

THE EMERGENCE OF ODUDUWA AND THE ORIGIN OF YORUBA KINGDOMS OF SOUTH-WESTERN NIGERIA

By: **ESV. Lola Tomori anivs, rsv. mnim**

E-mail: lolatomori1@gmail.com

In Africa history there is confusion between the origins of kingdoms and dynasties, this should not be so. Rev. Samuel Johnson (1921) in “The History of the Yorubas” was right when he wrote that **Oduduwa** was a descendant of **Nimord** which was corrupted as **Namurudu**. The **Kush tribes** were descendants of Nimrod which established Babylon Empire and Sumerian Empire. The name Kush was corrupted by the Egyptians from Cush the father of Nimrod (the second son of Noah).

Before the founding of the Oduduwa dynasty in Ile-Ife there was definitely autonomous aborigines people there. This myth of **Eastern origin** and so-called Kistra legend is found among several African countries (The Comet of Monday, May 17, 2004). Around the time that ancient Ife was being established, similar traditions of origin associated with the Bayajida legend accounting from the emergence of the seven Hausa states such as Kano, Rano, Zauzau, Katsina etc. also came into prominence.

The myth associated with Oduduwa is the myth of a conquering people who took over the rulership of autonomous aborigine people and established representatives of Oduduwa dynasty in almost Yoruba areas. Some historians claimed these immigrants probably came from the Southern Nile area, particularly, the **kingdom of Kush** and particularly from its iron working centre of **Meroe** which will locate it in the present day **Sudan**.

Some Yoruba dynasty such as the one in Ijebu-Ode claim a Waddai ancestry (i.e. present day Chad) which is not too far from the postulated origin of **Meroe** where Oduduwa came from. To be able to conquer existing population of aborigines at Ile-Ife, the immigrants associated with Oduduwa must have had superior technology such as ability to mine and use irons both as weapons of defence and offence.

Talbot's research findings is that the immigrants to Yorubaland between **600** and **1,000 A.D** were partly **Hermitic** or of brown skin who introduced another culture and provided the ruling families among the Yorubas.

Biobaku (1955) was of the opinion that the Yoruba first settled in Nupe country of Central Nigeria from where they crossed the Niger River to Ile-Ife. The Oyos refer to Nupe as Tapas and Borgu as Ibaribas (Chief M.O. Ogunmola, 2000). Bada of Saki Chief Sameul O. Bada in "Iwe Itan Saki" claimed that Oduduwa group entered Nigeria through Saki from where he proceeded to Ife while Ogun founded Saki later when Oduduwa was blind and he became the REGENT.

From the foregoing historical analysis, the immigrants from Meroe (capital of Nubia) after the **collapse of Nubian Empire in 100A.D. up to the emergence of Islam in the Arabian Desert**, Egypt was responsible for the influx of immigrants to Africa South of Sahara. Oduduwa could have imported the idea of **divine kingship** to Yoruba country from **Meroe**, where the descendants of Nimrod finally settled and later migrated to West Africa through Lake Chad. The culture of **divine kingship** was later extended to Benin Kingdom through the legendary **Oranyan**, the grandson of Oduduwa in **1170A.D.** while his son **Eweka** became the first divine-king of Benin in 1200A.D. according to Talbot.

1.1 The Children of Oduduwa and Early History of Ife

An historical account of Oduduwa era in Ile-Ife by Chief (Dr.) M.A. Fabunmi in his book, "IFE: The Genesis of Yoruba Race (1985)"; confirmed some direct sons of Oduduwa who later established Kingdoms, apart from those who migrated from Ile-Ife to found their own kingdoms in Yorubaland at different time.

1. **Olowu's** mother was the first daughter of Oduduwa who married Obatala and gave birth to Ajibosun, (a.k.a Asunkungbade) who later found Owu Kingdom. She was called **Lawumi**.
2. Towards the end of Oduduwa's reign, he became blind and suffered the loss of some powerful sons; Viz.: **Esidale, Obameri, Okanbi** (a,k,a Ideko Seroaake).
3. Two of Oduduwa's sons went to fetch the sea-water with which his blindness was cured. The two sons were **Owa Ajibogun** (a.k.a Owa Obokun) whose mother was

Saparakunmi by name. He later founded Ilesa Kingdom. The second was **Aremitan**, who later became the Owa of Idanre Kingdom. **Ogun** was the Regent of Ife when Oduduwa became blind.

It was **Oore of Otun (or Owafanran)** who established Otun Ekiti Kingdom that used spiritual water from **Okun Moba** to wash the eyes of Oduduwa before his sight was restored during his stay in Ile-Ife as a **Priest of the Sea** (Omo Olokun) – Prince Adelegan Adelegan (2009).

4. The mother of **Orangun** of Ila who established Igbomina Kingdom was **Adetinrin Anasin** who Oduduwa found by the riverside and made her his wife as Ifa Oracle directed him.
5. According to Obateru I. Oluremi (2006), Oduduwa took as his wife a woman slave called **Lakange** captured by Ogun in Ile-Ife. Chief Samuel Ojo Bada, the Bada of Saki said, he was a Princess of Oore Otun (Owafonran) one of the aborigine Obas who opposed Oduduwa administration. She gave birth to Oranmiyan (or ODEDE) who was **half white-skinned like Oduduwa and black-skinned like Ogun**. The occasion was celebration during **Olojo festival** when the OOni of Ife wear **Aare Crown**.

Thus, the Yoruba City of Ife was composed of two categories of people namely: the aborigines who formed the bulk of the population and Berber (Oduduwa group) migrants who constituted the ruling elite. There were other prototype Yoruba aborigines scattered over Yoruba land such as Oba-Ile near Akure, and Ugbo people which left Ile-Ife.

Archeological field survey undertaken by Omotoso Eluyemi (1986) reveals the **thirteen of these aborigines** (Union communities) that have been located in Ile-Ife. They were the earliest known units of groups based on **idile** (family units) in Ife environment. Traditional history says that **the unification of these thirteen (13) communities into one central administration of Ile-Ife was effected by Oduduwa**.

Each of the heads of the thirteen communities was called **Oba** (king) who was a **priest-king** as he performed the dual roles of a priest and a king (see table below):

**THE THIRTEEN NEOLITHIC (ABORIGINAL)
COMMUNITIES OF ILE-IFE**

S/No.	Name of Community	Head of Community
1.	Iddo	Onipetu
2.	Iloromu	Obaluru
3.	Idita	Obalesun/obalale
4.	Iloran	Obaloran
5.	Odin	Lakore
6.	Oke-Oka	Obajio
7.	Imojubi	Apata
8.	Iraye	Obalaye
9.	Ijugbe	Obalejugbe
10.	Oke-Awo	Owa Fagun
11.	Iwinrin	Obawinrin
12.	Parakin	Obalufe
13.	Omologun	Obadio

Sources: (a) Omotosho Eluyemi, *this is Ile-Ife*, 1986, p/ 17

(b) Omotoso Eluyemi, *Oba Adesoji: 50 Years in the History of Ile-Ife*, 1980, pp 21-22.

The thirteen communities resettled in Ile-Ife and formed the five original quarters of **Moore, Ilode, Iremo, Okerewe and Ilare**.

On the score of the foregoing, one can reasonably conclude that Yoruba culture resulted from the fusion of the cultures of two races; those of the Negro aborigines and the Berbers (Oduduwa group) from northeast Africa.

Whereas, in presenting the list of the sons of Odududwa, Rev. Samuel Johnson (1921) named seven of them leaving Owa Obokun and Owa of Idanre out. King of Benin was a grandson through Oranyan, but it included Okanbi.

Omotosho Eluyemi's list of Yoruba Kings consisted of **25**; William Bascom's List of Yoruba Kings consisted of **15** while Ooni Olubuse I in 1903 presented the List of **21** Kings to Governor William Macgregor in Lagos, all within Yorubaland excluding Deji of Akure.

1.2 Historical Notes on Yoruba Kings:

However, it is pertinent to state the historical error regarding Oranyan in the list of Rev. Samuel Johnson (1921). It was Oranyan who found the Kingdom of Benin and Oyo. He first founded Benin Kingdom in charge of which he put his son, **Eweka**, when returning to Ile-Ife. From Ile-Ife, he again moved northwest to found Oyo Kingdom Samuel Johnson claimed that **Oduduwa** had many children, the **eldest** of whom was Okanbi who in order of age were as follows:

1. The mother of the Olowu,
2. The mother of the Alaketu,
3. The King of Benin,
4. The Oranyan of Ila,
5. The Onisabe of Sabe,
6. The Olupopo of the Popos, and
7. Oranyan, the first Alafin of Oyo

On pages 18 and 19 of his book: “**this is Ile-Ife**” published in 1986, Omotosho Eluyemi asserts that the **children and grandchildren of Oduduwa** who left Ile-Ife to found other kingdoms were:

S/NO.	NAME OF FOUNDER	THE KINGDOM FOUNDED
1.	Oranyan (grandson)	Benin and Oyo
2.	Ajagunla	The Oranangun of Ile-Ila
3.	Seropasan	The Alaketun of Ketu (now in Benin Republic)
4.	Ajaleke	The alake of Egbaland
5.	Ajibogun	The Owa of Ilesha
6.	Lagborogan	The Awujale of Ijebuland
7.	Obarada	A Kingdom in Benin Republic
8.	Oninana	A Kingdom in Ghana
9.	Onipopo (Okanbi)	Popo Kingdom in Benin Rep (Egun) at Ailada)
10.	Onisabe	Sabe Kingdom In Benin Republic
11.	Pupupu	The Osemawe of Ondo
12.	Ajaponda	The Deji of AKure
13.	Ajibosin	The Olowu of Owu
14.	awamaroi	The ewi of Ado-Ekiti
15.	Arere	The Olowo of Owo
16.	Adarawale	The Alara of Aramoko
17.	Ogbe	The Ajero of Ikero
18.	Owafanran (Owore)	The Owore of Otun Kingdom destroyed by the Fulanis in Ilorin Province
19.	Akinsola	The Elekole of Ikole
20.		The Akarigbo of Ijebu Remo
21.		The Olosi of Osi Ekiti
22.		The Alaye of Ipole Aaye (Efon Alaaye)
23.		The Olujudo of Ido
24.		The Owa Arigbajo of Igbajo
25.		The Owa Otan of Otan Aiyegbaju

Note: ONI'S List of Yoruba Kings in 1903 was included numbering 21 Kings

1.3 Oduduwa's New Orientation

Like the Mayan and early dynastic Egyptian cities, Yoruba cities evolved in a stable political environment created by the Oduduwa group immigrants. The new comers established in the Golden Age (1086-1550A.D.) was one of the most ingenious political system ever found in pre-industrial societies. The classic Yoruba governmental system was not only hierarchical but also representatively democratic by any pre-industrial society standard.

Information has it that **sacred kingship** was traditional to the Yoruba aborigines. Apparently, the institution was more elaborately or highly developed among the new comers who ruled Yorubaland during the Golden Age. The higher status of their institutions couples the

elevated socio-political plane on which the new comers were placed by the aborigines as a result of the former's superior culture, higher intelligence and greater military prowess almost certainly aided the rise of Yoruba cities on account of the charismatic personality of the new kings their great palaces became poles of attraction for the inhabitants of the neighbouring aboriginal villages and hamlets.

1.4 Yoruba subgroups in Nigeria

The Yoruba are made up of a number of subgroups of which the principal ones in Nigeria are as follows: the **Awori** of Badagry area of Western of Lagos State; the **Egbado and Egba** (of western Ogun State; the **Oyo and Ibadan** of northern and southern Oyo State respectively; the **Ijebu** of eastern Ogun and Lagos States; the **Ife and Ijesha** of southern Osun State; the Ondo, Akure and Owo of central Ondo States; the **Akoko** of Northern Ondo state; the **Ekiti** of Ekiti State; the **Igbomina** of Ilorin area; and the **Yagba, Bunu and Aworo** (Kakanda) of **Kabba** district; the Owu scattered all over Yoruba states of Abeokuta, Omu and Owu-Ikija after they were defeated during the Owu War of 1821-1825.

1.5 Brief History of Kingdom of Lagos

The Lagos Island formally called Eko, European, a Portuguese explorer, **Ruy de Sequeria** who described it in 1472 as “**an Island partly submerged in water and surrounded by a fringe of mangrove**”. But it apparently suited AROMIRE who occupied it and divided the land up with his nine brothers.

The first settler in Lagos is said to have been a fisherman called AROMIRE. He was one the sons of Awori-Yoruba Olofin called Ogunminire who first settled at Iseri, and whose origin is traced to the royal house (sooko) at Ile-Ife. From Iseri these migrants spread to Ebute meta, then to Iddo and finally to the Island of Lagos. He was later joined by his brothers and divided the Lagos Island among them namely: Onitolo, Onitono, Oluwa, Oniri, Onikoyi, Oluwa, Elegusi, Oloto, Ojara. (Prince Adelegan Adegbola, 2009 page 799).

One of the major effect of the existence of the Benin Kingdom in the 16th century was the creation of a new dynasty in Lagos. The king of Benin army attacked Olofin's men near Iddo Island and eventually established Benin dynasty in Lagos. The first king was Olofin.

According to Dr. J.A. Atanda (1980 pg. 17), the **Olofin dynasty** was later superseded by **Asipa**, an Iseri chief whose origin like those of Ogunfunminire and Olofin, is traced; to the royal house of Ile-Ife. The **Asipa dynasty came under Benin influence**, and was succeeded by **Ado**, later by **Gobaro** and **Akinsomeyin** who was on the throne.

Lagos was the abode of different people's different nationalities, creeds, religions and races. Lagos was known to European traders in **1485**, when it first appeared on the maps, though no names were mentioned. In **1603**, a German surgeon Andreas Josua Ulstermen visited Lagos. Furthermore, the Europeans, particularly the Portuguese reached Lagos in **1704** and that was during the reign of Oba Akinsemoyin signaling the beginning of slave trade.

1.6 Ekiti Obas & Kingdoms

All Ekiti Obas except the **Oore**, claimed to be children of Oduduwa and to have come from Ile-Ife, the Obas displaced heads of the original inhabitants. Similarly, the Alakure at Akure was conquered by the leader of the Ife group. (Msgr. A. Oguntuyi, 1979 page 7).

Ekiti village and town heads were called **Oloja** and **Owa** respectively. A town head (owa) claimed to be descendants of Odudua. Many historians maintain that after the death of Odudua; his children scattered all over the country. Those of them who came to Ekiti whether directly from Ife or indirectly from other places in the 15th century asserted themselves over the **aboriginal inhabitants** of Ekiti as Olojas (Dr. J.S.A Akintoye pp. 10-11). They were crowns similar to what they saw in Ife. They were not good farmers. But teju had plenty of ambition and were greedy for power. They were sophisticated and easily absorbed the inhabitants especially those in the central places. **They got the people to build their palaces and established kingdoms.**

At one stage of Ekiti development, a beaded crown was so invaluable as to engage the attention of those who were anxious to prove that he was a descent of Odudua, that he came from Ife and that he was invited to govern.

The term "**Baale**" was introduced by Ibadan and was used by the British for district heads who normally preferred to be known as "**Oba**". They saw a lowering of status in the term **Baale**.

The Sixteen (16) Ekiti kingdoms occupy an area of **2,100 square miles** in the north-eastern corner of Yoruba country. Each Ekiti kingdom was quite independent of the others, and there was no time when the Ekiti acknowledge a common ruler. An attempt by the British Government to create an **Ekiti paramount chief** was foiled by gain seekers.

The Collapse of the Old Oyo Empire

According to Professor Dele Layiwola who edited – “The City State of Ibadan: Texts and Contexts (2015) page 290 and 291”: Ife and Owu Kingdoms were at logger heads over the **market town of Apomu** (J.F.A Ajayi and AKintoye, 1980). The bone of contention would seem to be more economic than territorial. Ife, in alliance with Ijebu to the south, took advantage of the returning masses of Oyo army from the troubled capital in the north to prosecute the campaign. Owu was routed in the counter (1814-1820) according to Rev. Samuel Johnson. The allied army then turned on the neighbouring Egba settlements and began a systematic campaign. Ibadan happened to be one of these settlements.

Professor Row’s definition of history as an art which enables man to employ precarious experiences to further the course of a society in the complex world of conflicting interest; rise and fall; emergence and decay; and progress and reversals; raise the study; history to the level of precision of research as in the case of physical sciences. *We must, therefore, see why a historian must shun vanity, bias, and stark untruth. These factors mitigate against history.*

At the peak of Oyo Empire, the glory of the Alaaḥin Obalokun Aganna Erin (1590-1600) tried unsuccessfully to subjugate Ijesha people which resulted into a great disaster for the Oyo (Dr. J.A. Atanda, 1978). Moreover, according to Chief M.O. Ogunmola (Otun Oyo) in the book: A New Perspective to Oyo Empire History (1530-1944) published in 2010 pages 12 and 13; “The Empire was set for disintegration, yet, under **Alaaḥin Abiodun Adegolu** (1774-1789), the frontiers of prosperity and contentment were wide. It was a period of great success and development in arts, agriculture and

commerce. **But the whole affair was like calm that usually precedes a violent storm.** Alaafin Abiodun died in 1789”.

This is because, according to Chief M.O. Ogunmola, in the disintegration that ensued later, the Empire lost its hegemony over parts of **Popos, Nupe, Dahomey, and Borgu**, that had been annexed earlier. He went further; the **Egbas** under **Lisabi** of Itoko (Agbein) revolted and killed the Ilaris of the Alaafin: **Amosu** of Ikija, in Oke-Ona, **Arinokootu** of Ojoo and **Akila** of Ido (both now part of Ibadan) joined in the revolt. Assembled at Abeokuta in **1830A.D.**, they competed with Ibadan and Ijaiye for hegemony.

The revolutions in the southern **Epo** and **Egba** regions were to follow in the 19th Century; events that transferred power and people effectively to **Agod’Oyo Ijaiye, Ibadan** and **Abeokuta**. Under **Alaafin Atiba**, the inevitability of moving the seat of the Monarchy south to the **secure neighbourhood of Ijaiye, Ibadan and Epo province** made a sane-option for the sovereign and his statesmen. In **1840A.D.** Ibadan defeated Ilorin and the Fulanis in an encounter at Osogbo which put a final stop too the menacing southward conquest by the Muslim Jihadists (Chief M.O. Ogunmola, 1997, 2000 & page 14).

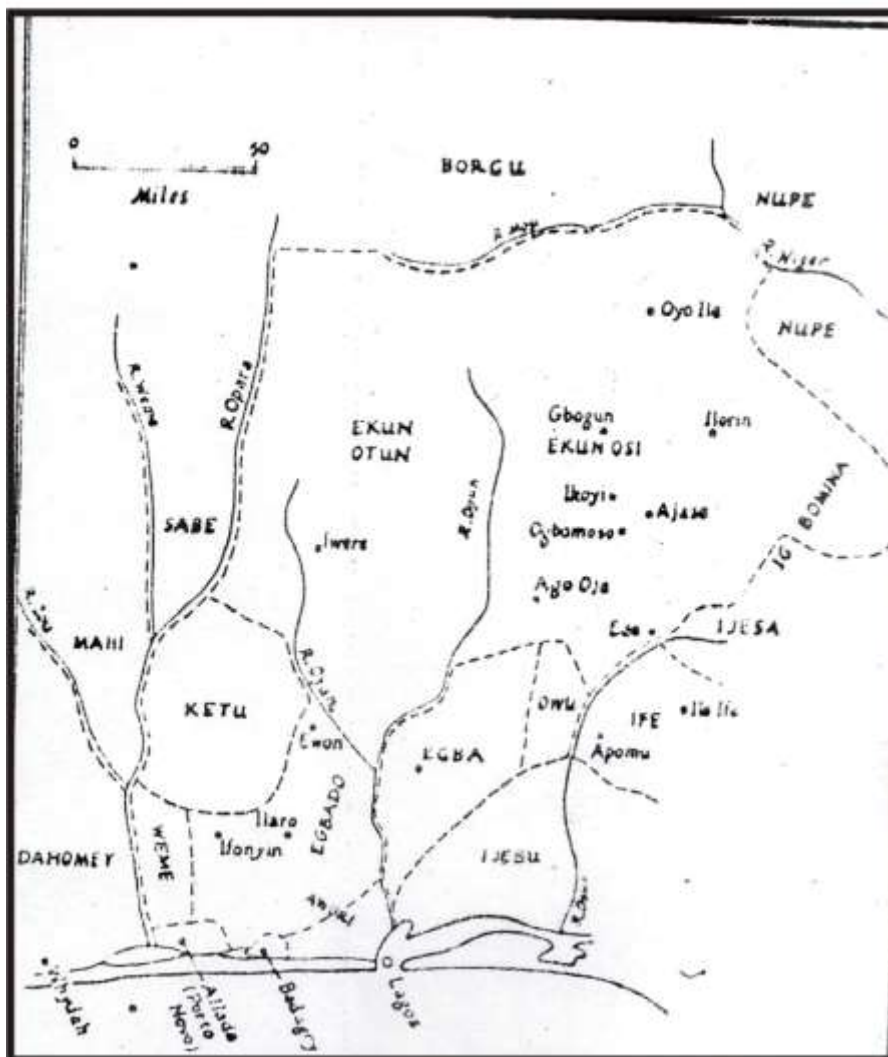
An important subgroup, the Owu, whose territory formerly laid between Ife and Ondo kingdoms to the east and Egba and Ijebu kingdoms to the west was defeated during the first **Owu-Ipole war** of **1814-1820** and later **Owu Ogbere** war in Ibadan between **1821 and 1825** before they fled taking refuge mainly in Abeokuta and Ijebuland (especially in Abeokuta and the towns of Omu and Owu-Ikija of the later) and to a lesser extent in Ibadan and Oyo territories.

According to the book on “Owu in Yoruba History” by Professors A.L. Mabogunje and J. Omer Cooper (1971) “Today, the Owu form substantial communities in various parts of Yorubaland. In all these places, they have managed to preserve their identity and culture distinctiveness. This is true whether they form a separate community,

living all by themselves, or whether they are part of a larger community; whether they live in urban centres or are scattered about in small, rural settlements.

According to Oluremi I Obateru 2006; although the present-day territories of the Yoruba subgroups generally relate to their Kingdoms of the Golden Age (1086-1793A.D.), they coincide neither with them nor with their present political boundaries (see fig 1).

OYO EMPIRE IN THE 18TH CENTURY



Source: R.S. Smith 1976 p. viii (cited Law, 1971)

The Rise of Ibadan as a Yoruba Power (1851-1893)

In the opinion of Professor Dele Layiwola (2015), Chiefs (Oluyole and Kurunmi) were grateful to **Alaafin Atiba** for the honour and recognition, but they were quasi-independent because of their military capabilities. It was clear that in place of one monolithic and one influential kingdom, there were several in its stead. Though **Ijaiye** quickly emerged as a **military power**, **Ibadan** soon overtook her become the most dominant of the three; **Oyo became a cultural headquarters** and a rallying point for all the fragmented bits of once formidable empire.

On the rise of Ibadan as a Yoruba super power and empire, Bolanle Awe (Professor Emeritus) in 1964 wrote that by **1854**, Ibadan had annexed the Ife towns of Apomu, Ikire and Gbongan. In fact, by **1893** when the British had succeeded in colonizing Nigeria, **Ibadan warlords** were still lamenting their uncompleted campaigns to fully regain Ilorin from the invading Fulani (Samuel Johnson in the History of the Yorubas: Lagos (SS Bookshops, 1921).

At the close of the 19th Century, Ibadan had succeeded in replacing Oyo as the imperial power of the Yoruba country (Bolanle Awe, 1964). The influence of Ibadan had been responsible for the continual migration and influx of peoples of diverse backgrounds into the metropolis in more recent times. There has been no other West Africa town that has expanded as unilaterally as Ibadan had done during the 20th century (Prof. Dele Layiwola, 2015).

The Rulers of Ancient Ife Kingdom:

In the forward written by Chief M.I. Okunola, my mentor and an editor statesman in Ibadan – to the book – “The City States of Ibadan: Texts and Contexts 2015” wrote that: *Ife M.D.W. Jeffery correct, then Ile-Ife was founded by Oduduwa, the legendary father of the Yoruba, around 1050-80 A.D.* (The Nigerian Field Vol. 23, 1958) Oduduwa was the first Oba and the first Alaafin (Old Oyo Empire by Kola Balogun,

1985). This is not true, Oranyan, the son of Oduduwa was the first Alaafin of Oyo succeeded by his son, Dada Ajuwon a.k.a Ajaka

The son of Oluwoni as we made to believe by Rev. Samuel Johnson in 1897, whose original manuscript was lost before the book was published in 1921 by Dr. Johnson was the Ooni of Ife. The fact of history established by great historians like Professor I.A. Akinjogbin, Professor Saburi Biobaku and Omotoso Eluyemi (a historian and archaeologist) was that Ile-Ife is the first aggregate of the thirteen (13) neighboring Neolithic settlements (clans) of aborigines who Oduduwa met when he arrived at Ile-Ife.

According to Omotoso Eluyemi, archaeological field survey undertaken by the author (Eluyemi) reveals that thirteen of these-communities have been located. They were the earliest known units or groups based on **Idile** (family units) in Ife environment. Traditional history says that the unification of these thirteen (13) communities into one central administration of Ile-Ife was effected by Oduduwa. Each of their heads was called Oba (King) who was a **Priest King** as he performed the dual role of a priest and a king.

The thirteen communities resettled in Ile-Ife and formed the five original and traditional quarters of **Moore, Ilode, Iremo, Okerewe** and **Ilare**. These quarters also contain compounds. This was the origin of urbanization in Yorubaland.

An important aspect of royalty that also developed with Oduduwa was the use of “**Ade-Ileke**” (crowns with beaded fringes) which was not unknown in different parts of Yorubaland during the **Pre-Oduduwa** era (R.P. Bertho. 1950) but it was confined to rituals. In Ile-Ife itself, heads of Pre-Oduduwa communities made use of **Beaded head wears**. That is, simple **undecorated head wears** (Oro) made of strew as part of their regalia. The use of beaded crown “**Ade**” was a symbol of authority. Some of the Pre-Oduduwa Obas were, **Onipetu, Obaluru, Obalesun, Obaloran, Lakore, Obajio, Obalaye, Obalejaigbe, Obawinrin, Obalufe** and **Obadio**.

Interestingly, Oduduwa retained some of these aborigines as members of the State Council (Agba Ife or Ihare) headed by Oduduwa and presently by Ooni of Ife. For

example: **Obalufe** (or Orunto), **Obajio**, **Obaloran** who was the husband of **Luwo Gbagida**, (the female Ooni of Ife) who gave birth to Prince Adekola Telu, the progenitor of Oluwo of Iwo and the mother of Lagelu, the founder of Ibadan who later got married to the grandson of Obalufe at Degelu compound.

On the Status of Oonis of Ife:

According to Ife oral and written traditional history, **Obalufon Ogbogbodinrin** was not the first Ooni of Ife instead of **Oduduwa** as claimed by His Imperial Majesty, Iku Babayeye, the Alaafin of Oyo, Oba Lamidi Adeyemi III (Thursday Tribune, 14 February, 2009). **It was Obalufon Ogbodinrin who succeeded Oduduwa** (Page: 635 of IFE: The Sources of Yoruba Civilization 2009, and Chief (Dr.) M.A. Fabunmi “IFE: The Genesis of Yoruba Race” 1985)

It is true that his son Obalufon Alayemore succeeded his father, and when **Oranmiyan** heard of it, he left Oyo-Ile with **Dada Ajuwon** and drove away **Obalufon Alayemore** from the throne of Ife-Ile who fled to Efon Alaye as a refuge. Alaafin claimed in that paper as absurdity, that it is not clear that Efon Alaaye had been in existence even before Ile-Ife to have accommodated a runaway Ooni of Ife, the deposed Obalufon Alayemore.

According to Babalola, Obalufon Alayemore (who succeeded Oranmiyan after his return from Efeen Alaaye was **the first Ooni** that brought effective government to Ile-Ife, more importantly, he carried out administrative re-organization which followed the victory of Obalufon Alayemore over the Ugbo, now in Okitipapa whose king is Akinruntan.

In another development, history has it that both **Erin Ijesa** and **Erin Oke** founders were members of Obalufon Alayemore family. According to tradition Erin-Oke was carved out of the **Erin- Ijesa**. The **Akaila** of Erin-Ijesa the **Queen Akinla-bi-orun** is a daughter of Obalufon Alayemore. She beget an only son named **Ifadase**, who when he grew up to manhood settled at a portion of Queen Alinla’s land known as **Erin-Oke**. She

made the Prince a king and adorned him with a beaded crown from the sovereignty approved by his father Obalufon Alayemore in the year **1128A.D.** with the royal title Oni-a-lu-wa (abbreviated as “alua”) with this historical information both Akinla of Erin – Ijesa and Alua of Erin Oke are children of Obalufon Alayemore.

All these historical information can be found in the books of Professor I. Akinjogbin and in the book of Dr. Akin Alao, and Tunde Babawale entitled “Culture and society in Nigeria”. In addition, see Gazetteer Osogbo District, Ibadan division file No. 1253 dated 20th of August, 1934 page 32.

According to Akinjogbin, “it was during this period that Ooni Obalufon Alayemore, having been driven out by Oranyan, **his uncle**, left Ile-Ife to live around the present day **Iddo-Osun** between Ede and Osogbo, followed by a large number of people in Ife and later migrated to the Ekiti country where he stayed at Ilara and from where he went back to Ife to succeed Oranmiyan.

Sir Adesoji Aderemi, the Ooni of Ife 1930-1980, also confirmed that, the Obalufon Alayemore of Efon was one of the direct sons of Oduduwa who was installed at three separate ceremonies viz, as the 3rd Ooni of Ife, two, who migrated and founded **Efon Alaaye** and installed as the first Obalufon Alayemore, the **Alaaye of Efon**, and finally returned to Ile-Ife and installed as the fifth 5th Ooni of Ife. They and their descendants have thus retained the right to wear “**Ade-Ileke**” beaded crown.

Evidence of Intermarriages in Ile-Ife

Finally, the Alaafin of Oyo, Oba Lamidi Adeyemi III in that publication (Tribune) claimed that, “the same Ife tradition agrees that Oranmiyan founded Oyo Empire. Is it then logical for any Alaafin who descended from Oranmiyan to be a son of the Ooni who is not the son of Oduduwa but Omo Oluwo ‘ni’. It was evident that when Oduduwa got to Ile-Ife, he married the aborigenes and gave birth to prince and princess such as, Olowu’s Asunkungbade’s mother, Aleketu’s mother, Oranmiyan’s mother Orangun of Ila’s mother and the mother of Owa Obokun of Ilesa, Oranmiyan gave birth to Eweka, the first Oba of Benin after Ogiso’s dynasties who became king in **1170 A.D** after Oranmiyan has returned to establish Oyo Kingdom. He also gave birth to **Dada Ajuwon** a.k.a Ajaka and Sango a.k.a. Olukoso *“the facts of history must not be distorted, it must be recorded and backed up with authentic documents of objective facts, figures and dates, otherwise its credibility is suspected and controversial.* **Ogun** founded **Ire** after leaving Ile-Ife in 1192 A.D. while leaving his son, *Ogundaunsi* to settle there.

It was also claimed by Rev. S.O. Bada, the Bada of Saki that Ogun founded Saki and he was the regent when Oduduwa got blind while Owa Obokun Ajibogun went to fetch water to cure the blindness by Oore Otun (Owafonran) the father of Yemoja, Odede Oranmiyan’s mother (Samuel Ojo Bada, 1986).

CONCLUSION

There’s no need of saying I am head of this or that. You are only head where you authority for chieftaincy matters. You cannot hold any other people into ransom. Ife is to be the head of all Yoruba people then all branches, the original children of Oduduwa, the Orangun, Owa Obokun etc; all of them will be candidates for that post of Ooni of Ife. However, they have all migrated from Ile-Ife to found their own kingdoms.

Before any ruler or Oba can say he is superior to other Obas, that superiority must be one that in the past, that his ancestors were superior and they retain that superiority up to now. For anyone at Ife to claim that Oduduwa was the father of the Yorubas and may

the founder of Yoruba race, then since he is at the seat of Oduduwa, then he is superior. if any Oba wants to claim that he is superior to any other Oba, then it must be that the powers that his forebears wielded was still being wielded by him and over the same people.

Since the breakup of Native Authorities and establishment of District Councils in **1900** by the colonial masters, particularly the breakdown of Oyo Province in **1934** created by Captain Ross in **1914** to enhance the status of Alaafin and some paramount rulers such as Alake, Awujale, Ooni, Owa etc. some prescribed authorities have been named for certain areas and in addition to the appointment of chiefs and traditional rulers, so any Oba can only say he is superior to those under him and for prescribed authority or whom he has approval upon.

Lastly, according to Olota of Ota, Ogun State, Professor AbdulKabir Adeyemi, in the Tribune of Tuesday, 2 July, 2015, he said among other things that: “I believe more in Yoruba unity than all these distractions. Yoruba Oba should play down this class struggle. It does not really matter which class you belong to when it comes to issues affecting the security and development of the Yoruba nation. *Ego and trivial things* should not be allowed to divide us further. The time is now to chorus unity. But when you talk of unity, we must not forget that *truth holds unity better*”.