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- Each paper should be accompanied with an abstract. Quotation exceeding 40 words should be indented in 10 font size and single- spaced.
- Submissions should adopt the Sixteenth Edition of the Chicago Manual of Style for referencing.

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KJHS is fully referenced and aims to promote a deeper understanding of issues through scholarly research and knowledge exchange. The journal caters to students, researchers, academics, policymakers, opinion molders, and general readers. Our editorial policy remains neutral, avoiding ideological or political biases. Instead, we recognize the importance of multidisciplinary approaches in understanding various issues within history and the humanities. We acknowledge that opposing viewpoints and ideologies are legitimate in academic discourse, reflecting our university's commitment to intellectual diversity. As scholars, our goal is to establish KJHS as a platform for fertilizing and cross-pollinating knowledge and ideas, driving development and human progress.

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Environmental and Human Factors in the Making of the Igbomina in Eastern Yorubaland, Nigeria

Oyeniya Solomon Aboyeji

&

Adeniyi Justus Aboyeji

Department of History and International Studies,
University of Ilorin, Ilorin, Kwara State.

Abstract

This paper conducts an exposition on certain aspects of the physical/human geography of Igbominaland which are indispensable to the understanding of its historical development. Migrations, settlements, occupation and group relations have been tremendously influenced by: the favourable vegetation which is majorly thick forest punctuated by patches of cultivated land; many sections of Igbominaland which are very hilly thus creating a mountainous scenery (OkeOyan, Oke Ode) and probably providing natural refuge; principal rivers (Niger, Oyun, Osin) forming boundary demarcations between towns/states, water for livelihood and agriculture; natural wonders for tourist attractions (Owu Water Falls, Esie Soap Stone Images, hills, caves, forests/shrines); mineral deposits, etc. The paper adopts a historical and analytical approach with a combination of primary and secondary sources of data collection. Findings reveal on the one hand that the entirety of the history of the Igbomina cannot be separated from the environmental influence upon its people who have had to live and find their place in the universe, as well as the influence of its people on their environment-leading to acclimatization, occupational adaptation and cultural orientation. The environment has played a tremendous role in influencing the history of every society. This has prominently played out in the making of Igbominaland. The study concludes that even though

history is primarily concerned with man's activities in the past, yet, human events can be satisfactorily explained only when these are viewed against the background of man's physical/natural environment, such that has greatly influenced the course of Igbomina history.

Introduction

No doubt, the Igbomina people have actively transformed their environment, adapting to and shaping the geography of Eastern Yorubaland. Favourable climate, lush vegetation, and natural phenomena such as rivers and waterfalls influenced migration patterns; settlements and occupational pursuits, while mineral deposits in addition to the geographical factor have spurred economic growth. Human ingenuity and adaptability have enabled the Igbomina to harness environmental opportunities, cultivate resilience, and transform challenges to advantages, as evidenced in their innovative farming techniques, vibrant cultural exchange, and thriving tourism industry centered around unique environmental features. Hence, the study of geography becomes meaningful only in the context of the social, economic, political and other human activities of man. In other words, geographers (and historians) are bound to be closely interested and involved in studying how man's way of life has been and is influenced by his physical environment.¹

Despite their rich cultural heritage and resilience, a significant knowledge gap exists regarding the complex relationships between environmental factors (climate, vegetation, natural phenomena, mineral deposits) and human factors (migration, settlement, agriculture, culture, innovation). This study is justified by the need to address this knowledge gap, preserve Igbomina cultural heritage, inform sustainable development initiatives, and provide insights for addressing climate change impacts. By bridging anthropology, geography, history and environmental studies, it is hoped that findings would inform policy decisions on environmental conservation, resource management, and cultural heritage preservation.

Man is considered as an integral part of nature as there is evident symbiotic relationship and significant connection which entails that man cannot be detached from the environment. Since

human beings inhabited the planet, it has been one long struggle for survival between themselves and nature. As necessity is the mother of invention, they have had to live and find their place in the universe. In the process, they have left behind traces of their achievements at various levels of their development and the cumulative knowledge of their various achievements constitutes what is referred to as culture. They had, therefore, evolved from very primitive origins and made staggering leaps to the present. Hence, paying close attention to the study of the Igbomina reveals generally that advances in science and technology have helped man to exploit the environment for his benefit as well as also introduced pollution and noticeable environmental damage in the long run. However, the relationship between man and environment is not limited to man's modification of his environment but also environmental influence on man, leading to dependence and adaptation. These factors prominently played out in the making of what is today known as the land and people of Igbomina. This study is divided into distinct sections as follows: The Igbomina: land and people; the environment and man: deductions and facts; 'pull and push' environmental and human factors in the making of the Igbomina; surviving strategies in the making of the land and people of Igbomina; and the conclusion.

The Igbomina: People and Land

The history Igbominaland has to do with "one of the major ethnic groupings found in Eastern Yorubaland".² The Igbomina are heterogeneous sub-group of the Yoruba race who evidently migrated to their present sites from different locations and at different times as from the 14th -17th centuries.³ The immigrant groups include- Igbomina of Ile-Ife stock, Oyo stock, Nupe stock, Ketu and Fulani/Hausa settlers who have been assimilated into the Igbomina traditions. They occupy the southeast of Ilorin within Longitude 8° and 9° North and latitude 4° and 6° West.⁴ It shares boundaries with Kabba to the North-East, Ekiti to the South-East, Ilorin and Afon to the North-West, Ijagbo and Oyan to the West and OtanAyegbaju to the South-West.⁵ Igbomina's northern boundary is shared with the Nupe. Cultural diffusion has made the Igbomina- a mixture of the Yorubas, Nupe and Fulani. The word, *Igbomina*, refers to the people, their language and the land they occupy. While the

northern section, mostly the *Moye* group, fell under Lafiagi or Nupe control in the pre-colonial era, the southern district, mostly the *Mosang* group, (except Ila-Orangun) came under Ilorin control before the dawn of the colonial era. The region today predominantly comprises of three out of the sixteen L.G.A.s (Ifelodun, Irepodun and Isin) in Kwara State and two of the thirty LGAs (Ila and Ifedayo) in Osun State, respectively.

The Environment and Man: Deductions and Facts

God, the Creator of the (Natural) Environment and Universe: Except for the scientific explanation,⁶ all accounts of creation obtainable in Igbominaland (just like in any African society) point to the Supreme Being (God) as the Creator of the universe. The Yoruba traditional account regards Ile-Ife as the cradle of man believing that the high god, Olódùnmārè, sent sixteen less important gods to found the world. The conception of God, however, is no way different among all African tribes as detailed in Idowu's *Olodunmare, God in Yoruba Belief*,⁷ and Awolalu & Ade Dopamus' *West African Traditional Religion*,⁸ etc. God created the universe and whatever exists owes its existence to the Supreme Being. God's principal name may be the generic name for deity in general; in which case, there is a qualifying suffix or qualifying word to distinguish between the Supreme Deity and the divinities; and then, the generic name plus the suffix or qualifying word belong uniquely to God.

Centuries before the advent of Islam and Christianity in Igbominaland, man believed that there were divinities, deified ancestors/historical figures, natural phenomena/powerful spirits in rivers, trees, stones and rocks, or on high mountains which could not be climbed, which were considered to be sacred. Such *Hill (Oke) Worship/festival* especially during scarcity of rain were the worship of *Awojiin Iwo*, *Atawara (Isanlu)*, *Alaguso (Ijara)*, *Jawoese (Pamo)*, *OkeOwa/Ayin/Oganyin (Oro-Ago District)*, *OkeAgbana (Share)*, *Oke Ora (Ora)*, and other impregnable hills in Olla, Oke Ode, Idoba and OwodeOfaro, etc. The Igbomina believed in the supernatural powers of the Supreme Being to overcome the evil powers around them. This is true of Frazer's definition "as a propitiation and conciliation of powers superior to man who are believed to direct and control the course of nature and human life".⁹

Since the Igbomina were unable to find answer to the question of origin and other mysteries, they eventually began to think about one God- a Supreme Being who made everything, including man.¹⁰ Hence, the 'local' gods (divinities,¹¹ spirits, deified ancestors) were/are regarded as being means to an end and not ends in themselves. Almost all the communities in Igbominaland had altars and emblems dedicated to their gods but to them, the sacrifices to the divinities were useless if God did not accept them.¹² Just like *The Qur'an* states that "Allah created the heavens and the earth, and all that is between them, in six days"¹³; the Bible also attests that "*In the beginning, God created the heaven and the Earth*"¹⁴

The Environment predates man's Existence: The order of creation in both the traditional and alien religions in Igbominaland as well as the consequent need of man's adaptation to his environment suggest that the environment predates him. The Yoruba account of creation attests to the fact that the water (ocean), chicken (birds), sand in calabash (later the land) etc landed on earth before the arrival of *Orisanla* (also known as *Orunmila*).¹⁵ Hence, it can be deduced that: the ocean had existed from the beginning; the palm tree became the first of all the trees; the chicken became the first animal on earth; and Oduduwa the first known man and god on earth. The Igbomina, therefore, believe in the Supreme Being (*Olódùmarè*) as the Creator and Sustainer of Heaven and earth and One who has limitless power to order all things as He wishes. In other words, Yoruba religion is of a wholly absorbing character, based solely on the belief that there is a representation of the Supreme Being somewhere in the heavens. It was to this Supreme Deity the traditional Igbomina directed their worship and supplications through the lesser gods. Similarly, the *Qur'anic* account of creation is similar to the one in the *Holy Bible* which chronicles how God created the world in six days and, creating man (Adam/Adama and later Eve/Hawwa'u) last after all the other creatures.¹⁶

Man's Need for Survival and Dominion: Man emerged as both God's creature and later a 'creator'. In spite of being the last creation, God had instructed man to take dominion of his environment. Biblical account attests thus:

And God said, let us make man in Our Image, after Our Likeness and let them have dominion over the fish of the sea, over the air, and over every creeping thing that creeps upon the Earth. So God created man in His Own Image, male and female created He them.... And God blessed them and said unto them, 'Be fruitful, and multiply, and replenish the earth'.¹⁷

The survival of man rested on his ability and capability to take dominion of his entire environment. It was about the survival of the fittest which led to man's ingenuity and struggles as necessity became the mother of inventions. Abraham Maslow's concept of a hierarchy of needs in his paper, titled *A Theory of Human Motivation*, and in his subsequent book *Motivation and Personality* suggest that people are motivated to fulfill basic needs before moving on to other, more advanced needs. As a humanist, Maslow believed that people have an inborn desire to be self-actualized but more basic needs must be met to achieve this ultimate goal. Starting from the lowest hierarchy to the highest include: *Physiological Needs* (i.e. the need for food, water, breathing, homeostasis); *Security and Safety Needs* (financial security, health and wellness, safety against accident and injury); *Social Needs* (love, acceptance, and belonging); *Esteem Needs* (appreciation and respect); and *Self-Actualization Needs* ("what a man can be, he must be"-the full use and exploitation of talents, capabilities, potentialities, etc).¹⁸ All these facts and matters established so far lay the foundation to the understanding of *Environmental and Human Factors in the Making of the Igbomina in Eastern Yorubaland, Nigeria*.

'Pull and Push' Environmental and Human Factors in the Making of the Igbomina

The geographical environment has always been a determinant 'pull and push' factor in settlement and migration history. No historical narration in Igbominaland can be adequately explained without considering environmental influences. While socioeconomic and political influences are undoubtedly crucial, environmental factors are inextricably linked to the forces. That climate, geography and natural resources shape economic opportunities and political power dynamics, and social structures attest to the interconnectedness of factors. While accepting that the environment does not solely dictate

human action (environmental determinism) as it interacts with socioeconomic and political forces; ignoring environmental factors overlooks the complex interplay that has shaped Igbomina history. It has earlier been stressed that *"the geography of a place has a tremendous effect on the existence, living pattern, occupation, migration, economic wellbeing, general culture, world view and the relationship of one group with another."*¹⁹ A culture's perception of its natural environment often reflects the qualities of that environment. For example, people living in a harsh climate tend to see nature as somewhat threatening, while cultures that live in mild, resource-rich environments tend to see nature in more benevolent terms. This is aptly expressed by Stride B.A. and Caroline Ifeka thus:

The way in which people live is affected by the area into which they are born. For example, a Kalahari Bushman is not likely to travel to the moon in lifetime, whereas more and more young Americans will be flying farther and farther into space. Americans have developed an advanced technology based on ingenuity and endeavor; but it is unlikely that they could ever have embarked on space research had they not a land of abundant foodstuffs and large mineral resources. On the other hand, an American dropped into the Kalahari Desert without a compass, food supplies and other equipment would be as fatally lost as a Bushman placed before the instrument panel of a space ship heading towards the moon.²⁰

The geographical features (i.e. weather, climate, topography, mineral resources, vegetation, animals) have undoubtedly influenced the cultural traits, attitude towards life and generally the historical development of the Igbomina people. Environmental factors operate on longer timescales than socioeconomic or political events. The Igbomina experiences are rooted in their unique environmental context. Hence, an exposition of specific aspects of the physical and human geography of Igbominaland is indispensable to the understanding of its historical as well as indigenous beliefs, practices and their aftermath.

The traditions of Igbomina history are in two categories: the evolution account²¹ and migratory accounts. Several factors which bridged peace and co-existence and consequently led to migration across Yorubaland ranged from succession disputes, rivalries, wars,

hunting expedition, famine/drought, agriculture, inter-marriage to economy. Some of the driving forces/factors of settlement formation that played out in the making of the Igbomina include:

Divination: Aside the scientific account of evolution of man, the history and religion of the Igbomina 'began' with the migration of people from places to Igbominaland. Settlement/migration can be traced to both divine (natural) and human factors. As it was the practice in those days, itinerant immigrants often guided by the *Ifa* Oracle moved from one place to another in search of suitable place to settle. In doing this, they usually consulted the oracles to know the suitability of a place in terms of security, fertility of land for subsistence living and prosperity before picking a place for settlement. Just like the case of Ogbayigbayi (the founder of Iwoland and a certified prince from Ile Ajiboro of the Alaafin of Oyo ruling house); AinaOrimadegun(founder of Isanlu/Isin who left the Agbedegbede ruling house in Ile-Ife); the first Orangun of Ila, who was given a magical cutlass (*ÀdàÒgbó*) that he used to cut through the forest followed the direction of the *Ifa* Oracle. Hence, the name *Ogbomona/Ologbomona* that eventually became Igbomina.²²

Succession Disputes: Most of the settlements in Igbominaland were as a result of princes that basically departed from Ile-Ife and Oyo, driven by the desire to find a more peaceful settlement following succession disputes, inter-tribal wars and demographic pressures that had ravaged their homelands and the final collapse of the Old Oyo Empire. While most of them, upon their arrival in their regions founded settlements, some garnered the respect and admiration of the people they encountered due to the beaded crowns they carried with them. The regal attire symbolised their noble status and elevated standing in the eyes of the community. Bradbury rightly noted that '*...conflicts are frequent...among the Yoruba, the dispute centres on whether it is the turn of a particular lineage segment to provide the next king or on the qualities of the candidates*'.²³ The Ila tradition for example traces the founder of Igbominaland to Fagbayiola (Ajagunla), one of the sixteen grandsons of Òdùduwà (the progenitor of the Yoruba) who became the first Orangun of Ila. The Orangun was said to be the *primus inter-pares* among the Igbomina.²⁴

Before he left Ile-Ife at the time of universal dispersal of princes, his father gave him a magical cutlass (*ÀdàÒgbó*) that he used to cut through the forest to a place where Ifa directed. The Orangun and his people were then known as the *Ologbolomona/Ogbomona* (the holder of Ogbo knows the way), from which the name metamorphosed. Succession disputes following the demise of Alaafin of Oyo, Gberu made Prince Adesole (the founder of Esie) to leave Oyo -Ile after he lost to Prince Amuniwaye in 1746. His first place of settlement was Ajewo. After a brief stay, Ifa Oracle directed him to the bank of River Osunta later known as Oyo Igboho, later to the grassland between River Osin and Awoko forest at Iwoto, also further to a new settlement called Okodo and then to Esie when the available rivers were no longer sufficient to meet the domestic needs of the teeming population which led Baragbon to discover their final/new settlement called Okesanlu Esie.²⁵ Likewise, the Olusin of Isanlu was said to have left the Agbedegbede ruling family at Ile-Ife with a crown at the time of universal dispersal with his people to find his own kingdom. He was one of the second generations of princes who left Ile-Ife around the same time with his two other brothers, the Olupo of Ajasse Ipò and the Alaran. While Olupo settled at Ajasse, Alaran settled at Igbo Ade and Olusin settled at Igbole. The Esinkin Olomu who by tradition possessed the *Ògbó* was said to have led Olupo, Olusin and Alaran who were brothers out of Ile-Ife to establish their kingdoms in the North of Igbominaland.²⁶

Vegetation and Occupational Factor (Land for agriculture and water for life). Environmental factors have significantly shaped Igbomina history, culture and livelihoods. Aside the influence on settlement patterns, culture (environmental factors inspired myths, legends and traditions practices), migration and conflict, health and wellness, identity, climate soil and water resources impacted farming practices and crop selection. The need for food, shelter and clothing required the consideration for arable land and regular source of water for both domestic and agrarian use also became non-negotiable. The major occupations of the traditional Igbomina were: farming, hunting and trading. The nature of the physical environment indeed did not only influence the land tenure system but also agricultural practice which were in fact the main determinant of the people's

economy. Agricultural production was geared towards both domestic consumption and exchange. Arable land for agriculture (farming and hunting) was not enough without water for domestic, agricultural and industrial uses. Hence, the peculiar rivers, most of which flow along the mountain valleys that water the Igbomina communities i.e. Kokoto (Òmùgo), Oko (Ìrabòn), Arigun and Obu (ÒròÀgó), Omi-Obi, Awodi, Orisa (Roré), Agbo, Aboko (ÀránÒrin), Jelewu (Sanmora), Omi-Oke, Omi-Arin (Iwó), Awẹrẹ (Òwù/Ìjì), Aran, Asande, (Òwù-Ìsin), Alagbo, Omi-Okò, Omi Jagun (Ìsánlú), Awewe (Òréké- Òkè-Igbó), Sose (Shàáré), Orogbo, Akosa, Osu-Olo, Endu, Owo, Omi- Obi (Èsié), Ayewu (Òmùpo), Awinrin, Ahan (ÒkèÒyàn), Orisa, Iweele (ÒkòÌrèsé), Areja (ÌpetuÌgbómìnà), Odo Ewe (Ámóyò), Aketi, Owada (ÌláÒràngún), Oro, Imu (Ìkòsin), Omikuku (ÌjanÒtùn), Omore, Odopo (Igbónlà), Odu, Ipade, Opekun (IgbóÒwu), Okinge, EroOmo pond (Ìdòfiàn), Asa (Ganmo), etc.²⁷

Need for Security and Protection: Cultural significance of the hilly sites in Igbominaland is rooted in its historical heritage as a refuge, symbol of resistance and sacred phenomena. During the war periods, the hills served as a defensive fortress. It became a powerful emblem of resistance in the face of external threats, etching its mark into the collective memory of these communities. The hilly sites in some cases consequently became a symbol of identity as they represent(ed) historical and cultural legacies the local communities proudly associate(d) with. The hills' presence and historical significance evoked a sense of pride, resilience and cultural heritage among the people. Even though most of these mountains have outlived their purposes security-wise, they remain a symbol of identity and serve tangible connection to the past, reminding the country of their ancestors' struggles, triumphs and cultural achievements.

Hunting Expeditions: Earliest settlers and many founders of Igbomina communities were believed to be hunters who were attracted to the region by its fertile soil and forestry. They were mainly powerful hunters(i.e. Tii-Oye in Ijara, Baragbon in Esie) who probably first lived in caves, rock shelters and makeshift shelters. AgboOoye attests that "*Baragbon was the minister whose exploits and adventures led to the founding of Esie*".²⁸ S.O.Y. Baba also attests that

*"The founders of Owaand idobà/Araromi were both hunters and warriors who left Oyo Alaafin as a result of chieftaincy disputes during the pre-colonial slave raids and war."*²⁹

Surviving Strategies in the Making of the Land and People of Igbomina

As part of human's role to depend on, adapt and modify the environment, the following are noticeable dominating and surviving strategies among the Igbomina people:

Cultural Orientation and Environmental Dependence: Realizing the stone cast and inevitable reciprocal influence of man and his environment, man-nature orientation became inevitable. Man-nature orientation is referred as the friendly behaviour or relationship between human beings and the natural environment because of the love of nature and the passion to protect it.³⁰ This explains in part the concept of the Yoruba proverb, '*Ibi Ori danisilaagbe*' (My land, chosen for me by my Ori [fate/destiny] is a land of blessings). Bearing this in mind, the Igbomina have long understood the peculiarities (barriers and opportunities) in their settlements and taken to environmental resource management. For instance, many sections of Igbominaland are very hilly thus creating a mountainous scenery e.g. Atawara/Jewo-ese/Oke-Alagba (Isanlu), Alaguso, (Ijara), OkeAwoji (Iwo), Jawoese (Pamo), OkeOwa, OkeAyin, Oganyin (Oro-Ago District), OkeAgbana (Share), OkeApata/ OkeIjaka (OkeOyan), and other impregnable hills in Olla, Oke Ode, etc. These hills provided natural and adequate safe places of refuge for those fleeing from enemies in the past.³¹

Also, the principal rivers are: the River Niger (forming the boundary between Igbominaland and Nupeland), River Oyun (taking its source from 'OyunMeta' in Ila Orangun, and forming a part of major tributaries of Awan River which flows from South to North into the River Niger), River Òsin (rising in Ila Orangun flows from South to North into the River Niger some 8 miles east of Jebba, with a second mouth at Ogudu), River Òyì (rising in the South-West of Omu-Isanlu area flows North-East into the River Niger between Shonga and Lafiaji), River Oro (rising in the Osi area and flowing North-East into the River Niger near Lafiaji).³² These rivers were/are of immense benefits to the people as they are used for boundary

demarcations (i.e. Òró/Èsiẹ, Òwù/Ijì, Àrándùn (Kwara State)/ÌláÒràngún (Osun State), Ìpetulgbómìnà/Òmù-Àrán; domestic, economic or agricultural purposes and sources of livelihood for the fishermen. Besides are the historic/tourist significance of attractions such as: Ijoko/ Aise/Ati Water Falls (Ìsánlúlsin); Ayinkunnugba Water Falls (ÌláÒràngún), Owu Falls (QwáOnírè), therapeutic River Okinge (Ìdòfiàn), the mysterious EroQmọ Pond that disappears at second look (Ìdòfiàn), Omi Obi stream where nobody should kill fish and spot where Obagbaja the founder sank alive (Roré), Eleru-ancient refuse dumps, Agbaasin god (Ìsánlúlsin), Ore/Okere/Onitoye Hills (Òkòlèsé), Agbaasin Shrine (Ìjìlsin), Kooyi Shrine (Òllà), Alawoji Forest (Iwó), Akitimo Site and palm tree with two heads (IwóÒdòÒrè), etc.³³Vis-à-vis museums and cultural preservation, "Esie has the distinction of having the first National Museum for the preservation of Nigerian artefacts with the building in Esie town, the first museum in Nigeria in 1945." In her foreword, Bolanle Awe remarks that:

Esie can rightly be described as the cultural centre of the Igbomina and indeed of Kwara State: it can claim this preeminent position with its renowned museum, the first of its kind in Nigeria, which houses the famous stone carvings which have become the subject of studies by scholars and a tourist attraction to visitors..."³⁴

Environmental Adaptation and Acclimatization:Following the cultural orientation/understanding of their environment is the inevitability of adaptation. The major occupations of the ancient Igbomina were farming, hunting and trading. Karl Marx insists that "all social power is economic at root".³⁵Therefore, the Igbomina have not only over the time taken advantage of their land for agricultural practices; its topography for protection, veneration and tourism; its rivers for domestic use and fishing; its weather for habitation; but also its mineral resources for economic and industrial use. They have always adapted to the local climate to commence their farming, hunting and other activities. For example, crop timing changes, and crop-mix shifts are major observed adaptation strategies responding to crop yield changes. Moreover, the quality and quantity of the deposited minerals and technologies in the region determine the speed of economic growth, industrialization and urbanization.

Igbominaland is endowed with mineral deposits which could be exploited to form the base for the industrial development of the area. Such include: (black) granite, clay, gravel and laterite. Others include feldspar and marble at Ìsánlù̀̀sin, tantalite, mica, precious stone, kaolin, talc, quartzite and tourmaline at Iwó̀̀Odò̀̀Orè and other locations.

Historical Change: It is necessary to recognise that man himself and time are very important factors affecting historical change. The human impact on the environment is the sum of all activities and behaviours that create both positive and negative changes that affect the Earth's sensitive ecosystem. Human beings are culprits of climate change as they are the most causal effects of climate change. Since the 1970s, human activities generally have been playing a significant part in the overloading of carbon-dioxide to the atmosphere. However, the effects of the activities of the Igbomina, vis-à-vis the environment have had both positive and negative impacts. On the one hand are positive impacts such as: establishment of environmental protection agencies and enactments of laws/regulations to protect the environment; industrial growth, urbanisation, employment, reforestation, using clean energy, and protecting natural preserves and forests to maintain the natural biodiversity, etc. For example, the popular KAM Industries owned by Alhaji KamoruIbitoye Yusuf, known for Spring and Wire Product Manufacturing, Metalworking Machinery Manufacturing, Foundries, Nails, steel: wire or cut, Concrete reinforcing mesh and wire established in less than a decade a mighty steel industry in JimbaOja (beside ARMTI along Idofian-Ilorin road) in the Ifelodun L.G.A., Kwara State. While this has caused a major growth and development to the town and people of the town and the state, the environmental hazards/damage cannot be overlooked. Jimba is home to Kam Wire which has not only brought about economic, infrastructural and industrial growth to Igbominaland but to the Kwara State and Nigeria. Compensations have been frequently paid to victims, the host community.

On the other hand, are negative impacts of environmental damages/issues such as: climate change, global warming, Ozone layer depletion, water/air pollution, solid waste management,

deforestation, overpopulation, Biodiversity loss, melting ice caps and sea level rise, flooding, food waste, crop production releases greenhouse gases such as nitrous oxide through the use of fertilizers, plastic pollution, soil degradation, food and water insecurity, etc.

Conclusion

This study has demonstrated the intricate relationships between environmental and human factors in shaping the history, culture and livelihoods of the Igbomina people. Since the environment every people found itself had always shaped the pattern of settlement, life and occupation, human beings acquire knowledge, awareness and experience from their immediate environment. Igbominaland is a land of long history. This study did not only examine the reciprocal influence of the environment on man but also that the environment originally created by God as well as predates human existence later became both divine (God) and human affairs. Hence, the Igbomina had taken advantage of the environment to ensure maximal environmental protection and management.

Findings include that: environmental changes impact human activities which in turn affect the environment (feedback loops); social, economic, cultural and environmental factors are deeply interconnected (independent systems); the Igbomina have adapted and innovated in response to environmental challenges (adaptive responses); past events and decisions shape present environmental interests (historical contingency); social and economic inequalities influence environmental access and management (power dynamics); environment holds spiritual, cultural and symbolic meaning (symbolic and cultural significance); and local, regional and global factors intersect (multi-scalar influences).

The study specifically highlights the adaptive capacity of the Igbomina people in response to environmental pressures since the level of environmental damage occasioned by the several environmentally non-friendly activities cannot be over-emphasized. Once an adaptation occurs, it generally falls into one of three main types: structural, physiological, or behavioral. Practicable solutions to environmental issues lie in conserving water and electricity, supporting environmentally friendly practices, recycling wastes to conserve natural resources, joining part of the orientation

and awareness organisations, organising climate actions and protests; etc. The study contributes significantly to the academia community by advancing on understanding of the intricate relationships between environmental and human factors in shaping Igbomina history and identity; bridging gaps in interdisciplinary research on environmental history, human ecology, and cultural resilience. Its practical implication benefits broader society by informing environmental conservation, cultural preservation and sustainable development initiatives in Nigeria, while promoting cross-cultural understanding and appreciation of Igbomina experience. By incorporating environmental factors, historians and scholars can present a more comprehensive and accurate account of the Igbomina history and culture.

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The Igbomina, like the other Yoruba believe that God is too great and awesome to be approached directly and so the need to employ the services of divinities and spirits to convey their petitions to Him becomes necessary. The Yoruba generally refer to God as *ỌbaỌrìsà* (the king of all divinities) and also that, as the Supreme Being was responsible for bringing mankind into being, so also was He responsible for bringing into being the divinities and spirits (generally called *Ọrìsà* or *Imọlẹ* and *Ẹbọra* respectively) that they might serve His theocratic world. This is contained in Awolalu, J.O. & Dopamu, P.A., *West African Traditional Religion ...*, p.132.

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See, *The Holy Qu'ran* 7:54. Surah 7. Al-A'raf, Ayat 54-54 - Islamicstudies.info.

See, *Genesis 1:1 The Expositor's Study Bible*-Jimmy Swaggart *The Holy Bible Concordance, King James Version*, Jimmy Swaggart Ministries, Baton Rouge, Louisiana LA, 2013, p.1.

Olodunmare gave *Orisanla* a calabash of sand, a palm fruit and a five-toed chicken to make the world. On the way from heaven, *Orisanla* drank palm wine to stupor which knocked him out completely after he fell into a long and deep sleep. *Oduduwa* seized this opportunity, took the calabash, the palm fruit and the chicken from him and descended by a chain to the ocean.

See Genesis 1 in *The Holy Bible...and Qur'an* 7:54...

See Genesis 1:27-31 in *The Holy Bible...*, pp1-4.

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speaks of pre-Igbomina settlement and civilization in the area by the Qba aborigines. The pre-Igbomina settlement is synonymous to giving special attention to the traditions of origin of Qba which becomes undisposeable when treating the peopling of Igbomina. Qba-Isin is about 8^okilometres South-East Ilorin, the capital of Kwara State. Its approximate location on map is latitude 8^oN, longitude 5^oE.)

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