

*Lola Tomori*

**THE FOUNDATION OF IBADAN AND THE TRADITIONAL  
POLITICAL DEVELOPMENT FROM THE EARLIEST  
TIMES TO THE TWENTY-FIRST CENTURY**



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## **1.0 THE FOUNDATION AND GROWTH OF IBADAN COSMOPOLITAN CITY FROM ORIGINS TO COLONIZATION**

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

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

Moreover, the great cultural value of chieftainship is that it is a powerful instrument for forging political unit, an apt tool for the shaping of public opinion, a ready-made channel for directing community enterprise, and unfailing reservoir for the nurture of religious sentiment. And in most parts of Africa, it has provided the bridgehead from which men of alien ways are striven to establish a wider social and political order.

The situation is not different in Yorubaland. According to Professor I.A. Akinjogbin (2000). Yoruba history could be divided into four periods:

- (a) The first period was the “**Era of Oduduwa and Ife Hegemony** which lasted from about the 9<sup>th</sup> century A.D till about the end of the 15<sup>th</sup> century A.D”

- (b) The second period was the “**Era of Oyo Hegemony**” which lasted from the 16<sup>th</sup> century to the end of the 18<sup>th</sup> century. This was the period usually referred to as the “**Era of Oyo Empire**”
- (c) The third period was the 19<sup>th</sup> century and the “**Era of Ibadan Hegemony**” when **Ibadan became the dominant power in Yorubaland.**
- (d) The fourth period was the **colonial period and thereafter** the dominant political authority in each of these periods of hegemony affected all Yorubaland in permanent ways which have become our total history.

### **1.1 The Era of Oduduwa:**

Anthropological investigation has revealed that the Black people (Negroes) are indigenous to West Africa. For instance, in the March 1953 meeting of the New York Academy of Sciences, Daryll Forde asserted that:

....the greater part of the forest belt of West Africa over a distance of a thousand miles from central Liberia to beyond the lower Niger in Nigeria is occupied by people speaking a series of related languages to which the general name **Kwa**, the common root for “**people**”, has been given. Although the actual forms of speech differ greatly over this area and distinct tongues, unintelligible to outsiders may be confined in places to a few thousand people, there are underlying similarities in vocabulary and structure that indicate their derivation from a common ancient speech and point to an early cultural continuum over much of the forest belt, it suggests the proliferation through it of communities derived from a single stock at an early but unknown date.

The above finding of Daryll Forde confirms the claim of Samuel Johnson that the Yoruba country was not altogether unpeopled when Oduduwa and his party entered it from the East; the probability is, that the aboriginal inhabitants were

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conquered and absorbed, at least at the central if not at the remote provinces of the Yoruba Kingdom.

Ile-Ife in Yoruba history is referred to as the **Cradle of Yoruba Civilization** was made up of semi-autonomous lineage-settlements, thirteen of which was identified within Ife region and some at Oba-Ife near Akure and other parts of Yoruba nation. *The leadership of the autonomous settlements was in rotation among the most elderly people.*

With the advent of Oduduwa, the new political organization and structure of Yoruba evolved which resembled that of Kanem in every detail. In the words of Basil Davidson. *“The rulers of Kanem were not dictators. They were not all powerful. They had to listen to the advice and opinion of their lesser kings, chiefs and councilors”.*

With Kanem itself, they generally drew their power from a *great council of elders of Safuwa family. The council consisted of about a dozen principal chiefs who reigned over different parts of the Kanem Empire.* These big men had titles which were used for many centuries.

Yoruba Obas (Kings) adopted similar political organization and structures before the crisis of 1800A.D. the key political unit on which government in Yorubaland was based in all the kingdoms was the town (Ilu). Each kingdom consisted of many towns. While the government of the capital served as the central government of the Kingdoms such as Ile-Ife, Oyo-Ile, Ilesha, Ila-Orangun and Benin.

Just like the practice in Kanem Kingdom. Yoruba Obas did not rule the town or kingdom alone. He did so together with a Council known as “IGBIMO”. In some places, the Igbimo had specific name. They were called Oyo-Mesi in Oyo, the Osugbo in Ijebu-Ode the Ogboni in Egba towns, the Iwarefa in Ile-Ife Ijesha, Ekiti

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and Ondo towns and in Ibadan, the Olubadan Advisory Council of Senior Chiefs from Civil and Military Lines.

The Igbimo of each town usually consisted of the most senior chiefs who were themselves as usually representatives of certain lineage, that is, descent groups in the town bound together by strong family of kingship ties.

Oduduwa was on the throne of Ile-Ife between **1086 and 1150A.D.** The expulsion of Oduduwa and his followers emanated from the advent of Islam from the Middle East in **1086.**

*Yoruba cities evolved in a stable political environment created by the Oduduwa group. The new comers established in the Golden Age (1086-1793) one of the most ingenious political systems ever found in pre- industrial societies. The classic Yoruba governmental system was not only hierarchical but also representatively democratic by any pre-industrial society standard.*

Information has it that sacred kingship was traditional to the **Yoruba aborigines.** Apparently, the institution was more elaborately or highly developed among the newcomers who ruled Yorubaland during the Golden Age. The higher status of their institutions coupled with the elevated sociopolitical plane on which the Oduduwa group were placed by the aborigines as a result of the former's **superior cultures,** higher intelligence and greater military prowess almost certainly aided the rise of Yoruba cities on account of the charismatic personality of the new kings, their great palaces became poles of attraction for the inhabitants of the neighboring aboriginal villages and hamlets.

The most probable theory or the origin of Ile-Ife is advanced by Omotoso Eluyemi, a **historian and archeologist,** who asserts that Ile –Ife is the aggregate of

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the **thirteen (13)** neighboring Neolithic (3,000 BC. 1006A.D) settlements (clans) set out in the Table below

S/NO	Name of Community	Head of Community
1.	Iddo	Onipetu
2.	Iloromu	Obaluru
3.	Idita	Obalesun/Obalale
4.	Iloran	Obaloran
5.	Odin	Lakore
6.	Oke-Oja	Obajio
7.	Imojubi	Apata
8.	Iraye	Obalaye
9.	Ijugbe	Obalegugbe
10.	Oke-Awo	Owa Fagun
11.	Iwinrin	Obawinrin
12.	Parakin	Obalufe
13.	Omologun	Obadio

*Sources: (a) Omotoso Eluyomi, "This is Ile – Ife", 1986, P. 17.*

*(b) Omotoso Eleyemi, Oba Adesoji Aderemi; 50 years in the History of Ile – Ife, 1980, PP 21 – 22*

### **1.1.1 Descendants of Oluoje/Onipetu:**

In the Nigerian Tribune of Tuesday, 14 September, 2021, the Descendants of Olu-Oje claimed that the origin of Onpetu kingdom dates back to time immemorial, even before the arrival of Oduduwa. Olu-Oje dynasty is a traditional stool that dates back a long way in history.

Corroborating he claim, Oba Oyediran, the Onpetu of Ijeru in Ogbomoso, stated that: “we had Onpetu of Ife before it was changed to **Olujudo** of Ife and Onpetu of Ijebuland. We migrated from **Ile-Onpetu** in Ife to establish **Oje-kingdom** near Ogbomoso area and uptil now the **Onpetu is head of Ido Community in Ife** which has also produced Oonis. The **Olu-Oje** comprises of **Onpetu, Olujudo in Ile-Ife, Olu-Oje of Abeokuta** and **Gbogan** in Osun State.

He explained that **Oje Market in Ibadan** is synonymous with Onpetu and also as old as Ibadan itself.

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However, after the occupation of Ibadan by the allied armies of Ife, Ijebu, Oyo and friendly Egbas in 1825 A.D. as a result of **Owu war, Delesolu, the head of Oje community in Ibadan** became Aare Agoro (Aareago) during the reign of Basorun Oluyole (1833-1849).

*Onpetu of Ijeruland as the head of the Olu-Oje kingdom settled on a vast portion of land between Igbon, Aresa etc. Olojudo is the title of Oba of Ido Osun in Osun State, between Ede and Osogbo*

## **1.2 Foundation of The First Ibadan in the 16<sup>th</sup> Century**

Ibadan was founded in the **sixteen (16<sup>th</sup>) century**, probably during the crisis in the Old Oyo, according to Prince Adelegan Adegbola in the book; **IFE: The Source of Yoruba Civilization, 2009**, while Chief Isaac B. Akinyele in **Iwe Itan Ibadan (1911)** said the time of founding Ibadan by Lagelu from Ile-Ife was *before the institution of the office of Aare Ona-Kakanfo which was established in 1640A.D by Alafin Ajagbo* (and not **Alaafin Sango** who reigned in the 13<sup>th</sup> century).

On his way from Ile-Ife, the advance party first stayed for some days near **Erunmu** before Lagelu and his men finally chose **Ipara Forest not far from the present Akufo**. It was surrounded by **Olorisa-Oko** near Ijaiye-Orile, **Ojoo, Owe** all were **Gbagura towns** including **Iddo**. The headquarters of Gbagura Kingdom headed by **Akila** at the time of destruction of the first Ibadan while **Arinakotu** was the king of **Ojoo**, and Owu town of Erunmu (Johnson 1921; Chief M.K.O Adebayo 2015)

Dr. Jide Fatokun in the book “**Harbart Marcaulay: a Unique Indigene of Ibadan**” published in 2018 wrote as follow” ‘The first two attempts of establishing **Ibadan I (1590/1600)** and second Ibadan, **Ibadan II** between (1700-1806), were both established by Lagelu, Oro-Apata-Maja and so referred to as **Ibadan Lagelu or Lagelu’s Ibadan**. **Ibadan Maye**, emerged as a result of **Owu war II** which

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devastated the second Ibadan between **(1820 and 1824)** by the allied army of Ife, Ijebu, Oyo and friendly Egbas.

In a paper delivered by the late High Chief (Dr.) J.A. Ayorinde titled “**Democracy And Obaship: Case Study of Ibadan**” at Kuti Hall, University of Ibadan on 10<sup>th</sup> October, 1983, he confirmed that: The founder of Ibadan was **Lagelu who was the first legendary traditional and crowned head of Ibadan**. He was a chieftain from Ife, and whose popular appellation was “Oro” Apa’ta-ma-ja (Oro! a-pa-ota-Ibon ma-ja), a fastidious non-soldier and professional blacksmith whose main function was to wrought or manufactured bullets for use of hunters and soldiers.

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

The land on which Lagelu (a.k.a Oroo-Apata-Maja) settled, according to Prince Adelegan Adegbola (2009), was free not owned by anyone of the principal and criminals used to settle there. The forestland between Remo, Ijebu and Egba on the one hand and Oyo on the other hand which is situated in the savannah belt.

Chief I.B. Akinyele (1911) described the first Ibadan as a nodal town with 16 gates about **2 hours trek from Awotan market and a population of about 100,000 people having access to the neighbouring towns of Oyo, Egba, Ijebu and Ife**. Thus, Ibadan was demographically important to the old Oyo Empire and must have contributed to the transformation of the society in the **16<sup>th</sup> century** when Oyo-Ile was sacked during or after the reign of Alaafin Onigbogi (1530-1542), according to Dr. J.A. Atanda (1980) and later a Professor of Hisstory at the University of Ibadan. With



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the desertion of Old Oyo-Ile, **Alaafin Onigbogi fled to Gbere in Ibariba Kingdom**, his mother's home while the inhabitants fled southward to Ibolo, Popo and Egba forest, Egbado, and Ibarapa areas.

## **2.0 FOUNDATION OF IBADAN IN THE 16TH CENTURY**

### **2.1 Oyo, Lagos and Ibadan in the 16th Century**

Prince Adegbola Adelegann in IFE: The Source of Yoruba Civilization wrote that Ibadan was founded in the 16<sup>th</sup> Century at the interface between the Forest and Savannah by Lagelu from Ile-Ife.

During this time, Alaafin Onigbogi (~ 1530-1542) received the worst pressure and attack from Nupe. He therefore fled to Gbere in his mother's homeland for refuge. Between **1530 and 1542**, the children of Onigbogi migrated to **Igboho**, (e.g. Ofinraan, Egungunju, Orompoto, Ajiboyede between 1542 and 1600 including Sopasan and Abipa a.k.a. Oba Moro **all reigned in the uneasy metropolis of Igboho**, according to Otun of Oyo, Chief M.O. Ogunmola, (1999, 2000, 2010).

According to S. Ojo, the Bada of Saki at page 47 of Iwe Itan Oyo, the desertion of Old Oyo Capital led to many emigrations to Egba, Egbado, Ibolo, Oke-Ogun and Ibarapa areas I.B. Akinyele (1911) in "Iwe Itan Ibadan" described Ibadan during the crisis as having a population of about 100,000 people with sixteen (16) gates and located at "**Igbo-Ipara**". This means, Ibadan must have been founded before the Oyos relocated to Igboho from exile.

Alaafin Obalokun (1590-1600) was the fourth and last king to reign at Igboho before returning to the Old Oyo Capital in 1600A.D according to S. Ojo in Iwe Itan Oyo (n.d). He was succeeded by Alafin Ajagbo (1600-1658). Alaafin Ajagbo who introduced the institution of Aare Ona-Kakanfo in **1640A.D.**

While Oyo was returning from exile at Gbere in Ibariba country after the reign of Alaafin Onigbogi (1530-1542) and before they settled at Igboho, Lagelu, the JAGUN OSIN and **Agura** of Gbagura Kingdom from Ile-Ife and their people fought on the side of **Olofin Ogunfunminire** for the children for the control of the hegemony of Lagos Island against the Benin army during the reign of King of Benin, called **Egbua Orhoghua** according to Chief M.K.O. Adebayo (2015). Oba Orhoghua reigned between (1505-1578) as recorded by Oluremi I. Obateru, 2006. Thereafter, Lagelu Migrated from Ile-Ife to establish the first Ibadan between **(1580-1590)**.

According to Dr. J.A. Atanda (1980), Lagos was founded by a small group of Awori-Yoruba who first settled at **Iseri** under the leadership of one **Ogunfunminire** (1425-1505) whose origin is traced to the royal house known as (Sooko) Ile-Ife. From **Iseri** these migrants spread to **Ebute metta**, then to **Iddo** and finally to the **Island of Lagos** in the middle of the 15<sup>th</sup> century. Here they were subjected to the authority of one **Olofin**, whose origin, like that of **Ogunfunminire**, is traced to the royal house of Ife. **Eko was changed to Lagos in 1472A.D.** During the reign of King of Benin between c. **1418** and **1504**, Oba Ozolua, the conqueror when a Portuguese expedition led by Ruy de Sequeira landed there.

It was this new settlement (Lagos) founded by AROMIRE, one of the children of Ogunfunminire that eventually became the nucleus of the settlement of **ISALE-EKO** area of Lagos and also the official palace of the Oba of Lagos known and called “**Igan Odunganran**”. AROMIRE who owned Lagos heart-land was soon joined by some of his brothers and they became collectively known as “**IDEJO CHIEFS**” having the distinction of wearing “**White Caps**”.

Dr. J.A. Atanda (1980) at page 17 of “An Introduction to Yoruba History” wrote that the Olofin dynasty was later superseded by **Asipa**, an Iseri Chief whose origin like those of Ogunfunminire and Olofin, is traced to the royal family at Ile-Ife.

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The Asipa dynasty came under Benin Influence, and Benin imperialism over Lagos, while Lagos tradition claims that it was through peaceful contact. In either case, Benin influence is not denied and is evident in the royal house of Lagos. **Ado** succeeded **Asipa** as the next Oba of Lagos.

However, the relationship between Ibadan and Iseri Olofin was re-established when the **second Ibadan** was founded at Oriyangi now called **Oja-Iba** by the descendants of Lagelu late in the 18<sup>th</sup> century after the destruction of the first Ibadan (I.B. Akinyele 1911 and Dr. Jide Fatokun, 2011).

## **2.2 Destruction of the First Ibadan in the 18th Century**

In spite of its growth, Oyo Kingdom throughout its history had challenges to face from its northern neighbours, the Nupe (or Tapa) and Borgu (or Ibariba) from the days of Alaafin Sango. However, during the reign of Alaafin Onigbogi (1530-1542), the Nupe made a successful incursion into the Oyo Kingdom and the Alaafin was forced to take refuge at Gbere with the Ibariba ruler (Dr. J.A. Atanda 1971).

When the Oyos were leaving the exile, Ofinran, the son and successor of Onigbogi at Kusu accepted **Egungun mysteries** that were hitherto unknown to the Yoruba's through imposition by the Nupes (Rev. Samuel Johnson, 1921, page 176, 1976 edition). Egungun ancestral masquerades which are the most tangible manifestation of ancestor worship. According to oral evidence and tradition, Egungun was introduced to Ibadan through the "**backyard**" of Oyo (Adedeji 1969; 171, Babalola, 1960; 156-7). It is worth remembering that the site on which Ibadan is situated was an **Egba Gbagura Land** according to Prof. Saburi Biobaku but I.B. Akinyele (1911) described the location as **Igbo Ipara** or land between the forest and the Savannah.

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The first Ibadan was destroyed by the Oyo army during the **Golden Age of Oyo Empire (1698-1750)** when the secret of the mysteries of Egungun ancestral masquerade was exposed at an open market in Ibadan. Those who survived the war took refuge at Eleyele Hills with Lagelu and his children.

In the book; “**Owu in Yoruba History**” at page 17, Professors Akin Mabogunje and J. Omer-Cooper (1971) said, Alaafins position as representative of Sango was exploited to the full as a means of supporting his authority. The **Sango cult** was spread to every town under Oyo influence and organized in a hierarchy centred in the palace at Oyo. The Alaafin’s Ajeles were often themselves Sango Priests.

**The Ilaris**, at times, were employed to carry the Alaafin’s message and some of them were appointed as **Ajele** to watch the Alaafin’s interest in vassal towns.

After the reign of Alaafin Onisile (1742-1750), Gaha, an oppressive autocrat, became Basorun of Oyo, the head of Oyomesi. The period (1754-1774) witnessed the constitutional upheaval in which Basorun Gaha raised **five** Alaafins to the throne; but with cunning and subversion, killed **four** of them. He met his waterloo under Alaafin Abiodun Adegolu (1775-1789) but the repercussion had dented the structure and harmony of the Empire.

The atrocities and lifestyle of the functionaries of government as well as external factors of aggression and subversion prompted **Lisabi** led Egba revolution. The Egbas under Lisabi of Itoku (Agbein) revolted and killed the Ilaris of the Alaafin; **Amosu** of Ikija, in Oke-Ona, **Arinokotu** of Ojoo and **Akila** of Ido joined Lisabi in the revolt.

Also between 1775 and 1789 when Alaafin Abiodun reigned, Adesina was installed as Crown Prince. **Ijaiye**, an Egba town, was over-run at the behest of Alaafin

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Abiodun, a revenge encounter that tarnished the king's reputation. (Chief M.O. Ogunmola, 2010 page 12).

According to Rev. Samuel Johnson (1921 page 187) in "The History of the Yorubas"; "**with the death of Alaafin Abiodun Adegolu in 1789 ended the universal and despotic rule of ALAAFINS of Oyo in the Yoruba country.** He was last of the kings that held the different parts of the kingdom together in one universal sway and with him ended the tranquility and prosperity of the Yoruba country. In other word with Alaafin Abiodun ended the unity of the Yoruba kingdom".

I.B. Akinyele (1911) in his book wrote that it took three years to subdue Lagelu army by the Oyo army including their allies from other Yoruba kingdoms because the secrete of Egungun was exposed in Ibadan. This was during the reign of Basorun Gaha. It took about twelve years to stay on the hill top after their escape from the first settlement. They suffered on the hill and later came down to settle at a low valley near **Owaala Stream** where other neighbours joined Lagelu children and relatives.

### **2.2.1 Lagelu Sacred Grove on Okebadan Forest at Awontan**

The site of the tomb of Lagelu on Awotan Hills with the adjoining surrounding remains a sacred ground. Two hundred meters square from the tomb, all shoes must be removed. It is assumed that anyone with shoes on is trampling on the remains of Lagelu.

The present site is embarrassing; a hut with palm thatched roof, shelters the remains of the great man. No one would have imagined that there lies the famous Lagelu, Oro Apata Maja, the founder of the largest city in Africa South of the Sahara. It is embarrassing that the situation has remained as it is for years after the exit of the great warrior and further of Ibadan.

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***There are three prominent hills on the plateau of Awotan. These are:***

- i. Igbo Oke’badan
- ii. Oke Oso
- iii. Oke Odo Eleyele

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

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

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

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

### **2.3 The Significance of Okebadan (Ibadan Hill)**

This hill (or the tutelary deity of Ibadan hill) is believed to harbor a supernatural or spiritual being which protected the early settlers from the wrath of their enemies and attackers.

Okebadan (Ibadan Hill) is significant in the religious and sociocultural lives of the people of Ibadan, and this accounts for why the **Okebadan festival** is celebrated annually with pomp and pageantry. **The people believe in the sacredness and sanctity of Okebadan.** Consequently, sacrifices are made to the **goddess** periodically and annually. This belief of the people, according to O.O. Adekola (2015) writing on “**Trends in Traditional Religious Worship in Ibadan, 1951-2010**”, was attested to by Theophilus Kerfer, a Swabian pastor who visited the shrine in 1853. He submitted that:

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

When the allied army of Ife, Oyo, Ijebu and friendly Egbas took over Ibadan in **1825** from the descendants of Lagelu (the founder), the worship of Okebadan and the title of Aboke was abolished under the leadership of Okunade Maye (1825-1833). The worshipper of Okebadan descendants was brought back from Abeokuta during the reign of Baale Olugbode Oyesile between (1851-1864) when there were various **groans and sighs** heard from the heart of the hill and that these brought some chaotic happenings.

According to David Hindererr in 1859, Okebadan demanded a series of sacrifices, which were then offered and, soon afterwards, a number of laws were promulgated from the deity for the better or during the life of the community.

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When Baale Oyesile did not have a male child, he divined and he was advised to make sacrifice to Okebadan. After making the sacrifice with the help of Aboke family, he subsequently had a male child named Aderibigbe, who died at the Kiriji war in 1882.

Up till today, **Ifa** (the oracle deity) is consulted to find out what the goddess would take as a sacrifice from chaos. Whenever an unfavourable incident happens or when there is draught, Okebadan is usually appeased.

#### **2.4 Lagelu and His Children at Awotan Hills:**

During the period on Eleyele Hill, the Egbas also attacked Ibadan seeking refuge on the hills but according to Aboke family, the Egbas were defeated. In 2003, during Ibadan Week Festival, High Chief Jenriyin – the Osi Balogun of Ibadanland who led the Central Council of Ibadan Indigenes (CCII) team showed the spot where Lagelu was buried on the hill, the three distant poles marking where the Masquerades brought to the hill were swallowed alive and **the ruins of Adeosun building** where Aboke (Chief Priest of Oke’badan) used to emerge before performing the annual sacrifice. Adeosun was the son of Oluole the first son of Lagelu (Chief M.K.O Adebayo, 215). The Lagelu descendants thereafter, moved to a flat terrain at **Oriyangi** to settle down late in the 18<sup>th</sup> century where they established a central market and descendant of Lagelu also bearing the title of Olubadan headed the new settlement.

After the destruction of the first Ibadan settlement at the interface of the savannah and the forest belt, the survivors of the war that escaped to Awotan/Eleyele hills were lagelu, the children and some other relatives including some other neighbours. They spent 15years on the hills (1769-1784)

These children included the first born were;



- (i) **Olukiran Oluole:** Who became the first Olubadan when he succeeded his father, Lagelu. He worked together with Akaasi, Lagelu's nephew and son of Elejigbo through Lagelu's sister.
- (ii) **Adesola** who succeeded Olubadan Olukiran Oluole
- (iii) **Olalupo Akintola Agbogunmogbin:** He succeeded Olubadan Adesola when he died, that is the second Olubadan of Ibadan.
- (iv) **Ifepade:** An old daughter of Lagelu through his wife called Omoje-Iyi-Ola. She was with Lagelu and others on the Awotan hills.
- (v) **Fadeya or Yade:** She was the one who tore the crown found in the loots brought to her father, Lagelu, after the raids of the neighbouring towns. But the current Aboke; Ifasola Ifasowapo denied the claim that she tore the crown; she only removed the beads that decorated the crown.
- (vi) **Ogundowo:** He was one of the Lagelu children from Omoje-Iyiola, the same mother of Ifepade.
- (vii) **Lagunna:** He was from the same mother with Ogundowo. He was a brave and courageous man who took part in the first own war between the Ifes and Ijebus between 1814-1820.

- (viii) **Atage Oota**: She was the daughter of Lagelu through the wife giving to Lagelu by **king Agura of Gbagura** living in Ido, a neighbouring town and capital of Gbagura kingdom. She acted as Iyalode when they were on the hills at Awotan. During the short reign of Oluole Olukiran, the first Olubadan and she was the first Aboke which earned her nickname “**Atage Olomu Oru**”. She was also instrumental to the marriage between NKAN-LOLA, the daughter of **Olubadan Oluole**, and the Olowu Akinjobi who sacrificed her to the goddess of Oba river when he relocated to Ibadan after the first Owu war and destruction of Owu Ipole.
- (ix) **Efunyele**: She was also the daughter of Lagelu through the woman given to Lagelu by **Oba Akarigbo** of Ijebu Remo. She was the second Aboke after the death of Atage Oota referred to as Abore.

There was **intermarriage** between an **Aboke’s son** and an **Akike’s princess** resulting in the birth of a son named **Sotuyole**. It was through this relationship that the Aboke family got closely associated with the Egbas which encouraged Okewale to go to Abeokuta after the Gbanamu war of 1833. The Aboke family could be found in Osiele in Abeokuta. **Sotuyole** was the last Lagelu’s descendants to become the Olubadan of the second Ibadan at Oriyangi when lad was allocated to Owu under olowu Akinjobi in **1820** after the destruction of Owu Ipole and also invited the allied army of Ife; Oyo, Ijebu and friendly Egbas led by Maye Okunade, Labosinde and Lakanle from their base at Iperu to destroy Owu Ogberere in 1824. The war ended in 1825 and the army took over Ibadan (see Owu in History by Professors A.L. Mabogunje and J. Omer-Cooper (1971) and Iwe Itan Ibadan by I.B. Akinyele (1911) and Samuel Johnson (1921).

Other relations that accompanied lagelu from Ile-Ife were Lalowo, the son of Gboleru, a brother to Olubadan Oluole Olukiran and Ikolaba, the junior brother of Olubadan Oluole Olukiran and Ikolaba, the junior brother of Akaasi, Lagelu's nephew.

It is also important to note that Olubadan Oluole was succeeded by his son called Adesola. They left Awotan to establish Ibadan at Oriyangi, His palace at the new settlement was opposite the market where Labosinde has his compound and was buried there according to Aboke, the chief priest of Oke'badan. The remains of Adesola's building was also sited on Oke'badan Hill very close to Lagelu's grove as at 2003 when the CCII team lead by Chief Bode Amoo, the National President were led to the plateau of Awotan Hills by Aboke and High Chief Jenriyin.

## **2.5 The Founding of the Second Ibadan (1775-1789)**

After abandoning the hills at Awotan, they came down to establish a new settlement at Oriyangi between 1775 and 1789 during the reign of Alaafin Abiodun because they were attacked by the Egbas but did not succeed 1785 A.D. according to Aboke (Chief Ifamapowa). Awotan and Apete towns still remain till today under Ibadan Authority. **The Ibadan at Oriyangi consisted of the central Mosque and about half a mile of houses around. The town wall was where the principal mosque now stands as at 1825A.D. (Rev. Samuel Johnson, 1921 page 244).** It was surrounded by Ikija, Ido, Ojoo, Erunmu, and Owu settlements (I.B. Akinyele, 1911).

### **The Structure of Second Ibadan Settlement**

- |                |   |  |
|----------------|---|--|
| 1. Itun Elemo  | - | Aboke's Quarters                                     |
| 2. Oke Igbede  | - | Oba (the King's Quarters)                            |
| 3. Itun Lisa   | - | Crown Prince of Olowu Akinjobi's Quarters            |
| 4. Itun Akaasi | - | The descendants of Akaasi (Lagelu's Nephew Quarters) |

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5. Ilaroo - The descendants of the Prince of Iseri. The first man That built Iseri and settled there in or about the year (1425 - 1505)  
1699 was Ogunfunminire from Ile-Ife
6. Oke at Isale Atan - Communal land or Igboro Ilu.

Division of Yoruba towns by Lagelu descendants, originated from Oduduwa when he formed a central authority after thirteen aboriginal communities were merged to form the original five Quarters in Ile-Ife known as: Moore, Ilode, Irewo, Okerewe, and Ilare the practice which Lagelu replicated in Ibadan. Within each quarter there were compounds. Within each compound there were family lineages. Land belongs to the family lineages. To own land in Ife, one must belong to a family (Chief M.O. Fabunmi 1985 pg. 119)

As the Hebrews were so grateful to their hills which according to their belief, had given them protection, so the children of Lagelu started expressing their gratitude to the hill that protected and fed them during the early periods on Eleyele Hills at Awotan. **Ogundowo**, one of the children of Lagelu became the **first ‘Aboke’ (the Chief Priest) of Oke-Ibadan**. He was succeeded by his son **Okewale** who was recalled from Abeokuta during the reign of Baale Oyesile Olugbode (1851-1864) when Oke-badan festival was resuscitated by the new ruling class.

## **2.6 The Roles of Lagelu’s Descendants in Building the Second Ibadan**

The new structure of the second Ibadan was put in place during the reign of Olubadan Adesola around the existing market which they established while Lagelu was alive and lived on the plateau of Awotan/Eleyele hills. He was succeeded by Rodoso, another grandson of Lagelu, although his reign was short. It was during his reign that the Prince of Iseri came to Ibadan after he lost the contest for the Obaship of Iseri. Olubadan Rodoso conferred on him the Chieftaincy title of Aro. He was allocated a quarter in the new settlement.

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According to the documented history by Chief M.K.O. Adebayo (2015), Olubadan Akinlolu succeeded Rodoso after his demise. **Olubadan Akinlolu Agbogunmogbin** with the collective decision of other Lagelu descendants decided to offer sacrifice for Ibadan to grow and be more prosperous. *It was during Olubadan Akinlolu's reign that a man with hunch back and an Ifa Worshipper (Babalawo) was offered for sacrifice after prescribing the ingredient for the sacrifice. This was the third time Osemeji definition approved for Ibadan.*

Lagelu, an Ife General, was acclaimed to have been the founder of the first and second Ibadan was said to have come with a beaded crown acquired from the Ooni of Ife, Luwo Gbagida, the only female Ooni of Ife and his Grandmother.

He did not wear it, but his children adopted the title of Olubadan like other Yoruba Obas such as, Olowu of Owu, Oluwo of Iwo, Olugbon of Igbon. Olu of Warri, Alaketu of Ketu, Onisabe of Sabe, Onipopo of Popo and Olowo of Owo, Agura of Gbagura, Aresa of Ireasa Adu, Aseyin of Iseyin.

During the reign of **Olubadan Adesola** in the second settlement at Ori-yangi (now Oja-Iba), the town was divided into six quarters namely. **Elemo** controlled by Aboke, **Igbede** Hill by Olubadan, **Lisa** by Olowu's eldest son. **Akasi** by Lagelu's nephew and **Iiaro** by the Prince of Isheri who came from Iiaro and community Land.

It was the last **Olubadan Sotuyole** who allocated a portion of Ibadanland to Olowu Akinjobi after escaping from Owu – Orile which was destroyed by the Allied Army of Ijebu Ife and Oyo. Olowu in one of his war expeditions sacrificed the only daughter of Olubadan named "Nkan-Omo-Olubadan" to Odo-Oba. This led to another Owu war and the eventual occupation of Ibadan by the Allied Army led by another Ife-General, named Maye Okunade who was installed the first Bale of the

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third Ibadan by the Council of Military Leaders of the allied army comprising the Ifes, Ijebus, Oyos and the Egbas.

By this singular act, the system of government by the Lagelu Dynasty was completely abolished and a Military command structure was introduced. However, the title of Olubadan was elucidated in 1936 as a result of gradual evolution during the reign of Olubadan Abasi Alesinloye, a descendant of the first Balogun of Ibadan by name, Balogun Bankole Alesinloye (1835).

### **The Position of ABOKE:**

The tradition is that when a stronger sub-tribe or group conquered a weaker one, the weaker group is reduced to spiritual head or absorbed into the chieftaincy structure of the town put in place by the conqueror.

With the elimination of the Egbas in 1830 and the Ifes in 1833 during the GBANAMU WAR, the Oyos took over the government of Ibadan with the representative of Lagelu family becoming the Aboke or Spiritual Leader that worship “Oke-Ibadan” or the Hill of Refuge at Awotan, the first settlement of Lagule before he established the second Ibadan at Oriyangi now Oja-Iba in the centre of Ibadan.

The position of Aboke is similar to that of Chief Isekhure of Benin who represent Ogiso dynasty that had been relegated to spiritual head with the introduction of divine kingship by Oranmiyan, the son Odudiwa, to Benin. Thus the Ogiso Lineage cannot contest for the position of Oba of Benin neither the Aboke could contest for the stool of Olubadan of Ibadanland

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The praise poem of Lagelu and his descendants at the second settlement called ORIYANGI was;

*Ibadan, Omo ajorosun  
Omo a je gbin yo;  
Omo a fikarahun fori mu;  
Ibadan maja bi ojo kini;  
Ti o ja aladugbo gbogbo logun*

**Translation**

*Ibadan, the one whose supper is oro fruit;  
The descendants of the who fed on snails;  
The descendants of the one who use snail  
Shell as bowl to serve his maize porridge;  
Ibadan, don't fight, as you did before;  
As you fight all neighbours at war.*

P.C. Lloyd, Nigerian Historian University College, Ibadan, once wrote as follows;

“A knowledge of the Yoruba past must be gleaned from myths, legends, folk-tales, praise-songs and the like, all of which are rapidly being forgotten by all the younger generation”.

## **2.7 Importance of Okebadan Festival:**

In line with what professor P.C. Lylord said; **Okebadan** (IBADAN HILL) became an annual communal festival held for fertility rites and prosperity. The **Okebadan**, was dedicated both to the spirit of the hill, as a thanks giving for the refuge that is provided in periods of danger, and also to Lagelu, the mythical founder of the town. The **Okebadan festival** provided an opportunity not only for merriment but also for criticisms, as songs were composed to condemn or praise rulers and their policies. The chief priest of Okebadan is called ABOKE

Atage olomu oru (huge mother with immense breast) was daughter of Lagelu who first worshiped the spirit of the hill before the second Ibadan was founded at '**Oriyangi**'.

Okebadan is not peculiar to Ibadan people, as there are other hills and mountains of sacred significance or deities of similar nature worshipped in several other Yoruba communities. Example of such deities are the **Asabari** in Saki, **Iyamapo** in **Igbeti** and **Olumo** in Abeokuta. These are often associated with hill settlements. The believe in the goddess periodically and sanctity of Okebadan. Consequently, sacrifices are made to the goddess periodically annually around March.

The reason for the fixing of the annual Okebadan festival to coincide with early rain in mid-March is based on the belief that this period is the right time to propitiate the goddess. They therefore use this occasion to pray for the early rain, believing that rain is symbol of piece, goodwill and prosperity.

During the one-day festival, the Okebadan Priest leads his followers through the streets singing Okebadan songs. They also visit the High Chiefs in Ibadan and the Olubadan, the traditional Head of the city.



## **2.8 Common Origin of Ibadan and Iwo:**

Professor N.Y. Marpet wrote, Migration has played essential roles in all the stages of history of man from communal tribal formation up to the era of class formation (Marpet, 1978 p. 9).

According to Chief (DR) M.A. Fabunmi (1985) in “**IFE: The Genesis of Yoruba Race**” - wrote at page 35 that: “at various other times after the **ROYAL EXODUS**, several illustrious personalities either individually or in groups, migrated from Ile-Ife for diverse reasons e.g. for hunting adventure, ambition to found own villages and towns etc. Thus, **Luwo Gbagida, a female Ooni of Ife** married to **Chief Obaloran**, got her son, **Adekola Telu**, who escorted out of Ife city to found Iwo Town of which he became the first Oluwo. However, history indicated that Adekola Telu was the progenitor of Olumade Pariu, the founder and first Oluwo of Iwo and the son of Jikanmu, the grandson of Telu.

Lagelu’s mother was the first daughter of Chief Obaloran who got married to Oba Luwo Gbagida, **the 18<sup>th</sup> Ooni of Ife in the 15<sup>th</sup> Century**.

### **(a) The Reign of Ooni Luwo Gbagida in the 15<sup>th</sup> Century:**

According to traditions, Ife had to go to war in the reign of the female Ooni of Ife, Luwo Gbagida in the **first half of the fifteenth century**. Luwo Gbagida is listed as the twentieth Ooni in some Ife Kings’ lists but according to Chief (Dr.) M.A. Fabunmi, the Odole Atobase of Ife in IFE: The Genesis of Yoruba race, published in 1985, **listed Luwo Gbagida as the eighteenth (18<sup>th</sup>) Ooni of Ife**. Soon after she came to the throne, Ife had to embark on a long war known to Ife history as **ARA WAR**. The war continued into the reign of GIESI, the Son of Moropo and grandson of **OGBORU**, the 23<sup>rd</sup> Ooni of Ife while GIESI was the 24<sup>th</sup> Ooni of Ife.

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The Ara referred to is **ARA kingdom in Ekiti**. So important was this war that **Ooni Luwo Gbagida** ordered all able-bodied young men to enlist in the army, arresting and even executing some who would not, as a result of which she became known in history as the Ooni who nearly depopulated Ile-Ife. The emergency also called for improvement by Ooni GIESI to the wall of Ole-Ife, including the planting of a thick belt of trees between the city and the walls.

Luwo Gbagida was a descendant of **Otaataa** from Owodo compound in **Okerewe Quarters** while Obaloran was from **Ilode Quarters** in Ile-Ife and a High Chief (Ihare) of Ooni of Ife now wearing a beaded crown with Obalufe or Orunto.

The mother of Lagolu got married to **DEGELU**, the son of **Obalufe or Orunto** from Degolu Compound in Ajamapo, Oke-ESO Area of Ile – Ife within **Iremo Quarters**. Oduduwa established these Quarters when he took over Ile – Ife namely: **Iremo, Okerewe, Moore, Ilode and Ilare**. Within each quarter, there are **Compounds**. Within each compound, there are **family lineages**. Land belongs to family lineages

Prince Adekola Telu, according to I.B. Akinyele (1911) in **Iwe Ita Ibadan** “wrote that the first settlement of **Iwo people** was **Igbo Orita** where three members of Adekola Telu dynasty ruled.

These children were: Romu Adeyemi, Ogunfenumodi and Jikanmu the father of Prince Olumade Pariu, the first Oba to establish Iwo Town and become the first Oluwo between (1415 -1505) according to Adelegan Adegbola (2009)

During the hostility of Ijesa people, the children migrated **westward** after consultation with Ifa Oracle. They first settled at a place called **Ogunbadero** which was a place located at the confluence of River Oba and River Osun. After a number

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of years at this settlement, they were forced to leave the place due to constant flooding.

From there, they moved to **Erunmu District** where they could not remain for a long time because of the depredation of wild animals around the area according to Aladekomi Kenyan. After consultation with Ifa Oracle, they were advised to move **northward** to a place where he (Oba Iikanmu) would find a legendary OSE TREE (Baobah Adamsonia) inhabited a flock of parrots with hooked beaks

However, **Oba Jikanmu** didn't reach the promised site as he died on the way. The place where he died (gave up the ghost) was shortly after crossing a **stream called Obadake** (the king stopped breathing) which later evolved as "**Adeeke**". This is about two (2) kilometres from the present site of Iwo and is presumably just down the slope of where Baptist High School now situates.

According to the tradition and custom of the Yoruba kingship system, the oldest son of **Oba Jikanmu, Olumade Pariu**, succeeded his father and became **the first Oluwo of Iwo**. On getting to the present site, a house was horridly built where the corpse of Oba Jikanmu was buried and at the same time, they commence the construction of the palace for the Oba for the first Oluwo of Iwo.

It was during the reign of Oba Olumade Pariu that the Iwo Town was divided into four major quarters, namely: **Isale Oba, Molete, Gidigbo and Oke-Adan**. For ease of administration, each quarter was being administered under the command of a senior chief. This kind of historical migration was **not** peculiar to the founding of Iwo alone; there was also a common historical documentation of the migration history of Owu, Oyo, Ilesa, the Aworis and Ibadan.

### **3.0 THE ORIGIN OF THE THIRD IBADAN:**

The Owu wars actually started in **1810A.D** when Chief Adegun, the Onikoyi of Ikoyi and Toyese, the Baale of Ogbomoso and the Deputy Aare Ona Kakanfo instigated Owu under Olowu Amororo to attack the towns around Ile-Ife for engaging in slave trade at Apomu market.

This infuriated the Ooni of Ife, Oba Akinmoyero who decided to revenge by attacking Owu. The Ife army camped within Iwo territory at a place called Dariagbon a farm village of one Olupona and later at Sifirin at the confluence of the Osun and Oba rivers (Rev. Samuel Johnson, (1921 pg. 207). They were advised not to engage the Owu army because of their weak strength by Oba Muhammadu Ayinde Lamuye I (1812-1906) this was between (1811-1814).

The Ife army later had the opportunity of forming alliance with Ijebu army at Apomu and joined by the Oyo refugees and the friendly Egbas whose homes have been devastated. This was between (1814 and 1820). Owu was completely destroyed according Rev. Samuel Johnson (1921 pg. 208).

However, the main body of Owu that escaped went towards **Ibadan at Oriyangi (second Ibadan)**. Considering the southwards movement of Owu people, this earliest record showed their encounter with the **pre-1820 second Ibadan settlement** (see Iwe Itan Ibadan by Oba I.B. Akinyele, Olubadan of Ibadan, 1954-1964). At Oriyangi, there was a quarter allocated to the son of Olowu Akinjobi called **“Itun Lisa”**.

According to Olowu of Owu in Abeokuta Oba Adegboyga Dosumu at the “8<sup>th</sup> Owu day” celebration in 2007, he said, “although every movement was as a result of war, Owu did not fight Ibadan but instead entered peacefully. This is because Ibadan leader had earlier sent them an “Olive branch”. According to Oba I.B. Akinyele, there

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was an agreement between Ibadan and Olowu made with **new hoe** referred to as “**oko titun adeun Olowu**”.

Oba Dosumu confirmed in his addresses that Ibadan even offered them (the Owu) a place to settle, spreading from Itun Lisa (Quarters previously allocated to Olowu Akinjobi’s son) in Ibadan to Basorun and Iwo Road. Owu in Ibadan was known as **Owu Ogbere** that migrated to Abeokuta in **1834** to join the Egbas that had earlier founded Abeokuta in **1830**.

As a result of Owu war which nominally ended in 1825, according to Professor I.A. Akinjogbin (November 2, 1966)? Disintegration and destruction were not, however, the whole story of the aftermath of the Owu war. New edifices rose on the account ruins of **Ibadan, Abeokuta, Ijaiye, Modakeke, Iwo and Ogbomoso**, were either founded anew, or augmented by large numbers of new populations. These new towns which grew out of the events starting from 1821 were later to dominate the history of the Yoruba country, as well as to rival one another for the hegemony of the country.

### **3.1 Migration of Important Warriors**

During this period, Oba Mohammed Lamuye I was the **8<sup>th</sup> Oluwo of Iwo** (1812-1906) and the **12<sup>th</sup> Oba** from the ancestral father, Prince Adekola Telu who came from Ile-Ife and reigned at **Igbo-Orita where he died**.

- (i) **Balogun Odeyinka Oderinlo** with his parents migrated from Ife to Ilorin, though his parents were born at Itapa Ogboni in Ile-Ife. Odeyinka Oderinlo later migrated to Oluponna, in Ayedire Local Government in Iwo District to become Oluode (head of hunters). From there, he migrated to Ibadan where he rose to the rank of Balogun Oluyole. He died in 1850 A.D.

- (ii) **Ogunmola Orisagunna's** parents migrated from Odogbo in Orire Local Government, Ogbomoso near Ikoyi, the headquarters. They migrated to Fesu near Iwo before migrating to Ibadan where he rose to the rank of Basorun of Ibadanland (1865-1867).
- (iii) **Oyesile Olugbode**, an Owu man, migrated from Kuta in Iwo District and rose to the rank of Baale of Ibadan between 1851 and 1864.
- (iv) **Orowusi** migrated to Ibadan from Ogbagba in Iwo District during the reign of Basorun Oluyole and rose to the rank of Baale of Ibadanland (1870-1871)
- (v) **Balogun Alli Iwo** was forced to leave Iwo by Oba Muhammadu Ayinde Lamuye I in **1863** after Kutuje war because Sanusi Alli, the son of Alli Balogun Iwo caused public disorder in Iwo to the displeasure of Oba Lamuye. Sanusi and his children left Iwo and settled at **Lagumesin** abbreviated to become **Lagun** until today under Lagelu Local Government in Ibadan.

After the uprising of **Balogun Omosumare**, who succeeded Balogun Alli Iwo (now residing in Ibadan), he sought asylum at Osogbo while his followers were all killed. The Iwo Chiefs met with Oba Mohammad Lamuye I and abolished the title of Balogun in Iwo. I.B. Akinyele (1911) in Iwe Itan Ibadan.

Oba Muhammadu Lamuye I (1812-1906) also ordered the destruction of **Ogburo Town** because they accommodated Sanusi, the son of Balogun Alli Iwo while Balogun Akere I, was directed to resettle them by Basorun Ogunmola (1865-1867).

### **3.2 Governance in “The Republic of Warriors”**

As a result of this Owu Wars (1814-1825) which resulted in the occupation of Ibadan by the allied armies of Ife, Oyo, Ijebu and Friendly Egbas, Ibadan became the nineteenth century as a “republic of Warriors”. Consequently, Erunmu and his people before its destruction during Gbanamu war, for instance, are known to be Owu and their head “**Oluroko**” is related through marriage to the people of Owu. They also worshipped Alugbua as a major Orisha every year Oluroko migrated with the Owus to Abeokuta in **1834** but Erunmu was resettled under Ibadan Administration in 1860. During the reign of Bale Oyesile Olugbode, also an Owu man from **Kuta (1851-1864)**.

Ibadan, that is the third Ibadan from 1825A.D. served as a bulwark of the Yoruba against foreign incursions, especially those of the Hausa-Fulani who had played a major role in the collapse of the Old Oyo Empire. All comers were welcome and thus emerged a “**Cosmopolitan Settlements**” which now can boast of having compounds derived from every Yoruba town. As a town of warriors, it gave protection to those seeking refuge from their towns which had been devastated by the wars in the nineteenth century.

#### **Leadership Based on Merit:**

In other unique quality is that it evolved during that period a leadership system based primarily on merit, and it has remained so till today. What was important was one’s ability to contribute to the development of the town through the display of military prowess in its defence, or through peaceful pursuits such as trade, industry, farming etc. which can sustain this **military republic**.

The titles were not hereditary but were giving in accordance with the effective position of the holder in society and it was possible to progress from one title to another in the hierarchy even to the top. The Chieftaincy system was in fact **a career**

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**open to talent.** This meant that persons of every diverse origin could aspire to the position of Baale and indeed no less than three Baales of Ibadan have been Owus e.g. Oyesile Olugbode (1851-1864), Baale Ireferin Ogundeyi (1912-1914) and Olubadan Yinusa Bankole Ognidipe (1999-2007).

Thus, community differences had little political significance and the diverse groups tended to fuse together in **common Ibadan Identity** in the opposite manner to the **EGBA** who preserved their **original town and even village identities** within the single circumference of the walls of Abeokuta

Ibadan system also had significance for as positions within the internal hierarchy depended on reputation and strength of one's military following, **military expansionism was**, as it were, a built-in-feature of the system. With the stabilization of the Ibadan Community, the story of the Owu war really ends.

### **3.3 Cosmopolitan Nature of Ibadan**

#### **(a) Who is an Ibadan Indigene?**

In an essay on exile, Nuruddin Farah wrote that "One of the pleasures of living away from home is that you become the master of your destiny, you avoid the constraints and limitations of your past and, if need be, create an alternative life for yourself".

*(Farah, in Zelza 2005:13).*

An Ibadan native or indigene must belong to a lineage who has a compound in the city and a house in the village in one of the six outer-city Local Governments of Ibadan. One's father or grandfather (depending on the age of the person concerned) must have been born in Ibadan on or before 1893 when the British took over Ibadan after the Kiriji war.



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The original quarters in Ibadan established by the warlords have now formed the core areas of Ibadan where the Mogajis, Chiefs, Senior Chiefs and High Chiefs emerged, including the Olubadan of Ibadanland and Iyalodes. You also find Oluwo and Aboke compound.

However, the roles of non-Ibadan cannot be ignored, if only for their large numbers and the competition and interaction generated by their presence, the identification lies in labels as in the use of the word ‘strangers’ to differentiate them from native or indigenes.

The non-indigenes of Ibadan did not belong to one social class and were not of the same origins. Their interest often coincided; the desire for land, job opportunities, competition with Ibadan citizens, sometimes, the interest did not converge, especially since certain demands simply reflected the desire of a social class. For example, a farm labourer had different demands from those of a wealth merchant. As to be expected, economic issues dominated the relationship between the strangers and indigenes. This does not exclude the Hausas, the Ibos, the Tapas and other sub-ethnic groups living in Ibadan.

Those who are regarded as strangers came mostly in search of economic opportunities during the century, and they did not seek to identify with their already integrated kinsmen. They had no farms, a major factor that reinforced their strangers’ status, rather, they were mostly interested in trade and wage labour (Professor Toyin Falola, 2012).

Erunmu, Owobale and some surrounding villages are Owu extraction. Erunmu in particular, produces very many distinguished and talented people in the likes of the late Architect Babalola Adekunle, the genius master builder of the Cultural Centre, Mokola, Ibadan; the former ace footballer and Government Printer,

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Mr. Alade; and the Oyelese clan with J.O. Oyelese, mathematics Professor, John Oyelese, geographer and national goalkeeper, Elder Wole Oyelese, the Power Minister; the Ogundirans, Adekola and of course Oyewos, including Professor Toriola Oyewo. However, after the resettlement of Erunmu by Ibadan warlords in 1860s, following the destruction of the town during Gbanamu war between Ife and Oyo-Ibadan in 1833, about nineteen family compounds of new settlers intermixed with the Owus.

This development informed His Excellency, Engr. (Dr) Omololu Victor Olunloyo former Governor of old Oyo State, 4<sup>th</sup> Balogun Oyo, in a Lecture delivered to honour Ibadan Descendants Union (IPU) on Friday, 9<sup>th</sup> November, 2012, said among other things that:

*“Even if anyone was originally from Oyo, Ogbomoso, Abeokuta, Ijebu, Ilesha, Ile-Ife, Iwo, Offa, or Orile-Owu, where a ruling house chieftaincy system was and is the norm, when you thereafter come to participate in the great Yoruba experiment called IBADAN, you may be imperial but you shall not try any hereditary ruling house game here in Ibadanland”. Ibadan does not tolerate dual citizenship”*

Thus, communal differences, according to Professors A.L. Mabogunje and J. Omer-Cooper in “Owu in Yoruba History (1971)” said: had little political significance and the diverse group tended to fuse together in a **common Ibadan Identity** in the opposite manner to the Egba who preserved their original town and even village identities within the single circumference of the walls of Abeokuta.

#### **(b) Who Are Strangers In Ibadan?**

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

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community of Christians in Aremo and Oke-Ofa. Several of these had also become integrated.

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

#### **(c) Hausa-Yoruba Relations in Ibadan**

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

They first came into the town as cattle and beef traders, under the leadership of Muhammadu Na Garke who was the **Sarkin Pawa** (head of the butchers, according to Isaac Olawale Albert 2015). At this initial stage, they were settled at

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Oja'ba as the guest of Basorun Oluyole. With time, the population of the Hausa grew dramatically with and the Sabongari (Sabo) settlement was established for them, around Mokola area in 1916. The land on which Sabo was built was donated to the Hausa community by Baale Ireferin (1912-1914). They conducted themselves in manners acceptable to their host and the two communities co-existed peacefully. They gradually get involved in the local politics because of their location and population in the metropolis.

**(d) Oke-Ado/Oke Bola Strangers' Quarters (or Neighbourhoods)**

Ibadan is fascinating. Its history, size, opulence and accommodating nature are enchanting and exciting. Ibadan prides itself as supporting non-indigenes to strive on their legitimate business. This is why non-indigenes are almost more than indigenes, expressed in that ancient saying, "**Ibadan gba onile, o gba alejo.**"

In the First Republic, a non-native and a thorough-bred Lagosian, J.M. Johnson (JMJ) was chairman of the Ibadan Municipal Council and also rose to become a Minister through Ibadan patronage.

Nnamdi Azikiwe could have been the first Premier of the Western Region but for the deft maneuvering and political sagacity of the likes of Obafemi Awolowo. Ibadan, a city on seven hills, according to JP Clark, has Oke-Padre, Oke-Ado, Oke-Bola, Oke-Mapo, Oke-Aare, Oke-Sapati, Oke-Bioku. But Ibadan is not just a city of hills, nor a city of bottoms as its Idi-prefixes, literally contextualized, suggest some sexual innuendoes, but the actual translation indicates, that some of the "Idis" indicate how the settlers converged at a point, thereby leading to how they arrived at the names they are given. Prominent "Idis" in the city are, Idi-Arere, Idi-Ose, Idi-Ishin, Idi-Ape, Idi-Ayunre, Idi-Obi and Idi-ito. Apparently, more hills have grown since those ancient days.

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From ancient myth comes a more striking account of the Ibadan stupendous growth. It is a settled history that Lagelu, the Yoruba warlord and generalissimo, was its founder around **1580**. Lagelu, upon his arrival in Ibadan, had summoned a babalawo (Ifa Priest) about the future of Ibadan.

Myth further added that at the throwing of Opele – the sacred nuts, the Ifa priests called for a sacrifice, among other items, 200 snails! When the snails were brought, the priest scattered them in various directions saying- “creep on as far as you can and that is as far as this town would also grow!” The snails, according to the myth, travelled far and wide, in multiple directions and that is why Ibadan has been expanding ever since! Lagelu’s 200 snails have not stopped their crawling.

Ibadan has then grown to become the third most populous city in Nigeria and hitherto, the most cosmopolitan city in Nigeria. It is interesting to note that out of the entire *3505Kms of narrow rail track roads in Nigeria, Ibadan alone has 42KMs of rail track roads from Omi Adio to Lalupon. Ibadan!*

However, of the seven hills, Oke-Ado and Oke-Bola are very interesting, picturesque and distinguished, despite the fact that they have no noticeable hills. *Oke-Ado was the original home of the Ado family. Ado migrated from Ejès compound in Oyo town. He was a famous, brave and courageous warrior who had initially settled with Afokolaja* – shortened to ‘Foko, another notable Ibadan warrior. *Oke-Bola was the settlement of the Bola family.* Oke-Ado and Oke-Bola are however almost inseparable. It is not out of place to state that Obafemi Awolowo, the former Premier of the Western Region, who had lived in Ibadan since 1927, was Oke-Bola’s prominent tenant and later landlord. Awolowo navigated his route to Oke-Bola, through his vendor-Megida Abass Aleshinloye.

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Oke-Ado is the home of the first set of indigenous intelligentsia – the men and women who would eventually shape the cause of Nigeria’s history, be it as academics, politicians, business persons and administrative elites. As a result of these vantage positions, Oke-Ado consumed its lesser mortals of Oke-Bola and Molete, into little significance.

Oke-Ado, popularly referred to as “**Titi Oke-Ado**”, is better appreciated when you enter the road from its very first beginning; i.e. from the Ibadan railway station, that started to function in 1901, to the under bridge of Molete. Titi Oke-Ado can easily be divided into three chunks or laps, the first noticeable lap or chunk is the one from the railway station to the Oke-Bola end, at the Cathedral Church of Saint James’ Oke-Bola, which was established in 1860, terminating at the house of Chief Obafemi Awolowo and the second chunk, the main Oke-Ado, up to the Saint Theresa’s College and Saint Joseph’s Catholic Church, and the other chunk from the UMC College, terminating at the popular Molete Roundabout.

In those good old days, nobody thought about the three chunks. It was simply Titi Oke-Ado, with noticeable landmarks to show how far one had gone on the Titi Oke-Ado. From this long stretch, a number of prominent roads and streets also veered off the Titi Oke-Ado – the Agbeni/Ogunpa Junction, the Seventh Day Junction, the Foko Junction, the Liberty Junction, the Ajanla Road, the Osasami Junction, the Imalefalafia Junction, the Peoples’ Girls’ Grammar School street, and so many other streets that took their prominence from the Titi Oke-Ado. It was Ibadan’s epicenter.

When you enter Titi Oke-Ado from the railways, you will be intimidated by the enchanting sight of the 25 storey Cocoa House, then known as Ile Awon Agbe – the first skyscraper in Nigeria, completed in 1965, at a height of 105 metres. It was built from the proceeds from commodities-cocoa, rubber and timber, without any federal allocation or money. It was once the tallest building in tropical Africa.

#### **4.0 THE CHANGING STATUS OF IBADAN TRADITIONAL RULERS FROM THE NINETEENTH CENTURY:**

Historical accounts all over the world have noted to have evolutionary trend, when previously old believes, opinions and concepts are demolished under the weight of more factual verification and attainable revolution by new frontiers knowledge. **History therefore is not to be limited to a simple record of what is known or believed to have occurred; history is more properly concerned with examining, analyzing** and explaining past events, particularly in human affairs.

According to R.G. Collingwood, **“History needs to be, as indeed it is, re-written from time to past events re-valued in the light of fresh developments and new ideas.**

The **foundational model of Oduduwa system of monarchy replicated from kingdom to kingdom** was basically the same namely the system that had evolved in the villages or settlement of the **Pre-Oduduwa** (that is aboriginal Yoruba society). However, according to Professor S. Adebajji Akintoye (2010), circumstances and historical experiences varied from kingdom to kingdom and, consequently, the ultimate details of government came to vary in subtle ways from kingdom to kingdom. This is the reason why there is no central government for the whole Yoruba people.

#### **4.1 Yorubaland in the Nineteenth Century:**

The nineteenth century was for Yoruba people **a century of change, transformation and progress.** Yorubaland and Yoruba society were very different by **1900** from what they had been in 1800 Cities, **States** and centres of population and power that were non-existent in **1800** dominated the geography and politics of Yorubaland by the **1890** replacing many of the great centres of power dominant in **1800.** The impact of Islam, Christianity and Western Education, as well as significant

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economic changes had by 1900 **transformed Yoruba society** far beyond what it had been in 1800 A.D.

According to Professor BolajiAkinyemi, Former Minister of External Affairs Minister at a lecture delivered by him in Dutse, in 2004, **the period of Pre-colonial Nigeria is fluid history of independent states losing their independence to follow states and regaining their independence from follow states.** The continuing struggle for dominance and domination was still ongoing when the British intervention took place. **These are nationalities with very long memory, very entrenched traditions and culture.**

#### **4.2 Abolition of Hereditary Monarchial System:**

**Maye Okuande, the commander,** was regarded as the leader of all the various groups or sections in the community. When **Maye Okunade** became Baale of Ibadan between **1825 and 1831** he made **Labosinde** also an Ife man, his assistant and **Lakanle**, leader of the Oyo, the **third in command Aro, Lisa, Akaasi, Olubadan title,** according to Dr. Jide Fatokun (2011 in Ibadan: Facts and Figures) **established by Legelu and his descendants were abolished by Maye Okunade and his new comer colleagues, only Aboke remained of the original Ibadan that belonged to Lagelu era.** He also mentioned the hereditary system common to general Yoruba kingdoms.

When Oluyedun took over after the death of Maye Okuanade and expulsion of the Egbas and Ifes from Ibadan camp and the “Third Ibadan” was firmly established. The Chieftaincy titles adopted (military oligarchy) were traditional ones but the system itself was quite different from the Yoruba pattern of monarchial hereditary system. The titles were not hereditary but were given on merit in accordance with the effective position of the holder in the society and it was possible to progress from one title to another in the hierarchy even to the top.



### **4.3 Transition From Military Oligarchy to Traditional Republican System:**

After Ibadan changed from a **war camp** to a permanent town from **1825 to 1833**, a new political arrangement was called for in order to administer the town. Two main reasons were responsible for the emergence of military rule in Ibadan (Professor Toyin Falola 2012 IN IBADAN: foundation, growth and changes 1830 - 1900).

- The **first** was Ibadan's origin as a war camp in **1825 A.D.** and the influx of soldiers to the settlement in the early years. In the circumstances, the soldiers had to govern themselves.
- **Second**, the unsettled political crisis in Yorubaland early in the nineteenth century called for "**a state of military preparedness**", which enabled Ibadan to develop a "**military prosperity**."

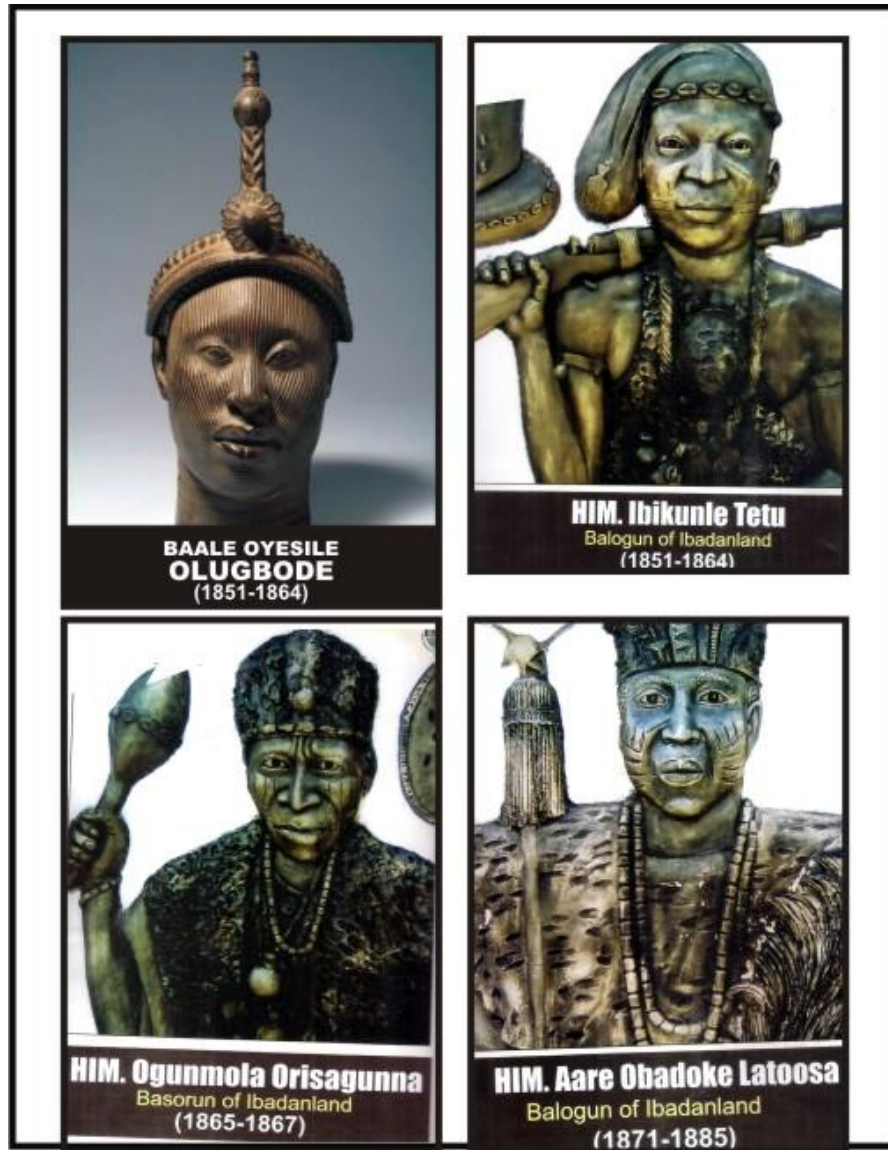
To survive among the competing **Yoruba States** and withstand the Fulani attack, Ibadan needed soldiers who were endowed with the qualities of bravery, youthful vigour, and leadership skills.

#### **(a) MILITARY OLIGARCHY:**

The military elite unanimously appointed Oluyedun, a man respected for his military ability, dignity, and age. **Instead of taking the civilian title of the Baale, he took that title of Are-Ona-Kakanfo, a long-standing old Oyo military title meaning the commander-in-chief of the army.**

As a result of this development, the eight (8) members of this **military oligarchy** governed Ibadan, unlike what obtained in most other Yoruba towns.

**FIG. 2: THE WARLORDS THAT ESTABLISHED REPUBLICAN TRADITIONAL SYSTEM OF GOVERNANCE**



Oluyole Iyanda, who succeeded Oluyedun in the **mid-1830s** and who ruled until **1847**, according to Professor Toyin Falola (2012), **firmly established the military system**. Oluyole himself assumed the Oyo title of Basorun the title he received from Alaafin Atiba and the next person to him, for the first time in Ibadan, was made the **Balogun**, that is, commander of the army. The Balogun also had two principal lieutenants, the **Otun** and the Osi Balogun. Three important new military titles were created: the **Seriki, the head of another group of junior warriors to the Balogun**, the **Agbaakin** and **Are Agoro**, both brave warriors.

When Oluyole died in **1847**, a government dominated by warriors had firmly taken root. His successor, **Ope Agbe**, assumed office on the basis of his military strength and he appointed others to higher offices purely on basis of their military qualities. **The warriors were in control of the political systems for most of the nineteenth century**, an active ones, they benefited from the wars, as retired; they benefited from the control of the political institutions (Professor Toyin Falola, 2012).

#### **(b) GOVERNANCE STRUCTURE FROM 1851:**

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 was made up of two categories, the **Baale who were males** and the Iyalode who were females. All the **Baale Chiefs not members of any particular ruling house**. The bicameral system of government performed the legislative and judicial functions.

In the nineteenth century, the Balogun was the heir to the Baale. As soon as the **Baale died**, the Balogun would be called upon to assume office as the overall leader of Ibadan. **Although many a Balogun desired to be the Baale so that they could attain the peak of their political career, others did not**. Four Baloguns

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refused to be Baale during the nineteenth century: **Oderinlo in 1847: Akere in 1867, Osungbekun in 1893 and Akintola in 1895.**

Ife also adopted **bicameral legislature system government** and **Apomu** including Ode-Omu. The rest of the Yoruba Kingdoms settled for the **unicameral system**. That is, system of single legislative house called **Oyomesi**, headed by **Basorun**. “**High Chief Obanla of Ilesa** is the head of kingmakers and legislative house; **Lisa of Ondo kingdom** is the of **Iwarefa** or **kingmakers**. Also **Lisa of Ijebu-Ode** is the head of kingmakers; **Rispetu** is the head of **Iwarefa** and second in command to the **Oba-Ajalaye** of **Ipetu-Ijesa**, who form **Ajalaiye-in-Council** (Prince Adelegan Adegbola, in IFE: the source of Yoruba Civilization, 2009).

Ibadan in the Nineteenth Century and Abeokuta were the only states that recognised the role of women in governance by incorporating them with the title of Iyalode. While **Efunroye Tinumbu** became Iyalode of Egba, at least four distinguished IYALODES, the most famous of them being the much misunderstood Iyalode was Iyalode **Efunsetan Aniwura**. Also was long serving **4<sup>th</sup> Iyalode**. The **Iyalode Lanlatu Giwa who was one of the signator is to the 1893 Agreement between the British Government and Ibadan**. The head of Iyalode Chieftaincy Line is always a member of the Olubadan-in-Council, although they cannot become the Olubadan.

#### (c) CONSEQUENCES OF THE CIVIL WARS:

The result of the incessant struggle for power among the states, according to Dr. J. A. Atanda (1979), was a series of civil wars that plagued the Yoruba country throughout the nineteenth century. The most celebrated these were the **Ijaye war of 1860-1865** which resulted among other things in the destruction of Ijaiye and the **Kiriji or Ekitiparapo war of 1878-1893**. Practically the whole of Yorubaland was involved in these wars, and it required the combine efforts of the Christian

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missionaries and the British Lagos Government to put an end to them towards the close of the nineteenth century.

The civil wars of the nineteenth century produced a far reaching and **lasting modifiable** of the traditional governmental structure outlined previously in the paper. The structure was one in which a town has a single head chief called an **Oba (or a Baale in the case of uncrowned heads) assisted by a council of state.**

As the panic that compelled migration and acquiescence in this anomalous situation receded, a crisis of seniority arose in some of these enlarged towns with **federal councils.** It was a crisis that survived into the 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 sought after. **The seed of future political bickering in chieftaincy matters had been sown.**

## **5.0 THE TRADITIONAL SYSTEM AND GOVERNMENT INTERVENTION:**

With the cessation of hostilities between Ibadan and virtually the rest of Yorubaland facilitated by the **Pax Britannica** (the British Government) in **1893** by which the protectorate status of the British Colonial System was conferred on Ibadan and its environs, the affairs of **Ibadan Traditional System** had continued systematically to be influenced by government action or inaction ever since. **All the constitutional changes, all the political upheavals and all administrative experiments have all impacted positively and negatively on Ibadan Traditional Chieftaincy System** (Chief Theophilus Adeleke Akinyele, July 2011).

Ibadan remained the headquarters of Western Provinces, Western State, Old Oyo State and lately the New Oyo State. Since **1934**, Ibadan's Traditional System has been a **victim** as well as **benefactor** of the series of fast-moving constitutional changes and governmental reforms that have been taken place since the colonial era.

By 1897, R.L. Bower had succeeded in laying the political foundation of colonial rule in Ibadan. He was commended by his successor, Captain Fuller, in 1899 for devoting his attention towards (the) pacification of a completely unsettled country, where each tribe was suspicious or jealous of every other one and where each town even looked askance at its neighbor (Toyin Falola, 1989).

As strategy of effective administration, the colonial government inaugurated the Ibadan Town Council in August 1897 by Capt. Fuller F.C.

*Table 1: Post-War Ibadan Traditional Council In 1893*

CIVIL		MILITARY	
Name	Title	Name	Title
Fijabi	Baale	Akintola	Balogun
Osuntoki	Otun Baale	Babalola	Otun Balogun
Fajinmi	Osi Baale	Kongi	Osi Baale
Mosaderin	Ekerin Baale	Sunmonu Apampa	Asipa Balogun
Bamgbegbin	Areago Baale	Suberu	Ekerin Baale
Salako	Aare Alasa	Ogungbesan	Ekarun Balogun
Laalatu Giwa	Iyalode	Akintunde	Ekefa Balogun
<b>SERIKI LINE</b> Ogundepo - Seriki Mosanya - Otun Seriki Aina Fagbemi - Osi Seriki Dada Ojo- Ekerin Seriki		Olaifa	Asaju Balogun
		Obisesan	Agbakin Balogun
		Tanpe	Maye Balogun
		Enimowu Arulogun	Abese Balogun
		Eweju	Sarumi

*Source: Sir Dr. Jide Fatokun in IBADAN: Facts and Figures, 2011 and Kemi Morgan, Part II*

These men (the war-lords) collectively and officially were responsible for the agreement, which particularly made Ibadan and the whole Yorubaland a British Protectorate in 1893 Agreement luridly, though at the end of the day, they really had no choice. The British were so resolute in their desire to colonize Ibadan and they (the British had superior military might.

### **5.1 Inauguration of Indirect Rule in Yorubaland in 1897:**

According to Dr. J. A. Atanda, 1973, 1979; the first major step taken in **1897** in agurating **indirect rule** in Yorubaland was the **formation in important administrative centres, the councils of chiefs of which the resident was the President.** It must be remarked that the **councilor system** was not new in this area in 1897. As mentioned earlier, **each Yoruba town was governed by a head chief and his council of state.**

The new element in the councils established in **1897** was in their composition. **The number of chiefs sitting on each of the new councils was often less than those who sat on the traditional ones.** In addition, the presence of the resident as the president of the council was an important change signifying the arrival of a **new era.**

The Ibadan Council was the first of such councils to be constituted in August 1897. Originally, the Council was composed of the resident, the **Baale**, the **Otun Baale**, the **Osi Baale**, the **Balogun**, and **eight to twelve minor chiefs.** Later the **number of chiefs in the Council was fixed at eleven (11) of the most senior chiefs.**

The Oyo council was the second, and until **1900**, the only other councils were constituted. The Oyo council consisted of at first **five** and later **seven** of the most senior of the Alaafin's Chiefs headed by Basorun and the council of state is known as **Oyomesi.**

According to Dr. J. A. Atanda (1979) one significant point to note about these councils is that **the rules they made were applicable to all the towns and villages under Ibadan and Oyo respectively.** This, in effect, meant that Ibadan and Oyo Councils legislated for the whole of what later became **Oyo Province** between **1914 and 1934**, Oyo being responsible for what later became **Oyo Division**, and Ibadan for what later became **Ibadan** and Ife-Ilesa Divisions. **This, in effect, also meant**

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**the strengthening of the powers of Oyo and Ibadan over their respective former dependencies.**

These men (the war-lords) collectively and officially were responsible for the Agreement, this particularly made Ibadan and the whole Yorubaland a British protectorate in 1893. It was therefore commendable that they did not sign the **1893**. Agreement luridly, though at the end of the day, they really had no choice. The British were so resolute in their desire to colonize Ibadan, and they (the **British Had Superior Military Might**).

The main aim behind the formation of the councils was to make use of **indigenous chiefs** in the administration of their town, though they would function under the authority of British administration. A number of changes were introduced in **1901** and after, following the Native council ordinance of **1901** initiated by Governor (sir) Williams MaGregor. **The Baale become the president, and the Resident was only to advice when necessary.**

Council has legislative powers rules were passed on road-making, sanitation, trade, agriculture, land, market sites, administration of justice, religion and customs, security, etc. **The final function was that council deliberated on most issues referred to it by the Resident.** Elgee who was the Resident (1903 – 1913) for almost the life span of the first phase of the council sought its advice on most of the projects and policies.



## **5.2 The British Influence on Ibadan Traditional System:**

In **1904**, a constitutional amendment was made to the effect that only the **Otun Baale** could become the **Baale**. Balogun Apampa had to become an Otun Baale in order to become eligible for the Baaleship. Though the Balogun Chiefs considered these degrading three ways little they do at the time. **Apampa** had to engage in a reckless power rivalry with **Baale Dada Opadare** who was forced to live only for a short period on the throne (1904-1907). **From 1895 till 1914, all the Baales held the title of Otun-Baale prior to their appointments, and were generally opposed by the Balogun.**

After Baale Irefin Ogundeyi's death in **1914**, the struggle of the balogun chiefs materialized as one of them, Balogun Sittu (the son of Aare Lotoosa) was made the Baale in the same year.

Other major changes owed to **deliberate interference by the Colonial Administration which reduced the chiefs and inferior status vis-à-vis the Resident**. It meddled in the disputes among the chiefs and became active in the **selection, promotion and deposition of chiefs**, especially from **1907 own ward** when the **Resident asked Baale Opadare to resign his appointment**.

### **(a) BAALE DADA OPADARE(1904-1907):**

According to Chief M.O. Ogunmola, the Otun of Oyo in his book "A New Perspective to Oyo Empire History (1530-1944), under the 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 prevent the flow of the service to the Alaafin.

**(b) BASORUN APAMPA OSUNDINA (1907-1910):**

Basorun Apampa Osundina and Ooni Olubuse I established **Ode-Omu** for the settlement of **modakeke people**. Also, Ibadan abolished the title of Basorun in the chieftaincy titles and turn it to Honourary Chieftaincy of which Chief Moshood Abiola was the first beneficiary while Chief Kola Daisi is the second Basorun of Ibadan.

Two methods were employed in achieving this interference, according to Toyin Falola, **1989**.

- First, it co-opted the Alaafin of Oyo in the selection of candidates for promotion. The colonial government believe that **the Alaafin**, act in upon the advice of Captain Ross, the district commissioner of Oyo), should be able to know the best candidate. For promotion provide impartial information on the condition and the legitimate “through” his royal sovereignty those who has been selected. Thus;
- The **second method of intervention** was through the order that a Baale could legitimately lay claim to his title only if the governor in Lagos recognized his right to the throne. **Without this recognition**, the Baale could not preside at any council meeting and was not entitled to any salary. Apampa who became the Baale of Ibadan in **1908** was made the **scapegoat** of the rule. He was **forced to accept the Alaafin as his warlord before appointment could be ratified by the** Governor. Indeed, he was kept for probation for nine months, until he travel to Oyo to pay homage to the Alaafin of Oyo.

Indirect rule was easier to implement in districts where one **paramount ruler** was easy to identify, like the Alaafin of Oyo, or the Owa of Ijesa of Ijesaland, the Orangun of Ila etc. the British, according to Professor S. Adebajji Akintoye, 2010, were of course the ruler of the land. Ultimate authority belonged to them. They also

had the last voice in the removal of Ewi of Ado-Ekiti, as the Ado-Ekiti people were to their shock when they tried to remove the king, Ewu Aladesanmi II, **1942**.

### **5.3 Influence of the Regional Government:**

Following the enactment of the western region local government law of 1952, (No. 1 of 1951), the Ibadan district council established on 1<sup>st</sup> April 1954 **was stifled** by the regional government because of partly political differences. **Under the same local government reforms, all**, all towns formally within **Ibadan Native Authority most of which are now in Osun State became separated from Ibadan**. Remo-division was also separated from Ijebu-Ode under Oba Awujale of Ijebuland.

Also, the military being organized in a pyramidal hierarchical system anchored on unity of command, and as an organization guided by rules and regulations regarding recruitment, preferment and discipline, **the military adopted some of the colonial policies they considered suitable**, tapping such policies up with their own **special manipulative devices**. According to Chief T.A. Akinyele (2011), the policies either adopted or newly introduced by the military include the following:

- (a) Policy of “**divide and rule**” among the Obas and Chiefs.
- (b) Upward and downward classification of Obas and Chiefs irrespective of the historical relatives.
- (c) Introduction of classified perquisites of office such as enhance remuneration etc.
- (d) Introduction of government approval for Wearing of Beaded Crowns and the use of staff of office.
- (e) Enlargement of Council of Obas to take care of the effect of (b) above

- (f) Governor's approval and publication of **Chieftaincy Declaration** in respect of those affected by (b) in the preceding page under part II of the Chief Law.
- (g) Government approval of coronation ceremonies.
- (h) Exercise of disciplinary powers over Obas and Chiefs including the power of Banishment.

## **6.0 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 gazettes 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 Cooney of Lagos on behalf of the British Monarch, His Most Excellent Majesty, King Edward VII on the other. There were **sixteen (16) crowned Obas** and seventy (70) Baales. Mostly in Osun Division including Iwo, Ejigbo and Osogbo etc. However, the Ooni got the erstwhile Ife.

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

However, a permanent source of trouble was that the **Obas and Chiefs** regarded the administration of the Division as a **federal system** in which the Olubadan should not be allowed to enjoy the status of Alaafin before 1934. Int 1938

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Oluwo made it clear that he was subordinate to the Olubadan, and this generated hostility between the two. The crisis came into the open in the same year at Ile-Ife during the **Conference of Obas and Chiefs. the Oluwo wa not invited, and he was humiliated for attending** since no place was reserved for him. The Olubadan, Oba Alesinloye had the support of British Administrators. However, these Obas were allowed not to prostrate for Olubadan again (Toyin Falola, 1989).

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

### **6.1 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 take-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

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forced to live only for a short period in the throne (1904-1907). From 1895 till 1914, all the Baales held the title of Otun-Baale prior to their appointment and were generally opposed by the Balogun.

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

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

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

Finally, the Chieftaincy Committee of Ibadan District Council, designated by a Western Region Legal Notice as the competent Council, made another Declaration on 8<sup>th</sup> August 1959. The declaration, which superseded that of 1946 and its 1950 amendment with respect to the Olubadan, was signed by its chairman and secretary, I.B. Akinyele and William A. Warren respectively”.

It was subsequently approved by the Minister of Local Government, D.S. Adegbenro on 7th October, 1959 and Registered by the Permanent secretary, Ministry of Local Government on 28th October, 1959. It has remained in force since then, despite the attempt made to subvert it in 1983 because High Chief Oloyede

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Asanike, the rightful successor to the departed Olubadan D.T. Akinbiyi, was illiterate, the laid down order was eventually upheld. That Is;

(1) Succession to the stool of Olubadan shall be in strict rotation between “the Olubadan line “and “THE BALOGUN LINE “.

(2) There are eleven (11) king makers as under :

Otun Olubadan	The Balogun
Osi Olubadan	Otun Balogun
Asipa Olubadan	Osi Balogun
Ekerin Olubadan	Asipa Balogun
The Iyalode	Ekerin Balogun
	Seriki

(3) *The field of selection for the purpose of the foregoing provision shall not exceed beyond the Ekerin Olubadan on the Olubadan line and the Ekerin Balogun on the Balogun line.*

(4) Any Chief from any of these embraced in provision (a) above found guilty by a meeting of the Chiefs who are traditional members or the Council (at which the nominated candidate shall not be present) of disregard of or disrespect to the patron of or disrespect to the position of authority of the Olubadan, or of a senior chief under Native Law and Custom may not be eligible for nomination.

## **7.0 HOW OLUBADAN REGAINED HIS BEADED CROWN;**

### **(a) Contribution of Alaafin of Oyo:**

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

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

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

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



*Lola Tomori*

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

**(b) 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;

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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 Ibadan in 1410 A.D”.***

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

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

Since the approval of beaded crown for Olubadan of Ibadanland, the wearing of beaded crowns has become the Sword of Damocles dangling over the Ibadan Traditional System because some unwary Baales in Ibadanland have been surreptitiously lured into turning themselves into pawns in the hands of politicians with the juicy carrot of wearing of beaded crowns even if the heads are nothing more

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than Chinese-made artificial beads. The hood does not make the monk (Chief T.A. Akinyele July, 2011).

His Excellency, Engr. (Dr.) Omololu Olunloyo, Former Executive Governor of Oyo State once said in a lecture delivered by him in honour of Ibadan Progressive Union (IPU) 2012; ***“Some rude and recalcitrant chief, who should really be a minor chief, subordinate to a paramount ruler are anomalously Part II. He became a ridiculously flexible tool in the hands of careless politicians who fully exploited his garrulous and contemptuous personality only to leave him in the lurch he is today”. It is not enough to be a consenting or a prescribed authority. Sensible classification must be embarked upon by government.***

In Ogun State, there are four paramount rulers for Egba, Ijebu Ode, Ijebu Remo and Yelwa (former Egbado); also there are first class and third class Obas. This classification of Obas has become imperative for Oyo State.

### **(c) Opinion of Leaders On Ibadan Chieftaincy Reform**

His Excellency, Senator Isiaq Abiola Ajimobi, the Executive Governor of Oyo State, in implementing the Chieftaincy Panel’s Findings, should have seized the opportunity to embark on the classification of Obas and Chiefs (Baales), followed by the upgrading of Baales to wear beaded crowns with the consent of the Council of Obas and Chiefs. The procedure was even followed during the military era in 1976. Well, this is an era of politics; Governor Alao Akala did the same thing when he was leaving by upgrading Baale Akibio of Ilora, Baale of Tede, Baale Aale of Oke Elerin in Ogbomoso and the rotation of Chairmanship among the Olubadan of Ibadanland, Soun of Ogbomoso, and the Alaafin of Oyo in 2011.

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In conclusion, the deed has been done, that is: *obe gee omo leti an fi obee pamo, Obee ti se un ti yio se*. We should not continue to cry over spilt milk because *Culture and Tradition will continue to change*. Let there be peace in Ibadanland for progress and development to be achieved in our daily life.

## **7.1 The Imperative of Chieftaincy Reform in Ibadanland**

### **(a) Historical Jurisdiction of Olubadan**

The historical traditional jurisdiction of Olubadan of Ibadanland dated back to 1893 when the Agreement was signed between the British Government and the Bale in Council of Ibadan. In that agreement, the general administration of the internal affairs of the Yoruba towns listed in Gazette No. 17 of 1904 was vested in the Bale and Councils of Ibadan as the overlord of the Local Authorities of the said towns, therefore, those who are equating their Bale Status in that Gazette with Bale of Ibadan then should avail themselves a copy of the Agreement of 1893 which made Bale of Ibadan then, the consenting Authority over the Bales in Ibadan Province.

The contentious issues in Ibadan Traditional system today is the paramouncy of Olubadan of Ibadanland and the supremacy of the High Chiefs over the Bales in the less city. In 1958, all members of the Olubadan Advisory Council and a member of recognized Bales under the Local Government Law No. 12 of 1957 (W.R.L.N. 223 of 1958) referred to as instrument that established Ibadan District Council were gazette as Ibadan Traditional Council Members. In the composition, Olubadan of Ibadanland was the President of Ibadan District Council while the names of the recognized Bales were lined up after the Iyalode of Ibadan. This arrangement once confirmed the paramouncy of Olubadan and his High Chiefs over any Bale in Ibadanland.

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The Chiefs Law Cap 28 Laws of Oyo State 2000, section 22(1) and its schedule also constituted the Olubadan of Ibadan as the prescribed Authority for Ibadan District. The powers conferred on the Governor by sub-sections (1) and (2) and section 26 are delegated to the prescribed Authority in various Districts of Oyo State. This means that for all minor chieftaincy titles in Ibadan District, the Olubadan is given the power to appoint and install them including the Mogajis, Bales or Obas. This is evident in the Chieftaincy Declaration of the following Bales made under section 4 (2) of the Chiefs Law, 1957 – Bale of Lagun Chieftaincy; Bale of Lalupon Chieftaincy; the Olofa of Offa-Igbo Chieftaincy; the Bale of Lagun Chieftaincy; the Bale of Omi-Adio Chieftaincy; the Onido of Iddo Chieftaincy; the Oniroko Chieftaincy; the Onirkereku Chieftaincy and Onijaiye of Ijaiye Chieftaincy.

A **minor chief** is a Chief other than a recognized Chief and is governed by part III of the Chiefs Law Cap. Laws of Oyo State, 2000.

For this reason, the Oyo State Government should not have recognized Mogajis and Community Baales in Ibadan Metroplis when the Senior Chiefs and other chiefs in Olubadan Lines (Otun and Balogun Lines) were not recognized up to Jagun Chieftaincies.

## **7.2 Chieftaincy Declaration of Some Baales**

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

- (i) Baale of Lagun (One ruling house; Alli-Iwo)
- (ii) Bale of Lalupon (Two ruling houses)
- (iii) Olofa of IOffa-Igbo (One ruling house; Fijabi)

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- (iv) Bale of Erunmu (one ruling house; Sobikan)
- (v) Onido of Ido (one ruling house; Agura)
- (vi) Bale of Oni-Adio (one ruling house; Osundina)
- (vii) Oniroko of Iroko (one ruling house; Opeola)
- (viii) Onireke of Ikereku (one ruling house; Akinpelu)
- (ix) Onijaiye of Ijaiye (one ruling house; Onijaye family)

According to Dr. Victor Omololu Olunloyo, in a paper delivered at the Ibadan Progressive Union (IPU) 100 anniversary Lecture, he said: “the misconduct of some of these Baales in the less city was because Olubadan has been stripped of his power now vested in the Executive Governor of the State by virtue of the provisions of part II of the Chieftaincy Laws.

The part II of the Chieftaincy Law became a ridiculous flexible tool in the hands of careless politicians. In Oyo State, all Obas, and recognized Baales are in Part II and the minor chief in Part II (Mogajis in Ibadan), hence, beaded crown Obas cannot discipline recognized Baales who are subordinate to the paramount rulers.

### **7.3 Abnormalities in Chieftaincy Recognition of Traditional Rulers**

According to the Chiefs Law (Cap. 21) Part II, 1998, published in the Supplementary to Oyo State of Nigeria Gazette No. 6. Vol. 23 of 9<sup>th</sup> March 1978, Part B; The followings were recognized Chieftaincies in Ibadan:

- |                                 |   |                       |
|---------------------------------|---|-----------------------|
| 1. Asipa Balogun of Ibadanland  | - | Akinyele LGA          |
| 2. Ekarun Balogun of Ibadanland | - | Egbeda LGA            |
| 3. Osi Balogun of Ibadanland    | - | Ibadan North LGA      |
| 4. Balogun of Ibadanland        | - | Ibadan North East LGA |
| 5. Ashipa Olubadan              | - | Ibadan North East LGA |
| 6. Olubadan of Ibadanland       | - | Ibadan South East LGA |

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7. Otun Olubadan of Ibadanland - Ibadan South East LGA
8. The Seriki of Ibadanland - Ibadan South East LGA
9. The Iyalode of Ibadanland - Ibadan South East LGA
10. Abese Olubadan of Ibadanland - Ibadan South East LGA
11. Ekerin Balogun of Ibadanland - Ido LGA
12. Ekarun Olubadan of Ibadanland - Lagelu LGA
13. Ekerin Olubadna of Ibadanland - Oluyole LGA
14. Otun Balogun of Ibadanland - Ona-Ara LGA

*NB: This list exclude Baales and Mogajis recognized in the metropolis*

**RECOGNIZED OUTER CITY BAALES**

1. Onijaye of Ijaye
2. Oniroko of Iroko
3. Onikereku of Ikereku
4. Baale of Erunmu
5. Bale of Egbeda
6. Bale of Awaye
7. Baale of Lalupon
8. Baale of Lagun
9. Baale of Ofatedo
10. Baale of Ejioku
11. Baale of Ile-Igbon
12. Baanla of Abanla
13. Baale Latunde
14. Baale Idi-Ayunre
15. Baale Akanran

## **8.0 CHIEFTAINCY CLASSIFICATIONS AND FILLING OF VACANT SCHOOLS:**

### **8.1 Preamble:**

The traditional institution, otherwise known as the monarchy has been a central institution of governance for much of mankind in diverse places. It is as old as the ethno-religious and socio-political history of many societies all over the world.

In Nigeria, **traditional institutions** are basically at the education and extremely much older than the Nigerian State and *it is a common knowledge that the edifice called Nigeria created by the British is a product of five empires namely, Benin, Kanem, Oyo, Shonghai and Sokoto* Scholars have variously contended that it is this unique character of the Nigerian State that largely earned us the “Giant of Africa” - a product of extremely rich culture and tradition of several dynasties moulded into a “modern nation”.

Long before the contact with imperial colonial power which was in itself and up till today an **advanced form of traditional ethnic royal political dynasty** having the Queen as the Head of State, there existed deeply rooted traditional, socio-political and religious institutions with differing authorities. When magnified into today’s modern state, this could well be referred to as system of governance, with defined jurisdiction and in-built system of checks and balances.

Max Weber (1946) refers to traditional authority as that form of domination (empires, kingdoms, dynasties) that rests upon routine behaviors (palace homages, royal accolades) which have over the years come to be regarded as inevitable norms of conducts (cultural and political activities) of piety (religious norms, worships) for what actually allegedly or presumably has always existed (Oyo, Benin, Sokoto, Kanem) under this system, the citizens are subject to conventions rather than to laws: (religious, ancestry of traditional powers to protect, defend and provide for the citizenry (particularly in difficult times). It is also very personal since obedience is



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owed to the person (the occupant of the office Alaafin, Ooni, Sulta, etc) by virtue of inherited status (permanent/paramount) rather than by election-which is temporary and fixed for a specific period.

It is in line with this clear positioning of traditional institutions authority and ruler ship that Gambari A (2002) viewed the **traditional ruler as a traditional head of an ethnic community whose stool conferred the highest traditional authority on the incumbent**. He posited further that during the pre-colonial era, traditional institutions enjoyed power and authority. The incumbent was the fountain from which all powers emanated.

It is clear from the foregoing that traditional institutions served then and still now as the custodians of the people, their collective will and wisdom, where the incumbent is regarded as the cultural, social, religious and moral leader of his community. The community could range from a few thousand to several millions which could extend from a few villages to several towns and cities.

If we admit that traditional rulers have made immense contributions to national development particularly during the pre and post-colonial period up till the present political dispensation when they not only serve as the custodians of the peoples culture, religion, education, tradition, administration, but also as chief security officers controlling the prison police, tax and administration, conflicts resolution, peace-keeping as law officers and purveyors of authentic traditional moral conduct and discipline, it is highly desirable that political modernization in a democratic order must always take due cognizance of their roles functions, relevance and responsibilities.

## **8.2 Chieftaincy Classifications**

It is considered necessary to make some distinctions between various types of chieftaincies in order to facilitate a better understanding of the topic of discussion.

A traditional Chief is a person whose chieftaincy title is associated with a native community and this includes a minor Chief and a recognized Chief.

A **minor Chief** is a Chief other than a 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). As will be discussed later, the authority to approve appointments of and determine disputes as to minor Chiefs is vested in 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 authority to appoint and install minor chiefs in areas traditionally associated with chieftaincies.

A honorary Chief is a person who is conferred with (an honorary) chieftaincy title by a Prescribed Authority. It is bestowed on a person as mark of respect or recognition of his social status and or contribution to the progress and development of a community or humanity in general. Honorary chieftaincy titles are bestowed on eminent persons by traditional rulers during special festivals, ceremonies or coronation

## **9.0 IMPERATIVES OF REFORM OF THE CHIEFTAINCY LAWS:**

For a long time Part II and Part III of the Chieftaincy Laws of Oyo State, 1973 amended and it has been the root course of controversy. However, the Law has always given the State Governor authority to approve or disapprove reforms of the traditional systems and this tasted from the colonial era. Therefore, all the House of assembly did to amend the Chiefs Law to the effect that the selection that refers to the governor was retained.

“The second part of the amendment that is based on subsection one: that any person who is elevated to wear the beaded crown from Baale to minor Chief shall continue to pay Obeisance to a **prescribed or consenting authority**.”

The **consenting authority today is Olubadan of Ibadanland**, not the Governor of Oyo State, so the elevation of the High Chiefs doesn't not make them, in any way higher than Olubadan, who is the consenting Authority for the elevation:

- (a) Olubadan of Ibadanland: **His Imperial Majesty**
- (b) High chiefs (11 nos) becomes: **His Royal Majesties**
- (c) The Baales become: **His Royal Highnesses**

According to Olubadan, the elevation of High Chiefs to beaded crown wearing Oba is a reconstruction of Ibadan's rich history in a way as to make it sustainable and enduring, stating that he was sure that “**prosperity will record as rightly**”.

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### **Chieftaincy Reform in Ogun State:**

With particular reference to Ogun State. The traditional institution comprises four categories of Traditional Rulers. These are:

Paramount Rulers

First Class Obas

Part II (Recognized) Obas

Part II (Coronet) Obas

There are four (4) Paramount Rulers namely. The **Alake of Egbaland**, the Awujale of Ijebuland, the **Akarigbo of Remoland** and the **Olu of Ilaro** and Paramount Ruler of Yewaland. **They are the Presidents of the four respective Traditional Councils of Egba, Ijebu, Remo and Yewa.** These Councils provide avenues for the preservation, promotion and sustenance of the culture, customs and traditions of the people and they meet regularly to deliberate on various issues affecting the respective communities with a view to ensuring mutual understanding and peaceful co-existence in their areas of jurisdiction.

Next in rank, to the Paramount Rulers are forty-five (45) First Class Obas. They are followed by one hundred and twenty-three (123) Part II (recognized) Obas. There is only one part III (Coronet) Oba. It is pertinent to mention that the appointment of a coronet Oba is governed by Part III of the Chiefs Law. Furthermore the granting award of coronet is at the prerogative of the Paramount Ruler who as President of the Traditional. Council, will present such request by a community through the Prescribed Authority before the Council for full deliberation and approval.

The urbanization of Ibadan from war camp to city state, then an empire and the distinctiveness of the Olubadan kingship are products of constant change and reforms. All through its constant change and reforms. All through its modern history, every major improvement or amendment or adjustment to the Ibadan chieftaincy law has had streaks of controversies.

- The first amendment or adjustment to the Ibadan Chieftaincy system came in **1851** when **Baale Olugbode** introduced bicameral legislative system comprising the **Otun Baale and Balogun Lines** with the intention to rotate Baaleship between Baale Line and Balogun Line. Hitherto, Ibadan had from inception of the third Ibadan in **1825** had adopted military system after abolishing Lagelu hereditary system with the title of Olubadan and the title of Aboke. However, between 1851 and 1864, **the Aboke** title was added to Ibadan Chieftaincy system.
- After the Kiriji or Ekitiparapo war, Fijabi emerged as Baale of Ibadan while Akintola became the Balogun. When Fijabi died Balogun Akintola declined the ascendancy to Baale, hence Osuntoki, the Otun Baale was installed as the Baale of Ibadan between **1895 and 1897**. Hitherto, before the war, the Baloguns had been Baale of Ibadan adopting different titles like; Aaare-Ona-Kalcanfo, Basorun, Baale and Balogun. There was the amendment to the Chieftaincy System of Ibadan to the effect that the Otun Baales had the right to become Baale until **1914** when Baale Irefin died. Then the ROTATIONAL SYSTEM began.
- In **1936**, Ibadan as a city was of dragging the Baale title with minors in charge of its village. Apart from this, from 1897 the British Administration placed **eighty-nine** towns under Ibadan Administration with **18** Obas and **71** Baales as gazette in 1904. therefore, Ibadan anted its traditional head to be called and known as **Olubadan** instead of the lowly **Baale titles**. The

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Colonial government approved it on 18 June, 1936 but put it on hold until 7 July, 1936, fifty-seven Ibadan Chiefs signed a petition to asking the authorities to “*bring about the desired change*” they all longed for. The approval of the title change came on 21 October, **1936**.

*According to Professor S. Adebajji Akintoye (2010), Oduduwa did not establish a new system of government. What he did was to take the old system of monarchy, which had developed and matured in Ife and other parts of Yorubaland before his time, and employed in the service of a large agglomeration of people, a wider polity.* However, circumstances and historical experiences varied from kingdom to kingdom and consequently, the ultimate details of government came to vary in subtle ways from kingdom to kingdom. This is the reason why there is no CENTRAL GOVERNMENT for the whole of Yoruba people.

Lastly, Iyalode Rukayat Ajisomo Orogunbodi (1935-1951) was deeply involved in the protests against Olubadan Alesinloye Okunola Abass, the first Olubadan after one hundred and ten (110) years it was abolished. 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 the **1930s to 1950s**; as

**PROFILE OF TRADITIONAL RULERS OF IBADAN  
FROM THE FIRST SETTLEMENT IN THE 16<sup>TH</sup> CENTURY**

S/N	NAME OF RULERS AND TITLE	PLACE OF ORIGIN	NEW QUARTERS	PERIOD OF REIGN
1.	Lagelu (Founder)	Ile-Ife	Awotan/Oja'ba	1580-1820
<p>i. Lagelu founded Ibadan probably, during the reign of Alaafin Oluaso (1359-1530) and not Alaafin Sango in the 13<sup>th</sup> Century, Ooni Olubuse II put the date at 1410 A.D during the reign of Ooni Luwo Gbagida</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 Owo 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 the marauders, and their men with them and thus Ibadan was again re-peopled by not the owners of the town around 1825A.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 Lakanle	Oyo-Ile	Agbeni	1835-1835
5.	Basorun Oluyole Olukuloye Iyanda	Oyo-Ile	Oja'Iba	1835-1849
<p>i. Maye Okunade abolished the titles of Olubadan and Aboke during the reign of Oluyedun, eight members of the <b>military oligarchy</b> governed Ibadan. They did not represent any quarter within Ibadan, unlike what obtained in most other Yoruba towns, according to Professor Toyin Falola (2012)</p> <p>ii. Oluyole, the third ruler who succeeded Oluyedun after the third Ibadan was established in <b>1825</b> firmly established the <b>military system</b>. Military titles were given specific military –cum-administrative functions. Oluyole himself assumed the <b>Oyo title</b> of <b>Baale</b> and later <b>Basorun</b> and the next person to him was made <b>Balogun</b>, that is, Commander of the army. Three important <b>new military titles</b> were created: the <b>Seriki</b>,</p>				

<b>the head of another group of junior warriors to the Balogun, the Agbaakin and Aare Agoro, both for brave generals.</b>				
6.	Balogun Oderinlo Odeyinka	Agberi-Ile	Mapo	1849-1850
His father, Tampe, was born in Ile-Ife. 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 in 1840, supported by Chief Abitiko and Lajubi. 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.				
7.	Baale Opeagbe Omololu	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. Baale Oyesile Olugbode initiated the Republican System of Bicamera Legislation comprising Otun Baale line and Balogun line in 1851.</p> <p>ii. 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>iii. Initiated "Alabaja" Peace Conference in 1854 attended by Yoruba Obas in Ibadan.</p> <p>iv. Mediated in the crisis between Ife and Mdukeke in 1854 and negotiated the return of Ife people from Oke-Igbo back to Ife where they have been since 1849 when Mdukeke sacked Ife town.</p> <p>v. Ijaiye was destroyed in 1862 and brought under the control of Ibadan Authority. The war-heroes were Balogun Ibikunle and Otun Balogun Ogunmola.</p>				
9.	Baale Ibikunle Totu	Ogbomoso	Ayeye	1864
He was the 3 <sup>rd</sup> Balogun of Ibadan who died shortly after Ijaiye and Ipetu war (1859 – 1864).				
10.	Basorun Ogunmola Orisagunna	Ile Alawe Fesu/Odogbo near Ikoyi	Bere/Mapo	1864-1867



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11.	Balogun Akere	Ogbomoso	Oritamerin	1867-1869
He was all the time in Ilesha war front where he died.				
12.	Baale Orowusi	Ogbagba	Kobomoje	1869-1871
13.	Are Latosa Obadoke	Ilorra	Oke-Are	1871-1885
He came from Ilora and trained under Oluyole. He easied out Oyo Aburu-Maku of Ogbomoso to assume his Kakanfo office. This was the case with Ogunmola, who seized the Basorun Office from the old Basorun Gbenla of Oyo kingdom.				
14.	Balogun Ajayi Osungbekun (Omo Orowusi)	Ogbagba	Kobomoje	1885-1893
15.	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.				
16.	Baale Osuntoki Olosun	Offa	Agbeni	1895-1897
17.	Basorun Fajimi (Omo Yerombi)	Ilorra	Oranyan	1897-1902
18.	Baale Mosaderin	Oko	Oranyan	1902-1904
19.	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.				
20.	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 honourary Basorun title. During his reign, the Oyo peopleat 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				

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title of their Oba who was crowned by Oba, (HRM) Lamidi Olayiwola Adeyemi III, the Alaafin of Oyo in recent time.				
21.	Baale Akintayo (Awanimaku Elempe)	Ile-Ife/Ikire	Bere/Aboke	1910-1912
22.	Baale Irefin (Omo Ogundeyi)	Owu	Oke-Ofa Babasale	1912-1914
23.	Baale Shittu (Omo Are)	Ilorra	Oke-Are	1914-1925
24.	Baale Oyewole Aiyejenku (Omo Foko)	Esu/ (Onipepeye Oyin)	Oke-Foko	1925-1930
25.	Olubadan Okjunola Abass Alesinloye (Omo Bankole)	Offa	Isale-ijebu	1930-1946
26.	Olubadan Fagbunrin Akere II	Ogbomoso	Oritamerin	1946
27.	Olubadan Oyetunde I	Ogbomoso	Eleta	1946
28.	Olubadan Aknitunde Bioku	Ile Bioku near Lanlate	Oke-Bioku	1946-1947
29.	Olubadan Fijabi II	Ogbomoso	Oritamerin	1948-1952
30.	Olubadan Memudu Alli- Iwo	Ogbomoso/Iwo	Gbenla	1952
31.	Olubadan Igbintade Apete	Ilare-Ile-Ife	Oke-Mapo	1952-1955
32.	Olubadan Isaac Babalola Akinyele	Ogbomoso	Alafara	1955-1964
33.	Olubadan Yesufu Kobiowu	Oranyan	Oranyan	1964

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34.	Olubadan Salawu Akanbi Aminu	Mapo	Adeoyo	1965-1971
35.	Olubadan Shittu Akinola Oyetunde II	Ogbomoso	Eleta	1972-1976
36.	Olubadan Gbadamosi Akanbi Adebimpe (Crowned)	Oyo-Ile	Odinjo	1977-1982
37.	Olubadan Daniel Tayo Akinbiyi (Crowned)	Offa-Ile /Awe	Elekuro	1977-1982
38.	Olubadan Yusuff Oloyede Asanike (Crowned)	Oyo-Ile	Idi-Aro	1983-1993
39.	Olubadan Emmanuel Adegboyega Adeyemo Operinde I (Crowned)	Oyo-Ile	Isale-Ijebu	1993-1999
40.	Olubadan (Dr.) Yinusa Bankole Ogundipe Arapasowu I (Crowned)	Oluponna	Oke-Mato (Oranyan)	1999-2007
41.	Olubadan (Dr.) Samuel Odulana Odugade I (Crowned)	Iresa-Adu (Offa)	Aremo	2007-2016
42.	Oba Saliu Adetunji Aje Ogungunniso I	Igbetti	Popo-Yemoja	2016-2022

43.	Oba (Dr.) Lekan Mohood Balogun (Alli Okunmade II)	Ogbomoso	All-Iwo Compound	2022-
Restructuring of the chieftaincy system – The Olubadan became His Imperial Majesty, the High Chiefs became His Royal Majesties while the Baales became His Royal Highnesses.				

**NOTE FOR RECORDS:**

This is a manifestation of Dynamic nature of Ibadan Traditional System from Lagelu era. Although the **foundational model of Oduduwa system of mornachy** replicated from kingdom to kingdom was basically the same, namely: the system that had evolved in the villages or settlements of the **pre-Oduduwa (aboriginal) Yoruba Society**. However, circumstances and historical experiences varied from kingdom to kingdom and, consequently, the ultimate details of government came to vary in subtle ways from kingdom to kingdom. (Professor S. Adebajji Akintoye, 2010).

This is the reason why there is no Central Government in Yorubaland for the whole Yoruba people and was responsible for the independent states and regaining their independence from fellow states. The continuing struggle for dominance and domination, was still ongoing when the British intervention took place in 1893 (Professor Bolaji Akinyemi 2004).