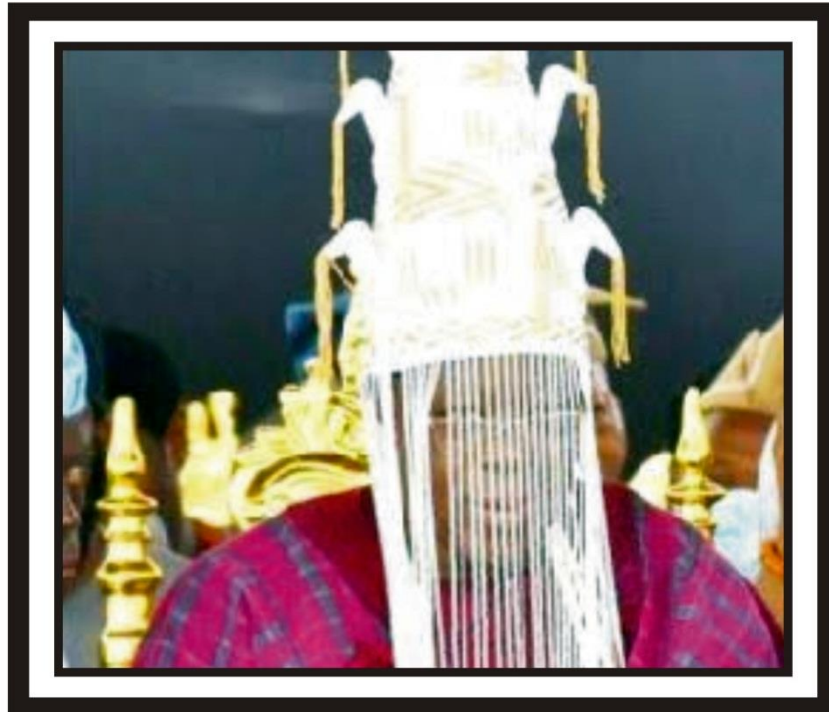


**LAGELU-ORO-APATA-MAJA: THE
GENESIS OF OLUBADAN TITLE IN IBADANLAND
(1580-1976)**



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1.0 ORIGIN OF THE ANCESTRAL FOUNDER OF IBADAN

The reconstruction of Ibadan history is based on the cultural history of the Yoruba people in relation to the origins and growth of their cities before the Yoruba civil war which lasted for 100 years (1793-1893) when the British took over the administration of Yoruba country.

Urban evolution started with the arrival of Oduduwa, the acclaimed Yoruba ancestor. He developed a strong city-state to provide the needed political power after the *unification of the thirteen aborigine communities in Ile-Ife and regrouped them into five original quarters namely: Ilare, Ilode, Okerewe, Moore and Iremo.*

Between 12th and 13th Centuries, the royal princes and princesses of Oduduwa went out from Ife to found their own kingdoms (or states) that were inhabited by homogenous” ethnics groups. Such were the kingdoms of Ife, Owu, Akure,Oyo, Ondo, Ijesha, Egbo, Ijebu, Ila, Owo and Ekiti.

Apart from the royal migration from Ife to establish old kingdoms according to Chief M.A. Fabunmi (1985), in IFE: The Genesis of Yoruba Race” there were also towns as ancient as these kingdoms such as Ogbomoso and Kisi founded by Ibariba citizens or princes, Osogbo founded by Timehin and Laroye in 1670 A.D. Saki founded by Ogun and Ede founded during the reign of Alaaifin Kori and Shagamu. Prince Adekola Telu, the progenitor of the Ruling Dynasty of Iwo who was the first son of Luwo Gbagida, the only female Ooni of Ife in the **15th century**. But Olumade Pariu, the fifth ruler founded Iwo in 1609 A.D.

Oba I.B.Akinyele in his book “Iwe Itan Ibadan (1911) and Mrs. Kemi Morgan both agreed that Ibadan was founded by Lagelu from Ile-Ife before the establishment of the institution of the Aare Ona-Kakanfo during the reign of Alaaifin Sango. According to Lola

Tomori (2004), Alafin Sango was the second son of Oranmiyaan who reigned in the **13th century** and spent **7 years** as recorded by Rev. Samuel Johnson (1921). He then suggested that this was probably during the reign of Alaafin Obalokun, Agana Erin (1588-1600) on the return of the Oyos from Igboho to the ancient capital, Oyo Ile. It was after Obalokun's reign that Alaafin Ajagbo instituted the office of Aare Ona-Kakanfo (**1600-1658**) and Oyo became strong enough to repel Borgu's attack and developed Oyo into empire. However, in recent time, Oba Sijuwade Olubuse II, the Ooni of Ife (1980-2015) said that **Prince Adio Lagelu** was the son of **Luwo Gbagida**, a female Ooni of Ife, founded Ibadan in 1401 A.D. but according to Aboke family, Lagelu's mother was the first daughter of Obaloran who got married to Ooni Luwo Gbagida. However, Lagelu's mother got married to the son of Obalufe. The Prime Minister of Ife and head of Ife holders at DEGELU'S compound in Oke-Eso.

From the knowledge of Ife township, the core area was divided into five quarters namely: **Iremo, Ilare, Ilode, Moore and Okerewe**. There are several compounds within each quarter occupied by clans (or lineages). Each quarter is headed by a High Chief who is a member of Ife State Traditional Council. Lagelu, **the grandson of Orunto (Obalufe)** was born at **Degelu Compound, Ajamapo Street, Oke Eso** in **Iremo Quarter** where Obalufe is the quarter head and the High Chief of Ooni of Ile-Ife.

Lagelu's mother, according to Chief M.K.O. Adebayo (2015) who quoted Aboke Ifasola Ifamapowa (the Chief Priest of Oke'badan) was the first daughter of Chief Obaloran of Iloran compound in **Ilode quarter** of Ile-Ife **who married Luwo Gbagida the 18th Ooni of Ife** from Owodo compound in **Okerewe quarter** of Ile-Ife. Prince Adekola Telu, the ancestor of Oluwo of Iwo was also the son of Obaloran a crown prince of Ooni Luwo Gbagida (Chief (Dr.) M.A. Fabunmi, 1985).

Historically, this pattern of hereditary monarchical system and the right to wear a beaded crown was common in Yorubaland. **Ooni Giesi's mother** was the daughter of **Ooni Ogboru**, his grandfather who also founded Ife Odan. The **mother of Olowu** of Owu kingdom was a princess of Oduduwa who married her father's **priest**. The right to wear beaded crown was extended to the son and was nick-named "Asunkungbade". The same

right was also extended to the **Alaketu** who is the progenitor of the Ketu people whose mother was a princess of Oduduwa (Chief (Dr.) M.A. Fabunmi, 1985)

Chief (Dr.) Fabunmi, the Odole Atobase of Ife in his book “IFE: The Genesis of Yoruba Race” at page 31 said that the Yoruba princesses had (and still have) the liberty of choosing husbands according to their fancy from any rank in life, that was why the king’s eldest daughter chose to marry her father’s priest, for whom she had the son, Olowu. Oduduwa also married a captured princess of aborigine Oba, Yemoja and gave birth to Odede Oramiyan.

Table: The Ihare or Ife State Council

S/No.	High Chiefs	Quarters Controlled	Population 1963
1.	Obalufe (or Orunto)	IREMO	30,145
2.	Obajio	MOORE	10,733
3.	Obaloran	ILODE	20,098
4.	Wasin	ILARE	8,620
5.	Obalaye	IRAYE	31,260
6.	Akogun	OKEREWE	29,914
7.	Ejesin	NONE	N/A
8.	Jagunosin	NONE	N/A

Source: Oluremi I. Obateru – The Yoruba City in History 11th Century to the Present 2006.

The Ife State Council is headed by Ooni of Ife and comprised eight High Chiefs. The most senior Chief is the Obalufe (or Orunto) as Basorun was the most senior Oyemesi Chief in Oyo Kingdom. The pre-colonial state council in Yorubaland with the king or Prime Minister (Obalufe or Basorun) presiding, performed legislative, executive, and judicial functions.

Obalaye represent the Oyo elements of Modakeke in the state council of Ile Ife. The kingship and the senior chieftaincy titles were hereditary except the titles of Ejesin and Jagunosin in Ife.

Historically, Ile-Ife and many other Yoruba cities were composed of two categories of people: the Negro and aborigines who formed the bulk of the population and the Berber immigrants (Oduduwa group) who constituted the ruling class. Among the heads of aborigine communities Oduduwa met at Ile-Ife were **Obaloran, Obalufe,**

Obalaaye and Obajio who still play prominent roles in Ife kingdom as members of Ife Traditional State Council while others became palace (service) chiefs to Ooni of Ife. Obalufe (Orunto) head of Parakin community has become the second in command to the Ooni of Ife. **Obadio is the keeper of Oduduwa Shrine** where Ooni is crowned with “**Are Crown**”

The racial mixing in Yorubaland had promoted intermarriage between Oduduwa group and the aborigines in Ile-Ife and Oyo Kingdom. In Ife tradition, slave named Lakange or Lakange, captured by Ogun who gave birth to Oranmiyan (Oluremi I. Obateru, 2006). However, Chief Samuel Ojo, the Bada of Saki in Iwe Itan Saki said the woman called Yemoja was a Princess of Ore-Otun an aborigine Oba, one of those who opposed the coming of Oduduwa. Ore-Otun is now the Oba of Otun-Ekiti.

Also, *the mother of Owa Ajibogun was Saparakumi* (Chief (Dr.) M.A. Fabunmi, 1985) while **the mother of Orangun of Ila was Adetinrin Anasin** (Prince Adelegan Adegbola, 2009).

Chief M.O. Ogunmola (2000) in the book entitled A New perspective To New Oyo Empire 1530-1944) said that **Kisi, Saki and Ogbomosho** in the old Oyo Empire had succeeded in having **Ibariba and Tapa dynasties**. Also, **Alaafin Sango’s mother was the princess of Elempe, the Tapa King**.

Finally, Professor Akinjogbin revealed in his research findings that Oduduwa united all the existing thirteen different communities into one large community to form the original Five Quarters of Ile-Ife known as **Moore, Ilode, Irewo, Okerewe and Ilare**. *With the unification of the thirteen separate political units into a single central political” city-state under his power, Oduduwa therefore became the first ruler of the united government of this city-state of Ile-Ife and the ancestor of modern Yoruba nation.*

2.0 THE FOUNDING OF THE FIRST IBADAN IN THE 16TH CENTURY

In a paper delivered by the late High Chief (Dr.) J.A. Ayorinde titled “**Democracy and Obaship: Case Study of Ibadan**” at Kuti Hall University of Ibadan on 10th October, 1983, he confirmed that: The founder of Ibadan was **Lagelu who was the first legendary traditional and crowned head of Ibadan**. He was a chieftain from Ife, and whose popular

appellation was “Oro” Apa’ta-ma ja (Oro! a-pa-ota-Ibon ma-ja), a fastidious non-soldier and professional blacksmith whose main function was to wrought or manufacture bullets for use of hunters and soldiers.

Before setting out on his journey with his entire household, he consulted the Ifa oracle for the purpose of prying into the future of his proposed adventurous bid. As a result of the consultation with Ifa, **Osemeji** (Ose-Meji) was the Odu Corpus prescribed for him. **Both Oke’badan and Ose-meji Shrines** are now at Oja’ba where the Olubadan of Ibadan including Bales who reigned before 1936 were crowned by **Labosinde**, the Oluwo of Ibadan.

The site on which Ibadan was founded was originally known as **Igbo-Ipara (Ipara Forest)**. The root of this Ipara tree has always been well sought-after by hunters and soldiers for the preparation of **Odi**- a concoction for hardihood of a sort of “**Marijuana**” or “**heroin**” of the day.

Chief Ayorinde went further that the city of Ibadan was founded between the **forest and the savannah areas** respectively, and was given the descriptive name of **Eba-Odan** by the travelers who were giving their co-travelers an idea of where they met with their caravans. The name “**Eba-Odan**” eclipically became “**Eba’dan**” until it now became “**Ibadan**” age long market centre of repute.

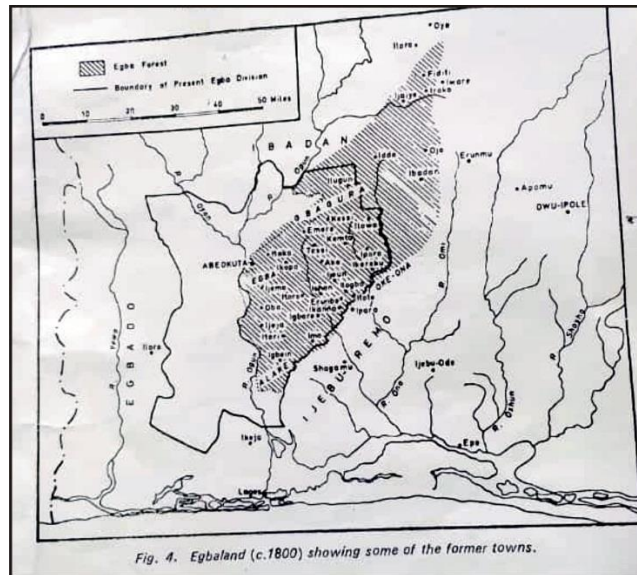
Chief (Dr.) M.A Fabunmi, the OdoleAtobase of Ile-Ife in his book titled “IFE: The Genesis of Yoruba Race” published in 1985 confirmed the origin of Lagelu at page 46 that: “Ibadan was founded by a warrior-chief from Ile-Ife who was called **Lagelu and nicknamed Oro-Apata-Maja**. He hailed from Atiki compound in the Ilare ward of Ile-Ife”. *However, Ooni of Ife, Oba Adeyeye Enitan, Ojaja II confirmed that Lagelu was born at DEGELU Compound, Oke-Eso in Ife.*

In the Nigerian Tribune of Friday 30th January, 2009. The Ooni Sijuade Olubuse II of Ile-Ife replied the Alaafin of Oyo at Awo’s book launch as follow: “The first founder of Ibadan, known as Prince **Adio Lagelu** was a direct son of Ooni Luwo Gbagida, who had a beaded crown with fringe benefits sent to settle in Ibadan in **1410 A.D**”. Iwo was founded by **Olumade Pariu**, the grandson of **Prince AdekolaTelu** whose mother was the same

grandmother of Lagelu. The mother of Lagelu got married to the son of Obalufe at Degelu's Compound, Oke-Eso in Ile-Ife.

LOCATION AND POPULATION OF THE FIRST IBADAN

I.B. Akinyele (1911) described the first Ibadan as a nodal town with 16 gates and a population of about 100,000 people having access to the neighbouring towns of Oyo, Egba, Ijebu and Ife. Thus, Ibadan was demographically important to the old Oyo Empire and must have contributed to the transformation of the society in the **16th century** before Oyo-Ile was sacked during the reign of Alaafin Onigbogi (1530-1542) according to J.A. Atanda (1971).



Moreover, with increasing population and the location of Ibadan at the interface of savannah with the forest region, Ibadan had produced a huge and growing market for food producers and manufactures especially with the flourishing 70 blacksmith in the town manufacturing guns and farming implements. The estimated 100,000 population of Ibadan was comparable to the **merchant cities** of Europe such as **Bruges** with a population of 100,000 in **1500 A.D.**; **Venice** with a population of 100,000 in 150,000 in **1600A.D.** and Amsterdam with a population of 200,000 in 1700A.D. (Fernand Braudel, Civilization and Capitalism. 1981 ...479).

According to Myers and Owusu (2008), the population of some African cities that existed prior to **1500s** such as (Cairo, Tunis, **Ibadan**, Jenne and Kano) whose population sizes were comparable to many European cities prior to the rise of European cities powers, while other areas were essentially devoid of large-scale urbanism.

The present Ido was the headquarters of the Gbaguras section of the Egbas now in Abeokuta established in 1830. According to legend, there were about 300 towns and settlements in the Egba Forest shown in the map. The socio-political strife upheavals and wars in Yorubaland in the 18th and 19th centuries resulted in the fission and fusion which changed the political landscape of the land (Prince Adelegan Adegbola in IFE: The Source of Yoruba civilization published in 2009).

The areas covered by the Gbagura section of the Forest were: Ijaiye-maja, kosikosi, Ikerekuwere, Ora, Ibadan, Ojokodo, Iwohaha, Owe, etc. most of them now in Akinyele Local Government Area of Ibadan including Ikija in Oluyole LGA. In fact, **Madam Efunroye Tinumbu** with her family migrated to Abeokuta in 1830 to follow the Egbas led by **Sodeke** to found Abeokuta in 1839 before her sojourn in Lagos and later became the first Iyalode of Egba. The allied force that destroyed Owu-Ipole (1814-1820) led by **Labosinde** and **Maye Okunade** destroyed most of those towns before they were invited to deal with Olowu Akinjobi by the descendants of LAGELU between 1820-1825.

2.1 Lagelu as a Warrior-Chief:

(a) Invasion of Oyo-Ile by Nupe:

Never before had a group of attackers ravaged such a vast landscape as the **Nupe** militarists did in the northern and central Yoruba area lasting for at least four generations (ca. **1440-1550**) according to Akinwumi Ogundiran (2020). These attacks marked the first regional offensive against the Yoruba community as a group. Their devastating impacts on the **Oyo, Igbomina, Okun** and **Ekiti** areas created the longest unrest that the region had ever faced, and they tested the political efficacy of its **ebi** fraternity ideology.

In the attack of Oyo by Nupe (1530-1542) during the reign of Alaafin Onigbogi, **Lagelu as Balogun of Ife was involved fighting on the side of Yoruba army.** When Oyo army realized that they lacked the military hardware of the **Nupe**, began planning the Oyo comeback in exile. In the wake of the evacuation of Oyo, Alaafin Onigbogi sought refuge in the Ibariba country at Gbere.

(b) Invasion of Iddo by Benin Army:

A band of Yoruba, led by **Ogunfunminire (1425-1505)** from the royal family of **Sooko** left Ile-Ife in the early 15th Century to found a new settlement, according to Ooni of Ife, Oba Adeyeye Enitan Ogunwusi, Ojaja II and Chief (Dr.) M.A Fabunmi (1985), the Odole Atebase of Ife. They appear to have settled at **Isheri**, on the **Ogun river**, about 12miles as the crow flies from the present town to Lagos. The settlers spread southwards to **Ebute-Metta**, on the mainland opposite **Iddo Island**, where a town was built and farming began.

It was not very long after the move to Iddo the first invasion from Benin army (1505-1578) took place. However under the **leadership of Ogunfunminire, Balogun Lagelu** from Ile-Ife and **Oba Agura of Gbagura kingdom** jointly fought the king of **Benin's soldiers, and they** were repulsed between **1505 and 1573**. Subsequent attacks met with no better success, because, between **1573 and 1590**, thereafter, *Benin established its literal control as far as Lagos, where it set up a military base.* (Dr. J.A. Atanda 1971).

3.0 EVENTS OF THE EIGHTEENTH CENTURY:

The Alaafin's position as **representative of Sango** was respected to the full as a means of supporting his authority. The **Sango cult** was spread to every town likewise **Egungun secret cult** earlier imposed by Tapa at Kusu when the Oyos were returning from exile of Bariba country, under the influence of Alaafin and organized in a hierarchy centered in the palace of Oyo. The Alaafin's Ajele were often themselves **Sango priests**. This added to their authority at the courts of vassal rulers who were nevertheless of **divine kingship** in their own right. The internal struggle of **Basorun Gaba** period (1754-1774) had naturally distracted attention from the outlying parts of the empire and while central control was weakened, **the Alaafin's representatives acted as petty despots exploiting their position in their own interest.**

Thus, the **first Ibadan** was destroyed by the Alaafin of Oyo army **because its habitants revealed the secret of the Egungun (masquerade)**. Lagelu and a host of survivors of Oyo invasion were said to have taken refuge on Eleyele hill. Here it is said, Lagelu and his children and other settlers suffered great hardship. They were subjected to

hunger and has to feed on Snails and Oro (wild apples). See the photograph of Eleyele Hill and Eleyele Lake.

3.1 Lisabi Led Egba Revolution:

Secondly, in the **Egba country**, the **Ilari** provoked the people to desperation, and a bold leader, **Lisabi**, came forward to lead the movement of liberation. When they felt strong, Lisabi gave the signal to the **secrete resistance** movement by ordering the assassination of the **Alaafin's Ilari in the home town of Igbein** and this was followed by a general massacre which **over 600 Ilaris** are said to have been killed (Professor Akin Mabogunje and J. Omer Cooper in "Owu in Yoruba History" - 1971).

When **Alaafin Abiodun** had established himself on the throne (**1774-1789**), he attempted reconquest of the Egba country. But faced by strong internal organization of the **Egba confederacy** and their superior knowledge of the terrain, his attempts ended in failure. The Oyo army was trapped in an ambush and routed. **Egba independence was assured.**

3.2 First Destruction of Ijaiye:

However, Alaafin Abiodun, according Rev. Samuel Johnson (1921 page 187) avenged the alleged insult at **Ijaiye** when he was trading in potash by Baale of Ijaiye son. He ordered his destruction of the town. **Ijaye was then an Egba town.** With the death of Alaafin Abiodun ended the universal and despotic rule of the Alaafins of Oyo in the Yoruba country. He was the last of the kings that held the different parts of the kingdom together in one universal sway and with him ended the tranquility and prosperity of Yoruba country. (Johnson 1921).

The revolution ensued, and **the tribal independence**, with the loss of Yoruba of the **Tapa and Bariba**, and **Dahomey provinces**, and **the popos** later on, which has continued till today. In a word, with Alaafin Abiodun in **1789** ended the unity of the Yoruba kingdom.

3.3 Founding of the Second Ibadan

This was between **1775 and 1789**. When Lagelu and his children abandoned Okebadan or Ibadan Hill at Awotan, at they came down to establish a new settlement at Oriyangi **formerly called Labosinde market but now Oja-ba after Oluyole became Basorun in 1840A.D** The Ibadan at Oriyangi consisted of the central mosque and about half a mile of homes around. The defence wall was where the principal mosque now stands as at 1825 (Rev. Samuel Johnson 1897 and published and edited by Dr. Johnson in (1921). It was surrounded by Ikija, Ido, Ojoo, Erunmu, and Owu settlements (I.B. Akinyele, (1911).

4.0 DESCRIPTION OF AWOTAN HILLS:

Each of these hills has distinctive historical significance. It was at the peak of **Igbo Oke'badan** that a masquerade leading an Egba invasion of Ibadan in the 18th century was eternally destroyed. Legend has it that Lagelu was forbidden from setting eyes on any masquerade. From the valley where he stood, he commanded the masquerade to be swallowed inside the bowels of the mountain. When the invading forces saw what happened, they scampered in different directions for safety High Chief Jenriyin, 2003).

The second hill **Oke Oso**, constantly emitted smoke, suggesting the presence of volcanic activities. But today the hill has remained dormant but the traces and signs of its past antecedents are still present.

The third hill, **Oke Odo Eleyele**, offered sanctuary to a number of creatures, particularly birds of different species as the doves, the goose and pigeons which swamp the foot of the hill with *a perennial stream (Otenru) running through it and which empties its waters into the Eleyele dam.*

Today, the stream is still running but strangely the beautiful birds no longer patronize the site. The source of Otenru stream is close to a village called Oriogbo Oju abere.



Fig. 1: Eleyele Lake Surrounded by Awotan



Fig. 2: The Grove of Lagelu at Eleyele Hills

4.1 Celebration of Oke’badan Festival

The word **Okebadan** is derived from the contraction of the words Oke (hill or mountain) and Ibadan. Hence, **Okebadan** means Ibadan hill or the **tutelary deity of Ibadan hill**. The hill of Ibadan, according to O.O. Adekola of the University of Ibadan (2015), is believed to harbor a supernatural or spiritual being which protected the early settlers from the wrath of their enemies and attackers.

According to Dr. Toyin Falola (1889), there was an annual communal festival, the **Okebadan**, for fertility and prosperity. The Okebadan was dedicated to the spirit of the hill, as thanksgiving to the refuge which it provided in periods of danger, and also to **LAGELU, the mythical founder of the town**. The Okebadan festival provided an opportunity not only for merriment but also for critics as songs were composed to condemn or praise rulers and their policies. The people refer to goddess as **Atage Olomu Oru** (huge mother with immense breasts). However, according to **Aboke**, the worshipper of the hill, she was the direct daughter of Lagelu.

When Baale Oyesile Olugbode (1851-1864) was the Baale of Ibadan, Dr. Jide Fatokun (2011) in his book wrote that when he did not have a **male child**, he divined and he was advised to make sacrifice to Okebadan, which the new rulers in Ibadan, the Oyos, knew nothing about. He then arranged for the **Aboke family** to return from Abeokuta and make the necessary sacrifice he was advised. He subsequently had a male child named **Aderibigbe**, who died in the Kiriji War in **1882**.

4.2 Significance of Okebadan:

Okebadan is significant in the religious and socio-cultural lives of the people of Ibadan, and this accounts for why the Okebadan festival is celebrated annually with pomp and pageantry. This is not peculiar to Ibadan people, as there are other hills and mountains of sacred significance or deities of similar nature worshipped in several other **Yoruba communities**. Examples of which deities are the **Asabari** in Saki, **Iyamapo** in Igbeti, and **Olumo** in Abeokuta. These are often associated with **hill settlements** “the people believe in the **sacredness and sanctity of Okebadan**. Consequently, sacrifices are made to the goddess periodically and annually.

This belief of the people was attested to by Theophilus Kerfer, a Swabian Pastor who visited the shrine in **1853**. He submitted that:

“We saw sacred grave (sic) at a short distance, where, as it is said among the people, supernatural beings, little men in white garments, could be seen in large numbers. But had people went out with guns to shoot them, thereafter they disappeared and come only in extra-ordinary time”.

The above account seems to corroborate the people’s faith in the sancity of Okebadan and the belief that supernatural beings inhabit the sacred place and could be seen physically.

Thus, **Okebadan** became an annual command festival dedicated to the spirit of the hill, as a thanksgiving to the refuge which it provided in periods of danger, and also to **Lagelu**, the mythical founder of Ibadan. The **Okebadan** festival provided an opportunity as songs were composed to condemn or praise rulers and their policies.

THE PRAISE POEM OF THE SECOND IBADAN

Ibadan, Omo Ajorosun

Omo a je gbin yo

Omo a fikarahun fori mun

Ibadan ma ja, maja bi ojo kini

Ti o ja aladugbo gbogbo logun

Ibadan, the one whose supper is oro fruit

The descendants of the one who feed on snails

The descendants of the one who used snails

Shell as bowl to serve his maize porridge

Ibadan, don't fight as you did before

As you fought all neighbors at war



*Iwo eleduwaorisanla o
Ti o tobijugbogboorisa lo
Aarawaati o kari aye
Ogirimojiganti o karigbogboilekile!
O ori bi o? Leyingbogboatotonu
Ni atariipinaiseatiawawi
“A se alapalosokofe,
A se ohungbogbo fun igi, o ye igi”
“A busa fun alasejuketekete”
Laise, lairo, agbarijoogunawoneletanu
Se kerekere sun moenu bode,
“Abata won watakete
Bi enipekobaodo tan”
Eleduwa o, iwati o se
Ileri amuse itedoiluyii*

*Ninu oduifaosemejiniijokiniana
Ki won ma se pa a run;
Dideiranlowolatidojuko
Ogunote, ilaraatitembelekunyii fun wa
“Iwo orisaajuleorunti o ju
Agbarijoorisaorisadaayeraye lo”
Iwo siniagbaraojo, banija,
Ba oju ode enikoja,
Mo fi orisaLamurudupeluorisa
Oduduwa
“Aniodu to da wasileyii”
Mo be o lowe fun iranlowo
Nitoriaanukii won loju re si mi
Owokii won nileaje
Iyo kii own nileolokun*

4.3 Misinformation about the Origin and Status of Ibadan:

The introduction to the historical background of Lagelu in Ile-Ife before the migrated to found the city of Ibadan covered the royal city status on Ibadan with the roles played by his children in building the second Ibadan late in the eighteenth and nineteenth century. This is contrary to the opinion of Professor Akinlawon Mabogunje who has written extensively on urbanization has this to say “As far as Nigerian cities are concerned, Ibadan is a city of relatively of recent origin. Its claims to **city status** carry none of the customary sanctions of a **Crowne head**, a **palace** or a hereditary line of chiefs.

But according to Aboke Ifasola Ifamapowa, Olubadan Sotuyele was on the throne as Olubadan of the second Ibadan between (1821-1826), who allocated land through **Akaasi**, Lagelu’s cousin, to **Olowu Akinjobi** for the settlement of Owu refugees after the destruction of **Owu Ipole** between (1814-1820). His predecessors were; Olubadan Oluole, Olukiran, Olubadan Adesola, Olubadan Rodoso, Olubadan Akinlolu Agbogunmagbin and Olubadan Dawoolu.

- Olubadan Adesola was buried at Labosinde’s compound but formerly the palace of these Obas at Oriyangi.
- During the reign of Olubadan Akinlolu Agbogunmogbin, the Children of Lagelu made important sacrifice that involved a hunchback man who was the Ifa Priest (Babalawo) and Osemeji oracle came out for the third time. (Chief M.K.O Adebayo, 2015).
- Labosinde lived in the second Ibadan before he went back to Ife to join Ife army against Owu in 1812A.D. He also took part in Ibadan war against Owu Ogbere (1824-1825).

But the titles of Olubadan, Aro, Lisa and Akaasi were **abolished** after **Owu-Ogbere war** in 1825 When the allied army of Ife, Oyo, Ijebu friendly Egbas occupied Ibadan after **Owu-Ogbere** war. The Owu Ogbere refugee settlement took place after the destruction of Owu-Ipole between 1814 and 1820, according to Rev. Samuel Johnson (1921).

Lagelu had many children and wives. The first son was **OlukiranOluole** who was the father of **Nnkan-Lola** who was given to OluwoAkinjobi in marriage. The daughter was sacrificed to appease the goddess of **Odo-Oba** which caused the conflict between Olowu and the Olubadan of the second Ibadan in **1825 A.D.**

Lagelu also married the princess and daughter of **Agura king** whose headquarters was at neighboring Ido now part of Ibadan. The daughter gave birth at **Atage Oota (a.k.aOlomu-Oru)**. She was the **first Aboke** of Ibadan. Oota is now a chieftaincy title in both Olubadan and Balogun Lines.

Lagelu also got married to the princess and daughter of **Oba Akirigbo of Ijebu-Igbo** who gave birth to **Efunyele** who became the **second Aboke** of Ibadan. And the eldest daughter of Lagelu was **Fapade or Ifepade** and also **Fadeya or Yade** who was believed to have turn crowns wherever he found them while on Eleyele hills after the destruction of the first Ibadan in the eighteenth (18th) century.

4.4 The Refugee Settlement of Owu-Ogbere (1825)

Among the first set of people to move into second Ibadan were the prince of Iseri in Lagos after losing to his brother, the struggle for ascendancy to the Oniseri stool. He eventually headed for Ibadan early in the 1800s. The reigning Olubadan gave him the chieftaincy title of Aro, the 4th in command to the Olubadan. His family compound was Ile Aro (JideFatokun, 2011. Pg 21). This was followed by the coming of one Ife prince and princess called Abu and Sooko respectively. Their descendants took the chieftaincy title of Bayambu. There descendants have become Baale of Ajjain Ona-Ara Local Government Area of Ibadan. The Owus, headed by OlowuAkinjobi, following the destruction of OwuIpolear Orile-Owu now in Osun State, escaped to Ibadan around 1820 A.D.

He was warmly received by the then Olubadan and descendants of Akaasi, Lagelu's nephew. A covenant of peaceful co-existence was between among them, using a new hoe (Oke-Tiitun). Thereafter, Olubadan authorized Akaasi to allocate him land to settle on. The place allocated to him, which was part of Akaasi's farm, was later called "**AhoroOwu**" on which Government House was built and which extended to Idi-Ape. This was between 1820s to 1824.

Owu Ogbere was built very close to Ibadan. Its **wall circuit** as described in the book “**Owu in Yoruba history**”, enclosed a section of the **Ogbere stream** that enclosed a section of the **Ogbere stream** that crossed the present Iwo Road from which its name is derived. The remains of the **wall circuit** of this town can be traced from a point immediately behind the present Government House at **Agodi Hill** in Ibadan in a broad arc through a **cocoa nursery** which lies about half a mile behind **Agodi hill** to cut the Ibadan-Iwo road just beyond the **Ogbere stream**. **Part of the sprawl of present day Ibadan has spilled over into area of this one time refugee settlement after the fall of Owu-Ipole in 1820.**

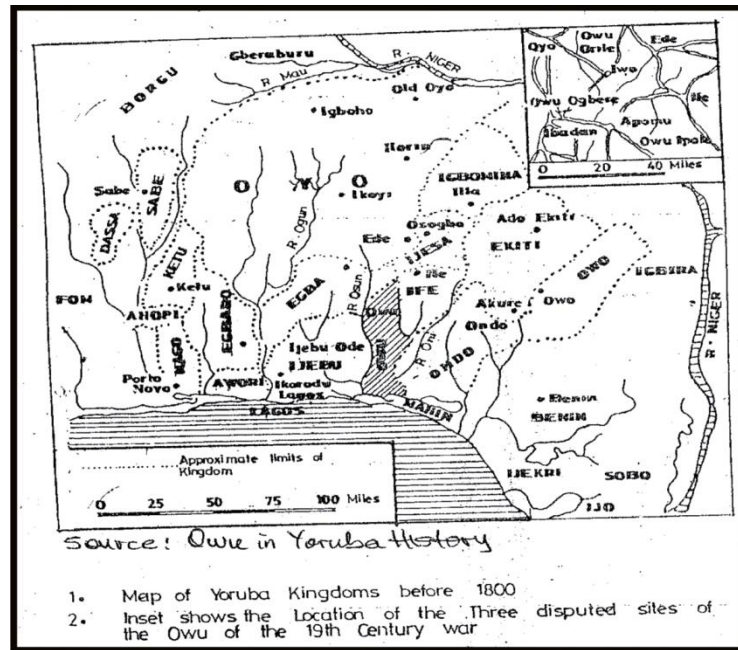


Fig. 1: Map of Yoruba Kingdoms

Unfortunately, the city suffered another setback, the war, which destroyed the second Owu also partly, destroyed the second Ibadan. This was about c.1824.

Soon after the Olowu settled down in Ibadan, war broke out between him and his host Olubadan. Nkan (name), the only daughter of the then Olubadan (presumably Rodoso, one of Lagelu’s Sons), was betrothed to the Olowu to strengthen their friendship and led them towards becoming one family. The daughter was scarified by Olowu to appease the god of Oba River on his return from war as earlier promised to give the river Nkan (i.e. something)

4.5 Owu-Ogbere War with Ibadan (1825)

The news of death of his daughter annoyed Olubadan who decided to retaliate by attacking Owu. Then Olubadan invited the allied armies, made up of Ifes, Oyos, Egbas and Ijebus led by MayeOkunade from Iperu camp. OlowuAkinjobi escaped to Erunmu where he was welcomed. This was followed by devastation of Egba towns around Ibadan and the allied armies also occupied Ibadan making it their permanent war camp. (see Owu in Yoruba History).

According to Professor Akinlawon Ladipo Mabogunje and Professor J. Omer-Copper in “Owu In Yoruba History published in 1971 after the interview with Baale Erunmu and Oba I.B. Akinyele concluded that the most likely explanation seems to be that a quarrel between **Ibadan and the refugee settlement of Owu-Ogbere** broke out and the **allied army** was called in as it had been in the struggle between **Orun and Idomapa, Owu-Ogbere was destroyed and the army they took possession of Ibadan**. Squeezing out its original descendants of Lagelu (not Egba) population as claimed by the authors. The settlement of the composite in Ibadan **marked the beginning of the new phase** in the long chain of events which began at the **Apomu market**.

Rev. Samuel Johnson at page 224 of “The History of Yorubas” narrated how Ibadan was occupied after this war tagged “**Destruction of the Egbas Towns**”. He said *“of all the towns overrum the previous night, Ibadan alone they found not destroyed by fire, and so this marauding band hastily occupied it, the war-chiefs taking possession of any compound they chase, and their men with them and thus Ibadan was again re-peopled but not by owners of the town, but by a composite band of marauders, consisting of Oyos, Ifes Ijebus and friendly Egbas led by Maye Okunade and Labosinde both from Ife”*.

According to Toyin Falola (1989), the initial congregation at the present Ibadan was along ethnic lines: the numerically superior Ife Soldiers and Oyo-Yoruba refugees chose **Oja-Iba**, the Ijebu lived in the south at **Isale-Ijebu**, the Egba moved far away from their conquerors and settled at **Yiosa**. This pattern of settlement was a clear indication of the existing political cleavages in this war camp. Each group had its leaders and the people looked upon them for authority.

5.0 ETHNIC RIVALRY FOR THE CONTROL OF IBADAN

(a) **Ife and Egba Crisis (1825-1830):**

Lamodi, a prominent **Egba leader**, shot an influential **Ife leader, named Ege**, with a pistol in the course of an altercation. A scrimmage at once broke out. Lamodi was killed and a considerable body of Egba, fearing further vengeance, left the town, under the leadership of **Sodake**, they succeeded in beating off all attacks and making their way to the naturally defensible site at Abeokuta in 1830.

There, they were joined by more and more Egba refugees and also by those who escaped from their captors until Abeokuta emerged as a **veritable metropolis** accommodating the bulk of the Egba who had originally lived in numerous separate towns.

Also, Iyalode Efunroye Osuntinubu, who was born in **1805** at Ijokodo Gbaduga, new in Ibadan to the Egba tribe of the Yoruba nation. Her father's name was Olumosa, while her name was Nijeeade. Efunroye Osuntinubu's family was among about 150 migrants that resettled under the leadership of Egba Veteran war leader, Sodeke. They all found common refuge under Olumo Rock at Abeokuta in **1830**. In **1864, Efunroye Tinubu** was responsible for the supply of arms and ammunitions to the Egba warriors in the Egba-Dahomcy War (Adelogan Adegbola, 2009).

(b) **Ife and Oyo Crisis (Gbanamu War) in 1833**

One day, according to Rev. Samuel Johnson (1921), two neighbors, one an **Owu** ex-captive and follower of Maye Okunade and the other Oyo, were quarrelling over a piece of land. Maye intervened and without asking questions drew his sword and cut off the head of Oyo man. This led to an upheaval in which Maye Okunade with some of the Ife chiefs who were driven out from the town and which eventually led to the Gbanamu war in **1833**. Maye Okunade was killed when Olowu Akinjobi also lost his life before the survivors migrated to Abeokuta in 1834. Also killed was Oluwole of Idomapa and Oluroko of Erunmi (Baale of Erunmu).

5.1 New Governance System and Social Structure:

With the victory of Oyo-Yoruba ethnic group over **Maye Okunade led army at Ibadan camp**, the eight members of Oluyedun **Military Oligarchy** governed Ibadan, though they did not represent any quarter within Ibadan, unlike what obtained in most other Yoruba towns.

Oluyole, who succeeded Oluyedun in the mid-1830s (1835-1849), firmly established the **military system**. Military titles were given specific military-cum-administrative functions. Oluyole himself assumed the title of Baale but later honored with title of Basorun by Alaafin Atiba in 1839.

The **civil groups of chiefs** was created in 1851 during the reign of Baale Oyesile Olugbode (1851-1864) when it had become necessary to relieve the leading warriors of the duty of governing the town as well as fighting the wars of expansion. Power was divided and exercised by two major chieftaincy groups, one civil and one military. The civil group of chiefs was made up of two categories, the **Baale** who were makes and the **Iyalode** who were families.

This development confirmed the decision of the first warriors that established the third and present Ibadan to choose leaders only on merit and proven ability can be seen as a revolt against **the traditional Yoruba kingship system**. In their new resolve would never live under kings provided by dynasties and Ibadan would not create a dynasty, according Professor Akinwumi Isola in “governance in the republic of warriors, (2007).

Therefore, in establishing the **republican constitution** of the town, the cosmopolitan characteristics of the town were preserved so that although the chieftaincy titles adopted were traditional ones the system itself was quite different from the normal pattern. The titles were not hereditary but were given in accordance with the effective position of the holder in solitary and was possible to progress from one title to another in the hierarchy even to the very top.

Thus, 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.

With the stabilization of the Ibadan community, according to Professors Mabogunje and J. Omer-Copper (1971), the story of the **Owu War** really ends. The army which had been called into existence to besiege the **city of Asunkungbade** had at last settled down and taken on the features of an established policy. **The collapse of one of the four corners of Yorubaland had entailed a tremendous upheaval and the virtual obliteration of the old pattern of relationships in Southern Yorubaland.**

It had called into existence the **two great metropolitan towns of Ibadan and Abeokuta** which were to be the **main poles** of the new order emerged out of the final collapse of the Old Oyo Empire and the system of interstate relationships of which it had been the guarantor.

Ibadan retained its attraction for people from different parts of Nigeria, foreign traders, and some Yoruba ethnic groups migrants to Ibadan of the 1930s have themselves become grandfathers, some of whom have retained association with Ibadan, contributed to its developments and skill reside there with highly increased interaction among the Yoruba, and between the Yoruba and other ethnic groups.

But Ibadan is quite different from America where economic issue predominate and often dictate the pace of political change; where many country allow dual citizenship; where a black American citizen with a Kenya father who had gone to America as a student and won election as America's president. The first Muslim elected congress in US history, Keit Ellison, credited his successful campaign to the votes of naturalized Somalia-American citizens in the twin cities. Minneapolis Somalis have become highly organized, not simply for election campaign, but for social services, education and urban agricultural extension services.

The non-indigenes of Ibadan did not belong to one social class and were not of the same origins. Their interest often coincided; the desire to own a land, job opportunities, competition with Ibadan citizens as to be expected, economic issues dominated the relationship between the strangers and indigenes during the colonial period.

(a) Hausa-Yoruba Relations in Ibadan

The Hausa are the most tolerated and accommodated of all the ethnic migrants in the city of Ibadan. The Hausa constitute the oldest non-Yoruba settlers in Ibadan. They came to settle with Basorun Oluyole in Ibadan as far back as the early 1830s. Some of those living in Sabo today were born and bred in Ibadan. In fact, they have the constitutional rights to claim Ibadan **citizenship** (Ara Ibadan or strangers) but not **indigeneship** (Omo Ibadan). Because of Islamic religion, the average Ibadan Muslim identifies with the Hausa easily as a brother, given the fact that Islam is not only a religion, but also a way of life. To this extent, the Hausa are well integrated into the social, economic and political systems. They were well settled in a segregated settlement known as Sabo. In addition, they can be found at Sasa in Akinyele local Government Area.

They first came into the town as cattle and beef traders, under the leadership of Muhammadu Na Garke who was the **Sarkin Pawa** (head of the butchers, according to Isaac Olawale Albert 2015). At this initial stage, they were settled at Oja’ba as the guest of Basorun Oluyole. With time, the population of the Hausa grew dramatically with and the Sabongari (Sabo) settlement was established for them, around Mokola area in 1916. The land on which Sabo was built was donated to the Hausa community by Baale Ireffin (1912-1914). They conducted themselves in manners acceptable to their host and the two communities co-existed peacefully. They gradually get involved in the local politics because of their location and population in the metropolis.

(b) The Ijebu-Ethnic Group and Christian Community

The Ijebu were well established in Ibadan not all of them were regarded as strangers. Descends of the settlers of the nineteenth century, in particular those who lived in Isale-Ijebu had integrated. The same was true of converts to Christianity in the 1890s and early in the twentieth century, converts who belonged to the community of Christians in Aremo and Oke-Ofa. Several of these had also become integrated.

Those who were regarded as strangers or non-indigenes were outsiders to these two groups (Professor Toyin Falola, 2012). They came mostly in search of economic opportunities during the century, and they did not seek to identify with their already integrated kinsmen. *They had no farms, major factors that reinforced their strangers' status; rather, they are mostly interested in trade and wage Labour.* They concentrated their shops at Amunigun and Agbeni, two neighbourhoods that constituted a sort of extension to the business area controlled by the Europeans and the Lebanos-Syrians. The Ijebu community also spread along **Oke-Bola** and **Oke-Ado** where they built houses and invested in landed property spreading to **Agbokojo**

(c) Location of other Tribes

The **Nupe** quarter was **Mokola**, while **Ekotedo** was originally settled by the Ibos, the Ibiobios, the Edos (Benin) and the Urobos. The linguistic character of the quarters has now almost disappeared. Although most members of these linguistic groups are still found in these quarters, Yoruba elements are generally in the majority. An Ibadan indigene is the Baale of Ekotedo, by name Chief Taiye Ayorinde. However, Olubadan-in-council recognized the head of Ilorin settlers at Ago Ilorin at Mokola likewise the head of Tapas.

The Igbo of Nigeria are known, among others, for their migratory prowess, and are found in all parts of Nigeria and beyond. The people are easily identifiable by their resilience and adaptability to situation. The quest for survival in an increasingly land resources, is responsible for the high rate of migration among the Igbo. With regard to economic activities, the Igbo in Ibadan partake in virtually all forms of business and occupations. However, trading was identified as the major activity among the people which is linked with heredity.

Ibadan became the military headquarters of the Yoruba Empire in the nineteenth century. It was an all-comers community continually which did not foreclose the participation of a pan-Yoruba community in its military service. This helped to build an influential and popular army which pushed the frontiers of Ibadan military expeditions. Since then, Ibadan has moved from just being a city into becoming a **city-state**.

**THE STATE BUILDERS AND HEROES OF
IBADAN EMPIRE (1825 - 1893)**

BAALE	BALOGUN	OTUN BALOGUN	OSI- BALOGUN	PERIOD
Maye Okunade	Labosinde	Lakanle	-	1825-1831
Oluyedun (Aare-Ona-Kakanfo)	Lakanle (Otun Kakanfo)	Oluyole (Osi Kakanfo)	Adelakun (Ekerin Kakanfo)	1831-1835
Oluyole Iyanda (Baale and Later Basorun)	Bankole Alesinloye and Odeyinka Oderinlo	Lajumoke	Opeagbe from Sarumi	1835-1849
Opeagbe Omololu	None	None	None	1850-1851
Oyesile Olugbode	Ibikunle Tetu	Ogunmola Orisagunna	Osundina	1851-1864
Ogunmola (Basorun)	Akere	Tubosun	Abayomi	1865-1867
Orowusi (Awarun Soso)	Ajobo	Latoosa	Ajayi Jegede	1870-1871
Obadoke Latoosa	Ajayi Jegede (Ogboriefon)	Alli Luluwoye	Ayorinde Aje	1871-1885
Vacant	Ajayi Osungbekun (From Seriki)	Fijabi (Abese Balogun)	Osuntoki (Maye Balogun)	1885-1893
Fijabi	AKintola (Omo Ibikunle)	Babala	Kongi (grandson of Ogunmola)	1893-1895

Note: Oderinlo Odeyinka, Ibikunle Tetu and Akere died as Balogun of Ibadan. Balogun Osungbekun was promoted at Kiriji War to fill the vacancies after the death of Aare Obadoke Latoosa in 1885. He was not allowed to become Baale of Ibadan when returned from Kiriji in 1893, hence Fijabi was installed the first post war Baale of Ibadan.



With the influx of more refugees into the city, a system of **Mogajiship** was introduced to differentiate **hereditary succession** to the compound households (**Omo-Ile**) from those who are not related to the frontier of the compound (**Ara-Ile**). The **Mogajiship** also institutionalized the process of selection of Olubadan stool (Formerly Baale stool) and it is not confined to a particular family in Ibadan.

Those who are regarded as **strangers** in Ibadan were those who came mostly in search of economic opportunities during the nineteenth and twentieth centuries, and they did not seek to identify with already **integrated kinsmen**. They had no farms, a major factor that reinforced their “**stranger’s status**” rather, they were mostly interested in trade wage labour (Professor Toyin Fatola, 2012).

6.0 HOW IBADAN BECAME AN EMPIRE IN THE 19TH CENTURY:

The disintegration of the Old Oyo Empire and kingdom destroyed the pre-existing system of order and security in Yorubaland and created a situation whereby all centres of power, old and new, had to **scramble to establish new systems and patterns** that would guarantee order and security. Those efforts created conflicts and wars which the Yoruba people were not able to put an end to, until **European powers intervened and imposed their own system** of order, security and peace (Professor S. Banji Akintoye, 2010).

When therefore, in the course of the first decades of the nineteenth century, the Oyo Empire disintegrated, as also its base (the Oyo homeland), and the once proud state of the Alaafin's fell into dissolution, a major pillar of peace in Yorubaland crumbled. It is not difficult to imagine the sort of effects that the disruptions and violence in the Oyo homeland would have produced in the rest of Yorubaland, **reports of terrible conflicts among princes of the Oyo country**; of blasted towns and villages, of massive flights of people from their homes and their towns, of Alaafin after Alaafin isolated and helpless in his palace while **Oyo Princess destroyed their country**; of an **obscure resident at Ilorin taking advantage of the mes created by Oyo leaders to become a terror to the whole land**; of countless towns shattered before the **Ilorin cavalry** and of endless crowds of destitute refugees in desperate flight for dear life.

Back in the shattered homeland of Oyo in the north, one old city under a new, and foreign, leadership and carrying the banner of a new religion, had emerged as the sale powerful successor of the destroyed kingdom of the Alaafin. From its base in the north this new kingdom, **Ilorin**, intent on imposing its own version of order on all Yorubaland, continued to pursue the refugees southwards, bringing relentless pressure to bear on the new states emerging in the middle belt.

From among the latter, according to Professor S. Adebajji Akintoye (2010), the most successful, **Ibadan**, stood up to resist the pressure from the north. It succeeded wonderfully in **1840**, and, because of their success, it developed bigger ambitions namely, to **prevent the northern kingdom** from establishing a foothold anywhere in the vulnerable areas of northern and eastern Yorubaland.

That ambition, because it met with success after success, became transformed into yet a bigger ambition, to establish control over all (or almost all) of Yorubaland, **to build a new empire** of Yoruba people. The **empire building** venture too, though it encountered varying degrees of local resistance almost everywhere, proved successful, so much so that it looked as if Yorubaland was at last about to find a variable new order.

But a major surge of resistance, widespread and considerably unified (Ekitiparapo), the, rose to confront the nascent order in a long, final, series of stubborn wars for sixteen years. According to Emeritus Professor Bolanle Awe (1964), by 1854, Ibadan had annexed the Ife towns 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 Fulanis**.

At the close of the 19th 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 the metropolis in more recent times. There has been no other West African town that has expanded as unilaterally as Ibadan had done during the 20th century.

7.0 BRITISH INFLUENCE ON IBADAN ADMINISTRATION

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 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).

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, besides that, he was very rude to the chief. Consequently, **Mosaderin 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, Apampa 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. They were Balogun Situ (1914-1925); Balogun Oyewole (1925-1930), Balogun Okunola Abasi Alesinloye (1930-1946). In addition, Akintayo became the Baale of Ibadan instead of Laafa between 1910 and 1912 because Otun baale Laafa was rejected by the chiefs.

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, Prince Siyanbola Oladigbolu.

**7.1 The Role of the British Residents in Transforming Ibadan Society;
(a) Inauguration of Ibadan Town Council (1897)**

Under Baale Fajinmi, precisely in August 1897, **Resident F.C. Fuller** set up a **Council of Chiefs**, charged with the responsibility of effective administration. It was made up of the Baale, Otun Baale, Balogun and 8-11 minor chiefs or subordinates. The Council members of the first Council were:

Table 2: Ibadan Town Council Member (1897-1902)

	Civil League	Military League
1.	Fajinmi - Baale	Akintola – Balogun
2.	Mosaderin – Otun Baale	Babalola – Otun Balogun
3.	Ogungbesan – Osi Baale	Kongi – Osi Balogun
4.	Dada Opadare – Ekerin Baale	Apampa – Asipa Balogun
5.	Laafa – Maye Baale	Suberu – Ekerin Balogun
		Bangbegbun – Aare-Ago Balogun

Resident F.C Fuller himself was the chairman and Administrator of the council. This was the beginning of what we now have as **Olubadan-Advisory-Council** or sometimes, **Olubadan-In-Council**.

(b) Mr. F.C. Fuller, C.M.G., replaced him in 1897, but before he too left in 1901, **Ibadan had taken long strides away from its past and put on a new face. Railway lines were extended to the town from Abeokuta and with them came trade and many people**, both black and white, to open shops or to work in the Railways; the townspeople now began to loathe wars. Instead they took to farming, trading and rubber-tapping. A new life had emerged. **Thatch yielded place to corrugated iron sheets on house roofs**. The people had plenty to do-and to drink, because alcohol, too, had travelled with the rail-lines. **For**

the first time, there was some order in the native courts and a Town Council and Prison Department were established Undoubtedly, Mr. Fuller was conscious of his responsibility to the Ibadan people whom he came to serve and he went all-out to introduce new measures which would be a crop of blessings to the people. One of such measures which was introduced was **Land Tenure Law which** forbade any citizen from selling or giving out Landed properties to non-natives, white or **black, except on lease-hold basis with the agreement and seal of the newly constituted Town Council of which the Resident was the Chairman.** At first, the people hailed the new scheme and even agreed to the appointment of a surveyor by the Council. Later, they rebelled against the Law on the ground that Mr. Fuller was only scheming to sell all their land to Europeans! Today we can see this was a costly mistake, resulting in indiscriminate buying and selling of lands.

- (c) **Captain R.J.B. Ross** who replaced him in 1901, spent only two years, but before he left he had improved the new face which Ibadan had now put on by **constructing the first three roads in the town:** one from the Residence at Agodi to Isale Ijebu another from Oja Iba to Bode and Oke-Ado and the third from Oja Iba to Iddo Gate.
- (d) **Captain Elgee**, who came in the saddle next, spent the longest period in Ibadan: **1903-1913.** His predecessors had already laid a solid foundation for civic development, so it was left to him to erect an equally solid superstructure on it. But when he arrived in Ibadan, he saw that though the foundation had been truly laid, there were not sufficient funds for adding to the town's growth. The first step he took, therefore, was to gain the confidences of the chiefs in order to set their minds at ease for whatever methods he might employ to raise money to start the work of construction. Having been successful in this respect, he set up **customs posts** at strategic points in the town and, with the money collected, soon built up a **police force of twenty men which he increased to fifty within a short period.** The next step he took was to open a Government Treasury. Following these innovations, the town's finances began to grow steadily, and, with administrative expansion came the need for the building of Secretarial.

These employment opportunities naturally brought many Ibadan young men back home from Lagos and Abeokuta where they had been receiving their education at the grammar schools. They spurred others, who otherwise would not have bothered for a higher education, to be more ambitious. Thus education began to assume greater importance and soon its bug so bit the ruler of the town. **Baale Akintayo Elempe (1910-1912) that he made it compulsory for every household to send at least one child to school or pay a fine of five pounds.**

As should be expected only young men with post primary education could head these new departments and, so far only a very few Ibadan young men could afford to attend Lagos or Abeokuta grammar schools for this. The result was that many of them turned to the teaching profession and therefore entered either of the two mission teacher –training colleges **Wesley College** established at Elekuro Area of the town in 1905, or the former **C.M.S. Training Institution which had been removed from Lagos to Oyo in 1896** and re-christened **Oyo Training College**. (In 1920, it was called **St, Andrews College**). Educated men with experience therefore had to be recruited to Ibadan to work in these Government offices. Besides, though the evangelical field was getting wider, the labourers were still so few that Ibadan Christian parents, anxious to see their sons work in the field preferred to send them to either of these two mission colleges not so much for sure employment after training as for the desire to contribute their own quota to the progress of the church.

Mr. Elgee, on the other hand, preferred the local material to the imported one for his building programme. He did not stand alone. **Rev Akinyele, who had then obtained his B.A. degree (1912)** other non-natives and many natives too were loud in their protests against the prevalent tendency of many Ibadan youths to look up to Lagos or Abeokuta for higher education before they could fit into responsible posts in their own town; and not all of them were fit to enter the Church even if they went to Oyo or Elekuro. If Abeokuta town could own a grammar school and open its doors wide to Ibadan students, they argued, there was no reason why Ibadan, with its budding developments and rosy future, could not also build a grammar school and open its doors to students from these and other places since one of their own sons was qualified to head it. Soon Rev. Akinyele called members of the

Ibadan District Church Council and other influential men together and, after they project, they decided to go ahead and turned to Rev. Akinyele, now the pastor in charge of Kudeti church, for guidance and impetus.

Baale Irefin became Ba'ale of Ibadan in 1912. The Chiefs did not want him because they did not want a change in the Traditional Council System, and because he was protecting the citizens from robbers.

His installation was different from all the other rulers. The British people in power then gave him full support. The Christian service was organized and led by Clergy D.A. Williams. The staff of office was given to him with the letter of agreement (constitution) by Secretary Mr. E.H. **Oke, Ibadan Grammar School** was opened founded by Late Bishop A.B. Akinyele of C.M.S. in 1913 at Oke-Are. He donated the highest money towards the construction, he also built the largest and the most sophisticated palace comparable with the traditional palaces in Yorubaland.

It was **Mr Samson Okeowo** who first offered to Ibadan City Council the free use of his newly completed building at **Alekuso**, a place of about 200 yards from Bere Square, the centre of the town “for as long as the Council needed it”

This site, which covers about the five acres, stands on a hill bearing the name Oke Are. On this site eight months later, on December 2, the foundation stone of the permanent building of Ibadan Grammar School was laid in 1913. **Reverend A.B. Akinyele, the first principal of the school, obtained his B.A. Degree (1912).**

7.2 The Oppressive Roles of Captain W. Ross (1914-1933)

In 1911, Aremo (crown prince) Siyanbola Ladigbolu acceded to the throne of Oyo. The Chieftaincy contest between Otun Baale Irefin and Balogun Shittu in 1912 provided an opportunity for intrigues by Captain Ross and the Alaafin. At a meeting called by the Resident on 26th September 1912, ***Ross announced that Irefin had been nominated by the Alaafin to be Baale of Ibadan as opposed to the preference of the council and people of Ibadan.*** Baale Irefin Ogundeyi was eventually deposed

When Shittu was eventually installed Baale of Ibadan, he personified and led a clandestine campaign against Captain Ross, his administration and the Alaafin. Captain Ross called a meeting of Ibadan chiefs and some prominent persons on 21, May 1921 where he made several allegations against Baale Shittu. Baale Shittu was eventually deposed and sent on exile in Oke-Ogun Area where he died eventually.

- (i) **Ogunpa River flooded its banks in 1925** while Prince of Wales visited Ibadan during his reign before he was deposed.
- (ii) **Bere court was also built and roofed with Bere grass in 1920** and the Ibadan Tax agitation, in which Balogun Ola (alias Kobomoje) son of the late Baale Orowusi, committed suicide took place. Poll tax agitation, in which all Ibadan Chiefs participated, took place in 1918.
- (iii) **Baale Shittu** was deposed in 1925 because he was trying to obtain assistance from Lagos to relieve Ibadan of any control by the Alaafin. Also, **Ola**, son of Orowus, popularly known as Balogun Kobomoje when, through the use of spies and clever manipulations, the other chiefs surprisingly withdrew their support for the protest against **taxation** which he presented. This divide-and-rule diplomacy posed a great threat to the survival of warlike spirit and cooperation among the chiefs.

7.3 The Origin of Consenting Authority in Yorubaland:

According to Dr. J.A. Atanda, (1979), Governor MC. Callumn and Resident Fuller between **1898-99** initiated the policy of reviving what they conceived as **the ancient powers of the Alaafin**. However, it was Governor William MacGregor who advanced what Mc. Callumn and Fuller started. Besides MacGregor supplied the philosophy which, from 1901 onwards, was to lead to the **supremacy of the Alaafin among the Yoruba rulers in Oyo Province**.

Consequently, Alaafin of Oyo from 1900, was allowed to make deliberate interference in the disputes among the chief and became active in the selection, promotion and disposition of chiefs especially from 1907 onward when the Resident, Captain Elgee (1903-1913) advised **Baale Dada Opadare** to resign his appointment during the

constitutional crisis over promotion between the Balogun title holders and Otun Baale title holders led by Balogun Apampa.

The involvement of Oyo was based on the promise that the Alaafin was paramount over the Baale of Ibadan and several other **Oba** in Yorubaland (Toyin Falola, 1989). Some were even forced to pay tribute to him. **This was, no doubt, an exaggeration of the power and role of the Alaafin in Yorubaland**, but one to which the British were committed.

These powers, granted to the Alaafin reached its peak in the era of Captain W.A. Ross (1913-1931) as the first District Commissioner of **Ibadan Province** before it changed to Oyo Province in 1914 when the capital was transferred from Ibadan to Oyo. He succeeded Captain Elgee who spent the longest period in Ibadan (1903-1913).

The period of 25 years from 1906 to 1931 enabled the Alaafin the opportunity to consolidate on the exercise of the wide powers to the extent of the dethronement of Baale of Ibadan Ireferin in 1914, Layode, the Baale of Ogbomoso in 1914, and Shittu (Omo Are Latosa) and Baale of Ibadan in 1925. He died in exile at Oke-Ogun. He created Oyo Province in January 1914 and forced **Baale of Ibadan, Ooni of Ife, Owa of Ilesa and the Orangun of Ila** to be subordinated to Alaafin's Authority and **changed the headquarter of the province from Ibadan where it has been since 1893 to Oyo town.**

7.4 Concerning Obas' Salaries in Yorubaland

Captain W.A. Ross in 1917 begged the **Baale of Ibadan and Council to give some pecuniary assistance to the Alaafin of Oyo from the Ibadan Treasury** after the payment of taxes began and the Treasuries were somewhat stronger. This is of practical necessity and the desire to enhance the prestige of the Alaafin of Oyo (Dr. J.A. Atanda, 1979 pp. 143/145 of the New Oyo Empire).

During the time, Ross unilaterally raised the grant payable per annum to the Alaafin from the Ibadan Treasury by **£2,400** per annum to augment the salary of the Alaafin. In a bid to enhance the status of the Alaafin, Captain Ross managed to raise the **Alaafin's salary** to **£4,500** per annum. The **£2,400** taken annually from the Ibadan Treasury formed part of this salary. The remaining **£2,100** came from the Oyo Treasury. But the same year, the amount taken from Oyo Treasury was increased to **£2,400**. Consequently, the Alaafin's

salary finally stood at **£4,800 per annum**. With this figure, the Alaafin Siyanbola Oladigbolu I, received the highest salary in the province (Dr. J.A. Atanda, 1979 pg. 14-146).

- The Baale of Ibadan received the next highest salary which was **£2,400** per annum.
- The Ooni of Ife, the Owa of Ilesa, and the Orangun of Ila received **£1,400, £1,400, and £56** per annum respectively.

On the other hand, from **1935** onwards, too, the Ibadan Independent Native Authority were agitating for the completion of their independence by seeking to **stop the payment of part of the Alaafin's salary** which, on the **advice** of the Lieutenant-Governor, they had agreed to pay in **1933** until the death of Alaafin's Siyanbola Ladigbolu. (Dr. J.A. Atanda, 1979 pg. 281 of *The New Oyo Empire*). They did not succeed in this and had to pay the required part of the Alaafin's salary up to the end of **1944** when Siyanbola Ladigbolu died.

However, in **1936**, Ibadan scored a significant success in their struggle to be on equal footing with Oyo. They succeeded, inspite of Alaafin Ladigbolu's opposition, in having the title of their **head chief changed from 'Baale Ibadan' to 'Olubadan'**. According to Dr. J.A. Atanda (1979), this change was probably in reaction to a taunt in **1934** by Alaafin Ladigbolu that **'they [the people of Ibadan] can never have a higher title than Baale of Ibadan'**. (See Nigerian Government Gazette xxiii, 80, of 29 October; 1936, Notice No. 1424).

Ancient Architectural Edifice in Ibadan Built between in (1850-1950)



OJA'BA CENTRAL MOSQUE



ST. PETERS AREMO SHOP



MAPO HALL, IBADAN CENTRAL



BOWER'S TOWER



**ALESINLOYE ABASS PALACE
ISALE-IJEBU**



**ADEBISI GIWA PALACE
IDI-KAN**

The UN- Habitat (2008) wrote that early urban development has been recorded during the Sudanese Empire of **800AD**, the Mali Empire of **1500 AD** and Songhai Empire **1800AD**. Those important historical artefacts the cities, flourished as a result of their locating along the Trans-Sahara Trade routes emphasizing their importance as catalysts in socio economic inter-relations. The report went further, that **powerful local at rulers** enhanced the evolution of these early cities into effective nodes of human employment and as engine of economic and social growth. Some of the **prominent ancient pre-colonial cities** of the region include Bamako, Gao, Timbuktu, Ouagadougou, Agades, Begho, Benin, Ibadan, Ile-Ife, Ilorin, Kumasi, and Oyo.

According to Emeritus Professor Bolanle Awe in her praise for IBADAN :Foundation, Growth, and change (2012); she said Ibadan, the largest indigenous African town south of the Sahara, had growth from its humble beginning as refugee settlement in the nineteenth century into a sprawling cosmopolitan city that now home to many millions and serves as the intellectual capital in Nigeria. A city of contrasts of tradition struggling with modernity.

8.0 THE REFORM OF IBADAN CHIEFTAINCY SYSTEM (1936-1976):

The reform started with the new policy of the colonial government as explained by Dr J.A Atanda and quoted by Toyin Falola (1989 p. 242) that: the doctrine that the jurisdiction of any Native Authority must be based on the consent of the people over whom such authority would be exercised. The administration (of Oyo province) was considered by Lagos to be too centralized.... (with an) Alaaifin who would not readily be persuaded to change the status quo.

In 1934, during the time of Resident Ward-Price, 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 Oyo province was transferred to Ibadan from Oyo where it remained until **1938** as headquarters of the Chief Commissioner, Western Provinces. The title **changed from Baale to Olubadan, in 1936.**

Ibadan Chiefs responded to the **1934 reform** as Oliver Twist would do, they wanted other changes. What became their second major grievance was the title of **Baale** which

they now wanted to change to the Olubadan which carried with it **the aura of an Oba and not that of Village head. To them, the Baale title had become a derogatory one for the status of their ruler** and too common, because it was borne by the heads of tiny villages, palm wine sellers, and farmers guilds. In making a request for a change in **July 1936**, they indicated a preference for the **OLUBADAN, and alluded to other related issues in order to obtain the consent of government.** (Toyin Falola 1989 p.244).

The request was granted in October and gazetted on the 29th of the same month in 1936 by the Colonial Government in Lagos. The notice in the gazette did not fail to recognize the opposition to the change by the Alaafin Ladigbolu I, while it also emphasized the fact that it was a mere cosmetic – that is, the title of “Olubadan” does not confer upon the holder the right to wear beaded crown, and that it is hoped that no holder of it either in the future shall have such aspiration. This clause was part of the issues alluded to in their application in order to obtain the approval of the government in Lagos headed by Governor Burdillion through Gazette Notice No. 1424.

Baale Okunola Abass Alesinloye became the first Olubadan in 1936 after reigning for six years as Baale of Ibadan 1930-1936. In 1946 For purpose of **regulating chieftaincy succession** in the land, Ibadan Native Authority made a Declaration of Native Law and custom on 19th August, 1946, based on the appeal made by the then reigning Olubadan Oyetunde I. The Declaration was amended on 16th January, 1950 to cater for succession to other traditional officers left out in the 1946 declaration. Specifically as regards other chiefs, the Declaration stated:

“APPOINTMENT Of Chiefs other than Olubadan, shall be effected by automatic promotion of the chiefs next in seniority in either the Olubadan or Balogun line Chiefs”

8.1 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 gazette 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. These tributaries excluded Ife, Ilesha and Ila jurisdictions.

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 not 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 Bankole Alesinloye Abass 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 grouse was to change to Olubadan title which carried with it the aura of an Oba and not that of a village head. The request was granted in October and gazetted on the 29th 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.

8.2 Events that Led to Chieftaincy Declaration;

From inception of the “third Ibadan” in 1825 the rulers of Ibadan had been the military head (i.e. Balogun) of the town until the British took over in **1893**. The “Constitution” was tampered with in 1895 when Balogun Akintola declined the office of Baale. Since they did not want to promote his junior in the Balogun line above him, an Otun Baale Osuntoki, was chosen, and this was the first time when the Otun had the opportunity to become Baale. Hitherto, the post of Otun represented the apex of the career of the Baales line of chiefs. In 1902, when Balogun Kongi wanted to become the Baale, he was denied the opportunity to occupy the post (Toyin Falola 1989 p.51).

The Otun Baale succeeded in the end .In 1904 a constitutional amendment was made to the effect that only the Otun Baale could become the Baale and Balogun Apampa had to become an Otun Baale in order to become eligible for the Baaleship. Apampa had to engage in a reckless power rivalry with Baale Dada Opadare who was forced to live only for a short period in the throne (1904-1907). From 1895 till 1914, all the Baales held the title of Otun-Baale prior to their appointment and were generally opposed by the Balogun.

The Balogun chiefs did not, however give up the struggle to have an automatic promotion to the Baaleship.After Baale Irebins death in 1914, the struggle of the Balogun chiefs materialized as one of them(Situ,son of Aare Latoosa)was made the Baale in the same year.

During the reign of Olubadan Abass Alesinloye, Iyalode Rukayat Ajisomo Arogubodi (1851-1951) was deeply involved in the protest against Oba Alesinloye Okunola Abass, the first Olubadan of Ibadan. The protest hinged on widespread suspicion that Olubadan Abass wanted to promote the claim of Bello Okunola Abass, the President of Egbe Omo Ibile Ibadan (Ibadan Descendants Union) from 1930 to 1950 as his successor.

During the reign of Olubadan Oyetunde I, for the purposes of regulating chieftaincy succession, Ibadan Native Authority made a Declaration of Native Law and Custom of on August,1946 based on the appeal made by the then Olubadan.

Finally, the Chieftaincy Committee of Ibadan District Council, designated by a Western Region Legal Notice as the competent Council, made another Declaration on 8th

August 1959. The declaration, which superseded that of 1946 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 Local Government, D.S. Adegbenro on 7th October, 1959 and Registered by the Permanent secretary, Ministry of Local Government on 28th October, 1959. It has remained in force since then, despite the attempt made to subvert it in 1983 because High Chief Oloyede Asanike, the rightful successor to the departed Olubadan D.T. Akinbiyi, was illiterate, the laid down order was eventually upheld. That Is;

- (1) Succession to the stool of Olubadan shall be in strict rotation between “the Olubadan line “and “THE BALOGUN LINE “.
- (2) There are eleven (11) king makers as under :

Otun Olubadan	The Balogun
Osi Olubadan	Otun Balogun
Asipa Olubadan	Osi Balogun
Ekerin Olubadan	Asipa Balogun
The Iyalode	Ekerin Balogun
	Seriki
- (3) The field of selection for the purpose of the foregoing provision shall not exceed beyond the Ekerin Olubadan on the Olubadan line and the Ekerin Balogun on the Balogun line.
- (4) Any Chief from any of these embraced in provision (a) above found guilty by a meeting of the Chiefs who are traditional members or the Council (at which the nominated candidate shall not be present) of disregard of or disrespect to the patron of or disrespect to the position of authority of the Olubadan, or of a senior chief under Native Law and Custom may not be eligible for nomination.

8.3 How Olubadan Regained His Beaded Crown:

In a motion moved by the HIM .Oba Lamidi Olayiwola Adeyemi on the chamber of the Oyo State Council of Obas and Chiefs, on the 7th December 1976 to grant the Olubadan of Ibadan, Oba Gbadamosi Adebimpe and Soun of Ogbomosho Oba Jimoh Oladele Oladunni Ajagunbagbe III and their successors-in-title the perpetual right to wear beaded crown, the following were the substance of the motion.

“Members would vividly recall that in the meeting of 11th of November, 1976 held in this Chamber, His Highness - Oba Gbadamosi Adebimpe, the Olubadan of Ibadan paved the way for this event by this application for authority to wear a beaded crown. Consequently, the Ooni of Ife, The Owa Obookun of Ilesha, the Orangun of Ila and may self were briefed so that the matter could receive a most careful consideration

(a) The Olubadan of Ibadan

The people of Ibadan are among the most virile and progressive of the Oyo speaking people in Oyo state. They played vital role in the old Empire when the Alaafins political and royal sovereignty were never in doubt.

Their contributions to the history of Yoruba land are unique; the diplomatic and military prowess of the people of Ibadan during the nineteenth century is fresh in our memory. it is just appropriate that the Olubadan should wear a beaded crown

The irony of the situation is that the Ibadan people never allowed their enviable past record to have the better of themselves. Barring the skirmishes of the last 1930s on the issue and even when lesser natural rulers under Ibadan Native Administration enjoyed the entitlement of beaded crowns they restrained their aspirations tamely.

It was this attitude that was highly praised by the Oni of Ife in his address to the conference of Obas and Chiefs of the old Western region held on the 7th of May 1957. I quote “don’t let us deceive our selves it is not the hood that make the monk; it is not the beaded crown that made the Oba. For instance, you have in the hierarchy of Chiefs rulers such as the Olubadan of Ibadan the fact is that **non-wearing of beaded crown by them** does not detract a jot from the importance and dignity attached to their titles and their personalities”

We have every cause to praise the patience, maturity, and the contributions of Ibadan people in the past and present scheme of Yoruba political hegemony ; and that they should have to wait so long to ask constitutionally our inescapable duty as members of this great body to grant them.

Chairman, on the basis of the aforementioned reasons, I therefore, as the Alaafin of Oyo, move passionately that Oba Gbadamosi Adebimpe and all other subsequent Olubadans be accorded recognitions in the matter of wearing beaded crowns and other paraphernalia of office.

The request was consequently granted. Thus Oba Gbadamosi Akanbi Adebimpe, the Olubadan of Ibadan land (1976—77), was the first Olubadan to wear beaded crown. With the Chiefs Wearing Beaded Crowns Order, 1977 Ibadan was the number 64 on the 67 long lists with effect from 1st December 1976.

8.4 Ooni, Oba Okunade Sijuwade’s Comments

As a result of the contribution of Alaafin of Oyo to the granting of beaded crowns to Olubadan of Ibadanland by the Council of Obas and Chiefs in the Oyo State, news and rumors were going round , even contribution by commentators on the Radio programme; the late Oba Okunade Sijuwade II. The Ooni of Ife had this to say;

Late Oba Okunade Sijuwade II, the Ooni of Ife at the Awos Book launch published in the Nigerian Tribune of Friday 20th of January 2009, said “the Olubadan crown has nothing to do with Oba Lamidi Olayiwola Adeyemi III, the Alaafin of Oyo. The controversy was finally laid to rest in 1976 between the then Governor of Oyo State, Major General David Jembewon and the late Oba (Sir) Adesoji Aderemi; the then Chairman of Council of Obas and Chiefs of Oyo State with my good self, then as Prince Okunade Sijuwade in attendance. According to Oba Okunde Sijuwade, the meeting was short and precise because of Ibadan historical background and affiliation to ILE-IFE.

The Ooni stated that ‘the first founder of Ibadan Crown Prince Adio Lagelu was a direct son of Luwo Gbagida, who had a beaded crown with fringe benefits and sent to settle in Ibadn in 1410 A.D”.

He went further, Ibadan has always been political headquarter of the Yoruba people , where Papa Awolowo served as the first Premier of the defunct Western Region , followed by the Late Chief S.L. Akintola.

The approval of the beaded crown by the Oyo State Council of Obas and subsequently by the State Government has proved the claim of some of Ibadan elders wrong that the request for the beaded crown would be wedged in between the Ooni of Ife and the Alaafin of Oyo in the controversy that was to emerge as to which of them will grant Ibadan's crown

Since the approval of beaded crown for Olubadan of Ibadanland, the wearing of beaded crowns has become the Sword of Damocles dangling over the Ibadan Traditional System because some unwary Baales in Ibadanland have been surreptitiously lured into turning themselves into pawns in the hands of politicians with the juicy carrot of wearing of beaded crowns even if the heads are nothing more than Chinese-made artificial beads. The hood does not make the monk (Chief T.A. Akinyele July, 2011).

9.0 POST-COLONIAL STATUS OF YORUBA TRADITIONAL RULERS

9.1 **The Creation of Council of Obas:**

The forum for Obas and Chiefs to meet was given a legal backing in **1959** when the fist Obas and chiefs Law No. W.R. 38 of 1959 was put in place.

The Council was inaugurated in 24th March, 1960 consisting of the Chairman, **The Ooni of Ife, Oba Adesoji Aderemi** and six other members each of whom was appointed for **Two years** only. Oba Adesoji Aderemi was appointed the first African Governor in the British Empire and Common wealth in 1960 and Oba Ladigbolu II, the Alaafin of Oyo, replaced the Ooni as the Chairman of the Council of Obas and Chiefs.

These other foundation members were:

- 1) Sir Ladapo Ademola, The Alake of Abeokuta;
- 2) Oba Gbadegesin Oladigolu II, the Alaafin of Oyo;
- 3) Oba Tewogboye II, The Osemawe of Ondo;
- 4) Oba Moses S. Awolesi, The Akarigbo of Ijebu Remo;
- 5) Oba Adetoyese Laoye II, The Timi of Ede;

6) Oba Obika A. Gbnuba, The Obi of Agbor;

The size of the Council had continually been enlarged since then, according to His Excellency, Governor Omololu Olunloyo's Broadcast on the crisis regarding the rotation of chairmanship of the council of Obas contained in the **National Advocate** of Tuesday, December 6, **1983**.

For example, when the Military took over government of Nigeria in January, 1966, LT Col, F. Adekunle Fajuyi became the Military Governor, Western Nigeria. The Council of Obas and Chiefs (Appointment) Edict, 1966, W.N.L.N. of 1966 published in the "Supplement to Western Nigeria Gazette No 19, Volume 15, 17th February, 1966-Part B provided for the appointment of the following Chairman, Deputy chairman and members respectively:

- i) The Oni of Ife - Chairman
- ii) The Alaafin of Oyo - Deputy Chairman
- iii) The Alake of Abeokuta
- iv) The Awujale of Ijebuland
- v) The Owa of Ijeshaland
- vi) The Osemawe of Ondo
- vii) The Olubadan of Ibadan
- viii) The Orangun of Ila
- ix) The Akarigbo of Ijebu Remo
- x) The Ewi of Ado
- xi) The Deji of Akure

The membership was further increased to twelve (12) when Olowo of Owo was added in 1977 by Governor Adeyinka Adebayo with the following members as permanent members base on the paramountcy of Obas in the twelve Divisions of Western state as follows.

- i) The Alaafin of Oyo to represent Oyo south and Oyo North Divisions.
- ii) The Ooni of ife to represent Ife Division
- iii) The Alake of Abeokuta to represent Egba Division:

- iv) The Awujale of Ijebuland to represent Ijebu Odo Division:
- v) The Owa Obkan of Ijeshaland to represent Ijesa South and North Divisions.
- vi) The Ewi of Ado-Ekiti to represent Ekiti Central Division
- vii) Osemawe of Ondo to represent Ondo Division
- viii) The Olowo of Owo to represent Owo Division
- ix) The Deji of Okure represent Akure Division
- x) The Orangun of Ila to represent Osun North East.
- xi) The Olubadan of Ibadanland to represent Ibadan city and Ibadan Division
- xii) The Akarigbo of Ijebu Remo to represent Remo Division.

10.0 CLASSIFICATION OF TRADITIONAL RULERS

Firstly, it is considered necessary to make some distinctions between various types of Chieftaincies in order to facilitate a better understanding of the chieftaincy system in Yorubaland and Ibadan in particular.

A Traditional Chief:

In addition to the earlier definitions, is a person whose chieftaincy title is associated with a native community and this includes a **recognized Chief** and a **minor Chief**

A Minor Chief

A minor Chief is a Chief other than **recognized Chief**. In other words, a minor chief is a person whose chieftaincy title is governed by the provisions of Part III of the Chiefs Law (Cap 28 Laws of Oyo State, 2000; Cap 20, Laws of Ogun State of Nigeria, 1978 and recently, Chiefs Law, Laws of Ogun State, 2006. The authority to approve appointments and determine disputes among **minor Chiefs** is vested in a Prescribed Authority e.g. the Olubadan of Ibadanland.

A Prescribed Authority

A Prescribed Authority is a person or persons appointed by the Governor or the Executive Council as the case may be to exercise **traditional authority** over an area or areas traditionally associated with that chieftaincy. **Holders of recognized chieftaincies are usually vested with powers of prescribed** to appoint and install **minor Chiefs** in areas traditionally associated with their chieftaincies. With particular reference to **Oyo State**, the traditional institution comprises recognized categories of Traditional Rulers;

(A) Paramount Rulers (3 nos)

Alaafin of Oyo

Olubadan of Ibadanland

Soun of Ogbomoso

(B) First Class Traditional Rulers / Chiefs (77 nos)

(C) Part II (Recognized) Obas and Chiefs (82 nos)

(D) Part III Coronet Traditional Rulers/ Chiefs in Oyo

The Part II Recognized Traditional Rulers or Obas are addressed as **His Royal Highness (HRH)** while **only** First Class Obas in Oyo State should be **addressed** as **His Royal Majesty (HRM)**. According to Ibadan Chieftaincy Declaration of 1957, all Ibadan High Chiefs are potential Olubadan in Rotation, unlike other High Chiefs who are members of the Council of the State (Igbimo Ilu) in other ethnic Yoruba groups such as Oyomesi in Oyo, Ilamuren in Ijebu-Ode and Ihare in Ile-Ife, they cannot aspire to become the king of the respective kingdoms. Not even the White Caps Chiefs in Lagos can aspire to become Oba of Lagos despite being the founder and land owners of Lagos Island. Eko was changed to Lagos in **1472** when a Portuguese expedition led by Ruy de Sequeira landed there.

Hence, *the High Chiefs in Ibadanland should be among the First Class Obas category not necessarily wearing crown but with special recognition and identity*. They represent Olubadan of Ibadanland in the **Local Government Traditional Councils** and they are recognized as such under the Edict No. 3 - Obas and Chiefs Councils, 1988, the Chiefs Law of Oyo State.

11.0 THE IMPERATIVE OF PEACEFUL CO-EXISTENCE IN YORUBALAND IN THE 21ST CENTURY

11.1 The Failed Attempts to Rebuild Oyo Empire:

The quest for imperial expansion and establishment of unique military institutions of 17th and 18th centuries were prompted mainly by hostilities of invaders from Nupe and Borgu. Under Oba Ajagbo (1600-1658), the military institutions of the 17th century reached their most advanced forms. The disgrace of removal and evacuation of the capital to **Igboho** had driven all the subsequent Alaafins into heavy investment in military training and imperial expansion. He established the institution of Aare-Ona-Kakanfo.

The period between c. 1754-1774 was most distressing in Oyo history. It witnessed the **constitutional** upheaval of great magnitude in which **Basorun Gaha, head of Oyomesi**, raised **five** Alaafins to the throne; but with cunning and subversion, killed **four** of them. Nemesis did not catch up with Gaha until **1775** during the reign of the fifth Alaafin, who outmaneuvered and outwitted him; that was, Alaafin Abiodun Adegolu (1774-1789).

However, in the disintegration that followed later, **the Empire lost its hegemony over parts of Popos, Nupe, Dahomey, and Borgu, that had been annexed earlier**. He went further; the **Egbas** under **Lsiabi of Itoko** (Agbein) revolted and killed the **Ilaris of the Alaafin; Amosu** of Ikija, in Oke-Ona, **Arinokotu** of Ojoo and **Akila** of Ido (both towns now part of Ibadan) joined in the revolt. Assembled at Abeokuta in **1830 A.D**, they competed with Ibadan and Ijaiye hegemony.

Once the collapse of Old Oyo was complete, according to Professor Dele Layiwola (2015) in “The city state of Ibadan: Text and Context; a prince of Oyo by the name. Atiba decided to **resettle the new capital of Oyo on the present site then named Ago-oja**. He gathered people from neighbouring settlements to populate the new capital. He built a palace based on the old models and kept the ceremonies of the kings court.

He reached out to the new **warlord of Ibadan called Oluyole and made him the Basorun**. The charismatic leader of Ijaye, **Kurumi**, he made him the **Generalissimo**, the **Aare-ona-Kakanfo**. They had instructions to **defend the territory of the dying kingdom** because of their military capabilities.

It was clear that in place of one monolithic and influential kingdom, there were several in its stead. **Though Ijaye quickly emerged as a military power, Ibadan soon over took her to become the most dominant of the three, Oyo became a cultural headquarters** and a rallying point for all the fragmented bits of a once formidable empire.

11.2 The Consequences of the Yoruba Civil Wars

The Owu wars of the 19th century which ended in **1825A.D.** effectively marked the end of a particular phase of Yoruba political development. It was not only the cause of the complete destruction of the flourishing **Owu Kingdom**, but was also the signal for disintegration of the Old Oyo Empire and of the rest of the Yoruba country.

The decision of the first warriors that established the **THIRD IBADAN in 1825A.D.** to choose Leaders only on merit and proven integrity can be seen as a rejection of the **traditional Yoruba hereditary kingship system**, to preserve the cosmopolitan characteristics of the town;. Although the chieftaincy titles adopted were traditional ones, the system itself was quite different from the normal pattern. The titles were **not hereditary** but were given in accordance with the effective position of the holder in the hierarchy even to the top (Olubadan).

Emeritus Professor Bolanle Awe in 1964 wrote: by 1854, Ibadan had annexed the Ife towns 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 nineteenth (19TH) 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 **people of diverse back ground** into the metropolis in more recent times. There has been no other West African town that has expanded as unilaterally as Ibadan had done during the 20TH century, so concluded Emeritus Professor Bolanle Awe (2205).

The British intervened in the Ekiti-Parapo and Ibadan wars and successfully brokered Peace Treaties, in 1886 and 1893. The motive which drove Ekii-Parapo to declare war on Ibadan was a very strong one indeed and it was the motive which acted as the **strong unifying force among them**. This motive was **the desire to be free, to regain their independence from Ibadan and to take back from Ibadan, the lands and possession which belonged to their ancestors**.

11.3 The Way Forward

Internal strife and self-defeating competition among the various Yoruba groups in the 19TH century led to the easy subjugation of Yorubaland by a greater and stronger power. What happened in the Yoruba country which led to the British colonization of Yorubaland must serve as a warning and lesson for the future.

In spite of the impact of the divisive forces of the nineteenth century, and in spite of the awareness of belonging to a wider aggregation of peoples in Nigeria, *the Yoruba people of today can still be recognized as a distinct group with the same characteristics that distinguished the ancient Yoruba from other peoples*. In other words, Yoruba people remain to a large extent, a people identifiable by their language and culture. They are also bound together by the *idea of a common origin and the belief that they are all descendants of Oduduwa*.

His Imperial Majesty, Oba Adeyeye Ogunwusi, Ojaja II, once said; “Yoruba in the country are the most blessed. We could only achieve the necessary development If we unite, most especially the Traditional Rulers. There cannot be development without unity and peace.”

When the Ooni of Ife, Oba Adesoji Adremi was appointed the first African Governor in the British Empire and Commonwealth in 1960, Chief Obafemi Awolowo said:

“I have always stated before you, and I want to repeat it this morning that it is in our interest, in the interest of the people of this race that you, institution (Obaship) should survive whatever upheavals, might take place for the affairs, of our region are so interwoven with your institution that if we make any attempt to destroy that institution, then the foundation on which we have erected our super-structure would have been taken up and the whole edifice would collapse”.

The people of the entire Yoruba race must come together in order to form a perfect union, to establish justice, ensure the tranquility of the race, the culture, and the tradition to provide for the common interest and identity of the race, which is going to promote the general welfare and secure the future for generation and the secure the blessing of our ancestral fathers.

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