, assessment and collections (Akande; 1998).

However, this Native Authority system whereby the colonial masters maintained law and order used the Emirs and Obas. Imposed taxes etc was in practice till 1950. Meanwhile, between 1951 and 1960, the provincial council system in the Eastern region and the Divisional District council system in the

Western Region were in vogue, while between 1966 and 1970; the Western region of Nigeria witnessed the sole Administrator and council Manager System of local government. During these periods Igbominaland was grouped into several administrative units called districts in Kwara State and Ila Division in Osun State.

These districts were;

AGUNJIN DISTRICT: comprises Olayinka, Amori, Wande, Patako, Abayomi, Ajoko, Agunjin and Agbeku towns. The District shares boundaries with Igbajana, Ora and Oke-Ode Districts.

AJASE DISTRICT: This comprises Ajase, Agbon, Buhari, Ilala, Egi, Agbebe, Sanmora, Igbonla, Okeya, Amodu etc. it shares boundaries with Odo Ogun, Oke-Ode, Ogun, Omupo, Oro, Igbaja and Omu-Aran Districts.

ESIE DISTRICT: This includes Ijan, Agbele, and Esie towns. It shares boundaries with Oro, Isin and Eku-Apa in Ajase District.

IDOFIAN DISTRICT: It comprises Elerinjare, Ganma, Amoyo, Falokun, Oke-Ode, Idofian town, Jimba, Kaba Owode etc. This District shares boundaries with Igbajana, city, Afon, Akanbi and Omupo Districts.

IDOFIN: This District is made up of the following towns and villages: Igbajana, Odo-Aga, Ehinafo and Aiyekale. The District is bounded by Oke-Ola, Oke-Ode, Eruku, West Yagba and Oro-Ago Districts.

IGBAJA DISTRICT: It comprises Adanla, Ofarese, Yaru, Apata funfun, Durosoto, Atiran, Alasoro, Balogun Oja, Igbaja town and Oroki etc. It shares boundaries with Agbeyangi and Iporin in Ilorin Division, Omupo, Agunjin, Ajoko and Isin Districts.

ILE-IRE DISTRICT: Comprises Alabe, Owa Orioke, Kajola, Oke-Oyan, Ido, Oreke, Oke-Igbo, Babanla, Afin, Ganmu, Bolorunduro, Idiya, Ikosin, Owo, (Ofaro), Budo Idowu, Obin, Idoba etc. It shares boundaries with Oro-Ago, Igbajana, Ora, Lafiyagi and Oke-Ode Districts.

ISIN DISTRICT: comprises the following towns and villages viz. Ijara, Iji , Isanlu , Owu, Iwo , Oke-Aba , Oba, Odo-Ore, Oloruntele, Pama, Oke-Oyi, Ala, Edidi, Igbesi, Odo-Eku, Sabaja, Oke-Onigbin, Oponda, Kudu-Owode etc. It shares boundaries with Oro , Igbaja, Omu-Aran, Ora, Oke-Ola, Oro-Ago and Ile-Ire Districts.

OKEODE DISTRICT: Comprises Labaka, Agbee, Sagbe , Igbo-Elu, Igbo-Emi Awewe, Ogunbayo Gaa Jubili , Alade, Ajia, Ologomo, Ayinreke Tapa, Diko , Sangote, Olodan etc The District shares boundaries with Share, Lafiji , Ora, Agunjin and Ile-Ire Districts.

OKOOLA DISTRICT: Makes up these settlements; Inisan, Oko town. Ola-Odi and Bolorunduro towns. The District shares boundaries with Oro-Ago , Idofin , Ilofa, Omu-Aran and Isin Districts .

ORA DISTRICT: Comprises Ora town, Magbon , Deseni , Ayinreke, Oloo, Wande, Gboloko, Araromi , Manasara, Budo-Ali, Isiaka, Opelade, Idigba, Olure, Amodu, Ago Fulani, Olayemi, Adegun, Balogun Budoloke, Adegbite, Ita Olowo , Budo - are, etc. Ora district shares boundaries with Agunjin , Ile-Ire and Oke Ode District .

ORO DISTRICT: Comprise the nine towns and villages which are "Eku-Mesan Oro" viz; Oro , Afin, Oke-Ola, Iludun, Ibode Ido, Agbe-Ola, Okerimi and Ijomu. It shares boundaries with Isin, Esie and Ajase Districts.

ORO-AGO DISTRICT Comprises the following towns and villages: Aworoona, Peteayin, Agbada, Okeluworo, Okemure, Okerunwon, Okewa, Omugo, Okedaba, Oro-Ago, Ilafe, Ahun, Isaoye, Oyate, Awu Ajegunle, Irabon, Iraye and Odo Owa. Most of these towns and villages are now settled together in eight different locations. The District shares boundaries with West Yagba, Lafiji, Isin, Idofin, Oke-Ola and Ile-Ire Districts.

OMU-ARAN DISTRICT: Comprises Arandun, Aran-Orin, Omu-Aran, Ipetu,

Rore, Oke-Igbala and Eleyin. The district shares boundaries with Isin, Ajase, Ekan, Ilofa and Oke-Ola Districts.

OMUPO DISTRICT: It has about 35 towns and villages: Amodu, Igbomina, Oko-Ode, Basanyin, Okanle, Omupo town etc. It shares boundaries with Ilofa, Igbaja, Oke-Ogun and Ajase Districts.

SHARE DISTRICT: Comprises Share Igbomina section, Babanlana, Alegongo, Oju-Ona, Iyana, Ajikanji. The District shares boundaries with Ilofa, Sharagi, Lanwa, Iponrin and Oke-Ode Districts.

ILA-DIVISION: Council comprises Ila-Orangun, Ora-Igbomina, Oke-Igbomina, Orangun, Edemosi, Otan-Ayegbaju, Ajaba, Ayegun, Idi-Odan, Alagbede, Isin, Olootu, Isinmi Enlee, Arodana etc.

Nonetheless, with the introduction of the local government reform of 19th of August, 1976 by Obasanjo led military Government which brought a uniform system of local government into Nigeria, election into it became a party based system which is in practise to date.

However, the above stated sixteen Districts of Igbominaland in Kwara State have given birth to just three local governments (Ifelodun, Irepo and Isin). While Ila Division of Igbominaland in the present day Osun State has produced only two local government (Ifedayo and Ila) totaling five local government areas existing to date in the entire Igbominaland irrespective of economic viability, enormous population and vast territory of land coupled with about 200 cities / towns and villages which made it to be more qualified to be a state than the following 'one town' states of Gombe, Jigawa, Kebbi, Sokoto, Yobe and Zamfara.

Unfortunately, Igbominaland has not witnessed much development as one would have expected. This lack of development in the land may not be unconnected with the total neglect it suffered in the hands of successive Governments. The different parts of the land lack adequate infrastructure such as roads, portable water, electricity, communication etc. and hardly could you feel the impact of Federal and state Government in the entire Igbominaland.

Therefore, all hands should be on deck to move the land to prosperity.

will require greater understanding, selfless service and high patriotism from all of us (and in particular the fortunate politicians among the Igbominas) to rescue the land from its state of comatose and under-development. We should always put the interest of the land above our own personal interests. Anyone among us who find his/herself in a position of authority should not be self-serving. He or she should strive to improve the lots of the teeming masses in Igbominaland. May the Almighty God give our political leaders the courage and the will to achieve this noble cause.

IFEDAYO LOCAL GOVERNMENT

HEADQUARTERS: - OKE-ILA ORGANGUN OSUN STATE.

Ifedayo local government area was carved out of the old Ila local government area in September 1991. This is contained in the Federal Government Gazette No 54 volume 78 of 2nd October 1991.

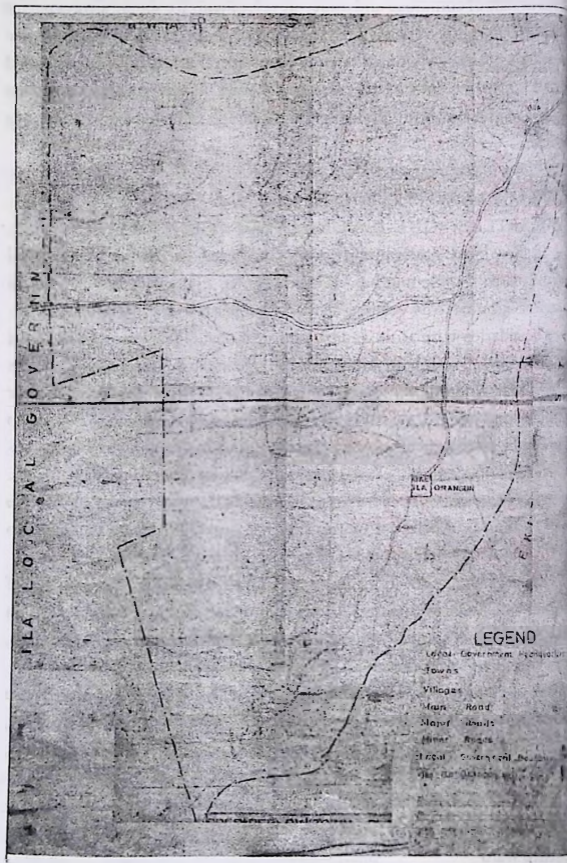
It shares boundaries with Boluwaduro and Ila Local Government Areas to the West, Ijero Local Government Area of Ekiti State in the South and Kwara State's Irepodun Local Government Area to the North. With a population of over hundred thousand people, mostly, Igbominas, the Local Government is made up of Oke-Ila (the headquarters), Ora-Igbomina, Oyi-Ayegunle, Obasinkin, Oyi-Adio, Oyi-Adunni, Ayetoro, Idi-Odan, Isinmi-Olotu and over forty other villages. Covering a land area of over 200 square kilometers Ifedayo boasts of good fertile soils, its location in the forest belt ensure heavy rainfall during the year. No wonder Ifedayo usually enjoys bumper harvests all the year round.

It is pertinent to point out that though the Igbominas are the indigenes of Ifedayo yet Nigerians of different tribes and tongues are living happily within Ifedayo as farmers, traders, artisans, public servants, etc. even Ghanians, Togolese and other Africans could be found in Ifedayo Local Government Area. The people of the area are Yoruba and like their kith and kin elsewhere practise traditional worshipping and celebration of such deities and festivals as Ogun, Sango, Obalufon, Oro, Egungun. The principal religions though, are Christianity, Islam and Traditional worship.

The Local Government is divided into underlisted ten wards viz:

- ⊗ Oyi Ayegun Ward
- ⊗ Ayetoro Ward

IFEDAYO LOCAL GOVERNMENT COUNCIL SHOWING TOWNS, VILLAGES AND ROAD NETWORK



- ⌘ Isinmi Olotu Ward
- ⌘ Balogun Ward
- ⌘ Obade Ward
- ⌘ Aworo / Oke-Ila rural Ward
- ⌘ Asaoni Ward
- ⌘ Akesin Otun Ward
- ⌘ Akesin-Oja-Ora Ward
- ⌘ Akesin-Temidire Ward

ECONOMIC ACTIVITIES AND TOURIST ATTRACTIONS

Agriculture is the main stay of the economy of Ifedayo Local Government just as it is the main stay of the economy of our great country Nigeria. The Local Government is richly blessed with fertile soil that can grow any crop. More than 90% of the inhabitants of Ifedayo are farmers growing maize, yam, cassava, plantain, rice, cocoa, tobacco, palm-trees, kolanut, orange, mangoes, vegetables etc. in very large quantities. No wonder Ifedayo is popularly referred to as the "food basket" of Osun State.

MINERAL RESOURCES:- For now, no mineral resource has been discovered in the local government. However, there are enough indications to show that if any mining industry seriously prospects for minerals in the area, some might be found.

TOURISM:- The Ayikunugba water falls at Oke-Ila Orangun is one of the highest water falls in the country. Other tourist attractions include Egungun festivals, annual Oro-Obalafa in Ora and "Odun Isagun".

LIST OF THE PAST ADMINISTRATORS / CHAIRMEN

- Mrs. A. A. Laoye - Sept. 1991 Dec. 1991
- Chief David Adéyeye Osundina - Dec. 1991 18/11/1993
- Mr. J. A. Ogunleye
- Mr. T. O. Lawal
- Mr. Sunday Olusegun Olaosebikan - April 1994 31/3/96
- Mr. Yisa Adebayo

- Architect Dele Ojo
 - Mrs. Mustapha Funmilayo
 - Professor Adeyeye
 - Mr. Adewole
 - Mr. Jolayemi
- 1/6/99 29/5/2002
 - 3/6/2002 Feb. 2003
 - Feb. 2003 29/5/2003
 - July 2003 to date.
- (Elected for three years)

IFELODUN LOCAL GOVERNMENT KWARA STATE

HEADQUARTERS:- SHARE

Ifelodun Local Government Area was created in 1976 with headquarters at Share. It shares common boundaries with Asa, Edu, Isin, South, Irepodun, Moro and Oyun Local Government Areas. As well as West Local Government Area of Kogi State.

It has a landmass of 3, 277 square kilometre and a population of 174, 214 by 1963 census with over 400 towns and villages. The population distributed amongst the nine districts making up the Local Government Area

The people of this Local Government Area are predominantly Yoruba and belong to Igbomina and Adako ethnic groups, other ethnic groups residing in the Local Government are: Nupe, Fulani, Hausa and Igbo.

Majority of the people of this Local Government Area practice subsistence farming and petty trading to earn their living. The food crops produced abundantly include: Yam, Cassava, Maize, Rice, Guinea corn and Beans, the cash crops are Cashew-nut, Shea-nut, Soyabeans, Locust-beans and Groundnut. Generally, the people here are hospitable, peace-loving, accommodating and famous for their high level of self-help development efforts.

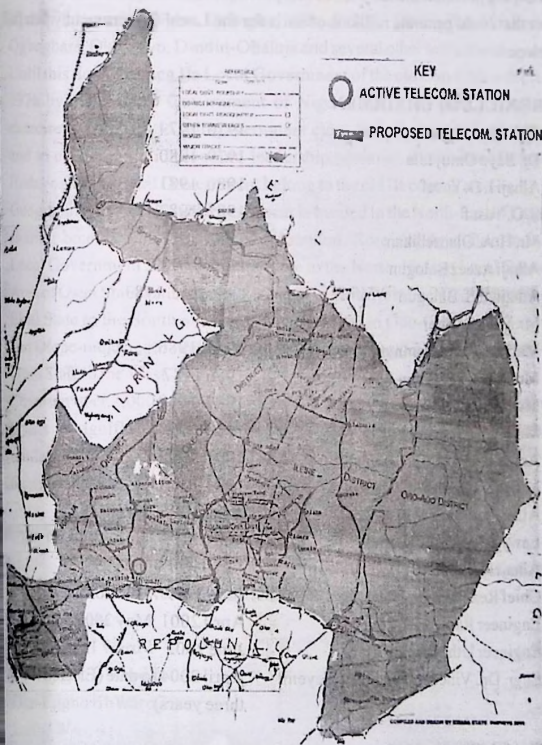
Due to the giant size of the local government area and for the purpose of administrative convenience, the Local Government has nine large districts, these districts are in turn grouped into four development area offices.

The districts are: Agunjin, Idofian, Igbaja, Ile-Ire, Oke-Ode, Omupo, Oro-Ago and Share while the development Area offices include: Igbaja Development Area Office, Omupo/Idofian Development Area Office, Oro-Ago / Idofian Development Area Office and Oke-Ode/Ora/Agunjin Development Area Office.

MINERAL RESOURCES AND TOURISM

Ifelodun Local Government has tremendous mineral resources that are year

IFELODUN LOCAL GOVERNMENT AREA KWARA STATE



Source: Information Department, Ifelodun L.G. Share, Kwara State.

for tapping by investors. Among the untapped minerals are: granite, marble, kaolin in Ile-Ire District and Limestone and tantalite in Share District. Another very lucrative industry in the Local Government is Tourism. The Owu falls at Owa-Kajola in Ile-Ire District is an international Tourism attraction and it is one of the highest and most spectacular natural water falls in West Africa. This is a big potential industry for development of table water as well as Tourism center that could generate millions of naira for the Local Government when fully developed.

CHRONICLE OF CHAIRMEN

- | | | |
|--|---|--|
| 1. Chief S. A. Ogunbiyi (late) | - | 1976 1979 |
| 2. Dr. Bayo Omoyiola | - | 1979 1980 |
| 3. Alhaji I. O. Yusuf | - | 1980 1981 |
| 4. S. O. Yusuf | - | 1981 1982 |
| 5. Mr. H. A. Olaosebikan | - | 1982 1983 |
| 6. Alhaji Azeez Balogun | - | Part of 1983 |
| 7. Alhaji A. S. Balogun | - | Oct. Dec. 1983 |
| 8. Mr. E. A. Obaitor | - | 1984 |
| 9. Mallam Yusuf Mamman | - | 1985 1986 |
| 10. Mr. S. A. Ogundiyun | - | 1986 1987 |
| 11. Mr. Rex Kola Olawoye | - | 1987 1989 |
| 12. Mr. J. O. Folorunsho | - | 1989 1990 |
| 13. Arc Olu Abogunrin | - | 1991 1993 |
| 14. Major S. O. Adewumi (rtd) | - | 1994 March 1996 |
| 15. Alhaji S. A. Salawu | - | April 1996 March 1997 |
| 16. Lawyer Hassan K. Garuba | - | March 1997 July 1998 |
| 17. Alhaji H. B. Ibiyeye | - | July 1998 June 1999 |
| 18. Chief Rex Kola Olawoye | - | June 1999 April 2001 |
| 19. Engineer Raphael A. Jimoh | - | April 2001 May 2002 |
| 20. Engineer Uthman Jide Alabi | - | June 2002 |
| 21. Engr. Dn. Vincent Olayinka Adeyemi | - | April 2004 to date (Elected for three years) |

ILALOCAL GOVERNMENT OSUN STATE

HEADQUARTERS: ILA-ORANGUN

The present Ila Local Government area was carved out of the erstwhile Ila Local Government Area in October 1991 by the then military leader Rtd General Ibrahim Badamosi Babangida.

It covers Ila-Orangun the capital city of Igbominas (its headquarters), Kajola Ajaba, Edemosi, Ejigbo Orangun, Gaa Fulani, Obasinkin, Obalogbo, Idi-Ogbagbara, Oko-Awo, Dindin-Obaloja and several other settlements.

Until this time, the then Ila Local Government of the old Oyo State was created in 1976 by the Federal Government of Nigeria out of the need to facilitate the exercise of democratic self-government close to the Local levels of our society, and to encourage initiative and leadership potential. The present Boluwaduro, Ifedayo and Ila Local Government belong to the old Ila council area.

Geographically, Ila Local Government is located in the North-East of Osun State, sharing boundaries with Agbamu, Arandun, Rore and Aran-Orin in Irepodun Local Government Area of Kwara State to the North, Ifedayo Local Government Area of Osun State in the east, Oke-Imesi in Ekiti West Local Government Area of Ekiti State to the South and with Asi and Asaba in Odo-Otin Local Government and Olope-meje near Dindin-Obaloja in Boluwaduro Local Government Area of Osun State to the West.

Covering over 2,000 square kilometers of land area, the Local Government Area boasts of significant fertile soils. Its location in the forest belt ensures heavy rainfall during the year. Its population projection is over one hundred and fifty thousand people.

THE POLITY

Ila Local Government Area in the present political dispensation, has been divided into eleven wards to facilitate even representation.

The Wards are:-

- Oke-Ejigbo I Ward 1
- Oke-Ejigbo II Ward 2
- Oke-Ejigbo III Ward 3
- Isedo I Ward 4
- Isedo II Ward 5

MAP OF ILA LOCAL GOVERNMENT



Source: Information Department, Ila L.G. Ila-Orangun, Osun State.

Iperin Eyindi Ward 6

Eyindi Ward 7.

Oke-Ola Ward 8

Oke-Ede Ward 9

Iperin Ward 10

Less City Ward 11

TOURISM ATTARCTIONS

Ila Local Government has tourist centers located in different areas. These include Ila palace Museum, Water falls, Ancient dwelling places of historical importance such as Para-oke, Ila-Yara, Ila-Magbon, Idi-Ogun Oja, Orisa Akanji and Osin groove.

Below are the names and tenures of office of the past administrators of Ila Local Government since 1954 till date

- | | | |
|-----------------------------------|---|------------------------|
| 1. Hon. Alhaji Sunmola O. Akerele | - | 1954 to 1962 |
| 2. Mr. A. L. Awoyemi | - | 1962 to 1966 |
| 3. Chief S. A. Akinyemi | - | 1971 to 1975 |
| 4. Prince I. A. Adebayo | - | 8/1/77 to 31/12/79 |
| 5. Dr. B. A. Agiri | - | 1979 to 1983 |
| 6. Prince J. A. Oyinlola | - | 1/10/83 to 1/12/83 |
| 7. Mr. M. I. Oyewumi | - | Jan. 1984 to Dec. 1985 |
| 8. Mr. Oladiti Oladapo | - | Jan. 1986 to Jan. 1988 |
| 9. Prince A. Kolawole | - | 22/1/88 to 22/4/88 |
| 10. Dr. P. F. Olaolu | - | 23/4/88 to 19/7/89 |
| 11. Mr. N. O. Abioye | - | Aug. 1989 to Jan. 1991 |
| 12. Dr. D. A. Osundina | - | 4/1/91 to 10/10/91 |
| 13. Mr. G. A. Adegoke | - | 2/12/91 8/10/93 |
| 14. Chief Adebayo Adeniji | - | 11/4/94 to 31/3/96 |
| 15. Mr. Akintola Titiloye | - | 4/4/96 to 10/12/96 |
| 16. Mr. J. O. Fatoki | - | 17/12/97 to 24/3/98 |
| 17. Mr. Sunday Kayode Adeniji | - | 24/3/98 to 20/12/98 |
| 18. Mrs. Bukola Opakunle | - | 20/12/98 to 1/6/99 |
| 19. Otunba Biyi Adedotun | - | 1/6/99 to 29/5/2002 |
| 20. Professor Tunde Ajiboye | - | 3/6/2002 to 29/5/2003 |

21. Prince Olusola Adejengbe

July 2003 to date (Elected for three years)

IREPODUN LOCAL GOVERNMENT KWARA STATE

HEADQUARTERS: OMU-ARAN

Irepodun Local Government, which today is one of the largest and oldest in Kwara State was created in 1968 at the inception of the State as Igbomina / Ekiti Division.

Indeed the Local Government was an off-shoot of the defunct Ilorin Native Authority of the colonial era which later metamorphosed into the Igbomina / Ekiti Division.

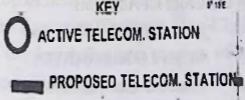
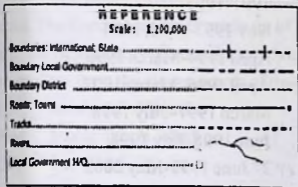
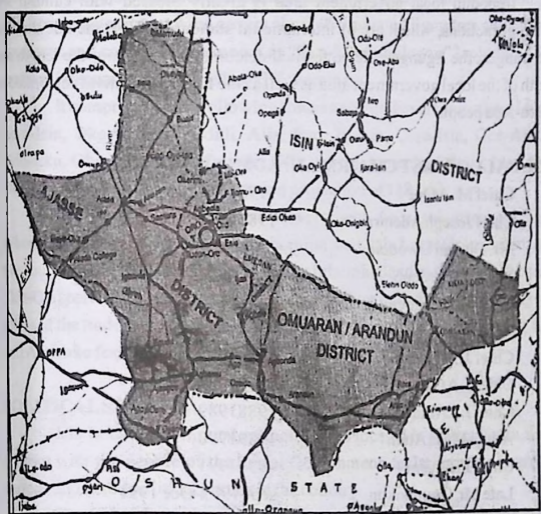
However, following the nation-wide Local Government reforms of the Muritala / Obasanjo military regime in 1976, it was named Irepodun Local Government with part of it removed to form the present Ifelodun Local Government area of the State. Interestingly, since the 1976 reforms, the Local Government has undergone several restructuring, boundary adjustments and splitting giving rise to smaller units being excised from it to form new Local Government Areas. These include the present Ekiti and Isin Local Government Areas. Omu-Aran however has remained the seat of power of the Local Government while at the same time it doubles as the political headquarters of the Local Government Areas in the Kwara South senatorial district.

For political and administrative convenience, Irepodun Local Government is divided into eleven political wards of Ajase I and II, Aran, Esie/Ijan, Ipetu/Rore/Aran-Orin, Oko, Oro I and II, Omu-Aran I, II and III where administrative Area Offices are equally sited at strategic locations within the Local Government Area where skeletal administrative services are rendered to the people.

The Local Government Area which shares common boundaries with Ifelodun Local Government Area to the North, Osun State to the South, Ekiti and Isin Local Government Areas to the East and West respectively has a population of about 113, 994 people and a landmass of 1, 095 square kilometer. It is endowed with savannah / rainforest vegetation on a plain terrain with patches of rivers and streams to serve as verdant for early crops and animal grazing.

The people of the area who are Yoruba speak Yoruba language fluently

IREPODUN LOCAL GOVERNMENT AREA KWARA STATE



Source: Information Department, Irepodun L.G. Omu-Aran, Kwara State.

Addition to the local dialects of 'Igbomina' and they embrace the three religion i.e Christianity Islam and traditional worship.

CULTURAL/TOURISM POTENTIALS

Irepodun local government area is greatly blessed with cultural tourism attractions, which are of international standard. These include the stone images, the Egungun clewe festival celebrated throughout the large breadth of the local government area as well as the Eku-Apa festival celebrated by the Eku-Apa people

ROLL CALL OF PAST CHAIRMAN / ADMINISTRATORS

- | | | |
|-----|---------------------------|--|
| 1. | Chief M. A Oni | 1976-1979 |
| 2. | Chief Joseph Adeniran | 1980-1981 |
| 3. | Mr. Olaitan Owodele | 1981--1982 |
| 4. | Mr. S. B Oyedepo | Jan 1983 Oct. 1983 |
| 5. | Mr. Micheal Adeniyi | Oct. 1983 Dec. 1983 |
| 6. | Alhaji Saidu Issa | 1984-1985 |
| 7. | Chief J. M Saromi | 1986-1987 |
| 8. | Chief J. A Ogundeji | 1987-1988 |
| 9. | Chief J. A Abidoye | 1988-1989 |
| 10. | Alhaji Musa Attah | 1989-1990 |
| 11. | Chief J. B Ayeni | 1990-1991 |
| 12. | Late Mr. Ogundokun | sept. 1991-Dec 1991 |
| 13. | Chief J. T Adeyemi | 1991-1993 |
| 14. | Mall. S. B. AbdulRahman | Nov. 1993-April 1994 |
| 15. | Major J. O Jetawo (RTD) | April 1994-March 1996 |
| 16. | Prince G Yemi Afolayan | April 1996- March 1997 |
| 17. | Elder E. O Rex Bello | March 1997- July 1998 |
| 18. | Barr. M. S Owolabi | June 1998-July 1998 |
| 19. | Comrade Bisi Fakayode | 2 nd June 1999-May 2002 |
| 20. | Prince Kayode Yusuf | 3 rd June 2002- May 2003 |
| 21. | Mr. Ezekiel Olaschinde | Nov. 2003- March 2004 |
| 22. | Mall. AbdulKareem Adewumi | April 2004- date (Elected for three years) |

ISIN LOCAL GOVERNMENT KWARA STATE**HEADQUARTERS:**

What is now known as Isin Local Government came into existence on the 6th day of December, 1996 when it was carved out of the old Irepodun Local Government by the late General Sanni Abacha led military administration.

Isin Local Government Area covers about 990 square kilometres with about thirty six towns and communities known as "Eku-Merindinlogoji" Including Olla town that was later merged with the Local Government.

It comprises of the following towns and villages among others Isanlu-Isin, Ijara-Isin, Oke-Onigbin, Edidi, Alla, Iwo, Iji-Isin, Owu-Isin, Oke-Aba, Pamo, Odo-Eku, Oba-Isin, Kudu-Owode, Olla, Igbesi, Oponda, Sabaja, Iwo, Odu-Ore, Oke-Oyi, Eleyin etc. with a population projection of 118,000.

The people of Isin Local Government are a sub-group of Yoruba of Igbomina located at the centre of Igbomina land, Isin Local Government occupies the south central part of what is known as Igbominaland in the North Western, (i.e. Eku-Osi) part of Yoruba and has the richest culture of both Igbomina language and relics of the traditional rituals of the old days. Some of these are Agbasin, Egungun and Aworoko festivals.

POLITICAL SETTING

Isin Local Government council area is located in Kwara South Senatorial District with the people of the Local Government declaring their interest in the various registered political parties in the country.

The Local Government is made up of both the Executive and legislative arms. The Executive arm is made up of the Executive Chairman, Vice-Chairman, and the Supervisory Councilors: while the legislative arm consists of elected councillors from the eleven wards of the council area viz:

- (i) Isanlu Isin I Ward
- (ii) Isanlu Isin II Ward
- (iii) Iwo Ward
- (iv) Olla Ward
- (v) Edidi Ward
- (vi) Pamo / Sabaja / Oba Ward
- (vii) Oke Onigbin Ward

- (viii) Ijara Isin Ward
- (ix) Alla Ward
- (x) Oke Aba Ward
- (xi) Owu Ward

TOURIST ATTRACTIONS IN ISIN LOCAL GOVERNMENT

Name of Tourist	Location
Ijoko water falls	Isanlu - Isin
Aise water falls	Isanlu - Isin
Ati water falls	Isanlu - Isin
Tii Oye stone images	Ijara - Isin
Alaguso mountain	Ijara - Isin
Agbasin Shrine	Isanlu - Isin
Kooyi Shrine	Olla
Alawoji Forest	Iwo

LIST OF THE PAST AND PRESENT ADMINISTRATORS OF ISIN LOCAL GOVERNMENT AREA

1. Alhaji M. S. Umar 11th December, 1996 to March, 1997
2. Chief Victor Bisi Oloruntoba 25th March 1997 to 22nd July, 1998
3. Mr. Peter S. Kisira 22nd July 1998 to 31st May, 1999
4. Chief Oye Tnuoye 2nd June 1999 to 29th May, 2002
5. Chief Samuel A. Ajayi June 2002 to 29th May 2003
6. Elder Alfred Niyi Ogunniyi 13th October 2003 to 31st March 2004
7. Prince Micheal Afolabi Oyinloye 1st April 2004 to date (Elected for three years)

CHAPTER TEN

THE PILLARS OF IGBOMINALAND

Essential facts about some of the Igbomina leading personalities in almost every sphere of human endeavour are assembled in this chapter. They include Men and women who stand out on account of individual achievements, social status, contributions to their town's development, or towards the upliftment of Igbominaland in general, or excellence attained in one field or other.

The list contained here has been compiled based on bio-data forms submitted by eminent sons and daughters of our great community. However, the feature is inexhaustive because some prominent people who deserve space, failed to submit their bio-data forms, on the other hand, some forms did not reach their destinations due to some logistic reasons.

SOME OF THE HEROES OF IGBOMINA STRUGGLES

PA SAMSON O. OGUNBIYI

He was born in 1902 in Odo-Eku. He was formerly a Senior Station Master of the Nigerian Railway Corporation. He was always at the fore-front of Igbomina struggles



Pa Samson O. Ogunbiyi

PAPA JOHN GBENLE EKUNRIN (LATE)

Late chief Eesa of Oke-Odeland was a great Politician and one of the founding fathers of Egbe Omo Igbomina. He was a well known Traditional healer and one of the strong pillars of Action Group later Unity Party of Nigeria (UPN) and also a very strong confidant of Papa Awolowo. He was the first councillor of finance in Ifelodun Local Government and also a former Director, Kwara food co-



Pa J. Gbenle Ekunrin (Late)

operation. He was one of the founders of Nigeria Union of Herbal Medical Practitioners. He fought gallantly throughout his life-time for the greatness and the emancipation of Igbomina/Ekiti people. He was a renowned leader and Hero of Igbomina.

ALHAJIAHMED OPELOYERU (LATE)

Late Chairman, Oke-Ode Muslim community, Pilgrims Agent and member of Kwara State Pilgrims board. Alhaji Ahmed Opeloyeru, a former vice chairman of Igbomina Parapo, was one of the foremost and erudite Islamic scholars. He was not only community leader of renown, but also a smooth operator and skillful political manipulator. He was born in Ori Oke Agamusa (former settlement of Oke-Ode) into a devout Muslim family. His father was Mallam Aliyu of Idi-Apa compound, Oke-Ode and his mother was Kehinde from Ankara compound Oke-Ode. He lived his entire life for the greatness of his community and Igbomina in general. He was at the forefront of Igbomina struggles. He however, died on Monday 25th July, 1994.



Alh. Ahmed Opeloyeru.

CHIEF P.B. OLATUNDE (LATE) (1914-1994)

He represented the Igbomina Area in the Federal House of Representatives from 1959 to 1961 as an Honourable member under Action Group party led by late Chief Obafemi Awolowo. Hon. Chief P.B. Olatunde was always in the forefront till his last days both at Lagos, Ilorin, Igbomina, Isin and Odo-Eku. In Odo-Eku he was a big force to be reckoned with and in fact Pa P.B. Olatunde was synonymous with Odo-Eku and vice versa. As a leader in Isin and Igbomina communities, he worked relentlessly and achieved a lot. Definitely, he was a pioneer member of fighters for freedom and domination. He was the first general secretary of Egbe Igbomina Parapo. He wrote a protesting letter to the then British Colonial Resident in Ilorin which eventually nullified the Overlordship of Ajia from Ilorin heading Court sitting at Oke-Onigbin and was eventually replaced by Olusin.



Chief P.B. Olatunde

CHIEF DR. PAULOMODARA ADENIYI DADA

An early educationalist, author, member of the National Assembly Lagos, who identified with the Igbomina goals. He was born by Pa Chief Kangba Enisin and Madam Jesse Enikoi Dada on January 12th, 1924 at Oro. He started his education in 1935 under the late Rev. J.K. Adeniyi. He held primary education at Baptist College, Iwo, now in Osun State. Thereafter, he proceeded to University College of Keele, England now University of Keele, Columbia University, New York, USA and University of Michigan Ann Arbor, USA.

He started his working career as a teacher and his political career as a very staunch member of Action group, but later changed to National Party Nigeria (NPN). From 1961 to 1964 he won election as an independent candidate into the Federal Parliament. Between 1968-1969, he was a member of Ilorin Provincial Council and from 1976-1978, he was a Councillor, Ifelodun Local Government. Until his death he was a member of many professional bodies and was honoured with many chieftaincy titles. He had so many publications to his credit amongst which are "A brief history of Igbomina (Igboona), Yoruba Oloyinmomo: History of Oro land (Oro-Ago)



Chief P.O.A. Dada

CHIEF R.A. OLAOTI

The Bobajiroro of Omupo was born in 1922 and he was the Public Relation Officer of Igbomina from 1952-1956 and the first Councillor in Omupo district to the Native Authority Ilorin from 1956 to 1959 and also a member of Irepodun/Ifelodun traditional council Kwara State in 1956 to 1959. He served as the councillor to Ifelodun Local Government Area, Share from 1976 to 1979. He was the Chairman of Community Committee in Omupo District and the Vice Chairman of police relations committee in Omupo District.



Chief R.A. Olaoti



CHIEF MRS. R. A. OLANREWAJU: Iya Igbonna of Arandun. A positive activist till she passed on she once was the state Chairperson of National Council of women society.

Chief Mrs. R.A. Olanrewaju



CHIEF TUNJI OYINLOYE OF ESIE: One of the early Permanent Secretaries of Igbomina descents who used his position to repel the attempt to downgrade Igbomina traditional rulers.

Chief Tunji Oyinloye

PA DAVID OGUNDELE (DAVID ALAGA) Hailed from Igbaja. A pioneer Chairman of Igbomina community in Lagos from where the struggle for Igbomina political emancipation sprang.

PA YUSUF AFOLAYAN AJIDE OKIN OF OKE-ODE: First vice chairman of Igbomina parapo.

CHIEF M. A. O. OLANREWAJU: Hailed from Omu-Aran, first Igbomina member of the National Assembly in Lagos, and the first Igbomina Federal Minister. He fought for Igbomina liberation.

CHIEF S.A. ADENIYI: Hailed from Omu Aran, (Asiwaju of Omu-Aran) one of the early graduates and defender of Igbomina rights.

PA OGUNBIYI OF IJOMU: First Chairman of Egbe Igbomina Parapo --the pioneer political wing to fight for Igbomina rights

PAJ. ONIPEDE OF ORO: One of the pioneer Igbomina business men in Lagos who inspired several others to follow suit.

PA ADEKANYE OF IJAN-OTUN: Graced all Igbomina major meetings with his personality till he died of old age.

ALHAJI CHIEF RAHEEM OLADIMEJI: Jagunmolu of Igbominaland. Hailed from Igbaja for almost two decades; he has been making handsome financial contributions towards the advancement of Igbominaland.

OTUNBA OLABODE OYEDEPO: Hailed from Oro, he donated a mini bus to Omo Ibile Igbomina, apart from other contributions.

ALH. AHMED AYANSOLA MUHAMMED: An indigene of Ilala, two-time member of Kwara State House of Assembly where he used his position to look after Igbomina interest.

CHIEF C.O. ADEBAYO: Hailed from Oke-Onigbin. A Civil Commissioner, Senator, State Governor and Federal Minister who never betrayed the trust of Igbomina people.

CHIEF JOELA. OGUNDEJI: Hailed from Iwo. An Educationalist and Local Government administrator turned Deputy Governor, always remembering his roots.

BRIG. GEN. CHIEF SIR D.L. BAMIGBOYE: Hailed from Omu-Aran. Asiwaju of Igbomina/Ekiti. Pioneer Military Governor Kwara State, first Executive to include some Igbomina-nay kwara South monarchs among the graded Chiefs after creating Igbomina/Ekiti Division among others, put Kwara State on a solid foundation.

COL. T.O. BAMIGBOYE RTD: Hailed from Omu-Aran. Military Administrator of Bauchi and Osun States. Gave moral and financial assistance to Omo Ibile Igbomina.

DR A.O ABIFARIN: Hailed from Iwo. An early graduate and patriot of Igbominaland.

DEACON S.S. AYANDA: Hailed from Oro-Ago. A one time very senior official of the NYSC, and helper to several youths.

CHIEF D.M. BABA JAMU: In the middle fifties, took positive steps to unite Igbomina people by publishing the first Almanac of Igbomina traditional rulers, and by calling the first comprehensive meeting of Igbomina Elites which sat at Oke-Onigbin in the fifties.

PROFESSOR A.F. OGUNSHOLA OF BABANLOMA: An erudite educationist whose inspiring address at Igbomina gatherings helped a lot to separate facts from fancy.

CHIEF S.O. OGUNBIYI OF BABANLOMA: Chairman of Ifelodun Local Government, 1976-79. He was a patriot of Igbominaland.

CHIEF E.A.O. OYEYIPO OF ESIE: Former permanent Secretary and Deputy Governor who for years had been the Chairman of Igbomina Elders Forum.

PROFESSOR J.B. ADEWUMI OF EDIDI: An early very senior official of the old Ilorin Native Administration who helped several youths to move forward.

OLU ADEWUMI (SUZUKI) OF EDIDI: Who for several years has fought for the rights of Igbomina people.

CHIEF P.A.O. OLORUNNISOLA (SAN) OF IGBAJA: Has been rendering legal services to Igbomina unions fighting for emancipation.

DR. SAMUEL ADEDOYIN OF AGBAMU: An industrial Icon. His charismatic approach to the yearning of his people has endeared him to them all. He contributed morally and financially towards the dreams of Igbominas.

PRINCES FUNKE ADEDOYIN OF AGBAMU: A former Federal Minister of State for Health, she gave moral and financial assistance to Omo Ibile Igbomina.

NATIONAL PRESIDENT OF OMO IBILE IGBOMINA IN SUCCESSIVE

- Chief John A. Odekunle from Owu
- Chief Sir Ayodele Oyinloye from Esie
- Chief Samuel O. Adedayo from Isanlu-Isin
- Chief William A Balogun from Oro-Ago
- Chief Sir Samuel O. Bamigboye from Omu-Aran
- Elder Samuel A. Adeyinka from Ilupeju
- Chief Solo Olaoye from Oke-Aba
- Barrister J. Bolaji from Edidi Chairman Interim caretaker committee (months).
- Alh. Hon Adewara Toyin Lawal from Oke-Ode two terms national president, Omo Ibile Igbomina, the National Secretariat Ganmo constructed by his executive.

MEDICAL AND HEALTH SERVICES.

DR OLUMIDE AKANNI BABATUNDE

Born on 18th December, 1956 in Ila-Orangun. He had his elementary education at Salvation Army Primary School, Lagos and finished there in the year 1971. He had his secondary education at Ila-Grammar School Ila-Orangun and passed out in the year 1977. He later proceeded to Oyo State polytechnic, Ibadan and finished in the year 1981. Thereafter, he attended University of Ibadan where he bagged a Bachelor degree in Dental Surgery in the year 1987.

He was a full time member of Osun State Hospitals Management Board, Osogbo, from 1993 to 1994. He was a chairman, caretaker committee, Ife East Local Government Oke Ogbo, Ile-Ife in the year 1999. He became the Permanent Secretary, Ministry of Water Resources and Rural Development, Osogbo in December 2003, the position he occupied to date. He is



Dr. Olumide A. Babatunde

also the General Secretary, Osun State Association of Medical and Dental Officers (OSAMDO) from 2000 to date. He is happily married and blessed with children.

CHIEF OLADOSU EKUNRIN

The Eesa of Oke-Ode land and head of the king makers council of Oke-Ode. The son of late Chief J.G. Ekunrin and a well known alternative medicine practitioner. He is the Chief Consultant and Director of Heit-Waiz Herbal clinic. He is also one of the Nigeria pioneer columnists on herbal medicine in many Nigerian magazine and newspapers since 1990.

He was born in the year 1960. He attended the following schools. Viz: - ECWA Primary School Omu-Aran (1969-1974), ECWA Secondary School Igbaja (1974-1979) and Lagos State College of Science and Technology (1980-1982). He therefore joined the NITEL and work at the International Exchange for three years. He is now a full time alternative Doctor. He is happily married and blessed with children.



Chief Oladosu Ekunrin

MR JOLAYEMISAMUEL ADEYEYE

Born on 21st March, 1942 at Obala's compound, Oke-Ila Orangun in Ifedayo Local government Area of Osun State. His path to education was as follow: Baptist Day School: 1949-1956, Primary school certificate, Kiriji Memorial College Igbajo Ikirun: 1958-1962 Govt. Class IV, School of Nursing Eleiyele Ibadan: 1963-1966 Registered Nurse, University of the state of New-York, United State of America: 1973 High School Diploma, New York City Community College: 1973-1976 Transferred to four years college, St. Francis College, New York: 1977-1978 B.sc Health Care, Management. Long Island University C.W. Post Centre, New-York: 1978-1979 M.P.A. Master of Public Administration.

He worked as a staff Nurse at various Hospitals across Nigeria and in the United State of



Mr. S. A. Jolayemi

America and rose to the post of Senior Hospital Secretary at the State Hospital, Osogbo, Osun State where he was until he retired in 1988. Since then, he became a full time politician. He was the Social Democratic Party (SDP) Presidential Candidate of Osun State of Nigeria under option A4 in 1998, Member of elders' forum D.P.N. 1997 and Chairmanship candidate of APF in 2000. He was the Chairman, Local Government Transitional Committee, 2000-2004. He was the Executive Chairman, Ifedayo Local Government from February, 2004 to date (elected for tenure of three years). He is happily married and blessed with children.

BUSINESS AND PROFESSIONAL SERVICES

CHIEF JONATHAN ABIODUN AJIBOLA OMONIYI

Chief Abiodun Ajibola Omoniyi the Alapo of Oba-Isin was born at Igo compound (Ile Onimogba), Oba, Kwara State on 16th June, 1947 to late Chief Eke Alade (Arokun of Oba) and late Mrs Deborah Bolaji Omoniyi. His birth coincided with the period of yam festival to mark the harvest of new yam in the village. Hence, he was given the name "Abodunrin". Abiodun's father who was a farmer and a traditional religionist died when he, (Abiodun) was very young. His uncle Chief Joshua Omoniyi, the Asanlu of Oba brought him up. Chief Joshua Omoniyi did some business in Ejinrin/Lagos area before he finally settled as a cocoa farmer in Ife area.

Chief Abiodun Omoniyi, the second male child of his mother had his primary education at Baptist Preparatory School, Oba and ECWA/SIM Preparatory School Iwo-Owu between 1959 and 1963. Being a gifted child, he was given the opportunity to write entrance examinations into secondary schools before he actually finished the normal primary school period. He was admitted into three colleges but opted to go to Igbomina Baptist Grammar School Isanlu-Isin where he obtained his West African School Certificate in 1968. He was a school scholar at Isanlu-Isin. He had his Higher School Certificate (HCS) at Offa Grammar School in 1970. He had his University Education at University of Nigeria, Nsukka with a B.sc degree in Geography (1977) and later at the University of Lagos



Chief J. A. Omoraji

with a distinction pass in Post-Graduate Diploma in Education (1983).

Chief Omoniyi has worked as a teacher since graduation from school. He served the Ministry of Education, Kwara State in many schools. Currently he is by rank a Principal Special Grade with the Kwara State Teaching Service Commission at Ilorin Grammar School, Ilorin, Kwara State.

Chief Omoniyi has been deeply involved in community development matters over the years. He has served as the secretary of Oba Development Committee which successfully launched Oba Development fund for the execution of the community Health Centre and the commencement of the Electrification project of the community which was eventually completed by the Federal Government (NEPA) in year 2001. He has served as either Chairman or Secretary of several committees in the community.

ALHAJI (CHIEF) ABDULRAHEEM AMAO OLADIMEJI (JAGUNMOLU OF IGBOMINALAND)

He was born at Ile-Loke compound, Baale Quarters, Igbaja on 8th June, 1938. His father Mallam Yusuf Oladimeji was a great farmer, hunter, herbalist and trader, while the mother Madam Awawu Oladimeji, a descendant of the first Iyalode of Igbaja, was poultry farmer. Chief Oladimeji has no formal education, he is however literate in Yoruba, Arabic and English. This was achieved through determination and self-education.

Little Abduraheem Oladimeji started his early life as a houseboy in 1948 with an Egba woman known as Iya Sikira at Isale-Gangan, Lagos on a monthly salary of seven shillings per month. When in 1950, he had an offer of eight shillings, he transferred his services to Pa Gabriel of Iludun-Oro through whom he learnt the art of trading, plying the reverine areas of Ojoo, Ejinrin and Badagry in the former Western region of Nigeria.

His parents died during his early life and so he was left to fend for himself. His eldest brother, Alhaji Atiku Atunde saw the grim determination in young Raheem and so was brought under the tutelage of a friend, Alhaji Usman Alabi, popularly known in the trading area of Dosumu Street in Lagos, as Sunmolu Wosonle. After staying with Wosonle for eleven years, little Raheem received a take-off grant of hundred and



Chief Oladimeji

eighty pounds as trader.

During the Nigeria civil war, (1967-1971) Raheem Oladimeji featured prominently as a contractor in the areas of transportation and supplies to the Nigerian Army. Chief Oladimeji later veered into merchandising, manufacturing and construction and today, he is the chairman of some reputable internationally recognised companies. He is a philanthropist and a cheerful person. He is a member of board of trustee Asepo Omo Igbomina and he is honoured with many chieftaincy titles for his contributions to the development of Igbominaland and Nigeria in general.

ALHAJI SALAWUDEEN AKERINLA (CHIEF ESINKIN OF OKE-ODE LAND)

He was born in the year 1940 at Akerinla compound, Oke-Ode. His parents were Mrs Idowu Arike Akerinla and Chief Aworinde Akerinla (the Chief Esinkin of Oke-Ode land). When he was about six years old he attended a Quranic School under Alfa Lawal Olayinka of Ajisafe compound, Oke-Ode. Though he was not opportune to attend formal western education, but he attended evening lesson at Oke-Ode between the years 1953 and 1955.

However, he lost his father in the year 1953 and in the same year, after the burial of their father, his elder brother with whom he used to go to the farm decided to go to Lagos and learn motorcycle repairer. Meanwhile he was left on the farm till 1957 when he decided to learn carpentry works under Mr. Gbadebo Akande (A.K.A Kekere) of Ojutaye compound, Oke-Ode. He obtained his license as a professional carpenter in the year 1960. He however, was at home for about six months before he moved to Ile-Ife where he worked till 1966 before he moved to Lagos. He was engaged in carpentry works to November 1968, when he started trading in nails with about 20 pounds. He is in this business till date. He was the chairman of the committee in charge of the construction of Oke-Ode Central mosque which is at the finishing stage now (from 1993 to date). Also from 1941 to 2005, he was the Chairman Oke-Ode community, Lagos branch. He was installed as Baba ewe of Oke-Ode land on the 4th of May, 1995. He was also installed as Esinkin of Oke-Ode land on the 26th of December 1995. He was the



Alh. Salawudeen Akerehinla

treasurer of 'Omo Ibile Igbomina', Lagos branch from 2001 to December 2005. He was also elected as the president of 'Omo Ibile Igbomina' Lagos branch in the month of May, 2006. He is happily married and blessed with children.

ALHAJI YUSUFAMUDA OYENIYAN

Alhaji Yusuf Amuda Oyeniyan, is a businessman and an industrialist of international standard. A nationalist on religious affairs and a philanthropist who has in the society, become a legend in his life time. He was born around 1947 during the reign of Oba Adetoyi Akande Orimadegun to the family of Pa Bello Oyeniyan; of Odofa compound, Ila-Orangun. His keen interest in Western education could not be realised as his parents sent him to an Arabic institution at his prime age. He spent his early years constantly on the move, subject to the desires of the circumstances having started as a petty trader early in life; period full of great saga on endurance, dedication, foresight and meticulous planning. His business empire presently includes the following companies:-

- i. Oyeniyan Industrial (Nigeria) Ltd
- ii. M.A. Oyeniyan and Brothers (Nig) Ltd
- iii. Oyeniyan matches industry Ltd
- iv. Oyeniyan Oil coy (Nig) Ltd.



Alh. Y. A. Oyeniyan

Alhaji Y.A. Oyeniyan is a lover of progress, a great philanthropist; He has on many occasions paid the school fees of under-privileged students in our society who are in secondary schools spread across the state. He has and still awarding scholarship to deserving students of Ila-Orangun in the tertiary institutions spread across the country. He initiated and used his personal influence to bring Afri-Bank to Ila-Orangun. He is happily married and blessed with children.

ALHAJI ABU ALABI (BABA ADINI OF OMUPO LAND)

He was born about 80 years ago into the family of Mr. Ibrahim Sanni and Mrs. Moriamo Ibrahim of Gbagada's compound, Omupo. He attended Quranic school when he was about ten years old under the tutelage of Alfa Amodu who was equally a friend of his father. His father was a farmer and as such he used to accompany his father to farm. However, he moved to Lagos in 1938 during the

reign of Oba Falolu of Lagos. He learnt the art of trading under Mr. Sunmonu from Abeokuta who used to give him 18 shilling per week.

He first operated 'Iplate' (minishop) at Agbo Ile Ijaye along John street Lagos. From there he had his first shop at number 25 John street Lagos. Another one was opened at number 31 Ojogiwa, Lagos. He was into this business (i.e Ogun Oyinbo) until 1990 when he retired. He became Baba Adinni in 1992. He was instrumental to the success of the construction of the central mosque of Omupo. Since 1962 he has been contributing in no small way towards the development of the town. He is happily married and blessed with children.



Alh. Chief A. Alabi

PRINCE RAHEEM Y. OLOYEDE

He is the Committee Secretary of Igbonla Development Association, Lagos chapter, a very strong crusader of general development of community. He is a recognised supplier of varied sizes and shades of blocks; an ardent General Merchant and Transporter.



Prince Raheem Oloyede

ALHAJA JARAT KAMORUDEEN (IYALAJE OF IGBAJA)

Born to the late Hadja Foyeke Ayisat and Hadji Ayantola about 73 years ago. Although she did not have the opportunity of early Western education, she later achieved literacy in Arabic and Numerals through home lessons.

It is not overstatement to assert that Hadja J Kamorudeen was about the first female Kwara indigene in fishing materials business in Lagos, taking after her late Brother Hadji Raheem Ayantola Dosunmu (Aro-Oba of Igbaja) about 50 years ago. The early Chinese and far East fishing materials merchants relied so much on her advice for these products import placements from 60s to 80s. She is not a push-over in the line to date. One point worth mentioning about her is that it appears she is born lucky. No sooner did she get married to late



Alhaja J. Kamorudeen

Hadji Kamorudeen Buari after an initial set back in her first marriage that the fortune of this man looked up from a native Islamic Cleric to, first, a fast lane swiss watches importing and merchandising and a big time industrial merchant.

Charity they say begins at home; Hadja Kamorudeen is a recipient of numerous chieftaincy titles in Igbaja and environ. She is also a "mother" to many sister clubs in the town and suburb. Few of these include: Iyalaje of Igbaja, Iya Adinni of Central Mosque Marcas (Agege Lagos). Patroness Ibile Igbaja, Patroness Irese-Dun Club of Igbaja.

ALHAJI CHIEFS.A. AJIBOWO (ASIWAJU OF ILALALAND)

He was born in 1930 into Asuramu compound of Ilala in Irepodun Local Government Area of Kwara State. He was educated at Islamic/Arabic Primary School, Ilala. He is a successful businessman and Chairman/Managing Director of a group of industrialized companies established over 40 years ago and dealing mainly on importation of wrist watches/clocks, garments, general goods as well as watches assembling industry in Lagos.

In recognition of his philanthropist activities and contributions to various communities, he was honoured with many chieftaincy titles amongst which are Asiwaju of Ilala, Bagbimo of Ajase-Ipo land, Chairman of Rid-Wanulahi Society of Nigeria. He was also the chairman Omo Ibile Igbomina, Lagos branch between 2001 and 2006. He is happily married and blessed with children.



Alh. Chief S.A. Ajibowo.

CHIEF ZEPHANIAH ABOLAJI FALADE

BIRTH: He was born in 1943 to late chief Pa Nathaniel Falde Oyebanji and late Madam Lydia Olayioye Falade (both of blessed memory) at ODOFA/ONIKOYI Compound Agbamu in Irepodun Local Government Area of Kwara State of Nigeria.

EDUCATION: He had his primary education at St. Paul's Anglican School Agbamu and United School Agbamu/Agbonda in 1960 before proceeding to Evening Lecture at National High School Ebute Metta.



Chief Z. A. Falade

Lagos.

CAREER: He served as shop attendant and finally to his business as **COMMERCIAL STORES.**

MARITAL STATUS: He got married to Mrs. **HANAH. MONISOLA FAL** and blessed with many children and grand children.

SERVICE TO THE COMMUNITY: At age of 20 years he has been serving Agbamu community as Assist. Secretary at Lagos branch from 1965 to 1967 was appointed the General Secretary dated 4/4/67 up today without salary. He served in many Key Committees to all progress in Agbamu Executive projects including Agbamu Central Working Committee (CWC). He was a Nationalist who struggled for social and political advancement of Agbamu Community.

AWARD: In recognition of his noble achievement the honorary title of **CHAKINROGUN** of Agbamuland is bestowed on him.

PRINCE (DR) SAMUEL ADEDOYIN

HIS EARLY LIFE: Prince (Dr) Samuel Adedoyin was born to the late Solomon Adedoyin and Madam Rachael Oni Adedoyin on the 14th Dec. 1938 in Agbamu. He had his early elementary education at Agbamu before he left for three years sojourn and managed to come back to Agbamu and took to farming and wine tapping for another three years and managed to save up to 48 pounds

CAREER EXPERIENCE AND ACHIEVEMENT: In 1955 he travelled to Lagos with 48 pounds to commence buying and selling locally. He proceeded in a logical fashion to import goods directly from overseas on his own account and prospered so much that he built his own house at just over 21 years of age. In 1968 he registered his first Limited Liability Company, Doyin Investments Nigeria Limited. A great success was recorded in this venture and the fact remains that the company gave birth to companies such as Doyin Motors Ltd, Doyin Industrial Ltd, Global Soap and Detergent Industries to mention just a few. That joint chains of business is now the 'Doyin Group of Companies with branches all over the country and overseas.



CONTRIBUTIONS: There is no area of human endeavour that he has not played a leading role. He

Prince Dr. S. Adedoyin

believes in the saying that North or East, home is the best. Thus he endowed much of his resources to make Agbamu a heaven on earth and better developed than it was. By virtue of being a true patriot of Agbamu, one would not be surprised in mentioning his key roles towards various community projects to better the living standard of his people through major projects like (i) Electrification of Agbamu town (ii) Building and Equipment of General Hospital, (iii) Provision of pipe-borne water, (iv) Single handily financed the tarring of 12Km Agbamu-Iludun-Oro Road, (v) Award of scholarship to many students for University education. The above excludes private and personal donations to sons and daughters of Agbamu. Prince Dr Samuel Adedoyin a gentle soft spoken and God fearing industrial magnate is a rare gem. His charismatic approach to the yearning of his people has endeared him to them all.

AWARDS: In recognition of his tremendous contributions to the upliftment of the socio-economy of both states and the country, he bags many awards such as (a) Kwara State Government Merit Award in Dec. 1988 (b) A Honourary Doctorate Degree of letter by University of Ilorin in Nov. 1988 (c) And Internationally "the freedom of city of London" by the lord mayor of London Sir Peter Grodton dated back to 1975, (d) He is also awarded THE ASIWAJU OF AGBAMU. Prince Dr Samuel Adedoyin is happily married with children. He is an asset to the entire community

MR B.A. MONINUOLA OMONIYI SANNI

He was born in 1937 at Alagure's compound, Omupo. His father is Alhaji Imam Sanni Idowu an indigene of Omupo while his mother is Madam Ayisatu Amoke Sanni an indigene of Obaloyin.

At early stage of his life, he had Arabic education before he enrolled at St. Michael Primary School Omupo, in 1956 and finished in 1962. In 1963, he moved to Lagos and started working with Leventis stores Marina, Lagos. His works experience spanning nine years and rose from delivery clerk to the post of store keeper before he left in 1972 to start his own private business.

As a progressive Democrat, he started out on his political career way back in 1960 when he was a member of Igbomina Parapo/Action group Alliance.



Mr. B. M. O. Sanni

His political activities contributed to the election of his father Alhaji Imam Sa as the councillor of his area in Omupo in 1960. He has worked assiduously enough to achieve the ultimate in all his assignments, from 1977 to date. He served in various committees with brilliant success. He is happily married with children.

CHIEFSUBAIRUA. GARUBA BALOGUN (SHOBALOJU OF OMUPO)

He was born on Thursday 20th July, 1937 at Oluwole Area of Lagos Island into the family of Alhaji Garuba Ayanda Amodu and Mrs Adamo Agbeke Garuba both hailed from Omupo in Ifelodun L.G.A. of Kwara State. He attended Olowogbowo Methodist Schools, Lagos Island (1954-1959), Alhaji Arikele Arabic School (1954-1957) and Alhaji Yusuf Majekobaje, Arabic school (1957-1959). He later joined trading (shoe selling) under Alhaji Kazeem Akande between 1959 to 1960.

Since then, he has been contributing immensely to the development of his home town and Igbominaland in general. For instance, he was a member of the central mosque building committee and honoured with many titles among which includes Shobalaju of Omupo land. He is presently the chairman Igbomina parapo Lagos branch. He is happily married and blessed with children.



Chief S.A.G. Balogun

ELDER (CHIEF) PETER OLARINOYE AJIBAIYE

He was born in 1943 to Oladimeji (Aluko) family of Ajogbo rural house, Odo-Eku. He is the Chairman/Managing Director of Great Ajibite Industries Limited. He is an industrialist, a philanthropist and indefatigably committed to the progress of Igbomina as a whole.

He was made the chairman of Isin community (i.e the care-taker group for Isin all-round peace and progress) in March 1994 and it was during his tenure that the long awaited new local government area was granted to Isin people.



Eld. Chief Peter O. Ajibaiye

He is a lover of God, Igbomina people, and

most especially Odo-Eku of which he has become the pivot on which the village all-round progress rotates.

OGUNRINDE, (CHIEF) JOHN FEMI

Chief John Femi Ogunrinde is the Chairman/Managing Director, A.A. OGUNRINDE & SONS (NIG) LTD. as well as FEMTROL VENTURE (NIG) LTD. Chief John Femi Ogunrinde was born on 31st August 1946 to the family of Late, Mr. Amos A. Ogunrinde and Mrs. Alice A. Ogunrinde of Odomose compound, Oko, Kwara State. He Attended ECWA Demonstration School, Oko (1952-1956) and ECWA Primary School, Omu-Aran (1957-1960). In 1962 Chief Ogunrinde was admitted into SIM Kakoro Secondary School, Kagoro, where he graduated in 1966, he was a member of Photography Club and School quartet choir. In 1968, he proceeded to Ilorin Teachers College (ITC) and graduated in 1969.

Chief Ogunrinde worked briefly with Kingsway Stores, Jos (1967) after his secondary education. In 1970, having graduated fro I.T.C., he taught for a while at ECWA Demonstration School, Oko before he moved to Omu-Aran High School (1970-1976) where Mr. G. Olu Babalola was then the principla of the school. Chief Ogunrinde is a man who believes in simplicity, self sacrifice, hard work and honesty. Having contributed his own quota to the educational development of the country in 1976, he ventured into petroleum business. In 1988, he became Chief "AROMU" of Oko, Irepodun Local Government Area of Kwara State. While in 2001, he was given another Chieftaincy title (OTUNBA OFOKO, Surulere Local Government Area, Oyo State).

Chief Ogunrinde was the president of Oko Development Association (ODA , Oko (1998-2004). He is the president-of Oko Dynamic Club, Oko (1998 to date). In recognition of his good leadership as the president of Oko Development Association and also for his selfless service and meaningful contributions to the progress of Omu-Aran community, the Club Executive of Omu-Aran also gave him a merit award.

He is happily married and blessed with children. His hobbies include Table Tennis, Lawn Tennis and Volley ball.



Chief J.F. Ogunrinde

CHIEF OTUNBA OLABODE OYEDEPO (A.K.A DEWAY)

He was born on 13th February, 1961 in Lagos but his parents were from Aro's compound, Oro. Otunba Olabode Oyedepo attended the following institutions: St. Andrew's Catholic Primary School, Oro, Kwara State, St. Kizito Minor Seminary Ede, Osun State, Oro Grammar School, Kwara State College of Technology (Polytechnic) Ilorin. The University of Ilorin, Ilorin and Kennedy Western University, California, U.S.A.

He started his working career as a Class-room teacher at Otun Grammar school, Otun-Ekiti, and later joined Radio Kwara as a Clerical Officer. Otunba Oyedepo, a remarkable human-being whose success story is quite moving is an international business man and presently occupied the following positions:

President/CEO MCLABODS communications, INC NY. U.S.A.

Chairman/CEO BOD properties NY U.S.A.

Chairman/CEO Water House Hotel, Lagos

Chairman/CEO Water House Properties and Investment Ltd. Lagos

State.

He is a philanthropist who has become a legend in his life time. He is happily married and blessed with children.

CHIEF (MRS.) F.O. MOBOLAJI ODETOYINBO JP

Chief (Mrs.) Felicia Olayonu Mobolaji Odetoyinbo was born at Orangun State on the 4th April, 1934 to Late Prince Adepoju Ajibade of Orangun compound and Madam Salamotu Rebecca Wuraola from Ile-Esabirin, Isedo, Ile-Orangun.

She had her primary education at Ifo District Centre School, Ifo Okenla, Ogun State and post primary education at Ife Divisional Teacher Training College, Ile-Ife.

She taught at the Local Authority School, Oke-Aloyin, Ila-Orangun St. Mathew's School, Ila-Orangun, St. Mary's School Olu-Ode Osogbo and McCay Memorial School Ita-Olokan, Osogbo from



Chief Otunba O. Oyedepo



Chief Mrs. F.O.M. Odetoyinbo

where she proceeded to the United Kingdom for further studies in March 1960.

In London, she enrolled as a student nurse at Fulham hospital where she passed the PTS and part 1 of the State Registered Nursing examination. She later attended the South-West London College for her diploma of the chartered Institute of Secretaries and Administrators. She also has Diploma in Industrial Relations at the City of Westminster College, London, Diploma in internal auditing and finally Masters in Public Administration. She returned to Nigeria in 1971 to work for NICON Insurance Corporation and retired as AGM (Audit) in 1991.

CULTURAL, ENTERTAINMENT AND SPORTS SECTORS

MR. IDRISAWOFE BABALOLA

He was born in 1963 into Babalola Raji's family of Alakoyi compound, Isedo, Ila-Orangun. His mother is Mrs. Olufunke Ayoka Afolayan of Aromu's compound Agbamu. (She is an elder sister of the late Adeyemi Afolayan A.K.A. Ade Love). Young Awofe attended L.A Primary School Oke-Aloyin Ila-Orangun from 1970 to 1976 and G.S.S. Agbamu where he later moved to Lagos in 1979 to begin his career in Theatre Arts. He joined Isale Oro theatre group through the help of Mr. Yinka Quadri (another Igbomina man from Oro). And he was there for about three years before he established his own group named Omoalade theatre group, coined from the 'Oriki' of his mother's compound. (i.e Aromu omo Aladescesefunfun.""). He later changed the name of his group into Awofe film production coined from the stage name he bore in his first film produced in 1982 titled "Orija ju Oogun". He could play any type of drum and also recite traditional poems and Ijala-ode and equally talented in Oriki Idile. He married in the year 1985 to Mrs. Bolanle Babalola, who hailed from Ibadan but also a member of Awofe film production.

He is blessed with children. He loves music most especially, the old school music because of the wisdom embedded in them. He was an associate member of Unilag Centre for cultural studies which was later changed to the department of Theatre Arts, University of Lagos under Prof. Bode Osanyin. He has won so many awards among which include:



Mr Idris A Babalola

Association of Nigeria Theatre Arts Practitioners' award, Egbe Akeko Yoruba, Tai Solarin college of Education Ijebu-Ode, Ogun State. Igbominia forum as the best film of the year 2001.

MR SULAIMAN AYILARA (AJOBIEWE)

Born on October 8th 1955 at 'Oko-Oja' farm in Ila-Orangun in family of Mr. Raji Adewumi and Mrs. Rolayo Adewumi of Obale's compound Ila-Orangun.

He attended St. Julius Primary School, Ila (1961 to 1969) and moved to Samba Primary School, Ikire. He later joined Oluwaseun bakery, Orita Market, Ikire and was there till 1972. Thereafter, he moved to Ibadan where he worked as a baker till 1981. He started his acting career with Olu. Ola-Iya Travelling Theatre Group Ila-Orangun in 1967 and also acted under Ogunmakinde Travelling Theatre in Ikire. His father was a hunter who was versatile in 'Ijala' and 'Ode' from whom he learnt the art of oriki. He was a member of 'Ode Ketuketu' in Ojigbo Quarters Ila-Orangun. Later, he left Ibadan for Osogbo from where he moved to Lagos in 1978 and joined Ojo Ladipo Theatre group. He was with them for about 10 months before joining Moremi Theatre Group in Mushin. He thereafter founded his own group called 'Orisanla' Theatre group with Adebolu Fatunmise (a former Olotu Atoka). He was later invited by Chief Sunday Akinola of Abalaye Theatre group (otherwise known as Feyikogbon) and he works with them to date. He is happily married and blessed with children.



Mr. S. Ayilara

QUADRI GANIU OLAYINKA (ESQ)

He was born on 6th September 1959 at Lagos Island of Lagos State. He hails from Oke-Ola Oro in Irepodun Local Government Area of Kwara State. He attended Saint Patrick Catholic Mission School (1966-1972) and obtained the first school-leaving certificate. He later proceeded to Christ Secondary High School, Ebute Elefun in Lagos Island. He joined the entertainment industry in 1977 and started as trainee.



Alh. Q. G. Olayinka

He however, forms his own theatre group along side with some friends in early 80's up to date and ever since then he is the chairman of Odunfa caucus. He has produced many films and also partake in several films, which has earned him honours and meritorious awards from local, state chapter of A.N.T.P., organisations and international level such as Afro Hollywood award (WAFEST) 2002, U.K London Best male Actor Houston-Texas, USA, the Don of Theatre. etc.

He is a devout Muslim and married to the daughter of the Chief Imam of Oke-Ola, Oro and he is blessed with children

MRMUFUTAU EYIWUMIALIYU (MURPHYRAY)

He was born in 1963 into the family of the late Ibrahim Eyiwumi Aliyu - (A.K.A Ray Eyiwumi) - a renowned and one of the foremost artists in Nigeria. Mr. Mufutau is the second eldest son in the family of eighteen children. He had his elementary education at St. Methodist Primary School, Osogbo (1970), C.A.C Primary School Ajase-Ipo and N.U.D. Primary School Osogbo in 1980. He proceeded to Aran-Orin Comprehensive High School, Aran-Orin and finished in 1990. He lost his father in 1989. In his bid to further his education, he attended Kwara State Polytechnic, Ilorin, but he was unable to complete his programme due to financial problems. When his father was alive, he was one time the manager of Kola Ogunmola. His father, being a teacher, was able to inculcate discipline and moral values into his children as well as the children of his boss who were put under his care.

The act of acting to him was an innate ability since he started acting as early as four years old because he was born into the profession. His father used to say it in proverb that "Orisa ti a ba n se ti a n le omodc seyin ni idi re, orisa naa yio parun". (lit. means "any object of worship that children are kept away from, will soon become extinct"). Also, there was a prophesy that the children of his father will project the image of their father even beyond their father's imagination, which has come to pass. He is happily married and blessed with children.



Mr. M.E. Aliyu

PROFESSOR LAMIDI OLONADE FAKEYE

He is a fifth generation Yoruba wood carver who was born into Fak family of Inurin's compound, Ila-Orangun. His father was then a renowned Babalawo and a wood carver. His name given at birth was Olonade, which means "the carver has come". Although he tried a number of occupations, he fell ill in late teen years and was told by a diviner that if he wished to become healthy again, he must return to his family's profession of wood carving. This he did, and he has been carving ever since. Lamidi is the name he chose for himself when, as a teenager living away from the homes of his parents, he converted to Islam.

Lamidi Olonade Fakeye is a man of paradox. He apprenticed in the twenties to George Bamidele Arowoogun at the Roman Catholic Workshop, Oye-Ekiti. It was there that Lamidi first came to the wider public eye - a Muslim Carving works illustrating Christian as well as traditional Yoruba religious and secular themes. By the time Lamidi was in his mid-thirties he had become an independent artist, recognized for retaining and perfecting the essence of what was strong, vital and universally worthy of respect in Yoruba culture.

His first exhibition occurred in 1960 in Lagos. By 1962, he had won a scholarship to proceed to Paris where he studied stone carving techniques. He went from there to London in 1963 where he had an exhibition at the Commonwealth Institute and then to Kalamazoo for a residency at Michigan State University. He made four more visits there in the years 1966, 1972, 1983, and 1987.

From 1960 until 1978, he was a freelance artist, accepting apprentices on his own and carving major pieces for the then University of Ife, the U.S.I. Liberty in Ibadan, the J.F.R. centre in Washington D.C. Northwestern University and Western Michigan University. After he returned to Nigeria, he was honoured by being awarded the "M.F.R." (member of the order of the Federal Republic of Nigeria) by president Abacha. His works were also featured in several texts on African art published in England and United States.

In 1978, he accepted an appointment as a visiting fellow, Department of Fine Arts, University of Ife. There he taught classes in relief sculpture, woodcarving, advanced wood carving and sculpture studies. In 1981, he was honoured by the Governor of



Prof. L. O. Fakeye

the then Oyo State by being awarded Justice of the peace. In 1982, he was promoted to senior art fellow at the University of Ife. He was invited to Brazil three times between 1982 to 1984 to read papers and exhibit his works. The high point of his career came in January 1987 when he was honoured by the Ooni of Ife who led a delegation of dignitaries to unveil the thirteen feet high status of Oduduwa which he had completed over the previous eleven months under the commission from the University of Ife. The status now stands permanently at Oddudwa hall, the site of the ceremonial functions of the university. Lamidi Olonade fakeye is happily married and blessed with children.

EDUCATIONAL AND RESEARCH

DEACON (CHIEF) STEPHEN SALAWU AYANDA

He was born on 1st December, 1932, at Oro-Ago. He attended the following institutions: Sudan Interior Mission (now ECWA) Centre School, Oro-Ago (1938-45), Baptist College, Iwo, In Osun State (1947-51), Nigeria College of Arts, Science and Technology, Zaria (now Ahmadu Bello university (ABU), (Sept. 1955-June 1959), Moray House College of Education, Edinburge, Scotland (August 1965-June 1966) and Ohio University, Athens, Ohio, U.S.A (August 1974-1975/76). He was the General Secretary, Igbomina Students Union (1957-61) and President Igbomina Student Union (1962-63) and President Oro-Ago students Union (1962-68).

He started working as a Head Master, Baptist Primary Scool, Mopa. Kogi State 1952, and rose to the post of Principal, Ayangba Teachers' college, Ayangba now in Kogi State between January and April 1976. He later, in July 1976, joined the service of the National Youth Service Corps as Chief Inspector. He rose to the post of Director of Operation/Inspectorate (1983 to 1987), before his voluntary retirement from the public service of the federation in 1987. He was awarded honorary Doctorate Degree in Divinity by the Nigerian Baptist Theological Seminary, Ogbomoso, in Oyo State in June, 2002.

In recognition of his contributions to the development of his community he was conferred with chieftaincy title.



Dr. Dr. Chief S. S. Ayanda

CHIEFSOLO OLAOYE

The Oluoko of Oke-Aba had served respectively as a Teacher, Headmaster and Principal in both primary institutions, and Inspector of Education and a Ministry of Education official in the governing councils of tertiary institutions before retiring from public service in 1989. He was appointed the Supervisory Councillor for Education with Irepodun Local Government care-taker Council in 1990. He was past National President for Omo Ibile Igbomina, and currently is vice president of Asepo Omo Igbomina comprising the citizens of the sub-ethnic group in Nigeria and abroad.



Chief Solo Olaoye

HONOURABLE ABDULKAREEM BELLO ADEWUMI

He was born on 1st November 1959 at Omu-Aran to the family of Alhaji Muhammed Bello Adewumi and Mrs. Salamot Bello Adewumi of Ile-Ire.

He had his early education at the Muslim Primary School, Omu-Aran between 1967 and 1972 before he proceeded to Omu-Aran High School in 1972 and ended up there with the West African School Certificate in 1978. He thereafter crossed over to the Famous Lokoja Teachers College where he was trained as a class teacher between 1980 and 1981. Between 1985 and 1987 Hon. AbdulKareem Adewumi sought more knowledge at the Kwara State College of Education, Oro, where he bagged the National Certificate in Education. Kareem Adewumi had a brief stint as a class teacher to some schools in Kwara State before heading to Lagos to try his hands in general trading and a bit of politics.

Hon. AbdulKareem Adewumi has held various positions and responsibilities in the religion, political, social, and business circle and with every opportunity he has proved his mettle as one who could be trusted and relied upon at all times.

Before his nomination to contest for the Local Government Elections, he was the secretary of Ifelorewa Iron market Owode Onirin Lagos.

A devout Muslim. He is married to Mrs. Yemisi Adewumi and blessed with children. He



Hon. A. B. Adewumi

enjoyed listening to good music and meeting people.

CHIEF DR. OLUFEMI OLADAPOMADE BABALOLA (THE OBA'LUMO OF OKE-ILA ORANGUN)

Born in Dunkwa on Offin (Denkyira District), in the Republic of Ghana (then known as the Gold Coast) while his parents Rev. Dr. and Mrs. Babalola were missionaries to the Gold Coast. His birth on a Monday gave him, according to Ghanaian tradition, the automatic name "Kodjo". As an adjunct professor at the University of Houston, Dr. Babalola had the distinction of terminating in the fall 2002, the 25 years absence of an African Language course at the University (and other Houston area universities) when he spearheaded the commencement of the University's College Course "Yoruba Culture and Language" which he started teaching in August 2002 after University acceptance of his proposals under the auspices of the Afro-Heritage Development Foundation (of which he is Executive Director), and its institute for African Languages and Cultures.

He has close to 30 years experience (in 7 countries across 3 continents), in Geophysical Engineering as a petroleum, Mining Groundwater and Engineering Geophysicist and he leads a Houston based consultancy practice in Petroleum Exploration, Computer information systems and management consulting.

He has an extensive research record of more than 40 technical papers in various basins of the World and is an expert on the West African basins. He was installed on January 17th 2003 as Chief Obalumo of Oke-Ila Orangun. He is happily married and blessed with children

ALHAJISULE I. MADANDOLA

He hailed from Ijara-Isin, in Isin Local Government Area of Kwara State. He is a retired educationist and he is currently on contract to serve as the principal of Ansarudeen Secondary School, Omu-Aran. He is the Community Chairman of Ijara-Isin Development Council - a non-governmental organisation found to promote the

development of the community.

JOEL OLAWUYI OLAWOYE

He was born on 27th may 1939 to the family of late Isaiah Olawoye Madam Deborah Yewande Olugbon/Aresa Compound Agbamu.

INSTITUTIONS ATTENDED WITH DATE: (i) St. Paul's Anglican Prim School Agbamu 1947-1952, (ii) Offa Grammar School Offa 1955-1958, Ahmadu Bello University Zaria where he obtained B.sc in Science 1962-1964 (iv) Kansas State University sponsorship of U.S Agency for International Development and Master Degree in Agricultural Education and Administration 1972-1973, (v) Institute of Public Service University of Connecticut, U.S.A for post Graduate Diploma in Professional Management, specializing in project analysis and evaluation 1979.

SERVICE CAREER WITH DATE: (i) Agric Officer under Kano State Government 1965-1967 (ii) Vice Principal College of Agric Kabba 1967-1973 (iii) Deputy Director Division of Agric College A.B.U. 1973-1974 (iv) Principal College of Agric Samaturu Zaria 1975-1976 (v) Assist Chief Planning Officer and head of project monitoring unit of Kwara state 1976-1978 (vi) Chief Planning Officer Ministry of Economic Development 1979-1981 (vii) Director, Directorate of Planning 1983-1990 (viii) Director General Bureau of Budget and Planning 1990-1991 (ix) Director General Bureau of General Service Governor Official 1992-1993 (x) Director General Bureau of Integrated Rural Development in the Military Administrator's Office 1994.



Rev. J. O. Olawoye

CONTRIBUTION: (a) Foundation Member and President of Agbamu Students Union for many years (b) The first Chairman of Agbamu Elites (iii) A front runner and motivation to the Education of many sons and daughters. (iv) A Patron and Adviser to many clubs and societies (v) Help many people in gaining admission to tertiary institutions and securing jobs (vi) Plays prominent roles in bringing the entire community closer to the government in spirit of socio-economic development (vii) A great mover and instrumentalist to the location of both state and federal water projects (viii) Active participant in the financing and execution

of community projects. Chairman ACPA Ilorin Branch 1989 to date. He is married and blessed with children.

PRINCE MOSESADEYEMIADEOYE

He hailed from Alagoo's compound, Oke-Ejigbo, Ila-Orangun. He attended Ila Grammar School, Ila-Orangun (1963 to 1967), where he was the Senior prefect, and it is on record that he held 1st position throughout his five years programme in the school. He also made a division one for his school certificate. For his H.sc, he attended Government College, Ibadan (1969 to 1970). Where he used the then Western State Scholaship, based on his outstanding performance at the common entrance examination



Thereafter, he went to University of Ibadan for his first degree (Sept. 1972 to June 1976). Where he won a University award as the best student of his set. He has been to France and West Germany in pursuit of further studies. He worked briefly as a teacher after his NYSC before he joined Federal Polytechnic Akure (now Ado-Ekiti) as an Administrative Officer in September 1979. He worked in various sections of the Polytechnic and by dint of hardworking; he rose to the position of Deputy Registrar before joining the Osun State College of Education, Ila-Orangun as the Registrar on 1st December 1992. He had his masters in Public Administration from Obafemi Awolowo University (then University of Ife) where he specialised in Administration of Higher Education in Nigeria.

He is currently the Substantive Registrar of the Osun State College of Technology Esa-Oke. He is an associate member of Institute of Personnel Management (AIPM) and a member of Nigeria Institute of Management (MNIM). He has various awards to his credits and equally served in various capacities from state and national assignment. He is happily married and blessed with children.

CHIEF JOEL B. OGUNRINOLA

He hailed from Ijara-Isin, in Isin Local Government Area of Kwara State. He is currently a

commissioner in the Federal character commission at Abuja. He is a Permanent Secretary in the Kwara State Ministry of Education. He has done a lot to promote development in Ijara-Isin community.

PROFESSOR TUNDE AJIBOYE

He is an indigene of Ila-Orangun. A professor of French in the Department of Modern European Languages at the University of Ilorin. Tunde Ajiboye attended Ila Grammar School, Ila-Orangun and Anglican Grammar School, Otan Aiyegbaju.

He made a first class in French at the University of Ibadan, he got his Ph.D in Linguistique Appliquée (Applied linguistics) at University de Nancy II, Nancy in France.

Tunde Ajiboye has, for many years, been an external Examiner to many Universities here in Nigeria and abroad. He was also a member of the board of Directors of Phoenix motors, a subsidiary of Odua Investments Ltd. He served as the Chairman Ila Local Government, Ila-Orangun from 3rd of June, 2002 to 29th May, 2003. He has also been actively involved in community development efforts since his youthful days.



Prof. T Ajiboye

DR. AYOTUNKU OLABANJI ABIFARIN

He was born on 10th February, 1935 in Iwo. He is a graduate of University of London College, (London University), Ibadan, Nigeria (1962). His course work includes Botany, Zoology and Geology. He holds a master of science from University of Nebraska, Lincoln, Nebraska (1964). His course work includes Agronomy, Plant Breeding, Genetics, Plant Anatomy and General Plant Pathology. He also holds a Doctor of Philosophy, 1969, Purdue University, Lafayette, Indiana, U.S.A

He is broadly experienced; with over forty years of international experience covering program/project - management, planning, co-ordination, monitoring and evaluation, training and administration. Experience in teaching and research in agriculture and food security. Experience gained through long-term assignment with World Vision



Chief A. O. Abifarin

International, International Agricultural Research centers and short assignments with the World Bank and USAID (United State Agency for International Development) and Collaborative activities with multilateral programs supported by FAO, UNDP, WFP, EU World Bank.

He started his career as an Agricultural Research Officer with the Ministry of Agriculture and Natural Resources, Northern Region Samaru - Zaria, Nigeria in 1962. Today he is a consultant to many international Agricultural related Organisation. He is currently the Director, Food Security Program for Africa, World Vision International. The position he assumed since October 1st, 1979. He is happily married and blessed with three children (One female and two males).

CHIEF SOLOMON OMONIYI ABOYEJI

Born on 28th January, 1947 in Iwo. He attended the following Institutions: Iwo-Owu S.I.M Central School (1953-1960), Titcombe College, Egbe, (1961-1964), St. Paul's College, Wusasa, Zaria (1966-1967), Ahmadu Bello University, Zaria (1968-1971), University of ILORIN (1991-1997) and ECWA Theological Seminary, Igbaja (1997-2000). He started working as a class-room teacher in 1971 and rose to the post of a Principal with special grade.

He is a sportman of high repute. He is skillful in football and basketball. Infact, he was a member of Nigeria basketball team from 1964 to 1973. For his excellent performances in sports, he has so many honours and awards to his credit. Some of which include Federal Government Scholarship award, Ahmadu Bello University (1968-1971), Best Sportman of the year, Ahmadu Bello University Zaria (1971). In recognition of his philanthropist gesture, he was honoured with a chieftaincy titled "Fiwajoye of Arandunland". He is happily married and blessed with children.

MR. JIMOH ADEBAYO AKANDE

Born on the 1st of January, 1956 at Ila-Orangun. He attended: L.A. Primary School Ila-Orangun (Jan, 1963-Dec. 1968), Ila-Grammar School,



Chief S.O. Aboyeji



Mr. J.A. Akande

Ila-Orangun (Jan. 1969-June, 1973), Adeyemi College of Education Ondo (Sept. 1975-June, 1978), University of Ibadan, Ibadan (Sept. 1980-Oct, 1984).

He began work as an administrative Officer II (1st Oct. 1984-11 Feb. 1986) at the Polytechnic Ibadan, Iree satellite campus. He joined the services of Osun State College of Education Ila-Orangun as an Administrative Officer I on the 12th of February 1986 and rose to the post of Deputy Registrar on 1st October 1998, the position he occupied till he appointed as a Substantive Registrar of Osun State Polytechnic, Iree in the year 2002. He is still serving that Institution at that capacity to date. He is happily married and blessed with children.

ABDUL-RAHOOF ADEBAYO BELLO

He is a native of Omupo in Ifelodun Local Government Area of Kwara State. He was born in Lagos by Hajia Ausitu Abeje to Alhaji Bello Iyanda Labelabe (both of blessed memory). His father was a palace Chief and a successful businessman until he died in 2001.

In 1961, he started his primary education at the St. Paul's Anglican School, Breadfruit, Lagos but had to be withdrawn by his father to start afresh in his home town. He completed his primary education at Omupo Muslim Community (LEA) School in 1970. He wanted to go to Secondary School but his father wanted him in business, so he had no formal Secondary education.

However, through home studies he sat for GCE O/L in 1982 and came off with flying colours. He also passed two GCE A/L papers in 1984. In 1982, he sat for JAMB and was offered admission to the Lagos State University (LASU) where he graduated in 1989 with a B.sc., degree in Economics. He enrolled for a Masters Degree programme at the same Institution and obtained a masters in Public Administration (MPA).

To satisfy his thirty for knowledge, he registered for yet another M.sc., degree programme in Political Science at the University of Ilorin. He has completed his course works and has also submitted his thesis since February 2006. He took another course in Computer Science at the University of Ilorin in 2005 and obtained a Diploma in Data Processing and Management Information System (DPMIS). He had taken a London PITMAN International Certificate in



Alh. Abdul-Rahooof A. Bello

Typewriting (first Class) in 1980.

He is popularly known in both political and academic circles as Comrade Bello A social critic; A Public Policy Analyst and Commentator; A politician of high repute and a defender of human rights.

He has held many political party positions such as:

- (a) Publicity Secretary, Unity Party of Nigeria, Kwara State, Lagos Branch (1979-1983)
- (b) Publicity Secretary, Social Democratic Party, Kwara State, Lagos Branch (1991-1993)
- (c) Public Relations Officer (PRO) All Nigeria Peoples Party, Kwara State Branch (2000-2005)
- (d) A staunch member of the Kwara State Progressive Movement (KPM) under the leadership of Chief C.O. Adebayo.

Comrade AbdulRahooof Bello is a lover of books and archival materials. He has a flare for writing academic papers. He is happily married with children.

PROFESSOR RAPHAEL DELE OLARINOYE

He was born on the 1st of June, 1944 by Mr. Emmanuel A. Olarinoye and Mrs. Felicia A. Olarinoye of Olubode's compound, Omupo.

He attended: St. Michael's Primary School Omupo Offa, Kwara State (1950-57), Provincial Secondary School (now Government Secondary School, Ilorin (1958-62), Federal Emergency Science School Lagos (1963-64), Ahmadu Bello university, Zaria (1965-68) and (1973-74), and University of Northern Colorado, Greeley U.S.A. (Jan 1976-Aug 1978).

He rose from the post of secondary school class-room teacher to a University Professor. He is happily married and blessed with children.



Prof. R. D. Olarinoye

PRINCESS ALICE OLUSOLA TAYE ADEMOKUN

She was born on 30th November 1944 in Ora-Igbomina, Ifedayo Local Government Area of Osun State. Princess A.O.T. Ademokun is the daughter of



Princess A. O. T. Ademokun

Oba I.O. Olanipekun, the Akessin of Ora. She had her primary education at both Stephen's Ora and St. Paul's Omu-Aran between 1950 and 1957.

She later proceeded to Women Teacher's College, Kano from 1959-6 where she obtained Teacher's Grade II Certificate. In 1970 she graduated from Adeyemi College of Education where she was awarded National certificate of Education.

Princess Ademokun was at various times Headmistress Muslim Town Council Schools, Bariga Lagos. Head of JSS section at both Holy Trinity Grammar school and Oke Bola C.H.S. Ibadan. She was the Chairperson of Disciplinary Committee, Food Committee and Library Committee, in these schools. She was the chairperson of the school cooperative society at Oke Bola Comprehensive High School Ibadan.

She was the Commissioner for Health and later commissioner for commerce and Industry in the administration of the first Executive Governor of Osun State, Governor Adetunji Adeleke 1991-93. Her contributions to traditional, educational and social issues in her area are immensurable.

She was the vice president of fountain of Hope International Chapter 20, a religious organisation. Her hobbies include music and reading. She is married with children.

DR. JONATHAN ADEYEMI

Jonathan Adeyemi Aremu has his Ph.D in International relations with emphasis on International Economic Relations. He started his working career in the Research Department of the Central Bank of Nigeria (CBN) in 1980 as an Assistance Economist, and rose through the ranks to become Acting Assistance Director of Research before he voluntarily retired in December 1982 to establish Market Link group. During his tenure at the CBN, Aremu worked on foreign investment issues, became the head of Office in charge of foreign investment assignment (Statistical Surveys), and was thereafter appointed by United Nations Conference on Trade and Development (UNCTAD) to review the maiden edition of 'Transnational Corporation' in 1982. Among his outstanding research work at the CBN was the one on Industry Development Coordinating



Dr. J. Adeyemi

Committee (IDCC) and Foreign Investment in Nigeria in 1991 (published in the CBN/Economic and Financial Review, Vol. 29 No. 4 1991). The result of the fieldwork was among the strongest reasons for the abrogation of IDCC Act 36 of 1988, and in its place, the promulgation of Nigerian Investment Promotion Commission (NIPC) Act 16 of 1995.

Aremu is currently, an Associate Senior Lecturer at the Covenant University, Canaan land, Ota; a member of the Board of Regents (the Governing council of the UNiversity); and he equally acted as the Vice-Chancellor of the Institution between 2004 and 2005. He is an author of many publications; and among the outstanding ones is the one on "Attracting and Negotiating Foreign Investment with Transnational corporations in Nigeria". A federal Government accredited consultant to many research oriented parastatals and private companies (in the area of: issues in World Trade Organisation - WTO: trade and investment; regional economic integration; and management development training), Aremu is also on the Editorial Board of an International Journal: **Globalization Reviews: A journal on Trade and Sustainable Development**. Aremu is a life member of both the Nigerian Economic Society (NES) as well as Nigerian Society of International Law (NSIL); he is among the first Merit Award Winners of NSIL (Asaba, 2005), the current National Publicity Secretary of the Society (NSIL); and also a member of NSIL Research group.

SENATOR (ALHAJI) SULEIMAN M. AJADI

He was born on 3rd of June, 1957 at Adio-Babanloma, in Ifelodun Local Government Area of Kwara State. His path to education was as follows:

- 1963-1967: St. Martins Catholic School, Adio
- 1968-1970: Alore LGEA Primary School, Oke Apomu Ilorin
- 1971-1973: Muslim Council College, Babanloma
- 1973-1975: Lafiagi Secondary School, Lafiagi
- 1975-1977: Kwara State College of Technology, Ilorin
- 1977-1980: University of Ibadan, Ibadan
- 1984-1986: University of Ilorin, Ilorin
- 1985-1987: Kwara State Polytechnic, Ilorin
- 1990: Kwara State polytechnic. Ilorin

He is a member of many professional bodies in economic related matters. He started his working



Sen. Alh. S.M. Ajadi

career as an Assistant lecturer in July, 1981 with the then Kwara Tech, (now Kwara State Polytechnic, Ilorin) and rose to the post of Principal lecturer in 1999. He was appointed as Honourable Commissioner for Finance and Economic Development, Kwara State between February, 1994 and October, 1995. He was elected as a Senator of the Federal Republic of Nigeria in June 1999, under the platform of All Nigeria Peoples Party (ANPP) representing Kwara South Senatorial District. He was also re-elected under the same party representing the same constituency on June 2003 to August 2004.

In recognition of his achievement as a leader coupled with his philanthropic gesture, he is honoured with many chieftaincy titles and catalog of awards. He is happily married and blessed with children.

MR. THEOPHILUS A. ABORISADE

He was born on 23rd June, 1953 at Ipetu-Igbomina. For his elementary education, he attended Community Primary School, Rore/Ipetu-Igbomina (1961-1965) and Mubi I.N.A. school, Mubi (1966-1967).

For his secondary education, he attended Government College Zaria (1968-1970) and Ila Grammar School, Ila-Orangun (1971-1972). He later attended University of Ibadan for his B.ED in Geography (1973-1977).

He started working as a class-room teacher and rose to the post of Deputy Director, Zonal Inspector of Education under the Kwara State Ministry of Education. He is a member of National Executive Committee of Ipetu-Igbomina Development Association for more than twenty-five years. As an educationalist, he has promoted educational development of numerous Igbominas through enlightenment, admission drives at Secondary and Tertiary Institutions, counseling services, sponsorship of educational programmes for youth and individuals. He is happily married and blessed with children.



Mr. T. Aborisode

PROFESSOR SAMUEL ADETUNJI LAWANI

He hailed from Ipetu-Igbomina in Irepodun



Prof. S. A. Lawani

Local Government Area of Kwara State. His path to education was as follows.

Primary school education at the Native Authority School, Omu-Aran (1946-1951).

Secondary school education at Government College Keffi (1952-1957).

Advance level General Certificate of Education at the former Nigerian College of Arts, Science and Technology, Zaria (1958-1960)

Undergraduate education at More House College, Atlanta, Georgia, U.S.A (1961-1964).

Postgraduate education (Ph.D) at Howard University, Washington D.C. U.S.A. (1964-1970).

He started working as a lecturer at the state University College, Buffalo, New York, U.S.A. (1970-1977). He later decided to come back home and took up an appointment as a lecturer at the University of Ilorin, from 1977 to date. He is the national president of Ipetu-Igbomina Development Association from 1978 to date. Under his amiably leadership, the town witnessed a tremendous development. Therefore, in recognition of his achievement as a leader and his philanthropic gesture, he was conferred with a chieftaincy title of Eesa of Ipetu-Igbomina.

MRS. OLATUNDUN BOLATITO AGNES

Born at Ipetu-Igbomina on 1st January 1957.

She attended Rore-Ipetu Community Primary School between 1964-1970 and after graduation; she

proceeded to Fika Government Secondary School, Potiskum (Yobe State) for her secondary education

between 1971 and 1975. She was at the Bauchi Teacher's College, Bauchi between 1975 and 1976 for a one year pivotal course

and she had her Grade II Certificate in July 1976. In 1977, she proceeded to

Advanced Teachers' College (A.B.U.) Ahmadu Bello University, Kano Campus for the pursuit of her N.C.E. She graduated from this College in 1980 with an

N.C.E. in Geography/P.H.E. She had her N.Y.S.C. programme in Anambra State between 1980 and 1981. She went back to Ahmadu Bello University, Zaria in

1983 for her first Degree, which she completed in 1985 with B.ED (Hons) degree in Physical and Health Education.

She worked at Igosun T.C. between 1981 and 1990, Government



Mrs. B. A. Olatundun

Secondary School, Ipee 1991-1993 and Iludun-Oro Anglican Girls College, Iludun-Oro from 1993 to date. Presently she is the Vice-Principal of the school. She is happily married and blessed with children.

ENGINEERING AND TECHNICAL SERVICES

ENGINEER TIMOTHY NIYIADEBAYO (FNSE)

He hailed from Ijara-Isin, in Isin Local Government Area of Kwara State. He is a retired Executive Director of NITEL. He has a long list of achievements as far as the development of Ijara-Isin is concerned.



Engr. T. Adebayo

CHIEF AMOS O. AYINLA (THE BASHORUN OF OMUPOLAND)

He was born at Omupo in 1932 into the family of Oparinola Atanda Ayinla from Ajaba compound and his mother is Mrs. Rebecca Ajoro Atanda also an indigene of Omupo. He had his elementary education at Elegbata Primary School, Cosmopolitan School, Broad Street, Lagos. From there he went into business. Thereafter, he was appointed as a staff of Philips Nigeria Company where he worked as a staff for 28 years before he retired as the managing manager of the lamp section. In recognition of his contributions towards the upliftment of his home town, he was offered the chieftaincy title of Bashorun of Omupo in 1983 by His Royal Highness, Alhaji Jimoh Makaiye Olarinoye, and the Olomu of Omupo. He is a patron to many societies. He is a devout Christian and blessed with children.



Chief A.O. Ayinla

DEACON ENGINEER VINCENT OLAYINKA ADEYEMI

He was born on 24th July, 1954 at Oro-Ago in Ifelodun Local Government Area of Kwara State. He attended ECWA Primary School Oro-Ago from 1964 to 1969 and obtained his school leaving certificate after which he proceeded to Ansarul-Islam Grammar School, Ijomu-Oro in 1971. He later transferred to

Igbomina Baptist High School, Isanlu-Isin where he obtained his WAEC in 1974. He has his tertiary education at the then Kwara State College of Technology for his GCE Advanced level in 1977. He was at Ahmadu Bello University, Zaria for his first Degree in Civil Engineering and attended the same University from 1988 to 1991 for MSC Structural Engineering.

His professional qualifications include: Chartered Engineer, Cooperate member, Nigerian Society of Engineers, registered by council of Registered Engineers of Nigerian COREN and cooperate member, Nigerian Institute of Structural Engineers.

As a specialist in Structural Engineering Designs and Construction, he has worked with many consulting and construction engineering firms in Nigeria in various capacities and in lineagering experience through active participation in politics from 1980 to date. He is happily married and blessed with children.



Dn. Engr. V.O. Adeyemi

ENGR. OLUSOLAALABIADEJENGBE

Engineer Olusola Alabi Adejengbe was born on the 8th April, 1955 into the family of Mr. Samuel Ajiboye Adejengbe and Mrs. Omowumi Ayoka Adejengbe of Ijengbe Compound, Oke-Ejigbo, Ila-Orangun which is one of the compounds which constituted the Igbonnibi ruling house. He attended Baptist Day School, Okejigbo, Ila-Orangun, Ila-Grammar School, Ila-Orangun (1970-1975) Norfolk State University, Norfolk Virginia, USA where he bagged B.sc. electronics in 1985.

He served with Polytechnic Staff School, Ibadan (1976-1977), Post and Telecommunication, Oniyarin, Ibadan (1977-1979), Igbonnibi High School, Ila-Orangun (1981-1983), Oke-Ila Grammar School, Oke-Ila (1987-1992), Osun State College of Education, Ila-Orangun (1992-1998) and Osun State Polytechnic, Iree (1999-2002) before he opted for politics. He is married and blessed with children. His hobbies include footballing, photography and farming.



Engr. O. A. Adejengbe

ENGR. EZEKIEL OLAJIDE ADENIJI

Born on 11th June, 1961, in Ila-Orangun. He attended St. Mathew's (Anglican) Primary school, Ila-Orangun (1969-1974), Ila Grammar School, Ila-Orangun (1974-1979) and then University of Ife (Now Obafemi Awolowo University) Ile-Ife (1980-1985) where he begged B.sc (Hons) Civil Engineering. He later attended University of Lagos, Lagos from 2001 to 2003 for his Master of Project Management and Nanjing Institute of Meteorology, Nanjing, China (2003) for his WMO certificate in Meteorology.

He is a Chartered Engineer (COREN) and member of many professional organisations. Among which include: Nigerian Institute of Structural Engineers, Nigerian Society of Engineers, Nigerian Institute of Management Association of Consulting Engineers, project Management Institute (U.S.A) Institute of cost Management and Nigeria Society of Engineers. For his brilliance and outstanding performances, he has won for himself many awards which include the Best Corper Award for 1985/86 NYSC set for Benue State, Icon of leadership Award by National Association of Polytechnic students (NAPS 2005). Outstanding Engineering Award by Abuja Branch of Nigeria Society of Engineer (2005). He is the Director, Engineering and technical Services, Nigeria Meteorological Agency, Federal Ministry of Aviation, Abuja from 2002 to date. He is happily married and blessed with children.



Engr. E.O. Adeniji

COMMUNICATION AND INFORMATION TECHNOLOGY**MR. ADEMOLA ADEDOYIN**

A multiple award winning journalist and public relations practitioner, Mr. Adedoyin, 42, has had a fulfilling career in active journalism before branching off into public relations. He was a nominee, Nigerian Median Merit Award (NMMA), Energy Reporter of the year 1994; Winner, Diamond Award for Media Excellence, DAME, Energy Reporter of the year 1994; Winner, Diamond Award for Media Excellence



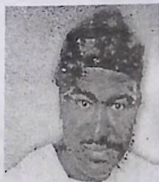
Mr. A. Adedoyin

DAME) Energy reporter of the year 1995; Winner, Nigeria Media Merit Award (NMMA) and Nominee, NMMA Nigeria print Journalist of the year 1996.

Mr. Adedoyin disengaged from Vanguard Media Limited where he headed the Business Desk to commence full time public relations practice. A notable member of the Nigeria Institute of Public Relations and Secretary - General of Public Relations Consultants Association of Nigeria PRCAN, Mr Adedoyin, the Managing Director/Chief Executive Officer, brings to bear a wealth of experience in Public communication spanning over a decade.

MRGBENGA OLAWEPO

Born about 40 years ago in Yauri in the present day Kebbi State. Gbenga hails from Agbamu in Irepodun Local Government Area of Kwara State. His Baptism in the waters of politics dated to his days at the then Kwara College of Technology, Ilorin where he became involved in student Unionism. From Ilorin, he



Mr. G Olawepo

found his way to the University of Lagos where he graduated with a degree in mass communication. Thereafter, he rose to become General Secretary of the youth solidarity on Southern Africa in 1986, a platform which canvassed against the apartheid policies of that era. He was also a founding national administrative secretary and one of the founders of Committee for Defense of Human Rights in 1989. In that same year, he was among those who languished in detention for four months due to his uncompromising opposition to the military imposed Structural Adjustment Programme.

Following the return to the days of open civilian politics, Olawepo chose not to be left out as he quickly aligned with many progressive forces to form the PDP in 1998 as he served as secretary to its National Publicity Committee. And when the PDP won the presidential election in 1999, Olawepo served as a member of the Presidential Policy Advisory Committee that was set up proffer policy direction to the in-coming Obasanjo government. His rise in the party saw him to the level of Deputy National Publicity Secretary, from where he received amongst others, ministerial nomination from Kwara State. He is currently a member of a political advisory committee to the president, in the office of the Political Adviser to President Olusegun Obasanjo. He is happily married and blessed with children.

DRYEMI FAROUNBI

He is a prominent and magnificent son of Ora-Igbomina Ifedayo Local Government Area of Osun State. He was born on first October, 1944 in Ijesh Ikole-Ekiti. For his primary education he attended St, Saviours School, Ikole Ekiti (1950), St Paul School, Osi-Ekiti (1951), St. David School, Iporo-Ekiti (1952-1953) and St. Andrews school, Usi-Ekiti (1954-1955). He later had his secondary education at Christ's school, Ado-Ekiti (1958-1962) and Mofe College Ijebu-Igbo (1964). He was admitted to the University of Nigeria, Nsukka in 1964 and graduated in 1966. Dr Yemi Farounbi later proceeded to the University of Ife (now O.A.U Ife) (1974-1975) and obtained Masters Degree in Public Administration.

Yemi Farounbi is a member of some professional bodies which include Nigerian Institute, International Institute of Communications, Overseas Press Media Association, Fellow Society of Nigerian Broadcasters, Nigerian Union of Journalists and Trustee Association of Nigerian Theatre Practitioners. Yemi Farounbi taught at L.A. primary school Aramoko-Ekiti, Doherty memo Grammar school, Ijero-Ekiti (Sept. 1963) and Oyemekun Grammar School, Akure (1964-69). He was a part-time lecturer Dept. of Mass Communication, the Polytechnic Ibadan and Dept. of Languages and Communication Arts, University of Ibadan (1985-91). He worked at WNTV WNBS' Ibadan as Controller, Corporate Affairs 1976, NTA Ibadan 1981 as General Manager NTA Akure. He retired from public service in July 1981. From 1983-1997 he worked as Chairman, Principal consultant, Editorial consultant of some private organizations, publisher of some newspapers, columnist and Producers of cinema films.

He has held important political offices which include special Assistance to Oyo State Governor on Broadcasting (1981-1983), Chairman Director of Information (1982-1983), Chairman Broadcasting of Oyo State 1982-1983, Established New Day Television now BCOS (1982), Chairman, Osun State Broadcasting Corporation 2000 to date, Chairman Daily Times of Nigeria Plc 2000 to date. He has been listed in who is who in Nigeria, Africa, Commonwealth and in communication the world. He is a renowned Broadcaster. He is married and blessed with child-

*Dr. Y. Farounbi*

ALHAJIRAHHEEM ADEDOYIN

born in Lagos in 23rd July, 1961, into the Adedoyin's compound, Ijomu-Oro. His education was as follow:

- Ansarul Islam Primary School, Ijomu-Oro,: 1967-73, First School Leaving Certificate
- Ansarul Islam Grammar School, Ijomu-Oro,: 1973-78, West African School Certificate
- Kwara State College of Technology Ilorin,: 1980-81, GCEA Level.
- University of Lagos, Akoka, Lagos,: 1981-84, B.Sc (Hons) Mass Communications.
- Lagos State University, Ojoo,: 1994-95, Masters of Public Administration (MPA)

He started his working career in 1985 as a Staff Reporter with Guardian Newspapers and rose to the post of Assistant Editor, Guardian on Sunday in 1992. The position he held till 1995 before joining the Third Eye Newspapers as an Editor between 1995 and 1996. He thereafter served as the Editor-in-Chief/Chief Executive, of the Herald Newspapers between 1996 and 1999. Between 1999 and 2000, he was the General Editor of the Comet Newspapers where he combined the co-ordination of business development programmes with editorial duties and general administration of the company. He later joined politics and served his party Peoples Democratic Party (PDP) at various capacities. He later rose to the post of Deputy National Publicity Secretary of the party (2001-2003). He is presently the Honourable Commissioner for Information and Home Affairs for Kwara State. He is happily married and blessed with children.



Alh. R. Adedoyin

PASTORMICHAEL DELE ODETUNDUN

A giant educationist and a senior civil servant in Kwara State Ministry of Information and Home Affairs; Coordinator of Development Projects and Programmes in Igbonlla; a former General Secretary.



Pastor M. D. Odetundun

Igbonla Progressive Union, General Secretary, Egbe Amuludun, Igbonla; General Secretary, Igbonla Development Central Committee; Secretary Igbonla Development Planning Committee; First General Secretary Igbonla Educational Committee (1985-2003), Member Board of Proprietors, Apaarin Community Grammar School, Igbonla, First Chairman, Board of Governors, Apaarin Community Grammar School, Igbonla (1985-2004); Member of Director Board and Board of Finance, and a Bishop Nominee of the Diocese of Igbomina, Anglican Communion, Esie. A Pastor and Elder of the Glory Knowledge Ministries Worldwide, Ilorin and a Merit Awardee in the Community for his meritorious contributions. He is happily married with children.

CHIEF DAVID ALABIAJIBOYE

Chief Ajiboye is a teacher, a farmer, a freelance writer, a petroleum geologist, a trade unionist, printer and publisher, a potential produce merchant and probably most significantly, a politician.

Chief David Alabi Basiru Ajiboye is a native of Afin, Ile-Ire district Ifelodun Local Government Area. He is the first child and the only Christian among the 16 surviving children of his father, the late Alhaji Salaudeen Alade Ajiboye who was the last son of the great Oba Owolabi of the Aleiyelosin Royal family of Afin.

Starting his primary education in 1957, his path to education was as follows:

1957, 1960-1961: Roman Catholic Primary school, Aba Ijesha (old Western region)

1958-59, 1963: SIM/ECWA primary school, Idera (old Northern region)

1964-'68: Government College Keffi Plateau State (middle belt)

1970-'73: Advance Teachers College, Zaria (North)

1974-'77: University of Ife, Ile-Ife (South West)

2000: London Business School for an accelerated Development Programme (ADP) in management and leadership skills.

From 1969 to 1974, he was in the teaching profession. As a freelance writer, Chief Ajiboye wrote



Chief D. A. Ajiboye

several papers between 1968 and 1979 under the pen name OMOOYE. Little later, he was appointed commissioner for information in Kwara State in 1984. As a petroleum geologist, he had 27 years of meritorious and unblemished career with Mobil Producing Nigeria. He rose to the post of the Company Manager, in 2004 and held this position until he retired in May 2005.

Chief David Alabi Ajiboye holds many chieftaincy titles amongst which are Jagunmolu of Afin-Ile Ire, Kobage of Isanlu-Isin, Aare Ataiyese of Omupo, Bobagunwa of Owode Ofaro and Maiyegun of Owa-kajoja. He is happily married and blessed with children.

POLICE AND PROTECTION SERVICES

GROUP CAPTAIN QUADRI S. AKERELE

Group Captain Quadri S. Akerele was born on 14th Feb. 1953 at Gboko, Benue State. He hails from Asaa's Compound in Ila-Orangun in Osun State. He attended Premier Grammar School, Abeokuta. He holds Diploma in Business Administration from Abubakar Tafawa Balewa University, Bauchi. He enlisted into the Nigerian Air Force on 26 Dec 1974 and was commissioned as Pilot Officer on 1 Jul 77. He has attended several courses, some of which include: flying training Course at Primary Flying Training Wing Kaduna, Basic Flying Training at Royal Air Force Linton-on-Ouse, United Kingdom, Basic Air Traffic Control at Royal Air Force West Drayton United Kingdom and Area Radar Control at Royal Air Force Shawbury UK. He also attended the Junior and Senior Staff College.

Group Captain Q. S. Akerele has held several appointments, some of which include: Grade 1 Staff Officer Air Defence and ground Environment at HQ Tactical Air Command, Commanding Officer Air Defence and ground Environment at Air Transport group, Military Airport Commandant at Port-Harcourt International Airport, Grade 1 Staff Officer Air Defence and ground Environment at HQ training Command, Commanding Officer Military Training School at 325 Ground Training Group, Commander 325 ground Training Group and presently Assistant Director Weapons and Equipment at Defence Headquarters.



Group Captain Q. S. Akerele

BRIGADIER GENERAL DAVID BAMIGBOYE (RTD). ASIWAJU OF IGBOMINA/EKITI (KWARA STATE)

He was born on 7th December, 1940 in Omu-Aran. He attended S.I.M. primary School, Igbaja, Middle School, Ilorin, Barewa College Zaria, Nigeria Military Training College, Kaduna and Officer Cadet Training School, Aldershot, England.



As a career Army Officer Commissioned into the Nigerian Army in March, 1961, in the rank *Brigadier Gen. D Bamigboye (rtd)* of 2/LT. with personal identification number of N/140, he served with 3rd Battalion Nigerian Army, Kaduna from March, 1961 to July, 1962. He was on active service in the Democratic Republic of Congo for seven months between 1961 and 1962. He later became the Training Officer at the depot Nigerian Army Zaria from July, 1962 to February, 1964. He later became Staff Officer at Headquarter 2 Brigade Nigerian Army, Apapa, Lagos from February, 1964 to 19th April, 1967 under various distinguished Officers, like late Major - General J.T. Aguiyi Ironsi (First Nigerian to command the Nigerian Army) late Brig. B.A. Ogundipe, late Brig. Z. Maimlari, Brig. Gen. H.N. Njoku (rtd).

Thereafter, he became the staff Officer headquarter 2 Area Command, Agodi, Ibadan, from 20th April to June 1967. He was the Military governor of Kwara State and member of the Supreme Military Council (the highest ruling body in Nigeria) from 8th June, 1967 to 30th July, 1975. He has been in the private business since 1976. He featured in international who is who between 1972 and 1973. He is a winner of many awards ranging from military to civil services. Also, in recognition of his philanthropic gestures, he is being honoured with many chieftaincy titles. He is happily married and blessed with children.

COL. THEOPHILUS OLADAPO AYINLA WONSEBOLATAN ADURAGBEMI BAMIGBOYE (RTD)

Born to Alfa Suberu Bamigboye (now deceased) and Alhaja Asunmawu Olarinke Bamigboye in 1951 in Oke-Aja Compound, Omu-Aran. The last of six children in the family, young Oladapo attended the Muslim Community Primary School in the area until 1965 when he was admitted to St. Paul's College Kufena Zaria, where he graduated in 1969. His quest for more education saw him heading

Government Secondary School, Okene, in present Kogi State where he sat for his Higher School Certificate (HSC) between 1970 and 1971. Theophilus Oladapo's passion was to serve humanity. His young mind was tuned towards becoming a medical doctor. Thus, on completion of his NSC at Okene, he got admitted to the Ahmadu Bello University (ABU) Zaria where he was to pursue a five-year course that would have made him realised his dream of becoming a medical doctor. But the dream changed in January 1973 with a publication in the National Dailies. Young Theophilus was offered a place in the Nigerian Defence Academy (NDA). His passion was thorn between pursuing his medical course and joining the military. He saw his call to the Army as a greater challenge to defend his nation. Still it was a tough decision for him. His "rebellious" nature, that aggressiveness in him got the better part of him and young Theophilus headed for the Academy inspite of oppositions.

Young Theophilus Oladapo's career in the Army since he was commissioned into the Nigerian Army Corps of Artillery as 2nd Lieutenant on June 23, 1973 has been forward and upward looking. He has since undergone several military courses both within and outside the country. He has held various military appointments in Nigeria Army before his appointment as the Military Administrator of Bauchi State in August 1996. A man of destiny, Col. Bamigboye was re-deployed to Osun State to serve as the Military Administrator in August 1998 where he again proved his worth.



Col. T. O. Bamigboye

In recognition of his outstanding qualities and landmark achievement, he has been honoured with several awards both in the military and in the Civil Society.

Theophilus Bamigboye whose philosophy in life is honesty, loyalty and dedication to duty is married and blessed with six children.

NEARADMIRAL ADEYEMI AMBROSE AFOLAHAN (RTD)

Born on 26 December 1949 in Ibadan. His parents were from Ila-Oganun in Osun State. He attended Nigeria Military School Zaria 1964-1968 where he obtained WASCE Certificate. He also obtained Cambridge GCE Certificate. He attended the Nigerian Defence Academy, Kaduna in 1969 as an Officer Cadet and obtained Nigerian Defence Academy Certificate of Education

(UNIBADAN EXAM) and passed out in 1970. He completed the midshipman training in the Naval base NNS BEECORT 1970-1971 and was commissioned Ag. Sub-Lieutenant (second Lt equivalent in the Army). He attended various Naval Schools in Britain from 1971-1972 for sub Lieutenant technical courses.

On returning to Nigeria in 1972 he was posted to Naval ship NNS NIGERIA, as a watch keeping officer, and thereafter became the COMMANDING OFFICER OF THE NAVAL BOAT NNS ARGUNGU and sailed the ship for anti-smuggling and anti-piracy patrols between Lagos, Port-Harcourt and Calabar waters.

In 1978 he was posted to the Nigerian Defence Academy Kaduna as the Executive Officer (No 2 man) in the Naval Wing to train the Naval cadets. He subsequently became the Commanding Officer of the Naval Wing, NDA, from 1979-1980. Between 1980-1981 he attended Command and Staff College Jaji to obtain his Psc. Certificate. In 1981-1982 he was the Executive Officer, NNS ERIN OMI. The ship sailed from Vosper Thornicroft shipyard in UK to Lagos in 1981. It was from the ship, that he was appointed as the DEPUTY DEFENCE ADVISER COTONOU, 1982-1984. Between 1985-1986, he became the Executive Officer of NNS ARADU a multi-purpose missile FRIGATE.

In 1986-1988, he became Commanding Officer NNS OLOKUN (now in NNS BEECROFT). In 1988, he became the Chief Instructor junior Wing of Naval Faculty in Command and Staff College Jaji and later became the Chief Instructor of Joint service Wing of the College. In 1990-1991 he was posted as Principal Staff Officer Procurement, Naval material and supply Corps. From 27th August 31st December 1991 he was appointed the first MILITARY ADMINISTRATOR of TARABA STATE in Jalingo. In 1992-1993 he became the COMMANDANT NAVAL COLLEGE ONNE Port-Harcourt to train the Naval Cadets, in maritime activities. In 1993-1994, he was sent to the National War College, Lagos where he obtained his Fellow of War College (FWC).

In 1994-1995 he was retained in the College as a Directing Staff (Lecturer) and later as Director, supervising the participants' projects and military lectures. In 1996 he was sent to the National Defence College, India for yet another course to expand his global views. In 1997-1998 he was appointed the



Rear Admiral L.A. Afolahan (Rtd)

Chief of Naval Operations and Chief of Naval plans. In 1998, he was posted to the National War College Abuja as the Deputy Commandant and Director of studies of the College. He retired on the 10th June 1999 from the Nigerian Navy. He is married to Mrs. Christiana Oyedoyin Afolahan and blessed with children. His hobbies include swimming, badmington, football and golf.

BRIG. GENERAL PETER DELEADEDAYO (RTD)

He was born in Isanlu-Isin in the present Isin Local Government Area of Kwara State. He attended Provincial Secondary School Ilorin (1957-62), Nigeria Military Training College, Kaduna (1963), Officers leadership Training Centre, Fort Knox Kentucky U.S.A. (1964), School of Infantry, Warminster-United Kingdom (1970), Army Command and Staff College, Jaji Kaduna (1976), Naval Postgraduate School Monterey California U.S.A. (1980) and the Nigeria Institute for Policy and Strategic Studies Kuru (1984).

He served in the Nigeria Army between 1963 and 1990. His meritorious service in the Army saw him through his first command of a small size of the Army to the highest appointment of that of the Infantry as the Director of Nigeria Army Infantry from 1985-1990.



Brig. Gen. P. D. Adedayo

He is married to Pastor Mrs. Duro Adedayo and blessed with four children. His hobbies include football.

CHIEF JAMES ADETUNJI FADEYI

He was born on 16th June 1938 into Fadeyi family of Eran's Compound, Oke-Ede, Ila-Orangun. He attended the following schools namely: Native Authority (now Local Authority) Primary School, Oke Aloyin, Ila-Orangun 1946-54, Adventist Teachers' Training College, Otun Ekiti January 1958-Dec. 1959, University of Ife (now Obafemi Awolowo University) Ile-Ife 1965-68, where he graduated with Bachelor of Arts (Honours) Degree in Geography, with Second Class Lower Division.



Chief J. A. Fadeyi

He taught in various schools spread over Lagos, Kwara, Oyo, Ogun and Osun States. He taught for nine years before joining the Federal Civil Service in

May 1970 as a Collector of Customs. He retired as a Controller of Customs in September 1987. As a private man, he has been into consultancy in customs related matters. The family is also engaged in farming at Ila-Orangun.

Chief Fadeyi was an active member of Ila-Orangun Development Association for several years while he was Chairman of Lagos State Branch of the Association for some years. Chief Fadeyi is happily married and the family is blessed with loving and caring children and grand children. In his social life, he is a member of Ila Charity Club, a Premier Social Club in Ila-Orangun.

ALHAJITAFADAEBAYO BALOGUN

He was born on 25th August, 1947 in Ila-Orangun, in Ila-Local Government Area of Osun State. He attended the University of Lagos (1966 to 1971), where he obtained a Bachelor of Science degree in Political Science. He also bagged his L.L.B (Hons) in law, in the same University (1984-1987). He later proceeded to Nigeria Law School, Lagos and became a member of Nigeria Bar Association (NBA) in 1990, he also bagged M.sc in Strategic Studies in 1999.

Balogun is a fellow of War College, Nigeria, with commandant's Best Prize in June 1999.

He enlisted into the Nigeria Police Force in May 1973; he was appointed Cadet Assistant Superintendent of Police in 1983.

For his hardworking and dedication to duties, he rose to the rank of assistant Commissioner of Police in 1990 and Commissioner of Police in 1991.

Balogun was at various times the Divisioner Police Officer (DPO) Ajegunle, Lagos, Principal Staff Officer, Commissioner of Police, Rivers State, Commissioner of Police, Abia State, Commissioner of Police, Delta State and Assistant Inspector General of Police (AIG) Zone 1, Kano 1998 to 2002. Because of the rising spirit which God endowed him; he was appointed Inspector General of Police (IGP) on March 6th 2002 and retired on March 6th 2004.

Alhaji Balogun's brilliance and dedication to work is further stressed by letters of commendation from four of his predecessors. Namely IGP, Muhammadu Gambo, for outstanding performance as the first Principal Staff Officer to Inspector General of Police in 1989. IGP, Aliyu Atta, for effective crime



Alh. T. A. Balogun

control as Commissioner of Police Rivers State 1993. IGP, Ibrahim Commasie, for effective Commissioner of Police, Abia State 1995 and IGP Masiliu Smith, for outstanding performance at National War College, Abuja. Abaji Tafa Balogun is happily married and blessed with children.

CHIEF (MAJOR RTD) SAMUEL OLUFEMI OMOTARA

He was born on 2nd December, 1946 at Ila-Orangun. He is a native of Ora-Igbomina in Ifedayo Local Government. He had his primary education at St. Mark's Primary School, Offa. He received his secondary education from Ejigbo Baptist High School and Iwo Baptist High School, Iwo. Major Omotara received his formal military career at Nigerian Navy 1969-1971 and attended Nigerian Defence Academy 1972-1974. A man of wide Soldiering experience, he served the Nigerian Army in the following Command and staff appointments from 1974-1990. Platoon Commander 186 Infantry Battalion 1974-1975, Company Commander 3 Infantry Battalion 1975-1976, Company Commander 129 Battalion Sept. 1976-Dec. 1976; Staff Captain Adm. 5 Infantry Brigade Jan. 1977-July 1988. He served in the Nigeria Military School as follows Senior Military Instructor Commanding Officer Adm. Company, Motor Transport Officer, Adjutant and Quarter Master 1977-1978.

In the course of his meritorious military career he held various command and staff appointments. Chief Omotara's distinguished career is reflected in the various capacities in which he has served since the beginning of his military career in 1969 to April 1990 where he retired from military services. Sequel to his diligent and conscientious service rendered when he served as General Manager of both TCTC, Oyo State and OSTC Osun State, he was appointed as Hon. Commissioner for Agriculture and Natural Resources, Osun State Feb. 1994-Sept. 1995, Hon. Commissioner for Education, Osun State 25 Sept. 1995-March 1997. Chief Omotara was appointed the Chairman, Wrought iron (Nig) Ltd. (A member of ODU'A group of Companies), 1998-99. He was the Chief Coordinator Prince Olagunsoye Opinlola Campaign Organisation May, 2002-2003. He is at present the Chairman, Local Government Service Commission, Osun State, Oct. 2003 to date. His hobbies are music, Table Tennis and watching



Chief (Major) S. O. Omotara ret

films. He is married and blessed with children.

ALHAJI IBRAHIM OLOHUNISOLA AHMED (CAPTAIN RTD)

Alhaji Ibrahim Olohanisola Ahmed Capt (Rtd) a native of Babanla in Ifelodun LGA of Kwara State was born about 63 years ago precisely 25th Nov. 1942 to the family of Mallam Ahmed. He started his educational career with Native Authority Junior and Senior Primary School from 1953-1961 in Babanla and Igbaja respectively in Ifelodun Local Governemnt Area of Kwara State. The young man then, joined the Nigerian Army as a special enlisted in 1967 at Nigerian Army Depot Zaria. He was posted to 12 Brigade under 3rd Division Nigerian Army. His first area of assignment was at the war hot zone Aba, in 1968.

In the same vein, because of his intelligence and gallant performances at the battle front, the young Ahmed was commissioned into Nigerian Army at Nigerian Defence Academy Kaduna in 1974 with the rank of 2nd Lieutenant and promoted full Lieutenant in 1978. In 1982 he was promoted Army Captain, the rank he held till he voluntarily retired in 1983. During this period he held various posts which include Platoon Commander, Company Commander, Intelligence Officer, and Administrative Officer, to mention but view. Captain I.O. Ahmed (Rtd) a veteran war Lord during the Nigerian Civil War turned politician immediately after his retirement in 1983, he was elected Chairman Nigerian Legion Kwara State chapter in 1984 post till 1987.

As a politician and a force to reckon with todays in Kwara politics he was appointed Chairman Task Force on revenue mobilization commission from July 1988 and he is currently, a commissioner with Kwara State Teaching Service Commission. He is a member of "Great Hall" a strong political body in today Kwara politics. He is also the chairman of many companies, among which are. WADICO NIG LTD. DAARUL-SALAM INVESTMENT NIG. LTD and DAARUL-SALAM AGRO ALLIED NIG. LTD. Captain I.O. Ahmed is the political leader of his ward (Ilere) and indeed his Local Government. He is happily married with children.



Alh. I. O. Ahmed

LEGAL

CHIEF PETER ADEBAYO OMOLOPE OLORUNNISOLA (SAN)

He was born on 7th June, 1940 at Igbaja in Ifelodun Local government area of Kwara State. He attended S.I.M Central School, Igbaja (1947-1955) and Provincial Secondary School, Ilorin (1956-1961). He later attended Government College Keffi (1962-1963) for his Higher School Certificate. He was at Ahmadu Bello University, Zaria (1964-1967), and London University (1967-1968), for his Bachelor of Laws (LLB) and Master of Laws (LLM) respectively. Thereafter, he went to Nigerian Law School, Lagos (1968-1969). He is a Notary Public of the Supreme Court of Nigeria and also holds a Diploma in Church Ministry of the ECWA Theological Seminary, Igbaja (1993). Chief Peter Olorunnisola is in private legal practice since 1969 to date. He was the Commissioner for Finance, Kwara State from 1971 to 1975 and also served as the Commissioner for Justice and Attorney-general, Kwara State in 1983.

He has served the public in so many capacities amongst which include; as the first Chairman Kwara State Rent Tribunal (1971-1972), First Secretary, Nigeria Bar Association, Kwara Branch (1970-1972), Chairman, Nigeria Bar Association, Kwara Branch (1981-1983), Chairman, Gateway Insurance Company Ltd (1975-1979), Director-AfriBank (1990-1992) and Vice Chairman, Kwara State Committee on Religious Matters (2004 to date).

He is a legal adviser to many reputable organisations amongst which are ECWA IDDC and first ECWA LCB, Ilorin city CAN, National Boys Brigade of Nigeria, Kwara State Boys Brigade of Nigeria, Asepo Omo Igbomina, Egbe Omo Igbomina, United Foams Products limited (1995 to date), Kwara State College of Education (1991 to date). He holds many chieftaincy titles amongst which are Bobadamoran of Igbaja and Bamofin of Owa Kajola. He got married to Mrs. Christiana Olawumi (Nee Fadairo) Olorunnisola in 1970, and blessed with children and grand children.



Chief P.A.O. Olorunnisola (SAN)

CHIEF VEIPO ADETUNJI ADETOKUNBO ESQ. (SAN)

Born on 13th May, 1961 in Esie. He attended; Offa Grammar School.

Offa, (1973-1979), Kwara State College of technology, School of Basic studies, (1977-1978), University of Ife (now Obafemi Awolowo University), Ile-Ife (1978-1982), University of Ibadan, Ibadan (1983-1986) and Nigerian Law School Lagos (1986-1987).

He began his working career as an Education Officer II, with Government Secondary School, Ilorin, in 1983.

Thereafter, he moved into Private legal Practitioner, he has been with Abdullahi Ibrahim and co. Kaduna and Lagos, since September 1987.

He is an active Private Legal Practice with appearances in the Supreme Court of Nigeria, the various divisions of the Court of Appeal and Federal High Court, and the various states High Court all over Nigeria. He has handled cases involving virtually all aspect of civil litigation including public issues. He also Registered with securities and exchanged commission as a capital market consultant. He is a member of Nigerian Bar Association (NBA). And for his outstanding performance in the field of Legal profession, he was appointed as a Senior Advocate of Nigeria (SAN).

He is a live silver Statesman of Man O' War, Citizenship and Leadership Training Club, University of Ife branch; he is a member of Ikoyi Club, and also a member of Young Men Christian Association. He is happily married and blessed with children.

HON JUSTICE M.O.ADEWARA

He hailed from Ijara-Isin, in Isin Local Government Area of Kwara State. He is a judge of Kwara State High Court. He is a member of Ijara-Isin Development Council. He has done much to enhance the progress of the town. He is the current secretary of Ijara-Isin Developmet Council.



A. A. Oyeyipo (SAN)



Hon. Justice M.O. Adewara

HON. (BARR.) GBENGA MAKANJUOLA:

Born into the family of Chief Joseph Agboola Makanjuola of Omu-Ara on the 27th of July, 1967, in the ancient city of Zaria, Kaduna State.

Offa, (1973-1979), Kwara State College of technology, School of Basic studies, (1977-1978), University of Ife (now Obafemi Awolowo University), Ile-Ife (1978-1982), University of Ibadan, Ibadan (1983-1986) and Nigerian Law School Lagos (1986-1987).

He began his working career as an Education Officer II, with Government Secondary School, Ilorin, in 1983.

Thereafter, he moved into Private legal Practitioner, he has been with Abdullahi Ibrahim and co. Kaduna and Lagos, since September 1987.

He is an active Private Legal Practice with appearances in the Supreme Court of Nigeria, the various divisions of the Court of Appeal and Federal High Court, and the various states High Court all over Nigeria. He has handled cases involving virtually all aspect of civil litigation including public issues. He also Registered with securities and exchanged commission as a capital market consultant. He is a member of Nigerian Bar Association (NBA). And for his outstanding performance in the field of Legal profession, he was appointed as a Senior Advocate of Nigeria (SAN).

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A. A. Oyeyipo (SAN)



Hon. Justice M.O. Adewara

HON. (BARR.) GBENGA MAKANJUOLA:

Born into the family of Chief Joseph Agboola Makanjuola of Omu-Aran on the 27th of July, 1967, in the ancient city of Zaria, Kaduna State.

AKOGUN IYIOLA OYEDEPO

Born on 13th August, 1954 in Osogbo into Ile-Loke compound, Isanlu-Isin. His path to education was as follow:

- Baptist Day School, Isanlu-Isin, from 1963-1965
- Muslim Community School, Omu-Aran, (1966).
- EVWA/LEA Primary School, Oke-Ode, (1967-1968).
- NLA/LEA Primary School Oke-Ode (1969).
- Play Fair Memorial College, Oro-Ago (1970-1974).
- Kwara State College of Tech. Ilorin, (1974-1976).
- University of Ibadan, Ibadan, (1976-1979).
- University of Lagos, Lagos (1980-1983).
- Nigerian Law School, Lagos (1983-1984).

His working career began as a counsel to Maguns AIE & CO, 17^D Sakin Yaki Rd., Sabon Kano (1984-1985)

He also worked with many law firms in Kano before moving to Ilorin as a principal counsel to Iyiola Oyedepo & Co 159, Ibrahim Taiwo Road, Ilorin (1990-1992). He was appointed the Hon. Commissioner for Agric and National Resources, Kwara State (1992-1994). Between 1994-1999, he was a principal counsel to Iyiola Oyedepo & Co. he was later elected as a legislator, Kwara State House of Assembly, Asa-DAM Road, Ilorin (1999-2003).

From 2003 to date, he is a principal counsel to Iyiola Oyedepo & Co, 82/85 Stadium Shopping Complex, Ilorin. For his outstanding contributions and philanthropic gestures to his community, he was conferred with fifteen chieftaincy titles between 1993 and the year 2003. The principal of which is Akogun of Igbominaland in the year 2003. he is happily married and blessed with children.



Chief Iyiola Oyeyipo

ADELEKE ADEOLARAPHAEL

A lawyer, and a seasoned Politician, born to the family of Late Pa Elisha Adeleke Adekanye and Late Madam Maria Omosholape Abike Adeleke Adekanye of Eniafe's Compound, Iludun-Oro in Irepodun Local Government Area of Kwara State on the 15th day of February 1962. He attended St. James Anglican Primary School, Iludun-Oro 1968-1974, where he held



Barr. R. A. Adeleke

... of a janitor for many years until he passed out to Victory College of Commerce (Now Victory Comprehensive College) Edidi-Isin 1974-1979, Ilorin Grammar School 1979-1980, Kwara State Polytechnic (formerly Kwara State College of Technology) School of Basic Studies Ilorin 1980-1982, University of Benin-City 1983-1986, Nigerian Law School Lagos 1986-1987. He commenced his Legal Practice immediately after the National Youth Service year followed by the tutelage (pupilage) of Chief Oladimeji Longe a former speaker of the Kwara State House of Assembly, and few years later set up his own chambers, **Adeleke & Company, Solicitors, Advocates and Notaries Public.**

As a highly referred Politician, he participated very actively in campus activities in his school days and contested into the Federal House of Representatives on the platform of United Nigerian Congress Party (UNCP) in 1983 to represent Irepodun Federal Constituency and in the Alliance for Democracy (AD). He was the Legal Adviser to the party in Lagos Mainland Local Government and Executive Assistant to Alhaji Lai Mohammed the Gubernatorial Candidate of the Alliance for Democracy (AD) in Kwara State 2003. He is married and blessed with children.

ALHAI LAIRAUFU MOHAMMED

He was born on 6th December 1951. He attended Government College, Ilorin (1964-1968), for his West African School Certificate and Government Secondary School, Okene (1969-1970) for Higher School Certificate. He was at University of Ife from 1971 to 1976, University of Dakar 1973 to 1974, Center for Visual De languesues Modernes 1974 to 1975; University of Lagos 1982 to 1985 and Nigeria Law School, Victoria Island, Lagos from 1985 to 1986.

Alhaji Lai Muhammed holds Diploma D'etudes Superieure 3E Degree; Graduate Certificate in Bilingual Studies and protocol; Bachelor of Arts Degree in French; Bachelor of Law Degree and Certificate in Law, all in second class upper Division.

He was a graduate Assistant at the Department of European Languages, University of Ilorin 1978, Public Relations Officer Nigerian Airports Authority 1985 to 1987; Secretary to the Authority, Nigerian Airports Authority, Lagos 1987 to 1988 and partner, Edu Mohammed Attorneys at Law in



Alh. Lai Mohammed

1989.

Alhaji Lai Mohammed was a member of the Social Democratic Party, Co-ordinator/Chief of staff of Yomi Edu Gubernatorial Campaign 1990 to 1991, co-ordinator Senator Bola Tinubu Campaign 1998 to 1999, Chief of Staff to the Governor of Lagos State, 1999 to 2002, and Gubernatorial candidate of Alliance for Democracy in Kwara State in 2003.

A member of the Nigeria Bar Association and Nigerian Institute of Public Relations. He had served on the protocol committee of the 12th African Cup of Nations, 1980 and Publicity Committee, Nigeria Olympics Committee, 1984.

Alhaji Lai Mohammed holds several chieftaincy titles both in Lagos and Kwara states. He is happily married and blessed with children.

FINANCE, INSURANCE AND REAL ESTATE

ADEKUNLE ABDUL RASAQ OYINLOYE

Kunle, an indigene of Omu-Aran, is a graduate of economics from the Ahmadu Bello University, Zaria (1988), and also holds two postgraduate degrees in Banking and Finance (IBADAN, 1997) and Economics (UNILAG, 1999) respectively.

He is broadly experienced; with over a decade and half experience covering Management Consulting, Banking, Finance and Human Capital Development. He was a member of the pioneering Team of Customer Relationship Officer Scheme of Societe Generale Bank, 1990. He subsequently participated actively in non-bank finance, training, and consultancy services with strings of successes, particularly in areas of donors-funded projects at all levels of government in Nigeria.

An accomplished turn-around Manager, Kunle joined the services of Access Bank Plc in February, 2000, where his resourcefulness marked turning points in the live of a good number of branches. He left Access bank as Senior Manager to set up the network Credits Department of Global bank, Plc in August, 2002.

He joined the re-engineering team of management of Pacific Bank in January, 2003 as



Mr. A. A. R. Oyinloye

ing Head, Commercials Bank Group. He is currently the Divisional Head, and Marketing, PACIFIC BANK LIMITED. He has impacted positively repositioning efforts of the new Management in the Bank.

Kunle is a member of some professional Institutes such as National of Marketing of Nigeria (NIMN) and the Nigeria Institute for Training evelopment (NITAD), among others. He attended several courses in fields of management, banking and finance. He is married with children.

ADEYEMIS ADEREMI

Born on March 28, 1948, in Ila-Orangun in Ila-Local Government Area s State. He attended Ila Grammar School, Ila-Orangun (1961-1965), State Advanced level Evening Classes, Lagos (Jan. 1967-Dec. 1967), and y of Ibadan, Ibadan (1969-1972) for his B.sc (honours) in Economics. efer, he was at the University of Ife, Ile-Ife (Sept. 1975-Dec 1976) for a uate degree (Master of Public Administration).

He started his career as a Cleric Officer in the contract Accounts section Federal Ministry of Works and Housing, Lagos in 1966 and by dint of hard e rose to the post of Assistant Director, Petroleum Policy and Planning e in 1986 to 1990. He was seconded to OPEC secretariat, Vienna, Austria 7th November, 1990 to 16th November 1998 as Economic Analyst. His e of duties includes among others, regular assessment and analysis of the e's growth and development of all developing countries individually, ally and globally. Monitoring and accessing the progress and achievement Producer Consumer dialogue on energy issues. On returning from ment to OPEC, and after passing (with distinction) the prescribed cations of the Federal Civil Services Commission, he was promoted on 21st ber 1998 to the post of Deputy Director, Debt ment, External Finance Department. In charge ria's external debt Management, relations with e World Bank, the Paris Club of Creditors etc. ay, 1999, he became the Deputy Director and Financial Institutions Division) in charge ees and programmes related to banking, ce and other financial institutions. From 10th 999 to 31st December, 1999 he was Deputy



Mr. A. Adeyeye

Director/Special Assistant to the Secretary to the Government of the Federation (SGF).

Thereafter, from 1st January 2000 until his voluntary retirement in 2003, he was the Director/Special Assistant to the SGF. Assisting the SGF in the discharge of his official functions. i.e policy formulation, policy coordination and implementation generally. He is happily married and blessed with children.

GOVERNMENT AND PUBLIC SECTOR

CHIEF SAMUEL OLAWIPO ADEDAYO (TAYESE OF IGBOMINA/EKITI)

Chief Adedayo was born a little over 72 years ago at Isanlu-Isin to the family of Late Pa-Senior Apostle James and Late Madam Comfort Ogunnihun Adedayo. In his early age he was brought up by his grand parents hence he did not start his education at an early age. He had his Primary Education at the All Saint's Primary School, Oke-Onigbin between 1941-1946 and the American Baptist School Ile-Ife between, 1947-48. He proceeded to Ibadan for his Secondary Education at Ibadan Commercial Academy between 1949-1952. After his Secondary Education he studied for the (GCE) at Ordinary and Advance Levels which he obtained in 1960 before he proceeded to the U.K. in 1961. He studied at the Liverpool College of Commerce for professional qualification as Chartered Secretary and Administrator in 1962. He proceeded in the same College for one year course in British Taxation which he completed in 1963 before returning home to take up appointment as Revenue Officer with the Ministry of Finance, Kaduna.

He proceeded to the University of Ife (now O.A.U) in 1967 and studied Finance and Tax Administration. In 1953, he started his employment career as an Account Clerk with Messrs G. Cappa Ltd., Zaria the contractor to Ahmadu Bello University. He worked with some other companies including the Standard Bank of West Africa (now First Bank) before settling in employment with the Northern Nigeria government in 1959. In 1973 he transferred



Chief S. O. Adedayo

Ministry of Finance to Administration and was posted to Lagos Liaison Office as one of the Ambassadors for Kwara State. He was posted back to the state as Under Secretary Finance and thereafter appointed as General Manager and Executive of Kwara State Furniture Manufacturing Co. Ltd. on 1st Jan. He worked in this capacity until 1983. He retired from service voluntarily. Chief Adedayo was an active member of Omo Ibile Igbomina dating back to 1960 in Kaduna. He became the third National President of the Egbe in 1983. The idea to build a secretariat for Egbe Omo Igbomina was conceived in 1983. The edifice of the building located at Gamo has no comparison in the state. Chief Adedayo is an accomplished Administrator and Businessman of repute. He is happily married and blessed with children.

PRINCE MICHAEL AFOLABI OYINLOYE

Prince Michael Afolabi Oyinloye, a grassroot politician and a notable leader was born into Atobatele Ajiwaye ruling house of Isanlu-Isin on 15th day of October 1952. He attended Baptist Day School Isanlu-Isin between 1958 and 1969 for his elementary education and later proceeded to Esie/Iludun Grammar School Esie where he obtained West African School Certificate in the year 1969. He joined the Nigerian Bottling Company in the year 1976 where he demonstrated his competence and honesty in the performance of his work as a diligent and dedicated officer of the company.

His leadership qualities coupled with his concern and kindness towards workers earned him the number one position as labour leader in Ogun State. He was elected as the Chairman Nigerian Labour Congress in Ogun State between 1979 and 1983. He opted for politics on the expiration of his tenure as a labour leader when he joined the Unity Party of Nigeria (UPN). He served the party in various capacities and his performance as an active member of the party galvanized and catapulted him into political limelight, hence, he served in various capacities such as:

The Organizing Secretary of the Unity Party in Irepodun Local Government Area of Kwara State.

The Campaign Manager for Chief Olu Falae 1991-1992



Prince M. A. Oyinloye

- The Secretary of the defunct Social Democratic Party (SDP) 1991-1993
- The Chairman Grass root Democratic Movement (GDM) Isin Local Government 1996-1998
- Campaign Manager Senator S.S. Ajibola 2002-2003 election

He is happily married with children. His hobbies include travelling, hunting and farming.

CHIEF ABDULKAREEM BISI AKANDE

Chief Abdulkareem Bisi Akande, hailed from Obalumo's compound, Isedo, Ila-Orangun. An Associate member of the Institute of Chartered Secretaries, Chief Akande has also been honoured with a Fellow of the Institute of Cost and Management Accountants. Chief Akande holds the honorary doctorates degree of the Ladoko Akintola University, Ogbomoso in Business Administration. He also won 'Oodua Excellence Award 2003' of the Egbe Omo Yoruba of North America. He served British Petroleum, a Nigerian Petrol Marketing Company, between 1963 and 1979 before he became secretary to the Oyo State Government under Chief Bola Ige.

He began his political careers as a councillor in Ila Local Government from 1971 to 1979. During the period, he represented Ila and Odo-Otin Local Government at the 1977 Constituent Assembly which wrote the 1979 constitution of the Federal Republic of Nigeria. He later became the Deputy Governor, having been unanimously elected by the Oyo State House of assembly, in 1982. He was detained together with Chief Bola Ige, in various prisons by the military, for three years (1984-1986). On the return to civilian administration in 1999, Chief Bisi Akande won the election to become the Executive Governor of Osun State for four years (May 29, 1999 to May 28, 2003). He is presently the National Chairman of the Alliance for Democracy (AD) Chief Bisi Akande holds many chieftaincy titles amongst which are Asiwaju of Ila-Orangun, Agbaakin of Oke-Ila, Orangun, Balogun of Aramoko, Basorun of Ilobu, Apesin of Ilase and Jagumolu of Ijebu-Ife etc. He is happily married and blessed with children.

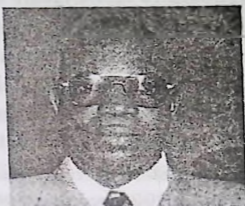


Chief Bisi Akande

ADEBIYIADEDOTUN

He was born over fifty years ago into the family of Mr. Gbadamosi Adedotun of Obaloja's village, Ila-Orangun. He started his elementary school in Oro living with his uncle Mr. Odejide who was then a teacher. He was later brought to Ila-Orangun where he attended Baptist Day School briefly after which he left for Ibadan to join his mother. Thereafter, he came to Ila to attend Ila Grammar School for his secondary education.

After leaving Ila Grammar school, he left for Abeokuta where he took up a teaching appointment under the then Egba Local Government and was there from 1976 before proceeding for further education at L.A.T.C., Molete, Ibadan to obtain a Diploma in Education. He later proceeded to the then Oyo (now Osun) State University, Ilesa and graduated from the College with flying colours. He was among the first set of Youth Corps Members to serve in the Federal Territory. He later took up teaching appointment with the then Oyo (now Osun) State. Due to his unrelenting efforts, he combined his teaching responsibilities with University education programme to read Physical and Health Education at the University of Nigeria, Nsukka and since then, he had been rendering teaching services until his voluntary retirement in August, 1993. He went into politics in 1994 and served as the Executive Chairman, Ila Local Government Ila-Orangun from June 1st 1999 to 29th May 2003.



Otunba A. Adedotun

ISMAILAKOLAWOLE

Hon. Ismaila Kolawole, member Osun State House of Assembly was born in the early 60s in Ila-Orangun. He attended L.A. Grammar School, Ila-Orangun for his elementary school and Igbonnibi High School (1978-1983) Ila-Orangun for his Secondary education.

He worked briefly with Wajam Rocks Nigeria in Ilesa, as an Administrative Assistant before he went to the then Oyo State (now Osun State) University of Education, Ila-Orangun, where he obtained a National Certificate of Education in 1989. Between



Hon. Ismaila Kolawole

1990 and 1991, he taught Government and Geography at Kajola High School, Ajaba. He later proceeded to Ogun State University, Ago-Iwoye to study Political Science. (1991 to 1995). He also obtained his masters degree in Political Science (with specialization in Public Administration) from University of Ibadan in 1999. He was in the service of Osun State College of Technology, Esa-Oke as a part-time lecturer from 1996 to 1999, when he was appointed as a private secretary to the Osun State Governor, Chief Bisi Akande. His resignation from this office in February, 2003 was on principle. He was later elected as a member of Osun State House of Assembly under the People Democratic Party for tenure of four years. He is happily married and blessed with children.

CHIEF JOEL AFOLABI OGUNDEJI

Chief Joel Afolabi Ogundeji was born on 10th May 1943 into the family of Chief Moses Ogundeji and Mrs. Maria Ogundeji of Iwo in Isin Local Government Area of Kwara State. He attended Iwo Owu Primary School from 1949 to 1954 for his first school leaving certificate. Between 1959 and 1963 he was at Igbaja Teachers' College, Igbaja for both his Grade II and Grade III Teachers' Certificates which he obtained in 1960 and 1963 respectively. In his determination to further his education to the University level, Chief Joel Ogundeji successfully studied at home for his GCE O/Level and A/Level papers. He was at Ahmadu Bello University, Zaria, from October 1967-July 1970 for his Bachelor's degree in History and University of Ibadan from October 1975 to June 1976 for his Post Graduate Diploma in Education.

Chief J.A. Ogundeji worked as a Grade III Teacher at ECWA School Iwo Owu, from January 1961 to December 1961 and Grade II Teacher/Headmanster at ECWA School Kajola/Oke Oyan from January, 1964-September, 1967. He served as Education Officer II from 1970-1973 and Education Officer I from 1974-1978. His places of assignment during this period were Women Teachers' College, Kano; Gume Teachers' College; Government Technical School, Patigi and Government Secondary School, Omu-Aran. Chief Ogundeji was Secretary of the Local Schools Management Boards (LSMB) in Irepodun Local Government, Omu-Aran, from September, 1977 to March 1979. He was appointed as Secretary to



Chief J.A. Ogundeji

Local Government in April 1979. As Secretary to Local Government, Chief J.A. Ogundeji served at Okechi Local Government Obagende from April 1979 to December 1981; Ifedayo Local Government, Igbaja from October 1981 to June 1982; Orere Local Government, Bode Saadu, from July 1982 to December 1983; Igbajana Local Government, Offa from January 1984 to May 1986 and Edu Local Government, Lafagi from January 1988 to June 1990.

Chief Ogundeji was the Administrator/Chairman/Sole Administrator of Igbajana Local Government Omu-Aran from June 1986 to December 1987. He was the Director in charge of Planning Research and Statistics at the Kwara State Local Government Service Commission from July 1990 to 10th May 1993. He voluntarily retired from service on 11th May 1993 having served the Kwara State Government in various capacities for 35 years. In the political arena, Chief Ogundeji was chosen as a co-ordinator of the Peoples Democratic Party (PDP) in Igbajana Local Government Area before the Executive committee of the party was put in place. In October 1998, he was appointed as Secretary of the main committee that carried out the launching of the party in Kwara State. He was the Chairman of Igbajana Federal Constituency of the Peoples Democratic Party comprising Igbajana, Irepodun, Isin and Oke-Ero Local governments from the formative period. Chief Ogundeji served in this capacity until the time of his swearing in as the Deputy Governor of Kwara State on 29th May 2003. A Christian of ECWA denomination, Chief J.A. Ogundeji is married and blessed with children. His hobbies are farming, hunting, lawn tennis and Ayo game.

CHIEFOYE TINUOYE

He hailed from Ijara-Isin, in Isin Local Government Area of Kwara State. He was the former executive chairman of Isin Local Government Area. During his administration he served the Local Government and Ijara-Isin so well that his record remains outstanding to date.



Chief Oye Tinuoye

ONAKINTOLA TITILOYE

Born on 27th December 1959 to the family of Pa Titiloye of Enare's compound Ila-Orangun. He started his elementary education at Ila-Orangun from 1965 to 1970 and later concluded it at L.A Primary School, Ile-Ife between 1970

and 1972. He later attended Ila Grammar School, Ila-Orangun between 1973 and 1977 and concluded his secondary education at Baptist College, Iwo from 1978 to 1979. Thereafter, he attended Oyo State (now Osun State) College of Education Ila-Orangun (1980-83) where he studied economics and as he is determined to proceed in his teaching career, he got admission into University of Ilorin where he bagged his BA(ED) in social studies.

Hon. Akin Titiloye started his working career as a teacher and rose to grade level GL 126 before he voluntarily retired in Sept. 1995 after which he engaged himself fully in politics. He was once the chairman N.R.C. caretaker committee (1991-92). Chairmanship aspirant S.D.P. (1993). Executive Chairman Ila Local Government (1996). Chairmanship candidate UNCP (1997). House of Representative candidate PDP (1999). State Secretary PDP (1999 to July, 2003). He is presently the Osun State commissioner for Agric and Natural Resources. He is happily married and blessed with children.



Hon. Akin Titiloye

ALHAJI ADEWARA TOYIN LAWAL

Born in Oke-Ode in 1947, he attended ECWA Primary School, Oke-Ode (1958-1963), ECWA Primary School, Pokwangli Kaltungo (1964), Titcombe College, Egbe, Kogi State (1965-1969) and Ahmadu Bello University, Zaria, (1973-1976) where he bagged B.sc (Hons) in Political Science.

He started his working career as Revenue Collector, in 1970. He later taught at ECWA Primary School, Gusoro, Niger State in 1972. He was a Clerical Officer, Federal Ministry of Labour, Ilorin in 1972. Thereafter, he was Assistant Secretary, Head of Department, Health and Education, Oyun L.G.A. Offa, between 1977 and 1979. He was later elected a member, Federal House of Representatives, from



Alh. A. T. Lawal

1979 to 1983. He has being in his own private business since 1983 to date. He is presently the National President of 'Omo Ibile Igbomina'. And under his able administration, 'Omo Ibile Igbomina' Secretariat house Ganmo was constructed and commissioned. He is happily married and blessed with children.



ALHAJI ABDULFATAH AHMED

Born in Kaduna sometime in the 1960s to Late Alhaji Ahmed, a retired police officer of the colonial breed, and Hajia Habeebat of Adebiofon Compound, Share, Ifelodun Local government Area of Kwara State. Being the son of a police officer, he grew up in the police college, under strict discipline; this was later to influence his future character and disposition. He started his Qur'anic Education at the Police College Qur'anic School, where he became well versed in the art of Qur'anic recitation at a very early age. He attended the St. Michael Primary School, Constitution Road, Kaduna. Later he proceeded to Government Secondary School, Funtua, Katsina State for his secondary education. He completed his university education at the University of Ilorin in 1985, where he bagged a B.sc in Industrial Chemistry. After his N.Y.S.C. he taught briefly at the Federal School of Arts and Science, Sokoto, before proceeding for a Master Degree in Business Administration at the University of Ilorin in 1991.



Alh. A. Ahmed

His banking career paper started with the Guaranty Trust Bank, Victoria Island, Lagos, in 1992 where he rose steadily and rapidly. He later left for Societe Generale Bank, Kano, as Senior Manager and Group Head, North Western Region (1998-2002), helping to turn around the fortunes of the bank.

His concern to move ahead in the banking sector took him back to Guaranty Trust Bank as Head, Institutional Banking Group, North, (2002-2003). This was his last assignment before his appointment as Honourable Commissioner for Finance, Kwara State, where he now manages the state's funds and investment portfolios.

ALHAJI ADEBISI ABIOYE

He was born on 31st December, 1936 into the family of Madam Ayo Oka Adeyinka and Chief Adeyinka Abioye Ogunyomi; the Alasan of Ila, of Alasan's compound Eyandi, Ila-Orangun. He attended Ibadan Goodwill School, Ibadan where he obtained middle II Certificate in 1952. He later attended Civil Training School, Western State Government Secretariat Ibadan



Alh. Bisi Abioye

for his certificate in Audit and Accounting in 1972. He started his working career as a sales clerk under Alhaja Humani Aмоке Alaga, a business tycoon of 30, Lebanon Street, Gbagi, Ibadan, from 1953 to 1955. He was the organizing secretary of the banned N.C.N.C. for Ila District Council between 1956 and 1959. He became a Clerical Assistant in 1960 and served in various departments after passing various departmental examinations and he was absorbed into the then Western State Local Government Unified service as Senior Staff and served in various Local Governments in Oyo State as Internal Auditor, Administrative Secretary and retired as Treasurer in 1979 at Lagelu Local Government Iyana Offa, Ibadan.

Thereafter, he was elected in 1983 as a member of Federal House of Representative representing Ila Federal constituency. He served as the Secretary/Treasurer Ila-Orangun Electricity Planning Committee between 1971 and 1975. And since then, he has been serving in various departments of Ila-Orangun Community Development Association (IOCDA). He is the Chairman Ansar-ud-deen society of Nigeria, Ila-Orangun branch from 2003 to date. He is happily married and blessed with children.

CHIEF CORNELIUS OLATUNJI ADEBAYO

Chief Cornelius Olatunji Adebayo is a man of many parts: A politician, an academic, a moralist, a leader, and above all, a good Christian. He was born at Igbaja on 24th February, 1941 to Chief and Mrs. Adebayo of Ile Elemoso, Oke-Onigbin in Isin Local Government Area of Kwara State. He started his academic career at the All Saints Anglican Primary School, Oke-Onigbin in 1948. He thereafter proceeded to the Provincial Secondary School, Ilorin, Barewa College Zaria, Ahmadu Bello University, Zaria and finally the University of Ghana Legon spanning the period of 1948-1969. He obtained chains of certificates. Chief C.O. Adebayo was a lecturer at the Department of English Language at the University of Ife. He was later invited to help establish the same Department at the Kwara State College of Technology, Ilorin. His career as a lecturer was between 1969 and 1974. The Kwara State Military government of Colonel George A. Innih identified the exemplary qualities in Chief C.O. Adebayo and



Chief C.O. Adebayo

appointed him as a Commissioner for Education in 1975. He also served in that capacity in two other ministries.

Between 1979 and 1983 he served as the elected representative of the Oyo State Central Senatorial District in the upper arm of the National Assembly under the platform of the Unity Party of Nigeria. He was among those who performed creditably well. This outstanding performance earned him the senatorial ticket which he convincingly won to become the second Executive Governor of the state in 1983. Because of his love for the emancipation of his people, he stood to resist the annulment of the June 12 election. He joined other progressive Nigerians to form the National Democratic Coalition (NADECO). His activities in the NADECO did not go well with the Abacha administration. A plot to assassinate him was hatched but failed. This made him 'run for dear life'. He was in exile in far away Canada before he returned to the country after the death of Abacha.

On personal merit, Chief Olusegun Obasanjo appointed him as a Minister to man the communication Ministry. His activities in that Ministry are so commendable that when there was a cabinet re-shuffle, he was retained. Chief C.O. Adebayo (GSM) as a Governor, Senator, and Minister has contributed meaningfully towards the advancement of Igbominaland in particular and the whole nation at large. Chief C.O. (as popularly called by admirers) is happily married to Chief (Mrs.) Funmilayo Adebayo and blessed with children.

PRINCE G. A. O. OYINLOLA

Prince Ajiboye Oyinlola was born in 1924 to Oba Arojojoye, the Oba of Ila (1923-36) and Olori (Chief) Wuraola Awele as the third surviving child of the mother and, of course, one of the father's many children. He was admitted as number one pupil in the then newly established Ila Native Administration School in 1932. He was later trained at the Government Teachers' Training College, GTTC, Ibadan and much later, he studied at Balliol College, Oxford University, England, and the Institute of Public Administration, Connecticut University, United States of America. Prince Ajiboye taught in four primary schools and one secondary school (Awe high



Prince G.A.O. Oyinlola

School, Awe, Oyo State) before entering the Civil Service of the old Western region of Nigeria November 1, 1958. He later rose to the post of Permanent Secretary before he voluntarily retired from the public service on February 1, 1983. Following the inauguration of the Ila-Orangun Elders Consultative Forum in December, 1998, Prince Ajiboye, as Chairman, established a Committee on Igbomina Affairs. The Committee visited Obas, Chiefs and other notable personalities in Igbomina land of Kwara State. Fortunately, a virile Organisation known as Omo Ibile Igbomina of Kwara State also began by the year 2001 to make overtures to the kith and kin in Osun State.

The efforts of the two organisations began to yield fruits as from April, 2002, when a joint meeting was held at Ila-Orangun and eventually as umbrella organisation known as ASEPO OMO IGBOMINA was born and Prince Ajiboye was unanimously made its National President. The Asepo has embarked on several projects including the submission of a well researched document to the Presidency and the National Assembly at Abuja in April, 2005, requesting for the creation of a state for the Igbomina peoples of Osun and Kwara States.

ALHAJIS.A. JAMIU (MAIYEGUN OFOMUPO)

He was born in 1933 into the family of Alhaji Muhammed Jamiu Akande and Alhaja Moriamo Awero Ogbo Jamiu of Nana Agbaji's Compound, Omupo. He had his elementary education at Zumuratu Islamiya School, Akanni street, Lagos from 1945 to 1949. He later moved into business. However, in 1955, he served as the assistant Secretary of Omupo Progressive Union and in 1960; he was elected as a Councillor under Egbe Igbomina Parapo/Action Group Alliance in Omupo District Council. He was instrumental to the construction of pipe borne water in Omupo in 1962. He also served as the Chairman Egbe Omo Igbomina (Omo Ibile Igbomina) Lagos chapter from 1985 to 1991. In recognition of his tremendous services to the town, he was offered the chieftaincy title of Maiyegun of Omupo. He is a devout Muslim and blessed with children.



Alh. S. A. Jamiu

HON. IDOWU TIMOTHYAYODELE

Born on 20th April 1959 at Ijara-Isin into the family of Pa Isaac Idowu and Mrs. Esther Idowu of Ile-Ife Compound, Ijara-Isin. He attended the then Ijara Baptist Grammar School, Isanlu-Isin and graduated in 1977. He then went to Bayero University, Kano and graduated with B.sc (Hons) in 1981/82 session. He observed his National Youth service Corps with the Sokoto State Presidential Liaison Office, under the current Sultan of Sokoto, Alhaji Maccido as the Presidential Liaison Officer to the former President Shehu Shagari in 1982/83 service year. After the completion of the scheme, he came down to take up employment with the Kwara State Civil Service and was posted to the Ministry of Commerce and Industry.

Under this Ministry, he gathered a lot of Commercial and Administrative experiences which took him even outside the state capital. While in the service, he went for his Master of Public Administration (M.P.A. Programme) at the University of Ilorin and finally retired from the State Civil Service in 1995. He is presently a member of Kwara State House of Assembly representing Isin Local Government State Constituency under the platform of Peoples Democratic Party. He is happily married and blessed with children.

*Hon. I. T. Ayodele***HON. AHMED AYANSOLA MUHAMMED**

He was born on 23rd February, 1945, into the family of Alhaji Muhammed Amoo and Alhaja Jaratu Amoo of Onilu's Compound, Ilala. He attended the following institutions: Community Primary School, Ilala (1962-1968), Ansarul Islam Grammar School, Ilala (1968-1971), Federal Advanced Teachers College, Ilorin (1971-1975), Federal Advanced Teachers College Yola (1976-1999), Bayero University, Kano (1981-1985). He is a lawyer by profession. He worked briefly with Kwara State Ministry of Agriculture (1976-1977), and was a legal practitioner (1986-1999) before he was elected as a member of Kwara State House of Assembly in 1999 under the umbrella of Peoples Democratic Party representing Irepodun Constituency. The position he occupies to date. He is happily married and blessed with children.

*Hon. A. A. Mohammed*

HON. BABATUNDE MUHAMMED

Born on 12th September, 1962, into the family of Alhaji Mohamed Akanbi and Alhaja Rianat Mohammed of Baale's Compound, Idera Temidire, Agunjin's District. He attended: Apoti Comm. Grammar School, Ipetu Ijesha, Kwara State Polytechnic for his O.N.D. and H.N.D. in Public Administration. Then Chartered Institute of Local Government and Public Administration, for his

*Hon. B. Muhammed*

professional certificate in Public Administration (C.I.L.P.A.). He was elected as a councillor between 1991 and 1993, and also served as the Majority leader of Ifelodun Local Government under the umbrella of the C.N.C Party (1995-1997). He was appointed personal Assistant to the leader, Dr Olusola Saraki (1997-2003). He is currently a member of Kwara State House of Assembly representing Omupo Constituency under the umbrella of Peoples Democratic Party. He is happily married and blessed with children.

HON. WAHAB WOLE MEMUDU

He was born on 5th December, 1958 into the family of Mr. Memudu Aweda Dogbajari and Mrs. Jarat Amoke Memudu of Bale's Compound, Shagbe. He attended: ECWA Primary School, Olla (1967-1973), ECWA Secondary School, Igbaja (1973-1978), Kwara State school of Basic studies, Ilorin (1978-1980), University of Ilorin, Ilorin

*Hon. W. W. Memudu*

(1980-1983) and Kwara State polytechnic, Ilorin (1992-1993). He was a mathematics teacher in many institutions before he was elected as a member of Kwara State House of Assembly in the year 2003 under the platform of Peoples Democratic Party, representing Share/Oke-Ode Constituency. He is happily married and blessed with children.

MR. AFOLAYAN JOBADEDAYO

Born on 20th December, 1949 at Omu-Aran. For his elementary education, he attended five primary Schools. These are: Paul's School, Omu-Aran (1955-59), S.I.M. School, Igbaja (April-Dec. 1959), L.E.A. School, Olode,

(Jan.-Dec. 1960), St. Peter's African School, Ira, Offa (Jan.-Dec. 1961), St. Paul's School, Omu-Aran, (Jan.-Dec. 1962). He also attended Offa Grammar School, Offa (1964-1970), and obtained WASC Div. I and HSC. He attended University of Ibadan, Ibadan from September, 1971 to June 1974.

He started working as a pupil teacher at St. Paul's School Omu-Aran (Dec. 1963) and also taught as a HSC teacher at Government Secondary School, Omu-Aran from Sept. 1971. He therefore joined Kwara State Service Commission as Administrative Officer in July, 1975 after completion of his National Youth Service Corps in River State. He thereafter, rose to the post of Director, Personnel, Planning and Supply in June 1999 after serving as the



Mr. J. A. Afolayan

Administrator/Chairman of Moro Local Government, Kwara State (July to May, 1999). Mr. J.A. Afolayan was appointed a Permanent secretary in the Kwara State Civil Service in 2003 and currently serves in the Ministry of Women Affairs. In 2003 to 2004, he was the National President of the Omu-Aran Development Association (ODA). He is a community leader of great standing and is well loved by his people.

RELIGIOUS SERVICES

DR. SOLOMON ADENIYI BABALOLA

He was born in the late twenties to his noble parents (both of blessed memory), the Obaala Samuel Babalola Adekeye II and Madam Mariam Ojo Babalola, at Oke-Ila. He was first ordained as Pastor in December 1949, after coming from the Nigerian Baptist Theological Seminary, Ogbomosho. Rev. Dr. Babalola was later ordained into "full gospel ministry" on



Rev. Dr. S. A. Babalola

September 26, 1967 during his 16 years of pastorate at Oke-Ado Baptist Church, Oke-Ila. His higher training for the ministry included (i) Doctor of Ministry degree from Columbia International University/Seminary and Graduate School

of Missions in Columbia, South Carolina. (USA), (ii) Bachelor of Arts and Master of Divinity degrees (1984) from Acadia University/Acadia Divinity College in Wolf Ville, Nova Scotia (Canada). He early obtained the Bachelor of Theology (1965), and certificate in Theology (1949), at the Nigerian Baptist Premier, Theological Seminary, in Ogbomoso.

Rev. Dr. Babalola has served in Para-ministerial positions as Manager of Baptist Schools, in both Western and Northern Nigeria in the 50s. He has also served as Financial Secretary, Moderator and Association Adviser in Ibadan and Paku-Awaye as well as in Dunkwa-on-Ofin, (Ghana). He was elected Chairman of Christian Association of Nigeria (CAN), and Bible Society of Nigeria, Fidelity Zone, while pasturing at 1st Baptist. He was also at different times, member of such committee as: Nigerian Baptist Convention Executive, Nominating Christian Council (West), and the Sunday School Board. He was adjunct lecturer at the Baptist College of Theology (joint Baptist Pastors School, then) at Oyo. For nearly three years, lately, he was, Director of Academy Affairs at the Baptist Theology Seminary, Ogbomoso, and his Alma mater. He is presently a member of Board of Trustees, Asepo Omo Igbomina. He is happily married and blessed with five children.

REV. SAMUEL ATANDA BUNMI JENYO

He was born about 43 years ago into Jenyo family of Agbarajamo's Compound, Ila-Orangun. He started his elementary education at L.A. Primary School, Osogbo and completed it at Methodist Primary School Owo. He later attended A.U.D. Modern School Owo, for a year, and later moved to A.U.D Comprehensive High School Owo and finished in 1980/81 session. He worked for six months at Briston Hotel Marti Street, under Nigeria Hotel limited before his father withdrew him from Lagos order to further his education. He also worked briefly with Library Department the then Oyo State College of Education Ila-Orangun before he secured Admission into the same institution to study Political Science/Economics Education and he graduated in the year 1986. He thereafter, moved to Lagos and worked till 1988 before he travelled to London and was there till now.

In Britain, he furthered his education in management studies and he being managing his own private business which span across many fields. T



Rev S B. Jenyo

property dealer, broker and entertainment. He was the president of
 many UK and Ireland in 1995 and also the first General Secretary and a
 member of Osun State Union UK and Ireland. In April 2005, he was
 the president of Osun State Union. He is happily married and blessed

MUKADAM MUHAMMED - L- AWWAL AYINLA OTOLORIN

He was born on 13th April, 1926 into the family
 Abdullahi and Alhaja Aishat Abdullahi of
 Compound Omupo. He is an Islamic Scholar
 as contributed in various aspects towards the
 benefit of his community morally, financially,
 and educational wise. This includes the
 establishment of modern educational institutions in
 and Western education with seasoned lecturers.



Alh. Mukadam M. Otolorin

In recognition of his communal projects he is being honoured with the following
 titles. Sheikh-I-Islam (Grand Khalifat of Tijaniyat Order) the life
 of Ithad Ansarul Faedat At Tijaniyat Asiwaju of Omupo Land. Amiirul
 Ummah of Omupo Land Spiritual father of light upon light.

T. A. ADEBAYO

He was born in February 1933 into a royal
 family of Oba Jolaiyee of Ora by prince and Mrs.
 Adebayo. He attended the then S.I.M. now
 Primary School Ora, Igbaja Theological
 Seminary, (1953-1956). He enrolled for GCE and
 passed in the following year, (1957). After been posted



Rev. T. A. Adebayo

to a Challenge Mushin in Lagos he went to USA in 1960 where he obtained
 a teaching certificate before he came back in August, 1967: B.A. Theology,
 Education and Msc secondary school Administration. He is happily married
 and blessed with children.

ALHAJI ABDULGANIYU UTHMAN

He was born to Alhaji Chief and Mrs. Uthman Alao Lawal of Oke-Ago Onire Compound Iwo Odu-Ore, Isin Local Government Area of Kwara State. He attended St. Joseph Roman Catholic Mission School Omi Funfun, Osun State, between 1967 and 1972. He also obtained his Quranic certificate at Islamic Arabic School, Omi Funfun in 1973. He was admitted into



Alh. A. Uthman

Arabic Institute of Nigeria, Elekuro, Ibadan, for his intermediate Arabic Certificate between 1973 and 1976. He later enrolled with Exam Success Correspondent College Yaba, Lagos for GCE O/L from 1976 to 1977. He also sat for GCEA/L in 1984.

He was admitted to Kwara State College of Education Ilorin where he obtained Diploma in Teaching of Arabic and Islamic Studies from 1991 to 1993. He was employed by the Royal Embassy of the kingdom of Saudi Arabia Religious Attah Office Nigeria as a Preacher and Arabic Teacher from 1976 to 2004. He also worked in various parts of the country including Shamusu Suudi Primary School Atikori, Ijebu-Igbo, Ogun State (1970-1978), Islamiyyah Primary School, Ikire Osun State (1978-1979) and Islamic School of Faith, Iwo Isin Local Government Area of Kwara State 1980 to date. He is a proprietor of many Islamic Schools spread across Osun and Kwara States. He is also a member of trustee of Jamatus Irshadi Islam of Nigeria Inc. and Secretary General to many Islamic organisations. He is happily married and blessed with children.

ALHAJI CHIEF JIMOH KAYODE SALAMI

He is an ardent Muslim who has contributed immensely towards the upliftment of Islamic faith in Igbonla. He is the Secretary of Ansarul-Islam Society, Igbonla chapter; a strong member of the Board of Governors of Ansarul-Islam Secondary School, Igbonla. He is the helms-man of Igbonla Development Association, Lagos chapter being the Chairman of the Development Committee of the chapter. He is a business tycoon based in Lagos and one of the great financiers of development projects in the community. He is happily married and blessed with children.



Alh. Chief J.K. Salami

APPENDIX

I

PROF. 2/3

Resident Copy

CONFIDENTIAL.

THE AFIN, IFE.

9th October, 1931.

Good Friend,
Greetings.

VERSION OF YORUBA KINGS.

With reference to our conversation on the above subject, I am giving the information required in brief as I have had no time recently to enlarge the report. I ask you to consider this as the true and most reliable and accurate possible account which could hardly be turned down by another writer or historian because given without prejudice.

The origin and founders is:- The origin of Yoruba is indisputably Ife and Oduwa was certainly the Odua i.e the great being author of existence.

I enlarge on this in the report which I will submit if the resident does not raise objection.

Oduwa was the father of all Yoruba Kings all of whom except Oranmiyan, had the fortune of crowning before his death. There are today in the Ondo, Ijebu and Abeokuta provinces crown Heads, who from the accounts existing in Ife, were not crown by Odua but one thing is certain, no crown head in Yoruba land belongs to another but Odua's stock, a great many of the minor crown heads especially in Ijebu and Ondo provinces are only offshoot of one or other of the original kings of Yoruba in either male or female line, but none of the ancestors of these had taken upon himself to wear crown without the approval of the Oni of Ife in full national ceremonies. Unfortunately the accounts of these small crown heads are not available in Ife but information may be gathered in the districts in which they live or the best, each of them be asked to give the accounts of his relation with Oduwa the indisputable progenitor of the Yoruba kings the acknowledged founder or father of Yoruba race.

If anything known of any of those after research, that story will be told as it

is given.

3. I am confining myself therefore to the original sons of Odua the first Oni in the order of installation, for apart from Obalufon the second Oni and the eldest surviving son, no historian now can accurately put down the names of the original sons of the Oni-Odua in their order of birth. The other thing that is known till today all over Yoruba land, not to say Ife alone is that Oba Ibini was the next eldest and that Oranmiyan was the youngest of them all when Odua died or descended into the earth, as the belief of the Ifes.

4. Before the demise of Oni-Odua, he suffered from eye-sore, and he was taught a remedy which included sea water, he asked from his many sons, who would go down the coast to fetch him sea water. The Owa, whose mother's name was SAPARAKUNNI, who afterwards became the king of Ibokin and latterly removed to Ilesha, volunteered to go and thus he went but Owa did not return in time from the coast, when the sickness became serious, Odua thought it wise to reform the government of his kingdom in order to have the king perpetuated in his family and modelled it therefore after manner of what the civilized world call empire today, he crowned his children and sent them abroad in Yoruba country with order to show filial obedience to their eldest brother whom he first crowned Oni his successor, a beaded staff was also given to each of them his earliest children Ogun, Esidale, Obameri etc. having predeceased him he started the installation in the following order:-

first installation.

1. Obalufon Ogbogbochin, Oni of Ife in success to himself.

Second installation.

1. First Oba Ado (Oba Benin) who founded Benin kingdom.
2. Orangun (of Illa) who founded Igbomina kingdom
3. Alaketu who founded the kingdom of Ake and Ketu.
4. First Oloyo who founded the kingdom of Oyo.
5. Obarada who was driven to found latterly the kingdom of 'ahomey.
6. On Nana who founded his kingdom in what is known as Gid coast today.
7. Onipopo who founded POPO kingdom now I think in Frech territory.

Third Installation

1. Owore - who founded Otun kingdom (destroyed by Funi) now in Ilorin province.

- Akara - who founded Ara kingdom whose fragment only now remains.
- Ajero - who founded Ijero kingdom.
- Eai - who founded kingdom of Ado Ewi.
- Ajujale - who founded Ijebu kingdom.
- Akangbo - who founded Ijebu kingdom Remo district.
- Oshemawe - who was called in from Ondo to be crown.
- Olowu - who founded kingdom of Owu, Son of first daughter of Odua.
- Deji Ajaponda - who founded Akure.
- Ekokole - who founded Ikole.
- Ooshi - who founded Oshi.
- Alaiye - who founded Ipole Aiye but whose descendant recently founded Efon.
- Olowo Arere - who founded Owo kingdom.
- Osojudo - of Ido appears an off shoot.
- Owa Olobo - who founded Obo kingdom destroyed by Fulani.
- Owa Aringbajo - who founded Igbajo kingdom.
- Owa Otan - who founded Otan kingdom
- Owa Obokun of Ilesha, king of the Ijeshas.

Owa of Ilesha who was the last was not the youngest of the other kings named by Odua but he was away at the time the others were installed; he having to fetch sea water for the Odua and it would appear was wandering all about the coast. This might be attributed to indulgence which was the result of the intense love that the Odua had for Owa. However, although he was never the youngest he was the last to receive the blessing of the father and he had to content himself with a sword which only remained. All properties having been shared by his brothers, he brought sea water and the father's eyes became open but he was old and feeble. Owa pursued his brothers in order to get some of the goods left to them, he overtook the Ewi at Ilesha and dislodged him and his followers, took some of his properties and he settled at Ibokun and afterwards removed his headquarters to Ilesha.

Oranmiyan the youngest of all of them was too small to go anywhere and at the demise of Odua he became the step-son of Oni Obalufon and when he was a man he became very great and was superior to Ogun in the art of war. He lead an expedition through Ekiti country to the kingdom of Benin and before his arrival

there he conquered many towns and villages, he was received in state by Oba Ibini (king of Benin) his elder brother and he lived with him for some years during which period Oba Benin extended his territory to Warri, Asaba and beyond the River Niger into Onitsha etc.

During the expedition Oranmiyan stayed at Ise and Akure (sic) Ise his headquarters and waged war on his elder brothers dispossessed them of many of the properties given to them by their father Oni-Odua but at this time the Odua had disappeared Obalufon Ogbogbodirin his eldest son whom he crowned then on the throne. Oranmiyan left at Benin his (sic) at the request of Oba Benin.

7. Oranmiyan returned home triumphantly and very wealthy, this warlike spirit did not allow him to live longer to enjoy his wealth, he went passing through the kingdom of his brothers towards the north, he received many presents and he received greater presents from Oloyo (Alafin) his other elder brother. He lived with Oloyo for several years and helped him to extend his territories and worst of all he helped Oloyo to conquer some of his brothers. He returned home with great pomp and dignity but before he left Oyo, he was prevailed upon by Oloyo to leave his other son named Ajaka with him at Oyo. Two great commanders Gboka and Timi who followed him from Ife were left at Oyo to be guardians of Ajaka his son. Oloyo (Alafin) dreaded his power and pressed him to leave these powerful commanders.

8. When Oranmiyan got home, Obalufon the second Oni was still living and he, Oranmiyan built his compound where his statue and staff are extant till today. He was restless and warlike and he was on his third expedition going through the very kingdom of Ife towards Ijebu when Obalufon the second Oni died and Obalufon's son succeeded his father as Obalufon II but Oranmiyan heard of the death of his step-father and eldest brother, returned home expelled his nephew Obalufon II and was crowned Oni by the people of Ife.

9. During his reign he has the singular fortune of having to approve the installation of Eweka his son left at Benin and of Ajaka his other son left at Oyo. He supported the two kingdoms and laid down the table of precedence which is still observed today by the people. Viz:-

The Oni of Ife the father; the Oba Benin; the Oloyo-Alafin the Alaketu-Alake; the Orangun; the Alara; the Ajero; Obarada; Onnana; Onipopo; Awujale; Owa Ilesha Ewi Ado; etc. It should be noted that the Oni Oranmiyan was particular about the

Benin coming next to him, which was of course right and Oba Oyo coming next to Oba Benin. He was not very much particular about the orders of the rest, but it was quite certain was that Oba Benin was the next eldest surviving son of Oni Ife, nobody however can say with absolute accuracy who was next among the immediate six, all we know was that they were installed on the same day as Oba Benin their elder brother who ranks next to the Oni of Ife.

The Oni is still regarded by his younger brothers as their father, and to my knowledge majority still hold Oba Benin as elder brother, apart from these two cases, there are disputes among many as to seniority, this is due to the state of anarchy which existed in the nineteenth century and which became spread owing to encouragement which the slave trade gave it; and in the other place, some of the Oba of lesser notes have had the other filial connections by inter-marriages.

For instance, Ewi of Ado who whether for reason of earlier birth or riches, is regarded as senior to Elekole is now considered junior for no better reason than the following story:-

In one of the earliest war which the Ewi of Ado commanded in person he was defeated by way of Ikole. The Elekole gave battle and Ikole was defeated and among the captives was a wife of Elekoleland who subsequently was taken to wife by that particular Ewi who had another son from her; coincidentally both of them afterwards became Obas. The elder became Elekole and the younger Ewi. This happened in the lifetime of their mother, when their mother died there was a fight between them as to who would bury her and where; they concluded by burying the deceased woman midway between the two towns, since this time every Elekole has been asserting his claim of seniority to Ewi; but that is incorrect, because neither the office of Elekole nor that of Ewi was hereditary in one family and as to seniority that Elekole is in no way senior to Ewi.

I stop here at present and will send in a larger report if the resident requires

Salutations,

Your good friend,

(Sgd)

Oni Of Ife.

(Being paragraph 3.12 pages 28 and 29 of the Osun State Council of Obas and Chiefs Edict of 1999).

3.12.1 ORDER OF PRECEDENCE

Another issue raised before us is the order of precedence between the Orangun of Ila and the Owa Obokun of Ijesaland.

At present, the chairmanship of the Osun State Council of Chiefs is rotated between five prominent Obas. They are the Orangun, the Owa Obokun, the Ataoja, the Timi and the Oluwo (not necessarily in that order.)

Orangun was made the first chairman to be followed by Owa Obokun.

However, arguments arose as to who should come first between the Orangun and the Owa. Two memoranda were submitted to us, one by the Owa and the other by the Ijesa union in Ibadan in which it is claimed that the Owa should serve before the Orangun. Their principal grounds were that since the colonial days, the Owa had always been put first before the Orangun, that the Owa earned more money than the Orangun and that when Sir Adesoji Aderemi, the late Ooni ceased from being chairman of the Western House of chief on his becoming the Governor, it was the Owa who took his place and not the Orangun.

Orangun argued however that he should correctly come before the Owa. His main argument was that as descendant of Oduduwa, he was older than the Owa and that in the Oduduwa tradition, a junior brother should not take precedence over a senior one. The colonial injustice he said, has only been redressed. He argued that the Olubadan used to earn more than the Alaaafin, but that did not put the Olubadan above the Alaaafin.

The Ooni, Oba Okunade Sijuwade Olubuse II in his evidence, supported the claim of the Orangun. He said that evidence of salary during the colonial period could not determine seniority as it was based on population of an area: that the Emir of Kano earns far more than the Sultan of Sokoto, but that does not make him take precedence over the Sultan. He supported the claim of the Orangun that in the pre-colonial Oduduwa system, Orangun took precedence over the Owa; that the Orangun was the one of the six prominent Obas who took part in the

installation of a Ooni while Owa was not Included. The Orangun he said, was a direct son of Oduduwa while the Owa was a grandson, born by Ogun. As such, he does not even have a seat in the Oduduwa shrine while the Orangun has.

Government
Lagos, 7 October 1961

I have the honor to acknowledge your letter of 11.10.61. I am sorry that you know the population of this province is entirely Yoruba and that you think about your family about the Akele of Oyo as their... I will be quite happy to arrange a tour along the border... I have the honor to inform you that the Oyo Division (the largest in size) is located... I will be glad to discuss the matter... I have the honor to inform you that the Oyo Division (the largest in size) is located... I will be glad to discuss the matter... I have the honor to inform you that the Oyo Division (the largest in size) is located... I will be glad to discuss the matter...

Yours faithfully,
The Governor
The State House
Lagos

APPENDIX**III**

Commissioner's Office
Oyo., 20th Sept: 1915

Sir,

I have the honour to acknowledge your letter No.R.346/1915. As possible you know the population of this province is entirely Yoruba and except for Illa all those along your border admit the Alafin of Oyo as their Suzerain lord. There are therefore no border tribes apart from Yorubas. Until I can obtain a larger staff I am afraid it will be quite impossible to arrange a tour along the border. I am so short-handed at present that the Oyo Division (the largest in area) is literally without a Divisional Officer at all. All I could possibly do at present would be to meet you for a day to discuss the matter.

I have the honour to be
Sir
(Sgd)
Your obedient Servant
Acting Commissioner

(culled from: NAI: CSO 8/2 Vol.8)

Nigeria

1905

Government House,
Zungeru, 5th October, 1905

I have the honour to acknowledge the receipt of your letter of 20th May last containing a petition from the Orangun of Illa praying for the release from the prison and return to Illa of his son Ore ex-Ore of Awtun.

The resident of Iforin reports that the act which has led to the deportation of Ore was the refusal by Ifim to pay his tribute the refusal being accompanied by a insulting message. The high commissioner authorized the resident to arrest Ore, this was done he was deported to Zaria where he is now living in receipt of a allowance of £12 per Annum.

The resident strongly urges that the Ore should not be permitted to return to Awtun and I concur in this opinion, as it would be most disastrous thing for the Orangun of Awtun and district. The resident adds that Illa is close to Awtun and the presence of this man would undoubtedly create endless intrigues and mischief. Ore is a pagan of the worst type leader in all the cruelties practise by the Ogboni and his deportation was greatly for the benefit of his people.

I have the honour to be
Sir,
Your Obedient Servant
(Sgd) Wm. Wallace
Acting High Commissioner

APPENDIX

(Being paragraph 42 of Nigeria Gazette No 46 Vol. 39 published on the 3rd of Sept., 1952.

42. Although a great part of the Emirate was acquired in open war a number of important towns preferred to come to terms with the Ilorins rather than risk battle. This dual nature of the Ilorin conquests is reflected in the history of Offa, Ajasse and Otun, all of which are reported to have submitted without a fight. The act of submission normally entailed the payment of tribute and the acceptance of an "Ajele", or Emir's representative. In return, the Emir gave his protection against other invaders, in particular the Ibadans. For example, during the reign of the fourth Emir Aliyu (1868-91) the Ilorins were caught and heavily defeated at the Otin River crossing, while marching to the help of the Ekitis. It is impossible to decide on the exact extent of the Ilorin conquests but the frontier of the Emirate today probably represents the approximate area which the Emirs were able to hold with reasonable security until the arrival of the British. The bulk of this territory was won over a hundred years ago the subsequent wars being fought to maintain or extend it.

(Sgd) J.S. MACPHERSON
GOVERNOR

His Excellency the Governor General has been pleased, under the provisions of section 3 (11) of the Interpretation Ordinance, 1914, to direct that the boundary line between the Northern and Southern Provinces from the point at which it is intersected by the Railway to the Cameroons frontier shall be as defined in the annexed schedule. A signed map showing the new authorised frontier has been deposited in the office of the Surveyor-General.

The order shall take effect as from May 15, 1918.

Government notice No. 78, published in Gazeette No. 24 of 9th May, is hereby cancelled.

SCHEDULE

Commencing at a point on the Nigeria Railway near 208 mile post, thence in a general south easterly direction to the confluence of the River Ubo with the River Niger leaving the following towns and villages in the Northern Provinces, Osan, Osun, Awtun, Ilafon, Ogunka, Magongo, Gori and Soso, and in the Southern Provinces, Illa, Oke-Illa, Ora, Iyapa, Ishan. Aiede, Omu, Ilassa, Ode, Omu-Oke, Aremu, Akunu, Uma, Oja and Kominio, thence by the River Niger south to a point about one mile N.W. of Akato, thence north easterly to a point on the Anambra River approximately half a mile south of Ogrugru leaving the town of Oballi to the north and following the Anambra River for a distance of approximately five miles to a point two miles east of the town of Bamalla, leaving Bamalla to the North, and thence north-east leaving the Adoro District and the towns and lands of Akpayan and Angba to the North and the towns and lands of Iyagu, Ibegwa and Enugu Ezeke, to the South, thence east and south-east along the Southern border of the Ogugu Country leaving the Ogugu lands and towns to

the North and the Enugu-Ezeke lands and towns to the South, thence south and south-east following the boundary of the Ibo Country and leaving the towns and lands of Orukuram, Orukpa-Nsiama, Nsiama-Ndago, Edamoga and Ogumali to the north and the towns and lands of Enugu-Ezeke, Obolo Ndago, Eleke and Eka-Amafa to the south of the line, and thence following the Northern boundary of the Ogoja Province to a brick pillar numbered 100 on the Nigeria-Kamerun boundary as demarcated in 1912-13.

By His Excellency's Command
D.C. CAMERON
Central Secretary

Central secretariat
Lagos, 13th June, 1918.

Memorandum suggesting alterations in Northern Provinces and Southern Provinces boundary by Mr. K.V Elphinstone Resident Ilorin and Mr. W. Buchanan Smith, Acting Resident Ondo Province.

In accordance with instructions contained in the Southern Secretariat M.P. A.433/19, minutes Nos.29 and 30 we have the honour to forward the following suggested alterations in the boundary between the Northern and Southern Provinces as regards Ilorin and Ondo Provinces:-

In Government notice 100 dated June 13th. 1918 under the description "leaving the following towns and villages in the Northern Provinces" delete "Osun, Awtun, Ilafon," and substitute "Osan, Osun Awtun and Isanye, Igo, Ikosun, Ikun, Ogbé" and under the description "leaving the following towns and villages in the Southern Provinces" delete Iyappa, Ishan, Aiede and substitute "Iyappa, Ewu, Ijeshá-Aiye, Iya, Iporo, Eda, Ishan, Aiede, Ilemasho, Erile".

The boundary Westward from the Eastern end of the Awtun salient should follow the proposed boundary (verged green) in plan C page 22 of the report of the Northern and Southern Provinces commission (Southern Secretariat M.P. A.433/1917) leaving Awtun in the Northern Provinces.

Minor differences should be settled locally by political Officers.

The alterations as described in paragraphs 1 and 2 will make the boundary run in accordance with the line suggested originally by the boundary commission.

(Sgd.) K.V. Elphinstone
Resident Ilorin Province
N.P.

Date: 29th June 2001.

Secretary,
Committee on Local Government Creation,
Ministry of Local Government and Chieftaincy Affairs,
Ilorin.
Kwara State.

Dear Sir,

**OUR POSITION ON THE CREATION OF ADDITIONAL LOCAL
GOVERNMENT AREAS IN KWARA STATE.**

It is particularly gratifying to note with joy the current spate of achievement of the present civilian administration in Kwara State. As a distinct cultural group in Kwara State, we salute the courage and Godly wisdom and determination with which the Executive Governor of the State, Alhaji Mohammed Alabi Lawal, has been directing the affairs of the State. We pray that God will continue to grant him more wisdom and courage as he is trying to give Kwara State a new lease of life.

We also welcome and appreciate the job which the committee on Local Government creation is doing at the moment. However, while we appreciate and welcome the creation of additional Local Government Areas in Kwara State in order to bring Government nearer to the people, we want to request, Sir, that the committee should please not include any part of the land of the Igbominas with

the land of any other cultural group in any form of merger or alliance. Specifically, we oppose the current move to include any part of Ganmo land in Ijelodun Local Government Area, in any form of merger or alliance with any non-Igbomina group. This will only be a marriage of inconvenience which may threaten the peace and harmony hitherto enjoyed by the communities.

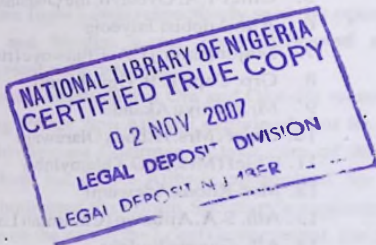
We appreciate your anticipated assistance in this matter, Sir.

Yours faithfully

(Sgd)

National Secretary

CC:
National President
His Royal Highness
Olupo of Ajasse Ipo
Oba Ibrahim Atanda Omowarere Oniro II
Chairman,
Igbomina/Ekiti



APPENDIX IX

MINUTE OF THE FIRST MEETING OF THE IGBOMINA ELDERS HELD ON 13TH APRIL, 2002 AT THE ORIDE HALL OF THE ORANGUN'S PALACE, ILA ORANGUN

1. Attendance:

1. Prince G.A.O. Oyinlola (Chairman, Ila-Orangun Elders' Forum Chairman)
2. Alh. A.T. Lawal (Chairman, Egbe Omo Igbomina, Kwara)
3. Chief L.O. Dada (Chairman, IOCDA, Ila)
4. Chief R.A. Adedapo, the Elemona of Ila
5. Chief T.A. Oyetayo, the Obasinkin of Ila
6. Alh. Adebisi Jaiyeola
7. Major (Engr.) F.A. Efunwoye (rtd)
8. Grp. Capt. R.B. Ogunbunmi
9. Mr. Ganiyu Akande
10. Chief (Mrs.) Rhoda Olarewaju
11. Chief (Mrs.) F.O. Odetoyinbo
12. Mrs. Rhoda Adewumi
13. Alh. S.A. Ajibowo (Chairman Lagos Branch of IDU)
14. Alh. Ganiyu Ikolaba
15. Elder D.O. Olaitan
16. Elder D.A. Akoda
17. Mr. J.A. Afolayan
18. Chief J.K. Fadeyi
19. Mr. Saliu Aremu
20. Alh. Hamed Sanni
21. Mr. Azeez Ajani

22. Mr. A. Tajudeen
23. Mr. Akinlabi Kareem
24. Mr. Olaniran Aremu
25. Mr. Y.A. Adedapo (Vice-Chairman, Ila Local Govt.)
26. Prince 'Soji Ajibade (Secretary, Ila-Orangun Elders' Forum)

Will Visit:

1. Chief B.A. Babalola, the Obaafa of Ila
2. Chief Lamidi Oyewumi, the Obaale of Ila
3. Chief Ebo Ajiteru, the Obaaro of Ila
4. Chief Obaodo of Ila
5. Chief T.A. Ibitoye, the Afijio of Ila

Opening:

- 2.1. The meeting started at about 12.05pm with a call to the High Table by the Ila-Orangun Elders' Forum Secretary, Prince 'Soji Ajibade, of the following people: Prince G.A.O. Oyinlola (to direct the meeting), Alh. Adewara Toyin Lawal, Chief L.O. Dada, Chief (Mrs.) Rhoda Olarewaju, Chief T.A. Oyetayo and Alhaji S.A. Ajibowo. Thereafter, Chief T.A. Odetayo and Alhaji Adewara Toyin Lawal respectively said the opening prayers the Christian and Muslim ways. Then followed self-introduction by all those present at the meeting.
- 2.2. Chief (Mrs.) Rhoda Olarewaju observed that Ora and Oke-Ila were not represented in the meeting. Prince 'Soji Ajibade explained that he had expected the Ila Local Government Chairman to take care of this as requested in a letter to him, but Prince Ajibade apologised for the omission. The Chairman buttressed the Forum Secretary's explanation and also regretted the lapse on the part of the Local Government. He then observed that his expectation was that elders of Igbominaland in Kwara State would be at today's meeting. In response, the Chairman of Egbe Omo Igbomina, Kwara State, Alh.. A.T. Lawal, explained that those who would attend a meeting were usually chosen at a meeting of the Elders' Forum in Kwara State and that those present at this meeting were chosen accordingly.

Reviving the Old Relationship Among the Igbomina People:

- 3.1 The Chairman, Prince G.A.O. Oyinlola, pointed out that the old fraternal

relationship in Igbominaland had apparently weakened as he recalled that in the past, the whole Igbominaland used to celebrate festivals such as 'elewe' masquerades, together. He explained that when the Ila-Orangun Elders' Forum was launched by the late Ariwajoye I, the Orangun of Ila, Various committees were put in place by the Forum and one of such committees was for the Igbomina Affairs. The committee's activities resulted in the honour given to our son, Col. T.O. Bamigboye in January, 1999, when he was the Military Administrator of Osun State; the occasion was, providentially, the last public outing of the late Orangun. The Chairman affirmed that the issues affecting the Igbomina people needed to be taken seriously, citing what happened at a meeting of the Yoruba Council of Elders, when all other segments of the Yoruba people were listed and Igbomina was left out until he pointed out the omission. He praised the Almighty God that the Igbomina people were well blessed and richly endowed. He therefore, urged that all necessary steps be taken to uplift the Igbomina image not only in Yorubaland, but all over the world.

- 3.2 Alh. Adewara Lawal thanked the Chairman for his words of wisdom and stated that he was glad that all of us (at both Kwara and Osun States) were committed to the present coming together and therefore believed that the efforts would yield good fruits. He then seized the opportunity to thank the Ila-Orangun people for the role played during the raising of fund for an Igbomina House in Kwara State. He said if the donation received at the launching were ranked, Ila-Orangun's donation would come first or second. He remarked that he was particularly impressed by the formidable attendance of the Ila-Orangun people at the launching. He prayed God to bless and be with all. He then recalled the demise of Chief Ajibola Ige and called for a minute's silence in his remembrance which was immediately observed. Alh. Lawal thanked the Ila-Orangun people for the actions taken in respect of the Late Chief Ajibola Ige, on behalf of the entire Igbomina people. He also congratulated the Ila-Orangun people for the upliftment of Mr. Tafa Balogun to the lofty post of Inspector General of the Nigerian Police; a big honour to the entire Igbominland. He requested that prayers be constantly offered for this top

brass and also indicated the readiness of the Igbomina people in Kwara State to be part of any reception programme the Ila-Orangun people might arrange for him.

- 3.3 Alh. Lawal went further to emphasis that our relationship should be held seriously as the Chairman had urged, observing that although the Igbomina people presently occupied only five Local Government Areas in Nigeria, nothing should be allowed to deter our progressive development henceforth. He urged that meetings should be held from time to time and that all Igbomina people should be concerned about any development programme that might be launched by any town or village.

Establishment of a firm Relationship:

- 4.1 The Chairman thanked all those who had spoken and cited the Owu people as a segment of the Yoruba nation settled in four states but still firmly held together. He then asked for suggestion on the way forward to realise our objectives. Mr. David Eyitayo then informed the meeting that apart from Kwara and Osun States, the Igbomina people also existed in Benin Republic, Egba and Ijebu areas.
- 4.2 Chief L.O. Dada, suggested that a general meeting should hold at least once in three months. He also suggested that a seven man committee consisting of three persons from each state with Prince G.A.O. Oyinlola as Chairman, be put in place to draw a programme of activities and submit to the next general meeting for consideration. Mr. Lasisi Ajani supported the suggestion and also requested that Igbomina people from both sides (Kwara and Osun) be encourage to attend meeting together in their various locations. Mr. Ganiyu Ikolaba also supported Chief Dada's suggestion but advised that another general meeting be held before a Committee was to be put in place. Dr. Afolayan, however, submitted that the matter should not be delayed and so the committee should be appointed immediately. Alh. R.B. Ogunbunmi advised that the committee when appointed should leave out partisan and matters pertaining to the Obas. While Comrade Olaniyan suggested that active members be chosen into the committee, Chief (Mrs.) F.O. Odetoyinbo suggested that the Committee be made up of nine or eleven members. So that absence of one or two people would not adversely affect the conduct

of any meeting.

4.3 At this stage, the Chairman, Prince G.A.O, Oyinlola, suggested that two members represented each of the five Local Government Areas on the Committee with the Chairman as the eleventh member for the time being; each Local Government Area should choose its own representatives. These suggestions were unanimously adopted. The Chairman then implored those present to ensure that the names of the two nominees of each Local Government Area were communicated to him before the end of April, 2002.

4.4 The Chairman asked for suggestions on the name to be given to the new emerging body. Mr. Ganiyu Akande suggested National Movement of Igbomina people or National Forum of Igbomina people. Alh. Adewara Lawal, however, suggested that a decision on this be left for the Committee to be appointed, but meanwhile 'Federation of Igbomina people' might be used pending the adoption of a name at the next general meeting. The suggestions were unanimously adopted.

4.5 In response to Mr. Lasisi Ajani's request, it was unanimously agreed that all Igbomina people should be free to attend any Igbomina meetings anywhere.

5. Women Participation:

Chief (Mrs.) Rhoda Olarewaju expressed delight that Chief (Mrs.) Odetoyinbo was at the meeting. She disclosed that she was the current Chairperson of the Kwara State chapter of the Women Societies Council she, therefore, implored Chief (Mrs.) Odetoyinbo to join the Osun State chapter of the Council whose current Chairperson was Chief Mrs. Ladebo. Chief (Mrs.) Olarewaju stated that if women were properly involved in the Igbomina affairs, the emerging body would be very strong. She expressed regret that non-participation of the Igbomina women in Women Council in Osun State had robbed them of some benefits. The Chairman thanked Chief (Mrs.) Olarewaju and implored the ladies in the meeting to ensure their active participation. He also implored Chief (Mrs.) Olarewaju to assist in giving Chief (Mrs.) Ladebo a list of Igbomina women in Osun State, if she had not done so before.

6. Next meeting:

The next general meeting was fixed for Saturday 29th June, 2002 at 11

ngun at 11.00am.

Other Matters:

7.1 A message from the Chairman, Ila Local Government:

The Ila Local Government Vice-Chairman conveyed his Chairman's best regards and an indication of his full support for Igbomina matters to the meeting. Alh. A.T. Lawal thanked the Chairman once again for the role of the Council during the fund raising mentioned earlier at this meeting.

7.2 Gift Presentation:

The Ila Awareness Movement presented a gift to the Igbomina people from Kwara State.

7.3 Appreciation:

Mr. Afolayan thanked all those present at the meeting and expressed how deeply impressed he was.

7.4 Group Photograph:

The Local Govt. Vice-Chairman arranged for a group photograph which was taken after the meeting.

Adjournment:

Mr. Lasisi Ajani raised the motion for the adjournment of the meeting and was seconded by major (Engr) F.A. Efunwoye (rtd.). The meeting came to an end at about 1.58pm. with prayers said by Alh. Bisi Jaiyeola and Mr. J.A. Afolayan.

(Sgd)

Prince G.A.O. Oyinlola

Chairman

(Sgd)

Prince 'Soji Ajibade (JP)

Secretary

APPENDIX X

His Royal Highness,
Oba Ibrahim Atanda Omowarere,
Oniro II
Olupo of Ajasse Ipo.
Dear Sir,

APPOINTMENT AS THE LIFE PATRON OF ASEPO OMO IGBOMINA.

We are very pleased to let you know, Sir, that at long last, all Igbomina people in Nigeria have come together under the name "Asepo Omo Igbomina". This means in effect that Igbomina are now one although we may be separated by State boundaries namely Osun and Kwara respectively.

Our own Kwara State wing have series of meetings with our counterparts in Osun, until finally on August 17th 2002, the Second General Meeting was held at Ila Town hall, where a National Executive and a Board of Trustees were nominated and ratified. We are therefore pleased to inform you that you have been appointed as LIFE PATRON while Orangun of Ila is the LIFE GRAND PATRON. Your appointment takes immediate effect Sir.

With this letter, you are also being invited to the Third General Meeting of Asepo Omo Igbomina on the 12th October, 2002 from 10:00am at Ajasse Ipo. We promise to always keep you informed of all our activities.

Please find below names of the National Executive members and those of the Board of Trustees.

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- Igbonla:** Unpublished papers submitted by H.R.H Oba Abdul Rahaman Akande Oyediran in September 2005.
- Igbo-Owu:** Interview granted by H.R.H Oba AbdulRasaq Abodunrin Oyedeola in May 2006.
- Ijan-Otun:** Interview granted by H.R.H Oba Omoniyi Aransiola (Aragbabalo III) the Onijan of Ijan-Otun in May 2004.
- Ijara/Iji-Isin:** Unpublished papers presented by Oba Omoniyi Banigbe Olusin of Ijara/Iji Isin in August 2005.
Interview granted by Alhaji Rahaman, the Chief Imam of IJara Isin on Friday 18th August, 2006 at Olusin compound, IJara Isin.
- Ikosin:** Interview granted by H.R.H Oba Ibirinoye Kadiri in September 2004 at

his palace.

Ilala: Interview granted by H.R.H Oba Abdul Kadiri Kolawole in June 2005.

Ipetu Igbomina: Unpublished papers presented by H.R.H Oba Samuel Olabanji Olarewaju Erinfolami (Ilufemiloye I) Onipetu of Ipetu-Igbomina in May 2005.

Isanlu-Isin: Unpublished paper titled "Short history of Isanlu-Isin" compiled by Banji Abegunde submitted on Thursday 5th January 2006.

Iwo-Odu-Ore: Unpublished papers presented by H.R.H Oba Alhaji Abdul Raufu Bolakale Oyerinde II Oniwo of Iwo-Odu-Ore in September 2004.

Kajola Ajaba: Interview granted by H.R.H Oba Jacob Adedotun Adetoyese, Owaloja of Ajaba in December 2005.

Kudu-Owode: Unpublished papers presented by H.R.H Oba J.A. Esorun - Olu of Kudu Owode Olumade I. in March 2005.

Oba-Isin: Unpublished papers presented by H.R.H Oba Timothy Titilayo Oyebanji (Olufemiloye I) in June 2005.

Odo-Eku: Unpublished papers compiled by Elder (Chief) Peter Olarinoye Ajibaiye on the order of H.R.H Oba Alabi Banigbe in July 2004.

Okanle: Unpublished paper titled "a comprehensive history of the town (Okanle)" submitted by Chief Olasunkanmi Bello Fatai on Thursday 22nd June, 2006.

Oke-Aba: Unpublished papers presented by H.R.H Oba Elijah Adeyemi Oniwo of Oke-Aba in September 2004.

Oke-Ila Orangun: Programme of the event of 4th Oke-Ila Orangun day Interview granted by H.R.H Oba Samuel Adeyemi Arojojoye I the Immediate past Orangun of Oke-Ila on Tuesday 20/04/2004

Oke-Onigbin: Unpublished paper titled "A brief historical facts about Oke Onigbin" submitted on Monday 2nd January, 2006 by H.R.H Oba Joseph A. Olayinka Onigbin of Oke-Onigbin.

Oke-Oyan: Interview granted by H.R.H Oba Oloru AbdulKarimu Ilufemiloye

in August 2005. Unpublished paper submitted by Mr. Jimoh Balogun in March 2006 at his Idofian residence.

Oke-Oyi: Interview granted by Oba Yusuf Aroyehun Atobatele I in November 2004 at his palace.

Okeya-Po: interview granted (and written document on Okeya day) by Oba Subair Bolajoko Oyeyiola in november 2004 at his palace.

Oko: Programme for the Coronation Ceremony of Oba Victor Oluwafemi Olawuyi, the Oloko of Oko-Irese, dated Tuesday 27th December, 2005.

Olla: unpublished paper presented by H.R.H Oba Evang. Joseph Adeyemi Ajayi in September 2005.

Omu-Aran: 10th Coronation Anniversary programme of H.R.H Oba Charles Oladele Ibitoye (Adogbajale Bi Ileke II) Olomu of Omu-Aran dated Saturday 29th Nov. 2003.

Omupo: Interview granted by H.R.H Oba (Alh) Jimoh Olarinoye, Makaaye II, the Olomu of Omupo at his palace on Wednesday 2nd March 2005.

Interview granted by Alh. Abdul Rahoof Bello of Onibedo-Isale compound, at his Ilorin residence on Sunday, 27th March, 2005, Sunday 15th May 2005.

Ora: Interview granted by Rev. T.A. Adebayo at his Ora residence on January 13th 2006.

Ora-Igbomina: Programme of the Official presentation of staff of office and instrument of appointment to H.R.H Oba Samuel Oladoye Idowu Olojo Ekundun II Akesin of Ora in 2005.

Programme of the Official presentation of staff of office and instrument of appointment to H.R.H Oba Jacob Adeyeye Olayemi Aroyinkeye Okadunmoye II, the Asaoni of Ora in 2005.

Oreke-Oke: Unpublished papers presented by H.R.H Oba Olukondo Hammed Kadiri in February, 2006.

- Oreke-Okegbo:** Unpublished papers presented by H.R.H Oba Jacob Sunmday Olakunle Adefila in February, 2006.
- Oro:** Unpublished papers presented by H.R.H Oba Rafiu Olaniyi in May 2006.
- Oro-Ago:** Unpublished paper presented by Deacon (Chief) Stephen Salawu Ayanda in May, 2006.
- Oroki:** Unpublished paper presented by Chief Alhaji (Hon) Idris Salawudeen Sanni of Onikunmo kondoru ruling house (the present Baale of Oroki) in July 2006
- Owa Onire:** Interview granted by H.R.H Oba Abdul Rahaman Akande at his palace in June, 2006.
- Owa-Kajola:** Interview granted by H.R.H Oba Solomon Adeniyi at his palace in May 2005.
- Owode-Ofaro:** Unpublished papers presented by H.R.H Oba AbdulRaheem Babatunde Ayilara in February, 2006.
- Owu-Isin:** Unpublished papers presented by H.R.H Oba Gabriel O. Adewoye Anilelerin III in November, 2004.
- Sanmora:** Programme of event of the 1st Sanmora day celebration dated 29th-31st December, 1995.
- Share:** Interview granted by H.R.H Oba Abubakar Garba in March, 2006 at his palace.





The Author

Fatai Afolabi was born in the early seventies, into the family of Mr. Kareem Adediji Afolabi of Enlee's compound, Ila-Orangun. He attended A.U.D. Primary School, Ora-road, Ila-Orangun. He also attended Igbomibi High School, Ila-Orangun. He later proceeded to Osun State College of Education, Ila-Orangun. He thereafter bagged his B.Sc Degree in Industrial Chemistry with second class (Upper Division) from University of Lagos. He enjoys reading, writing, travelling and meeting people.

About the book

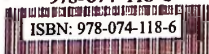
This treasure piece introduces Igbomina as a homogeneous out-Yoruba ethnic group with congruous land whose name was derived from "Igbom" and "ina" the pathfinder, given to their progenitor by his father (Oduduwa) at Ile-Ife.

The book delves into several monuments and artifacts which attest to the ancient culture of Igbominaland. It also delves into the history of various towns which make-up the Igbominaland. It revealed the stories of where the founder of each town in Igbominaland came from. It also tells the story of what they met on their way and on their arrival at where they are now. It narrates how the people settled, grew and are still growing.

It divulges to the outside world, the rich historical, religious, socio economic and political antecedents of this ancient kingdom. In the same vein, the work encompasses archival records of efforts made so far in unifying the Osun and Kwara Igbominas. Short biographies of some heroes of Igbomina struggles are also abound.

It is my ardent belief that the book will serve the purpose of providing concise, factual information about Igbominaland. For it's in depth chronicling of facts which made it a very authoritative one, therefore, it should be a "must read" to every Nigerian and all indigenes of Igbominaland in particular.

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