THE HISTORY OF OFFA ROYAL STOOL WHAT YOU NEED TO KNOW!

The history of Ọffa dates back to the year 1397..The founder and first Ọlọfa of Ọffa was Ọba Ọlalọmi Olukitibi Ọlọfagangan. After his death the line of succession was as follows:

Ọba Olutide 1448-1491

Ọba Olugẹsinde 1491-1526

Ọba Oluwọle 1526-1567

Ọba Okunmolu 1567-1624

Ọba Olusanle 1624-1679

Ọba Olusanmi 1679-1726

After the death of Ọba Olusanmi, Ọba Olugbense became the Ọba from 1726 to 1786 and ruled for 60 years. However it is pertinent here to state that although Ọba Olugbense rose to become an Ọba loved by his people, he ascended the throne of Ọffa in an UNUSUAL CIRCUMSTANCE bordering on impersonation or coup (in the language of today).

When Ọba Olusanmi died, one Prince Olukoso was selected as his successor. It was compulsory at that time to forward the name of any person selected as the new Ọlọfa as paramount ruler of Ibolo land to the Alafin of Ọyọ for confirmation. It fell on the shoulders of OLUGBENSE (who also was a prince) to go to Ọyọ to deliver the message. On getting to Ọyọ he presented himself as the nominee and was taken before the Alafin for approval which he got and was confirmed as the new Ọlọfa ofÍ Ọffa. The turn of event was possible because Olugbense's mother was said to have hailed from Ọyọ coupled with the influence of his rich disposition. He returned to Ọffa under the escort of Ọyọ Warriors, Ọyọmesis and Ọyọ drummers to the consternation of Ọffa people who had no choice but to accept the decision of the Alafin of Ọyọ realizing the enormous power behind the new Ọba. This was how Olugbense ascended the throne of Ọffa in questionable circumstances bordering on impersonation and COUP DETAT.

Olugbense ruled for 60 years. He was said to be very innovative and enlightened. He built roads and markets and endeared himself to his subjects. History has it that the Ọba lived long and grew so old that he could hardly help himself to move. One day towards the latter part of his life, there was an inferno in the Palace. While the Male children concerned themselves with rescuing properties and artifacts of the Palace from the inferno, they left their frail father Ọba Olugbense to die in the fire. Fortunately, and by providence one of his daughters married to an Ajasẹ Ipo Prince was timely on hand to rescue her father from being burnt to death. The male children had thought their father was dead but, when the fire had been extinguished, Ọba Olugbense summoned all his children and passed the following Curse on the male.

"Lati Oni lọ arọmọdolọmọ yin ki yio jẹ Ọlọfa mọ laelae". That is to say in the literal sense that, "from today on wards your descendants shall cease to be an Ọlọfa forever and ever"

To further emphasise the seriousness of the Curse Ọba Olugbense chanted the following incantations "Osabosa, Ọrẹbọrẹ, anamu ni ti Ọga, baaba ni iwo Agbo ba mọ orirẹ, Ẹnu ti Ọkẹrẹ bamu sọlẹ ni fi gun asẹ, Oyeyi bọ ni ọwọ yin ni oni, Emi Olugbense ni mo sọ eyi fun ẹyin ọmọ mi Ọkunrin"

What this means in simple translation is "so shall the curse be on his male children" Oba Olugbense followed this with a practical demonstration of what his words were supposed to convey. He asked for a clay-pot filled with water to be brought before him. He lifted the pot up and then dropped it to the ground saying that as the end came for the Pot and water in it so has the right to be an Ọlọfa taken away from you my male descendants

The foregoing has remained a significant fact in the history of Ọffa and one that has determined the fate of Olugbense male descendants till today. The curse is there and no ỌFFA man takes a light view of it. The Curse has stood for over 225 years from the date of this publication as evidenced from the order of succession to the throne of Ọlọfa of Ọffa over these years, that the right of Olugbense Male Descendants to the throne of Ọffa is EXTINCT having been WILLED to ẸMIOLA (Anilelerin) by the old man himself before his death. Thus the rulership of Ọffa has remained with the Anilelerin Ruling house for over 225 years except on two controversial occasions. The first occasion was when Arokanorisa Ọtaogbaiye between1886 -1901 was appointed a Regent when the substantive Ọlọfa, Ọba Adegboye Atọloyetẹlẹ went on self exile to Ido Ọsun in -1886 to escape being captured by soldiers of llọrin Emirate when they invaded Ọffa. Some years later, in 1901 Ọba Adegboye was persuaded by the Colonial Resident to return to Ọffa and Ọtaogbaiye was asked to vacate the regency and he did. The second occasion was in 1959 - 1969 when Mustapha Keji was appointed District Head (Tax Collector) by the llọrin Native Authority to replace Ọba Wuraọla Isioye who was the district head in addition to being the substantive Olofa and asked to resign his District Head appointment due to old age and when it became obvious that it was his throne tbey were after, it became expedient for Ọba Wuraọla Isioye to seek asylum in Ogbomọshọ to escape being deposes as Ọlọfa of Ọffa by the llọrin Native Authority. Both Ọtaogbaiye and Mustapha Keji were NEVER crowned Ọlọfa of Ọffa and the period Keji spent as District Head was marred by unprecedented violence, anarchy and under development, the magnitude of which has not been seen in Ọffa before then. By Ọffa customs and traditions when an Ọlọfa is selected he is crowned and NOT turbaned as was the case with Mustapha Keji who was never an Ọlọfa but a district head. It must be noted that while

the reigning Olofa could double as the district head depending on the circumstances, a district head CANNOT double as the Olofa in any circumstance. This became evident when in response to the letter written by JS Olawoyin on the 1st of March, 1957 to The then Governor in this regard, he replied on the 4th March, 1957 saying Oba Isioye remained the spiritual (traditional) head of Offa and was only removed as district head (tax collector, as effective revenue collection was there main concern) obviously due to old age which was not a valid reason to loose the throne in Yoruba culture and tradition. Oba Isioye even while in self - exile remained the Olofa all through the period. Mustapha Keji played the role of tax collector and made several failed attempts to usurp the Olofa throne and merge it with his duty as tax collector. It must be recalled that the so called banishment order which was never served on him and notwithstanding, it was revoked in 1964. It is on record, that Oba Isioye went to court seeking a declaration that he remained the Olofa and on the 11th day of December, 1967 the presiding judge entered a favourable judgement that Oba Isioye rema8ned the lawful and absolute holder of the title of Olofa of Ofa while Alh Mustapha Keji was declared as district head and theiofficial representative of Ilorin Native Authority. By this judgement, all those who presents themselves as Princes and Princesses of Alh Mustapha Keji are fake and impostors. They are deliberately misleading the general public by presenting him as Olofa which is tantamount to 'comtempt of court' and risk being sued for that. Their sponsors and financiers also are at risk.of being sued for same offence of comtempt of court as they camnot claim ignorance of all these obvious facts . The Anilelerin Ruling House came into existence, following the curse passed by Ọba Olugbense on his male Decendants. History has it that after cursing his male children he blessed his daughter ẸMIỌLA, known also as lya Ipo, who rescued him from the inferno saying "lati oni lọ Arọmọdọmọ rẹ ni yio ma jẹ Ọlọfa lọ titi laelae"meaning that "from today your descendants shall be the Ọlọfa for ever and ever" and so it has been. The point to note here is that this lady had no child of her own. The question thus arises how come the Anilelerin ruling house is referred to as a female line? Indeed ,Ẹmiọla (lya Ipo) never had a child but in Yoruba tradition it is customary for a child belonging to same family relation to be assigned to one another particularly if one of the relation is childless. This was the case with Ẹmiọla. Two male children Bamgbọla and Alebiosu belonging to one of her uncles OLUKOSO, who incidentally, was the man deprived of being crowned Ọlọfa by Ẹmiọla's father (Olugbense) were in her custody as her adopted children.When Olugbense died and a new Oba was to be appointed Ẹmiọla's option for the throne was Bamgbọla Arẹmu one of the two children living with her. From the day Bamgbọla Arẹmu ascended the throne as the Ọlọfa 225 yesrs ago, the claim of Olugbense's children to the

Ọbaship of Ọffa ceased and remained so till date, in confirmation of the efficacy of the curse passed on them.From the first Ọlọfa, Ọba Ọlalọmi Ọlọfa ganngan to Oba Mufutau Mohammed Gbadamọsi Esuwọye II, they are all of the same blood. The female line ascribed to the Anilelerin ruling house is a misnomer. All the 13 Ọbas who ruled from Bamgbọla Arẹmu to Mufutau Gbadamasi Esuwọye are all descendants of Ọba Ọlalọmi Ọlọfagangan, our progenitor and the first Ọlọfa of Ọffa.

When Bamgbọla Arẹmu ascended the throne, he was refused entry into the Palace of Olugbense by his children. Consequently ,the new Ọlọfa sought for and was offered accommodation in Chief Essa's House while a new Palace (the present site) was being built. This singular incidence brought about the tradition of the Anilelerin Ruling House, which requires a new Ọba to be accommodated in the residence of Chief Essa for a number of days before he moves into the Palace proper. From the reign of Ọba Bamgbọla Arẹmu Arojojoye 1786-1800 there has been 13 Ọlọfa of Ọffa:

Ọba Olumọrin Anilelerin 1803-1832
Ọba Alade Alebiosu 1832-1844
Ọba Ariyibi Ọmọlaoye 1844-1850
Ọba Moronfolu Okunoye 1850-1882
Ọba Adegboye Atọloyetẹlẹ 1882-1906
Ọba Oyeniran Ariwajoye(1) 1906-1917
Ọba Adeboye Arojojoye 1917-1920
Ọba Abidoye Ariyunjoye 1920-1926
Ọba Esuwoye I 1926-1936
Ọba Wuraọla Isioye 1936-1970
Ọba Mustapha Ọlawore Ariwajoye II 1970-2010
Ọba Mufutau Gbadamosi Esuwọye II 2010 -

From the above, you will notice an interregrum of 3 years between Oba Bamgbola Aremu 1786-1800 and Oba Olumorim Anilelerin 1803 - 1832. This was the period the Emir of ilorin tried to impose one AMADU AGAKA on the people of Ọffa as Ọba, but the attempt was dealt with decisively. The era (1886-1901 and 1959 - 1969) of the two interlopers from the Olugbense family, Ọtaogbaiye and Mustapha Keji have been adequately addressed above.

Ọffa is a Yoruba Town and for that matter, Yoruba Traditions and Customs take precedence over all other imported customs. Ọbas are appointed for life according to the customs/traditions peculiar to the community and no external power has the right to interfere with traditional

arrangements that have subsisted for centuries. In its Report of 1971, the Sawyer Commission of enquiries into Titles of Ọlofa and Olosi chieftancies, concluded that Olugbense ruling line, was dispossessed due to a curse pronounced on them by Ọlọfa Olugbense. The Curse is there and no Ọffa man takes a light view of it. Infact, the action of the Kwara State Government in recognizing two ruling houses in 1971 which was alien to Offa, was defective and posed an affront on the people of Ọffa and their customs and traditions. Indeed, at that time, the people of Ọffa felt that there was a conspiracy between the Government and the llọrin Native Authority to over turn the customs/traditions of Ọffa people to satisfy their political ends or else, there was no basis for recognizing two ruling houses. The failure of Ọffa people to challenge the recognition of Olugbense as the second ruling house was primarily to bring peace to Ọffa following 10 years of chaos brought about by the appointment of Mustapha Keji as District Head and in particular since succession arrangement was left to competition and not rotation.

OLUGBENSE line is dead and could not have qualified for Ọlọfaship since 1786.

Issued by

IGBIMỌ ỌMỌ ỌLỌFA

(Council Of Ọffa Princes and Princesses)

HISTORY: WHO ARE THE REAL ỌMỌ ỌBA OLUGBENSE? WHAT STAKE DO THE ALAPẸ, ASABA,AND OYE - BALOGUN COMPOUNDS HAVE IN OLUGBENSE DYNASTY? ARE THE KEJI FAMILY BIOLOGICAL DESCENDANTS OF OBA OLUGBENSE.

As you come into Ọffa from Osogbo and go past Ibrahim Taiwo Road Junction, a few meters to the right before the Essa Road Junction, you will notice, a newly constructed Gate with the inscription ỌBA OLUGBENSE, ILE ALAPẸ, ỌFFA. The immediate impression is that the gate leads to the family Compound or the old palace of Ọba Olugbense, Ọlọfa of ỌFFA (1726-1786) No, the Gate leads to Ile Alapẹ or Alapẹ Compound as correctly inscribed on the Gate wall but, the Compound genealogically speaking, is in no way related to the Ọba. He was neither born nor raised as a child in the compound. The construction of the Gate is one in the series of gimmicks or misrepresentations by some people who now, for one reason or the other, wish to claim affinity with Ọba Olugbense towards legitimizing themselves as a Royal house.

This misleading impression is not limited to Alapẹ Compound alone. There are two other compounds in Ọffa that have no royal affinity with Ọba Olugbense, but are today, not only involved in matters that strictly concern the family, but even participate in the selection of who

is to represent the family in critical matters. The two compounds in this game of ancestral intrusion are the Asaba and Oye Balogun. To a discerning mind, this automatically, raises the question whether there remain in Ọffa today any direct descendants of Ọba Olugbense.

ILE ALAPẸ (ALAPẸ COMPOUND)

From oral history the Inhabitants of Alapẹ Compound as constituted today are immigrants from four locations of Yoruba land; Ipẹẹ, Ẹrin-Ile, Ojoku and Ibadan. They have no ancestral relationship with Ọba Olugbense whatsoever. History has it that a female scion of one of Ọba Olugbense's Descendants got married to someone in Alapẹ Compound which brought about a relationship that today accounted for the only two buildings of Olugbense's descendants within the entire Alapẹ

Compound comprising several houses.

There is also the story of Alapẹ compound's adoption by one Bakare Keji as Olugbense compound. Bakare Keji, was one of those imposters who claimed to be a prince of Ọba Olugbense. In 1926, after the death of Ọba Abidoye, this Bakare Keji the father of Mustapha Keji (The Tax Collector) and two other princes from Anilelerin royal house contested for the throne of Ọlọfa. The two other contestants were ESUWỌYE and WỌYE ARINFA. When it was time for the Colonial Divisional Officer to confirm one of them as the Ọlọfa, ESUWỌYE won and was declared Ọlọfa of Ọffa. By all parameters, BAKARE KEJI had all it takes to become the Ọlọfa, Wealth, Charisma, Respect etc. than the other two contestants but lacked the basic right to the throne ss he was not a genuine Prince, hence, he lost the race. Similarly, in 1936, Bakare Keji tried again and lost the contest to Ọba Wuraọla Isioye: Again, Isioye was a poor man and in no way did he match the affluence of his opponent! The question then arises why did Bakare lose on the two occasions despite his wealth and affluence? Elders say he lost for two reasons: FIRST, THE HAND OF ALMIGHTY GOD AND SECONDLY BAKARE KEJI WAS NOT A PRINCE NOR WAS HE A DESCENDANT OF ỌBA OLUGBENSE. THIS WAS AN UNDISCLOSED FACT KNOWN TO ELDERS OF ỌFFA AT THAT TIME AND OBVIOUSLY, TO THE COLONIAL DIVISIONAL OFFICER, as will be revealed presently. Meanwhile, Historians say that the loss to Ọba Isioye saddened Bakare Keji so much but, when he recalled the overwhelming support he got from the Alapẹ Compound he adopted the compound as his home. He was said to have similarly adopted OYE BALOGUN Compound, the home of his closest friend.

ASABA COMPOUND

This is yet another Settlement that has no ancestral affinity with Ọba Olugbense but today the so called MỌGAJI OLUGBENSE is said to come from Asaba Compound! What an aberration! The history of Asaba Compound is a well known story in Offa. The name derived from ASAWA BA OBA (WE RAN TO OBA TO TAKE REFUGE) is revealing. The inhabitants of this compound are settlers in Ọffa and have no ancestral relationship with Ọba Olugbense other than friendship. When their Progenitor, who was an Ọba, came to Ọba Olugbense to seek asylum having ran away from his people, (why? That is a story for another day) he was received with pity and after due consultation with his Chiefs, Ọba Olugbense allocated a portion of land behind his Palace to him and his people to settle. It is the descendants of the humble friend of Ọba Olugbense that are today claiming ancestral relationship with Ọba Olugbense and for that matter the headship of the Olugbense Royal family. What a pity!

Unfortunately, this has to happen in the circumstance of Ọba Olugbense's death. Here was an Ọba, wealthy, enlightened, knowledgeable, loved by his subjects and said to have well over 300 Children who according to history preferred their father to die in a raging fire while they struggled for his wealth. Apparently, after the death of the Ọba and realizing that they have been excluded from the Ọbaship of Ọffa forever, they had no option than to leave Ọffa and sought life elsewhere. Since the death of Ọba Olugbense in 1786, not one of his male Descendants showed up in Ọffa to contest for the throne of Ọlọfa. This, to a large extent confirmed age long suggestion that, TRUE DESCENDANTS of Ọba Olugbense having accepted their fate, following the CURSE, had left Ọffa to settle elsewhere. In-fact, one hears of their exploits in towns like Ikirun, Osogbo, and Ibadan etc. With the passage of time ideas began to develop in the minds of descendants of Strangers, Pretenders and Impersonators, who lived and entrenched themselves within the vicinity of Ọba Olugbense's old Palace, that they have nothing to lose but plenty to gain if they try their luck in ascending the throne and succeed; AFTER ALL,THE YORUBAS SAY "BI EWE BA PẸ LARA ỌSẸ ADI ỌSẸ" "A I SI NI ILE OLOGINI, ILE DI ILE EKUTE" so they thought it was time and opportunity for them to plan a takeover of the now defunct throne.

Therefore, in 1926 and 1936, having bidded their time and thinking by then, that those who knew their origin would have forgotten, in pursuance of their plan, one BAKARE KEJI tried his luck in the belief that the people of ỌFFA would be incapable of 'SIEVING THE CHAFF FROM THE GRAIN' and would install a non prince and the son of a non-indigene as the Ọlọfa. However, the GOD of Ọffa is a God of truth and Justice who will not allow such a thing to happen; so, the attempts failed. The Descendants of the Impostors are at it again. Having succeeded in

camouflaging themselves within the remnant, if any, of Ọba Olugbense's family, they are again seeking to rule. No wonder they are insisting on rotation even when the process that, in the first place, gave recognition to the Olugbense House is faulty and is null and void. On the other hand, even if they qualified for the stool, age long tradition of ỌFFA in choosing a GENUINE and acceptable PRINCE as THE ỌLỌFA OF ỌFFA is through healthy competition between the Aspirants and Not through rotation. Rotation is alien to Ọffa tradition and its imposition cannot be accepted. Furthermore, Olugbense as a single royal line wants to rotate with a group of eighteen (18) other royal Lines representing Anilelerin. What a ridiculous and unacceptable demand from a Line that has been declared defunct! This represents the problem the people of Ọffa face today and unless we bring our collective efforts to bear
in the sustenance of our culture and tradition Ọffa could live to regret it as a people; because, we would not only have a NON INDIGENE AS OUR ỌBA BUT WILL BE TRANSFERRING 'THE CHILD OF RIVER ỌBA TO RIVER ỌSUN' so says a Yoruba proverb. GOD forbids! In the center of all these controversies besetting Ọffa and her people is the KEJI family, hence we raise these questions:
WHO ARE THE KEJIS IN THE HOUSE OF ỌBA OLUGBENSE?
ARE THEY BIOLOGICAL DESCENDANTS OF ỌBA OLUGBENSE?
Historically, the answers to these questions are
(a) The KEJI FAMILY is a stranger in the House of Ọba Olugbense;
(b) NO!. Members of the Keji family are not biological descendants of Oba Olugbense.
The adventure of the Keji's, as a 'spoiler' in the history of Olofaship, dates back to the reign of Oba Olugbense but in a very deceitful manner, laid low till 1926 when one BAKARE KEJI claiming the ancestry of Ọba Olugbense contested for the stool of Ọlọfa against Ọba Esuwoye I. He lost. In 1936 he again contested against Ọba Wuraọla Isioye and lost the second time. People then attributed his losses to the CURSE afflicting Ọba Olugbense's Male descendants but this was not the case as he had no royal blood of Oba olugbense who he claimed was his progenitor in him. The main reason for his failure was that BAKARE KEJI WAS NOT A BIOLOGICAL DESCENDANT of Ọba Olugbense and therefore, was not a Prince. In addition to this, his main stumbling block to becoming the Ọlọfa of ỌFFA was ALALẸ ỌFFA (the spirit of the founding fathers of Ọffa) and of course, the Love of God, the Almighty. Otherwise, considering his wealth, popularity and charisma Bakare Keji, could easily have ascended the throne. What happened?
As we have already learnt from history, notwithstanding how ỌBA OLUGBENSE became the Ọlọfa he was a great King. He opened Ọffa to the then world and inspired trade with near and far. His Palace was also opened to all and sundry.

One day a pregnant woman was found to have for some days taken refuge within the palace. Being a total stranger, she was accosted and taken before Ọba Olugbense. When questioned she told the Ọba that she was from Ẹrin-ile (a neighbouring community south of Ọffa) and that she was the wife of the Oluọde of Erin - Ile. With the benefit of hindsight, one wonders why did she not take refuge at the Erin Ile Palace considering her condition as against trekking all the way to Offa! When asked about her mission she said she had ran away from her home because of a quarrel with her husband. The husband was invited but sent words that he no longer desired the woman and the King could make her a servant in the palace. That was how the lady became a resident of the palace of Ọba Olugbense. She was later delivered of her pregnancy and the child was named curiously, ỌJẸLABI (literally meaning, we gave birth to a masquerade) and masquerades they were for 140 years in the old Palace of Oba Olugbense till 1926 when Bakare Keji one of the descendants of the original masquerade removed his mask! Ọjẹlabi grew up within the palace, got married and had a son he named MORONKEJI (Short form KEJI) literally meaning my companion. This Moronkeji the son of ỌJẸLABI is the 'forebear' of BAKARE KEJI who in1926 and 1936 contested for the Ọlọfaship but failed. He was the father of MUSTAPHA KEJI (The Tax Collector) and the grandfather of RAUFU KEJI now aspiring to displace ỌBA MUFUTAU MOHAMMED ESUWỌYE II. From these historical facts it is clear that the generations of KEJI in Ọffa are descendants of ỌJẸLABI, the Oluọde of Ẹrin-Ile and are NOT descendants of Ọba Olugbense.

Now that the story is told, it becomes crystal clear that if the Keji's are the only surviving descendants of Ọba Olugbense, then Olugbense Royal line is in actual fact, truly DEFUNCT as declared by the 1968 Sawyer commission of enquiry and TOTALLY EXTINCT. Those now claiming Oba Olugbense ancestry are all strangers, pretenders and impersonators. Impersonation (felony) in the Nigerian legal system, ia a criminal act!

It is unfortunate that in the past, ỌFFA people allowed Politics to creep into what is purely matters of customs and tradition.

Otherwise, the situation we are now facing in Ọffa would have been avoided. It is particularly sad, seeing those who know or ought to know and who could forcefully come out to fight and stop the perversion of Ọffa history and custom, sitting on the fence for selfish reasons or for reasons of religious bigotry. It is even more deplorable to see reputable and genuine Ọmọ Ọlọfa casting his lot on the side of the impostors. Unfortunate, though understandable, is the situation where remnants of Olugbense descendants in Ọffa or in diaspora have been overwhelmed by the descendants of the Stranger who waa given accommodation within the Palace wallls such

that the real Olugbenses are no longer able to disown the strangers. We in the Igbimọ Ọmọ Ọlọfa (Council of Ọffa Princes and Princesses) hold dearly the memory of our great Ọba Olugbense and the lessons he taught his over ambitious male children, through the action he took which emphasized that patience is golden.

All we have tried to do in this note is to bring to the attention of the public the following:

(1)Ọba Olugbense did not adopt any compound in Ọffa as his. He lived in the Palace and was loved by all. Except towards the end of his life when the Palace fire occurred, he had a peaceful reign and was well known far and near.

(ii)The Compound adopted by Bakare Keji had no ancestral relationship with Ọba Olugbense. Keji, indeed, because of his affluence, had admirers here and there but was not in a position to officially alter the status of any of the Compounds.

(iii) The left-over of Olugbense Descendants in Ọffa, if any, were infiltrated or as we said over-whelmed by the affluence of Bakare Keji who had a well laid plan to upstage the family in the contest for the throne because he grew up in the palace with every one believing that he was a prince.

(iv)The fact that it is only the Descendants of ỌJẸLABI, the son of the OLUỌDE of Ẹrin-Ile that have been in the forefront of trying to grab the Ọlọfa's throne speaks volume. This can be better understood from the remarks Of Ẹlẹrin of Ẹrin Ile during the last attack on Ọffa when he was quoted to have said that he would readily have given up his claim on Ọffa land had it been that the Ọlọfa of Ọffa was from the Keji's family! Now we know and wondered no more!

WITH THESE WE BELIEVE THAT THE PEOPLE OF ỌFFA WILL NOT OPEN THEIR EYES AND LET ANY IMPOSTOR TAKE OVER OUR ỌBASHIP. WHAT EVER NEEDS TO BE DONE TO PREVENT THIS HAPPENING IS IN THE COURT OF ỌFFA PEOPLE.

WE MUST THINK AND ASK OURSELVES WHERE IN THE HISTORY OF THE YORUBA NATION WAS AN ỌBA SO BARREN THAT HE HAD TO NAME HIS CHILD·MORONKEJI'OR 'KEJI' FOR SHORT? Food for thought for those who have discerning minds!

ỌBA MUFUTAU MOHAMMED OLOYEDE OKIKIOLA ILUFEMILOYE ESUWỌYE (II) la mọ Lọlọfa ti Ọffa, Ọba wa o.

IGBIMỌ ỌMỌ ỌLỌFA

(Council of Ọffa Princes and Princesses).

31" AUGUST, 2014.

OUR OFFICIAL REACTIONS TO IWE ITAN ỌBA OLUGBENSE.

By IGBIMỌ ỌMỌ ỌLỌFA (COUNCIL OF OFFA PRINCES & PRINCESSES)

Recently, there appeared in circulation within and outside Ọffa a publication with the headline IWE ITAN ỌBA OLUGBENSE. The immediate thought that ran through our minds, is that the publication is a subtle answer to an earlier publication "THE HISTORY OF ỌFFA ROYAL STOOL,WHAT YOU NEED TO KNOW" issued by the lgbimọ Ọmọ Ọlọfa (Council of Ọffa Princes and Princesses). However, flipping through the pages it was clear that this was published several years back; probably, before the creation of the Ọffa Local Government ostensibly, to cultivate the sympathy of the then Ọyun Local Government Council towards the cause of Ọba Olugbense Descendants.

All the same, now that the publication has resurfaced, it has become necessary to peruse it again and as would be expected correct or debunk any tell tale lies contained therein. In 2002, a similar narrative was published in the Punch Newspaper of 5th.June 2002 under the headline 'OLUGBENSE PRIMARY RULING HOUSE IN ỌFFA' which was appropriately debunked by the Igbimo Ọmọ Ọlọfa in a rejoinder that was widely circulated.

Having gone through the publication thoroughly and the contents well digested, it is necessary for us as true Ọmọ Ọlọfa to acknowledge our great father ỌBA OLUGBENSE. His immense contributions to the survival of Ọffa through his foresight in sanitizing the ỌLỌFA GANNGAN DYNASTY of over ambition, impatience and lust for power as demonstrated by his immediate direct Male Children, leading to their being cursed, has gone a long way in placing the fate of Ọffa in the hands of dependable descendants of his brother OLUKOSORO who have not let him down. However, it is very sad indeed that today the TRUE DESCENDANTS of Ọba Olugbense have long deserted Ọffa for other places and have left FAKE PRINCES AND IMPOSTORS who now want to ascend the throne which the great ỌBA HIMSELF FORBADE his male Descendants.

Unbelievably, it is the great grandchild of that pregnant woman, the wife of Oluọde of Ẹrin-lle, a nearby community, who the Ọba gave refuge in his palace when she was driven out of her matrimonial home and was delivered of her child within the confines of the Palace, who now claims ancestry of Ọba Olugbense to become Ọlọfa. His father and grandfather similarly tried, even in the Colonial era and failed.

Turning to the publication, it is unfortunate that the writers found the story of how Ọba Olugbense cursed his Male Descendants in Rev. J B Olafimihan's Book, IWE ITAN ỌFFA (First Edition pages 9 & 10 as seen om the website inder publications) so unpalatable. The truth of the matter is that the curse has stood the test of time because for 140 years after the death of Ọba

Olugbense, NO GENUINE direct descendant of the Ọba showed up to contest for the throne. In 1926 one Bakare Keji who grew up in the palace, was put forward by FAKE OLUGBENSE DESCENDANTS to bid for the throne against Ọba Esuwọye (I) and In 1936 this same Bakare Keji tried again against Ọba Wuraọla Isioye without success. In 1969, his son, Mustapha Keji was forcefully imposed on the community as a District Head (Tax Collector) by the Northern Region Government after they had unlawfully forced Ọba Wuraola Isioye to fo on self - exile. This family of Impostors is the direct descendants of the Oluọde of Ẹrin lle mentioned in the above paragraph. Rev. J. B. Ọlafimihan, may his soul rest in peace, wrote with truth and valor and had no reason to be biased. He spoke extensively to those who were real witnesses to some of the things recorded on this pages and he, also witnessed some petsonally. He was a man of impecable character.

However, it is difficult to understand why Rev. Ọlafimihan, in the revised edition of his Book chose to water down the story of how and why Ọba Olugbense cursed his male children. When you revise a Book the intention, usually, is to upgrade the contents and not to alter facts and render the Book worthless without rendering addendum of why and what led to such revision. It will not be far-fetched therefore, to suggest that pressure was brought to bear on the Reverend Gentleman, who was close to 80 years, when the revision was undertaken. Understandably, because of the love he had for Ọffa, Pa Ọlafimihan would rather concede to the change than get confrontational with the Ọffa Descendants Union, an organization he had served as Secretary General for many years and whose Ọffa branch Chairman was known to be a prominent member of the Olugbense descendants and the arrow head of the pressure on Rev Ọlafimihan. He, it was said, sponsored the reprint of the altered version which even now, they claimed did no justice to their story. In this circumstance, the Authors of the Publication have not been fair to Rev.Ọlafimihan by calling him names.

It is unfortunate that much as attempts were made in the publication to twist history in favour of the Olugbense family, many questions were left unanswered thus, exposing the Authors to ridicule. They claimed there was no fire in their Progenitor's Palace. That Ọba Olugbense was Alafin Lamodi's friend and because of the depth of their friendship Ọba Olugbense promised his friend that he would die on the same day he heard of his death. Lastly, that NO CURSE was pronounced on them by their Progenitor.

Let us examine their claims. In reading between the lines one will appreciate the difficulties faced by the Olugbense male descendants in extricating themselves from the fire incident. There was a fire incident in the Palace which but for providence that Ẹmiọla (lya lpo)was around would

have consumed the Old man. It stands to reason therefore, to ask, if not for the curse that took place after the fire incident, what would have made the 140 PRINCES 'ASPIRIRING' TO THE THRONE OR THEIR DESCENDANTS TO ABANDON THEIR ASPIRATIONS FOR OVER 200 YEARS? It is because they believed in the CURSE. So, when the Strangers/lmpostors who were born and lived within the Palace environment all their lives noticed the lack of will and courage on the part of Ọba Olugbense real descendants they took advantage of the situation. They felt that they were materially and otherwise strong enough to resuscitate the lineage to their advantage and to aspire to the throne. The authentic Princes were nowhere around to rise in confrontation. It becomes a case of 'Bewe ba pẹ lara ọsẹ adi ọsẹ!

There is no argument whatsoever about how Ọba Olugbense died but, that he prayed for his male descendants before he died is a fallacy. On the other hand, that Ọba Olugbense fulfilled his promise to die whenever he heard of Alafin Lamodi's death is true. What is not true is the story behind the Ọba's pledge! We are told in their publication that the Ọba made the promise because the Alafin helped him to stop 'Ọmọ Gaa' from killing farmers in Ọffa. NO, this is not true. THE TRUE STORY IS THAT when Ọba Olusanmi died, Prince Olukosoro was chosen to replace him. Olugbense whose mother was from Ọyọ, was sent to convey the choice of Olukosoro to the Alafin of Ọyọ. But, on getting to Ọyọ he betrayed Olukosoro and Ọffa in particular by presenting himself as the person chosen and was subsequently crowned the Ọlofa. It was in appreciation of what Alafin did for him that he pledged to die any day he was told that the Alafin is dead. Ọba Olugbense fulfilled his Pledge.

The Igbimọ Ọmọ Ọlọfa would have ignored the muddle and fiction contained in the Publication but, for the fact that no reaction to issues like these bordering on the Dynasty of the Ọlọfa of Ọffa in the past have cost us dearly; more especially in 1969 when the Military Government of Kwara State decided to resurrect and recognize the defunct Olugbense LINEAGE and by so doing distorted a well organized succession arrangement that has operated for more than 200 years and had stood the test of time. We have resolved that henceforth, we shall always respond to any issue whether positive or negative bordering on our dynasty or heritage. This was one of the reasons why recently we went on air at the Ọkin Radio Ọffa to enlighten the Community on the authentic history of Ọlọfa of Ọffa Royal Stool.

IN YORUBA HISTORY A STOOL BECOMES ROTATIONAL ONLY WHEN TWO OR MORE COMMUNITIES ORIGINATING FROM DIFFERENTLOCATIONS CAME TO SETTLE IN A TOWN EACH HAVING BROUGHT ALONG ITS LEADER WHO SHARE POWER AND NOT WHEN ONE IS A LINEAGE OF THE OTHER. Those who are pushing for the impossible know very well that they have no

stake in the Olugbense Dynasty and have nothing to lose either way. Perhaps, it was time the TRUE OLUGBENSES get together to SIEVE THE GRAINS FROM THE CHAFFS and expose the strangers in their fold), They need to be reminded that the SEVEN ROYAL LINEAGES that were fraudulently ascribed to them in 1969 and were included as Olugbense Ruling House have for long denounced their connection and have pitched their Tents with the main stream Ọmọ Ọlọfa. It is unfortunate that those who claim that they are bonafide descendants of Ọba Olugbense have never asked themselves why it is the Keji family alone (Bakare Keji, Mustapha Keji and now Raufu Keji) that has been in the forefront of the claim to the throne. Are there no other descendants eligible to contest for the throne, even if they will not succeed? The mere fact that it is the Keji family alone that is interested in the Ọbaship under-scores the story that bona-fide Olugbense descendants STILL FEAR THE EFFICACY OF THE CURSE pronounced by their Progenitor. But, as the Keji family is not a descendant of the Ọba it believes it is immune and cannot be affected by the ancient curse.

In truth the progenitor of the Keji family is not Ọba Olugbense but One ỌJẸLABI who historians say was the son of the OLUỌDẸ of Ẹrin lle. The story goes like this. The pregnant wife of the Ọluọde of Ẹrin lle allegedly ran away from her matrimonial home and took refuge in the Palace Of Ọba Olugbense. As against taking refuge at the Erin Ile's Palace considering the fact that she was pregnant.. She was taken before the Ọba who she told of a quarrel she had with her husband at Ẹrin lle and had to run away. The husband was invited but he sent words back that he no longer desired the woman in-spite of her pregnancy, and the Ọba could do whatever he wanted with her. She was allowed to stay and subsequently delivered of her pregnancy and the child was named ỌJẸLABI. Ọjẹlabi grew up within the Palace environment, got married and had a son he named MORONKEJI or MORẸNIKEJI (short-form'Keji') literally meaning my companion. This Ọjẹlabi was the progenitor/forebear of Bakare Keji, who in turn fathered Mustapha Keji (the tax collector), the father of Raufu Keji now aspiring to displace (God-forbid) ỌBA MUFUTAU MOHAMMED GBADAMOSI , ESUWỌYE II. What other piece of evidence is there to show that the Princely tag being accorded the Keji family is a FLUKE. They are not Olugbense's Descendants and will not be allowed to change the course of history.

The fact being emphasized here is that no member of the Keji family has a right to the stool of Ọlọfa because they are strangers in Ọffa. Their Progenitor was never a prince of Ọba Olugbense by birth.

One other evidence that substantiates this fact is that in Yoruba anthropology, except that he is barren and was later blessed with a child no Yoruba Ọba will ordinarily name his child Moronkeji

or Moręnikeji as in this case. Ọba Olugbense had over 300 children of which 140 Princes were said to have aspired for the throne even when he was alive and had no cause to name any child of his Moronkeji. So far having debunked all the falsehood told in their publication it could be expected that sooner than later someone will come up with the story like “ỌJẸLABI was the son of Arokan Ọtaogbaiye who stood in for Ọba Adegboye while on exile at Ọfatẹdo". That will be yet another joker in their quest to once again distort history as they tried to do with the Alaafin Lamodi's story.

The Sawyer Commission did appropriately nailed the coffin of Ọmọ Ojelabi of Erin Ile's aspirations to the throne of Ọffa who falsely claimed they descended from Oba Olugbense when they wrote on their report that "THE OLUGBENSE LINEAGE IS DEFUNCT" and there has always been one ruling house acceptable to the people of Ọffa'. That is to say that to all intent and purposes no Olugbense Descendant has a likelihood, TALKLESS, a descendant of a stranger (ỌJẸLABI) of being acceptable to Ọffa People not withstanding whether the throne is competed for or rotated" Each Community has its respective system of filling the vacancy of traditional rulers. Therefore, that Ọffa People did not protest the establishment of a second ruling house in 1970 does not mean that the law subsisting or enacted was valid or sacrosanct. Furthermore no reasonable Community would at that time of military rule try any meaningful protest, more so considering that for past ten years it had suffered enough degradation in the hands of Mustapha Keji (The Tax Collector) and needed peace to be able to fight another day.

Another day is here and the battle is on. No genuine ỌMỌ Ọffa will allow himself to be ruled either by omission or commission by descendants of strangers, impostors and or infiltrators under any guise. We will also resist any law that tries to suppress, impose or alter our age-long customs and traditions. In 1926, and 1936 our Fathers were no fools to reject the attempt made by the Impostors to change the course of history, The issue of Offa stool this time around is not one of politics as was the case in 1959 when it was used to illegally remove Ọba Isioye. Therefore, we intend to give each situation what it takes in upholding the Customs, Traditions and integrity of the Office and Person of the Ọlọfa of Ọffa which, even in the Colonial days was duly respected.

We are fully aware that our Detractors have sworn not to give Ọffa needed peace of mind. If they are not funding the Impostors to frustrate the peace and development of Ọffa they are creating religious tension particularly within Islamic groups. It is the determination of this Group, (Igbimọ Ọmọ Ọlọfa) the Council of Ọffa Princes and Princesses to continue to be the watchdog of the Ọffa Royal House and we seek assistance of the Almighty God in carrying out the assignment.

Long Live Ọba Mufutau Mohammed Gbadamọsi Oloyede, Esuwọye (II), Long Live Ọffa and its good people, Long Live Kwara State, Long Live the Federal Republic Of Nigeria.

IGBIMỌ ỌMỌ ỌLỌFA COMMENTARY ON EVENT OF ANNUAL GATHERING OF OBA OLUGBENSE.

1. PREAMBLE:

Professor Rasheed Jimoh Lawal Ọlọlade Ọlalemi ljaodọla has a long name which length possibly is in symmetry with his age and qualification. He is a respected academic who canvasses his arguments well and sometimes igniting controversies there from. (His address is controversy in itself.)

His address and submission on the theme ROYALTY CONTROVERSIES AND MYTH IN ỌFFA at the gathering is another example of his academic imprint.

His eulogy on his great grandfather portrays the myth surrounding him as a well known and accepted warrior of his time. His great grandfather of lle Ọlalemi was a warrior chief in Ọffa.

The myth surrounding his great parent is a narrative of amyth. He tried to convey a truth, maybe not the whole truth of a well known story. A pejorative use of myth could convey another meaning to Osi Apabiẹkun's exploits in war. Myths, legends and history together could therefore be true accounts of the remote past, although when stories spread between cultures or when faiths change, myths can come to be considered folktales. However, archeology has proven existence of myths described in mythology. Ọffa Ọbaship myth could be one of the types proven.

The myth surrounding the Ọffa Ọbaship stool should and believed by our fathers and grandfathers. They are not to be distorted by youthful exuberance under the illusion of current knowledge to tell untrue stories to gather sympathy.

2. THEME AND BROCHURE

The theme was addressed by Professor ljaodọla based initially on the contents of a primary document. The brochure of the annual gathering that doubles as his invitation card.

The details in the said brochure contained half truths and errors! Typographical and others, which could be an aim to intentionally distort history.

These errors and misstatements are being addressed subsequently.

3. TYPOGRAPHICAL OR INTENTIONAL MISSTATEMENT

(a) Names of Ọlọfa in the brochure:

S/N.	NAME	PERIOD
3.	Oba Olugeside	1491-1526
11.	Oba llumorin Anilelerin.	1803-1832
14.	Oba Morounfolu Okunmoye	1850-1882

15. Oba Atoloye 1882-1886

17. Oba Atoloye Adegboye ll 1901-1906

19. Oba Arojojoye Adeyeye 1917-1920

20. Oba Abioye 1920-1921

24. Oba Mustapha Olanipekun II

25. Oba Mufutau Gbadamosi

The errors are underlined.

(b) The chronological correct names of Olofas are as follows:

S/N NAME PERIOD

1. Ọba Olalomi Olofagangan -1448

2. Ọba Olutide 1448-1491

3.Ọba Olugẹsinde 1491-1526

4.Ọba Oluwọle 1526-1567

5. Ọba Okunmolu 1567-1624

6. Ọba Olusanle 1624-1679

7. Ọba Olusanmi 1679-1726

8. Ọba Olugbense 1726-1786

9. Ọba Bamigbọla Agbojojoye 1786-1800

10. Ọba Olumọrin Anilelerin 1803-1832

11. Ọba Alade Alebiosu 1832-1844

12. Ọba Ariyibi Ọmọlaoye 1844-1850

13. Ọba Moronfolu Okunoye 1850-1882

14. Ọba Atoloye Adegboye 1882-1906

15. Ọba Oyeniran Ariwajoye l 1906-1917

16. Ọba Arojojoye Adeboye 1917-1920

17. Ọba Abidoye Ariyunjoye 1920-1926

18. Ọba Ọlabisi Esuwọye l 1926-1936

19. Ọba Wuraọla Isioye 1936-

20.Ọba Mustapha Ọlawore Ọlanipẹkun Ariwajoye ll 1969-2010

21. Ọba Mufutau Mohammed Gbadamọsi Esuwọye ll 2010-

Tradition Is The Hallmark of Yoruba Dynasty.

Any Ọba that does not undergo the required traditional and customary rites of Ọffa at installation is not an authentic Ọba of the kingdom of Ọffa. It is well known in the true history of Ọffa that three controversial persons mentioned in the presentation by Professor ljaodọla (which information must have been lifted from the brochure) never underwent the customary and the traditional rites of becoming an Ọlọfa of Ọffa.

Amọdu Agaka, by that name, a native of Ilorin could not have been chosen by Ọffa citizens to be their Ọba, even if he were an indigene of Ọffa. The prominent religion at that period of year 1800, within Ọffa area and environ was traditional religion.

These controversial persons named in the brochure are

N/S	NAME	PERIOD
10.	Amọdu Agaka	1800-1803
16.	Arokan Orisa Ọtaogbaiye	1886-1901
23.	Mustapha Keji	1959-1969

Before delving further into many other issues that invite comments, it is necessary to draw attention of readers to the concluding part of Professor ljaodọla's paper that says:“We don't have two Ọlalomi Ọlọfagangan but only one, with two branches because the princes have divided themselves into two". This is not so; the truth here is that the princes DID NOT DIVIDE THEMSELVES INTO TWO ON THEIR OWN, THE GOVERNMENT OF KWARA STATE DID IT ON POLITICAL GROUNDS OR IN ORDER TO ACHIEVE THEIR SELFISH AIMS.

We expect a truthful commentator, and for that matter, an Ọffa man to know this.

Equally, it is necessary to ask the "descendant of Osi Apabi ẹkun" how he came about the history he tried to analyze having earlier claimed ignorance of the subject.

Evidence that Prof.R. J. ljaodọla is not sufficiently knowledgeable about the history of Ọffa, more so of the Royal Houses, becomes apparent in his listing of Ọbas who ruled Ọffa, where, he not only wrote incorrectly in his presentation, the names of some of them (Pages 5/6 No 11, 16, 19) but included some that were not truly Ọbas. In fact, to suggest that Ọba Bamgbọla Arẹmu Agbojojoye came from Igbonna is to say the least, a bastardization of Ọffa history. On the other hand, the linkage of Amọdu Agaka to llọrin was not informed by Islamic tradition of Ọffa town because, as at that time, Ọffa was not an lslamic town as being suggested by the professor but because Amọdu Agaka was not an Ọffa indigene. He was said to have manipulated the circumstance of the time to become an Ọlọfa and when this was discovered he was "decisively"removed by Balogun Asegbe.

LINEAGE/ORIGIN

The word lgbonna could either be typographical error or intentional distortion of history as a mischief.

lgbonna is one of the surrounding villages of Ọffa. The inhabitants of the village had never in history claimed to have produced an Ọba of Ọffa.

It is therefore a great and grievous error and misinformation to state that two past Ọbas originated or came from lgbọnna.

If the intention or aim of the organizers of the gathering is to refer to lgbomina descent, that in itself is unholy, false and fraudulent.

No Royalty from lgbomina descent or area had at any point in time laid claim to past or present Ọbaship of Ọffa.

The only two relationships with lgbomina royalty by Ọffa was the wedlock between Ọffa princess in the person of lya lpo who unfortunately was barren and Ọba of Ajasẹ Ipo. She however adopted two of her cousins, princes from Ọffa as her children. They later became Ọbas and the first from her was Oba Bangbola Aremu. llọrin emirate had never conquered Ọffa kingdom in history as rightly stated by Professor ljaodọla, though llọrin could have at a point in time defeated but not conquered Ọffa in war in the sense that the head of Ọffa, her ruler, had never been captured. An llọrin person could never have therefore been installed as an Ọba, rather an llọrin person could be politically installed and turbaned as village or district head. A conquest would have made Ọffa a district of llọrin emirate in perpetuity.

The exercise in 1971 by the then Military Government of Kwara State during which they classified Ọffa single Ruling House into two, using Ọba Olugbense who was the 8th Ọba in line of succession that ruled Ọffa between 1726 to 1786 to head the first group captioned Olugbense Ruling House and Olumọrin Anilelerin who was the 3rd Ọba in sucession that ruled Ọffa between 1803 to 1832, to head the second group captioned Anilelerin Ruling House, was intended to play a political game and cause chaos for an otherwise sucession arrangement that has stood the test of time; Thus bringing in the issue of non-classification of Ọba Bamgbọla, Agaka and Alebiosu by Professor R.J. ljaodọla is a non-issue.

As far as facts of history are concerned, classification of Ruling Houses into groups has no meaning to Ọffa people; what every Ọffa indigene acknowledges as facts is that from Ọlalọmi Ọlọfagangan to Ọba Mufutau Mohammed Gbadamọsi Esuwọye ll, there is only one line of Ọbaship in Ọffa.

In Yoruba land a stool becomes rotational only when two or more communities originating from different locations came to settle in a town, each having brought along its leaders who share power and not when one is a lineage of the other. This is not the case in Ọffa where rulership is from a peaceful single ancestry. Therefore, the creation of Olugbense ruling house was intended to serve a political purpose but God Almighty in His infinite
wisdom did not approve and today it has been nullified by the Supreme Court of Nigeria in 2016. One important factor should be made clear, the line of succession of Obaship in most Yoruba land is not strictly the same as that of Sokoto or llọrin Emirates as expatiated by Professor ljaodọla. In Ọffa, succession is not from father to son, except in rare and unavoidable cases. And the only recent case recorded in Ọffa history was that of Ọba Adegboye Atọloyetẹle who succeeded his father Ọba Moronfolu Okunoye who died at the height of a war. And for strategic reasons, Adegboye was made to take over the Ọbaship. Succession to Ọlọfaship is through competition and there is nothing like rotation. To conclude this issue of classification, it is a mere theory to suggest that the emergence of the Anilelerin Ruling House must have been rooted in the earlier three non-classified Ọbas.
Until 1971 there was no Ruling House in Ọffa known as Olugbense Ruling House. From 1786 when Ọba Olugbense died to 1971 when the Kwara State Government started the issue of Olugbense Ruling House, there had passed 185 years (1786-1971) of Anilelerin ruling House solely selecting Obas to the throne of Ọffa. It is a great disservice to justice for someone of the caliber of the lecturer to opine that the judgment of the Supreme Court refueled the Ọffa Royalty Controversies.

This is absolutely unfair. Bakare and Raufu KejI falsely claiming Olugbense line contested willingly and freely under Anilelerin and then lost. If there were rotation and 2 ruling houses, Why did both submit to contesting under Anilelerin? In recent history, when Olofa Isioye joined his ancestors, Why was Mustapha Keji who was still alive, not àsked to reign If he was ever recognised as Olofa? Rather, Kwara State Govt asked Anilelerin to produce the next Olofa hence Olofa Olawore Olanipekun succeeded Oba Isioye even when Keji was still alive. For the first time in the history of Offa 0baship and iin exercising their right, the Olugbenses went to the High court and lost.They appealed and won in a controversial manner at the Court of Appeal; thus the case went on appeal to the Highest Court of justice in Nigeria for final determination and lost woefully! Are we saying here that the FINAL JUDGEMENT is a refueling of the case? Certainly not!

Unfortunately, it is Prof. Ijaodọla that seems to be the person trying to refuel an issue that has been thrown to historical dustbin by invoking argument on the status of Ọba Arẹmu Agbojojoye who though succeeded Ọba Olugbense was not his direct descendant. He was the son of OLUKOSORO, one of the Cousins/Nephews, of Ọba Olugbense who in fact would have been the Ọlọfa but for the role played by Olugbense himself In undermining OLUKOSORO and getting himself crowned as the Ọlọfa when he was sent to Ọyọ to inform the Alafin of the choice of OLUKOSORO as the Ọlọfa elect, as was the custom then.

Again, Prof Ijaodọla suggested that Ọba Arẹmu Agbojojoye, Amọdu Agaka and Ọba Alade Alebiosu were not classified. Apparently, the Kwara state Government that undertook the classification did so using Ọba Olugbense and Ọba Anilelerin trait (greatness) to name them head of the two groups into which the Ọbas were classified. If not, what sense is there in someone in 2019, (233 years after death of Ọba Olugbense) to call Olugbense's descendants fools who could not fight for their rights over these years? But the people were not fools; they were aware of the implications of the action of their father's CURSE on them and the consequences that could befall them if they ever failed to adhere. However, in 1926 and 1936, respectively the son of an outsider (a stranger) took up the challenge and wanted to become Ọlọfa, having noticed that not even one of the over 140 children of the Ọba aspired for the post. Why?

It is all because they believed in the CURSE. On the part of the stranger who was born and lived within the palace environment all his life, noticed the lack of will power and courage on the part of Ọba Olugbense real descendants and decided to take advantage of the situation. He felt he was materially and otherwise positioned enough to resuscitate the Olugbense lineage to the advantage of his own family, the Kejis,who are not indigenes of Ọffa, their progenitor is the Oluode of Ẹrin-Ile, a nearby town.

As God will have it, the Supreme Court of Nigeria (see judgement here on our website) has put paid to the controversy on 1st July 2016 in its judgment.

POTENCY AND MYTH

The myth surrounding the curse of Ọba Olugbense on his male children since 1786 is subsisting and potent till date.A myth or fallacy could not have been so true and subsisting for two centuries and thirty years.

The brochure on the annual gathering of Apapọ Olugbense Ruling House Foundation has the effect of worsening their claim to the Ọffa Royal stool in the eyes of true sons and daughters of Ọffa.

They are claiming that Igbonna and Ilọrin have produced Ọba Ọlọfa in the past and can therefore in future stand to contest for Ọffa Ọbaship if the vacancy arises. Pure fallacy!

Any person who has a blue blood, a royal blood in his or her vein will never have thought of or align with the publication of such a document, that could be referred to in future as reference point. A DNA test of the parties to the publication of the brochure will truly vindicate the fact that royal blood is far from their veins.

It should be stated clearly that partisan politics should be divorced from Royalty issues and matter. Royalty and partisan politics should not be mixed. They are distinct otherwise temptation of selling ones father land, Royal lineage cheap will
arise, especially for the aim of seeking support to distort history.

ROYAL CONTROVERSIES IN ỌFFA

Under this heading, Professor Ijaodọla listed five critical points of history which he claimed are not true:

(a). That Ọba Olugbense cursed his male children.

(b). That Ọba Alade Alebiosu of the Anilelerin descent is not a descendant of Ọlalọmi Ọlọfa Gangan.

(c). That Ọba Bamgbọla Agbojojoye and Ọba Olumọrin Anilelerin were of Igbonna descent while Amọdu Agaka was connected to Fulan/Ilọrin.

(d). That during the Ilọrin war between 1886 and 1901, Oba Atọloyetẹlẹ Adegboye moved to Ọfatẹdo (now in Ọsun State) and Ọtaogbaye became Ọlọfa but had to leave when Adegboye returned to Ọffa because it was believed that he (Ọtaogbaye) was not entitled to be on the throne. This also became the fate of Mustapha Keji who for ten years was appointed a District Head before he was removed and Ọba Mustapha Ọlanipẹkun Ariwajoye II was Crowned Ọlọfa in 1970.

(e). That when Ọba Adegboye left Ọffa, it was Ọtaogbaye that took command of the defence of Ọffa.

Regrettably, it is necessary to suggest that the five issues raised here by Professor Ijaodọla have the tendency of confusing an average reader by his dubbing facts as lies and lies as facts.The facts are:

(1). Ọba Olugbense indeed cursed his male children and forbade them of Ọlọfaship.

(II). Alade Alebiosu and Bamgbọla Aremu were descendants of Ọlalọmi Ọlọfagangan but by implication Anilelerin lineage. Both were the sons of OLUKOSORO, one of Ọba Olugbense brothers (or cousins), who were adopted by Iya Ipo, Ọba Olugbense's daughter, as sons because Iya Ipo was barren and had no child of her own.

(III). Ọba Alebiosu was neither of Ajasẹ Ipo descendant nor Ọba Bamgbola a descendant of Igbonna. That Ọba Olumọrin Anilelerin was also of Igbonna descent is a fallacy. Any contrary view to these facts is meant to distort history and is perpetuated today by those of, or who claim, Olugbense descent. In respect of Amọdu Agaka, he was never a descendant of Ọlọfagangan. He became Ọlọfa through intrigue and machination as earlier explained.

(IV). Ọtaogbaiye never became Ọlọfa in the true sense of Ọbaship. Ọba Adegboye having left Ọffa before the arrival of the Ilọrin invaders meant that the town was without a king when the Ilọrin Army came. This was not what the Army had planned. They would need to find an indigene to head the community to avoid chaos and disorder.

Ọtaogbaiye Arokanorisha, who claimed to be Olugbense line was just on hand to serve the immediate purpose of the invaders so he was made "Ọlọfa". When Ọba Adegboye was persuaded to return home some years later, he was handed back his throne.

The story that the Ilọrin Army slaughtered all war leaders in Ọffa when Adegboye left and Ọtaogbaiye (a descendant of Olugbense) took over the post of Ọlọfa is imaginary. However, that Ọtaogbaiye relinquished the throne through the intervention of the Emir of Ilọrin was true. In all of this, we must not overlook the power of invocation (curse) by Ọba Olugbense that his male descendants shall never ever assume the throne of Ọffa coming to pass on Ọtaogbaiye as he surrendered the throne to Ọba Adegboye. God is great!

7. BRIEF HISTORY OF OLUGBENSE RULING HOUSE

(Page 16 of Brochure)

The correct nomenclature for Olugbense gathering should be "OLUGBENSE ROYAL HOUSE" It is improper to address any Olugbense body anything beyond that.

It is also false to claim that Anilelerin is a female offshoot of Ọffa Royal dynasty. Ọffa Royal lineage has never been through maternal offspring as it is of most towns in Ibọlọ kingdom and others under former Ọyọ Empire. Ọffa customs and tradition do not allow a female lineage to the throne of Ọffa Ọbaship. It is a taboo.

The real and legitimate blue blood princes and princesses of Ọba Olugbense had found solace and sojourned in other Yoruba speaking towns with rewarding results of their endeavors. They prospered and some ruled in these far and near places.

Blue blood will always be recognized in any place they abide, not through lies or fraud.

An Ọffa respected professor in his autobiography stated his own side of the Ọffa Royalty as told to him and known by him. His account of the history regarding Arokanorisa Ọtaogbaiye is fairer than what is stated on page 16 in the brochure, that it is "calabash story". The bottom line is that Ọtaogbaiye Arokanorisa was not an Ọba.

The inability of llọrin emirate warriors to capture Ọba Adegboye saved Ọffa from being part of llorin emirate as partly stated by professor ljaodọla.

Ọba Adegboye should be saluted for his sagacity and administrative enterprise in time of war. If Ọtaogbaiye had been accepted as the true Ọlọfa, the town would have been run over and Ọtaogbaiye captured. Ọba Adegboye's sense of administration was an historic saviour for Ọffa. It is important that the writer of the history on pages 16 & 17 of the brochure should perform a soul search and find out truly who are blue blood descendants of Olugbense.

The statement on page 17 of the brochure that "wherever you may be", whatever towns and villages you come from as long as your forefathers originated from Ọffa, you are an Olugbense, the lineage of Ọlalọmi, Ọlọfagangan and you are part and parcel of the ruling house" appears to give claim for right of non blue blood to the stool of Ọlọfa when any vacancy arises.The statement is a claim of impotence, confirming that the so called Olugbense Descendants are a collection of allcomers and strangers; meaning that In history, people who were harboured during distress as well as merchants and traders who settled in Ọffa, irrespective of tribes, and stayed behind or relocated to other towns are welcome to become part of Olugbense lineage according to the writer. Royalty is therefore being compromised for affinity because funds are being solicited to prosecute a dead cause of action.

A deceit platform is now being created to source for funds and bastardize the Olugbense Royalty further. However, anybody of proven good character and behavior from any compound in Ọffa could become a traditional or honourary chief of Ọffa at the instance of Ọba Ọlọfa of Ọffa.

Time of selling Royalty by fiat is no longer in vogue. The admission of compounds to Royalty by fiat which once made some compound of no affinity to Royalty to claim to be of Royalty, started during the Ọbaship contest by Bakare Keji.

It is unacceptable to sell Royalty by deceit and fiat. It is also unfortunate for those who get caught in the deceit of being made false princes and princesses.

LISTS OF OLUGBENSE COMPOUNDS

(Page 18 of the Brochure)

The known history is that Oluọde compound is the original compound of Olugbense in Ọffa, though various non royal inhabitants were also harboured therein.

Princesses of Olugbense got married to males in Alapẹ and Aro compounds causing the maternal lineage to spring up there.

Past Ọbas before Olugbense have their compounds origin at Olomi, Asalọfa, Arole and Awudere.

As it is common in most compounds, the real Royal blood in these compounds are few, and so some princes/princesses got intimidated and got their rights usurped by non royals. That does not however, make the usurpers legitimate princes and princesses.

Many compounds listed in the brochure are very strange to Ọffa Royalty. Some of these are Asaba, Olose, Oyebalogun,

Lasogan, Oloye, Ọlọra and Ọbaoke. For fuller details you may wish to read "Ọffa History, 3 Big Questions answered" a publication of lgbimọ Ọmọ Ọlọfa issued on 31/08/2014.

THE CRUCIAL MYTH

Ọba Olugbense was a respectable and respected Ọba. History has it that his maternal root is Ọyọ lle. He lived very long and had many wives and children.

The curse of Ọba Olugbense on his direct sons cannot be ordinarily wished away for some known and traditionally accepted norms, practices and reasons.

The central myth of Ọbaship in Ọffa after the death of Ọba Olugbense in 1786 is the palace fire incident which predated his death. The aftermath event of the inferno led to the emergence of Ọba Bamgbọla Arẹmu as Ọlọfa of Ọffa. The claim in the Brochure and argued by professor ljaodọla that "the fire is a myth widely held but false belief" is suspect, as it lacked constructive argument. However a 230 years story should not be assumed to be false merely because the proof or evidence of its support has not been found. Whereas in this case or instance of myth of Ọba Ọlọfa Palace fire incident, the potency of the great Ọba Olugbense pronouncement which portrays his wishes has not been punctured ever since. Attempts to subvert it through dubious means have not seen the light of the day as well.

As at the time the Ọba Ọlugbense passed the curse and prayer respectively, he had the following attributes:

A very old man;

An Ọba, Ọlofa of Ọffa;

Father of his children, male and female;

Bitter, aggrieved and grossly offended by his male children's action and behaviour;

Swore on oath to perform the curse and prayer;

Performed the customary and traditional rites to buttress the curse and prayer;
The curse on his male children was from his heart;
Prayed from his heart for his daughter, lya lpo and her adopted children;
Pleased with his daughter's action and behaviour.
With all these ingredients, the pronouncements that made the succeeding Ọbas reign in line and order of his wish, call it a myth, but not dictation on succession as suggested by Professor R.J. ljaodọla, is still subsisting.
The physical presence in Ọffa of lya lpo who was married to an Ọba in Ajasẹ lpo at the time of the inferno was by providence or telepathy.
It was on one of her usual visits to see to the welfare of the Ọba Ọlọfa that made the rescue possible, a coincidence and not on account of emissary sent to her for help and assistance to rescue. It should also be false to claim that Reverend, J.B Ọlafimihan apologized in camera in his life time to the Olugbense family on the palace fire incidence narrated in the popular lwe ltan Ọffa.What was written in the book was told to the author by various persons, reputable historians often referred to in the book as source of his information "awọn opitan sọ fun wa wipe". Why was the apology not in public or put in black and white? The statement credited to late chief J. S. Ọlawọyin if its even true, could also be a political statement to win support or followership. He was a shrewd politician. History should not be distorted in any form by lieing against the dead.
The story of the fire incident of the time portrayed the Olugbense male children as very brutally ambitious, ambition being a very serious trait of some people.
The children were targeting chattels and slaves and the stool/position of Ọba Ọlọfa, not the safety of the life of Ọba Olugbense himself, who they believed was very old and had outlived his time.
There is no gain saying that the kingmakers, the High Chiefs which creation was first introduced by this great Ọba Olugbense, have the prerogative to elect an Ọba-elect of Ọffa whenever any vacancy occurs among the candidates submitted by the princes and princesses. It will therefore be a taboo or effort in futility for non princes and princesses to forward a candidate to contest in a vacant stool of Ọlọfa of Ọffa . It happened in two instances of the immediate past,when the candidature of Bakare Keji was proposed and failed.
The kingmakers follow due customary and traditional process in electing an Ọba-elect.
During the last dispensation, political undertone and considerations were at play to make the so called Olugbense line submit names of candidates for contest for the vacant stool. The contents

of the illegal government gazette of 1970 were also at play.The gazette has been nullified and classified as illegal by the Supreme Court judgment on 1st July 2016.

As correctly postulated by Prof. Ijaodọla, Ọffa will never allow a foreigner to be their king and so the attempt by this strange son of Ẹrin-ile was nailed in the bud. Even as at today, and despite the fact that it is the Keji family that sustained the public image of the Olugbense Royal House to the present day, efforts of the Apapọ Ọmọ Olugbense Foundation are being vigorously directed at side-lining the Kejis because they know the KEJIS are not descendant of Ọba Olugbense.

Few explanations to Professor Ijaodọla's assertion are as follows:

●Iya Ipo was an Ọffa princess married to the Ọba of Ajaṣẹ Ipo. .

●She was barren and adopted two of her paternal cousins of Olugbense lineage (brothers)

●The adopted children, Bamigbọla Agbojojoye and Alebiosu

●Evidence of the potency of Ọba Olugbense prayers on Iya Ipo cum curse on Olugbense male children is what subsists since 230 years ago, a myth!

●The relationship between Ọba Anilelerin and Ajaṣẹ Ipo is that Anilelerin is a descendant of Ọba Bamigbọla Agbojojoye who grew up in Ajaṣẹ Ipo with Iya Ipo.

10. CONCLUSION

●We do not wish to go into controversies as to who was the war leader in Ọffa whether Balogun was assisted by Osi Apabiẹkun

or vice versa. We are aware that Ọffa had great warriors who fought vigorously and relentlessly for Ọffa kingdom and were subservient to the ruler of Ọffa, Ọba Ọlọfa of Ọffa.They fought and won wars for Ọffa.

●Igbonna district and Ilọrin emirate do not and cannot lay legitimate claim to Ọffa Royalty and Throne. The Write-up in the brochure is false, and a sellout.

●If what is meant by Igbonna is Igbomina, that too is a great error as Igbomina had never and do not intend to lay claim to the royal stool in Ọffa.

●The lineage of Bamigbola Agbojojoye through Ọlalọmi Ọlọfagangan has been on the Ọffa throne legitimately and consequently uninterrupted since 1786 to date

●The Obaship succession has been affirmed by the Supreme Court of Nigeria in its judgment on 1st July 2016.

● Any person or Ọba-elect who did not go through the Ọffa custom and tradition rites of Ọbaship could not be rightly called an Ọba, an Ọlọfa of Ọffa. To that extent and in that respect,

AMỌDU AGAKA (1800-1803) , AROKAN ORISA (1886-1901) and MUSTAPHA KEJI (1957-1969) were not legitimate Ọbas; Ọlọfa of Ọffa. They were imposed on Ọffa people by powers that be, and were not chronologically Ọbas of Ọffa.

●There is nothing like Olugbense Ruling House. Such a name is an affront and a mis - statement to be corrected. The proper and correct name and nomemclature is OLUGBENSE ROYAL HOUSE. The contents of the brochure, particularly most of the history of "Olugbense ruling house", (pages 16 & 17) List of past and present Ọlọfas (page 14) as well as pictures (pages 10, 11, 12 &13) therein are deceitful, suspect and not the whole truth. They are sellout to source for funds. Ọffa will not allow itself for a selloff.

●Professor J.R. ljaodọla, a professor of law, as expected of his profession had his say on the interpretation of the letters of the Supreme Court of Nigeria Judgment of 1st July 2016. The judgment subsists.

●Magnificent Palace or elegant edifice or structure does not in itself lay legitimate claim to Ọbaship of a town. It is the bluebloodship, acceptable to the king makers, taking into consideration the custom and tradition and norms of the community that is.

●llọrin and lgbonna had never in the history of Ọffa produced an Ọba of Ọffa. The Apapọ of Olugbense Ruling House Foundation through their brochure of annual gathering on13th August 2019 distort history and attempt to sell Offa and
create chaos in Offa town and incite external forces to cause disharmony.

Royal bloods are not traceable to many of the compounds claiming to belong to Royal compounds, either through blood or affinity, rather by false fiat.

In conclusion, one must say that professor ljaodọla's paper has in the main agreed on the issue of Ọffa having one Ruling House. However, in trying to please those who invited him, he would not comment on what basis the two Ruling Houses emerged, instead he concentrated on propounding theory on how those who created the division arrived at their decision. It is pertinent therefore to ask the Professor what the Government say was the reason for merging the 1st to the 8th Ọlọfa as Olugbense Ruling House. His suggestions on the three Ọbas that reigned after Olugbense is a mere exercise in futility. Bamgbọla Arẹmu Agbojojoye was the first Anilelerin Ọba,by their classification. The fact that the lineage was named after Anilelerin was mere acknowledgement of the greatness of the Ọba and the impact he created while he reigned and not because the three preceding Ọbas were not descendants of Ọlaḷọmi or came from lgbonna. To the glory of God, the Anilelerin remains the only Ruling House in Ọffa Royalty. Apart from the incidence of curse that was pronounced on the male children of Ọba Olugbense by the

Royal Father, they virtually abandoned Ọffa almost immediately they were cursed. For centuries they showed no courage or interest in regaining the throne.

The curse and confusion continues.

This again is perhaps why the Apapọ Olugbense Ruling House Foundation logo or emblem indicates a crown endorsing an Ẹiyẹ Ọkin defecating on their two wrestlers looking like Angere Masquerades.

All in all, none of the postures of the pseudo objects in the logo depicts true Ọffa emblem.

The crown obviously is not of Offa Royal House and the wrestlers not the famed Ọffa Ijakadi.

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(Council of Offa Princes and Princesses)

November 27th, 2019

IGBIMỌ ỌMỌ ỌLỌFA (COUNCIL OF ỌFFA PRINCES AND PRINCESSES)