

Akoko Sub-Ethnic Group of Yorubaland: An Historical Assessment of the Pre-Colonial Belief System and the Advent of Christianity

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Abstract

Since Christianity came in contact with the traditional belief system of the people of Akokoland, there has always been a sharp conflict between traditionalists and Christians. The paper strives to examine the history and historiography of some of the existing religion institutions and belief system in Akoko sub-ethnic group before the advent of Christianity in the twentieth century, while focusing on the transformative roles played by Church Missionary in the development of the region. The paper also considered the evolution and the growth of Akoko Sub-Ethnic group into towns and villages in Akokoland. During this period of emergence, the advent of Christianity was very significant and contributory factors to the urbanisation processes that took place in western and southeastern Yorubaland in the nineteenth century. In spite of their significant contributions to the major growth and development, much scholarly attention has not been given to the study of Akoko sub-ethnic group. However, this paper complements the paltry existing literatures, which are of course, considerable works on Akoko history. The paper identifies the prehistoric histories that had existed before the colonial era. The paper concludes that local history is a valuable source of historical reconstruction.

Introduction

Akoko (Akokoland) exist in a rural setting in the hinterland of the South West region of Nigeria predating the colonial era. It is one of the sub-ethnic Yoruba group with a lot of similarities and relations with her neighbours, the Ekiti sub-ethnic group as well as the subethnic Yoruba people of Owo, Okun, Ijumu, Yagba etc. The influences of the interrelationship between these various sub-ethnic groups were evident in the Akoko culture and tradition from the Oduduwa hegemonic era onward to the rise of new states (kingdoms) in Yorubaland in the pre-colonial era.

Going by the submission of Henry Luce, the culture of rural area is a complex subject; because it consists of legends, proverbs, folks, fashion etc. based on the people's local experience and culture.¹ The psychological aspects such as shared idea, norms, values and beliefs of the people are relatively higher than the cities. Hence, the strong religious belief in the divine existence of Almighty God who they worship through various divinities put a lot of discipline in the way of life of the rural people. The fear of the repercussion by the gods in any violation to the culture ethics makes most of them live within the unwritten laws of the society.²

Before the advent of Christianity in Akokoland, there had been a lot of social upheavals that did not allow Christianity to thrive in the land, and same with other communities in Yorubaland. The period nineteenth century witnessed the peak of these tribal and inter-tribal uprisings. The social life, political identities, and the economy of the entire Yoruba race were almost in a ruin, because various communities in the land were organizing military expeditions against each other. For example, there were tribal wars between the Ibadan and the Fulani who had occupied Ilorin; also, there were inter-ethnic wars between the Ibadan and the Egbas in Abeokuta. Military power, during this period, became the most important asset for survival, leadership, and territorial control.³

The Akoko geo-political entity has always been part and parcel of the Yoruba race; hence, the region was also affected by these upheavals. As from the early period of nineteenth century, the peaceful farmers of Akokoland were disturbed by wars and kidnapping. Although the war ended

¹ H. Luce, 1969. *The Invisible Religion: The Problem of Religion in Modern Society*. London: Macmillan Ltd, 35.

² *Ibid.* 35

³ P. A. Adebiji, 2003. *History of Christianity in Ekitiland (1893-1973)*. Lagos: CSS Limited, 27

and there was relative peace among the major Yoruba war mongers communities like Ijesa, Ekiti and Ibadan, but the memory still remained in the mind of the people till today. Some of the sons and daughters of Akokoland went into slavery under Lagos, Ibadan, Ijebu, Abeokuta, even beyond the present boundaries of Nigeria. Many Akoko indigenes went into slavery, but it was a blessing in disguise for the land because they came in contact with Christianity.

Statement of Problem

Just as in the recent times, the early Christians Church had conflicts with religions and cultures that do not share same doctrines with it. In line with this view, Boer (1976) says that the early Christian had bitter conflicts with the authorities that arose over how precisely to confess what the Church believes.⁴ In spite of volumes of literatures that deal with the origin and development of Christianity in Akokoland, none has done an in-depth assessment in area of conflict between the Christian faith and the belief system of Akoko people. This vital aspect in the history of Akokoland calls for a critical scholarly/enquiry. This will complement scholarly studies on the history of Akokoland. Scholars who have worked in the past on Christian mission works in Akokoland have left, for instance, Archdeacon Lackland Augustus Lennon's missionary contributions in vacuum in scholarly discourse. Taye Adamolekun gave a historical account of the factors responsible for the expansion, growth, and development of Christ Apostolic Church in Akokoland and the impact of the Church on the people of Akoko.⁵ While Akeredolu focuses more on the introduction of Christianity in Akokoland⁶, with little emphasis on the pre-colonial belief system in Akokoland.

From the foregoing, the advent and introduction of Christianity, which are very crucial to the expansion and development of Akokoland, have suffered much neglect in academic discourses. There is therefore the need for a scholarly research on this vacuum in historical studies. The following questions call for scholarly reflection: in realizing the extensive and intensive coverage of Christianity in Akokoland, has advent of Christianity added any meaningful values or any tangible impact on the socio-political/economical life of the people of Akoko, most importantly,

⁴ Boer, H.H. 1976. *A Short History of the Early Church*. Ibadan: Daystar Press.

⁵ Adamolekun, 2012. *A Historical Account of the Advent and Growth of Christ Apostolic Church in Akoko Nigeria*.

⁶ Akeredolu, 1986. *Introduction of Christianity into Akoko*.

as we watch both the contemporary and progressive decay of the social values of the people with dismay? Is it possible to have effective and realistic socio-political development in Akokoland without some of the strategies Christian missionaries adopted? These and other issues call for scholarly attention from historical perspective.

Aim and Objectives of the Paper

The aim of this paper is to examine some of the existing religion institutions and belief system in Akoko sub-ethnic group before the advent of Christianity and the transformative roles played by Christian Church Missionary. Hence, this study seeks to address the following specific objectives:

1. To assess the extent to which the theory of “the Gospel and the Plough” a determinant of commerce and development of the people of Akokoland.
2. To establish the significant values and tangible implications of Christians missionaries contributions to the social, political and economical life of the people of Akokoland.
3. To investigate the extent of the consensus and conflicts between the cultural values and ethos of the people of Akokoland vis-a-vis the church cross-examined, noting in particular, the degree of enculturation.

Methodology

This work depends on both written and oral sources. Although the period under study is one about which comparatively, little information is available from the written sources. This seemingly limitation was considerably supplemented by oral information given during the interviews. Since this work is a historical research; hence, the research methodology includes historical, ethnographical, and analytical approaches. Data were subjected to descriptive and historical analyses. Primary data for the work were gathered through oral interview, archival search, personal observation and participation methods. In-depth interviews were conducted in the four local government areas in Akokoland (Akoko Northeast, Akoko Northwest, Akoko Southwest and Akoko Southeast) with purposively selected sixty-nine respondents: 20 in Akoko Northeast, 18 in Akoko Northwest, 15 in Akoko Southeast and 16 in Akoko Southwest.

Theoretical Framework of the Paper

This work is premised on Sir Thomas Fowell Buxton's theory of 'the Gospel and the Plough' - which states that Christianity and Commerce are basic compliments of viable evangelisation and development of Africa, served as the framework. The Buxton's theory premised on the welfare of Africans, with the view of eliminating the twofold objectives (slave trade at the root, whereby, introducing commerce in its place, and the same time spreading Christianity among the people) as a means of promoting African in the scale of nations.⁷ Buxton's theory is premised on the agitations from other Evangelical Reformers which brought about a committee being set up by the British Parliament.

Akoko People before the Advent of Christianity

Before the advent of Christianity in Akokoland, the Akoko people, traditionally, believed in the veneration of the ancestors in expressing their religious practice. They strongly hold the belief that ancestors retained the power to punish bad conduct and also rewards good conducts. The people's reasoning and thoughts were in accordance with their immediate environments. They believed the existence of their environmental features was the handiwork of the spirits. They believed that the world they were is a world of the spirits and that the spirits ruled the world. This belief highly influenced the practice of veneration of ancestors by invoking their spirit through Ifa potency⁸.

The people of Akokoland exercised belief system and norms in masquerade as the spirit of ancestors that descended to the earth in order to bless and protect his people from evil. Fear and respect for the norms and values of the society are instilled in th people in order to prevent them from committing heinous crimes.

At the same time, traditional festivals such as odun ijesu, Aringinya, Ajagbo, Ere and so on, were and still celebrated in Akokoland. The numerous festivals practiced by the people fostered unity among the people and other communities. In addition to the traditional ways of life of the people, there were also new planting season which facilitated the coming together of certain age groups to share views about their challenges during each past harvest season.

⁷ J. F. Ade Ajayi, 1977. *Christian Missions in Nigeria 1841-1891*. Lagos: Longman Press, 14

⁸ E. B. Idowu, 1973. *African Traditional Religion*. London: SCM Press Ltd., 29-32.

Age Grade System

Age grade tradition had been an age long system among the people of Akokoland, therefore the importance of this tradition cannot be over-emphasized. Without the practice of age grade, life in the entire Akokoland would not be meaningful and the communities would be ungovernable. Who came first, who occupied the front, who stayed at the back, and who maintained the middle position would be matter to contest in the community, even right from the family setting. This may create chaos and anarchy in the society. The smooth running and administration of the community could not be possibly achievable without division of functions and responsibilities.

Since the affairs of the community cannot be handled in clusters, hence, the management of affairs in each community had to be departmentalized for effective and thorough administration. However, every sector of the community administrative system had to be vividly spelt out. This would enable every individual in the community to identify where he or she belonged to. The age grade system thus was a device by which a community had to be divided into age groups, whereby each group would be responsible for the maintenance of each of the sectors of the administrative departments. In Akokoland, the villages and towns were divided into quarters, where a political leader serve as the head of the quarters with other titled men constituting the advisory council to the Obas.

In communities like Oba-Akoko, Isua-Akoko, Akungba-Akoko, Ikare-Akoko, Ajowa-Akoko, Okeagbe-Akoko, Irun-Akoko, Ogbagi-Akoko and Oka-Akoko; the quarters in these towns were sub-divided into groups and each group had a head. These heads are superior in ranks to the family heads that were required to rise through the ranks of age-grade to the highest level before they could rank with the elders (agba-ilu).⁹ Thus, the age grade system was and still a common feature of the social organization, as it being witnessed in other parts of Yorubaland.¹⁰

⁹ B. J. Ogundana, 2003. Ikare. In G. O. Oguntomisin (ed.). *Towns and Cities*, Vol. One. Ibadan: Bookshelf Resources Limited, 20-21.

¹⁰ A. Fajana, 1968. *Age Group In Yoruba Traditional Society*. Nigeria Magazine 98, September/November, Ibadan, 232-238.

The traditional chiefs performed social rites without any desecration. And violation was death or serious punishment. The maintenance of peace, law and order vested on their administrations. Offenders were inflicted with punishment to serve as deterrence to would-be offenders.¹¹

The youths or the middle age group of the community performs all the communal physical works. The older age group did the supervision. But the duties became duplicated during such works like clearing and construction of market sites, digging of graves for burial of the dead ones, security guards, road constructions and roofing the roof of the village head house, erection of public buildings such as Oba's palace, meeting place, shrines and maintenance of community security.

As there was no means of transport apart from trekking before the advent of Christianity in Akokoland, the labour force or working age group was responsible for the conveyance of corpses from one community to another whenever such warranted. Similarly, whenever the Oba had any journey to embark upon, it was this labour group that would carry him to his destination and also take him back to his domain.

Marriage System

In Akokoland, marriage customs are designed to ensure social equilibrium, to prevent moral laxity and social degeneracy. It ensures protection for all members of the family and societal continuity. This is one aspect of Akoko people's traditional values even before the advent of Christianity. Parents in the community were vested with the responsibilities of organizing marriage between their sons and daughters. In that perspective, it therefore implied that it was the father that decided when the need for his son to get married arose. That was after the child might have served him to his satisfaction. Permission granted to have a wife was a mark of freedom and independence of such a male child. By definition, marriage is an instance of legal union of a man and a woman as husband and wife or instance of being married¹² Marriage, therefore, in Akokoland is the nodal point of community life, the root from which all aspects of

¹¹ J. A. Atanda, 1972. *Government Of The Yoruba Pre-Colonial Period*. Tarikh, Vol. 2, Nos, 4, 5-6.

¹²Hornby, Etal.ed.s., 1984.Oxford Advanced Learners Dictionary of Current English. London: O.U.P, 529.

society grow. It creates but can also mar the most central of human relationships because it is at the root of every society.

There were variant ways by which the parents could be involved in organizing marriage for their children. The parents of both couple could decide to do the searching for husband and wife on behalf of their children and the successful outcome of that search would lead such parents into the familiarization of the intending wife with the prospective husband. At this stage, an intermediary (Alarina) between the two betrothed will be chosen. The intermediary will then play the role of an image maker in such a way that the prospective husband will be presentable and acceptable to the would-be wife. The major duties of the intermediary were; to make sure he/she investigated the moral dispositions of the prospective couple, to find out if the family of the prospective couple had any hereditary diseases such as epilepsy, mental or any other diseases, to monitor the movement of the intending couple in the community and to pass information from both betrothed to each other. When the two betrothed were fully in matrimonial agreement, the job of the intermediary immediately got terminated. This led to the saying “*bi oko ba moju aya tan, alarina a ye ba.*”

During the pre-Christian era, the essential custom in traditional marriage in Akokoland includes *Owo-Ori* (dowry), *Idana* (Presentation of marriage gifts), *Iwese* (feet watching for the bride) etc, will be carried through in any case. Of course, there are few fathers nowadays who refuse to accept any dowry at all. This is hardly encouraged, because the feeling that without a dowry there can be no true marriage. It is the belief of Akoko people that there is more to the *Owo-ori*, *Idana* and other festivities of their traditional marriage ceremony than just the union of the husband and wife. Also in the rituals of slaughtering of animals (goats, cocks etc) during the negotiations and after, the ancestors who are part of the family are involved. Without the blessing and good-will of the ancestors, the success of the marriage union would be in jeopardy.

In Akokoland, the practices of endogamy and exogamy could not be over emphasized while discussing marriage tradition. Endogamy is a system whereby marriage between people within the same family is allowed. But reverse is the case in exogamy marriage, as it implies marriage between people from different families, which is ideal and widely acceptable norms in

Yorubaland.¹³Whereas, during the pre-Christian era, both systems were practiced together, depending on the approval of family of such couple. There were evidences of endogamy and exogamy marriage in every community in Akokoland, but the mode of practice of these systems varies from one community to another. For example, in Ikare-Akoko, as a result of her settlement in a conspicuous urban form, assumed that the indigenes from other locality in Akoko suburbs were not civilized enough to engage in inter-marriage with their people. In the same vein, indigenes from the suburbs abhorred marriage with Ikare people. This was based on the belief that the pride of coming from the urban settlement would not allow the couples to have true matrimonial relationship.¹⁴ There had been a traditional song popularly sung by Ikare people till date. The wordings, according to Dada Braimoh, go thus;

Ikare mi re, Ikare mi re, mi jerosa femo mi lo.
Ikare mi re, Ikare mi re, mi jerosa femo mo mi lo.
Ikare mi re, esamo wore, esamo wore, mi jerosa
femo mi lo. Ajidemi ke, ajidemi ke, mi jogbagi
femo mi lo¹⁵

Meaning: I am an indigene of Ikare, I would not allow a suburban to marry my child. In Ikare dialect, “Erosa” is a derogatory slur to describe the suburbans. The immediate closest community to Ikare-Akoko is Arigidi-Akoko. Arigidi women are noted with the selling of fermented locust beans called “amo” by Ikare people. The people of Arigidi are therefore described as “Esamo”, while Ogbagi-Akoko people are described as “Ajidemu” i.e. “palm wine tappers.”

But in spite of certain hindrances of intermarriage stated above among the communities in Akokoland, evidences and traces of the same among the Akoko people could not be totally erased. One could not be indicted for submitting that intermarriage among Akoko indigenes was considerably practiced. To corroborate this fact, Olugbeja Akinbodewa, an elder in Ipesi-Akoko has this to say; “Ofosein had been an age long tradition of Ipesi community, the observance of it with strict adherence of course had been a pride to a typical Ipesi indigene. The practice had been

¹³Otite & Oniongw, 1994.*An Introduction Sociological Studies*.Ibadan: Heineman Books, 1.

¹⁴Dada Brahimo, *Interview Respondent*, Ese-Street, Ikare-Akoko.Interviewed on the 14th May, 2017.

¹⁵ Dada Brahimo, *Interview Respondent*

checking unwarranted fornication, adultery, promiscuity in general in our community. It is a noted fact that many people detested the tradition, some of our females even vowed not to marry from our community, outside females who had knowledge of the tradition even refused to marry our men, but despite this, some females from other Akoko communities still decided to marry us; even my personal wife hails from Ikare-Akoko.”¹⁶ Ofosein is a tradition of the Ipesi people which forbade a woman from having sexual intercourse with another man apart from her legal husband.

The commonest form of marriage is polygamy. It is the form of marriage whereby one man marries more than one wife at a time. There are two types of polygamy in Akokoland, consecutive and simultaneous. Consecutive polygamy is the form of marriage whereby one man married more than one wife, not at the same time but one after another. This involved divorce and re-marriage. Simultaneous polygamy is the form of marriage whereby one man married more than one wife at the same time. This does not involve divorce since the man need not divorce the first in order to marry another wife.¹⁷

History of Christianity in Akokoland in Retrospect

The wave of Christianity was first felt in Akokoland in the 1870s when one Michael Badoro of Ikare-Akoko, returned home after thirty years of his departure from Ikare, consequence upon one of the Ibadan raids on the Akokoland. It was an isolated case of a person who managed his way back home after his liberation as a Christian convert from Sierra Leone. Michael Badoro was a brother to Oria, the father of Bishop Akeredolu, the first Akoko indigene to become a Bishop and the first Diocesan of Akoko Anglican Diocese.¹⁸ Okela-Ikare was the particular place where Christianity first landed. Badoro in his Christian faith teaching told the people of Ikare-Akoko that the influence of Jesus Christ would control all the nations. His Christianity teaching sounded

¹⁶Olugbeja Akinbodewa, *Interview Respondent*, Ipesi-Akoko. Interviewed on the 14th May, 2017.

¹⁷ J. Omoregbe, 1978. *Christianity and Cultures: Is Polygamy Incompatible with Christianity? A Critical Investigation*. Ibadan: Hosanna Press, 12.

¹⁸ Family Memoir; Oria Clan, Ikare-Akoko.

strange and abnormal to his people; hence, Badoro was ridiculously put in chains as they felt he was mentally deranged, until he died in about 1880.¹⁹

But after the Ogidi war, the people of Ikare-Akoko had their first encounter with the white man who saved them their Nupe enemies. The people later came into realization that the pattern of worship of the white men was similar to that of Badoro, thereby they immediately embraced Christianity, the religion of the white men.²⁰

Also in 1880, one Joseph Ilegbemi of Auga-Akoko, who had been living at Ijebu-Ode since his return from Sierra Leone, came back to his hometown at Auga to spread the gospel of Christian faith to his people. Ilegbemi evangelical work was followed by Seriki Olateju, fifteen years later at Ise-Akoko. Olateju himself made a similar journey back to his people of Ise from Ibadan. In the same vein, Daniel Olaniyi arrived at Ikun-Akoko to preach the gospel to his people. Likewise, Peter Awonusi returned home at Oba-Akoko, one Solomon returned to IpesiAkoko to spread the Christian faith.²¹

Judging from the records found in the Church Historical Book of St. John's Anglican Church at Ogbagi-Akoko, one Akinrotiba of Molepe Quarter, Ogbagi-Akoko played a prominent role in the historical background and foundation of Anglican Mission in Ogbagi-Akoko and other communities in Akokoland.²² In 1893, the Oba of Ogbagi, Oloriki 1, sent a gift of Ivory to Governor Carter in Lagos. The delegation of people to the governor led by Akinrotiba was acquainted with Christianity over there. By the time delegation came back to Ogbagi, they started to teach the people the new faith.

These pioneers of Christian faith in Akokoland had their earlier converts from their age groups who readily welcome them, listened to their gospel messages, and also helped to spread same. There were other Akoko indigenes, who through their experience outside the district and were inspired by Christian faith. When Akokoland officially became part of the then Northern provinces of Nigeria under the Royal Niger Company, between 1890 and 1905, Akokoland began to enjoy peace. Some of their kinsmen who were living outside the region and had

¹⁹ Akeredolu, 1986. Introduction of Christianity in Akoko. 15

²⁰ Ibid 15

²¹ E. O. Bola; (Unedited). Introduction of Christianity into Oba-Akoko

²² Log Book: St. John's Anglican Church, Ogbagi-Akoko.

accepted Christianity were eager to return home armed with the gospel news. Examples of this early class of Christians were, Abraham Asaya of Aafin-Akoko and John Alegbeleye of IfiraAkoko, Pa Gbonigi of Irun-Akoko.²³ In addition, the efforts of some non-indigenes of Akoko in the planting of Christianity in Akokoland could not be undermined. These people, according to Akeredolu “deserve to be credited as they came from far places even when means of transport then was not easy”.²⁴

It should be noted however that these set of people were traders, rubber tappers, produce buyers and some Christian sojourners. In Akoko communities like Oba, Arigidi, Ikare, Akungba, Irun, Akunu, Ogbagi, Oka, Ipesi, Afa and Aafin, where these people lived, Christianity quickly got footholds. Prominent among these people were the following men:-

(a) David Onakoya nicknamed “Baba Akoko”. He was a godfather to many early Christians at Baptisms.

(b) David Ologuna, a trader from Ilesha who served as an Evangelist in Akoko for twenty-three years before returning to Ilesha.

(c) Peter Arowolo, also a trader from Ilesha.

(d) Mr. Thomas, a Sierra Leone man who later died in Lokoja in 1916.

(e) Daniel Adedidbu, a trader from Ondo town.

(f) Lawani, an Ijebu man that later died in Ikare-Akoko in 1934.

(g) John Adeleke, an Evangelist cum trader from Modakeke, who made Supare-Akoko his major base.²⁵

All these ex-slaves and many other were the Akoko heroes and heroines of Christian faith in Akokoland. Through them, Christianity spread like a whirlwind to nearly every cranny in Akokoland. Many of them worked assiduously to ensure that Christianity was firmly rooted in Akokoland. And between 1894 and 1920, every towns and villages in Akokoland had heard the

²³ History of Akoko Anglican Diocese: Historical Brochure, 1983.

²⁴ Akeredolu, 1986. Introduction of Christianity Into Akoko. 19.

²⁵ Ibid, 20

gospel of God preached to them.²⁶ For logical sequence and accurate coherence, there is need to draw a chart showing the introduction of Christian faith in the remaining part of Akokoland

Findings and Conclusion

The early Christian converts in Akokoland accepted the teachings of the Bible and therefore shunned anything that was inimical to good Christian living. Syncretism seems to have crept into the churches in the contemporary days due to the slump in the faith of many Christians who now mix African Traditional Religion with their Christian faith. Many church leaders today encouraged their members to practice syncretism through the manner in which Christ is presented to them. The members are made to believe that they are being hunted by witches and wizards in their villages, so to ward off such evils, consecrated water, candles and soap are given to such victims. Such Christians do not limit their visitations to their local church leaders, they also patronizes the native herbalists and so indulge in an ambivalence of faith.

Furthermore, in the advent of Christianity in Akokoland, the love that existed between the Christians was unalloyed. A Christian brother was known as *Arakunrin*, therefore an *Arakunrin* could enter into the house of another *Arakunrin* at any time of the day with an open hands. But such love has waned in the contemporary days. Christians do not trust one another again, thereby relegating Christianity merely a social affair meant only for marriages, burials or any other social functions.

The early church members in Akokoland studied the Bible, in-class meetings and Sunday Schools were organized. Youth organizations like the Boy's Brigade and Girl's Brigade were well-organised with high moral discipline and conducts. Today, members do not come regularly for the Bible Study; Sunday Schools are no longer functioning properly in most Churches especially in some of the rural communities in Akokoland. Although magnificent church buildings are being erected all over the town and villages of Akokoland, worshippers are few in most of the Churches. Materialism has taken the place of true worship. Many of the brethren are now associated with murder, arson, theft and other moral laxities. These and many others are the challenges facing the Christian faith in Akokoland today.

²⁶ Ibid. 25

It is however difficult to say with certainty what the future lies for the Church in Akokoland, but it is quite obvious that the future is gloomy. The proliferation of churches and constant increment in the population of Islam as presently witnessed in Akokoland may be unabated and which may eventually further weaken the church discipline and inadvertently lower the moral and religious standard of the people of Akoko.

If the Church is to maintain her purity, the Church leaders must toll the line of some of the early Christian Missionaries and intensify their campaign against social ills, teach sound doctrine of the Church and show good example for their parishioners to follow. Therefore, concerted efforts should, as a matter of urgency, be employed by contemporary Church leaders to curtail the numerous issues highlighted above. This would guarantee a bright future for the Church in Akokoland, thereby; the laborious efforts of the early missionaries would not have been in vain.

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APPENDIX

List and Particulars of Oral Interviewed Respondents

S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED
1	Abayomi Salami	Retired Teacher, Ekiteyi Quarters, Arigidi-Akoko	72	8 th September, 2017
2	Abimbola Victoria	Trader, Ese Quarters, Ikare-Akoko	79	6 th May, 2017
3	Adamu Funmilayo	Oge Quarters, Okeagbe-Akoko	54	6 th June, 2017
4	Adare Emmanuel	Retired Civil Servant, Osuma Quarters, Ishua-Akoko	73	6 th May, 2017
5	Adegunloye Edward	Farmer, Ilepa Quarters, Arigidi-Akoko	51	9 th September, 2017
6	Adejoro Adedeji	Traditional Ruler, Olusupare, Supare-Akoko		26 th , May, 2017
7	Adeniyi Sunday	Teacher, Aiyetoro Quarters, Ikaram-Akoko	57	15 th August, 2017
8	Adesina Babatunde	Farmer, Iyotu Quarters, Ikaram-Akoko	59	10 th August, 2017
9	Adeyegbe Eunice	Health Officer, Ipesi-Akoko	52	4 th June, 2017
10	Adojutelegan Adegunloye	Retired Teacher, Ilepa Quarters, Arigidi-Akoko	88	10 th September, 2017
11	Adubiaro James	Farmer, Odo Quarters, Ikare-Akoko	76	16 th September, 2017