

Essays

Identity, Displacement and Obscuring the Native Personality: Towards Decolonising Indigenous Folks in Ìlàjẹ Names

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Abstract

Fulfilment takes diverse forms and superimposing identity on supposed subjects who attempt to imitate whatever belongs to the impostor and considering it as the best standard they could imitate is the greatest form of satisfaction that a group of people that are not remotely connected could have from an overseas people. Apart from subsuming the identity of the people in the overall supremacy of the tiny people of an island in Britain, colonialism represents a subtle robbery of the possessions of the weak. Twenty indigenous surnames in the Ìlàjẹ/Ìkálẹ̀ communities of Ondo State exemplify the immediate and long-term goals of the colonialists. The names are interpreted and divorced of their underlying colonial undertones which seek to praise and arrogate positive vibrations to the subsisting relationship between the folks and those who colonized them. While deploying the tool of post-colonialism, the essay unravels the tool of diplomacy, exaggeration and arrogation of divine

capabilities to themselves as reasons for the holistic acceptance of the colonialists as next to God, superhuman and greater than the black folks.

Keywords: Decolonization, Post-colonialism, Identity, Indigenous, Colonialism.

Introduction

Identity is an insuperable locale behind the colonial project. This is indisputably tied to any quest for superiority by individuals or an entity whose goal is tied to the displacement of local identity of the colonized and possibly subsume it in the shadow and immanence of the colonialists or the invading stream of rampaging leeches on the host with a minimal level of symbiotic benefits to the supposed “subaltern” as the parasites annex everything without any flesh left in the host. The picture of an extraordinary being that the colonists presented to the local people probably informed the urge to elevate the invaders beyond what they were and to be equated with gods to whom they directed their prayers even to the extent of praying to be blessed with the corpses of the invaders as all their needs would be met therefrom. The political aspect of this campaign or religious diplomacy is that, while the blacks are forbidden from praying in the names of their dead ancestors because they are demonic foundational deities or tutelary spirits of the demonic ancestors of the blacks, they are entreated, coaxed to pray in the names of the unknown ancestors of the white supremacists who do not know them (blacks) while alive. Little wonder, despite the pious nature of the blacks, it seems that prayers are not answered on the soil of the blacks. Does it not sound funny or ironic? Funny or ironic as it may seem, that is the simple syllogistic truth. The ancestors of the white who never knew you or your ancestors while they were both alive cannot bless you or grant your supplications in death. Like in the opinion of Spivak, *Can the Subalterns Speak?* The Subalterns can and do speak against oppression but are speaking in the tongues and languages of their oppressors and their ancestors who misconstrue their speaking for a collective approval of the injustice against them and their all. It is to this extent that the awe with which the folks beheld the parasites that threaten to consume them could be better appreciated.

The background knowledge of the colonial enterprise and how it deploys the instrument of subjugating the supposed “objects” has exemplifications in the conscious recognition of the immanence of the colonial overlords as folks to be worshipped beyond the human beings that they were. The traces of glorification may be found in the names they bear and how they consciously but ignorantly ceded their humanity and equality for taunting the superiority of the colonists and the inferiority of the black folks. Eighteen indigenous names

have been purposively selected as manifestations of the scars left behind by the colonists and from which the folks might not recover easily.

Many Ìkálẹ̀ and Ìlàjẹ human names (anthroponymy) and names of streets or topographic locations (toponymy) still continue to propagate and celebrate colonialism, either deliberately or unconsciously. Till now, Òkè-Òyìnbó, one of the most serene and sophisticated streets (toponymy) in Òkítípupa, Ìkálẹ̀ Land named after the white man still retains its name as a symbolic glorification of colonialism, colonization, their tokens and relics. This research work, therefore, takes campaigns for decolonization to another level. It is thus a radical repudiation of long-standing impositions of colonial names on indigenous figures or geographical locations (toponymy) which is a deification of the subsisting relics of colonialism and colonization in the guise of modern, Christianized, Westernized, civilized and Europeanized onomastics. This is tantamount to hero-worshipping or celebration of one's oppressors.

Concepts and Definitions

Decolonization of indigenous names in Africa is a tasking endeavor. It involves convincing the victims that the colonial onslaught is a cause which their names glorify and that the unhealed wounds may further exacerbate the pains emerging from that gory tale of invasion of a peaceful people. It involves allowing the aura of colonialism to die with the exit of the colonial masters and whatever was associated with the era. It becomes tasking to convince the bearers of the names that they are carriers and manifestations of the project for which humanity suffers an infraction that may not be totally removed from the garments of the victims. The idea of superiority that the colonial drivers brought on the sensibility of their victims takes from them the knowledge of the evil that the encounter represented. The local folks were first dehumanized, castigated, and reduced to beasts, which was meant to pave way for the imposition of the almightiness of the white colonists. What may not have been visible to the colonized was the intention of the invaders who came in the toga of messiahs and hid their colonizing mission behind the genteel aura of the civilized. It becomes questionable why the colonized fell in love with the folks who chose to reduce their humanity. Programming the minds of the subjects was a potent instrument in the relegation of the folks in the desired elevation of the colonialists. Diplomacy was at the root of the project and might not be removed from careful manipulation of the people to achieve the desired glorification of the white skinned folks.

Iain McLean *et al* (2003) define decolonization as “the form of regime shift, a changed relationship between the colonizing power and colony, usually in the context of the end of European empires in the developing world

after the pressures of the second world war.” (136). The history of colonialism was that of manipulation, elevation of the colonists to the level of gods and whose intervention was indispensable to the uplift of the indigenous folks who were contacting the outside world at a full scale. The relics of the encounter between the colonists and the indigenous folks’ relics of which is the attempt by the study to demystify the claim of superiority is synonymous with the endeavor tagged decolonization. The folks who were considered the other were not privy to the unwholesome activities of the colonists whose friendly demeanor pointed at their humanitarian agenda alone and never the economic and ideological propensity of the project.

Ìlájẹ and Ìkálẹ fall under the Yoruba tribe subsisting in Ondo State, Western part of Nigeria. Folks in this part of the country honor their names and this they base on their household panegyrics. According to Ajao, Folashade Anita *et al* (2020), names are “emblems of identity that show lineage, professions, and history of the Yoruba group.” (487). This explains why values are attached to names so much care is exercised to prevent such precious names from being soiled. Family members have no scruple in disowning anyone who may put the name of the family at risk, especially for behaviors that they consider untoward. From the perspective of Ajao *et al*, names are “fundamental feature of cultural values.” (487).

The inference from the above is that the values that the colonized expressed in the names that reflect their respect and awe with which they hold the white imperialists. Even when ignorance cannot be ruled out in this regard, it is fundamental to the veneration of the slave master in order to be politically informed. No doubt, the colonial question is a permanent disruption of the cultural cohesion subsisting in the milieu prelude to the adventure of the colonists to the African cultural, social and political space. The ingrained stain that strikes the psychological sophistication of the individual is transparently targeted at the younger generation who are made to believe that their original is to be dreaded and abhorred. It should be imagined how the literal interpretation of the colonial diplomacy informed nomenclatures such as *Òyìnbójune* (the white man is greater than us); *Òyìnbó-ho-ẹgwà-dòpò* (the white man has made beauty or cosmetics relatively easy); *Òyìnbó-tẹ-ayé-bí-ẹní* (the white man has spread out the world like a mat), in terms of mechanization, could be accepted as a stereotypical gospel truth that is transferred from one generation to another. These and innumerable other folk names are corollaries of colonial mentalities, hence the need to decolonize the mindset of the indigenous folks that some of the things arrogated to Westernization or Christianization are nothing but mirages.

A cursory look at the foundation and origin of the preceding names *Òyìnbójune* which literally translates to “the white man is greater than us” and

numerous others show that magical performances or mystical accomplishments by one of the white men at the arena during an indigenous festival. With the connivance of the interpreter who was the mediatrix between the colonists and the folks, they capitalized on the aura of excitement to conclude that the white man was superior. Racially informed hypotheses have been adduced for the colonialism, slavery, racism, social Darwinism and racial eugenics. However, whatever may be considered to be differences in human endowments across races are not biologically informed but mere social constructs that are tied to the environments of the individual.

The conclusion from that hasty claim is a flagrant negation of the biological endowments of peoples of the world. There is no proof that the white people or the Caucasians are innately superior to the black folks. The difference in the level of advancement between the two may be tied to the time of evolution or advent, exposure to science and research; and leadership problems. Some of the claims or enshrinements of the supposedly superior colonial toga or awe are products of exaggerations and phantasmagorical conjectures which find expressions in perpetuated inferiority complexes of some black folks. For instance, when Revd. Father Conquad of the first Catholic Church in Abeokuta healed a person of malaria, he was credited and honored with the title *Oba Isegun* (king of medicine) of Ègbàland. Some Ìlàjẹ men who heard of the exaggerated and over-harped or mega-phoned success in medicine named the Catholic cleric *Òyìnbó-parí-ògùn*, which means the white man is the Alpha and Omega of medicine and healing.

Theoretical Framework

The theoretical framework of this paper shall be post-colonialism. The post in post-colonialism is a reference to the aftermath of the encounter that left the indigenous people traumatized consequent upon the visitation of the colonial representatives from Britain whose goal was to extend their sphere of influence to the territories in Africa under the guise of civilizing the folks and because of their supposed inferior intellectual endowments and their own taunted superiority. It needs to be imagined what the colonialists would have told the black folks before they could come up with the conclusion of the superiority of the white race. If they still parade their delusion about their superiority in the twenty first century, there would be no doubt that they would have brought the parochial claim of Thomas Jefferson (1743-1826) about the superiority of the white race in terms of the blacks' lack of imaginative power.

The agenda of the white race finds fulfilment in the Ìkálẹ̀ and Ìlàjẹ enclave to taunt the theory of the superiority of the colonizing mission. It must be paraded that the colonists were intellectually superior to the black folks if they

were to gain acceptance. Francis Galton (1822-1911) through his theory of eugenics equally became a tool for the bloated imagination of the white folks, especially as he considered the white race superior. Post-colonialism seeks to find answers to the negative narratives, reconstruct the parochial colonial structure in order to present the true and the other version from the supposed voiceless people.

Post-colonialism represents an effort at retelling the twisted tales of humanitarianism foisted on the unsuspecting black folks at the arrival of the cancer of colonialism. This struggle to revisit the legacies of the colonial project cannot be too late in redressing the wrongs heaped on the hapless folks who were visibly excited that some white folks had come to dwell with them. The mistaken identity of the visitation for unqualified development was a mistake that lingers till the moment. The amplification and advancement of the erstwhile unheard folks which is tantamount to the “other” is significantly important in educating the folks about the ills of glorifying their oppressors who saw no good in them through their names. Olaniyan (2015) provides a credible authority to the task that must be undertaken in the same manner as the colonial enterprise. According to him, “these struggles are centuries old, and as we all know, are sadly still ongoing” (639).

Application/Analysis

The colonial project of annihilating indigenous identities and implantation of theirs may be adjudged a success as exemplified by the names of the folks in the colonies. Nowhere was the relationship between the colonists and the indigenous folks brought to this alarming proportion than in the Ìlàjẹ and Ìkálẹ communities of Ondo State as the folks lost their own identities in the overbearing authority of the white folks. The success of the enterprise may be found in the influx of alien onomastics and English names that took over, usurped and continue to dominate the indigenous naming system, the practice which subsists as a manifestation of conversion into Islam and Christianity. A result of the plan to totally erase the folks from any form of recognition of their identity is the campaign to introduce English names as preferable to the indigenous names. It is not out of place, therefore, to see folks with middle English names.

With the campaign to stigmatize and demonize everything that is indigenous about the people, and consider it evil or sources of backwardness, folks began to name their newly born kids after biblical characters and the English folks in the indigenous communities. This implantation of foreign onomastic on Ìlàjẹ/Ìkálẹ communities was cocooned in the guise of “being born again” or having spiritual rebirth or renaissance. This vaingloriously vaunted rebirth

only finds expression and manifestation in just the change of name which does not in any way find reflection in the change of the inner beings or essence of the supposedly changed man and woman into new beings or creatures. This toga or myth of the politics of naming and re-christening of the changed beings have been punctured and demythologized as we constantly encounter most of the supposedly changed beings indulging in several anti-social and morally untoward acts. This is typical of the parable of changing the containers and not the contents.

The moral, social and political metamorphosis achieved in the change of name does not transcend the outward or superficial appearance of referents of the names. It therefore, suffices to submit that the purported change of names, when viewed through postcolonial theoretical binoculars, is strategically and tactfully orchestrated by "the good others"(the white folks/overlords), for the purpose of eroding and corroding the eternally collectivized identities of "the demonic others"(the black folks). This diplomatic war against the black folks was precipitated by the awareness of the white folks that a people's collective destiny is tied to their collective identity betokened by their names and onomastics. This discovery also extends to the power of one's roots and identity on his/her existence and accomplishments which can be impeded only through distorted adulterated identity. The insidious propensities of the white folks to wage wars of existence and extinction against the black folks is deliberately geared toward the thorough annihilation of the folks by carrying on alien identities that are inimical to their collective prosperity and existence.

It would be foolhardy to conclude that the colonial enterprise was solely geared towards economic pillage. It was meant to erase the subjects from their own identities and fuse them into the culture of the master through language, culture, practices and religious beliefs. The colonial project took a subtle diplomatic form though in the English-speaking West African colonies where indirect rule and as the case might be direct rule was the vogue. It was more apparent in the French West African countries where the policy of assimilation and association was imposed on the folks. The policy as it was in the British West African countries was meant to obliterate the cultures, languages and whatever effigies of self-recognition might be attainable and permissible to the black folks. Like the tool of religious indoctrination, the desire was the imposition of the way of life of the British on the people of the Ìlájẹ and Ìkálẹ communities. The first item on the list of colonially informed and Caucasoid-morphic names is *Ayéòyìn bóyoniẹ* which translates to (the comfort of the white is worth living in). The non-recognition of the Greeks' gifts in what they take to be innocuous presents from the colonial masters may have informed the hasty conclusion that the life they had in their romance with the white was so pleasant even when they would pay dearly for these.

The conclusion in the names they gave to their children consequent upon their interactions with the colonialists was hasty, ill-informed, and out of touch with the reality of every encounter with the colonists whose mission was to steal, kill and reduce the humanity in the folks. It is characteristic of the Yorùbá folks to name themselves after their professions, the cult to which they belong to and the divinatory activities to which they are associated. Ajimisan Ola Stephen (2022) opines that Ìlájẹ names are usually full sentences that are “evolved through the morphological processes of clipping and contraction of long and full sentences into poetic, epigrammatic and epistemologically rich these...” (31). Corroborating Ajimisan (2022), a particular example of such clippings found at the Òde Ìrèlẹ̀ milieu is *Bóyìnbólòńròfún*; a literal translation of the name simply traces the encounter of the individual with some white men at Òròfún. The history of the name showed that the man named Adéwẹ̀bi bought a gun from a white man and that cemented their relationship. To remember that business encounter, he prided himself in the relationship with the white folks at Òròfún. Ajimisan (2022) identifies indigenous Ìlájẹ names as “rich in philosophical sagacity, meaning postulations and pragmatically deep forms, capable of passing fully and creatively didactic messages and admonitions.” (31).

No doubt, the awe at which the indigenous folks saw the imperialists was quite intimidating. The result of that encounter must have informed the second notable name *Òyìnboháyédẹ̀rò* which literally translates to the white smoothens or enhances existence. The attachment of the white colonialists to this name is economically and sociologically determined. What with the level of development of the colonialists and the virgin, rural nature of the black folks, it was not outlandish for a form of veneration from a people who were hitherto not known to be exposed to western education. *Òyìnbólókáyéjá* was a form of recognition of the immanence of the white folks in view of their relative development possibly based on the presentation of gifts that were relatively unknown in the milieu. It was a marvel to behold some of the ornaments that the white folks used to dazzle the indigenous people of the Ìkálẹ̀ and Ìlájẹ communities.

Such folks who ravaged the land in their quests for slaves could not be instrumental in the peaceful co-existence of the people. They were detrimental to the harmony subsisting in the land. The task at hand by the white colonists was both intellectual and psychological warfare. It was intellectual in that they portrayed themselves as more endowed than any other race. It was psychological because they needed to conquer the individual mentally in order to inject whatever they wanted them to believe. It is better imagined if attempts are being made in the twenty first century to further the lies of superiority of one race over others what the lies could have been in the dark ages when the

indigenous folks had no means of disproving the lies that were traded and sold to them wholesale. Gayatri Spivak (2003) recognizes the violence in the collaboration of the “subject” which is a subtle reference to the leeches; and the “objects” that are at the receiving end of the colonial enterprise. The goal is the total “erasure” of the “other;” another name for the “object.” This erasure is synonymous with the total obliteration of the identity of the unsuspecting “objects” whose simple nature and accommodating disposition prevent from recognizing the invisible quest or the underhand cleft of hand and goal for the suppression of the “objects” in the relationship. As a project for the total erasure of the identity of the objects or the other, Gayatri (2003) identifies the goal of “asymmetrical obliteration of the trace of the other in its precarious subjectivity.” (2). This is akin to what Ajimisan (2021) describes in his collection of poems ‘Ngugi Wa Thiongo’s “Testament wherein he questions the black act of praying to foreign gods or deities in native tongues and praying to the native deities in foreign language” (5).

Ọ̀yìnbohàngbà (the white improves the season) smacks of exaggeration of the nature and behaviors of the colonialists to the local folks whose sprawling edifices were destroyed all over Africa. The mindless looting of artifacts during the Benin expedition of 1897 reveals the underlying intentions of the white men. The storage of such artifacts in the museums the world over belies the desirability of the colonialists in the local environments of Africa. Another inference from the looting spree is the self-negation of the narrative of barbarity with which the African folks were dressed. One wonders if the artistic work would have appealed to the white folks if they were actually devoid of aesthetic appeal. The conclusion from that development is that the Africans were educated in their own way as to fashion artistic works that are considered worthy of monuments in world rated museums.

The folks who came with arms and ammunition could not have come with good intentions. The spoilage and malicious destruction of the palaces of the traditional rulers in their bid to steal artifacts cannot be anything but devilish. The peaceful atmosphere subsisting in the milieu was disrupted and changed to carnage, bloody murder of folks who expressed the least resistance. The ignorance of the claimant is not to be blamed on him anyway. He concluded on the basis of the divide and rule policy of the colonialists who chose to approbate and reprobate at the same time. The policy was a successful in the southwest because they found ready ally with the monarchs such as Larogbo, the indigenous ruler of Akotogbo in Ondo State who was the intermediary between the white folks and the people. He was renowned for the trade by barter with the slave traders; thereby exchanging his people for salt.

The white folks who ravaged the land in their quests for slaves could not be instrumental in the peaceful co-existence of the people. They were agents

of destabilization of the harmony subsisting in the African world. As agents of displacements, the colonialists severed relationships between fathers and their kids. They threw their humanity to the wind and herded thousands into ships that could hardly accommodate a few hundred. The mind-boggling maltreatment that the slave drivers instilled on the body and psychological sophistication of the enslaved could better be imagined. They were detrimental to the harmony subsisting in the land. The task at hand by the white colonists was both intellectual and psychological warfare. It was intellectual in that they portrayed themselves as more endowed than any other race. It was psychological because they needed to conquer the individual mentally to inject whatever they wanted them to believe. It is better imagined if attempts are being made in the twenty-first century to further the lies of superiority of one race over another. What the lies would have been in the dark ages when the indigenous folks had no means of disproving the lies that were traded and sold to them wholesale can better be imagined.

Oyinbohanwa (the white man is of good virtue) is a wrong notion of who a thief could be. The intention of the thief, as the bible claims, is to kill and steal. Whatever good intentions might be adduced to them was misinformed. What good manner could be inherent in someone who would kill without moral scruple? The picture is far from that of a well-mannered individual. Apart from the orchestrated image of the African folk who is barbaric and uneducated, the true story is that of folks who have been trained to accommodate strangers as contained in the original book of morality finding expression in Ifa. In the Ifa chapter named *Òtúrà Gorí Ìrètẹ̀*, the folks are quite accommodating that they welcome strangers with open arms. The orgy that was unleashed on the black folks during the era of colonialism was tantamount to subtle terrorism. It, therefore, calls for a well sponsored project of subtle deprogramming the folks who, unconscious of the ills of the encounter, still parade names that celebrate their oppressors. Deprogramming, according to Maerloo (2020) is a form of mind control consequent upon the harsh measures unleashed on the people such as brutal killings of opponents, banishments of their traditional rulers who were held in awe and veneration, coercion, sale of false information and rape of the mind.

At the approach of a stranger, they are not unmindful of the place of the stranger in the development of the land. It is not out of place to find them, invite strangers and admonish folks to treat them with kindness, especially in the axiom that that it is the stranger that constitutes the second part of the town *Àlejòlèkèjiùlú*. The presence of the white colonists must have excited them but quite unwary of their intentions to steal and kill and lord it over the folks. *Àjòjìgbòrògòdò, bá mi tún ilẹ̀ yí sẹ*, (*Àjòjìgbòrògòdò* stranger, tall stranger, help me to develop this land). This attitude of the folks is quite at a

contradistinction to the racist, unaccommodating stance of the whites in all ramifications. Ample texts exist to confirm the growing industrial organizations in the pre-colonial Africa as testaments to the widespread civilization of the people prior to the colonial onslaught on the continent, particularly the Ìkálẹ̀/Ìlájẹ̀ enclave. Chinoso, Ihuoma (2020) provides illuminating hints on the industrial developments in the western region of Nigeria prelude to the era of the colonialists. According to him, “industrial development in Yoùbáland, like in every other part of West Africa, began long before the coming of colonial powers.” (453). The above claim was corroborated by Callaway, A (1965) in his assertion that manufacturing was at a level of “import-substituting activities” (28-51). It was reported that the colonial government was selfish in legislating against the local production of some goods such as could be produced overseas. For instance, there was no effort at promoting the industrial development of the indigenous industries. Rather, as Atul Kohli (2004) reports, “the colonial government on occasions violated the norms of laissez-faire state when it actively discouraged certain types of local manufacturing activities.” (311). Folks who were protective of their industrial concerns at the expense of the local industries cannot be equated with a savior. Rather, they were driven by their personal, selfish and parochial needs.

According to Abdul R. Jan Mohamed (2003), the efforts of the colonialists at painting a rosy picture of the well-mannered stranger was for “the security of his own cultural perspective.”(18). What that may seem to achieve is the “European signification” which at best is motivated by the desire to conquer and dominate.” (18). The propelling spirit, therefore, cannot be divorced from the selfish attitude of the overall interest of the colonialists above any other interest. Armed with the mission statement of the project, it could not have been initiated without the spur to project the superiority of the invading army and the inferiority of the dominated territory, the quest was to present a larger-than-life image of the white folks and the demeaning, beastly state of the colonized. Consequently, based on what the black folks were told, it was not unusual for such conclusions to be reached knowing the subtle diplomacy at the disposal of the colonialists.

Ugbayinbohan (the season of the white is favorable) was a reflection of what the folks were told about the civilizing mission of the colonialists. The good-natured white folks who induced fear of hell on the folks and the promise of eternal life full of bliss cannot be anything but liars. The colonial project was informed by the need to sell the idea of superiority to the innocent black folks. It is unthinkable that the sojourn from the western world to Africa was simply informed by adventure. No one would spend that much and lose manpower for the sake of sightseeing. The project was a robust one from which the continent may not easily recover in view of the volume of money

it consumed, and the number of decades involved in the programming of the mind of the black folks. The concept of superiority that is the main crust of the colonial project was carefully encapsulated in the achievement of perpetual domination of the black folks through religions, education, naming system, the stereotype of the black color as representing evil just as white represents everything that is desirable in the physical and spiritual ramifications. While the black folks till today stick to the standards that the colonists left behind in terms of religion, the white folks who propagated the religions seem to have moved on. It is not an exaggeration that they have moved on so that one question whether they ever believed in the religious dogmas that they introduced to us in the first place.

Ológhò-tó-pa-òyìn bó means the wealthy black man tows the path of the white man. This name smacks of the tendentious propensities of the black folks in Ìlájẹ̀ to also attribute wealth and its sources to the white folks. In deeper sense of it, the name connotes that, that black man, the referent of the name became wealthy only because he followed the instructions and wealth creation tips of the white man and that other black folks who wish to be wealthy like him must strive to follow the path of the white man. It is outlandish for the oppressed to celebrate the oppressors. This is no doubt the case in the avowed impetus given to the white colonialists in the naming system of the folks in the Ìkálẹ̀/Ìlájẹ̀ milieu where such names celebrate the colonial oppressors. The reason might be difficult to explain but the agenda of imposition and relegation of the indigenous people might be a ready reason behind the ugly development. The drive for imposition of the trope of power is rightly directed at the aged, the young and the vulnerable in the sale of the white man's agenda. The history left behind by the colonialists was well orchestrated to achieve the perpetuation of the legacy of colonialism which could be better registered through the nomenclatures given to phenomena and the individuals who parade the affirmations that the white men were desirable in all ramifications.

Òyìn bódayé pò (the white man unites the world) even though they fan the ember of *racism*. This name was coined after it was discovered that with the evolution of the Internet, the entire wide world has been amalgamated into a compartmentalized or global village that can be circumnavigated in few seconds or nanoseconds depending on the availability of Internet network. A negation of the above name is the report that the colonialists “discouraged local textile manufacturing by imposing tolls on caravans carrying local goods but not on those carrying British goods” (Carl, Lidholm, 1970: 57). Such was the competition between the British imperialists and the local folks who should be in the position to exact taxes on the foreigners but became those who bore the burden of the taxes.

Ayé-òyìnbó-yòn-ijẹ (the comfort/luxury of the white is worth living or being immersed in). *A-rú-run-bóyìnbó-ṣe-egwere* (one who claims filial affinity with the white at the sight of material wealth). This became the title of the Amapetu of Mahin Land. This is a part of the praise poetry or accolades of the Amapetu, the monarch of Mahin Land in Ìlàjẹ Local Government Area of Ondo State. The origin of the titular name dated back to the earliest periods of colonization in which the reigning Amapetu submitted to the authority of the white men operating in Ìlájeland, against the entreaties of other Ìlàjẹ monarchs and subsequently instigated colonial skirmishes against other Ìlàjẹ monarchs who resisted colonial domination and intrusions into traditional governance of their kingdoms. He switched his allegiance, loyalty and bond to the white men immediately they arrived Ìlàjẹ Land and betrayed every iconoclastic or dissenting personality or voice. The skirmishes and betrayal culminated into the exile of the then Olúgbo, Oba Mafimisebi 1, who resisted colonial domination of his Kingdom at the expense of his life and throne in Calabar.

Òyìnbó-jù-nẹ is a name that epitomizes the exemplification of over-bearing or domineering clouts arrogated to the Caucasians by the black folks, who, all in the name of eulogizing the awe or the mystiques of the white have elevated them seemingly to the status of gods. Another of such names is *Ọlókò-l'Ọlórún* which means he who owns a boat/car is God/god. The reference to *Ọlókò* in the name is to one white man who was believed to be the first to ride both a caravan and an engine-powered boat in one anonymous Ìlàjẹ settlement. The name was evolved as a panegyric for extolling the lofty and enviable feats of the said anonymous white man.

A-bóyìnbó-lò means he who hobnobs, cohabitates or fraternizes with the white men. This name constitutes cognomen, alias name or surname of some people who celebrate their exploits and accomplishments believed to be made possible or to have been garnered through their fond and timely fraternization with the Caucasians which they celebrate as a saving grace. The colonial mentality that must be dismantled is the tendency to link or anchor one's accomplishments and prosperity on the imposed fraternization with the white man and by being totally Eurocentric in all their doings. One of the infamous activities of the colonialists was the discriminatory trade policies such as the “enforced stringent regulations and exacted heavy trade licenses on the marketing of African produce” (James, Coleman, 1958: 83).

Òyìnbó-ròkun means the white man has bought or conquered the sea as his personal belongings. It is another exemplary name that presupposes the might or power of the white man to conquer, buy or dominate the sea by building on it and navigating it at will, even when it is tempestuously raging. This name portends that the white men also possess the geniality and mysticism of ruling and riding upon the wings of the vast incomprehensible sea. It follows,

therefore, that, for one to conquer the sea, one must imbibe the ways and culture of the white man. *Obinrẹn-Òyìnbó* is one of the female names with *Òyìnbó*-motif in it. It is a name that arrogates impeccable beauty to the white people alone. The name is characteristically given to a very cute, fairly complexioned lady as a way of claiming that such an immaculate beauty cannot be found in the land of the blacks but only in the land of the white.

A-yọ-ojú-òyìnbó (one who removes the eyeballs of the white man for magic or metaphysical powers) was given to a man from Feyijimi family at Ipepe in Ìlájẹland. It is the only name given as an alias name to the man in celebration of his geniality and smartness which has snowballed into the ability to either openly or surreptitiously remove the eyeballs of the white man without eliciting racial skirmishes or war. Among the list of the names analyzed, only this name shows the superiority of the black over the white. Despite the perceived entrenchment of the potency of the black magic or mystiques, from the name, it is still clear that the charms or the African Juju can be more potent only when the human part of a white man (not of a black man) is added. *Ara-oy-inbo* is also another example of such names. It means the style or fashion and innovativeness of the white man celebrated as the most perfect style or innovation in vogue, incomparable in any way to those of the blacks.

Post-colonialism is an assumption that the colonial project left some ingrained marks that venerated the unholy activities of the colonists and that such should be deconstructed and laid bare to remove the wool from the eyes of the innocent, unsuspecting folks that met with the invaders. Rather than written records in the Ìkálẹ̀/Ìlájẹ milieu, the indoctrination of the folks left an indelible mark on the psyche of the people finding expression in the names they bear and continue to celebrate thereby presenting the colonists as humane individuals unlike the thieves and plunderers that they were. Where cultural history does not exist to corroborate the colonial narratives, the negative sensitization that the white folks induced in the people informed the lies in the names that further complement the colonial ideologies.

Conclusion

Findings from the purposively selected names analyzed above for the purpose of stridently accentuating and amplifying our campaign for the decolonization of indigenous onomastics are revelatory that the onomastics of a culture is hinged on the people's belief in the power of names on the fortune and misfortune of the referents. This is because, one is what one calls oneself or what one allows others or the world around one to call oneself. Armed with this existential apocalypse, the white wage war against the fortune of the blacks by tactfully and peacefully wedging their sledgehammer on their collective

identity through naming convention and systems. The names analyzed above also reveal how some black folks have also surrendered themselves as instruments of identities by adopting Eurocentric anthroponymy and toponymy that are Caucasoid-morphic and perpetuate the gratuitous holier-than-thou clouts or supremacist tendency on the black soil even decades after freedom from colonization.

Postcolonial repositioning of the grand narrative of the colonial master as having the relegation of indigenous folks to the level of barbarity and the elevation of the white folks as indispensable in the quest for the civilization of the rural communities obviously deserves a revisit. This is achievable through the postcolonial theory of re-writing, re-visioning and reviewing the relics of the colonial enterprise which left the folks as mere amplifiers of what they should have discredited. The unwritten history of that encounter may be subtly garnered through the examination of the names and nomenclatures that bear vestiges of colonialism. The endeavor is thoroughly successful as the research is another means of uncovering the ideology of presenting the indigenous folks as barbaric and dregs of the earth who could not have survived without the intervention of the colonialists and thereby presenting the colonial project as indispensable, worthy of the pins and justified in the pockets of violence meted out to the recalcitrant folks while it lasted.

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