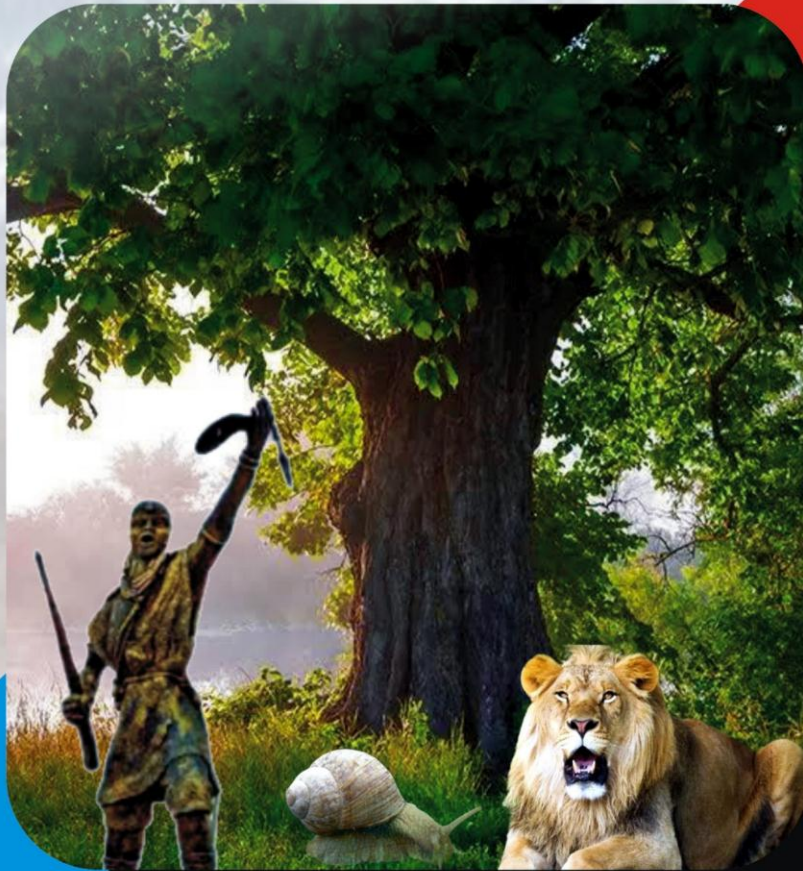


*Lola Tomori*

## THE RELATIONSHIP BETWEEN IBADAN AND IWO IN HISTORICAL PERSPECTIVES DURING THE NINETEENTH CENTURY YORUBA CIVIL WARS



**IBADAN... 1 City, 63 Towns, 3069 Villages, 6 Million People**

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*Grand Ambassador of Ibadan Culture  
GEOSON Leadership Impact Awardee*

## **THE RELATIONSHIP BETWEEN IBADAN AND IWO IN HISTORICAL PERSPECTIVES DURING THE NINETEENTH CENTURY YORUBA CIVIL WARS**

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### **1.0 BACKGROUND HISTORY:**

According to Professor Jide Osuntokun in the Editorial of the COMET NEWSPAPER, in African history, there is confusion between the origins of people and origins of people and origins of kingdoms, this should not be so. Both **Adekola Telu, the ancestor of Olumade Pariu**, who founded Iwo and **Lagelu**, the ancestral founder of Ibadan had common origin of **Luwo Gbagida Dynasty, the 18<sup>th</sup> Ooni of Ife** and the only female Ooni in Ife History who reigned in the **15<sup>th</sup> Century** and championed the **Ara War** in Ekiti.

#### **(a) Adekola Telu and the Children**

Ooni Luwo Gbagida was the mother of Adekola Telu and Chief Obaloran of Obaloran Compound in Ile-Ife was the father. Prince Adekola Telu who left Ile-Ife to found his own kingdom travelled eastward of Ife to settle at **IGBO ORITA** near Ilesa. At Igbo-Orita, according to Chief I.B. Akinyele in “Iwe Itan Ibadan” published in 1911 Telu had three children namely: Jikanmu gave birth to Olumade Pariu. Adekola Telu died at Igbo Orita but there migrated westwards.

#### **(b) Founding of Iwo by Olumade Pariu**

Oba Jikanmu and his son Olumade Pariu as a result of outbreak of small pox and flood problem they were directed to another site by Ifa Oracle; Oba Jikanmu was then advised to move northwards to a place where he would find a legendary (Baobab-Adamsonia), inhabited by a flock of parrots (birds with hooked beaks and

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which have a remarkable power of mimicry ODIDERE). After the search for the place, the migrants again migration downwards to the location of their supposed new site. However, it is a pity that **Oba Jikanmu did** not reach the promised site as he died on the way. The place where gave up the ghost (i.e. died), according to Prince Adelegan Adegbola (2009), was shortly after crossing a stream called **Oba-dake** (the king stopped breathing). Which later evolved as **Adeeke**. That stream about two kilometres to Iwo is that which is today flows at the valley of **Baptist High School site** and called Odo-Adeeke (Adeeke Stream).

According to the Yoruba custom, the eldest son of Jikanmu called **Olumade Pariu** succeeded his father on getting to the promised site as the first Oluwo of Iwo. His father, the late Oba Jikanmu was buried at Iwo. The place of Oluwo was built at Ile-Okoya.

**(c) LAGELU: Ancestral Founder of Ibadan:**

According to Chief M.K.O. Adebayo and Chief M.I. Ifamapowa Aboke (2015), **Lagelu**, the son of **DEGELU**, the son **Orunto**, the Obalufe of Ile-Ife. Just like Basorun, the head of **Oyomesi**, **Obalufe, is the head of the Ife Elders**, who are eight in number. Ife has bicameral legislation compromising **8 inner Chiefs** and **8 outer chiefs** totaling **16 chiefs** inherited from Oduduwa, the progenitor of Yoruba people.

Degelu compound is at **Ajamapo** in **OKE-ESO** area of Ile-Ife. The mother of Lagelu was born into the royal family of Ooni Luwo Gbagida who got married to Chief Obaloran, a member of the eight (8) inner High Chiefs of Ooni of Ife, who was also crowned during the reign of Oba Olubuse II, the Ooni of Ife. Te history was confirmed by His Imperial Majesty, Oba Enitan Adeyeye Ogunwusi, Ojaja II when the delegates of the Central Council of Ibadan Indigene (C.C.I.I) visited him on Monday 15<sup>th</sup> February, 2015 led by Rev Moradeyo Including my good self.

Lagelu founded the first Ibadan in the **16<sup>th</sup> century** when the Oyo had just returned from exile at Gbere in Ibariba kingdom and before the reign of Alaafin Obalokun (1590-1600). Alaafin Onigbogbo the son of Obalokun introduced the Institution of Aare-Ona-Kakanfo (the Commander General of the Yoruba Army) in 1640 A.D. Lagelu the Jagun Osin of Ife was also honoured with the Jagun of Oyo kingdom before the establishment of Aare-Ona Kakanfo. The first Ibadan located at the interface of the forest and the grassland. The first destroyed in the 17<sup>th</sup> Century while the second Ibadan was established at **Oriyangi** now called **Oja'ba** which was later abandoned by the descendants of Lagelu and occupied by the allied army of Ife, Ijebu, Oyo and Ijebu in 1825 A.D.

## **2.0 CONSEQUENCES OF THE FALL OF OLD OYO EMPIRE:**

The migration of people was as a result of the Owu war instigated by **Toyeje**, The Baale of Ogbomoso and second in command to **Aare Afonja** and the **Onikoyi** of Ikoyi in **1810 A.D.** The subordinate towns of Ife were attacked and destroyed because of slave trade. Between **1814** and **1820** according to Rev. Samuel Johnson (1921), the Ife army staying Adubieye on the advice of Oluwo, Oba Memmudu Lamuye I, formed and with the Ijebu army to attack Owu due to the crisis at Apomu. They were joined by the Oyo and Egba refugees to destroy **Owu-Ipole** in **1820**. Olowu Akinjobi migrated to Ibadan to establish Owu-Ogbere on a land allocated to the Owu by the reigning **Olubadan Sotiyele**, the grandson of LAGELU in **1820**. In **1824**, war broke out between Ibadan and Owu Ogbere again and the then Olubadan invited the allied army from Iperu, their base and destroyed **Owu-Ogbere** and even occupied the **second Ibadan** in **1825**. They occupied the compounds at Oriyangi (now Oja'ba) abandoned by the previous owners (i.e. Lagelu descendants).

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Owu people after the Gbanamu war of 1830A.D. at Erunmu migrated to Abeokuta in 1834 to join the Egbas who had earlier left Ibadan camp to found Abeokuta in **1830A.D.** led by Balogun Sodeke.

With the stabilization of the Ibadan Community, the story of the **Owu war** really ends. The army which had been called into existence to besiege the city of **Asunkungbade** had at last settled down and taken on the features of an established polity. The collapse of **one of the four corners of Yorubaland had entailed a tremendous upheaval and the virtual obliteration** of the old pattern of relationships in Southern Yorubaland. **It had called into existence the two great metropolitan towns of Ibadan and Abeokuta** which were to be the main poles of the new order which emerged out of the **final collapse of the Old Oyo Empire** and the system of

## **2.1 The War Among The New States For Territorial Control:**

### **(a) Between Egba, Egbado and Dahomey:**

When **Ibadan** (supported by Ijebu, and sometimes, Ijaye) and **Abeokuta** thus preoccupied themselves with their local wars, the consolidation of all the **new states**, and the peace or even the existence of the **old states** of midland and southern Yorubaland, was threatened by determined enemies from the west and north.

From the west, the kingdom of **Dahomey**, freed from Oyo Kingdom rule by about 1823, began immediately to put pressure on neighbouring provinces of Yorubaland. **Dahomey** did not only desire control of the trade routes in **the Egbado country**, it also wanted to seize territory for agricultural purpose. Dahomey armies intensively harassed **Egbado towns**, particularly, **Ijanna, Ilaro** and **Refurefu**, and ultimately destroy Refurefu. Abeokuta moved in force into Egbado, however, and stopped Dahomey by, as earlier pointed out, taking control of Ilaro and Ijanna. The situation was to remain this way until the 1850s when Dahomey finally made a frontal attack on Abeokuta, only to be firmly repulsed.

**(b) Fulani War and the Rise of Ibadan to a Powerful State**

The fall of the Old Oyo Empire, arising from the combination of internal constitutional debacles power tussles and conflicts and the rise of militant Islam in Ilorin played significant roles in the emergence of Ibadan.

From the north, the **Oyo Emirate of Ilorin** was much stronger, more persistent, and more successful. Ilorin had developed into a **predominantly Islamic Yoruba kingdom**, and most of its troops and commanders were of Yoruba (mainly Oyo) stock, with a strong complement interstate relationships of which it had been the guarantor (professors Akin Mabogunje & Omer Cooper, 1971).

In establishing the new Ibadan Constitution, the cosmopolitan characteristics were preserved so that although the Chieftaincy titles adopted were traditional ones the system itself was quite different from the normal Yoruba pattern. **The titles were not hereditary but were given 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 very top.**

However, in the present third Ibadan, the communal differences had little political significance and the diverse groups tended to fuse together in a common IBADAN COMMON IDENTITY in the opposite manner to the **Egba** who preserved their original town and even the **village identities** within the single circumference of the walls of Abeokuta.

By **1840**, then many centres of population had emerged across the breadth of the central region of Yorubaland. Many towns of the **Osun Valley** (Iwo, Ede, Ejigbo, Ikirun), northern Ijesa towns (Osogbo, Ijbajo, Otun, Ada), as well as some Ife towns (Ikire, Gbongan, and the cluster of villages in the Origbo suburb of Ile-Ife), had swollen up rapidly, many of them expanding far beyond their old town limits. **A large refugee town**

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**named Modakeke sprang up as a twin to the ancient city of Ile-Ife.** But the most important creations of their time of consolidation were the five new cities, Ibadan, Ijaye, new Oyo, Abeokuta, and Ilorin of Hausa and Fulani commanders and troops, essentially the army which **Afonja** had created for Ilorin, though with addition and modification ever time. Ilorin forces pushed southwards until they came to **Osun valley** and even harassed **town and villages** as far as the Ife Kingdom. About **1835**, the population of the Ife towns of Ikire, Gbongan, and the Origbo villages were forced to flee into Ile-Ife. In last years of the **1830s** it looked as if nothing could stop the Ilorin from pushing all the to the cost to **“dip the Koran in the sea”**. The fate of the new towns, **Ibadan, Ijaye** and **Abeokuta**, as well as of the Old kingdoms south of them in the **Awori** and Ijebu countries seemed to bang in the balance, according to Professor S.A. Akintoye in the book “A History of The Yoruba People (2010).

In **1840**, however, the tide suddenly turned, **1838**. At Osogbo in **1840**, the Ibadan army met formidable Ilorin forces and routed them very decisively, destroying their dreaded Calvary, killing or capturing most of their horses, and capturing many of the Ilorin commanders. Thereupon, Ibadan forces, led by **Balogun Odeyinka Oderin lo**, pushed northwards, dislodging Ilorin forces and pushing them all the way beyond Offa, to only a short distance from Ilorin itself. Ibadan decided not to make any attempt on the narrow territory between **Offa** and Ilorin because it was too firmly controlled by the Ilorin Calvary. The boundary of Ilorin’s domain came to stabilize at this line.

According Professor S. Adebengi Akintoye (2010), Ibadan this saved the consolidation of the new towns and cities in the middle belt of Yorubaland. People who had been forced by the Ilorin threat to flee their towns in these places returned. The inhabitants of the Ife towns of Ikire, Gbongan and the Origbo villages returned home from Ile-Ife.

### **3.0 THE OWU EARLY HISTORY BEFORE THE OUTBREAK OF THE OWU WAR**

Amongst the numerous **City-State** into which the Yoruba-speaking peoples differentiated themselves, tradition suggests that **Owu** in southern Yorubaland was one of the earliest and most important. According to the theory of **common origin of Ife**, the ancestors of the rulers of all Yoruba towns traditionally regarded as important are traced to **children of Oduduwa**, the mythical common ancestor of all the Yoruba.

#### **3.1 Possible Locations of Owu Towns:**

There are the existing sites known as **Owu** are known before the **Owu wars** of nineteenth century. The **first** was a settlement of which remains are to be found about **ten to fifteen miles** east of **Awe** near the Modern Oyo. There is today a small village on the site bearing the name **Orile-Owu**. The **second possible site** lies about **twenty miles southeast of Apomu** on the present Ibadan- Ife road. There is a village known as **Ago-Owu** on part of the site and there are extensive remains of earthworks and ruined building on this site. This Palace was generally referred to in older accounts as **Owu-Ipole** (in the last few years there has been a tendency to refer to it as **Owu-Orile** but this is very recent.

The last of the possible early positions of the town bore the name of **Owu-Ogbere** and was built close to Ibadan, according to the authors of "Owu in Yoruba History published in 1971. Its **wall circuit** enclosed a section of the **Ogbere stream** from which its name is derived. The remains of the wall circuit of this town can be traced from a point immediately behind the present Government House on Agodi Hill in Ibadan in a broad arc through a **cocoa nursery** which lies about half a mile **behind Agodi Hill** to cut the **Ibadan-Iwo road** just beyond the **Ogbere stream**. Part of the sprawl of present day Ibadan has spilled over into the area of this one time refugees settlement.



### **3.2 The Origin of Owu People:**

History has it that Ajibosin, alias Asunkungbade, the first king Owu Kingdom, was one of the grandsons of Oduduwa through his first daughter. As an infant he once put on his grandfather's crown and when it was removed, he wept continually until the crown was placed back on his head. His mother was later told to keep the crown for the son as he seemed so anxious to have it. Hence, he was nicknamed "**Asunkungbade**".

Olowu Ajibosun established Owu Kingdom in a grassland area, a little to the north of Orile-Owu, according to Dr. J.A Atanda (1971). From there Owu expanded its authority, and there was evidence that at the time it wielded authority over the rising kingdom of Oyo and Igbomina. That is why people refer to Owu kingdom in their anthem as: "***Owu la ko da o, bie de Owu, e bere wo***", literally meaning Owu was the first to be created, inquire when you get to Owu.

Within the region of the old Oyo, Owu was very prominent and ruled the waves. Owu collected tribute from the Bariba and the Borgue had ruled over old Oyo until the reign of Alafin Sango. In the war of supremacy that ensued between Owu and old Oyo, the later won. That marked the beginning of movement of Owu to the forest belt in the South. Owu people fought many wars thereafter, won battles and settled in very many place between the Niger River and Atlantic Ocean, yet their main stream settled among the Egbas in Abeokuta and Ijebu.

According to the address presented by HRM Olowu, Oba Adegboyega Dosumu at the 8<sup>th</sup> Owu Day Celebration in 2007, he noted that:

- (a) There is a place called "Owu Orile" some ten miles north of the town of Awe which oral evidences claim to be the original homestead of Owu.

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Spreading for miles on the north eastern side of Awe town is mostly **“IGBO OWU”**.

- (b) The name Olowu was a derivative of the savannah crop called Owu (cotton). Here again is another pointer to the fact that the original homestead of the Owu people was in the savannah and not in the southern forest region
- (c) All Owu settlements in the northern part Yorubaland (below River Niger) are older settlements than settlements in the southern forest region

The migration history of Owu people is not peculiar to this sub-ethnic group. According to Professor Y. Merpet (1978 p.a): ***“migration has played essential roles in all the stages of the history of man right from the communal tribal formation up to the era of class formation”***.

In fact there was historical evidence of movement of old Oyo Capital when it was sacked between (1530-1542) by the Tapas during the reign of Alaaafin Onigbogi, according to Dr. J.A Atanda (1971). The seat of government was later moved to Oyo Igboho from Kusu in Ibariba kingdom before they finally returned to Oyo-Ile. In the 19<sup>th</sup> Century, after the failed Eleduwe War, and collapse of the old Oyo empower, Alaaafin Atiba moved the capital to Ago-Oja, the site of the present Oyo in 1837.

Like the Jews, according to Professor Olatoye Ojo, FNIVS, RSV. in a paper delivered at Owu Day Celebration (National Convention of the Royal Union of Owu People (RUOP), December, 2014. ***“Based on biblical account, the dispersion of Jews in today context is prophecy fulfilled. God is very much at the centre of the dispersal of the Jewish people and he leads them as they move in different directions and with great promises (Deut 4:27, Deut 28:37).***

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The Owu today are particularly important in Ijebu, Abeokuta, in Ibadan and Oyo Provinces but especially in the first two. Their movements into these two provinces must be seen as part of the general southward movement of people in Yorubaland and Egbaland in the nineteenth century. As such, it is in Ijebuland and Egbaland that Owu have made their most striking progress in the nineteenth and twentieth centuries. In these paces, they have become an 'original' land-owning group in a sense in which they have never done elsewhere. And their Olowu command respect out of keeping with their late-immigrant status (Professor A.L. Mabogunje and J.D. Omer-Cooper, 1971).

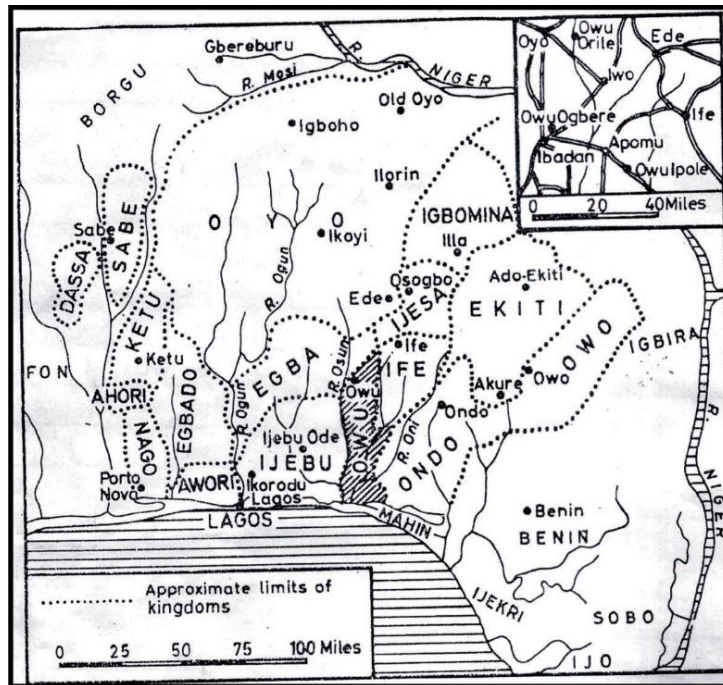
However, the arrival of the Owu in Egba Division is more accurately dated since it is known that it was a few year after 1830 when the Egba themselves founded the town of Abeokuta. According to Professor Saburi Biobaku in "The Egba and their Neighbours", 1842-72, London, 1957 p. 18," the Owu were the greatest single body of wonderers who appeared before Abeokuta after 1830 and 1834 respectively.

The Owu in Abeokuta are not EGBAs but they have become more closely integrated with the Egba. The fact of their different origin is not much played up now although their identity is still well preserved by the presence of the Olowu as well as by the annual festivities of Oro, Ogun, Mole and Egungun.

As contained in this publication, it appears that with the destruction of Owu-Ipole a sizeable group of Owu moved near Ibadan and founded Owu-Ogbere. When Owu-Ogbere was destroyed and the allied forces occupied Ibadan itself, some Owu migrated northwards to Erunmu and Kuta; others simply moved into the reconstituted settlement as part of the general populace. In Ibadan, the Owu were much intermixed with the rest of heterogeneous population and had no separate quarter of their own until one of their members rose to a position of eminence in the city. This was Oyesile

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Olugbode from Kuta who rose to the highest position of Baale of Ibadan between 1851 and 1864.



*Map 1: The Owu Kingdom c.1100. Inset shows the location of the three disputed sites of the Owu in the 19<sup>th</sup> century war.*

So like the Jews, the Owus experienced dispersion and persecution, defeats and dislocations but each time opportunity presents itself, they seize it to come together and forge ahead. Their footprints remain bold in most part of South Western States where they had course to engage in wars making waves in key sectors of the economy even outside Nigeria in places like: Tosso and Wudah in Republic of Benin and the Owus in Great Britain.

**(a) Owu Towns and Cities in Nigeria**

Owus are also spread across Yoruba speaking regions like Osun State, Oyo State, Ogun State, Kwara State and Lagos State. Coming nearer home, the Owus in Oyo State are:

- Owu Erunmu
- Owu Ibadan
- Owu Ogbomoso
- Owu Oyo, and
- Owu Ajawa

**(b) Owu Tribal Marks**

The larger Yoruba ethnic groups are historically known to have used and still use facial tribal marks to distinguish one member of one sub-Yoruba tribe from other. It is said that Owus used a unique traditional facial mark called “**Keke Olowu**” to distinguish them from other tribal groups, especially when on war expeditions.

The “**Keke or Gombo**” consists of four or five perpendicular and horizontal lines placed angularly on each cheek: they occupy the whole space between the auricle and the cheek bones; three small perpendiculars are also placed on the horizontal line on both cheeks. The Keke-Olowu, an Owu variation of these is like the Keke or Gombo with the lines discrete or interrupted and links each ear with the side of the cheeks. It was common prior to the later adoption of the “**Abaja Owu**”.

The “**Abaja Olowu**” are sets of three or four parallel and horizontal lines on each cheek; they may be single or double; each line being from half-an-inch to one inch long. The “**Abaja-Olowu**” in distinction from other abaja’s has 3 perpendicular etchings fitting nearly as 3 horizontal ones and are very thin and narrow on contradistinction from the very bold ones worn by other tribes. This further accented

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with an additional 3 small horizontal etching on the forehead called 'keeta'. Furthermore, members of the royal families would have an additional 6 markings on the forearm with a further 3 below the level.

**(c) Historical and Cultural Heritage**

The Owu settlement in Ibadan and Oyo Province include some places like Erumu which for instance, are known to be Owu and their head is related through marriage to the people of Owu. In these settlements Aluguba is worshipped as a major Orisha every year. Of the Owu who fled to Ife, Ile-Ogbo, Iwo and Ibadan during the mid-nineteenth century southward thrust of the Fulani, it is not known how many returned. However, Owu people are to be found either as groups or as individual families in different parts of Yorubaland.

Where however, their historical identity cannot be maintained through the annual festival of the Alugbua the Obalufon or the Oro, their ethnic identity is emphasized by their facial marks, with the '**Abaja Olowu**' or the '**Keke Olowu**'.

Even without their tribal marks the Owu have distinguished themselves among Yoruba group with whom they have sojourned. Both Ijebu and Abeokuta members of the Owu community have actively participated in the life of their adopted area and risen to positions of the highest importance.

### **3.3 The Cause of Owu War in the 14th Century:**

According to Akinwumi Ogundiran (2020), Owu's expansionist agenda, hegemonic ambitions and military forays into Igbomina posed a serious threat to the northern trust of **Ife's commercial empire**. Containing this threat was the centre piece of **Obalufon Alayemore's** political agenda when he ascended the throne of Ife during the mid-fourteen century. Obalufon Alayemore was reputed to have pursued vigorous military campaigns and political diplomacy in other to reinstate Ife's influence and control of commercial networks along the northern axis.

Obalufon Alayemore, the **third and fifth Ooni of Ife** resuscitated the expansionist programmes that his earlier predecessors had put in place during the **twelfth and thirteen centuries**. Those efforts had already built the **Ife Empire** by adding Owu, Owo and Edo, as well as most of the Ekiti and Igbomina territories, to the sphere of Ile-Ife's influence. By the time Obalufon Alayemore came to power, most of the northern frontiers of the Empire were under Owu. In order to turn the tide, the king focused his attention on the Igbomina area. This was necessary to halt the advance of owu into Ile-Ife.



Mask head of Obalufon II, Ooni of Ife. Work dated 12th–15th Century, Ife. Copper. [Photo: Phillips (1999).]

The Oral traditions of Ife credited Obalufon II military vigor, expansionist drive, and political sagacity, and the traditions in Igbomina celebrate him for downgrading **Owu's** influence and taking over Owu's colonies and out-posts in the area. Obalufon Alayemore reclaimed lost territories and established new Ife colonies in Igbomina. At the peak of Obalufon Alayemore's reign, Ile-Ife controlled a vast network of towns and villages along the trade routes that linked central Yorubaland with the Niger River.

### **3.4 Threats to Oyo at Oko by Owu:**

At the time **Oranmiyan** left **Oko**, threats from the **Owu kingdom** in the south compelled it to start paying tribute to the **Olowu**. Some of the stronger **Bariba and Nupe groups** overran Oko and forced it to pay tribute. In fact, Ajuwon (a.k.a Ajaka) appears to have been displaced for some time by these unforgiving enemies. **At last, Ajuwon, first son of Oranmiyan, stepped aside and gave the throne to his younger brother called Sango, son of Oranmiyan's Nupe wife, who was believed by the Chiefs to be the more warlike prince.**

With Sango as king of Oyo, the situation began to improve. The secret of the military power of the **Nupe and Bariba** was their use of Calvary **Sango, the third Alaafin of Oyo** embarked on buying horses from some Nupe, his mother's people. When the **Olowu of owu** sent his officers to demand the tribute, **Sango refused to pay**. The Olowu sent an army to compel him to pay, but **Sango's men** so decidedly defeated the invaders as to silence the olowu threat once and for all. **Alaafin Sango moved the base of the kingdom from Oko** back to its original location. When the Bariba and Nupe attacked he fought them fiercely and beat back attack after attack, capturing many horses in the process. Sango's life was filled with terrible battles and surprising victories that his subjects and enemies alike credited him with supernatural powers. Sango spent 7<sup>1</sup>/<sub>2</sub> years on the throne, according to Samuel Johnson (1921).



The people, out of gratitude for all he had done for their kingdom, defied Sango, **giving his name to the god of thunder and lighting** and set up **shrines and rituals** for his worship. The **cult of Sango** became the special cult of Oyo-Ile kings, unlike in most Yoruba kingdoms where the **cult of Ogun** (god of iron and war) **was the royal cult**.

### **3.5 Owu Relationship with Lagelu Descendants in the 18th Century**

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

- |       |             |   |  |
|-------|-------------|---|--|
| (i)   | ITUN ELEMO  | - | Aboke Quarters                                 |
| (ii)  | OKE IGEDE   | - | Oba (Olubadan) Quarters                        |
| (iii) | ITUN LISA   | - | Crown Prince of Olowu Akinjobi<br>Quarters     |
| (iv)  | ITUN AKAASI | - | The descendants of Akaasi<br>(Lagelu’s Nephew) |

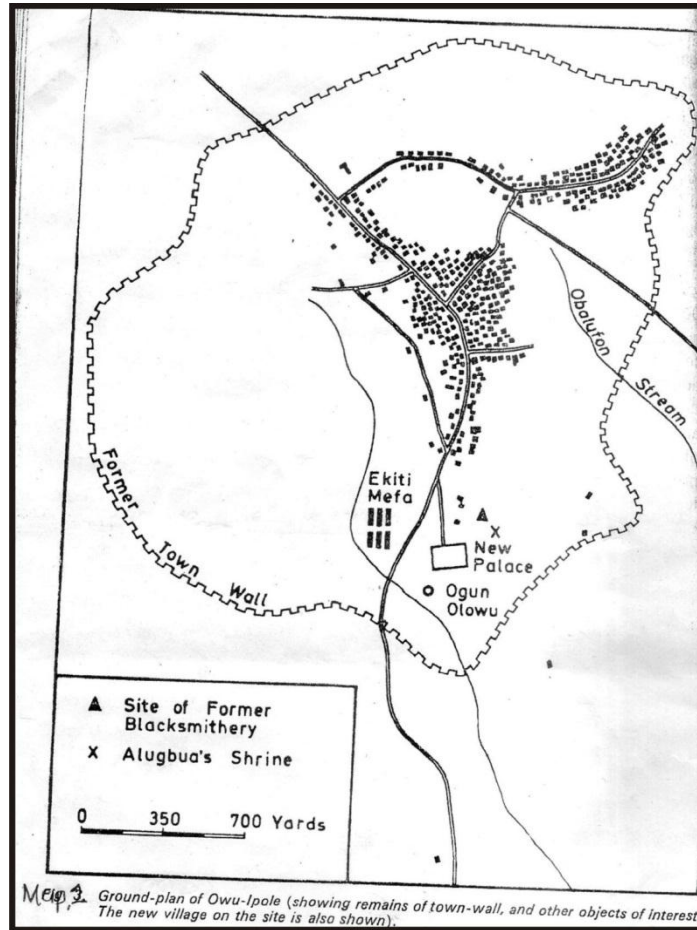
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- (v) ILAROO - The descendants of the Prince of Isheri from Oloto Clan of Lagos.
- (vi) OKE ATI ISALE ATAN - Communal Land or Town Forest

The Owu wars of the nineteenth century started as a result of the collapse of the old Oyo Empire as a result of Fulani wars' in the northern part of Yorubaland. Around 1806 when the war was still going on the Baale of Ogbomosho and the Deputy Aare Ona-Kakanfo to Afonja of Ilorn, Toyeje and Adegun, the Onikoyi of Ikoyi, instigated Olowu Amororo to attack Ile-Ife as a result of slave trading at Apomu. In carrying out the orders, the following settlements around Ile-Ife were destroyed such as Ikoyi Igbo, Apomu, Ikire, Itahakun, Iseyin-Odo, Iwata, Gbongan, Akinboto etc. This was between 1806-1810.

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

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



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

Ibadan through the descendants of Akaasi (Lagelu’s nephew) was sent to offer the Owu people led by Olowu Akinjobi a land to settle at a place outside Ibadan called “**Ahoro Owu**” on which Government House is now built spreading from Lisa

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quarters to Idi-Ape. **The new settlement is called Owu-Ogbere which derived its name from Ogbere River** across Iwo Road, in Ibadan North East Local Government Area.

### **3.6 Destruction of Owu Ogbere and Foundation of the Third Ibadan**

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

According to Toyin Falola (1989) in “Politics and Economy in Ibadan - 1893 -1945” the initial congregation of the allied army at Ibadan was along ethnic lines; the numerically superior Ife soldiers and Oyo-Yoruba refugees chose **Oja-Iba**; the Ijebu lived in the south, at **Isale-Ijebu**; the Egba moved far away from their conquerors and settled at **Yiosa**.

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

Thereafter, an excuse was found for an open intra-class struggle in c.1833. This later escalated into GBANAMU war between the Ife, who attracted support from

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Edunabon and Ipetumodu and the Oyo-Yoruba who also received assistance from Ijaye, led by Kurunmi, Ede and Iwo where there were other pockets of refugees. The Oyo-Yoruba won, and Ibadan became, up till today, an Oyo-Yoruba town (Toyin Falola, 1989).

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

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

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

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

### **3.7 Owu in Ibadan and Oyo Province**

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

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

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

### **4.0 GBANAMU WAR AND THE EXPULSION OF IFE FROM IBADAN**

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

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

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

The first was in 1829 when a fight broke out between the Egba and the Ife at a public meeting. In the atmosphere of intense personal rivalry between the war chiefs, quarrels were not infrequent and soon after the settlement of Ibadan Lamodi, a prominent Egba leader, shot an influential Ife leader, named Ege, with a pistol in the course of an altercation. A scrimmage at once broke out Lamodi was killed and a considerable body of Egba, fearing further vengeance, fled the town under the leadership of Sodeke. They succeeded in beating off all attacks and making their way to the naturally defensible site of Abeokuta in 1830.

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

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

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

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



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

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

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

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

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

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

The titles of Olowu and Oluroko were continued by the representatives of the families in Abeokuta.

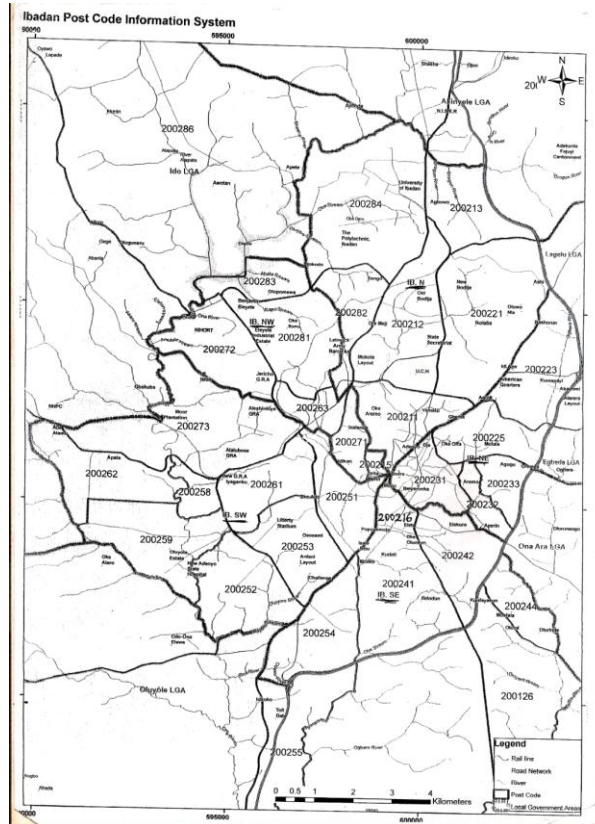
#### **4.1 Migration of Oyesile Olugbode from to Ibadan**

In Ibadan, the Owu were much intermixed with the rest of the heterogeneous population and had no separate quarter of their own until one of their members rose to a position of eminence in the city. This was Olugbode in 1851, barely thirty (30) years after Ibadan was reconstituted, rose to become the Baale of Head of chiefs of Ibadan. He was extremely pushful and aggressive within the power struggle in Ibadan in the nineteenth century.

Oyesile Olugbode was born at Kuta, near Iwo town. His fathers' name was Basorun, a native of Owu-Orile. During the reign of Olowu Akitoba Basorun migrated to Kuta where Oyesile Olugbode was born. He came to Ibadan as a warrior with some ESOS and stayed at Idiape where it was believed ALUGBUA, the great general disappeared and who it was claimed could in the past be summoned by pulling on a chain which he drew under the earth with him when there was war.

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When Basorun Oluyole heard of his arrival he sent Balogun Oderinlo to invite him to the city of Ibadan in the same way he did to another Owu warrior, Olunloyo who first stayed at Molete before he was allocated land at Oke-Oluokun, Kudeti area of Ibadan. Olugbode was also allocated the vast land at Odo-Osun. (See map 3).



***Map3: Baale Oyesile Olugbode's Quarter within Ibadan Metropolis - part of postcode 200231***

In Ibadan, the **Owu** were much intermixed with the rest of heterogeneous pollution and who have fought in the Gbanamu war before the arrival of Oyesile Olugbode after Eleduwe war of 1837, first Ijaye or Batedo war of 1844 and Osogbo war of 1840 against the Fulani invasion under the command of Balogun Oderinlo.

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After the death of baale Omiololu Opeagbe, oyesile Olugbode was installed Baaale of Ibadan between (1851-1854). During the reign, Okebadan was resuscitated **Okebadan festival** which was earlier abolished from the days of Maye Okunade. Owu established villages at various locations such as: **Idi-Ape, Ojoo, Aroro, Alugbo, Araromi-Owu, Seriki village, Olokuta village, Owobale and Erunmu.**

Olugbode's thirteen years of reign (1851-1864) are well remembered in the annals of the city as a period when there was security of life and an absence of discord or serious internal dimensions among the city's population. Rather, it was a period when Ibadan's external relations were immensely enhanced. The territory subject to the authority of Ibadan was considerably enlarged especially in the Ekiti country where **four** of the **six** wars of his reign were fought. Ibadan itself grew in size and population as many people flocked into it, both free-men and slaves. It was also in Olugbode's reign that the **first missionaries** from Europe came into Ibadan.

After the Gbanamu war, in establishing the new system of government called **Militocracy** in new Ibadan referred to as the "**third Ibadan**", the cosmopolitan characteristics were preserved. In the new system the chieftaincy titles adopted were traditional ones but the system itself was quite different from the normal pattern of the Old Oyo and Yorubaland generally. The titles were not hereditary but were given in accordance with the effective position of the holder in the society and it was possible to progress from one another in the hierarchy even to the top Aare Oluyedun, Oluyole, Opeagba uprated the system from 1833 after the Gbanamu war till 1851 when Oyesile Olugode, an **Owu man from Kuta** near Iwo modified the system.

He introduced a traditional republican system whereby there are two major lines: **Otun Baale** and **Balogun Lines** that can become Baale of Ibadan in rotation. He also introduce the Iyalode chieftaincy as the third line but cannot become the

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Baale. Persons of very diverse origin could aspire to the position of Baale and indeed no less than three Baales of Ibadan have been **Owus**.

Thus communal differences had little political significance and the diverse groups tended to fuse together in a common **Ibadan identity** in the opposite manner to the **Egba** who **preserved their original town and even village identities** within the single circumference of the walls of Abeokuta.

With the establishment of the Ibadan community, the story of the Owu war really ends, according to Professors A.L. Mabogunje and J.D. Omer-Cupper in *Owu in Yoruba History* (1971).

#### **4.2 Consequences of Owu War (1814-1825):**

The Owu war which involved the allied army of Ife, Ijebu, Oyo and Egba that were called upon to besiege the city of Asunkungbade at least shed a new government. However, the war effectively marked the end of a particular phase only the cause of the complete destruction of the flourishing **Owu kingdom**, but was also the signal for the disintegration of the Old Oyo **Empire** and of the rest of Yoruba country.

The collapse of the one of the four corners of Yorubaland had entailed a tremendous upheaval and the virtual obliteration Southern Yorubaland. It called into existence of the **two great metropolitan towns of Ibadan and Abeokuta** which were to be main poles of the new order which emerged out of the **final collapse of the old Oyo Empire** and the system of inter-state relationship of which it had been the guarantor.

Disintegration and destruction were not, however, the whole story of the aftermath of the Owu war. New edifices rose on the ancient ruins. **Ibadan, Abeokuta, Ijaiye, Modakeke, Iwo and Ogbomoso** were either founded anew, or

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augmented by large numbers of new populations. These new towns which grew out of the events which started in **1814** were later to dominate the history of the Yoruba country, as well as to rival one another for the hegemony of the country.

The people of Erunmu are known to be Owu and their head (baale) is related through marriage to the people of Owu. Hence, Alugbua is worshipped as a minor **Orisha** every year (Page 107 of Owu in Yoruba history published in 1971).

Of the OWU who fled to Ife, Ileigbo, Iwo and Ibadan during the **mid-nineteenth century** southward thrust of the Fulani it is not known how many returned. What is certain is that the OWU people, once their primal city was destroyed (that is Owu-Ogbere) in **1825**, were scattered to the utmost limits of the Yoruba century. and where their **historical identity** cannot be maintained through the **annual festival of the Alugbua**, the **Obalufon** or the **Oro**, their ethnic **Abaja Olowu** or **Keke Olowu**.

Even without their tribal marks, the owu have distinguished themselves among every Yoruba group with whom they have sojourned. It has been seen how in both **Ijebu** and **Abeokuta** provinces members of the **Owu community** have actively participated in this life of their adopted area and risen to positions of the highest importance: and in Ibadan,, within **thirty years** of the destruction of **Owu Ipole** and twenty five years of **Owu-Ogbere**, a son of Owu from Owu Kuta by name – Oyesile Olugbode became the head (Baale) of the most powerful city of Yorubaland (1851-1864).

### **4.3 Migration History of Farohumbi From Ogbagba**

Pa Farohunmi migrated from **Ogbagba** near Iwo and settled at Fagbayibi which later became **ward 9** in Iwo during the Yoruba Civil war. From there, he migrated to Ibadan and settled at **Oja-Igbo** with his relatives who later settled at **Apatere**, one of the **subordinate towns and villages** under Ibadan Administration, now in Lagelu Local Government while Oja-Igbo is in Ibadan North East Local Government Area.

As an Ifa Priest, well know to Sunmola Alao Laamo, who migrated to Ibadan from Ikoyi near Ogbomoso, he was invited to join at Laamo's compound, at Bere, Ibadan. Later on, Ogunmola who also migrated from Odogbo (now in ruins) very close to Ikoyi in Ogbomoso but first settled at Fesu Village near Iwo joined Sunmola Alao Laamo. Balogun Odeyinka Oderinlo (1835-1850) allocated land to Ogunmola behind Laamo's compound but the main entrance faces Bere-Mapo Road.

#### **(a) Descendants of Farohumbi**

Pa Farohunmi migrated with four of his children and two sisters namely, Fatunbi, Owolabi, Opoole and a female who married at Akinjero in Akinyele Local Government. Owolabi got married to the daughter of Jagun Abagbe from Ile-Ife. He came with Maye Okunade during the Owu war. Jagun Agbagbe settled at Odo-Osun in Ita-Baale Area of Ibadan. The woman, JOJOLOLA, gave birth to Farike, Tomori Olatunji and Fayomi

#### **(b) Tomori Olatunji's Lineage**

Tomori Olatunji married about eleven (11) wives and had the following children, namely; **Egbinola, Oladebo, (female), Fakorede, Akinlabi, Oladosu, Ewuola, Akinade, and Akinwale.**

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**(c) First Sister:**

She got married to the trumpeter of Sunmola Alao Laamo called **Torio**. According to the tradition, he moved to Farohumbi's Residence. He died with Sunmola Laamo, the first Otun Baale in **1864** during the reign of **Baale Oyesile Olugbode**, an **Owu man** from **Kuta**.

**(d) Second Sister:**

She got married to **Pa Fuleso** of Laamo's compound and gave birth to Pa Lawani, the mother of Alfa Alola's mother who got married to Pa **Adegoke** at **Kengbe Village**, Isebo, Alakia area, Ibadan.

**(e) Relationship with Opeagbe:**

One of many wives of Pa Olatunji Tomori was princess Morawo Opeagbe, the Baale of Ibadan between 1850 and 1851. Opeagbe was from Ogbomoso with Tetu Ibikunle, who became Balogun of Ibadan during the reign of Oyesile Olugbode (1851-1864) from Kuta.

Morawo, the wife of Tomori gave birth to Salawu Akinlabi, Oladosu, Ewuola and Akinwale. The children and Grandchildren have become very prominent educationally and four of them are in the United States (U.S.A.) namely **Damola Abideen Tomori**, **Kubura Tomori**, **Azeez Tomori** and **Adebowale Tomori** including their uncle **Demola Kolade**. The **village** is at **OLOMOYOYO** in Akinyele Local Government.



#### **4.4 OROWUSI OR AWARUN SOSO:**

Orowusi the son of Apati was the Baale of Ibadan between 1870-1871 following the death of Balogun Akere of Ilesa. Orowusi came originally from Ogbagba near Iwo. He was an elephant hunter (Ode-Aperin). He came with three children namely: **Akredolu, Ajayi Osungbekun, and Ola.**

He was the first Baale to be celebrated by the Christians. The Christmas in Ibadan gathered in his palace at Odo-Okun now called Kobomoje and performed a musical concert during which they sang a Yoruba version of the British Anthem – “God Save the King”. There was no war during his reign.

He was relatively unknown during the reign of Oluyole but rose to the rank of Ekerin Balogun during the reign of Baale Oyesile Olugbode (1851-1864); and Asipa Balogun during the reign of Basorun Ogunmola from Fesu near Iwo and later became Baale because Balogun Akere, who was supposed to succeed Ogunmola died at Ilesa after the subjugation of Ilesha for the first time in Yoruba history (Dr. J.A. Atanda, 1979). His military chiefs were:

- Ajebo - Balogun
- Latoosa - Otun Balogun
- Ajayi Jegede Ogboriefon - Osi Balogun
- Alli Laluwoye - Asipa Balogun
- Lawoyin - Seriki
- Adeniji - Osi Seriki
- Aderogba - Ekerin Seriki

The Civil Chiefs (Egbe Agba) were:

- Femiwa - Otun Baale
- Tajo - Osi Baale
- Fijabi - Agbaakin

#### **4.5 ADMINISTRATION OF BALOGUN OSUNGBEKUN (1885-1893)**

After the death of Aare Latosisa in Ibadan war camp at Kiriji, Seriki Osungbekun, the second son of the late Baale Orowusi, was chosen as the Balogun. However, the outrageous behaviour of **the slaves of Balogun Osungbekun**, became very unpopular in Ibadan and also with **his war-chiefs** in the camp who held him responsible for the indiscipline in the army and for the outrageous behaviour of his slaves. **They therefore conspired to reject him as the next ruler of Ibadan when they returned to Ibadan from Kiriji War Camp**, instead **Fajimi** was installed the Baale of Ibadan on the 23<sup>rd</sup> of June, 1893. (Kemi Morgan).

#### **4.6 BALOGUN OLA AND POLITICALLY MOTIVATED SUICIDES**

**Balogun Ola** was the third son of Baale Orowusi. He became the Balogun of Ibadan in **1914** under Baale Situ, the son of Aare Latoosa. He was a victim of **tax agitation and betrayer of Ibadan Chiefs**. This brave and heroic act earns him the compound name **KOBOMOJE**.

According to Olufunke Adebayo (2007) in the book “the dynamics of honour kin violence and chieftaincy politics in Ibadan” – the practice of **politically motivated suicide was powered by a military machine** laden with intrigues, machination and intense competition for public office and social advancement. **The desire to preserve personal and family honour** in the face of impending ignominy was a major factor that moved public figures to commit suicide. For from being “victims” they made the most of disadvantageous situation, turned them around and earned **respect and esteem in death** instead of the ridicule that would have been their lot. **Suicide thus served an honourable purpose for them.**

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Throughout the **nineteenth century**, five principal chiefs committed suicide in Ibadan: Lakanle (1855), Balogun Ajobo (1870), Seriki Iyapo (1877), Chief Aiyejenku Foko (1877) and Balogun Ajayi Ogboriefon (1893). During the **20<sup>th</sup> century** were Baale Dada Opadare (1907), Baale Irefin (1914), and Balogun Ola (1917).

#### **4.7 COMPOUNDS, SUBORDINATE TOWNS AND VILLAGES OF OROWUSI DYNASTY**

These are the compound names within Orowusi compound. Lamolo, Akeyo, Adeiye, Sokelu Atipako, Odokun, Odedele, Olode, Akilapa, Ogundepo, Afotutu, Ketuketu, Asaka, Oloko, Alase, Onibata etc.

The warriors subordinate under Baale Orowusi were Oro, Ogo, Kupolu, Odedele, Maderi the father of Alapansanpa, Asaka, Daranpaso, Ogundepo etc.

All those mentioned above were given compound in the city and large acres of land by Orowusi.

#### **4.8 OROWUSI DYNASTY**

Orowusi dynasty comprises of Akeredolu, Otun Seriki Iyapo, Balogun Ajayi Osungbekun, Akinrinsa, Balogun Ola, a.k.a Kobomoje, Kunika, Ogundeji, Fasile, Babalola.

## **5.0 MIGRATION OF BALOGUN ALLI OKUMADE**

Iwo was a nodal town and the route for the Ijesha, Ilorin, Osogbo, Ibadan and Oyo traders and the Ibadan army during the Fulani wars. Balogun Alli Okunmade's mother was the daughter of Olumade Parrin (or Pariu), the first Oluwo of Iwo, while the father, Makudunmi Adegoroku was the son of Oba Jogioro, the second Soun of Ogbomoso who reigned between 1714-1770. Incidentally, Ogunmola, was also from Ile-Alawe in Feesu near Iwo. He came to Ibadan as Babalawo (Herbalist) before he joined Oluyole army in Ibadan.

During the reign of Oba Memmudu Lamuye I, the 12th Oluwo of Iwo and the 8th in the present Iwo, Otun Balogun of Ibadan by name Chief Ogunmola, invited Balogun Alli Okunmade, also the first Balogun of Iwo to join Ibadan army at Kutuje war in 1862. Ibadan army went to Iperu to defend the town against the Egbas who supported Ijaye during the war between Ijaiye and Ibadan between known as Batedo war.

While Balogun Alli Okunmade was at the war front civil disorder broke out between his son, Sanusi and the supporters of Oba Lamuye, the Oluwo of Iwo. The Oluwo pleaded with chief Ogunmola not to allow Balogun Alli-Iwo to return to Iwo. That was how Balogun Alli Okunmade's family came to settle in Lagunmesin the base of Balogun Alli Okunmade where he used to change when he was going to war. The place is now Lagun town and the Alli-Iwo family constitutes the sole ruling house with Olubadan of Ibadan as the consenting authority of the Bale of Lagun in the North Eastern part of Lagelu Local Government. Balogun Alli-Iwo himself later settled near Idi-Ogungun, Agodi, Ibadan till today.

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These are the rulers of Iwo by I.B. Akinyele:

**At Igbo Orita**

- 1) Adekola Telu (the founding father)
- 2) Romu
- 3) Oganfenumodi
- 4) Jikanmu father of Pariu Olumade

**At the Present Iwo Site**

- 5) Pariu Olumade First Oluwo

Similarly, Ogbomoso hosted Olugbon and Aresa communities during the Fulani wars. The present Oyo town was established in 1837 by enlarging the existing Oja village by Alaafin Atiba after the Old Oyo capital had been destroyed during the Fulani wars. The Egbas were forced out of Ibadan to found Abeokuta in 1830 joined by the Owus from Owu Ogbere in Ibadan in 1833 after the Gbanamu war. **The change in all the towns was about the same period in the nineteenth century Yoruba Civil Wars as a result of unhealthy competition and desire to establish Empires or dominance over weaker towns.**

In this new Ogburo, the following Ologburos were installed by Ibadan Baale in Council:

- (1) Oba Lakaiye Lajumu IV,
- (2) Baale Payileku
- (3) Baale Oyerinle,
- (4) Oba Oluwonran Lajumu
- (5) Baale Oyeke
- (6) Baale Oyelusi (1865)
- (7) Baale Oyegbile Aranfesu

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- (8) Baale Adelowo Pelujo Oluwonean II,
- (9) Baale Oke Bangbola
- (10) Baale Lawal Adio Bankole I

Following the death of Oba Lawal Adio Bankole II, Prince Akibu Oyeniran Oluwonran III was installed by the Olubadan of Ibadan, Oba Gbadamosi Adebimpe I, through the approval of Lagelu Local Government.

Following the death of Oba Oyeniran Oluwonran III, Prince Alhaji Surau Alagbe Bankole II was installed as Ologburo by the Olubadan of Ibadan, Oba Yusuf Oloyede Ashanike I.

## **6.0 THE ERA OF MILITOCRACY**

### **(A) AARE OLUYEDUN (1831-1835):**

Aare Oluyedun who took over from Maye Okunade also continued with **Aristocratic government** with other **seven (7) other military generals**, after the Oyo-Yoruba leaders have expelled Maye Okunade and his Ife sub-ethnic group from Ibadan Camp. *The military elite from Oyo-Yoruba group unanimously appointed Oluyedun, a man respected for his military ability, dignity, and age* (Professor Toyin Falola, 2012). He is the son of the late Afonja of Ilorin, the Aare Ona-Kakanfo of Yorubaland. He participated in many of the wars which included: Kanla and Gbodo war fought to save Ilorin.

In Oluyedun's case, it means **aristocratic government** which **engenders and sustains** high traditions of **public service**. It assumes a **ruling class** that can be trusted to administer public affairs with complete personal integrity and honour. Because of Oluyedun's exalted position and his team in the camp among the Oyo-Yoruba military leaders which is independent of politics. **The implication of this is that, the moving force of aristocracy is in this respect accorded Oluyedun the**

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**son of Afonja of Ilorin to lead other seven warlords in his cabinet.** Rome and the eighteenth century Britain are examples of the most successful aristocracies in history in the society. Only a single **civilian title**, the Babasale, “**Chief adviser**”, was created for **Labosinde** (an Ife man).

Members of the ruling class during the reign of Aare Oluyedun were:

(i)	Oluyedun Afonja	-	Aare Ona-Kakanfo
(ii)	Lakanle	-	Otun Kakanfo
(iii)	Oluyole	-	Osi Kakanfo
(iv)	Adelakun	-	Ekerin Kakanfo
(v)	Oluwaye	-	Ekarun Kakanfo
(vi)	Abitiko	-	Ekefa Kakanfo
(vii)	Keji	-	Aare Abese Kakanfo
(viii)	Osun	-	Chief of the calvary (later Oluwo)
(ix)	Labosinde	-	Babasale (Chief Adviser) and later Oluwo till today.

All these *eight* title holders are the *eight* leading military figures in Ibadan.

This was a simple political system, lacking the “specialized offices and structural differentiation” for which the old Oyo system was famous (Prof. Toyin Falola, 2012).

### **6.1 BASORUN OLUYOLE IYANDA (1835-1849)**

According to Rev. Samuel Johnson (1921) at page 305, Oluyole was the son of Olukuloye, grandson of Basoun Yamba, and Agborin, the daughter of King Abiodun, the Alaafin of Oyo (1775-1789). He was born during the period of the Fulani ascendancy and the ravages of the Jamas which started in 1793. As a lad, he was apprenticed to metallurgist for whom he cared charcoal and got married to Oyanu and Latofide. Oyanu had no children but Latofide was the mother of his first born called Akinola.

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According to Professor Toyin Falola (2012) at page 135 of his book: “IBADAN: Foundation, Growth and Change 1830-1960; said

*“Oluyole participated actively as a soldier in the Oyo-Ilorin war early in the nineteenth century. Like thousands of his compatriots, he had to seek refuge elsewhere when the Old-Oyo Empire began to crumble. He came to Ibadan where Oluyedun, the second leader after Maye Okunade gave him a piece of land at Ile-Iba, in Isale-Ijebu*

However, Oba Isac Babalola Akinyele 1981 (fourth edition) of “**Iwe Itan Ibadan**” at page 15 wrote as follows; *Oluyole was not one of the warlords that participated in the Owu-Ogbere war led by Maye Okunade.* He only came after the Egba had been expelled from Ibadan by Ife Yoruba sub-group led by Maye. **Oluyedun** gave him land to settle on. The first house built was at Old Iba House at Isale Ijebu still existing till today.

When he became the ruler of Ibadan, he expanded the titles created by Aare Oluyedun and **abolished the Oyo imperial system of government with its sacred monarch.**

Basorun Oluyole (mid – 1830s-1847), according to Professor Toyin Falola, 2012 page 10, assigned for the first time, specific military and civil duties to his chiefs and these included fighting wars of expansion and the maintenance of peace and order in the town.

Basorun Oluyole Iyanda **firmly established the military system.** Military titles were given specific military-cum administrative functions. New titles were created to reward new competent warriors and to expand the bureaucracy. Oluyole himself assumed the title of Baale (a civil title) and later, he was conferred with the



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title of Basorun by Alaafin Atiba after Eleduwe war in 1837 at the site of the new Oyo Capital with Kurumi becoming the Aare Ona-Kakanfo. The next person to him was Balogun who also had principal officers. His regime had the following principal officers.

**OLUYOLE as Baale and later Basorun.**

- Bankole Alesinloye - First Balogun
- Oderinlo - Second Balogun
- Lajumoke - Otun Balogun
- Opeagbe Omololu - Sarumi and later Osi Balogun
- Toki Onibudo - Frist Seriki
- Babalola - Asipa Balogun
- Oyesile Olugbode - Abese Balogun
- Ogunremi - Sarumi
- Yerombi - Agbaakin Balogun
- Dele Oje or Delesolu - Aare-Agoro (Aareago)

Three important military titles were created by Basorun Oluyole namely: the **Seriki** the head of another group of junior warriors to the Balogun; the **Agbaakin** and **Aare Agoro**

After the demise of Aare Oluyedun, Lakanle was the rightful leader as the Otun Kakanfo, but Oluyole organized a rebellion against him on return from the unsuccessful OTA expedition. Oluyole wanted to become the leader of Ibadan and the Commander-in-Chief. He successfully eliminated Lakanle with the help of Elepo, his friend, Aiyejenku and others. Oluyole was the Osi Kakanfo during the reign of Aare Oluyedun.

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Oluyole appointed Bankole Alesinloye as the first Balogun of Ibadan but he refused his order to go to war at Iperu. When Oluyole was returning from the war, he was prevented from entering the town through Bode to avenge the death of Lakanle. The plan was leaked to Oluyole who entered through Elekuro. During the public riot, Bankole Alesinloye was killed.

Also, when Oluyole failed to become the Alaafin in place of Atiba in the new Oyo capital, he became oppressive at home and rude to all the senior military leaders including Balogun Oderinlo, who succeeded Balogun Bankole Alesinloye. This led to rebellion among his subjects, because he sent his enemies to war in a bid to get rid of them. Consequently, the whole town rose against him in protest against his high-handedness and those of his children. The uprising was quelled by **Ibikunle**, the Seriki and **Babalola**, the Asipa. He eventually eliminated **Lajubu** and **Akinluyi** after the 1940 Fulani war at Osogbo. Elepo was eventually rejected by Ibadan war-leaders and had to leave the town for Abeokuta when Oluyole could not protect him with Atipo, his brother, who went to Ijaiye. *It was the inordinate ambition of Basorun Oluyole that killed him with the collective efforts of the war-leaders.*

However, Ibadan was not alone in adopting **military rule at this time in Yorubaland**. For instance, at Ijaye, a new government set up by **Kurunmi** went further than Ibadan in establishing a **military dictatorship** that concentrated **political, economic**, and religious power in the hands of a **single man**, in the person of **Kurunmi** himself. His subjects feared and dreaded him more “**than even the gods**” and they were required to submit to “**his absolute will**”.

Also, at **Abeokuta**, founded shortly before **1830**, the first government was a sort of **military autocracy** with Sodeke, the leader of the **Egba migrants** to Abeokuta, as the **Balogun**.

Oluyole went further to assert the supremacy of the military over all other subjects despite being the Baale of Ibadan for the first time after Aare Oluyedun. The Laws were made only by the army, and all laws must be obeyed by the citizens. He had official who acted as the policemen to asset and discipline offenders

## **6.2 The Introduction of Republican Constitution**

In **1851**, power was divided and exercised by two major chieftaincy groups, **one civil** and **one military**. The civil group was created in **1851** when it had become necessary to relieve the **leading warriors** of 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 were not members of any particular Ruling House**. Rather, they were all **veterans** and must have distinguished themselves in war.

### **(a) The Baale:**

The Baale and his subordinate chiefs were expected to be knowledgeable in **military history** and warfare, and above all they must be familiar with the foreign policies of every major Yoruba subgroup and their neighbours.

The Baale civil office holders were primarily charged with administration of Ibadan. The economic prosperity of the town and the maintenance of peace and security. To discharge his duties effectively, the Baale was assisted by a few other distinguished chiefs, all in the same **civil chieftaincy groups**. These were the **Otun, Osi, Ashipa, Ekerin, Baale**, etc. It should be noted that **all these chiefs were not empowered to make laws without the approval of the military chiefs**.

**(b) The Iyalode chieftaincy category:**

Founded on revolutionary new values constitutional structures, both Ibadan and Abeokuta (Egba kingdom) produced a socio-political environment that allowed, astute, enterprising, wealthy women to assume roles male titled hierarchies and military rules.

In Ibadan and Abeokuta, new styles of governance, according to LaRay Center of the Department of history, University of Ibadan (2000) and Professor Toyin Falola (2012 pg. 125), **downplayed hereditary rights** in favour of **proven merit** based on **leadership** and, **entrepreneurial ability, wealth** and patriotism.

Successful war and trade leaders were appointed to **high military and civil office**, including some notable wealthy **female traders** who won acclaim because of their patriotic loyalty, their economic acumen, their financial support in state expansion and defence, and their community and state services.

Their power and authority rested on their control of immense trading and organizational networks, the acquisition of large personal followings, and their ability to extend substantial credit facilities to military leaders, and their generous gifts to their constituents. **Madam Subuola** was the first Iyalode of Ibadan appointed in **1851**

**c) Composition of the Council of State (Igbimo Ilu)**

From **1851** when Baale Oyesile Olugbode took over the administration of the **third Ibadan**, in the exercise of power, the Baale was the **Chief Executive**. According to Toyin Falola (1989) and as explained earlier, there were cases when the overall civil and military authorities were combined in one person (e.g. Are Oluyedun Afonja, Oluyole Iyanda, Ogunmola Orisagunna and Are Obadoke Latoosa), but when the power was separated between the Baale and the Balogun, then former was supposed to preside at meetings.

### **IGBIMO ILU (Council of State)**

Igbimo Ilu (the council of state) was the supreme organ of the state. Its membership was loose, because not all chiefs were members, any chiefs could be co-opted, and few could deliberate if the topic was very confidential and strategic. The **most permanent members** were the senior chiefs: the **Baale, Balogun, Seriki, Iyalode** and the **most senior six subordinate chiefs** in the Baale and Balogun “**Lines**”. The council’s decisions on most issues were final.

Igbimo Ilu, part of Yoruba political organization, in practice showed that an **Oba** was not an absolute ruler likewise the Baale as the chief **Executive of Ibadan administration**. It is true that as the executive head of the government he exercised considerable powers, particularly over the common people. He could arrest, punish or even beheaded them without trial. But these were powers that he had to exercise sparingly and more with justification than without it.

In any event, according to Dr. J.A. Atanda (1980), the powers of the Oba or Baale were checked in many ways. To begin with, he did not rule his town or kingdom alone. The Oba or Baale did so together with a council known as **Igbimo**. In some places, the Igbimo had specific names they were called the **Oyo Mesi** in Oyo. The **Ilamuren** in Ijebu Ode, the **Ogboni** in Egba towns, the **Iwarefa** in Ife, Ijesa, Ekiti and Ondo towns. They are equally referred to as **Oba-in-Council, Osemawe-in council** in Ondo, **Ooni-In-Council, Baale-in council in Ibadan**.

The **Igbimo** of each town usually consisted of the most senior chiefs, according to Dr.J.A. Atanda (1980), who were themselves usually **representatives of certain lineages**, that is, descent groups in the town bound together by strong family or kingship ties. But in some towns, such as those in Ijebu and Egba Kingdoms, these chiefs must also be members of the Osugbo or Ogboni cults.

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

### **6.3 BAALE OYESILE OLUGBODE (1851-1864)**

In Ibadan, the Owu were much intermixed with the rest of the heterogeneous population and had no separate quarter of their own until one of their members rose to a position of eminence in the city. This was Olugbode in 1851, barely 30 years after Ibadan was reconstituted, rose to become the Baale of head of Chiefs of Ibadan. He was extremely pushful and aggressive within the power struggle in Ibadan in the nineteenth century.

Oyesile Olugbode was born at Kuta, near Iwo town. His father's name was Basorun, a native of Owu Orile. During the reign of Olowu Akitoba Basorun migrated to Kuta where Oyesile Olugbode was born. He came to Ibadan as a warrior with some Esos and stayed at Idi-Ape where it was believed ALUGBUA, the great general disappeared and who it was claimed could in the past be summoned by pulling on a chain which he drew under the earth with him when there was war.

When Basorun Oluyole heard of his arrival he sent Balogun Oderinlo to invite him to the city of Ibadan in the same way he did to another Owu warrior, Olunloyo who first stayed at Molete before he was allocated land at Oke-Oluokun Kudeti area of Ibadan. It was Baale Opeagbe (1850) who allocated the vast land at Odo-Osun to Oyesile Olugbode. He took part in Eleduwe war of 1835, Batedo War of 1844 and Osogbo war of 1840 under the command of Balogun Oderinlo. He rose to the rank of Abese Balogun under Basorun Oluyole.

#### **6.4 BALOGUN IBIKUNLE TETU (1851-1864)**

Ibikunle was the Balogun of Ibadan from 1851 to 1864. *He was the greatest Balogun of Ibadan ever had and he commanded more wars than any other military chief.* He was the most famous and the richest Balogun in the nineteenth century. Ibikunle, the son of Tetu from Ijado, near Ogbomoso was born around **1804**. He abandoned what he regarded as the dull life of a farmer to become a soldier. Though his early exploits at Ogbomoso are not known, oral traditions maintain that he was a great soldier.

He joined the Ogbomoso army and started going to war with some local chiefs. He soon became a reputable young warrior in the land. When he always captured slaves and booties in raids. Because of the valour, therefore, **he was initiated, despite his young age, into the Ogbomoso war-council. He then became part and parcel of the decision making body in Ogbomoso.**

The Fulani crisis forced him to migrate to Ibadan where he attached himself to the household of **Chief Toki Onibudo**, a distinguished warhead. He rose to become the Balogun of the Onibudo's. Private army where he also earned the **nickname "Lion of Onibudo's camp"** he became the head of Onibudo's household when his master died. This new role brought two advantages, the first was that he required enormous property in the form of clothes, slaves, farmlands and soldiers; and second, he became a **war-chief of Ibadan**. Ibikunle distinguished himself as a war chief. He stood out as a brave warrior in all the wars of the **1840S**. In **1851**, Baale Oyesile Olugbode appointed him as the Balogun, he was a popular choice since his colleagues recognized his qualities.

Concerning military tactics and diplomacy as Seriki, especially when the situation became critical and tended to destroy the Army after Batedo war of 1844, Basorun Oluyole grown repressive at home mainly as a result of military success abroad and relatively peaceful at home. Balogun Oderinlo and Osi, raised an

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insurrection immediately after Batedo war where Ijaiye proved military stronger than Ibadan and the Basorun was dissatisfied with this situation. It was only the diplomacy of Ibikunle, the Seriki that quelled the revolt and restored order in the town.

Ibikunle as the Balogun of Ibadan, was always looking for the warfare of his army. He knew when to please them when they were not satisfied. According to Saidi Ologunro of the Lagos University, Ojoo, Lagos (2000), an example of this position can be seen immediately after the subjugation of the Ekitis, when he allowed Chief Abayomi, Chief Ayorinde and the Badas, who had hitherto not satisfied with what they were given when the proceeds of the war were shared, to go in the areas of their choice. This freedom given to his lieutenants made them to be loyal to him and allowed for loyalty of army under him.

Ibikunle was a wealthy man who had the biggest compound in Ibadan, which extended from Ayeye to a neighboring quarters called Iyeosa. His compound still stands till today and his descendants still reside there. Many of his descendants held chieftaincy titles in Ibadan after him, amongst them were: Kueji-Mogaji, Oyewo-Areago Balogun, Iyapo-Seriki; Akintola- Balogun; Oyedeji-Osi Balogun, Akinola-Ekerin Balogun and Madandola-Otun Balogun.

Ibikunle also had many children, one of his grandsons; Akintola became a Christian and was the first Ibadan man to be trained in England. Akintola's daughter was Madam Wuraola Akintola, who was an educated Ibadan woman and became a female chief (Iyalode of Ibadan in 1995).

He built protective wall called "Odi-Ibikunle" around Ibadan in **1858** which was the third wall. His family compound is at Ayeye, Ibadan. He died in **1864**.



## **6.5 BASORUN OGUNMOLA ORISAGUNNA (1865-1867)**

Ogunmola, the son of Orisagunna was born at **Odogbo**, a small town now extinct, about thirteen kilometres to the west of Oolo on ogbomoso to Ilorin road, in the present **Ori-Ire** local government with **Ikoyi-Ile** as its headquarters in Oyo state, according to (Chief M.O. Ogunmola (1985) in “A New Perspective to Oyo Empire History: 1530-1944”. The warrior’s Oriki (totem) goes thus;

*Ogunmola, Odogbo*

*Olodogbo Kerilogun*

*A-la-eeru ma kuu*

This can be translated thus:

*Ogunmola, from Odogbo*

*The chiefs of Odogbo*

*A brilliant star in the battles*

*Who licks ashes unharmed*

This information, according to Chief M.O. Ogunmola (1985), controverts Johnson’s which ascribed Iwo village as his native town. The fact was supported by Chief J.O. Ojediran, also a chief in Oyo. However, the parents of Ogunmola migrated to Fesu village near Iwo like other Yoruba refugees after the destruction of Odogbo near Ikoyi-Ile. The same migration to Iwo District affected Oderinlo Odeyinka early in the 19<sup>th</sup> Century. Hence, they all have different Tribal Mark from that of Iwo people. Ogunmola and Laamo had the same Tribal mark (Gombo) with Orowusi from Ogbaagba

The above migration history of Ogunmola parents confirmed why Balogun Oderinlo settled him near **Sunmola Alao Laamo’s Compound** because he also migrated from Ikoyi-Ile to Iwo before he came to Ibadan where he rose to **become the first Otun Baale (1851-1864) during the reign of Baale Oyesile Olugbode**. He

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died during Iperu retreat in 1864. Sunmola Laamo, according to history, settled in Ibadan about 13 years before the arrival of Basorun Ogunmola Orisagunna and shared common boundary at Bere, very close to Mapo Hall. Both of them were installed as Ibadan High Chief by Baale Oyesile Olugbode.

Ogunmola, the son of Orisagunna was born around 1810 in Fesu, formerly a district settlement but which is now merged with IWO because of rapid expansion of the town in the twentieth century. He left Fesu for Iseyin and later left the town for Ibadan leaving his **first son Ajala** behind at Iseyin.

Ogunmola combined the virtues and vices of great warlords. He was a charismatic figure, lavish, generous, compassionate, patriotic, fearless, restless and adventurous. He trained as an **Ifa priest and an herbalist**. He went to Ibadan in the 1830's to earn his living as a Babalawo (diviner). But he only practiced for a while before he became a soldier.

He was recruited as a soldier in **Oluyole's private army** where he had rapid promotion. Oluyole recognized his bravery, boldness and other qualities and sponsored him to obtain a junior chieftaincy title in the city. He participated actively in the wars of the 1840's and earned the reputation of being a great tactician, second only to Ibikunle in prowess and ability. He rose to the rank of **Otun Balogun** in 1851 during the reign of Baale Oyesile Olugbode.

In 1864 after the death of Balogun Ibikunle and Baale Oyesile Olugbode (1851-1864) and Sumola Alao Laamo, the first Otun Baale installed by Olugbode in **1851** had also lost his life in the Iperu campaign (1862-1865) Ogunmola thus became the head of Ibadan in **1865** and adopted the title of Basorun which was superior to that of Baale. **However, unlike Oluyole who became the first Basorun outside**

**Oyo Kingdom, there was a reigning Basorun in the new Oyo during the reign of Alaafin Adelu (1844-1846).** Alaafin ADELU conferred on him the Basorun.

Finally, Ogunmola Orisagunna took deliberate steps to secure a steady supply of firearms to Ibadan. The most important of these steps was **his negotiation with Captain Glover, the British Governor in Lagos, for the re-opening of the Lagos-Ibadan route**, which had been closed since the Iperu war (1862-1865). The route passed through the Ijebu town of Ipara, Iperu and Ikorodu. The Ijebu, as well as the Egba, were determined to control the infiltration of arms to Ibadan. The intervention of Captain Glover led to its re-opening in 1867.

## **6.6 OGUNMOLA'S REPUBLICAN CHIEFS (1865 – 1867):**

### **A. Military Chiefs:**

- i) Akere – Balogun
- ii) Tubosun – Otun Balogun
- iii) Abayomi – Osi Balogun
- iv) Orowusi – Asipa Balogun
- v) Ali Laluwoye – Ekerin Balogun
- vi) Ajai Ogboriefon – Abese Balogun
- vii) Osuntoki – Maye Balogun

### **B. Civil Chiefs:**

- i) Oyewo – Aareago Basorun
- ii) Ajobo – Seriki
- iii) Latoosa (Latosisa) – Otun Seriki
- iv) Aijenku – Fowoko
- v) Omoteji – Gbonka
- vi) Ojokojo – Owota (Oota)

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Ogunmola was politically astute and realized his own tremendous power; Ogunmola Orisagunna often abused his power and could be very vindictive. He once ordered the Aseyin, king of Iseyin to report in Ibadan to pay him homage after Ijaye war. He requested **Owa of Ilesa in 1867** to send to him **mats and kola nuts**. In the same year, he requested Alaafin Adelu to supply him with bundles of **Beere grass and posts made of Aayan wood** to build his KOBİ (porch). **Aayan was used for thatch roofs**. The request was political, according to Professor Toyin Falola, 2012 pg. 147; it was synonymous with payment of tribute: the two items were those that the Alaafin himself received from his subordinate chiefs. The Alaafin Adelu had no option but to send the goods. Ogunmola consequently died on the 1<sup>st</sup> of March 1867, the rumour that spread was that he was poisoned by the gifts.

#### **6.7 AARE OBADOKE LATOOSA (1817-1885)**

Obadoke Latoosa, the second ruler of Ibadan to bear the title of Are Ona Kakanfo, precipitated the events that led to the longest and last war in Yorubaland (Professor Toyin Fatola, 2012 at page 147). He was a great warrior, a shrewd diplomat, a firm leader, a smart politician and a clever states man. He had the **military ability** of Ogunmola and Ibikunle and the autocratic tendencies of Oluyole and Kurunmi.

He was born in Ilora, near the present Oyo, Ore Orisa, his father, was a farmer and Latoosa followed his footsteps. But when he found farming boring and unrewarding, he started searching for a new life that brought him to Ibadan in **1850s**. He had become the Balogun of his army. It was in this capacity that he participated actively in the Ijaye war where he successfully led a detachment of the army to capture **Irawo**, one of Kurunmi's fortified posts, and garrison at Iseyin. He took over the command of Ekitiparapo war in April 1880 and died quietly at today's Latoosa village, Igbajo on 11<sup>th</sup> August 1885. He was brought home for burial by his son,

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Sanusi and other war chiefs, he was buried at his family house/village at New Bodija outside Town, according to tradition. During his life time, he provided asylum for the Crown Prince of Adelu, Lawani Agogo-Ija at Oke-Are lying within his landed area in Ibadan near Agbadagbudu Lake.