

**ELITISM IN PRE-COLONIAL AKOKO SOCIETY: ITS
DISORIENTATION FROM SOCIO-CULTURAL VALUE IN
CONTEMPORARY AKOKO**

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INTRODUCTION

Socio-cultural values (Omoluka) had contributed significantly to the indigenous system of administration and integration in Akoko community. In Akoko's past, the concept of Omoluka (a person of integrity or uprightness) was a phenomenon which the people of Akokoland considered before the selection or appointment of any political leaders. Thus, Omoluka, an identity of uprightness in Akoko community, showcased the ethos and ideas of the Akoko people. In view of its efficacy in governance and significance in the sustenance of inter-group relations among the Akoko communities during the pre-colonial period, this paper has deemed it worthy of study as a result of the centrality and relevance of Omoluka in contemporary Akokoland. However, Omoluka, a socio-cultural phenomenon, in Akokoland has faded away as a factor of promoting unity and peaceful co-existence in Akoko region. Today, it is no longer considered as the norm and value (guiding principle) of the Akoko society, as it was in the past. Thus, this paper, therefore intends to address and underscore the threat posed by its rejection on the growth of Akokoland. The paper is situated on historical analysis of data as a framework and the concepts of the etymology of Akoko and Omoluka shall be examined.

In every human society and in all ages and climes, the concept of elitism has remained a major feature. This concept describes a way of organizing a system or society in such a way that only a few people have power or influence.¹ These few people are known as the *elite*. Usually, the *elite* is a small group of people who are powerful and influential either because they are rich or intelligent, or both. In such vantage position, they are able to determine the thrust of progress and development in their society. In the context of the above, this paper will discuss the application of the Akoko concept of elitism (*Omoluka*), a person of integrity, on indigenous governance and how it can be

used as a guiding principle for the political leaders in contemporary Akokoland. Thus, this paper discovers the traditional *elite* in Akokoland by examining their values and contributions to the growth of Akokoland, as a result of their identification with *Omoluka*. In the paper, the reactions of both the traditional *elite* and the modern *elite* shall be discussed. The paper necessarily begins with a discussion of the traditional *elite* in Akokoland and their adaptability to the concept or principle of *Omoluka* in their day-to-day activities during the pre-colonial period. This is a central theme to the study and understanding of the application of *Omoluka* by the modern *elite* in contemporary Akokoland. The traditional *elite* enjoyed a well-strengthened position between 1900 and 1931.² In other words, the paper argues that the history of elitism in Akokoland predates the colonial era.³ Thus, as a dynamic society, Akoko witnessed some changes in its historical progress of elitism, ever before the British administrators began to colonize its people mentally. The introduction of colonial rule set a pace for the fading away of the Akoko notion of elitism.

However, their authority and influence began to dwindle when the colonial rule and its new structure embraced the modern *elite* in preference to the traditional *elite* in the scheme of things. Thus, there began power tussles between the traditional *elite* and the modern *elite*. The latter did not allow the societal values to take pre-eminence in their socio-cultural activities in Akoko society. It is particularly interesting to mention that educated *elite* does not exhibit code of good conduct to occupy any political posts in the society.

In view of this, the paper shall make a historical analysis of the applicability of *Omoluka* by the traditional *elite* in pre-colonial period and its effects on non-applicability by the modern *elite* in contemporary Akokoland. The disorientation and misuse of *Omoluka* came into being as a result of colonial rule in Akokoland. Consequently, the colonial policy affected the effective use of elitism in Akoko region of northeastern Yorubaland. The paper, therefore, hopes to provide an understanding of the quintessence of *Omoluka* in a pre-literate Akoko society and its uniqueness in present day Akokoland. Be that as it may, *Omoluka* constituted a significant part in the history of Akokoland in pre-colonial, colonial and post-colonial periods. Due to the uncaring attitude to the application of the norm and value of *Omoluka*, it accordingly became a threat to development in Akokoland.

The discussion of this paper shall revolve around the traditional *elite* and the modern *elite*. The former can be referred to as the king and his chiefs (including men and women), elders in council, local intelligentsia (babalawo), herbalists (*Onisegun*) or diviners, a few priests and cult priests, warlords (Balogun), traders (*Baba Oloja* and *Iya Oloja*), who were eminent and influential as a result of their status and affluence in riches and wealth (*dukia*), while the latter can simply be referred to as the enlightened group, irrespective of their level of degree in informal education.⁴

In their formative stage, the Akoko people were grouped in small scattered communities, due to their diverse history of origin and migrations. But it can be suggested that by 1800s, they had had good consciousness of themselves, and they occupied the Akoko region of northeastern Yorubaland as a people.⁵ Thus, elitism began to take firm root among them. In another word, the paper shall focus on Akoko philosophy of elitism and its incomprehension, which spanned the colonial and post-colonial period. It was a landmark on the emergent history of Akokoland. Thus, the people witnessed some judgmental changes in their society's social equilibrium as the modern *elite* no longer "cherished" the adoption and adaptation of the tenet of *Omoluka* on the leadership representation in contemporary time.⁶ It was a precarious political situation, when, for instance, the King (the head and spiritual custodian of his society) began to place unusual traditional responsibilities on his shoulders during colonial administration.

During the pre-colonial period, the traditional *elite* had 'institutional' motive in preserving the norms and values of their society. Regardless of this institutional framework, however, under the colonial rule, some aspects of pre-colonial socio-political structure and cultural settings were altered. The alteration was a calculated attempt to cause misunderstanding between the traditional *elite* and the modern *elite*. The reaction of the modern *elite* raised fundamental issues when indirect rule system in Akokoland fraternised the traditional *elite*.

Thus, the establishment of schools and the introduction of Western education to the youths completed the destabilisation of traditional institution and non-compliance to the enduring sense of societal value (*Omoluka*). Invariably, the efficacy of *Omoluka*, for the upkeep and sustenance of good governance fell apart. From 1931, the colonial administrators gave more attention to the modern *elite* to assist them in the administration of Akokoland. The modern *elite* were recruited into colonial administration partly because of their acquired training in Western education. Apart from knowing how to read and write, it is significant to note that they were co-opted into the colonial system, chiefly because of shortage of personnel who could assist them and thus prevented financial burden on the colonial rule.⁷ It should be noted, however, that change and adaptation of the Akoko people to the new socio-political framework distorted the existing value of *Omoluka*, the Akoko conception of elitism, which was usually observed as a *sine qua non* of political leadership in Akoko-Yoruba society during pre-colonial rule. In contrast, struggle for recognition and power relations between the traditional *elite* and the modern *elite* became central issues in the Akoko socio-political history since 1931 till date. Undoubtedly, the people of Akokoland began to witness the radicalism of the enlightened group to the societal value of *Omoluka*.

It is important at this juncture, that we set out the framework for enquiry so as to give it coherence and direction. For the purpose of clarity and in-depth analysis, the paper is sub-divided into six parts. Necessarily, the first part introduces the paper. The

second part analyses the study area before 1900 and shall also examine the etymology of Akoko, while the third part will carry out a review of the conceptual framework and clarification that will guide the paper. The fourth part discusses the Akoko notion of elitism. The fifth part will detail analysis on the impact of *Omoluka* in the modern time if it is applied. The sixth part concludes the discussion of the paper. The paper will show that it is possible to demonstrate *elite*, a sociological through the value of the interdisciplinary approach to historical enquiry. It is an idea or a new model to demonstrate the ethics of interdisciplinary approach to historical research that will complement oral sources, archival materials and other historical methods that will be employed in this paper. Adeboye points out the contribution of inter-disciplinary approach to historical enquiry in her thesis.⁸

It is a general belief that mini-societies were not given attention in academic research until the late twentieth century. In contrast to Adeboye's argument, this paper argues that mini-societies, like communities in Akokoland interplayed with mega-societies in the nineteenth century during the state formation processes among the Yoruba kingdoms and power relations in the world of Yoruba socio-cultural setting.⁹ To say the least, the Akoko notion on elitism is crucial to the conceptualisation and exhibition of socio-cultural value.

Thus, it can be pointed out that divergent views on Akoko history of origin and migrations might have alternately affected the value of *Omoluka*. Oral traditions record that in Akokoland, like in other parts of Yorubaland, there were inseparable links between the traditional *elite* and his subjects. Indeed, the king (*oba*) was and is still the custodian of norms and values of his society.

THE STUDY AREA AND ETYMOLOGY OF AKOKO

Akoko, the study area, covers towns and villages in the frontier northeastern zone of Yorubaland. The physical description deserves attention in this study, because it influences the socio-cultural activities of the people. The Akoko region can be grouped into five divisions according to dialectal variations in the context of *Omoluka* as it is applied to them. First, the Owo-Akokos comprised Oka, Ikare, Akungba, Ikun, Ukpe (Ipe), Ikpesi, Baroda (Iboropa), Oba, Ifira, Supare, Afo, Ugbe and Ora. The communities in this category speak a dialect that is similar to that of Owo-Ifon areas, although with negligible variations. Second group was the Ekiti-Akokos. The examples of the towns and villages in this section were Omuo, Ogbagi, Afin, Irun and Eshe. The dialect is similar to those towns and villages in Ekiti. The communities in the third group were Arigidi, Oge community in Okeagbe-Akoko, Erusu, Uro, Igasi, Ojo and Oso, apart from Aje community in Okeagbe, Oyin and Afa, whose phono-syntax has been classified into this section, has no semblance with the Benin (Edoid) classification of language as claimed by Okajare in his work.¹⁰ The fourth part was the Akoko-Bangeri or Kukuruku Binis, which comprise communities that speak Benin dialect likened to those spoken in

the Afenmai/Kukuruku area of Edo State. The fifth division was the Akoko-Kabba, which comprised Ikaram, Akunnu, Gedegede, Daja, Efifa and Eshuku. The communities speak languages analogous to that of Owe, Gbede and the Yagba or O-kun people in Kabba area. Nevertheless, it is significant to mention that the mutual intelligibility of dialects spoken in Akokoland makes its dialects to be unique.¹¹

At this juncture, it is important to mention that the word *Omoluka* has different dialectal meanings to the people of Akoko, as we shall see under the sub-title of the Akoko notion of elitism. Akoko is an etymology that is used to describe a geographical identity of diverse groups of people with different traditions of origin and, as a group of people living in close proximity and in social relationship.¹² These groups of people were traditionally referred to as people of *eledede meji*, ambilingual.¹³ Geographically, Akoko region is one thousand and four hundred and sixty feet or more above sea level and full of granite hills that are over two thousand feet. Akoko is made up of many towns, villages and quarters with linear patterns of settlement around the top hills and lower land with undulating topography.¹⁴ However, after sometime, movement towards concentration and urbanisation took place, and it allowed resettlement on fertile lower plain ground with swelling landscape to promote farming.

The word *Akoko* provides insight into the multi-migrations that took place among the towns and villages, which eventually made up Akokoland. It is their identity with *Omoluka* in the context of continuous inter-group relations and increasing mobility of population that strengthened them, in spite of such diversities as indicated above. Thus, Akoko is an etymological word with which the people were brought together and spread about in many locales, both at home and abroad to form socio-cultural associations. In addition, the word can be used as an identity to describe the various groups of people who speak mutually intelligible languages by which they are classified.¹⁵ As earlier noted, the original Akoko people are unique in their dialects that could not be easily understood by their immediate neighbours. The outstanding example of these village groups are; Oge people in Okeagbe, Arigidi people, Ikaram people, and a host of others. And the uniqueness of the language of these groups was touched upon in Agoyi's thesis¹⁶ where she classifies Ikaram language as *Abesabesi* group, which comprises nine communities, such as Akunnu, Ikaram, Gedegede, Ajowa, Ilodun, Ase, Ibaram, Daja, Esuku, and Iyani that are located at the outermost part of Akokoland. Also, Fabunmi in his book,¹⁷ makes a corruption of the word Akoko to mean, *Ikoko ni mi, mo ni lati gba Ikoko Ogun*; meaning that, I am a whole and I must receive a whole legacy. However, it is not an understatement to say that the misuse of the word, Akoko, had distorted historical findings on traditions of origin and migrations, and suitable applicability of *Omoluka* in the contemporary Akoko region.

THE AKOKO NOTION OF ELITISM

The paper is situated on the conceptual framework of inter-disciplinary approach to analyse the Akoko conception of elitism. Apart from the above-model that is, this paper also makes a clarification of the concept of elitism as propounded by some scholars and how it can be fitted into the Akoko notion of elitism in traditional Yoruba setting.

The term *elite* can be described as a descriptive concept that began to be popularly used since the early twentieth century. The word *elite* is fraught with ambiguity due to a growing dilemma posed by a variety of definitions given to it. In the loosest sense in which the word is used today, *elite* may be applied to those groups of individuals who are considered proficient and are actively engaged in the application and distribution of culture and knowledge in an unequal manner. Subscribing to Mosca's view,¹⁸ Pareto,¹⁹ a sociologist and his followers defined *elite* in a general sense. It is noted in their definitions and usage that the term *elite* delineate exceptional individuals who are adequately endowed in terms of wealth and resourcefulness to aspire to *elite* status.

To dissociate from the vague use of the word *elite* as defined above, it is, therefore important to explore Webster's exclusive definition of *elite*. He defines *elite* as "the few who are considered socially, intellectually or professionally superior to the rest in a group or society."²⁰ However, Ukoli differed slightly from this description of *elite* in his paper,²¹ where he described them as those that acquired university degree. Ukoli further argues that a university graduate could not lay claim to being an educated *elite* in an academic environment like the University of Ibadan campus. According to him, there are categories of Professors, Doctors of philosophy among others. His argument can be likened to the view that the *elite* in any place is inextricably intertwined with the norms and value of the society. However, Ukoli's assertion is inadequate and cannot be applied to the Akoko conception of elitism. This is because this study is focused on local *elite* in a mini-society, rather than in an urban society. Thus, his explanation can only be fitted into Nadel's conception of *elite*, which Nadel simply defined as "a stratum of population which, for whatever reason, can claim a position of superiority and still possess a corresponding measure of influence over the fate of a community."²²

The Akoko notion of elitism has a distinct feature of *Omoluka* to influence fundamental issues that do not bear on material interests, but on integrity or uprightness. In other words, *Omoluka* is an identity with which one could attain the post of leadership; apart from virtue of exposure as leadership charisma.

With the foregoing, the paper rests on the premise that Akoko conception of elitism should be studied within the context of the belief system (*Omoluka*) and socio-cultural studies that are based on the accepted canon of inter-disciplinary approach.²³ Then to the people of Akokoland, the concept of *Omoluka* is an essential characteristic for any of the sons and daughters of Akokoland aspiring to the status of *Amoran or Oludari*²⁴ (leadership) in his domain.

Given the importance of *Omoluka* in the socio-political relationship among the Akoko communities, it is equally essential to emphasize that it is a figure of apprehension that is often used to keep wayward children and adults in check. More so, the word, *Omoluka* is part of Akoko political ethics, and thus serving as a guide for the vision of the future. As a notion, it makes the people of Akokoland to have a memory of the past and a vision of tomorrow.²⁵ On this note, the Akoko people's idea on the concept of elitism implies that both the traditional *elite* and the modern *elite* should exhibit virtue of *Omoluka* in their conduct and relationship with their fellowmen in order to portray an image of a good ambassador with imprint of legacy (ies).²⁶

APPLICABILITY OF “OMOLUKA” IN CONTEMPORARY AKOKOLAND

Akoko was a galaxy of politically independent units which were initially not arranged into a single political unit.²⁷ The basic socio-political organization and administrative structure centered on the family. Hence, the control of every member was under the auspices of the family head organised along each village line. As disjointed as Akoko towns and villages were, each village maintained its political identity and autonomy with a village government which revolved around the monarchical system of government headed by the King and his Chiefs.

In pre-colonial period, the *oba* (King) was sacred and enjoyed public reverence as the custodian of norms and values of his society,²⁸ whose governance was strengthened by the age-grades. Every segment of the age-groups owed allegiance to the traditional *elite*, whose life was guided by the whims of the Juju priest. In the course of pursuing administrative policy, Ijoye (quarter chiefs) assisted the traditional *elite* in civic affairs. The division in the act of governance explained the fair administration of justice during the pre-colonial period. The traditional title holders performed the social rites without any desecration and any violation attracted penalty or death. The arrangement of the pre-colonial political structure was a connecting link between the traditional *elite* and his subjects who made their wishes known to the traditional ruling institutions through the village heads. Thus, *oba* controlled the socio-political affairs of the people and subsequently held meetings with them at regular interval to discuss important matters that related to criminal cases like murder and arson.²⁹ It is important to mention that all and sundry in Akokoland were under the patronage of a well-structured political system of government headed by the traditional *elite*.

However, the village council regarded the king as a derivatively divine ruler, that is, one who rules with divine scepter.³⁰ Maintenance of peace, law, order and good governance were the responsibilities and duties of the traditional ruling *elite*. Such laws rested on judicial administration that was both preventive and protective, but not combative. The Potentate court headed by the traditional *elite* was the highest court of Appeal in Akokoland during the pre-colonial period. In most cases litigants were required to swear to an oath before the hearing of their cases. In civil cases like debts and

matrimony defendant and litigant were to deposit cowries (local money) that varied from one place to another. The traditional *elite* delegated his chief priest to oversee trial. In criminal cases, trial was conducted by ordeal whereby the defendant was made either to drink epo obo (sasswood concoction) or swear to a deity. That ordeal was to make the defendant, if he was guilty to reveal his guilt or he could die after seven days. Such was the power and authority of the traditional *elite* before colonial rule.³¹

From the above, pre-colonial years could be described as the golden age of the traditional *elite* before colonial rule was introduced into Akokoland.³² A major offshoot of the colonial rule was the steady development of the modern *elite* which, more or less, was a counterforce to the traditional *elite*.

The influence of Islam and Christianity virtually eroded pre-existing belief system in *Omoluks*. Islam and Christianity have different tenets, but propagation of a new faith was their major aim. For instance, Islam was introduced into Akokoland through the traditional ruling *elite*, as a result of early contact with the Muslim traders and merchants of Nupe background during their repressive rule in Akokoland for period of one hundred and fifty years. In that circumstance, Islam was entrenched in Akoko fiefdom as an *elite* religion and it became an instrument of power among some ruling families. The outstanding examples are Momoh Royal House in Ikare-Akoko, Olanipekun ruling House in Arigidi-Akoko and a host of others, which had produced modern *elite* for the purpose of enhancing socio-political development and promoting Islamic tenets. History records that, the *Zaki*³³ of Arigidi, the *oba* Momoh in Ikare and *Oluwade*³⁴ of Akunnu built schools, which were based on Islamic principles, apart from Ansar Ud-Deen primary school that was built in order to groom modern *elite* in Islamic education. Also, Zumraltul Islamia School was built in Ifira for the Muslim community. At the instance of the Association of Young Ansar Ud-Deen Society, more Islamic schools were demanded for. And the role of the Islamic education on the usefulness of *Omoluks* in Akokoland cannot be over-emphasised.³⁵ The above implies that while the traditional *elite* hoped to boost social expansion and promote Islamic scholarship in their domains, their effort inadvertently derogated the applicability of *Omoluks*, as the modern *elite* upstaged the traditional *elite* from their vantage status. *Omoluks*, an Akoko socio-cultural value was no longer upheld as the guiding principle on the ways of the Akoko people. The Islamic Faithful was more inculcated into the teaching of Islam than into the norm and value taught through *Omoluks*.

By extension, around 1920, the presence of Reverend L.A.Lennon in Akokoland³⁶ also disturbed the people's belief in *Omoluks*. The people deviated from its relevance due to the effect of the teaching of Western civilisation on the informal education designed to enable Akoko sons and daughters participate fully in their life. In the pre-colonial period, before the penetration of Islamic culture and Christianity into Akokoland, *Omoluks* was applied as a process of transmitting its culture to the succeeding generation. That process

of transmission can be simply described as generic in the local concept of *Omoluka* as already shown in this paper.

CONCLUSION

It was pointed out in the previous sections that the traditional *elite* was the custodian of the norms and values of his society. Consequently, the re-organisation of the Native Administration affected the dignity of the traditional *elite*, who was regarded as the *oba Alase Ekeji Orisa* meaning, king, the ruler and the companion of the gods³⁷ and the epitome of *Omoluka* in the socio-cultural activities of the people of Akokoland. Nobody could question his divine authority, irrespective of the mechanism of checks and balances set up to curtail his excesses.³⁸ Unfortunately, the *oba's* honour and the application of *Omoluka* declined during the colonial rule. The principle of *Omoluka* was passively applied for selfish ends and not on the spirit of communalism that had been replaced with capitalism, while the traditional chiefs were only used as cat paws and cultural heritage was bastardised for colonial exploitative objectives. Today, the story is not different as the modern *elite* in Akokoland no longer value the tenet of *Omoluka*. Spirit of collectivism, community development and patriotism are hardly referred to. Instead, there is parochial pursuit of self-interest, which can only end in an attitude and desire to break up into different sub-ethnic groups.

In view of the neglect of the principle of *Omoluka* in Akoko society, its devastating effect on the people has influenced the contributor of this paper to embark on this study, because *Omoluka* is a yardstick of uprightness based on an enduring sense of history in Akoko region. It is therefore necessary to be recognised as permanent value to hold up as model for our modern *elite*. *Omoluka* is a significant requirement of character for the Akoko man aspiring to be considered a (political) leader. Indeed, the evaluation of political representatives is to underscore the quality of an enduring sense of *Omoluka* and to be conscious of its lessons by capturing the vision of the future to achieving good governance, justice and equity and a cultural renaissance in Akoko community. As a result of its primacy, it is re-emphasised here that the application of *Omoluka* cannot be limited to governance during pre-colonial period, but it is equally essential for the contemporary political leaders to be conscious of the past and apply it in the present so that their names can be extolled.

At this juncture, we need to emphasize that the works or programs of development in Akokoland did not create communal consciousness and spirit between traditional *elite* and their counterpart. The reason was not far-fetched. It was due to the impediments that had always been within the natural social units. Noting this problem, the intention to seek progress by voluntary efforts might not be enough. It is on the basis of this that, we reiterate here the strained relationship between traditional *elite* and modern *elite* that determined the former leadership position under colonial rule. Leadership in this context, according to Akoko-Arigidi village group simply means,

“Siwaju”, meaning, person in front.³⁹ As previously noted, the ruling *elite* in Akokoland showed the least satisfactory contribution to any development and effort if it did not satisfy self-interest. That intention and purpose, however contradicted the people of Akoko’s belief on the value of *Omoluka*.⁴⁰

Finally, Akoko had values in her advancement during the pre-colonial period and tried to right the mis-application of *Omoluka*, a historical wrong, in Akoko development. The paper has clearly observed that it is extremely impossible for the Western culture to override Akoko culture, which signifies its relevance to good governance and, with the emergence of modern *elite*, there began an effective campaign for the development of Akokoland. The administration under Sir Donald Cameron, the Governor of Nigeria between 1931 and 1935, established the principle that “native” authorities should not exercise jurisdiction over the modern *elite* without the advice and consent of the Legislative Council.⁴¹ Consequently, traditional *elite*’s status was drastically changed to say the least. It was, however, the re-organization that took place in the Native Administration, which weakened the traditional *elite* or the Akoko Elders’ Forum. The administrative vacuum created by such political restructuring brought the formation of Akoko Federation Group into limelight under the wing of modern elite.⁴² This paper is an exposition of the relevance of elitism to the transformation or urbanisation of Akoko community. Thus, the paper has shown that elitism in Akoko had local content and character. It has also been affirmed that it is not affluence (*Ola*) that could make a man of substance in Akoko society. Indeed, *Omoluka* is an important feature in Akoko notion of elitism that was predicated on good governance.

ENDNOTES

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³Interview: Sir (Chief) F.J. Ayegbusi, 70, H/7, Mabolosirin Street, Ugbe-Akoko, 6th April, 2009.

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- ²⁸B. Olaoba, “The Changing Position of the Onitaji of Itaji Under Colonial Administration”, *AAU: African Studies Review: A Journal of the Department of History and International Studies, Akugba – Akoko*, Nigeria, Vol. 6, June, 2007, p.9.
- ²⁹Interview: Chief L.A. Ojo, C.65, L/D 40, Estate, Arigidi-Akoko, 18-01-2010
- ³⁰Oloba, “The Changing Position, 9.
- ³¹Interview: Chief F.A. Adegboro, C. 67, Isowo Quarter, opposite L.A. Primary School, Ifira – Akoko, 16 – 02 – 2010.
- ³²S.O. Arifalo, “Preface,” in S.O. Arifalo and S.T. Okajare, *The Changing Role of Traditional Rulers and the Challenges of Governance in Contemporary Nigeria: Yorubaland and Historical Perspectives*, A.A.U, Akungba-Akoko, Department of History Monograph Series, (Akure: Mobay Nigeria Enterprises, 2005).
- ³³Zaki is an adopted Chieftaincy title by the people of Arigidi that was originally applied to Nupe leader who ruled Akokoland in the nineteenth century. See C.R. Niven, *A Short History of Nigeria*, (London: Longman, 1957), 109
- ³⁴*Oluwade*, ruler of Akunnu.
- ³⁵*N.A.I.*, File No. 362 B/2, “Akoko District Local Education Committee”, Owo Division 1/1, para. 22 & 32.
- ³⁶J.L. Akeredolu, *Introduction of Christianity into Akoko* (Owo: Temidire Press 1986), 67 – 74.
- ³⁷S.O. Arifalo, “Preface” in S.O. Arifalo and S.T. Okajare, *The Changing Role of Traditional Rulers....*,
- ³⁸*Ibid*;
- ³⁹Interview: LA. Ojo cited.
- ⁴⁰Interview: Chief I.A. Olukoju cited.
- ⁴¹P. Cole, *Modern and Traditional Elites....*, 152 – 153.

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Interviews

List of Informants

Name of Informants	Place of Interview	Date of Interviewed	Age
Adegboro, F.A. (Chief)	Ifira Akoko	16/02/2010	67
Ayegbusi, F.J. (Chief (sir)	Ugbe – Akoko	6/04/2009	65
Komolafe, B. Chief	Arigidi – Akoko	18/01/2010	74
Ojo, L.A. (Chief)	Arigidi – Akoko	18/01/2010	65
Olukoju, I.A. (Chief)	Oka – Akoko	02/04/2009	80