ISSN 2350-1693

9 772350 169003

ISSN: 2350-1693

SOKOTO JOURNAL OF HISTORY

Vol. 9, September, 2020



A PUBLICATION OF THE
DEPARTMENT OF HISTORY,
USMANU DANFODIYO UNIVERSITY,
P.M.B. 2346, SOKOTO, NIGERIA

SOKOTO JOURNAL OF HISTORY

ISSN: 2350-1693

Volume 9

September, 2020

Published by:
Department of History,
Faculty of Arts and Islamic Studies,
Usmanu Danfodiyo University,
Sokoto, Nigeria

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September, 2020

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Faculty of Arts and Islamic Studies,
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Sokoto, Nigeria

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Typeset by: Abubakar (Chika) Muhammad
Department of Modern European Languages and Linguistics,
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Sokoto, Nigeria
GSM_No.: +2348030966513

Printed by: University Press
Usmanu Danfodiyo University, Sokoto.

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EDITORIAL NOTE

The Editorial Committee of the Sokoto Journal of History (SJH) is happy once more to present volume nine of the *Journal*. It is clear from the responses we have been receiving from our contributors and readers/subscribers generally, that the SJH has been recording steady progress since the release of our maiden edition of September 2012 and other subsequent editions. We appeal to potential contributors to abide by the guidelines and comply with the requirements of the journal. This is one of the ways to speed up the production of future editions of the journal.

The papers in this edition are no less educative as they focus on issues of relevance to contemporary history. An important development in historical scholarship nowadays is the emphasis on the study of diverse socio-economic phenomena which some may argue are outside the purview of 'traditional' history. Thus, in addition to topics that have bearings on the so-called 'traditional' history such as historiography, migrations, traditional African religions and colonial history, etc; other topics covered include: Islamic economic system, building and nuclear technologies, regional cooperation, as well as aspects of contemporary history. As in the case of the previous volumes, it is our hope that readers and researchers would find this volume equally beneficial.

Prof. Ahmed Bako
Editor
November, 2020

TRADITIONAL MEDICAL PRACTICES IN ILORIN EMIRATE UP TO 1900

Onagun Rasheed and Suleiman AbdulRahman

Abstract

A couple of factors precipitated the fame, strength and power of Ilorin Emirate in the 19th century. These factors range from strategic location as a transit region, economy, and cultural heterogeneity, military as well as medicine. The paper discusses the significance and impact of traditional medicine in the sustenance of Ilorin Emirate as a power to reckon with in the 19th century. It also discusses how the Ilorin traditional professional healthcare providers have protected the community against diseases and epidemics, and how several common or ordinary, and severe ailments were cured. Huge success recorded in ensuring the healthy wellbeing of her people prompted the native to repose high trust and confidence in traditional medicine, and their anxiety, shunning and rejection of Colonial health services in the late nineteenth and early twentieth century. The paper uses secondary and primary sources such as oral interviews secured from resource persons, traditional medicinal items, and pictorial evidences of diagnosis, oracles and religious venerations to analyze how holistic medical cultures had helped to ensure and sustain the healthcare and wellbeing of the people of Ilorin in the 19th century.

Introduction

The making of medicines, charms, amulets and talisman is a global cultural phenomenon and practice that belongs to antiquity and survived till modern times.[1] The need to preserve and transmit knowledge and practices relating to such phenomenon had been a major preoccupation of man over time and space.[2] Traditional medicines is an age long, grassroot and African cultural based method of healing and curing the victims of physical and emotional health challenges in several parts of Africa. It involves collecting, utilizing application of medicinal plants for cure, prevention and promotion for physical and spiritual wellbeing of the people. It also encompasses the development of various traditional systems of using locally available resources for the alleviation of their health crisis.[3] Traditional medicine essentially represents a natural form of health care which has been used through generations.[4] The practitioners of traditional medicine termed as herbalist, traditional healers, *Adahunse*, *Onisegun*, *Babalawo*, Cigbeginzi, *and Maimagani, Mallam*-cum-diviner, are skilled enough in recognizing and classifying herbal components and spiritual succor to diagnose and cure health challenges. Thus, the material world and the sociological forces are the pillars on which African Traditional Medicine is predicated.[5] Philosophy of medicine signifies a set of beliefs and aims underlying the practice of medicine as well as the conduct of the practitioners in

any locality and at a given point in time. There are so many ways by which different cultures approaches the issue of ensuring healing and good health of their people. Some cultures deal extensively with physical wellbeing of the people alone, which is the characteristic of the western medicine.[6] But Yoruba culture of which Ilorin was part of did not only deal with the physical ailment, but also ensures the healing of the spiritual part of the patient. This is what is referred to as the holistic healing.[7] Africans, most especially the Yorubas from where Ilorin Emirate has emerged, have a sound belief in holistic practice of medicine. Infact African medicine and religion are not only holistic; they are also an inseparable system. The therapeutic and non-therapeutic aspect of Yoruba traditional medicine has a lot to do with her religious beliefs and practice in diabolism, metaphysics, mystism, magic, spirituality, deity and ancestral worships and festivals. It is noteworthy that Ilorin people since the nineteenth century inquired and diagnosed causes and sources of health challenges and other calamities through consultation of the spiritual world. Their belief of the causes of illness are malignant influences, superhuman and human, hereditary, contagion, violation of one's destiny, fate cosmic forces, physical traumata and psychological traumata.[8] The Ilorin Emirate people have a strong faith in the connection and relationship between curative medicine such as serious illness or terminal ailment, misfortune, accidents, and other calamities; and sorcery, witchcraft and spiritual forces. Furthermore, they also attached a firm belief to the relationship between protective medicines and the supernatural world and powers.

Processes of Traditional Healing in the 19th Century Ilorin Emirate

Diagnosis

Diagnosis and medical examination of victims of health challenges among the traditional healing practitioners involves oral interview, manual physical maneuver, as well as consultation of supernatural forces to be able to verify the sources and origin, and how to go about the healing of the victims. The Ilorin traditional healers do not just rush to heal their patients; they employed several means in examining the origin, causes as well as the methods to apply in curing the challenges at hand. Some healers investigated the sources of their patients' ailment through manual maneuvering and verbal questioning. By this, the care givers employed several means such as palpation, fondling, hand tracing, experimentation, insinuation, observation and securing medical history during the course of the interview. Similarly, Ilorin traditional herbalists of the nineteenth century detected several illnesses with the aid of their associated symptoms. For instance, ailment like ulcer *Ogbe Inu* was diagnosed by the observation of common symptoms like persistent stomachache and lack of

appetite. Pile also known as *Jedijedi* was diagnosed by symptoms like persistent headache, stomachache, leg pain and defecations. Stroke *Arunroparose* was diagnosed by symptoms such as continuous muscle seizure *Pajapaja*, paralyzes, one sided ache from the head to the toe, and persistent fall.[9]

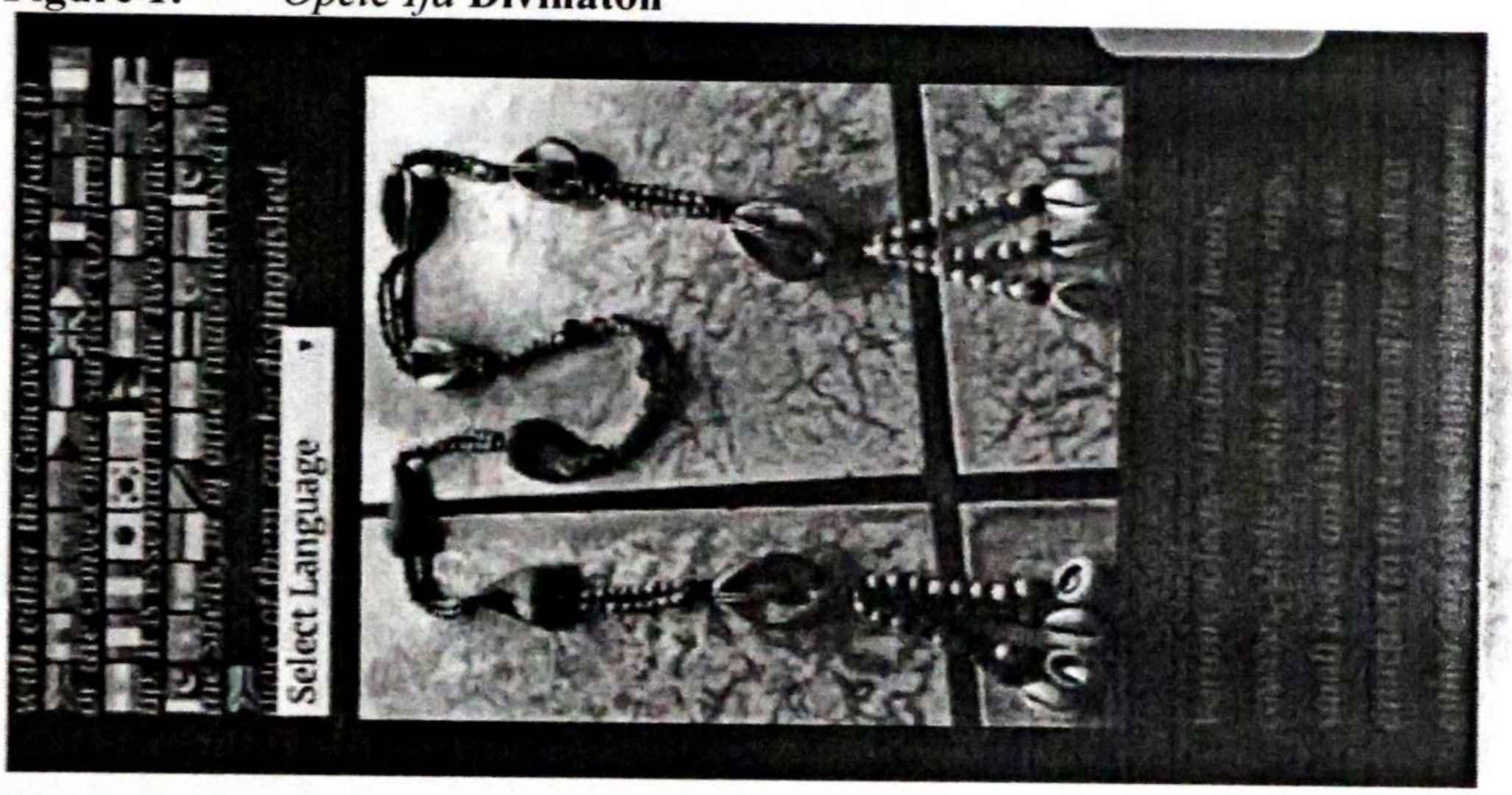
The source of several other serious ailment, diseases and misfortune were sought and diagnosed through the consultation of supernatural forces. In cases like these, the traditional healers are reluctant in undertaking healing process without first consulting *Orunmila* and *Ifa* divination. *Ifa* the deity identified with Orunmila, the owner, possessor and a repository of wisdom and knowledge, who possessed knowledge in virtually all human endeavours has the knowledge of the science of nature (physics), plants and animals (Botany and zoology), medicinal plants (herbalism), oral incantations (*Ofo* and *Ase/Afose*), and science associated with healing and diseases, and plays a prominent role in the healing phenomenon of the Yoruba medicine.[10] The *Ifa* priest, after series of consultations, divines to establish the link between the patient's *Ori* (destiny) and *Ifa*.[11] He does this by determining the *Odu* of the *Ifa* literary corpus from which to select a poem which will reveal the truth about the illness during the interpretation. This is with a view to discovering the source and nature of the sickness whether it is spiritual or natural.[12] Divination was done to discover the cause, nature and name (common and secret) of the illness and the cures to apply.[13] It involves the use of the shell of tortoise and cowries, as well as incantations in inquiring the root cause of chronic ailments or calamities, most of whom could not get cure through simple herbal solution.

The Ilorin healers who may also be the priest in one of the cults, a diviner or a sorcerer consulted *Ifa* or *Orisanla* (with the aid of *Eerindinlogun*) to discover what the supernatural being such as witches or wizards or deities like *Esu*, *Obatala*, *Sango* and others, demands to release the victims embattled by one health challenges or the other.[14] Intervention of the healers on behalf of the victims being persecuted by witches or other *Orisa* may warrant the acceptance of the plea of the victims, and sacrifices *Ebo* were thereby prescribed to pacify and appease the supernatural world.[15]

The diviners went about these enquiries, investigations and diagnosis through *Ifa* corpus known as *Odu Ifa*. This system of divination was in fact taught, learned and handed down in purely practical and often fortuitous fashion.[16] *Odu Ifa* entails several sacred and ritual sanctions which made for the strict adherence to given rules. After several and proper consultation of the corpus, the diviner interprets the shell patterns, and prophesizes on the causes, the roots and leaves, as well as sacrifices to be offered to cure the ailment, ill-health and

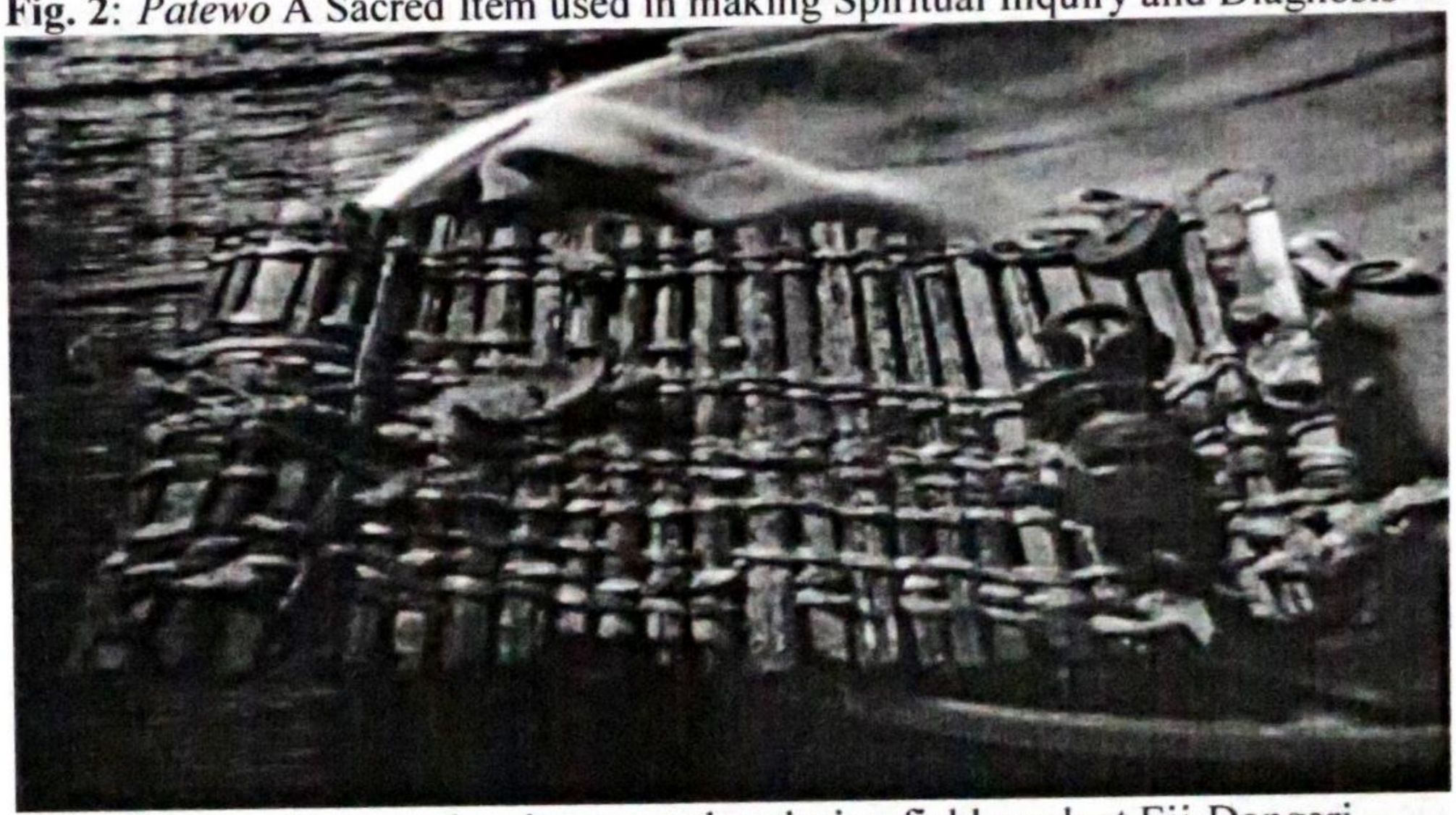
calamities, were thereby prescribed.[17] Although the native doctor diagnose and inquired causes and the preferred cure through divination, they also see these through dreams.

Figure 1: *Opele Ifa* **Divinaton**



Moreover, an *Orisa* refers to as *Osanyin* who was historically believed to be an assistant of *Orunmila* in diagnosis and application of herbal medicine was also widely consulted by the Ilorin care givers. For instance, *Osanyin* was widely consulted because, he was believed to be the *Orisa* that controlled two hundred and one (201) roots and leaves, and knows their application in the curing of various illnesses.[18] At times, diagnosis and inquiries were carried out using other native sciences by reading the victims' stars through means such as water, patients' palm, and the patients' stool and urine. In some parts of Ilorin Emirate and Yorubaland in general, a sacred item known as *Patewo* was also consulted to make diagnosis and inquiries into the causes of mysterious health challenges of the nineteenth century.[19]

Fig. 2: *Patewo* A Sacred Item used in making Spiritual Inquiry and Diagnosis



Source: Picture taken by researcher during field work at Eji-Dongari

Preventive Medicine in Ilorin Emirate Up to 1900

Since time immemorial, traditional medicine has been powerfully endowed with series of means of preventing and curing physical and mental health challenges of members of the Ilorin community. The most common means of preventive medicine in several parts of Ilorin Emirate in the nineteenth century was charms, produced in form of rings or *Oruka*, spiritual Quranic Text known as *Tira didi*, *Kundi* or *Asiri*, which is the combination of traditional and Islamic components. Charms were also produced in form of locket, ointment, amulets, hand girdle (*Igbowo*), arms girdles (*Ifunpa*), waist fiddle (*Igbadi*), and talisman. Some charms were prepared to protect the people against witches, evil spirits' attack, and diseases like smallpox, venereal and infectious diseases. They were tied on the doors or door steps of houses, buried in the ground near a doorstep, in houses or a shop, hung from the ceiling of a house, suspended in a pot over the door, or fastened to the wall of a house.[20]

Furthermore, some charms were to be eaten such as a combination of leaves, roots and other materials grounded together, a concoction to rub on the body, especially the head or arm, a traditional medicine mixed with 'native soap' to be used for washing or bathing, a silver ring with mystical signs engraved on it, or some medicine that is inserted into a necklace, a waist band or a bracelet.[21] A number of them were tied round the waist, neck and arms by warriors that prevented their body from the penetration of enemies' arrows and gun bullets during the nineteenth century Ilorin fratricidal wars.[22] These charms made the

warriors invisible at times. A few of these charms were used to prevent a woman from getting pregnant after several sexual intercourse from her husband, which revealed an evidence of family planning in Ilorin traditional medicine. Some were worn by men, which made them to lose their potency and erection at the time they were about to have an intercourse with a women who have sexually transmitted infections, so as to prevent them against those infections and diseases. These charms were also applied to serve as prevention against the venom of reptiles like snake and scorpion. Charms were also used to indemnify against road accidents, machete cutting (*Okigbe*), and to quash the attempt of enemies attack.

The connection and inseparable attachment of the history of traditional medicine and African religion could be more demystified by the role they have both played in protective and curative medicine. It was a general belief that the well being of Ilorin Emirate, Yorubaland and Africa depended on the protection of a certain deity, oracle, *Orisha*, and ancestral worship. It was common for a community, a family or a priest, a traditional healer or an individual, to be attached to the worship of a particular deity or several divine beings.[23]In the annual, bi annual, daily, and timely worship and festivals, protective spiritual aids were usually sought for. It was believed that if the worships and festivals were not duly and properly observed, calamities would befall the community, an individual or family.[24]During these worships and festivals, prayers for guidance and protection predominates the whole process. For instance, those who worked with materials made of Iron, including warriors, hunters, iron smelters and others appealed to *Ogun*, the god of Iron, for protection from injuries from the tools they encountered on their means of livelihood on daily basis. Similarly, those who used knives in circumcision, making tribal marks, and surgical operations washed their instruments in water from snails slime (an anti-bleeding substance) and then present them to *Ogun*, asking that the wound heals quickly.[25]

Hence, during the annual *Obatala* festival, protections were sought chanting the following verses: "*Aromi tutu soogun abiku*, one who uses cold water to prevent the re-incarnated child from dying. *Orisa je ki omi tutu ko tan temi*, *Orisa*, may your cold water stop mine from dying".[26] *Ifa* worshippers recited prayers such as: "*Apetebi eleeri ipin a-je-ju-oogun, Apetebi* witness of human destiny, one who is more effective (in curing illness) than medicine. *Ifa mope*, *Elamope*, *Ifa* I call on you, *Ela*, I call on you. Protect us so that we may gather here next year to worship you".[27] While the *Esu* adherents in their annual festival appealed and prayed to *Olorun* for protection against the anger of *Esu* as: "*Ki nnkan ma se omo mi*, Protect my children from evil forces. *Ki nnkan ma se se aya mi*, Protect

my wives from evil forces. *Ati emi naa*, and protect me too. *Otili loogun*, one who has powerful medicine".[28] Similarly, *Sango* worshippers prayed as follows in their annual festivals: "*Maa je ki a ri ibanuje o*, protect us from bad fortune. *Maje ki a ri aisan o*, Protect us from illness. *Maa je ki a ri ija Sanponna*, Save us from S*anponna*'s (Smallpox) anger".[29]

Curative Medicine in Ilorin Emirate Up to 1900

Traditional medicine served a great deal of curative purpose, and had ensured the wellbeing of the people of Ilorin Emirate before and after the introduction of the western medicine. Curative medicine functioned in two ways. The first signifies the ways the indigenous people have been able to explore their immediate flora and fauna environment, by finding out that several leaves, roots and animal parts contained some powerful chemical component capable of combating illnesses and diseases. In the first category, there are some simple native herbal medicines that can be easily prepared by non-professional herbalists and members of the community. This is what Afaf Gadh referred to as African folklore medicine. According to Afaf Gadh:

> *African folklore medicine consists of the general knowledge which every individual is supposed to have in simple matters, which indicates that the layman can look after himself by using preventive and curative remedies. He or She may always have the assistance of an elder in the family.*[30]

There were certain simple treatments familiar to nearly all and sundry, being applied as household medication or a kind of first aid. It was when this initial trial fails that one consults professional healers for help. Almost everyone in Ilorin Emirate of those days have atleast, some basic knowledge of plants and their medicinal values. These kinds of plants were available and easily secured from the community and used to cure and heal common illnesses like headache, body pains, malaria, stomach pain, catarrh, diarrhea, malaria, dysentery, and to neutralize the effect of scorpion and snake's poisons, and many others.[31] Biologically active plants like *Basilocinum* leave known as *EweEfirin*, *Aframomum melegueta* also refers to as *Ataare*, Bitter leave or *Ewuro*, Lime known as *Orombo*, a common and popular local cream and ointment extracted from coconut known as *Ananas Comosus* or *Adiagbon*, palm oil or *Elacis Guineeosis* known as *Epo Pupa*, shea butter or *Ero* known botanically as *Vitelleria Paradoxa*, and many others were grounded and mixed with water or animal parts to prepare herbal water therapy or concoctions such as *Agbo*, *Aseje*, *Agunmu*and to cure common and simple illnesses.[32] The presence of these

herbal resources and many others means that traditional medicine is closely interactive with the local environment, and hence responsive to peoples' health care needs.[33]

Moreover, the second category of curative medicine have to do with some ailments which their treatments were beyond the knowledge and capability of layman. At most times in Ilorin, these kinds of illnesses were being referred to traditional and native doctors known to as *Onisegun* and *Adahunse*, and the *Mallam* or *Alfa* who have ample experience and expertise in plants and other inexplicable means of dealing with health challenges. They have since centuries ago sustained the health and wellbeing of Ilorin Emirate by curing several common ailments such as gonorrhea (*Atosi*), hypertension (*Eje ruru*), measles (*Igbona*), rheumatism (*Arunmolegun*), fibroid (*Oyun iju*), diabetes (*Arun atogbe*), cancer (*Arun jejere*), mental instability (*Were*), asthma (*Arun semi semi*), tuberculosis (*Iko fere*), stroke (*Romo lapa romo lese*), malaria fever (*Iba ipanju*), bone-setting (*Egun tito*), leprosy (*Ete*), cataract (*Arun Oju*) and many others that might have wiped off the people from the world map. Few of them were surgeons that have used several operative and non-operative methods to correct abnormalities in human organs. For instance, the traditional ophthalmologists in Ilorin had operated cataract affected eyes through traditional operative couching of lens, through mechanical displacement of the lens with a sharp instrument (needle).[34] The coucher's needle was introduced downwards and backwards from the upper aspect of the eye to dislodge the cataractous lens inferiorly with the coucher monitoring the displacement with the naked eye through the pupil.[35] Other Ilorin Emirate nineteenth century surgeons are those giving of tribal marks, male and female circumcision (Clitoridectomy), and cutting of Vulva (Vulvectomy) or *Ilakiko* also known as *Oloola*.

In the traditional indigenous belief of Ilorin people, some diseases or calamities could only be cured or waded off by intervention of the supernatural forces. Many of these were chronic illnesses uncovered through the revelation of the diviners. At times, it may even be a common ailment, which several trials of simple herbal concoction have refused to heal and cure. These kinds of illness were classified as mysterious, which necessitated the services of the diviner. It was believed that the diviner has the spiritual ability to unravel the root causes of the calamity, and prescribe necessary leaves, roots, and the kind of sacrifices required by unseen spiritual and supernatural forces. In order to enhance the spiritual efficacy and therapeutic effectiveness of the leave and roots, the diviner calls out the original names of the concern leaves and roots as embedded in *Ifa* verses.[36] After inquiries, the prescribed roots, leaves and fauna component

shall be prepared as herbal concoction, to be consumed according to the laid down rules and regulation of the aggrieved oracle or spirit. At times, these herbal concoctions were prepared as ingredient to make incision known as *Gbeere* on the body of the embattled person. Moreso, herbal remedies could be referred to as rituals diet prepared to cure and free the patients from the fetters of the unseen hands. According to Olaoye,

> *What is done in traditional medicine is therefore to prepare a ritual diet for such a patient taking cognizance of the unseen hands – the supernatural forces. The diet was traditionally made up of substances which are taboo for the extra-terrestrial forces to either smell or taste. Therefore, once the patience can take the full dose of the diet as directed, the unseen hands would leave him alone and would recover from his sickness.*[37]

In some instances, sacrifices were prescribed as means of appeasing and pacifying the gods or goddess most especially *Esu* or ancestors, or even the witches or wizards or other Sometimes, it was a common procedure of Ilorin Native Doctors to include the observance of the appeasement of *Esu* in order to enhance the efficacy of other medications in the healing process. In most cases of calamities, illness or misfortune, *Esu* who was religiously and cultural believed by Yorubas to be the gateman of heaven, the supreme negotiator between negative and positive forces in the body, and the one who enhances the power of herbs, is pacified by special sacrifice (*Erubo Esu*).[38] In this case, prescribed sacrifices (*Gbe ebo*) were taken to the T junction known as *Oritameta*, tick forest or flowing river, where these spirits' attention could be sought.

It was a common practice for professional healers in several parts of Ilorin Emirate to go extra mile in consulting and appeasing the supernatural forces in deities and ancestral worship in the period of epidemics, sickness or crises.[39] For instance, in Idiape area of Ilorin during pre-colonial period, an oracle identified as *Iyemoja* was worshiped annually, and was also venerated in the period of epidemics, sickness or crises.[40] The main point of worship of *Iyemoja* then was where the present Idiape central mosque was erected. Kolanuts, fish, and white materials were used to worship and appease the oracle. In several parts of Ilorin such as Adifa, Okelele, Dada, Banni and many others, *Ifa, Mole, Obatala, Ogun, and Orisanla* were being worshiped annually and occasionally, and appeased cure sickness, and in the period of epidemics and calamities.[41] In these parts of the Emirate, these oracles are referred to as *Aremo*, the one that

cures. For instance, in many of these areas, *ObatalaObataasa* was being worshiped to seek cure for leprosy (*Ete)*, *Orisanla*was usually called upon to cure the mysterious night heat *Inaoru* (inflicted upon the victims through dreams), while *Ogun* was sought after to treat injuries resulting from iron implements.[42]

Sango was worshipped in several parts of the Emirate like Laduba, Budo Agun, Okeso, Oke-Oyi and many others with ritual items like pounded yam, nine pieces of yam, six bitter lemons *Orombo*, and a cock to cure convulsion (*Warapa)*. In places like Olokitinla Odunade, Panada, Oke-Oyi and many other parts of the Ilorin Emirate, *Orisanla* was being worshipped on occasional and annual basis to cure the problems of barrenness, still-birth *Abiku* and new born babies with deformities.[43]

Figure 3: *Sango* Shrine



Source: Picture taken by the researchers during a field work at Oke-Oyi

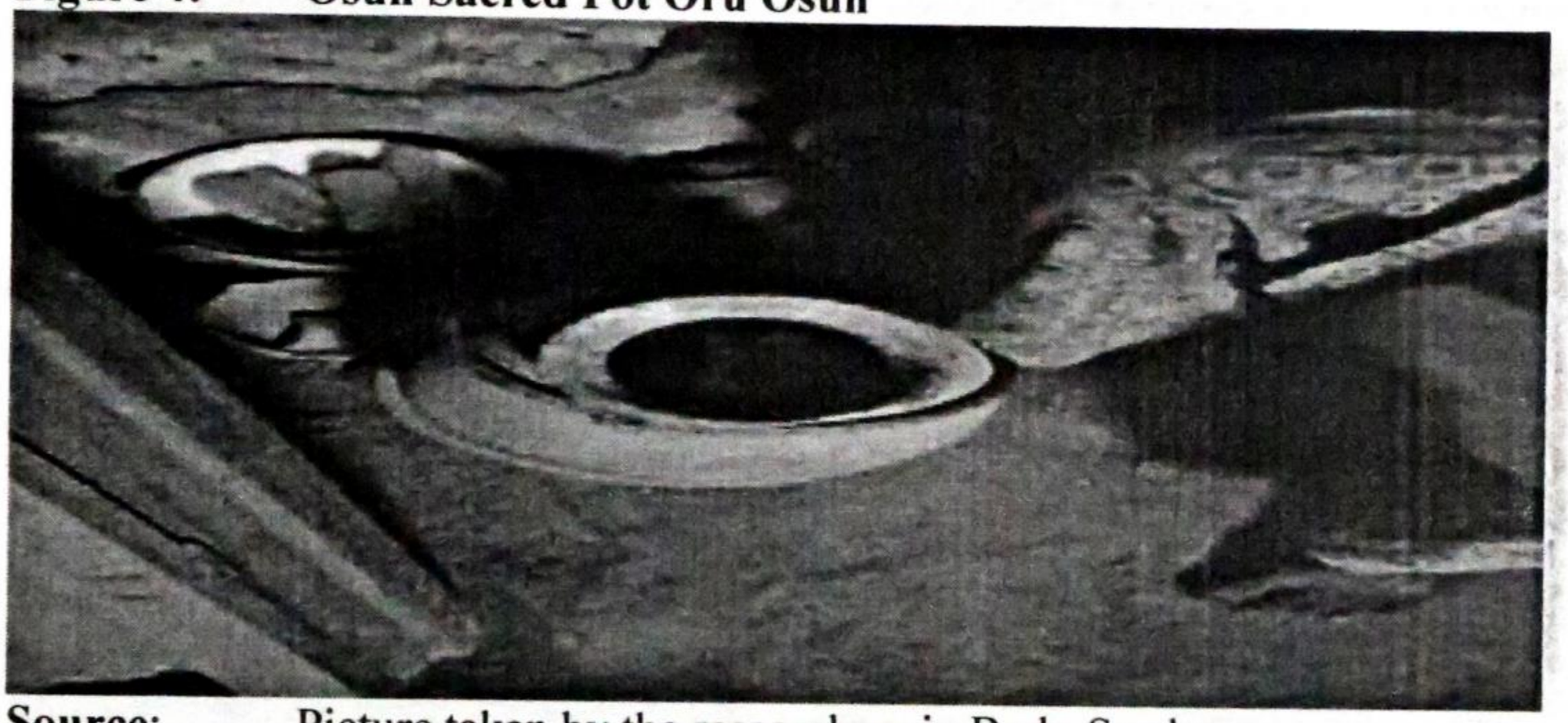
In this case, *Orisanla* was worshipped by the women victims of health challenges such as barrenness, menstrual pain, stillbirth and others on five days interval with a life hen tied to their back with cloth. *Orisanla* is worshipped with the following incantations: *Orisa oke tiwon pe ni Orisanla*. *Orisa oke* that is also refers to as *Orisanla*. *Awo omo tin tun omo ro*. One who is capable of inflicting sickness and healing on human being.*Amon eniti o b awo*. But anyone who you inflicted with sickness. *Ko le ro bi Eledumare se romon*. He or she can never get well to the normal shape.[44]

Orisa Mole also known as *Ayilala* was usually consulted to find solution and cure to serious and mysterious ailments and challenges. It was a common belief that out of all the oracles in Ilorin Emirate and Yorubaland in general, *Mole* was the most powerful in terms of combating the wrath of the witches. It was a

common belief that the witches were always afraid of the oracle. Chronic illnesses in Ilorin linked to the handiwork of the witches were cured through the aid of *Mole* rituals. The oracle was worshipped mainly with snail, because it dislikes items or animals with blood. Several diseases were cured using snail's water placed on *Mole* for a whole day to rub the sick person's body.[45] If the ailment persists, the patients were thereby initiated and worship with other worshippers in the annual festival, when staunch and powerful *Mole* adherents will be present to find solution to tough challenges and misfortune such as those perpetuated by the witches. The requests of the witches shall be inquired and granted, and the chronic health problem shall be permanently cured.[46] *Orisa Oko* was also a very popular oracle among the people of Ilorin Emirate in the nineteenth century. In several parts of the Emirate like Jebba, Fala, Shao, Olokitinla Odunade, Panada, and many others, *Orisa Oko* was venerated on occasional and annual basis to cure barrenness and to seek for safety. In many of these festivals, the following songs were commonly chanted: "*alara oko jekin rona lo, Orisa oko jekin rona lo*. Meaning, dear people let my request be granted, *Orisa Oko* let my request be granted". The following incantations were also chanted to secure healing from *Orisa Oko*: *Orisa okokomaki abuni ki omo araye ri ni*. *Orisa Oko* I praise, the one that exposes human being to the world. *Alara Oko gbawa o, Ori Oko gbawa o*. *Orisa Oko* save us. *Bawa dekun iku, bawa dekun arun*. Save us from death and diseases. *Orisa Oko gbawa o*. Orisa Oko save us.[47]

Sanponna also known as *Baba* (highly communicable in nature) or smallpox was a devastating disease in the nineteenth century that killed 30% of its victims and left numerous others scarred for life. It was a general belief that epidemics of smallpox in a certain community, or its occurrence to certain individual was as a result of the annoyance of the god of smallpox known as *Sanponna*. In Olokiti Koto-Oje, Fala Oja, Eji Dongari and several parts of the Ilorin Emirate, *Sanponna* was appeased in occasional and annual festivals to ward off the ailment either from the community or in a particular individual.[48] Shea butter *(Ori)*, solid pap (*Eko tutu)*, and palm oil are the most common ritual items used for the veneration of *Sanponna* in several parts of Ilorin Emirate. After the rituals, these ritual items were divided into two, one part for the treatment of the victim, and the other to be taken to T-Junction *Oritameta* for sacrifice *Etutu*, to appease *Sanponna*.[49] *Osun* was also one the most common oracle used in healthcare delivery in several parts of the Ilorin Emirate in the nineteenth century. The ritual water inside the sacred *Oru* pot of *Osun* was assumed as highly medicinal to cure all kind of ailments.

Figure 4: Osun Sacred Pot Oru Osun



Source: Picture taken by the researchers in Bode-Saadu

In many instances, *Egungun* masquerade worship on occasional or annual basis was also relied upon by the people of several parts of Ilorin Emirate in seeking remedy to health and other societal challenges of the Nineteenth Century. In this regard, the people of Odunade Olokitinla, Aderan and others sought for spiritual assistance of *Egungun Alaso pupa* to cure several health and other social challenges. In the same vein, the *Baale* and paramount ruler of Oke-Oyi on behalf of his people requested for aid and cure from *Egungun Baale*, or *Egungun Oba* or *Egungun Famolaya* and *Egungun Onilu* for health challenges such as epidemics, barrenness, leprosy *Ete* and others that might have ravaged the community.[50] *EgungunLobanika* was also pacified on occasional basis so as to cure the victims of mysterious illnesses most especially those obtained through bad dreams.

Figure 5: *Egungun Famolaya*



Source: Picture taken by the researchers in Oke-Oyi

Relatedly, parts of the Emirates such as Budo Agun, Laduba and Ogbodoroko also worship hundreds of masquerades such as *Egungun Oosa ibeji*, *Egungun Gbamolaya*, *Egungun Kawonmodo*, *Egungun Eruagbanimoba*, *Egungun Lapata Esu* and many others. These masquerades were venerated on occasional and annual basis, depending on the needs of the people in terms of health challenge, calamities, and the wellbeing of the community. For instance it was revealed through oral interview that *Egungun Lapata Esu* emanated out of the need to cure the problem of stillbirth encountered by the forefather of the Oje Family of Budo Agun village.[51] When the *Egungun* was created and worshiped as prescribed by *Ifa*, the man's wife gave birth to twins in the next nine months. And since then, the *Egungun* had been tagged with the treatment of infertility, stillbirth, miscarriage, childlessness and many others. In the same vein, during the annual festival of *Egungun Eruagbanimoba*, he scattered some sacred medicinal element believed to be capable of curing all sorts of illnesses, and to prevent all sorts of calamities.[52] Similarly, the *Egungun Obadimeji* of Laduba was also known as *Awomo*, meaning the one that heals the sick and the one in need. The people pure liberation on the *Egungun* shrine *Ojubo* chanting and saying all sorts of prayers to seek protection and cure of ailments.

Conclusion

From the foregoing analyses, it is obvious that traditional medicine served as one the factors that ensured and sustained the safety and wellbeing of the people

of Ilorin Emirate in the nineteenth century. Therefore, they explored their flora and fauna environment to ensure the welfare of the people. They operated traditional medicine in a holistic manner. They adopted several means and methods ranging from manual manipulation, bodily symptoms, *Ifa*, *Eerindinlogun*, sand divination, *Tesbiyu*, *Patewo* and others to diagnose as well as inquire whether the health challenges at hand is explicable or inexplicable. The people believed that severe and prolonged ailments were propelled by the anger of spiritual forces such as the oracles, *Esu*, the witches and wizards. The herbalist or *Babalawo* of the Yoruba origin sought protection and cure for their clients through several oracles such as *Ifa*, *Osanyin*, *Ogun*, *Mole*, *Osun*, *Sango*, *Obatala*, *Iyemoja*, *Samponna*, *Egungun* among others. Many of these oracles were sought after and pacified through constant and periodic worship. Atimes, sacrifices *Ebo* might be prepared on behalf of a sick person to appease the unseen spiritual forces.

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42. Oral interview with Mr. Sehinde Ologbo, Oba Isegun Dada, Ilorin.

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