

ISSN 1116-8331

Ikale News



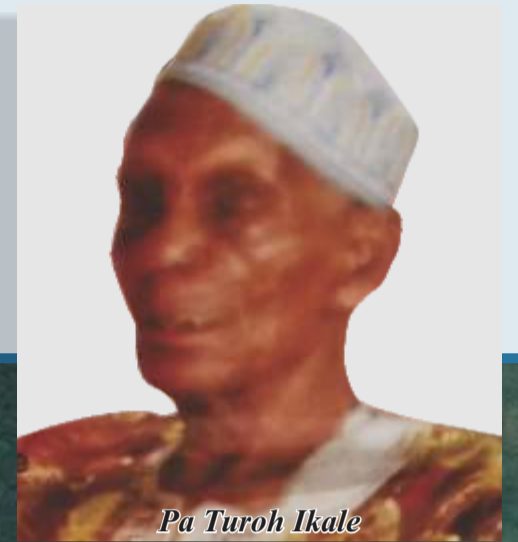
Established June 1992

VOL II. NO 1, JANUARY 2022

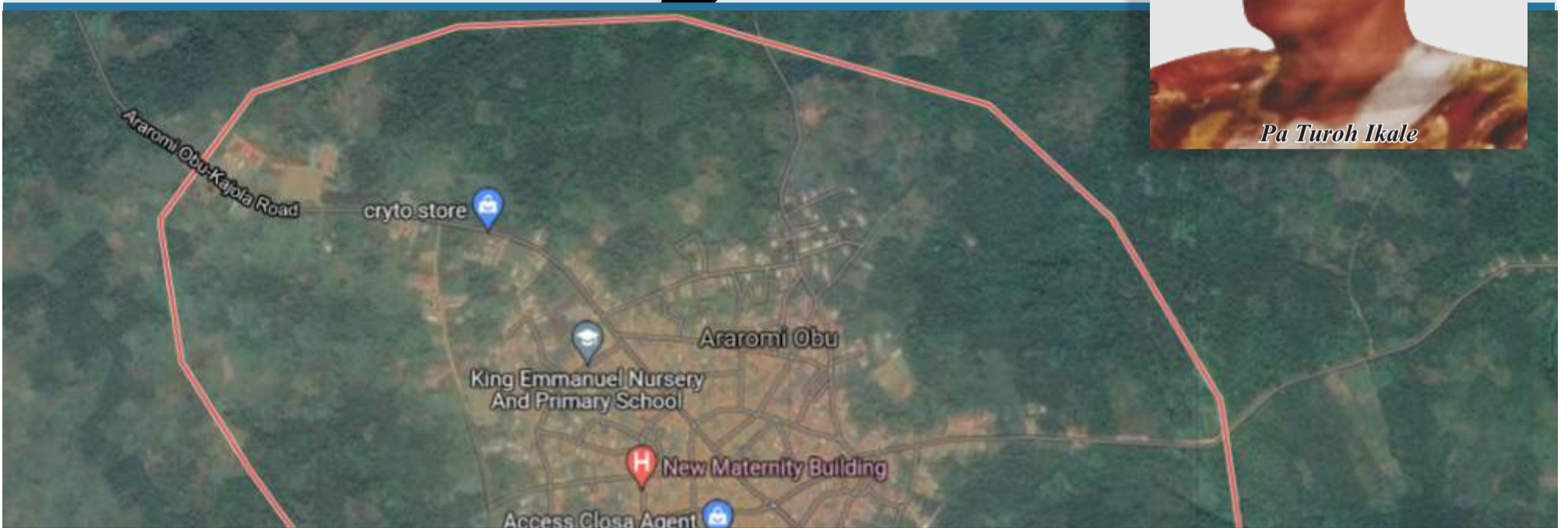
FOR COMMUNITY DEVELOPMENT



Meet The Oldest Man In Nigeria



Pa Turoh Ikale



IKALE VS OBU

- Ikale people brace up for the "mother of all legal battles"
- All you need to know about the case
Exclusive interview with Barrister Otayemi, lead counsel to Ikale people



ABODI OF IKALE

Exclusive

Ikale "Pastor", Oba Solomon, Sets Internet on Fire

ALSO IN THIS EDITION

- PRINCESS OMOLOLA OMOGBEHIN AND B.A. AKINMOSAN GO HOME IN STYLE
- YOUR COLUMNISTS ARE BACK: OLUKOYA OGEN, MARTINS OLOJA, BOLU JOHN FOLAYAN



IKALE MEDICAL SOUP AND HOWTO PREPARE THEM

BITTER PILLS

by Bolu John Folayan



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WE ARE BACK!

In late 1991, I took a course titled Development Communication during my Master's degree programme at the Department of Mass Communication, University of Lagos. Although I had taken topics in Rural Press at undergraduate level before this time, this course, anchored by the legendary Professor Andrew Moemeka really exposed me to how powerful the media is in helping to stimulate development.

I challenged myself that I would establish a community newspaper in Ikaleland, Ondo State, where God chose to bring me to this beautiful world.

I love Ikale. I love Ikale music, food, ethos – I love our culture! Without any exaggeration, I can say much of what I have accomplished in life, apart from God's mercy and grace, Ikale culture takes much of the credit. I therefore decided to give back to the community through my cherished profession, mass communication.

I did not plan anything big. I was a reporter with *Daily Champion* at the time and in my late 20s. My plan was to produce the newspaper anytime I had the financial capacity from my salary. The intent was to gather stories and features at home and amongst Ikales in the Diaspora.

The first edition rolled out in June 1992. It was instant hit. People were so excited and cooperative. I had to rally my uncles, friends and cousins to support me. I gave them ad-hoc training in journalism. I recruited volunteers among teachers selected across Ikaleland (most of them much older than me) and trained them to be reporters. Nobody collected salaries. After about five months, I did public launching in Lagos and Okitipupa to raise funds to be able to continue the publication as a monthly. There were no advertisements and so many people could not afford the Two Naira that sold each copy. I do not want to mention any names because so many people rallied around me to stabilize the newspaper but I must mention two persons. One: Dr. Amos Akindade Akingba, the eminent Irele-born scholar who supported me all through the teething stages and up till now. Dr. Akingba did not give me cash but he put his integrity and rich intellectualism on ground for me to freely use. Two: My Uncle Chief Taiye Owate, who worked tirelessly as my Managing Editor. Chief trained as a teacher. But I converted him to a journalist and he helped immeasurably to ground *Ikale News*.

The rest, as they say, is history.

We sustained *Ikale News* for years... and decades. We had breaks (months and years) between due to various challenges. But we always became back because our people wanted *Ikale News* back. I could not heed these calls because it was not easy producing the newspaper. It is something that we do for community development; not for profit. But since we made another stop in 2014. I never stopped thinking about the best way to revive *Ikale News*. So, last year, I put in more serious thoughts on how best to revive *Ikale News* in such a way that it will never stop publishing forever. As a mass communication expert, I had the requisite knowledge on how this could happen, if it were possible.

I consulted widely and got plenty of support – mainly in terms of ideas. The result is this digital copy of *Ikale News* you are reading!

”We are back!”

The credit for that headline goes to Banjo Owate, my London-based cousin. That was how he screamed when I sent a flyer on our come-back to him. Truly, we are back! Richer and fuller.

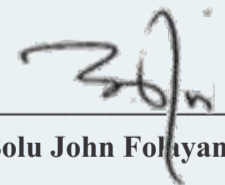
This digital copy of *Ikale News* in PDF is just one of the offerings we are putting on the table. Visit our webpage: ikalenews.com for more offerings. We will still produce hard copies occasionally (especially when there are major events such as anniversaries and elections, etc.) In this new *Ikale News*, we have stuff such as **ireporter** (where you can sent to us happenings in your area about Ikale people), **Archives** (where we serve you some of our top publications in the past; **Podcasts** (where listen to *Ikale News* and news reviews and language lessons in that dialect that you love so much, “ikale dialect”), **Trending** (that is the section on our website where we feed you with current stories until the next edition of the newspaper). There is a room for **Feedback**, that is for you to air your views. We are not through: **Top events** that you have known us with are coming back – Ikale Awards, Biripo Music Fiesta, Essay Competition, Quiz Competition, Documentaries on Ikale Culture! We have

established the CENTRE FOR PRESERVATION OF IKALE CULTURE (CPIC). The Centre will research into our culture and tradition with a view to preserving them. Our first project at the Centre is to start a botanical garden to preserve and multiply roots and herbs for medicinal food that are going extinct. We want to nurture and revive *ipere, omito, lambo, iteji, marigbo, arigbo*, etc., stuff that our forefathers ate and lived much longer. People would come to our botanical garden and pick species of these plants and animals and reproduce for personal enjoyment or even for commercial purpose. We need support to accomplish all of these. Our vision is that in the next three years, properly branded and packaged “ipere” will be available on Shoprite, Blenco, Ebano and other leading supermarkets all over the world! You guys in the US, Canada, UK, Abuja, anywhere you will order and get your Ipere, Marigbo, Iteji and Arigbo by then. It's huge. But it is doable.

We are not just journalists. We are development communication professionals. And we are determined to make Ikaleland much better than we met it – doing what we know how to do very well - robust development communication. We need plenty of your support.

Agbiiiiiii dede Ikale ooooo! Agbiiii dede Ilaje ati Apoi oooo! Ki jo aa mu da? (Eeni dandan!!!)

Let's do it together again. We are back!



_Bolu John Folayan, PhD



NEWS

Bishop Pirisola admonishes Ikale people to embrace God

The Bishop of the Church of Nigeria (Anglican Communion) on the Coast, Rt Rev. Oluseyi Pirisola has enjoined Ikale people to embrace God while they have the opportunity. Speaking at the funeral service of late business woman and community leader, Princess Omolola Omogbehin last December in Igbotako, the Anglican priest warned the congregation of thinking they could accept Christ “when they are ready” or “when the time comes.”

“The opportunity is now. No human being can predict what will happen to him or her next. Not even in the next few hours after this service. Anybody can be called up by the owner of life and once that is done, it is all over. No one can make amends again.” He charged. Revd. Pirisola described the late Mrs. Omogbehin as “a woman of exemplary life and great virtues. He urged youths and even more elderly women to adopt her way of life as a devoted Christian and helper

of the needy.

“Mama Ore Ofe was somebody I knew closely. She was very caring and very thorough. A highly intelligent woman, she saw all youths in the community as her children and they knew her to be a disciplinarian,” she said.

Speaking during the church service, Leader of Afenifere in the UK, Abagun Kole Omololu said Princess Omogbehin was a wife and mother to his own family.

“She took us all to be her own as soon as he came to our family. His late husband was my uncle. Though my own father was of the Catholic Faith, his own sister married to the Omogbehins who are of the Anglican faith. But Iye Oke the person we are saying final bye to today, had no differences with us in the family. May

the Lord accept her soul.” He said.

Other dignitaries who graced the occasion included: Engr Felix Ayejunganwa, General Olu Bajowa and his wife the regent of Ayeka Kingdom, Hon Mike Omogbehin, Senator Bolu Kunlere, Barrister Jimoh Ibrahim, Mr. Goke Owate, Hon Niyi Adebuseye, Dr. Paul Akintelure and his wife Funmi, Mr. Benson Ogunyanmoju, Mr. Femi Akinmosin, Pastor Valentine Akin Owate and the Head of Nursing Services, Lagos Teaching Hospital, Nurse Folakemi Olufemi-Iseyemi. Scores of dignitaries from the National Assembly trooped to the ancient town to honour the first son of the late princess, Dr. Yomi Omogbehin and his wife Labara. Mama Ore Ofe is also the mother of top grassroot politician, Prince Bamido Omogbehin and Deji Omogbehin.

Akeredolu assigns Education and Budget portfolios to Ikale people

After one-year-in-office without commissioners, Ondo State governor late last year inaugurated his commissioners, giving the education and budget portfolios to ikale indigenes. The portfolios given to Ikales went to Mr. Femi Agagu (education) and Mr. Emmanuel Igbasan (budget and economic planning).

Mr. Agagu, who was chief of staff for six years during the regime of Olusegun Agagu, was in that portfolio in the first tenure of Gov. Rotimi Akeredolu while Mr. Igbasan is a new entrant to the cabinet.

While many Ikales interviewed by *Ikale News* reporters considered the appointments as “weak and watery” some others commended the governor for picking two Ikales for senior cabinet ranks.

Journalist and essayist, Dayo Williams said the appointments were okay if the people appointed would be empowered or if they empower themselves to deliver impactful things to help the masses.

“Education remains important for our people. So, I think putting Mr. Femi Agagu there should bring something valuable to our people. As far as I am concerned, the University of Education in Okitipupa is not receiving the best attention from government. And if the younger brother of the person the university is named after cannot do something better, then it is bad,” Williams said.

Another commentator, Chief Mayor Ayekomogbon, who spoke with *Ikale News* from Ibadan said the appointments were fair enough, pointing out further “don’t forget that the same governor appointed Prince Dr. Oladunni Odu as Secretary to State Government (SSG) and I think Prof Dayo Faduyile was also appointed Special Adviser to the Governor on health.”

However, Mr. Felix Emoruwa bluntly condemned the appointments saying “even if Aketi would allow his appointees to work, why can’t he appoint people into impactful positions such as works and transport and health? What is Prof Faduyile doing as Adviser instead of being the substantive commissioner so he can put his brilliant ideas to work.”

A London based Ikale blogger, Mr. Hamilton commented: “As far as I am concerned we do not have a serious government in Ondo State, so I will not waste my time commenting on the appointments recently made by Aketi who made his son coordinator of all the appointees. How can that happen in our Ondo State in the 21st Century?”



Gov. Akeredolu

Ilado monarch warns subjects

The Olu of Ilado Kingdom, Oba Rotimi Ikugbayigbe has warned citizens of the local community against collecting loans for consumables

In his New Year message to the people of Ilako Market, Osooro, in Okitipupa Local Government Area, the electrical engineer advised the people to avoid being lured into collecting loans for the purpose of celebrating festive seasons.

“The season has come and gone. Now we are starting the year afresh and this is the time to start well so that by this time next year we will making a good harvest,” Oba Ikugbayigbe charged the people

The monarch also stressed the need for the people to be vigilant, adding that the insecurity ravaging Nigeria does not respect rural areas.

“If you notice strange faces around, report promptly to the palace or alert security agent. I am soon going to reconstitute the village security committee regarding this.” He announced.

Betty Akeredolu pledges better life for Ondo women

Wife of the Ondo State governor, Chief Betty Anyanwu-Akeredolu has released 300 solar-powered lighting systems to rural women in the state.

The gesture is under the Arabirin Lights Up Ondo State Initiative

A statement from the Office of the First Lady, Ondo State, indicated that another batch of 700 solar system units would be given to women in the state this year (2022). The initiative is part of the BeMore Empowered Summer Bootcamp being executed in collaboration with office of the First Lady. The programme had benefited 400 ladies who were given the systems to power their homes.

Mrs Akeredolu said she would concentrate on riverine

areas in the programme because the areas seriously lacked electricity since it was largely not connected to the national electricity grid.

“We want light in our rural areas. Our women can no longer support their homes in darkness, now that we have the technology that is on our fingertips to give them electricity without hitch.” she stressed

Akeredolu acknowledge the commitment of organization coordinating infrastructure for oil producing areas of the state OSOPADEC on the sponsorship of hundreds of girls from the area to participate in the programme and hoped that in the next five years, if the programme is sustained, the area would be transformed positively.

Former chairman of the commission, Mr. Gbenga Edema commended the initiative of the First Lady.



NEWS

Akinmosin takes final journey home

Igbotako community stood still last November when astute teacher and veteran community leader, Chief Babatunde Anthony Akinmosin was laid to final rest.

The veteran principal had passed on peacefully at his modest country home on at the age of 103 years.

The venue of the funeral service, the famous St. Pius Catholic Church, Igbotako was filled to capacity as hundreds of people from far and near came to pay their last respect to the late Akinmosin, popularly known as "B.A." by his admirers.

In his short sermon, Priest of the Church Rev Fr. S. Abugan extolled the virtues of the late community leader, describing him as "firm, selfless and full of integrity". He urged the congregation to emulate Akinmosin so that they could leave legacies after passing on.

"It is appointed unto man to die. No matter how rich or how poor one is in this world... No matter how young one is at the moment, ageing will catch up with

everyone and it will get to a point we will become like babies again. In short, there is a time all of us will die but the issue is when we die, what is our fate: heaven or hell," the priest asked.

Chief Akinmosin was one of the earlier graduates to come out of Ikaleland. He headed numerous educational institutions at primary, teacher's training and secondary schools all around in Ikaleland for many years for decades.

He is survived by many distinguished children including Femi Idowu Akinmosin, Mrs. Kehinde Ayodele, and Prof. 'Dewale Akinmosin.

Among top Ikale citizens who attended the funeral services were Vice Chairman of the Okitipupa local government, Hon. Ola Iwaeni, Principal partner of Babatunde Olamoju & Co, Mr. Tunde Olamoju, President of Omooso Club of Igbotako, Dr. Segun Ayodele, scores of members of Omooso Club and Utako Club, veteran educationists and the founder of Fortune University, Igbotako, Chief Jimoh Ibrahim.



Adekanle

Bayo Adekanle gets Senator Omogunwa's endorsement for House of Reps

Politician and former student activist, Bayo Adekanle (a.k.a.) Jay-Jay got another crucial endorsement of a grassroots politician in his home town, Ode Irele early in the New Year when former senator, Chief Yele Omogunwa endorsed him to bid for the ticket of the PDP (People's Democratic Party) in the 2023 House of Representatives elections.

Sources close to the Adekanle's campaign coordinator for Okitipupa Local Government Area said the Senator endorsed him because of "loyalty to the party, excellent ideas and wide acceptance across Ikaleland" "We have done the best we could. What we can do now is to encourage and support the younger generation who are bubbling with fresh ideas. We must allow the younger ones to take over the leadership mantle and I think Bayo Adekanle fits perfectly," Senator Yele was quoted as saying.

The Coordinator also stressed that Bayo Adekanle has what he called "cross-over appeal" in both the PDP and the All Progressive Congress (APC), apart from being an Irele prince from the Lijoka Ruling House, which all put him at advantage.

There are rumours that Hon Abayomi Sheba, who represented Okitipupa/Irele Federal Constituency in the National Assembly thirty years ago may also run for the coveted position.

If the rumours gain ground and become real, then Bayo Adekanle will be squaring up in the primaries with this formidable lawyer and veteran administrator. It is not clear so far if the incumbent, Hon. Gboluga Ikengboju will bid again for the PDP ticket,

APC's National Assembly hopefuls get ready to battle for party's ticket

The battle of the national assembly tickets of the All Progressive Congress (APC) ticket in Ikaleland is taking a new shape and business mogul, Jimoh Ibrahim is said to have finally made up his mind to run for the ticket of the Ondo South Senatorial District under the party.

It was being speculated as at Christmas that Ibrahim was gunning to succeed incumbent Gov. Rotimi Akeredolu, having realized that the governor was favourably disposed to supporting a candidate from Ondo South for the governor.

A source close the APC local government secretariat said Ibrahim was persuaded to face the Senate as a form of tacit of serial governorship contestant, Barrister Olusola Oke to run for the elevated office.

The decision for Ibrahim to run for senate did not go well with some candidates rooting for former Okitipupa Local Government Chairman, Pastor Charles Olusegun Ayerin to secure the party's ticket for the House of Representatives.

"Ayerin is from Ilutitun and Ibrahim is from Igbotako. You cannot present the House of Reps and Senate candidates from Osooro. So, you cannot expect Ayerin to support Ibrahim. He would rather support someone from Ile Oluji Oke Igbo so that his chances of winning becomes brighter," an APC chieftain told our correspondent.



Odu

Another party source said "House of Reps is going to Irele LGA and we will likely pick our candidate from that axis. Prince Jimi Odimayo is a formidable candidate here. If governorship goes to Ilaje Ese Odo, I suppose the most reasonable thing is for Okitipupa LGA to go for Senate. That will be a straight battle between Princess Oladunni Odu (Ondo State SSG) and Ibrahim."

APC secretary in Okitipupa local government, Sunday Oketaye told *Ikale News*: "Everything is speculation for now but in the next few weeks, we will be able to see the picture clearly. So, I cannot confirm anything to you officially, for now."

JAF thanks partners for successful operation

The executive director of JAF CARE Foundation, Mr. Olujimi Adekanle has expressed appreciation to its partners over its success of the operation of its patient Mrs. Oyekan Bolanle Roseline, who recently went through a major medical operation on bread cancer.

In a statement made available to *Ikale News*, Mr. Adekanle gave kudos to the management of St Peter de Great Hospital, Okitipupa and four other consultants who participated in the operation.

"I had never known the woman. I have not met him

physically up till now. The husband only contacted us on Facebook and God intervened and our Foundation is able to get this through. This is just the beginning of greater things that we will do in JAF," he said.

Mrs Oyekan was dying as she had been abandoned to fate. He husband claimed to have written the Betty Akeredolu Cancer foundation (BRECAN) but had not been taken up until JAF stepped in.

In a chat with *Ikale News*, Mr. Adekanle, who is based in Canada said "I did not do it alone. We raised the funds running to millions of naira to make this kind of

interventions in our little ways to give back to the community of our birth.

"We called for support and the funds we raised went directly into her account. This is what God expects us to do whether we are Christian or Muslim or free thinkers. We must help the poor. So, I do not expect our government to do anything less instead of gallivanting everywhere wasting the people's resources." He added. JAF said Mrs Oyekan still needs more funds to recuperate very well and called on patriotic Ikales to donate to her through her account: **Oyekan, Roseline**; Firstbank 2018949531.

INTERVIEW

My Issue With Gov And Mrs Rotimi Akerodolu

-Ikale activist, **Jimi Adekanle (JAF)**



The average citizen of Ondo knows one man who does not see anything good that the Ondo State Governor, **Arakunrin Rotimi Akeredolu** has done well since he became governor of the State. That is Canada-based Irele-born activist, **Olujimi Adekanle** (aka JAF). Sometimes, the exchange of salvos between the two foes get bitter and sour. For JAF, Akeredolu has failed Ikale people and the entire Ondo State on all cards. Not even performance on "Amotekun" on which Aketi has gone accolades at home and broad, got sympathy vote from the Insurance chief turned social critic. Last week, our Publisher/Editor-in-Chief, **Bolu John Folayan** engaged JAF, who is also the CEO of Savannah News in frank interview on why there is love-lost between him and the governor and his amiable wife, **Betty**. Below are excerpts:

Tell us briefly about yourself

I am Olujimi Adekanle Lijoka from Gboroye quarter in Ode Irele while my mum is also from Aro Quarter of same Ode-Irele and which is my birth place. My early education started from Saint Georges Catholic School Falomo Ikoyi, Lagos and from there I went briefly to Government College Maroko after which my parents relocated back home in 1981 where I continued my secondary education at Comprehensive High School Ode Irele, where I finished my secondary school education in 1985 and I proceeded to Federal Polytechnic Bauchi in 1987 where I bagged HND in Accounting and did my NYSC in Port-Harcourt Rivers State in the early 90s. My

working career started in 1991 with African International Bank Jos and later to Peak Merchant Bank Abuja in 1999 as head of Marketing Abuja branch office and by 2004 I crossed into the insurance industry as Branch Manager, Trust and Guarantee Insurance Abuja, and in 2006, I was appointed the Branch Manager of Regency Alliance Insurance Abuja. From there, I joined Standard Alliance Insurance also as Branch Manager Jos, Plateau State Office. I spent four years there and joined Finsurance PLC as the head of its South West operations, controlling Ogun, Oyo, Osun, Ondo and Ekiti states before retiring to politics in 2014. By then, I had gotten my MBA in Business Management from Ladoké Akintola University, Ogbomoso, in Oyo state. That briefly is who I am.

You came into politics and left in a flash. Why?

Initially I never understood what politics was all about. I joined politics because I felt I should serve my people holistically and contribute to society's development but after getting into it I realized it wasn't meant for me and that I could not fit into how politics is done in Nigeria. I felt activism was more appropriate for me. I cannot stand people being cheated. I detest the state of suffering of our people amidst plenty and we all cannot be docile. We must call people elected to serve to order.

What is the matter between you and the governor, Rotimi Akeredolu and his wife Betty?

The matter between me and Arabirin is purely integrity issue. To me, she does not have integrity.

Ah, JAF... that is too weighty. You should not speak like that about our First Lady without facts!

Well, that is your personal opinion, doctor. And may be have joined them. Anyway, I trust you. You see, when I talk about Mrs Betty Akeredolu, I speak with authority. What would I gain speaking ill of her for no just cause? I speak the truth. It all started during the early COVID period where she disregarded the law by transitioning between states without respect to the law concerning the restrictions at that time and as a public affairs commentator I cautioned her

respectfully. But she turned back at me with insults. The nicest word she said about me was to call me "a common mortuary attendant in Canada". That encouraged me to dig into her activities of BRECAN (her breast cancer project). I discovered that she had been using the NGO to obtain monies from organizations on behalf of breast cancer patients without due accountability. I brought to the issue to public glaring, showcasing in public one of her victims in Okitipupa that she used her pictures to solicit for funds and Arabirin refused seeing the woman till she died after... using her condition to raise funds from the public and she pocket those monies till the woman died. Not until I raised the issue that she hurriedly send her staff to go look for the late woman's children and husband in Okitipupa to change the narrative. But I was faster than her that I got the original video of the late husband video when interviewed before it was doctored. I have nothing personal against her than the her over-bearing influence and the way she spends the common wealth of Ondo State people on frivolous and selfish things. All those her projects like BRECAN and BIMORE...can you say truthfully that they are benefitting the people of Ondo State? That is why I called for her the nickname Hush Mummy.. after the alleged Nigerian international fraudster HUSPUPPI, who is standing trial in the United States.

You do not think that is too harsh a term to use for the First Lady? It seems many people just dislike her for her guts and for being supportive of her husband...

Which guts are you talking about? I don't understand what you mean by guts. And in any case we can only have a seated governor, not two in our beloved state. Even Akeredolu is he a product of free and fair elections:

You are asking me?

Yes. You are an experienced and respected journalist. Answer the question sir.

Well, I am the one interviewing you. I should be asking the questions while you answer. I think Akeredolu won by popular votes.

I disagree with due respect. He never won any election and I rate him as the worst governor Ondo State has ever produced. Here is a man who has taken our state as a personal estate, running it as if he is running a personal enterprise, where his

INTERVIEW

children and wife are the lead stakeholders. From Baba Adekunle Ajasin, to Baba Adefarati to Dr. Olusegun Agagu through Dr. Olusegun Mimiko, have you witnessed the sort of situation where wife and children run the affairs of government? Didn't they have wives and children, these former governors? It has never been so bad! For our people to get government appointments, they have to pay homage to Babajide Akeredolu, the son of the governor or and his mum. Just recently Gov. Akeredolu appointed same son as DG Project Monitoring and Implementation for the entire state. All commissioners and permanent secretaries have to report to his son, or to his wife or his friends. That is why he is not able to pay salaries and run the state well. It is so sad.

Some people say your style of activism is too brash. They say you are hard to please and that you will always find fault with what the governor is doing simply because you dislike him personally...

I don't expect everybody to like my style especially those sycophants. Yes, I am a one-way traffic to bad and corrupt people in position who are supposed to hold in trust the economy on behalf of the people and turn around things for better. What do you mean 'brash' with these kinds of impunity going on? Is this the kind of Ondo State you dream of? After all the foundational programmes past governors in the State laid out?

The situation the governor meant on ground probably required that citizens of the state needed to give him some time to get his acts together. It's like you activists seem to be in a little hurry. What is your take?

He had the first four years. People exercised patience. After spending like five years, and you are not seeing any signs of good performance, which hurry are you now talking about. We should wait until after his second term is over.

That suggests that you still believe he can turn things around in the remaining three years or so?

There is nothing good that can come out of a rotten tomatoes. Aketi planned to misgovern the state *abinitio*, So, whatever he is doing can't be for the good of the people of Ondo State. It's only sycophants and those looking for one favour or the other from him that will disagree with me on this point.

Even some of the most virulent critics of Aketi said he has done well on security, especially the operations of Amotekun in Ondo State.

That is not correct. Amotekun... Akeredolu from all we can see created Amotekun to fortify

himself. He is a big joke. Please ask him where is the bitumen that he claimed he has started exploring in Ikale land? (*Laughter*). Where is the lace factory in Ore? Where are the plywoods produced in Ore, where is the Aboto water scheme in ilaje? The bridge he said he built in Ore for billions of naira has to pillars. It is just a beam across Sagamu-Benin Expressway. Look at our university and polytechnic. Go find out when last the staffers there collected salaries and how much

students are paying for tuition. So, doctor, I have nothing personal against anybody. If he is doing well and I say all these things, people will wonder what kind

of person I am. But they know I am saying the truth. The civil servants in Ondo State know that I am saying the truth.

Some people allege that you are so critical of the current administration in Ondo State because you could not get appointment after working to instal Aketi to start his first tenure... And that you could not do all of these criticisms in Nigeria... and that you now ran away to Canada, to seek a comfort zone.

That is rubbish. Those that are saying that ... it is either they don't know me or they are mischievous. I fought Governor Mimiko for eight years when he was governor in Ondo State. It was a public thing. I fought him through our radio program Public Square at *Adaba FM* on a weekly basis and for those eight years I was staying in Ondo State as a matter of fact, I was living less than five kilometres to the Government House. I didn't start criticism after leaving the shores of Nigeria. It has been my wife. I have zero tolerant for those plundering state resources. I spent an extra year at the Federal Polytechnic Bauchi, because I led a protest against the Head of Department of Accounting in the 90s because of his attitude towards students. I didn't start activism yesterday.



Now, you have extended your activism to Nigeria as a whole. Lately, you have been taking on President Muhammadu Buhari and his administration. You have set up online radio for this purpose. Tell us more about this.

My plan towards moving Nigerian forward is to create awareness of the true happenings in that country via my television station which I just opened here in Toronto, Canada. My plan is to show the entire world the true position of things

over there. The truth is that Nigeria is nothing but a Banana Republic where there is no template, and my aim is making sure a template is created for a better Nigeria where those in positions of authority will see themselves as servants of the people not the boss or tyrants over the people. The people make up a nation and without a nation there can't be a leader.

Who are your role models?

I have two role models, Martin Luther King jnr. and Malcom X but I love Malcom X approach to issues. His approach is getting things done by 'any means necessary' which I translate to Nigerian pidgin as '*no gentleman for jungle*'. And I take a little of Martin Luther which is dialogue in getting some issues solved. Both of them inspired me in their different ways.

Are you getting other Ikale here in Canada organized so that you can come together as a common front to do these things you are passionate about? I also like to know if you want to build a bigger platform to improve state of things at home: Government alone cannot do these things...

I have not met any ikale organization here in Canada. So we are trying to put one in place to join the Ikale world Congress of the United States, which is very strong. I believe in working with people of like0-minds because together, we are stronger.

TRIBUTE

CHIEF BABATUNDE ANTHONY AKINMOSIN

The life and times of legendary educationist, administrator and community leader

By Samuel Olaniyan (Acting Editor)

The entire Osooro Kingdom stood still late last year when veteran administrator, educationist and community leader, Chief Babatunde Anthony Akinmosin was laid to rest. Chief Akinmosin was born on the 24th of August, 1918 to the illustrious family of Late Lisa Akinmosin and Mrs Oye Akinmosin (Nee-Holo). He hailed from a heroic father and he bared all the traits of the father's leadership qualities.

He grew up at a time parents were extremely conscious of the security of their offspring, for fear of anything harming them. The same fear was singular reason his parents did not enroll him early enough for formal education in any school until he struggled his way through elementary schools at St. Theresa's Catholic School, Igbotako (1943-1946), St Peters Catholic School, Okitipupa 1948.

His parents being uneducated and not conscious of education altered his academic program intermittently because they depended on his work at the family farms and farming enterprise. He was forced to work in his father's farm, limiting the opportunity to attend school regularly. For his Post Primary Education, he proceeded to St. Leo's Teachers' College, Abeokuta (1952-1956) for his Higher Elementary Teachers Certificate (H.E) and Grade I Teachers Certificate. He also sat privately for both WASC/GCE November/December Ordinary and Advance levels.

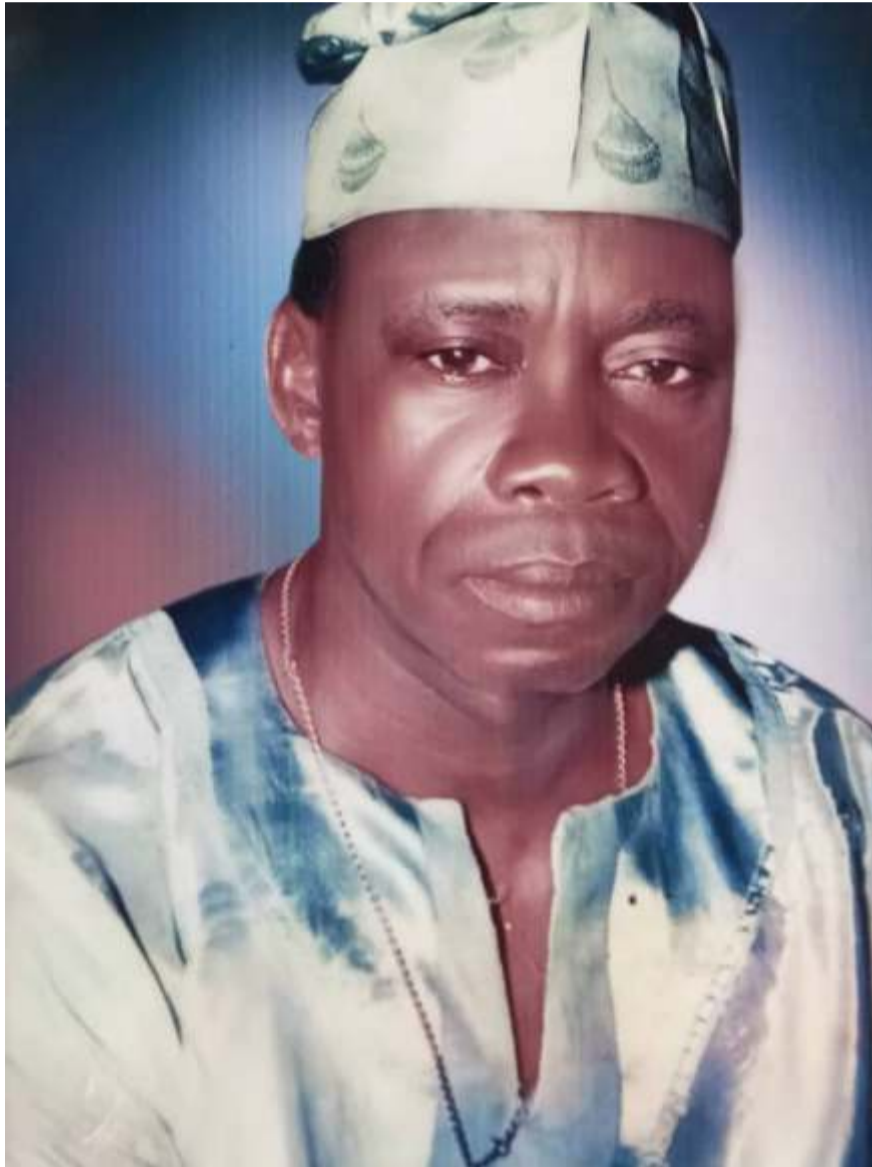
In 1969, he took his education one step further, having been admitted into University of Ibadan, Ibadan for a B.A. (Hons) Degree Programme with bias in religious studies/English/Drama. At University of Ibadan his streak of academic prowess continued and he was so precociously intelligent that he graduated with a second class upper degree. On graduation, he and some of his classmates like Late Prof. Samuel Oyin Abogunrin were offered Assistant Lecturer jobs. However, he declined this offer because of his determination not to break his teaching career/service record.

He completed his Degree Programme and the intermediate programme of Chartered Institute of Secretaries and Administrators (CISA) in 1972

TEACHING PROFESSION

He was appointed as pupil teacher at St. Gregory's Catholic School Ode- Aye (1949-1951),

Headmaster, Sacred Hearts' Catholic School, Akure (1956-1957), Headmaster, St. Francis Catholic Secondary Modern School, Akure (1958-1959), Headmaster, St. Leo's Secondary Modern School Igbotako (1960-1962), Headmaster, St Luke's Secondary Modern School, Okitipupa (1963-1965), Subject



Master/House Master Annunciation Grammar School, Ikere Ekiti, Divisional Teacher's College, Ode-Aye (1960), Head of English Department. Divisional Teachers' College, Ode-Aye, (1977- 1979), Vice principal Divisional Teachers College, Ode-Aye (1977-1979), Principal Lubokun Comprehensive High School, Igbotako (1979-1983), Principal Community Grammar School, Igbotako (1983-1985). Retirement from the teaching service with effect from 31st August, 1985.

LIFE BEYOND RETIREMENT:

Chairman, Ikale Local Government Council, (1986-1987), Chairman, Director, Igbotako Community Bank, Nigeria Limited, Chairman, Board of Governor, Lanre Ijimakinwa Nursery/Primary School, Igbotako (1993- 1994), Chairman, parents-Teachers Association, Community Grammar School, Igbotako, Chairman, Board of Governors Erekiti Comprehensive High School, Erekiti-Luwoye, Director, Ikale Oasis Company Nigeria Limited, Member, Board of Governors Comprehensive

High School, Ode-Aye.

Chief B.A. Akinmosin has received Academic/professional/Recognitions including the following:

- Ikale Local Government Service Award (1993)
- Distinguished Teachers Grand Award in English Language Teaching (1995)
- Member, Ondo State School Book Review Committee (NCEC)
- Member, National Consciousness & Enlightenment Committee (NCEC)

Chief Akinmosin lived an extremely humble and model and was a shining example of selfless community service. Despite all the educational institutions he headed, his house at Igbotako was modest. He preferred to touch and develop lives rather than engage in rabbit acquisition of material things.

In the local Catholic church, he was a lay catechist for decades and he still found time to serve the town's community development forum. He was in the team that midwived the town's two secondary schools, and he was passionate about developing infrastructure. He served the community till he could no longer physically do so.

B.A. was a humanist. He loved to give and rarely asked, even from his biological children. He related well with all leaders of communities and towns across Ikaliland. Being one of the first graduates in the land who had repository of knowledge on Ikale history, he was known for not being a biased historian and custodian of history. This perhaps explains why people from all parts of Ikaliland trouped to Igbotako to say final bye to him.

Rest in peace the doyen of community leaders.

Pictures: Chief Akinmosin and faces at the funeral service.



CULTURE

HOW TO PREPARE IKALE MEDICINAL SOUPS: ITAPAN, MAYOYO (KEEGHE), TUGHURU, ILA FIFUN

By Tinuola Lijofi

One of the reasons people of Ikale of old lived very long was the kinds of food they ate and their lifestyle. Junk food was completely absent in the dietary list of most Ikale homes. They eat mainly pounded yam, *pupuru* (local cassava flour), *eba*, almost daily but these are spiced with medicinal soups and herbs. These herbal soups are eaten daily or weekly.

Further, they eat fresh food – fruits, vegetables, fibres regularly. Because they are mainly farmers, their farm practices were enough exercises for them, as the average Ikale farmer would trek a minimum of three kilometres to and another three kilometres from farm daily or every other day., besides the physical exercises on the farms. They eat mainly breakfasts and dinner but the dinner comes early. The average Ikale home takes dinner between 5 pm and 6 pm. They engage in healthy habits – catch fun in the evenings and weekends. Indeed, they prepared their lives to live long.

Experts assert that today Ikale people are dying much younger because they have abandoned their traditional healthy living and eating culture for “oyibo” culture. In this feature, we compile a guide on some leading Ikale herbal (medicinal) soups. The beautiful thing is that these soups are very cheap to prepare. Enjoy the and live longer!

ITAPAN

Ingredients:

Era'giri (local iru); pepper, iteji (20-30 leaves), salt

How to Prepare:

Grind the ingredients on stone mortal very well.



Eat on the grinding stone with *eba* or *pupuru*.

Medicinal Value:

Itapan combats feverish conditions. It can be taken ordinarily to prevent

flu and cold. It is often taken in the morning. But some people take it as dinner. Some others add *itapan* to palm wine and drink for pleasure early in the evening instead of eating it with *eba* or *pupuru*.

Nigerian-black-soup-omoebe-marugbo.webp
MAYORO (KEEGHE)

Ingredients:

Pepper (rodo); fish, (prawns or shrimps); era'giri, small potash, *ewedu*, palm oil, salt,

How to Prepare:

Grind the pepper and add little water. Put on fire. After one or two minutes, add the other ingredients except the *ewedu* and salt. After five minutes or thereabouts, add garnished *ewedu* leaves. Don't cut the leaves into tiny bits. Add salt and let it steam for another five minutes. Never cover the pot on fire and never add tomatoes. Eat with *pupuru* or pounded yam for excellent nourishment.

Medicinal Value:

This soup is rich in Vitamins A and C. It is very cheap and you can prepare it very quickly – in ten minutes, it is ready.

TUGHURU

Ingredients:

Lefi (lemon grass roots), arigbo (-assa), Lefi pupa, small quantity of Iteji leaves (optional), garnished *ewedu* palm oil, era'giri, salt

How to Prepare:



Grind and put all the ingredients in boiling water (about glass cup filled) Put fish and let it steam. Add very little palm oil add little salt and allow to steam for about five to seven minutes. Never cover the pot while cooking Tughuru.

Medicinal Value:

Very good for controlling blood sugar level. Stabilizes blood pressure and improves the digestive system. Eat with pounded yam, eko, *pupuru* or *eba*.

ILA FIFUN (WHITE OKRO SOUP)

As in Tughuru. Only that instead of *ewedu*, okra is garnished and added.

OGOLO (IGBAGBA) – IKALE PEPPER SOUP

Ingredients:

1. Dry pepper (grounded), dried fish, arigbo, Lefi, ogan leaves, salt, ginger (little), olorin (very small), salt.

How to Prepare:

Put the ogan and other ingredients mashed in little water and boil. Add fish when it has boiled for a few minutes. Shred the dried fish into small bits and add. Allow to boil for between 5-10 minutes. Do not add palm oil (if you must add, let it be very little). Take as pepper soup dessert.

Medicinal Value:

Ogolo is believed to have been introduced to Ikale by our Ijaw-Arogbo brothers and sisters. It is a highly medicinal soup. It purifies the intestines and the kidney; clears nostrils in case of cold or flu. It strengthens the body with iron especially when taken with unripe boiled plantain. Sometimes it is taken with cocoyam (*lambo*) and varieties of yam that are rich in protein such as *ogodombo* and *isu pupa* (*omito*)

ARCHIVES

Meet The Oldest Man In Nigeria

(Published In Ikale News Nov-dec 2008) By Tinuola Lijofi and Kola Megbontowon



A recent edition of the Guinness Book of Record credits the longest living human being with about 120 years for female and 130 for male. But the average person in Ikale will easily dismiss this 'record as totally untrue. Just a few weeks back, the head of Ikale Community in Lagos, Pa Abraham Olumofe died at the age of 128 years. There was no controversy over his age as he was educated and his birth was properly documented.

There are scores of other examples. In fact, the average living age of people in Ikaleland today for those who were born and bred there is 95 years. Death of a 70-year-old in Ikale is considered a tragedy.

In the course of investigating this cover story, our reporters did an age-check of deaths on burial pamphlets during the funeral services conducted at St. Pius Catholic Church and St. John's Anglican Church both in Igbotako in the past six months. The average age was 93. Over half

of the deceased aged above 100 years.

Ikale News crew travelled to the monarch, Larogbo of Akotogbo Kingdom, Pa Jolade Martins Turoti (on the Ikale-Bini boundary), Irele Local Government Area to speak with him. Though blind now, Baba was hale and hearty. His voice was clear. His memory was sharp. He is the longest-reigning traditional ruler in Yorubaland and presumably the oldest living human being in Nigeria at 134 years of age.

Opinions are divided on the accuracy of the ages being declared for old people in Ikaleland after their demise. Some believe that the ages are "estimated" since there were often no records of births at the time of births in those days.

Majority of those interviewed however dismissed any speculations, insisting that Ikale people had their unique ways of recording births.

"Those who say those dates in our obituaries are inaccurate are not informed," says Hon. Mrs. Bola Aiyelemi, a retired teacher and Councilor in Okitipupa LG.

She explains, "my father died at 90 years. His mother was even much older she died. The dates were recorded. My father did not have formal education but his association with missionaries helped him to be able to note and record figures. Most Ikale in those generations were like that. And for those who were not "educated", Ikale people had a way of recording births. Some would make marks on the wall. Some used a historic event such as coronation of a king. I determined my mother's age through a combination of methods.

"My father's age, her siblings' ages; she

showed a girl and said 'that was the size of that girl when Oba Negwo became king and we brought palmwine from Ilutitun to Igbotako'. We could easily find out the time Negwo mounted the throne and we get her age. It's accurate," she narrated to *Ikale News*.

For Oba Turoti, he needed no combination of methods. He told *Ikale News* emphatically: "I am one hundred and thirty-eight years old. I was born in the year 1874. My father recorded my age and I saw it where he recorded it.

Pa Turoti's father was recorded to have lived for over 140 years before he died in 1943. The monarch's mother Madam Dorcas Ogunetelu Turoti lived 108 years. Medical experts believe that the Oba may have inherited longevity from his parents.

Some Ikales however believed that the practice of "ude" in the olden days is the major reason for his longevity. A senior civil servant with the Ondo State Government told *Ikale News*:

"There used to be what is known as 'ude' in Ikale culture. Our forefathers did it for *abiku* children (children who died as infants). This may have been enhanced by other socio-economic factors, such as good food, better medical facilities, exercises and environmental factors."

Chief Oluremi Akinrodoye, the first Vice President of Ikale Development Union, Lagos told our reporters that although the practice of 'ude' was real, it was not the reason Ikale people tend to live long.

Said he, "Pa Abraham Olumofe, our former president was buried few months ago. He was 128 years old. He was not an Abiku."

Chief Akinrodoye explained that the old generation of Ikales lived long because they embraced the truth. "They had peace of mind and they had a peace-loving heart. These days I go home for burial ceremonies almost every month. Most of these people being buried had lived over 90 years. They had peace of mind and God

INTERVIEW

rewarded them with long years on Earth.

Pa Turoti divulged the secret of his longevity to *Ikale News*:

“More than anything else, it is due to peace of mind. We live long in this part of the world because in those days there was no strife. We were contented. We did not have big money and we were happy. We did not want to be rich and restless. Where I was a youth, I ate roasted cassava tuber with palm oil as dinner.

“But today, people struggle for everything, including things they do not even need. They die younger than God planned for them.”

When asked if his father used any local concoctions to make him live long, the monarch replied: “I wouldn't know if that happened when I was an infant. But as far as I know, he didn't do such a thing.”

An Akotogbo-based community leader Chief A. Iwalewa, confirmed that longevity among Ikales of old were because they had peace of mind and lived without strife.

“Our fathers and mothers were contented. That is very important if you want to live long. The second reason is that they eat food that contributed to longevity,” he stated.

An expert in Ikale nutrition, Mrs. Iyabo Turoti, who is the chief caterer of Salem Hotel, Ilutitun, is of the opinion that the eating habit of Ikale people is of prime important when looking for reasons Ikale people used to live long.

Mrs. Turoti, who is incidentally married to one Oba Turoti's sons, stressed that Ikale people loved medicinal soups and meals and that this contributes greatly to their longevity.

“In Ikale culinary, you don't have groundnut oil (fatty items) and salty seasonings. We use palm oil that is properly made with little fat. We hardly eat groundnut oil. We use artificial seasonings. We very rarely take red meat; we prefer bush meat, fish and aquatic resources such as crabs, snail, *ipere* (local periwinkle) which experts now promote as very . We eat lots of fresh vegetables and

okro. We par-boil most of our food, including soup to keep the ingredients in original form.

“We vary what we eat with the seasons. What we eat during rainy season is different from what we eat in the harmattan period. These are the things that make us live very long.” She explained.

Mrs. Turoti advised Ikale people to turn to traditional Ikale methods of cooking and Ikale nutrition and dietetics, saying that is a guarantee for good health and long life. She mentioned some of these recipes to include *Marugbo/Obeta soup*, *Ogolo stew*, *Tughuru*, *Keeghe* and *Itapan*.

Medical experts consulted by *Ikale News* attribute longevity in Ikale to several factors but said the juju factor (“Ude”), does not offer explanations acceptable to them. They noted that longevity is so common among Ikale of old and all of them could not have used “ude”.

Dr. Paul Akintelure, the Chief Medical Director of Broad Hospital Lagos said it certainly had to do with food eating habits, healthy environment and disciplined lifestyle as well as exercises (though informal) that were the habits of people in the olden days.

In his reaction, *Ikale News* Publisher, Bolu John Folayan said the management of the newspaper would write the Guinness Book of Records editors to include Oba Turoti as the oldest living being in the world.

Said he, “Even if there was no birth register, western medicine have equipment that can instantly calculate the old man's age. I will also want the Ondo State Government to investigate longevity in Ikaledland. If I get grants, I can coordinate the research scientifically so we can include it in the Guinness Book of Records.”

Editor's Note: Oba Turoti died on May 19, 2009.

IKALE NEWS ADVERT RATE

You can support your soar-away community newspaper in many ways

The management of *Ikale News* has released advertisement and sponsorship rates for 2022. According a statement by Head of Special Projects, Bayo Jimoh, the rates are as follow:

- **Website (ikalenews.com) advert per slot:**
N50,000= -N150,000= per month.

(This is negotiable depending on the size and nature of the ad as well as availability of space.

- **Front Page Solus Ikale News newspaper: N50,000=**
- **Front Page Quarter page Ikale News newspaper N100,000=**
- **Front Page Stripe Ikale News newspaper N70,000=**
- **Full Page Ikale News newspaper N100,000=**
- **Half Page Ikale News newspaper N60,000=**
- **Box/Classified: N10,000= per box**
- **Special Sponsored Edition (with Hard Copy version) Dedicated to a Special Event: Negotiable.**

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ADVERT

OMOSO CLUB OF IGBOTAKO

OMOSO ESSAY COMPETITION & OMOOSO BENSON AKINDEJU LEADERSHIP SPEECH 2022

CALL FOR ENTRIES

In pursuant of its mandate to instigate the moral, social, economic, human capital and educational development of Igbotako Community and its indigenes, the Omoso Club Igbotako hereby announces the commencement of its Annual Essay Competition & Omoso Asiwaju Benson Akindeju Leadership Speech for the Year 2022.

The competition is in two categories for undergraduates (those who are students of polytechnics, monotechnics, universities or equivalent tertiary institutions within and outside Nigeria).

Eligibility

- § At least one of the biological parents of the competitor must be bonafide indigene of Igbotako (as verified and confirmed by the Paramount Ruler of Osooro Kingdom, Oba Gbadebo Bajowa)
- § Competitor must be a verifiable student of the institution claimed for in the 2022/2023 academic session
- § The event will be in two steps:
 - i. Prequalification Essay: The contestant is required to submit in typewritten form an essay written by him or her on the topic: THIS IS WHERE I WILL BE IN 2032, in between 700 to 1,000 words.
 - ii. Final Presentation: Ten (10) finalists (writers of the best ten essays) will be selected for the final selection in which they will deliver the Omoso Asiwaju Benson Akindeju Leadership Speech. The contestants will have no prior knowledge of the exact topic of the speech until one hour to the presentation.

How to Apply

Eligible sons and daughters of Igbotako who wish to participate in the competition should do the following:

1. Log on to ikalenews.com/events/omoso-competition
2. Complete application form
3. Upload your essay with your photograph
4. Submit

Note: The entry form is FREE

Final Competition

1. The ten most outstanding competitors will be given access to make the OMOSO ASIWAJU BENSON AKINDEJU LEADERSHIP SPEECH which will be viewed on zoom worldwide.
2. The ten finalists will be given a topic on LEADERSHIP, one hour to the commencement of the zoom conference and a distinguished panel of experts will assess them and pick the top-three speakers.
3. Each of the contestants will make their speeches in 10 minutes

Prizes

First Place Prize – N70,000 (Seventy thousand naira cash), + Plaque + Certificate

Second Place Prize – N50,000 (Fifty thousand naira cash), + Plaque + Certificate

Third Place Prize – N30,000 (Thirty thousand naira cash), + Plaque + Certificate

Timelines

January – May 2022: Submission of entries

July 2022: Announcement of the Best 10 Essays

September 2022: Omoso Asiwaju Akindeju Leadership Speech 2022 + Presentations of Prizes to Winners

NOTES:

- ü The top-three winning essays will be published in *Ikale News*
- ü Videos of the Omoso Asiwaju Benson Akindeju Leadership Speech will be uploaded on ikalenews.com and *Youtube*.

Signed:

Omoso (Dr.) Olusegun Ayodele
(President)

GALLERY

Dr. Yomi Omogbehin, aka Longman Buries Mum In Grand Style



Late Princess (Mrs) Omolola Omogbehin



Longman (L) with Paternal and Maternal uncles and aunty



Alhaji Fatai, Director in the National Assembly



Cross Section of friends to Oloori Laraba Omogbehin



With Alh. Ali Balogun, Special Assistant to the speaker of the NASS



Inside the church... children of the deceased



Aunties

GALLERY



Hon. Comm Bassey Etuk of the National Assembly



Princess Labara Omogbehin (L) with Mama Bishop on the Coast



With Jimoh Ibrahim and Francis Ebosele of NNPC



Moyosore and Ore (daughters)



Longman (R) with Hon. Comm Hakeem Akamo and Hon. Comm Motunrayo Akintomide



Members and Director in the National Assembly



Exchanging pleasantries with a cross section of Directors in NASS



CENTRE FOR PRESERVATION OF IKALE CULTURE & HERITAGE

(A Division of Development Communication Research Centre, Ltd/Gte)

International Headquarters: No. 7, Dr. Bolu Folayan Street, DUBAI Estate, Igbotako, Ondo State

REQUEST FOR COLLABORATION

The management of the Centre for Preservation of Ikale Culture & Heritage, Igbotako hereby calls on individuals, clubs, organizations, institutions and the government for collaboration in executing its goals and objectives on mutually-beneficial terms.

PREAMBLE:

We have observed over the years and decades that Ikale culture and heritage are being eroded very fast and that if efforts are not made to rescue our culture, it will be totally wiped out and in the next several decades nothing would be left of what is called Ikale.

Ikale is a unique ethnic group unlike most ethnic groups in Ondo State. Except Apoi and Ilaje, Ikale is the only ethnic group in Ondo State that has no 'town' or 'village' named after it. Ondo, Owo, Akoko, Akure etc. are all other major tribes of Ondo State which have towns and cities by that name. Therefore, if nothing is done, generations after us would be wondering what Ikale is or where is Ikale is.

Our forefathers, even though not that educated, did their best to preserve Ikale Heritage. We have reports Ikale Intelligence Reports etc. but we do not have any landmarks known by that name. It was for the reason that the Oloto Community decided to name its secondary school IKALE HIGH SCHOOL, instead of naming it Oloto Community Grammar School, many years ago. When a local government council was to be created out of Okitipupa Local Government Council, efforts were made to ensure that the new local government was named Ikale East Local Government, so that Okitipupa Local Government be re-named Ikale West Local Government, but town jingoists moved against the effort and it was named Irele Local Government. That was a missed opportunity. The name of the council would not be complete without its host town Okitipupa; so why waste the opportunity. Same thing for Ode Irele. It would have been Ikale-East Local Government, Ode Irele. Ondo looks bigger than Ikale because it was Ondo West/Ondo East. Same thing Akoko; even in Ekiti state, the generic use of Ekiti has not only made Ekiti big, it also fosters unity. It is in this light that some schools of thought have advocated the attached of "Ikaleland" to all our towns. E.g. Igbotako, Ikaleland; Ode-Irele, Ikaleland; Ajagba, Ikaleland...so that in future some strange persons would not claim Ikale is not what it is. Therefore, we need to do everything to preserve our name IKALE, and its culture.

OBJECTIVES

The management of Ikale News and Development Communication Research Centre (DCRC) has therefore decided to set up the Centre for Preservation of Ikale Culture & heritage for the following objectives:

- To conduct scientific investigations into Ikale culture history, tradition, and cultural heritage with a view to preserving them
- To establish an Ikale Arts and Culture Gallery where people artefacts on Ikale can be preserved and kept for public access
- To preserve Ikale native medicinal and cultural plants, agricultural produce and animals with a view to preserving them through mass production
- To organize expeditions, workshops, conferences and seminars to promote and preserve Ikale cultural heritage
- To publish books and journals aimed at preserving and promoting Ikale culture and heritage.

MEDICINAL HERBS & ANIMALS PROJECT

We are commencing the prosecution of our gigantic objectives by establishing a Botanical Garden to produce nursery plants of major Ikale Medical Plants. We want to produce these herbs free or at subsidized prizes for people to have and plant wherever they live – whether they are within Ikaleland or elsewhere in Nigeria or even outside in Nigeria. Note that most of these plants are going extinct.

We are starting in 2022 with the following nursery experiments:

1. Iteji plant nursery (good for managing diabetes, hypertension and fever etc.
2. Marugbo plant nursery (good for managing diabetes, hypertension and fever etc. and for eating pleasure)
3. Lefi (grass) nursery (highly potent against malaria and high fever)
4. Seluju (lapalapa) nursery ((component of special marugbo soup)
5. Akoko tree nursery (symbol of Ikale royal heritage)
6. Lakolako plant nursery (*apon* in Yoruba, good for diabetes patients)
7. Obomodun plant nursery (rich in vitamin C, can be mass produced and used to provide unique fruit drinks, found nowhere else in the world)
8. Arigho nursery (excellent for pepper soup)
9. Lambo (cocoyam) seedling nursery (experts recommend this for diabetic patients)
10. Omito (yam) seedling nursery (This yam has Vitamin A; it is yellowish and mass production of it will make investors smile to the bank. No poundoyam will be able to beat it)

We are currently consulting with some Ikale zoologists on how to revive IPERE (our own Ikale periwinkle). Some Food Technologists give us top that if we are able to reproduce Ipere, what we will make from it in income can easily maintain the Centre in terms of operations and sustain other projects.

NATURE OF SUPPORT NEEDED

We need support in cash and kind for the above-stated projects. Every donation is not going to be for free. We are producing feasibility studies for all the projects we have embarked upon. Therefore, you can make freewill donations or invest, depending on your choice. For now, we are looking for specimen of the products to mass-produce in form of nurseries. It is after that we will produce brochures for each, so that investors can make their choices. In other words, the Call for Support we are making now is for donations to start the nurseries.

We also welcome technical supports in kind from all Ikale people. We are just culture enthusiasts who happen to be communication and brand experts. We need technical knowledge from experts who can help us accomplish our goals.

For enquiries, please contact:

Bolu John Folayan, PhD

Founder, Centre for Preservation of Ikale Culture & Heritage

Email: news@ikalenews.com

Tel: 234-8071790753

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2006



2006



2007



2008



2008



2010



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2012



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INTERVIEW

Ikale free-thinker, “Oba Solomon”, sets the Internet on fire

-Exclusive chats with Ikale, Ilaje, Apoi people think on the controversial blogger

By Bolu John Folayan



Speak in tongues...to deceive. May the gods kill you. I declare that the gods will kill you!”

Who is this 'Oba Solomon' that easily passes as the most controversial person on the social media in Nigeria in the past eight weeks? Where did he come from the blues to set the Internet raging? Is he a plus or minus to Ikale race?

A cross section of Ikale Ilaje and Apoi people has risen against the controversial blogger.

The self-styled king and pastor, whose mother is believed to be from Ajagba where he grew up has been the talk of the town for the past several weeks as he made controversial statements on Facebook, Instagram and Youtube.

Those who spoke to our correspondents criticized the blogger for describing himself as superior to other pastors, ifa priests, sheiks and imams and for spreading curses on the Internet and using lewd language. This made his popularity to soar, hitting more than 10,000 followers online on weekly basis.

A social commentator, Timilehin Ojueromi told *Ikale News* that Oba Solomon seems to be a comedian but that his language is so lewd that even in comedy such language is not allowed. He advised him to exercise more caution in the way he speaks, although he is a funny person.

Oba Solomon seems to be enjoying every bit of his new fame. Usually surrounded by two ladies believed to be his wives, the radical blogger continued to rain curses on leaders like Olusegun Obasanjo, Bola Tinubu and even the president of the country, General Muhammadu Buhari.

***“Osiwin ni dede won.
And I want them to come
and arrest me. Mo n so
fun gbogbo won ki won ti
wan ba fe arrest mi. I
have no apology to
anybody.” He said
confidently.***

Sometimes he would appear in full regalia of a Primate of a Zion or C& S church. At other times he would appear semi-nude in underwear singer. He plays music that ranges from Fuji Star Wasiu Marshall to Saheed Osupa and his philosophy is about justice and equity.

Oba Solomon tags his live stream as “Otito Olorun by King Solomon” and as at press time, within two months from just 200 followers, he now has 79, 654 followers on Facebook alone. Sometimes he stares on his streams on Facebook and says nothing, just playing music for over ten minutes.

Truly, sometimes he would speak truth to reason. His knowledge of the Bible, Quran and Ifa is deep and it appears he really took time to prepare for what he is doing. Late last year, he engaged an Islamic cleric on live Facebook debate on

contents of the Quran and gave the Imam a good contest, taking him on every verse and making cross-references from the Quran.

At another time, Oba Solomon was arrested as a result of complaints by some Ifa worshippers who alleged that he plagiarized their publication on Odu Ifa. Oba Solomon admitted his errors for putting his name on a publication he really did not author and was released by the police. While under arrest, his wife took time to show her face on Facebook and also enjoy some fame. She alerted members of the public that Oba Solomon had been arrested and taken to Iyangaku Police Headquarters but that since he had said nobody should look for him, nobody was looking for him. He was released a day later.

One of the major concerns of those who detest Oba Solomon's ways and style is the way he placed curses on people. “Osiwin ni e. Iku ojiji lo ma pa gbogbo yin.” (“You are crazy. You will all die suddenly”). Concerned members of the public worry why a “pastor” would be cursing other human beings, especially for no just reason.

Some other people worry that Oba Solomon should actually be a patient at the Aro (mental) Hospital Abeokuta, alleging that he is mentally ill.

“Only a medical expert can detect this, indeed, this man is mentally sick or healthy. Sometimes, he says something that is logical and perfectly correct. At other times, he speaks like someone not in the best of senses. “Said Mr. Eborukan Isaac.

Eborukan added: “For me, I would say he is mentally imbalanced and his immediate family members should quickly take him somewhere for proper medical examination.”

Some other commentators and observers, however, disagree.

Taiwo Orukotan, a Lagos based transporter insisted that the controversial social advocate is only being clever.

Said he, “Nothing is wrong with him. He is just being a typical Nigerian who can do anything to survive. I blame law enforcement agents for giving him free hand to cause public disorder with his useless and comments. Must he cause public disorder more than what he is doing for police steps to put him to order. Someone who is a threat to public peace”

Commenting on the man, mass communication student, Modupe Merotoun said “I have watched him severally on the Internet, especially on Face Book. He makes people laugh. But I really think he should not be saying some things.

Pastor Solomon Adesina told *Ikale News* that as much as Nigeria grants all citizens right to freedom of speech, such should be used with responsibility. He added that his namesake is now widely known to be an Ikale citizen or Ilaje, “they see us as one and when you hear the kinds

The first time you hear him speak Yoruba Language, if you speak Ikale, Ilaje or Apoi dialect, you would know this is your own. His accent is unmistakably laced with Ikale, Ilaje and Apoi dialects. Even when he speaks staccato English, the Ikale accent is obvious. And he has no apology for it.

“I am Oba Solomon. I am not that educated. But I know what I am saying is the truth and it is this truth that makes people to fight me. Anyone who fights me is courting danger. Such a person is risking sudden death or other calamities. I don't fear anybody. Whether you are Ahmed Tinubu or President Muhammadu Buhari, I don't care. I am 234 years old, therefore I am older than all of you,” Oba Solomon would rant and rant.

His real name is Adekunle Adelana. He is just 37 years old. He lives in Ibeju Lekki area of Lagos. He does not own a church but operates from a church premises inherited from his father. His mother is said to be from Ajagba, Irele Local Government Area of Ondo State while his late father was either from Epe in Lagos State or from Ilaje from Ondo State.

Sometimes Oba Solomon says strikingly truthful things. He hates cheating, corruption, wickedness in all forms and believes the three dominant religions in Nigeria; Christianity, Islam and Traditional worship were ordained by God but that people have turned these religions as means of exploiting people. Sometimes also, he engages in lewd and x-rated expressions that you begin to wonder 'what kind of pastor is this?' 'What kind of king without territorial kingdom is this?

Listen to him in his typical Yoru'kale or Yoru'laje: “Emi Oba Solomon lo so wipe osiwin ni e...were ni e ti o ba da soori sile ti imu e didun. Wo n fede fo... lati deceive. Umale lo maa pale. Mo ni imale lo maa pa e!”

Translation: “I, Oba Solomon say that you are a crazy person...you are a mad person if you establish a church and your mind is dark. You

INTERVIEW

of things he does, it may be destroying our reputation as a people.”

Grassroots politician, Isaac Eborukan (Keneboky) described the activities of Oba Solomon as “very embarrassing”. He added, “If he wants to be a comedian, he can do so. And if he wants to be a pastor, it is his legitimate right. But how can he be placing curses on people – old, young and old and even people in government. I think his mode of communication is very bad and knowing that this man is from Ikale is highly embarrassing.”

Oba Solomon appears to be highly bitter about poor political leadership at all levels in the land the widespread fraud being committed by some religious leaders. But how about the dirty things the “pastor” spew out his mouth... like saying “You must have sex regularly. It is Vitamin D” and then panning the camera to show the lady he just had sex with, then adding... “I hope you can see her; she just collected Vitamin D5, E... that is why she is sleeping.

*Mi o le sun lai si *b*. Pe ki n sun lai do *b* is not possible. I can die at anytime and I like to f*ck my way to heaven. Oba Solomon cannot just die like that. If don't f*ck in the morning, it must be in the afternoon or night. Then I eat good food. The way to be happy is 'f*ck, f*cker, f*ckest, and eat, eater, eatest.”*

Such lewd statements make other bloggers to rage against “Oba Solomon”, believing that he is in right senses but only taking advantage of the ignorance and stupidity of members of the public to earn money. Why would she rain curse on Princess the Comedian over the Baba Ijesa saga, also cursing judges who are still handling the case?

Princess ranted back describing “Pastor” Solomon as a lazy man who founded a church because he had nothing meaningful doing. She wondered how a man of god would show off on Facebook how he slept with a woman who is not his wife.

Ope Promotion TV (a religious and social affairs blogger), lashed at him:

“Solomon, I am telling you.

Whenever you want to start your madness on social media, don't ever dress yourself in religious apparel again. You are disgracing the *sutana* (white garment) by coming on the social media to talk rubbish. You cannot come to social media and be using your madness to spoil the name of God. I am ready to discipline you over your behaviour. You took the Quran and the Bible and Ifa peregrine and you start messing the contents. What if Muslims deal with you? Ordinary Ifa worshippers arrested you and you

and already crying.

“Certainly, your wife does not like what you are doing. She would be beckoning to you whenever you went into your madness but you would not listen. We had been mad like you before but we did not see any gain in it. You would go on the Internet and start cursing people. Your head is certainly not correct, Solomon. And I am telling your fans to stop supporting you from this 2022.

“God will visit you with anger if you continue your madness in 2022 because He will never allow His name to be profaned. Can't you people listen to true men of God? We don't know if you are Christian, Muslim or Traditional worshipper. You are just confusing everyone in the society. Even your children will not be happy hearing you say all those useless and dirty things you say on the social media. Imagine, you instructed a woman not to use her husband's towel again; something she had been using for years. You now said her life would be destroyed if she uses her husband's life. Why are you destroying people's life?”

Ilaje comedian, Seyi Law engaged the self-styled Oba and spoke in Ilaje. Seyi Law commended him in chats and Oba Solomon and the “pastor” asked the comedy star to sing

against the controversial blogger. Below are samples:

Rabiu Ayo: I love you Kabiyesi Oba Solomon

Rasheed Ajanaku: Mad man. *Were.*

Bola Owodunni: God knows who among the prophets is His. You cannot judge. Try to inspect your own thought before you judge. As for me, this pastor Solomon is hilarious

Dupe Emmanuel: Boy, you need God alone, get into prayer and protect yourself

Ogabi Adeshina Noah: Continue with your comedy but stop misleading people

Olabisi Shittu Ayinke: The man is making sense o. I swear

Prince Olabade Pius: I think Buhari is right when he talked about Nigerian youths. Look at what is happening.

Damilola Oluwole: Just put off your garment and continue with your nonsense.

Taiwo Omolayo: King Solomon, well done sir. *Ododo oro.* (words of wisdom)

Taofeeq Olatide Lawal: Egun wa ni Ondo State loot. Sebi Ondo lo se plane.

Fijabi Kehinde: Wow. I love hearing this Ilaje dialect

Bodmas James Rotex: There is no sense in this one on. Kai!

...the comments are in hundreds daily as Oba Solomon smiles to be bank. He is now trending on Facebook, Instagram and YouTube and the “likes” are in thousands.

“How do you think such would not happen when a so-called man-of-God describes the private parts of man and woman to the minute details and encourages people on the social media to 'f*ck very well...but let me know the size of your husband's pe**is?” Asked Dr. Olubunmi Ajibade, an associate professor of mass communication and editorial consultant to *Ikale News*.

Ajibade notes further: “Research has shown over the years that sex and lewd contents sell publications much faster than other forms of contents. But journalists who are trained know that the profession has ethics. I see so many terrible

things online these days and 90 cent of them, if not more, are from those who did not train in mass communication but who just take advantage of free access to the Internet. It is very unfortunate that some of them even describe themselves as journalists.”

Acting editor's note: *Readers' reactions are welcome.*

Send your replies to ikalenews.com/contact



notable zion music songs. Obviously, Seyi Law sees him as a pure comedian. The same say, hip pop star, who is of Ilaje origin, Small Doctor also chatted with Oba Solomon. Incidentally, Oba Solomon did not know the two superstars! Heavy Dance Blog, another Facebook platform has been making huge followers from the Oba Solomon saga. They send monies to Oba Solomon from the United States and Canada because he is also helping them to make cool money.

Comments in the social media are both for and

COVER

Ikale Versus Araromi-obu

Stories by: Samuel Olaniyan (Acting Editor)



approximately 43, 212,612 hectares as contained in the plan showing further amended land in dispute plan number DIS/OD/1090/2010/001 prepared by Surveyor A.O. Yusuf.

The plaintiffs in the suit included the Ajobu of Araromi Obuland, Oba Adelola; Mr. Johnson Ladekugbe, Chief Tola Akintemi, Prince Adegboyega Adenikinju and Mr. Bisi Adesanlu. They had asked the court to seed total control of the disputed land to Obu people. They also sought N50 million as special and general damages against all the defendants jointly and severally for trespass committed since 1994 and still being

committed by all the defendants.

But the defendants led by their counsels, Otunba Olusegun Otayemi and Babatunde Tobase argued that the Abodi, who is the progenitor of the Ikale race, founded the land in dispute and that the Ikale were the ones who settled the people of Araromi Obu where they are.

Ruling in favour of the Ikale, the court granted an injunction against Araromi Obu restraining them from trespassing into the Ikale territory.

After the ruling, the Araromi Obu people claimed that the judgment was not acceptable to them. The development led to clashes among Obu and Ikale people leading to widespread damage to properties and loss of lives.

Speaking on behalf of Araromi Obu people, the chairman of Araromi Obu Development Committee, Mr. Bisoye Monebi, condemned the invasion by Ikale, saying the people carted away farm produce and drove away people from their farms.

A notable prince from Ikale, Major-Gen Olu Bajowa (rtd) called a press conference to state the Ikale side. Said he,

“Over the years, the Ikale people living around Araromi-Obu have had to put up with a lot of indignities from the Araromi-Obu settlers because almost every Araromi-Obu settler has his mother or wife of Ikale origin. For example, the mother of the current Ajobu of Araromi-Obu, is from Agirifon-Osooro, in Ikaleland.

“Since Oba Adelola ascended the throne of the Ajobu. The relationship between Ikale people and the Araromi-Obu settlers nose-dived on all fronts. These settlers began to address the Ikale landowners as non-indigenes. This unwholesome non-indigene

Until the past fifteen years, Ikale and Araromi-Obu lived together like brothers and sisters. As Yoruba people say *“Ija l’ode, ti orin d’owe”* (the emergence of quarrel led to innuendoes or subtle verbal attacks). The reason for the dispute between two of the leading tribes in Ondo State is wrestle for ownership and control of a huge expanse of land, full of resources stretching from the Ogun boundary in Ondo State, down the Atlantic Coast extending to main Ikaleland proper at Akinfosile Village.

Ikale people said they owned the land. Araromi-Obu would not hear of that, saying the land belongs to them. The debate had been on for over a century but Ikale people considered the matter as a huge joke and did not take it serious. How could someone you granted favour of residency to turn around to claim the land belongs to them?

But that is not new, if actually the land belongs to Ikale people. The entire land of Nigeria belonged to Africans and the British came in as tenants only to claim ownership. The story is similar in the history of South and East Africa. It became a strong battle for Africans to re-possess their lands.

But the Araromi-Obu and Ikale matter is very different. Obu people are descendants of Ondo Kingdom over 50 miles away, who migrated to the present location of Araromi-Obu. They met Ikale on ground who accommodated them. In over a century, the people have inter-married and given birth to thousands of children that would rightly claim to be Ikale or Obu (whichever one they prefer), even though in Yorubaland, ancestry is traced through the father side.) Even the mother of the present traditional ruler of Araromi-Obu is from Ilutitun, Ikaleland. The Obu people speak a dialect that is a mixture of Ikale and Ondo; they do not speak pure

Ondo or pure Ikale.

Thus, efforts were made from Ikale side to settle the matter amicably but the leadership of Araromi-Obu bluntly refused the overtures and went to court.

In June 2019, an Akure high court resolved the fifteen year old land dispute in favour of Ikale people.

The court, presided over by Justice Olanrewaju Akeredolu granted the customary ownership of the expanse of land where the Araromi Rubber Plantation is located and many other lands in dispute to the Ikale people.

This was coming 15 years after the case was instituted by the monarch of Araromi-Obu, Oba Aderemi Adelola, against his counterpart in Ikoya, Oba Francis Faduyile. Another defendant was the Lisa of Ikoya, Chief Aderoloye Netufo.

The disputed land ceded to the Ikale by court's pronouncement included Araromi-Obu, Ajebandele, Aiyesan, Tonola, Kosera, Oniparaga, Kajola, Imorun, Laleipa, Aiyetimbo, Ajebambo, Adewinle, Akinseye, Okefara, Omowole, Ago Idogun, Obadore, Ogunlepa, Onipetesi, Mile 49, Labon, Temidire, Sakoto 1 and 2, Basola 1 and 2, Ago Alaiye, Ayetoro 1 and 2 and Onitea.

Also ceded to Ikale were: Enujowo, Agirifon 1 and 2, Sidigi, Komowa, Oke-Ojakoparun, Lokuta Libara, Araromi Oil Plam Estate Camp, Fesojoye 1, Oduduwa Village, Mogaji, Chief Marcel's Village, Ajibodu and Bolorunduro 1 and 2.

The people of Araromi Obu, through their counsel, Mr. Olagoke Fakunle (SAN), had sought “a declaration that the plaintiff are entitled entitled to the statutory right of occupancy to the piece or parcel of land situate, lying and being in Araromi Obu, Ondo State the same measuring

COVER

Ikale Versus Araromi-obu



General Bajowa

narrative wrongly enjoyed the full support of Odigbo Local Government.

“Consequently, the relationship between Ikale people and Araromi-Obu settlers deteriorated. In 2004, Oba Adelola, the Ajobu, with some leaders and the Odigbo local government officials, filed an action in Suit No. HOR/2/2004, where they sought to evacuate the Ikale people from what they described as Araromi-Obu land which extended to and covered over 50 Ikale communities around Araromi-Obu.

“The Ajobu and his chiefs derisively shoved aside our request for out-of-court settlement and chose the option of litigation. While the case was on, the Araromi-Obu embarked on a dubious scheme to take over the lands being used by Ikale people for farming and they began to plant cash crops on the lands. For a period of 15 years, the Ikale people struggled with the case. We placed before the court hard facts which the court established its judgment upon.

“Apart from solid historical facts, records which supported our claims were presented. Some of them included letters written by Revd David Hinderer, one of the Christian missionaries from the CMS in England who spend three nights at the then Araromi Obu Camp and in his report back home date May 14, 1875, confirmed that Araromi Obu settlers were from Ondo, living within Ikale territory.

“Another is a document which reported a meeting held at Aiyesan on 12th and 13th of October 1922, where Desami the Ajobu confirmed his Ondo origin and the seizure of his crown by the Osemawe of Ondo.

General Bajowa, who holds the chieftaincy title of Jagunmolu of Ikaleland, and is also a crown prince of Osooro Kingdom which directly oversees the area traditionally, noted

further:

“The land case HOR/2/2004 ended in favour of Ikale people on May 13, 2019 when the court, in large measure, granted our “counter-claim” and restrained the Araromi –Obu settlers and asked them to evacuate whatever they may have on the land.

General Bajowa thereafter condemned the one-sided position of the the governor, Arakunrin Rotimi Akeredolu at the time. Bajowa insisted that Ikale

people were not the aggressors in the fracas that took place, citing so many examples. Instead, he pointed accusing fingers on the officials of the Odigbo Local Government for spear-heading attacks on Ikale people. He also described the Araromi Rubber Estate Company as “the engine room of Ikale people”

The former quartermaster general of the Federal and director-general of the Federal Ministry of Defence told the governor to stop causing confusion in the case by being one-sided.

He affirmed further: “When judgment was delivered in our favour, the entire Ikale Obas wrote to the Obu people and also made phone contacts. But our people were snubbed like lepers. Instead, they recruited police personnel and unleashed violence against Ikale people.”

Bajowa explained that incontrovertible historical records confirm that the Ajobu fled from Ondoland to escape the wrath of the Osemawe of Ondo. When he settled in the current site of Araromi Obu, the people of Lisa Oladokun of Osooro granted him in as customary tenants. They adopted the new name “Araromi Obu” (meaning “we are at ease at Obu).

He added: “It was under the Colonial administration that the Ajobu resumed the wearing of a crown and wore it to the Palace of the Osemawe

for a meeting and the Osemawe seized the crown and imprisoned his chiefs.

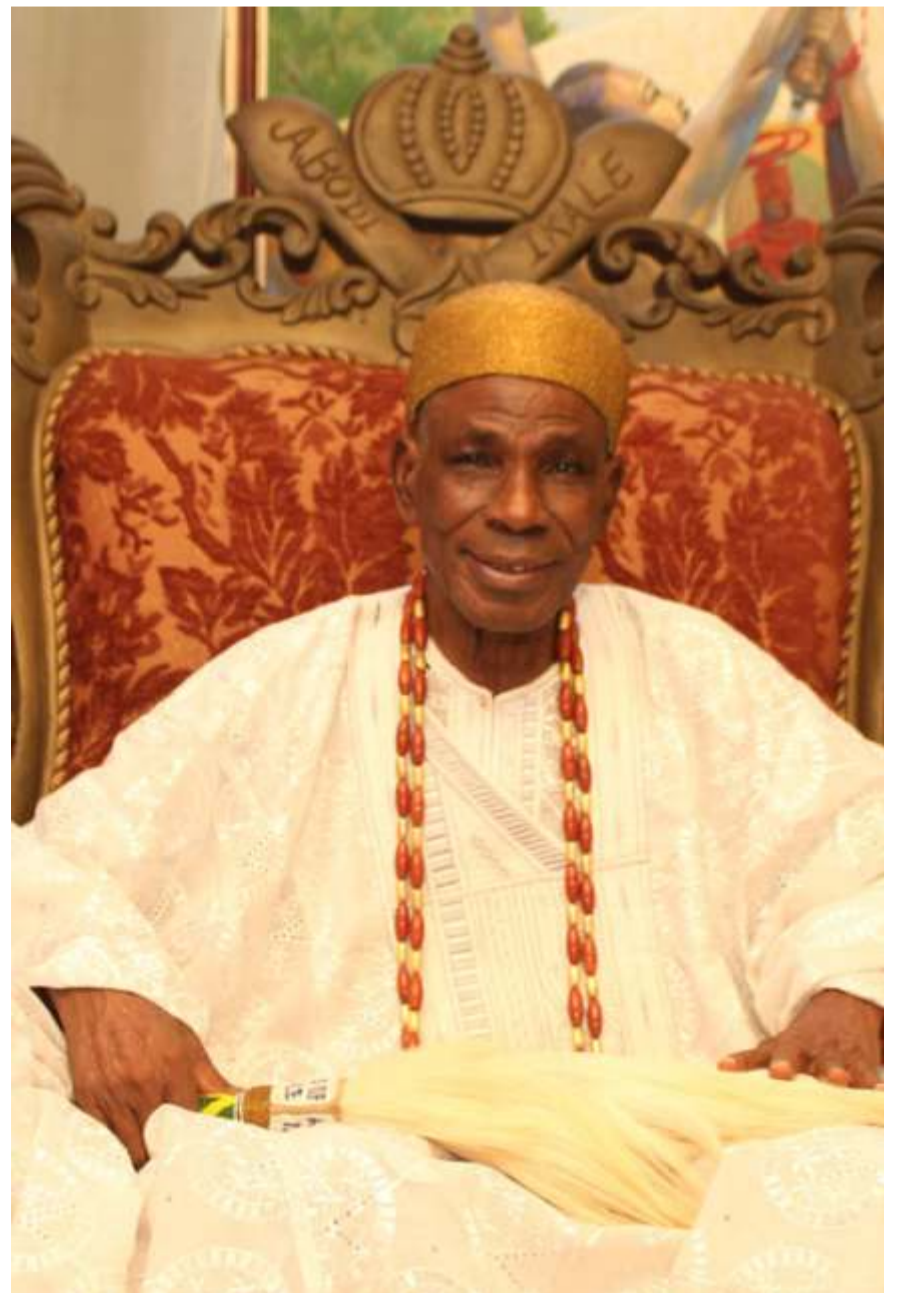
The Ajobu escaped and went on exile. It was Baale Negwo in Igbotako-Osooro who installed Adetimehin as the Baale of Obu after consultation with the Abodi of Ikaleland. Obu settlers were largely farmers and who easily inter-married Ikale people. “

General Bajowa counselled the Ondo State Government, the Odigbo Local Government leadership and the traditional rulership of Araromi Obu to stop escalating the matter. He also called on the management of Rubber Estate Nigeria Limited (RENL) to stop treating Ikale people as slaves on their own land.

Governor Akeredolu, so far has heeded the advice of people and has been able to maintain peace in the area pending the determination of the case by the Court of Appeal.

Ikale News investigations reveal that the matter is yet to commence in the Court of Appeal. A prominent leader in Araromi-Odu who was contacted to shed more light from the Araromi-Obu perspective declined comments, saying “we are currently putting our documents for the appeal.”

Our reporters confirmed that Araromi-Obu people have presented records of their appeal through their counsel but no date has been fixed.





“We are fully ready for the appeal”

– Counsel to Ikale people, Otunba Segun Otayemi

From which part of Ikale are you sir? Let us start from there.

I am not Ikale. I am from Ijebu North-East Local Government Area of Ogun State. Therefore, I am very familiar with Ikale and Ilaje people.

So, how and why were you hired to handle the case?

It is a long story. The summary of it is that I had a member of staff who is Ikale who had a marital case I was deeply involved in. This required me to visit her very often and she resided at Ago Alaye. So the people at Ago Alaye became very familiar with me. When the matter came up, some of them who already knew me suggested my name. So, I decided to find out what it was all about. After digging a little into the matter, I got very interested.

I had handled similar cases in my place in Ogun State. But there were hurdles I had to clear. As a counsel, I couldn't just jump into a matter like that. Good enough, some of the people of Ago Alaye preferred some other lawyers, I suppose they believe they wanted people who had political contacts. They got a lawyer who fitted into that. But along the line, they could not pay his bills. Like I said, I wasn't interested in the money. I began practice in 1989 in Ijebu Ode. I was one of those who fought for Ijebu North East local government and I became chairman of the council in 1997 until I made irrevocable commitment to quit politics and face law. It's my first love, even though in the secondary school, I was a science student. So, it is not all cases that a lawyer would take because of the money in it. This one touched me, seeing what Ago Alaye and Ikale people were going through. So, basically, I worked with the counsels I met on the case at some point and we thank God that we won at the High Court.

We know the matter is going on appeal, so we won't go into technicalities to avoid contempt of court. But tell us sir, why can't this case be resolved out of

court?

That is a difficult question to answer, simple as it sounds. Like I told you, I am very familiar with Ikale, Obu and Arijan people. But when it comes to issues like this, it can be difficult. Among children of same parents, litigation over land or assets do occur. The way it is now, it will take a miracle for the matter to be resolved out of court. The reason is that I am aware that before the Araromi-Obu people went to court about 15 years ago, efforts

were made by Ikale people to settle the matter amicably. These people have inter-married. The people there are mixed races of Obu and Ikale. I recall that one of the last in the series of efforts to resolve the matter was in the Palace of the traditional ruler of Aiyede. The Obu people walked out, saying Ikale people were begging them. And they went to court. When the judgement came, to the glory of God and based on the facts available to the court, Ikale won. It becomes illogical for Ikale people to initiate out-of-court settlement. So, we are ready for the appeal all the way to the Supreme Court.

“
I wish I have Ikale blood in me to do certain things.
”

People have been commending your team which had no SAN at the time...

(cuts in) I always tell people that what wins a case is to title but evidence you have to support your matter and how you prepare the case. If there is anyone called “super lawyer” it is the lawyer who does the aforesaid very well.

Some people said Ikale should have sought from the court power to possess the land immediately after the judgment of the high court

That would be pedestrian thing to do. The court already said the land belongs to you. The judgment is very clear. Some lawyers do that but I think that is

superfluous. There was a dispute over who owned the land. The court said Ikale people own the land. Why would an Ikale now go back to the court asking again if he could farm on his land? Unless the other party gets a stay of execution, seeking power to possess is not the business of Ikale people.

Fifteen years is huge! What does this case tell you about Ikale people?

Hmmm. Some of the impressions I have about Ikale people...I would not want you to publish them *ab initio*. It's so that I would not be misunderstood. So, I will answer your question in form of a charge to Ikale people. Sometimes, I wish I have Ikale blood in me to do certain things. But I am not Ikale. I like to charge Ikale people to be united. There is power in unity. *Agbajo owo la fi n so'ya*. Ikale people need to speak with one voice when it matters. It does not make one person subservient to the other. This area that is in dispute, the Abodi of Ikaleland has played a pivotal role. But is it not the Rebuja of Osooro that directly controls the area? The Abodi merely provided the leadership as the paramount ruler. All the Obas in Ikaleland are educated like most Ikales are. They should use this to the advantage of Ikale people. Ikale is big o, my brother. But Ikale people find it hard to have a common voice when it matters most. I find that strange.

And Ikale people are the same. In Ogun State where I come from, Obas are all over the place but for every major territory, there is a paramount ruler. In Ijebuland, the Awujale presides. In Egba, even when we all know the original title is Alake of Ake, today, it is now Alake of Egbaland and there are six other obas at least in Egbaland. In Yewa, the Obas there are more than 15. They don't even speak same language like you Ikale, yet the Olu of Ilaro presides as paramount ruler of Yewaland. That makes them to get things done. Secondly, honestly I feel ashamed that in a case like this, Ikale people would be struggling for funding. At the beginning, even to file papers or to go to court was a big problem.

But Ikale have people, as we say in Yoruba parlance, “won leeyan” at home and abroad. They have rich people. How much is it? They have highly educated people. They are big and huge. But I see leadership as a challenge in Ikaleland. Even in politics (well, let me not dabble into that area.) It is painful. In the entire Ondo State, I don't think there is any sub-group that has quality people like Ikale. They need to reform groups like Ikale Central Organization (ICO) which I learnt used to be vibrant. The Ikale and Apoi usually bond with Ikale, so if Ikale is united you can take it from me that they will always call the shots in Ondo State. In the course of this case, I found out that the forefather Obas in Ikaleland were very intelligent and united.

Editor's Note: Watch out for full interview with Otunba Segun Otayemi in our subsequent edition.

OPINION

SO, BUHARI WON'T MAKE HISTORY, AFTER ALL?'

Inside Stuff With MARTINS OLOJA, 'The Guardian', Sunday December 19, 2021, Back Page '...I am persuaded to join good people who would like to encourage our leader, President Muhammadu Buhari to make history by getting good people around him to do one of the greatest things today – signing the Electoral Act Amendment Bill into law to begin a clean process of leadership recruitment in our failing country.

If the President can embrace too restructuring through return to federalism we lost since 1966, he will make history despite his apparently poor performance his reputation managers are speaking in tongues about at the moment...Behold, in the next few hours and days, our leader needs to renew his mind, rally his governing party and citizens behind him to restructure Nigeria without dividing it.

And that should begin with calling the bluff of the retrogressive forces in APC, his Party and signing the Electoral Act Amendment Bill into law in the next few hours – before he slips into the dark side of history.

This is possible only with a sincerity of purpose as the driving force.

This is what drives me to think that at the moment, the President needs encouragement more than condemnation from any quarters: He is surrounded at the State House, Abuja by only his kinsmen most of whom would not like to tell him what he could do to leave Nigeria better than he met it. Specifically, in the beginning, the kinsmen who helped him to make his cabinet did not assist him in making a great cabinet. It is quite obvious that the President

INSIDE STUFF

With Oloja Martins



was not told by those who helped him shape the presidential bureaucracy and the cabinet in 2015 that no leader can do well in office with a mediocre presidential bureaucracy and cabinet.

After about six months of assuring the people that he was head hunting good and reliable thinkers, what he came up with was quite disappointing, after all...Besides, our president has obviously compressed his own agenda to fighting corruption and insecurity. But there are no indications yet that our taciturn leader, PMB can make history with fighting corruption and insecurity, especially in the North East Zone and North West where the evil ones are now resident. His reputation managers may not agree but truth matters, in this regard. Now the North is demonstrating against Buhari's inability to provide security for even the North

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G b c n c _ q a _ q c q r s b w & N _ p r / ' ,

May I commend *Ikale News* publisher, Dr. Bolu John Folayan, for finally having his way to make me anchor this column. Like him, I have a pathological love for *Ikale* but my challenge has always been time. Somehow, we have been able to agree on some ways to kick-start this column and by God's race, we will continue.

I am a historian by training, and I told the publisher, I would rather write on history and culture rather than on politics and current affairs, which he wanted me to write on. Your views on views expressed in this column are welcome and will be published. Welcome.

In this maiden writing, I will begin a series of praise poems in *Ikale*. Enjoy it and let me know what you think of the column from time to time.

The extant as well as ancient literature on the origin of the Idepe-Ikale suggests a Benin provenance and an ethno-cultural identity for the generality of the Idepe-Ikale. This claim has largely been sustained by the excessive reliance on archival sources for the reconstruction of *Ikale* pre-historical history. It, therefore, draws on

evidence from praise poems and partly from historical linguistics and ethnography in its examination of the ethnic identity of the Idepe-Ikale of the Yoruba ethnic stock rather than of Benin extraction.

Thus, I like to point out the doubts on the prevailing consensus on Idepe's Benin origin and identify or conclude that palace-promoted cum colonial-backed constructions of ethnic identities should be thoroughly scrutinized to correct mistaken notions.

The historical value of oral traditions in the reconstruction of the history of non-literate peoples has been established and generally accepted. Its methodological significance is also widely acknowledged. Typical of virtually all African ethnic groups, the Yoruba possess a rich variety of oral traditions. Indeed, Yoruba songs, proverbs wise sayings, fables, legends, dirge, praise poetry, festivals, totems, have been found to contain a vast amount of information that could be useful for an objective historical reconstruction. *Oriki* (praise poems) is the most pervasive and ubiquitous of all Yoruba oral arts

and since almost every facet of Yoruba life finds expression in its poetry, historians as well as scholars of Yoruba studies are in agreement that several aspects of Yoruba oral poetry constitute valid historical sources.

Though Ajayi contends that *oriki* especially *oriki ile* (lineage praise poems) merely act as trace element and do not enlighten us much about the political or even social history of the town of origin in the remote past, the findings from this study, however, suggest that it is possible to local many Yoruba *Oriki* in their proper historical contexts. Thus, as convincingly demonstrated, *oriki* has the propensity to say much about peoples and their situations, chart the paths to the understanding of lineages and the interpretation of the history of a town. Nevertheless, it would seem that Barber systemically utilized the existing historical information from other sources to interpret the historical allusions inherent in the lineage *oriki* of the Yoruba town of Okuku and to describe the poetical construction of historical consciousness of this town.

to be continued

Historical Excursions

With Prof. Olukoya Ogen



The 2023 National Assembly Elections: Matters Arising

Mo ki dede Ikale pata po! Aseyisumodon o! May

God Almighty keep us safe and bless us throughout the New Year. Amen. I am happy to be back with you in this Column where I share bitters pills with my people. As it is with drugs, some pills may be bitter, but the important thing is that they heal. Let us be concerned about the healing proficiency of my pills, not the pills in themselves. I am planning to publish previous Bitter Pills and my column when I was MD of *Newswatch Magazine* in book for as Volume One. This new series will subsequently become Volume Two of the series.

Let's begin by talking about the National Assembly elections.

Let's face it: We have never had it so good in this area in Ikaleland. After the legendary Chief Olu Akinfosile (CON) who was elected to represent us in the House of Representatives in the 60s, and from there becoming the Minister of Communications, our reps in the National Assembly (House of Representatives and Senate) have not been able to come near the performance of Baba Olu Akinfosile. I am not here to condemn all our past distinguished Senators and MHRs. It is not even easy to get elected in the first place (I tried it under the All Nigeria People's Party, ANPP, and failed comprehensively), but we should be able to get things right when we get there.

Without sentiments, I will single out Hon. Mike Omogbehin and Hon. Abayomi Sheba as the two MHRs who have tried. Senator Boluwaji Kunlere also tried just a little, in my view. The others Hon. Wole Olakunde, Senator Yele Omogunwa, Senator Hosea Ehinlanwo and the one there right now did not come near the pass mark at all. This is my personal view, and it does not take away whatever achievements they might have attained that I do not know.

Like I said, I am not writing this to condemn any one

of them but to x-ray why Akinfosile did well and some of the others did not do well. Let me run over the factors needed to succeed at the National Assembly:

1. **Passion for the people.** Don't ever again elect someone who does not have passion for Ikale people get go represent us at the National Assembly again. Akinfosile loved Ikale so much. He came back from London after earning a degree in law to serve as legal counsel for our people during the Agbekoya War for free. When he became minister, people only had to speak Ikale language to enter his office. This passion drove him to employ scores of our people in the NET those days and those ones too employed people in droves in that system. I found out that lack of passion was a big issue when it comes our representation at the National Assembly.

I used to have chats with Baba Akinfosile at Obasanjo Farms where he lived before he died and he told me that the Akinfosile Road that he constructed from Igbotako to the Lagos – Sagamu Expressway was a in place of a bribe offered him. He had preferred the road, instead of a bribe. I remain shell-shocked that they could not have great landmarks like Chief Olu Akinfosile. What has been missing is passion.

2. **Strong contacts.** The National Assembly is not for political neophytes who would go there and count Abuja hills. You must have contacts, even before you get there. The fireworks start right before the inauguration of the Assembly when you begin to jostle for committee membership and leadership. It is not among the party you belong. It is about how you align. Who do you know there? Akinfosile proved that you do not have to be a minister or governor to impact on your people. He was just an MHR! But he had strong contacts. He was friend and confidant of Dr. Nnamdi Azikiwe and Azikiwe single-handedly made him minister! The person you want to elect in 2023 must not only have contacts, he or she must have good reputation before other people. The National Assembly is a place you work in teams. Nobody – not even the Speaker or Senate President – gets things done through solo efforts. Don't elect arrogant people who have no good reputation. Elect people that can make friends all over and attract things to our community.. Exposure and contact is not about educational qualifications. We need people who have contact with reputable international

BITTER PILLS

by Bolu John Folayan



NGOs, etc. Senator Tolu Odebiyi has a Scholarship Foundation which not only grants scholarships to 50 undergraduates every year with laptops. This year, his “friends” donated over N20 million to the project!

3. **Ideas:** For me, this is the greatest problem we have had. *Ayelakege o!* There is no way you won't excel and bless your people if you are MHR and Senator. Even if you are not chairman of so-called juicy committees and you have bankable ideas, you would get unbelievable results. This our MHR there now, Hon. Gboluga Ikengboju is a fantastic guy in personality. But he lacks ideas. I advised him when he won that he should call a conference of Ikale Professionals and seek ideas. He never did. You don't need to touch your salaries to do projects or wait for constituency projects if you have solid ideas. That is what made Dino Melaye to be stupendously rich. Ideas! You can be in the weakest committees but if you throw solid ideas for the executive that you do oversight over, you will get huge money to do projects to impact your people. Secondly, the ideas we are talking about also over what the MHR or Senator will do at home. What's your business with building classrooms and town halls? You must research areas of needs first. How do you get our primary school students to start using computers? These youths all over the place riding Okada, how do you empower them? The building the Igbotako Chief Magistrate Court was built by Hon. Mike Omogbehin. That's a good idea.

4. **Mindset.** This is also a big problem. Don't have a mindset of going there to make money. Money will make you automatically if you do 1-3 above. Have a mindset to help and develop your people, like Akinfosile. Think about these hundreds of youths out of jobs. Think about our old retired teachers finding it hard to survive the hard times. Then seek ideas. Your salary and allowances can carry it.

Who will save our Local Governments?

Our local government system is in deep troubles. Who will save them now? Hmm. *Oga o.*

If there is ONE thing that I like President Muhammadu Buhari for, it is his local government reforms. But even Buhari has been frustrated in his rescue mission of the local governments!

For any society to develop, the local government system must work. This is the government closes to the people. What is my business with Gov Rotimi Akeredolu or whoever is in Alagbaka Government House if Okitipupa and Irele Local Government is up and running?

When my mom (Hon. Bola Aiyelemi) was councilor in Okitipupa LG under the Ibrahim Babangida diarchy, she was able to attract projects. She ensured the local government constructed drains of several streets, including our street, Ola Oluwa Street, Igbotako.

When Pastor Segun Aiyerin was chairman of the local government, under the effective coordination of our legendary leader, Dr. Olusegun Agagu, Aiyerin built roads, not just in his hometown in Ilutitun but also in Igbotako. He build Baptist Primary School and the road leader to Logholoma, among others.

The state governments cordons off all funds belonging to LGs except salaries. To make matters worse, even the means through which LGs could generate money such as registration of vehicles, rates, etc., had been stolen by the

governors. Buhari decided to be releasing LG funds to them directly. Yet, these governors (hawks) still found ways to steal these funds, thereby traumatizing the local governments. Thus, today, if you want to contest for councillorship or chairmanship, there is nothing there. You are going there to waste your time. It is very terrible.

I appeal to Gov. Akeredolu to try to do

things differently. Release local government funds to the councils (and supervise or guide them properly).

It will make you more popular. That was what Agagu did. The leaders at that level may want to also help themselves with public money but you can tighten the noose before releasing the money. If I were you, I would ask them to spend the funds strictly on income-generating idea.

For DCP Olubode and General O.O. Obolo

My Christmas was made complete with the news of elevation of my brother and friend, Olubode Ojajuni to the rank of Deputy Commissioner of Police. It's been grace of God all the way. It's always because of the passion the DCP has for the job. When you love what you are doing that God is gracious unto you, all things being equal, you would be successful. In our club, Omoso Club of Igbotako, we call him IG (Inspector General). By the grace of God, you will get there, sir!

I don't know our brand new brigadier-general, O.O. Obolo in person. We have several of generals now. There is nothing to celebrate in being the “only general in Ikaleland”. Please nurture the younger ones to liter the military and rise gradually. That's how it is done in the North. Congratulations, General and DCP!



DCP Olubode

INTERVIEW



Oladapo Fadeni Quiz Competition 2022

REQUEST FOR ENTRIES

As part of its social responsibility of advancing educational development of Ikaleland, the management of **Ikale News** is collaborating with the children and friends of legendary Ode-Aye born entrepreneur, the late Chief Oladapo Fadeni to organize an annual Quiz Competition among all secondary schools in Ikaleland. All bonafide students (Ikale and non-ikale) whose schools are located in Ikaleland (i.e. Okitipupa and Irele Local Government Areas) are eligible to apply for this competition.

The competition is open to bonafide secondary school students in public and private schools in Irele and Okitipupa Local Government Areas in two categories. (a) Junior Secondary School (JSS) Category
(b) Senior Secondary School (SSS) Category.

Objectives

- To stimulate educational development of Ikaleland
- To contribute positively to the individual preparations of students intending to sit for Junior and Senior West African School Certificate Examinations
- To foster friendship among young Ikale people
- To provide some support for intelligent and brilliant pupils/students in Ikaleland
- To energize interest of the young ones in educational pursuits

Methodology

How to Apply

- a) Applications are open from January-March of every year from eligible students who are to register and submit their applications online by the completing the Application Form through ikalenews.com.
- b) Each interested school is to be represented by two TWO (2) students for each category
- c) The Principal of each school wishing to present competitors is to complete application forms online on behalf of the contestants.
- d) In completing the application form, the School will be required to indicate the following with respect for each category that it is competing in:
 - I. Full name of the education institutions
 - II. Indication if it is a private or public school
 - III. Full names of the student nominees
 - IV. Telephone Numbers of the students (if they have)
 - V. Email addresses of the students (this is compulsory)
 - VI. Location of the your educational institution
 - VII. Name and signature of the Principal
 - VIII. Telephone number of the Principal

Note:

1. Information provided by competitors will be verified and information found to be false leads to automatic disqualification of the application.
2. Institutions can substitute representatives after Round One, if they so wish. But such should be done also online before the commencement of the Second Final Round
3. No entries will be allowed after March 31st 2022
4. Uploading of passport photos of competitors is compulsory

Competition Process

The Junior and Senior Secondary School competition will take place concurrently as follow:

- Application and processing of entries (January 1- March 31, 2022)
- Round One (concurrently for Okitipupa and Irele Local Government Areas) (April – June 2022)
- Final Round concurrently for Okitipupa and Irele Local Government Areas) (June- Aug 2022)
- Grand Finale (To be held in either Ode-Irele or Okitipupa on October 1, 2022)

Subject Areas

The competition will based on the following subjects:

Senior Secondary Category:

MATHEMATICS, PHYSICS, CHEMISTRY, BIOLOGY, AGRICULTURAL SCIENCE, ECONOMICS, GOVERNMENT, HISTORY OF NIGERIA, and IKALE CULTURE

Junior Secondary Category:

MATHEMATICS, INTEGRATED SCIENCE, YORUBA LANGUAGE, CIVIC EDUCATION, ENTERPRENEURSHIP and IKALE CULTURE

Application fee: FREE

Star Prizes:

1st Prize –

Certificate, Trophy and One Hundred Thousand Naira Cash (with numerous consolation prizes for school and winning students)

2nd Prize

Certificate, Plaque and Seventy Thousand Naira Cash (with numerous consolation prizes for school and winning students)

3rd Prize

Certificate, Plaque and Fifty Thousand Naira Cash (with numerous consolation prizes for school and winning students)

So many numerous consolation prizes are being provided by the children and friends of the late Chief Oladapo Fadeni, which the competition is named after.

The Quiz Competition video will be uploaded on ikalenews.com

Watch out for development and progress on this event in ikalenews.com, Nigeria's Number One Community News Media Network.

Signed: Bolu John Folayan, PhD
Publisher/Editor-in-Chief

ANNIVERSARY

Ikale Ilaje Apoi and Ijaw Rant TV First Annual Anniversary at FCB Base along Aye Road, Okitipupa in Pictures.



Timirado: Otunba Igbekele commend the effort of the organisers of ikale ilaje Apoi and ijaw rant tv anniversary



Timirado: Ikale Ilaje Apoi and Ijaw rant tv members cutting the anniversary cake



Timirado: Members setting during the anniversary



Timirado: Ojueromi Timilehin, Otunba Igbekele, Chief Omotola Emaye and friend



Timirado: Mr Akinseloyin the chairman of the occasion in the high table sit with Ojueromi Timilehin the admin of Ikale ilaje Apoi and Ijaw rant tv



Timirado: Tomolaju Taiwo a.k.a Focus Richie, Ola millions and Mc Olatunjoye a.k.a MC Babylon

CLUB OF THE MONTH

Name Of Club:

THE IKALE YOUNG ELITES CLUB (TIYEC)

Year It Was Founded:

1989

Objectives:

To make every Ikale male or female grow in order to develop the land and people therein

Members:

Elite Kunle Awotula, Elite (Prof) Dayo Faduyile, Elite Joseph Monehin, PhD; Elite Smart Olugbeko, PhD; Elite (Prof.) Yemi Adegaju; Elite Wale Karigidi, Elite Femi Koledoye; Elite Dele Sheba; Elite Tunde Akindede; Elite Dokun Fadiyile; Elite Adeolu Adegboyega; Elite Isaac Eborukan; Elite (Brig-Gen) Goke Adetuyi; Elite Kunle Bajowa; Elite Peter Okuniga; Elite Kola Fayemi; Elite (Dr.) Barnabas Ikuomenisan; Elite Abiodun Ogunnoye, Elite O. Orisanpe and Elite Taiwo Akinbote.

Major Achievements:

In over 20 years, the club has been very successful in organizing events that foster its objectives. We have been organizing football competitions in Ondo South Senatorial District. The club has been organizing career talks and counseling clinics for students and young people across Ikaledland. TIYEC has been organizing quiz competitions among all secondary school students in Ikaledland while also sponsoring scholarship awards to outstanding students (six) yearly. The club publishes a didactic journal *The Vision*, targeted at secondary school students. The Club undertakes humanitarian services to the general public when occasion demands and it supports also its members in their moments of glory and challenge.

Challenges:

It was difficult coming up at the beginning. The club was formed when members were in the secondary schools. They had little or no funds to back their ideas. But now that they members are successful careerists funding is no longer a challenge. The major challenge is making members to come together for programmes. They are all scattered around Nigeria and abroad. This is the biggest challenge for now.



Future Plans:

To improve the quality of our service to Ikaledland and be able to stimulate more Ikale youths to success and to contribute to the development of Ikaledland generally.

Key Officials Of The Club:

Elite Kunle Awotula (President); Elite Taiwo Akinbote (Vice President); Elite Dele Sheba (PRO); Elite Femi Koledoye (Treasurer); Elite Dapo Oladejo (Secretary)

Advisers/patrons:

Major-Gen Olu Bajowa (rtd); HRM Oba G.B. Faduyile, Abodi of Ikaledland

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