



## Factors that AID the Proliferation of Monarchies

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### ABSTRACT

Most believed that they had the divine right to rule, meaning that God created the monarchy they ruled over and they alone were God's representative on earth. Early medieval monarchs functioned as rulers of their people (rather than as territorial lords), and each was responsible for their people's protection. However, some factors aid the Proliferation of Monarchs in Ekiti State. This study investigated the factors that Aid the Proliferation of Monarchies in Ekiti State. The study adopted the historical research methodology which allows the use of both primary and secondary sources. The primary source materials were gathered from the Ibadan archive while the secondary sources arouse from members of the judicial commission set up by government seminar papers, the internet, electronic materials, and other documentary sources. The findings established that access to government patronage and to enjoy government largesse which was attached to the kings' position, modernization and education, granting of autonomies by the government, political gains by the political leaders, and socio-economical development among others are the factors that aided the Proliferation of Monarchies in Ekiti State. The study concluded that these factors have an impact on the proliferation of kingship in Ekiti State.

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## 1. INTRODUCTION

In the absence of a higher authority to adjudicate disputes, everyone fears and mistrusts everyone else, and there can be no justice, commerce, or culture. This fear-ridden condition came to an end when individuals agreed to relinquish their natural rights to everything and to transfer their self-sovereignty to a higher civil authority, or Leviathan. The significance of political administration in any society has been made clearer by different scholars. This has been discussed by researchers in their social contract and state of nature theories ([Ritchie, 1891](#)). However, these scholars have some differences in their points of view. The idea of a state of nature is the idea of life without government, without a state or laws. Life in the state of nature is one of war of every man against every man.

To imagine a state of nature is to imagine an anarchic society without government, law, and security. These social contract theories have answered the question; why do or should humans live under the rule of law?

The emergence of traditional leaders in Yoruba culture is largely based on preferred choice within the classes of those qualified to ascend to the throne and by those commissioned to undertake the rites and decisions for that purpose ([Denzer, 1994](#); [Oladosu, 2005](#)). In effect, rulers are often chosen from among those presented or designated as the royal breed within the same family or descendants (by birthright) or seniority (by hierarchy) within the class of chiefs, warriors, or entitled class.

The implication of the foregoing is that the rich traditional values and civilization in the Yoruba traditional political system were replicated in many subgroups despite variations in methods and approaches as guided by the customs or traditions of each community and society ([Clarke, 2002](#)). Despite the variation in traditions or cultural differences across the landscape of Yoruba kingdoms, the emergence of traditional rulers in the pre-colonial era is largely a concept of choice by tradition and not by force or coercion, except in situations where the emergence of such rulers are made through appointment by a king (to represent the king) or by the conquest of weak states resulting to the deposition of the existing ruler or the ruling lineage and the creation of a new one ([Awe, 1964](#)).

Akínjóbín suggests that all looked upon the Ọni of Ifẹ as Oduduwa's successor and their 'father', while they looked on one another as 'brothers'.

The concept of Ebi showed that sharing authority is practically alien to Yorubaland. A consensus must be made on who should lead. At any point in time, even in a comity of autonomous states, there must be a "first among equals". If there is a hierarchy among rulers, two or more rulers sharing authority within a community is unthinkable.

Furthermore, the strategic nature of the location of each kingdom and its contribution to the regional trade, the economic and social life of each sub-ethnic group, and its population, were the ultimate premium used to determine their seniority or status in the pre-colonial era. In many instances, the relationship among the states, their location, and their potential to create alliances further strengthened their goals and co-existence to sustain their Kingdom, play the required role within each sub-ethnic group, and eventually contribute to the continuous expansion of the Yoruba nation.

From the widely accepted source of the Yoruba race, Ile-Ife to the great kingdoms of Ondo, Owu, the empire of Oyo, down to the villages and communities of Yorubaland, Yoruba towns have been governed by kings who do not share their subject with lesser rulers. Samuel Johnson in his pioneer book, confesses that the origin of the Yoruba nation is shrouded in obscurity and accounts are for the most part purely legendary. This is manifested in the diverse traditions of origin available in Yoruba communities.

For instance, the Ewi of Ado-Ekiti is the sacred king of Ado. He is the direct descendant of the first ruler of the dynasty, said to be the founder of Ado. He is also lord of the world and life, owner of the land, and companion of the gods. An Oba must be able to show how he is descended directly from Oduduwa; only when such descent is shown may the Oba validly assume the beaded crown and other symbols of royalty.

It is this descent from the founder of the town which validates the rule of the Yoruba king; it is not sufficient to trace descent from Oduduwa, because every Yoruba claim such an origin. This shows the essence of the Ebi system which started from the meeting of the children of Oduduwa at ItaAjero. According to P. Lloyd, the Oba is the personification of his town. "Without the Oba, the town would cease to exist"; the implication is that without the kingship peace could not be maintained between the descent groups comprising the town (Lloyd, 1960).

The politicians at the state level are also leveraging this practice to win followership and install party loyalists to get votes since traditional rulers wield considerable power and can influence the choice of candidate. Approval and recognition of break-out communities is now a dividend of democracy that is promised before the election and delivered after electoral victory. This practice, though having grave socio-cultural consequences has escaped the purview of scholars. In a situation where there is more than one king in a community, based on the concept of obedience to constituted authority in Yoruba society, who among the two kings would the people follow? In situations where both kings give pronouncements, whose pronouncement will be binding? This study will thus investigate the factors that aid this proliferation in history and communal living.

The kingship traditional system in the Yorubaland pre-dated the colonial era. This was one of the surviving traditional systems by which communities administered themselves despite the colonial experience under the system of indirect rule. The traditional institutions and socio-political administration in Yorubaland reserved exclusive power to the Obas as the heads of lineage. The existence of a single traditional political authority in each community, village, or town was significant. The traditional rulers - Obas in Yorubaland held the legitimate authority conferred on them by traditions and were revered by the citizens as a semi God. Obas lorded over definite geographical territory with clear boundaries from their neighbor. These features of kingship remained the same throughout the Yorubaland. The study, therefore, investigates the factors that aid this proliferation.

The issue of two or more kings within a town without clear demarcation of boundaries is rare or non-existent in Yorubaland most especially in Ekiti up to 2013. This is buttressed by the saying "Oba mejikiigbelaafin". However, Ekiti State is laden with cases of the proliferation of kingship within a community, a practice that is alien to the Yoruba culture. For instance, in Ikere-Ekiti, the Ogoga of Ikere and Olukere of Ikere scramble for recognition. Same can be said of Orun-Ekiti, IpotiEkiti, IgbemaEkiti, IkoleEkiti, OraEkitiAararomi Obo, ImojoEkiti, Owatedo and EjiyinEkiti. Since every legitimate Yoruba community must trace its history back to the meeting at ItaAjero at Okelramfein Ile Ife and Yoruba did not evolve this practice, why has there been the proliferation of monarchies in Ekiti specifically?

The study, therefore, investigates the proliferation of kingship in Ekiti State with a specific focus on the origin, and pattern. It also gives attention to the security and cultural implications of this proliferation. It shows the intersection of culture, modernity, and history. The study aims to investigate the factors aiding the proliferation of monarchy in Ekiti State. Specific objectives include investigating the factors that aid the proliferation of monarchies in Ekiti State.

## **2. METHOD**

The study adopted the historical research methodology. This method allows the use of both primary and secondary sources. The primary source materials were gathered from the Ibadan archives. Archival materials will provide a great boost for this study through the provision of colonial intelligence reports, land cases, and other colonial publications. Interviews were conducted with the traditional rulers, chiefs, and the indigenes of select Ekiti communities to gather oral traditions and community narratives. In addition, the study also made use of secondary sources such as members of the judicial commission set up by government seminar papers, the internet, electronic materials, and other documentary sources. Since the practice of monarchical proliferation is current, recent newspaper publications will be valuable as well.

## **3. RESULTS AND DISCUSSION**

### **3.1. Factor that Aided Agitations and Requests for Autonomy**

Historical views of the proponents, Agitations, access to government patronage and to enjoy government largesse which was attached to the king's position, modernization and education, granting of autonomies by the government, and benefits attached to it are some of the factors that aided the proliferation of Monarchs in Ekiti State.

Other factors aided the agitations and the granting of autonomy to communities within a community. According to a school of thought the major factor was political gains by the political leaders. This school of thought argued that the agitation and granting of autonomy by the government of DR Kayode Fayemi were done for political reasons and to be able to make inroads to where they could not have voted since the 2003 elections when the then Advanced Democracy of Niyi Adebayo lost to Ayo Fayose of the People's Democratic Party. They further argued their inability to win elections in these communities has made them embark on a policy to divide the communities to have supporters and sympathizers amongst the people.

This view was in contrast to the position of the state government. According to the Deputy Governor of the state, Otunba Bisi Egbeyemi, during the presentation of a staff of office to HRM( Oba) Olawumi, the Oloja Owa of Owatedo- Ekiti stated that "granting autonomy to any community is not an attempt to unreasonably factionalize or disintegrate a further compact community for any ulterior motive or political gains but a response to the genuine demand that such recognition would enhance development".

He further stated that the creation was the need to engender socio-economic development and was the reason for granting autonomy to new communities in the state. His position was corroborated by HRM (Oba) Ganiyu Obasoyin the OluKere of Odo Oja Ikere- Ekiti, who said that the granting of autonomy to the communities has no political colorations. He opined that it was the duty of a reasonable government to correct the anomalies of the past and to protect the fundamental rights of his citizenry.

However, other sources aligned with the initial school of thought to buttress their points and concluded that rather than the action to foster unity, it has affected the interpersonal relations which existed amongst the erstwhile brothers. Thus, those politicians played this card to continue to dominate the political space and perpetuate themselves in government. According to Bunmi Aladeokin; the request for autonomies started like child's play during the administration of Engr Olusegun Adebayo Oni who constituted a panel of inquiry headed by Chief (Prof) G.I Olomola and were saddled to look into the merits of the available requests.

Unfortunately, the committee could not finish its report before 15 October 2010 when the court of appeal in Ilorin ordered a rerun election which was conducted on 25 April 2009.

The period between the Court Judgment and the election was full of intrigues as both political parties-the People's Democratic Party whose candidate was Oni and the Action Congress went back to the electorates to canvass for votes. DR Kayode Fayemi of the Action Congress was accused of have played on the existing rancor within the communities to shore up votes for himself and the political party and break his opponent's stronghold because of the strong presence of the PDP in Ipoti Ipoti-Ekiti. Major political party leaders: Late Chief S.K Babalola, Navy Captain Omoniyi Oluboladede (RTD), Hon Lai-Oke, a member and principal officer of the Ekiti State Assembly, Hon. Bode Agbeleye, the Chairman of the Ijerp Local Government was a member of the People's Democratic Party. These people have done well for the community which has endeared them to the people. It was a natural law for people to follow them to any party they were.

To break this and win more votes in Ekiti as the votes were critical to who would win the re-run elections, DR Fayemi and his party disagreements which had before then existed between Kabiyesi Elijah Ayeni and the Obalaaye Afolayananka Olajide who had by now joined his ancestors. It was learned he promised to grant them autonomy which they had been fighting for since 1952. Though he lost the election, he was eventually declared the winner at the Appeal Court of Ilorin, headed by Justice Ayo Salami on October 15, 2010. He was sworn in on 16 October 2010. To compensate, the Ejiyan people, he resuscitated the committee earlier set up by the Segun Oni administration and approved the recommendation granting the Ejiyan community with the other five communities' autonomies. Many believe that the granting of autonomy and all his actions and that of his agent was in fulfillment of the early promise he made to the Ejiyan people.

In the same vein, the autonomy granted to Olukere was to compensate Olukere for his Support for Dr. Fayemi during the June 2018 general elections. Ikere was critical to all political stakeholders because apart from its highest numbers of registered voters Professor Kolapo Olusola Eleka the candidate of PDP was a native of Ikere but from the Ogoga area. Without mincing words and with the home advantage factor, the Ikere people would vote for him as the son of the soil. The ACN led by DR Kayode Fayemi noticed this and decided to break the votes by romancing chief Ganiyu Obasoyin, the Olukere of Ikere based on the sore relationship which had existed between Fayose who was the governor in one hand, and the Ogoga of Ikere in another way. One could understand the sore relationship that existed between governor Dr. Peter Fayose and the Olukere due to the formal decision to uproot the historical tree to pave way for the construction of a township road in Ikere. The tree was so important to the Olukere, as it was a place where the Ogoga meet him everywhere to pledge allegiance to him. Olukere held tenaciously to his stand of not allowing the tree to be uprooted.

"In one of Ayo Fayose's trips from Akure, he stopped at a junction to my palace and destroyed the billboard which had been in that place for seven months after the last Olosunta festival".

The aftermath was a long protest and unrest that led to the death of one Kolade Adefemi Olukere Obasoyin, who was arrested and charged with murder only to be released 59 days on bail. With this development. Olukere intensified his efforts to be recognized as king and got determined to support Kayode Fayemi to win the 2018 elections. Despite the expected advantage for DR Kolapo Olusola, the incumbent deputy Governor of the Odo Oja community in Ikere led by the Olukere gave massive support to a non-indigene in the person of Dr. Kayode Fayemi. The result of the election spoke volumes. In the election, the candidate of PDP

secured 17,189 votes while APC scored 11,515 votes with a difference of 5674 against the 2014 gubernatorial general elections in Ekiti when DR. Ayo Fayose of PDP scored 16,197 votes as against the 7,989 votes election results. This gave credence to the fact that the agitation and struggle of communities for autonomy was though historical but later became political because of the fact that political class wanted to maintain their political base.

### **3.2. Nature and Pattern of Diarchy in Ikere and Ipoti - Ekiti**

Ikere- Ekiti and ipoti Ekiti that are subjects of our thesis had been communities with common history of origin and migration story. Although, the history of how different groups migrated to the towns must have been different as espoused in Chapter three, notwithstanding they have co-habited harmoniously as one entity within the same geographical locations ,boundaries, operating the same system of government under the headship of a singular king ; Olupoti was both the spiritual and political head of the town with other lesser chiefs playing their roles, while Ogoga was the head of Ikere also with other lesser chiefs.

Prior to 2013 and 2020 respectively, the indigenes of the two towns like the other communities were united as an entity in pursuing issues of common interests. They were patriotic to the issues that affect their communities. Ikere- Ekiti people were united in the pursuit of development for their communities under the rulership of Ogoga of Ikere. Schools, both primary and secondary schools like Amoye Grammar School, Eleyio High School and Ajalogun High School were built through the concerted efforts of the people. The establishment of the College of Education, Ikere-Ekiti, the institution, which was initially founded in 1997, as the defunct Ondo State College of Education was established shortly after the installation of Adekoke Adegboye (1971-2014) was as a result of the collective demand of the community. The oneness and the unity of the indigenes was also exhibited in 1984 when the women in the town to fight against the government program of War Against indiscipline that would not allow people to rear their free ranging livestock e.g goats, ducks, pigs and hens that served as additional sources of income to the local dwellers.

Another example was the issue of the relocation of the College of Education and the upgrading of the institution to a full fledged university christened University of Education, by the administration of Segun Oni in 2009. Ikere people who preferred the already established college of Education due to the belief that the relocation of the college, which was established in 1978 would deprive the town and its inhabitants of income and development. Biodun Odumosu in his book, *A Poetic Oba Solomon Adewunmi Aromolaran (1875-1980), The Socioology of Ikere Ekiti* capture the feelings and resolve of the Ikere people. According to him;

“the agitation against the removal of the College of Education despite the assurance by the government of the day to substitute it with a University of Education Technology. But, the good people of Ikere led by the Oba were able to see beyond them in terms of their commerce as the population involved could not be compared with that of the new school that will be limited by virtue of its program, within, the old even if this p will lead to upgrading the school to a degree awarding university of Education without necessarily removing the substitute school”

Protests were organized to drive home their points with all indigenes participating. All chiefs of the town also fled the town when they were confronted with the mob action. Markets were closed and no vehicular movement throughout the protest. The above examples showed the unity and the spirits of patriotism that existed amongst the Ikere people.

Ipoti-Ekiti, was no way different from the above. They organized a *ebi* system also existed as a unified community without segregation. They grouped themselves into sixteen *ebi* made up of a few numbers of compound for communal work and easy administration of the town which were: *Ebi Aganmusan, Ebi Owa,, Ebi Oke Ede, Ebi Omoladan, Ebi Aowe, Ebi Oja , Ebi Odofin Owa, Ebi Ajana, Ebi Abaloja, Ebi Onibare, Ebi Obapetu, Ebi Saiyan, Ebi Obaalaye*. The communal work like the construction of roads, construction of water for the use of the people and the building of public buildings were done on the rotational basis. It was this spirit that propelled the Ipoti people towards the establishment of the first secondary school in the town in 1972. The site was cleared by the community people even the first building was built by the community efforts while one Mr Omotosho a supposed Ejiyan man donated his building for the use of the first principal Mr G, A Aina. In the year 1983., Chief Idowu Ogbeide the Sadeu Ejiyan, also came to the aid of the community when the newly established Ipoti Community Secondary School was to be cancelled by the government of Chief Adekunle Ajasin due to lack of necessary amenities. He made sufficient financial contributions that sustained the school up till date.

In addition, ipoti indigenes at the time of danger were able to collectively defend their community jealously. An injury one was an injury to all. The *Omo Ogbonlu* and the *Eso ilu* were warriors saddled with the responsibility of protecting the community. Ipoti people to protect their communities dug trenches at *odi* that leads to the town to prevent marauders from attacking the people unawares. Oriru footpath was another road especially created by the people for the indigenes to allow them to escape from the warmongers. This road was only known to the people of the community and not to the would-be attackers. As a result, many marauders from the Ibadan side during the *Kiriji* war, who attempted to attack Ipoti missed their ways and were captured. Such collective efforts made Ipoti defeat the people of Oke Ila when they had issues about land and claimed they pursued them to the present Oke Ila.- Ipoti boundary. Another example of cohesiveness was the recent war between Ipoti and Ikoro on a land dispute between (year). Ipoti people without any doubt routed the Ikoro people. This victory could not have been achieved if not because of the collective efforts of all the people of the community. Ipoti people mobilized efforts with the participants of the likes of Mr. Asekun Aka Baba Ewe from Ejiyan Compound who by birth was from the Ejiyan clan and defeated the Ikoro people. The result was for Ipoti to acquire the land from *Ita Ikoro* to Asaait.

Another, land issue was the politically, the two communities operated a monarchical system of government with the kings at the helm of affairs and the representative of the supreme being on earth. In Ikere Ekiti, the ruler of the kingdom was the Ogoga of Ikere and was supported by other chiefs such as the Iwarefa. This chief helped in the day-to-day administration of the community. The *ebi* system was also in operation in Ikere and matters were settled at the *ebi* level. The one that could not be settled would be taken to the quarter head who later transferred to the Ogoga if not settled. This place was the highest decision-making body and final place where matters were laid to rest although, in Ikere, there were *bales* like the Alare and Alafao with certain authority in their domain. Notwithstanding, their actions are subjected to the whims and caprices of the Ogoga of Ikere. They installed their chiefs and performed the necessary rights but the Ogoga of Ikere must be put on notice.

The Ipoti issue is unique because of the existence of *oole meta* which means Ipoti, Ejiyan, and Owa with the three represented by a unity symbol that exists at the *Igbo wo* till today. *Ole meta* symbolizes the coming together of three different clans to form the community. However, the community head was the Olupoti of Ipoti and was supported by the Iwarefa which is the highest decision-making body in the community. They were Ajana Owa, Odofin

Owa. Sajiyan the uniqueness of Ipoti and to foster unity the three main groups contributed two chiefs to represent the Iwarefa committee. Ipoti has Odofofin Ipoti, and Owa had The Hihg chief Ajana Owa and Higgh Chief Odofofin Owa while the Ejiyan clan had high Chief Sajiyan and there also existed Ipoti the family head, quarter chiefs, and clan head who helped in the day-to-day activities of the kingdom.

Culturally, over time Ikere and Ipoti have preserved their culture despite modernity. Cultural festivals were being celebrated collectively by all and Sundryy without any discrimination of where one was from. Indigenes of these communities looked patiently as to when the next cultural festivals would take place. The importance of cultural festivals cannot be underestimated as it unites people, integrates them, and ensure their strength as a community. It was usually a period when individuals come together to associate with their people and indigenes living outside the community do come home to participate in the ceremonies. *Olosunta* cultural festival was the major event celebrated by the Ikere people. Ikere people have an undaunted faith and belief in the *Olosunta* deity. *Olosunta* symbol is a gigantic hill and oral history has it that it has spiritual powers for healing and solving problems of those who worship and make pledges to it.

This ceremony which alternates between July and August every year has attracted both indigenes and non-indigenes to the town as it was believed that whatever one was lacking shall be provided by the *Olosunta Orun* (heaven of) Ikere the known god of proficiency. Olukere has been the chief priest of the *olosunta* and he was the only one permitted to offer sacrifices to the deity. Although the Ogoga of Ikere played a nominal role, he must be informed as the paramount ruler as the prescribed authority. Other festivals took place in the other compound like the masquerade festival from Odo-Oja, Oke-Ikere, and Agbodo. *Oke-Igele*, *Oliki* in another section of the town Ilu 'moba also served as the unifying factor for the people of the community.

In Ipoti, the cultural festival was also an important tool used to promote unity amongst its indigenes, and everybody got involved in cultural festivals. Like other Ekiti communities, the Ogun festival was celebrated by all the indigenes every August after the *Odun" Ijasin* which heralds the arrival of the new yam. *Ogun* to the Ipoti people was a god of iron and was celebrated by farmers after the end of the farming season. It was a way of thanking him for a bountiful harvest and that throughout the farming period, they were not injured by iron tools (hoes and cutlasses) that they used in their farming activities. In addition, there were in existence in Ipoti *egigun* (masquerades) which were celebrated at different times of the year. A masquerade ceremony (or naked rite festival, procession, or dance) is a cultural or religious event involving the wearing of masks *Egigun* to the Ipoti typified the spirits of dead individuals and ancestors that have the power to return at least once in a year to reunite with the living.

The *ole meta*, Ipoti, Ejiyan, and Owa had masquerades that were peculiar to each of them and were been done by the entire community. *Atele* masquerade belonged to Ipoti and its celebrated early in the year February to be precise. Owa had *eriru* which celebrations came after *atele* and was also celebrated every March while the *Osokin-a* festival which celebration came up every July was been celebrate by the Ejiyan clan. The string that bound the people together despite different migration stories made the three clans share the *atele ako egun* amongst themselves. Ipoti clan had the *Otokorojo* and the *Olooko*, Ejiyan had *Agb,o* while Owa clan also had *Agbonrin* and *Egbi*. The song sung during the ceremony, *Otokorojo ire la 'mon lese, ire,ire* depicted the conviviality which existed amongst the people and that it was about friendship and love.

Emeritus Professor. M.A. Omolewa described the Eriru masquerade which belonged to the owa clan as "very pleasant and peaceful" because they only danced to the administration of



people without holding canes. The rights of Eritu masquerade was been performed to celebrate the river Goddess called *Eye Yao* who is held in esteem as a guiding spirit by all indigenes of Ipoti. According to the oral tradition, Eye the chant of *Omi oo, Eye e* was invoking her spirit to come to their aid and protect the community from external attack during wars. It was also believed that she gave blessings, wealth, and long life to the Ipoti people. The Ajanaowa and Aaye were the chiefs responsible for Eye yao, while Chief Onibare offered sacrifices on their behalf of them. Likewise, the *Osokin - a* festival though peculiar to the Ejyan, the period was usually a time for celebration for the whole community. The *itana ale*, which began the ceremony, was a celebration for all. The *Sugudu* parade attracted people from every nook and cranny of the town and society. To show the unity that existed amongst the people the watching of the Osoki-a masquerade costumes took place at *omi oseere*, the river which belongs to the Ipoti clan.

This solidarity and unity amongst the Ipoti people were expressed in local songs. One of the popular songs to show this was explained in the lyrics underneath

*Awa re, Awa re Ipoti*  
*Awa re o e (chorus)*  
*Eni lo mo oloja hi un*  
*Iyo lomo Oloja i ta*  
*Ori me ja lele*  
*Ogun mogba luyi*  
*Arugbo edun iso suke*  
*Omo eleni ewe le*  
*Awa re oo e*

Economically, the communities practiced farming while women although helped their husbands to engage in farming got involved in trading activities most importantly selling the farm produce. Ipoti women's major occupation was mat weaving with different patterns and styles like the *elela*. Before 1986, no free-born indigene of Ipoti was a woman that did not know mat weaving. Ipoti women meet in the markets where they interact periodically. There were about five markets in Ipoti namely; Oja Oba market situated in front of the kabiyesi's palace, orita market which took place every five days, *Oja ejeyin* where mats are been sold and of late Sabo markets comes two days after the *orita* market. The markets were not only economic sustenance tools but they became the center for information dissemination, town meetings, religious and political gatherings as well as social engagements. Thus, Ipoti women visit the same markets without any hindrance or discrimination. Closely related to this, was the fact that Ipti people made use of the same motor parks and the same recreational centers.

Religiously, with the introduction of Christianity and Islamic religion Ipoti and Ikere people worshiped in the same churches and mosques. In Ikere, there were churches and people came there. Christianity was introduced to Ipoti in 1897 by the Church Missionary Society through a man known as Samson Ajayi Edun. However, between 1897-1914, the church was dominant until 1915 when the Seventh-day Adventist Church was introduced when a resident catechist was posted to Odo Ehin (Odo-Owa Ekiti.) instead of Ipoti-Ekiti. The members were not happy with this because they felt Odo-Ehin was too small a town compared to Ipoti. This period coincided with the time when one of the strong Anglican members in Ipoti Ekiti, Isaiah Aina Balogun, who later became a pastor of the Adventist Faith, had contact with Elder David .C. Babcock, an Adventist Missionary in Erunmu. He after listening to the teachings became an Adventist member. He took the message back to his people at home which they gladly accept in protest against the treatment meted out to them by the Anglican Church. Balogun and others, therefore, invited the Adventist Missionary to Ipoti, to pioneer the church in the town

and Elder David C, Babbcock, the pioneer Adventist Missionary in Nigeria came to Ipoti on the third day he received their Macedonian call. The impact of the Adventists movement was felt instantly in the town which made almost all the former Anglican members embrace the new faith; 78 people were baptized at a time in Ipoti amongst whom were Pa Daniel Olomajobi, Chief Daniel Ojo (the Esaya of Ipoti), Pa Omolewa amongst others. The import of the above was that collectively they rejected what was assumed to be an injustice. Moreso, the early converts saw themselves not as people of a different culture but as one.

Among the Muslim communities in Ipoti, there existed no acrimonies among them as they prayed together. The religion was introduced by the Ipoti indigenes who participated in the sixteen years of ravaged kiriji wars (Ojo, 2011) and came back with the Islamic religion knowledge after a long period in the contact with the Ilorin people at Osogbo who had formerly had contact with the jihadists. Among the first set to accept and preach Islamic religion in the town were the families of Late Chief Aboloyinjo Olajide Igbadiyo 11, the Obaalaye of Ejiyan and Alhaji Agbomabiwon –the Lemomu Musulumi of Ipoti.

#### 4. CONCLUSION

The reason for people agitating for autonomy has been espoused in this chapter. However, one will therefore ask what has been the effect of this new development on the people of the affected communities and Ekiti at large. The questions are then raised: Has the granting of the autonomies enhanced developments as postulated by the state government, has it promoted harmonious relationships or created rivalries amongst the affected communities or created rivalries, and how much has the development affected the trade-political institutions of the Yorubaland and even the study of history itself? These and other factors have an impact on the proliferation of kingship in Ekiti in the previous chapter.

#### 5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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