

SÒÓKÒ YESTERDAY, TODAY AND TOMORROW: CONTINUITY AND CHANGE IN THE ROYAL HISTORY OF ILÉ-IFÈ

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ABSTRACT

The Sòókò institution is one of the under-researched areas within the socio-political system of Ilé-Ifè despite its primal position in the sustenance and continuation of the traditional political system of Ilé-Ifè. The paper employed primary and secondary data in examining the Sòókò institution, precisely, its origin; its place within the Ifè socio-political structure and investiture ceremonies within the context of change and continuity recorded by the institution thus far. The study discovered that while the institution is as old as the ancient town of Ifè and has continued to exist over several centuries, it has, however, not escaped the changes affecting its investiture ceremony, and relevance in the traditional political institution of the town. The paper concludes that while the institution has been affected by changes from modernity, for instance, it continues to remain a relevant body in the sustenance and continuation of Ifè monarchy and culture.

Keywords: Yòrùbá, Ilé-Ifè, Oòni, Festivals, Sòókò, Prince

INTRODUCTION

The twentieth century witnessed a renaissance of African historiography (Omer-Cooper 1980). During this period, specifically within the space of three decades, there was a surge in the research and reconstruction of Yòrùbá history – a phenomenon Ilé-Ifè benefitted from immensely (Horton 1979). This development resulted in the publication of numerous kinds of literature that covered Ifè's early history (Makinde 1980; Akinjogbin 1992), indigenous constitutional structure (Fasogbon 1985); war and diplomatic relations (Akintoye 1971), and arts (Blier 2015). Despite the extant texts on Ilé-Ifè history, there remain, however, gaps in the history of Ilé-Ifè that are yet to be studied with the Sòókò institution being one of such gaps.

This institution is made up of a group of princes and princesses elected from several branches of the four ruling houses in Ilé-Ifè (Oyediran 1973). Thus, it is one of the oldest forms of representation within the indigenous political system of Ilé-Ifè. With the preceding fact, it is evident that the body forms an essential component in the socio-political and socio-cultural structure of Ilé-Ifè and it is, therefore, expedient to attempt a reconstruction of the origins of the institutions and its roles in the socio-political and socio-cultural system in Ilé-Ifè. The dearth of literature in this area of study cannot be overemphasised. Therefore, this paper draws on the limited available texts and personal correspondence sourced oral evidences which scholars have argued to hold a pivotal position in the reconstruction of the early traditional history of people (Vansina 1985). The study also relies on data gleaned from personal observation of the festival restricted solely to the Sòókò group known as "Odún Ode Omo Oòni" [the festival of the child of the Oòni who is a hunter].

This study intends to add to the growing list of literature available on Sòókò chieftaincy and institution given the scanty nature of the literature presently available. The paper aims to present a reconstructed history of the evolution of the title, the roles it plays at the compound level, "ògbón" [ward level] and the larger Ifè kingdom; and to present an analysis of the possible changes that are obtainable within the institution today. For a precise analysis, the theme of the paper has been structured into sections, and they include the origin of the institution; an overview of the institution in its original form; and the changes induced by colonialism and religion.

SÒÓKÒ: THE ORIGIN

The political history of the Yòrùbá people occupying present-day Nigeria, Togo, and the Republic of Benin from the earliest times is replete with the activities of notable personalities in the indigenous administrative systems. Several works have been written about the evolution of the Yòrùbá monarchy system in Ilé-Ifè and the subsequent spread to other Yòrùbá states where several princes and princesses from Ilé-Ifè were said to have migrated to and replicated this political system which originated in Ilé-Ifè (Biobaku 1956). The periods of dispersal leading to state formations engendered the emergence of political systems having semblance to that of Ilé-Ifè but with varying degrees of alterations, which may be due to factors such as warfare, diplomacy, geography, and intrigues in the process of migration (Akinyele 1981; Ajisafe 1964).

The alterations in the indigenous political systems vary across Yòrùbá kingdoms ranging from the roles of the king (Johnson 1921), the number and roles of the chiefs (Fasogbon 1985), the place of women in the socio-political structure (Ojo 2005), and the placement of princes in the administration of the kingdom (Johnson 1921). For instance, Òyó, a town founded by Oranmiyan, an Ifè prince, operated a system whereby the “Àrèmo” [the first male child of the king] not only ruled with the Aláàfin but also died with him. Apart from the acclaimed migrations of Ifè princes and princesses leading to the establishment of several Yòrùbá towns, the early history of Ilé-Ifè is silent about the place of princes in the socio-political structure of Ilé-Ifè. Therefore, this raises the question of what a Sòókò is and when the phenomenon began in Ilé-Ifè?

A school of thought suggests that the origin of Sòókò ties to an honorary title given to an Ìjèsà prince who was denied the right to succeed his paternal grandfather who was the Owá of Ìjèsàland at the time. Consequently, he returned to his maternal grandfather, who was then the reigning Oòni of Ifè and to make up for his loss in the contest for the Ìjèsà throne, he was made a crown prince of Ifè with the title Owáníkin (otherwise referred to as Wáníkin of Wáníkin royal compound of Giesi ruling house) by the said Oòni whose name and period of reign are yet to be ascertained. The Oòni was said to have accorded state recognition to this Sòókò who moved around exercising authority just as his grandfather. From this hypothesis, we can attempt to define Sòókò as a princely title next in importance to Oòni in Ilé-Ifè whose authority is as far as the extent of Oòni's sphere of influence (Salami 2016; Prince Abiola Olayiwola, Personal Communication, 2019).

Another school of thought suggests that at a point in the history of Ilé-Ifè, there emerged a specific royal lineage in Ilé-Ifè that replaced certain autochthonous chiefs who had hitherto headed a republican system in which the leadership of Ilé-Ifè was rotated. This new royal lineage is linked to Oòni Lájàmísán whose two sons, Lájòdókún (otherwise known as Ládéjogún) and Láfogído, were the founders of the royal families of Ilé-Ifè today. These families can be found in all the five indigenous quarters of Ilé-Ifè with their unique features and appendages. Bearing in mind that these generations of Oòni were diviners, warriors, hunters and successful businessmen (and women in the case of Oòni Lúwò Gbagida) the sight of a prince in Ilé-Ifè heralded fear, respect and honour all put together because whatever a prince does is considered an act of the Oòni himself. Thus, the people pray to meet favour in the presence of a prince hence the phrase “asòro kò bí Omo oba” meaning dreadful to encounter like a prince or princess. A definition of Sòókò from this hypothesis is a person of royal birth who is respected and honoured like their father. (Professor Steve Adewusi, Personal Communication, 2018).

In a protest letter written by the Wáníkin family of Wáníkin royal compound at the Ògbón Ehindi quarters of Ilé-Ifè to Oòni Sijuade Olubuse, it was stated that the title of Sòókò Wáníkin originated from the Owodo royal compound of the larger Láfogído ruling house (Sòókò Wáníkin Family, Personal Communication, 1998). The members of the compound further made an argument that they were not only the originator but also the proprietor of the title which predated Owáníkin royal house of Giesi ruling house (Sòókò Wáníkin Family, Personal Communication, 1998). Furthermore, the members of this compound pressed their claims by indicating their patrimony of certain non-material pieces of evidence rooted in certain socio-cultural practices such as a particular incantation split into five parts recited only at the Sòókò initiation rites of a newly elected Oòni (Sòókò Wáníkin Family, Personal Communication, 1998). Also, reference was made to the ritual practices attached to the Sòókò investiture arrival and departure of a newly elected Oòni forming a part of his enthronement rituals (Sòókò Wáníkin Family, Personal Communication, 1998).

A notable aspect of this protest letter can be found in the list of the Sòókò Wáníkin title holders probably intended to suggest that the title had been in the Wáníkin family since time immemorial. However, according to the content of the letter, the period during which this title was first held was placed between 1830 and 1840 (Sòókò Wáníkin Family, Personal Communication, 1998), which

therefore contradicts the pre-historic periodisation often ascribed to the institution in the oral history of Ilé-Ifè. Another perspective contradicting the pre-historic period ascribed to the Sòókò appellation was given by Fabunmi (1985) who ascribed the origins of the Sòókò Wábodù, an elision of “Wá bo Odùduwà” [come to propitiate Oduduwa], to the reign of Derin Ologbenla, an Oòni-elect of 1880 to 1894. The author further suggested that Wábodù, the foremost Sòókò title for princesses, originated in the nineteenth century when Derin Ologbenla conferred it on his eldest child and most beloved child whose name was given as Depetun for her bravery and capability for militancy during the Yòrùbá internecine war (Johnson 1921).

Despite the varying nature of these hypotheses, what is, however, clear is that the Sòókò institution is an appendage of the ancient throne of Ilé-Ifè. And while one may not be able to date the period of the emergence of Sòókò as a titular position embedded within an institution consisting of initiation, rites, and duties to Ilé-Ifè, one can, however, hazard a guess that the title is as old as the proliferation of ruling houses across the indigenous quarters in Ilé-Ifè. By considering the importance of history, it, therefore, becomes imperative to explore the unrecorded history of this institution. Thus, reflecting the definition of history by Dr. J. H. Clarke as cited in (Gray and Skeesuck 2019, 3), which says:

“History is not everything, but it is a starting point. History is a clock that people use to tell their political and cultural time of day. It is a compass they use to find themselves on the map of human geography. It tells them where they are but, more importantly, what they must be.” (Gray and Skeesuck 2019, 3)

This paper will, as such, attempt to reconstruct the history of the change and continuity of the Sòókò institution by developing a narrative that investigates its past, extrapolates it with the present and projects a future for it.

THE SÒÓKÒ YESTERDAY: THE RETROSPECT

The works of literature available on the theme of this study are limited. This stems from the theme being an under researched area. As such, this section draws from oral data sourced from personal correspondence with titled princes who are members of the Sòókò council of Ilé-Ifè. Every child with a royal ancestry in Ilé-Ifè, male and female alike, share Sòókò as a cognomen. However, family compounds, since time immemorial, select the most suitable adult male or female to use the cognomen as a title in that such selected candidates become

the official representatives of the princes and princesses of their “agbo-ilé” [family compound] (Professor Steve Adewusi, Personal Communication, 2018).

To extract the import of this position, one can suggest that while there have been people of royal birth either through the maternal or paternal lines, the period of Owáníkin or Wáníkin was probably a watershed in the history of Ilé-Ifè. This is in a sense that as a prince, Owáníkin seemed to have been the first person to have adopted Sòókò as a title with somewhat unlimited powers and benefits as derived from the primal position of his grandfather who was the Oòni at the time. However, be that as it may, what seemed to have followed was the proliferation of this phenomenon as started by Owáníkin or Wáníkin across the ruling houses in Ilé-Ifè such that there were and still are as many Sòókò as there are ruling lineages (Prince Adeyemi Anibijuwon, Personal Communication, 2019).

The titled Sòókò, as a result of the political, social, and economic power drawn by them from the Oòni appeared to have been exempt from the existing laws of the land. Such that whatever was done by a Sòókò was thought of as being done by the Oòni (Prince Aratunde Adeyoju, Personal Communication, 2019). As such, questioning the deeds of the Sòókò was synonymous to questioning the Oòni – an abomination. The appendage of the powers of the Sòókò to that of the Oòni set them apart from other titled persons in Ilé-Ifè (Eluyemi 1986). In the time past, the Sòókò were probably the only group of titled persons within the Ifè socio-political system who were not answerable to the Oòni for any of their actions inside and outside of the palace (Prince Adebisi Mulekanle, Personal Communication, 2019).

This spectacular place of the Sòókò also sets them apart from all the other titled personalities in Ilé-Ifè. Like the Oòni, they also have a retinue of attendants who were found wherever the Sòókò was located (Professor Steve Adewusi 2018). However, among these attendants is a person who acts as an aide-de-camp to the Sòókò. This aide is known as Lóòdókó and he is also selected from the same house as that of the Sòókò and plays specific roles such as leading the Sòókò’s entourage while brandishing the emblems of royalty ahead of the Sòókò like it is done for the Oòni (Professor Steve Adewusi, Personal Communication, 2018). For instance, it was said that in the time past, the Lóòdókó would often wear a bell made of “ide” [brass] around their ankles such that during processions it would chime to announce the presence of the Sòókò in public and in reaction, people who were not of royal birth deferred to the

Sòókò or withdrew from the scene entirely (Professor Steve Adewusi, Personal Communication, 2018).

The Sòókò possessed certain paraphernalia reported to further indicate the cardinal nature of their place within the administrative structure of the town and, probably, to periodically remind the public of the intermix between them and the Oòni. The Sòókò were the only group with certain paraphernalia constructed around royal materials. A notable example of this is the ancient Aare crown which he periodically employs in reasserting the linkage between his position and his subjects (Prince Adebisi Mulekanle, Personal Communication, 2019). The Sòókò, among the various strata making up the administrative system of Ilé-Ifè, were the only group with a particular type of headgear with some features directly similar to the Aare crown of the Oòni. The Sòókò wear what they refer to as “ìkórí” [a type of headgear] (Prince Adeyemi Anibijuwon, Personal Communication, 2019). Like the Aare crown, it has bead fringes covering the face but at a much shorter length among other features mirroring the Aare crown which, therefore, symbolises the royalty of the Sòókò as being like that of the Oòni who by birth is a Sòókò and during the coronation, is initiated into the conclave of the Sòókò.

Thus far, one can deduce that while Sòókò is a cognomen for people with royal ancestry and as such, becoming the titular Sòókò of a lineage appears not to be automatic. Apart from the Oòni-elect whose coronation rites mandatorily begin with an initiation into the Sòókò conclave (Prince Adeyemi Anibijuwon, Personal Communication, 2019), every other Sòókò contestant or nominee seemed to have gone through certain rigours. The induction and inauguration of a Sòókò were said to begin from the “agbo-ilé” [family compound] where princes and princesses contested among themselves, usually with money, properties, and specific qualities like knowledge of charm or militancy (Prince Adebisi Mulekanle, Personal Communication, 2019). Upon selection, the Sòókò was required to provide resources as are necessary for initiation and investiture. Notable among this was the task of getting a pouch with which to convey materials for admission to the site of initiation, as such when a Sòókò does this, he or she is said to have “di òké” [tied pouch] (Prince Aratunde Adeyoju, Personal Communication, 2019).

This pouch was said to be called “òké” [pouch], and the only place it was woven was at Ejirin (Prince Aratunde Adeyoju, Personal Communication, 2019). The present site of the Ejirin where this material was obtained, seems unclear today. Still, a Sòókò nominee had to cover a long-distance journey to negotiate for it, and this, in most cases, required weeks or months of carrying out the task (Prince

Aratunde Adeyoju, Personal Communication, 2019). Also, given the royal status of the title, a Sòókò-nominee, upon return from the journey to get the “òké” [pouch], was expected to hold a feast for one week during which he or she has to feed the whole of the town throughout every period of the entire week (Prince Aratunde Adeyoju, Personal Communication, 2019). The meal for this occasion was “iyán” [pounded yam], “obè ègúsí” [melon soup] and “efòn” [buffalo meat] which were expected to be in endless supply (Prince Aratunde Adeyoju, Personal Communication, 2019). This inauguration and initiation were said to come to an end with the final rites, which involved the participation of the Oòni (Prince Adeyemi Anibijuwon, Personal Communication, 2019).

The Sòókò, particularly in the pre-colonial times, were a group of people who were much feared among the people of Ilé-Ifè. And apart from co-ruling with the Oòni during the period when it was a taboo for the Oòni to be out in public, they were also arguably the only group with unlimited access to see and mingle with the Oòni. This serves as a link or a bridge between the people and the secluded monarch. Nonetheless, despite the place of the Sòókò in the administrative structure of Ilé-Ifè, the mechanism of the Sòókò institution like several phenomena in Ifè history is known to have been subjected to change and continuity. As such, while the historical past of the Sòókò institution remains in the memory of the people, the institution itself has been subjected to a continuous evolution, which has affected it in several ways.

THE SÒÓKÒ TODAY: REPRESSION AND REBIRTH

African societies have been known to revise their cultural practices and institutions due to internal dynamics or contacts with their neighbours. However, the era of missionary activities, which was closely followed by colonialism, engendered some profound changes across Africa such that traditions have either been eroded or altered. Ilé-Ifè, as recorded by Frobenius, was a city content with being isolated from the activities of other Yòrùbá towns to focus on daily religious rites (Frobenius 1913). This perhaps reflects the frustration which the missionaries recorded with establishing Christianity in Ilé-Ifè (Olupona 2011) and also probably serves as the causative factor for the ignorance of the colonialists who appeared to have heard of the primacy of the Oòni only during the Èlèpè and Àkàrígbò conflict (Smith 1988). Be that as it may, Ilé-Ifè seems to have witnessed the

presence of explorers, missionaries, and contact with the colonialists during the peace negotiations to end the Ekitiparapo wars (Johnson 1921). During the reign of Oòni Adelekan Olubuse I, Ilé-Ifè did not become open to being penetrated by the missionaries and colonialists until the late nineteenth century.

This period was marked with the presence of missionaries who permeated the town and focused on perpetuating a discontinuity in the cultural practices of Ilé-Ifè. Besides, the colonialists implemented a system which they considered viable; they implemented Native Authority system and as such altered the socio-political landscape of the town which the Sòókò institution was a part of (Oyediran 1973). To begin with, available records show that the missionaries upon being allowed to move into the city proceeded to implement proselytization policies targeted mostly at the people of a specific age range and those at the helms of the administrative affairs of the town (Rev. Adeboye Awoyode, Personal Communication, 2019).

These missionaries recorded some gains, such as having certain Oòni and members of their lineage participating in Christianity (Rev. Adeboye Awoyode, Personal Communication, 2019). This development goes to show the success of the missionaries in permeating the royal families in Ilé-Ifè. Also, the colonialists who did not study landscape affected drastic changes in the socio-political structure of the city. Explicitly speaking, certain groups forming the part of the administrative mechanism of the town were repositioned and allotted more responsibilities. In contrast, some groups were outrightly relegated, almost to oblivion – the Sòókò institution forms a part of the latter (N.A.I., Ifè Div. 1/2, File 109).

On the premise of these external intrusions, the Sòókò institution has recorded several changes. One can assume that given the implementation of the European legal system in the colonial and post-colonial era, the Sòókò lost the privilege of immunity from the domestic laws, which they once enjoyed. This is in the sense that the idea that a Sòókò could be arrested and charged to court for infringing on the rights of others may have contributed to the decline in which the Sòókò wielded and used their power. Also, the requirement to have an absolute monarch in whom total colonial support would be invested led the colonialists to repress any group that could hold or implement any form of power to rival that of the king – in fact, one can suggest that between 1910–1930 the position of the Sòókò had become very redundant and that an attempt was made to install an “Àrèmo” [heir apparent] as it was done in Òyó (Fasogbon 1985).

This repression was further implemented through state recognition accorded to the indigenous political system in the sense that while the Sòókò were recognised as a part of the body-politic of Ilé-lfè, their position was largely ignored. Instead, the Ilé-lfè administration was structured in the sense that the gap-bridging place of the Sòókò rapidly dwindled so that in the latter part of the twentieth century, it was said that the total number of Sòókò in Ilé-lfè was abysmally low (Prince Aratunde Adeyoju, Personal Communication, 2019) and that the title became left mostly to the aged as opposed to young, vibrant people who had hitherto occupied the position (Prince Adeyemi Anibijuwon, Personal Communication, 2019).

Despite these challenges, the twenty-first century recorded a resurgence and an attempt at repositioning the Sòókò. The reason for this resurgence is not particularly apparent. Still, one can either attribute it to a shift in paradigm among the Ifè and Yòrùbá at large who in recent times appeared to have taken an interest in reviving some of their cultural practices or one can attribute it to the Oòni who has embarked on a renaissance policy for the Ifè socio-cultural practices (Rev. Adeboye Awoyode, Personal Communication, 2019). Be that as it may, the Sòókò today appears to be resurging in the sense that, before this time, many royal houses had their Sòókò titles unoccupied for years. Still, in recent times, many of these vacancies have been filled up by young and vibrant professionals from all walks of life, a reflection of Sòókò from the past.

Despite this renaissance of the Sòókò in Ifè, the changes that have so far been implemented can be said to have been a clear break with the past. Probably because of the peculiarities of the twenty-first century, for instance, specific requisites for the selection of a Sòókò seem to have been developed along the lines of modern realities. Among others, a necessary condition for consideration of a nominee for the Sòókò title is that such a candidate must be from a recognised royal family with traceable ties to a particular royal lineage (Orasakin Oraniyi, Personal Communication, May 2019). Apart from this, the person must: be of good character; be gainfully employed or engage in a valid legal business; get the approval of his immediate family and compound; be reasonably free from unmanageable debts or records that may tarnish royalty; and get the approval of the Oòni (Prince Adebisi Mulekanle, Personal Communication, 2019).

Available records indicate that many of the religio-cultural and social practices associated with the inauguration and initiation of the Sòókò have been either altered or removed. For instance, the “òké didi” [pouch tying] has been transmuted to cash (Prince Aratunde

Adeyoju, Personal Communication, 2019); the week-long festivity has been compressed to a 3-day event primarily restricted to the Sòókò council and the concerned lineages (Princess Funmi Elugbaju, Personal Communication, May 2019); the magico-spiritual underpinnings of the initiation of the Sòókò which was said to relate to Òrìsà practices (deity worship) closely have been obliterated (Prince Aratunde Adeyoju, Personal Communication, 2019).

These changes nonetheless appear not to have had an impact on the place of the Sòókò in the administrative system of Ilé-Ifè. Today, many Sòókò contribute to the growth and development of the town within the bounds of their profession and economic stature. Apart from this, they are duty-bound to an avowed resolution to support every incumbent Oòni to succeed (Prince Adeyemi Anibijuwon, Personal Communication, April 2019, Ilé-Ifè). Other roles of the Sòókò today, including but not limited to the following: advising the Oòni from time to time; to protect the interest of the royal household; to ensure the pursuance of due process in the selection of new Oòni; to give leadership at the agbo-ilé and àjo levels, and to serve as custodians of royal and community history, culture, and tradition (Prince Adeyemi Anibijuwon, Personal Communication, 2019).

The Sòókò institution appears to have recorded a chequered history. Still, despite that, it has somewhat resurged, regrouped, and rebirthed in such a way that its present state cannot be separated from its past, and, its future. This position finds a basis in the thoughts of Croce, an Italian who propounded a philosophy of history which stated that “all history is contemporary” (Arnold 2003). E. H Carr, in analysing this statement, described it as “consisting essentially in seeing the past through eyes of the past present” (Carr 1961). As such, to attempt a projection of what the future holds for the Sòókò, it is essential to be grounded in the facts of its past.

THE SÒÓKÒ TOMORROW

The council of Sòókò has so far been able to repopulate its rank, and as such, no house is left without representation. It can be adduced that a closer look at this repopulation goes to indicate that the council is setting standards as to the requirements demanded from prospective members, and this will consequently go towards having a profound effect on repositioning the Sòókò tomorrow. In the time past, before the missionary and colonial epochs, the Sòókò, in the administrative arrangement of Ilé-Ifè, was right next to the Oòni –

they were his only blood relatives in the system (Professor Steve Adewusi, Personal Communication, 2018). Additionally, with the groundwork being put in place today by the Sòókò, there is a clear indicator that their position in the Ifè socio-political system, which seemed to have been displaced as a result of colonialism, may become renegotiated for reinstatement over time but there might be challenges and oppositions. Regardless of that, to continue to hold importance in Ilé-Ifè, the sacred city of the Yòrùbás and the Yòrùbá seat of idolatry, the Sòókò may have to re-instate the magico-spiritual features of its initiation and continue to inject itself into the economic, political, social sphere of Ilé-Ifè to launch itself back into prominence and also answer the many questions of the Ifè who have severally asked what the duty of the Sòókò is (Adegoke 1995).

CONCLUSION

Finally, while it may seem impracticable to veer off into a task of attempting to ascertain the actual period of the inception of Sòókò as a descriptive tag for those of royal birth and as a princely title, what remains apparent however is that over time it evolved into an institution with political, religious and social features. The nineteenth and twentieth centuries Yòrùbáland recorded several phenomena such as warfare, religion, and colonialism which have been reported to have had far-reaching consequences on the political, social, and cultural systems of the Yòrùbá people. For the people of Ilé-Ifè, the remarkable phenomena of these centuries include the destructive Ifè-Modakeke war, the intrusive religions of Islam and Christianity, and colonialism which appeared to have been disruptive. However, despite the changes engendered by this disruptive phase of Ifè history, what remains apparent is the remarkable place of this institution in providing continuity particularly in the monarchy history, structure, candidate selection, Oòni investiture rites and the administration of the town.

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PERSONAL COMMUNICATION

Abiola Olayiwola, Sooko Wanikin of Wanikin compound, Giesi ruling, Moore, Ilé-Ifè, 10th January, 2019.

Adebisi Mulekanle, Sooko Idu Ladere, Idu royal compound, Giesi ruling house, Ilode, Ilé-Ifè, June 2019.

Adeboye Awoyode (Very Reverend), St. Phillips Anglican Church, Ayetoro, Okerewe, Ilé-Ifè, October 2019.

Adeyemi Anibijuwon, Sooko Adejolu Okemo, Adejolu Ogbooru royal compound, Ogboru ruling house, Ilare, Ilé-Ifè, April 2019.

Aratunde Adeyoju, Sooko Lelodo, Olodo royal compound, Ogbooru ruling house, Ilare, Ilé-Ifè, June 2019.

Funmi Elugbaju, Yannigan Olojo royal compound, Lafogido ruling house, Okerewe, Ilé-Ifè, May 2019.

Orasakin Oraniyi, Chief Otun Awo Ilode, Opa compound, Edena area, Okerewe quarters, Ilé-Ifè, May 2019.

Steve Adewusi (Ph.D.), Sooko Owodo, Owodo royal compound, Lafogido ruling house, Okerewe, Ilé-Ifè, May 2018.

Sòókò Wáníkin family compound. Letter to Ooni Sijuade Olubuse. December 22, 1998. Personal Collection of Sòókò Wáníkin family compound.

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