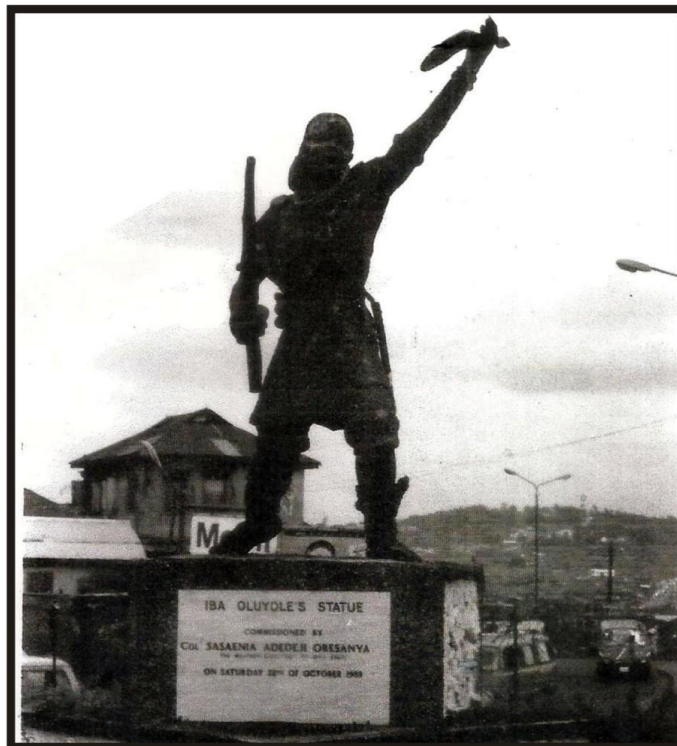


Lola Tomori

POWER AND CHIEFTAINCY POLITICS IN IBADAN FROM 1825 TO 1945



IBADAN

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

**CELEBRATION OF 10TH YEAR ANNIVERSARY OF THE ASSOCIATION OF
ANCIENT IBADAN WARLORDS FAMILIES**

**By:
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POWER AND CHIEFTAINCY POLITICS IN IBADANLAND FROM 1825 TO 1946

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1.0 BACKGROUND HISTORY

The Yoruba people have been strongly disposed to forming associations, a manifestation of their inherent gregariousness and inclination towards ostentation. In the days of old, so strong was the desire for association and companionship that even slaves formed social clubs. An association is defined as a group of people organized for the purpose of pursuing, promoting, and protecting common interests. The main types of associations formed were those that pursued political, religious, economic, and socio-recreational interests. Among the notable ones were community-based associations such as Association of War Leaders, Egbe Iyalode, Association of Hunters and Age-Groups.

The history of Ibadan in the nineteenth century was dominated by wars. As a military state with an expansionist foreign policy war could not but occupy a predominant place. Yet, there are several rather important and interesting aspects of Ibadan history which should not be overlooked. Its origins and very rapid rise to fame, its military oriented system of government, its religious institutions and economy, all are important as its war.

The followings are some of the socio cultural institutions in Ibadan:

1.1 Association of War Leaders

As the term indicates, the association was made-up of only war leaders and was usually represented in the state council, particularly, Ibadan Traditional Council which is a military oriented system of government.

In Ijebuland, Parakoyi was the military body of Ijebu people and was headed by the Balogun. Ogedengbe who was the Balogun of Ijesa army and the Commander-in-Chief of the Ekitiparapo warlords who came together to fight against Ibadan for the freedom of their fatherland, he later also became the Obanla of Ilesa. Jomu-nla of Ondo Kingdom was the military general and the Balogun of Ondo Kingdom. Sodeke was the military general for Egba people. He provided the necessary security throughout the migration of the Egba people in 1830; and till the end of his life.

Rev. Samuel Johnson in his book on page 13 said the Balogun is a contraction from **Iba-li-Ogun** that is “**The Lord in War**”. In time of war and generally in the camp, the Balogun was not only supreme; he was also above all laws. The Balogun’s Otun and Osi (right and left wings) were also the Otun and Osi of the town and of the army. They commanded the right and the left wings of the army, and they ranked next to the Balogun. Other top military officers were Asipa, Ekerin, Ekarun and Ekefa Balogun, all in the senior categories. For our purpose in selecting those who should be members of “**Association of Ancient Ibadan Warlords’ Families**”; Reverend Johnson’s description of Balogun and lieutenants Commanders is instructive:

BALOGUN LINE

- Balogun
- Otun Balogun
- Osi Balogun
- Ashipa Balogun

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- Ekerin Balogun
- Ekarun Balogun; and
- Ekefa Balogun

It is also instructive to note that up till 1883, all Baales of Ibadan emerged from Balogun line. Between 1893 and 1914, all Baales were military chiefs who participated in the Ekitiparapo war that ended in 1893 according to Akinyele's "Iwe Itan Ibadan. These were Fijabi, Osuntoki, Fajinmi, Mosaderin, Dada Opadare, Apampa and Akintayo.

On page 169 of Iwe Itan Ibadan by Oba I.B. Akinyele (1981) fifth Edition: Balogun lieutenants had become Baales of Ibadan in the nineteenth century when death had denied Baloguns from becoming the Baales such as Oderinlo, Ibikunle, Akere and Ajayi Osungbekun. On the other hand:

- i) Opeagbe - The Osi-Balogun Oderinlo became the Baale (1850-1851)
- ii) Olugbode - Abese Balogun became the Baale after Opeagbe (1851-1864)
- iii) Ogunmola - The Otun Balogun olugbode became the Baale (1865-18670)
- iv) Orowusi - From Asipa Balogun became Baale after Ogunmola
- v) Latosa - From Otun Balogun became Baale after Orowusi
- vi) Fijabi - From Abese Balogun became Baale after Latosa (1893-1895)
- vii) Osuntoki - From Maye Balogun (1865) became Otun Baale Fijabi (1893)
- viii) and later Baale (1895-1897) when Balogun Akintola decline the offer of the
- ix) position of Baale (1895-1897)
- x) Balogun Akintayo was the first Balogun to become Baale in Ibadan History (1910-1912) – page 168 of Iwe Itan Ibadan by Oba I.B. Akinyele (1981). Balogun Apampa had to move to Otun Bale Line before he could be installed Baale of Ibadan (1907-1910).

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According to Toyin Falola (1989 pg. 31), Fijabi, the son of Babalola, the Asipa Balogun Oluyole (1835-1847), succeeded Balogun Ajayi Osungbekun.

Fijabi chiefs were many; those who could not receive any of the old titles were given new ones. This was a well calculated political move to placate and reward as many brave warriors as possible and to promote those who complained to having been static on their posts too long.

The crisis that followed provided the warriors from Otun Baale; Osuntoki, Fajimi, Mosaderin and Dada Opadare opportunities to become Baales in succession (1895-1907).

In fact, nobody held the position of Ekarun Balogun or Ekefa Balogun until after the Kiriji war and when Fajimi became the Baale of Ibadan (1897-1902). Instead there were titles like Agbaakin, Abese, Areaago and Maye Baloguns. Titles in the Balogun line were as follow: after Otun and Osi Baloguns chieftaincy holders

Period	Asipa Balogun	Ekerin Balogun	Ekarun Balogun	Ekefa Balogun
1835 - 1847	Babalola (Baba Fijabi)	None	Yerombi (Agbaakin)	Oje (Areaago) Dele Oje (Areago)
1851 - 1864	Akere	Orowusi	None	Aiyejenku (Areago)
1865 - 1867	Orowusi	Alli Luluwoye	Ajai Ogboriefon (Abese)	• Osuntoki (Maye) • Oyewo (Areago)
1885 - 1893	None	None	Fijabi (Abese)	Osuntoki (Maye)
1893 - 1895	Sunmonu Apampa (Omo Osundina)	Suberu	Tampe Omo Oderinlo (Maye)	Sanusi (Omo Are Latosa) (Areago)

Source: Ibadan: facts and figure by Jide Fatokun (2011) and I.B. Akinyele in Iwe Itan Ibadan (1911)

NOTE:

Omiyale became the first Ekarun Balogun when Babalola (Omo Ogboriefon) became the Balogun for seven months after the death of Balogun Akintola. He was succeeded by Kongi during which period the Balogun line was also extended to Ekefa. All the titles were approved when in August 9, 1897; the British Resident Capt. F.C. Fuller inaugurated Ibadan Town Council, the first in the Yoruba Province.

1.2 Civil Group of Chiefs

The Civil group of Chiefs was created in 1850 when it became necessary to relieve the leading warriors of the duty of governing the town as well as fighting the wars of expansion. Maye Okunade, Oluyedun, Oluyole, Oderinlo and Opeagbe combined military and civil responsibilities in running the town. The civil group of chiefs was made of two categories; the **Baale** who were males and the **Iyalode** who were females.

The Baale and his subordinate chiefs, Otun, Osi, Asipa, Ekerin and Ekarun etc were expected to be knowledgeable in military history and warfare, and above all they must be familiar with the foreign policies of every major Yoruba sub-groups and other neighbours charged with administering Ibadan.

According to Rev. Samuel Johnson (1921, 1976 pg 137), the Bale and his war chiefs need not take any prominent part in the fight, but they guard the camp and baggage, support weak points, and make themselves useful generally as men who must keep cool heads while the others are engaged in the excitement of a fight. Their chief duty otherwise is to act the part of advisers and moderators of rash and hot headed warriors.

Veteran Sunmola Alao Laamo was the first appointed Otun to Baale Olugbode (1851-1864), the second was Femiwa and the third was Tajo. Osuntoki moved from Maye Balogun after the Ekitiparapo war to Otun Baale of Fijabi (1893-1895) and he became the first civil chief to be installed Baale of Ibadan (1895-1897)

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2.0 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 duely registered by the CAC, Abuja on 22nd 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 challenges. The President General at that time, Chief Mustapha Adebayo Oyero then assigned at the 2nd Vice President General, Chief Adetona to be the Chairman at the monthly Monday meeting in Ibadan House. Though 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 22nd 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 Jimh Diekola Onaolapo
7. Chief Muritala Olasunkanmi Alayande

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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

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 | 14. Olupoyi |
| 2. Oluyedun Afonja | 15. Balogun Bankole Aleshinloye |
| 3. Lakanle | 16. Balogun Ajayi Ogboriefon |
| 4. Basorun Oluyole Iyanda | 17. Osi-Balogun Osundina |
| 5. Balogun Bankole Alesinloye | 18. Balogun Ajayi Osungbekun |
| 6. Balogun Oderinlo Odeyinka | 19. Balogun Ajobo |
| 7. Baale Opeagbe Omololu | 20. Babalola Fijabi |
| 8. Baale Oyesile Olugbode | 21. Osuntoki Olosun |
| 9. Balogun Ibikunle Telu | 22. Tooki Onibudo |
| 10. Basorun Ogunmola Orisagunna | 23. Ayejenku Foko |
| 11. Balogun Akere | 24. Ojo Awanibaku – Elempe |
| 12. Baale Orowusi | 25. Arulogun Bi Efin |
| 13. Aare Latosisa Obadoke | 26. Ojo Kure |
| 14. Yerombi | |
| 15. Abayomi Ajia | |
| 16. Agbeni Bi Ojo | |

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

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south, became a manifestation of 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 all wars: (1877 - 1893) is praiseworthy”.



3.0 OWU RELATIONSHIP WITH LAGELU DESCENDANTS

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Oral tradition and documented history by local historians revealed that the present Ibadan is the “THIRD” one. The first and second Ibadan were founded by Lagelu in the middle of the 16th century, and at the close of the 17th century (1698-1732) respectively. With the destruction of the first settlement during Egungun festival as a result of revealing Egungun (masquerade) cult in the open market, Lagelu, his children and supporters relocated to Eleiyeye Hills at Awotan from where they moved to “ORIYANGI” now called Oja-Iba. At Awotan Oba Gbagura gave his daughter to Lagelu who gave birth to **Oota, alias “Atage Olomu Oru”**. The first son, Olubadan Olukiran gave birth to Nkan LOLA, a female child. Oota facilitated the marriage between Olowu Akinjobi and Nkan Lola (chief M.K.O Adebayo 2015). When they finally moved to Oriyangi the site of second Ibadan at the foot of Mapo Hall, they divided the town into six quarters, according to the late Isaac Babalola Akinyele (1911) as follows;

- (i) ITUN ELEMOMO - Aboke Quarters
- (ii) OKE IGEDE - Oba (Olubadan) Quarters
- (iii) ITUN LISA - Crown Prince of Olowu Akinjobi Quarters
- (iv) ITUN AKAASI - The descendants of Akaasi (Lagelu’s Nephew)
- (v) ILAROO - The descendants of the Prince of Isheri from Oloto Clan of Lagos.
- (vi) OKE ATI ISALE ATAN - Communal Land or Town Forest

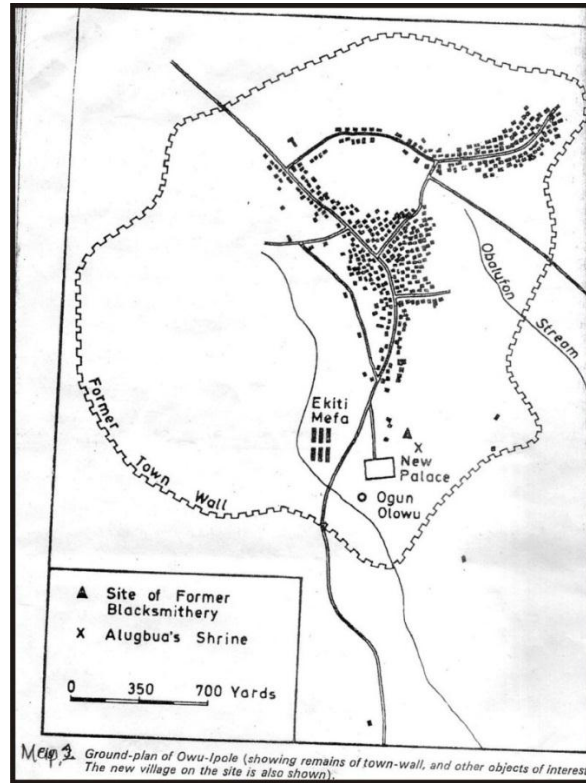
The Owu wars of the nineteenth century started as a result of the collapse of the old Oyo Empire as a result of Fulani wars’ in the northern part of Yorubaland. Around 1806 when the war was still going on the Baale of Ogbomosho and the Deputy Aare Ona-Kakanfo to Afonja of Ilorn, Toyeye and Adegun, the Onikoyi of

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Ikoyi, instigated Olowu Amororo to attack Ile-Ife as a result of slave trading at Apomu. In carrying out the orders, the following settlements around Ile-Ife were destroyed such as Ikoyi Igbo, Apomu, Ikire, Itahakun, Iseyin-Odo, Iwata, Gbongan, Akinboto etc. This was between 1806-1810.

As Ife was about to revenge, the Ife army led by Balogun Singusin and assisted by Maye Okunade was halted at Adubieye near Iwo by the Oluwo of Iwo, Oba Memudu Lamuye I and they were advised not to advance due to the size of the army. The Ife army stayed at Adubieye for five years (1810-1814) before the opportunity came to form alliance with Ijebu army. The refugees from Oyo joined them and laid siege on Owu Orile between 1814-1820. Owu fell after a six-year war (Osife-Kunde but according to Rev. Samuel Johnson, the siege lasted for five years).

The Owus ran out of their heavily fortified city in about 1820. They escaped through their southern gate in group and entered their assailant territories through Ijebu-Igbo and spread southward, settling in places like Ikija, Omu Ayeye, and other places. However, the main body of escapee went towards the new settlement of Ibadan at Oriyangi, later known as Oja'ba at the foot of Mapo Hill which was established by Lagelu descendants. The sketch of the fortified Owu Ipole is in Map 2 courtesy of A.L. Mabogunje and J. Omer cooper in "Owu in Yoruba History"



According to Professor A.L. Mabogunje and J. Omer Cooper (1971) and I.B. Akinyele (1911) although every movement was as a result of war, Owu did not fight Ibadan but instead entered peacefully. This is because Ibadan leaders (i.e. Lagelu Descendants) had earlier sent them olive branch. According Oba I.B. Akinyele (1955-1964) in Iwe Itan Ibadan (1911), there was an agreement between the two and oath made with new hoe **“Oko titun adeun Olowu”**

Ibadan through the descendants of Akaasi (Lagelu’s nephew) was sent to offer the Owu people led by Olowu Akinjobi a land to settle at a place outside Ibadan called **“Ahoru Owu”** on which Government House is now built spreading from Lisa quarters to Idi-Ape. **The new settlement is called Owu-Ogbere which derived its name from Ogbere River** across Iwo Road, in Ibadan North East Local Government Area.

3.1 Destruction of Owu Ogbere and Foundation of the Third Ibadan

As a result of the crisis between the descendants of Lagelu and Olowu Akinjobi for the alleged sacrifice of the daughter of Olubadan Olukiran (first son of Lagelu) to appease the goddess of Oba River, the allied army of Ife, Oyo and Ijebu and friendly Egbas were recalled from Iperu where they were staying because they did not go home with other war leaders after disbandment at Idi-Ogungun, Agodi gate, Ibadan. Owu Ogbere was attacked and eventually destroyed while the original occupiers of the second Ibadan (Lagelu descendants) were displaced. The occupation of Ibadan was led by Maye Okunade from Ife, Lakanle (Oyo) and Labosinde (Ife) who was appointed the deputy and Lakanle, Oyo leader.

According to Toyin Falola (1989) in “Politics and Economy in Ibadan - 1893 -1945” the initial congregation of the allied army at 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**.

It was the attempt by the notables among the military leaders to create an hegemony, one that would cut across ethnic lines, that accounted for ‘civil wars’ in Ibadan camp. The Egba were the first casualty in this rivalry. They were expelled from Ibadan and had to migrate to Abeokuta where a new, more secure and permanent home was established in 1830.

Thereafter, an excuse was found for an open intra-class struggle in c.1833. This later escalated into GBANAMU war between the Ife, who attracted support from Edunabon and Ipetumodu and the Oyo-Yoruba who also received assistance from Ijaye, led by Kurunmi, Ede and Iwo where there were other pockets of refugees. The Oyo-Yoruba won, and Ibadan became, up till today, an Oyo-Yoruba town (Toyin Falola, 1989).

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Maye Okunade escaped to Erunmu, an Owu town. Ibadan subsequently attacked Erunmu, a pro-Ife town, which was ruthlessly dealt with to the extent that it did not regain its lost population until the 1860s. The Owus eventually migrated to Abeokuta from Erunmu in 1834 with Erumu and Apomu which are now part of Owu settlements in Abeokuta. They were all welcomed by Balogun Sodeke.

Confirming this incident, Chief (DR) M.A. Fabunmi, the Odole Atobase of Ife in a book titled “IFE: The Genesis of Yoruba Race” (1985) “The Political supremacy of Ife was shattered a little more than a century ago when it was defeated by the strong military power of Ibadan. Since then Ife has remained only a spiritual and cultural Yoruba capital of the land has crystallized.”

The main body of escapees from Ibadan marched across Ogun River and finally arrived at Oke Ata near Abeokuta. Sodeke persuaded them to settle about 1834. Again, Owu fought side by side with Egba in the Makun, and other wars against Ado-odo and Dahomey in 1842-1845. Owu contingents fought and routed Awori at Itori, Yobo, Ifo, Atan, Ota and also occupied these places till today.

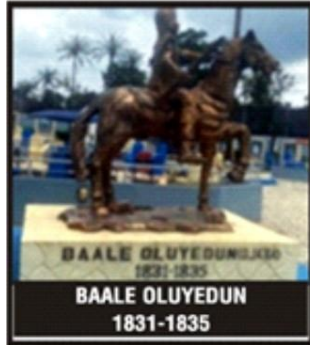
The Owu people had fought wars, won battles in very many places between the Niger river and the sea (Owus in Lagos State; Epe etc), yet their main stream had settled among the Egbas in Abeokuta. BUT, THEY ARE NOT EGBAS, neither are they IJEBUS (see Johnson’s “History of the Yorubas” p.18). Owu settlements in Ijebu and Abeokuta were not as a result of direct battles or victory over them, but mostly on friendly terms (HRM. Oba Adegboyega Dosumu – 9/10/2017)

3.2 Owu in Ibadan and Oyo Province

According to Mabogunje A.L. and J. Omer Cooper in “Owu in Yoruba History” (1971 pg. 103) the two major groups of Owu fleeing from destruction of their city were those which fled to Ijebu and Abeokuta Provinces. But nearer home, in what are now Ibadan and Oyo Provinces, smaller communities of Owu people are to be found. Within Ibadan city itself they are restricted to a few quarters notably that of Baale Olugbode whilst in the rural districts they are known to be predominant in the villages of Kuta and Erunmu which had close relationship with the Owu but it appears that only a few Owu actually settled there. The same is true of Oyo Province where only small Owu communities are to be found (e.g. at Madakeke in Ife) except for the group which returned in 1824 to re-occupy the site of the former Owu-Ipole.

As has been mentioned earlier in this work, it appears that with the destruction of Owu-Ipole a sizeable group of Owu moved near Ibadan and founded Owu-Ogbere. When Owu-Ogbere was destroyed and the allied forces occupied Ibadan itself, some Owu migrated northwards to Erunmi and Kuta; others simply moved into the reconstituted Ibadan settlement as part of the general populace. (Mabogunje A.L. and J. Omer Cooper, 1971).

Rev. Samuel Johnson (1921) at page 244 of History of the Yorubas’ described Ibadan, after the takeover by the allied forces, as consisting of the central market, and about half a mile of houses around. The town wall was where the principal mosque (central mosque now stands). But the second wall built by Basorun Oluyole extended to Elegun stream at Beiyerunka while the third wall called Ibikunle wall enclosing the built-up section was sixteen (16) kilometers in circumference, with four major gates leading to Abeokuta, Oyo, Iwo and Ijebu and several minor ones leading to various farms and villages around 1858 (Toyin Falola, 1989).



4.0 GBANAMU WAR AND THE TRAGIC EVENTS AT ERUNMU

After the occupation of Ibadan by the allied army of Ife, Oyo, Ijebu and the Egba who destroyed Owu-Ogbere, there was no strong political authority over all the different components that made up the nascent settlement referred to as the third and present Ibadan. There was instead a rather loose, confederate political system binding them together. Each of the major Yoruba subgroups in the settlement had its separate quarters and “Government”.

The Ife and Oyo, the most predominant groups in the community, inhabited the hilly area of Oja-Iba and Mapo; the Ijebu lived in Isale-Ijebu to the southeast of Mapo; and the Egba clustered together around Yeosa.

There was a remarkable political change late in the 1820s when the settlement was transformed from a mere agglomeration of different settlers into a permanent town principally owned, inhabited and controlled by the Oyo refugees. As documented in oral accounts, two major events were responsible for this important change.

The first was in 1829 when a fight broke out between the Egba and the Ife at a public meeting. In the atmosphere of intense personal rivalry between the war chiefs, quarrels were not infrequent and soon after the settlement of Ibadan 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, fled the town under the leadership of Sodeke. They succeeded in beating off all attacks and making their way to the naturally defensible site of Abeokuta in 1830.

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According to Prince Adelegan Adegbola (2009) in the book “ILE-IFE”; The source of YORUBA civilization **the Family of Iyalode Efunroye Osuntinubu of Egba, was among about 150 migrants that** settled under the leadership of Egba veteran war leader Sodeke. They all found common refuge under Olumo Rocks at Abeokuta in 1830. **Efunroye Tinubu** was born in 1805 at Ijokodo, to the Egba Gbagura tribe of the Yoruba Nation. Efunroye Tinubu was responsible for the supply of arms and ammunitions to the Egba warriors in the Egba Dahomey War (1845-1847).

Johnson at page 226 of “The History of the Yorubas”/Reprinted 1976) said; “Even after the Foundation of Abeokuta, there were still some Egbas residing at Ibadan. Egba women also who were unable or unwilling to go with their husbands to the new settlement were taken as wives by the new colonists at Ibadan and they became the mothers of most of the children of the first generation of the new Ibadan”.

The second and final stage was the political rivalry between the Ife and Oyo which culminated in a war for the control of Ibadan. The power rivalry after the migration of the Egba out of Ibadan then left the two sub-groups in control. The Oyo at this time were numerically stronger than the Ife due to the influx of refugees from the northern part of Yorubaland affected by the Fulani wars.

The cause of the Gbanamu war of 1833 between the Ife group and the Oyos in Ibadan war camp was as a result of the fight between two neighbours on an Owu ex-captive and Followers of Maye Okunade and the other an Oyo over a piece of land according to Rev. Samuel Johnson (1921) Maye Okunade, the First Baale of the present Ibadan, intervened and without asking questions drew his sword and cut off the head of the Oyo man. This led to an upheaval in which Maye with some of the Ife Chiefs was driven away from the town.

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According to Johnson, the Oyo thereafter repented of the action and begged the Great War Leader to return but he refused and instead took himself to Erunmu where the Owu people had increased in number after the destruction of Owu-Ogbere. In the war that eventually involved the two camps, the two forces came to close together that contestants grabbed the barrels of their enemies' gun and fought hand to hand with cutlasses. For the reason, the war became known as the “**GBANAMU**”, **the grasping of fire war**. The allied Oyo groups secured complete victory over their enemies. Maye himself was captured including Degesin and Ogini, the leaders of the Egba contingent all were put to death after the battle.

The Ibadan succeeded in cutting off all food supplies to the town and ultimately reduced the population to starvation. The town was captured and its ruler, the Oluroko of Erunmu, and Oluwole, the ruler of Idomapa were caught and put to death. The Olowu Akinjobi was also captured but as he was a full Oba traditionally rested with an aura of divinity the chiefs did not dare to order his execution.

On the pretense of sending Olowu to Oni of Ife, on reaching the banks of Osun River, the signal was given and Olowu was shot dead. A dam was then made in the bed of the stream and a grave was dug for the Olowu there. They then let the water flow back in its normal channel over the grave.

The end of the most serious communal tensions within the erstwhile sub-Yoruba-ethnic groups that converged in Ibadan. The elimination of Ife group led by Maye Okunade made it possible to establish a regular governtal hierarchy and at a public meeting it was decided to introduce regular chieftaincy titles. Infact, however, though the Oyo group was predominant, the community retained the composite character it had possessed as a wondering military horde.

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Its leading men were not necessarily all Oyo. Indeed, Labosinde, Maye's deputy was retained in the town as a respected figure. What is more in the circumstances of prolonged warfare, hereditary authority had been of little account.

The main body of Owu people that escaped from Erunmu marched across Ogun River and finally arrived at Oke Ata near Abeokuta were Sodeke and Egba leaders persuaded them to settle in about 1834 with people from Erunmu and Apomu and Erunmu came under Ibadan.

The titles of Olowu and Oluroko were continued by the representatives of the families in Abeokuta. (Rev. Samuel Johnson, 1921).

5.0 POWER AND HONOUR IN IBADAN SOCIETY

Honour is a composite concept that has to do with esteem, respectability, and reputation. The twin elements of self-regard and social esteem run through several definitions of honour. According to Julian Pitt-Rivers quoted by Olufunke Adebayo (2007):

“...Honour is the value of persons in his own eyes but also in the eyes of the society. It is his estimation of his own worth, his claim to pride, but it is also the acknowledgement of that claim, his excellence recognized by society, his right to pride (1966: 21).”

This means that a personal evaluation of oneself is not enough to confer honour, the society must “acknowledge that claim” which is usually manifested through a person's reputation. The role of society as judge is thus very significant in the acquisition of honour by its members. Those two dimensions of honor, the personal and the social are as a result closely related.

The practice of politically motivated suicide was powered by a military machine laden with intrigues, machinations and intense competition for public office

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and social advancement. *The desire to preserve personal and family honour in the face of impending ignominy was a major factor that moved public figures to commit suicide. Far from being “victims” they made the most of disadvantageous situation, turned them around and earned respect and esteem in death instead of the ridicule that would have been their lot. Suicide thus served an “honourable” purpose for them.* The ideals of honour which had its antecedents in the nineteenth century thus carried over into the twentieth century were so strong that Ibadan survived the first three decades of colonial rule despite the intrigue-laced nature of Ibadan chieftaincy politics and the official interference of the colonial authorities. This is to say that reveals that politically motivated suicide, though self-destructive was usually meant to serve an honourable purpose such that those involved became heroes even in death.

Throughout the nineteenth century, five principal chiefs committed suicide in Ibadan: Lakanle (1855), Balogun Ajobo (1870), Seriki Iyapo (1877), Chief Aiyejenku Foko (1877) and Balogun Ajayi Osungbekun (1893). In the colonial era were Baale Dada Opadare (1907), Baale Irefin (1914), and Balogun Ola (1917). They did this because they thought themselves to be on the brink of ignominy.

5.1 CHIEFTAINCY POLITICS, ASPIRATIONS AND CONFLICTS

After the expulsion of the Egbas and the Ifes from Ibadan war camp early in 1830s, the most important task which faced the Oyo-Osun military leaders after their victory was the problem of integrating all the various Oyo/Osun and some other sections such as the few remaining Ijebu, Egba and Ife in the community under an effective political authority. In fashioning a new government, the migrants had very little justification to duplicate the old Oyo system of a monarchical government. A military aristocracy was therefore established where most of the notable warriors of the 1830s controlled the reins of government.

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Ibadan military system of government had three main features according to Professor Toyin Falola (2012). In the first place, leadership was collective. Power was concentrated in “**Igbimo Ilu**” (the council) made up of government members who were the senior chiefs: the Baale, Balogun, Seriki, Iyalode, and the most senior six subordinate chiefs in the Baale and Balogun “lines”. The councils’ decisions on most issues were final.

6.0 SUICIDE IN IBADAN SOCIETY IN THE NINETEENTH CENTURY

Once a military chief had attained the peak of his career, he jealously guard his honour (Ola), which actually was not just for him, but for all the members of his family and prosperity. His compound (ile) thus became an **ile ola**. By the second half of the nineteenth century, the offspring of the early military chiefs consequently saw it as their responsibility to preserve the honour of their compound. And if any of those second generation warriors distinguished themselves in war in addition to his heritage of ola (honour) he automatically became the target of envy and political intrigue as his success would begin to threaten others especially his political seniors.

(i) The Tragedy of Elepo and Warrior Culture

Elepo and his brothers, Atipo and Epo-o-jorun-o-pa-igi came to Ibadan from Ilobu after the Gbanamu war when the Oyos took control of Ibadan. They arrived and settled at Adalakun compound. According to I.B. Akinyele, they came along with Bankole Alesinloye who came from Ofa whose one of his sons became the first Olubadan of Ibadan in 1936.

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Chief Elepo, a brave warrior, became a close friend of Oluyole who was the Osi Are Ona-Kakanfo of Oluyedun. During the Ota war Oluyole was sent to head a team comprising Elepo, Inakoju the Seriki and Bankole Alesinloye. Oluyole made Ipara his headquarters.

According to Rev. Samuel Johnson, the contingent of Ibadan army under Chiefs Elepo and Inakoju met Oluyole at Ipara. Here, a plot was hatched by which Lakanle and Bankole his lieutenant should be wiped out, but the plot was discovered and it aroused great indignation at Ibadan. In the civil war that ensued, Lakanle, the otun Are Ona-Kakanfo committed suicide when Chief Aiyejenku his friend, was sent to him by Oluyole to leave the town after winning other Chiefs over. Thus, the first political suicide was committed in the nineteenth century in Ibadan.

When Oluyole was installed the Bale of Ibadan, he made Bankole Alesinloye the first Balogun of Ibadan as written by I.B. Akinyele in "Iwe Itan Ibadan: 38" Oluyole sent Bankole Alesinloye his Balogun to Ijebu Remo but he refused to go Bankole seized the opportunity to plot against Oluyole and prevented him not to enter Ibadan from Ijebu Remo war. However, Oluyole and his war boys did not take the route guarded by Bankole, instead, they took Elekuro route. When Oluyole entered Ibadan, there was civil war and Temileke, one of Oluyole war boys, shot and killed Bankole as he was trying to enter Oluyole's residence to kill him. Thereafter, Oluyole offered Elepo the post of Balogun which he rejected despite pressure from his brothers and eminent Ibadan war-chiefs saying his name was enough to win wars.

Bale Oluyole sent Elepo to Iberekodo to attack the town near Abeokuta. Unknown to Elepo, the Bale of Iberekodo had sent gifts to Oluyole while he was boasting that with or without the help of God, he would win the battle and capture Iberekodo. Oluyole subsequently withdrew Elepo from Iberekodo. Thereafter, Elepo was asked by Basorun Oluyole, after Eleduwe war, to wage war against Ede and Ilobu

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under the command of Balogun Oderinlo who succeeded Balogun Alesinloye. However, Elepo vetoed the destruction of Ede and so Ibadan army marched on to Ilobu (Rev. Samuel Johnson, 1976: 284). The people of Ilobu showed sign of submission by giving Elepo presents and people from surrounding villages gave themselves up to Elepo instead of Balogun Oderinlo.

Rev. Samuel Johnson went further that Elepo ruled the army according to his will; and consequently the Balogun was indignant at this usurpation of his rights and the other chiefs sympathized with him. The restless warriors had nobody to fight and started to go home. According to Rev. Samuel Johnson, he described the scenario as “The AGBAMAJA War” i.e. fully armed but engaging in no fight. The war chiefs rejected Elepo despite his apologies when they got to Ibadan. To worsen the situation, Elepo refused arrogantly to prostrate to Balogun Oderinlo, which means he did not accept his leadership but he respected only Basorun Oluyole.

Consequently, Elepo’s principal subordinate war-chiefs were withdrawn from him and conferred town chiefs on them while all matters of his quarters of the town were taken straight to the Balogun. Thus, Elepo saw himself isolated.

During the Fulani war of 1840 at Osogbo, Balogun Oderinlo marched out with the whole mighty army of Ibadan without Elepo and Basorun Oluyole, the former having been rejected by the war-chiefs for his actions at the last AGBAMAJA expedition. The Basorun approved of this resolve and therefore Elepo stayed at home. The victory at Osogbo was a most important one and forms a turning point in Yoruba history so concluded Rev. Samuel Johnson in the “The History of the Yorubas”

Elepo not being allowed to go to Osogbo war was sent to Otefan. On his return, Basorun Oluyole conveyed the message of the war-chiefs to leave the town after being victorious of Oshogbo. Basorun later gave him accommodation at his quarter

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of the town and allowed him to park his goods and belongings at another house (kara). Yet, the Chiefs insisted that he must leave the town. On his way to Ijebu Remo, he asked for his property to which Oluyole said that anything that entered Iba's house cannot come out again. It was then clear to him that his loyalty to Basorun Oluyole was in vein.

His brother, Atipo escaped to Ijaiye where he became famous having won for Kurunmi many wars like Ogodo, Otefon, and Gbogogbo. Elepo later left Remo and went to Ijaiye having heard of his brother's progress and influence at Ijaiye. On getting there, it was said that Oluyole got wind of it and linked up with Kurunmi. Elepo was sent to attack Ile-Bioku from where he did not return. Kurunmi, the Are Ona Kakanfo entered Ogboni house (Cult House) and came out with Atipo's head (I.B. Akinyele, 190: 42)

The consequence was very disastrous for Elepo and his brothers as they ended their career in Ijaiye in disgrace. Elepo's attitude did not portray him as a visionary and amiable leader like many war leaders in Ibadan in the nineteenth century. The desire to preserve personal and family honour in the face of impending ignominy made Elepo a selfish leader who was not sensitive to the events happening around him. His inability to re-examine his loyalty and suspect Oluyole's move to eliminate him showed him as a weak person who had no direction and did not know what he wanted. His selfish ambition led him to join his brother, Atipo at Ijaiye to make name but his calculation was wrong. Kurunmi, as a dictator would not allow competition for power and control of Ijaiye. Considering what he did to his Balogun Aasu who founded Fiditi and the conflicts for power between him and Oluyole that caused BATEDO war in 1844, he was a different man not to be trusted.

In conclusion, the fact that Elepo was deprived of all his principal subordinate war-chiefs by conferring town title on each of them, making them members of the town council with equal votes was enough to commit suicide if he had to preserve his honour. He was even not allowed to follow Ibadan army to Osogbo war of 1840. Finally, all matters in his quarter of the town were taken straight to the Balogun and Oba I.B. Akinyele did not include his compound in “Iwe Itan Ibadan” which he wrote in 1911.

(ii) Baale Lakanle

The first of politically motivated suicide in Ibadan involved Chief Lakanle, the Otun Are-Ona-Kakanfo of Are Oluyedun (second-in-command to general commander) in the early 1830s. It was the death of Oluyedun that created a succession dispute between Lakanle and Oluyole his immediate subordinate. This degenerated into a civil conflict between the followers of the two chiefs. Oluyole’s group gained the upper hand and he immediately demanded the death or exile of Lakanle. The later, in typical Eso fashion, choose death by ripping his bowels open with a jack knife. Upon Lakanle’s death, Oluyole promptly became the head of Ibadan. (I.B. Akinyele, Kemi Morgan and Olufunke Adeboye 2007)

(iii) Chief Aiyejenku Foko

The second case of political suicide took place in 1877 and it involved Chief Aiyejenku, a war veteran who was most respected by the masses (Johnson 1966, 407-10, Akinyele 1981. 101-103). His offence was that he was bold and fearless, the only person who pointed out the excess of Are Latosa (1871-1885). He advised Are Latosa to stop war against Abeokuta (Akinyele 1981: 101) and not interfere in Igbajo chieftaincy dispute which was under his control when Oba of the town was deposed (Kemi Morgan: 114-116 part III). This, no doubt, earned him the hatred of Are Latosa who together with his supporters initiated a web of intrigue in which Chief Aiyejenku

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was caught. Eventually, he committed suicide by blowing his head with his own gun as Lakanle, his friend, did.

(iv) Seriki Iyapo

The third example was the case of Seriki Iyapo (the son of Balogun Ibikunle). Iyapo's possession of fame, military might, material resources and a heritage of "ile-ola" made him a potential threat to all the senior chiefs especially, Are Latosa. The Seriki subsequently became the target of an intrigue master-minded by his political enemies. He was stripped of his title and deprived of his fighting men. He was then asked by the Aare to die. He was not bothered by the Aare's threat but save his compound because he had made up his mind like a brave warrior. He promptly ordered his grave and coffin to be prepared, put his house in order, retired to his inner chamber and killed himself on 17 November, 1877 (Johnson 1966, 416).

According to Olufunke Adeboye (2007), that the military chiefs in these cases committed suicide rather than not fleeing demonstrates their commitment to their own honour and to that of their family. Considerations of one's family honour were particularly instrumental in the choice to die as a martyr in order to preserve the family's name and pride.

(v) Balogun Ajobo

Balogun Ajobo was accused of not consulting the Baale-in-council on many issues including the installation of a new Owa of Ilesa and that he was instrumental to the death of Balogun Akere during the siege of Ilesa town. He was rejected by the chiefs during the reign of Baale Orowusi (1870-1871). When he saw that he had been rejected by the council of Ibadan chiefs on 5 June, 1870, he returned the war staff in his custody to the Baale, ordered his coffin and grave to be prepared during the night, he left the town and took refuge among the Ijebu, one of the Ibadan enemies (Johnson

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1966: 385). Ibadan chiefs reacted by driving his remaining family members out of the town and his compound was set ablaze.

Ajobo's choice, according to Olufunke Adeboye (2007), affected his property, most of his slaves escaped and the freeborn soldiers under him sought out new patrons. Ajobo's compound thus became desolate (ahoro). Some of his descendants that later returned to Ibadan lived as nonentities. Even in the twentieth century, none of them could aspire in the most junior chieftaincy title. It was the fear of this type of negative reversal of fortunes that made other embattled chiefs chooses suicide over exile (Akinyele 1981: 84).

(vi) Balogun Ajayi Osungbekun

Balogun Ajayi Osungbekun was accused of failure to check the conflicts among the war chiefs on one hand, and competition for wealth and power between him and his colleagues on the other. He was also accused of becoming an autocrat like the late Are Latosa. All political moves to placate his aggrieved lieutenants were futile as he was also accused of lack of control over his slaves' atrocities in the community. He was rejected by the chiefs and had to commit suicide otherwise his compound would be destroyed and several of his relations and children would be killed (Toyin Falola, 1989: 292).

7.0 THE STRUCTURE OF GOVERNMENT

The Structure of government reflected the dominance of the military from Maye Okunade era through Oluyedun and Oluyole. By 1851, three military and two civil lines had emerged, of all these chieftaincy titles, the Balogun, Baale and Seriki were the most significant and these were not hereditary titles. These titles could be competed for by several men of Oyo Yoruba origin including the Yoruba sub-ethnic group from Osun Division.

In the exercise of power, the Baale was the chief executive. There were cases when the overall civil and military authorities were combined in one person (e.g. Oluyole, Ogunmola, Latosa) but when the power was separated between the Baale and the Balogun, the former was supposed to preside at meetings. However, when the military title holders were at war, all major decisions had to be suspended or taken by them in the camp.

Promotion was an integral aspect of the system. This enabled title holders who were all keen on mobility to give their best in the service of the state. Criteria for promotion included military valour and vacancies. There were other criteria, notably the policy of the leading elite who preferred younger men, the ability of title-seekers to gain the friendship and support of their superior colleagues, and the possession of wealth and large followership. Another integral aspect of the political system was the intense conflict for power. The leading elite were always engaged in power politics; and the balance shifted from one person to another on the basis of wealth, influence, and size of followers. All elite normally conspired to prevent the emergence of anyone who would wield absolute power. Oluyole and Latosa who tried to create a dictatorship, akin to Kurunmi's model, did not succeed (Toyin Falola: 1989).

(a) Succession to Baaleship of Ibadan

In the nineteenth century, no Balogun was lucky to become Bale of Ibadan due to death. Opeagbe, the Osi Balogun became the Bale because the Otun Balogun Lajumoke had died after Oderinlo, Olugbode, the Abese Balogun succeeded Bale Opeagbe in 1851. Ogunmola, the Otun Balogun Ibikunle became the Bale in 1865, Orowusi, the Asipa Balogun became the Bale after Tubosun and Abayomi, the Otun Balogun and Osi Balogun respectively, had died. Latosisa, the Otun Balogun became the Bale after Orowusi because Balogun Ajobo had been expelled from Ibadan.

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Fijabi, the Abese Balogun succeeded Are Latosa because Balogun Ajayi Osungbekun was rejected by the Chiefs after Kiriji war and he had to commit suicide. Fijabi became Bale from Abese Balogun.

In the close of 19th century, Balogun Akintola refused to become Bale giving way to Otun Bale Osuntoki to become the first civil chief to become Bale of Ibadan and also Bale Fajimi who later became Basorun, the title he acquired from Alaafin Adeyemi I of Oyo kingdom. Balogun Kongi was rejected by the Chiefs and so died in exile at Iwo. Balogun Apampa had to cross to the civil line to become Bale of Ibadan and also became the fourth and last Basorun of Ibadan. Consequently, Balogun Akintayo became the first Bale of Ibadan from Balogun Line in Ibadan Chieftaincy history (1910-1912). He was succeeded by Irefin from civil inspite of protests from Balogun Cheifs because majority of the populace wanted him.

8.0 THE REFORM OF IBADAN CHIEFTAINCY SYSTEM:

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) Alaafin 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.**

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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 1, 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

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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,

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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 Ireferin's 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.



8.3 Why Ibadan changed its title from Baale to Olubadan in 1936

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).

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Mostly in Osun Division including Iwo, Ejigbo and Osogbo etc. However, the Ooni got the erstwhile Ife.

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

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

Earlier on, Ibadan Chiefs had responded to the **1934 reform** as Oliver Twist would do. What became their second major wanted to change the Olubadan which carried with it the aura of an Oba and not that of a village head. The request was granted in October and gazette on the **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.

However, in approving the change, the Gazette also emphasized the fact, that it was a mere cosmetic; the Governor though recorded formal recognition to the title of Olubadan on the understanding that the new title does not confer any rights,

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privileges or dignities not previously or rightfully held by the Baale of Ibadan. The title means no more than *head of Ibadan and has no hereditary character*;

Furthermore, in approving this change of designation, His Excellency cannot refrain from expressing the opinion that *the change was not in strict accordance with Yoruba custom and that the Chiefs of Ibadan failed in the procedure they adopted to show to the Alaafin whom they have hitherto to acknowledged as their titular suzerain* the courtesy and consideration which they should properly have accorded him.

The last part of the notice simply provided with the Alaafin. To the Chiefs, the change was a purely internal affairs and they did not have to consult anybody. *“They reiterated the demand for “the full rights of an Independent Native Authority and the stoppage of the £2,400 paid to the Alaafin by the Ibadan Treasury with the power and influence of Captain W. Ross from 1914 to 1931 when he left the country. The payment was stopped in 1944 after the death of Alaafin Siyanola Ladigbolu due to the persuasion of Lieutenant General in 1933.*

9.0 ORDER OF SUCCESSION TO THE STOOL OF OLUBADAN OF IBADAN

For purposes of regulating chieftaincy to the stool of the OLUBADAN, **Ibadan Native authority (INA) 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 in on 16th January, 1950 to cater for succession to other traditional offices left out in the **1946 Declaration** specially as regards other chiefs. The amended Declaration stated ‘thus:

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

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

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

- (i) Succession to the **stool of the Olubadan** shall be in **strict rotation** between the following major Chieftaincy Lines:
- **The Olubadan Lines**
 - **The Balogun Lines**
- (ii) The order of rotation in which the respective Chieftaincy Lines are entitled to provide candidates to fill successive vacancies in the chieftaincy shall be:
- (a) **The Olubadan Line**
- (b) **The Balogun Line** (present ruling chieftaincy lines)
- (iii) There are **eleven kingmakers** as under:
- | | |
|-----------------|----------------|
| Otun Olubadan | The Balogun |
| Osi Olubadan | Otun Balogun |
| Ashipa Olubadan | Osi Balogun |
| Ekerin Olubadan | Ashipa Balogun |
| The Iyalode | Ekerin Balogun |
| | Seriki |

Note: The field of selection for the purpose of the foregoing proviso shall not extend beyond the Ekerin Olubadan Line on the Olubadan Line and the Ekerin Balogun on the Balogun Line.



Olubadan Isaac B. Akinyele

(iv) Nomination of a Candidate to be Olubadan:

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

And further provided that;

- (a) The field of selection for the purpose of the foregoing proviso shall not **extend** beyond the Ekerin Olubadan on the Olubadan Line and the Ekerin Balogun on the Balogun Line;
- (b) Any Chief from any of those embraced in proviso (a) **found guilty by a meeting of the Chiefs** who are traditional members of the council (at which the **nominated candidate** shall not be present) of disregard of, or disrespect to the position of, or disrespect to the position of authority of

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Olubadan, or of a senior or Chief under Native Law and Custom may not be eligible for nomination.

Disregard or disrespect shall mean acts of contumely or (insult); refusal to pay necessary customary obeisance and flouting of superior customary authority, the brackets are mine.

(v) The Method of Selection is as follows:

- The Line whose turn it is to present a candidate shall nominate a candidate for the chieftaincy **at a meeting of the kingmakers** to be summarized the most Senior Chief of the Chieftaincy Line **no** presenting the candidate
- The Kingmakers shall, if satisfied as to the candidate a right of succession, declare him appointed.
- Provided that should a dispute arise among the line presenting the candidate, the majority decision of the kingmakers shall be final.

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

SGD. I.B. Akinyele
Chairman, Chieftaincy Committee
Ibadan District Council

SGD. WILLIAM A. WARREN
Secretary, Chieftaincy Committee
Ibadan District Council

10.0 HISTORICAL REVIEW OF CHIEFTAINCY DECLARATION

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

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

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

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

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

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

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

11.0 CURRENT SITUATION

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

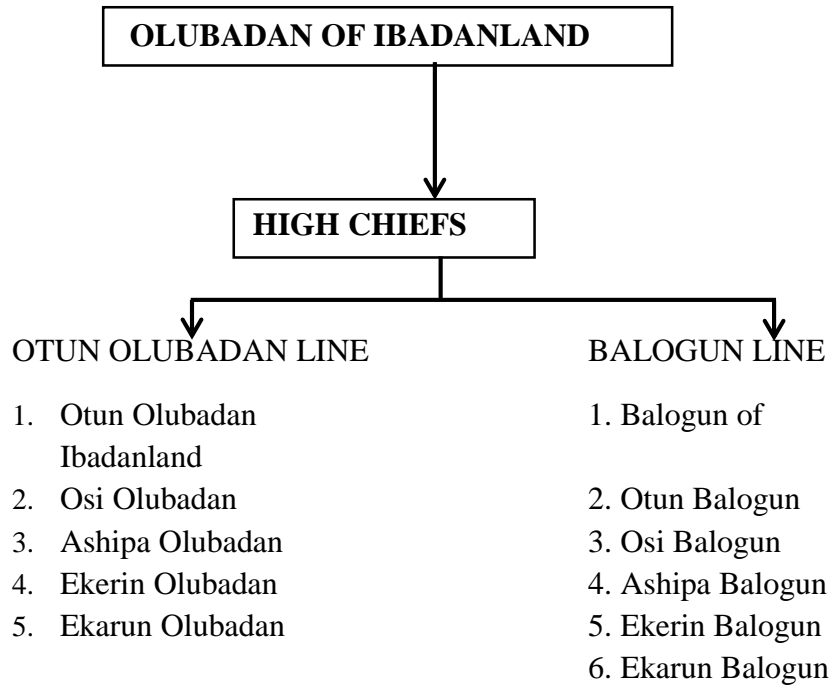
(The Chiefs Law-Cap. 21 Order, 1998)

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

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

(b) THE SENIORITY LIST OF OLUBADAN CHIEFTAINCY

TITLE HOLDERS



SENIOR CHIEFS

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

QUARTER (JUNIOR) CHIEFS

- | | |
|-------------------------|------------------------|
| 11. Ikolaba Olubadan | 12. Ikolaba Balogun |
| 12. Asajub Olubadan | 13. Asaju Olubadan |
| 13. Ayingun Olubadan | 14. Ayingun Olubadan |
| 14. Are-Ago Olubadan | 15. Are-Ago Balogun |
| 15. Lagunna Olubadan | 16. Lagunna Balogun |
| 16. Oota Olubadan | 17. Oota Balogun |
| 17. Aregbe-Omo Olubadan | 18. Aregbe-Omo Balogun |

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18. Gbonka-Olubadan
19. Are- Onibon Olubadan
20. Bada Olubadan
21. Ajia Olubadan
22. Jagun Olubadan

19. Gbonka Baogun
20. Are-Onibin Balogun
21. Bada Olubadan
22. Ajia Balogun
23. Jagun Balogun



12.0 PROMOTION OF CHIEFS GUIDELINES

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

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

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

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

(a) PART II (Recognized) Chieftaincies

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

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

(b) MINOR CHIEFS (Part III Unrecognized) Chiefs

A minor chief is a chief other than a recognized chief and is governed by part III of the chiefs Law cap. 28 Laws of Oyo State, 2000. These Chiefs include Mogajjis and Olubadan Chiefs on both Otun Olubadan and Baogun Lines who are below High Chiefs in Ibadanland.

APPENDIX I

PROFILE OF TRADITIONAL RULERS OF IBADAN FROM FIRST SETTLEMENT

S/NO	NAME OF RULERS AND TITLE	PLACE OF ORIGIN	NEW QUARTERS	PERIOD OF REIGN
1.	Lagelu (Founder)	Ile-Ife	Awotan	16 th Century
<p>i) Lagelu founded Ibadan probably, during the reign of Alaafin Oluaso (1359-1530) and not Alaafin Sango in the 1410 A.D. 13th Century. Ooni Olubuse II put the date at 1410 A.D.</p> <p>ii) Ibadan changed locations three times from Eba-Odan to Awotan Hills and Oja'ba</p> <p>iii) According to Rev. Samuel Johnson (1911), the destruction of Owu in 1819 A.D. was followed by the destruction of Egba towns giving rise to the rise of anarchy and political displacement. Ife soldiers led by Maye Okunade and Oyo refugees joined by friendly Egbas and Ijebus. The war-chiefs found Ibadan alone not destroyed by fire and so hastily occupied it. The war-chiefs taking possession of any compound they chose, and their men with them and thus Ibadan was again re-peopled by not the owners of the town around 1820 A.D. led by Maye and his deputy Labosinde, both from Ile-Ife while Lakanle was the Oyo leader</p>				
2.	Bale-Maye Okunade	Ile-Ife	Oriyangi/Oja'ba	1825-1832
3.	Are Oluyedun Afonja	Ilorin	Labosinde	1832-1835
4.	Baale Lakunle	Oyo-Ile	Agbeni	1835-1835
5.	Basorun Oluyole Olukuloye Iyanda	Oyo-Ile	Oja'Iba	1835-1849
<p>He was born in Oyo-Ile. His father was Olukoye Ajala, a grandson of Basorun Yamba. His mother was Agboin, the daughter of Oba Abiodun Adegolu. The transition from a war camp situation by Oyo, Ife, Owu, Egba, Ijebu etc to a city with an organized and stable constitution in 1840 was effective by him. He died at the end of Sagan war after a brief illness.</p>				
6.	Balogun Oderinlo Odeyinka	Agberi/Ife	Mapo	1849-1850
<p>His father, Tampe, was born in Iragberi. When Elepo usurped his position, Oluyole resolved the issue by sending Elepo away from Ibadan. As Balogun under Oluyole, he crushed the Fulani army in Osogbo war of 1840, supported by Chief Lateju who was executed, Ajikobi was sent to the Alaafin Atiba for capital punishment while Jimba was chivalrously released. The son of Balogun Ali, the Hausa Balogun of Ilorin was released. Balogun Oderinlo's contemporaries were Sunmola Laamo from Ikoyi who was Otun Baale Olugbode 1851; Ogunmola and Dada Opadare, a relation of Balogun Oderinlo.</p>				

7.	Baale Opeagbe Omolulu	Ogbomoso	Idi-Omo	1850-1851
This Baale fought in Batedo war 1844, Osogbo war 1840 and Sagaun war. He helped to build the Central Mosque at Oja Iba by allocating Land to the community.				
8.	Baale Olugbode Oyesile	Kuta (Owu)	Ita-Bale	1851-1864
<p>i. Passed a law and designed measures to increase healthy environment against rearing of pigs in the streets of Ibadan in 1855 as advised by Aboke Okewale, the Chief Priest of Oke'badan</p> <p>ii. Initiated "Alabaja" Peace Conference in 1854 attended by Yoruba Obas in Ibadan.</p> <p>iii. Mediated in the crisis between Ife and Modakeke in 1854 and negotiated the return of Ife people from Oke-Igbo back to Ife where they have been since 1849 when Modakeke sacked Ife town.</p> <p>iv. Iyaiye was destroy in 1862 and brought under the control of Ibadan Authority. The war-heroes were Balogun Ibikunle and Otun Balogun Ogunmola</p>				
9.	Basorun Ogunmola	Ile Alawe Fesu/ Odogbo near Ikoyi	Bere/Mapo	1864-1867
10.	Balogun Akere	Ogbomoso	Oritamerin	1867-1869
He was all the time in Ilesha war ront where he died.				
11.	Baale Orowusi	Ogbagba	Kobomoje	1869-1871
12.	Are Latosa	Ilorra	Oke-Are	1871-1885
He came from Ilora and trained under Oluyole.he easied out Oyo Aburu-Maku of Ogbomosho to assume his Kakanfo office. This was the case with Ogunmola, who seized the Basorun Office from the old Gbena of Oyo.				
13.	Balogun Ajayi Osungbekun (Omo Orowusi)	Ogbagba	Kobomoje	1885-1893
14.	Baale Fijabi (Omo Babalola)	Ogbomoso	Oritamerin	1893-1895
Ibadan came under British rule after signing an Agreement with the British Government in August, 1893. He was succeeded for the first time by Otun Baale Osuntoki (1895-1897) when Balogun Akintola declined the offer of becoming the Baale.				
15.	Baale Osuntoki Olosun	Offa	Agbeni	1895-1897
16.	Basorun Fajimi (Omo Yerombi)	Ilorra	Oranyan	1897-1902
17.	Baale Mosaderin	Oko	Oranyan	1902-1904

18.	Baale Dada Opadare	Ajagba	Oke-Dada	1904-1907
Under this Baale, the service in homage to Oyo from the Ijebu, Egba, Ijaiye Ojoo, Moniya, Iroko and other towns were lost. He located the people to police and prevents the flow of the service to the Alaafin.				
19.	Basorun Apampa (Omo Osundina)	Iware	Isale-Osi	1907-1910
He was the last Baale of Ibadan to hold the title of Basorun M.K.O Abiola and Kola Daisi held the honouy Basorun title. During his reign, the Oyo people at Modakeke were resettled at Ode Omu following an agreement signed in June 1909. By this agreement, Modakeke was evacuated and resettled at the present site of Ode-Omu. The agreement was signed by the Baale of Ibadan, Basorun Sunmonu Apampa; His Royal Majesty (HRM), Oba Aelekan Olubuse I, the Ooni of Ife; and the Ogunsua of Modakeke and other chiefs (Prince Adelegan Adegbola 2009 pg. 524). Alayegun of Ode Omu is the title of their Oba who was crowned Oba (HRM) Lamidi Olayiwola Adeyemi III, the Alaafin of Oyo in recent time.				
20.	Baale Akintayo (Awaninaku Elempe)	Ile-Ife/Ikire	Bere/Aboke	1910-1912
21.	Baale Irefin (Omo Ogundeyi)	Owu	Oke-Ofa Babasale	1912-1914
22.	Baale Shittu (Omo Are)	Ilori	Oke-Are	1914-1925
23.	Bale Oyewole Aiyejenku (Omo Foko)	Esu/(Onipepe Oyin)	Oke-Foko	1925-1930
24.	Olubadan Okunola Abass Alesinloye (Omo Bankole)	Offa	Isale-Ijebu	1930-1946
25.	Olubadan Fagbunrin Akere II	Ogbomoso	Oritamerin	1946
26.	Olubadan Oyetunde I	Ogbomoso	Eleta	1946
27.	Olubadan Akintunde Bioku	Ile-Bioku near Lanlate	Oke-Bioku	1946-1947
28.	Olubadan Fijabi II	Ogbomoso	Oritamerin	1948-1952
29.	Olubadan Memudu Alli-Iwo	Ogbomoso/Iwo	Gbenla	1952
30.	Olubadan Igbintade Apete	Ilare-Ile-Ife	Oke-Mapo	1952-1955

31.	Olubadan Isaac Babalola Akinyele	Ogbomoso	Alafara	1955-1964
32.	Olubadan Yesufu Kobiowu	Oranyan	Oranyan	1964
33.	Olubadan Salawu Akanbi Aminu	Mapo	Adeoyo	1965-1971
34.	Olubadan Shittu Akinola Oyetunde II	Ogbomoso	Eleta	1972-1976
35.	Olubadan Gbadamosi Akanbi Adebimpe (Crowned)	Oyo-Ile	Odinjo	1977-1982
36.	Olubadan Daniel Tayo Akinbiyi (Crowned)	Offa-Ile/Awe	Elekuro	1977-1982
37.	Olubadan Yusuf Oloyede Asanike (Crowned)	Oyo-Ile	Idi-Aro	1983-1993
38.	Olubadan Emmanuel Adegboyega Adeyemo Operinde I (Crowned)	Oyo-Ile	Isale-Ijebu	1993-1999
39.	Olubadan (Dr) Yinusa Bankole Ogundipe Arapasowu I (Crowned)	Oluponna	Oke-Mato (Oranyan)	1999-2007
40.	Olubadan (Dr) Samuel Odulana odugade I (Crowned)	Iresa-Adu (Offa)	Aremo	2007 – 2016

In the Oyo Empire, between 1860 and 1895, Saki, Iseyin, Oyo, Ibadan, Ogbomoso, Iwo, Ede, Osogbo, and Ikirun were firmly Muslim centres. The Ibadan “Ulama” i.e. learned men in 1876 under Alfa Abu Bakr Alaga had the mastery of both Koran and Arabic language to produce poetry. Ibadan was just second to Ilorin in the enterprise of the spread of Islam. In Lagos in 1896, the Government established government Muslim schools while similar government institutions sprang up at Epe 1898 and Badagry 1899.

41.	Oba Saliu Adetunji Aje Ogungunniso I	Igbeti	Pop-Yemoja	2016-2022
42.	Oba (Dr.) Lekan Mohood Balogun (Alli Okunmade II)	Ogbomoso	Ali-Iwo Compound	2022 -

Sources: Iwe Itan Ibadan by I.B. Akinyele, 1911 and the Olubadan-in-Council Palace Secretary

13.0 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

13.1 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

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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 ourselves 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

13.2 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

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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).

1.0 REFORMS AND REGENERATION OF CHIEFTAINCY SYSTEM IN IBADANLAND

In 2023, the reigning Olubadan, Oba Lekan Balogun, wrote to Governor Oluseyi Makinde, seeking approval to crown his chiefs. The Olubadan got the approval and did the crowning of his Chiefs himself on Friday, 7 July, 2023 unlike what happened in 2107.

At the 2019 Ibadan Foundation Annual Luncheon and Award, Professor Olukunle Iyanda in his Lecture said; "The incongruity of the reformed system to the tradition and culture of Ibadan reformed system to the tradition and culture of Ibadan in particular, and the Yoruba in general, *is evidenced by the absence of a defined domain for the newly appointed Obas, particularly those High Chiefs of the Olubadan. An Oba without a domain is unheard of in Yoruba land.* He said, it seems absurd that an Oba is also a chief of another Oba. The Obas in Abeokuta has a defined domain, according to the Prof. Iyanda.

According to Lasisi Olagunju of the Nigerian Tribune, there was a co-regency in England when King Henry II crowned his eldest surviving son as junior king. **The young co-king** not only exercised **zero royal authority**. There are **ten junior kings**

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now in Ibadan bearing the title of His Royal Majesty. *It has evolved from a city of kings with a reluctant crown to a city of major and minor royals in competition for eras.*

In the PUNCH of Wednesday, August 30, 2017, Chief Yemi Soladoye, the then President General of the Central Council of Ibadan Indigene (C.C.I.I.) at a press conference, said, there was a history of Chieftaincy reforms dating back to the 19th century in the city, noting that the flawless succession in Ibadan was the result of several reviews. *The new Obas, that is the High Chiefs wearing beaded crowns had no domain, meaning that Ibadan land remains under the Olubadan Authority.*

Chief Yemi Soladoye said, “*Constant changes and reviews are in fact the ingredients that have sustained our well-organized and rancor-free ascension to the throne of Olubadan of Ibadanland in almost 200 years of our existence*”. He went further, during the time of Lagelu, our progenitor, up to the dissolution of the second Ibadan, we were using various titles including Olubadan and since the **emergence of this third Ibadan around 1820**, titles like Basorun, Balogun, and Aare have been used.

More importantly, Chief Yemi Soladoye said “**nobody has created any new ruling house (with the new system)**”. The former High Chiefs can now physically carry the authority of the Olubadan for development in their communities and create flamboyancy around the Kabiyesi at public functions. The new kings are not kings of anywhere and they are still in the queue to become Olubadan and the imperial power over the entire Ibadanland still resides in the Olubadan of Ibadanland.

Chief Yemi Soladoye explained that the Baales that were elevated to king status were from satellite towns that were subdued by Ibadan warriors many years ago, adding that it was not an attempt to divide Ibadan into several parts. (They are

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referred to as subordinate towns and villages of the 19th century). **The new arrangement is a manifestation of the usual magnanimity and hospitality of Ibadan people but the Baales wear coronet crown** from the Olubadan with the title “**His Royal Highness**” and not their ancestral crowns in the new dispensation. Some of the crowns were also granted to protect our border towns such as Ogburo, Offatedo etc. **This has helped us to maintain common Ibadan Identity, one language and one culture.**

Obas in Ibadan owe their allegiance to Olubadan of Ibadanland unlike Oke-Ogun and Ibarapa Obas owing their allegiance to Alaafin of Oyo. While Ibadan has one body of kingmakers as stated in **Olubadan Declaration of 1959**, each of the town in Oke-Ogun and Ibarapa has its kingmakers. The Alaafin of Oyo performs the installation of their respective Obas as the Paramount Ruler. Alake of Egbaland is the Paramount Ruler of Egbaland but cannot install Osile of Oke-Ona, Oba Agura of Gbagura and Olowu of Owu.

Finally, the Ooni of Ife today, in his majesty and glory, wears his crown, his chiefs wear their own crowns with the understanding that **Cat will remain cat and Tiger will remain Tiger**. It was an unusual arrangement but the decision was a **compromise for peace**, a key component of the **package that resolved the 100-year-old Ife-Modakeke problem**. Ife Senior Chiefs got beaded crowns, **Ogunsua of Modakeke** got his too, all on the same day and directly from the hands of the Ooni of Ife. Since then, there has been peace now and forever more.