Igbomina tribe

The Ìgbóminà (also colloquially Igbonna or Ogbonna) are a tribe of the Yoruba people occupying the north-central portion of the Yoruba region of southwestern Nigeria. They speak a dialect also called Ìgbóminà or Igbonna, classified among the Central Yoruba of the three major Yoruba dialectical areas. The Ìgbóminà spread across what is now northern Osun State and eastern Kwara State. Peripheral areas of the dialectical region have some similarities to the adjoining Ekiti, Ijesha and Oyo dialects.

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Traditional trades & occupations

The Ìgbóminà are renowned for their agricultural and hunting prowess, as well as their woodcarving, leather art, and the famous Elewe masquerade. It is an Egungun representing the ancestors during special festivals.

Geographical Spread
Ìgbóminàland consist of three local government areas (LGAs) of Kwara State: Irepodun, Ifelodun, and Isin LGAs, as well as two local government areas of Osun State: Ifedayo and Ila LGAs. The major Ìgbóminà cities in Osun State are Oke-Ila Orangun, Ora, and Ila Orangun, while the major Ìgbóminà cities in Kwara State which has most of the Ìgbóminà land and population include Òbà, Ajasse Ipo, eleju of eju-land, Eku-Mesan-Oro, Oke-Onigbin, Isanlu Isin, Omu-Aran, Esie, Omupo, Igbaja, Oke-Ode, owu - isin, Oro-Ago, Aran-Orin, Arandun, Share, Oke-Aba, Owode Ofaro, and Iddo-oro, Iludun-Oro.

Ìgbóminàland is adjoined on the west and northwest by major neighbours such as the Oyo-Yoruba region, on the south and southwest by the Ijesha-Yoruba region, on the south and southeast by the Ekiti-Yoruba region, on the east by the Yagba-Yoruba region, and on the north by the non-Yoruba Nupe region south of the Niger River. Other minor neighbours of the Ìgbóminà are the Ibolo sub-group of the cities of Offa, Oyan and Okuku in the west.

Archaeological Chronology & Ancient History

Over 800 carved stones, mostly representing human figures, have been found around Esie in western Igbomina, Ijara and Ofaro villages. It is not known who created the sculptures, but they appear to have been created around 1100. A.D. [2]

Archaeological and linguistic evidence suggest that the Ìgbóminà people may have predated the surrounding peoples except perhaps the Nupe and the Yagba. Ìgbóminàland definitely predated the Oduduwa era as evidenced by oral traditions of royal and non-royal migrations from Oduduwa’s Ile-Ife which met existing dynasties in place but displaced, subsumed or subjugated them. It appears that aside from more recent conflicts in the last two centuries, the Oyo, Ijesha, and the Ekiti may have in more ancient times, pressured the Ìgbóminà, captured territory in the
plains and restricted them into the more rugged and lower-quality land of the Yoruba hills. The Ìgbómìnà, on the other hand, appear to have pressured the Nupe and the Yagba and taken territory away from them in places, but also losing territory to them in other places.

Major upheavals, conflicts and wars as well as epidemics have resulted in major ancient dispersals and migrations such as the Òbà diasporas documented in the oral history, oral poetry and lineage praise songs of several Ìgbómìnà clans.

Recent history

The Ilorin Provincial Gazetteer (1918) dates the settlement of Igbaja, one of the Igbomina towns, as late 17th or early 18th century, while the Igbaja District Gazetteer (1933–35) puts it about 1750 AD. By 1800, the Alafin (supreme ruler of Yoruba) had consolidated his power over the Igbomina and placed an Ajele (Governor) in Ilorin to safeguard his interests. The Sudan Interior Mission came to Oro Ago in 1911, to Agunjin before 1918, and to Oke Oyan, Igbaja, and Oke Aba in the 1920s. Starting in the 1930s, primary and secondary schools were established, resulting in changes to the traditional ways of life.[1]

References