

HAUSA-YORUBA RELATIONS IN AKINYELE TOWN, IBADAN: A PANORAMIC VIEW OF THE HISTORICAL TRAJECTORIES OF THE ESTABLISHMENT, MIGRATION, AND EMERGENCE OF THE HAUSA COMMUNITY, 1882-1900

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Abstract

The history of Hausa-Yoruba relations predated the colonial administration in Nigeria. However, the colonial rulers' system of administration (indirect rule), which amplified the 'divide and rule' policy established the Hausa settlement of Sabo (a community of Hausa migrants in Ibadan) in 1916. Meanwhile, before the advent of colonialism in Nigeria, various communities in Ibadan had engaged in a series of interactions (socially, culturally, and economically) with Hausa migrants. Apart from archival materials that form the primary source of reconstructing the historical trajectory of any community, another veritable primary source of data collection and fact-gathering is the oral traditions and oral evidence from the inhabitants of such a community. Therefore, the researcher employed a methodological framework underpinned by collecting and interrogating relevant data through multidisciplinary approaches. Similarly, secondary sources of data collection for this study included: textbooks, journal articles, newspapers, magazines, government reports, unpublished theses, and dissertations, as well as internet sources. This study has historically traced the establishment and peopling of Akinyele town vis-à-vis the advent of the Hausa Migrant community in the town up to the early 20th century. It also establishes a nexus between the emergence of the Hausa community in Ibadan and that of Akinyele town in the preceding period.

1. Introduction

Evidence of pre-colonial Nigeria's art history shows that state systems provided bases for wide-ranging activities and contacts between peoples. In economics, states must protect their citizens engaged in long-distance commerce. The volume of exchanged goods and services between various Nigerians called for the use of means

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of exchange and valuation at intra-group and inter-group levels. Also, geographical factors seem to have disposed the territory of pre-colonial Nigeria to the movement of people from one ecological zone to another through migration or interdependence. Besides, these exchanges and contacts seemed to have occurred even in the earliest times from the little archaeological evidence yet brought to the light of stone tools, pottery, the spread of iron technology, bronzes, and the spread of food cultivation. Oral traditions, which purport to be about the origins of Nigerian people, uniformly tell of the widespread mixing of various groups and migrations over long distances.² Significantly, some of the most important trade partners of the Hausa in the pre-colonial period were the Yoruba, Asante, Junkun, and Nupe peoples. Each of these people had for a long time developed its imperial administrative system. The people had attained a high level of civilization, so they had as many home-made products to exchange with the Hausa traders as they would buy from them. Geographic proximity was one of the key elements that gave Yorubaland and Hausaland a strong enough foundation for the growth of their commercial ties. Hausaland is strategically located at the end of one of the trans-Saharan trade routes; it continuously received various valuable goods of oriental origin through North Africa, which the Hausa traders re-exported to the south. On the other hand, Yoruba traders controlled coastal trade with Europeans and re-exported European goods into Hausaland. Each had established middlemen trading positions in goods to which they had direct access.³

Before the mid-19th Century, there were two main areas of trade contact between Yoruba and Hausa traders. The first region stretched along the northern border of the forest and included settlements of the Yoruba people, including Oyo-Ile, Kishi, Saki, Ogbomosh, Ilorin, Rakka, and the Old Oyo capital. With Badagry and Lagos serving as the primary trading hubs, the second line of communication was along the coast. However, in the 19th century, the main center of trade among the Yoruba people shifted from the Northern edge of the forest region due to the fall of the Old Oyo Empire. This enabled the Hausa people to work in Yorubaland's central regions, particularly in Ibadan and Abeokuta. ⁴With the emergence of the railway, Hausa's movement of migrants into Ibadan, mainly for trade in kola nuts and cattle, increased dramatically. The increase at first did not mean that the people concentrated in a settlement; rather, they were spread, especially to the rural areas of the Kolanut trade. The Hausa settlements existed in smaller communities, which indirectly resulted in the possibility that their presence facilitated the expansion of village markets.⁵

During this period, ethnic groups interacted to an appreciable extent and were not too conscious of their peculiar ethnic identities. However, ethnic groups became conscious of their ethnic identities during the colonial period because of contacts occasioned by inter-regional migration. The various ethnic groups had to compete socially, economically, and politically under colonial administration. Among the factors for migration and inter-group contacts at that time were searches for employment and security.⁶ From historical evidence, it may be plausible to underscore that the inter-ethnic and commercial relations between Hausa and Yoruba from the pre-colonial era indicated mutual understanding that led to the integration of immigrants into host communities. This was a far cry from the pattern of relations that characterized the emergence of colonialism, with an inimitable indication of

²Ajayi, J. F. A., & Alagoa, E. J. (1980). Nigeria before 1800: Aspects of Economic Developments and Inter-Group Relations. *Groundwork of Nigerian History* Ikime, O. Ed.228-235.

³Tijani, A. (2008). Ethnic Relations: A Study of Hausa Community in Ogbomosh, Nigeria - (1924 -1967). *Journal. Social. Science, 17(3): 253-260(2008)* Department of General Studies, Ladoke Akintola University of Technology Ogbomosh, Nigeria. Retrieved on February 2, 2016 from <http://www.krepublishers.com/02Journals/J.html>.254.

⁴Tijani, A. (2008). Ethnic Relations: A Study of Hausa Community in Ogbomosh, Nigeria - (1924 -1967).254-255.

⁵Olaniyi, R.O. (2014). 'Landmarks in the Economic History of Ibadan, 1830-1930.' *Sokoto Journal of History, Vol. 3, September 2014*, 208.

⁶Igwe, C. O. (2004). *The role of Igbo community development association in Ibadan*. M.A project, University of Ibadan.6

institutionalized racism fanned by the embers of the segregation of Europeans and Africans in most of the colonial cities.⁷ For the Yoruba and Hausa, colonial segregation was ineffective because of the historical relations that had existed between the two groups, for over five hundred years before British rule. The residential segregation between the migrants and the host communities by the British led to contempt and communal conflict.⁸

Hausa settlers are found in almost all towns, cities, villages, and hamlets in Nigeria, where they participate in trading, politics, and agricultural practices. In addition to linguistics, there is evidence of long cohabitation among various ethnic groups in Nigeria. For example, Hausa has long been present in Ibadan, Lagos, and Abeokuta, among others. The festivals were celebrated jointly. The Hausa constitute a significant percentage of the population and the inhabitants of various communities in Ibadan. They form various governance units while maintaining strong contact within and outside their home towns. They have various local roots. Apart from these roots, they unite to serve each other's interests and that of their home towns and states. These groups have developed a centralized ethnic organization that runs along the lines of traditional empires and competes with chiefs and kings.⁹

In Abner Cohen's analysis, Hausa communities in Yorubaland are formed in line with the development and organizational requirements of long-distance trade in which they are directly or indirectly involved.¹⁰ The main commodities of the long-distance trade between the Hausa and Yoruba were kola and cattle. These commodities had cultural significance during festivals and ceremonies in African communities.¹¹ Yorubaland was characterized by insecurity throughout the 19th century. The intra-Yoruba war and the military Jihad originating from the Sokoto Sultanate, which spread from the north to the south of Nigeria, provoked a large movement of people from north to south of Yorubaland and from the countryside to its fortified cities.

Ibadan was created in the early 19th century as a war camp for warriors from Oyo, Ife, and Ijebu. Strategic defense potential included a wooded site and many hills with elevations ranging from 160 to 275 meters. Furthermore, its position on the edge of the forest encouraged it to become a hub for the marketing of commodities and traders from both grassland and forests. Ibadan became more cosmopolitan in the nineteenth century, as the old Oyo Empire fell. The collapse of the empire led to a great movement of people to the southern parts of Yorubaland.¹² By 1830, the dominant Yoruba and Hausa Muslim groups who settled in Ibadan included the Oyo, Ife Egba, Bornu, and Nupe groups.¹³

Similarly, as a nineteenth-century Yoruba town, Ibadan was a response to the series of external invasions in Yorubaland and internal political upheavals. The modern city of Ibadan was built on the foundation of two earlier attempts. Ibadan ancient settlements subsisted on foraging, hunting, and farming and served as trading outposts. Before the British rule, the internal economy of Ibadan had its foundation in the military power that the warriors possessed. Ibadan warriors relied on slaves for their private armories, agricultural workforce, commercial

⁷Olukoju, A. (2003). 'The Segregation of Europeans and Africans in Colonial Nigeria' in L. Fourchard and I.O. Albert, (Eds.), *Security, Crime and Segregation in West African Cities since the 19th Century*. Paris: Karthala-IFRA. 264.

⁸Olaniyi, R. O. (2006). 'Transformation of the *Sabongari*.' In Hakeem Tijani, ed., *Nigeria's Urban History: Past and Present*. USA: University Press of America. 136-137.

⁹Osaghae, E. (1998). *Hometown Association as Shadow States in the Case of Igbo and Yoruba in Kano*. *Hometown Association: Indigenous knowledge and development in Nigeria*. Rex Honey and Stanley, O. (Eds. Ibadan: Sam Bookman Publisher. 111.

¹⁰Cohen, A. (1966). 'Politics of Kola Trade, Some Processes of Tribal Community Formation among Migrants in West African Town', *Journal of the International African Institute*, Vol.36, No.1, 19-20.

¹¹Olaniyi, R. O. (2007). 'Hausa-Yoruba Relations, 1500-1800.' *Journal of Social Sciences*, Vol.2, No.2. 58-98.

¹²Albert, I. O. (1994). *Urban Migrant Settlement in Nigeria: A Historical Comparison of the "Sabon Garis" In Kano and Ibadan, 1893-1991*, University of Ibadan Ph. D. Thesis. xiv+38pp

¹³Falola, T. (1985). "From Hospitality to Hostility: Ibadan and Strangers, 1830 – 1904". *Journal of African History*. Vol.26, No. 1. 53.

enterprises, social status, and, ultimately, political power.¹⁴ Proceeds and booty from periodic warfare increased the economic strength of the warriors in the town. This is why Bolanle Awe's description of the economy based on "fight, farm, and trade" could be regarded as holistic in discussing the economic structure of Ibadan.¹⁵

The continued increase in the number of settlers in Ibadan facilitated commercialization and liberalism, which inexorably provided avenues for the flourishing of commerce and crafts in other Yoruba towns. At first, the society was anarchical, as individuals displayed power based on military might, which was gradually consolidated through the 1870s. Military factors have become important determinants of the allocation and distribution of privileges and resources. In this way, warriors constituted the privileged class who had the means to control newly emergent towns. Of course, this militarism had socio-economic implications for its inhabitants. The military became complimentary to economic activities; hence, migrant traders were protected and enjoyed liberal accommodation until hostilities were encountered in the late 19th century.¹⁶

Three major settlement patterns emerged for newcomers to Ibadan during the pre-colonial period. A person could settle with any person or a group of persons from his subgroup who were firmly established in the city. Alternatively, the stranger could settle with any Ibadan chief, who, of course, would not readily reject him. Every Ibadan chief during this period needed to expand the population of his household and army and access to wealth. Among the chiefs, those who attracted the greatest number of newcomers to their compounds were those who had distinguished themselves as accomplished warriors, and generous, and brave Ibadan citizens. The third settlement option available to newcomers in the city was Babakekere.¹⁷

Of all the native "strangers" in Ibadan, the Hausa are the most exclusive, sharply delineated ethnic group, even though they were among the first stranger migrants to settle in this city. The Hausa of Ibadan remain distinct in their dress, food, and customs, and continue to speak their language even when dealing with other ethnic groups. They were concentrated in the Hausa quarter, known as *Sabo*, or *Sabon Gari*, which was the center of their economic, social, and cultural life. They paid allegiance to a Hausa chief, the *Sarkin Hausawa*, who mediated between them and the local authorities, acted as arbitrators in disputes within the quarter, and appointed men to different designated offices to oversee community matters in general.¹⁸

The first batch of Hausa settlers in Ibadan are believed to have settled in the city as early as the 1830s. It was through the machinations of the British that they settled at *Sabon Gari* in 1916. The overcrowding at *Sabon Gari* and the inability of the settlement to adequately expand into the *Mokola* area contributed to the growth and development of other Hausa settlements in Ibadan. The Hausa community in Ibadan is not an ethnically homogenous group but rather a coterie of Northern Nigerians who have chosen to be uniformly identified with Hausa cultural practices as an instrument of competition with members of their host community. Therefore, unlike the case of the Southern Nigerian immigrants to Kano, the effectual presence of the Hausa in Ibadan predated the European colonial administration. Most of these immigrants lived in the rural areas of their host communities and principal market centers and were engaged in the Kolanut and cattle trade.¹⁹ One of the most interesting

¹⁴Olaniyi, R.O. (2014). 'Landmarks in the Economic History of Ibadan, 1830-1930.'" *Sokoto Journal of History*, Vol.3, September 2014. 195-196

¹⁵Bolanle Awe, (1973). 'Militarism and Economic Development in Nineteenth century Yoruba Country: The Ibadan Example', *Journal of Africa History*, Vol.14, No. 1, 65-77.

¹⁶Olaniyi, R.O. (2014). 'Landmarks in the Economic History of Ibadan, 1830-1930.'" *Sokoto Journal of History*, Vol. 3, September 2014, 198.

¹⁷Albert, I. O. (1994). *Urban Migrant Settlement in Nigeria: A Historical Comparison of the "Sabongaris" In Kano and Ibadan, 1893-1991*. xiv+42.pp

¹⁸Cohen, A. (1967). Hausa is the city of *Ibadan*. Lloyd, P. C. Mabogunje, A.L. and Awe, B. Eds. 117.

¹⁹Albert, I. O. (1994). *Urban Migrant Settlements in Nigeria: A Historical Comparison of the "Sabongaris" of Kano and Ibadan, 1893-1991*. Xiv+81-83. pp

sociological features of Hausa's cultural exclusivity in Ibadan is its deepening with time. The Hausa were more incorporated into the Yoruba metropolis in many ways during the first few decades of their migration. The Hausa interact with the Yoruba not only in the marketplace but also in other places in all Ibadan towns. They seldom intermarry and spend their leisure time with members of the host community.²⁰

It is significant to note that the Hausa-Yoruba relations predated the colonial administration in Nigeria. However, the colonial policy that led to the establishment of *Sabo* (a colonial-established Hausa community/quarters) led to the entrenchment of the 'policy of segregation' which culminated in segregation between the Hausa migrants and their host communities in Ibadan. For instance, there are no records that describe Hausa's reaction to the establishment of the quarter in 1916, but in the following years, they unanimously accepted the myth in *Sabo* that the quarter had been originally established as a result of the Hausa's desire to live together. Another myth that seems to be viewed as a wealth of evidence dating from the early 1920s shows that the Hausa not only agreed willingly to reside in *Sabo* but that they had always had difficulty preserving the quarter's survival and preventing any attempts to alter its identity. Even though *Sabo* was already extremely congested, the Hausa of the quarter made multiple petitions in the 1930s and 1940s pleading with the city's officials to compel the Hausa "floating population" who resided in the center of Ibadan to relocate to the quarter.²¹

In the meantime, toward the mid-20th century, the Ibadan Native Administration Inner Council Meeting was held at the Chamber, Mapo Hall, to discuss issues relating to the perceived high-handedness of the Hausa.²² Besides, then *Olubadan* informed the District officer of several complaints of interest regarding the new *Seriki* Gambari by Audu Zungeru and asked about the steps that could be taken to remove him from *Sabo*. Audu Zungeru was the *Serikin Sabongari* (the head of the then-Hausa community at *Sabo*). He was convicted in the Magistrate's court in Ibadan for receiving stolen property, and as a result of his conviction, he was subsequently dismissed from the office of *Serikin Sabon Gari*.²³ This and many other issues sent a signal to some Hausa migrants in this community to seek accommodations elsewhere in their Yoruba host communities. Because many Hausa occupations involved mobility, many of them found another socio-economic milieu suitable for their trading activities. Therefore, they spread their tentacles of trading activities through the establishment of other communities among their host communities in the Yorubaland (one of which is the Akinyele town in Oyo state, Nigeria) and extended over a wide area and in different directions.²⁴

2. Objectives of the Study

This research set out to historically and critically interrogate Hausa-Yoruba Relations in Akinyele. Specifically, this study (i) traced the history of the evolution of Akinyele town and (ii) traced the historical origin of the Hausa migrants in Akinyele town.

3. Methodology

Since history as an academic discipline is not isolated from other disciplines, the researcher employed a methodological framework that was underpinned by a collection of the necessary data through multidisciplinary approaches, and these data were critically interrogated. Also, data were collected through both primary and secondary sources. Primary sources of data collection included: oral interviews conducted to garner historical facts from both oral traditions and oral evidence collected from the people, as well as relevant archival materials. Secondary sources of data collection included: textbooks, journal articles, newspapers, magazines, unpublished theses, and dissertations, as well as internet sources.

²⁰Cohen, A. (1967). Hausa is the city of *Ibadan*. Lloyd, P. C. Mabogunje, A.L. and Awe, B. Eds. (London: Cambridge University Press in association with the Institute of African Studies, University of Ibadan. 117.

²¹Cohen, A. (1967). The Hausa in *the City of Ibadan*. Lloyd, P. C. Mabogunje, A.L. and Awe, B. Eds. 118-119.

²²NAI, Ibadan Division, Ibadan. 2787/11. Minutes of the Ibadan Native Administration Inner Council Meeting Held at Mapo Hall on Monday, 19th January, 1942.

²³NAI Oyo Prof. 1 101 Ibadan 592/101 vol. 11 Mallam Awudu Zungeru Sabongari, U.F.S.A. To the District officer, Ibadan. 23, August 1943.

²⁴Cohen, A. (1967). The Hausa in *the City of Ibadan*. Lloyd, P. C. Mabogunje, A.L. and Awe, B. Eds. 119-120.

4. Scope of the Study

In terms of scope, this research focuses mainly on Hausa-Yoruba relations from 1882 to 1900. This study focuses on the Hausa community's relations with their Yoruba host in Akinyele. This study started in 1882. This period was chosen because it marked the year of the arrival of the first set of Hausa migrants to Akinyele village ²⁵(now a town). The study ends in the year 1960, and therefore, the terminal year ushered in Nigeria's independence and brought about a phenomenal increase in the number of Hausa migrants in Akinyele town. Although migrants from other ethnic groups in Akinyele contributed to the growth and development of the town, this work pays more attention to the Hausa migrants, who are the major migrants in the town. Geographically, the scope of this study is limited to Akinyele town and the Hausa community in *Ago Awusa*.²⁶

5. Conceptual Clarification

Inter-Group Relations

Historians and social scientists have examined the concept of inter-group relations from various perspectives. For instance, Afigbo opines that: "inter-group relations presuppose contact and interaction between groups, each of which has an identity and the capacity to provide input into the relationship. In short, each group has some scope and area for autonomous action, thus involving giving and taking". The idea that people, communities, and ethnic groups depend on one another for life and nourishment is supported by intergroup relations.²⁷ Thus, people need others to exist because their interactions are reciprocal. Therefore, this concept can be used to explain the relationship between Yoruba and Hausa and other ethnic groups in Nigeria. This was manifested in intermarriages, trade, arts and crafts, and even defense. The bloc between the north and south is a major issue of inter-group relations because, earlier than the colonial period; the various nationalities in Nigeria had not seen themselves in the political division of the north and south.²⁸

The concept of inter-group relations therefore implies that there is usually the existence of more than one or two groups, and usually what happens or follows is an exchange of relationships, which may be political, social, or economic. The concept equally connotes a mutual world of interdependency in which no group or single individual is all-sufficient and all-knowing. That is to say, neither a group nor a person is an island, and due to each person's unique constraints and weaknesses, interactions are always exchanged to compensate for any relationship's faults. In any economic milieu, where there is specialization in the production of goods and services, there is also a need for the exchange of goods and services, thereby creating a world of interdependency and mutual relationships. Interactions are necessary because it is difficult for a group or civilization to produce all their needs on their own.²⁹

The idea of intergroup relations does not presuppose the absence of enmity or conflict. Conflict and hostility are integral to a relationship. However, the presence of hostility and conflict does not signify an absence of diplomacy and negotiation in handling such differences and hostilities.³⁰ Therefore, as far as this study is concerned, the term

²⁵Interviews were held with Mr. Peter Olabanji Osunrinade, 63 years old, a civil servant, at *Olosun* Compound in Akinyele, and Mr. Mallam Bala, 88 years old, an elderly man, *Ago Awusa* in Akinyele, on 12-09-2015 and 28-11-2015. Also interviewed were Alhaji Gani Aderibigbe, 76 years, a farmer and trader, *Iyana Agbirigidi* in Akinyele, and Alhaji Madu A. Ali, 65 years old, a cattle dealer, *is in Kara* market in Akinyele on 05-12-2015.

²⁶The name of the Hausa Community in Akinyele Town, christened by its Yoruba counterpart.

²⁷Afigbo, A. E. (1987). *The Igbo and their Neighbors*. Ibadan: University Press Ltd., (2018).

²⁸Usman, Y.B. (1987). *Political Economy and the Political Community: The Significance of the 19th Century*. Seminar on National Questions in Nigeria, Abuja. 12.

²⁹Terlumun, U. W. (2015). Migrant Groups and Inter-Group Relations in the Tiv Society of Central Nigeria: Pre- to Post Colonial Era. *International Journal of Arts and Humanity (IJAH)* Bahir Dar-Ethiopia Vol. 4(1), S/No. 13. January, 2015: 88-97. Retrieved on February 2, 2016 from http://www.afrvjo.net/journals/ijah/vol_4_no...html. 89.

³⁰Terlumun, U. W. (2015). Migrant Groups and Inter-Group Relations in the Tiv Society of Central Nigeria: Pre- to Post Colonial Era. *International Journal of Arts and Humanity (IJAH)* Bahir Dar-Ethiopia Vol. 4(1), S/No. 13. Jan. 90.

"Inter-group Relations" connotes interactions between two or more distinct cultural and linguistic groups of people. This could be through trade, migration, cultural exchange, marriage, religion, etc. What should be noted is that parts of the aftermaths of intergroup relations have been the spread of cultural traits such as religious ceremonies, royal titles, and dresses as well as other forms of social, political, and economic institutions among different groups of people.

6. The Origin and Development of Akinyele Town

The town "Akinyele" was not known by its name until the middle of the 20th century. It is important to note that around 1863, when the village was first founded by a warrior whose name was Osunleye, it was named '*Kogbohun*' meaning a place where one could hear nothing. Perhaps, the name given to this settlement was not unconnected with the fact that the place was a thick forest, and no village was in proximity to it during this period. However, about 2 decades later, the name was changed to "*Orita Elefo*". This was when different people of different ethnic groups, from various places, and walks of life migrated and settled in the area. Also, a few years after this period, its name was changed to '*Olorunda*'.³¹

According to oral tradition handed down to the posterity of the community from one generation to another, Osunleye was born in Oko-Ile, a town close to Ogbomosho, one of the major towns in Oyo State, Nigeria. His brother's name was Ogunwusi. The major occupation of the family apart from farming was blacksmithing. Osunleye was a great warrior. Around the 1830s, he left Oko-Ile for Ibadan and settled in the *Abere* compound near a place known as Gbegbekunegbe in Ibadan. Meanwhile, as a warrior, he and another warrior named Ajobo often went to war together. Ajobo subsequently put him in Balogun's position (a generalissimo) because of his bravery and dexterity.³²

However, because of a misunderstanding between Osunleye and the people of the *Abere* compound, he left the place with anger and laid down a curse that none of his people would ever return to the place. Osunleye then went to another place known as Abudaoro, where he had settled for a while. He also became angry with Abudaoro's people because of another series of conflicts that ensued between him and them (Abudaoro's people).³³ It is, therefore, appropriate to recall that after the *Ijaye* War of 1862, Osunleye decided to engage in farming in a place near the war-torn town. However, he discussed this issue with one of his friends, Babasale, who also agreed to join him in farming in the aforementioned place. Later, he decided to consult a priest on this matter. He then went to his *Babalawo* (an *Ifa* priest) at *Oja Oba* in Ibadan to enquire whether it was a good decision for him to settle in a place near the old *Ijaye* town. The *Ifa* priest, whose name was Ayinrinkinrin, told him to settle along Oyo. Subsequently, Osunleye settled in this place after being told by the *Babalawo* that he was going to experience phenomenal developments in the settled area in the future.³⁴

It is equally significant to note that Osunleye (before settling down at "Kogbohun"), first arrived at Sangobiye, a village along the Oyo road that was several kilometers away from Kogbohun, where he finally settled.³⁵ Only he stayed in Sangobiye for a few months before he finally decided to move northwards and found a settlement where he and his family would finally settle. Meanwhile, he decided to leave Sangobiye village because of a serious conflict that ensued between him and a particular hunter who was a native of Sangobiye and whose high-handedness could not be challenged by anyone in the village. This hunter, whose name was known as *Apatuupu*, was fond of killing domestic animals and taking possession of them. This indeed infuriated Osunleye and his friend Babasale, and they left Sangobiye village on the same day. By 1863, Osunleye settled in a forest that he later named "Kogbohun" while his friend Babasale founded a village known as Agbirigidi. Therefore, both *Kogbohun* and Agbirigidi were founded on the same day. Before 1863, however, there was only one village, about a few kilometers from the new settlement of Osunleye - Aladie.³⁶

³¹Interview held with Mr. Muraina Olojede, an 85-year-old farmer and trader, Iyana Agbirigidi in Akinyele town, 23-04- 2016.

³²Interviews held with Mr. Peter Olabanji Osunrinade, 63 years, civil servant, at *Olosun* Compound in Akinyele town, 03 -04-2016.

³³Interview held with Mrs Gbadamosi Amope, 84 years, an older adults woman, on *Onikeke Compound* in Akinyele, 24-03- 2016.

³⁴Interview with Mrs. Mobolaji Osundiran, 79 years old, a trader in Akinyele Market, 3-04-2016.

³⁵Interview with Mrs. Mobolaji Osundiran, 79 years old, a trader in Akinyele Market, 3-04-2016.

³⁶Interviews held with Mr. Peter Olabanji Osunrinade, 63 years, civil servant, at *Olosun* Compound in Akinyele on 03-04-2016.

In the latter part of the 19th century, other migrants from different villages and communities as well as Hausa migrants from the northern part of the country also migrated to Kogbohun. Their purpose of migrating to the new settlement was mainly to engage in farming and trading activities. At the beginning of the 20th century, the name "Kogbohun" was changed to "Orita Elefo" and from this name to another one - "Olorunda."³⁷

7. Advent of the Hausa Migrant Communities in Akinyele Town

The Hausa people are among the most well-known ethnic groups involved in long-distance trading in West Africa. The Hausa trader is ubiquitous in the towns of the forest belt of West Africa, hundreds of miles away from his native homeland in Savannah, in parts of what is known as the Northern Region of the Federation of Nigeria and the Niger Republic. For instance, when his business fortunes are at an ebb, he may pose as an Islamic teacher, diviner, barber, butcher, commission agent, and potter. His high mobility skills and shrewdness in business are widely acknowledged and have earned him a reputation as a special "genius" for trade. On a closer analysis, the myth of this "genius" is to be associated, not with a basic personality trait, but with a highly developed economic as well as political organization that has evolved over a long time in different communities among the other ethnic groups.³⁸

Hausa trade and customs have gone hand in hand, each supporting the other, in the dynamic process of the continual ramification of the Hausa network. Within this network, there are clusters of neighboring communities between which social interaction and economic cooperation are particularly intense. One such cluster is formed by the Hausa communities in the main Yoruba towns, such as Ibadan, in the old Western Region of Nigeria.³⁹ One of these towns is Akinyele, where the establishment of the Hausa community evolved in the early 20th century.

At its (Akinyele town) center is the Hausa community, where the main fieldwork of this study was conducted. This community occupies a special quarter locally known as "Ago Awusa," (Yoruba phrase for the designated place where the Hausa community in Akinyele town from the early part of the 20th century was established most especially when the number of Hausa migrants into the village continued to increase). The land allotted for the Hausa migrants' settlements by the then *Baale* of the *Olosun* compound (Abomide Osunleye) in Akinyele village later became the center of the Hausa community in the town.⁴⁰

Significantly, tens of thousands of Hausa migrate annually to southern Nigeria to seek seasonal employment and live in small, scattered loosely knit gangs of workers without forming or joining organized communities. The study of other Hausa communities in other Yoruba towns has shown that their development and structure are closely interconnected with the development and organizational requirements of long-distance trade between the Savannah and the forest in which most of their members are directly and indirectly engaged. These two geographical zones of Nigeria are economically interdependent in many respects. Cassava flour, butter, milk, dried fish, millet, groundnut oil, and animals are sent from north to south. The South sends kola nuts, sugar, salt, scrap iron, and various imported manufactured goods. However, in most of these Hausa communities' economic organization, two articles of trade between the north and south were particularly dominant: Cattle and Kola. Because of the tsetse, only a few cattle survive in the forest zone, and the inhabitants depend on their beef supplies from the cattle brought down from the Savannah. The Savannah people, on the other hand, depend on the forest zone for all their kola nut supplies, which are an important item of consumption among them.⁴¹

According to oral tradition, the first Hausa man to come to Akinyele village migrated from Kano. His name was Dan Saidu. He came to the village with his wife, Azanat, around 1882. One of the reasons for his coming to this village was for religious purposes; that is, he was an Islamic cleric (*Alfa*). He had three children whose names were: Sulaimon, Usman, and Ali. Apart from being an Islamic cleric, Dan Saidu equally engaged in the buying and selling of *kola*, which was one of the most popular articles of trade during the period. Other Hausa people

³⁷Interview with Mr. Kazim Ajibola Osundiran, 45 years old, a businessman, at *Olosun* Compound in Akinyele, on 03-04-2016.

³⁸Cohen, A. (1969). *Customs and Politics in Urban Africa: A Study of Hausa Migrants in Yoruba Towns*. 8-9.

³⁹Cohen, A. (1969). *Customs and Politics in Urban Africa: A Study of Hausa Migrants in Yoruba Towns*. 9.

⁴⁰Interview with Alhaji Gani Aderibigbe, 76 years old, a farmer and trader in Akinyele, 26-03-2016.

⁴¹Cohen, A. (1969). *Customs and Politics in Urban Africa: A Study of Hausa Migrants in Yoruba Towns*. 15-16.

also migrated to Akinyele village during this period to engage in the buying and selling of kola. The latter group of Hausa migrants were not settlers; rather, they often came from other parts of Ibadan to perform their business activities. Therefore, when Dan Saidu showed an interest in becoming a permanent settler in Akinyele, he was given a portion of land near the Olosun compound in the town. The place later developed to become *Ago Awusa*, i.e. the Hausa community.⁴²

Meanwhile, toward the end of the 19th century, specifically around 1897, another Hausa man came from Sokoto. The name of this Hausa man was Abdullah. He was the one who brought the business of cattle rearing and selling to Akinyele village. He married a Hausa woman in Akinyele town and had four children whose names were: Muhammed, Bala, Mumuni, and Likki. Henceforth, Hausa migrants have come to settle in Akinyele village. They were allocated more land in their designated settlements. Partial land was freely given to these Hausa migrants who later became settlers and even intermarried in Akinyele town.⁴³

8. Conclusion

In conclusion, this treatise has historically traced the establishment and peopling of Akinyele town *vis-à-vis* the advent of the Hausa Migrant community in the town up to the early 20th century. It has similarly established a nexus between the emergence of the Hausa community in Ibadan and that of Akinyele in the aforementioned period. However, it can be extrapolated from the foregoing that because there was an influx of Hausa migrants to the village during the aforementioned period, its metamorphosis from village to town became inevitable. In other words, the growth and development of both the Hausa and Yoruba communities were part of the aftermaths of the transformation.

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I List of Informants

Names of Informants	Age	Occupation\Position	Interview Place	Date of Interview:
Aderibigbe, G. (Alhaji)	76	Farming and Trading	<i>Iyana Agbirigidi</i> , Akinyele Town	05-12-2015 and 26-03-2016.
Bala, M. (Mr.)	88	Trading	<i>Ago Awusa</i> , Akinyele Town	12-09-2015; 28-09-2015, and 26-03-2016.
Gbadamosi, A. (Mrs.)	84	Trading	<i>Onikeke</i> Compound in Akinyele	24-03-2016.
Madu, A. A.(Alhaji)	65	Buying and Selling Cattle	<i>Kara</i> Market in Akinyele	05-12-2015 and 24- 04-2016.
Mallam, B.(Mr.)	80	Butchering	<i>Ago Awusa</i> , Akinyele Town	23-04-2016.
Olojede, M. (Mr.)	85	Farming and Trading (dealing in buying and selling of cocoa and groundnut)	<i>Iyana Agbirigidi</i> , Akinyele Town	23-04-2016 and 8-05-2016.
Osundiran, A. K.(Mr.)	45	Businessperson (dealing in buying and selling of fruits and land)	Fruit market <i>Iyana Orioke Olorunkole</i> in Akinyele town	03-04-2016.
Osundiran, M.(Mrs.)	79	Trading	Akinyele Market, Akinyele Town	30-04-2016.
Osunrinade, O.P. (Mr.)	63	Civil servant	Olosun area in Akinyele	12-09-2015; 28-09-2015, and 03-04-2016.

⁴²Interview held with Mr. Mallam Bala, 88 years, an older adult's man, *Ago Awusa* in Akinyele town, 26-03-2016.

⁴³Interview held with Mr. Mallam Bulu, a butcher, 80 years, *Ago Awusa* in Akinyele town 23-04-2016.

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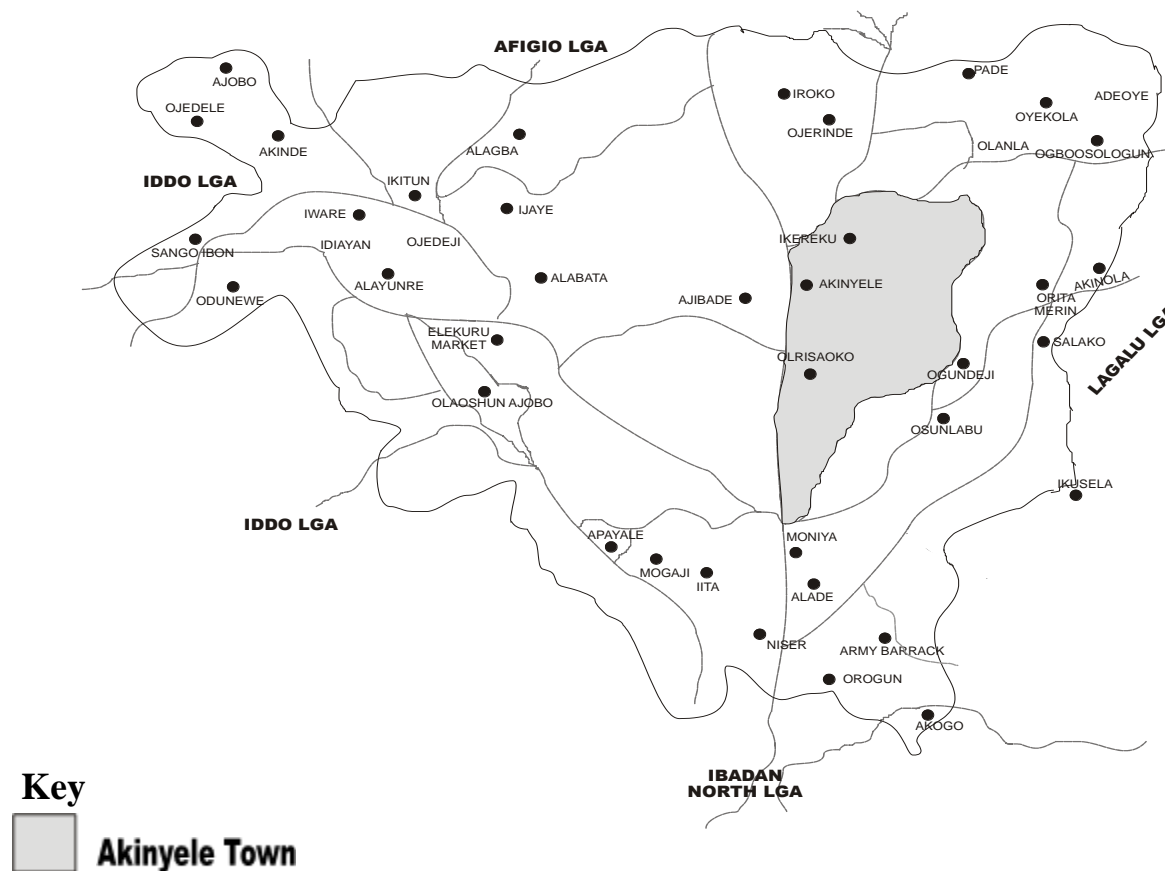
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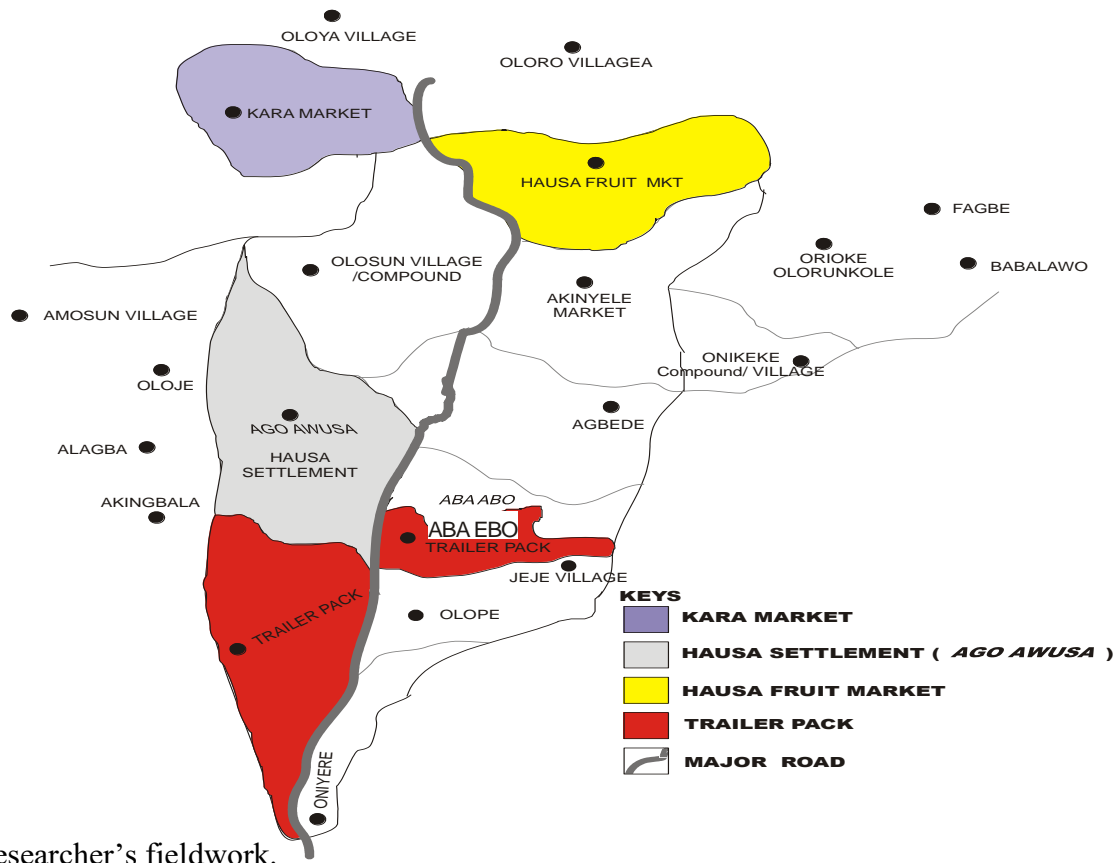
Appendices

Fig1: Map of Akinyele Local Government Showing Akinyele Town



Source: Adapted from Adegbite, E.O. 1994. *Giant Stride the Patriots: Focus on Akinyele Local Government*. Ibadan: MOSAI'C PRINTS. Ix

Fig2:Map of Akinyele Town Showing the Major Settlements/Areas



Source: researcher's fieldwork.



Plate 1 The first storey building built by Chief Okunola Akinyele [the first Bale of Akinyele town (1982-1993) near the Hausa community in Akinyele town

Source: researcher's fieldwork.



Plate 2- Trailer Park in *Aba Ebo* near the Hausa community in Akinyele Town
Source: researcher's fieldwork





Plate 3- Side views of the Hausa community in Akinyele town

Source: researcher's fieldwork





Plate 4- The researcher with the Hausa migrants (Alhaji Madu A. Ali and his friend) at Kara market in Akinyele town

Source: researcher's fieldwork



Plate 5- The researcher with Mr. Hussein Abdullah (a Hausa man) who was born, bred, and married a Yoruba woman in Akinyele town

Source: researcher's fieldwork



Plate 6 - The researcher with a Yoruba respondent (Pastor Peter Olabanji Osunrinade)

Source: researcher's fieldwork



Plate 7 - A Hausa respondent who was born in Akinyele town over eight decades - Mrs Adijatu Usman

Source: researcher's fieldwork

Names of Bale and Baale in Akinyele Town

Osunleye and his descendants who ruled as the *Bale* of *Olosun* compound in Akinyele town

Names	Tenures
1. Osunleye -	1863 -1902
2. Abomide -	1902-1928
3. Osunsina -	1928-1929
4. Osunsami -	1929-1936
5. Olaomi -	1936-1958
6. Osundiran -	1958-1968
7. Osunwale Tijani -	1968-1981
8. Lasisi Osunyomi Akanmu-	1981-1989
9. Osundiji Popoola -	1989-1992
10. Ajibola Salami -	1992-2004
11. Emmanuel Olatunde Oladiti	2004-2006
12. Julius Olagoke Osunrinade-	2006-2013
13. Niran Olaomi -	2013- till date.

Baale in Akinyele town

Names	Tenures
1. Chief Okunola Akinyele	1982 -1993
2. Chief Isaac Oladejo Olaomi	1993-2005
3. Chief Aderinko Ajibade	2005-2012
4. Chief Bayo Akinola	2012-2016

Author's Biographical Information

Dr Hazzan Moses Kayode (B.Ed., M.Ed., MA, and Ph.D.) is a seasoned research scholar from the University of Ibadan, Nigeria. His areas of research focus/interest are eclectic and these cut across personnel administration in education, comparative studies of global and African educational assessments, basic, secondary, and higher education, human resources development, African history, African indigenous/organic knowledge, historiography, and studies on intergroup relations. His current research interests focus on international education in the contexts of cosmopolitanism and global citizenship, teacher personnel and student academic achievement at basic and secondary schools in Nigeria, and historical dynamics of gender issues in Nigerian society.