

THE DESIRE TO BUILD A NEW PERMANENT PALACE FOR OLUBADAN OF IBADANLAND IN THE 20TH CENTURY



IBADAN
1 City, 63 Towns, 3089 Villages
6 Million People

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A DESIRE TO BUILD A NEW PERMANENT PALACE FOR OLUBADAN OF IBADANLAND IN THE 20TH CENTURY

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1.0 THE KINGS PALACE AND THE MARKET PALACE IN YORUBALAND

(a) The Kings Palace:

Usually the **first public facility** constructed in every royal city was the **palace**. For this an effort was usually made to find a distinctive location, **normally a low hill around which the new city could evolve**.

- **Imade** built the first **Owo palace on the low hill** known as **Oke Asegbo** (Asogbo Hill), where the **Owo City Hall** now stands. His successors moved it to a better location on **Oke Ekusi** (Ekusi Hall) where it now stands.
- **Awomoro** built the **Ado (Ekiti) palace** on the **gently rising hill** known as **Oke-Adodo**, where it served as the **hub linking the group of quarters** of the old settlers (at Odo-Ado) and those of the immigrants (at Oke-Ewi), and where it stands today.

In every kingdom, **main palace buildings, were surrounded by many acres of ground**, most of which was left under virgin forest. A wall (known as gbagede) was then built to surround the palace and its grounds, with access through one large gate. It was a measure of a king's success that he added to, or improved upon, the palace buildings, especially its **gate structure**. As a result, the growth of the palace

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constitutes an important theme in the traditionally preserved history of every Yoruba kingdoms. **The biggest and the most powerful kingdoms had the most impressive palaces.**

(b) The King's Marketplace:

The creation of a kings marketplace or Oja-iba was one of the most important developments in every new royal city. Trade was very important to the Yoruba people, and the kings took seriously the provision of facilities for its proper running. *As soon as the building of the palace commenced, therefore, an area in its foreground, a short distance beyond the palace gate, was cleared and measured out for the king's marketplace.* A marketplace close to the palace, usually located just outside in front walls, became an unalterable attribute. **The king's marketplace was a special and symbolic banner of royal sovereignty**, therefore, whenever it was time for the authorities to announce the death of a king, they would order the symbolic.

2.0 OBASHIP IN IBADANLAND:

In African society, each tribal unit, large, medium or small, in its pristine form, is **ruled by a chief or paramount Oba, elected or hereditary**, and each component group headed by a sub-chief owing allegiance to the Oba. Notwithstanding his "**paramouncy**" the Oba is himself a man under authority. At all times, he must in conformity with the custom of his people, living and dead. For failure to do so, he can be censured, fined and in case of serious deviation, deposed.

The Oba is a much more than a symbol and a receptacle of powers. He is also its embodiment. One of his most important function, in conjunction with his councilors and deputies is to administer the law, to see that injuries to person or property are compensated for; that the tribe is kept free from the taint of those who do not hollow that custom, if need be, by the passing of new decrees.

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The Yoruba cities evolved in a stable political environment created by Oduduwa group. The new comers established one of the **most ingenious** societies. **The classic Yoruba governmental system was not only hierarchical but also representatively democratic** by any pre-industrial society standard.

Lagelu, the Jagunesin of Ife, migrated from Ife in the 16th century to found Ibadan located at the interface of the grass land and the forest belt at a time the Oyos were returning from exile from Ibariba country (1530-1542) during the reign of Alaafin Onigbogi fled to Gbere in Ibariba Kingdo. During the reign of **Alaafin Obalokun**, the fourth and last king to reign in **Igbho** (1590-1600), Lagelu was honoured with the title of “**Jagun of Yorubaland** (military commander of the entire Yorubaland) by the **Alaafin Obalokun** (not Alaafin Sango) in recognition of Lagelu’s enviable profile in wars, as claimed by the Kabiyesi, Oba Lamidi Adeyemi III, the Alaafin of Oyo in the Nigerian Tribune of Friday, 22 October, 2021. This is where Oba Adeyemi III went wrong including I.B. Akinyele (1911). Alaafin Sango reigned in the **13th century** not in the 16th century, and he was the third Alaafin of Oyo after the great Oranmiyan, his father.

The **first Ibadan was destroyed in 1785A.D.** while the **second Ibadan** was established at Oriyangi now called Oja’ba late in the 18th century by the descendants of Lagelu. Rev. Samuel Johnson (1921) **described the second Ibadan at Oriyangi as consisting of the central market and about half a mile of houses around. The town wall was where the principal mosque now stands (see page 244 of History of the Yorubas).** It was surrounded by Ikija, Ido, Erunmu and Owu settlements according to I.B. Akinyele 1911.

2.1 The Aftermath of Ibadan and Owu-Ogbere War

When the allied army of Ife, Ijebu, Oyo and the friendly Egbas destroyed **Owu-Ipole** between **1814 and 1820**; Olowu Akinjobi migrated to Ibadan where his first son was residing and was given land to resettle his people. The settlement is called **Owu-ogbere**. However, by **1825A.D.** the ruler of Ibadan was said to have become involved in a conflict with Ibadan. The reason given by I.B. Akinyele in “Iwe Itan Ibadan” published in 1911 and Kemi Morgan was that the Olowu Akinjobi had married a daughter of the Bale (or Olubadan) of the town whose name, Nkan, meant something, to appease Oba River. The then Olubadan SOTUYELE of Ibadan and a descendant of Lagelu, was so infuriated at the death of his daughter that he made war on Owu-Ogbere and called on allied from far flung places led by Maye Okunade, Labosinde and Lakanle who participated in the major Owu war (1814-1820).

According to Professor Akinlawo Ladipo Mabogunje and Professor J. Omer-Cooper in the book; “OWU IN YORUBA HISTORY” published in 1971: the most likely explanation seems to be that a quarrel broke out and the allied army was called in as it had been in the struggle between **Orun and Idomapa towns. Owu-Ogbere was destroyed and the army then took possession of Ibadan, squeezing out the original Lagelu** descendants (not Egba) population as claimed by the authors. The settlement of the composition army in Ibadan marked the beginning of a new phase in the long chain of events which began at the Apomu market.

2.2 The Revolutionary Ibadan Republican System:

After the expulsion of the Egbas and the Ifes from Ibadan **war-camp at Oja’ba**, according to Professor Toyin Falola (2012), the Oyos and few other tribes gradually settled down and established the rudiments of government. **As it took shape, Ibadan system of government was strange to Yoruba culture and**

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traditions. For all Yoruba people, government had always meant monarchy that is hereditary.

But the new comers led by Maye Okunade abolished the title of **Olubadan and Aboke** established by the descendants of Lagelu and the hereditary system of traditional governance. **They evolved a republican system of civil line was headed by Otun Baale and the military line by a chief bearing military title like Balogun.** The head of the town was Baale who later became Olubadan during the colonial era in **1936** (Professor S.A. Akintoye 2010).

As the Ibadan system was ultimately established rising up the ladder in each line of chiefs was by promotion. Any person; no matter his ancestry, could be appointed a junior chief, and then rise up the ladder in his line. The qualification was merit, a combination of good character and contribution to the progress of the city (Professor S.A. Akintoye 2010).

3.0 CHIEFTAINCY POLITICS, ASPIRANTS AND CONFLICTS

An integral aspect of the political system was the intense conflict for power. The leading elite were always engaged in power politics; and the balance shifted from one person to another on the basis of wealth, influence and size of followers. All elite normally conspired to prevent the emergence of anyone who would wield absolute power, Oluyole and Latosa who tried to create a dictatorship, akin to Kurunmi's model, did not succeed. Secondly, the appointment was not hereditary, titles were achieved through one's ability as a soldier and promotion was from a lower to a higher post or from one line to the other (that is from Seriki to Balogun and from the Balogun to the Baale).

A category of Mogaji lineage heads was however established in the post-1830 era to enable the representatives of the leading families take titles from the

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lower rungs of the ladder. The aim of this change was to immortalize the names of deceased heroes by rewarding their heirs with junior titles. The Mogaji was, however, expected to be a brave, promising warrior before he could get a title, but if he got the title by default, he would never be promoted. Other people seeking title first struggled for the most junior ones in the Baale, Balogun or Seriki lines. Titles seekers were usually sponsored by the established chiefs. (professor Bolanle Awe and Professor Toyin Falola, 2012)

Finally, new titles were always created to reward those who distinguished themselves in military services such as **Agbaakin** and **Are Agoro**, both for brave generals. This was to prevent a situation where there would be powerful warriors without titles who might pose a potential threat to the system. All those features, according to Professors Bolanle Awe and Toyin Falola, emphasized merit and competition, and made it possible for men of humble origin to rise.

The open and competitive nature of the system engendered intense power rivalries and generated conflicts, feuding and vendettas such that the city acquires a cognomen: **“Ija Igboro larun Ibadan” – “Civil disorder is the disease of Ibadan”**. Most of these conflicts centered on.

- (a) Making sure that less competent warriors were not promoted above those adjudged to be more competent;
- (b) The elimination of rivals and opponents;
- (c) The liquidation of over ambitious men; and
- (d) The removal or relegation of senior leaders.

The method of selection and promoting people based on merit meant that Ibadan could look for leadership where it could best be found. *Absence of hereditary*

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succession also ensured that the government of Ibadan was never left in the hands of minors of men unfit to rule virtue of their birth.

According to Professor Toyin Falola, it was usual for less-powerful people to recognize the superiority of other by refusing titles and promotions, thereby allowing the most powerful to get what they deserved. But just as victory and bravery in war could catapult a person, so could losing a major war bring a chief to ridicule and “send” him on the downward” in the military hierarchy.

The competition for titles among the warriors was so intense that many actually became casualties. It is also instructive to note that holding political office did not necessarily make a warrior wealthier. Infact, it increased his responsibilities and the material demands that would be made on him. What these men sought to achieve through political office or a chieftaincy title was therefore not wealth but honour, called “Ola”. They wanted to win public recognition and social esteem.

3.1 Constitutional Crisis Over Promotion of Chiefs

The **Constitutional problem over the promotion** from the post of Balogun to that of the Baale started after the Kiriji War. Before **1893, the Balogun was the heir apparent to the throne**, and became the Baale unless he declined. In fact, all the **heads** of the administration from **1825 to 1893** were from the Balogun Chieftaincy Line. *The constitution was tamped with in 1893 when Balogun Akintola declined the office of Baale, thinking that the British would soon leave and he would be able to prove himself in the battle, like all his predecessors, himself in the battle, like all his predecessors.* In other not to promote his junior above him, an **Otun Baale**, Osuntoki, was chosen, and this was the **first time the Otun Baale** had the opportunity to become Baale in 1895 after the death of Fijabi (1893-1895).

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After the death of both **Balogun Akintola and Balogun Babalola in 1899, Balogun Kongi succeeded them in 1900.** With the death of **Basorun Fajinmi in April, 1902,** Kongi wanted to become the Baale from Balogun but he was told that the constitution has changed. Only Otun Baale could become Baale of Ibadan, beside that, he was very rude to the chief. Consequently, **Mosadering was installed Baale** of Ibadan between **1902 and 1904** and Balogun Kongi was asked to leave the town. He went into exile at Iwo where he died. This was made possible by the British Resident, Captain Elegee (1903-1913).

When **Dada Opadare** was Otun Baale, Apaampa was Balogun but **Apampa** wanted to become the Baale forgetting what he said during the crisis of Kongi that only the Otun Baale Chiefs were entitled to become Baale. When the chiefs got to the British officer, he ruled that **Dada Opadare** should become the Baale (1904-1907). **Apampa had to cross to Otun Baale** while **Omiyale** became Balogun, when Omilaye died Akintayo became Balogun.

Because of the crisis between Baale Opadare and Apampa, Dada Opadare was advised to resign by Captain Elgee, the British Resident. **Sunmonu Apampa** was installed Baale (1907-1910) and Lafa became the Otun Baale. **When Apampa died, Lafa was not allowed to become Baale because he was too old and he was held down with stroke.**

Instead, **Balogun Akintayo Elempe** was installed **in the night** while Irefin became Otun Baale and Situ (Omo Aare became Balogun (1910-1916) however Irefin Ogundeji from otun Baale Line was installed Baale after Akintayo between 1912-1914. He was succeeded by Balogun Situ (Omo Aare Latosa) between 1914-1925.

After Baale Situ was sent on exile, Balogun Oyewole was installed in 1925 because of the crisis of Balogun Ola (the son of Orowusi). Thus, Balogun succeeded in quick successions to become Baale of Ibadan from 1914 to 1930. Because chieftaincy was not regulated until 1946 approved by the government of Western Region in 1952.

3.2 Position of Serikis in Ibadan Chieftaincy Systems:

From the chieftaincy system of Ibadan being practiced since the nineteenth century and historical antecedents, no **Seriki had ever become Bale of Ibadan, but were promoted to Balogun Chieftaincy Line:**

- i. Ibikunle from Seriki to Balogun (1851) by baale Oyesile Olugbode;
- ii. Ajobo from Seriki to Balogun (1870) after Ilesa work;
- iii. Latosa from Otun Seriki to Balogun (1870) after the expulsion of Ajobo;
- iv. Mosanya from Seriki to Asipa Balogun by Baale Sittu;
- v. Abibu Solalu from Areago Seriki to Maye Balogun by Baale Sittu.
- vi. Ajai-Osungbekun from Seriki to Balogun during the Kiriji war when Aare Latosa died.

When Balogun Akintola refused the title of Baale twice in 1893 and 1895, thinking he would still have the opportunity to carry his new title to war, the *succession passed to chiefs in the Baale line (Falola 1989: 51). The chiefs in the Baale line interpreted this as a constitutional amendment which made them the only ones now eligible to succeed to the Baaleship.*

The situation fuelled a lot of succession disputes in Ibadan. It was not until 1946 that a formal constitutional amendment, which allowed the two lines to succeed in turn, was made. Unfortunately, Baale Dada Opadare fell a victim of the power rivalries among the chief's. Baale Ireffin and Baale Situ were victims of Captain Ross

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attempt to impose Alaafin of Oyo on Ibadan which they both stood against; Baale Irefin eventually committed suicide while Baale Situ died in exile in Oke-Ogun area. Balogun Ola was a victim of tax agitation and betrayer of Ibadan chiefs. This brave and heroic act earns his compound the name **Kobomoje**

3.3 Governance of Rural Cities in Ibadan

There is an established famous duality in the morphology of Ibadanland. According to Chief Theophilus Akinyele on page 71 of his book, tailing on ANCESTRY said inter-alia:

“It is generally true that every Ibadan person or family has his/its root elsewhere in Yorubaland. Secondly, it is also true that an Ibadan person also has a village within Ibadanland to which he belongs”.

The fact is that all villages and towns that are part of Ibadanland, probably subject to Ibadan tradition and values, cannot claim a right to operate a hereditary ruling house chieftaincy system except in few cases. For example, SOBIKAN dynasty, from where Oyelese family belong constitute the ruling house whereas there are other eighteen families in Erunmu who are qualified to produce Baale of Erunmu.

Declarations, still extant, were also made for the following ruling houses;

- i. Baale of Lagun produced one ruling house Alli-Iwo
- ii. Baale of Lalupon produced ruling houses.
- iii. Olofa of Ofa-Igbo produced one ruling house – FIJABI
- iv. Baale of Erunmu produced one ruling house – SOBIKAN
- v. Onido of Iddo produced one ruling house – AGURA
- vi. Baale of Omi-Adio produced one ruling house – OSUNDINA
- vii. Oniroko of Iroko produced one ruling house – OPEOLA
- viii. Onikereku of Ireku produced only one ruling house – AKINPELU
- ix. Onijaiye of Ijaiye produced only one ruling house – ONIJAIYE Family.

All these go to show that in traditional matters, questions of customs should not necessarily be allowed to clash with matters of popularity like in the one-man-one-vote scenario of political elective completion. According to Engr. (Dr.) Omololu Olunloyo (9th of November, 2012), the former Governor of the old Oyo State, 1983, these are also potential sources of breakdown of law and order.

3.4 The Power of Baale Before 1946

Bale had a role to play in promoting a chief over another and even allowed a chief to jump many steps without consultation with other members of the Bale-in-Council but such a person must have a lineage in Ibadan before 1893. For example:

1. Dada Opadare became the Bale of Ibadan between 1904 -1907 without being a prominent chief before, though Basorun Fajinmi made him Ekerin Bale because of his role during Ijaiye war where he was farming.
2. Bale Dada Opadare promoted Omiyale from Ekarun Balogun to Balogun.
3. Bale Situ (Omo Are) promoted Abibu Solalu from Areago Seriki to Maye Balogun. He also promoted Aminu from Maye Balogun to Osi Balogun and Mosanya from Seriki to Ashipa Balogun. Finally, he promoted Alagba Oritokun to Maye Bale without holding any previous title.

The Baale also lifted some indigenes into prominence with their fathers not holding any post before the end of the nineteenth century. Such people in Ibadan history included:

- (a) Baale Ireferin Ogundeyi was from Owu. His father was Ogunlade. His full name is Ireferin Ogundeyi which could be found in his praise song (Oriki or cognomen).
- (b) Sodimu was given the post of Maye Balogun by Baale Oyewole Foko in 1925 and rose to the post of Ashipa Balogun during the reign of Olubadan Abass Alesinloye without previous title held by him or his father.

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- (c) Baale Oyetunde rose from Osi Balogun to become Baale without his father holding any title before.
- (d) Adebisi Giwa became Ashipa Olubadan from nowhere in recognition of his contribution to the development of Ibadan. His father came to Ibadan from **Efon Alaye** during the reign of Are Latosa but Adebisi Giwa was born in Ibadan at Idikan (Ikan Tree); now a prominent neighbourhood in Ibadan.

During this time, the educated elite were being given chieftaincy titles in appreciation of their contribution of education to Ibadan Chieftaincy politics. The beneficiaries included, Chief Salami Agbaje, who became Are Alasa Balogun; I.B. Akinyele who became Asaju Balogun; J.O. Aboderin Adetoun and D.T. Akinbiyi who became advisers to Olubadan Abass Alesinloye.

It was Ward Price who advised Olubadan-in-Council to regulate the Chieftaincy promotion to reduce disputes which led to the Customary Chieftaincy Declaration of 1946 which formalized rotation of Baaleship of Ibadan between the Otun and Balogun Lines to the stool of OLUBADAN OF IBADAN (Professor TOyin Falola, 2012).

In summing up the history of Ibadan before it became a British protectorate and thereafter, we have to take into consideration some of the factors which always influence the course of history.

4.0 BRITISH COLONIAL EFFORTS TO BUILD PERMANENT OLUBADAN PALACE AND MAPO HALL:

(a) Background:

According to H.L. Ward-Price, the Divisional Officer (D.O) for Ibadan, proposed the building of a permanent official residence for the Baale of Ibadan in 1923. He said Ibadan never had a palace, and the successive Baale only had to convert their private compounds into the official lodge. The colonial administration did not find this a

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convenient arrangement for its administrative officers who had to travel for different locations and houses to see the Baale considered junior to them in rank. Caption W. Ross was the resident Commissioner from 1913 to 1931 for Oyo province. The Baales were never enthusiastic about the move, pre-faring instead to improve their private residences where they hoped to be buried after their death. And to move to a place, a building for all rulers, was also interpreted to mean a restriction on their activities. The scheme did not succeed and was abandoned during the colonial era (Professor Toyin Falola, 2012).

The second move was successful. This was the building of the Council Hall at Oke-Mapo at the secretariat of the Native Administration. The propose land plan for the hall were completed early in the 1925. Its original cost was £18,000 which had to be revised because of the need to have a deeper foundation. It was eventually completed in 1929 at a cost of £23,914.

(b) Shape and Size of Yoruba Palaces

In terms of size and magnificence, the classic **Yoruba palace** was the grandest residential unit in both the royal capital and its kingdom. The palace was a highly elaborate complex of the contemporary courtyard compounds

Table 1: Shape and Sizes of Yoruba Palaces:

Palace	Total Palace Area in (Hectares)	Built Up Area		Royal Park	
		Hectares	% of Palace Area	Hectares	% of Palace
Owo	43.0	3.8	8.8	40.1	91.2
Ilesa	20.6	2.4	11.8	18.2	88.2
Ondo	17.4	2.0	11.6	15.4	88.4
Ado-Ekiti	10.9	5.3	48.1	5.7	51.9
Ile-Ife	8.1	1.8	22.0	6.3	78.0
Ijebu-Ode	7.7	2.8	36.8	4.9	63.2
Akure	8.3	1.5	17.6	6.8	82.4
Oyo	6.9	6.9	100.0	-	-
Ila	5.8	4.7	81.0	1.1	19.0
Abeokuta	2.5	2.5	100.0	-	-

Source: Ojo, Yoruba Palace, 1996. P. 27

(a) Ige: the Royal Palace of Akure, p. 24 (b) Oyelade: The Royal Palace of Ila, P. 34

4.1 Geographic Location of Irefin Palace:

In traditional Yoruba History, Oba's Royal Palace was the most important in terms of locutions and functions. The position of the palace was invariably the city's geographical centre or as far as possible if there were physical constraints. As the embodiment of the city and the fountain of city life, all the radial arteries of communication converge on it.

The choice of a hilltop at Oke-Ofa by Irefin Ogundeyi was in line with the standard practice not only in Yorubaland but also in urban history of cities like: Mesopotamia which reveals that the palace and the great temple have almost everywhere been associated with low hills, natural or artificial. The sitting of palaces and temples on eminences was also characteristics of Minoan and Mycenaean cultures as well as of Imperial China, Cambodia and Central America (Tpl. Oluremi, I. Obateru, 2006).

The choice of a hill-top for palace erection may be explained also by its environmental qualities:

- (i) Firstly, a hilltop was a lookout, a place from which the surrounding urban space and countryside beyond could be viewed.
- (ii) Secondly, a building erected on a hilltop was an eye-target for people as it was rapidly seen.
- (iii) Thirdly, eminences afford their occupiers visual privacy, protection against over-looking the neighbouring resident.
- (iv) Lastly, elevated grounds were well drained contrasting with low ground and valleys which might be plagued by flooding, river pollution and diseases, particularly, malaria.

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The royal palace is a public edifice built and maintained by the entire population of the kingdom. It is therefore not the private property of the incumbent king (Oba).

Like its ancient Middle East precursor, Baale Irefin Palace exhibited the characteristic of the Yoruba palace with its functionally multi-purpose, the most notable being residential, religious, governmental, industrial, religious, governmental, industrial, socio-cultural, and recreational and storage. The palace is one of the cultural heritage assets Ibadan people are proud of in the 21st Century.

Irefin Ogundeyi was installed Baale of Ibadan between (1912-1914). His palace was built on a rectangular land of about 5 acres bounded in the north by Agodi Oke-Adu Road. The access road links Oke-Adu with Oje-Agodi Highway from the roundabout.

The palace is fenced round with a mud wall. The entrance arcade has five (KOBIS), that is gabled roofed structure, one of which served as the entrance while the rest covered the verandah open to the road where buying and selling take place. (See picture below). According to Chief M.O. Ogunmola (2010 page 56), the Otun of Oyo, noted that Alaafin Aganju (1357) was a lover of palatial structures, particularly **“Kobi” – building with steep gradient gables. His palace was reputed to contain one hundred and twenty high rise gables.**

The inner courtyard faces the main a storey building palace. The extensions of the entrance arcade on both sides are residential areas for palace officials and other family members. Directly behind the entrance arcade are offices and drummers apartment. The Obas's residence is adjacent to the palace. (see the picture below).

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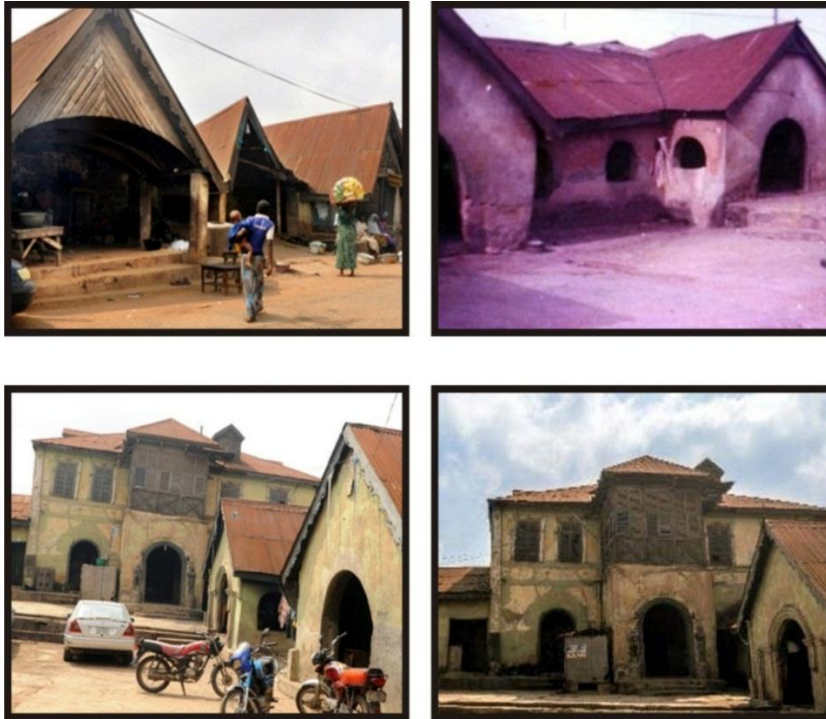


Image of Irefin Palace (1912 - 1914)

The building shows the beauty of Yoruba architectural science and technology. It was built of mud bricks of clay dried for some days. The gabled projections are entrances to leading to the corridor serving the rooms of the extended families. All the buildings are covered with corrugated iron sheets.

The backyard served as the royal park or Oba's forest for the outdoor recreation of Baale Irefin. It also served as the botanical garden as the botanical garden where rare and special medicinal plants were cultivated and conserved. It was a mausoleum, a place deceased Baale and family members were buried.

4.2 Geographic Location of New Olubadan Palace;

The position of the palace was invariably the city's geographical centre or as close to it as possible, if there were physical constructs. The **Agala Forest Reserve on the slope of Aare Latosa Hill on top of which the Memorial Bower's Tower was erected, was found suitable for the siting of the new Olubadan Palace and is very accessible.** As the embodiment of the city and the fountain of city life, all the total arteries of communication coverage on Oke Aremo. The palace complex land area is 9.68 hectares was deforested during the annulment of Basorun Moshood Abiola's election in 1992 by President Ibrahim Babangida a military head of state.

4.2.1 THE SITE:

The siting of the New Olubadan Palace on an elevated land is not peculiar to Ibadan but to the entire Yoruba cities. The choice of a hilltop for palace erection was because of its environmental qualities:

- **Firstly**, a hilltop is a lookout, a place from which the **surrounding urbanspace** and the countryside beyond could be viewed e.g. UCH, Agodi GRA, Ali-Iwo side of the city.
- **Secondly**, a building erected on a hilltop is an eye target for people as it is readily seen.
- **Thirdly**, eminences afforded their occupiers visual privacy, protection against overlooking by neighboring residents
- **Lastly**, elevated grounds and valleys which low grounds and valleys which might be plagued by flooding, river, pollution and diseases, particularly malaria.
- The total palace area is 9.86 hectares and is rectangular in shape with royal Park Forest towards the Bower Tower located at the highest point of the hill.

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The royal palace is a public edifice, built and maintained by the entire population of Ibadanland. It is therefore not a private property of the incumbent Olubadan. The palace itself perform various functions such as: residential, religious, governmental, socio-cultural, recreational and commercial.

5.0 LAUNCHING OF NEW OLUBADAN PALACE:

According to Asiwaju (Chief) Jacob Olabode Amoo at the Fund-Raising Ceremony for the construction of a New Olubadan Palace, held at Lekan Salami stadium, Adamasingba, Ibadan on Saturday, 25th January, 2014, the first time Ibadan Elite built a palace that benefits the status of Olubadan of Ibadanland was in the 1980s. This palace was located at Oja’ba, in the centre of the town, close to Mapo Hall. He said, before then, each individual Oba (Olubadan or Baale, before 1836), lived in his personal house. Unfortunately, according to Sir (Engr.) Dr. Jide Fatokun in his book titled. “IBADAN: Facts and Figures” published in 2011, when he listed some of these inadequacies of limiting factors of Olubadan Palace at Oja’ba as follows:

- (i) That it is rather chunky for present day usage and because of constraint of space, it has no room for expansion.
- (ii) That there is no open space for ceremonies and other outdoor activities.
- (iii) That the environment falls short of a befitting palace of the most populous indigenous African City.

Realizing this the Central Council of Ibadan Indigene (C.C.I.I) in 1993 decided that now, more spacious modern palace must be built. This effort was initiated by the **Presidency of Chief Oseni Oyetunji Bello. The Executive of CCII set up a committee headed by the Late Chief Dosu Babatunde to search for suitable land.** Within the central are of Ibadan Metropolis that is accessible to everybody. **ESV. Tomori Moshood A.** was the secretary to the committee.

5.1 Deforestation of Forest Reserves in the Municipality

(a) Alalubosa Forest Reserve

Its land was acquired by the British Colonial Government from Ibadan District Council and constituted legally into a forest reserve on May 4, 1916. The Alalubosa Lake measuring 5.8 hectares had been sand filled in 1988 as a result of establishing Alalubosa GRA due to underutilization of the forest reserves. There are also Alesinloye Extension GRA, State Security Organization buildings and National Museum. On the other side of the road is Alesinloye Market. Behind the market opposite Federal School of Forestry is Jericho Extension New GRA.

(b) Ogunpa Forest Reserve

It is on the top and eastern slope of Mokola and Premier Hotel Hills having an area of 82.2 hectares. **Ogunpa Stream was dammed to produce Ogunpa Lake whose area was initially 26.6 hectares The Lake was established to supply water for Ibadan prior to the creation of Eleiyele Lake in 1941, in 1965, 53 hectares of the forest reserve land was exercised to Create Agodi Gardens which was commissioned in December 1967. It has been modernized to an international recreation park in 2014.**

(c) Oke-Aremo Forest Reserve

It covers the top and steep slope of Are Latosa and Sapati Hills. The Spatial extent of the forest reserve is 58.4 hectares. The western side of the slop is Oniyanrin where you have former P&T headquarters lying within the reserve is the Bower Memorial Tower erected in 1935, Ibadan House, New Olubadan Palace Complex both on 9.63 hectares of land and Agala Housing Estate, a resettlement Scheme on the other side of the Palace

(d) Eleiyele Forest Reserve

The forest reserve was established in 1941. The reserve covers 360.9 hectares while the lake initially covered 165.1 hectares. The River Oba was dammed at the eastern foot of Eleiyele Hill to produce the lake which initially had a length of 4.146 metres, width varied from 46 metres to 994 metres along its longest western tributary from Awotan area on Akufo Road.

5.2 First Olubadan Central Palace

The royal is the most important physical component of a Yoruba city in terms of location and functions and it confers city status on an urban settlement.

The position of the palace was invariably the city's geographical centre or as close to it as possible if there were physical constraints. As the embodiment of the city and the fountain of city life, all the radial arteries of communication converge on the palace.

A Central Palace was built at Oja'ba in 1980s opposite Mapo post office and along Oja'ba Oranmiyan Road sharing boundaries with Balogun Oderinlo compound and the Ibadan central Mosque.

The central palace had its inadequacies such as:

- That it is rather choky for present day usage and because of constraint of space, it has no room for expansion.
- That there is no open space for ceremonies and other out-door activities.
- That the environment falls short of a befitting palace of the most populous, indigenous African city.
- Lack of a comfortable and decent residential apartment for the Olubadan.
- Lack of administrative offices for palace staff and no provision for Guest Houses.

Lola Tomori

- There was no provision of royal park like of the old traditional palaces for public as well as Oba's private use for recreation



OLD OLUBADAN PALACE (FRONT VIEW)



REAR VIEW OF OLD OLUBADAN PALACE

Lola Tomori

The winds of cultural change that have been sweeping over Yourbailand since the advent of the white man have not side-tracked the palace. For example, most kings have replaced the former single-story compound apartments with storey buildings of concrete construction (instead of mild from clay soil) to provide both office and residential accommodation to befit their socio-political status and to keep abreast of Western civilization. Instead of thatch roofs, palace apartments now have corrugated asbestos or iron roofs.

The Central Olubadan Palace at Oja'ba is a reflection of cultural transformation of the Yoruba traditional religious, social and political institutions.

5.3 Land Acquisition For A Befitting Olubadan Palace Complex:

The need for a befitting Olubadan Palace was conceived by the CCII as a long-term project during the tenure of **Late Chief O.O. Bello**. The first major task of actualizing this dream was the securing of a suitable site and acquisition of sizeable land that would accommodate a grandiose and befitting Olubadan Palace.

When **Chief O.O. Bello** led members of CCII Executive Committee on a solidarity visit to Governor Kolapo Ishola on 5th August, 1992, the Council among many requests demanded for the release of a suitable and sizeable parcel of land by Oyo state Government to Ibadan Traditional Council for the erection of a befitting Olubadan Palace complex and complementary buildings. The Technical Committee members were:

- (i) Chief Dosu Babatunde (Town Planner) - Chairman
- (ii) Chief (Engr.) Dele Oderinlo (Engineer (Mechanical) - Member
- (iii) Chief (Surveyor) Emiola Olarinde (Land Surveyor/Map Maker) -Member
- (iv) Arc.Lanre Ladeji (Architect) - Member
- (v) Mr. Lola Tomori (Estate Surveyor & Valuer) - Member/Secretary

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The Committee of five identified and selected the Oke Aremo site. Governor Kolapo Ishola granted a certificate of statutory Right of Occupancy on the Surveyed parcel of land at the foot Agbala Forest, Oke-Aremo, covering **5.233 hectares** in favour of Ibadan Traditional Council. The C of O was registered as No.4 page 24 in volume 32381 dated 13th October, 1993 with Survey Plan No. 1B. 1932.

In 1997, Asiwaju Bode Amao-led Executive realized that the acquired land would not be enough to accommodate all the envisaged components of the palace complex. Asiwaju Bode Amao`s administration then took another bold step to acquire more land for the palace complex which was granted by His Excellency, Senator Rashidi Adewolu Ladoja, the then. Executive Governor of Oyo state. The additional land area was **3.91. Hectares** thus making the acquired land for Olubadan Palace Complex to be 9.81 hectares. ***Total Land Area is 9.243 Hectares (See Google Earth Map & Layout)***

The principal land uses of the ancient cities in Yorubaland are the royal palace, the royal (central) market, the roads, the residential quarters and the defence fortification. All these were physical features in Ibadan when it was established at the present site at Oja`Iba with the exception of a central palace

The position of the palace was invariably the city`s geographical centre or as close to it as possible if there was physical constraints. As the embodiment of the city and the fountain of city life, all the radial arteries of communication coverage on it

That third Ibadan has no ancestral father but co-founders who are eligible to become the king (Oba) of the city unlike the common hereditary kingship system in Yorubaland. Therefore, each Baale and later Olubadan of Ibadan usually converts his residence to a palace

5.4 Ibadan House Component

Its foundation was laid during the **1998** Ibadan week celebration and on completion, it was commissioned by his Royal Majesty Oba (Dr.) Yunuss Bankole Ogundipe, CFR, J.P. the 39th Olubadan of Ibadan on 20th day of May, 2007. It is now the National secretariat of C.C.I.I.

Architect Billy Shodende designed the IBADAN HOUSE, prepared the Architectural drawing and the model exhibited during the launch of Ibadan House Project in 1997. The **Late Engineer (Chief) Dele Oderinlo** prepared the structural drawing. **Engr. (Chief) Lekan Ladeji** prepared the Mechanical / Electrical drawing. **Mr.S.O. Alabi** prepared the Bill of Quantities. **Chief Dosu Babatunde** prepared the master plan twice to include Ibadan House. He also proceeded the Building Approval. Chief **P.S.E. Olarinde**, a Licensed Surveyor, surveyed the entire land and the contour map. All of them render selfless service to Ibadanland without charging Professional fees. THE BUILDING COMMITTEE below was set up by Chief Olabade Amoo.

The First Building Committee Membership:

1. Engr. (Chief) Dele Oderinlo – Chairman
(He died on the Job)
2. Mr. M.A. Tomori – Secretary
(Estate surveyor and valuer)
3. Chief Oladejo Oladeji – Member
(An Accountant)
4. Dr. Adeniyi Adelokun – Member
(University Lecturer)
5. Alhaji L.A.B Adigun – Member
(From Omo Ajorosun clu.)
6. Alhaji K.O.Oladokun – Member
(National Treasurer of C.C.I.I)

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Engr. Amidu Idowu supervised the digging of the Foundation. The first phase of the building up to the Decking level was carried out before it was taken over by Chief Bayo Oyero as a result of the death of the Chairman.

The main palace building has the following facilities and accommodations for the use of Olubadan.

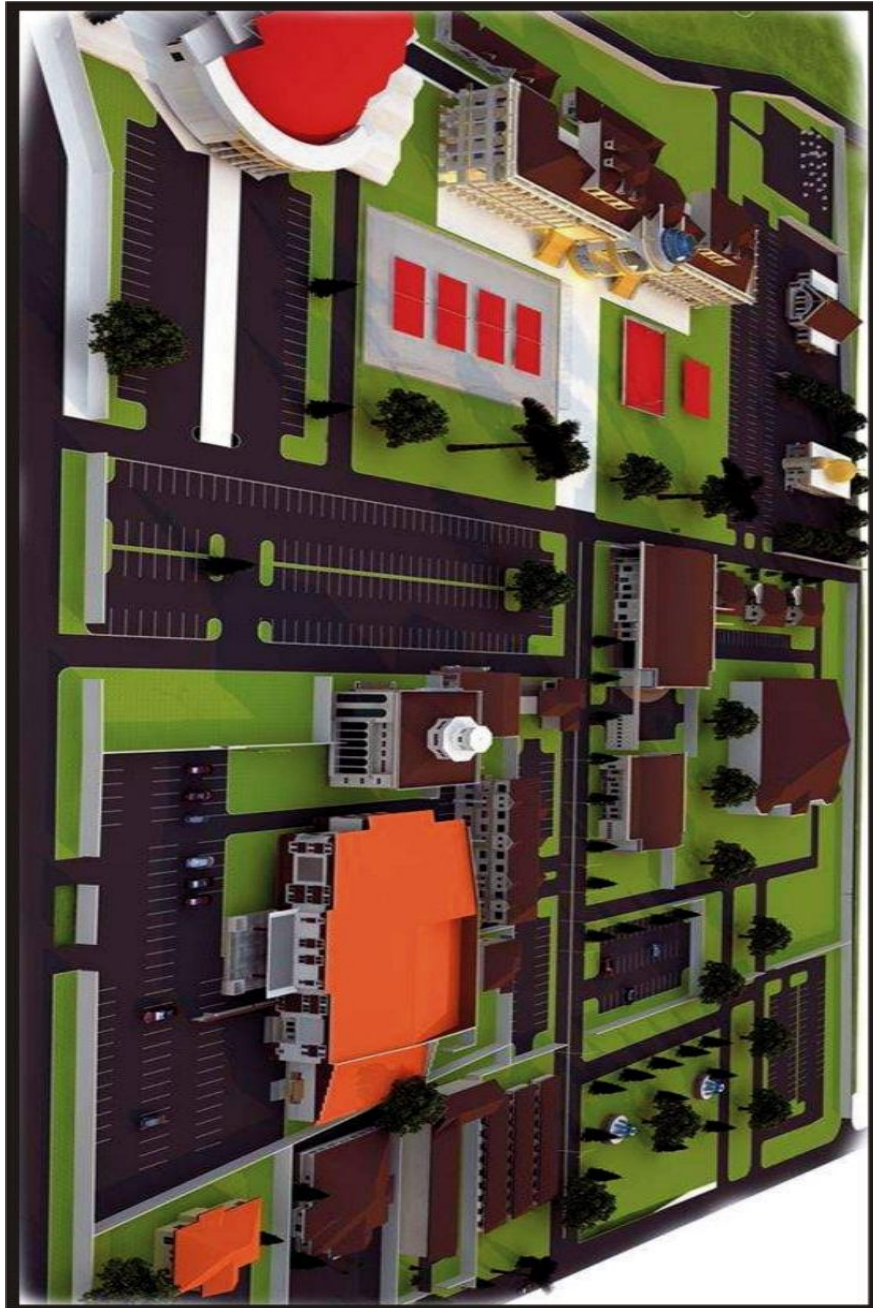
- Bedroom Apartment for Kabiyesi
- Office for Kabiyesi
- Olubadan-In-Council Chambers;
- Lounge for High Chiefs;
- Reception Hall for VIPS;
- Visitors' Waiting Room
- Other Offices;
- Committee Room;
- Clinic;
- Store;
- Conveniences; and
- Open Courtyard for Multipurpose Activities

It is imperative to design the forest at the slope of Bower's Tower behind the Olubadan Palace building into a **Royal Park** which is used to be extensive land-use element of the ancient Yoruba palace. The royal park was a multi-purpose public establishment.

The royal park should serve as Olubadan recreation area it should serve as a **zoo** where special and rare animals are conserved for medical purposes and as botanical garden. The royal park should serve as a **mausoleum for the burial of**

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deceased monarchs which Balogun Sanusi Adebisi Giwa provided for in his palace at Idikan and Irefin Palace at Oke-Ofa.



Lola Tomori



THE GATE TO NEW OLUBADAN PALACE AT OKE-AREMO

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FRONT VIEW OF THE NEW OLUBADAN PALACE
(UNDER CONSTRUCTION)



LEFT SIDE VIEW OF THE NEW OLUBADAN PALACE
(UNDER CONSTRUCTION)

6.0 COMPLETION OF THE FIRST PHASE OF OLUBADAN PALACE COMPLEX

According to the Chairman, Ibadan Cultural Festival Planning Committee for 2024, Balogun Gaphar Adekunle Ojetola in the Nigeria Tribune of Tuesday, 2 January, 2024; the project on the construction of a befitting palace for the Olubadan of Ibadanland has been on for four years. We have a palace at Oja'ba which had been abandoned for decades. He said, we consider it unacceptable that we have not finished the construction of Olubadan place for almost 12 or 13 years. Works stopped on it about eight years ago due to some issues. However, the new President General of the Central Council of Ibadan Indigenes (C.C.I.I), Bar. Sulaiman Ajeniyi Adewole has promised to mobilize Ibadan people to complete the palace at Oke-Aremo so that the Olubadan of Ibadanland can move in by December or January 2024.

The Chairman, Balogun Gaphar Adekunle Ojetola commended all the eleven (11) Local Government Chairmen in Ibadanland who rose up to the challenge by supporting the CCII and also specifically thank our amiable Governor, his Excellency, Mr. Oluseyi Abiodun Makinde, for encouraging the Local Governments Chairmen in Ibadanland. He also appreciated all Ibadan people who have contributed one way or the other to the palace project.

He concluded by assuring the public that phase II will commence after the completion of Phase I as indicated in the 3-D images of this new Olubadan Palace Complex.





