

Boundary Discords in Yoruba Land: A Case of Ise/ Emure Crisis from the Earliest Time

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Abstract:

Since communities and families held land in trust for all family members, it was determined that individuals did not own any of it. Boundary and territorial disputes often stem from material or cultural claims; sometimes they may also emerge as a result of fundamental changes in domestic environments. The focus of this study is an attempt to consider disputation involvements or experiences of two communities, Ise - Ekiti and Emure Ekiti about land as traditionally conceived. The study found clearly that boundaries created by the colonial government became a problem for Ise and Emure communities who were not satisfied with the British artificial boundary demarcations in Yoruba land. The cases of artificial boundary demarcation had led to communal clashes and destroyed properties between these communities. A combination of historical, descriptive and interpretative methods of data collection and analysis was adopted. The study used both primary and secondary sources. The primary data was sourced through oral interviews. Here, fieldwork was carried out among the people of Ise/Orun and Emure. The researcher interacted with the prominent chiefs, elders, and women in different categories. Information collected through life experience formed the bedrock of the primary data. Secondary data was generated from various relevant journal articles, newspapers, magazines, textbooks, archival materials, unpublished theses, dissertations, WACA Report and the internet. The study concludes that up till the recent time, the boundary discord between Ise and Emure has mellowed down their cordial relationship. It is important to state that the WACA judgments need to be taken by the supreme court for interpretations.

Keywords:

Nigeria; Ekiti; land discord; Ise-Emure

I. Introduction

Historical scholarship in its concerns with the nature of the land has traditionally assumed that one of the two models correctly pictures land ownership. One of the models is such that land ownership is a constitutive feature of normal historic decision-making considered important for the continuation and survival of any community. The foundations of land ownership and borders go back to the beginnings of civilization, and historical archives are replete with information on issues related to the possession and control (ownership) of property. Territorial control over land has been a key factor in the rise and fall of empires throughout history (such as the Roman Empire) and the root of many wars around the world since the dawn of human society.

Even then, there were concerns about occupation and boundaries: "in 173 BC Lucius Postumius Albinus, a statesman of the Roman Republic, was sent to Campania (a region in Southern Italy) to separate the land of the state from that of private persons because private

land owners had slowly expanded their boundaries into public lands" (Luci). At that time, the importance of land ownership was concentrated on arable lands used for productive agriculture.

The Six-Day War in the Middle East in 1967 between Israel and Jordan, Egypt, and Syria and the Bosnian War, which raged between April 1992 and December 1995 as a result of the dissolution of Yugoslavia, are two examples of wars that have occurred more recently and are still in part fought over control of territorial boundaries or land. Canada, Ireland, the United Kingdom, and the United States of America are other nations that follow common law. 'Statute law,' which is formed by legislative enactments like Acts or Regulations, can preempt common law concepts. Common law refers to a type of ownership where owners and their successors can hold onto land permanently as being held in "fee simple."

In Nigeria, customary land tenancy, in which land holdings were owned by villages, towns, communities, and families, was the most prevalent form of land tenure throughout the pre-colonial era. Since communities and families held land in trust for all family members, it was determined that individuals did not own any of it (Omuojine, 1999). Under customary land tenancy, the family or community as a whole is the only owner of the legal estate. Land at this time belonged to the community or a huge family, many of whose members are deceased, very few of who are still alive, and who yet have innumerable offspring to be born. As a result, people did not have a fee simple absolute ownership stake in the property they owned since the community itself had the absolute ownership rights. Before colonial rule, the Southern States of Nigeria's traditional land tenure was held in the following ways, according to Dosumu (1977) and Aniyom (1978): (i) communal lands (ii) stool or chieftaincy lands (iii) family lands (iv) individual or separate property. The communal lands consisted of land in which the entire community has an individual or proprietary interest. The chiefs and traditional leaders oversaw and managed these communal lands. The palace of the Oba and the surrounding territories were considered the stool or chieftaincy lands, which were mostly inhabited by Yoruba people. The family lands were properties that belonged to the family members collectively.

Lands that were gained by dividing up family land among individual family members and having its title vested in them were referred to as individual property. Land held under customary tenure, however, cannot be sold or transferred during the pre-colonial era. Such a deed was commonly considered as having the potential to deny future generations the chance to own property (Bardi, 1998). Under colonial control, the British imperialists created a land ownership system in Nigeria that suited their objectives. Many historians and academics, most notably Dike (1960); Ade-Ajayi (1962); Anene (1966); Oyebola and Oyelami (1967); and Onwubiko (1976), have maintained that the European invasion and occupation of West Africa, specifically British colonial control in Nigeria, was founded on two fundamental motivations. First, there was economic interest, and then there was governance.

Nigeria became a republic in 1963 after gaining independence from colonial domination in 1960. In the Southern States of Nigeria, private land ownership by individuals, families, and communities quickly became the predominant form of land tenure after the country gained independence, while the Land Tenure Law of 1962's provisions treated all lands in the Northern States of Nigeria as belonging to the state. Since Nigeria gained its independence, two main pieces of legislation have been implemented to control land ownership. Which seem to be:

- (i) The Land Tenure Law of Northern Nigeria of 1962
- (ii) The 1978 Land Use Act.

It is important to note that in pre-colonial Nigeria, the system of land ownership was communal, particularly Yorubaland. Communities and families were considered to be the true owners of the land, holding it in trust for all of the family members.

In Yorubaland, the word communal could be used to describe the control of land within a territory. This depicts that the community as whole exercises control over land within the limit of its territory to confine the occupation and use of land to individuals who are members of the community and to others who settle in it with the understanding that they accept the jurisdiction of the recognized authorities and identify themselves with the rest of community.

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To these communities, it is a self-sufficient goal. The other model is concerned to show how communities handle charges of bias in the process of settlement and negotiation.

The Ise Ekiti and Emure Ekiti communities are both Yoruba-speaking peoples of Ekiti land in southwestern Nigeria, (Taye Oseteba, 2014). Tradition depicts that both are descendants of Oduduwa, the perceived progenitor of the Yoruba race. The socio-cultural and political systems of the communities are essentially identical and their geographical distribution largely overlaps. As related as Ise Ekiti and Emure Ekiti are, however, both have engaged in protected conflict for over a century, (S. Johnson: 23-24)

II. Review of Literature

2.1 Previews of the History of Ise and Emure-Ekiti

a. Ise-Ekiti

Ise-Ekiti is presently in Ise - Orun Local Government Area. It is the Headquarters of the Local Government Council. The local government comprises two towns, Ise-Ekiti and Orun - Ekiti. Apart from Ise and Orun which are the two major towns in the Local Government, there are smaller villages that came into being via the settlement of people from Osun, Oyo, Edo, and Ondo States. These villages and settlements include Aba Igbira, Oke Oba, Ogbese, Alade, Ajegunle, Afolu, Obada, etc. These villages have Baales, they pay tributes (*Isakole*) to the Oba, Arijale of Ise - Ekiti annually. Apart from that, people who settle in these villages do pay stipends to the chiefs who give them land to farm and cultivate, (Olagunju, 2018).

Ise-Ekiti is 4.5 kilometres from Emure. Ise District lays between the 5.000 and 5.30 East Longitude and the 7.200 and 7.300 North Latitude¹. Ise is bounded on the east and west by Akoko and Ikere - Ekiti and Emure respectively (Ekiti State Government Diary, 2008). The name Ekiti denotes a mound and it is derived from the rugged mountainous features of the area. There is also an expansive area of continuous plain and good soil for agriculture. It is this environmental situation of this town that agriculture became the mainstay of the people's economy.

A study revealed that Ise has some minor streams which flow into the major river, known as River Ogbese and one of these minor streams is the Afolu stream. More so, fishing is

part of the inhabitants' economy. It benefited some of the inhabitants because the majority of them were farmers till the present day. Numerically, Ise Ekiti has a large population based on Census results of 1952 (7, 756) and 1963 census (73, 888), while the 2006 census gave Ise 12, 300.

Ise Ekiti is mainly Yoruba of Ekiti origin with some Hausas, numerous Ibos, Igbiras, and middle beltlers who came to work as labourers on the farm. The Hausas live in a community popularly called the Sabo area of the town. According to Oral evidence', the majority of the Ijeshas and Oyo's in this town migrated in the nineteenth century i.e. during the Yoruba civil war era to the towns for security or safety, mostly after the fall of Fatunga while some Ijeshas were war victims of Ogedengbe during his various conquests in Ekiti (Chief Ojomo, 2018).

In the words of adeyoju, Orun-Ekiti is the aboriginal and the host of both Emure and Ise. However, Ijan-Ekiti preceded Ise-Ekiti and Emure Ekiti before they moved to Igrigiri and later to the current locations. About 22 communities were later founded outside Orun by some disgruntled elements who migrated out of Orun to found a new abode such groups are: Orun in Igbemo, Iralepo in Akure, Eseta in Ilupeju Ekiti. (K. O. Adeyoju, 2010).

The influences of migrant settlers are greatly felt in Ise - Ekiti. Most of these strangers settled down and took to farming. Apart from these immigrants, some Ex-slaves settled within Ekiti and Akoko. More importantly, there is a community between Ise and Emure called Orun – Ekiti. It is much closer to Ise and even formed part of the Local Government Area. Orun - Ekiti is regarded as the aboriginal settlers in the area before the influx of Ise people into the area (A.O. Oguntuyi, 2005).

The inhabitants of Orun regard themselves as separate and distinct from Ise. But matters affecting the town most especially local matters concerning either land or development are referred to the Arinjale of Ise for he is the overlord of the district and the sole authority (Ibid)

This idea is gradually fading away especially since the middle of the twentieth century, Orun is now the sole prerogative of the Olorun "owner of Orun" their village Head. In contemporary politics, the Orun community is one ward in the Ise-Orun Local government with a Councilor. For commercial purposes, some people came from different parts of Ekiti to settle down to participate in the commercial activities of the community. Such groups of people include the Apatas, from Okemesi - Ekiti. They now occupy some quarters at Ise with their Quarter Head, known as Alapata (The Ule – Ewa Magazine, The Maiden Edition).

b. Economic Activities of Ise People

The land is nourishing. Cocoa as a cash crop is still booming. Apart from cocoa, Ise has a thick forest which boosts different types of trees, they fell and were exported. This led to many sawmills that sprang up in the town. Within the Ise Ekiti community, there are many Saw Mills. Coffee and palm trees also flourish in Ise. The Urhobo came to Ise and settled down, thereby boosting the production of palm oil and supplies of palm oil to Ekiti and her neighbouring states. Ise as a community produces enough food to feed her inhabitants, unlike in the past when famine claimed the lives of many Ise inhabitants. Other things that boost the economy of Ise Ekiti are trading activities particularly, buying and selling of goods (Jegede, 1956:25).

IV. Discussion

3.1 Emure - Ekiti

Emure - Ekiti is located in the southern area of Ekiti State and situated within the humid tropical region of the southwestern part of Nigeria. It is about 43 kilometres away from Ado-Ekiti the state capital. It was formerly one of the towns that comprised the one-time Emure/Ise/Orun Local Government. It occupies an area of 1,623 square kilometres on a plain surface intermittent with rocks of a basement complex surrounding it (Irawo Oluwadara, 2018).

Today, Emure has its Local Government with villages that were formerly farm settlements of the town. Emure is regarded as one of the Gateways of Ekiti State. This is because the town is bounded in the East by Supare Akoko in Akoko South Local Government of Ondo State, West by Ise/ Orun Local Government, and in the North by Agbado in Gbonyin Local Government, Emure - Ekiti is the headquarters of Emure Local Government. The Local Government was created on December 6, 1996, as one of the sixteen Local Governments of the newly created Ekiti State (Mr Augustine, 2018).

For administrative purposes, Emure has four quarters which are; Odo Emure, Oke Emure, Ogbontioro, and Idamudu. Prominent among the mountains and rivers in Emure are Oguru and Ose Hills, Ajlete and Oyimo, Owena, Ofun, Aro, Olojido, and Ose rivers. In ancient times, the various hills and rivers served as refuge and defense for the people during attacks or invasions. The inhabitants had been in venous settlements before they finally settled at the present Emure land. Emure history began in Ile-Ife as written in late Monsignor Oguntuyi's Book "History of Ekiti", the present-day Emure Ekiti once had a homestead in a place called Hare, in Ile-Ife around 1290AD and were there for well over, two centuries. This was corroborated by oral tradition and an annual magazine produced by Emure Students' Association "Ule-Ewa" The name Emure was a derivative of what he was told when he was presented the fern leaves, "*Imu re re o*", meaning these are your fern leaves, when abbreviated, it becomes Imure which later metamorphorzed and modernized to "Emure" the present name of the town (Olarotimi Williams, 2018).

Emure people settled in different locations before they settled in their present abode till the present time. Since they occupied their present abode, Emure has maintained relations with neighbouring towns. Some were mutual through trade, religion, marriages, etc. while others were through wars, especially with Ise-Ekiti and Benin peoples (Ayosafe Sola, 2018). The political structure of Emure Ekiti before the adoption of the British political administration had the King (Elemure) as the traditional political head and other chiefs who assisted him in decision-making. This is not to say that the Oba ceased to be the head of the town, but now that Emure has a Local Government of its own which paved the way for another political administrator; that is the chairman of the Local Government. The duo sees to the administration of the town, though in different capacities. Emure Ekiti popularly known as Ile-Ewa has four principal quarters these include; Odo-Emure, Oke-Emure, Ogbontioro, and Idamudu. Each of these quarters is under the jurisdiction of a chief from the lineage of the quarter respectively (Olorunrotimi Williams, 2018).

Emure Ekiti's traditional political organization was hierarchical and later replaced by the British political-administrative system. For example, the responsibility of approval of an Elemure was that of the "Agba and "Ifa" but the adoption of the British system has rendered this ineffective, as an aggrieved party can go to court, whatever the court verdict prevails over any other and remain unquestionable. More so, the introduction of the Native Authority

metamorphized into what is called Local Government. Before the emancipation of Local Government, the Native Authority is not educated, or better still they were unlettered.

Economically, the growth of commerce in Emure Ekiti brought about the use of a sophisticated method of technology and mechanized farming. For instance, during the primitive era only locally manufactured tools such as hoes, cutlasses, etc. were used in farming. Now, they use tractors, fertilizer, etc. to aid surplus production which they trade to accumulate wealth (Mrs Taye, 2018). The prominent food crops grown in the area include yam, cassava, cocoyam, maize, plantain, banana, different species of beans (*pakala, feregede, kokondo, otili*, etc.), varieties of vegetables, peppers, tomatoes, etc. Fruits such as coconut, mango, citrus, and guava are found in this area (Ibid).

The mineral resources found In Emure-Ekiti include Granite, clay, kaolin, etc. They engaged actively in external trade, the major route including Akoko, Benin, Owo, Ado, Ilesha, Ibadan, Ikun, etc. Also, to solve and alienate the problem of small and poor production, they devised a communal system of labour called "*Aaro* and *Owe*" The former was a rotational system of communal labour among men of the same age group. This method is what people referred to as a farmer's mutual aid association" (Olurotimi Williams, 2018). This is a uniform activity arranged by a group of people that understood themselves that they could cope with a desirable workable ambition and the group jointly worked together in turns until the labour moved around to the last person. The latter "*Owe*" system differed from the former because the party aided need not return such service to those who rendered it. Hence, those who rendered the service were either being paid in cash or kind (Ibid).

3.2 Relationship between Ise Ekiti and Emure Groups

The efforts of the hunters, who sought out games outside of Ise Ekiti's borders in the neighbouring towns, finally resulted in amicable relations between Ise Ekiti and Emure. There are many instances of hunters, it was learned, but Chief Ikori Esan utilized his ancestors, the Balogun, as a case study. The last Balogun was known as Balogun Ijatuyi, and he was a companion of the Elemure of Emure, who was also a hunter. When they have captured enough wildlife for the day, they do gather for games in the Igbo Odiri woodland, now known as Kajola near Emure. Thereafter, the game would be brought to Elemure's palace, where one of the king's ladies would be tasked with cooking the meat. The meats were then divided between Balogun Ijatuyi and Elemure. Following the entire exercise, Balogun spent a few days with his buddy Elemure before heading back to Ise-Ekiti.

Later, during one of Balogun Ijatuyi's frequent visits to Elemure's palace, he impregnated a princess there. As a result, Balogun decided not to accompany Elemure on his hunting expedition to Igbo Odiri because of the shame he believed his behaviour would bring him.

After a while, he decided to go to the forest, where he ultimately ran across Elemure playing hunting games. To his astonishment, Elemure hugged him and asked him why he had been away for so long. Balogun tried to explain what had transpired between him and his daughter, but Elemure responded that what had occurred should not divide or stop their relationship, but should instead make it stronger.

The princess in question gave birth to a son. The youngster was later transferred to Balogun Ijatuyi in Ise Ekiti with beads and other royal insignia, and he was given the title of Ikori, placing him in charge of giving the beads to everyone who will be a chief in Ise Ekiti.

Additionally, marriage served as a mechanism for fostering inter-group ties between Ise and Emure Ekiti; the aforementioned example of Elemure's family and the Ikori's family in Ise - Ekiti is an excellent one. Additionally, there was proof that Oba Arinjale and the Elemure of Emure had similar marriage links. The marital links between the two Kings were also intended to promote unsuitable commercial contacts and to cultivate peaceful coexistence between the communities.

In terms of culture, there was evidence that the residents of Ise Ekiti and other towns in Ise, including Afolu, Kajola Owode, Uso, and Agbadu, used to attend the festival in Emure. However, these visits were only made out of goodwill as they served to remind the residents of Ise and Emure that they shared the same ancestry or ancestral home of Ile-Ife. It's possible that they felt the desire to connect as if they were family subconsciously, without using conflict or bloodshed.

There have been instances of hostility and conflict between Ise Ekiti and her neighbours, therefore inter-group interactions have not always been calm.

3.3 Land as a Major Conflicting Factor between Ise - Ekiti and Emure - Ekiti

The land was considered to be the original and inexhaustible gift of nature. It hosts and sustains all living and non-living things; plants, animals, and man. It is a fixed socio-economic asset that aids the production of goods and services. It hosts virtually all activities that take place on the surface of the earth. The nature of the land and the types of its components dictate what must exist on it. Hence, savannah land hosts grasses while tropical land is characterized by hardwood forests among others (F. K. Omole, 1999).

Olomola opined that territory islands were under one ruler or government. He states further that territory is an area occupied as a home or defended as such or both by an organization or a group of organizations for mating, resting, roosting, or feeding. Also, territory or land is the immovable ground and subsoil, as well as, movable objects that either naturally grows or are cultivated and structures erected on the soil (Isola Olomola; 1981:1).

Land hosts houses and towns where the origin of a man is traced. This is because all communities are located on land and their territories are defined by it (F. K. Omole, 1999). Conflict interests among communities to secure territories, conserve socio-economic resources and carry out physical development activities and practice customs and traditions on land have given birth to untold crises over the ages. In another dimension, these have resulted in conflicts that have affected millions of people and resulted in lost opportunities in terms of social disorder, economic depression, and destruction of housing and basic infrastructure in the physical development of communities. Bamidele (2002) described land disputes as the most prominent of the social conflicts which resulted from the administrative and commercial importance attached to land within or between communities. He added that landed property in any Yoruba community is a major investment, an asset, and a status symbol. Consequently, people paid more attention to encroachments on landed property rights. Hence, prompt actions are taken to redress land disputes (Bamidele, 2002:91).

The boundary in dispute is owned by Orun Ekiti. However, the preeminence of both communities over orun had made it a prerogative right of both communities the school had never sighted on Emure land. But the fact the two towns bear the name of the school necessitated their claim. (Oba J.O. Zacheaus Adewumi).

3.4 Boundary Discord between Ise and Emure Ekiti

In the words of Zartman (1989), boundaries at best are artificial matters. It is a line that officially separates the “we” from the “they” rest comfortably only under ideal conditions – a long history of stability and food relations, separation of culturally different peoples, and coincidence with economic and physical watersheds. Zartman further states that... boundaries are so important that it is hard to find an equal or appropriate way of determining or changing them, (Zartman, 1989: 19). In Yoruba land, like other tribes in Nigeria, there are many kinds of wars, violence, or conflicts which are as well known as boundary or communal wars. These discords came about as a result of land ownership which includes fishing, farming, oil deposit, solid–mineral deposit, etc. to protect or defend the community's pride, properties, and people. Boundary discords were usually intense and destructive just like civil wars (Fatile, 2010:1). However, boundaries are lines that delimit the area of interest that ranges from constituent units, Local Governments, states of a federation, or a sovereign state. The boundary is a line that separates one object from another. In clear terms, a boundary is a line of demarcation which delimits the scope of two or more administrative jurisdictions (Imobighe, 1993:13).

Under normal conditions, border discord/conflict is a condition in which one identifiable tribal, ethnic linguistic, socio-economic or political group of human beings is engaged in conscious opposition to other identifiable groups because these groups are pursuing what are or appear to be compatible goals. Fatile opined that border discord can be described as a struggle, among racial, tribal, and language groups over value and claimed scarce resources in which opponents aim to neutralize, injure, or eliminate their rival. Border conflict has a tone of violence. More so, it wreaks havoc and destruction. In a Border conflict either “natural” or “artificial”, boundaries provoke violence that results in depopulation and devastation (Fatile, 2010: 2-3).

However, it is important to state that a natural boundary is a line that is intentionally drawn to conform to natural features like rivers, lakes, mountain ranges, streams, bamboo plants, baobab trees (it is an African tree), etc or existing ethnocultural or political groupings. When we have these features at borders, then such boundaries are said to be natural because they comply with what could be regarded as a natural gradient, (Fatile, 2010:4). On the other hand, Fatile described artificial boundaries as lines drawn on latitudinal and longitudinal points with little or no regard for existing ethnocultural or political groupings or loyalties (Fatile, 2010:4-6). Consequently, boundaries are drawn by European who had little or no knowledge of the topography of the country nor are they familiar with the existing ethnocultural or political grouping and loyalties prevailing in Africa at the time.

Historically, After Oduduwa passed away, his Children, according to Samuel Johnson and S. A. Akintoye, departed Ile-Ife in search of new settlements in the region that is now known as Yorubaland. Those of these individuals who arrived in present-day Ekiti ruled the native population most often by the use of force, which was always well planned and carried out. As soon as they had established themselves in their new surroundings, they started to expand their domains by exercising some degree of influence over the weaker neighbours and gradually eliminating the power of the original village leaders.

In the backdrop of the land dispute, Ise and Emure Ekiti were seen. Before the arrival of the team from Okeluse, there were several potato villages dispersed around the area known as Ise. These settlements included Ukere, Uliji, Upata, Ijui, Omuna, Ilugbo, Ikeun, Oyira, Loroko, Ese, and Ose. Emure arrived later to ask the Ise for land to settle on. A community between Akure and Owo called Igbo Owa served as their initial home. However, it is said that because of

an attack by some people from the North Emure moved from its initial location to be closer to Ise for security. The status of Emure in history is still up for debate.

To migrate closer to Ise for security, Emure is thought to have left its initial village because of an attack by some people from the North. She seemed to have forgotten some sort of connection to Ise that nearly gave the impression that they were fusing with him. Most of the villages in Ise were seized as the Ibadan and Ogedengbe conflict progressed. Up until around 1929, Emure retained Ise's most palpable authority over a community.

Due to her immense authority, Ise ignored all of her neighbours' preferences.

In this case, the boundary between Ise - Ekiti, and Emure, are both natural and artificial demarcations. Firstly, the *Odudu* stream is the primary or major demarcation between Ise and Emure Ekiti. It is a deliberate plan meant to conform to natural features that have to do with the ethnocultural composition of Ise and Emure Ekiti. Secondly, the Ise - Emure Grammar School was built in 1958 between Ise and Emure communities; and was regarded as a boundary or meeting point between the two communities. This can be regarded as an artificial boundary created without regard to the existing ethnocultural political groupings of the peoples of Ise and Emure Ekiti. The school was established by colonial missionaries. When the idea to have grammar school was conceived by the people of Ise –Ekiti, they met and related with the missionaries. The missionaries give the financial implication of their request which was 300 pounds as a deposit. The Ise community raised 300 pounds but could not meet up with the required number of primary schools to start a grammar school. Hence, Ise Ekiti leaders turned to Emure Ekiti people to join hands with them to get more primary schools in addition to the numbers available at Ise. Emure community did not just agree to add their primary school but also paid 80 pounds and the communities agreed on a particular location that will be accessible to the communities, the name of the school as well as the ownership of the school. They also agreed to use a central place. The land used is owned by the Elemo family of Ise Ekiti. Chief Salaja, a sub-chief from the *Elemo* family represented the family on the committee. The Ise people quickly built houses around the school for accommodations and to develop the area (Chief Ikori Esan). The Emure people believed that they both owned the school and that the lands around it belongs to them. The Emure people put up some foundations over the night claiming the land belong to Emure and Ise Ekiti. It took the intervention of the then-governor of the southwest, Governor Adeyinka Adebayo who travelled down to the school to settle a land dispute between the Ise and Emure communities. Governor Adeyinka Adebayo stopped Emure people based on the court judgment in favour of Ise Ekiti based on the court judgement presented to him by Ise people. The Ise – Emure Grammar School later upgraded into the National Youth Service Corps, Orientation Camp, Ise – Orun - Emure Ekiti. Now, the NYSC Orientation Camp is hosted by three autonomous communities.

The relationship between Ise and Emure communities in Ekiti land is ancient and historical and they have been living together peacefully. Up to 1929, Emure, a community situated about three miles from Ise was included in Ise District but the Elemure of Emure then established his claim for autonomy after some years of harmony with the Ise as was gazette native authority for the Emure district (T. B. Boveit nd).

By 1937, the argument was that the People of Emure challenged that Ise people encroached on their land and they both sent representations to the court in Lagos. Emure was represented by Mr Sanni Obashorun while Mr Peter, Ogalille, Joseph Agidigbi, Omusiand, Adeyoye represented Ise in the West African court of appeal at Lagos (Report of the West African Court, 1937). In the same year, the Odopetu family from Emure claimed that;

... are the owners of all the pieces of land situated between Emure and Ise in Ado Ekiti, Nigeria....and that Ise people on 5th of February, 1935, trespassed on the Emure's land and took possession of it and have since been treating the land in question as their own, whilst plaintiffs never gave up their right of ownership (High court of Warri...)

In Ado – Ekiti Court, on the 6th of May, 1940, the judgment was in favour of the defendant (Ise). Upon the counterclaim alone with costs assessed at 20 guineas. Plaintiff (Emure) was unable to establish their case upon an action for trespass but were granted an injunction restraining the Ise, their servant e.t.c. from trespassing beyond and to the east of the landmarked in red ink on the plan C” and initial by the court upon the term made in the record. No order was made as to the cost concerning the injunction granted to the Emure Ekiti Motion and affidavit for conditional leave to appeal and for a stay of execution was filed by the Emure on the 14th of May, 1940. The court granted conditional leave to appeal upon the deposit, in court, by the Emure, the 25 pounds for the expense of making up and transmission record; 40 pounds deposit, in cash, as security for such cost as may be awarded to the Ise; notice to the Ise directly affected by the appeal, and condition to be perfected within one month. However, it is ascertained that after the court verdict, Emure and Ise maintain a cordial relationship between home and Diasporas (Olurotimi Williams, 2018). Another account shows that the boundary dispute between Ise and Emure both in Ekiti had been on since 1942 (*PM News*, Thursday, November 29, 2018). Unfortunately, since the two communities settled in the court of law, they have been living in hot peace. It was a result of disagreement over parcels of land covering hectares of land between the two conflicting communities.

3.5 Creation of Local Government

In 1989, Isokan local government was created out of the defunct Ekiti south local government. The secretariat of the local government along Ikere/Ise road against the wish of Emure, Ise- Emure road. Thus, a subordinate area authority was given to Emure and the name change to reflect the collective ownership of the local government to Emure-Ise-Orun local government until 1996 when the subordinate area in emure fully upgraded to the full-fledged local government name Emure Local government Area. Unfortunately, Emure kicked against the location of the Council Secretariat situated at Ise and started agitations to have her local council.

In Yoruba land particularly among the Ekiti people, it is assumed that conflict can have beneficial potentials when people understand each other better. Yoruba adage states that *gbogbo nkan ko ni ija nbaje* (it is not all things that conflict spoils) (Bamidele, S.A, 2002:80-81). Fortunately for Emure Ekiti, the Federal government of Nigeria under General Sanni Abacha approved and granted Emure Ekiti a separate local government Authority. The Emure Ekiti had her local council. Despite this, the two communities had experienced recurring incidences of disputed land between them. After some crisis over the land, Emure filed a suit in the West African Court of appeal at Lagos, Nigeria with suit no. w/19/1937 (Lagos Report of the West African Court, 1937).

It is a well-known fact that the boundary between Ise and Emure was not properly demarcated, hence the escalation of the conflicts between the two towns. Ise and Emure territorial border has been identified as the spotlight and the inability of the communities' leaders to come together and accept a particular spot as a boundary between them led to dispute and its spillover effects to other neighbouring communities in Ekiti and Ondo States.

The lukewarm attitudes of the Government over the dispute worsen the hatred between the two conflicting communities. About 60 years have passed since Ise and Emure's land dispute

was settled, but the animosity still exists, especially on the Emure side. One wonders what proportion of adults in both towns today are still aware of the specifics of what happened.

3.6 Land disputes and their Impacts on Ise Ekiti and Emure Ekiti

The impact of the land disputes in Ise and Emure Ekiti was that they were affected and suffered a great loss. Also, the impacts are multi-dimensional ranging from the social, political, economic, and cultural dimensions.

It is important to note that anytime there was a case crisis over land, there was the displacement of people in the conflicting towns. Residents and people living in hamlets around boundaries ran for their lives to neighbouring communities and became refugees for security reasons. Schools, markets, and other business activities were shorted down in these communities due to land disputes. The crisis also affected the food supply within and outside the two communities as the prices levelled on the available materials made life miserable for people. Even, the cost of transportation was on the high side as the transporters were afraid to travel or ply the conflicting areas. Buses, cars as well as motorcycles attract destruction during the crisis. The agricultural activities of these two conflicting communities, Ise and Emure Ekiti standstill while perishable crops on their disputed farmlands were destroyed owing to the inability of the farmers to convey their produce to the market for sale due to the market closure in the communities.

Due to this crisis, politicians were afraid of taking the campaign to the communities involved in a dispute for the fear of insecurity and lack of trust.

Ise and Emure became separate administrative headquarters with the creation of Local Governments which improved the economic activities of the two communities. Both Ise and Emure were originally under the Ikere judiciary Division, but they are now independent divisions

IV. Conclusion

It is apt to state clearly that boundaries created by the colonial government became a problem to aggrieved communities who were not satisfied with the British artificial boundary demarcations in Africa. The cases of artificial boundary demarcation had led to communal clashes and resulted in the loss of lives and destruction of properties in the Ise and Emure communities. Up till the present time, this has mellowed down the cordial relationship between Ise and Emure Ekiti. It has hampered the progressive moves and promotion of harmony and tranquillity between these conflicting towns.

The Ekiti state NYSC Orientation camp is co-hosted by Ise – Emure commonalities. This NYSC Orientation Camp added value to the thriving social, and economic activities of Ise - Ekiti. During every period of the Orientation, one could see so many stalls of goods ranging from food to wear, like Adire locally made goods that usually attract the Corps Members. The place is always bombarded and jam-packed with people, thus making the place very lively. However, land plays a prominent role in the economy of Ise Ekiti since everything that holds the economy depends on land. It is the life wire of the economy. The towns are very sensitive as far as land is concerned than to any other matter which is why there are constant quarrels on land between these sisters' communities up till recent times.

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