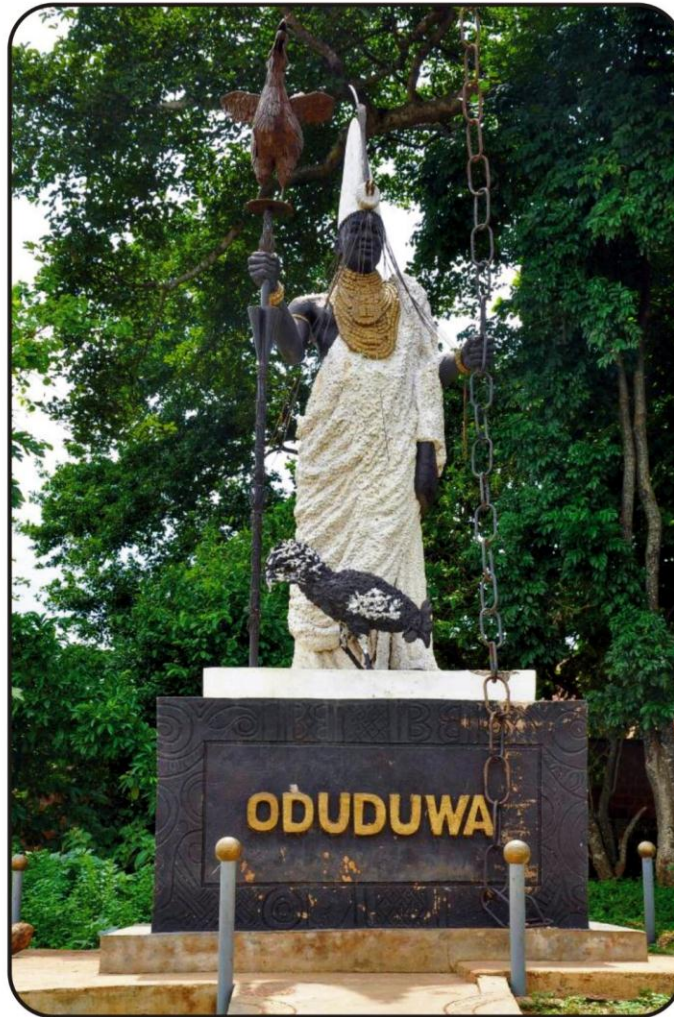


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# **THE FOUNDATION OF YORUBA KINGDOMS AND DEVELOPMENT OF CITIES AND METROPOLITAN AREAS**



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## **PREFACE**

This publication is written in response to controversies and misinformation on the history and development of early Yoruba society and the process of urbanization of Yoruba cities and towns. It is imperative to know the legends or heroes who built Yoruba cities. Thanks for the publication of distinguished Yoruba scholars who threw more light on the history of the Yoruba by Rev. Samuel Johnson published in 1921 by Dr. Samuel Johnson.

Yoruba Aborigines had been living in Ile-Ife and other parts of Yorubaland for the past 55,000 years before Oduduwa arrived at Ile-Ife. The system of governance was monarchical and rotational among the heads and elders of the community. When Oduduwa came, he centralized the administration. He established five Quarters out of the thirteen communities he met which also comprised of compounds and lineages that made up the city of Ife e.g.: **Moore, Ilode, Ilare, Okerewe and Irewo.**

Thus, the city of Ile-Ife and its type became the pattern of existence for most urbanized Yorubaland, **making the Yoruba the most urbanized people in the Tropical African forest; an urbanism which impacted their cultural growth** in countless ways and made them the proud possessors of what many regard as highest indigenous civilization. Therefore, Oduduwa is regarded as father of the Yoruba nation. After him are heroes of Yoruba legends.

Before the founding of **Ilesa**, according to Prince Adelegan Adegbola in the book, "ILE-IFE: The Source of Yoruba Civilization" published in 2009, the area was made up of **several nucleated (isolate) communities under independent rulers.** Among these were **Okesa, Irojo, Imikan, and Itaji**, some of these communities are now **wards within Ilesa Township.** It was in the reign of **Owa Owonise, the fifth Owa Obokun of Ijesaland** that all these communities were brought together to form

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a single settlement as **Oduduwa** did in Ile-Ife with the **pre-Oduduwa** existing communities. It was **Owanise who institutionalized the present traditional political structure in the town.**

### **The Heroes of Yoruba Legend:**

Heroes contribute something substantial and profound to nation building, war, peace, administration, trade, and general prosperity. There is a common pattern in their history; they are generally of humble origins, rising to greatness through their ability to work hard, seize opportunities, and face difficulties.

For example, **Ibadan heroes** like others in Yorubaland, face challenges and required adventures that lead them to difficult places and yet they had pressure and endure great hardship but the heroes never die a useless death. Those of the nineteenth century had sufficient charms and courage to endure, and when both failed, they had the opportunity to call upon their ancestors. Thus Ogunmola, a dominant figure was **smart, bold and wise** and used all these qualities to win his wars.

According to Professor Toyin Falola (2012), from literary and historical studies, the heroes fall into **three categories.**

- First are the **mythical ones**, such as **Lagelu**. On accounts of these heroes, **the emphasis is on the foundation of dynasties and city-states.** In addition to the **mythical figures** or the **gods**, many of whom are presented in the tradition as originally of human origin; **Sango, Esu, Obatala, and Ogun.** Each has different attributes and is worshipped by many people in different locations. Both the mythical figures and the gods have provided the references and materials to define the identities of groups, places and persons. Sango, for instance became a central character in one of the most successful Yoruba Operas.

- The **second category** is the historical figures of the **nineteenth centuries**, the creative writers have chosen to write on the two women giants of the nineteenth century. **Madam Efunroye Tinubu of Lagos and Aboekuta and Efunsetan Aniwura of Ibadan**, have been presented as successful traders and courageous titled chiefs. Prof. Akinwumi Isola, who wrote on both women, portrays Tinubu as a nationalist and, Efunsetan as a rebel.
- The **third category** is the **twentieth century heroes**, product of the colonial and post-colonial period; Missionaries, School Principals, businessmen/women, Medical Doctors and lawyers are now among those counted as heroes, as the leading representatives of the modernizing sector since the beginning of the twentieth century.

*During their lifetime, they were custodian of Yoruba culture and heritage ensured the continued promotion and uplifting of Yoruba customs and values. The traditional rulers among them (monarchs) were a symbol of unity, peace, honesty and progress, and they brought tremendous development to their domains before and after the colonial era that terminated in 1960.*

Colonialism, missionary education, and their combined impact altered Yoruba society in profound ways. New profession; law, medicine, engineering, etc. – became prominent, new ways of making money such as produce buying, textile trade, and wage income, developed rapidly.

Before the intervention of the British, the history of Pre-colonial Nigeria is a fluid history of independent states, losing their independence to fellow states and regaining their independence from fellow states. This continuing struggle for dominance and domination was still ongoing when the British intervention took place. **These are nationalities with very long memory, very entrenched tradition and culture.**

Both the Fulani and the Yoruba empires exhibit **variants of federalism structure**, according to Professor Bolaji Akinyemi, former external affairs Minister in a paper delivered on the 21<sup>st</sup> anniversary of the creation of Jigawa State, in Dutse.

- The outcome of the Fulani Jihad led by **Othman Danfodio** in **1809** to the establishment of a Sokoto Caliphate/Empire of 30 emirates which owed allegiance to the Sultan at Sokoto while enjoying considerable independence.
- The Yoruba Empire, owing spiritual and political allegiance to Ife, spread from Warri to present day Togo and had a complex structure of independent kingdoms whose royalty was subject to confirmation by Ife.

The political situation in some areas prepared the ground for the establishment of British rule. For instance, the British intervened in the war between Ekiti-Parapo and Ibadan and successfully brokered a **peace-treaty** in **1886**. Although the peace Treaty had been signed, there were conflicts and wars in other ways in other areas of the Yoruba nation. The situation remained so until 1893 when the British Government acted decisively through the signing of protectorate treaties with various groups.

The struggle for Nigerian Independence started in Yorubaland and there were objective reasons that it indeed started in Yorubaland. Eko was a Yoruba city and it was changed to Lagos in **1472**. Lagos was the seat of the colonial administration. All actions of colonial government were therefore generally known in Lagos and reactions to those actions naturally started in Lagos. In addition to that, the Yoruba were then by far the most educated group in Nigeria, according to Prince Adelegan Adegbola (2019).

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Therefore from the British incursion into Nigeria in **1852** to the amalgamation in 1914, it took the British sixty-two (62) years to make up their mind that it was a unified country it wanted Nigeria to be.

It is now obvious and clear for the Yoruba to chart a new course for the emergence of a new brand of Yoruba nation, committed to the promotion of unity and oneness of the people of the race and elimination of division and separation among the people.

## **1.0 FOUNDATION HISTORY OF YORUBA KINGDOMS**

### **1.1 ODUDUWA DYNASTIES IN YORUBALAND:**

Oduduwa and Ife, according to Professor Akintoye (2010), gave the Yoruba people their first kingdom, elaborated the structure of their type of kingdom, and pointed all of the Yoruba people in the direction to this higher level of political existence Rev. Samuel Johnson in his book. “The History of the Yoruba” published in 1921, claimed that the following were the first seven kingdom founded from Ife by members of the Ife royal family: (i) the **Owu**.

- 1) The Owu, (that is, Owu Iponle) kingdom founded by the Olowu;
- 2) The Ketu kingdom founded by Alaketu;
- 3) The Benin kingdom founded by Oranmiyan;
- 4) The Ila kingdom founded by Orangun;
- 5) The Sabe kingdom founded by Onisabe;
- 6) The Popo kingdom founded by Onipopo; and
- 7) The Oyo-Ile kingdom founded by Oranmiyan;

Professor S. Adebajji Akintoye (2010) said, Johnson Obviously relied only on traditions collected by him in the **western parts of Yorubaland**. It is known that in other parts of Yorubaland, the following are mentioned among the earliest kingdoms founded by **Princess from Ile-Ife**: the **Ilesa kingdom** founded by **Owa Ajibogun** (also known as Obokun), the **Ijebu-Ode kingdom** founded by **Obanta**, the **Owa Kingdom** founded by **Ojugbelu** (hisson Imade), the **Ado Kingdom** in Ekiti founded **Awamaro**, and Ondo kingdom founded by the Osemawu (Pupu) and others.

Thus, it should be noted that involvement of the missionaries in the manipulation, misrepresentation of certain areas of the corollary of the Yoruba history, particularly the book written by Rev. Samuel Johnson, an indigene of Oyo, in **1897** and first published in 1921, entitled “**The History of the Yoruba**”. The

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original manuscripts of the book had got lost in the hands of the publisher and they could not be found some chapters had to be rewritten, some curtailed others amplified, a new ones added where necessary according the Editor Dr. Samuel Johnson (1921).

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, and **in the words of R.G. Collingwood:**

“The written records of more advanced peoples may similarly be but the materials of history... **History needs to be, as indeed it is, rewritten from time to time and past events revalued in the light of fresh development and new ideas**”.

## **1.2 FOUNDATION HISTORY OF YORUBA KINGDOMS:**

Nearly every kingdom states in its traditions that its founder originated from Ife, that he was a descendant of Oduduwa, and that he migrated from Ife in the time of Oduduwa or close to it, according to Professor S. Adebajji Akintoye (2010). Ife palace traditions have it that Oduduwa himself, on his deathbed, initiated the **kingdom-founding** movement by urging members of the family to go out and establish kingdom like Ife in the rest of Yorubaland.

## **1.3 PROTEST MIGRATIONS ORIGINATING FROM IFE:**

These were migrations caused by troubles in Ile-Ife before **Oduduwa** and **Obatala**. One of such was the protest migration led by **Obawinrin**, the migration that founded the kingdom of **Igbo-Igbo**. Because Igbo-Igbo, according to Ife tradition, was bent on destroying the new city of Ile-Ife. It provoked against itself the patriotic and military energy of the new life kingdom, and perish in the outcome.



According to Aboidun Adediran, he recorded an Ife tradition which has it that **Sopasan** was in fact, like **Obatala and Obawinrin**, a ruler of one of the old, **Pre-Oduduwa**, settlements in Ife. According to the tradition, **Sopasan** left during the wars and led his followers to **western parts of Yorubaland** where they ultimately after the kingdom had been created, established the kingdom of Ketu.

#### **1.4 KINGDOMS SPONSORED BY EXISTING KINGDOM:**

There were also a few kingdom that seen to have originated from deliberate sponsorship by an existing kingdom, as an extinction of the power and influence of the sponsor. The powerful kingdom of **Oyo-Ile**, at the peak of its greatness in the **seventeenth and eighteenth centuries**, sponsored the creation of a few kingdoms in the **Oyo, Egbado** and **Igbomina** countries and also extended to **Ede** and **Ilorin**. A kingdom that sponsored the creation of Ede as an outpost against **Ilesa's threats**, and Offa in the **Ibolo country**, and **Igbaja** in the **Igbomina country**, as outposts against Nupe incursions. **Ilesa founded Osogbo** as an outpost against Oyo in the Osun Valley.

#### **1.5 MIGRATION FROM IFE FOR DIVERSE REASONS:**

According to Chief (Dr) M.A. Fabunmi, the Odele Atobase of Ife in IFE: the Genesis of Yoruba Race published in 1958, said 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. 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**, the ancestor of Iwo people (not the founder of Iwo kingdom).

**Ogunfunminire**, a hunter from the royal family of Ife, built **Iseri** on the river Ogun, about 20 miles from Lagos, in a great hunting desert, and finally settled there

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in about the year **1699**. Gradually, the inhabitants spread to **Ota** and **Ebute Melta** till **1794** when the fierce war called “**Ogun Ajakaiye**” broke up and removed to **Iddo Island and Oto** where they built **Ijora**, south west of Iddo Island.

## **2.0 THE GROWTH OF YORUBA KINGDOMS**

### **2.1 Central Yoruba Kingdoms**

#### **Owu Kingdom**

According to Owu and Ife traditions, the first member of Oduduwa’s large family to leave Ile-Ife to found a kingdom was Olowu, son of Oduduwa’s oldest daughter call Lawumi. **His father was a commoner, a priest in Oduduwa’s palace.** On leaving Ile-Ife, he headed roughly westwards into the forests and, some distance from Ile-Ife, he established, in the country of the Owu subgroup, his kingdom of Owu-Ipole. The first location of this kingdom seems to have been somewhat further north of its final location where it later became famous from about the fifteenth century, about sixty miles west of Ile-Ife. In later centuries, other princes from Ife came and established kingdoms in other parts of the Owu territory, namely the kingdoms of **Ogbere, Erunmu, Mowo, Okolo** and others.

#### **Ijesa Kingdom**

According to Ilesa and general Yoruba traditions, the founder of Ilesa was an Ife prince named Ajibogun (also known as Obokun). One of Oduduwa’s younger grandsons, Ajibogun is renowned in Yoruba traditions as the prince who offered to travel to the sea coast in order to fetch some quantity of sea water prescribed by the Ifa oracle for the treatment of Oduduwa’s failing eyes - hence his other name Obokun (he who brought sea water).

In the Ijesa forests, he first settled with his followers at a place called Igbadaiye, where he lived for a number of years and died. His son and successor, Oke Okilo, continued the migration and brought the group first to Igbo Owaluse and then

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to Ilowa. Okilo's successor brought the group to a large group of very old settlements known as Ilamure, which he conquered and renamed Ibokun. From Ibokun they conquered another group of settlements of which the most prominent was Ilare, ruled by the Alare.

With the restlessness inherited from the founder of their group, Obokun, the group continued to move. Subsequent leaders, or Owas, of the group are said to have ruled at **Oke-Osun**, Ipole, Iwori, Ejioro, before they came to the location where they decided to make their final home - that is, Ilesa - in the time of the fifth or sixth Owa.

When they arrived at Ilesa, there were some settlements there — Akogun (ruled by the Alakogun), Ibosirin (ruled by the Labosirin), Igbogi (under the Shindile), Lurere (under the Olurere), Asore (ruled by Alasore) and Okesa. At the settlement named Okesa, they met an important personage (probably the ruler of Okesa) who was a very successful farmer (his main crop being okro, ila, from which was derived his title, Obanla). All these settlements were made to accept the leadership of the Owa and to become parts of his new city of Ilesa.

The Obanla they met was so important in the area that he was accorded the position of second in rank to the Owa, so that his title of Obanla became the highest chieftaincy title below the Owa. Before departing from Ibokun, the Owa had given the ruler of that town the title of Ogboni of Ibokun. Ibokun's main shrine became one of the most important in the Owa's kingdom, a shrine that had to be visited by every subsequent Owa as part of his installation rituals.

## **2.2 The Eastern Yoruba Kingdoms**

Eastwards, the Yoruba subgroups living in the hills and forests beyond the Ijesa country were the Ekiti and the Akoko. The Ekiti people insist in their traditions that a total of sixteen kingdoms were created in their country, but even they themselves usually identify more than sixteen names - Ado, Ikere, Ise, Emure, Akure, Ogotun, Efon, Ara, Ijero, Otun, Ido, Ikole, Ishan, Oye, Itaji, Aiyede, Obo, Omuo. Osi

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and Ire, not usually listed today as kingdoms, seem to have been kingdoms of some stature in their early history. Some traditions have it that Osi was once a prosperous kingdom, but that it came upon disastrous times as a result of the hostility of its neighbors - the Ido and Ado kingdoms. Ire probably evolved locally from one of the groups of settlement (or elu) existing in the Ekiti forests before the time of Oduduwa. Its ruler, the Onire, traces his ancestry to the god Ogun, a claim confirmed by traditions of all Yoruba people, among whom it is generally believed that Ire was the original home of Ogun.

### **Ekiti Kingdoms**

#### **(a) Otun Ekiti**

As analyses of their traditions and king lists seem to indicate, the early Ekiti kingdoms were probably founded in the course of the thirteenth and fourteenth centuries. Various versions of Ekiti traditions recorded in the early twentieth century suggest that Otun was probably one of the earliest to be founded. Almost all of these older kingdoms have it in their traditions that their founders were descendants of the Oduduwa royal line from Ife. Some traditions recorded in Odu Ifa indicate that the founders of the Ara, Oye and Ijero kingdoms were from Ife but from the bloodline of Orunmila, one of the greatest personages in the early history of the Ife kingdom. In every case, when the immigrant founders of these kingdoms came into the Ekiti hills, they had to contend with certain earlier settlements in order to establish their Ife type kingdoms.

#### **(b) Ado Ekiti Kingdom**

For instance, **Ado palace** traditions have it that the founder of the Ado kingdom was a prince of Ife, where he was known among the princes as **Awamaro** (the restless one) and Ewi (the speaker) on account of his restlessness and persuasiveness. He is said to have left Ife with his “older brother” Oranmiyan and to

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have gone to Benin with him, leading a small group of his own. After some years, he left Benin and headed northwards with his followers until he entered the Ekiti country. At Agbado he stopped for a few years, and when he wanted to continue on, the older men in his following chose to make their home at **Agbado**.

## **2.3 The Southern Yoruba Kingdoms**

### **(a) Owo Kingdom**

The kingdoms of southern Yorubaland inhabited the thickest forests of Yorubaland and the lagoon territories of the Atlantic coasts. In these regions lived the following Yoruba subgroups: the Owo, Itsekiri, Ilaje, Ikale, Ondo, Ijebu and Awori.

The Owo lived in the extreme eastern forests of this region, close to the country of the Edo, the southeastern neighbors of the Yoruba. According to Owo and other Yoruba traditions, the kingdom named Owo was the first kingdom established in the Owo forests by an immigrant group from central Yorubaland. According to the main body of Owo palace traditions, the founder of this kingdom was a man named **Asunlola Ojugbelu, also known as Omolaghaye**, a prince of Ife. Another body of traditions from Owo and from Odu Ifa traces Ojugbelu's ancestry not to the Oduduwa royal line but to Orunmila, one of the greatest priests in Ife in about Oduduwa's time. According to this version, Ojugbelu was one of Orunmila's sons, born to him in his old age, and some of Ojugbelu's brothers also founded the kingdoms of Ara, Ijero and Oye in Ekiti. A local Owo historian, M.B. Ashara, dates Ojugbelu's migration from Ife to the **twelfth century**, a date he arrived at by working backwards with the list of Owo's kings and by relating events in Owo's history to known nodal points in the history of the Benin kingdom.

After leaving Ife by the old eastern route, Ojugbelu and his followers are said to have taken a less known western branch of that route, and to have therefore gone

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through the area of the Idanre hills. They stopped in a number of locations on their way (at Uji and Upafa, both close to Idanre), hoping to settle and establish their kingdom. In each place, bad weather conditions or the intense hostility of earlier settlers compelled them to move on. South of the Idanre area, they came into extremely difficult forest country where they suffered lack of food and water. Finally, after another abortive attempt to settle at a place called Ugbo Ogwata, they came to a junction of paths on the old Ife-Benin route and started to build their kingdom. Ojugbelu had died during the long stop at Upafa, and it was his son, Imade, who brought the group to Owo.

#### **(b) Ilaje Kingdom**

**The Ilaje subgroup**, as earlier stated, were the closest Yoruba neighbors of the Itsekiri kingdom. A few Ijo settlements straggled between the two. The small Ilaje settlements spread out westwards from there all along the coast, in the lagoons and creeks and numberless islets until the boundary with the coastal Ijebu. Not much is known about the pre-nineteenth century history of the Ilaje. The nature of their country made large centers of population impossible. But it does not seem to have made the concept of kingdom, of a group of settlements owing allegiance to a king, impossible. During the centuries marked by the creation of kingdoms in Yorubaland, the coastal spread of Ilaje settlements appears to have gradually come to recognize two kingdoms - an eastern kingdom with its royal center at the small old settlement of Ugbo ruled by the **Olugbo**, and a western kingdom with its royal center at another small settlement called Mahin ruled by the **Omopetu**. Roughly, the eastern Ilaje villages accepted the **Olugbo as their king**, and the western Ilaje villages acknowledged the **Omopetu** as their king.

The traditions have it that the Aiyelala shrine was instituted for the resolution of disputes, especially disputes over trade. Apart from fishing, then, trade seems to

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have very early developed as a major factor in the economic life of people in the Ilaje creeks and lagoons - trade eastwards to the Itsekiri and Ijo lagoons and the Benin coast, and westwards to the Ijebu coastal villages, to the Awori islands and to the Aja coast, and trade northwards with the hinterland through the Ikale country as well as through villages of the Ijo, the Ijo-Arogbo. More will be said about this trade later. Suffice it to suggest here that the need for order in contacts over fishing rights and over trade transactions, apart from instituting powerful shrines, most probably also resulted in wider political arrangements beyond the little settlements - ultimately leading to the emergence of two kingdoms. There are faint suggestions in the Ilaje traditions that, of the **Ugbo and Mahin kingdoms**, Ugbo was the older. Because of the nature of the Ilaje country, the kingdoms represented no more than loose relationships, which operated mostly in situations of inter-village disputes. For the most part, each settlement or village went its own way. The powers of the Olugbo and the Omopetu seem to have consisted mostly of potent ritual sanctions, although either king could occasionally cause boats of different villages to be pooled for intervention in serious disputes.

### **(c) The Ikale Kingdom**

The immediate neighbors of the Ilaje towards the hinterland were the Ikale. The Ikale territory is a slice of territory stretching out roughly parallel to the Ilaje territory and the coastal line. Some Ikale settlements hugged the lagoons, but the majority occupied openings in the thick forests close to the coast. The Ikale country was not only thick forest, it was also divided up by various bodies of water - the northernmost reaches of some lagoons and the southernmost reaches of rivers and streams flowing from the interior. These conditions would seem to have been responsible for the fact that no kingdom of any considerable size arose among the Ikale. Most Ikale towns seem to have started off as small camps in the forest. Typical

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Yoruba kingdoms ruled by crowned kings emerged, but each remained limited to just one town or not much more than that.

#### **(d) Ondo Kingdoms**

Only three kingdoms seem to have been founded in the Ondo forests - Epe, Ondo (with its capital city at Ode-Ondo) and Idanre. Of these, the Ondo kingdom was the most successful from the beginning. An Edo tradition recorded by Jacob Egharevba has it that this kingdom was founded by immigrants from Benin during the reign of the Benin king, Ozolua. And Benin influence is evident in various aspects of the political culture of the Ondo kingdom - the insignia of office, the pattern of the hierarchy of chiefs and the functions of some principal chiefs. However, here again, the true picture seems to be that this kingdom was already in existence before it came under strong Benin influence. The core of Ondo's rather unique monarchical system - its special place for high-ranking women chiefs - bears much closer harmony with Ondo's own tradition of its origin.

According to the Ondo palace traditions, a royal wife in Oduduwa's palace in Ife had twins, one female and one male. Since having twins was regarded with horror or fear in those early days among the Yoruba, the woman was driven from the town with her twin babies. Accompanied by her relatives and sympathizers, she headed south into the forests until she came to Epe where there were some settlers in the Ondo forests. There the twins grew up, and the male twin established a kingdom. The female twin, Pupupu, later left Epe with her son, Airo, and found her way to the place where she too started a kingdom, naming it Ondo. When Pupupu and Airo and their followers came to this place, there were many old settlements there. By employing tact and the power of rituals, Pupupu and Airo won the acceptance of the rulers of these small old settlements, and so founded their royal city of Ode-Ondo. After



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Pupupu, Airo ruled the new kingdom and established the line of kings with the title of Osemowe.

#### **(e) Ijebu-Ode Kingdom**

Probably for the reasons stated above, the Ijebu forests attracted many migrant groups coming to establish kingdoms. And many kingdoms were therefore established there - namely Ijebu-Ode under the Awujale, Ofin under the Akarigbo, Makun under the Ewusi, Epe under the Elepe, Idowa under the Dagburewe, Ikija under the Akija, Ago-Iwoye under the Ebumawe, Ijebu-Igbo under the Orimolusi, Ijebu-Ife under the Ajalorun, etc.

Upon this scene, according to the traditions of the founding of the Ijebu-Ode kingdom, three **different kingdom-founding migrations came**. The **first migration** was led by **Oluiwa, the father of Gborowo**, who, with his followers, settled at **Iwode**, now an important part of the city of Ijebu-Ode. A **second migration was led by Arisu**, who settled in the **Ijase** area of the city. The **third and most important migration was led by Ogborogan** son of Gborowo who married Oduduwa who is said to have come from Ife. After leaving Ife, the traditions say, Ogborogan went on a long, circuitous and adventurous journey through Imesi (in Ijesa) and through the Ondo forests before he entered the Ijebu country. All along this long route, he added more and more people to his following. By the time he arrived at Ijebu-Ode, he had become so famous that the people were excited to receive him. With shouts of Oba wa n'ita ("The king is in our streets"), the inhabitants welcomed him as their king. From this manner of his reception, he is said to have acquired the new name **Obanta**. The title Awujale, the title of Ijebu-Ode kings, was created in his time.

Some traditions attempt to explain this royal title, Awujale. One has it that on his long journey to Ijebu-Ode, Ogborogan defeated the ruler of Igbo in a wrestling contest, and that from this event the title of Awujale arose (meaning, one who knows

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how to fight on land). Samuel Johnson, on the other hand, has given us an Oyo tradition which claims that one king of Oyoile (the Alaaḡin Jayin) sent an ilari or palace messenger to southwest Yorubaland to adjudicate in a land dispute, and this messenger became the king of Ijebu - hence Awujale (one who resolved a land dispute).

**(f) Egbado Kingdom**

**Olofin Ogunfunmire** was the founder and progenitor of **AWORIS**. He migrated from Ile-Ife Royal House of **Sooko** in **1425 A.D.** He reigned from **1425 to 1505 A.D** according to chief (dr.) M.A. Fabunmi (1985), a band of Yorubas, led by a cadet of the royal family from Ife appears to have settled at **Isheri**, on the **Ogun river**, about **12 miles** from the present town to Lagos. Lagos was formerly known as **Eko** until **1472** when a Portuguese Explorer changed Eko to Lagoos. The settlers then spread southwards to **Ebute-Melta**, on the mainland opposite **Iddo Island** where a town was built and farming began.

The town was abandoned and the inhabitants moved across to Iddo Island where they were more secure from attack. It was not very long after they moved to Iddo that the first invasion from Benin took place: the inhabitants were fortunate that at this crisis, their **Olofin**, or ruler, was a man of great courage and strong character, under his leadership the king of Benin's soldiers were repulsed. This was between **1505 and 1578**. However, **subsequent attacks me with no netter success because Lagos became a military post of Benin Kingdom.**

Of the **thirty two (32) sons of Ogunfunminire**, on succeeded his father as **Oloto of Iddo**, the title of **Olofin** falling into abeyance, **four others** were made chiefs of portions of the neighboring mainland, and the **Island of Lagos was divided among the remaining ten**. The custom of the **Lagos chiefs** to wear "white caps"

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came originally from Iddo, and was introduced by the **tensions** of the Olofin Ogunfunminire, whose successors still wear similar caps.

In addition to the **territorial chiefs** who wore the “**white caps**” in token of their position as **landowners**, there were certain court **functionaries**, appointed by the king, who also received permission to wear this **distinguishing head-dress**. The two classes of chiefs were, however, quite distinct some little time after the death of **Olefin** in **1505A.D**, there began the peaceful penetration into Lagos of settlers from Benin having become the Benin military post.

Between 1575 and 1590, Benin established its littoral central as far as Lagos, where it is up a military base, and it may have maintained some control over **Allanda** at the end of the country. Its camp I Lagos was placed strategically so its army could supervise all trading activities taking place on the lagoon and block the Europeans from having direct relations with **Ijebu-Ode** and other polities in the area. Thus by **1603**, Benin’s military camp in Lagos had become a trading **entrepot**, with many people coming to it by water or land, with their wares as recounted by address Josua Usheimer, a German Surgeon aboard a Dutch merchant ship.

**(g) Awori Kingdoms:**

The country of the Awori lay along and close to the coast, with an eastern boundary with the coastal Ijebu and a western boundary with the coastal non-**Yoruba Aja people** (of the modern Benin Republic). To the north of the Awori were the countries of the Egbado. Most of the Awori lived on the group of small islands in the area of Eko (now Lagos) Island and the low-lying forests in its immediate hinterland.

Three kingdoms sprang up in the Awori country: Eko on a coastal island, Otta in the hinterland forests, and Badagry on the extreme western end of the Awori coast. Many small Awori settlements existed before the emergence of these kingdoms. According to Awori and other Yoruba traditions, Otta seems to have been the earliest kingdom created among the Awori. The traditions of Otta have it that the founder of this kingdom, an immigrant prince from Ife, came among Awori settlers in this place and consolidated them into his kingdom, the Otta kingdom ruled by the Olota. Some other Yoruba have it that Otta was one of the oldest Yoruba kingdoms.

**(h) Eko Kingdom**

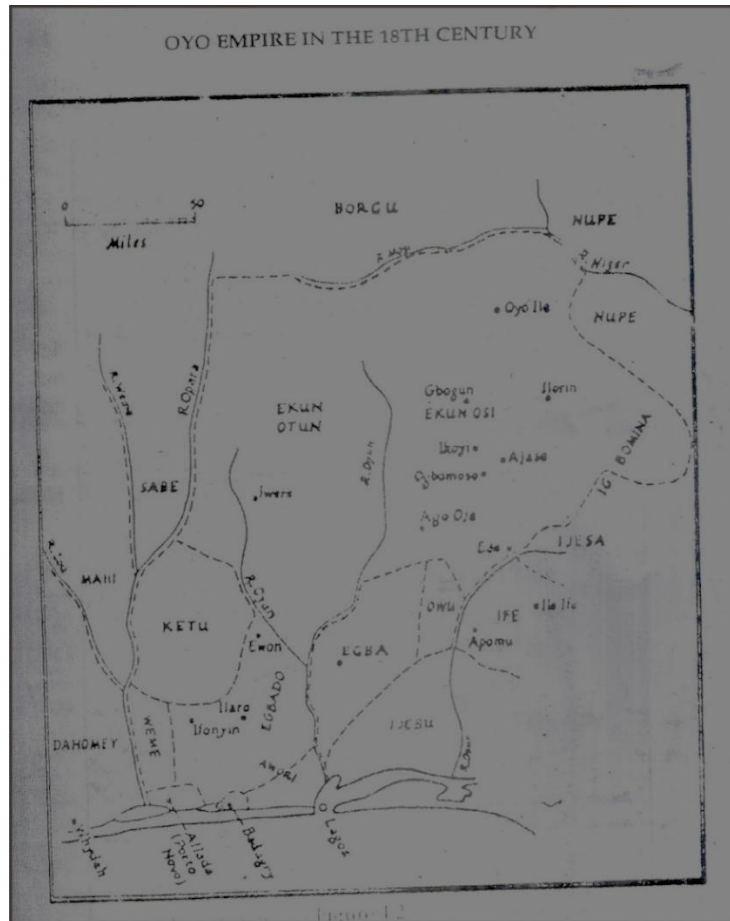
According to the traditions of the Eko kingdom, its people first settled at a place called Iseri, a small settlement of mostly hunters and fishermen on the lower bank of the Ogun River, some distance southeast of Otta and a few miles inland from the coast. To this place, a prince named **Ogunfunminire** came from Ife and was accepted as king. Trade was beginning to grow in the coastal lagoons, trade eastwards with the coastal Ijebu and from there with the Ilaje, Ijo, Itsekiri and the Benin, and westwards with the villages of the Aja coast. In order to be able to catch more of this trade, most of the Iseri people, led by their king, undertook a series of relocations that brought them closer to the lagoons, leaving at Iseri a small remnant that has kept that little village alive till our times. The main body first relocated to **Ebute-Metta**, then to **the edge of the lagoon at Iddo**, and finally to the biggest Island in the area, Eko

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Island. Here, incorporating into their community the scattering of other Awori settlers already living on the island, they established the permanent home of their kingdom, the Eko kingdom under their king who bore the title of Olofin. Eko became Lagos in 1472 and a Benin military post between 1505 and 1578.

**(i) Badagry Kingdom**

The kingdom of Badagry came into existence on the Awori coast many centuries later than the kingdoms of Otta and Eko, in an area in which Awori and western Aja settlers (known as Gun or Igun) lived close together. In the 1730s, some Dutch traders established a trading post on the lagoon at this place, and it quickly attracted settlers from among the Awori, Igun and other Aja elements. The Aja became the predominant group in Badagry at the outset, and therefore its earliest leadership was almost entirely of Aja origin. The form of a kingdom quickly evolved, somewhat different from the typical Yoruba kingdom in the sense that its king, the Akran, had very little control over the various sections of the town beyond his own section. The origin of the Akran title-holders is traced to the Aja kingdom of Mewe. Because of the strong Aja presence and influence in the origins of this kingdom, some students of Yoruba history wonder whether we are right in identifying it as a Yoruba kingdom. The area, however, was Awori territory with many small Awori settlements inhabiting the sandy swamps around it, and many of such Awori ultimately became part of the new town and kingdom of Badagry. Also, Badagry almost immediately came under the influence of the Oyo Empire and, as a result, the number and influence of Yoruba elements grew in it.



## **2.4 The Northern Kingdoms of Yorubaland**

### **Introduction:**

To the west of this land of the Okun Yoruba lay the country of the Yoruba subgroup known as the Igbomina (or Igboona). The Igbomina country has the Oyo country to its west, the Ibolu country to its southwest, the Nupe to its north, and the Ekiti and Ijesa to its south.

### **(a) Igbomina Kingdoms:**

The Igbomina seem to have had especially close relationships with their Ekiti neighbors in history, and the two are very similar in many respects. As in the Ekiti country, many kingdoms were founded among the Igbomina, notable among which were Ila, Ajase, Isanlu, Omu, Aran, Oro, Igbaja, Iwo, Esie, Eku Apa, Ora, Oba, Idofian and Oro-Ago. Of these, the kingdom of Ila enjoys an elevated status in Yoruba traditions on account of the fact that the ancestry of its ruler, the Orangun, is traced to a line very close to Oduduwa. The founder of the Orangun dynasty is said to be one of Oduduwa's daughters named Adetinrin. Guided by the Ifa oracle, Adetinrin set out from Ife, intent on founding a kingdom. Moving with her followers in a northeastern direction, Adetinrin entered into the Igbomina country and settled at a *place called Igbo Ajagunla, named after her son Ajagunla. Adetinrin died at this place and was succeeded as the ruler by Ajagunla with the title of Orangun.* Here, the group came under some hostile attacks, and therefore in the reign of Amota, one of Ajagunla's successors, they decided to relocate to a new place which they called Ila Yara. At Ila Yara, the group prospered considerably for a long time, the best remembered kings of the period being the Orangun Ogboye and the Orangun Oboyun. But Ila Yara later came under attacks also. One Orangun named Arutu died fighting and was deified by his subjects. The group again decided to move, but then it split into two when a prince named Apakimo led a splinter group to found another

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town. The splinter group first called its new town Ila Okiri, but later changed its name to Oke-Ila. Each of the two sister towns called its ruler the Orangun, but there was never any question in Oke-Ila about the paramountcy of the Orangun of Ila in the Ila family.

*The other Igbomina kingdoms were founded in the Igbomina country* after Ila, mostly by persons tracing their origins to Ife. A few, however, trace the origin of their founders to Oyo; of these the most notable were Ajase Ipo (believed to have been founded by a daughter of an Alaafin), Iwo, ruled by the Oniwo, Irese, ruled by the Elese of Igbaja, and Ora, ruled by the Oloro. The exalted ancestry of the Orangun made the Ila kingdom the most senior Igbomina kingdom from these beginnings.

#### **(b) Oyo Empire**

Many kingdoms were founded in this broad, mostly grassland, country, only a few of which are clearly remembered in the traditions - Oyo-Ile, Ogboro, Adikun, Iresa, Igbon, Ijeru, Iganna, Iwere, Asia, Okeho, Igijan, Saki, Igboho, Ibode, Ipapo, Kisi, Iseyin, Ilobu, Ifeodan, Iwo, Idese, Ede, Ogbomoso. A few of these kingdoms were founded in the Oyo country before Oyo-Ile. Most were younger than Oyo-Ile. Most have it in their traditions that their founders originated from Ife. A few (like Ede) were founded somewhat later in history by persons from Oyo-Ile. Of all the kingdoms of the Oyo country, Oyo-Ile

According to Oyo, Ife and general Yoruba traditions, Oyo-Ile was founded by Oranmiyan, one of Oduduwa's youngest grandsons. A man of great bravery, Oranmiyan set out from Ile-Ife as a youth, leading a large group of brave youths like himself. The traditions of the Edo, the southeastern neighbors of the Yoruba, give an account of his first exploits after leaving home. According to these Edo traditions, the Edo people in Oranmiyan's time were ruled by some ancient rulers known as the Ogiso, under whom the Edo country plunged into profound disorder. Some of the



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Edo leaders therefore sent a message to the ruler, the Olofin, of Ife (identified in their traditions as Oduduwa himself, although more likely to be one of Oduduwa's successors), urging him to send help for the reorganization of their country. The king of Ife responded by sending Oranmiyan. On arrival, Oranmiyan was welcomed by some of the Edo leaders but resisted by others. He suppressed the resistance and then settled down and established order and a strong monarchy. After some years, he decided to leave, saying that the kingdom, known as Benin, really ought to be ruled by an indigenous Edo prince. He then installed as king his son, Ewuare, born to him by one of his Edo wives in 1170A.D. The young king Ewuare became the progenitor of the dynasty that led and developed the Benin kingdom and made it the most powerful kingdom on the shores of West Africa.

Yoruba traditions confirm these Edo traditions and add that not long after returning to Ife as a great hero, Oranmiyan set out again, this time northwards into the Oyo country, desirous to found a kingdom of his own (as many of his cousins had done). He traversed the whole breadth of the Oyo country before he found a suitable place to settle - in the northwestern borderlands of the Oyo country, just south of the Niger Valley, an area where small Oyo settlements existed interspersed with a scatter of small Bariba and Nupe settlements. Unifying together some of the settlements in the area, he established his kingdom, the kingdom of Oyo-Ile. The title, Alaafin, probably arose early as the title of the rulers of this kingdom. Some years later, Oranmiyan returned to Ile-Ife, leaving his sons in charge of Oyo-Ile in the thirteenth century (i.e. in the 1200s).

## **2.5 Other Migrants from Ile-Ife:**

According to Chief (Dr.) M.A. Fabunmi in IFE: the genesis of Yoruba Race” published in **1985** and the Odole Atobase of Ife, wrote in his book that, also at various other times after the **royal exodus**, several illustrious personalities, either individually or in group, migrated from Ile-Ife for diverse reasons e.g. hunting adventure, ambition to found own villages and towns:

### **(a) IWO:**

Luwo Gbadiga, a female Ooni of Ife, the 17<sup>th</sup> Ooni of ife who was a female that married of Chief Obaloran, got her son, Adekola Telu but was not the found of Iwo Town from Ile-Ife, hence, he was not the first the first Oluwo of Iwo but the progenitor of Olumade Pariu the founder and first Oluwo of Iwo.

According to I.B. Akinyele in “Iwe Itan Ibadan” published in **1911**, he wrote in his book that Adekola Telu established IGBO-ORITA near Ilesa and had **three children** namely Romu, Ogan-Fenu-Modi, and Jikanmu. They all ruled at Igbo Orita. Because of the hostility of Ijesa, Jikanmu the father of Orimade Pariu migrated westward but he did not rich Iwo before he died. They stayed for some time at the confluence of Oba-and Osun rivers but had to leave due to constant flooding and moved to Erunmu area before crossing Oba River to found Iwo. Jikanmu was buried at Iwo.

### **(b) IBADAN:**

Ibadan was founded by a warrior-chief from Ile-Ife who was called Lagelu and nick-named Ooro Apata-Maya, according to Chief (Dr.) M.A. Fabunmi (1985). He claimed that Lagelu was from Atiku compound of the **Ilare** ward of Ife. However, Chief M.K.O. Adebayo in his book “Oke” Badan-Pelu Awari Iinle pinlese Ita Ibadan” published in **2015** claimed that it was not Atiki compound of the Ilare but

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lagelu came from Degelu compound in the neighbourhood of Ajamapo Oke-Eso in Ile-Ife. This claim was confirmed by the Ooni of Ife, Oba Adeyeye Enitan Ogunwusi, Ojaja II in 2016 when the Central Council of Ibadan Indigenes (C.C.I.I.) Cultural Committee visited him at his Ife palace.

### **3.0 CULTURAL SIGNIFICANCE OF YORUBA PALACES:**

Among the physical component of the Yoruba city is the **royal palace** and the most important in terms of location and functions. The position of the palace was invariably the city's geographical centre or a close to it as possible if there were physical constraints. As the embodiment of the city and the fountain of city life, all the arteries of communication converge.

In those Yoruba cities that came into being in the 19<sup>th</sup> century as a result of the **fusion of some cities** more than one palace is found. For instance, Abeokuta has five, (Ake, Gbagura, Ewusi, Elepe, Oke-Ona) and Shagamu four (Akarigbo, Ewusi, Elepe, Amunisan). On amalgamation, the kings of the former cities re-established their palaces in the new cities ruling over their former subjects in separated sectors. The kings co-existed in the new cities with the most senior accorded the status of **primus inter pares**. The Alake of Abeokuta and the Akarigbo of Ijebu Remo occupy such a position in Abeokuta and Shagamu respectively.

#### **(a) Choice of Location of the Palace:**

The siting of the royal palace on an **elevated land** is not singular to the Yoruba city. **Urban history**, since the early dynastic periods in Messopotamia, reveals that the palace and the great temple have almost everywhere been associated with, low hills, natural or artificial.

The hill was also a military device. It was a natural fortress commonly walled to protect the king against enemies within the city and without the Greeks associated the hill with **kings, oligarchies and tyrants**, and the lowland with **democracy**.

**(b) Situation in Ibadan:**

**The case of Ibadan is different because communal differences had little political significance the diverse groups tended to fuse together in a common Ibadan identity in the opposite manner to the Egba who preserved their original town and even village identities within the single circumference of the walls of Abeokuta.** The membership of the **military oligarchy** numbering eight initially governed Ibadan. They did not represent any quarter within Ibadan, unlike that obtained in most other Yoruba towns, Hence, each Baale used his residence as the palace when he was installed. Even the practice has continued to today (21<sup>st</sup> Century).

**(c) Factors Responsible for Choice of a Hilltop:**

The choice of a hilltop for palace erection may be explained also by its environment qualities.

- Firstly, a hilltop was a lookout, a place which the **surrounding urbanscape** and the country side beyond could be viewed.
- Secondly, a building erected on a hilltop was an eye-target for people as it was readily seen.
- Thirdly, eminences afforded their occupiers visual privacy, protection against over-looking by neighboring residents.
- Lastly, elevated grounds were well drained contrasting with low grounds and valleys which might be played by flooding, river pollution and diseases, particularly malaria.

**(d) Situation in Ibadan:**

The present palaces vary considerably in size for approximately 6 hectares in **Ila Orangun** to 44 hectares in **Owo**. The royal palace of the destroyed city of Owo also covered about a square mile (259 hectares).

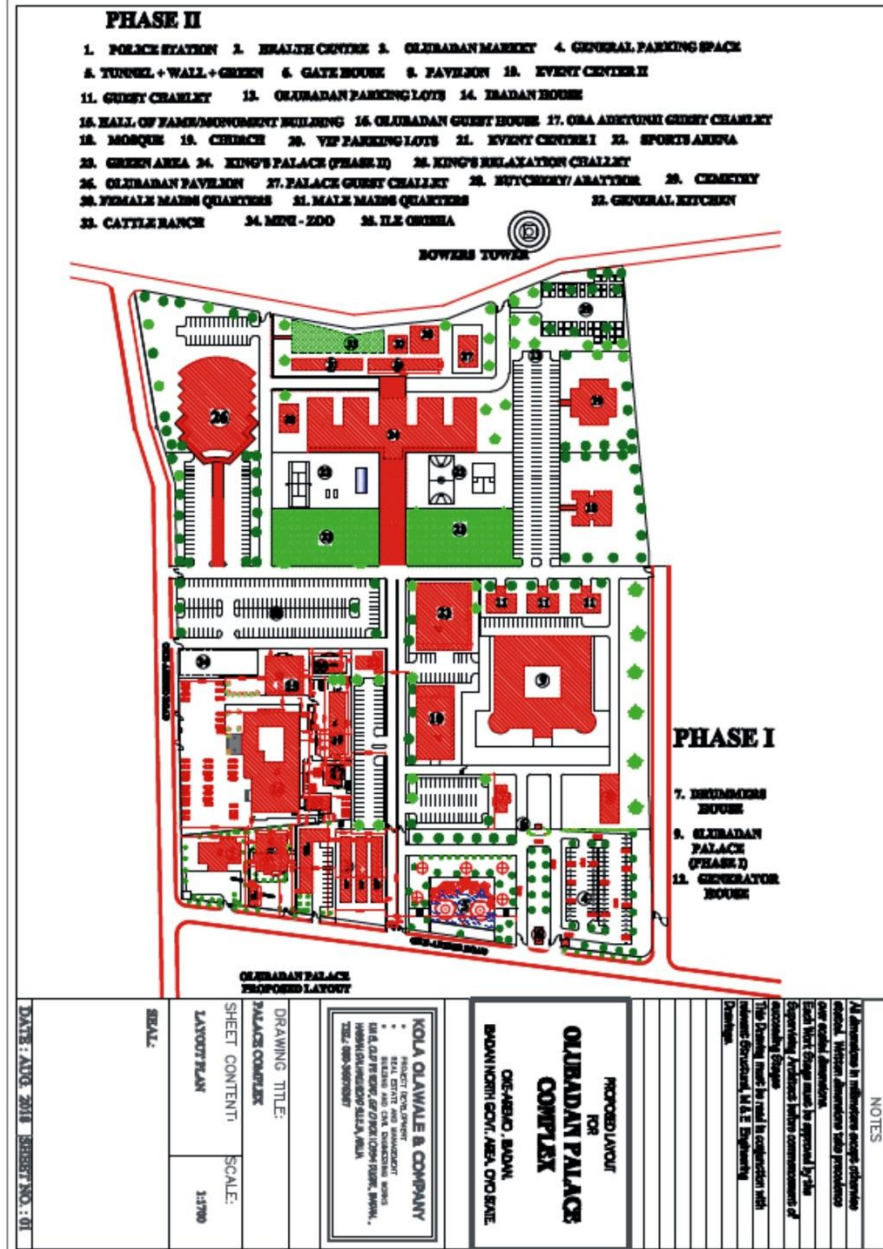
**Table 1: Yoruba Palace: Built-Up Areas and Royal Parks**

Palace	Total Palace Area Hectares	Hectares	% of Palace Area	Hectares	% of Palace Area
Owo	43.9	3.8	8.8	40.1	91.2
Ilesa	20.6	2.4	11.8	18.2	88.2
Ondo	17.4	2.0	11.6	15.4	88.4
Ado-Ekiti	10.9	5.3	48.1	5.7	51.9
Ile-Ife	8.1	1.8	22.0	6.3	78.0
Ijebu-Ode	7.7	2.8	36.8	4.9	63.2
Akure	8.3	1.5	17.6	6.8	82.4
Oyo	6.9	100.0	-	-	-
Ila-Orangun	5.8	4.7	81.0	1.1	19.0
Ake-Abeokuta	2.5	2.5	100.0	-	-

*Source: Oluremi L. Obateru (2006) in "The Yoruba city in history - 11<sup>th</sup> century to the present"*

According to Oluremi L. Obateru (2006), the present **Oyo Palace**, built in **1839** covering **6.9 hectares** is said to be a replica of the ancient or Old Oyo Palace destroyed in **1837**. Its small size and **triangular shape** are due to the fact that it was erected in the act and confusion of the civil wars and in an already built-up area (Ago-Oja), a fact that explains its lack of the traditional royal park which normally constituted the greater part (rough, between so 90 percent of the classic Yoruba palace ground. The new Olubadan Palace at the slope of Aare Hill below the Bower's Tower, located on the highest point in Ibadan, at Oke-Aremo, Yemetu neighbourhood covers **9.8 hectares**. The layout plan is shown below:

## PHYSICAL ELEMENTS OF OLUBADAN PALACE COMPLEX



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First and foremost, it is necessary to understand that the **Royal Palace** is a public edifice, built and maintained by the entire population of the kingdom or empire or the entire town or city. It is therefore not the private property of the incumbent king.

Like the ancient middle. East precursor, the **Yoruba palace** is functionally multi-purpose, the most notable being residential, religious, governmental commercial, socio-cultural, recreational and storage.

#### **4.0 URBANIZATION AND CITY GROWTH IN NIGERIA:**

As African societies come to live more and more in **cities**, they do so in ways that challenge prevailing theories and models of urban development. **Cities** are places where ambitions, aspirations and other immaterial aspects of life are realized, providing contentment and happiness and increasing the prospects of individual and collective well-being.

A defining feature of cities in Africa is an outward expansion far beyond formal administrative boundaries, largely propelled by the use of the automobile and land speculation. A large number of cities, whether in Angola or Egypt, Lagos, Bamako, Dakar or Accra or almost any other city are challenged with land-consuming suburban sprawling patterns that often extend even to further peripheries. Thus, increasing **urban poverty** manifested in inadequate housing, water and sanitation, poor transportation.

**Urban planning** is also popularly known as **town planning**. It encompasses many different disciplines attempts to accomplish sustainable, user-friendly, economic and social organization of all **urban environment**. It has to take care of residents' housing, employment, recreation, trade and business, sanitation, mobility and communication besides preserving the natural and built heritage of the place,

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streets, house, parks, school, shops and factories last for a long time and cannot easily be moved, so it is very important to look well into the future in deciding where, and how large to build them, and what kind should be built.

Because all these developments, have spatial relationships between them, have a great influence on how a city functions, the term “**planning**” has special significance for locations, whether at an urban or regional scale.

**Cities** can be seen as useful tools for humankind in the pursuit of social, economic and cultural goals in space and overtime. Historically, cities have developed and evolved as potent implements for socio-economic interaction, growth and social change. The lives and livelihood of millions of people is affected by what is done (or not done) in cities.

Cities and towns have always been centres of opportunity. Cities are most important engines of economic growth and centres of innovation for the national economies of West Africa.

Urbanization and city growth do not automatically bring affluence and prosperity. Neither do they necessarily create sufficient employment, as west and central African cities aptly demonstrate. **Urban development and growth** in the region is proceeding in different cultural and economic mileu than experienced by today’s advanced economics according to the UN-Habitat (2008). The term “**over urbanization**” has been used to capture the problems associated with urbanization in most developing countries in the sense that the process is primarily driven by demographic forces and preserved job availability including rural-urban migration and natural increases, rather than by solid urban-based economic and industrialization process.



#### **4.1 Urban Wealth Centres:**

- (a) Lagos accounts for 26.2 percent of Nigeria's GDP, making its economy larger (triple or more, in fact) than the economy of any of the other ECOWAS countries, including that of Cote d'Ivoire. This is indicative of the scale of **economic impacts that urban primacy carries** in the GILA urban corridor. More than half of Nigeria's industrial capacity is located in the mainland suburbs of Lagos. In 1990, these establishments accounted for at least 50 percent of Nigeria's manufacturing value added. Lagos has greatly benefited from Nigeria's natural resources. Especially oil and natural gas, whose revenues fuelled the urban economy's expansion as it did in the remainder of the country generally.

Except Ibadan which is located in the hinterland of Nigeria, the major cities and smaller settlements in the GILA urban corridor are located along the coast. The maritime port cities have comparative advantages as transport hubs` to there in hinterland and as gateways to the global economy. Unfortunately, most of these coastal cities are developing and physically expanding with neither the corresponding investment nor holistic regional and urban planning that enable them to better face the spatial, demographic, housing, services, infrastructure and economic challenges ahead.

- (b) Accra is the capital and most populous city of Ghana with 2.1 million inhabitants as of 2007. The city forms not only the core of the Accra metropolitan area, but it also the administrative, communications, and economic centre of the country. Over 70 percent of Ghana's manufacturing capacity is located within the metropolitan agglomeration of Accra.

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Originally established around the port, the city, its suburbs and satellite towns now stretch in both directions along the coast and not into the interior of Ghana. Accra's rapidly expanding population is mostly absorbed by informal settlements at the urban fringes and around the port area.

With the spatial growth of the urban agglomeration these informal settlements become part and parcel of the urban fabric. Informal settlements like James Town and mazes of more dealings where goats, chickens and dogs scramble for food.

Accra is a major transport hub, home to the Kotara International Airport, and lies on railway lines to Tema, Takoradi and Kumasi. The main harbor City, Tema, is connected to one of Ghana's highways. Public transit in the city is provided by a mix of privately owned mini-vans, taxis and buses. In 2002, the city introduced a metro bus service which was initially met with scepticism by commuters but which has increased in popularity since.

(c) Cotonou is the largest city of Benin and its economic capital. Its official 2007 population count was 761,137 inhabitants, tenfold its 1960 population of 73,000. Other estimates claim that its population may now be as high as 1.2 million (the 2007 revision of the UN's World Organization Prospect put the 2007 population at around 780,000). The urban area continues to expand, notably towards the Nigerian border at the Western periphery of the city. As Benin's largest city it houses many of its government and diplomatic services, making it Benin's de facto capital, even though the official political capital is Porto-Novo with a 2007 population of 257,000. Cotonou as a major port while it is also home to an airport and the terminus and an important link in the Benin-Niger railway to the city of Parakou in the north of Benin and beyond.

(d) Ibadan located at the interface of Savannah and forest and the capital of Oyo State is the third largest city in Nigeria by population after Lagos and Kano. Ibadan is, however, Nigeria's largest city in geographical area and 11 administratively separate local government areas. In 1960, Ibadan was the second-most populous city in Nigeria and the 10th largest in Africa after Alexandria, Algeria, Cairo, Cape Town, Casablanca, Durban, East Rand, Johannesburg and Lagos. It is located in south-western Nigeria, 140 kilometres inland from Lagos and constitutes a prominent transit point between the coastal region and the Nigeria hinterland to the North. Its populations was 2.55 million according to the Nigeria 2016 census and 2.67 million in 2007 (based on extrapolation of data in World Organization Prospect: The 2007 Revision).

## **IBADAN**

Ibadan had been the centre of administration of Nigeria's old Western Region since the days of British colonial rule when Ibadan grew into an impressive and sprawling urban centre.

Ibadan has an international airport and is served by the Ibadan Railway Station on the Lagos-Kano railway line. Primary roots grow from Ibadan to the northern part of Nigeria and to Lagos. In the 1980s, the Ibadan-Lagos expressway generated the greatest urban sprawl (to the east and north of the city), Since then, Ibadan city has spread further into the administrative area of neighboring local government. The building of the Ibadan-Lagos expressway as a college Lagos and Ibadan residents to resettle along Ibadan-Lagos corridor where accommodation is cheaper.

Another driving force is the establishment of religion based permanent camps along by the Ibadan-Lagos expressway (Islamic and Pentecostal Ministries) with

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some of these camps now developing into substantial settlements. The Redemption Camp is a case in point as it provides the primary school, a secondary school and the Redeemers University. It has a complement of urban services, including a bank and a petrol station. In addition to the religious establishment some enterprises (both manufacturing and commercial) are springing up along the Lagos-Ibadan corridor and the Lagos-Abeokuta corridor which are feeling insignificant employment opportunity. These developments are creating the very livelihoods that in turn attract people to the corridor in increasing numbers. The distance from Lagos is partly responsible for the low cost of land and accommodation, even if commuting cause increase. In addition, being predominantly rural, the demand for land and accommodation is not sufficiently high to drive prices beyond the reach of many.

With its strategic location on the Lagos-Kano railway and the interface of the savanna and forest environment, the city of Ibadan is a major centre for trade. Since the introduction of Structural Adjustment Programs in 1980s, informal economic activity has contributed significantly to the economic development of the city as a major means of livelihood and survival of its inhabitants. The informal sector is increasingly replacing former employment as the economic mainstay, due to a significant downsized demand for former labour in both public and private sectors. Most of the workers who have lost their job and urban informal sector. This is a phenomenon common to many Nigerian cities, although Lagos has managed to retain notably more formal sector of work opportunities than Ibadan.

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## **LAGOS:**

Today the name “Lagos” most often referred to the 600 km<sup>2</sup> urban agglomeration of Greater Metropolitan Lagos which includes Lagos Island, Victoria Island, Ikoyi, Lekki and the mainland suburbs. All of these are part of Lagos State, which now comprises 20 Local Government Area (LGAs). Lagos is the most populous conurbation in Sub-Saharan Africa which 7,937,932 inhabitants at the 2006 census and an estimated urban agglomeration population of 9.67 million in 2007, based on *World Urbanizations Prospects: The 2017 Revision*. It is the second-most populous urban agglomeration in Africa after Cairo, Egypt, was projected to overtake Cairo inside by 2025 when Lagos is expected to reach 15.8 million inhabitants. In absolute terms, Lagos is believed to be the second fastest growing large of an organization in Africa after Kinshasa (7.85 in inheritance in 2007).

In administrative terns, Lagos is not municipality and it has no over city administration. **The metropolis is split into 16 LGAs.** This is one of the key reasons that the outlying towns and settlements developed without uniform planning regulations or significant local authority guidance. It also created difficulties for solving citywide problems such as waste collection and disposal. Instead, State government assumed these responsibilities. In addition to the problems of urban waste, access to housing, energy, water, sanitation, sewerage and transportation has all been adversely affected by the haphazard development of a geographically and effectively highly disjointed city.

Mobility is affected by the island topography and bridge bottle-necks that makes sure that traffic congestion is a daily reality with an average of two to three hours to cover a distance of 10-20 km. To improve urban mobility, Bus Rapid Transit BRT Lagos scheme was launched in June 2006. The first phase of the Lagos BLT, from mile 12 through Ikorodu Road and Funsho Williams avenue up to CMS, started

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operation in March 2008 following 6 months of delays and two weeks of test returns it is projected that the system will carry up to 10,000 passengers/hour per direction as peak travel times.

The Port of Lagos is Nigeria's leading port and one of the largest in Africa. It is administered by the Nigerian Port Authority and is split into three main sections: Lagos port in the main channel next to Lagos Island, Apampa Port the site of the container terminal and Tin Can Port. The latter two are located on the Badagry Creek.

### **CONCLUSION:**

The Lagos-Ibadan expressway and the Lagos-Abeokuta expressway are the major arterial roads in the north of Lagos city and serve as inter-state highways to Oyo State and Ogun State respectively. To the west, the congested Badagry Expressway serves outlying suburbs such as Festac Town, Satellite Town and Ojo, as well as being an international highway. Traffic congestion is a common feature of Lagos, and it occurs across the length and breadth of the metropolis. The road network in Lagos covers no more than 650 km, and whereas in Nigeria there are 11 motor vehicles/road kilometer, in Lagos metropolis, there are 222. Add to this the fact that Lagos is the end-point of both national and international highways owing to the city's port and manufacturing functions, and the poor state of urban roads. Little wonder that increasing traffic congestion is one of the major transportation issues in the metropolis.

The importance of Lagos as a commercial centre and port and its strategic location have led to it being the end-point of three Trans-African Highway routes using Nigeria's national roads (see Figure 3.6.2):

Ibadan located between the grassland and forest zones in the capital of Oyo State. It is the third largest city in Nigeria after Lagos and Kano in population which

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is estimated to be around 6 million by the World Bank and the largest city in Nigeria in terms of Geographical area with eleven (11) Local Government Areas. It has four (4) private universities and two government owned universities (i.e. the University of Ibadan and Abiola Ajimobi First Technical University) and University Teaching Hospital (UCH). The land mass is **3,248.96 sq kilometre**.

The positioning Ibadan as a **megacity** would cause a new dimension to the economy of the city and the state at large. Ibadan has been attracting new business and the level of industrialization is increasing. This is beneficial to the citizens as more market options and market opportunities are made available. In addition, there will be an increase in the **employment rate** in the state if this commercial expansion continues. This will pave way for innovations that can be originated from the city.

Many activities in the city would be automated and also technological advancement and would spread across the board. The kind of development would be advantageous to the Universities and other institutions of learning including the people working in the public and private sectors while the indigenous would be glad at the developments and growth of the socio-economy of the city because they will have direct access to various resources. Also, there will be available new variables and conditions for the conduct of research and it will also be easy to secure funding and grants for many types of research and projects. **Ibadan, as a megacity**, will also add to the prestige of the Universities and other Institutions and with for them more global respect.

*Lola Tomori*

## **5.0 TEN LARGEST CITIES IN NIGERIA BY POPULATION AND INFRASTRUCTURAL DEVELOPMENT**

Among the 36 states in Nigeria, some are more densely populated and have better infrastructural development than others. Below is a list of the top 10 most populated cities that have massive infrastructures.

### **(a) Lagos**



*Marina, Victoria Island, Lagos*

Lagos is arguably the largest city in Nigeria. With about twenty-one million (21,000,000) people, it is recorded as the most populated city in West Africa. Oftentimes, when people abroad talk about Nigeria, they refer to Lagos because it is the hub for almost all economic activities. Despite the high standard of living, many people still migrate to Lagos because of the ample opportunities available there. Being the center of economic activities in the country, it houses major industries and headquarters.

The state is home to the renowned Nollywood industry. Also, most companies like Dangote Cement, BUA, cement, and even foreign companies like Jumia and



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MTN are found there. The well-known Murtala Muhammed International Airport is also located here. In total, the state houses about thirty-three thousand, four hundred and fifty-eight (30,458) companies.

Irrespective of its large economic activities, about 66% of the population lives in the slum. This is due to the high cost of living and huge social margin in the area. However, Lagos has a good number of employment opportunities. This city is equally known for its unending traffic congestion obviously caused by the large population.

**(b) Kano**



*Murtala Mohammed Flyover Kano*

This is the second most populated city in the country, and it is mainly occupied by Hausa and Fulani tribes. With a population of sixteen million (16,000,000) people, Kano State is the major commercial state of the North. It has active industries in agriculture, food processing, and textile. Most of the industries are centered on industrial estates. Some significant structures present in Kano are the newly constructed Kanawa International market, an international airport, and several

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educational institutions. The state has about one thousand, two hundred and forty-seven (1,247) companies.

The cost of living in Kano State is low, unlike Lagos. However, the current security challenges facing the northern part of the country have resulted in fewer employment opportunities and reduced migration into this area.

**(c) Ibadan**



*Skyview of Ibadan*

Ibadan is the capital of Oyo State, one of the most popular states in the Western part of Nigeria. The city has a population of about six million (6,000,000) people, and its available infrastructure and employment opportunities have continued to attract more people to the city. Known for its commercial and trade activities, Ibadan houses about one thousand, five hundred and fifty-three (1,553) companies.

Ibadan, located between the grassland and the forest zones is the capital of Oyo State. It is the third largest city in Nigeria after Lagos and Kano in population which is estimated to be around 6 million by the World Bank and the largest city in

*Lola Tomori*

Nigeria terms of geographical area with eleven (11) Local Government Areas. It has four (4) private Universities and two government owned Universities (i.e. The University of Ibadan and Abiola Ajimobi First Technical University) and University Teaching Hospital (UCH). The land mass is **3,248.96 sq. kilometres**.

Thus positioning Ibadan as a **megacity** would cause a new dimension to the economy of the city and the state at large. Ibadan has been attracting new business and the level of industrialization is increasing. This is beneficial to the citizens as more market options and market opportunities are made available. In addition, there will be an increase in the **employment rate** in the state if this commercial expansion continues. This will pave way for innovations that can be originated from the city.

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## **INFRASTRUCTURE ASSETS FINANCED THROUGH PPP AND PFI**



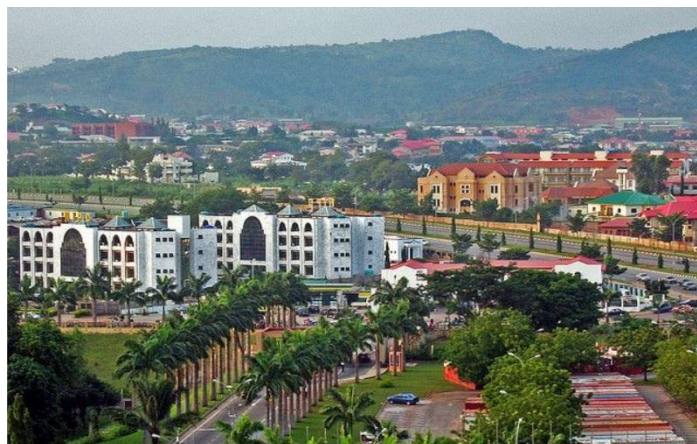
EXPRESS CHALLENGE JUNCTION



LEKAN SALAMI SPORTS COMPLEX

The city has a fair standard of living with very affordable accommodation. However, the increasing population has put the infrastructures under high pressure, which has resulted in some adverse environmental effects, including poor sanitation, increased slump dwellings, and open drainage. These infrastructures are being upgraded and major roads dialyzed while 3 Bus-Terminals are being constructed. To reduce flooding phenomenon, Ogunpa channelization was constructed while rivers had been dredged regularly.

### **(d) Abuja**



*Skyview of Abuja*

*Lola Tomori*

The capital of Nigeria, Abuja with a population of 3,464,123 is the fastest growing city in Africa and one of the fastest in the world. It is home to the presidential villa, Aso Rock, embassies, government ministries, and parastatals. The popular Nnamdi Azikiwe International Airport is located here among several other infrastructures. The city has about eighteen thousand, three hundred and fifty-one (18,351) companies and has high employment opportunities.

With an estimated population of three million, four hundred and sixty-four thousand, one hundred and twenty-three (3,464,123), the city still experiences an influx of people. The increased influx of people into Abuja is no doubt in search of greener pastures. The cost of living in the city is very high, but the surrounding rural areas have a cheaper cost of living.

**(e) Port Harcourt**



*Port Harcourt*

*Lola Tomori*

This prominent city has a population of about three million, one hundred and seventy-nine thousand, four hundred and two (3,179,402) people. Founded in 1912 by Fredrick Lugard, the city is mainly known for possessing crude oil. The oil was discovered in 1956, and it led to the building of several companies and the creation of employment opportunities. Port Harcourt has continued to grow as more people migrate there searching for jobs in different oil companies.

The city houses seven thousand, six hundred and fourteen (7,614) companies, including Chevron, Royal Dutch Shell, etc. It also has a Port Harcourt International Airport located on the outskirts of the city. Most of its higher institutions are government-owned, and it is equally known to have a high standard of living.

**(f) Benin City**



*Benin City*

*Lola Tomori*

The city of Benin is known for its rich culture and history. What was formerly known as the Benin Kingdom is the capital city of Edo state, but they are one of the few Nigerian cities that managed to retain their culture post-colonization. The city has continued to grow and has a current estimated population of one million, seven hundred and eighty-one thousand, nine hundred and ninety-nine (1,781,999) people.

The major reason many people visit this city is because of its tourist attraction sites. Places like the Palace of the Oba of Benin, the National Museum, and the King's square have been a huge attraction to Nigerians and foreigners. Having about eight hundred and seventy-nine (879) companies, the city provides employment opportunities but not as many other populated places.

The city is best known for its artworks, including bronze, casting, and metalwork, which are mostly related to their culture. It also has a domestic airport that serves transportation within the country.

**(g) Aba**



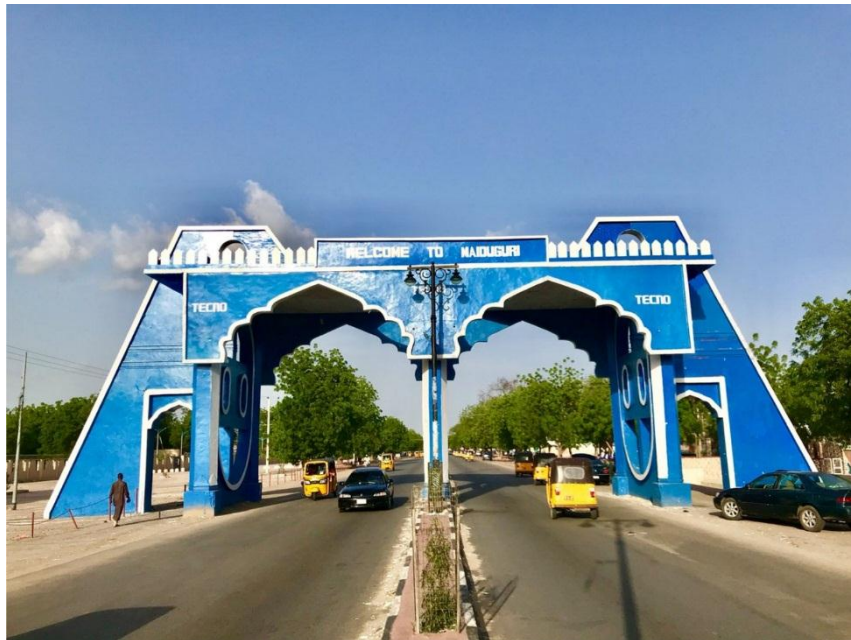
*Aba*

*Lola Tomori*

This commercial hub of the east is located in Abia State and is known for the production of several goods. It has four hundred and eight (408) companies and an estimated population of one million, one hundred and fourteen thousand, three hundred and eighty-eight (1,114,388) people.

The majority of the people in this area are independent businessmen, and buying and selling is the order of the day. The popular Ariaria market is found here, and many people visit this city mainly for commercial and business purposes. The high population density has had a negative toll on the infrastructures of the city. It is known to have bad roads and an unclean environment.

**(h) Maiduguri**



***Maiduguri***

Maiduguri is one of the largest cities in Nigeria, and it is located in the Northeastern region. It has a population of eight hundred and two thousand, nine hundred and eighty-eight (802,988) people. The city has about one hundred and forty-



*Lola Tomori*

four companies and not as much infrastructure as other large cities. It is known for trading and has a low standard of living. One of its known infrastructures is the Maiduguri International Airport. The city does not experience much migration of people due to the current security challenges in the northern part of Nigeria.

**(i) Zaria**

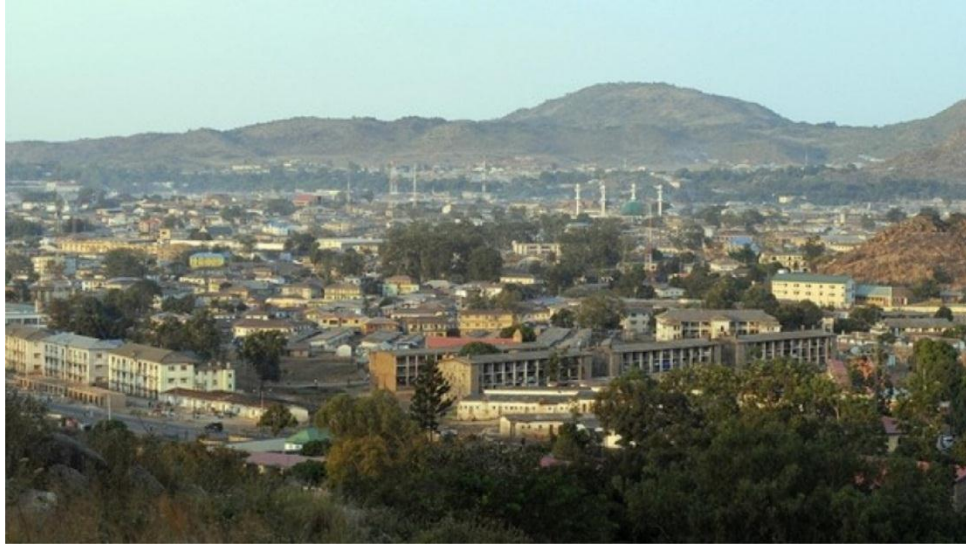


***Zaria***

Zaria was formerly called Zazzau, and it is one of the seven old “Hausa City-State.” It was renamed after the popular queen Amina Zaria. The city has an estimated population of seven hundred and thirty-six thousand, ninety-eight (736,098) people. It is mainly involved in agriculture and produces groundnut, tobacco, and cotton, among other things. Though it has an estimated one hundred and sixty-eight (168) companies, there is no massive population increase due to security problems. It also has a low standard of living.

*Lola Tomori*

**(j) Jos**



***Jos***

Known for its extreme weather conditions, Jos is a city in Plateau state. It has a lot of tin and columbite, making it a major mining area in the country. The city has an estimated population of nine hundred and seventeen thousand, two hundred and eighty-nine (917,289) people. It has about one thousand, seven hundred and sixty (1,760) companies that provide fair job opportunities in the city. Jos is a hill resort and center of tourist attraction. Like a few other states on this list, it has a low standard of living.

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**PROFILE OF ESV. TOMORI MOSHOOD A.**



Esv. Moshood Adijolola Tomori was born in Ibadan at Laamo's Compound into the Farounbi Lineage, Bere Ibadan in Ibadan South East Local Government Area of Oyo State on 4<sup>th</sup> January, 1950. His father was Late Pa. Salawu Akinlabi Tomori and Mother, late Madam Mojinyinola Abeke Tomori.

He attended Christ Church Primary School, Mapo, Ibadan, St. James Primary School, Idi-Aba, Abeokuta and St. John Primary School, Iloro, Ilesha, Lagelu Grammar School, Ibadan (1968-1972), Government College, Ibadan (1973-1974), University of Ife, now Obafemi Awolowo University, Ile-Ife (1974-1979).

He enjoyed Western State Scholarship at Lagelu Grammar School Ibadan, and Federal Government Scholarship at the University of Ife, (now Obafemi Awolowo University) Ile-Ife in Osun State, Nigeria.

**PERSONAL QUALIFICATIONS**

He had a Bachelor's Degree in Estate Management in 1979 and became a registered member of the Nigerian Institution of Estate Surveyor & Valuer (ANIVS), He is a Registered Member of Estate Surveyors and Valuer Registration Board (RSV). He is a member of the Nigerian Institute of Management (NIM)

**WORKING EXPERIENCE**

Esv. Tomori M. A. started his professional career in the Ministry of Lands Housing and Survey, Oyo State from 1980 to February, 1991 and rose to the rank of Principal Lands Officer.

He transferred his service to the Local Government Service Commission of Oyo State in 1991 from where he served in the three Local Governments before he was seconded to the Ministry of Finance & Economic Planning, and the Ministry of

*Lola Tomori*

Local Government and Chieftaincy Matters as Oyo State Rating and Valuation Coordinator between 1996 and 2009.

#### **SPECIAL PROFESSIONAL AND ADMINISTRATIVE ASSIGNMENTS**

While in the public service of Oyo State, he served as member of many panel on Inquires on Chieftaincy and Land Matters as follows:

1. In December 2001, he was appointed a member of the Multi-Sectoral Preparation Team for the participation of Oyo State Government in the World Bank sponsored Local Empowerment and Environmental Management Programme (LEEMP).
2. Member of Administrative Panel of Inquiry into OLOBA OF OBA CHIEFTAINCY DISPUTE (1988) in Ibarapa Central Local Government.
3. Member of Administration Panel of Inquiry into IRAWO CHIEFTAINCY AND LAND DISPUTE (1998) in Atisbo Local Government.
4. Member of Administration Panel of Inquiry into the Activities of Local Area Government Properties Company Limited (October, 1999 to January, 2001)
5. Chairman, Panel of Enquiry to determine the appropriate person to fill vacant tool of Baale of Ajia in Ona-Ara Local Government Area, Oyo State (May, 2003).
6. Member of the Project Preparation Team for Local Economic and Empowerment Management Project LEEMP, financed by World Bank.

#### **BOOK PUBLICATION**

Esv. Tomori is an author and a prolific writer with six books to his credit

- a) The Role of Local Government in the Development and Management of Real Estate 1997
- b) Principles and Practice of Urban Property Taxation 2002
- c) IBADAN OMO AJOROSUN: A New Perspective of Ibadan History and Physical Development 2004
- d) Ibadan in the 21<sup>st</sup> Century: "A Model of Sustainable City" 2013
- e) IBADAN: A City Built by Warriors 2016
- f) The Owu Factor in The History of Ibadan 2017
- g) Ibadan: A Cosmopolitan African City and Imperial Legacy 2018
- h) IBADAN: A City of Contrast Between Tradition

*Lola Tomori*

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| and Modernity  | 2022 |
| i) A New Perspective of Ibadan History From Origin and Transformation from War Camp to Megapolis 1580 - 2000 | 2022 |

#### **INTELLECTUAL RESEARCH RECOGNITION**

Our levels of desire, patience, persistence, and confidence end up playing a much larger successful achievement in life. ***This has motivated and energized me to overcome my weakness, discover my task and obligation to the society! This was how I contributed to good governance and sustainable development in the PUBLIC SERVICE. This confirm the saying that “Mastery make better individuals”.***

ESV. Tomori has presented many professional papers on Property Taxation and Local Government Finance at various Seminar and Workshops. He also participated in many World Bank and UN-Habitat Workshops and Discussion Groups such as Sustainable Ibadan Project (SIP), Community Improvement Projects (CIP) including Community and Social Development Project (CSDP). He contributed a Chapter to the book published by the Estate Department, University of Lagos on “LAND MANAGEMENT AND PROPERTY TAX REFORM IN NIGERIA” in 2003. In 2022, he presented a paper at a symposium organized by the Central Council of Ibadan Indigenes titled: Ibadan Empire: THE KIRIJI WAR AND YORUBA PEACE TREATY.

Also, in 2022; he contributed to the tribute in Honour of the Late Professor Akin Mabogunje organized by the Geography Department, University of Ibadan. The Committee was headed by Professor Isaac Megbolugbe.

#### **MEMBERSHIP OF CULTURAL ASSOCIATIONS**

Esv. Lola Tomori is a member of Ibadan One Society and a former member of Lagelu Indigenes Club at the Formative Stage. He represented Ibadan One Society at the Central Council of Ibadan Indigenes (CCII) from 1989 to 2003. He was the 2<sup>nd</sup> and 1<sup>st</sup> Assistant Secretary General of CCII from 1992 to 1999. He had also served the CCII in various capacities as:

*Lola Tomori*

- i. Secretary, CCII Chieftaincy Committee on OLOKO Commission of Inquiry (1993)
- ii. Secretary, New Olubadan Palace Site Selection Committee and Preparation of Site Development Plan (1992/1994)
- iii. Oyo State Stakeholder Committee Member on Creation of States in Oyo State 2013/2014.
- iv. Member – CCII Legal Committee on Boundary Dispute between Ibadan and Iwo on Ogburo
- v. A Member of CCII 5man Committee on the Olubadan Chieftaincy Review Panel on 23<sup>rd</sup> May, 2017.
- vi. Member Goinformation Society of Nigeria (GEOSON)

**AWARDS & HONOURS**

In appreciation of his contribution to the Estate and Valuation Profession and Community Service, he has received the following Awards:

- ★ “Professional Development and Empowerment of Members Awards” by the Nigerian Institution of Estate Surveyor & Valuer, (NIESV) Oyo State Branch in July, 2009;
- ★ An Award of “Professional Excellence” by the Conference of Local Government Lands and Estate Officers (Oyo State Branch) in recognition of Professional Excellence and dedication to the Public Service of Oyo State Government both at the State and Local Government Levels.
- ★ Central Council of Ibadan Indigene “**Merit Award**” in Recognition of his Outstanding Service to Ibadanland” on Saturday 22<sup>nd</sup> November, 2014.
- ★ Central Council of Ibadan Indigenes (CCII) Cultural Festival Week honorary award of **Grand Ambassador of Ibadan Culture** - March 2022
- ★ Pillar of Support for Oluyole Progressive Front 91’ in November 2022

Esv. Lola Tomori is happily married and blessed with children. He retired from the Public Service of Oyo State on 31<sup>st</sup> December, 2009 after a mandatory of 60 years of age.

*6<sup>th</sup> January, 2022*