



2013 On Guber Election:

EXPECT SURPRISE

- Says Bosoro Oloruntimilehin
- Why his predictions are dead-accurate.
- Why he dumped idol worship for God



● *Senator Kunlere thanks God in style*



● *How doctor removed 'ayelala' from patient*

EXCLUSIVES

2013 Election:

- ACN, PDP shop for Governorship Candidates
- Agando, Adebuseye X-ray LP and PDP chances



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CHAIRMAN'S SPEECH AT THE BOOK LAUNCH OF "JANDUKU GBODE", THE 4TH SEQUEL TO AFRICA'S 1ST DETECTIVE NOVEL IN NATIVE LANGUAGE WRITTEN BY THE LORD BISHOP, RT. REVD. (PROF) AKIN OMOYAJOWO.

The Special Guest of Honour, His Excellency Governor Olusegun Mimiko, Kabiyesi, Your Royal Majesties, Top government officials, High ranking intellectuals and academics here present, My lords spiritual and temporal, The chief celebrant of today and distinguished author, the Lord Bishop, Rt. Revd. (Prof) Akin Omojayowo, Distinguished guests, Gentlemen of the Press, Ladies and Gentlemen.

It is both a pleasure and honour for me to be here today as Chairman of this very unique book launch which means many things to me. The first important thing to me is the impeccable pedigree of the distinguished author, the Lord Bishop, Rt. Revd. (Prof) Akin Omojayowo, a first class clergy and spiritual leader, an erudite scholar par excellence, opinion moulder, role model and a distinguished writer. I wish to acknowledge that the contributions of Papa (Prof) Omojayowo to our state and the nation at large is almost immeasurable. I have gone through the book and I can assure you that Janduku Gbode is a "must-read".

I am particularly fascinated by the fact that the book is the 4th sequel to Africa's first detective novel in Yoruba language by the same author. It is exciting that a priest and scholar of Professor Omojayowo's caliber has decided to take such a bold step towards fighting crime in society while also preserving the Yoruba language which is fast fading away from the younger generation of elites of Yoruba origin. It is also worthy of appreciation that despite his stature in society as an elite by all standards and his status and impeccable credentials as a clergy of clergies, Papa Omojayowo has taken this giant stride in this right direction which I am aware is not even related to his core area of academic calling. The message to the rest of us is clear: that we all ought to start to do whatever we can towards preserving our tomorrow today.

As someone who is also an avowed believer in the preservation of our language, traditions and cultural heritage myself, having documented and published the History and Culture of the Ikaale people a few years back, I can imagine the volume of efforts that the author must have invested into this book we are here to launch. To this extent, I say a big congratulations to the Lord Bishop, Rt. Revd. (Prof) Akin Omojayowo. Sir, I wish you more ink to your pen, long life, good health and the abundance of those things that give you joy. I also wish you many more fruitful years of glorious service to God, the Anglican Communion and humanity.

As the title aptly indicates, Janduku Gbode's storyline captures the ubiquitous world of men of the underworld and their comrades -in- arms whose multifaceted stock in trade include assassination, kidnapping, armed robbery, smuggling and other social vices which are inimical to peaceful co-existence of citizens in any society.

The story centres on the activities of these criminals in some cities and towns in South West Nigeria and parts of the North Central. It beautifully narrates the gallant and patriotic zeal with which the main character, Adegbesan Otitolayo and his companion, Sergeant Ekiye were able to unravel the mystery surrounding the assassination of a frontline industrialist and politician, Chief Omoluabi Olatunde Biotidara who was assassinated in his hotel room in Ibadan.

However at the end of just two weeks, a noble mission was accomplished by the detectives who apprehended the principal culprits and their collaborators, besides apprehending other criminals along the way with the help of modern equipment and security gadgets. Some of the principal culprits like Tunji, Nicholas, Sadiku, Daramola and Kamoru were sentenced to death while others like Akanni and Lawani got six years imprisonment. However, the gallant effort of Adegbesan and Ekiye earned them promotion to the rank of Inspectors and they were sent to the Scotland Yard in the U.K for further training. The book is another bold attempt at reviving reading culture in Yoruba language as it is written in free flowing style with quality dosage of Idioms, anecdotes and wise crackers.

According to the book, the lead character, Chief Omoluabi Olatunde Biotidara was assassinated in his hotel room, but the police unravelled the mystery within two weeks, but on the contrary, a top Yoruba politician whom many of us looked up to as our model of Omoluabi, the late Attorney-General and Minister of Justice, Chief Bola Ige was assassinated in his home, as a serving minister of the Federal Republic in the full glare of state security details and the police ten years ago, but even so we speak, the police is yet to identify the culprits let alone bringing them to justice. Situations such as this call for serious concern against the background of the high international rating of the Nigeria Police on United Nations Operations where they are usually well equipped and appropriately remunerated.

I use this opportunity to call on the Federal and State Governments to urgently address the issue of low morale, modern equipment, appropriate training and motivation of the Nigeria Police to enable them rise up to the security challenges of the nation. Probably, segmentation or regionalization of the Nigeria Police as practiced in the first republic may be a solution to national security predicament in a federation like ours.

As observed earlier, Omoluabi as presented in Janduku Gbode is the kind of man that should be trusted with power and leadership responsibilities. Some of his traits and attributes include the following:

1. Sense of dignity and integrity
2. Gentility and Humility
3. Magnanimity and Godliness
4. Love for others like himself
5. Love for the nation above himself
6. Sense of fairness and justice

These traits and attributes epitomized the philosophy that the late Chief Obafemi Awolowo of blessed memory propagated throughout his life time and which endeared him to the hearts of the Yoruba race where majority of the people idolize him as a role model and reference point even up till date.

The Omoluabi ethos is not strange to the Yoruba nation. In the traditional Yoruba society, particularly within the first ten years of life or so, a Yoruba child is exposed to the societal norms and ethics which will sustain his moral life. This is affected through different poems and riddles. The famous Alawiye series by J.F. Odujo are apposite here, and I like to illustrate with two of his poems: Toju iwa re ore mi which deals with ethics on character, and Mura si ise ore mi, an exhortation on diligence and hard work. I am proud that the new slogan of Ondo State is Ise loogun ise. This new slogan is in recognition of the need to stem the decline in diligence and work ethos in Yoruba land.

Apart from decline in work ethos, there is also a decline in morality and discipline. For instance, punishments, either corporal or mere scolding have been withdrawn from homes and schools. Parents hardly scold their children these days. This over-pampering posture is in line with western civilization where a child could sue his parent for beating him or her. Moderate scolding or even beating the young is not child abuse but a part of being thorough in the traditional Yoruba society. If we must rid ourselves, and our society of selfishness, greed, corruption and the likes, we need to be thorough by way of exerting discipline into the young ones at home and in the schools.

To the author, the Lord Bishop, Rt. Revd. (Prof) Omojayowo, you have successfully earned for yourself a pride of place in the hall of fame of contemporary Yoruba writers. You have not only beaten the imagination of many as a great writer even in your advanced age, but doing so creatively in our Yoruba language which I believe will further help in the preservation of our heritage and civilization as a race.

I want to use this opportunity to call on the good people and the good government of Ondo state to stand up to the challenge and encourage the author of JANDUKU GBODE. One of the many ways we can encourage intellectual projects such as this is for government to buy at least two copies for each of all the public school libraries and institutions in Ondo State. That way, we shall be enhancing the creative passion that produced the book while also propagating the ideas contained therein. I therefore commend this book to all Yoruba Sons and Daughters both at home and in the diaspora, also to organizations and schools at all levels. Similarly, I appeal to all the invited guests to be a part of the project in your own way by generous donations to the book launch.

Finally, Your Excellency, ladies and gentlemen, writing is an intellectual exercise that must be given a pride of place in any society. It affords the writer a peaceful yet effective means of impacting his generation, the future generations and the society at large even beyond his own imagination. I use this opportunity to challenge the younger Nigerians to imbibe the culture of reading and writing because both provide the key that unlock the door of knowledge. Need I add, the knowledge is power? And to that extent, I like to end this address with a quotation by Pat Ingoldby thus: "You can start changing the world with a biro and the back of a bus ticket", that is, you can start writing on a piece of paper as small as the space at the back of a bus ticket.

I must stress that I am sincerely overwhelmed and profoundly grateful for giving me the opportunity to address the gathering. It is with a feeling of honour and privilege that I declare open the launching of the book, Janduku Gbode. I thank you all for your attention and God bless.

Prince Dr. (Gen.) Joseph Olu Bajowa, OFR
Jagunmolu of Ikaale land
29th September, 2011
Akure, Nigeria.

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Let us give Mimiko another chance-Irele Council boss

The chairman of Irele Local Government council, Hon. Oluwatobi Akinbiola has given kudos to the Mimiko Administration, stating that the administration has fully delivered the dividends of democracy to the people in the past few years.

Addressing journalists shortly after his inspection tour of the caring heart projects of the Mimiko administration in the council area, Hon. Akinbiola said the government needed to stabilize initially and has since been commissioning one project or the other, touching the lives of the people.

Specifically, Akinbiola listed road and health projects as areas where the Mimiko Administration has done very well.

"I am from this local government and I have been on ground for so long to be able to tell you that we have not had it this good before. No government has ever done it this way before. We are trying to embark on this

kind of inspection because there are some glibble politicians that are hallucinating around telling the people what they don't know about the caring heart activities of our admirable government."

"For instance, we were told through Adaba FM and some other media houses sponsored by the opposition that the road had been abandoned. So, we really wanted our people to know that work is in progress there. Thank God, you all were on my entourage and you saw things for yourself. Imagine we took just seven minutes from Irele down to Okitipupa right now. Where we are standing now is the top of the bridge that links Okitipupa and Irele together. Now we can see this bridge is almost 500 metres and it is already completed while people are working on the roads. You can see a lot of SETRACO workers on site."

"And you can see we have inspected a lot of projects in the course of our tour. We have been to Iyansan and for three weeks,

they said they have covered more than four kilometres on the road. That is a job well done. And the electrification going to Akotogbo, we believe people are working over there and very soon, the people of Akotogbo will start enjoying light. Meanwhile, that is on the state government's part," he said.

On the programmes his own administration in the local government has done, the chairman listed roads and shopping centre renovations as highlights of his few months in office.

"We have completed the Ayadi/Bamoyegun road, we have completed the Folashade/Joiseco road in Ajagba. We have also embarked on a lot of renovations. The Olabanji Ituyemi shopping complex in Ode-Irele has been renovated, and a lot of other works have started. We have placed adverts, inviting bids to start working on Irele Civic Centre which I believe within the next sixty days, the centre would have been set for the people of Irele local government to enjoy. The Irele council boss called on people in the local government to embrace the Mimiko Administration and give it more time going back the great things it has done so far.

"Dr Mimiko is performing especially in this council area. In our own little ways, we think we have also been complementing the efforts of the governor. I also remember we cleared some hills in Irele main market to ease our people's convenience in the market. I remember also that we have given scholarship to students of this council area to motivate them in their educational

pursuit. There are several other projects. Asked why he has turned to be an advocate of Mimiko for Second Term, the chairman said it was based on his conviction that the governor has been performing.

"Yes, I am part of 'Ipadabo'. Ipadabo is sure. You see, we don't need to deceive ourselves. This man has practically demonstrated that governance is all about meeting the yearnings and aspirations of the people. For those of us in Ikaleland for instance, Dr Mimiko has demonstrated that it is not only when we have our own son in the corridors of power that we are favored in government. When our own son was in charge, I doubt if the democracy dividends now brought to our doorsteps could be possible. So, let us continue to support this administration and I know it shall be well with us.

When reporters asked him on the series of top political decampings leaving the Labour Party for ACN, Hon. Akinbiola said it had nothing to do with the performance of Mimiko but because of personal scores the politicians wanted to settle.

He replied: "I am disappointed you mentioned ACN and not even the PDP. Public opinion or not, victory at last is what you make out for. Look at the case of Kogi state recently. They said all sort of things that the CAN would win the gubernatorial election there. But what happened? And I don't think anyone would say the election was rigged or that it was marred with irregularities given the fact that the INEC chairman himself was there. You see, this CAN of a thing, do you think the structure is there?"

"A colleague told me yesterday that even if ACN must get rid of other south-west states, Ondo state's politics is so dynamic that such a position cannot hold here. Dr Olu Agunloye happened to be the people's choice. But along the line, the governor felt that the man could actually deliver better especially given his position as the Asiraju of Akokoland, Prof. Boroffice. What I am saying in essence is that we lost Agunloye to ACN because of him. With that singular honour done him, what problems has he found with the party that will make him pitch his tent with the ACN. But if he decides, good luck to him. But I do know that anybody who claims to be so indispensable and irreplaceable is obviously an uninformed person.



Modern Caring Market built by the Mimiko Administration

Ikales should be encouraged to marry one another Mrs Tola Aduwo

Stories by Ibikunle Ikuyinminu

The people of Ikale land have been enjoined to imbibe the culture of marrying from their tribe as a way of enhancing and sustaining Ikale virtues. An educationist, Mrs Tola Aduwo, who gave the charge recently in Ode Aye, noted with dismay that Ikale culture was gradually being eroded.

Mrs Aduwo, who is the president of Layelu Wives Association, Lagos chapter, was speaking on the occasion of the annual get together of the club members to mark this year's edition of

Layelu day celebration in Ode-Aye. She lamented at the fact that in most parts of Ikaleland today, the well-known and cherished Ikale cultural heritage could hardly be found largely because most of our men now choose to marry from other tribes.

Most of those who contributed to the discussions at the occasion were of the view that parents have their roles to play in ensuring that young ones of today marry from the tribe. According to them, the belief of some that parents do not

provide the enabling environment for their wards to see good reasons choose fellow Ikales as partners. Ikales abroad were therefore charged with the responsibility of ensuring that their wards identify with Ikale in whatever sphere of life they may find themselves.

Present at the occasion were a frontline politician and medical doctor, Dr Mike Adenuga, Chief Ikuyinminu, Chief M.O Akinmade and MD/CEO of OOPC, Engr. Henry Olatujoye, among others.

OLLF Rolls out scholarship scheme

A non-governmental organisation in Ode-Aye known as Omo Layelope forum has given scholarship to ten secondary school students in the community as a means of promoting education in the society.

The president of the NGO, Ambassador Lara Steve who spoke to our correspondent on phone believed that the hope of any society is in the hands of the youths and that there is need to encourage these youths to pursue education so that they can really take such societies to the promised land.

Ambassador Lara Steve, a Lagos based musician and communication expert told our correspondent that the organisation is

not unaware of the fact that there are some bright students in the community whose indigent nature could mar their bright academic dreams and that these students are those that are in benefit from the scholarship initiative.

The event held at Deniken High School, Ode-Aye, had in attendance the chairman of Okitipupa Local Government Area, Hon. Wale Ogunmade, the president of Federation of Ode-Aye Development Association president Dr Mike Adenuga who was represented by Mr Akinnusi, OKLG Supervisor for special duties and security matters, Hon. Tunde Kolawole, among others.

In his address at the occasion, the coordinator of the award scheme, Comrade Ibikunle Ikuyinminu reiterated the organisation's commitment to better the lots of Aye Community while he announced its free coaching classes for all SS3 students in preparing for the SSCE in the community while he also made it known that arrangements were in the pipeline to build an orphanage with skill acquisition centres in the community. He appealed to HRH Oba W. Akinlade (Uyioba I), Halu of Aye Kingdom to kindly consider the organisation's earlier request to the community of two plots of land for the Foundation's projects.

The recipients of the OLLF Scholarship Award are Neju Jimoke, Aduwape Oluamide and Adebayo Olanuwa all from Layelu High School, Ode-Aye. From Daniken High School are Ogunmade Imole, Oloruntimehin Titilope and Ibiyeye Bolaji while Aro Ayomipo and Iwaye Olalekan were considered from Baptist Grammar School. Others are Adetunmbin Mercy and Adetunmbin Daniel from Comprehensive High School.

The scholarship covers the payment of the WAEC registration fees of beneficiaries and some basic books.

Akinnurun, Bajowa, Paddy commend Igbotako citizens

Eminent Ikale businessman and community leader, Chief Olukayode Akinnurun has commended indigenes of Igbotako for their community spirit. Chief Akinnurun, Chairman of Paragon Hotels Lagos, was speaking as Chairman of Utako Day 2011 on November 5th. The Asoju Oba of Ikafeiland commended prominent indigenes such as Chief Olu Akinfosile, Mr. Nimbe Ayenuyo, Barrister Jimoh Ibrahim, Chief Paddy Arikawe and General Olu Bajowa for their contributions to the growth and development of the town. He also commended the younger generation led by Mr Tayo

Ayodele, president Igbotako Development Forum (IDF), Dr. Paul Akintefure, Dr. Sola Akinde and Mr. Victor Owate and their colleagues for continuing from where his own generation carried the banner of community development. Chief Akinnurun said no community could rapidly develop without the spirit of cooperation among its citizens. He called on Ikales to always ensure that the spirit of oneness is not broken, in the quest for positive societal transformation.

In their addresses, the Jagunmolu of Ikafeiland, Major-Gen Olu Bajowa (ret) and Chairman of Kawefunmi Group of

Schools, Chief Patrick Arikawe (aka Paddy) also thanked the present generation of Ikale youths for believing in the cause of advancing the community's development. Bajowa pointed out that Igbotako had always been a foremost town in Ikafeiland but pointing out that its initial pace of development had been sustained the town would perhaps be one of the most developed towns in Ondo State today.

The former adjutant-general of the Nigerian Army however said that whatever the community may have lost would be retrieved if the community embraced unity and communal spirit. He also commended the acceptance of

President Olusegun Obasanjo and Senator David Mark in accepting to grace Utako Day 2011, saying it was a sign of greater things to come in the ancient town.

Chief Arikawe pointed out that the physical presence of Gen Bajowa, Chief Akinnurun and himself is evidence that they were not tired of supporting developmental projects in the town. According to Chief Arikawe (affectionately called in his first nickname 'Paddy' by indigenes), one may travel East or West, North or South, but one's root is the best and should never be forgotten.

MAMA DORCAS MOPINADE AYADI CLOCKS 80

Ode Erinje was home to the high and the mighty and the lowly on Saturday 31st December, 2011 as eminent community leader, Chief Mrs Dorcas Mopinade Ayadi, clocked 80 years on earth. Mama Dorcas, mother of US based professor of finance, Olusegun Ayadi, began the celebration celebrates her 80th birthday with a church service at St. Barnabas Anglican Church, Ode-Erinje where the octogenarian is the iya-ijo starts by 10am while reception

followed immediately at the R-C-M field in Ode-Erinje. Chief (Mrs) Ayadi was all praises to God for sparing her noting that in this world where people die in thousands every day. "It is by his grace that one can comfortably spend 80 years in good health and comfort. It is a privilege to live long to see one's children doing well also. I really thank God Almighty." Also speaking with our correspondent on the phone on this, the child of the octogenarian and councillorship aspirant

in Erinje Ward, comrade Feyisara Ayadi, thanked God for giving his mum the grace to be alive today. His words' eighty years of distinct existence is worthy of praise. We thank God for the gift of a distinctive life and an unblemished name. Comrade Feyisara also thanked the families of Ayadi Ashogbon for coming together to celebrate his mum while still on earth.

In a goodwill message read at the occasion, Mama Ayadi's children described her as the 'the best mom in the

world', stressing that her dedication and hardwork in the face of harsh economic realities, made her children to excel. The message was jointly signed by Prof. Olusegun Felix Ayadi, Mrs Grace Ohamamoye Daughter, Mr. Nathaniel Gbenga Ayadi-Son, Mr. Elias Dipo Ayadi-Son, Dr. Folorunso Sunday Ayadi-Son, Barr. Eric Teun Ayadi-Son and Hon. Feyisara Ayadi.



Gov. Olusegun Mimiko

Ikale are now more united than before -Luhogbo

Commends Agagu, Mimiko on Ayeka road project

The traditional ruler of Iju Oson Land, HRM Oba the Luhogbo of Iju Oson has commended the new spirit of unity among Ikale indigenes. Speaking with our correspondent, the Luhogbo stressed that disunity and rivalry had been a major stumbling block to Ikale progress for decades but that lately this trend was giving way to cooperation and understanding. "I will say Ikales are now united. In the past, rivalries of all kinds existed but we thank God today that those things are no longer there. Today for instance, all traditional rulers in Ikale are meeting and I think that is a better way to tell you Ikales are united. He said the feat was largely achieved by the mature nature of the generality of current monarchs in Ikafeiland who have embraced peace and unity. He said the major focus of most meetings of traditional rulers in Ikale was on how to live together as one even when there are differences in matters such as boundary. On the Okitipupa-Irele road, the traditional ruler said road infrastructure was a major instrument to foster unity amongst peoples. He stressed that some of the differences amongst various communities in the Ikale nation were

caused by distance and physical separation. Said he, "All glory belongs to God for the wonderful Irele - Ayeka project. But in all honesty, we should appreciate the government of Dr. Olusegun Agagu for the initiative and we should also appreciate the current governor, Dr. Segun Mimiko for the continuation. It eases economic activities a lot in Ikafeiland. Our people should be grateful them." On the general performance of the Mimiko administration, the traditional ruler pointed out that as a traditional ruler he does not take part in partisan politics, since his subjects are in all political parties. According to him, traditional rulers are part of the government in power at any given time and should give the best cooperation it could give to all politicians with a view to helping the community to develop. The monarch however pointed out: "Sentiments apart, no government can come to power without bringing dividends of democracy to the people. Agagu concentrated on what he felt he could do and I think Mimiko is doing his best also on areas he felt the people should benefit. On why some of his colleagues

(traditional rulers) tend to be involved in partisan politics lately, the Luhogbo explained that such attitude was wrong and would not make the oba to be well-regarded by all the people.

"I do know that man is a political animal. No matter what you are and whom you are, you are bound to be a politician somehow. Politics exists everywhere, even in the bible. But for all I know, as long as government comes and government goes, Obas are duty-bound to be loyal. It's like your own children. If you happen to like one more than the other, do yourself to control yourself to be fair to all. Obas who involve in politics are not even respected by the politicians, because they would see them as chameleons. Supporting a government does not necessarily mean you are involving in partisan politics. If a government requires site for a project, you give; if there is breach of the peace, you help bring about peace, whoever is in government. That is the only thing I can say about that." He stated.

What Iju Oson people expect from Gov. Mimiko, the traditional ruler said the greatest thing that would further endear the governor to Ikale people, not just Iju

Oson citizens is the completion of the permanent site of the university of science and technology in Okitipupa. With the university fully operational, he said, the multiplier effect in the communities would be felt directly. "I commend the governor for our youths that have been gainfully employed through his employment initiative. Mr Governor should kindly intensify efforts to bring back to life to intensify efforts to bring back to life to our moribund industries. The Olowa glass factory is there, the Okitipupa Old Palm Company is there too. And that is where the people of the two local government areas that make up Ikafeiland will benefit from the Okitipupa-Irele road that is 90% completed. If you want to go from Irele to Igbokoda where the glass factory is located it is just few minutes drive passing through the newly constructed bridge. Again if you want to go from Irele to Okitipupa, you don't even talk of minutes. So, with these factories fully operational, employment would have been provided for our youths and the problems of the society would have been solved 60 per cent." He charged.

IGBOTAKO DAY 2011



General Olu Bajowa, wife and Rep. Of Senate president arrive



IDF President Tayo Ayodele and Ola Iwaeni (Prof)



Oba Bajowa, Chief Paddy Arikawe and Chief Olukayode Akinnurun welcome Senator Kunlere



Otunba Benson Akindeju and Dr Segun Ayodele



Tunde Olamoju and other committee members



General Bajowa exchange banter with Chief Akinnurun



Oloris, as usual, added colour to the occasion



Committee members



Senator Kunlere second left and wife Kemi at a recent thanksgiving service at Igbotako



R. Prince Bola Akinlabi and other dignitaries



Friends & well wishers promise the Lord



Dr Falolu Adeyekun and his wife



Royal Fathers

Akotogbo Progressive Union Lagos

Election of New Officers

Foremost Ikaile community social and cultural association, the Akotogbo Progressive Union, has elected new officers to run the affairs of the association. The new exco members are:



President
Rufus S. Mojuhandede



Vice President
Olaonipekun Ero



Charter President
D. Ikuighbayigbe



Grand Patron
Pa B. Ikuighbayigbe



Financial Secretary
Roland Ikuighbayigbe



Welfare Officer
Johnson Inuebimi



General Secretary
Stanley Ologun

Treasurer
F. I. Akinnirun

Chairlady R.
Durojaye (Mrs)

Patron
B.O. Wajero (Pastor)

The Akotogbo Progressive Union is made up of indigenes of Akotogbo, Irele Local Government Area of Ondo State who are resident in Lagos State. The Union was established in 1962 although it became officially registered in 1965.

Long live A.P.U.
Long Live Irele LGA
Long Live Ikaileland
Long Live Ondo State
Long live Federal Republic of Nigeria.

Remembering Xmas in Ikaleland

How time flies! Few weeks ago I was driving through Ikeja and someone came to market 'taleta' mask to me and I immediately recalled with nostalgia my early years in Igbotaku! I began to explain to my children how much fun we had those days and the funny thing is that my account did not even look funny to them. Indeed, the only permanent thing in life is change. Children of nowadays are computer and internet kids. Their version of what we did some three to four decades ago is Barney & Friends, Scoobidoo, Tom and Jerry and Father Xmas.

In our time, we had no Father Xmas. Two things that engaged us as children were the local masquerade called Umale and then the 'taleta' (my wife says Lagosians called it 'gareta', it is the same thing.) The beautiful thing about umale is that it was meant or principally designed by our forefathers as 'entertainment'. They only coloured it with idolatry here and there because that was what they believed then. Otherwise, Umale was just fun!

OK, let me explain. Umale usually comes around Xmas when ikale people from far and near would come home after 11 months of hardwork in the cities and elsewhere. Family members would cook food and bring to the pool and everyone ate together. I remember that my paternal and maternal grandmothers, from Okerisa Ilutitan and Agirifan Ilutitan respectively would cook sumptuous meals and take to Ilutitan for very many years every December whenever they were doing their Umale in the their families. The dance of the masquerade itself used to be about an hour (usually 5-6 pm). But the masquerades would be out already anything from 3 pm to parade the town and exchange pleasantries.

Why I said Umale was principally for entertainment is this. Umale comes with various appendage masquerades to help us catch some fun! For us kids (those less than 17 years), there was 'ololo'. Ololo was an imitation of the bigger masquerade designed specially to appeal to kids. It was our own version of the kinds of puppets you see around. Umale comes out immediately after the morning outing (dance) of Umale and would parade the town, engaging the kids from about 10 am till about 3 pm when the big masquerade would come out. For those aged 18 to about 35, we had the 'ejigbo masquerade'. There was no ritual to do to do 'ejigbo'. Just get your mother's or aunt's wrapper, put on your trouser and shirt and 'ejigbo' is almost ready. Ejigbo used to be ferocious. With their long canes they could mercilessly beat up anyone who 'offended' them. I can't remember clearly now, but I think they were forbidden from flogging females. Ejigbo was designed by our forefathers to engage our young adults during the festive period. Then, you had the 'Okooro'. Okooro was the sage. He was full wisdom. If there were any clashes among the masquerades or between individuals and masquerades, Okooro was the chief judge. Okooro was usually very dispassionate. Okooro also very good at making eulogies of people. Why I said it was more fun again was because, we knew people behind 'ejigbos' and sometimes even the 'okooros'. Both 'ejigbo' and 'okooro' spoke Ikale dialect. So, after all, we knew people behind the garments and masks! With the loaded categories of festivals, whatever your age, you were made to have a fully fun-filled Xmas. Umale watching was the best place to toast girls in those days. You needed not search, the beautiful girls would line up for you at the umale dance square. And when an umale began to chase a particular lady persistently, we also suspected that it was his boyfriend that was behind the mask. Some of those ladies used to boast that they knew it was this and that they looked at the legs of the masquerades. But our elders would always insist that the particular masquerade was from the rivers! Much as I don't like the idolatry parts of Umale, it sadden me to come to terms that we just allow everything to go away like that! The Eyo was even more idolatrous! See how Lagos has turned it around.

On the sides was 'taleta'. It was brought in by the Lagos people (Ikales who lived in Lagos) and we who grew up in the village liked the idea. But the mask was expensive. I remember that my dad made it a point of duty to buy very masquerade for me

every Xmas. He would ask me what I wanted and I never forgot to say 'taleta' until I was 10 and was going to Mamwa Memorial Grammar School (when I now became a big boy and could not do 'taleta' again).

Boys from lower income families could not afford the imported 'taleta mask'. But there were good local versions. Bra Olutayo Akingbehin and Tunde Omololu-Jimba were very good at making local adaptations. My dad used to buy *Daily Sketch* on daily basis and we had heaps of unused newspapers. I would carry loads of newspapers to Bra Olutayo to build masks. People like our team of masquerades because we had 'toko taya taleta'. My imported mask would be the wife and the local would be the husband. I also used to rent out my beautiful mask to make little income. The memorable episodes of 'taleta' to me were the songs we sang. Our usual start-off song was:

Baba wa ree...alagba
Bosi toro e fun wa...alagba
Bosi sisi e fun wa...alagba
Ava a je koo...alagba

We also sang songs like: *Hausa dedede powder...dedede* and other songs. We at the local level also had ikale songs such as '*redi okete, ghain-ghain...one-two, one-*

two'. There was some of those Lagos uncles who were simply wicked. They would call us to come and dance. They would make us sing and sing and dance and dance and after much *wohala* they would just say 'go away, you didn't dance well.' Of course, we also had songs for them. When we notice that the dancing and acrobats were getting long and they were not giving us money, we would sing a warning song:

E da wa lohan, Iri aju lawa ti mba

If they continued to ignore us or dismissed us without giving us money (usually one kobo), we would sing our abusive song:

Bora dugbe-dugbe, ko ni kubo lowo o.
Antyanyamayanna, ko ni kubo lowo o.

Sometimes they chased us and we ran. We could carry our 'taleta' round the community for six to eight hours and if we made 10 shillings, it was big money. We would retire to an uncompleted building and share our income. By the time I got home dusty, tired and weak about 7pm, my mom was already looking out for me to scold me for not doing my daily house chores. He would warn me that whenever fever caught up with me due to stress, I should not come to the house. The truth however was that nothing could stop us as kids from catching fun at Xmas!

Remembering Mama Ilado

My father's mother, whom we affectionately called Mama Ilado, passed on a few weeks back and she has been laid to rest. That's the way it is with life: we think it's so long, yet it is so, so short. *Kela ogbo yi 70 abi 80 ne je pe? (How long is it for one to attain 70 or 80 years?)*

Mama Ilado was special to us for many things: many unusual things. First, she liked to dress fine. Even while going to farm, she would do her make up (I didn't mean troo or powder), mama was trendy. Whatever was the fashion among the girls was what mama put on: make-up, wig, attachment etc. Even while in her 80s, mama dyed her hair as long as I can remember until her sights became bad, then worse. She really hated things that were not beautiful and she didn't mince words. There was a time a classmate came home with me while I was in the boarding school (secondary school), mama asked in the presence of the girl: 'Banji, where did you see this ugly girl' (*Banji, ku bowo ri i yi ke; o ma burugina o!*)

Second, unlike my mother's mom, who could work and work, mama ilado could not do so much work and she never pretended about it. She would praise my maternal

grandmother to high heavens for taking care of us (her son's children) and would confess: '*nee lee se (I can't do it)*'.

The third memorable thing about Mama was that she never cursed with her mouth—at least from the much I knew about her. Some parents in ikale were fond of cursing everyone, including their own grand children. Mama ilado used to pray for his children. Then again, Mama liked to be noticed. In the church, whenever my dad was preaching (he was a lay preacher at St. Pius Catholic Church, Igbotaku), mama's halleluya would be loudest in the church (so that everyone could notice that it was her son that was preaching.)

Lastly, Mama used call her children and grandchildren special names that only she called them. She called my dad 'Balagun'. She called me 'Banji'. She called my cousin, Rotimi 'Damilola'. Yinka was 'Olanrewaju'. Aunt Folake was 'Oluwawemimo', and so on.

May the soul of Mama Ruth Borewaye Ayelemi continue to rest in the Lord's bosom.

Congrats, Dr. Olusegun Agagu, CON.

Let me use the opportunity to congratulate former governor of Ondo State, Dr. Olusegun Agagu on the award of the CON conferred on him by the Federal Government of Nigeria.

Although the award scheme has been so bastardized, we still have to single out awardees that truly deserve honours. Dr. Olusegun Agagu is certainly one of such people this year. No matter how we may disagree with his style as governor, it should not blur our sense of appreciation for people who truly deserve such.

He could have gotten the award earlier if he wanted (for instance after he became minister, thrice) but he would not. He liked to do his own thing the normal way and that's why he often got into bumpy roads.

Academically, Agagu was sound. He got his PhD in Geology at about 30 years and at 40 years old when he retired from the academics, he was already the HOD of Geology at the University of Ibadan. As minister he did very well and as governor, he was simply outstanding. I

have written so much on this page his shortcomings as a person and as a leader. They are too shallow when compared to his outstanding achievements. Up till now, no one has come up to say Agagu mismanaged our resources in Ondo State. All of this simply means we should congratulate the man.

I mean, when you consider that Aliko Dangote got the second highest national honour in this country, you cannot but rate Agagu high. How do you compare Agagu with Dangote in terms of outstanding achievements or contributions to national development? It's embarrassing. The national awards need to be overhauled and redefined. The yardsticks for picking people have been bastardized. In 1984, I got the best result in Advanced Level GCE in West Africa. Till date, no candidate has beaten my record. No one considered me fit for even a medal, except WAEC. You need to loot our treasury and get into some comedy or theatre arts to get national honours. But while the reforms are under way hopefully, let us commend the good ones on the list. Agagu is certainly deserving of CON.



Same Sex Marriage is Anathema to Nigeria

By Dayo Williams

abolished should bury their heads in shame and seek forgiveness from the benevolent Lord who thought it wise in his own celestial wisdom to gift the universe Adam and Eve in the Garden of Eden. Remember, one of the cardinal sins of the people of Sodom and Gomorrah was this same sex relationship. They were completely destroyed by God. With the so-called our foreign lords threatening to cancel or suspend their aids from flowing into Nigeria, they can kindly do that. We shall survive. After all, we have been surviving without them before. Enough of financial imperialism and muscular diplomacy? On this position of anti-gay rights, majority of sane Nigerians stand while those in the minority coupled with their foreign sympathisers can have their say. Luckily, this is one of the beauties of democracy. My people, gays should not have any right to practise their unnatural act in Nigeria. Any thing to the contrary will be encouraging it to stay. Truth is, as a nation, we have got enough social vices and moral bankruptcy to tackle frontally. Adding same-sex relationship to the awful lot will further compound our moral woes and voluntarily pave the way for our march to moral kamikaze. Perhaps, that will signal the end of our nation. No matter what some pseudo-free-thinkers and apostles of borderless fundamental human rights may say, we must not know to the bullying tactics of these western nations berating us for our determined opposition in same-sex relationship. Same-sex union is out of this world and belongs in another realm. These foreign powers have got enough issues to resolve in their own domestic economies. The financial crisis in the Eurozone that has consumed former Italian prime minister, Berlusconi and Greece PM is enough headache for Prime Minister David Cameron and co Barack Obama has a lot to do in fix the dilating American economy before it kaput. More so, that he is a leading presidential candidate in the coming presidential election. Ours is a sovereign nation and must be allowed to resolve our internal contradictions without any destructive interference of the poke-nosing outside world. Same-sex union should not be globalised. Let it remain within the confines of those godless nations.

One of the basic things I learnt as a student of elementary physics is the first law of static electricity which states that like charges repel, unlike charges attract. If the latter part of this time tested law holds true all the time and is always true as the case may be, it follows, therefore, that since our society is heterosexual[made of the two opposite sexes], both male and female alike, and in some cases hermaphroditic, homosexuals[male climbing male, apology to Mrs Patience Jonathan and lesbians[female climbing female] are outlaws and if anybody is caught practising such, he or she should be tried within the ambience of the relevant laws of the country. Our cultural heritage as Nigerians is alien to this strange sexual behaviour whose origin is traceable to the western world. Even in the medical parlance, lesbianism and homosexuality are still very strange, except in the realm of psychiatry and clinical psychology. In Ikaaland, anybody who is seen exhibiting this strange act is said to be possessed by the wicked gods and hence, the person should be ostracised from the society. If care is not taken, the family of such pervert may equally be destroyed. It is evil and ungodly, our people will say. Animals as low in their faculty of thinking based on the concept of mammalian evolution when compared with homo sapiens as we know, will never practise such a detestable act not to talk of human beings. Same-sex relationship is the height of sexual absurdity that has befallen mankind. Strangely enough, this abnormal sexual act is normal in most western countries of the world most especially in the US and United Kingdom where a good number of men get married to men and women married to women. There is a palatial mansion in Austria where gays go to relax and get new members. Obviously, there is no point denying the fact that Nigeria is beginning to have a pocket of these men and women living in our midst. A good number of cases have been recorded and

documented. Since no nation lives in isolation any longer, the world being a global village, same-sex relationship has strayed into our cultural milieu, in thanks to cultural globalisation and cross-cultural sexual orientation. And with the number of gay rights activists and partisans growing on a daily basis, the world over, the earlier we put measures in place to checkmate them, the better. The tragic reality is that gays are here living with us. Little wonder then that a few of them were in the National Assembly recently to lobby the Senate for recognition. Common, these people will never be allowed to practise their act here. Many thanks to the National Assembly for their prompt intervention. We are only waiting for the president to give his assent so that it becomes law. Come to think of it, any individual right that is at loggerheads with the traditional and corporate rights of any society is no right at all and should be treated as such. Our country, being an African society does not condone antithetical behaviours like lesbianism and homosexuality. Apart from being against the law of natural order, it is against our cultural values and mores. Hardly had the National Assembly started deliberating on the banning of same-sex relationship than the western nations began to teach us what fundamental human rights are forgetting that we are a sovereign nation with our own cultural peculiarities and religious dynamics. Islam abhors lesbianism, so does Christianity. Even African traditional religion sees it as an abomination. What do these foreign imperialist forces stand to gain from having same-sex relationship legalised in our own country? Only God knows. But one thing is sure, they cannot write or dictate what should be our moral code of conduct for us. In fact, they have gone as far as threatening to stop giving us financial aids and other technical support if we continue to toe this line. Whichever way, those agitating for the anticipated law to be

Praise Poems in Ikaaland: Idepe as case study

May I commend *Ikaale 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 Ikaale but my challenge has always been time. Somehow, we have been able to agree on some ways to kickstart this column and by God's grace, we will continue. I am a historian by training and I told the publisher, I would rather write on history and culture rather than 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 Ikaale. Enjoy it and let me know what you think of the column from time to time. The extant as well as the ancient literature on the origin of the Idepe-Ikaale suggests a Benin provenance and an ethno-cultural identity for the generality of the Idepe-Ikaale. This paper argues that this claim has largely been sustained by the excessive reliance on archival sources for the reconstruction of Ikaale 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-Ikaale, a major Ikaale sub-group in southeastern Yoruba land. With this methodological shift, the paper establishes the fact that culturally and linguistically, the Idepe-Ikaale of the Yoruba ethnic stock rather than of Benin extraction. Thus, the paper casts doubts on the prevailing consensus on Idepe's Benin origin and identity and concludes that palace promoted cum colonial backed constructions of ethnic identities should be thoroughly scrutinised to correct mistaken notions identify formation. 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 oriki (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 locate many Yoruba oriki in their proper historical contexts. Thus, as convincingly demonstrated by Barber, oriki has the propensity to say much about peoples and their institutions, chart the paths to the understanding of lineages and the interpretation of the history of a town. Nevertheless it would seem that Barber systematically utilised 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 in this town. Such a mode of representation would probably be possible when there is a high level of mutual consistency between recorded or transmitted history and the existing lineage oriki. In a situation where the lineage oriki is completely at variance with the oral and written accounts on the origin and history of a group such as the Jegun lineage, who first settled in Idepe, the reconciliation of the social-cultural implications of a town's accepted history with its oriki becomes historically problematic. This study primarily examines the historical significance of a Yoruba lineage oriki that has been found to be diametrically opposed to the prevailing story of origin and ethnic identity of the people of Idepe in southeastern Yorubaland. It therefore, underscores the methodological significance of Idepe praise poems to the understanding of the origin and migration patterns of the Jegun lineage of Idepe. The paper questions Idepe's official hegemonic account of its origin which is derived from palace history and the Ikaale archival sources and argues that Idepe's lineage oriki and its associated non-conventional sources suggest a Yoruba rather than an Edo origin and identity. Idepe popularly called Okitipupa is one of the major Ikaale kingdoms in southeastern Yorubaland. It is geographically located between latitudes 30 0 north and longitudes 4 48 and 0 east with an estimated population of 84,361 human inhabitants. Idepe is also the acclaimed headquarters of the then Okitipupa Division which comprised four major sub-groups, the Ikaale, the Ilaje, the Apoi and the Arogbo. Interns of its socio-political structure, Idepe kingdom is made up of a conglomeration of several lineages (ebi), each ebi has its own village or farm settlement (egunre). The various ebi making up Idepe Kingdom are united under a common idepe identity and a common capital, ode-where all the federating ebi also have their own parcels of land-common festivals, rituals and a single monarch, The Jegun Of Idepe. A council of chiefs assists the Jegun in the day to day administration of the kingdom. The most senior is the Ijama society, a body of high chiefs, followed by the Ijoye, junior chiefs and out, age grades. The Jegun and members of the Ijama from the

Ikaale Historical Notes

With Olukoya OGEN Ph.D.



highest executive, legislative and judicial council. The Jegun is also assisted by the Jima, a highly influential female chief who is more or less the minister of women affairs. Historiographically, and in spite of the impressive volume of academic literature on the Yoruba, the Idepe-Ikaale and, indeed, the larger Ikaale nation have suffered from neglect in the hands of scholar of Yoruba studies. As a matter of fact, the Ikaale as well as other major Yoruba groups such as the Ije remain some of the least researched groups in Yorubaland, thus, this work addresses a part of Yorubaland that has been neglected almost systematically by historians. A number of factors been identified for these historiographical lacunae, these include the late penetration of the area by Christian missionaries coupled with the lack of modern educational opportunities until the beginning of the first quarter of the twentieth century. Again, this neglect was partly due to the historical and historiographical trends established during the colonial period when the pre-colonial Oyo empire and the ancient city state of Ife-ife were confirmed as the centres of a putative Yoruba nation. Consequently, Yoruba states at the fringes of these centres and especially those that were under the political control of neighbouring pre-colonial powers were neglected or even perceived as non-Yoruba.

"Many of our people have died of ignorance because of Ayelela" - Dr. Adjekpemevor

...I have done many successful operations for people thought to be struck by ayelala

Dr. Daniel Adjekpemevor prefers to be referred to as Urhobo-Ikale, rather being called a non-Ikale. He is someone who has been very proud of Ikale heritage having grown up and schooled in Ikale. The medical consultant always remembers Ikale with nostalgia and won the Ikale Pearl Award in the Ikale Awards held in Lagos in 2004 for his contributions to Ikale nationhood. We reproduce an interview we had with him several years ago in this edition to commemorate the 58th anniversary of Manuwa Memorial Grammar School Iju Odo (his alma mater) coming up February 2012. Excerpts:

Where were you born and who were your parents?
I was born in 1951 to the family of Mr and Mrs Otiti Adjekpemevor at Okerisa Village, near Ilutitun in the present Okitipupa local government area of Ondo State.

Can you tell us the time your parents came to Ikale and where they initially settled?
Well, I cannot quote the specific date. It should be in the early 1940s. It has been quite a long time.

How was Ikaleland at the time you were growing up?

Beautiful. Ironically, it was better what obtains now. There was unity. There was one sense of purpose to develop. There was love. For instance, in those days, we have Ose'pade during which all ikales from the nooks and crannies of the land would converge in the towns in the last weekend of each month to deliberate on issues that bothered on their mutual co-existence. It served as a forum for solving individual problems and common differences among the people. Even among the urhobos, we had customary courts in existence and police posts that handled cases but all these are gone. The spirit of communality has gone down.

Try and make a comparison between education in those days and values impacted in you... how it helped you and otherwise.

In our days, there was discipline. In the secondary school, I moulded bricks, I cut firewood to pay my way through school and this made me to be determined to succeed. Most of the buildings you find in Manuwa Memorial Grammar School today were built through manual labour. I was a day student and I moved to the boarding in my final year because it was compulsory. I didn't enjoy the luxury being lavished on students today. Sometimes I came to school with garri stuck in my pocket.

With groundnut and sugar in the other pocket?
Kuba wa ti a ri sugar? We la ji? (Where will you get sugar? Would you steal it?) I had palm kernel seed in the other pocket, not epa and sugar. Often, we woke up early in the morning, went to Oko pupuru in the morning, came back, and we would not still be late for morning devotion. After school hours, we stayed over for games and we still assisted our parents. I came from a poor background but I was very brilliant. I was very fortunate to enjoy western government scholarship in the secondary school. So, I moved to boarding in Form V and I was just eating and enjoying boarding. I did not know the scholarship did not cover boarding. Just at the time we would start the final exam, Chief E.O. Agagu, our principal, drew my attention to the bills but he decided to waive it for me. He liked all of us. But I insisted that I would pay after the exams. After the final exams, and we had passed out, I did various mental jobs palm oil, palm kernel, garri etc. - and started repaying gradually until I paid off. Agagu stood like a Rock of Gibraltar behind all students. He did not only know my parents, he knew every member of my family. He visited us in the village. O-

ma tute-tide. (He knew us down us to the home).

Now let us talk about medicine. What stimulated your interest in medicine?

You know we had dispensary in those days. There was a day I had a big wound and I was treated by one Mr. Akinnunrun and I fully recovered and I became fascinated by the feat by 'doctor'. My thinking was that he was a doctor. I asked the man what it required to be a doctor. And he told me I still had to read a lot after the school certificate to become a doctor. He also advised me to do well in the sciences. I think it was his advice that stimulated my interest in medicine.

As a consultant gynaecologist, what observations would you point out regarding the way we traditionally practice medicine and midwifery in Ikale. Are such practices healthy and safe?

They are not generally safe. It was trial and error. There was much ignorance associated with it. It was common then for people to deliver a baby in the backyard, in the farm, on the way to the market without any aid. In modern times, such practices cannot be encouraged.

Do you believe that Ayelala and Leron exist?

They are non-existent, from the perspective of medical practice. They cannot be proved. I think it was just superstitious beliefs conjured to instil fears in the minds of wrong-doers. The extent of their potency has been exaggerated. It is being used to deceive and exploit innocent people. Take for instance, you accuse someone of being witch, you wash a dead body and give her to drink. Will the person not die of infection? I have seen cases of fibroid, ovarian cyst attributed to one deity or the other. In Manuwa in those days, there was a spot people used to put hen, kolanut, money etc, by the river (Ominu River). My friends and I (notably Jegede, Anierobi and Agagu) would go there and cart away all those stuff and nothing happened to us. I never spent money on kolanut because I had enough supply from those who believed in *babaji and leron*.

It is just a way of instilling fear into people.

Why do you think Ikale is not rapidly developing?
I think Ikale's major problem is that of the elites. They are the ones destroying the place. They find it difficult to go back and develop their base. We have Ikales in all spheres of endeavour in all key sectors of the Nigerian economy or society but there is nothing to show for it. I am aware that Ilutitun has produced a couple of local government chairmen in the past decades? Now tell me the development in Ilutitun in the past years. People flee to the cities in droves because of lack of development. What is the point in selfish acquisition of wealth without regard to our fellows? Who do they think will come home to develop that place? They need to change their approach. Look at the innovation of having Ikale News. That is a personal effort which has been stimulating development. But how much support has the local government given to the newspaper? If they want development, shouldn't this be a great platform?

How would you assess the relationship between the Urhobos and Ikales as at today?

It is good. But it can be improved. I think there is need for more integration of Urhobos. After Ikale, Urhobo constitute the largest ethnic group in Ikaleland but how many of them have been appointed for instance Supervisory Councillor or may be a special position is reserved for them? I see the appointments made by the local governments and up till today, I don't find an Urhobo even as Adviser. I think that area should be looked into. Urhobos should build houses or should not see themselves or be seen as strangers in a land they have lived in and contributed to its growth for over 100 years. The traditional ruler of Ikorodu personally gave me the site on which I built my hospital here. I have built my residential apartment also in this town. That is development. If it were Ikale, such encouragement is rare. I will advise Urhobos to work hand in hand with Ikales. We share a lot of characteristics.



Dr. Adjekpemevor a non indigene and his wife receives Ikale Community Award from Chief S.O. Akinwunmi. The event is organised biannually by Ikale Ikale News in 2003.

Faces at the Final Burial of Late Madam (Princess) Ruth Borewaye Aiyelemi



Final procession from Okitipupa to Igbotako



Arrival at Igbotako



R-L, foremost community journalist, Igbekele smile, Dr Bolu Folayan, wife Omotayo, daughter Bolude and Dayo Williams



Mrs Folakemi Iseyemi (grand daughter) (standing) and friends at the reception



Mrs Omotayo Folayan (grand daughter-in-law) standing and friends from Foursquare Gospel Church, Alake, Idimu Lagos.



PDP chieftains, Chief Taiye Owate and Tunde Akingbemi



Mama's grand son, Dr Bolu John Folayan gives the vote of thanks



L-R Grand daughters.... Mrs Folakemi Iseyemi and Mrs Oluremi Alabi

Faces at the Final Burial of Late Madam (Princess) Ruth Boreway Aiyelemi



Siloko Galaxy undertakers lead mama to St Pius Catholic Church Igbotako for final service



Madam Carol Olusoji Akingbehin (Carosoji) (2nd left), mama's "tomgirl" and daughter and others at the service.



R-L; Deacon Goke Owamoboye and wife Wunmi, Mrs Folakemi Iseyemi and Mrs Tunde Olamoju



Rave-of-the-moment, Ikale-born Danny-Tea entertain at the reception



Mama's grand daughters thank God for mama for a life well spent. L-R, Mrs Olayinka Ibidunmoye, Prophetess Dupe, Mrs Fola Iseyemi, Mrs Oluremi Alabi and Miss Ifedayo Iseyemi (great grand daughter)



Goke Owamoboye shares the joy with Mrs Fola Iseyemi



L-R, Mr Babatunde Olamoju, Mrs Fola Iseyemi and Mrs Olamoju



Mama's eldest surviving child, Mrs Olubiyo Ogunsanmi doing the final rites and at the grave side

2013 ONDO GUBER ELECTION WILL BE A SHOCKER

Says, Pastor Daramola Oloruntimilehin (Bosoro)

- "Ikales sold out Agagu... their impatience cost us development of Ikaileland"
- How he changed from idol worship to Christianity
- Why his predictions never fails

Let's start with the state of the Zion Church. Zion Church used to be very vibrant many decades ago. We knew the church many decades ago as a church that was very spiritual. In fact, they were probably the first to preach the gospel of salvation in Ikaile and Ijaje area. Today, the Zion Church is a shadow of itself. Could this be due to the death of its founder, Most Revd. Ajigbade Ogunfeyimi (Lene)?

Thank you. What I think is responsible for the drawback is that many of today's pastors of the zion sect do not practice the religion according to the principles laid down by its founder. You run a church based on the footsteps of the founder. The way Moses Orimolade started was what Ogunfeyimi built upon. After the death of Baba Lene, it appears truly that the grace is not as it used to be. Many people are doing their own things. Some declare themselves kings when they were not due. Someone who has one branch of a church says he is king. There were even cases of pastors under training who are eager to become independent, they want to be addressed as kings too. That was not the pattern Lene established. Unless pastors of the zion church call themselves to order, come together and pray for a new direction, I think it might remain like that. They need to ask themselves: "Where is the power that used to open the eyes of the blind, dead people rising and so on? Where is the power?" The power of God is there forever but it won't be available to you unless you do the will of God.

How did you establish The Oloruntimilehin Mission of God (TOMOG)? Was it a branch of the zion church?

I will start by giving you a little background about myself. I did not grow up in the church. I am from the Ayadi clan in Irele Kingdom. The entire community knew my father as an idol worshipper. You could say that was my family religion, but I left home when I was four years old. I didn't really know much about the religion. I lost my father early. In fact, he died before I was born, so he couldn't have trained me. I lost my mom early too. I came to Lagos at four years and shortly after I started out as a houseboy. When I was about 10 years old, I enrolled to learn truck engine repairs (trailer mechanic). I got my freedom at 17 years of age, which will give you the idea that I actually started as apprentice very young. To cut the story short, by the time I was 21, I was blessed. God prospered me in the business. I went to Ghana, the North and other places. I was doing well. I was in my 20s when my family consulted the Ifa oracle on who should become the Leji of Irele Kingdom. Leji is a family title of the Ayadis in Irele Kingdom. My family said the Ifa oracle chose me. I was humbled that I could be given such a title at such a young age. So, I accepted and I was installed the Leji of Irele Kingdom, which up till today some people still prefer to call me. I was happy to become a chief at 27 years. I like Ikaile culture and tradition a lot. I liked the ways my friends used to call me 'chief', 'chief' at such young age, especially because I did not grow up at home and yet I was finished out. All of these time, I had no contact with Christianity. But I discovered that I exhibited some unusual abilities: Before something would happen, I would see it and it would come out exactly like that. I used to have such dreams. For instance, four years after I became Leji, some people came to me to visit. Immediately they sat down, I said without naming words that I saw a crown on Olanrewaju Lebi's head. They replied: "ah, that's why we are here." They said there was a serious tussle on it, I told them there was a crown on one of them and it was God who put it on him. That's the present Olofin on the throne today. I did not worship any idol or spirit and the grace to do powerful things was there. I felt that it was a talent given to me by God. After Prince Lebi became king, he left he should appreciate me and he made him the next in rank to him in the Ijama hierarchy (Ijamas are chiefs who are also traditional priests in Ikaile traditional administrative system). I accepted. I was the next to him in terms of traditional priesthood.

So how did you now become a Christian and then begin a church?

Two years later, we were about to go to the Yam Festival in

Irele. I dreamt. We were all ready. My wife, my friends and associates who used to go with me. I told you I like Ikaile tradition a lot. In the dream, I saw that the obifantancy bead on my neck broke. It cut off. These beads were usually held together by iron motorcycle cables, and it cut off in that dream. When I woke up I was worried. I was very surprised. But as a young person, I never really give much further thought. We were all ready to go. But then, as our tradition, I wanted to use the kola to pray before we set out for Ode Irele. I put the bead on my neck and was about to pray. The bead cut off the way it did in the dream. Immediately, I went into trance. The remaining story of what I did was relayed to me. I didn't know anything again. My wife and others who were there told me that from there I went to the Bar Beach. I spent 14 weeks there. I was like a drunkard there. I encountered Christ in that trance. After the 14 weeks when I became normal and I returned home, we now reviewed the whole situation and we came to the conclusion that God called me out to work for him. During the 14 days, many people like Alhaja Roberts had been coming to meet me at the Beach and had been praying. Many people who had problems had come to meet me at the beach and the problems were solved. Many miracles happened: the barren getting pregnant, people being promoted, getting employment - and all of these people used to gather together in my house to pray, waiting for me to return. When I returned, it was obvious a church had been established. At this time, I was comfortable. I had built my house in Lagos and Ode Irele. I had children. I wasn't poor. I was convinced that God called me. My wife was so happy. She felt it was good God called us. Within a month, I built a church on a vacant plot of land that I owned right in front of my house. The news had gone out and a lot of people came. On the first Sunday service as I was about to mount the altar, I heard a voice that said 'don't mount that altar'. I asked myself how can I, the founder, not be able to mount the altar. The voice how said, I needed to be anointed by a primate. I did not grow up a Christian so I didn't what to do. I discussed with people around me then. They asked to mount the altar but I insisted I couldn't. I asked to mount the altar but that me I could not yet. The fact that I had money to build a church or that that I had encounter with God at the beach was not enough to make me a pastor. We now began to see whom we could go to for anointing. We first decided to go to Bada, the head of the Celestial Church of Christ at the time but the spirit was against that when we prayed. We prayed and the spirit directed that we should go to Lene, the head of the zion church. It was on February 17, 1996. It was a Saturday. The following Sunday, Baba Lene was planning to mark 48 years in the Ministry. They were about to do a big revival and thanksgiving. When we got to Ugho Nla, they took us to Mira, the head of the entire characters in the zion church worldwide. He called one Baba known as Principal. They both said, Baba Lene had said someone was coming, who was not a member of their church. I want you to quote me correctly, because some people thing these accounts are not real. But I think God that unknown to me, Lene's son recorded the event on video. It was recently that I got the cassette. Jennine, who is still there right now, was also there. Ademubigho, Oba, who is now king, was there. I went to Lene and he immediately asked me to sit by his side. He said he did not know why he liked me. He said it could be the spirit in me. He asked me of our mission and we told him. He said God asked him to give me three things and that on Sunday (the following day), he would give me the three things. He asked the protocol people to take good care of me. I remember, the person that hosted us was called Operator. That Saturday evening, we had service with the church. One prophesy known as Atuwape and Aposide Duwojaye both saw visions of a new baby being delivered in the church. The officials asked me to wear our church dress and I did. I didn't explain to Baba Lene that the spell forbade me from mounting the altar. I told him we came to get authority, I was however surprised that Baba Lene, that Saturday gave an instruction that until Sunday nobody must mount his altar. Please write it the way I said it. He said it was only those he called that could mount the altar, according to him. That Sunday he picked Jennine, kissed him and asked him



Pastor Daramola Oloruntimilehin

to sit on one of the two chairs on the altar. He started calling the elders. He now called me to the altar. It was in his church that I first mounted any altar whatsoever in life. The church danced and sang. Oba now brought out a paper. We had registered the church as Oloruntimilehin Mission of God at the CAC in Abuja. Oba asked Lene if it was the Oloruntimilehin, a manager at Ayegunle that this one came to represent. He said he didn't think so. Baba Lene now called me out and asked me to be on my knees. He placed hand on my head, read from the Scriptures (Numbers 17:1-15). Principal of Ugho Nla was the one who read the passage. Lene must have placed hands on my head over 30 times. He said from the grace that had been given unto me, I give you. He prayed for me. Dr. Bola, I want you to quote me. After the prayers, Baba Lene left the church. He did not stay till the end of the service. Shortly after, he went off and Ademubigho (he was) took him to Ibadan for medical attention. He never returned to the church. It was from Ibadan that he passed on. Quote me: Baba Lene's last service was on February 18, 1996. When he passed on to glory I was at the burial service. Jennine became the head. At the first anniversary remembrance service held in the open field, I stood up and said God told me that the zion church should come together and conduct a revival. I was then talking about here and there and I told them the vision. I am not sure they did what I said. Jennine later came to start a church after Mile 2, in Lagos. Shortly after, the Ijama-Dag was started and all of these affected the church.

How did you now handle your traditional rites?

Immediately I received the call, I went to the traditional ruler of my town and told him this story. You cannot serve two masters or two gods. I told them I would not have a sendoff party for them. I could no longer do those traditional rites again. When I left Ibadan at the time, even the Ijamas were happy. I led the party for them and they washed me well. They said I needed not to come again; that I was released. It was only the Sabiyasa that said the title 'Leji' is a title for the family and that it is a title that one keeps for life. Until one dies, the title cannot be given to another person. But he said that it is required doing any rituals that I didn't have to participate. He even said they were no longer worshipping any idols, except Malokun and so on. I thanked him also. From then on, we continued with the work of salvation that God give me. Today, we have branches of TOMOG all over the world. I have branches in Alabama, USA, Ghana, Ode, Ibe, Akore, Abo Ekiti, near Oyo, Olorunsin, Ode, Aiyegbe, parts of Ogun State, Anyesha and so on. God is doing His work and I thank Him for calling him. TOMOG is now a church patterned after any church. It is not Uchechid, it is not zion. It is simply TOMOG. I had no boss or trainer. The very first title I ever had Baba Lene was the day he laid his hands on me. His son, Bani, who recorded the event of the day on video can attest to what I am saying. I am so glad Bani Ogunfeyimi later produced video and

2013 Ondo Guber Election Will Be A Shocker

sold them. That was the time many people in zion knew that it was true Baba Lene anointed me. To me, I did not see it as big deal. I was just obeying what the Spirit of God told me. It was later I found out the essence of it. In fact, Baba Lene even reminded me that 'didn't I know I was coming back home in Ugho?' He said: 'Don't you know Irele was the first born of Ugho? Welcome back home, this is son to father.' I had never stepped into any zion in cele or cherubim and seraphim church. I had never attended any church. Initially, some zion leaders felt that with Baba Lene did, I would claim zion. No, no, no. That was not what God asked me to do. The way zion stands, the way cele stands, the way other churches stand, TOMOG stands on its own. Let everyone worship God in spirit and in truth. That is the most important.

When you established DASTOPS, the alternative therapy company producing drugs, it also became very popular. People wonder if this is just alternative therapy or that you also combine it with spiritual powers...

Really, alternative therapy and spiritual healing are related. Jesus spat on sand and used it to make a blind person to see. Luke, the famous disciple of our Lord Jesus Christ was a medical doctor. Before I became a Christian, I used to prepare herbs for people and people got healed. People used to come from all over the world. Stroke, hypertension, diabetes, etc. are healed.

But you never met your father who was a native doctor and you never really lived at home. How did you get the knowledge?

It was a gift. And I was doing it like a hobby. I always felt very happy when people came with problems and within a few days or hours they are okay. I wasn't trained. Most of the knowledge came to me through dreams. I felt it was a gift from God. So, when I became a Christian, I thought I should not let the wisdom or knowledge perish like that. So, I set up a separate organization in that area known as Dastops Alternative Therapy. The headquarters of the company is in Lagos. You know, if a pastor gives you a drug or medicine, people could say all sorts of things. I am from Irele and one of our traditional legacies in Irele is knowledge of herbs. Many people with this great knowledge have died with the knowledge without passing it on. I did not have the privilege of going to school. The little education that I have I trained myself. But I think God that today my children are educated up to Master's level and I have told them to go on to PhD like you. I am ready to sponsor them because education is important. Through education, I have been able to put my knowledge of herbs in a form that is acceptable to everyone. It is not different from *Tunshi* or *Forever Living Products* or the *Phenac* and *panadol* that you take. Our *Dokun* cure has helped a lot of women to have children of their own. We have produced our anti-hypertensive herbs into capsule form and it is sold all over the world. For that I am proud that Ikale has added its knowledge to the world of pharmacy. I still pray for people because it is God that heals, not man. Catholic Churches do similar things. It is knowledge from God. Some pastors take *Tunshi* and they condemn our own herbal products. I think it is ignorance on their parts.

It appears the issue of leadership is not properly addressed by most white-garment churches. Because you see a lot of leadership problems in Cele, Zion, Cherubim and Seraphim etc. At a time Cele had three Overseers and C&S had several Baba Aladuras.

What happened after Baba Lene passed on and when Pa Oschiffa passed has left some lessons for us. Jesus, our example, tackled the issue of leadership decisively before he left. He properly organized the Ministry and put the work in the hands of able leaders. In my church, leadership succession is very clear. I appointed 12 disciples. These disciples know that they cannot become General Overseer. Many of them came to the church for ministration and after God answered them, they decided to stay and work for God. When God called me, he called only me. In TOMOG, the 12 disciples are the kingmakers. Kingmakers don't mount the throne. They are the ones who will prayerfully pick any of my children to take over after me. I don't want the kinds of leadership crises rocking many churches to happen at TOMOG. In Cele for instance, I heard that they said Pa Oschiffa instructed that whichever the Spirit chose should take over from him.

That's what I heard, I wasn't there. Please quote me correctly. So whom the Spirit chose? We have seen Primates at Cele that did not last for a year. Currently, there are at least three heads of the church. There are those who said Pastor Owoadunni is the one picked by the Spirit, then his son Emmanuel also came and was accepted by some people. All of these things should not be. We have learnt from all these. While alive, as soon as the Spirit has instructed, let us indicate the person that will take over ahead of time. Let everyone know because anytime, God can call the leader home. At TOMOG, I chose the 12 disciples as kingmakers. If I do not appoint any of my children as successor before God calls me, these kingmakers will choose one of my biological children to take over. I am talking of one of the children that my wife who went with me to the Beach in response to the call gave birth to. They will follow any of my children that is spirit-filled. While he is there as head, he will groom those who will also take over from him. If he likes, he can give it to a stranger or any other person as directed through him by the Spirit. That way, we have ensured that there is no leadership vacuum at TOMOG. Everyone knows the laid-down procedures. So, those who are not satisfied with it can leave now rather than cause crisis later. This kind of arrangement will make people to live together and worship God in peace. Today, in some churches, people fight over leadership. Some are ready to kill the leader just because of position. That should not be. I am very concerned about this, that is why in all my branches, I would build the church with my own resources then post a pastor there. It is not that people would contribute money to build the church. No. I complete the church before the first service. After that people may give and do whatever they could to grow the church. All Bosoro (TOMOG) churches were built this way. This makes it easy for me to enforce discipline. At TOMOG we do not condone adultery and all unholy living. Any pastor found doing that will be removed immediately.

Pastor, I remember that before Ikale became governor in 2003, you were one of those at the forefront of the campaign that Ikale should produce the governor of Ondo State. We were there for about six years through Dr. Olusegun Agagu. Do you think Ikale's dreams were fulfilled during Agagu's tenure?

Bola, thank you for this question. It is true that for a very long time, Ikale people wanted to be governor. We deserved to be and we had excellent materials. But somehow, this position always eluded us. When Jimoh Ibrahim came out in 2003 through ANPP, I told him it was not yet time. I didn't see him on the throne as governor. But you know Jimoh very well, even though he believed me (he is my friend) he is somebody that never believes anything is impossible. He said he has heard me but that he would still go ahead and contest. On Agagu, Dr. (Amos) Akingba called on Agagu. He said I should pray over it. I told Dr. (Amos) Akingba that I saw Dr. Agagu seated as governor. Quote me, Dr. Akingba is very much alive. With the support of all Ikales and other spiritual leaders and people, Agagu became governor. One thing that I want to say is that Ikale did not give that man the opportunity to transform the community. It has been said that if enemies within do not kill one, the ones outside would not be able to kill one. The truth is that Ikales did not give Agagu large enough room. Their thinking was that as soon as he got there, he should be correcting all the wrongs against Ikale, put everything in Ikale. I don't think things work like that. But that was how envy of his people against him started. His own thinking was that, let me use these first four years to solve problems that concern everyone, then the second term, I would concentrate on my own people. Unfortunately, to many Ikales, he was too slow in developing Ikale. When he won the second term (before the courts nullified his election), oh, all the things Agagu did were powerful. Did you know the standard, the model, of the university Agagu was building in Igodan/Ighoigbo, near Okitipupa there? The Irele-Okitipupa bridge (Ayeka bridge) had been there on the drawing board for donkey years, no one touched it. Agagu did it and were he to be in power, it would take only 15 minutes to drive from Ajagba (not even from Ode Irele) to Okitipupa. It was to be completed in 2007. What of township roads in Ode Irele that were tarred. I am not a politician. I pray for all that come to me but I speak the mind of God as it is. Look, the truth is that the things that Agagu did in those few years, all the governors that ever governed Ondo State put together did not do up to that.

Says, Pastor Daramola Oloruntimehin (Bosoro)

These are things that can be confirmed. Quote me. Unless people are so forgetful... I cannot count the number of streets in Okitipupa and Ode Irele that were tarred for the very first time. In 2003, there was no road from Olowo to Irele down to Ajagba. From Ode to any part of Irele local government area was hell. I don't think there is any Ikale town that is not linked with tarred roads by Agagu. What of building of standard primary schools? Even in Akuku and other places, his legacies are there. Look at the bridge from Igbokoda to Aiyeroro. They are only adding little things to what Agagu did. To me, even for the university alone, Ikale would have been so transformed. We were impatient and we have learnt the hard way now. That is my view. Our people, Ikale people, sold out Agagu. The opposition that unseated him started from his own people. They may have their reasons, but if we had exercised a little more patience, Agagu would have been a political messiah for us in Ikale. His second term would have completely transformed Ikaledland. Well, we still have to thank God. Now, we can see for ourselves. When I go home now, people tell me 'Aki, if Agagu had been there, Ikale would have been better than this.' Well, we learn everyday. That is the situation. We thank God that in his short stay, he did not destroy our reputation as Ikale people. You can accuse him of many things, not poor leadership.

What message do you have for Nigeria as we enter 2012?

When President Goodluck Jonathan assumed power fully as president, my church sent a special message on the state of the nation and things to come to him directly and through those we know to be his friend. We told him what God told us. God said this nation cannot prosper in darkness. God reminded him about creation: that in the beginning darkness covered the earth and then gave way to light. Once you have electricity, Nigeria will begin the journey to rapid progress. Darkness is chasing all the good things coming to this country. Let there be light over this nation. Once there is stable electricity, Nigeria will be stable. I passed these messages through governors who are my friends. The nation that we have now is a nation that imports everything. That is even not bad if we are able to get the issue of electricity. For my predictions for 2012, wait till a few weeks time. My predictions will come early in the New Year. We normally had our vigil at Bosoro Beach on Badagry Expressway yearly.

What message do you have for Ondo State sir?

Ondo State... him! Let us pray very well. Let us pray against crisis and disorder. Things will change in Ondo State. The next governorship election in Ondo State will surprise everybody. It's not more than that for now.



Pastor Daramola Oloruntimehin



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Kawa... Ereti e o!!

"The PDP will bounce back to power in Ondo State"

-Hon. Niyi Adebuseye



Hon. Niyi Adebuseye

You have been out of office for a while now. How have you been coping considering the patronage that used to go with your position while in the Ondo State House of Assembly?

Well, it is an elementary fact of life that one of the most temporary positions in life is holding political office; be it appointive or elective. You could be in power today, tomorrow you are out, especially in a nascent democracy such as ours. So, having realized this long before now, I had begun my preparation for life inside and outside politics. I have always planned my exit strategy and how I would adjust myself to the realities of life outside power. By the grace of God, I've been managing myself within the matrix of my limited resources while also helping my people in the little ways I can. So far, life has been good even outside political office. The secret of living well after politics or outside politics is not in amassing wealth. No matter how huge amount you accumulate, if you cannot sustain the life you are living, you would soon run into problems. I have always remained Niyi Adebuseye. So, it is not difficult for me to continue to be Niyi Adebuseye. Politics has its own funfare, but we should not let it carry us off our feet.

You contested the last assembly elections in Ondo State on the platform of the PDP. The LP candidate defeated you and you didn't go to court. A lot of people were surprised...

In any political contest, there would be winners and losers. Sometimes, the winner and loser is clear, sometimes it is not. But ultimately, a winner should emerge. Politics should not be a do or die affair. Having said that, and at the risk of being immodest to the person holding the office right now, I bold assert that I lost to the massive rigging machinery of the LP coupled with intimidation of PDP's faithful members; we had serial cases of ballot box hijacking and other malpractices perpetrated by the LP, the ruling party in the state. I have over one thousand and one evidence to substantiate my assertion. But I decided against instituting legal actions so that people would not think I am a bad loser or that this thing is a do or die affair. I have since moved on and I bear no grudge against anybody, including Hon. Soji Akinkulore, the current MHA.

So far, it appears PDP has gone to sleep. The dominant parties are now the A.C.N. and the LP. What is responsible for PDP's lull in activities?

Mr. Reporter, with due respect, I disagree with you vehemently that the PDP is asleep in Ondo State. Even at that, a sleeping lion is more fearful than a dog that is barking meaninglessly. Like former governor of Ekiti State, Engr. Segun Oni said in an interview in *National Mirror* recently, if there was any state in which PDP lost governorship in this country, it was the handiwork of PDP members. In Edo State, PDP members installed (Adams) Oshiomhole. In Ekiti, Ondo and even Oyo and Ogun, go and find out. PDP is a party that is fully entrenched and organized to the grassroots. Our problem is that when we disagree, we don't manage our disagreements very well. But we have learnt from our mistakes. People in Ondo State can now see that the orchestrated campaign against the Oluasegun Agagu regime was a big mistake. PDP has been waxing stronger. People like Dr. Oluasegun Mimiko left and more people of quality came in. Again, even those who left for Labour Party, (like Olaiya Oni, Saka Lawal, Borofice) have depleted the party. The LP and A.C.N. cannot match the PDP in terms of popularity and structure and you know that. You were only pulling my legs. The A.C.N. is more a motley of paper-weight politicians who

are domiciled in Lagos and Ibadan. How are they going to win elections in this state? They don't live or stay here. They are weekend politicians. It appears it is a tall order. Then as a politician and someone who is educated, I think intellectually. Look at the performance of the parties in the last elections. LP had 52% of the votes, PDP had 44% (not minding the fact that LP won the seats, you have to look at the closeness.)

You didn't tell us what A.C.N. had.
A.C.N. had 4% of the total votes. Is that the party that will unseat Mimiko next year or in 2013? With very due respect, A.C.N. has no statistical significance, let alone political muscle. If not for Adaba FM that makes noise about A.C.N. you don't hear of the party in this state. It's not to line up cars and parade ceremonies that win votes. To the remotest villages in this State, PDP is there *gidigba*. Does it not amaze you that Mimiko sacked all the local governments that PDP controlled, no commissioners, no honourables yet, the centre cannot hold for Labour. We don't do propaganda in PDP. We work silently and strategically. Now the trouble-makers in the PDP have left us. We have settled much of our differences. Just recently, I attended a meeting in Akure where we fine-tuned strategies of the party. We realized our mistakes and so many people are coming back. Our popularity is in upward swing, thanks to the dismal performance of the Mimiko Administration. PDP is ajiye and kicking. You use strategy to win elections, not pages of newspapers.

Your comment leads us to the next question... how do you see the performance of the current administration in Ondo State? The administration is almost rounding up four years...

Yes, rounding up four years of waste, four years of misdirection. When we started telling people that this government is going to be a total vacuum, some people said it was because political vendetta. But my allegiance is to the people of the state and their goodness. I have the inalienable right to express myself based on the information at my disposal. When we were in government, we saw first-hand what it required to get results. People didn't know the extent of what was required to implement budget. They thought it was like student politics. Now that they have another governor, they have seen the difference. Where is his blueprint? He has none. If you ask me Agagu's blueprint, I will show you and mark for you where he stopped and what he was not allowed to complete. Agagu had 100 per cent budget performance for five of the six years he was in government as governor. He cleared all debts and owed not a dime. He never sacked anyone but instead increased pay. Look at how Agagu handled OSOPADEC's money. Go and ask them what they have done with OSOPADEC since they got there. The indices are just too far below expectations. I found it incredible, my brother. And you are talking of Ondo State. Nobody will tolerate this nonsense in Ondo State. I am telling you that PDP will win the next elections. What people who underate PDP do not realize is that it is not politicians that vote during elections to determine winner. Politicians coordinate and organize voters. And Ondo State citizens are very angry with this government right now. Once beaten, twice shy. Even in Ondo town and Mobolurin populated dominantly by Ondo town indigenes, people are unhappy. The Ondo bye-pass road is the biggest road project by the administration, it is yet to be functional, whereas Agagu built a bridge, a bridge, for Hajes in just four years. Look, let this government just publish the details of the money it has received from the Federation Account since it took over and what the money went into. Ekiti publishes its own, let us see our own. Then, let us have internally-generated revenue figures. How many kilometres of roads have been built, where are they built? How many births have been taken at the mega hospitals they built? Have

you passed through Ore lately? That is supposed to be a Mega Trade Centre. It's the signboards only you see, just like the General Hospital that they claim to be in my hometown, Igbotako here. It is not yet time to talk. The summary of it all is that this government has not delivered the dividends of democracy to Ondo State citizens.

The other parties are already warming governorship candidates for 2013, what is your party doing to take over Alagbaka?

I have said it earlier that it is not something you expect me to divulge on the pages of newspapers. PDP is working very hard. The first step is to put our house in order, which we have done or which we are doing. A house divided against itself does not stand. It's the biggest masquerade that comes out last and when it does, every other masquerade gives way. We are not underating anybody. We have work to do to show them that it is not going to be business as usual. We are politicians. There a lot of things we politicians know about elections that the people on the streets do not know. But I must let you know that if there is free and fair elections, there is nothing a politician can do to win elections when the contestant is a failure. That is why we want to ensure that there is no rigging this time in whatever guise. There are now different kinds of rigging and we are studying. Our greatest asset as a political party is that this administration has failed. That is the template we are building on.

But if Agagu truly performed, he shouldn't have lost the election to Mimiko

Well, you are the one saying he lost. And I told you it was PDP that made it possible because they were deceived. Some of them didn't want to come back so they went to A.C.N. But a lot are coming and many others have told us to wait. They want to see if they eat something from the fruit of their labour before leaving. LP is gone. Time is too short for A.C.N. to build structures to win elections. PDP is therefore the party to beat.

Governorship Election: PDP, ACN shop for governorship candidates

In a desperate to unseat incumbent Gov. Oluasegun Agagu from Alagbaka later this year, the People's Democratic Party, PDP and the Action Congress of Nigeria, A.C.N. has intensified their search for candidates. Very reliable sources in the A.C.N. told *Dikale News* that by the end of February, the list of candidates jostling for the party's ticket would be reduced to two, from which the party leadership would pick the most suitable candidate.

According to the source, the possible two would be picked from a list which includes party topshops such as Dr. Tunji Abayomi, Dr. Olu Agunloye, Prof. Ajayi Borofice, Chief Jumoke Anifowoshe and Chief Tiyo Alaoadara, although another half-a-dozen aspirants are also mulling being in the race. Of the big five, our sources said Dr. Agunloye (a former minister) and Prof. Borofice (the current senator representing Ondo North) are the likely survivors.

"We are trying to manage the situation such that the party will not be divided but I can tell you that the ticket is between Agunloye and Borofice." The party top notch said.

On why Dr. Abayomi, a notable radical and Mr. Akereleola, the former Nigeria Bar Association president rumoured to be jostling

for the coveted seat is not being highly favoured, the party chiefs said: "In A.C.N., we look at the electoral value of the candidate and the general political equation. We are certainly going to pick our candidate from the North Senatorial District. Because we know the worth of Ondo South in terms of electoral votes, we are looking at Ikale and Ijaje for Deputy Governorship slots but if we are picking someone from the North, the person must be able give us at least 70 per cent of the total votes. Only Borofice and Agunloye can do that from the list we have now."

The PDP seems not to be in a hurry in picking its candidate for the elections. A source very close to the party secretariat in Akure told our correspondent that the party needed to be very strategic in every step it takes regarding Ondo 2012/2013 because "we cannot allow Mimiko's wasteful government to continue."

When asked to elaborate, the party chief said he would not want to let out his party's political strategy for opponents. He added:

"There is no need to be anxious about it. Mr. Dikale News, We will certainly present a candidate and our candidate will win. We will announce our candidate when the time is

ripe". Unconfirmed sources said the PDP will most likely pick its candidate from Ondo South: "We expect Mimiko to run for a second term from the Centre. I expect AC to pick someone from the North. We will then balance the equation by picking someone from the South. Then the most popular candidate will win." The sources said.

The source further analyzed that Ondo South has the biggest plum of votes in the State and that in the last election in the state, the senatorial district had about 59 per cent of the entire votes in the state.

When contacted, the chairman of PDP in Okitipupa local government, Hon. Solomon Birire said he was not in position to confirm the story which he described as "intelligent guesses by journalists but not the position of the party."

He said the party is democratic, stressing "unlike the other political parties where one person in Akure or in Lagos determines who runs, PDP reflects the popular choices of the members. Our candidate can come from anywhere."

On whether it would not be against the zoning formula in the state to give the ticket to an

Ondo South person when Oluasegun Agagu, the governor before Mimiko was from Ondo South, Hon. Birire said "there is no such formula".

Said he, "The only unwritten formula in Ondo State politics is that of 'one governor, one term' so you can be sure Mimiko will be voted out. As for zoning, it does not exist. As it is now, it we use zoning, the ticket should come to Ondo South. North has governed democratically twice in Itaba Ajasin and Chief Adefarasi Central is doing it now. South did it once in Agagu. So naturally, South should be the next but like I said, we are looking for a candidate that can win votes across the three senatorial districts."

Very reliable sources disclosed to *Dikale News* that Igbotako-born billionaire, Dr. Ibrahim Ibrahim and the National Legal Adviser of the party, Chief Oluosola Oke, an Ijaje are currently being persuaded to vie for the party's ticket. The sources said Jimoh has looked on the other way so far while Oke is keen on becoming the National Secretary of the party.

On rumours that Gov. Mimiko may pull a surprise by running under the PDP, Hon. Birire declared, "God forbid bad thing, it can never happen".

Benson Akindeju remembers Grandmon



Madam Theresa Akindeju (3rd from left)



Sunny Akindeju (2nd from right) mama and her children and friends



CEO, AK Media Ltd, Otunba Benson Akindeju with Princess Dupe Adetuwu



Otunba Akindeju with friends



Dr Segun Ayodele (2nd from right) and others decorate mama with some fun naira notes



Madam Theresa Akindeju, chief celebrant

Benson Akindeju remembers Grandmon



Madam Theresa Akindeju (3rd from left)



Sunny Akindeju (2nd from right) mama and her children and friends



CEO, AK Media Ltd, Otunba Benson Akindeju with Princess Dupe Adetuwo



Otunba Akindeju with friends



Dr Segun Ayodele (2nd from right) and others decorate mama with some fun naira notes



Madam Theresa Akindeju, chief celebrant

Akinmuda relaunches Ikafe cultural heritage into DVD

Top biripo artist, Prince Yomi Akinmuda has gone into the studios for the remix of his latest DVD. In a chat with our correspondent recently in Igbotako, Prince Akinmuda said his short absence from the music scene was deliberate.

"With all humility, I think I can say I have paid my dues as a leading biripo musician in Ikafe and in Lagos. And as one of the leading exponents of our culture in this regard, people depend on people like us to show the way. The way I know we can continue to show the way is research. I have gone in to research," he told our correspondent.

Prince Akinmuda, who hails from Salawa-Ajagba said his involvement in music was primarily to preserve Ikafe cultural heritage.

"It is not for the money, although I cannot deny the fact that I have been financially blessed as a musician. After

Baba Zebon Omoranmowo, Baba Kubeyinje and Comfort Omoge, what will happen to our music culture? Thank God Baba Zebon is still there. That is the reason people Chief Omotola Emaye, Chief Ouncounreye Arowojolu and myself have continued to fly the flag. Through our efforts, our kids have something to compete with hip-pop and reggae and they know how their music sounds. But it hasn't been music."

Prince Akinmuda said his impending Video CD is a compilation of Ikafe play music.

"I sat down with my band members and I asked of the kinds of music that Ikafe played that was going extinct. We now said, it had to be 'epo' music. Epo and okoko was something we did in the evening when we were kids. Now I have recorded those songs and I did in live setting. It was expensive. I shot it in four villages and towns in Ikafe and after the necessary rites, because of the cultural

implications. Now we are editing it..." he told Ikafe News.

On whether the VCD will have biripo music, Prince Akinmuda said "we are going to put several tracks of biripo and kiriji but those traditional songs would be there."

On the secret of success of his last LP 'Ibo' (Elections), Prince Akinmuda said he was initially pessimistic because "our people are not mature when it comes to politics, but I was surprised when the copies sold out."

Before 'Ibo', Akinmuda did *Esimi Enu* and *Epe Paase*, two of his best-selling CDs till date. He attributed the successes to hardwork and research.

"I have sang biripo in Urhobo, Ijaw, English languages. I have always insisted in doing more than Biripo. Unlike what people know, Biripo is just one of the numerous Ikafe music types. There are many others that we have not recorded and that is what I am trying to do."

Bosoro's CD nominated for Awards

Many people do not know that the founder of The Oloruntimilehin Mission of God (TOMOG), Rev. Dr. John Oloruntimilehin Daramola is a great singer.

The debut LP of the General Overseer, titled *Victory for Nigeria* has been

making waves and has been nominated for the 2012 Nigerian Christian Music Awards.

The ten-track, though entertaining was primarily produced as messages of prophecy. Simply titled *Victory for Nigeria*, the album contains messages for the home and for the nation.

Outstanding tracks were 'Nigeria a dun, Obe nii besu, and the hit track 'Ide mi Ja'.

First Home Video in Ikafe Dialect hits market

The very first home video in Ikafe dialect is out. Courtesy of Lucky Music Co and Rotimi Obamoluwa Productions, *Ode Irele*, the film is titled *Ojulani Ore o demu*.

The film centres on a husband that is faithful and a wife that is an wayward, and the intrigues of managing the latter's unfaithfulness.

Critics however faulted the poor video

quality of the recording and editing and even the dialectical tones needed to be improved upon.

"If they want to speak Ikafe dialect in the video, they should speak it very well. I commend the effort although the technical quality is very low. But then, being the first, it should be patronized and Obamoluwa Productions should be encouraged." Said Ikafe News publisher, Dr. Bolu John Felayan.

Tola Emaye becomes Arogun of Idepe-Okitipupa

Top biripo musician, Chief Tola Emaye has been installed a high priest in Idepe monarchy.

A statement from the Idepe Royal Palace, indicates that the crown prince of Biripo music was recently conferred with the title of Arogun, making him head of all chiefs (ojoyes), thus also becoming a high-chief automatically.

The title was conferred on him by HRM Oba Obatuga Adetoye, the Jegun of Idepe-Okitipupa based on Chief Omotola's contributions to the growth of Ikafe music and culture.

"Apart from being a music ambassador in the entire Ikafe, Chief Omotola has been a custodian of Ikafe culture and so deserves to be so honoured," the statement said.

When contacted on telephone, High Chief Emaye said

he was humbled by the appointment and would continue to do his best to preserve the cultural heritage of Idepe and Ikafe in general.

High Chief Omotola Emaye was first honoured with the title Afilugboye of Ikafe and by the then Abodi, HRM Oba Adegbaye Adetunwo and was also honoured with the Kenluwa of Idepe-Okitipupa title before the recent elevation.



Congratulations



Dr. Olusegun Kokumo Agagu

The Publisher, Management and Staff of Ikafe News, Ondo State's foremost community newspaper hereby congratulate former Ondo State Governor, Dr. Olusegun Agagu on the conferment of the CON by the Federal Government of Nigeria.

You may have your human faults as a mortal and we may disagree with some of your principles and policies. But as a news organization dedicated to promoting Ikafe virtues and stimulating Ikafe development, we cannot deny the fact that you have done in Ikafe proud in and outside government in the following ways:

ACADEMICS Ikafe people cherish education a lot. You have done a lot in the area of education to develop your native Ikafe. You started as a teenager when you volunteered to teach at Manuwa Memorial Grammar School free after your Higher School Certificate (HSC). Later you became the first Ikafe indigene to bag a PhD in Geology at the age of 30 years, till today one of Nigeria's finest geologists. Then in government, you built at least two standard primary schools in every Ikafe town while in government, (just to mention a few) and you were building a first-class university in Okitipupa until you left government.

LEADERSHIP In government, you set standards in transparency, proving to the world that the typical Ikafe is efficient and brilliant. We believe in hardwork and diligence. We can be trusted and one thing we are not good at is squandering public funds. You led by example and you left legacies that truly represent what we stand for in Ikafe. We are reliable, dependable, brilliant, creative, gifted and hardworking. Ikafe has been Accountant-General of the Federation of Nigeria, has been Permanent Secretary, Ministry of Finance (Federal & State) severally in this country, Treasurers of banks, oil companies, etc and they have led transparent examples like you. We commend you for exposing the Ikafe virtues of hardwork, brilliance and diligence. Through your example, people are clamouring again for Ikafe to be governor of Ondo State. You truly deserve the national honour Sir. Congratulations.

Bolu John Folayan, PhD
Publisher

Ikafe News
ESTABLISHED JUNE 1982

Faces @ Senator Kunlere's Thanksgiving



● Senator Bolu Kunlere welcomes dignitaries.



● His Excellency Gov. Olusegun Mimiko and his wife Kemi, Mrs Oluwakemi Kunlere and Senator Kunlere.



● Bishop of the Anglican Church on the Coast, Rt Rev. Ebum Oluwa Ogunle second from right, welcomes guests.



● Senator Kunlere's mother (right) Madam Victoria Oseyemi and her friend.



● (L-R) Her Royal Majesty & His Royal Majesty, the Abodi of Ikale, Oba Frederick Faduyile, The Jegun of Idepe HRM Oba Obatuga Adetoye and Other Royal Fathers.



● Royal Fathers added glamour to the occasion.



● Jagunmolu of Ikale, Gen Olu Bajowa and his wife, Princess Yemi.



● Thank God... Thank you all...Senator Kunlere & wife Oluwakemi.