

CONFRONTING THE CHALLENGES OF SUCCESSION  
TO THE STOOL OF OLUBADAN OF IBADANLAND  
IN HISTORICAL PERSPECTIVE

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## 1.0 INTRODUCTION

IBADAN, the third largest indigenous Nigerian city after Lagos and Kano by population and the 19<sup>th</sup> among the twenties largest cities in Africa, is the largest metropolitan city in Nigeria in geographical area with eleven (11) autonomous local governments Areas. The city is about 3,135.96sq.km.

Its success in transforming Yoruba political institution and adapting them to a new age during the nineteenth century was remarkable. In so doing, the characteristics of metropolitan city were preserved so that although *the chieftaincy titles adopted were tradition ones, the system itself were quite different from the normal Yoruba pattern. The titles were not hereditary but were given in accordance with the effective position of the society and it was possible to progress from one title to another in the hierarchy even to the very top.* This applied to even persons of very diverse origin.

Thus, from inception, communal differences had little political significance and the diverse groups tended to fuse together in a common Ibadan identity in the opposite manner to the Egba who preserved their original town and even village identities within the single circumference of the walls of Abeokuta.

The fall of the Old Oyo Empire, arising from the combination of internal constitutional debacles, power tussles and conflicts, and the rise of militant Islam in Ilorin compounded with Owu Wars played significant roles in the emergence of Ibadan.

However, the republican nature of **Ibadan civil and military population.** Partly explains why it quickly and effortlessly **succeeded Oyo as the military headquarters of the Yoruba Empire** in the nineteenth century. it was an all comers community which did

not foreclose the participation of a pan-Yoruba community in its military service. This singular fact remains the basis of her cosmopolitan composition.

According to Emeritus Professor Bolanle Awe, by 1854, Ibadan had annexed the Ife town of Apomu, Ikire and Gbongan. In fact, by 1893, when the British had succeeded in colonizing Nigeria, **Ibadan warlords** were still lamenting their uncompleted campaigns to fully regain Ilorin from the invading Fulani.

At the close of the 19<sup>th</sup> century, Ibadan had succeeded in replacing Oyo as the **imperial power** of the Yoruba country. The influence of Ibadan had been responsible for the continual migration and influx of peoples of diverse backgrounds into **metropolis** in more recent times. There has been no other West African town that has expanded as unilaterally as Ibadan had done during the 20<sup>th</sup> century.

## **2.0 The Introduction of Republican Constitution**

In **1851**, power was divided and exercised by two major chieftaincy groups, **one civil** and **one military**. The civil group was created in **1851** when it had become necessary to relieve the **leading warriors** of duty of governing the town as well as fighting the wars of expansion. This **civil group of chiefs** was made up of two categories, the **Baale who were males** and the **Iyalode who were females**. All the **Baale chiefs were not members of any particular Ruling House**. Rather, they were all **veterans** and must have distinguished themselves in war.

### **(a) The Baale:**

The Baale and his subordinate chiefs were expected to be knowledgeable in **military history** and warfare, and above all they must be familiar with the foreign policies of every major Yoruba subgroup and their neighbors.

The Baale civil office holders were primary charged with administration of Ibadan. The Baale's the economic prosperity of the town and the maintenance of peace and security. To discharge his duties effectively, the Baale was assisted by a few other distinguished chiefs, all in the same **civil chieftaincy groups**. These were the **Otun, Osi, Ashipa, Ekerin, Baale**, etc. It should be noted that **all these chiefs were not empowered to make laws without the approval of the military chiefs**.

**(b) The Iyalode chieftaincy category:**

Founded on revolutionary new values constitutional structures, both Ibadan and Abeokuta (Egba kingdom) produced a socio-political environment that allowed, astute, enterprising, wealthy women to assume roles male titled hierarchies and military rules.

In Ibadan and Abeokuta, new styles of governance, according to LaRay Denter of the Department of history, University of Ibadan (2000) and professor Toyin Falola (2012 pg. 125), **downplayed hereditary rights** in favour of **proven merit** based on **leadership** and, **entrepreneurial ability, wealth** and patriotism.

Successful war and trade leaders were appointed to **high military and civil office**, including some notable wealthy **female traders** who won acclaim because of their patriotic loyalty, their economic acumen, their financial support in state expansion and defense, and their community and state services.

Their power and authority rested on their control of immense trading and organizational networks, the acquisition of large personal followings, and their ability to extend substantial credit facilities to military leaders, and their generous gifts to their constituents. Madam Subuola was the first Iyalode of Ibadan appointed in **1851**

**3.0 Composition of the Council of State (Igbimo Ilu)**

From **1851** when Baale Oyesile Olugbode took over the administration of the **third Ibadan**, in the exercise of power, the Baale was the **chief Executive**. According to Toyin Falola (1989) and as explained earlier, there were cases when the overall civil and military authorities were combined in one person (e.g. Are Oluyedun Afonja, Oluyole Iyanda, Ogunmola Orisagunna and Are Obadoke Latoosa), but when the power was separated between the Baale and the Balogun, then former was supposed to president meetings.

**IGBIMO ILU (Council of State)**

Igbimo Ilu (the council of state) was the supreme organ of the state. Its membership was loose, because not all chiefs were members, any chiefs could be co-opted, and few could deliberate if the topic was very confidential and strategies. The **most permanent**

**members** were the senior chiefs: the **Baale, Balogun, Seriki, Iyalode** and **the most senior six subordinate chiefs** in the Baale and Balogun “**Lines**”. The council’s decisions on most issues were final.

Igbimo Ilu, part of Yoruba political organization, in practice showed that an **Oba** was not an absolute ruler likewise the Baale as the chief **Executive of Ibadan administration**. It is true that as the executive head of the government he exercised considerable powers, particularly over the common people. He could arrest, punish or even beheaded them without trial. But these were powers that he had to exercise sparingly and more with justification than without it.

In any event, according to Dr. J.A. Atanda (1980), the powers of the Oba or Baale were checked in many ways. To begin with, he did not rule his town or kingdom alone. The Oba or Baale did so together with a council known as **Igbimo**. In some places, the Igbimo had specific names they were called the **Oyo Mesi** in Oyo. The **Ilamuren** in Ijebu Ode, the **Ogboni** in Egba towns, the **Iwarefa** in Ife, Ijesa, Ekiti and Ondo towns. They are equally referred to as **Oba-in-Council, Osemawe-in council** in Ondo, **Ooni-In-Council, Baale-in council in Ibadan**.

The **Igbimo** of each town usually consisted of the most senior chiefs, according to Dr.J.A. Atanda (1980), who were themselves usually **representatives of certain lineages**, that is, descent groups in the town bound together by strong family or kingship ties. But in some towns, such as those in Ijebu and Egba Kingdoms, these chiefs must also be members of the Osugbo or Ogboni cults.

Irrespective of the manner of composition the **Igbimo** was a body which the Oba or Baale had to consult. He could not make any laws or takes any decisions on matters fundamentally affecting the town without the concurrence of the **Igbimo**. If he did, or if he became an oppressive ruler in any other way, the consequences were usually grave.

## **POST-WAR CONSTITUTIONAL CRISIS OVER PROMOTION OF CHIEFS**

The **Constitutional problem over the promotion** from the post of Balogun to that of the Baale. 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 **1851 to 1893** were from the Balogun Chieftaincy Line. The constitution was tampered 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).

From 1895 until 1914, all Baale's held the title of Otun Baale prior to their appointments, and were generally opposed by the Baloguns who succeeded Balogun Akintola. The Balogun chiefs did not, however, give up the struggle to have an automatic promotion to the Baaleship. After Baale Irefin's death in **1914**, the struggle of the Balogun Chiefs materialized as one of them (situ, the son of Aare Latosa) was made the Baale in the same year (1914-1905).

Other major changes was as a result of rate of interference by the colonial administration which meddled in disputes among the chiefs and became active in the selection, promotion, and deposition of chiefs, especially from **1907** onward, when the British Residents, Captain Elgee (1903-1913) asked Baale Opadare to resign his appointment. The Colonial administration co-opted the Alaafin of Oyo in the Selection of candidates for promotion, particularly, Lawani and his son who succeeded him, Ladigbolu.

## **THE CREATION OF OYO PROVINCE AND SUBJUGATION OF IBADAN**

By **1914**, Oyo Province was created. It was the largest in southern Nigeria covering a land area of 14,381 square miles **with a population estimated in 1921 at 1:116,446**. First the headquarters was transferred from Ibadan to Oyo, even when it was clear that the former made it a more suitable place. Consequently, the province previously called Ibadan province assumed the name of Oyo province (Dr. J.A. Atanda, 1979; Toyin Falola, 1989).

The province covered Oyo, Ibadan, Ila, Ilesa, and Ife territories, all grouped into the three Divisions of **Ife, Oyo and Ibadan**. All these areas were areas which Captain Ross believed were under the power and authority of the Alaafin. The **Ibadan Division** had **ten Districts** (Iwo, Ikire, Lanlate, Eruwa, Ede, Osogbo, Okuku, Ikirun, Igboora and Ibadan) and covered an area of **4,398 miles**. Ibadan was the largest, with a population estimate of **138,460** and a “**farm population**” (I.e. those who lived in its villages) of **106,389**. Its **Baale was also the paramount chief**, though he and other chiefs in the division must owe allegiance to the alaafin (Toyin Falola, 1989).

### **BREAK-UP OF THE NEW OYO EMPIRE:**

By the **1930s**, the powers exercised by paramount chiefs had begun to cause resentment and there were agitations to curb them. The **Aba Riots** in Eastern Nigeria in **1929** had also generated the discussion for a country-wide reform. There were also agitations for reform from educated elements in Yorubaland who had been barred from local government. Governor Donald Cameron who assumed office in Lagos in **1931** was sympathetic towards agitation for reform. Thus, the organization carried out in the **1930s** broke the power of **paramount rulers as sole native authorities** and widened the base of local government.

In **April 1934**, a new **Ibadan Native Authority** independent of Oyo, was constituted while Oyo was opposed to this, Ibadan welcomed the change with the deepest satisfaction. In the same year, the headquarters of the province was transferred to Ibadan where it remained until **1938** when it had its status enhanced to that of the headquarters of the Chief Commissioner, Western Province.

All these changes, particularly those of **1934**, put an end to the power of the Alaafin as the paramount ruler over Ibadan. And in spite of the opposition by the Oyo progressive Union, **the era of the Oyo Empire was over**, and was never revived after **1934**. What followed were the re-organizations of the Native Authorities, and every, no matter how small, struggled to become autonomous.

The immediate changes were that the Alaafin only had the Oyo Division to control. Ibadan, Ile-Ife, Ilesa and Ila became autonomous.

### **Why Ibadan changed its title from Baale of Olubadan.**

The civil wars of the nineteenth century produced a far-reaching and lasting modification of Yoruba traditional governmental structure. That structure was one in which a town had a single **head-chief** called an **Oba** (or **Baale**) in the case of **uncrowned** heads) assisted by a council of state (Dr. J.A. Atanda 1980).

In **1904**, Ibadan had jurisdiction over some eighty six (86) tributary towns, where, Ibadan chiefs were overlords and gazetted as “**Yorubaland Jurisdiction Ordinance 1904** “**signed by Baale Mosaderin of Ibadan and his chiefs** on the one hand, and Charles Herbert Harley Moseley, CMG, Acting Governor of the Colony of Lagos on behalf of the British Monarch, His Most Excellent Majesty, King Edward VII on the other. There were **sixteen (16) crowned Obas** and seventy (70) Baales. Mostly in Osun Division including Iwo, Ejigbo and Osogbo etc. However, the Ooni got the erstwhile Ife.

The **nine chiefs and Obas** constituted the Council. They could bring to Council **advisers** of their chose, and some chose educated men. Council meetings were held at Mapo Hall in Ibadan, and discussions general centered on the affairs of the Divisions.

However, a permanent source of trouble was that the **Obas and Chiefs** regarded the administration of the Division as a **federal system** in which the Olubadan should not be allowed to enjoy the status of Alaafin before 1934. In 1938 Oluwo made it clear that he was subordinate to the Olubadan, and this generated hostility between the two. The crisis came into the open in the same year at Ile-Ife during the **Conference of Obas and Chiefs. the Oluwo wa not invited, and he was humiliated for attending** since no place was reserved for him. The Olubadan, Oba Alesinloye had the support of British Administrators. However, these Obas were allowed not to prostrate for Olubadan again (Toyin Falola, 1989).

Earlier on, Ibadan Chiefs had responded to the **1934 reform** as Oliver Twist would do. What became their second major wanted to change the Olubadan which carried with it the aura of an Oba and not that of a village head. The request was granted in October and gazette on the 29<sup>th</sup> of the same month, 1936. The notice, according to Toyin Falola (1989) in the gazette did not fail to recognize the opposition to the change by the Alaafin Ladigbolu I of Oyo.

## **ORDER OF SUCCESSION IN OLUBADAN CHIEFTAINCY SYSTEM**

For purposes of regulating chieftaincy to the stool of the OLUBADAN, **Ibadan Native authority (INA) made a Declaration of native Law and custom on 19<sup>th</sup> august 1946**, based on the appeal made by the then **reigning Olubadan, Oyetunde I.** the declaration was amended in on 16<sup>th</sup> January, 1950 to cater for succession to other traditional offices left out in the **1946 Declaration** specially as regards other chiefs. The amended Declaration stated ‘thus:

*“Appointment of chiefs other than the Olubadan shall be effected by automatic promotion of the Chief next in seniority in either the Olubadan or Balogun line of Chiefs.”*

Finally, the chieftaincy Committee of Ibadan District Council (IDC), designated by an Western Region Notice as the competent council, made another Declaration, on **8<sup>th</sup> august 1959**. The Declaration, which superseded that of **1949** and its **1950 Amendment** with respect to the Olubadan, was signed by its chairman and secretary, I.B Akinyele and William A. Warren respectively. It was subsequently approved by the Minister of the local Government, D.S. Adegbenro on **7<sup>th</sup> October, 1959** and registered by permanent Secretary, Ministry of Local Government on **28<sup>th</sup> October, 1959**.

### **DECLARATION MADE UNDER SECTION 4 (3) OF THE CHIEFS LAW, 1957 OF THE CUSTOMARY LAW REGULATING THE SELECTION TO THE OLUBADAN OF IBADAN CHIEFTAINCY**

- (i) Succession to the **stool of the Olubadan** shall be in **strict rotation** between the following major Chieftaincy Lines:
  - **The Olubadan Lines**
  - **The Balogun Lines**
- (ii) The order of rotation in which the respective Chieftaincy Lines are entitled to provide candidates to fill successive vacancies in the chieftaincy shall be:
  - (a) **The Olubadan Line**
  - (b) **The Balogun Line** (present ruling chieftaincy lines)

- (iii) There are **eleven kingmakers** as under:
- |                 |                |
|-----------------|----------------|
| Otun Olubadan   | The Balogun    |
| Osi Olubadan    | Otun Balogun   |
| Ashipa Olubadan | Osi Balogun    |
| Ekerin Olubadan | Ashipa Balogun |
| The Iyalode     | Ekerin Balogun |
|                 | Sekiri         |

(iv) **Nomination of a Candidate to be Olubadan:**

The person who may be **proposed as candidate** by the Line whose turn it is to fill a vacancy in the office of Olubadan shall be the most Senior Chief in that Line. Provided that the most Senior Chief in that Line may be superseded by a Junior Chief if such Senior Chief is found to be disqualified as a candidate under the provisions of section 10(2) of the Chiefs Law, 1957.

And further provided that:

- (a) The field of selection for the purpose of the forgoing provision shall **not extend** beyond the Ekerin Oluabadan on the Olubadan Line and the Ekerin Balogun on the Balogun Line;
- (b) Any Chief from any of those embraced in provision (a) **found guilty by a meeting of the Chiefs** who are traditional members of the council (at which the **nominated candidate** shall not be present) of disregard of, or disrespect to the position of authority of Olubadan, or of a Senior or Chief under Native Law and Custom may not be eligible for nomination.

Disregard or disrespect shall mean acts of contumely obeisance and flouting of superior customary authority, the brackets are mine.

(v) **The Method of Selection is as follows**

- The Line whose turn it is to present a Candidate shall nominate a candidate for the Chieftaincy **at a meeting of the kingmaker** to be summoned by the most senior Chief of the Chieftaincy Line not presenting the candidate.

- The Kingmakers shall, if satisfied as to the candidate a right of succession, declare him appointed.
- Provided that should a dispute arise among the line presenting the candidate, the majority decision of the kingmakers shall be final.

Made by the **Chieftaincy Committee** of the Ibadan District Council, which has been designated as the competent Council by Western Region Legal Notice No. 22 of 1959, and signed by the Chairman and Secretary of the Committee this 8<sup>th</sup> of August 1959.

**SGD. I.B. AKINYELE**

Chairman, Chieftaincy Committee  
Ibadan District Council

**SGD. WILLIAM A. WARREN**

Secretary, Chieftaincy Committee  
Ibadan District Council

## **HISTORICAL REVIEW OF CHIEFTAINCY DECLARATION**

- (a) **1974**, the **military government of Western states instituted a commission of Enquiry** to review the Chieftaincy Declaration and its recommendations were adopted and changes affected.
- (b) In **1976**, there was the Adenekan Ademola Judicial commission of Enquiry. It made recommendations which the then military Government accepted and changes effected in **1981**.
- (c) **Governor Kolapo Ishola set up the Oloko Commission of Enquiry on April 1<sup>st</sup> 1993** to review the chieftaincy Declaration all over Oyo state by virtue of the power conferred on the Government of Oyo state by section 25 of Chiefs Law.

The Central Council of Ibadan Indigene C.C.I.I. under Chief O.O Bello as National President responded by setting up a committee headed by the late Engr. Lere Adigun (Sahara Engineers) and Esq. Lola Tomori as the secretary. The REPORT was admitted and was later presented to Olubadan-In-Council at Idi-Aro residence of Oba Asanike.

The recommendations were accepted by Governor Lam Adesina led government of Oyo State. **The effect is that all the eleven (11) High Chiefs were recognized under the Chiefs Law, Cap. 21**

(d) Governor Abiola Ajimobi also set up the Justice O.A. Boade Commission of Enquiry deriving his power from sections 10 and 25 and Cap 28 of the Oyo State Chieftaincy Law 2000. In fact Governor Lam Adeshina reviewed all Oyo state laws including the Tenement Rate Law now Cap. 160 Laws of Oyo state and the Local government Law which was implemented by Governor Abiola Ajimobi which gave birth to LCDAs.

According to the publication the Nigerian Tribune of Monday, 19 June, 2017, Ibadan United in Diaspora maintained that section 25 (1) gives power to the Governor to set up an enquiry which may consider necessary or desirable to any of the purposes of part II and III of the law, which includes the power to make review, or amend a Declaration.

Even, with due respect to the judgment of Olajumoke Atiki of Oyo State High Court on January 19, 2018 that wearing of Beaded crown was outside the provisions of sections 10, 12, 25 to me is faulty.

- Governor Alao Alakia elevated Baale of Ilora to a Beaded crown wearing Oba and he was installed by Alaafin of Oyo; Oba Adeyemi III.
- Baale Aale of Oke-Elerin in Ogbomoso was equally elevated by Governor Alao Akala while we now have three (3) Imperial Majesties.
- Many upgraded Baales outside Ibadan in Oke-Ogun and Ibarapa had been crowned by Alaafin Adeyemi III in recent time and Soun Ogbomoso!
- Oyo State Government in its publication signed by Mr. Dele Adigun, SSG on 23<sup>rd</sup> November, 2005 said it has upgraded some chieftaincies in the state and such classified chieftaincies to **Paramount, First class, Second class and Third class.**

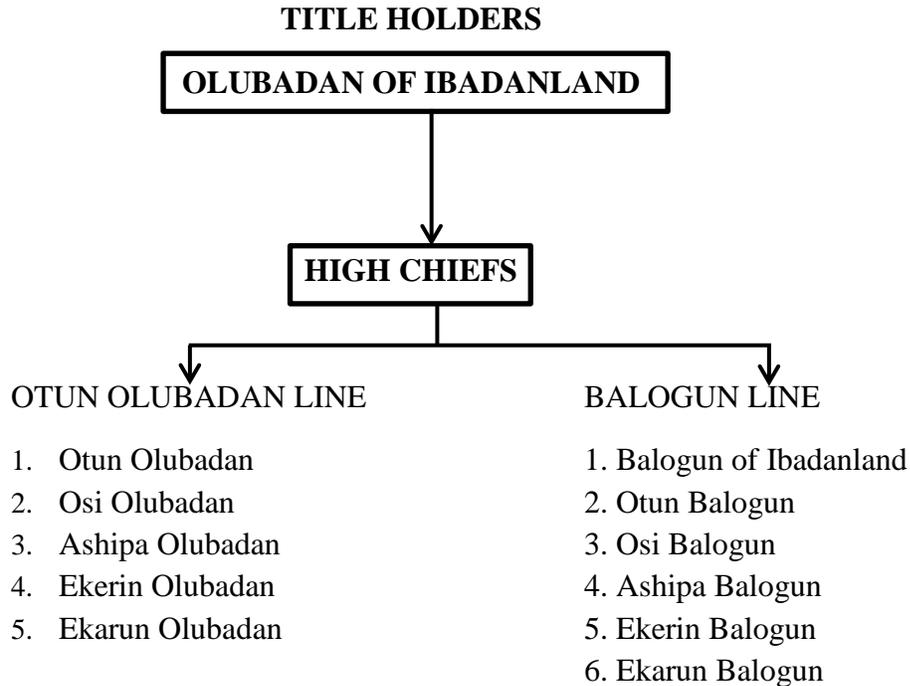
**PART II (RECOGNIZED) CHIEFTAINCIES IN IBADANLAND:**

**(The Chiefs Law-Cap. 21 Order, 1998)**

S/NO.	Local Government	Traditional Rulers
1.	Akinyele Local Government	Ashipa Balogun of Ibadanland Onijaye of Ijaiye Oniroko of Iroko Onikereku of Ikereku
2.	Egbeda Local Government	Ekarun Balogun of Ibadanland Baale Erunmu Baale Egbeda Baale Awaiye
3.	Ibadan North Local Government	Osi Balogun of Ibadanland
4.	Ibadan North East Local Government	Balogun of Ibadanland
5.	Ibadan North West Local Government	Ashipa Olubadan
6.	Ibadan South East Local Government	Olubadan of Ibadanland Otun Olubadan of Ibadanland The Iyalode of Ibadanland Abese Olubadan of Ibadanland
7.	Ido Local Government	Ekerin Balogun of Ibadanland Onido of Ido Olomi of Omi-Adio Alakufo of AKufo Baale of Apete
8.	Oluyole Local Government	Ekerin Olubadan of Ibadanland Baale Abanla Baale Latunde Baale Idi-Ayunre
9.	Ona-Ara Local Government	Otun Balogun of Ibadanland Baale Araromi Baale Akanran
10.	Ibadan South West Local Government	None
11.	Lagelu Local Government	Ekarun Olubadan of Ibadanland Baale Lalupon Baale Lagun Baale Ofatedo Baale Ejioku Baale Ile-Igbon

*Note: All recognized Mogajis and Baales in the Metropolis has been deleted and should be replaced by those Cheifs in the two Lines below the High Chief to Jagun*

## THE SENIORITY LIST OF OLUBADAN CHIEFTAINCY



### SENIOR CHIEFS

- |                         |                        |
|-------------------------|------------------------|
| 6. Abese Olubadan       | 7. Abese Balogun       |
| 7. Maye Olubadan        | 8. Maye Balogun        |
| 8. Ekefa Olubadan       | 9. Ekefa Balogun       |
| 9. Agbaakin Olubadan    | 10. Agbaakin Balogun   |
| 10. Aare-Alasa Olubadan | 11. Aare-Alasa Balogun |

### QUARTER (JUNIOR) CHIEFS

- |                          |                        |
|--------------------------|------------------------|
| 11. Ikolaba Olubadan     | 12. Ikolaba Balogun    |
| 12. Asajub Olubadan      | 13. Asaju Olubadan     |
| 13. Ayingun Olubadan     | 14. Ayingun Olubadan   |
| 14. Are-Ago Olubadan     | 15. Are-Ago Balogun    |
| 15. Lagunna Olubadan     | 16. Lagunna Balogun    |
| 16. Oota Olubadan        | 17. Oota Balogun       |
| 17. Aregbe-Omo Olubadan  | 18. Aregbe-Omo Balogun |
| 18. Gbonka-Oluabadan     | 19. Gbonka Baogun      |
| 19. Are- Onibon Olubadan | 20. Are-Onibin Balogun |
| 20. Bada Olubadan        | 21. Bada Olubadan      |
| 21. Ajia Olubadan        | 22. Ajia Balogun       |
| 22. Jagun Olubadan       | 23. Jagun Balogun      |

## UPGRADING OF BAALES TO OBASHIP STATUS

The Oyo State of Nigeria, **Cap. 28** which derived his Origin from **Cap.19** and later **Cap. 21** covers only three classes of chieftaincies, namely:

- (i) **Recognized Ruling House**, e.g. Erunmu, Lalupon, Irioko etc.
- (ii) **Recognized Non-Ruling House**, (Olubadan), and
- (iii) **Minor Chieftaincies** – part III Mogajis

According to Governor (Dr.) Omololu Olunloyo, there is a standard administrative **three-part** template for analyzing chieftaincy Law of Oyo State. The three Stages are as follows:

- (a) Nomination
- (b) Appointment
- (c) Approval

### (a) **PART II (Recognized) Chieftaincies**

As part II (Recognized) Oba/Chief is concerned, **nomination** is by a **ruling house** or otherwise by a body so defined (e.g. Olubadan-In-Council) as in the Olubadan case. **Appointment** is vested in the kingmakers and **Approval** is by Government or the Executive Governor of the State.

In the case of **Part III (coronet) Obas** in Ibadanland, the appointment of a **coronet Oba** is governed by the procedure enumerated above the granting of award of coronet is the prerogative Of the **Paramount Ruler (Olubadan)** who as **President of Ibadan Traditional Council**, will present such request by a Baale to the **Olubadan-In-Council for approval of the Kingmakers** before passing it to the State Council of Obas and Chiefs through the Governor. After the consent of the Council of Obas and Chiefs, the Executive Governor of the State will give his consent **before the formal appointment, installation/award** of the coronet by the Paramount Ruler (Olubadan)

### (b) **MINOR CHIEFS (Part III Unrecognized) Chiefs**

A minor chief is a chief other than a recognized chief and is governed by part III of the chiefs Law cap. 28 Laws of Oyo State, 200. These Chiefs include mogajis and Olubadan Chiefs on both Otun Olubadan and Baogun Lines who are below high Chiefs in Ibadanland.

**CHIEFTAINCY DECLARATION UNDER THE AUTHORITY  
OF OLUBADAN OF IBADANLAND**

The chieftaincy declarations of some Baales under the authority of Olubadan (as Prescribed Authority), still extant, were made for the following **hereditary ruling** houses where there is conflict, in some cases, between the traditional custom of the people and the popular demand of the inhabitants of each town.

1. Baale of Lagun (one ruling house; Alli-Iwo)
2. Baale of Lalupon (two ruling houses)
3. Olofa of Offa-Igbo (one ruling house, Fajobi)
4. Baale of Erummu (one ruling house; Sobikan)
5. Onido of Ido (one ruling house; Agura)
6. Baale of Omi-Adio (one ruling house; Osundina)
7. Oniroko of Iroko (one ruling house; Opeola)
8. Onikereku of Ikereku (one ruling house Akinpelu)
9. Onijaye of Ijaiye (one ruling house; Onijaiye Family)

**APPROVAL OF APPOINTMENT OF BEADED CROWN AND  
CORONET WEARING OBAS OF 29<sup>TH</sup> MARCH 2018**

According to Oyo State of Nigeria Gazette No3, Vol. 43 of 29<sup>th</sup> march, 2018.

- 1) Crown wearing Obas in Ibadanland are the (10) high chiefs in Ibadan excluding high Chief Rasidi Ladoja, the Osi Olubadan.
- 2) There are also twenty two (22) Coronet Obas in Ibadanland namely
  - (i) Onijaye of Ijaiye
  - (ii) Oniroko of Iroko
  - (iii) Ololodo of Olodo
  - (iv) Elegbeda of Egbeda
  - (v) Onido of Ido
  - (vi) Alakufo of Akufo
  - (vii) Oloke of Okelade-Okun
  - (viii) Alawotan of Awotan
  - (ix) Olofa-Igbo of Offa-Igbo
  - (x) Onilagun of Lagun
  - (xi) Alaba of Abanla
  - (xiv) Elerunmu of Erummu
  - (xv) Olugbon of Ile-Igbon
  - (xvi) Ologburo of Ogburo
  - (xvii) Olomi of Ami-Adio
  - (xviii) Onilatunde of Latunde
  - (xix) Onidiayunre of Idiyunre
  - (xx) Alajia of Aaji
  - (xxi) Elejioku of Ejioku

- (xii) Alakanran of Akanran
- (xiii) Onilalupon of Lalupon

**RECOMMENDATIONS FOR REFORM:**

From various actions of Government interventions in Ibadan Traditional System up to the upgrading of Baales in the less-city Local Governments: one can conclude that the Traditional Ruler could be classified as follows:

**I. PARAMOUNT RULER:**

His Imperial Majesty, the Olubadan of Ibadanland

**II. FIRST CLASS TRADITIONAL RULERS:**

These are the eleven High Chiefs who were recognized under Part II of the Chiefs Law of Oyo State.

- |                    |                          |
|--------------------|--------------------------|
| 1. Otun Olubadan   | 1. Balogun of Ibadanland |
| 2. Osi Olubadan    | 2. Otun Balogun          |
| 3. Ashipa Olubadan | 3. Osi Balogun           |
| 4. Ekerin Olubadan | 4. Ashipa Balogun        |
| 5. Ekarun Olubadan | 5. Ekerin Balogun        |
|                    | 6. Ekarun Balogun        |

**III. PART II (Unrecognized) Traditional Chiefs:**

These are the Senior Chiefs ad Quarter on Junior Chiefs on both sides of Otun Olubadan and Balogun Chieftaincies Lines down to Jagun.

**IV. Part III (Coronet) Obas:**

These are the 22 Baales already upgraded under Oyo State of Nigeria Gazette No. 3 Vol. 43 of 29<sup>th</sup> March, 2018

Thank you sir

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**ESV. M.A. Tomori *anivs, rsv, mnim***

*8<sup>th</sup> February 2022*