

## FEATURE

# Randy herbalist mobbed to death after impregnating younger sister thrice and turning abducted 16-year-old girl into sex machine

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Last Tuesday was a tragic end for a herbalist in Ajagba, a town in Irele Local Government Area of Ondo State. The herbalist, identified as Luwa Odogun, who augmented his income from his profession with subsistence farming, was alleged to be a notorious randy old man.

Odogun, who was said to be dreaded by most residents of the community on account of his alleged unrivalled wickedness, was also reported to be neck deep in incest in spite of living with two wives.

But the awe around him was shattered on Tuesday by an irate mob who revolted against his last alleged wickedness and put an end to his life in a violent manner. The mob descended on Odogun, beat him until he became unconscious and then set him ablaze. His attackers reportedly watched him writhe in pains until he died and his body became charred.

Our correspondent, who visited the town, observed that the only part of Odogun's body that did not turn to charcoal was his left foot.

A young man who took our correspondent round the town said at the horrifying scene where the charred body of the late herbalist lay, that he (the deceased) deserved the kind of punishment meted out to him. The resident, who only identified himself as Ade, said, "We are relieved now. His death is good riddance to bad rubbish. The people of this town never knew he (Odogun) could die this way. But at last, here lies the carcass of the wicked lecherous old man who had tormented our town for years with his manhood and charms."

Narrating what led to the jungle justice that resulted in Odogun's death, Ade said that the late herbalist abducted a 16-year-old school girl who is a daughter of one Prince Adebayo Elumaro, an indigene of the town. Odogun was said to have kept the girl in his house and had sex with her against her will.

He added that the girl could not escape from the randy herbalist's grips because of the spell he had cast on her. Ade said for about 10 days, Elumaro searched for his daughter but couldn't find her. But the troubled 40-year-old father, who is a driver and chieftain of the Peoples Democratic Party in the town, was alerted by another resident of the community who had sighted his daughter at Odogun's house.

Corroborating Ade's version of the story, a middle aged man who pleaded not to be mentioned said that Elumaro went to Odogun's den to rescue his daughter but the abductor refused to release the girl who had been hypnotised. He stated that Elumaro then grabbed his daughter's hand and dragged her outside Odogun's compound. Infuriated by

Elumaro's effrontery, Odogun forcibly freed the girl from her father. He then removed an amulet he had tied around his waist and hit the girl's father with it.

He said, "That was how Adebayo Elumaro became unconscious. People tried to neutralise the effect of the charm but it did not work. After this, the case was reported to the Oba who instructed Odogun to go and cure his victim but he refused. Shortly after, Elumaro died."

The sudden death of Elumaro who was described as a peace loving man angered the people of Ajagba and neighbouring communities. The people, it was gathered, then mobilised and searched for the herbalist and found him. Rather than taking him to the police station, the mob beat him until he was half dead. The people then made a bonfire with used tyres, firewood and petrol. After dragging him for about 200 metres, they placed him on the fire and watched him writhe in pains until he gave up the ghost and his body turned into charcoal.

However, Chief Kolawole Odogun who is the elder brother of the late herbalist denied the claim that his brother abducted Elumaro's daughter. He explained that the girl had been living with his younger brother for weeks before the girl's father came to force her out of her "husband's house."

He said that his brother had paid a bride price of about N10, 000 to Elumaro, adding that crisis ensued on that fateful Tuesday probably because the supposed father-in-law felt that the bride price was not sufficient and wanted to take away his daughter. Although he said that he left for his farm afterwards, he was surprised to return to the sight of a burnt human skeleton in front of the family compound which he later discovered was the remains of his younger brother who was alive a few hours earlier. He said he later learnt that his brother was killed and set ablaze by an irate mob following the allegation that he killed Elumaro. The old man also expressed the fear that the mob might mobilise again to kill anybody found in the family compound. But he said that he would not run away from the place.

The Ahaba of Ajagba, Oba Amos Adesayo, while speaking with journalists in his palace, said that he was pained that two prominent people in the community died on the same day. He said that his efforts to ensure that the irate mob who had gathered from the community and neighbouring ones after the death of Elumaro did not take the law into their hands were unsuccessful.

He said, "The whole event unfolded quickly. After Adebayo had become unconscious because of the effect of the charm with which Luwa Odogun hit him, many of our people offered to help in reviving him. Adebayo was laid down at his family house so that



• Elumaro, a victim



• Oba Adesayo

traditional first aid could be administered on him. Luwa (Odogun) was brought here, and I ordered him to go and cure Adebayo. I told him that he should go and administer the antidote to the charm on his victim. But before long, I observed that a crowd had started gathering and I quickly alerted the police. However, the news got to me that Adebayo had died.

"I was terribly disturbed because the deceased was a complete gentleman. He was one of the officials of the National Union of Road Transport Workers in this area, and he had so many followers. He was a diligent gentleman. Nobody had anything against him and he had so many admirers because of his gentle and loving disposition. Adebayo's popularity and kindness must have contributed to the large number of people who gathered and wanted to avenge his death. People from neighbouring towns, including Irele, converged on this place and the whole town turned into something else. The mob went after him and I was later informed that he had been lynched. He was said to be unconscious when the mob dragged him to his father's house and put his body on the fire they had already made. He was burnt to ashes right there in front of his father's house.

Cataloguing Odogun's alleged sexual escapades, the monarch said that the deceased was reportedly feared by women, both young and old. He stated that the people of the town always reported the late herbalist at the palace for one offence or another. He added that the

offences ranged from incest to sexual harassment and perversion. The monarch noted that Odogun put the entire community at risk because of the negative consequences of his numerous offences from the gods. He gave an example of a married woman who hawked drugs towards Odogun's house. According to the Ahaba, "He raped the woman and the woman reported the case to her husband. The woman and her husband came here and reported the case to me and we settled it. He (Odogun) paid the necessary fines and sacrifices were offered to the gods to avert the looming crisis in the land.

"Another grievous sexual offence the man committed was that he usually had sex with his sister. His mother reported this case to the palace she added that the sister became pregnant on three occasions and she had to commit abortion to save her face.

The mother said she was afraid of the negative consequences such reckless incest could have on the family and the entire town. The case was heard here and the mother had to discontinue with the case following death threats on her life. These are some of the offences he committed while he lived."

The people of the town who are still mourning the untimely death of Elumaro are of the belief that nothing was wrong with the jungle justice administered on Odogun as it would deter others who might want to take after him.

They said that the law of Moses which prescribed an eye for an eye should not be discarded totally as it could be sparingly used against people like Odogun.