

# THE TRADITIONAL RULERS AND LEADERS IN YORUBALAND MUST SHUN SELF-AGGRANDIZEMENT TO PROMOTE PEACE AND DEVELOPMENT OF SOUTH-WEST



**By:**

**ESV. TOMORI MOSHOOD A.**, *anivs, rsv, mnim*  
CEO/MD Macos Urban Management Consultants

***A Paper prepared in memory of the Kiriji War  
that engulfed the Yorubaland Which ended in 1886***



**PACKAGED & PRODUCED BY THE ASSOCIATION OF  
ANCIENT IBADAN WARLORDS FAMILIES (AAIWF)**



## **BRIEF HISTORY OF ASSOCIATION OF ANCIENT IBADAN WARLORDS' FAMILIES (AAIWF)**

---

In recognition of past War Heroes and in order to immortalize the families, the Association of Ancient Ibadan Warlords' Families, The C.C.I.I. facilitated its registration by the Cooperate Affairs Commission, Federal Republic of Nigeria. The body was duly registered by the CAC, Abuja on 22<sup>nd</sup> day of August, 2016.

Both Asiwaju Nurudeen Akinade and the Guest Lecturer, ESV. Tomori Moshood Adijolola took the initiative to form an association of the Warlords' Families and fortunately the Executive of the Central Council of Ibadan Indigenes (CCII) took up the challenge. The President General at that time, Chief Mustapha Adebayo Oyero then assigned the 2<sup>nd</sup> Vice President General, Chief Adetona to be the Chairman at the monthly Monday meeting in Ibadan House. Through the tireless efforts of Barrister Adeniyi Ajewole, the Legal Adviser of the CCII, the Association was registered.

Consequent upon the inauguration of members of the Association of Ancient Ibadan Warlords' Families by the C.C.I.I, the umbrella organization facilitated its registration by the Corporate Affairs Commission, Federal Republic of Nigeria (CAC) Abuja. The Association was finally registered by CAC, Abuja on 22<sup>nd</sup> day of August, 2016.

### **THE TRUSTEES ARE:**

1. Chief Wole Akinwande - Chairman
2. Mr. Remi Popoola - Secretary
3. Barrister Sulaiman Adeniyi Ajewole
4. Chief Biliamin Oyero
5. Alhaji Shittu Adedibu
6. Alhaji Jimoh Diekola Onaolapo
7. Chief Muritala Olasunkanmi Alayande

### **THE AIMS AND OBJECTIVES:**

1. To maintain and sustain the Legacy left by the Ibadan past warlords families
2. To promote understanding and unity amongst the families of Ibadan Warlords

*Lola Tomori*

As part of their contribution to the promotion of Ibadan culture and traditions, the Association of Ancient Ibadan Warlords' Families had been actively participating in the Annual Ibadan Cultural Festival Grand Finale with the display of War Heroes costume and weapons. In times of war, the **war chiefs** were functionally of greater importance than the **civil chiefs**.

- |                                 |                              |
|---------------------------------|------------------------------|
| 1. Maye Okunade                 | 16. Balogun Ajayi Osungbekun |
| 2. Oluyedun Afonja              | 17. Balogun Ajobo            |
| 3. Lakanle                      | 18. Babalola Fijabi          |
| 4. Basorun Oluyole Iyanda       | 19. Osuntoki Olosun          |
| 5. Balogun Bankole Alesinloye   | 20. Tooki Onibudo            |
| 6. Balogun Oderinlo Odeyinka    | 21. Ayejenku Foko            |
| 7. Baale Opeagbe Omololu        | 22. Ojo Awanibaku - Elempe   |
| 8. Baale Oyesile Olugbode       | 23. Delesolu Oje             |
| 9. Balogun Ibikunle Tetu        | 24. Ayorinde Aje             |
| 10. Basorun Ogunmola Orisagunna | 25. Alekuso (peranje)        |
| 11. Balogun Akere               | 26. Arulogun Bi Efin         |
| 12. Baale Orowusi               | 27. Ojo Kure                 |
| 13. Aare Latosisa Obadoke       | 28. Yerombi                  |
| 14. Balogun Ajayi Ogboriefon    | 29. Otun-Balogun Lajumoke    |
| 15. Osi-Balogun Osundina        | 30. Agbeni Bi Ojo            |
|                                 | 31. Olupoyi                  |

Ibadan is a “City of War Heroes” the rise of Ibadan to the level of City-State, and then an Empire in the nineteenth century, was phenomenal. Its success in **transforming Yoruba political institution** and adapting them to a new age during the same century was remarkable. The ability of Ibadan to survive as an **hinterland empire**, intricately surviving the menace and hostility of its sworn enemies to the south, became a manifestation of its power and its diplomacy. Its strength to hold the **most powerful configuration of enemies and alliance** at bay, for **sixteen (16) years** in the “**war to end to end all wars: (1877-1893) is praiseworthy**”.

---

Alhaji Kamorudeen  
Oyerinde Osungbekun  
*Secretary*

---

Chief Taofik Maye  
Mogaji Moyeloye  
*Chairman*

**THE TRADITIONAL RULERS AND LEADERS IN  
YORUBALAND MUST SHUN SELF-AGGRANDIZEMENT  
TO PROMOTE PEACE AND DEVELOPMENT OF SOUTH-WEST**

**By: ESV. TOMORI Moshood Adijolola *anivs, rsv, arva, mnim***

*E-mail: [lolatomori1@gmail.com](mailto:lolatomori1@gmail.com)*

---

**1.0 GRATITUDE**

Kabiyesi, His Imperial Majesty; the Olubadan of Ibadanland, Oba Saliu Akanmu Adetunji, Aje Ogungunniso 1, and all the Royal Majesties here present. The President General and the Executive members of Central Council of Ibadan Indigenes (C.C.I.I.). All the Distinguished invitees here present, the Mogajis of Ibadanland and Baales, Gentlemen of the Press, I greet you all.

I feel highly honoured by the Association of Ancient Ibadan Warlords' Families for endorsing and approving that this lecture be delivered as part of their contribution to defend Ibadanland and the role played by our past war heroes to emerge an Empire in Yorubaland. Once again, I feel highly honoured and grateful to be in the mist of my Fathers, Mothers, Brothers, Sisters and Friends to reaffirm the unique position of Ibadanland in modernizing Yoruba Chieftaincy and cultural system.

I also feel very proud of our earliest leaders, very numerous to mention, who in the 19<sup>th</sup> century tried to make Ibadan a secure place for hundreds of other migrants and fought all the wars for the emergence of Ibadan as an Empire.

The republican nature of Ibadan civil and military population partly explains *why it quickly and effortlessly succeeded Oyo as the military headquarters of the Yoruba Empire* in the nineteenth century. Once again, we are grateful to the **Association of Ancient Ibadan Warlords' Families** for keeping their memories alive.

## **2.0 OUR MISSION:**

The purpose of this LECTURE is to understand origin of the conflicts among the Traditional Rulers that has caused division among them, the need to embrace peace and promote unity for positive development in Yorubaland. The nations that flourished are the ones in which people are ready to face the realities around them by investing significantly to finding peaceful solutions to the problems besetting them.

We should believe more in **Yoruba unity** than all the **distractions and ego-tripping** among the Obas. Yoruba Obas should play down this **class struggle**. It does not really matter which class you belong in when it comes to issues affecting the security and development of the Yoruba nation. **Ego and trivial things** should not be allowed to divide us further. The time is now to chorus unity. **But when you talk of unity we must not forget that truth holds unity better.**

## **3.0 THE ORIGIN OF OBASHIP AND CHIEFTAINCY SYSTEM IN YORUBALAND**

### **3.1 The Concept of Traditional Ruler:**

The concept of traditional rulership in Nigeria predates the nation's colonial era, forming the cores of governance and administration. Traditional institutions, perhaps being the oldest institution in Nigeria, are deeply rooted in the culture, history and traditions of various ethnic and cultural background.

In ordinary parlance, a traditional ruler is the custodian of the traditions, history and customs of an ethnic group of individuals, and who is appointed by such individuals to rule, govern and administer justice in line with the laid down customs and traditions of the people.

A traditional ruler has also been defined as a person who by virtue of ancestral position occupying the **throne** or **stool** of an area and who has been appointed to it in accordance with the customs and traditions of the area and whose throne has been in existence before the advent of the British in Nigeria.

*Lola Tomori*

According to **Erediauwa** (23/3/79), the 39<sup>th</sup> Oba of Benin from Eweka I (c. 1200); *“A traditional Ruler means the traditional head of an ethnic community whose stool is conferred the highest traditional authority on the incumbent since the time before the beginning of British rule. From these definitions, and in practical terms, the pre-independent traditional ruler stands as the repository of all the executive, legislative and judicial powers of his domain”*.

Before the end of **1800A.D**, Yorubaland contained a number of kingdoms (states). Prior to about **1550A.D**, the kingdoms were apparently inhabited by “**homogenous**” ethnic groups. Such were the kingdoms of Ife, Ijesha, Oyo, Owu, Ijebu, Egba, Owo, Ondo and Ekiti.

Each ethnic group had a **paramount** ruler, the Oba (king). The seat of the potentate was the capital city which was the **religious political, administrative and economic** centre of all the territory (kingdom) of the ethnic group whose is customarily bore.

The political system was monarchical, hierarchal and democratic by any traditional society standard. Except among the Egbas and Ijebus whose kings were to some extent figure heads because of the powerful Ogboni and Osugbos. Yoruba kings were generally powerful but their powers were not absolute. In addition to the king as the **head of state**, there were four tiers of government: the state council, the regional council, the quarter council and the compound.

Below the rank of a king, each major town within a kingdom or indepent towns is headed by a **high chief (Oloja)**, who could be described as a kinglet whose socio-political status was higher than that of an ordinary **Baale** who ruled a small town, village or harmlet. A **kinglet** is higher than a Baale as a Duke or an **Earl** is higher than a **Mayor**. Notable among the **Oyo kinglets** were the Onikoyi, the Olofa of Ofa, the **Okere of Saki**, the Akirun of Ikirun, the Aseyin of Iseyin, the Onjo of Okeho, the Ona Onibode of

*Lola Tomori*

Igboho, the Olugbon of Igbon, and the Aresa of Iresa - all of whom were responsible to the Alaafin as they were not kings but provincial Obas.

### **The State Council (Igbimo Ilu)**

The state council, headed by the king, was generally made up of about 6-8 High (Senior) Chiefs. but in some states, the palace (service) chiefs and the major political associations and guilds were represented. The most Senior of the Councilors (High Chiefs) was made the Prime Minister called **Obalufe** in Ile-Ife, **Basorun** in Oyo, **Olisa** in Ijebu Ode, and **Lisa** in Ondo (Dr. J.A. Atanda, 1980).

The powers of the Oba (king) were checked in many ways. *To begin with, he did not rule his town or kingdom alone. He did so together with a council known as Igbimo.* In some places the Igbimo had specified names. They were called:

- The Oyo Mesi in Oyo,
- The Ilamuren in Ijebu-Ode
- The Ogboni in Egba towns
- The Iwarefa in Ife (or Ihare or Agba Ife)
- The Iwarefa in Ijesa, Ekiti and Ondo towns
- The Olubadan-in-Council in Ibadan

The Igbimo (state Council) of each town usually consisted of the most senior or High Chiefs, who were themselves usually representatives of certain lineages, that is **descent** groups in the town bound together by strong family or kinships ties. But in some towns, such as those in **Ijebu** and **Egba** kingdoms, these chiefs must also be members of the Ogboni or Osugbo cults.

Irrespective of the manner of composition, *the Igbimo was a body which the Oba had to consult.* He could not make any laws or take any decisions on matters fundamentally affecting the town without the concurrence of the **Igbimo**. If he did, or if he became an oppressive ruler in any other way, the consequences were usually grave (Dr. J.A. Atanda, 1980).

The traditional rulers played a major role in matters of conflict resolution, dispute management and security. In pre-colonial Nigeria, the societies had series of mechanisms of controlling and managing conflicts, varying from one community to another. The traditional rulers in each pre-colonial society obtained their mandate from the society's customs and native laws.

### **3.2 Who are the Sons or Descendants of Oduduwa?**

According to the **Alake** and paramount ruler of Egbaland, Oba Adedotun Gbadebo, **the Ooni is first among Yoruba monarchs. He identified ego as the cause of disunity among monarchs in Yorubaland.** (The Nigerian Tribune of Monday, February 8, 2016). He then listed the five (5) principal Obas in Yorubaland classified on a **supremacy basis as follows:**

- (i) The Ooni of Ife,
- (ii) The Alaafin of Oyo,
- (iii) The Oba of Benin,
- (iv) Alake of Egbaland
- (v) The Awujale of Ijebuland.

According to Samuel Johnson's book "The History of the Yoruba" published in **1921**. The children of Oduduwa classified according to **age and seniority** in the family of Oduduwa after Okanbi the eldest:

- (i) The mother of the Olowu of Owu,
- (ii) The King of Benin
- (iii) The King of Ila
- (iv) The Onisabe of Sabe
- (v) The Olupopo of the Popes, and
- (vi) Oranyan, the First Alafin of Oyo

### **3.3 Correcting Some Historical Errors:**

- (a) According to Oluremi I. Obateru (2003), former Head of Ibadan Polytechnic Town Planning Department, (Now late), said, **the historical error regarding Oranyan is noteworthy**. It was **Oranyan who founded the kingdoms of Benin and Oyo**. He first founded Benin Kingdom in **1170** and put his son Eweka I in charge when returning to Ile-Ife. From Ile-Ife, he again moved northwest to found Oyo Kingdom between **1200 and 1300**. He returned to Ile-Ife where he died leaving his two children, Dada Ajuwon (a.k.a Ajaka) and Songo to consolidate the kingdom. However, he became the fourth (4<sup>th</sup>) King of Ife before he died. So, Oba of Benin was a grandson of Oduduwa
- (b) In the two list **Owa Obokun**, was missing. **Owa Ajibogun**, the paramount ruler of Ijeshaland was a direct son of Oduduwa whose mother was **Saparakunmi**. He also went to **fetch sea-water with Aremitan**, the founder of Idanre to cure Oduduwa's blindness. Hence, he was given the nickname "**Owa Obokun**".

According to Chief (Alfa) Samuel Ojo Bada in "Iwe Itan Saki published in **1937** and reprinted in 1986, both were led by **Ajabadi**, the son of **Owafonran or (Ore Otun)**. Owafonran was the father of **Yemoja** who was the **mother of Oranmiyan Odede**. Thereafter, **Ogun** who has been **Regent on Oduduwa throne** returned to Ire, Ekiti where his son, **Ogundahunsi was installed king in 1192A.D.** before returning to **Asabari Hill** in Saki, founded by him. He died there (see Tribune pg. 22 of Tuesday, 16 July, 2019).

(c) About **Awujale** of **Ijebu-Ode** by name, **Lagborogan**. He was the son of Oduduwa through **Gborowo** his mother and the daughter of **Olu-Iwa** who claimed to have come from **Waddai** (the present day Chad) and passed through Ife to found Ijebu Ode. **ARISU** succeeded Olu-Iwa before Lagborogan migrated to Ijebu-Ode

The paramount Ruler of **Remo Kingdom** migrated together with Lugborogan before the parted ways to found Ijebu Remo. The ruler of Ijebu\_Remo migrated from **Iremo quarters of Ile-Ife**.

(d) As regards the founding of **Ibadan** by **Lagelu**, he was **Jagun Oshin of Ife kingdom** who fought along with **Agura of Gbagura** to support **Olofin Ogunfunminire**, also from the royal family of **Sooko** when the Benin army invaded Iddo in Lagos. **Lagelu thereafter, migrated to Ibadan as Jagun Oshin while Oyo was returning from exile at Gbere in Ibariba country** (1530-1542). Obalokun (1590-1600) the father of Alaafin Ajagbo (1600-1658) conferred Jagun of Oyo Kingdom on Lagelu a.k.a. Oro-apatamaja. Thereafter **Alaafin Ajagbo** established the institution of Aare-Ona-Kakanfo in **1640** while Alaafin Sango, the second son of Oranmiyan reigned in the 13<sup>th</sup> century A.D. Therefore, Lagelu did not found Ibadan during the reign of Alaafin Sango as claimed by I.B. Akinyele (1911) and quoted Alaafin by Oyo, Oba Adeyemi III.

### **3.4 Effects of 19<sup>TH</sup> Century Civil Wars on Chieftaincy Matters:**

But the civil wars of the nineteenth century produced a far-reaching and lasting modification of the traditional governmental structure that existed from the time of Oduduwa. In fashioning a new government, *the earliest war leaders who occupied Ibadan aftermath of Owu Ogbere war in 1825 and established the third Ibadan, had very little justification to duplicate the old hereditary monarchical system of declining old Oyo Empire government structure. Instead, they embraced Traditional Republican system.* In Ogbomoso, the Baale of the host town to Olugbon, Aresa, Onpetu and Onikoyi, had to lord it over these Obas.

As the panic that compelled migration and acquiescence in this anomalous situation receded, **a crisis of seniority arose** in some of these enlarged towns of **Oke-Iho Abeokuta, Sagamu and Ogbomoso**. It was a crisis that survived into twentieth century and made some **uncrowned heads** not only to acquire **kingly titles** but also to become desirous of wearing crowns. The **traditional status symbols of the Oba** became highly

prestigious and were hotly sought after. The seed of future political bickering in chieftaincy matters had been sown (Dr. J. A. Atanda, 1980).

#### **4.0 THE BUILDING OF IBADAN EMPIRE AND THE 19<sup>TH</sup> CENTURY** **HOSTILITIES OF THE YORUBA ETHNICS GROUP**

##### **4.1 The New Social System:**

The **new social system** in Ibadan, **the non-hereditary titles and military** which brought out a large number of adventurous youths to the town, formed a propelling force to fight. The grounds for the **imperial exploit of Ibadan were laid during the reign of Basorun Oluyole (1835-1849)**. By 1851 during the reign of Baale Oyesile Olugbode (1851-1864) the internal political organs of the state had stabilized with meritocracy as the guiding principle for exercise of authority.

##### **(a) Governance Structure in Ibadan:**

Power was divided and exercised by **two major chieftaincy groups, one civil and one military**. The **civil group of chiefs** was created in **1851** 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. This civil group of chiefs, according to Professor Toyin Fatola (2012) was made up of two categories, the **Baale** who were **males** and **Iyalode** who were **Females**.

The Baale and his subordinate chiefs were expected to be Knowledgeable in military and ware fare, and above all they must be familiar with the foreign policies of every major Yoruba subgroup and their neighbours. The Baale civil office holders were primarily charged with administration of Ibadan.

With the continued weakening of the **Alaafinate** in spite of its relocation in New Oyo (Ago-Oja became Ago-doyo), and effective opposition posed by the Ibadan army to the Fulani Jihadist forces based in Ilorin ensured the loyalty of the major settlement in the eastern half of the Oyo Empire (Biodun Adediran of Obafemi Awolowo University, Ile-Ife

2000). These had major economic implications. Particularly for **Ibadan war leaders** and in advertently for the state e.g. **Ibikunle, Ogunmola, Latosisa, Oluyole** etc.

**(b) Economy of Ibadan:**

The cumulative effect was a remarkable increase in the significance of Ibadan in the economy of the Yoruba hinterland for which it became a major commercial emporium. Particularly after the defeat of Ilorin at the battle of Osogbo in **1840** lead by Balogun Oderinlo, an administrative reorganization highlighted above put **Ibadan state** in a perpetual state of military preparedness.

By 1877, **the political cooperation and expansion by Ibadan warriors** were mot with rivalry and fear of domination. In order to bring the expansionism to a halt, the Ekiti, Ijesa and other **neighbouring Kingdoms** aligned to form the Ekitiparapo to fight a war of independence from Ibadan. The war is referred to as the **Kiriji War**.

**4.2 Hostilities of Egba and Ijebu against Ibadan Empire**

This happened as a result of Egba and Ijebu hostility against Ibadan. When the body of the Ibadan army was fighting at Kiriji. The Egba and Ijebus entered into the conflict by forming an alliance with the Ekiti-parapo. Their main objective, at that time, was to weaken Ibadan military by supporting any group that was hostile to Ibadan (Kemi Morgan in Akinyele Outline History).

In addition to closing the Trade routes passing through their territories to Lagos against the Ibadans, the Egbas and the Ijebus also tried to prevent the Ibadans from using other routes to reach coastal towns like Badagry, Porto-Novo where they could buy the arms and ammunition then needed to carry on their warfare. They also resorted to raiding Ibadan farms.

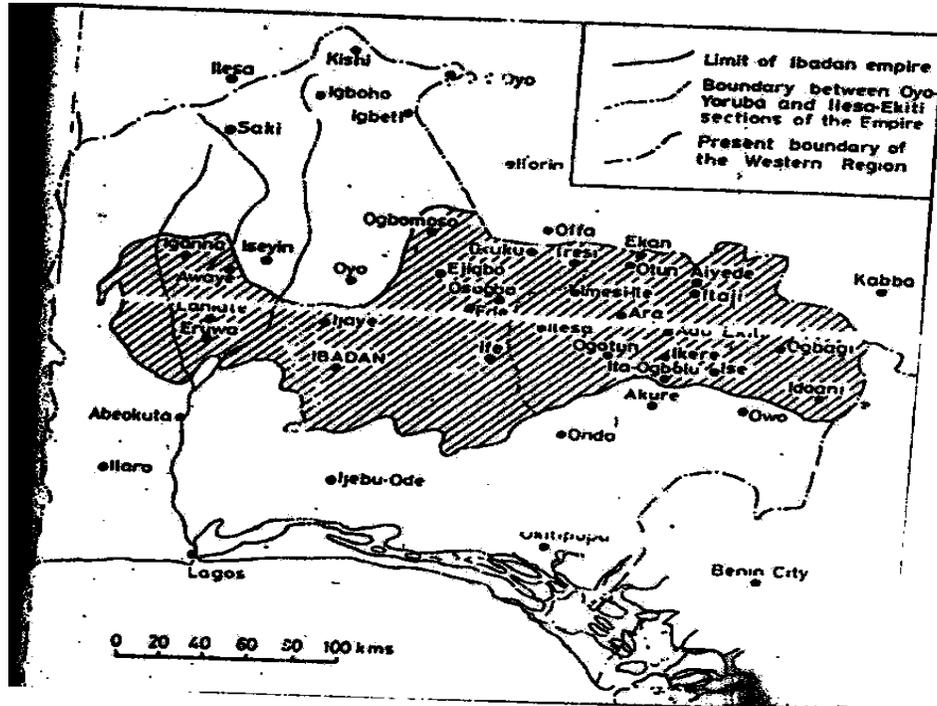
The **civil chiefs of Ibadan**, under the leadership of chief Tajo, the **Otun Are Latosisa**, had to make arrangements to defend the town against these raiders. They built **forts at three strategic locations** where the **Egbas** and the **Ijebus** could enter the town and sack it.

- The **first fort** was built near the farms **adjacent to the Egba farms**. This was guarded by **hunter** who were always on the lookout for the **Egba raiders**.
- The **second fort** was built on the **Akaran road** leading to **Ijebu Igbo**. This was guarded by famous Ibadan hunters of elephants like **Obisesan**, family of Ibadan. **Ajiya** and **Odeyales**.
- The **third fort** was built near **Idi-Ayunre**, along the **Ijebu Ode road**, near the place where the road crossed the **Ijebu Remo** and leading to **Ipara and Ikorodu**. **Chief Sodeinde**, an Ijebu Remo man, according to Kemi Morgan, who had made Ibadan his home and who had been installed the **Balogun of the Ibadan Calvary** was put in charge of this fort. He and his sons, **Solaja** and **Sonikan** had the responsibility of preventing the Ijebus from attacking Ibadan through this road.

On one occasion, in the year **1881**, some Ijebu raiders attempted to capture the **fort built at Idi Ayunne**. But Solaja and his sons, riding on their horses, made a sudden dash against the Ijebu raiders and captured some of them whilst the others fled back to their territory. In the encounter, they killed the leader of the Ijebu raiders and captured a man named **Omitogun** who was a brother of **Onafowokan Otutunibon**, the Balogun of **the Ijebu army**.

Solaja and his sons returned to Ibadan town with their prisoner. They handed him over to Ibadan **Civil Chiefs** who treated him with courtesy when they heard that he was the brother of the Balogun of the Ijebu army stationed at **Oru**. They allowed him to return to Ijebu-Ode to arrange for his own ransom and they also asked to try and persuade **Awujale Fidipote** and his chiefs to agree to the opening of the coastal roads passing

through Ijebu territory to Ibadan traders. But what impressed Omitogun most was the fact that the Ibadans were not short of food as the Ijebus had thought they were. Rather, he found that food was plentiful and cheap at Ibadan. When Awujale Fidipote refused the persuasion of the chiefs and the Osugbos, he was forced into exile and the route was declared open.



### 4.3 The Jalumi War (1877-1878)

The Jalumi War of between 1877 and 1878 was so named because the battle took place in October when the **Rivers Obas, Osun, Otin** and others in the arena of war were in great floods; and many of the combatants from all the sides; **the Ibadans, the Ilorins and the Ekitis**, got drowned in the course of either fighting or escaping.

A prince of Ila Orangun; Adeyala, and two prominent citizens of Oke-Imesi; Fabunmi and Odeyale, united together to raise a rebellion against Ibadan and Oyo agents in their districts. In Ila, about **1,000 Oyos** were killed. **The aim was to strip Ibadan of all its dependencies and ensure it had not won to administer beyond river Oba.** In this encounter which in history is referred to as **JALUMI WAR**, Ibadan came to the rescue of Ikirun and the town was successfully liberated

*Lola Tomori*

under Balogun Ajayi Ogboriefon. According to Chief M.O. Ogunmola (1997 and 2000) **Ajayi Ogboriefon was the hero of Jalumi war, he died in 1879 at home.**

#### **4.4 The Causes of Kiriji War (1879-1886)**

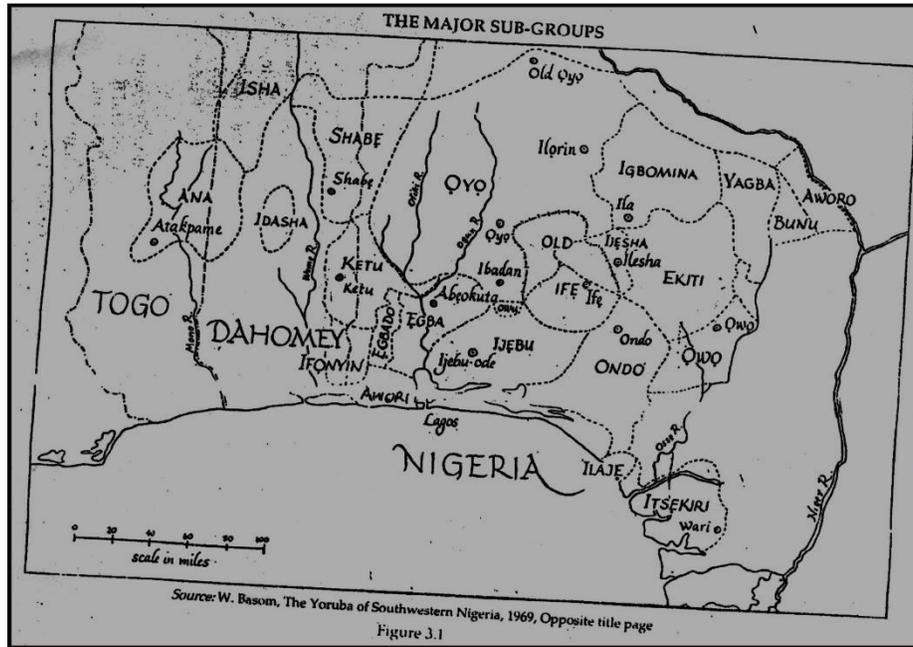
The Kiriji War was a war of independence, a challenge to the hegemony of Ibadan over trading routes, slave raiding and excessive taxation. To the Ekitiparapo, the war was to avoid the subjugation of Ekiti-Ijesa territories, while to Ibadan; it was a war to sustain the economic gains that had been accrued since the **1840s**. The differences in the political motives and ideologies of the Egba and Ijebu over the blockage of the routes that could be formed an immediate cause to the war. The Ekitiparapo took advantage of the political differences between the Egba and the Ijebu people. Between **1830** and 1893, the economy of Ibadan was largely tied to its military power.

After the death of **Balogun Osungbekun**, at the end of the war in **1893**, Ibadan chiefs met and appointed **Fijabi** as the new ruler of the town. His father was **Babalola**, one of the earliest warriors who came to settle in Ibadan during Maye Okunade's regime in Ibadan.

On the 23<sup>rd</sup> of June, 1893, he was formally installed the **Baale of Ibadan** at Iba market place. The installation was the last to be performed in Ibadan **before Ibadan became a British Protectorate**. After him, the subsequent rulers of Ibadan had to obtain the approval of the **British Resident** for Oyo Province before they could be installed as ruler of the town. after independence in 1960 it became the prerogative of the military or Civilian Governor to enforce the appointment and installation of recognized Oba or Baale under the Chieftaincy Laws of the state government.

With the signing of the Agreement, Baale Fijabi and his chiefs on 15<sup>th</sup> day of August, **1893** with the British Government; a new era of British Administration began in Ibadan. When Governor Carter returned from leave, he sent Captain Bower with a force of about one hundred Hausa Soldiers to live in Ibadan.

The site which Captain Bower chose to live in was then outside the Ibikunle town wall constructed in **1856** and near the old **Owu settlement** (Kemi Morgan). The place is the area where the Government House now stands. Captain Bower became the first **British Resident** in Ibadan.



## 5.0 THE BRITISH INFLUENCE ON TRADITIONAL INSTITUTION IN YORUBALAND

### 5.1 Extent of the Old Oyo Empire

According to Dr. J.A. Atanda in the book “The New Oyo Empire (1979)”, Johnson’s neat definition of the Old Oyo Empire implies that the whole of Yorubaland and Dahomey were included in the empire. This erroneous idea about the extent of the Old Oyo Empire was also shared by British Officials, probably through the influence of me like of **Samuel Ajayi Crowthers** and **Johnson** who were from Oyo town. While, therefore, the Alafin’s appellation ‘**Head of Yorubaland**’ might originally mean ‘**Head of the Yoruba people**’, it soon acquired the wider connotation of “Head of all Yoruba-speaking peoples’. And it was in this sense that the British Officials used it from the early nineteenth century onwards.

In spite of this, Atanda went further, **the fact was that Old Oyo Empire of which the Alafin was the head, never embraced the whole of Yorubaland**. Some parts of Yorubaland were tributary to the kingdom of Benin and were never controlled by Oyo, as Benin itself was not. For example, Benin tradition shows that Ekiti, Owo, Ondo areas

*Lola Tomori*

were for a long time under the rule or influence of the kingdom of Benin including Ado-Ekiti

Ilesa, Ile-Ife and Ila were kingdoms, each with a considerable area of influence and independent of Old Oyo. With respect to Ilesa, it will be recalled that the attempt which Old Oyo made in the seventeenth (17<sup>th</sup>) century, during the reign of **Obalokun**, to reduce, Ilesa to submission resulted in heavy losses for Oyo. Since that time, no further attempt was made by Oyo to control Ilesa. **Not until when Balogun Akere I, led Ibadan army to subdue Ilesa between 1869 and 1871 (I.B. Akinyele, 1991).**

## **5.2 The Origin of Consenting Authority**

According to Dr. J.A. Atanda (1979), Governor Mc. Callum 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. Callum and Fulani 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 chiefs 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.

*Lola Tomori*

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 Iadan Irefin 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.

In keeping with the principle that the jurisdiction of a Native Authority must be based on the consent of the people, Ward-price Ross's successor as the Resident of Oyo Province created in January, 1914, had to press that the Power of the Alaafin as the **sole Native Authority** over **Oyo and Ibadan Divisions** be broken. In **April 1934**, Ibadan Division was officially recognized as an **Independent Native Authority (INA)**. At the same time, **Ife, Ilesa and Ila Independent Native Authorities were created** (Dr. J.A. Atanda 1979).

In effect, instead of a province where the Alaafin was the most powerful paramount chief, there came to be five Independent Native Authorities and five subordinate ones. And even the subordinate ones were not under the Alaafin but subordinates to the Baale of **Ibadan and Council. The Alaafin was left with only the Oyo Division.** This structure was also approved and implemented by Governor David Jembewon when he constituted the twelve (12) membership of the council of Obas and Chiefs in 1977. (See the Supplement to the Nigeria Gazette Extraordinary, NO. 17 of 3 April 1934, pp. I and II).

Quoting Dr. J.A. Atanda (1979), Captain Ross (1913-1931) left Oyo and Nigeria for good on 1<sup>st</sup> September, 1931. Barely three years after his departure, the **New Oyo Empire**, which he spent a quarter of a century building up, was no more. *The doctrine that jurisdiction of a Native Authority must be based on the consent of the people over whom such authority would be exercised.*

### **5.3 Concerning Alaafin and Other Obas' Salaries**

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)

#### **5.4 Inauguration of Conference of Obas and Chiefs:**

The problem of subordinating one Oba and tis people to another was recognized in the late 1930s, following the ceaseless demands by the other towns in the Divisions for autonomy. One other step was taken to back up the administrative changes. The administration encouraged cooperation among the chiefs and Obas. Conference of Obas and chiefs was inaugurated in **1937** for them to discuss ideas which were of interest to the colonial state.

The first of this conference was held in **Oyo** in **1937**. The **second** meeting was held in **Ile-Ife** in **1938** with Olubadan Alesinloye in attendance. The **third** was held in Ibadan hosted by Olubadan Alesinloye in **1939**. The **fourth** meeting was held in Abeokuta in **1940** by Alake, Oba Adetokumbo Ademola. The Awujale of Ijebu Ode in **1941** and Oba of Benin, the Akenzua in **1942** (Ogbontiba Femi, 1977). According to Prince Adelegan

*Lola Tomori*

Adegbola (200), about eighteen (18) Obas attended the meeting in **1940** and twenty eight (28) Obas in 1944.

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

The Council was inaugurated on **24<sup>th</sup> 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 Commonwealth in 1960 and Oba Ladigbolu II replaced the Ooni as the Chairman of the Council of Obas and Chiefs.

### **5.5 The Creation of Traditional Councils:**

The single-tier multipurpose structure also had another significant feature different from the earlier N.As in the sense that it completely kept off the traditional chiefs from membership of the traditional chiefs from membership of the elected local government councils. Rather, it provided for them their own separate councils known as **Emirate** or **Traditional Councils** which comprised appointed chiefs within the local government jurisdictions of such traditional chiefs.

According to the Federal Governments Guidelines for Local Government Reform, which document has since become the major authority guiding the conduct of local government affairs throughout the country which was implemented in **1997** during the regime of Governor Abacha. Among others, the guidelines provide that: “it is essential that **Emirs** or **Paramount Chiefs** who are *Councils Presidents should avoid any kind of political partnership. Otherwise, they cannot maintain their public position as impartial fathers of their people*”.

Chiefs, variously designated as Emirs, Obas, Obis etc. and a host of other traditional titles, are generally regarded in this country as fathers of their people. The chiefs are also the custodians of the people’s culture and in this capacity serve as a link

*Lola Tomori*

between the past and the present. In this revered and exalted position, coupled with the official recognition accorded them, Traditional Rulers have come to be accepted by the people as **a symbol of authority** whose proverbial wisdom and matured counsel on **local issues** are greatly cherished.

It is in this way that in spite of the many administrative and political reforms carried out under the various military regimes in this country, the vast majority of Nigerians have accepted that the Chieftaincy Institution has come to stay.

## **6.0 POST-COLONIAL STATUS OF YORUBA TRADITIONAL RULERS**

### **6.1 The Creation of Council of Obas:**

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

The Council was inaugurated in 24<sup>th</sup> 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 Commonwealth 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;

*Lola Tomori*

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, 17<sup>th</sup> 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 19777 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

*Lola Tomori*

- 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.

## **7.0 THE NEED TO CARRY OUT TRADITIONAL CHIEFTAINCY**

### **REFORM IN OYO STATE**

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.

#### **7.1 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**

#### **7.2 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.

### **7.3 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 First Class Traditional Rulers/Chiefs in Oyo State comprise the age-long Council of States in Oyo, Ibadan and Ogbomoso and other first class Obas and Chiefs including Baales of independent settlements under the control of paramount Rulers.

(i) **OYO ZONE**

- 1) Basorun of Oyo
- 2) Ashipa of Oyo
- 3) Agbaakin of Oyo
- 4) Samu of Oyo
- 5) Alapinni of Oyo
- 6) Baale of Awe
- 7) Baale of Olora
- 8) Baale of Fiditi

**(ii) IBADAN ZONE**

- 1) Otun Olubadan of Ibadanland
- 2) Balogun of Ibadanland
- 3) Osi Olubadan of Ibadanland
- 4) Otun Balogun of Ibadanland
- 5) Osi Balogun of Ibadanland
- 6) Ashipa Olubadan of Ibadanland
- 7) Ashipa Balogun of Ibadanland
- 8) Ekerin Olubadan of Ibadanland
- 9) Ekerin Balogun of Ibadanland
- 10) Ekarun Olubadan of Ibadanland
- 11) Ekarun Olubadan of Ibadanland
- 12) Iyalode of Ibadanland
- 13) Abase Olubadan of Ibadanland
- 14) Abese Balogun of Ibadanland
- 15) Maye Olubadan of Ibadanland
- 16) Maye Balogun of Ibadanland
- 17) Ekefa Olubadan of Ibadanland
- 18) Ekefa Balogun of Ibadanland
- 19) Agbaakin Olubadan of Ibadanland
- 20) Agbaakin Balogun of Ibadanland
- 21) Onijaye of Ijaiye
- 22) Olofa of Offa-Igbo
- 23) Baale of Lalupon
- 24) Onikereku of Ikereku
- 25) Baale of Erunmu
- 26) Alakufo of Akufo
- 27) Onido of Ido

*Note: The Books (21-27) were Members of Ibadan District Council (IDC) created in 1958 While \*Senior Chiefs are nos (13-20)\* Members of Olubadan-in-council are Members (1-12).*

**(iii) OGBOMOSO ZONE**

- 1) Olugbon of Orile-Igbon
- 2) Onpetu of Ijeru
- 3) Onikoyi of Ikoyi-Ile
- 4) Aresa of Iresaadu
- 5) Aresa of Iresaapa
- 6) Aale of Oke'lerin
- 7) Alaajawa of ajaawa
- 8) Baale of Ijeru

- 9) Baale of Isapa
- 10) Baale Mosifa
- 11) Are-ago of Ogbomosoland
- 12) Jagun of Ogbomosoland
- 13) Bara of Ogbomosoland
- 14) Ikolaba of Ogbomosoland
- 15) Abese of Ogbomosoland
- 16) Balogun of Ogbomosoland
- 17) Iyalode of Ogbomosoland

**(iv) OKE-OGUN ZONE**

- 1) Aseyin of Iseyin
- 2) Okere of Saki
- 3) Onjo of Okoho
- 4) Iba of Kisi
- 5) Sabiganna of Igbanna
- 6) Onitede of Tede
- 7) Onigbeti of Igbeti
- 8) Alepata of Igboho
- 9) Eleyinpo of Ipapo
- 10) Ajerinwin of Irawo
- 11) Baale of Otu
- 12) Are of Ago-Are
- 13) Baale Okaka
- 14) Baale Sepeteri
- 15) Onisambo of Ogbooro
- 16) Alamodu of Ago-Amodu
- 17) Oloje-of Oje-Owode
- 18) Amunijo of Ijio

**(v) IBARAPA ZONE**

- 1) Eleruwa of Eruwa
- 2) Olu of Igbo-Ora
- 3) Onidere of Idere
- 4) Olu of Hamlet
- 5) Elempe of Japa
- 6) Asigangan of Igangan
- 7) Asawo of Ayete

(vi) **CORONET WEARING OBAS**

The distinctive features of a part III (Coronet) Obas is that he is accorded a Status lower than that of part II (Recognized) Oba. These is symbolized by the wearing of a small crown like those Baale's in Ibadan as approved by his Excellency, Governor Abiola, Ajimobi in 2018.

The approval of Coronet Wearing Obas published in Oyo State of Nigeria Gazette, No. 3, Vol. 43 of 29<sup>th</sup> March, 2000 concerned Ibadan less City Baales alone. It did not show that the Government of the day understood the distinction between various types of Chieftaincies under the Chiefs law of Oyo State, Cap. 28, 2000 which shows the difference between part II (Recognized) Obas and Baales and Part III Obas and Baales in Oyo State.

There are 22 recognized Baales in Ibadan while Baales of **Idi-Ape, Ayekale, Onireke** are Municipal Baales including **Baale Ekotedo** who are supposed to be minor chiefs to be installed and approved by His Imperial Majesty, the Olubadan of Ibadanland. Others are as follows:

- The Ologburo of Ogburo
- The Alajia of Ajia
- Baale of Ejioku
- Olododo of Olodo
- Oloke of Okelade-Okin
- Alawotan of Awotan; and
- Mogaji Haruna House

Others cannot be installed (i.e. Part II Recognized Baales without the approval of the State Governor. 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

*Lola Tomori*

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.

## **8.0 THE IMPERATIVE OF PEACEFUL CO-EXISTENCE IN YORUBALAND**

### **IN THE 21<sup>ST</sup> CENTURY**

#### **8.1 The Failed Attempts to Rebuild Oyo Empire:**

The quest for imperial expansion and establishment of unique military institutions of 17<sup>th</sup> and 18<sup>th</sup> centuries were prompted mainly by hostilities of invaders from Nupe and Borgu. Under Oba Ajagbo (1600-1658), the military institutions of the 17<sup>th</sup> 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.

## **8.2 The Consequences of the Yoruba Civil Wars**

The Owu wars of the 19<sup>th</sup> 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

*Lola Tomori*

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 (19<sup>TH</sup>) century, Ibadan had succeeded in replacing Oyo as the imperial power of the Yoruba country.

The influence of Ibadan had been responsible for the continual migration and influx of **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 20<sup>TH</sup> 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**.

### 8.3 The Way Forward

Internal strife and self-defeating competition among the various Yoruba groups in the 19<sup>TH</sup> 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.

**BIBLIOGRAPHY:**

1. **J.A. Atanda (1980)** - An Introduction to Yoruba History, Ibadan University Press, University of Ibadan. Nigeria.
2. **Kenyo E.A.** Yoruba Natural Rulers and their Origin, Yoruba Historical Research Co, Ibadan, 1964
3. **Awe B.** "The Rise of Ibadan as a Yoruba Power in the Nineteenth century" Unpublished D. phil. Thesis, Oxford University, 1964
4. **Johnson, S.** History of the Yoruba from the Earliest Times to the Establishment of the British Protectorate, C. M. S. London, 1921,
5. **Mabogunje, A.L, & Omer-Cooper, J. D.** "Owu in Yoruba History, I. U. P., Ibadan 1971
6. **Atanda J.A.** The New Oyo Empire: Indirect Rule and Change in Western Yorubaland, Longmans, London, 1973.
7. **Adelegan Adegbola, FCPA,** "ILE-IFE: The Source of Yoruba Civilization-Published in Nigeria by Oduduwa International Communications (2009)
8. **Kemi Morgan** - Akinyele's Outline History of Ibadan. Revised and Enlarged (part Three)
9. **Toyin Falola (1989)** - Politics and Economy in Ibadan – 1893-1945.
10. **Oluremi I. Obateru, Ph.D** – The Yoruba City in History: 11<sup>TH</sup> Century To The Present Published by Penthouse Publications (NIG) in (2006).
11. **Lola Tomori:** IBADAN OMO AJOROSUN: A New Perspective of Ibadan History and Physical Development- Published by Penthouse Publications, Nigeria, 2004.
12. **Chief M.O. Ogunmola, Otun Oyo (1997 & 2000)** A New Perspective to Oyo Empire History: 1530-1944 Published by Samuel Ayoade Reformed Press.

