



PUBLISHED BY:
Arewa House, Centre for Historical Research and
Documentation, Ahmadu Bello University
Kaduna-Nigeria

Pyla-mak Services Ltd
08023633763



ISSN 2315 - 7577



AREWA HOUSE JOURNAL



June, 2016

Vol. 4 No. 4

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AREWA HOUSE JOURNAL (AHJ)

Vol. 4 No. 4 June, 2016

ISSN: 2315-7577

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INTERPRETING THE IFÈ 'PRIMA FACIE' WITH THE (ÒBÀ-) ÌGBÓMÌNÀ AUTOCHTHONOUS TRADITIONS

Aboyaji Adeniyi Justus

Abstract

Demystifying the 'prima facie' of the Ifè legend with the antiquity of (Òbà-) Ìgbómìnà autochthonous traditions is the thrust of this paper. After all, it was once generally accepted that the earth was flat until it was refuted as spherical; and that popular 'prima facie', hence invalidated. In a similar comparative analysis, Egypt for long remained uncontended as the Cradle of Man's Civilization. However, that age-long reference to Egypt as the Cradle of Civilization later became contended and/or paralleled by that of Mesopotamia. The bid to demystifying the apparently popularised 'prima facie' of Ifè and possibly reconciling it with plausibility provides the drive for this study. The researcher has employed a multi-cum-inter and trans-disciplinary approach, which includes some autochthonous evolutionary mythologies in Ìgbómìnà, inferences from Biblical Accounts, reports of archaeological studies in (Òbà-) Ìgbómìnà, as well as historical hypotheses, to divert attention to Ìgbómìnàland as the likely actual Cradle of Mankind. The study, therefore, concludes that the real Cradle of Man may be traceable to Òbà-Ìgbómìnà. In the alternative, however, both the Ifè and Òbà traditions may be reconciled in a way; that man evolved in both or more areas and dispersed to populate the earth therefrom; rather than Ile-Ife alone, as popularly acclaimed. At least three reasons may be advanced, here, for carrying out a research: generating new knowledge, confirming knowledge of what is already known; and updating knowledge. This study has been advanced with the three in view; but at least if only to cause a ripple in the titanic ocean of knowledge.

For a people to be without History, or to be ignorant of its history, is as for a man to be without memory—condemned forever to make the same

discoveries that have been made in the past, invent the same techniques, wrestle with the same problems, commit the same errors, and condemned too to forfeit the rich treasures of recollection....As it is difficult to imagine history without civilization, so it is difficult to imagine civilization without history (Osuntokun, 2009:17).

Introduction

If anything will get lost, it is definitely not History. Without History, we have no knowledge of who we are or how we came to be. We become like a people suffering from amnesia, who have lost their memory and are consequently, blindly groping in the dark, in search of their identity. History is a record of experience. A people must know their history if they are to begin to understand themselves and the world they are humble inhabitants of. It is by knowing our history that we live within the protective shield of hard-earned experience, which translates into wisdom. For whatever reason, if our memory of human group experience, which is history, is lost, forgotten, neglected, ignored, hidden, distorted, twisted or marooned, we lose some aspects of our humanity and culture. Consequently, we hand down to posterity after, at best, a bastardized version of history. Moreover, perhaps, the greatest evil any man or a group of people can do to posterity after them is to hand over to them falsified history.

Many fabricated theories, beliefs and hypotheses have enjoyed acceptance and have been upheld for so long, not on account of their scientific validity, but perhaps because there has been no challenge or rival illumination. They therefore enjoy that *prima facie* until the *status quo* is challenged by a more tenable contending elucidation. It is our contention here that the heat of historical reality is portent enough to melt away the wax of ignorance, which impedes our clear vision of History (Johnson, 1921).

That Africa took the lead in World Civilization attracted little debate until it became rivalled by that of Mesopotamia, much later in history, conceivably as an after-thought in the characteristic manner of 'European cultural arrogance' (Mazrui, 1977), aptly described as *Eurocentricism*. However, regardless of whatever Eurocentric bigotry, Africa yet remains the original home of man (Rodney, 1971). These studies have begun to debunk that popular *prima-facie*, claiming that Mesopotamia might have developed side-by-side if not earlier than the Egyptian Civilization (Clement, 1981). Perhaps the best reconciliation between both, today, is that civilization began in both areas concurrently.

Similarly, the Eweka Dynasty is but an episode in Benin history; not the actual beginning of her history. In the same vein, it is also becoming increasingly contended that the *Oduduwa* Dynasty in Ile-Ife, with all its mythical make-beliefs and popularised legendary accounts as the Cradle of man, (i.e. *Orirun*, where the world started from—i.e. *ibi ti ile ti mo wa*) probably, after all, is only a later historical development. Certain traditions, even at Ile-Ife, lay claims to some pre-*Oduduwa* inhabitants. For instance, one of such was one *Agbonmiregun*, also called *Setilu* who had not only inhabited, but held his sway in Ile-Ife prior to the later arrival of *Oduduwa* and his own folks, from the East—supposedly Egypt or Mecca. *Agbonmiregun* was said to be *Orunmila*'s son and the accredited father of the Ifa Oracle. Today, virtually all known sources (Evolution's Theory, Archaeology, Myths, Generic and Linguistics, etc.) concur that Africa is the Cradle of mankind. The question then, is 'where exactly in Africa?'

Ìgbómìnà's Autochthonous (Evolutionary) Mythologies

The *Ọ̀bà* legendary study in *Ìgbómìnà* unveils some fascinating myths. Parallel legends indigenous to *Ìgbómìnà* and apparently independent of the more popularised Ife legend, abound. Traditions prevalent in *Ìgbómìnà* speak of pre-*Ìgbómìnà* settlements and civilizations in the area, the most popularised one being that of the aborigines of *Ọ̀bà* in the present day Isin L.G.A., Kwara State. It is one, (and probably the *primus inter pares*) of the

five interrelated Yoruba towns called "*Ọ̀bà*", besides those outside Yorubaland. The others are:

- a. *Ọ̀bà-Ile*, Akure South LGA, Ondo State, located just east of Akure, on Akure-Owo Road;
- b. *Ọ̀bà-Akoko*, Akoko South-West LGA, Ondo State, located northeast of Owo;
- c. *Ọ̀bà-Ile*, Olorunda LGA, Osun State, located some 15 kms northwest of Osogbo;
- d. *Ọ̀bà-Oke*, Olorunda LGA, Osun State, situated in north-northwest of Osogbo.

The original *Ọ̀bà* was the capital of an ancient *Ọ̀bà* Civilization, a kingdom fabled in the regional oral history as a centre of enormous affluence, enterprise and creativity. However, virtually all the surviving *Ọ̀bà* towns arrogate to themselves claims of the oldest derivative, and custodian of the ancient civilization; and the original *Ọ̀bà*, especially as *Ọ̀bà-Ile*. The '-*Ile*' suffix for *Ọ̀bà-Ile* as it is in Yoruba place-names, suggests that this is the real homeland for all the *Ọ̀bà* people in Diaspora. The original one, however, is most often simply referred to as *Ọ̀bà*, without the *Ìgbómìnà* suffix. It is therefore, plausible to argue that the original or main town should be the one that carries the sole appellation to which others are suffixed. The '-*Ìgbómìnà*' suffix seldom attached, as is done here, for the *Ọ̀bà* in *Ìgbómìnà* is just to establish a clear-cut distinction from the different *Ọ̀bàs*.

Like the pre-Adamic and pre-Edenic, and also pre-Ife humans, there were the pre-*Ìlá* and pre-*Ìgbómìnà* inhabitants of what later became *Ìgbómìnà*land. A closer examination of *Ìgbómìnà* traditions reveal that prior to the emergence of the *Ìlá* kingdom itself (claimed to be the crib and head of *Ìgbómìnà*, traced to the legendary *Ọ̀ràngún* of *Ìlá*, a son or grandson to *Oduduwa*), there were said to have been sizeable communities all over the *Ìgbómìnà* country. Traditions in different parts of *Ìgbómìnà* witness to the existence of an "ancient" *Ọ̀bà* state, reportedly broken up by immigrants whose leaders probably established new states in various parts of the region. (Afolayan, 1984) This might be the

beginning of the schism of the Ọ̀bà people into the different Ọ̀bà segments in Yoruba and non-Yoruba homelands.

Besides the suggested Nupe syndrome, according to oral traditions, the (Ọ̀bà) colossal population might have been scattered by an allied Isin assault by one *Esinkin Olusin* at Owu-Isin under the pretext of Isin General Meeting (i.e. *Ipade Idi Ije*) said to have taken place at a place called "*Apata Ọ̀bà*", between Pamo and Owu. The only two Ọ̀bà survivors out of this holocaust were said to have founded the two wards in Ọ̀bà (i.e. Obi Ile-Nla and Obi-Oke-Dajo). Today, there are ten compounds in the village. Surprisingly, however, no reference to such an act against the Ọ̀bà-people is mentioned in any Isin village. (Aboyeji, 2005:30) Yet, these autochthonous accounts are not confined to Ọ̀bà alone. They are a common place all over the Igbómìnà country.

Bible records provide illuminations about the creation of Adam and Eve as well as the birth of Cain and Abel. With the homicide of Abel by Cain after God's rejection of the latter's sacrifice, God pronounced a punishment on him to become a wanderer and fugitive on earth, all the days of his life. In reaction to that, Cain protested: "...whoever finds me, will kill me." (Genesis 4:16-17) One particularly wonders the people Cain feared that would kill him at a time when the available record only reveals three people in existence. Furthermore, the account reveals that he wandered to and dwelt in the land of the East, where he married a wife from, ever before he began to procreate. (www.carm.org) This may support the argument of the existence of pre-Edenic and Pre-Adamic human beings. The said land of the 'East' of Eden then might refer to the Niger-Benue confluence area, (Obayemi, 1976) where Ọ̀bà, in Igbomina and Eastern Yorubaland is situated. Hence, generally speaking, the antiquity of Ọ̀bà, if admitted, might, in fact, pre- (ante) date Ife, Adam and/or Eden.

There exist several variations of the mythical and legendary stories among the modern day Ọ̀bà people. What is not certain is whether there is a periodic National Convention that convenes the Ọ̀bà

people together (home and in Diaspora), like the Ọ̀wu Convention to celebrate their mutual origin. The Ọ̀bà Stories may, at least, be viewed from these two broad approaches:

Fundamentalist (Evolutionary) Narratives: These accounts suggest man's descent from a 'mythical heaven' at a few mythical and/or cultural centres such as Ife and Benin (as well as Ọ̀bà in Igbómìnàland), and the subsequent dispersal from these centres. One account claims that the first Olóbà (whose name is lost today) descended from the skies, with a white cockerel and a handful of earth handed over to him by Olodumare. It was believed that he threw the fowl down to spread the soil on the vast primordial ocean. The first *Olóbà* was said to have landed and settled at the place where the white fowl landed. The etymology of the name Ọ̀bà itself, is said to be the corruption of the Yoruba statement, "*o ba*" (i.e. the fowl landed). (Akintoye, 1971:3) Hence, it was at Ọ̀bà that the world was allegedly created. Although similar to the Ife story to which many may be tempted to think it was a mere corruption and copy-cat of, Ade Ọ̀bàyemi, a renowned archaeologist has tended to give credence to it by referring to a similar creation story credited to Ọ̀bà-Ile, near Akure—which is said to predate the establishment of Ile-Ife. (Aboyeji, 2005:28) This is also similar to the biblical story of creation in a way, in Genesis Chapter One.

A second folklore relates how the first Olóbà, in response to a directive by Olodumare, after a worldwide flood which ravaged the world, for the people to preserve whatever is valuable to them. Whereas others reportedly kept valuables such as gold, silver, clothes, etc., as their preserves, the Olóbà preserved a handful of soil with which he created a new earth after the flood with the aid of a white cockerel after landing on the solid earth amidst the accolades of his probable entourage "*O...ba*" (i.e. he landed). (Aboyeji, 2005) While it is not impossible that the Ife world had been wiped off by the deluge of tsunami, if it truly was the Cradle of Mankind, akin to what happened in the days of Noah in Genesis 6:6-18 in which all other Adamic descendants were destroyed, save Noah and his family, the Ife earth might have been wiped off. The

Ọbà earth, it may be, is what exists today as the preserve of the earth.

A third version which is perhaps the most popular or popularised and probably more highly incredible, claims that the first Ọlóbà who founded Ọbà came from nowhere but merely emerged from the earth and settled at Ọbà-Igbo, the former or original site of Ọbà (before its displacement probably during the Nupe raids) near the present site. Hence, this belief has been emphasized very particularly in the generic *Orile* of the Ọlóbà as "Ọba *Omo ere*". (i.e. Ọba, descendant of the earth or offspring of the mud). That very site where he evolved from, called *Ojubo ere*, is said to be venerated till date with rituals. Testimonies from all over Igbómìnà proves, just as personal observation also confirms that no true Ọba-born is light-complexioned. A fourth legend speaks of a legendary farmer, one Ọba Medu, the first Ọlóbà who introduced palm tree plantation into Isinland. Hence, the saying: "Etitan Ọlóbà" (i.e. Ọlóbà's palm fruit).

- ii. **Migratory Narratives:** These versions postulate migration from say, the Middle East, following the foundation of Islam and followed by subsequent dispersal from a few centres of initial settlement or from Ile-Ife alone. A fifth myth, which is migratory in nature, has it that the Ọlóbà came from another Ọba, near Ile-Ife but got sunk into the earth while coming, only to re-emerge at the present Ọba site in Isin LGA. A sixth version claims that the first Ọlóbà, known as Akaigbo migrated from Arabiti (i.e. a corruption of Arabia). (Aboyeji, 2013)

Critiques:

The Evolutionary Fundamental Approach may tend to be criticized for incompatibility with modern science. Ọbàyemi's (1976) critique of the fundamentalist approach particularly comes on the ground of incompatibility with modern science. The Middle Eastern Migratory Narratives have enjoyed greater "*prima facie*" (i.e. accepted as correct until proved otherwise) plausibility. He however warns that we should be cautious of reliance on the relatively late Islamised Hausa-Fulani versions of Yoruba descent;

ditto also for the later oral and written traditions deriving from these documented versions. It is plausible to consider the tendency of Islamic chroniclers to make 'unjustifiable' and unwarranted claims about the trans-Saharan origins of the African peoples. Etymological arguments conventionally to support these Middle Eastern claims do not pass the test of scientific scrutiny. Ọbàyemi thus, joins his voice with others to disprove the claims that Yoruba origin could ever have been from a Middle Eastern exodus.

Besides the general problem of probability for oral data: precision, dating and scientific backings, and thus, relegation to mere hypotheses, some of the above creation legends, especially the migratory folktales are often criticized for incredibility. However, the fact that there are many Ọbà towns scattered all over Nigeria, today, in Yoruba and non-Yoruba states such as in Osun, Ondo, Delta, Anambra, Kwara, etc. may provide credence for the migration from Ọbà (Medu). But this may be criticised when one realises that the location of the said Ọbà Medu remains obscure and unknown to anybody till date; just as no man can point at the location of the Biblical Garden of Eden too.

But the credibility of the other migratory legends can also be easily faulted; e.g. the purported migration from Arabia (similar to Ile-Ife legend too). Inferences from linguistic studies reveal that whereas the language of the Arabs is Semitic, which falls under the Afro-Asiatic language group, the Yoruba as a linguistic family belongs to the Kwa branch of the Niger-Congo language group. On the other hand, the Niger-Congo belongs to a proto-language known as Niger-Kodofnaian. The fact that the ancient Ọbà spoke Yoruba, devoid of any linguistic correlation, specifically with the Arabic language (Semitic) or the Afro-Asiatic languages in general, conspicuously disapproves of any Middle Eastern Origin for the Ọbà people. This contravenes Greenberg's linguistic classification above, if it is anything to go by. (Greenberg, 1966)

The conventional etymological rationale often presented in favour of the Middle Eastern migratory narratives lack even an iota of

scrupulous scientific examination. Some Yoruba scholars of repute such as Obayemi, (1976) have proved that, "*Yoruba genesis could not have been a result of an exodus from the Middle East*". It may appear acceptable from a cursory point of view that the subsequent dispersal of modern day peoples came from only one or two centres such as Ife and Benin. However, from a closer bird-eye-view and based on more recent findings predicated upon other source materials, such claims appear as illusory as the claims of ultimate origins in the Middle East. Arguably, if any Eastern origin is to be used for the Yoruba, '*East*' then might refer to the Niger-Benue confluence area, rather than to Egypt or the Yemen. Modern linguistic research suggests that the "*Yoruba, Edo, Igala, Idoma, Igbo, Nupe, Epira and Gbari form a cluster of languages within the larger Kwa group, centred roughly on the area of the Niger-Benue confluence.*" (Obayemi, 1976)

Similarly, nomenclatural inferences also provide some important finds to substantiate that the Ọ̀bà were linguistically Yoruba in the pre-Ìlá or pre-Ìgbómìnà era. The names borne by the acclaimed Olobàs such as *Ọ̀bàlegbayan, Okonihin-in Okolohun-un, Oloko-nigeregere-atitan, Aka-Igbo*, etc. are of a surety, Yoruba compound (proper or nick) names. (Aboyeji, 2005) The sub-themes that appear to have attracted scholars to studying the Yoruba and Edo-speaking peoples, among the better known peoples of Africa, centre round their

...sizeable population, with sophisticated, large scale population organisations and a long tradition of urbanization as well as an outstanding heritage of arts and crafts, of which the sculpture has a history of some thousand years or more. (Obayemi, 1976)

Autochthonous traditions abound in Nigeria, although the Ife version seems to be the most popular (or rather, popularised) of them. Among others, we have the Idoko people said to have occupied some part of the territory of the Ijebu, but the Yoruba people might have conquered them and brought them into

extinction. (Obayemi, 1978:89) Ile-Igbẹ̀dẹ̀, in Ekiti-Kwara, not far from Odo-Ọ̀wa also claims to be the Cradle of Civilization. The name, 'Obo-Ayegunle', especially the 'Ayegunle' suffix also suggests a claim similar to Ile-Ife's and Ọ̀bà's. Another autochthonous tradition spoken of, in Ìgbómìnàland, is that in Òrò Land. The present *Oyatẹ̀do* community in the Òrò-Àgọ Confederacy was previously called *Ayekalẹ̀* (literally meaning the descending of the earth) with the mythical claim that right there, mankind descended upon the earth. The day they uprooted grasses to the Oya tree, in their bid to clearing off the grove and erecting shelter for themselves and in making farmland for survival, but found some grasses impossible to rid, then they realised it was Oya. They therefore, settled there and rechristened the place "Oyatẹ̀do". (Jagunlabi Alasela, 2005) Perhaps the best reconciliation for these is that there were many centres of man's creation from where man quickly spread and proliferated the earth.

Criticisms against myths and legends, as unscientific, unreliable, un-objective, biased, and obscure due to the problem of accurate time-reckoning, etc. will make us draw our attention to some more scientific explanations. But the popularised oral traditions are acceptable or at least tolerated for Ife, then why not for Ọ̀bà-Ìgbómìnà? Yet, these autochthonous accounts are not confined to Ọ̀bà alone. They are commonplace through the Ìgbómìnà country. Traditions in different parts of Ìgbómìnà witness to the existence of an 'ancient' Ọ̀bà state, which was reportedly broken up by immigrants whose leaders probably established new states in various parts of the region. (Afolayan, 1984:1)

But a few inferences from available archaeological evidence have given credence and support to oral traditions pointing to ancient human habitation of the Ìgbómìnà. Ade Obayemi's (1976:231) excavations at Ọ̀bà provides a startling revelation of the existence of iron smelting furnaces, iron slag, a potsherd pavement, fragments of bead polishers and at least one rock outcrop, the surface of which is covered by several pounding or grinding hollows.

Archaeological Reports

Archaeology, perhaps, provides the only means by which man's remote and pre-historic past may be exhumed, especially in a scientific manner. But this remains yet in its infancy in West Africa, as only a few pre-historic sites have so far been identified, such as Osoogun in Oyo State; Iwo-Eleru, Òbà (by Ade Òbàyemi) and Igbaja (by Dr Olu Aleru-2012) in Kwara State. The concentration of archaeologists on a few popular sites, particularly Ife and Oyo has led to the uneven nature of archaeological data for the Yoruba country. The relatively few works done here might be as a result of the discouragements Archaeologists face due to the acidic soil chemistry of West Africa, together with the effects of termites and the tropical climate which impede the preservation of the great percentage of surface artefacts found in West Africa, as against the exhumed finds in other places. (Aboyeji, 2005)

Johnson (1921:3), the historian of the Yoruba, has only wrapped the origin of the Yoruba nation in obscurity. However, archaeologists have revealed that man's ancestral precursors had, for long, occupied the West African sub-region. The West African ecological conditions were probably akin to East Africa's in the pre-historic epoch of the australopithecines. Further archaeological findings may bring to light evidence of major stages in the evolutionary trend of man or provide confirmations to some aspects of evolutionary or autochthonous oral claims and traditions. Meanwhile, a cave at Iwo Eleru, not far from Òbà-Ile near Akure in Ondo State, has yielded a skeleton with a Radio Carbon Date of about 9,000 BC, providing evidence of human habitat in Yorubaland. The proximity of Iwo Eleru to Òbà-Ile, has some strong implications here.

Fallouts of contemporary archaeological investigations (and published works of oral history experts, anthropologists and archaeologists of the Arizona State University, USA and the University of Ibadan, Nigeria); of the region's contemporary and later settlements suggest that Òbà was established between the 9th and 10th centuries. The recurrent conflicts with the neighbouring

Nupe occasioned series of desertion and reoccupation of the Òbà motherland. Òbà-Igbómìnà (or just simply Òbà), is a primordial Igbómìnà town in Isin LGA of Kwara State, in north-eastern Yorubaland, Nigeria.

British colonial accounts of Òbà-Igbómìnà, specify that the primordial Òbà kingdom used the "iron crown and rod" as the insignia of the king, possibly consequent upon their nearly connection with iron-smelting and iron-working technology. Oratures, however, make allusions to "idẹ" (i.e. brass) not "irin" (i.e. iron). Oral Traditions reveal that Omu-Aran also has embedded in its *orile* reference to 'idẹ' (brass), i.e. "Omo Olomú Aperán, omó oloro alagogo ide...." Therefore, the "iron" crown and rod were more probably to have been made from some alloy such as brass or bronze. Successive Yoruba kingdoms (perhaps including Òbà), have however, used the beaded "crown and rod" insignia (possibly because precious stones and glassware replaced metal ware as the symbol of high rank and wealth). (Wikipedia, 2008)

Prof. Obayemi, (1976:231), in his line of inquiry, in his preliminary work at Òbà, some 30 kms South-East of Esie, confirmed Òbà as a mini-state of some significance in Igbómìnàland prior to the 19th C. His archaeological excavations at Òbà provide a startling revelation of the existence of iron smelting furnaces, deposit of iron slag, a potsherd pavement, fragments of bead polishers and at least, one rock outcrop, the surface of which is covered by several pounding or grinding hollows. These cluster of evidence at Òbà—the theory of creation, ancient metal-working, the potsherd pavement, etc. point to Òbà as one centre of early civilization, similar only in some respect to the Ile-Ife, one with which it is directly analogous in content and even in variety. (Hambolu, 2005.)

The long search for the origin of the Esie soap-stone (steatite) images may also find satisfaction in Òbà, just some 30kms away from Esie. Obayemi (1976) and Hambolu (2005) suggest the possibility of Òbà as the mini-state responsible for these images.

The cluster of evidence around the Ọbà Mini state, undoubtedly, deserves further investigation. A well-coordinated examination of the Ọbà mini state, embracing a multi-dimensional approach would no doubt, prove very rewarding and perhaps, bring out the facts either to refute or support Prof. Ọbàyemi's postulations.

Some archaeological finds prove that this (Ìgbómìnà) area was not altogether un-peopled prior to the arrival of the Ìgbómìnà stone carvings, iron slags, potsherd pavements, fragments of bead polishers and clay tuyeres as well as iron smelting furnaces discovered in Ijara and Ọbà, all in Ìgbómìnàland. But Phillip's (1978) reference to Ijara might just be incorrect. From all indications, the claim rooted in antiquity predates the people of the different Ìgbómìnà groups. The founder of Ijara arrived in the 18th century. Oral source (documented) agrees that this acclaimed civilization and culture, which belonged to a rather obscure people might be the ancient Ọbà state, held as a flourishing state and a distinct identity. Offering support to the above, Ade Ọbàyemi conjectured that the Ijara, Ofaro and Esie stone images with the relics discovered there belonged to an old Ọbà state or another one, which though today unknown, must have enjoyed geographical proximity with Ọbà. Inferences from available archaeological evidence have given credence and support to oral traditions pointing to ancient human habitation of the Ìgbómìnà.

Generally speaking, the antiquity of Ọbà, if admitted, the real Cradle of man may just be in the heartland of Ìgbómìnàland and not Ife. Further studies on this subject matter promise to be fascinating. However, with the present apparent dearth of other sources other than mythical and legendary folklores/folktales in this regard, these historical hypotheses become a helpful source to, at least, play around with.

Historical Hypotheses

As part of the best practices in the world today, the inter-cum-multi-and-trans-disciplinary research is, today, embraced in order to effectively address pressing human problems from a holistic

approach. The status of History as a discipline of study, among the comity of disciplines, remains yet an issue of hot debate. Whereas the Positivists' School views it as a Science like any of the natural sciences, the Idealists or Relativists have argued to the contrary, that history could not be scientific but remains an art. Some others have found a mid-way between these two groups, and have thus contended that History is both science and art. Others have otherwise considered it as a Social Science or just simply 'History'. Regardless of the stand, one thing that is obvious today is that historical conservatism and parochialism is already giving way to dynamism in the study of history. Hence, today, with the multi-inter-cum-trans-disciplinary approach to the study of Modern History, hypotheses are acceptable in the study of history. Admittedly, however, this sectional study is a departure from conservative historical studies.

Famous hypotheses have cut across different fields and disciplines, including: *the Big Bang Theory* (in Astronomy and Cosmology), *the Theory of Natural Selection*, Conditioning and Behaviourism (in the Life Sciences), *the Continental Drift*, (See Appendix) *the Asteroid Theory of Dinosaur Extinction* (in Earth Sciences), *the Albert Einstein Theory of Relativity* (in Physics), *Theory of Equations* (in Mathematics), *the Hamitic Hypothesis* (in History), among others. (Microsoft® Encarta® 2009)

Hence, even though History may not be universally adjudged to be in the Pure or Applied Sciences, but classified in the *lower Humanities* targeting the human souls, however, historians do raise *hypotheses*, the most popular of such, perhaps, being the "*Hamitic Hypothesis*". This researcher is also raising some fundamental hypotheses in the course of this study which, if upheld, will not only help to demystify the Middle Eastern origin of the Yoruba in general, and Ìgbómìnà, in particular but also, contend the Ife Legend as the Cradle of mankind. Microsoft Encarta reveals that the word, Hypothesis has different connotations as a/an: **Theory Requiring Investigation:** a tentative explanation for a phenomenon, used as a basis for further investigation. It is a

preliminary assumption, held as a *prima facie*, which accounts for a set of facts, taken to be true for the purpose of investigation and testing, until proved otherwise. From this connotation, hypothesis may just be a synonym for 'Theory'.

- ii. **Assumption:** a logical statement that is assumed to be true, perhaps just for the sake of arguments.
- iii. **Antecedent Clause** in logic, as in syllogism.

Hypothesis as is used here may refer to one, some or all of the above connotations. Be that as it may, *falsifiability* is apparently the most important feature of hypothesis testing. Methods of testing or falsifying hypotheses include dialectic, logic, probability and statistics. Jonah Salk, the developer of the polio vaccine has noted:

As I look upon the experience of an experimentalist, everything that you do is, in a sense, succeeding. It's telling you what not to do, as well as what to do. Not infrequently, I go into the laboratory and people would say something didn't work. And I say "Great, we've made a great discovery". If you thought it was going to work and it didn't work, that tells you as much as if it did. So my attitude is not one of pitfalls, my attitude is one of challenges and "What is nature telling me?" (TWFT, 2012)

These Hypotheses provide some backings for the earlier mythical and archaeological claims supporting the likely primacy of Ọbà as the Cradle of man. It has been proved in some quarters, (Adeboboye, 2002) through certain logical hypothesis one reason why people of the black race (i.e. Africans) are dark-complexioned—the soil-type with which the original man was made by God. The *Original Man* that was discovered was referred to as *Afrik*. (Aboyeji, 2013) Those who have been to that place described in Genesis at the site where God was believed to have formed man had picked the soil of the place and discovered it akin to the skin-colour of the African man.

Biblical and some other sources like Patrick (2007) hold that man was made from the soil; probably moist humus soil or dark clay

such as is used by potters. Since the raw material with which man was believed to have been made was dark, it therefore follows simple syllogism that the end product would also be dark-coloured. Anyone who takes the humus soil and compares with the skin of the black man will almost readily reason along. Or where did we derive the word 'humus'? It has been argued that the word 'human' originated from 'humus'. So, what many do not know is that Adam might have been a black man.

Biblical evidence reveals that from one man, God made all other nations. (Acts 17:26) Consequently, the skin pigmentation that has all other racial colours included in it must be the original, which has all the other colours in it. Generic evidence provides some credence to this. Aboyeji (2013) reveals these rather startling hypotheses: From a more pragmatic stance, get a Fine Artist to get all the seven colours of the Rainbow, with which God made an age-long covenant with man (Noah), and mix them together, what you would arrive at, will look like the skin pigmentation of the African man. When you have an original and you photocopy it, and then re-photocopy it, the more copies you make successively, becomes fainter and fainter. They are white because they are a distant photocopy of the Original Man—Black. Testimonies from all over Ịgbómìnà provide this simple proof that no true Ọbà-born is light-complexioned. This belief has been factored into the generic *orile* of the Ọlóbà as "omo ere", meaning 'offspring of the mud'. Oral traditions agree with documented Oral source.

Admittedly, the above hypotheses may not yet be fully developed, given the nature and environment under which this study is carried out. As the researcher keeps on working to develop them better, he calls upon and welcomes both proponents and critics alike to come on board and add their voices, if just to stir up some ripples in the vast ocean of knowledge.

Conclusion

History is now being defined as the study of the past, which now includes the *historic period* during which we have written records

and reliable oral traditions, and *the pre-historic period* for which we neither have written records nor reliable oral traditions. The importance of archaeology, thus, lies in the fact that for several thousand millennia of Africa's past for which there are neither written records nor reliable oral evidence, it is probably only archaeology that can be used to record man's obscure past. Oral tradition therefore, can rarely supply reliable evidence on extensive time span, while written sources cover a comparably brief period of man's history on earth. In such circumstances, the historian cannot but turn to the archaeologists for evidence of human activities in the distant past (Aboyeji, 2015:10-11). The limitations of traditional Yoruba historical sources evidently reveal the necessity to fill the vacuum, to which modern archaeological and linguistic investigations have proven of no little significance (Obayemi, 1976).

We must, however, not also be oblivious of the inherent shortcomings of the use of archaeological data for historical reconstruction such as its deductive and conjectural stance. To this, Aghalino, (2001) has warned us against over-relying on archaeological sources, which are *mere* raw materials in the adroit hands of professional historians. He admitted, however, that archaeological data has been instrumental in untangling some hideous loops in history and cautioned that historians should not be weighed down or discouraged by those shortcomings. One way of redressing the shortcomings of archaeological data is therefore, to complement such with other sources such as written sources, oral tradition and/or archival materials, where available. The best, and indeed, only legitimate approach that is going to prove worthwhile, which has been attempted in this study, is but to embark on a well-coordinated inter-cum-multi-and trans-disciplinary study.

The fascinating autochthonous evolutionary tradition arising from Ìgbóminà, from Ọ̀bà, for instance, suggests that, after all, Ile-Ife might not be the real Cradle of Mankind, or at least, the only spot of man's evolution, and from where man has populated the world. The fact that some (e.g. Egypt and Mecca) versions of the Ife

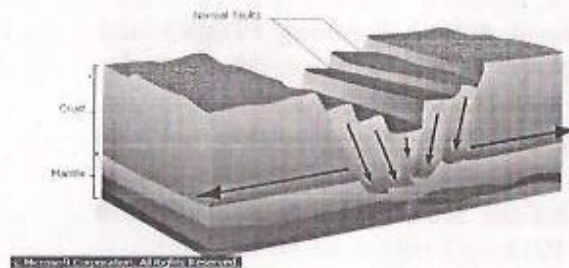
legend are also migratory in nature may give credence to and/or suggest that more efforts and further attention should be diverted to findings on the Ọ̀bà story to further consolidate the present conjectures from archaeological findings. If the *popularised* Ife evolutionary story is upheld, then, both the Ife and Ọ̀bà traditions may be reconciled in a way, that is, Man evolved in both areas and dispersed to populate the earth therefrom. The best reconciliation for now, therefore, is that there probably were many points of creation responsible for the quick population widespread of the world, rather than Ile-Ife alone, as popularly hitherto acclaimed.

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Appendix: Rift Valley



Rift valleys are long, deep valleys bounded by parallel faults. They form where Earth's crust is being pulled apart. Rift valleys can appear on land or beneath bodies of water.

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A HISTORY OF ELECTRICITY SUPPLY IN KADUNA METROPOLIS, 1960-2007

Ahmed Ibrahim

Abstract

The epileptic nature of the supply of power as well as the attempt to remedy the problem has over the years been attributed to the generation of power from the source i.e. Hydro and Thermal stations. This paper takes a historical look into other aspects of power supply which has always been neglected and also serve as a major cause of incessant power supply in Nigeria. It is clear an obvious that most analysts who comment on the challenges of power supply tends to ignore the aspect of transmission and distribution which are the major yardstick that cannot be neglected or sidelined when proffering solutions to the menace of epileptic power supply in Nigeria. It is based on this background that a study of the Historical development and supply of electricity in Kaduna metropolis becomes pertinent. The paper examines the nature and development of the transmission and distribution of power supply. It further examined the power reforms which were geared towards enhancing power supply. It also examined how these reforms affected the supply and development of power in Kaduna metropolis.

Scope and Justification

The study concentrates on the Kaduna metropolis which presently comprises of Kaduna north, Kaduna South, Igabi and parts of Chikun local governments respectively. The periodization (1960-2007) is chosen based on the unique historical reality of this social service provisioning processes under study. The choice of 1960 as the year of departure is basically to examine the nature of post-colonial administration's efforts in order to understand whether or not there exist any significant differences between colonial and post-colonial policies on the development of electricity. This is in order to expatiate the nature of the similarities in colonial and post-colonial policies. Although this is not a comparative study. Also it