A PRELIMINARY SURVEY OF PLACE-NAMES IN OGBOMOSO, SOUTHWEST NIGERIA

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Abstract
The study of place-names is almost a neglected field in African history, despite its great significance in the field of socio-historical studies. At its core, this paper creates a nexus between the studies of place-name in African historical context and how historical information can be obtained through the study of place-name: employing historical methods of data collection of primary and secondary sources of data, which include oral and documentary evidence, the paper examines the social and cultural relevance of place-names in Ogbomoso, southwest Nigeria. In Ogbomoso, place-names have fostered cooperation and understanding among the primordial social and cultural groups found in the town. The groups; by coming together, fostered progress and development of Ogbomoso, however, they revert to social and cultural groupings at critical periods to resolve internal crises. Consequently, migrants had to maintain their names to retain their socio-cultural identity. This paper, therefore, served as a means of documenting identities, experiences, and relationships of the people in Ogbomoso society. Place-names in Ogbomoso correlate with the peopling, the settlement pattern and thus significant to social identity. The paper concludes that place-names in Yoruba society in general and in Ogbomoso in particular, are descriptively woven around social identification of the various settlements. The paper is of the view that place-names will contribute significantly to the reconstruction of local and urban history in Nigeria, and enhance collective memory within everyday life and spaces. The present study complements extant studies on Ogbomoso social and cultural identities.
Keywords: integration, identity, toponym, socialization, nationality and citizenship

Introduction
Place-name studies in Nigeria were pioneered by linguistics scholars including Modupe Oduyoye[1] and Akintunde Oyetade[2]. Bolanle Awe[3] and H.O. Danmole[4] opened up the space in historical studies. Their studies revealed that place-name,

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[1] Oduyoye, M. 1972. Yoruba names their structure and their meaning, Daystar press, Ibadan, Nigeria

[2] Oyètádé, B. 1997.. Some Place-Names in Àkókó Land: An Etymological Inquiry. *African Languages and*
Cultures, 10(2), 157-180. Retrieved from http://www.jstor.org/stable/1771713.

[3] Awe Bolanle, 1967. "Some Ibadan Place-Names: A Source of Historical Evidence," African Notes 6, No.1.

[4] Danmole H. O. 2011. Notes on some place-names in Ilorin, Ife journal of the institute of cultural studies. Special edition, Pp162-175

either in history or linguistics studies, remained important historical documents[5]. In real perspective, Modupe Oduyoye's study identified the cultural significance of names among the Yoruba people. She explained that "Yoruba believe that a person's name affects, and sometimes predict his behaviour".[6] Her study thus clarifies the meaning, the cultural relevance and implication of names among the Yoruba people. According to her, 'the name Alayande suggests the bearer would know how to play the drums…,. She also noted that names prefix by Ogun (god of Iron), Osun (river goddess) or *Oya* (devotee of Oya goddess) would reveal the ancestral belief of the forebears'. Symbolically, though, Oduyoye's work was on the structure of Yoruba names, the work reveals that place-names are some of the oldest elements in Yoruba culture and a study of them is bound to reveal much about the social and cultural history of the people.

H.O. Danmole's study of Ilorin place-names provided the historical elements in the peopling of Ilorin town. According to him "place-name in Ilorin emerged due largely to the settlement pattern of the people…, before nineteenth-century[7] and through to the earliest part of the twentieth century when external influences impacted on the aboriginal settlers". His work reveals how historical information can be obtained through the study of place and settlement patterns of a community to supplement other sources of historical evidence in historical reconstruction. This was corroborated by Bolanle Awe, when she explained that place-names are sources of historical evidence. She noted the referencing feature of place-names which; in some instances, pointed to physical features, the characteristics of initial or first settlers, important political, social and economic developments of the people, for instance, within Ilorin which were explicitly elaborated in Danmole's work.

These aforementioned studies provided valuable insights into the ideology of place-names and naming in Yoruba societies against the position of Gudde as explained above. It, nevertheless, neglected how place-names can encourage cultural continuity and solidarity in plural societies, including Nigeria, where the ethnicity had continued to challenge the integration and unity of the country in particular. The gap has prevented a full understanding of how social groups have interacted and fostered social integration in plural societies. The paper, therefore, aimed at investigating Ogbomoso to establish the cultural relevance of place-names and their social link with the people's culture as a process of social integration in Nigeria.

Advancing on the works of Awe[8], Oduyoye[9] and Danmole,[10] the present study examines place-names in Ogbomoso, which were impacted and influenced by the

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[5] Barrow, G. W. S, 1980, The Anglo-Norman Era in Scottish History. Oxford.

[6] Oduyoye. M. 1972.. Yoruba names their structure and their meaning, Daystar press, Ibadan, Nigeria P67

[7] Danmole, H. O. 2011. Notes on Some Ilorin-Place-Names, Ife: Journal of the institute of cultural studies, special edition. Pp 162-175. □

[8] Awe Bolanle some Ibadan place-names, pp. 85-93

[9] Oduyoye, M, 1972. Yoruba names their structure and their meaning, Daystar press, Ibadan, Nigeria

demographic challenge of the nineteenth (19th) century Yoruba revolutions. Oyerinde[11] revealed how about one hundred and forty-three (143) communities migrated to Ogbomoso for succor. These communities presently formed the nucleus Ogbomoso family, and advancing the advancement of the metropolis. Ogbomoso has; indeed, assumed a geographical ascription and what is generally referred to as Ogbomoso presently encompasses several towns and villages that cut across five local government areas,[12]hence, the concept Ogbomoso metropolitan area. The study; using place-names culture, strive to understand how, why and what has made possible the integration of the several sub-groups in a volatile social environment.☐

The study is a contribution to the study of social and cultural identity and integration in the humanistic study and historical scholarship anchored on social diversity to shore-up national solidarity in Nigeria. The Nigeria challenge, however, is understandable from the social and political indifference due to changes in social and cultural inclination that were initial hallmarks of the people[13]. This also suggests the importance of socio-historical documentation of place-names in Nigeria now that everyone wants to bear his father's name;[14] more significantly, is the impact of the diversity in Ogbomoso solidarity and identity.

Research Methodology and Theoretical Framework
Place-names studies generally cuts across social science and the humanities, including anthropology, history, sociology, geography, linguistics e.tc. The multidisciplinary nature of this phenomenon therefore allows research methods and theoretical frameworks from several fields of study. In the present study the researcher adopted a hybridization methodology of historical, linguistic and anthropological method of data collection and interpretation. These include the primary and secondary sources of data as methodological tools. The primary sources are mainly oral (oral and popular traditions and interviews) collected at Ogbomoso between December 2018 and June 2019. The relevance of oral sources to the study could be grasped from[15] Barbara Cooper's definition of oral traditions as" ... stories about the past that local population produce and reproduce through oral performative transmission as a means of preserving their history and consolidating or contesting a sense of belonging and identity.

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[10] Danmole H. O. 2011. Notes on some place-names in Ilorin, Ife journal of the institute of cultural studies.
Pp162-175
[11] Oyerinde N. D. 1934. Iwe Itan *Ogbomoso*, Niger press, Jos, Nigeria.
[12] Adegbite, A. 2017. Issues in *Ogbomoso* History, stone communication. *Ogbomoso*
[13] Ajayi, S. A. *The 1914 Amalgamation and the challenges of national integration in post-colonial Nigeria*. 1st
Professor J.A. Atanda Memorial Lecture series No. 1. Saturday, 27/4/2013. Published Monography.
[14] Adegbite Adewuyi. 2017. Issues in *Ogbomoso* History.
[15] Barbara M. Cooper. 2005, Oral sources and the challenge of African history, Cambridge.

In the context of this study, oral source and oral traditions become imperative for the "reconstruction" of place-names in Ogbomoso. Specifically, the study is set out to reveal events that led to naming and place-naming in Ogbomoso. The secondary sources include textbooks and journal articles. These were descriptively interpreted with the Causal Theory of Names (Naming Theory) from linguistics history. Bertrand Russell developed the theory in 1905 as the descriptivist theory of the reference of names and it aligned with that which was championed by Saul Kripke in 1972. It was modified by Gareth Evans in 1973 to become the Causal Theory of Names. The theory proposes an analysis of the meaning of proper names by relating a name with its referent in the real world[16]. The historical method was used to explicate the historical relevance through oral sources which provided rich information on place-names in Ogbomoso. The use of linguistic theory became imperative since the study was descriptive of the emergence of place-names; the anthropological methodology was also used to reconstruct, give account and meaning to how Ogbomoso people go about the task of describing and explaining the order of the world in which they live[17].

These theories agrees with the empiricist view of history, which runs that the past cannot be known, but what we know is a reconstruction based on traces and evidence that have survived, which are not in itself imaginary[18]. Also, the history of a place's name - its geographical etymology - can provide us with clues to the history of the place itself, and often with clues to the people who have lived there in the past'. Therefore, the methodologies and theories are used to provide a lucid system with due attention to the social and cultural context and meanings of place-names in Ogbomoso.

Name and Naming in Yoruba society
Naming (with its outcome, names) is the referential spine of identification in any language and culture[19]. Ononye and Osunbade argue that "any person, activity, phenomenon within a culture has a name or that is conceivable within a description, adds credence to the idea that naming is a universal practice[20]". In the view of vom Bruck and Bodenhorn[21], "since names can in many cultures indicate such valuable information as gender, marital status, birthplace, nationality, ethnicity, religion, and position within a family, it therefore means that naming itself has become a historical document through which the underlying ideological processes behind names can be accessed".

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[17] Ogunbameru,O. A. 2008. Sociological theory, Ibadan; penthouse
[18] Fulbrook Mary. 2002. Historical Theory. Routledge, London. P24
[19] Odebunmi, A. 2008. Names in Chinua Achebe's Anthills of the Savannah. Marang: *Journal of Language and Literature,* 18, 49-68. BOTSWANA
[20] Ononye and Osunbade. 2015. Naming Strategies and Lexical Choices in Niger Delta-Based Newspaper Reports on Niger Delta Conflicts.1997-2009. *Journalof Humanistic and Social Studies*, vol. 11. I (11), 93-108
[21] vom Bruck, G., & Bodenhorn, B. (Eds.). (2009). An anthropology of names and naming (1st ed.). Cambridge: Cambridge University Press.

The above connotes that names are a valuable source of historical information,[22] because naming in the opinion of these scholars is about social inclusion either within a family or a society, it though vary from culture to culture, but the practices generally explained social identity with relationship to groups of individuals, families or places. This was the opinion of Marja Kallasmaa when he explained that "name is part of a language *culture* rather than of a place"[23]. Name and naming process; generally in Africa and particularly among the Yorubas, are therefore products of historical consciousness. It is a way of remembering the past, it also explained reason for the past, as for how, when and what led to an occurrence, events and situation. In some instances, name or place-name foretells the future as the case may be[24]. Place-names can also be use to mark off a place or points to events in the distant past which need to be marked. Thus, place-name is a source and means of creating social and cultural interaction and linkages between the past and the present (integration) apart from being a significant source of documenting history.

Brief History of Ogbomoso North and South Local Government Areas
Ogbomoso history has received plausible attention from scholars. These scholars suggested various periods for the settlement. Oyerinde[25] suggested the town was established during the reign of Alaafin Ogbolu and Alaafin Ajagbo, which Johnson[26] claimed was the sixteenth and seventeenth Alaafin of Oyo respectively. Professor Agiri believed that the town was established during town formations and demographic changes in Yoruba land in the 18th century. But an overview of the events around the Yoruba area in the 18th and 19th century suggests that the town was a 'farm settlement' by 17th century, which later became a civic community in the 18th century. Evidence at our disposal suggest that the town grew from six separately identified quarters of Okelerin, Isale-Afon, Isapa, Oja-Jagun, Laka and Oja-Igbo[27].

Previous studies on Ogbomoso explained that the name Ogbomoso is a derivative of "*Ogbori Elemeso,*" coined from the exploits of Ogunlola during Elemeso's siege on Oyo-Ile, during the reign of Alafin Ajagbo. The traditions noted that Ogunlola was the son of Gborungunle who was the fifth individual to have settled within the domain of Olugbon. The first to settle was Aale, his settlement was *budo Aale* which later became Okelerin, because the settlement was said to have been inhabited by Elephants. Ohunsile was the second settler, and settled in Oke-Ijeru a place given to him by the then Alaafin of Oyo. Orisatolu was the third person, he also settled in Paku, hence the paise poem-'*omo oloba'yo ni Paku*'. He was a herbalist and the

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[22] National Bancorp. 2006. A guide to name and naming practices, UK Names Guide.
[23] Marja Kallasmaa, 1996. Place, Names and Place-names. In the proceedings of the XIXth International Congress of Onomastic Sciences, Aberdeen, August 4-11, 1996: Scope, Perspectives and Methods of Onomastics
[24] Daramola and Jeje, 1969. Asa ati Orisa Ile Yoruba. Onibonoje, Ibadan.
[25] Oyerinde N D. 1934. Iwe Itan Ogbomoso
[26] Johnson Samuel 1921. History of the Yorubas. CMS Bookshop, Lagos
[27] Adegbite Adewuyi 2018. Interviewed by the author.

name of his settlement was *budo Fatedo,* a name indicative of his trade and profession. Orisatolu was also an Isapa farmer; hence, the place later became known as *baba onisapa* settlement and later corrupted to Isapa after the type of vegetable growing by the founder.

Oyerinde had however revealed that these settlements was under the political authority of Igbon, and that some them antedated Ogbomoso[28], though, findings from our research reveals that, several members of these communities preferred being referred to as Ogbomoso people. This also suggest a high level of integration of the various groups with the phenomenon issue of identity and cultural integration central to this paper because it pointed to a high level of social integration and inclusion of the several towns into Ogbomoso social group.[29]Nonetheless, there have been several social infract and crises bordering on chieftaincy and land matters between and among the several acclaimed Ogbomoso towns and villages that would have engulfed them, which they have resolved, thus encouraging their diversity. Even at that, the study is delimited to Ogbomoso metropolis, comprising of Ogbomoso North and South Local Government Area. The two local government areas were created in 1991, in an attempt to bring governance closer to the people.

Ogbomoso North is the largest local government in the city, and being the city's major economic nerve, it has a land mass of 235 km and also covers an area of land estimated around 207,978 square kilometers with a population of 104,296. Ogbomoso South on the other hand, has an area of 68 km² and a population of 100,815.[30] In the two local government areas that were purposively chosen as the survey areas, seven indigenous quarters were identified as foundational to the peopling of Ogbomoso metropolis, which we refers to as classical, including Ijeru (Onpetu Kingdom), Okelerin, Isale-Afon, Isapa, Oja-Jagun, Laka and Oja-Igbo Igbale. The historical relevance of the place-names was descriptively explained, including the developments that led to these settlements. This led to other explanations on settlements that later join the initial settlers which Oyerinde[31] had put at about 143 towns. These towns according to him moved to Ogbomoso in the period of Yoruba civil wars and some retained their homestead place-names on the basis of which they have continued to relate and socialize. Some other settlements place-names influenced by social renewal and change in religion among other contemporary views were also examined.

Classical Place-names in Ogbomoso Metropolis
The word classical suggests older settlements or towns before the establishment of Ogbomoso, which, however, include those who settled simultaneously with the Soun Ogunlola that is, the Aale (Okelerin), Akandie, Ohunsile, and Orisatolu. These

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[28] Oba Olagbami Oseku. 2019. Tokuloje A history of oba Onpetu and the Olu-oje descendants in Yorubaland, John Archers Publishers, Ibadan.

[29] Fadipe, N. A. 2012. Sociology of the Yoruba, Ibadan University press,

[30] Oyo State Local Empowerment and Development Strategy (OYLEEDS) Ogbomoso South Local Government publication, ND.

[31] Oyerinde N. D. 1934. Iwe Itan *Ogbomoso*, Niger press, Jos, Nigeria.

settlements; though, sprang up as a farm settlements and hunting camp under the suzerainty of Olugbon[32], they were later incorporated into the Ogbomoso conurbation, including Ijeru under the Onpetu. Ogbomoso was able to incorporate these settlements due to her resourcefulness, military might and probably due to the influence of the settlers like Aale, Ohunsile, Orisatolu, and Akandie. The present town under the Soun of Ogbomoso emerged as a confederacy[33], unlike other Yoruba settlements that were established by individuals who claimed to have come with Ile-Ife authority.

Ogbomoso emerged due to Ogunlola resourcefulness. It is a reflection of Ogunlola's exploits at the Ogboro war, where he beheaded Elemoso (the toponym is a blend of *O gbe ori elemeso- ogbori-elemeso,* translates, he carried the head of *Elemeso),* thus, it is a place-name motivated by historic events reflective of relationship and ownership. Documentary evidence explains that Ile-oje also known as Ijeru - the descendants of Onpetu - were from Ile-Ife with kingship authority[34]. The source noted that Ijeru,[35] had existed before Ogbomoso*,* but fate had merged her with Ogbomoso".[36] However, Ijeru is a place-name derived from *eru* market. Oral interview explained that *eru* is a local spice cultivated in commercial quantity by the Oje people. The production of *Eru* in commercial quantity made Onpetu, Oba Pere and Baba Iya Oje suggested the building of storage facility for Eeru, so that buyers and merchants would have easy access rather than coming directly to meet farmer in their farms. The king's decision led to the establishment of *Akesan-Ido* now Ijeru market. It was a market founded for the storage of Eru. It was Oja Akesan which the people described as Oja-eru in line with the products in the market, but somehow was corrupted to *Ijeru*, the same way the On-pa-etu became Onpetu the title of the head of Oje Kingdom.

Okelerin is a settlement inhabited by hunters said to be Oyo migrants. The place was hilly and the dwelling of elephants which attracted the hunters to settle. It was then called Oko-Erin meaning elephant farm, but when some hunters decided to make the place their settlement, it became Oko-elerin, that is the farm of those who hunt elephants and later shortened to become Oke-elerin-the hill where those who hunt elephant reside. It was elided and pronounced Okelerin. This also was the case with Isale-Afon founded by Akandie. According to Ogbomoso tradition, Isale-Afon prior to the settlement was an antelope forest and a marshy area. These features made inhabitants of neighboring settlements referred to the place as Isale-Afon that is the jungle of antelopes. Another classical place-name is Oja-Igbo-Igbale now shortened Oja-Igbo. The settlement was the place allotted Soun Ogunlola, the heritage of

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[32] Adegbite, A. 2017. Issues in *Ogbomoso* History, stone communication. *Ogbomoso*

[33] Adegbite, A. 1994. Igbon and its Neighbors since the Earliest Times till 1994. B.A. Dissertation, University of Ilorin. unpblished

[34] Oba Sunday Oladapo Oyediran, 2004. Tokuloje, Iwe Itan Oba Onpetu ati Iran Oluoje ni Ile Yoruba,
Armstrong *Ogbomoso*, Nigeria..

[35] Oba Onpetu Olagbami Oseku has contested this view in several fora including in his book Tokuloje-a history of the Onpetu descendants in Yorubaland.

[36] Adegbite, A. 2017. Issues in *Ogbomoso* History, stone communication. *Ogbomoso*

Ogbomoso by the Olugbon of Igbon and it remains central to Ogbomoso history and culture, presently housed the Soun of Ogbomoso palace and the Ajagbon tree under which the founder of the town, Ogunlola had his hut initially granted by the Olugbon.

Continuity and change in Ogbomoso Place-name

The nineteenth (19th) century Yoruba civil wars shaped and reshaped settlement patterns in Yoruba society. The demographic change caused the movement of groups and individuals to areas assumed to be relatively safe, and that can provide security. As explained above, Oyerinde[37] recorded over 143 towns that moved to Ogbomoso in that period, some of which retained their homestead place-names and have continued to relate on that basis. They have also continued to maintain social and cultural relations with their homestead include Ago-Ife, Osupa, Aguodo, and Masifa among others, all within Ogbomoso metropolis. For instance, immigrants from Osupa town beside the present-day Ajaawa; the Aguodo inhabitants are from Aguodo, a village close to Masifa town in the present Osun state. Those settled at Masifa are immigrant from Masifa town. These two communities shared common boundaries in Osun-state as they also share in Ogbomoso. The need for cultural continuity made some retained their homestead place-names within Ogbomoso.

The place Oja-Ajagun also developed as a result of the war. Oral interview reveals that Oja-Ajagun was named after Orisa Ajagun, an important divinity in Igbon. The divinity was in charge of Igbon people's economy and trades[38]. Oja-jango was a night market initiated by about three or four people in the ancient time[39]. Traders used to light locally made lamps called Jago made of tin and wool at the night for their customers to see what they want to buy (their wares/goods), hence the lamp being used to describe the night market.

Social change and Place-names in Contemporary Ogbomoso

Some other place-names resulted from people's social and economic developments and interactions. For instance Apake was named after a river. Oral interview explained the river was the place where those who resided close to it used to hunt toads (Akere). By the time settlements extended to the place, it had become a name to describe the place-*ibi ti a tin pa akee* – where we use to kill toads, which later became *a pakee*- now Apake. Furthermore, Odo-oru was a place-name after the River Oru that flows through Ogbomoso. Odo-Alamo, Iwagba, Aduwin and Laka are place-names after some rivers that cut across Ogbomoso communities.

In the context of the above, the name *Papa-Olomi* is ascribed to the location of Public Water Corporation established by the government. The name is a combination of papa and *omi*. Papa means bush in the Yoruba language and *omi* is water. It then literally means 'the place of Water'. The place-name is to identify the location of the

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[37] Oyerinde N. D. 1934. Iwe Itan *Ogbomoso*, Niger press, Jos, Nigeria.

[38] Adegbite A. 2017. Issues in *Ogbomoso* History, stone communication. *Ogbomoso*

[39] Adegbite, A. Oral interview, 20/02/2019.

then Water Corporation in Ogbomoso. In the same manner, Papa-Adeyemo is a place-named after the first person to settle in the area. (Mr. Adeyemo).

The incursion of Christianity also encourages the change in some place-names to reflect the new social order. Oke-Aanu Area was so designated due to the activities of the Christians who established the United Apostolic Church. The place was initially at the heart of *Igbo-agboin* until the arrival of the church in the area which led to the renaming. Other place-names influenced by the social change include Orita-Naira. Literary mean junction of money. The name was Orita Masifa until a primary school was situated proximate to the junction by the district authority in the early period of colonial era. The location of the primary school changed the place-name to Orita DC. But at a later date it became Orita-gbese due to incessant accidents on the junction, that is, junction of debt. The influence of Christianity in Ogbomoso affected the changed to Orita-gbese to Orita-Naira; in other words, it became a place of money-making and not of incurring debt.

Besides, as Ogbomoso began to expand, other settlements came on board including Esaanu-Aje and Araadaa. These settlements have gained some economic prominence or status in Ogbomoso metropolis. Oral interview elicited from Ogbomoso reveals that Esaanu-aje was the nickname of the first person to build his house in the area. He was said to have the inscription on his car. The inscription became his personal identity as nickname. Literarily, Esaanu Aje, means, 'please patronizes me for the sake of my investment'. Thus, when people began to build houses around him, the taxi driver's name became a means of describing the place[40].

Vuolteenaho and Berg[41] summarize place naming scholarship into three conventional research orientations. The first, they call philosophical orientation, since it is characterised by an abstract interest in naming, the second is technical–authoritative, which involved the development of understanding around the standardization and systemization of toponyms to achieve geopolitical organization and rationalised spatial nomenclatures, and thirdly the historical–culturalist orientations where the focus lies on the etymology of place names and how this accords with a broader socio-historical context.

The present study belongs to the orientation of historical-culturalist, because it gave information about the history of settlements, customs and past events. David Crystal[42] explaining the historical importance noted that place-names can be a source

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[40] Babatunde Otunola 2018, oral interview, 15/4/2019
[41] Vuolteenaho and Berg. 2009. "Towards critical toponymies", in Critical Toponymies: The Contested Politics of Place Naming Eds L D Berg, J Vuolteenaho (Ashgate, Farnham, Surrey) pages 2–7
[42] Crystal David, 2003. The Cambridge Encyclopedia of the English Language. Cambridge University Press.

of information on a society's history, customs and past events. Judith Jesch[43] explains that toponyms (place-name) could be named after an individual as a reflective of ownership of a place or settlement. In Gammeltoft[44] opinion, what sometimes motivate anthropo-toponyms; he noted, is that "when a location is characterized by its association with a person or a group of people […] they [the relationships of this category] will most often be that of ownership, association of a permanent, occasional, or momentary nature, or of origination at a location". He further stated, "an event in which a person has been involved may also have motivated the naming which may be historical or fictional". Brian Jackman[45] asserts that 'it is the names that work the most powerful magic… They tell us not only where we want to go but where we have come from; clues to our past and the forces that have shaped the land we live in'. George Seddon[46] echoed Brian Jackman when he noted that indigenous place-names carry cultural baggage, which "imply values and endorse power relations". According to him, men gave names to places of some importance to them, thus differentiating them from other unimportant places. Therefore, depending on the predominant way of living in different periods of history and culture, man has chosen to live in places with a different name, natural conditions and identities[47] all which call for identification and place marking. The argument is that "naming traditions in different cultures carry meaning in the original form from the point of creation. In the real sense, names are usually used to show a person [place], and instances of naming may result from geographical terrain, nature phenomena, settlers' and even after ancient gods, all things they can identify with or relate a place with as was the case in the renaming of *Igbo-Agboin* to Oke-Aanu (hill of mercy), Orita D.C to Orita Naira (junction of money) among others which was the case with place-name in Ogbomoso.

Ogbomoso place-names can also be classified into two broad categories of descriptive and referential. The first category aligned with the Causal Theory of Names popular with linguistics history developed by Bertrand Russell in 1905 as the descriptivist theory of the reference of names through analysis of the meaning of proper names by relating a name with its referent in the real world[48]. *Apake, Isale*

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[43] Esch, J., 2015. Speaking like a Viking: Language and Cultural Interaction in the Irish Sea Region. *in:* Harding, s. e., Griffiths, d. and Royles, e., eds., in search of Vikings: Interdisciplinary Approaches to the Scandinavian Heritage of North-West England. CRC.

[44] Gammeltoft, Peder. 2001. The Place-name Element Bólstaðr in the North Atlantic area, Copenhagen: C.A. Reitzel.

[45] Jackman. B. 1988. Sunday Times Magazine, 24 January 1988, cited in A. Room 1988. Dictionary of Place-Names in the British Isles, Bloomsbury, London.

[46] Seddon, G. 1997, 'Words and Weeds: Some Notes on Language and Landscape', in Landprints: Reflections on Place and Landscape, G. Seddon (ed.), Cambridge University Press, Melbourne:

[47] I n d r e k o, Richard 1934. Looduse ja maastiku määrav osa Eesti muinasaegsel asustamisel. – Eesti Rahva Muuseumi Aastaraamat IX–X 1933/34. Tartu, pp. 113–122; P a l l, Valdek 1977. Põhja-Tartumaa kohanimed II. Tallinn: Valgus7

[48] Trask, R. L. and Stockwell. P. 2007.. Language and Linguistics: The Key concepts (2nd ed.) New York. Routledge.

Afon, Papa olomi, and *Esaanu-aje* among others are descriptive place-names. These names gave historical information about happenings and events in those places prior to formal settlements, that is, *Apake,*- a place where we kill toads, *Papa olomi-* the place where water corporation is located. This was in line with Basso[49] position that "place-names do have meaning. Place-names ... [but] they are used and valued for other reasons as well… When people settle down in a given area, they name the place for reasons of identification and could also be used to communicate moral lessons."

Culture, Politics and Public Memory
Place-name scholars have noted the relationship between culture, politics and public memory, which underline several naming practices. These gave rise to what Berg and Vuolteenaho[50] referred to as "critical toponymies"- (renaming). The case was, however, peculiarly typical of Yoruba society like Ogbomoso, where attention on place naming was more than administrative procedure to include cultural world views as mere descriptive and often encyclopedic[51]. Place naming in Ogbomoso, may therefore be explain as "a socially embedded act that involves power relations"[52]. One evidence is the unconscious naming of settlements descriptive of the original settler's vocation that later evolved to political entity within Ogbomoso territory. For example, Aale, an elephant hunter who settled on the hilly area (Elephant hill), is now the Aale of Okelerin. Ohunsile settled at Ijeru, and he is presently the "Baale ijeru", including Orisatolu that cultivated Roselle (the Onisapa). Soun Ogunlola the hunter, now the 'superior' monarch. This performative act is central to the social production of Ogbomoso place and the naming process[53]. Indeed, these place-names were at the outset neither accidental nor political, but a product of the people's world view and values that unconsciously generated contentions through public memory at a later date.

Generally, place-names generate public memory, honor critical events and personalities from the past. It has; nonetheless, introduced an authorized version of history into the ordinary settings of Ogbomoso everyday life[54]. Noticeably, through the use of addresses, and road signs, it has again continued to serve as directories to strangers visiting the town.

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[49] Basso, Keith. 1996. quoted in William. C. Meadows (edt) Kiowa Ethnography. University of Texas.

[50] Vuolteenaho J, Berg L D, 2009, "Towards critical toponymies", in Critical Toponymies: The Contested Politics of Place Naming Eds L D Berg, J Vuolteenaho (Ashgate, Farnham, Surrey) pp 1–18

[51] Vuolteenaho and Berg 2009,

[52] Vuolteenaho and Berg 2009,

[53] Rose-Redwood R, Alderman D, Azaryahu M, 2010, "Geographies of toponymic inscription: new directions in critical place-name studies" Progress in Human Geography 34 453–470

[54] Azaryahu M, 2009, "Naming the past: the significance of commemorative street names", in Critical Toponymies: The Contested Politics of Place Naming Eds L D Berg, J Vuolteenaho (Ashgate, Farnham, Surrey) pp 53–70

Conclusion

This study provided valuable insight into the historical geography of Ogbomoso society, illustrating the pattern of settlement as ancestral, and relating it with the 19th century demographic changes in Yoruba societies. Besides, place-names in Ogbomoso provide an insight to settler's origin and culture. Place-names in Ogbomoso fulfill the task of identity, distinguished one community from the other with cultural sentiments and significance in line with Vuolteenaho and Berg culturalist orientations where the focus lies on the etymology of place names in broader socio-historical context. It also assisted the people in their everyday life and business by describing location, locality, and environment; it also gave information on where we have been or where we plan to go supporting George Seddon and Brian Jackman's view place-names tell us not only where we want to go but where we have come from; clues to our past and the forces that have shaped the land we live in.

In addition and as shown in the paper, some place-names in Ogbomoso are reflections of geographical extension brought about by colonial activities and social development, due to the activities of modern government. It is descriptive and referential, thus, it aligned with Bertrand Russell Causal theory of names popular with linguistics history. Other functions of place-names in Ogbomoso include trade and commerce, transportation, environmental planning, provision of social amenities. Place-name(s) in Ogbomoso reveals the peoples' culture and ideology of naming as an attempt to preserve their primordial traditions. It is; thus, a means of cultural continuity. The narrative reveals the relevance of place-names as identity builder in historical standpoint. It also addressed the importance of place-names, their role as links to the past with the social and cultural identity-building capacity, for identification and place marking. The paper noted that an intimate relationship between a place and the name exist in Ogbomoso, and therefore, conclude that place-names in Ogbomoso is a reflection the peoples past and their cultural heritage, thereby, it gives rise to feelings of citizen's collective socio-cultural and national identity.

Place-names meaning in Ogbomoso therefore has real-world referents that are historic, with conceptual meanings within which scholars and individuals could assess the integration of the various sub-groups into the Ogbomoso metropolis. Several of the place-names easily points to the cultural heritage of the people by revealing and describing their origin, the history of the place and the space, explaining family history and settlement in relationship to public space such as Oke-Ado Akintola, described Chief S.L.A. Akintola, the Premier of the old Western Region (1962-1966) country home. Gaa-Masifa, and Ago-Ife described the settlers as who came from Masifa and Ile-Ife, two separate towns from the present Osun state, running from the internecine war settle in the early part of the 19th century.