

THE PLACE OF OLUWO LABOSINDE IN IBADAN HISTORY

**A Public Lecture Delivered in Celebration of the
First Anniversary of:**

Chief: (Alhaji) Wahab Idowu Popoola Mosadogun

The 10th Oluwo of Ibadanland

Guest Lecturer

ESV. Tomori Moshood Adijolola *anivs, rsv, mnim*

MD/CEO Macos Urban Management Consultants.

New Olubadan Palace Road, Oke-Aremo

Ibadan, Oyo State, Nigeria

Under the Distinguished Chairman

CHIEF MUSTAPHA ADEBAYO OYERO

Aare Mayegun of Ibadanland

and

Distinguished Chief Launcher

SENIOR CHIEF ADEBAYO AKANDE

The Maye Olubadan of Ibadanland

Chairman/Founder, Splash 105.5 FM and Lagelu 96.3 FM

Ibadan

Date: Saturday 19th November, 2016.

Venue: Mapo Hall, Ibadan, Oyo State.

Copyright © 2016

ESV. Tomori Moshood Adijolola
Macos Urban Management Consultants
No. 6, Off Olubadan Palace Road
Agala Estate, Oke-Aremo Ibadan.
0803-726-0502

All rights reserved

ISBN: 978-978-31064-9-0

Cover Design & Typesetting:

OLANREWAJU COMPUTERS

Adegbayi, Ibadan

0813-920-0898

THE PLACE OF OLUWO LABOSINDE IN IBADAN HISTORY

By:

ESV. Tomori Moshood Adijolola anivs, rsv, mnim.

E-mail: lolatomori1@gmail.com 08037260502

GRATITUDE

Kabiyesi, the Olubadan of Ibadanland, the High Chiefs and our distinguished Chairman for this occasion, I seek your permission and indulgence to start this lecture by paying homage first to the Almighty God for sparing my life to this day to witness this great event in the history of Ibadan. It is a great challenge for me to be called upon to deliver this paper because I am not an historian but a professional Estate Surveyor and Valuer. In other words – “A diyele dukia”.

Secondly, I wish to thank Chief Mustapha Adebayo Oyero, the Chairman of today, the immediate past President General of the Central Council of Ibadan Indigenes (C.C.I.I.), an Elder Statesman, and a man of many parts for suggesting my name to deliver this lecture. I thank the Oluwo Labosinde dynasty for endorsing and approving that I deliver this lecture at the first Anniversary Celebration of Chief (Alhaji) Wahab Idowu Popoola Mosadogun, a direct descendant of Labosinde and the 10th Oluwo of Ibadanland.

I am also having a rare opportunity of meeting the Chief Launcher and Maye Olubadan of Ibadanland, the Senior Chief Adebayo Akande. I want to seize this opportunity to appreciate your uncommon patriotism for establishing SPLASH 105.5FM and LAGELU 96.3FM in Ibadan. This is a communication revolution not in Ibadanland alone but in the whole of Oyo State. Thank you sir.

Before I start this lecture, I want to show my profound gratitude and indebtedness to many scholars and great historians whose contribution to Ibadan history I have drawn upon in putting this paper together. They include Late Oba I.B. Akinyele who wrote “Iwe Itan Ibadan (1911)”, Chief (Mrs.) Kemi Morgan who enlarged Akinyele’s book in three volumes; Rev. Samuel Johnson, the author of “The History of the Yorubas (1921)”; the Emeritus Professor Bolanle Awe; Professor Toyin Falola, and Dr. (Sir) Jide Fatokun. They are all authorities on Ibadan history who have corrected the bias expressed and written by many historians.

BRIEF HISTORY OF IBADAN

According to the United Nation Habitat Report (2008) on “The State of African Cities”; there are three categories of African Cities. Those that emerged between 800AD like Sudan Empire, Mali Empire of 1500AD and Songhai Empire of 1800AD. Second generation of cities are cities that emerged early in the 19th century and the third generation of cities are those urban centres that served as administrative, commercial, industrial, mining and transport nodes.

The first generation of cities where Ibadan belongs, powerful rulers enhanced the evolution of these early cities into effective nodes of human development and as engines of economic and social growth. Some of the prominent ancient pre-colonial cities of the region include Bamako, Gao, Timbuktu, Ouagadougou, Agades, Begho, Benin, Ibadan, Ile-Ife, Ilorin, Kumasi and Oyo.

This confirmed what Oba I.B. Akinyele wrote in his book and the one written by Prince Adelegan Adegbola, the author of: “ILE-IFE: The Source of Yoruba Civilization (2009 pg. 736) that Ibadan was founded in the Sixteenth (16th) Century by Lagelu from Ile-Ife but not during the reign of Alaafin Sango who reigned in the 13th century. It was during the reign of OLUASO, the 7th Alaafin of Oyo. This was before the sack of the old Oyo Capital around 1535AD by the Nupe. The Nupe occupied the town and forced its ruling dynasty to take refuge in the kingdom of

Borgu. This was during the reign of Alaafin Onigbogi who reigned between (1530-1542) according to Dr. J.A. Atanda (1979) and later a Professor of history.

The first Ibadan was located at the interface of savannah and forest region. It was destroyed by the army of Oyo Empire in the seventeenth (17th) century because its inhabitants revealed the secret of the Egungun (masquerade). Lagelu and a host of other survivors of Oyo invasion were said to have taken refuge on Eleyele Hill. After some time, they came down from the hill to a plain near **Owala river** before they finally relocated to **Oriyangi** now known as Oja-Iba in the eighteenth (18th) century, precisely around 1784 after the attack on the hill by the Lisabi of Itoko led Egba warriors which revolted against Oyo Empire and killed Oyo Ilaris.

Confirming the movement from Eleyele Hill to Oriyangi, the Emeritus Professor Bolanle Awe in her contribution to the symposium on “**The Significance of Oke’badan**” organized by the Okebadan Union in 1988 said: “With the influx of people into the newly founded Ibadan, it got to a point when the hill could no more contain them and they had to move down the valley to settle on a flat terrain now known as the present Ibadan.”

Rev. Samuel Johnson in “The History of the Yorubas (1921)” noted that in the 1820s after the Owu Wars, the confederate army of Ife, Oyo, Ijebu and friendly Egbas occupied and took control of the small town at Oja’ba and at first inhabited the abandoned homes of the recently displaced populace of “second Ibadan”.

However, Professor Toyin Falola in *IBADAN: Foundation, Growth and Change (1830-1960)* explained further that: “The Ife and Oyo, the most predominant groups in the community, inhabited the hilly area of Oja’ba at the foot of Mapo Hill, the Ijebu lived in Isale Ijebu to the southeast of Mapo; and Egba clustered together around Yeosa. At the time, there was no loyalty to a single leader and none of the warriors had a general mandate to rule.

LABOSINDE AS A WAR-HERO

Professor Toyin Falola analyzed the qualities of an hero as someone who contributes something substantial and profound to the nation building, war, peace, administration, trade, and general prosperity. The ideal ones are described as honest, peace-loving, and courageous. State builders and founders of dynasties and towns received greater attention such as Oduduwa, Oranmiyan, Ogedengbe etc. Labosinde, a war and cultural hero fits into all these qualities. He was of humble origin, rose to greatness through his ability to work hard, seized opportunities, and face difficulties.

Labosinde was a great Ife war-chief from Oke-Eso in Ile Ife. He was in Ibadan during the establishment of the second Ibadan at Oriyangi. Labosinde had four children: Faeso, Mosadogun, Onifade and Moyinope who was born in Ibadan. Some of the grand-children are: Chief (Mrs.) Onikepo Akande, Popoola, Adisa, Adeniran etc.

He was a brave man and the son of an Ifa Priest who prescribed **'Ifa Osemeji'** (the corpus) for Lagelu before he left Ile-Ife (Chief M.K.O. Adebayo, 2015). Labosinde according to Adebayo was the first Oluwo during the reign of Lagelu descendants at Oriyangi. Labosinde market was named in his honour. Labosinde's mother was a Princess of Ikoyi an old Oyo Province.

Labosinde returned to Ile-Ife to join the Ife army raised by Ooni of Ife, Oba Gbenlare who reigned between 1800 and 1823 against Owu-Orile because the Owus under Olowu Amororo sacked the towns and villages under Ife around 1810 as a result of slave trade. The war, according to Rev. Samuel Johnson and Adelegan Adegbola, was instigated by Adegun, the Onikoyi and Toyeje, the Bale of Ogbomosho and the Deputy Are Ona-Kakanfo of Are Afonja in 1806 which ran into full scale war between allied army of Ife and Ijebu between 1814 and 1820 (five calendar years and 7 years in Yoruba reckoning)

The allied army which was swelled up by the Oyos disengaged at Idi-Ogungun (Ogungun Tree) at Agodi, Ibadan. Maye Okunade, Labosinde and Lakanle went to settle at Ipara on the invitation of the Ijebus. According to I.B. Akinyele, Olowu Akinjobi escaped to Ibadan and formed an alliance with the reigning Olubadan and established Owu Ogbere from the Government House (Ahoru Owu) to Idiape and Basorun where Anlugbua Modern School was built (now Oba Akinyele Memorial High School).

Around 1825, another Owu war broke out between Ibadan and Owu. The then Olubadan had to invite Lakanle, Maye and Labosinde, Owu Ogbere was destroyed. During the time, Oluwole the king of Idomapa asked for the aid of Labosinde, one of the leading Ife war-chiefs, and through him the rest of the Ife, and Oyo war-chiefs fought against Ajiboso, the king of the Gbaguras (Rev. Johnson, 1976 pg. 224).

Rev. Samuel Johnson went further, all the towns overrun the previous night including Ojoo, Oje etc. Ibadan alone they found not destroyed by fire, and so was occupied by the solders of Ife, Oyo, Ijebu and friendly Egbas and turned it to a war camp. Maye Okunade, a bold and brave Ife chieftain became the leader, next was Labosinde an Ife man, but through his mother, of Oyo descent. Lakanle became the Oyo leader.

According to Samuel Johnson, at page 244 of 1976 edition of “The History of the Yoruba” described Ibadan town at this time as consisting of the central market (Labosinde market) and about half a mile of house around. The town wall was where the principal mosque now stands.

LABOSINDE AS BABASALE OF IBADAN

In a radio address by Benito Mussolini, October 2, 1935, he said: “Certainly there would be history without wars, but it would be a much different history than what we know. By and large it is war which has shaped the boundaries of today’s nations.....”

However, Chief (Dr.) M.A. Fabunmi, the Odole Atobase of Ife in *IFE: The Genesis of Yoruba Race* (1985) brought out the fact lucidly when he said: “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, and the resilient core around which the culture of the land has crystallized”.

There was a remarkable political change early in the 1830s, precisely after Gbanamu war, when the settlement was transformed from a mere agglomeration of different settlers into a permanent town owned, inhabited, and controlled by the Oyo refugees. In the new arrangement, Oluyedun became the Are Ona Kakanfo, Lakanle became the next in command, the Otun Are Ona Kakanfo and Oluyole, the Osi Are Ona Kakanfo, while the eight members of this military oligarchy governed Ibadan. The only civil title of **Babasale** “Chief Advisor”, was given to LABOSINDE.

The post was created to honour Labosinde as next in rank to Maye Okunade and did not support him during the earlier Gbanamu war which terminated Ife administration. According to Rev. Samuel Johnson, he did not aspire to the leadership of the people, preferring private life to the responsibilities of government. He was a man who loved peace; he would never carry arms nor allow any to be carried before him even in those turbulent days, except in the battle field. His role during Oluyedun’s time was to mediate in conflicts among the principal warriors, and gave advice when called upon to do so by the rulers.

Rev. Johnson went further, a bundle of whips was all usually carried before Labosinde, as used to be done before the Roman Tribunes of old, and with this token of authority, he was able several times disband men in arms and put an end to evil fights.

The combatants as soon as they saw the bundle of whips coming would cease firing, saying to one another “**Baba mbo**”, ‘**baba mbo**’ (father is coming, father is coming).

In 1859, for the second time, Labosinde Rev. Hinderer took Christianity to Ile-Ife at the instance of Bale Olugbode of Ibadan (1851-1864) according to Chief (Dr.) M.A. Fabunmi, Odole Atobase of Ife in his book titled: “IFE: The Genesis of Yoruba Race, 1985 pg. 39)”

LABOSINDE AS OLUWO OF IBADAN

Osun was the chief of Calvary as he was a famous cavalry officer but was later installed Oluwo by Labosinde, the Babasale. Later, Labosinde moved from Babasale to become Oluwo of Ibadan. He was the custodian of the original Ibadan War Staff. His quarters/compound named after him is known as Labo (short for Labosinde), while the quarter called Isale Osun is named after Osun, the first Oluwo during the reign of Oluyedun. Labosinde’s permanent residence is at Oja’ba.

Labosinde dynasty has produced the following OLUWOS of Ibadanland: Oluwo Labosinde; Oluwo Faeso; Oluwo Mosadogun, Oluwo Onifade Babalola; Oluwo Adeniran; Oluwo Bello Abioye; Oluwo Lamidi Popoola Modasogun; Oluwo Akano Babalola; Oluwo Salami Bello II (1998-2014) and Oluwo Wahab Akanbi Idowu Popoola Mosadogun III (current).

The Ibadan War Staff was originally Oranyan’s Staff which was always kept at Ile-Ife. It became Ibadan’s War Staff and hence kept at Ibadan when Labosinde brought it to Ibadan during the Owu wars. Being an instrument of war, the War Staff was always in the custody of the Balogun, and it was thus passed from Balogun to Balgoun by the Oluwo, the descendants of Labosinde are the traditional custodian (owner). The scenario changed when the late Oba I.B. Akinyele, a Christian, became Balogun in 1954; he refused to take its custody, saying it was a symbol of idolatry. Balogun Salawu Aminu, a Muslim (later Oba), also took a cue from this and refused to take its custody. The staff has therefore been kept by Labosinde; the head of the hereditary Oluwo family in

Ibadanland till today. It is only the imitation staff that is kept by Baloguns from 1954 to date.

Ibadan War Staff was an instrument of sure victory in wars. The place used for pouring libations on it (Ojubo), is the place which now house a Pharmacy at Oranyan because it surrounds the shrine where Oranyan Staff is propitiated.

NAME AS A PERSONAL TREASURE

Honour is a composite concept that has to do with esteem, respectability and reputation. The twin element of self-regard and social esteem run through several definitions of honour. As it appear to me, honour simply means, that a personal evaluation of oneself is not to confer honour, the society must acknowledge that claim which is usually manifested through a person's reputation. The role of society as judge is thus very significant in the acquisition of honour by its members. These two dimensions of honour, the personal and the social, are closely related.

The role played by Labosinde in the nineteenth century as a warrior, as Babasale, and as Oluwo of Ibadan was commendable. He was an epitome of a gentleman, good-natured and fatherly to all Yoruba ethnic groups living in Ibadan then. So they all had an affection and great respect for him as a father.

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

These events put together by Labosinde dynasty clearly demonstrate that the better we get to know our forebears, the better we will come to know ourselves. We have to seek out the story of our ancestral past and record and preserve it for future generations in a family history book. The benefits are first our own, but the legacy to our children and grandchildren will be priceless.

CONCLUDING REMARK

In concluding this lecture, I want to advise the Labosinde family to immortalize the man, LABOSINDE, by erecting a statute in his honour and also revive the age-long EDI festival which was celebrated 20-30 days after OLOJO festival In Ile-Ife. The cultural festival is very important to Ibadan if the festival is modernized to attract international attention of Tourists.

According to Prince Adelegan Adegbola in ILE-IFE: The Source of Yoruba Civilization (2009), the Olojo and Edi Festivals are the two very important festivals of Ife tradition in which the Ooni takes an active part and which every Ife indigenous men, women and children are very interested. During the EDI Festival, it is a tradition and custom to sing abusive songs against anyone who has committed one offence or the other in the community. *This is one of the elements of Yoruba culture which have diffused within the Yoruba-speaking group as a result of peaceful migration and contact between neighbouring Yoruba sub-ethnic groupings.*

Labosinde family have not allowed our culture and tradition in Ibadanland to die, hence, the position of Obaship is certain. In Yorubaland, the tripod structure on which the position of Obas rest upon is tradition, culture and people.

The appendix is included to show Ibadan rulers: the Bale/Olubadan, the Baloguns, Otuns, and the Iyalodes from the nineteenth century. The aim was to put the records straight.

Long live Nigeria!!

Long live Oyo State!!

Long live Ibadanland.

APPENDIX

THE TRADITIONAL RULERS OF IBADANLAND IN THE FOUR

CHIEFTAINCY LINES

S/N	PERIOD	RULER	TITLE	BALOGUN	OTUN OLUBADAN	IYALODE
1.	16 th Century	Lagelu	Generalissimo	None	None	None
2.	1820-1832	Maye Okunade	Baale	H	N/A	N/A
3.	1832-1835	Oluyedun Afonja	Aare-Ona Kakanfo	H	N/A	N/A
4.	1835-1835	Lakanle	Baale	N/A	N/A	N/A
5.	1835-1847	Oluyole	Basorun	<ul style="list-style-type: none"> • Bankole • Alesinloye • Oderinlo 	N/A	N/A
6.	1847-1850	Oderinlo	Balogun	N/A	N/A	N/A
7.	1850-1851	Opeagbe	Baale	Vacant	N/A	N/A
8.	1851-1864	Oyesile Olugbode	Bale	Ibikunle	Sunmola Laamo	Subuola
9.	1864-1865	Ibikunle	Balogun	N/A	Vacant	Subuola
10.	1865-1867	Ogunmola	Basorun	Akere	Vacant	Subuola
11.	1867-1869	Akere	Balogun	N/A	Vacant	Subuola
12.	1869-1871	Orowusi	Baale	Ajobo	Femiwa	Efunsetan
13.	1871-1885	Latosisa	Aare-Ona Kakanfo	Ajayi Ogboriefon	Tajo	Efunsetan
14.	1885-1893	Ajayi Osungbekun	Balogun	N/A	Tajo	Iyaola
15.	1893-1895	Fijabi (Omo Babalola)	Baale	Akintola	Osuntoki Olosun	Lanlatu A. Giwa
16.	1895-1897	Osuntoki Olosun	Baale	Akintola	Fajinmi	Lanlatu A. Giwa
17.	1897-1902	Fajinmi (Omo Yerombi)	Baale (Basorun)	Akintola Babalola Kongi	Mosaderin	Lanlatu A. Giwa
18.	1902-1904	Mosaderin	Baale	Apampa	Dada Opadare	Lanlatu A. Giwa

19.	1904-1907	Dada Opadare	Baale	<ul style="list-style-type: none"> • Omiyale • Akintayo 	Apampa	Lanlatu A. Giwa
20.	1907-1910	Apampa (Omo Osundina)	Basorun	Akintayo (Elempe)	Lafa	Lanlatu A. Giwa
21.	1910-1912	Akintayo Awanibaku (a.k.a Elempe)	Baale	Shittu (Omo Aare)	Irefin	Lanlatu A. Giwa
22.	1912-1914	Iferin (Omo Ogundeji)	Baale	Shittu	Akinwale	Lanlatu A. Giwa
23.	1914-1925	Shittu (Omo Aare)	Baale	(i) Ola (Kobomoje) Omo Orowusi (iii) Idowu Famiwa (iii) Oyewole	Akinwale Amida	Iya-Isale Osun (1914- 1917) Ramlatu Ajiseomo (1917-1935)
24.	1925-1929	Oyewola Foko Aijenku	Baale	Okunola Abaas Alesinloye	Amida Ayodabo	Ramlatu Ajiseomo (1917-1935)
25.	1930-1946	Okunola Abass	Baale/Olubadan	Aminu Akanmu	Ayodabo Akere	Rukayat Akande
26.	1946	Akere II	Olubadan	Oyetundse	Akintunde	Rukayat Akande
27.	1946	Oyetunde I	Olubadan	Fijabi	Ali-Iwo	Rukayat Akande
28.	1946-1947	Akintunde Bioku	Olubadan	Fijabi	Ali-Iwo	Rukayat Akande
29.	1948-1952	Fijabi II	Olubadan	I.B. Akinyele	Ali-Iwo	Abimbola
30.	1952	Memudu Ali- Iwo	Olubadan	I.B. Akinyele	Igbintade Apete	Abimbola
31.	1952-1955	Igbintade Apete		I.B. Akinyele	Yusuf Kobiowu	Abimbola
32.	1955-1964	Isaac Babalola Akinyele	Olubadan	Salawu Aminu	Yusuf Kobiowu	Abimbola

33.	July-Dec.	Yesufu Kobiowu	Olubadan	Salawu Aminu	S.A. Oyetunde	Adebisi Abeo
34.	1965-1971	Salawu Akanbi Aminu	Olubadan	G.A Adebimpe	Salami Amoo Adedoja (a.k.a Ekolo)	Adebisi Abeo
35.	1971-1976	Shittu Akintola Oyetunde II	Olubadan	G.A Adebimpe	D.T. Akinbiyi	Adebisi Abeo
36.	1976-1977	Oba G. Akanbi Adebimpe	Olubadan	Y. Oloyede Asanke	D.T. Akinbiyi	Wuraola Esan
37.	1977-1982	Oba Daniel Tayo Akinbiyi	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Wuraola Esan
38.	1983-1993	Oba Yusuf Oloyede Asanke	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Humani Alade
39.	1993-1999	Oba E. Adegboyega Adeyemo Operinde	Olubadan	Y.B. Ogundipe	S.L. Durosaro	Wuraola Akintola (from 1995)
40.	1999-2007	Oba Yinusa Bankole Ogundipe	Olubadan	H.V.A. Olunloyo	S.L. Durosaro S.O. Lana Lateef Omotoso	Wura Akintola (1995-2007) Aminat Abiodun
41.	2007-2016	Oba Samuel Odulana Odugade I	Olubadan	S.A. Omiyale	Oyeleke Ajani Omowale Kuye	Aminat Abiodun
42.	2016 -	Oba Saliu Akanmu Olasupo Adetunji Aje Ogungunniso I	Olubadan	Owolabi Olakulehin	Dr. Lekan Balogun	Aminat Abiodun

Sources: Iwe Itan Ibadan by I.B. Akinyele (1911) and other Sources from Author's Library

REFERENCES

Adelegan Adegbola: Ile-Ife: The Source of YORUBA Civilization, published by Oduduwa International Communications, 2009.

Akinyele I.B.: Iwe Itan Ibadan (England, 1950, 3rd Edition).

Ayoride J.A.: “Democracy and Obaship” A case study of Ibadanland (October 1983). Paper presented At the University of Ibadan

Biobaku S.O (1991): The Egba and their Neighbours (1842-1872) Published by University Press Plc Ibadan.

Fabumbi M.A (Dr.): Ife: “The Genesis of Yoruba Race”.

Jide Fatokun: IBADANLAND, Facts and Figures Positive Press, Ibadan, 2011.

Johnson Rev. Samuel: History of the Yorubas from the Earliest times to the Beginning of the British protectorate, Lagos: C.M.S. 1921.

J.A. Atanda: An Introduction to Yoruba History published by Ibadan University Press, University of Ibadan Nigeria, 1980.

J.A. Atanda: The New Oyo Empire – Indirect Rule and Change in Western Nigeria 1894-1934. Published in 1973 and 1979 by Longman Group Limited, London.

Kemi Morgan: Akinyele’s Outline History of Ibadan (Revised and enlarged) Parts I, II and III. Printed by the Caton Press (West African) Limited, Ibadan.

Lola Tomori: IBADAN: A City Built by Warriors; published by Macos Urban Management Consultants, 2016

Lola Tomori: Ibadan in the 21st Century: A Model of Sustainable City (2013) published by Gloryland Publishing Co. Ibadan & Printed by DAVIES PRINTS

Lola Tomori: IBADAN OMO AJORO SUN, A new perspectives of Ibadan History and New Physical Development. Penthouse Publications. (NIG), Ibadan, 2004.

Mabogunje A. L. and J. D. Omer-Cooper: Owu in Yoruba History. Ibadan, University Press, 1971.

Ogundipe Y.B (JP): “Eto Oye Jije, Mogaji, ati Asaa Wa Ni Ilu (1986) IBADAN. Printed and Published by Board Publication Limited.

Ogunmola M.O (1997): A New Perspective to Oyo Empire History (1530-1944) by Professor G.O. Oguremi

Olagoke Alamu and O.O. Adekola (1991): OKEBADAN: Discussion on the Significant of Okebadan Festival in contemporary period at a Symposium Organization by the Okebadan Union on 127th March, 1988 at Mapo Hall, Ibadan

Oloye M.K.O Adebayo: Oke'Badan Pelu Awari Ijinle Ipinlese Itan Ibadan – Rasmed Publication Limited 2015.

Oluremi I. Obateru: The Yoruba City in History 11th century to the present – Published by Penthouse Publications (NIG), Ibadan 2003.

Toyin Falola: Politics and Economy in IBADAN 1893-1945 published in 1989 by Modeler Design Aids Limited, Lagos, Nigeria, 1989.

Toyin Falola (2012): IBADAN: Foundation, Growth and Change 1830-1960. Published by Bookcraft, 23, Adebajo Street, Kongi Layout, Ibadan.

PROFILE OF ESV. TOMORI MOSHOOD ADIJOLOLA

ESV. Moshood Adijolola Tomori was born in Ibadan at Laamo's Compound into the Farombi Lineage, Bere Ibadan in Ibadan South East Local Government Area of Oyo State on 4th January, 1950. His father was Late Pa. Salawu Akinlabi Tomori and Mother, late Madam Mojoyinola 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 joined 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

- | | |
|---|------|
| (a) B.sc Estate Management (Ife) | 1979 |
| (b) Associate Member - London Rating & Valuation Association (ARVA) | 1982 |
| (c) Associate Member of the Nigeria Institution of Estate Surveyor & Valuer (ANIVS) | 1983 |
| (d) Registered Member – Estate Surveyor & Valuers Registration Board (RSV) | 1985 |
| (e) Member, Nigeria Institute of Management (MNIM) | 1992 |

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 Local Government and Chieftaincy Matters as Oyo State Rating and Valuation Coordinator between 1994 and 2009.

While in the public service, he served as member of many panel on Inquires on Chieftaincy and Land Matters and Federal Government initiated implementation Committee of Local Government Empowerment and Environmental Programmes. He was also a member of Oyo State Housing and Population Census Mapping and Technical Committee

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 st Century: “A Model of Sustainable City” | 2013 |
| (e) IBADAN: A City Built by Warriors | 2016 |
| (f) Ibadan: A Cosmopolitan African City and Its Transformation (under construction) | |

In addition, he has presented many professional papers on Property Taxation and Local Government Finance at various Seminar and workshop. He also participated in many World Bank and UN-Habitat Workshops and Discussion Groups such as Sustainable Ibadan Project (SIP), Community Improvement Projects (CIP).

MEMBERSHIP OF CULTURAL ASSOCIATIONS

ESV. Lola Tomori is a member of Ibadan One Society and formerly a 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 2nd and 1st Assistant Secretary General of CCII from 1992 to 1999. He had also served the CCII in various capacities as:

- (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) Secretary, Ibadan House Building Project Committee and Chairman Ibadan House Management Committee
- (iv) Member, Ibadan State Creation Committee (1995-2009).
- (v) Oyo State Stakeholder Committee Member on Creation of States in Oyo State 2013/2014.
- (vi) Member – CCII technical Committee on Population and Housing Census (2006-2012)
- (vii) Member – CCII Legal Committee on Ogburo and Boundary Dispute between Ibadan and Iwo – 2014.
- (viii) Member - CCII Library Board Committee – 2016
- (ix) Consultant to CCII on the Formation and Registration of the Ancient Ibadan Warlords Families (2014 till date).

AWARDS & HONOURS

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

- ❖ Award from the ALUMNI Association of Obafemi Awolowo University (Ibadan Branch) as “**A Good Ambassador of the University**” in 2008;

- ❖ **“Professional Development and Empowerment of Members Awards”** by the Nigerian Institution of Estate Surveyor & Valuer, (NIESV) Oyo State Branch in July, 2009;
- ❖ **“Certificate of Recognized Achievement”** by Lagelu Grammar School, National Old Boys Association on 36th Founder’s Day Anniversary in 2004;
- ❖ **“Certificate of Merit as Public Administration of the Year (1992/1993)”** by the Federation of Ibadan Student Union (FIBSU), Obafemi Awolowo University Chapter, Ile-Ife in June, 1994;
- ❖ **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 Levels.
- ❖ **An Award by THE ROYAL GROUP** in recognition of outstanding support and contribution to the progress and development of the Group and Ibadanland on 18th day of September, 2010.
- ❖ Central Council of Ibadan Indigene **“Merit Award in Recognition of Outstanding Service to Ibadanland”** on Saturday 22nd November, 2014

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

Sgd.

Tomori M.A.

19th November, 2016