**SHORT HISTORY OF IPETU-IJESA**

Ipetu-Ijesa was founded by Oba Olabidanre, a grand son of Olofin in 1178. After the republican regime of Benin, the need arose of sending message to Ile-Ife to demand a prince to come down to Benin. Oranmiyan was chosen for the task.

Oranmiyan set out on this eventful journey to Benin in 1170 with a handsome entourage which include one of his grandson who was to be known as Oba Olabidanre Olugbiele. A powerful hunter “IJA” who traveled several times from Ile-Ife to Benin led the journey through thick forest (the forest that Ija knows) which stretches between Ile-Ife and Benin City and down to Ijebu Ode.

On reaching the Idanre hill in a place, Ota Ipete some of the princess in Oranmiyan’s entourage were no longer desirous of continuing the journey with their father, Oranmiyan then decided to settle his children down there into groups and he appointed accredited leaders with leadership vested in them.

These group leaders invariable became Obas of their various groups. Among these group leaders who later became Obas were Oba Olabidanre who later became Ajalaye of Ipetu-Ijesa, Owa of Idanre and Jegun of Ile-Oluji, to mention just a few. It is interesting to note that there are relics on Idanre hills where the Owa of Idanre resides to buttress this claim. Owa of Idanre is a brother of Olabidanre, the founder of Ipetu-Ijesa. They left Ile-Ife the same time.

The primodial Association between Ipetu and other towns in Ijesa land is that we are children of God Almighty. A more-down-to earth connection is that we are both offsprings and forebears of Olofin (Oduduwa), since we left our original homes at Ile-Ife to get engaged in our migratory adventures at different times and through different routes and under different leaders, no patrilineal or matrillneal connections except those arising from various asymmetrical interaction when we discovered that we existed at our different ends culminating in the colonial administration emanating from the Indirect Rule philosophical tears of Lord Lugard. (May it be added here that Lord Lugard is the author of the problem that Nigeria is facing today.

In 1916 Ila/Ife/Ilesa/Ipetu districts were created). It might be true that the word Ijesa was first added to Ipetu to make her ‘Ipetu-Ijesa’. In 1909 in the parochial church council meeting in which Rev. R.S. Oyebode was Chairman to distinguish her from Ipetu-Ibokun (now Ipetu-Ile). Ipetu Modu in Ife, Ipetu Aro-Odo is the pre-1909 nomenclature by which Ipetu is known. “Omo Alaro-Odo Ameja gboro”

Ipetu-Ijesa as known today has grown to become one of the largest economic Towns in Osun-State. Ipetu-Ijesa has more than 65 villages headed by Baales and six part II beaded kings under the Paramount Ruler The Ajalaye of Ipetu-Ijesa Kingdom.

The town is blessed with the Nigeria Air Force Base (consist of Nigeria Air Force Institute of Safety and Quick Response Unit), Osun-State University (Education Faculty), Osun College of Management Science, Joseph Ayodele Babalola University Teaching Hospital, Many Secondary Schools both government and privates.

Ipetu-Ijesa is strategically located with Ondo and Ekiti State boundaries.

Ipetu-Ijesa is a peaceful community with the citizen predominantly involved in farming and Small and Medium scale Businesses.

Ipetu-Ijesa was never conquered by any outside Army throughout her migration and settlement.