

RECONSTRUCTING THE HISTORY AND MYTHODOLOGY UNRAVELLING LAGELU AS THE ANCESTRAL FOUNDER OF IBADAN



In Celebrating His Imperial Majesty, Oba
Senator Rashidi Adewolu Ladoja,
ARUSA I, The Olubadan of Ibadanland

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1st OLUBADAN CORONATION Lecture

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HIS IMPERIAL MAJESTY, OBA RASHIDI ADEWOLU LADOJA, ARUSA 1, THE 44TH OF IBADANLAND

His Imperial Majesty, Oba Rashidi Adewolu LADOJA, the 44th Olubadan of Ibadanland was born on September 25, 1944, in Gambari village near Ogbomoso, Oyo State. His roots go back to Arusa Compound, Isale Osi, Ibadan, a proof of his deep Ibadan ancestry.

Oba Ladoja's academic journey began at the Progressive Day School, Aladorin, Ibadan (1950-1956) for his primary education, and this was followed up with a successful training at the Ibadan Boys High School, Oke Bola for his secondary education (1958-1963). He came out top here with Grade One in the West African School Certificate Examinations. He continued his studies at the Higher School Certificate Level at the Olivet Baptist High School, Oyo (1964-1965) during which he demonstrated an exceptional brilliance in the final examinations. He later proceeded to the University of Liège, Belgium (1966-1972) with a full scholarship and graduated with distinction in Chemical Engineering. On his return to the country, he joined the Oil Giant Total Nigeria where he worked in various capacities until 1985 after which he ventured into a private business. His entrepreneurial pursuits span shipping, manufacturing, banking, agriculture, and transportation. At various times, he was on the boards of several institutions including the Crystal Bank (later Standard Trust Bank), REAL Shipping, REAL Oil, and KARLANDER Nigeria Limited.

Oba Ladoja's political ascent began with his election as a Senator in 1993 under the Social Democratic Party (SDP). He served as the Oyo State Governor (2003-2007) under the People's Democratic Party (PDP), implementing reforms like the 30 pupils per class policy and Total Eradication of Guinea Worm (TEGO). The political setback arising from his illegal impeachment as Governor in 2006 notwithstanding, his reinstatement in the same year propelled him to do more in human and community development as a firm believer in democratic tenets and the rule of law.

His ascent to the exalted office of Olubadan followed the traditional process with his installation as the Jagun Olubadan on October 1, 1993 from whence he rose through the established ladder of offices culminating in his emergence as the 44th Olubadan to be crowned on Friday, September 26, 2025. It was a journey in forbearance, dedication and deep faith in Allah.

Oba Ladoja, a firm promoter of culture and tradition, is a devout Muslim who is married with children and grandchildren. May his reign signal the beginning of an enduring peace and development for Ibadanland and the entire Yorubaland and Nigeria as a whole.

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1.0 WRITING A NEW HISTORY OF IBADAN:

“Everything has a History” is a recent mantra of the American Historical Association aimed at affirming the ever-rarest qualities of historical understanding in everyday lives and multiple scales from personal decisions and household budgeting to public policies. (Professor Akinwumi Ogundiran, 2020)

The reconstruction of Ibadan history is based on the cultural history of the Yoruba people in relation to the origins and growth of their cities before the Yoruba civil war which lasted for 100 years (1793-1893) when the British took over the administration of Yoruba country.

Urban evolution started with the arrival of Oduduwa, the acclaimed Yoruba ancestor. **He developed a strong city-state** to provide the needed political power after the unification of the thirteen aborigine communities in Ile-Ife and regrouped them into five original quarters namely: **Ilare, Ilode, Okerewe, Moore and Iremo**.

The city of Ile-Ife and its type became the pattern of existence for most of Yorubaland, making the Yoruba the most urbanized people in the tropical African forest, an urbanism which impacted their cultural growth in countless ways and made them the proud possessor of what many regard as Africa's highest indigenous vacillation. **That is why Oduduwa was designated as the father of the Yoruba nation.**

Moreover, life in the growing city was changing in many ways, according to Professor S. Adebawale Akinyoju (2010). The **ebi (lineage) and its agbo ile (lineage compound)** remained the **basic building block of society** in the urban setting (and would so remain till the twentieth (20th) century), but **urban life** rubbed off much of the pre-Oduduwa rigidities and exclusiveness of that structure. Tradesmen, artisans, traders has a larger customer base to serve in one single community, an unprecedented

opportunity to prosper, and urban competition stimulated professionalism and excellence, city-based professionals of all types emerged.

According to the report of UN-Habitat in 2008, **urbanization or city creation predates colonialism in many African countries**. Apart from Egypt; where **urban civilization** dates back 5,000 years, several cities in other African regions have centuries old histories. Early urban development has been recorded during the **Sudanese Empire of 1800A.D, the Mali Empire of 1500A.D. and Songhai Empire of 800A.D.**

These important historical artefacts, the cities, flourished as a result of their location along the trans-Saharan trade routes, emphasizing their importance as catalysts in socio-economic inter-relations. Powerful local 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.**

Between 12th and 13th Centuries, the royal princes and princesses of Oduduwa went out from Ife to found their own kingdoms (or states) that were inhabited by homogenous” ethnics groups. Such were the kingdoms of **Ife, Owu, Akure, Oyo, Ondo, Ijesha, Egba, Ijebu, Ila, Owo and Ekiti.**

Apart from the **royal migration from Ife to establish old kingdoms**, according to Chief M.A. Fabunmi (1985), there were also towns as ancient as these kingdoms such as **Ogbomoso and Kisi founded by Ibariba citizens or princess, Osogbo founded by Timehin and Larooye in 1670 A.D. Saki founded by Ogun and Ede founded during the reign of Alaafin Kori and Shagamu. Prince Adekola Telu**, the ancestor of the Ruling Dynasty of Iwo was the first son of Luwo Gbagida, the only female Ooni of Ife in the 15th century. But Olumade Parin, the son of the fifth ruler founded Iwo in **1609A.D.** during the reign of Alaafin Ajagbo, the son of Alaafin Obalokun (1590 -1610).

With the defeat of the **Nupe brigands, Oyo emerged as the dominant state in the Yoruba savannah**. His successor, Obalokun maintained the momentum. **One of the most celebrated warrior-kings** in Oyo history, Obalokun used the restless spirit of his soldiers to accelerate Oyo’s expansionist campaigns during the **1590s** and the

first decade of the seventeenth century, fighting wars in many directions in **Igbomina, east central Ekiti, Upper ogun, Egba and the Yewa Ogun area. (Professor Akinwumi Ogundiran, 2020).**

Lagelu was conferred with Jagun of Yorubaland (1590 - 1600) by **Alaafin Obalokun** because of his military prowess before Alaafin Ajagbo, the son of Obalokun institutionalized the office of Aare-Ona-Kakanfo in **1640** (Akinyele, Kemi Morgan and Alaafin Lamidi Adeyemi III).

The **grandmother of Lagelu, Luwo Gbagida**, the wife of **Obaloran**, one of the High Chiefs of Ooni, reigned in the fifteenth century, he was also the mother of Prince Adekola Telu, the ancestor of Oba Olumade Parin, the founder and first Oluwo of Iwo, **Lagelu was born at Degelu compound, Oke-Eso in Ile-Ife to the son of Orunto**, the Obalufe of Ife (ooni Adeyeye Ogunwusi, Ojaja II, 2016).

According to Ogundiran (2020), oral traditions credit **Luwo Gbagida**, listed as the 18th and a female king, with the draining of many ravines in Ile-Ife and with the paving of the major thoroughfares of the city with potsherds. She has been judged harshly on the oral tradition for the human tells that resulted from the exacting forced labour involved in the building project. But Ogundiran ascribed her as stock character in Ife oral traditions for whatever **post-sixteenth-century** historians of Ife considered to be an embodiment of bad leadership.

Between **1575 and 1590**, Benin Kingdom established its literal control as far as Lagos, where it set up a **military base** after over powering **the Aworis in Ishaeri and Ebute-Metta** during the reign of Oba benin, called Orhogbua (Akin Ogundiran, 2020).

2.0 CHOROLOGY OF IBADAN CULTURE HISTORY: THE OLUBADAN KINGSHIP REFORMS AND CHALLENGES

According to Dr. Lasisi Olagunju of the Nigerian Tribune on Monday, 10 July, 2023; “The ascendancy of Ibadan from war camp to city and the distinctiveness of its Olubadan Kingship are products of constant change and reforms. All through its modern history, every major improvement or amendment or adjustment to the Ibadan Chieftaincy law has had streaks of controversy.

S/NO	PERIOD OF REIGN	NAME OF RULER AND TITLE	MAJOR CHARACTERISTICS AND EVENTS
1.	16 TH Century	Lagelu (Founder)	<ul style="list-style-type: none"> i) Lagelu founded Ibadan probably, during the reign of Alaafin Obalokun between 1580 and 1590 at a time of rebuilding the Old Yoruba Kingdoms and laying foundation of new ones. ii) Ibadan changed locations three times from Eba-Odan to Awotan Hills and Oja’ba iii) According to Rev. Samuel Johnson (1911), the destruction of Owu in 1820 A.D. was followed by the destruction of Egba towns giving rise to the rise of anarchy and political displacement Ife soldiers led by Maye Okunade and Oyo refugees joined by friendly Egbas and Ijebus. The war-chiefs found Ibadan alone not destroyed by fire and so hastily occupied it. The war-chiefs taking possession of any compound they chose, and their men with them and thus Ibadan was again re-peopled by not the owners of the town around 1825 A.D. led by Maye and his deputy Labosinde, both from Ile-Ife while Lakanle was the Oyo leader. According to Prof. Akinjogbin, Owu wars which started in 1814 and ended 1825.
2.	1825 – 1833	Baale Maye Okunade	<p>The military leaders abolished Yoruba monarchial hereditary.</p> <p>System of Lagelu dynasty and the title of Olubadan and Aboke. The Egbas were also expelled from Ibadan War Camp to found Abeokuta in 1830. The Ife group were also expelled from Ibadan camp during the Gbanamu war of 1833.</p>
3.	1833 – 1835	Aare Oluyedun (Omo Afonja)	He started militarocracy and led the Gbanamu war

4.	1835 – 1836	Lakanle	He was overthrown in a palace coup and civil disorder and committed suicide.
5.	1836 – 1849	Basorun Iyanda Oluyole	<p>He improved on Militocracy system of Government and appoint Balogun Bankole Alaesinloye and later Balogun Odeyinka Oderinlo while he assumed the position of Baale. Alaafin of Oyo, Oba _____ conferred on him the Basorun of Oyo and later organized the war which was led by Balogun Oderinlo in 1840 to stop the invasion of Yorubaland by the Ilorin Jihadist</p> <p>He was born in Oyo-Ile His father was Olukoye Ajala, a grandson of Basorun Yamba. His mother was Agboin, the daughter of Oba Abiodun Adegbolu. The transition from a war camp situation by Oyo, Ife, Owu, Egba, Ijebu etc to a city with an organized and stable constitution in 1840 was effective by him. He died at the end of Sagan war after a brief illness. His administration introduced militocracy which terminated hereditary kingship system.</p>
6.	1849 - 1850	Balogun Oderinlo Odeyinka	<p>His father, Tampe, was born in Iragberi. When Elepo usurped his position, Oluyole resolved the issue by sending Elepo away from Ibadan. As Balogun under Oluyole, he crushed the Fulani army in Osogbo war of 1840, supported by Chief Lateju who was executed, Ajikobi was sent to the Alaafin Atiba for capital punishment while Jimba was chivalrously released. The son of Balogun Ali, the Hausa Balogun of Ilorin was released. Balogun Oderinlo's contemporaries were Sunmola Laamo from Ikoyi who was Otun Baale Olugbode 1851; Ogunmola and Dada Opadare, a relation of Balogun Oderinlo.</p>
7.	1850-1851	Baale Opeagbe Omololu	<p>This Baale fought in Batedo war 1844, Osogbo war 1840 and Sagaun war. He helped to build the Central Mosque at Oja Iba by allocating Land to the community after the first one was destroyed at Labosinde and later Oja'ba market during the reign of Basorun Oluyole.</p>
8.	1851 – 1864	Baale Olugbode Oyesile	<ul style="list-style-type: none"> i. Passed a law and designed measures to increase healthy environment against rearing of pigs in the streets of Ibadan in 1855 as advised by Aboke Okewale, the Chief Priest of Oke'badan ii. Initiated "Alabaja" Peace Conference in 1854 attended by Yoruba Obas in Ibadan.

			<p>iii. Mediated in the crisis between Ife and Modakeke in 1854 and negotiated the return of Ife people from Oke-Igbo back to Ife where they have been since 1849 when Modakeke sacked Ife town.</p> <p>iv. Iyaiye was destroyed in 1862 and brought under the control of Ibadan Authority. The war-heroes were Balogun Ibikunle and Otun Balogun Ogunmola</p>
9.	1864 – 1865	Balogun Ibikunle	Ayeye
10.	1865 – 1867	Basorun Ogunmola	Bere/Mapo
11.	1867 – 1869	Balogun Akere	Ibadan subjugated Ilesa for the first time in history.
12.	1869 – 1871	Baale Orowusi	Balogun Ajobo who succeeded Balogun Akere was expelled from Ibadan while Aiyejenku Foko committed suicide
13.	1871 – 1885	Are Latosa	He came from Ilora and trained under Oluyole. He ousted Oyo Aburu-Maku of Ogbomosho to assume his Kakanfo office. This was the case with Ogunmola, who seized the Basorun Office from the old Gbena of Oyo.
14.	1885 – 1893	Balogun Ajayi Osungbekun (Omo Orowusi)	Kobomoje
15.	1893 – 1895	Baale Fijabi (Omo Babalola)	Ibadan came under British rule after signing an Agreement with the British Government in August, 1893. He was succeeded for the first time by Otun Baale Osuntoki (1895-1897) when Balogun Akintola declined the offer of becoming the Baale.
16.	1895 – 1897	Baale Osuntoki Olosun	Agbeni
17.	1897 – 1902	Basorun Fajimi (Omo Yerombi)	Oranyan
18.	1902 – 1904	Baale Mosaderin	Oranyan
19.	1904 – 1907	Baale Dada Opadare	Under this Baale, the service in homage to Oyo from the Ijebu, Egba, Ijaiye Ojoo, Moniya, Iroko and other towns were lost. He located the people to police and prevents the flow of the service to the Alaafin. He allocated land for the building of Mapo Church and school
20.	1907 – 1910	Basorun Apampa (Omo Osundina)	He was the last Baale of Ibadan to hold the title of Basorun M.K.O Abiola and Kola Daisi held the honorary Basorun title. During his reign, the Oyo people at Modakeke were resettled at Ode Omu following an agreement signed in June 1909. By this agreement, Modakeke was

			evacuated and resettled at the present site of Ode-Omu. The agreement was signed by the Baale of Ibadan, Basorun Sunmonu Apampa; His Royal Majesty (HRM), Oba Aelean Olubuse I, the Ooni of Ife; and the Ogunsua of Modakeke and other chiefs (Prince Adelegan Adegbola 2009 pg. 524). Alayegun of Ode Omu is the title of their Oba who was crowned Oba (HRM) Lamidi Olayiwola Adeyemi III, the Alaafin of Oyo in recent time.
21.	1910 – 1912	Baale Akintayo (Awaninaku Elempo)	Bere/Aboke
22.	1912 – 1914	Baale Irefin (Omo Ogundeyi)	Oke-Ofa Babasale
23.	1914 – 1925	Baale Shittu (Omo Are)	Oke-Are
24.	1925 – 1930	Bale Oyewole Aiyejenku (Omo Foko)	Oke-Foko
25.	1930 – 1946	Olubadan Okunola Abass Alesinloye (Omo Bankole)	Ibadan changed its title from Baale to Olubadan in 1936 after becoming an Independent Native Authority in 1934 freed from the grip of Alaafin of Oyo.
26.	1946	Olubadan Fagbunrin Akere II	Oritamerin
27.	1946	Olubadan Oyetunde I	Eleta
28.	1946 – 1947	Olubadan Akintunde Bioku	Oke-Bioku
29.	1948 – 1952	Olubadan Fijabi II	Oritamerin
30.	1952	Olubadan Memudu Alli-Iwo	Gbenla
31.	1952 – 1955	Olubadan Igbintade Apete	Oke-Mapo
32.	1955 – 1964	Olubadan Isaac Babalola Akinyele	There was registered and gazette Olubadan Declaration formalizing the rotation of Obaship between Otun Olubadan and Balogun while there was decentralization of Ibadan District Council when it was split into Ibadan City Council and six less Ibadan District Council.
33.	1964	Olubadan Yesufu Kobiowu	Oranyan
34.	1965 – 1971	Olubadan Salawu Akanbi Aminu	Adeoyo

35.	1972 – 1976	Olubadan Shittu Akinola Oyetunde II	Eleta
36.	1977 – 1982	Olubadan Gbadamosi Akanbi Adebimpe (Crowned)	Olubadan Gbadamosi Adebimpe was the first Oba to be crowned in Ibadan with the approval of Oyo State Council of Obas and chiefs under the chairmanship of Oba Adesoji Aderemi, the Ooni of Ife. The hereditary monarchial system was rejected by the allied army of Ijebu, Ife, Oyo and Egba who took over from Lagelu dynasty in 1825A.D.
37.	1977 – 1982	Olubadan Daniel Tayo Akinbiyi (Crowned)	Elekuro
38.	1983 – 1993	Olubadan Yusuf Oloyede Asanike (Crowned)	Idi-Aro
39.	1993 – 1999	Olubadan Emmanuel Adegboyega Adeyemo Operinde I (Crowned)	Ibadan Municipal Government created in 1976 was split into five urban Local Government in August 1991 while Osun State was carved out of Oyo State.
40.	1999 – 2007	Olubadan (Dr) Yinusa Bankole Ogundipe Arapasowu I (Crowned)	Oke-Mato (Oranyan)
41.	2007 – 2016	Olubadan (Dr) Samuel Odulana odugade 1 (Crowned)	In the Oyo Empire, between 1860 and 1895, Saki, Iseyin, Oyo, Ibadan, Ogbomosho, Iwoo, Ede, Osogbo, and Ikerun were firmly Muslim centres. The Ibadan “Ulama” i.e. learned men in 1876 under Alfa Abu Bakr Alaga had the mastery of both Koran and Arabic language to produce poetry. Ibadan was just second to Ilorin in the enterprise of the spread of Ilorin In Lagos in 1896, the Government established government Muslim schools while similar government institutions sprang up at Epe 1898 and Badagry 1899.
42.	2016 – 2022	Oba Saliu Adetunji Aje Ogungunniso I	Pop-Yemoja
43.	2022 – 2024	Oba (Dr.) Lekan Mohood Balogun (Alli Okunmade II)	There was kingship revolution in Ibadan with multi-monarchical system of governance where the Olubadan of Ibadan crowned his Chiefs and Baales during the reign of His

			Imperial Majesty, Olubadan Mohood Lekan Balogun, Okumade II
44.	2024 – 2025	Olubadan Owolabi Olakulehin Ige I (crowned)	Ita Baale Olugbode, Okumagba compound.
45.	2025 -	Olubadan Rashidi Adewolu Ladoja (Arusa I)	From Arusa compound Born Photo, Isale Osi, former Senator and Governor of Oyo State.

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

SHORT REIGNS IN THE HISTORY OF RULERSHIP IN IBADAN

- Maye Okunade - 1825 – 1833
- Aare Oluyedun - 1833 – 1835
- Lakanle - 1835 – 1836
- Baale Olugbode - 1851 – 1864
- Balogun Ibikunle - 1864 – 1865
- Basorun Ogunmola - 1865 – 1867

In **1946** four traditional rulers ruled Ibadan.

- Alesinloye - 1930 – 1946
- Fagburin - 1946 – reigned for 5 months
- Oyetunde I - **1946** – reigned for 21 days (shortest reign ever)
- Akere - **1946** – reigned for 34 days

In **1952** four traditional rulers ruled Ibadan.

- Fijabi II - 1948 – 1952
- Alli-Iwo - 1952 reigned for five months
- Igbintade Apete - 1952 – 1954

LONGEST REIGNS

- Basorun Oluyole Iyanda 1836 – 1849
- Olubadan with longest reign, Abasi Alesinloye 1930 – 1946
- Baale Olugbode - 1851 – 1864
- Bales/ Chiefs – Deposed, exiled and/or committed suicide:
- **1877 - Chief Aiyejenku** was deposed and later committed suicide during a Civil Disorder in Ibadan.
- **1907 – Bale Opadare** committed suicide after serious opposition by Ibadans and demonstration by women in kernel sacks for his inability to curb burglary in town.
- **1914 – Baale Irefin Ogundeyi** deposed and exiled after serious disagreement with his chiefs. He died in exile in 1915.
- **1918 – Balogun Ola** (Alias Kobomoje) committed suicide during agitation against taxation.
- **1925 – Bale Shittu** deposed and exiled to Oyo after 11 years reign during a controversy and disagreement with his chiefs. He was later moved to Saki where he died.

3.0 NUPE MILITARISTS AND THE REGIONAL INSTABILITY

Between **A.D.1400 and 1570s**, there was **regional instability** due to **hemispherical ecological crisis and sub continental political turbulence**; a period of intense dry conditions characterized by recurrent multiyear draughts; collapse of regional economy; *external aggression by Nupe militarists; many prominent Yoruba politics collapsed autonomy and embarked on its own expansion northward. Early stages of Atlantic commercial exchanges began in the Bight of Benin* with the arrival of Portuguese trades, when **Eko was changed to Lagos in 1472 A.D.** soon followed by the **Dutch** and English.

The Oyo were not only Yoruba elements seeking to expel the Nupe militarists from their homeland. Further south, in the upper reaches of the rainforest, several Ekiti polities fought the Nupe under the banner of Benin. Ile-Ife is also said to have been engaged in a protracted and costly war at **Ara** (in Ekiti country during the sixteen century during the reign of **Ooni Luwo Gbagida** the only female king of Ile-Ife who married **Chief Obaloran** and the mother of prince Adekola Telu the ancestor of Iwo people and the grandmother of **Lagelu** born to the family of **Obalufe or Orunto** at the **Degelu** compound of Oke Eso in Ile-Ife.

However, while the Oyo in exile at Gberu in Ibariba between **1530 and 1542** were able to mount a resistance against the Nupe militarists; many other Yoruba polities ad communities in the **Moshi-Niger frontier** did not survive the **Nupe Scourge** and the **military maneuver** that followed. The turbulence in the Moshi-Niger area pushed the Owu kingdom southward into the rain forest, where they rebuilt their polities in the area between the **Ife** and **Egba** territories in the **late sixteenth century**.

Although warrior-kings were the major actor during this period, others with less dramatic powers also mobilized their agentic resources from below and made indelible marks on the Yoruba political topography. So, between **A.D.1570s and 1650**, there was renewal and regeneration marked by rebuilding of old kingdoms and foundation of new ones. **The generation of victorious war veterans and their immediate successors** who ended the Nupe militarists' crisis proved to be masterful agents of change who used power, politics, diplomacy, and military strategies to reconfigure the regional political landscape.

According to Professor Akinwumi Ogudiran (2020), they were sometimes brutal conquerors, but they were also **state-builders** who forged regional alliances. Notable among them were: Alaafin **Abipa**, **Obalokun**, and **Ajagbo** of Oyo; **Owa Obarabara**, **Olokunesin**, **Owaluse**, and **Atakumosa** of Ilesa; and **Orhagbua** and **Ehengbuda** of Benin.

4.0 THE THIRD EMERGENCE OF IBADAN CITY STATE:

After the fall of Owu-Ipole, Olowu Akinjobi was given land to settle near Ibadan on the site known as Owu-Ogbere (I.B. Akinuele and Baale Erunmu). But Professor Akinlawon Mabogunje and Professor J. Omer Cooper in the book; **Owu in Yoruba History at page 64 said**; the most likely explanation seems to be that a quarrel between Ibadan and the **refugee settlement of Owu-Ogbere** broke out and the allied army was called in as it had been in the struggle between **Oorun and Idomapa**. **Owu-Ogbere** was destroyed and the army then took possession of Ibadan, squeezing out its original Lagelu descendants (not Egba) population. The settlement of the composite army in Ibadan marked the beginning of **a new phase** in the long chain of events which began at the **Apomu market**.

According to Professor Toyin Falola (2012), Each major Yoruba subgroups in the settlement had tis separate quarter and “**government**”. The **Ife and Oyo**, the most predominant groups in the community, inhabited the hilly area of **Oja’ba and Mapo**; the **Ijebu** lived in **Isale-Ijebu**, to the southeast of Mapo, and the **Egba** clustered together around Yeosa. Maye Okunade, the commander of the Ife army, after Shingunshin had returned to Ife, was regarded as leader of all the various sections in the community.

In the atmosphere of intense personal rivalry between the war chiefs, quarrels were not infrequent (Toyin Falola, Akin Mabogunje, 1971). Soon after the settlement at 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.

5.0 THE FOUNDING OF THE FIRST IBADAN IN THE 16TH CENTURY

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

Before setting out on his journey with his entire household, he consulted the Ifa oracle for the purpose of prying into the future of his proposed adventurous bid. As a result of the consultation with Ifa, **Osemeji** (Ose-Meji) was the Odu Corpus prescribed for him. **Both Oke’badan and Ose-meji Shrines are now at Oja’ba where the Olubadan of Ibadan including Bales who reigned before 1936 were crowned by Labosinde, the Oluwo of Ibadan.**

The site on which Ibadan was founded was originally known as **Igbo-Ipara (Ipara Forest)**. The root of this Ipara tree has always been well sought-after by hunters and soldiers for the preparation of Odi- a concoction for hardihood of a sort of “**Marijuana**” or “**heroin**” of the day.

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

Chief (Dr.) M.A Fabunmi, the OdoleAtobase of Ile-Ife in his book titled “**IFE: The Genesis of Yoruba Race**” published in 1985 confirmed the origin of Lagelu at page 46 that: “Ibadan was founded by a warrior-chief from Ile-Ife who was called Lagelu and nicknamed Oro-Apata-Maja. He hailed from Atiki compound in the Ilare ward of Ile-Ife”. **However, Ooni of Ife, Oba Adeyeye Enitan, Ojaja II confirmed that Lagelu was born at DEGELU Compound, Oke-Eso, Ajamapo neighbourhood in Ile-Ife.**

In the Nigerian Tribune of Friday 30th January, 2009. **The Ooni Sijuade Okunade Olubuse II** of Ile-Ife replied the Alaafin of Oyo at Awo's book launch as follow: "The first founder of Ibadan, known as Prince **Adio Lagelu** was a direct son of Ooni Luwo Gbagida, who had a beaded crown with fringe benefits sent to settle in Ibadan in **1410 A.D.**". Iwo was founded by **Olumade Pariu**, the grandson of **Prince AdekolaTelu** of the same mother with Lagelu in 1609 A.D".

I.B. Akinyele (1911) described **the first Ibadan as a nodal town with 16 gates and a population of about 100,000 people having access to the neighbouring towns of Oyo, Egba, Ijebu and Ife**. Thus, Ibadan was demographically important to the old Oyo Kingdom and must have contributed to the transformation of the society in the 16th century before Oyo-Ile was sacked during the reign of Alaafin Onigbogi (1530-1542) according to J.A. Atanda (1971).

Moreover, with increasing population and its location of Ibadan at the interface of savannah with the forest region, Ibadan had produced a huge and growing market for food producers and manufactures especially with the flourishing 70 blacksmith in the town manufacturing guns and farming implements. The estimated 100,000 population of Ibadan was comparable to the **merchant cities** of Europe such as **Bruges** with a population of 100,000 in **1500 A.D.**; **Venice** with a population of 100,000 to 150,000 in **1600A.D.** and **Amsterdam** with a population of 200,000 in 1700A.D. (Fernand Braudel, Civilization and Capitalism. 1981 ...479).

According to Myers and Owusu (2008), the population of some African cities that existed prior to **1500s** such as (Cairo, Tunis, **Ibadan**, Jenne and Kano) had population sizes that were comparable to many European cities prior to the rise of European cities powers, while other areas were essentially devoid of large-scale urbanism.

5.1 Lagelu as a Warrior-Chief:

(a) Invasion of Oyo-Ile by Nupe:

Never before had a group of attackers ravaged such a vast landscape as the **Nupe** militarists did in the northern and central Yoruba area lasting for at least four generations (ca.**1440-1550**) according to Akinwumi Ogundiran (2020). These attacks marked the first regional offensive against the Yoruba community as a group. Their devastating impacts on the **Oyo, Igbomina, Okun** and **Ekiti** areas created the longest unrest that the region had ever faced, and they tested the political efficacy of its **ebi** fraternity ideology, according to Professor Akinwumi Ogundiran. 2020.

In the attack of Oyo by Nupe (1530-1542) during the reign of Alaafin Onigbogi, **Lagelu as Balogun of Ife was involved fighting on the side of Yoruba army**. When Oyo army realized that they lacked the military hardware of the **Nupe**, humiliated but defiant, *the Alaafin Onigbogi and his chieftains retreated and began planning the Oyo comeback in exile. In the wake of the evacuation of Oyo, Alaafin Onigbogi sought refuge in the Ibariba country at Gbere*. On the return of Oyo to Igboho, Lagelu was conferred with Jagun of Yoruba Kingdom by Obalogun (1588 - 1600). His son, Alaafin Ajagbo, instituted the office of Aare-Ona-Kakanfo in 16400A.S. to strengthen the Oyo army and reduce the influence of the Oyo-Mesi. This was between 1620 and 1658 after which he was succeeded by **Alaafin Odarawu**, followed by **Alaafin Kanran**.

(b) Invasion of Iddo by Benin Army:

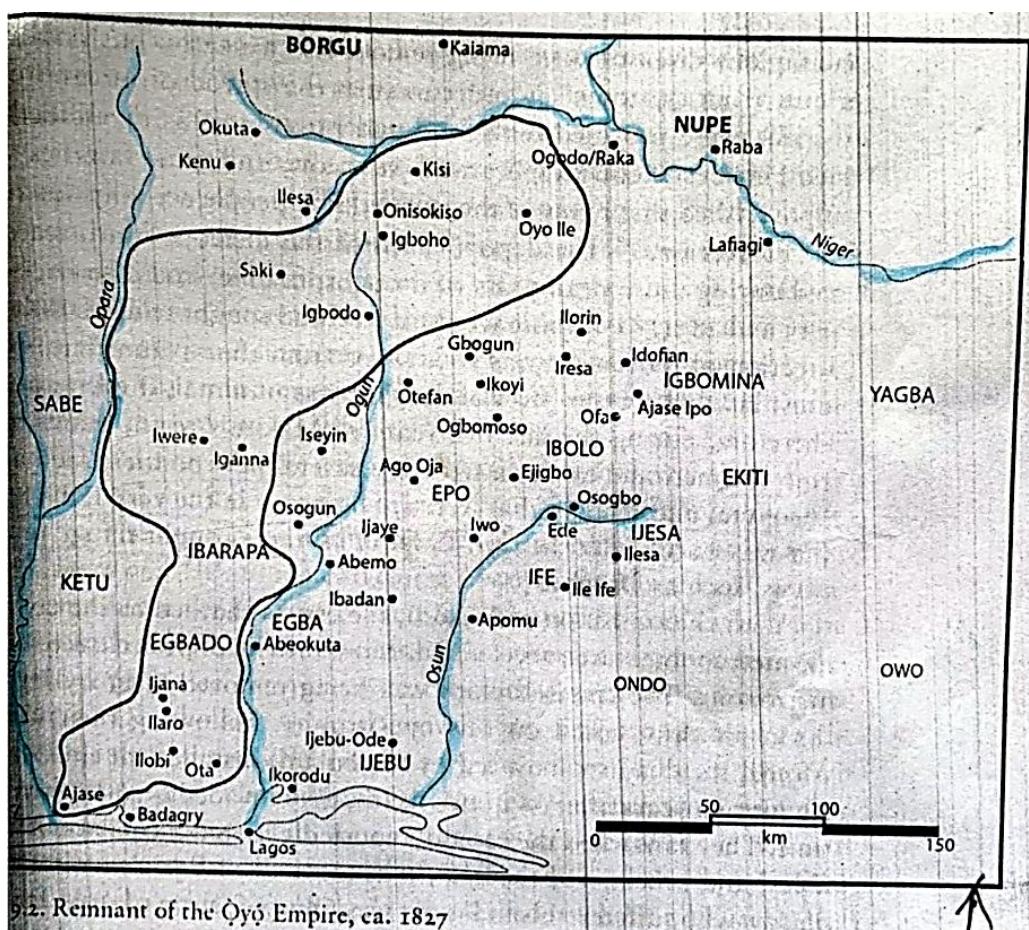
A band of Yoruba, led by **Ogunfunminire (1425-1505) from the royal family of Sooko** left Ile-Ife in the early 15th Century to found a new settlement, according to Ooni of Ife, Oba Adeyeye Enitan Ogunwusi, Ojaja II and Chief (Dr.) M.A Fabunmi (1985), the Odole Atebase of Ife. They appear to have settled at **Isheri**, on the **Ogun river**, about 12miles as the crow flies from the present town to Lagos. The settlers spread southwards to **Ebute-Metta**, on the mainland opposite **Iddo Island**, where a town was built and farming began.

It was not very long after the move to Iddo the first invasion from Benin army (**1505-1578**) during the reign of Orohgbua, the then Oba of Benin (1505 - 1573) took place. However under the **leadership of Ogunfunminire, Balogun Lagelu** from Ile-Ife and **Oba Agura of Gbagura** jointly fought the king of **Benin's soldiers, and they**

were repulsed. Subsequent attacks met with no better success, because, between **1573 and 1590**, Benin established its literal control as far as Lagos, where it set up a military base (Dr. J.A. Atanda, 1980)

5.2 Destruction of the First Ibadan

The Alaafin's position as **representative of Sango** was expected to the full as a means of supporting his authority. The **Sango cult** was spread to every town likewise **Egungun secret cult** earlier imposed by Tapa at Kusu when the Oyos were resorting from exile of Bariba country, under the influence of Alaafin and organized in a hierarchy centered in the palace of Oyo. The Alaafin's Ajele were often themselves **Sango priests**. This added to their authority at the courts of vassal rulers who were nevertheless of **divine kingship** in their own right. The internal struggle of **Basorun Gaba** period (1754-1774) had naturally distracted attention from the outlying parts of the empire and while central control was weakened, **the Alaafin's representatives** acted as petty despots exploiting their position in their own interest.



Thus then **first Ibadan** was destroyed by the Alaafin of Oyo army **because its habitants revealed the secret of the Egungun (masquerade)**. Lagelu and a host of survivors of Oyo invasion were said to have taken refuge on Eleyele hill. Here it is said, Lagelu and his children and other settlers suffered great hardship. They were subjected to hunger and has to feed on Snails and Oro (wild apples). See the map of Eleyele Hill and Eleyele Lake.

Secondly, in the Egba country, the **Ilari** provoked the people to desperation, and a bold leader, **Lisabi**, came forward to lead the movement of liberation. When they felt strong, Lisabi gave the signal to the **secrete resistance** movement by ordering the assassination of the **Alaafin's Ilari in the home town of Igbein** and this was followed by a general massacre in which **over 600 Ilaris** are said to have been killed (Professor Akin Mabogunje and J. Omer Cooper in "Owu in Yoruba History" - 1971).

When Alaafin Abiodun had established himself on the throne (**1774-1789**), he attempted reconquest of the Egba country. But faced by strong internal organization of the **Egba confederacy** and their superior knowledge of the terrain, his attempts ended in failure. The Oyo army was trapped in an ambush and routed. **Egba independence was assured.**

However, Alaafin Abiodun, according Rev. Samuel Johnson (1921 page 187) avenged the alleged insult at **Ijaiye** when he was trading in potash by Baale of Ijaiye son. He ordered his destruction of the town. **Ijaye was then an Egba town.** With the death of Alafin Abiodun ended the universal and despotic rule of the Alaafins of Oyo in the Yoruba country. He was the last of the kings that held the different parts of the kingdom together in one universal sway and with him ended the tranquility and prosperity of Yoruba country. (Johnson 1921).

The revolution ensued, and **the tribal independence**, with the loss of Yoruba of the **Tapa and Bariba**, and **Dahomey provinces**, and **the popos** later on, which has continued till today. In a word, with Alaafin Abiodun in **1789** ended the unity of the Yoruba kingdom.

This was between **1775 and 1789**. When Lagelu and his children abandoned Okebadan or Ibadan Hill at Awotan, at they came down to establish a new settlement at Oriyangi. The Ibadan at Oriyangi consisted of the central mosque and about half a mile of homes around. The defence wall was where the principal mosque now stands

as at 1825 (Rev. Samuel Johnson 1897 and published and edited by Dr. Johnson (1921). It was surrounded by Ikija, Ido, Ojoo, Erunmu, and Owu settlements (I.B. Akinyele, (1911).

5.3 Description of Awotan Hills of Refuge for Lagelu and his Children;

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

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

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

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

**CENTRAL COUNCIL OF
IBADAN INDIGENES (CCII)**

Motto: Uniting for Development

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HRH, Oba Dahood Omotosho Adeosun,
Alawotan of Awotan,
Awotan, Ibadan.

Kabiyesi,

Visit To Ojubo Lagelu

We bring you good tidings from the Olubadan of Ibadanland, His Imperial Majesty, Oba Owolabi Akinloye Olakulele (Ige Olakulele 1) and from the President General of the Central Council of Ibadan Indigenes, Chief Sulaiman Ajeniyi Ajewole and his executives.

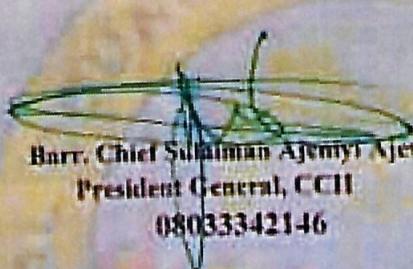
Please be reminded that the 2025 Ibadan Cultural Festival Committee as part of its activities will be visiting "OJUBO LAGELU" on Saturday, 3rd May, 2025 and to give honour to whom it is due, we would be pleased if your Highness can host us on this occasion. Our time of arrival at your palace is 11am from where we will proceed to Ojubo Lagelu for the hosting of CCII Executives and members of 2025 Ibadan Week Planning Committee.

Kindly note that the total number of members that will grace the occasion is One Hundred (100).

Please accept the assurances of the entire leadership and members of the CCII.

Yours Faithfully,


Alh. Abiola AIPFCA, FCIB,
Chairman, IBCFPC 2025
08038039542


Barr. Chief Sulaiman Ajeniyi Ajewole
President General, CCII
08033342146

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Fig. 1: Eleyele Lake Surrounded by Awotan



Fig. 2: The Grove of Lagelu at Eleyele Hills



Note: Oke'badan Hill from Awotan:

Thus, **Okebadan** became an annual command festival dedicated to the spirit of the hill, as a thanksgiving to the refuge which it provided in periods of danger, and also to **Lagelu**, the mythical founder of Ibadan. The **Okebadan** festival provided an opportunity as songs were composed to condemn or praise rulers and their policies.

THE PRAISE POEM OF THE SECOND IBADAN

*Ibadan, Omo Ajorosun
Omo a je gbin yo
Omo a fikarahun fori mun
Ibadan ma ja, maja bi ojo kini
Ti o ja aladugbo gbogbo logun*

*Ibadan, the one whose supper is oro fruit
The descendants of the one who feed on snails
The descendants of the one who used snails
Shell as bowl to serve his maize porridge
Ibadan, don't fight as you did before
As you fought all neighbors at war*



*Èyí ni bí Àwòrán arábinrin Àtágé Olómú orù tí se rí
(Àwòrán yíí ni a rí lò láti inú yàrá ikówèé sì Baba wa
Bishop Akinyele ni Òkè Àrè Ibàdàn)*

*Iwo eleduwaorisanla o
Ti o tobijugbogboorisa lo
Aarawaati o kari aye
Ogirimojiganti o karibogboilekile!
O ori bi o? Leyingbogboatotonu
Ni atariipinaiseatiawawi
“A se alapalosokofe,
A se ohungbogbo fun igi, o ye igi”
“A busa fun alasejuketekete”
Laise, lairo, agbarijoogunawoneletanu
Se kerekere sun moenu bode,
“Abata won watakete
Bi enipekobaodo tan”
Eleduwa o, iwati o se
Ileri amuse itedoiluyii
Ninuoduifaosemejinijokiiniana
Ki won ma se pa a run;
Dideiranlowolatidojuko
Ogunote, ilaraatitembelekunyii fun wa
“Iwo orisaajuleorunti o ju
Agbarijoorisaorisadaayeraye lo”
Iwo siniagbaraojo, banija,
Ba oju ode enikoja,
Mo fi orisaLamurudupeluorisa
Oduduwa
“Aniodu to da wasileyii”
Mo be o lowe fun iranlowo
Nitoriaanukii won loju re si mi
Owokii won nileaje
Iyo kii own nileolokun*

(c) Marriage Life and Children:

Lagelu had many children and wives. The first son was **OlukiranOluole** who was the father of **Nnkan-Lola** who was given to OluwoAkinjobi in marriage. The daughter was sacrificed to appease the goddess of **Odo-Oba** which caused the conflict between Olowu and the Olubadan of the second Ibadan in **1825 A.D.**

Lagelu also married the princess and daughter of **Agura king** whose headquarters was at neighboring Ido now part of Ibadan. The daughter gave birth at **Atage Oota (a.k.aOlomu-Oru)**. She was the **first Aboke** of Ibadan. Oota is now a chieftaincy title in both Olubadan and Balogun Lines.

Lagelu also got married to the princess and daughter of **Oba Akirigbo of Ijebu-Igbo** who gave birth to **Efunyele** who became the **second Aboke** of Ibadan. And the eldest daughter of Lagelu was **Fapade or Ifepade** and also **Fadeya or Yade** who was believed to have turn crowns wherever he found them while on Eleiyele hills after the destruction of the first Ibadan in the eighteenth (18th) century.

6.0 SHRINE OF ETHNIC DEITIES AND CULTURAL SETTLEMENTS OF THE SECOND IBADAN

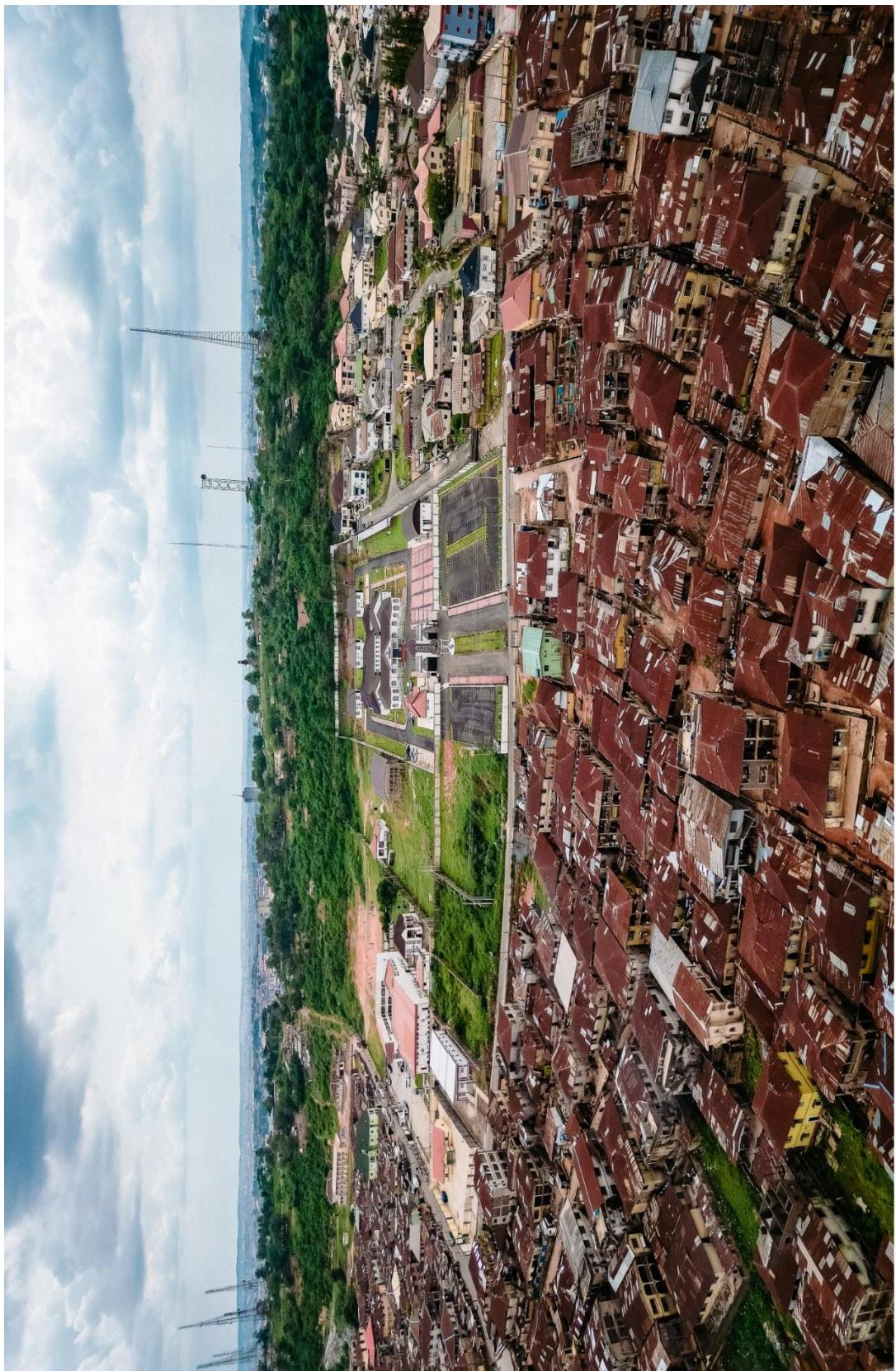
The main shrines of ethnic deities are located at:

- (a) in and around the palace of Obas
- (b) in the inner and outer greenbelts at city outskirts

In the ancients **Itoro palace of Ijebu-Ode** is the shrine (Oju Osi) of Obanta, the first Awujale of Ijabuland. At the back of the **Osun River** in Osogbo is the **Shrine of Osun, the river goddess**. At the outskirt of Abeokuta is **Olumo Rock, a shrine** that is sacred to all Egbas. **The titular hill goddess of Ibadan is Oke – Ibadan** beside the Eleiyele Reservoir at Awotan.

In the words of **G. Parrinder**, the **shrine** “consists simply of two large ports at the foot of a tree, and some small brick – like stones, all in the open air. Here kolanuts are placed by praying women, at any time of the year and is sacrificed at the annual festival.

According to tradition **Ifa divination** was performed before **Lagelu** left Ile – Ife and when religious leaders arrived to sanctify with sacrifice on the Eleiyele Hills. The resulting **Odu** was “**OSE MEJI**” This sign became the **guardian odu** of the new city (Second Ibadan). According to **Bolaji Idowu** in “Religion in Ibadan. Traditional



Religion and Christianity" in **Bolanle Awe** el ab p. 235-247, the city patriarch, **Lagelu** and six diviner-priest were present on the first occasion. The same **Odu sign** then appeared again on three critical occasions in the life of the city. This were when:

- (i) The populace sought divine blessings on the new settlement (second Ibadan) for prosperity. Then, the **Oke-Ibadan** (or the spirit of Ibadan) was instituted as a **totem** of worship
- (ii) The **Oracle** was consulted on how to preserve the growing population and the emerging prosperity.
- (iii) A siege was laid on Ibadan and its expansion and security was threatened. **Ose Meji** (**meaning** double victory) appeared again to reassure the inhabitants of a slow but steady and persistent growth, as in the movement of **snails**.

A close study of **Osemeji** at Oja'ba reveals that under the major thematic and material division. The sign is concerned with (a) survival (b) wealth (c) fertility and (d) victory.

6.1 The Cultural and Commercial Significance of Oja'ba

The creation of a **King's marketplace or (Oja-Oba)** was one of the most important development in every new **royal city**. Trade was very important to the Yoruba people and the Kings took seriously the provision of facilities for its [proper running. As soon as the building of the palace commenced, therefore an area in its foreground, a short distance beyond the palace gate, was cleared and measured out for the King's market place. **A market place close to the palace, usually located just outside its front walls, became an alternative attribute of the Yoruba royalty or town.**

The King's marketplace was a special and symbolic banner of royal sovereignty therefore whenever it was time for the authorities to announce the death of a king, they would order the symbolic act of having the tops of the shade trees of the King's market place trimmed. According to Professor S. Adebanji Akintoye (2010) **in fact, the creation of the King's Market place was a major item in his establishment of sovereignty over his kingdom.**

When Lagelu descendants finally established the **second Ibadan** in the eighteenth (18th) century the palace and the market were located at one of the five quarters referred to as (**Oke-Igede**) The king, Olubadan, was the grand patron of the market place, although one of the chiefs traditionally stood in for him as master in charge. **Palace messengers** laid out the market place in the satisfaction of the traders themselves, ensuring that vendors of each particular article of merchandise had one area (called iso) allocated to them.

While the traders constructed their sheds and the facilities for spreading out their wares **palace messengers planted shade trees**, needed to prevent excessive heat in the market place and also to provide some decoration. When the market place became functional, senior palace messengers did patrol duties in it as **peace officers and also collected tolls** authorized by the king's government. The sellers of each article usually patron. In short, then the influence of the king pervaded the market place. The market place in Ibadan (king's market) was named after **Labosinde** after the allied army of Oyo, Ife, Ijebu, and Egba took over the second Ibadan because he had been leaving in the palace with the descendants of Lagelu before Owu war started in 1810 A.D. Labosinde was an Ife war-chief.



6.2 The Cultural Significance of Oke'badan Festivals:

The word Okebadan is derived from the contraction of the words Oke (hill or mountain) and Ibadan. Hence, Okebadan means Ibadan hill or the tutelary deity of Ibadan hill. The hill of Ibadan is believed to harbor a supernatural or spiritual being which protected the early settlers from the wrath of their enemies and attackers. It is widely believed among its worshippers that this deity is a goddess who loves the people and usually offers those children and the material things they need. Thus, the people refer to this goddess as *Atage olomu oru* (huge mother with immense breasts). However, the daughter of lagelu bore the name appellation.

Okebadan is significant in the religious and socio-cultural lives of the people of Ibadan, and this accounts for why the Okebadan festival is celebrated annually with pomp and pageantry. This is not peculiar to Ibadan people, as there are other hills and mountains of sacred significance or deities of similar nature worshiped in several other Yoruba communities. Example of such deities are **the Asabari in saki, Iyamopo in Igbedi and Olumo in Abeokuta. Those are often associated with hill settlements.** The people believe in the sacredness and sanctity of Okebadan. Consequently, sacrifices are made to the goddess periodically and annually. This belief of the people was attested to by Theophilus Kerfer, a Swabian pastor who visited shrine in 1853. He submitted that:

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

When Baale Oyesile Olugbode (1851-1864) did not have a **male child** he divined and he was advised to make sacrifice to **Oke Ibadan** which the new rulers in Ibadan from (1825 – 1851) knew nothing about. Oyesile then arranged for the **Aboke** family to return from Abeokuta and make the necessary sacrifice as he has advised. He subsequently had a **male child** named Aderigbe who died in the Kiriji war in **1882** (Dr. Jide Fatokun 2011 page 54).

The above account seems to corroborate the people's faith in the sanctity of Okebadan and the belief that supernatural beings inhabit the sacred place and could be seen physically even by non-believers. It was also learnt that probably due to the introduction of orthodox religions, there was a period of neglect, when the worship of Okebadan was abandoned. It was then said that there were various groans and sighs heard from the heart of the hill and that these brought some chaotic happenings. *According to David Hinderer in 1859, Okebadan demanded a series of sacrifices which were then offered and, soon afterwards, a number of laws were promulgated from the deity for the better ordering of the life of the community till today, Ifa (the oracle deity) is consulted to find out what the goddess would take as a sacrifice or offering so that the city would be prosperous, peaceful and free from chaos.* Whenever, an unfavourable incident happens or when there is brought, Okebadan is usually appeased. This practice may seem irrational in some quarters today, one should understand that the people have a strong faith in the deity and this relies them psychologically during difficult times.

The Okebadan festival continues to be celebrated up till today to commemorate the event that brought the people closer to the numina inhabiting the sacred hill. The tradition has been firmly established and even the educated and indigenous elites continue to support and uphold this old tradition. It is the people's contention that the hill was established there for their protection and benefit.

The reason for the fixing of the annual Okebadan festival to coincide with the early rain in mid-march is based on the belief that this period is the right time to propitiate the goddess. They therefore use this occasion to pray for the early rain, believing that rain is a symbol of peace, goodwill and prosperity. Invariably, if there is a drought before the festival period, the Okebadan priest makes special sacrificial offerings to appease the numina of the hill. Coincidentally, there have been reports of rain falling immediately after the offerings.

However, it is worthy of note that some changes have occurred in the celebration of Okebadan festival. In the recent past, no one was allowed to light a fire on the festival day, but now there is an element of flexibility built into this system. This taboo has been relaxed. Though inhabitants of the city can make a fire to cook in their homes or restaurants, an open fire is forbidden, especially on the routes where

Okebadan followers pass on the festival day. If anyone breaks this interdiction, the priest and his followers may pounce on such a defaulter and disrupt the fire-making and/or beat up the disobedient person.

During the one-day festival, Okebadan priest leads his followers through the streets singing Okebadan song. They also visit the high chiefs in Ibadan and the Olubadan, the traditional head of the city. Certainly, this celebration and the worship of Okebadan may continue for a long time and as long as the indigenous inhabitants live.

Lagelu was the ancestral founder of Ibadan as **Jagun Osin of Ile-Ife** in **1580A.D.** and was subsequently honoured with **Jagun of the Old Oyo Empire** by Alaafin Obalokun (**1590-1600**) before his son, Alaafin Abipa instituted the office of Aare-Ona-Kakanfo in **1640A.D.**

6.3 THE CHILDREN OF LAGELU

- The first son of Lagelu was Olukiran Oluole, **the father of NKAN, that is why people refer to her as “NKan omo Olubadan”**
- Another one was Olalupo Akinlolu Agbogun-mogbin who succeeded Oluole as Olubadan and made sacrifice with hunch-back – Babalawo (Ifa Priest)
- The eldest female child was Ifedapo followed by Fadeya or “Yade”
- Ogundowo was also the son of Lagelu who later sent for **Okewale** from Abeokuta during the reign of Baale Oyesile Olugbode to offer sacrifice at Oke-Badan Hill (1851-1864)
- Another one was Lagunna (a warrior)
- The brave female daughter was **Atage Oota**. The daughter of Lagelu from the **Princess of Agura of Gbagura at Ido**, the headquarters of Gbagura Kingdom now part of Ibadan. Her nick-name was **Atage Olomu-Oru** and **the first Aboke**.
- Another important son was **Efunyele** from the **Princess of Oba Akarigbo of Ijebu Remo**.

It was during the reign of **Olubadan Sotuyole** that the allied army of Ife, Ijebu, Oyo and Egba took over Ibadan in **1825A.D. located at Oja’ba formerly named after Labosinde the Oluwo of Ibadan during the reign of Oluyole (1836 – 1849)**.

According to Rev. Samuel Johnson 1921, “of all towns overrun the previous night, IBADAN alone they found not destroyed by fire, and so this marauding band hastily occupied it, **the war-chiefs taking possession of any compound they chose, and their men with them** and then IBADAN was again re-peopled by not by the owners of the town, but by a composite band of marauders, consisting of Oyo, Ifes, Ijebus, and some friendly Egbas, Led by Maye Okunade, Labosinde and Lakanle in 1825A.D. the above confirmed the existence of second Ibadan before the occupation after the OWU OGBERE War in **1825**.

7.0 THE TRASITION PERIOD OF IBADAN AS A RESULT OF OWU-OGBERE WAR (1820-1825):

After the capture of **Owu Ipole (now Owu Orile)** during the invasion of the town by the allied army of Ife, Ijebu, Oyo, and Egba between **1814 and 1820**, the army did not disband, they were invited by Awujale of Ijebuland to Iperu. But after a period of hesitation a pretext was found for attacking the Egba town of Ikija (now in Oluyole Local Government) because they assisted the Owus during the war.

Just at the same time, a quarrel broke out between the two main leaders, **Maye Okunade and Labosinde** They separated with their respective followers, **Labosinde** settling at **Ipara** which the Awujale had suggested as a headquarters for the army, while **Maye Okunade** camped at **Itoro**. Both sections of the army continued to devastate the smaller Egba towns.

7.1 Occupation of Second Ibadan in 1825A.D.

According to **Rev. Samuel Johnson(1921)**, **the combined Ife and Oyo together with the captives from the Egba territory passed through Ijaiye – Maja, Kosi-Kosi, Ikere kuiwere, Ora, Ibadan, Ojokodo, Iwo haha, and Eguote** the same night and reached **Ojoho** at day-break.

There they met with a determined resistance at **Ojoho** and, feeling the need for a camp to recuperate in after, long march, they occupied the site of Ibadan which had been abandoned by its **Egba** population but not destroyed like the other towns.

(ii) Accounts of the Occupation by Professor Mabogunje (1971):

This account is almost certainly an over – simplification for it does not explain the fate of the **Owu refugees’ settlement** which had grown up in the close proximity of Ibadan (not Egba town) at **Agodi**. Yet this town which as the trace of its **wall circuit**

was very considerate, was undoubtedly destroyed about this time and it seems unlikely that the army would have settled down at Ibadan in the close vicinity of a powerful group and their most deadly enemies without first taking steps against them.

According to the account given to Professor Akin Mabogunje and J. Omer – Cooper, the authors of “OWU IN YORUBA HISTORY” by the late **Oba Akinyele of Ibadan and the Bale of Erunmu** seems to throw light on the course of events. In both of these accounts **Owu** was stated to be **just out-side Ibadan on the Site known as Owu – Ogbere**. The ruler of this town was said to have become involved in a conflict with Ibadan in **1824**.

The reason given was that the **Olowu Akinjobi** had married a **daughter of Baale** whose name is **NKAN, meant something**, who was sacrificed to appease **Oba River**. Consequently, **there was quarrel between Ibadan and the refugee settlement of Owu-Ogere** broke out and the allied army was called in as it had been in the struggle between **Orun and Idomapa**. **Owu-Ogere was destroyed and the army then took possession of Ibadan, squeezing out its original Lagelu descendants (not Egba) population**. The settlement of the composite army in Ibadan marked the beginning of a new phase in the long chain of events which began at the **Apomu market in 1814**.

According to Professor Toyin Falola (2012), the most powerful group of Ife and Oyo army stayed at **Oja’ba** the Ijebus stayed at **Isale-Ijebu** while the Egbas distant themselves from captors and stayed at **Yeosa**.

7.2 Ethnic Rivalry for the Hegemony of Ibadan:

In the atmosphere of intense personal rivalry between the **war chiefs**, quarrels were not infrequent and soon after the settlement at Ibadan, Lamodi, a prominent Egba leader, name 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**.

There, they were joined by more and more Egba refugees and also by **Owu** who escaped from their captors until Abeokuta emerged as a **veritable metropolis** accommodating the bulk of the Egba who had originally lived in numerous separate towns.



Neighbourhood of Mapo Hall and Oja'ba occupied by the allied army in 1825

“This is where the second Ibadan started in the 19th century”

**PICTURES OF THE GAME CHANGERS OF IBADAN
TRADITIONAL CHIEFTAINCY SYSTEM**



According to Professor S. Adebansi Akintoye (2010) the disintegration of the Oyo Empire and Kingdom destroyed the pre-existing system of order and security in Yorubaland and created a situation whereby all centres of power, old and new had to scramble to establish new system and patterns that would guarantee order and security. Those efforts people were not able to put an end to, until European powers intervene and imposed their own system of order, security and peace.

Ibadan that was founded in the 16th century was destroyed in the 18th century but was re-established and grew into a small war camp in the 19th century that absorbed diverse Yoruba refugees when the Old Oyo Empire collapsed and Owu Ipole was destroyed in 1820 A.D. **Ibadan rose to the level of a city-state, and then an empire in the same nineteenth century**, Its success in transforming Yoruba political institutions and adopting then to a new age during the period.

Ibadan **city-state** thus became a place where most of the population find satisfaction of basic needs and culture realized their actions, aspirations and other immaterial aspects of life, providing contentment and happiness and increasing the prospects of individual collective well-being.

7.3 The Gbanamu War of 1833

The attitude of **Maye Okunade** towards the Oyo Section of the army gave rise to mounting feeling. One day, according to Rev. Samuel Johnson, two neighbours, one an **Owu** ex-captive and follower of **Maye Okunade** and the other an **Oyo**, were quarreling over a piece of land. Maye 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 Okunade with some of the Chiefs was driven from the town. This eventually led to **Gbanamu** war at Erunmu where, **Degesin, and Ogini, the leaders of the Egba contingent were killed. Maye, Oluwole of Idomapa, Olowu Akinjobi and Oluroko of Erunmu** were all killed. Consequently, the Owus migrated to join the Egbas at Abeokuta in **1834** with their allies from Erunmu.

Thereafter, the victorious Oyos led by Oluyedun, Lakanle and Oluyole took over the **second Ibadan in 1825A.D. from the descendants of Lagelu**.

The end of the struggle with **Maye Okunade** after the **Gbanamu war** meant the end of the most serious communal tensions within the **erstwhile marauding army**. It was now possible to **establish a regular governmental hierarchy and meeting at Isale-Ijebu, it was decided to introduce regular chieftaincy title**. (Professor Toyin Falola 2012).

With the establishment of the **third Ibadan community** the story of the Owu war really ends. **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 towns and even villages identities within the single circumference of the walls of Abeokuta.**

Consequently, the army which had been called into existence to besiege the city of Asunkungbade had at least settled down and taken of the features of established polity in Ibadan (Professor Akinlawon Ladipo Mabogunje and J. Omer-Cooper, 1971). The collapses 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 inter-state relationships of which it had been the guarantor.

7.4 Development of New Political Experiments in 1830s:

The end of the struggle with Maye Okunade meant the end of the most serious communal tensions within the erstwhile marauding army. It was now possible to establish a regular governmental hierarchy and set a public meeting it was decided to introduce regular chieftaincy titles. On the face of it, the expulsion of Maye Okunade and many of the chiefs left Ibadan an Oyo settlement. In fact, however, through the Oyo group was predominant, the community retained the composite character it had possessed as a wandering military horde. Its leading men were not necessarily all Oyos (Professor Akin Mabogunje and Professor J. Omer-Cooper in the book; Owu in Yoruba History - 1971).

The first remarkable development in the new Ibadan (third Ibadan), according to Prof. Toyin Falola in IBADAN; Foundation, Growth and Change; 1830 - 1960 published in 2012; was in the area of politics. *The most important task which faced the military leaders after their victory at the Gbanamu war of 1833 was the problem of integrating all the various Oyo and some other sections (for example, the few remaining Ijebu, Egba, and Ife) in the community under an effective political authority.*

In fashioning a new government, the migrants had very little justification to duplicate the Old Oyo system of a monarchial government. Their recent experience favoured the search for a new workable alternative. It was clear that there would not be much room for the traditional, civil office holders who might not be able to face the challenges and threats posed by the wars and insecurity of the period. Circumstances called for the involvement and intervention of the military in politics. *A military aristocracy was therefore set up where most of the notable warriors of the 1830s controlled the reins of government.*

Traditional chieftaincies were not well established, in his time, they were all military because those at the helm of affairs after Gbanamu war were **war-mongers**, who had no plan of leading a settled life and therefore, no plan to establish a town or city; but having decided to settle down, the following chiefs were appointed in **1833A.D.**

According to Rev. Samuel Johnson (1921), “*a strong government thus emerged not only because Ibadan continually engaged in warfare but partly because those who flocked to Ibadan completely identified themselves with the new town*”.

Name	Title
1. Oluyedun -	Aare-Ona-Kakanfo
2. Lakanle -	Otun Kakanfo
3. Oluyole -	Osi Kakanfo
4. Adelakun -	Ekeri Kakanfo
5. Oluwaye -	Ekarun Kakanfo
6. ABitiko -	Ekefa Kakanfo
7. Keji -	Aare Abese
8. Osun -	Sarumi (chief of Calvary and later Oluwo)
9. Labosinde -	Babasale (chief Advisor) and later Oluwo

As Oluwo, Labosinde set Ibadan on a municipal path by conferring titles on chiefs and thereby instituting a local self-government. He was only the Ife Chief left in Ibadan, though his mother was a princess of Ikoyi, one of the most important provincial towns of Old Oyo. Apart from that, he was living in the second Ibadan with the descendants of Lagelu at Oriyangi before he left for Ile-Ife in 1810 to join Ife army under the commander, Balogun Shingushin against Owu Ipole.

8.0 HOW IBADAN CHECKMATED THE INVASION OF FULANI JIHADIST AND RESTORED THE GLORY OF YORUBA RACE

After the Gbanamu war of **1833** Ibadan became one of the significant Yoruba centres of population that crystallized in the middle belt area and went through a process of consolidation, a process that occasioned much stress as well as conflicts and wars. Thereafter, the maturing new states went through a period of rivalry amongst themselves, featuring, again conflicts and wars.

With the defeat of **Oluewu-led forces** the jihadists of Ilorin and allies were intosticated by the fermented fruit of victory and were determined to take over the entire Yoruba region. They, therefore, shifted their focus toward those new Oyo towns already planted in the upper reaches of the rain forest. According to Professor Akinwunmi Ogundiran (2020), their goal was to “**dip the Koran in the sea**” a metaphor for subjugating the Yoruba world to the control of the Sokoto Calphate viz the emirate of Ilorin.

Displaced and demoralized, most of the Yoruba region, especially in the old territory of the Old Oyo Empire, was still licking its wonds. **The only Yoruba polity brave enough to confront the jihadist threat was Ibadan. It was a new kid on the block of regional politics, but it was arising military power in the aftermath of the fall of Old Oyo Empire.**

While the Ilorin army was advancing southward **Oluyole Iyanda (1836 -1849)**, the third ruler of Ibadan after **Maye Okunade (1825-1833)** and **Aare Oluyedun (1833-1836)**, the son of Olukuloye, and grandson of Basorun Yamba rallied to confront the enemy. He presided over the military plans to stop the advancing Ilorin army. He mobilized other scattered Oyo elements to the cause of saving their ancestral land from what he rightfully considered a foreign invasion, although there were high-ranking Yoruba soldiers in the Ilorin contingent.

There was nothing in his favour to assure victory but his foresight, audacity to act, and timely intervention paid off. Under the command and leadership of his war commander, **Balogun Odeyinka Oderinlo**, the advance of Ilorin’s ambition was halted on the outskirts of Osogbo in 1840. The Ilorin army was thoroughly beaten. The victory put to rest the threat of the jihadist agenda in the Yoruba world. With this, Oluyole Iyanda achieved what had eluded Oluewu and the other Alaafins. This military victory

was the most consequential; event in Yoruba history during the nineteenth century. Professor Akinwunmi Ogundiran (2020).

Ibadan's victory over Ilorin saved House of Oduduwa (Ile-Ife), the House of Sango (Oyo), the House of Obokun (Ilesa), the House of Orangun (Ila) and others from becoming emirates. The victory, according to Rev. Samuel Johnson 91921) was not only over Ilorin. It was also a defeat of its patron, the Gwando emirate and of the Sokoto Caliphate as a whole.

BASORUN OLUYOLE'S MILITARY TEAM (1836 - 1850)

BASORUN OLUYOLE

Baale (1836 – 1837)

Basorun (1839 -1850)

BALOGUN LINE

1. Elepo (Mogaji Adelakin), he did not accept any title not even that of Balogun, despite the fact that he was head and shoulder above everyone else in military prowess, he refused to be persuaded

BALOGUN LINE

2. Bankole Alaesinloye, the first Balogun of Ibadan but died in the crisis with Oluyole against Lakanle which paved the way for Oluyole to assume leadership of Ibadan
3. Odeyinka Oderinlo appointed to replace Bankole Alesinloye
4. Lajumok-Otun Balogun
5. Omololu Opeagbe –Sarumi. He later became –Osi Balogun and finally Baale after the demise of Oluyole
6. Toki Onibudo –First Seriki
7. Babalola – Asipa Balogun
8. Ajayi Oyesile Olugbode – Abese Balogun who became Baale after Opeagbe
9. Ogunremi - Sarumi (after Opeagbe became Osi Balogun)
10. Yerombi - Agbaakin
11. Dele Oje or Delesolu - Aare-Agoro (Aare ago)

NOTE: Other prominent people then were: Ogun-Elu, Ogundiwin, **Ogidi** who first settled at Oja'gbo after leaving Kudeti due to disagreement with **Oluyole**, Ibikunle, ojo Kure, Alekuso, Akere, Sunmola Alao laamo from Ikoyi near ogbomoso and Ogunmola, whose parents to Fesu near Iwo due to Fulani invasion.

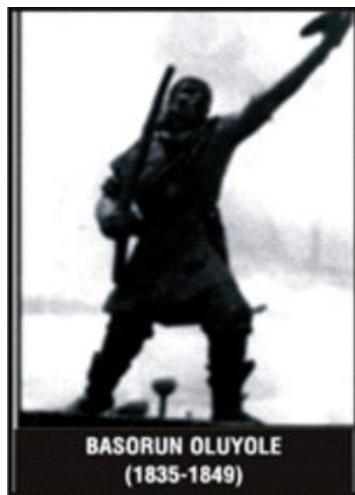
The victory energized Ibadan to embark on an ambitious expansionist programme across central and Easton Yoruba region, **a process that kicked off its short lived empire, 1840 – 1893** nevertheless that victory did not lead to peace and stability for the Yoruba world. It was only the beginning of **more than fifty years** of wars defined by:

- (i) the competition for supremacy among the newly emerged states;
- (ii) conflict over the control of trade routes, especially the ones leading to the coast;
- (iii) the aggressive expansionist agenda of the **Ibadan Empire**; and
- (iv) the counter offensive, revolt, resistance, and liberation movement of the eastern half of the empire against Ibadan, between 1877 and 1893.

Those wars ended with the intervention of the British government, who brokered peace among the exhausted warring parties in **1893** and immediately maneuvered to bring the **Yoruba warlords** and their political dominions under the British colonial rule.

According to Professor Akinwumi Isola in 2007, Ibadan derived its strength and stability partly from the fact that all the people who established and nurtured its unique characteristics came from different parts of Yorubaland. Lagelu came from Ile-Ife; Oluyedun from Ilorin, Oluyole was Oyo while Oyesile, Baale Olugbode came from Kuta. Ogunmola hailed from Fesu near iwo and Ibikunle migrated from Ogbomoso. Orowusi came from Ogbagba and Aiyejenku Foko was from Eju (Onipee, Oyun) and so on. Each one brought with him unique experiences in the techniques of war and administration but they all subscribed to the idea of a free, just, egalitarian society without a hereditary system of leadership.

IBADAN WAR HEROES OF THE 19TH CENTURY



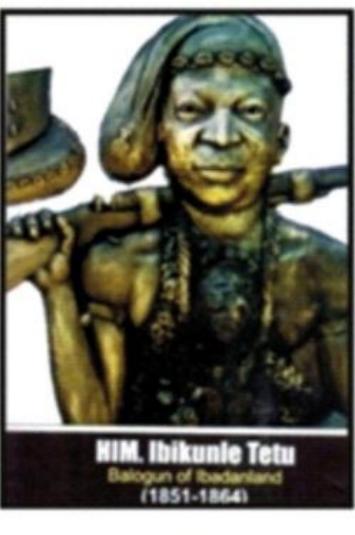
BASORUN OLUYOYE
(1835-1849)



BAALE AJAYI OYESILE OLUGBODE
IBADAN ILU AJAYI OYESILE OLUGBODE, ILU OJO ILU OGUNMOLA ILU IBIKUNLE
BAALE IBADAN (1851 - 1864)



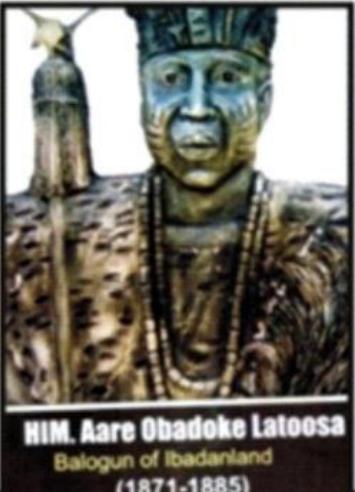
BALOGUN ODERINLO
(1835-1850)



HIM. Ibikunle Tetu
Balogun of Ibadanland
(1851-1864)



HIM. Ogunmola Orisagunna
Basorun of Ibadanland
(1865-1867)



HIM. Aare Obadeke Latoosa
Balogun of Ibadanland
(1871-1885)

**THE STATE BUILDERS AND HEROES OF
IBADAN EMPIRE (1825 - 1893)**

BAALE	BALOGUN	OTUN BALOGUN	OSI- BALOGUN	PERIOD
Maye Okunade	Labosinde	Lakanle	-	1825-1831
Oluvedun (Aare-Ona-Kakanfo)	Lakanle (Otun Kakanfo)	Oluoyole (Osi Kakanfo)	Adelakun (Ekerin Kakanfo)	1831-1835
Oluoyole Iyanda (Baale and Later Basorun)	Bankole Alesinloye and Odeyinka Oderinlo	Lajumoke	Opeagbe from Sarumi	1835-1849
Opeagbe Omololu	None	None	None	1850-1851
Oyesile Olugbode	Ibikunle Tetu	Ogunmola Orisagunna	Osundina	1851-1864
Ogunmola Orisagunna (Basorun)	Akere	Tubosun	Abayomi	1865-1867
Orowusi (Awarun Soso)	Ajobo	Latoosa	Ajai Jegede	1870-1871
Obadoke Latoosa	Ajai Jegede (Ogboriefon)	Alli Laluwoye	Ayorinde Aje	1871-1885
Vacant	Ajai Osungbekun (From Seriki)	Fijabi (Abese Balogun)	Osuntoki (Maye Balogun)	1885-1893
Fijabi	Akintola (Omo Ibikunle)	Babala	Kongi (grandson of Ogunmola)	1893-1895

Note: Oderinlo Odeyinka, Ibikunle Tetu and Akere died as Balogun of Ibadan. Balogun Osungbekun was promoted at Kiriji War to fill the vacancies after the death of Aare Obadoke Latoosa in 1885. He was not allowed to become Baale of Ibadan when returned from Kiriji was in 1893, hence Fijabi was installed the first post war Baale of Ibadan.

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

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

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

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

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

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

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

Period	Asipa Balogun	Ekerin Balogun	Ekarun Balogun	Ekefa Balogun
1835 - 1847	Babalola (Baba Fijabi)	None	Yerombi (Agbaakin)	Oje (Areaago) Dele Oje (Areago)
1851 - 1864	Akere	Orowusi	None	Aiyegenku (Areeago)
1865 - 1867	Orowusi	Alli Laluwoye	Ajai Ogboriefon (Abese)	<ul style="list-style-type: none"> • Osuntoki (Maye) • Oyewo (Areago)
1885 - 1893	None	None	Fijabi (Abese)	Osuntoki (Maye)
1893 - 1895	Sunmonu Apampa (Omo Osundina)	Suberu	Tampe Omo Oderinlo (Maye)	Sanusi (Omo Are Latosa) (Areago)

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

NOTE:

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

9.0 THE EMERGING PROCESS OR EVOLUTION OF IBADAN CHIEFTAINCY SYSTEM AFTER THE KIRIJI WAR

After the death of Balogun Ajayi Osungbekun, the Ibadan Chiefs met and appointed Fijabi the son of Babalola, on the earliest warriors who came to settle in Ibadan during Maye Okunade's regime in Ibadan (1825 - 1832).

On the **23rd of June, 1893**, he was formally installed the Baale of Ibadan at Ibadan market place. The installation was the last to be performed in Ibadan before Ibadan became a British Protectorate (Kemi Morgan, 1971). After him, the Subsequent rulers of Ibadan had to obtain the approval of the British Resident for Oyo Province before they could be installed as rulers of the town.

Shortly after his installation as Baale on **1893**, Fijabi proceeded to appoint and install the new chiefs who would help him to administer the town. These chief and the titles which they received were as follows

CIVIL LINE

1. Osuntoki	-	Otun Baale
2. Fajinmi	-	Osi Baale
3. Mosaderin	-	Ekerin baale
4. Bambegbin	-	Areagoro Baale
5. Salako	-	Are Alaso
6. Lanlatu Giwa	-	Iyalode

BALOGUN LINE

1. Akintola	-	Balogun
2. Babalola	-	Otun Balogun
3. Kongi	-	Osi balogun
4. Sunmonu Apampa	-	Asipa Balogun
5. Suberu	-	Ekerin Balogun
6. Ogungbesan	-	Ekarun Balogun
7. Akintunde	-	Ekefa Balogun
8. Olaifa	-	Asaju Balogun
9. Obisesan	-	Agbakin Balogun
10. Tanpe	-	Maye Balogun
11. Enimowu Arulogun	-	Abese Balogun
12. Eweje	-	Sarumi
13. Ogundepo	-	Seriki
14. Mosanya	-	Otun Seriki
15. Aina Fagbemi	-	Osi Seriki
16. Dada Ojo	-	Ekerin Seriki

According to Kemi Morgan (1971), these title holders and the titles given to them will show the **process of evolution** which was taking place at Ibadan after the Kiriji war. Ibadan was gradually emerging from a town administered purely by warriors, into a more settled town which had its own strong **civil administration**.

It was during the regime of Aare Oluyedun (1833 – 1835) that the first chief (Osun succeeded by Labosinde). That perfumed **civic duties** was appointed. Baale Ajayi Oyesile Olugbode installed some more chiefs as civil chiefs assigned more specific responsibilities to defend the town when Balogun chiefs went to war. They were **headed by Otun Baale**, thus Ibadan became or adopted **military republicanism** which is quite different from military aristocracy practiced by both model, Ibadan had rejected monarchical as its model of governance the city.

The innovation became a regular feature whereby there evolved two separate chieftaincy lines. These were the Baale or Olubadan line, comprising the civil chiefs who also had certain duties to perform for the Olubadan, on the war front and the Balogun and Seriki line, comprising the junior war chiefs after Balogun Chiefs.

10.0 ECONOMY AND SURVIVAL STRATEGY IN THE NINETEENTH CENTURY

The “**Third Ibadan**” emerged around **1825AD** as a result of Owu war which started in 1814 and ended with **Owu-Ogbere** against the ruler of the **second Ibadan** who are descendants of Lagelu (a.k.a Oro-apata-maja) as result of sacrificing NKAN the daughter of Olubadan to appease the goddess of Oba River at a time of political turmoil in Yorubaland. The Oyo refugees joined the allied army of Ife, Ijebu and Egba who destroyed Owu Ipole between 1814 and 1820 while Owu-Ogbere near Ibadan was destroyed again in 1825 and Ibadan initially served as a **war camp** to these **militaristic** state builders who firmly established the **third and present Ibadan** led by **Maye Okunade, Labosinde and Lakanle**.

Ibadan quickly built a **military propensity** with a warrior ethos. In the republic of warriors as Professor Bolanle Awe described the city, the warriors rejected the **Yoruba hereditary monarchial system** as practiced by Lagelu descendants and abolished the titles of **Olubadan** and **Aboke**. Instead, the warriors shaped the colouration and character of politics they controlled how politics functional procedurally, calculated and fought its wars; and created an agricultural military complex to produce an energetic and ever-expanding economy.

i) Instrument of Policy:

Ibadan used its efficiently organized army for six different purposes, according to Professor Toyin Falola (2012) pg. 183:

- In the first place; it served as a **police force** to keep law and order within Ibadan itself.
- **Second**; it served as a deterrent to prevent other Yoruba states from using their armies against Ibadan.
- **Third**; it was used for defence, in case deterrence failed, against enemies, real, imagined or contrived.
- **Fourth**; it was widely employed for coercion, which is the real application of force, show of force and the exercise of political authority over other peoples’ territory
- **Fifth**; the army served as a backdrop for negotiation, a state with a weak army had little chance of success in diplomatic bargaining.

- **Sixth;** the army have Ibadan considerable prestige during the century and acted as the major shield between other instruments of policy.

ii) Inter-State Relations in Practice:

Oluyole did not adopt the title of **Aare-Ona-Kakanfo** like **Oluyedun** because **Alaafin Atiba** who wanted to build up **a new Oyo from the ruins of the Old Oyo**, wanted to gain the support of Kuurnmi and Oluyole, two notable, distinguished, and highly respected warriors of the time who posed a threat to Alaafin Atiba. According to Professor Toyin Falola (2012), Atiba also wanted to make use of the two warriors in building up his own power and in creating **a new Oyo-Yoruba Confederacy** with his as the overall head, even if only ceremonial.

The ability of the two distinguished warriors was recognized when Alaafin Atiba, realizing the weakness of his nascent polity, **sought the military assistance of Ibadan and Ijaiye**. Atiba entered into a defensive pact with Kurunmi of Ijaye whom he appointed the Aare Ona Kakanfo (Commander in Chief) and Oluyole of Ibadan whom he chose as the Basorun (Prime Minister). Oluyole was the son of **Olukuoye**, the grandson of Basorun Yamba. His mother was Agborin, the daughter of Alaafin Abiodun (1775 - 1796).

iii) Economic Expansion

The location of Ibadan also favoured trading activities. Ibadan had the economic advantage of being located on a network of communication routes. It could easily be linked with the older Yoruba states and with the ports in **Lagos, Porto Novo, and Badagry** through the **Egba, Egbado, and Ijebu territories**. These three ports were important because of the lucrative trade in slaves and later in agricultural product with the Europeans on the coast. Ibadan succeeded in exploiting this advantageous location to establish trade contacts with many other parts of Yorubaland.

Three factors, **farming, trading, and the craft industry**, kept on expanding and by the **1840s**, the volume of trade had increased considerably. More commercial links were established with **Lagos, Ijebu and Egba people, and Ibadan traders** left home to attend, for example, markets in Abeokuta. In addition, articles from the **markets in Nupe and Hausaland** found their way to Ibadan while some Hausa traders dealing with Kolanuts and leather had firmly established themselves in the town.

The need and desire of foreign goods helped to multiply the number of **local markets**. More markets had to be established, among which were **Ojagbo, Kudeti, Ayeye, and Oke-Oluokun** markets which were mostly for farm products. Agricultural activities were similarly intensified. Expansion of farmlands went beyond the **town wall** and further incursions were made into virgin lands as the population of the town increased. Industrial activities also continued to grow to cope with the increasing demands of farmers and soldiers.

iv) Traditional Markets

Like the Old **Oyo** and **Ilorin**, Ibadan exploited its location to establish markets **Oja'ba** being the most famous, where products from varying ecological zones were exchanged. Many Ibadan traders grew wealthy by exchanging local products and by participating in the clearing of higher-value goods from different sources. This generated as retailers, wholesalers, food sellers, and in other non-agricultural occupation. It also brought more revenue to the military rulers.

The markets were, however, multi-functional. Besides trading, social, religious, and market was named after Basorun Oluyole; it was **Oja-Iba** and not **Oja-Oba** as in the other Yoruba towns. Before Oluyole the market was known as Oja-Labosinde. Among the chiefs who established markets, according to professor Toyin Falola (2012 pg. 114) were:

Chief	Name of the Market	Date of Establishment
Agbeni	Agbeni	1840s
Lanase	Lanase	1840s
Ogidi	Ojagbo	1840s
Ibikunle	Ayeye	1850s
Dele	Oje	1850s
Olugbode	Itabale	1850s
Orowusi	Ita Orowusi	Late 1850s
Are Latosa	Oke Are	1870s

To establish a market meant that the chief was a prominent figure, Ibadan, also a power to be reckoned with in the town. Also, a number of markets grew into prominence during this period for example: Agodi, Ayeye, Elekuro, and Ibiko were important because they were located on the routes leading to the farms where traders could go and buy from **producers and farmers**. Many others were prominent in the neighbourhood where they were sited. No market became defunct during this period.

Thus, by **1850**, Ibadan has become an **urban centre** with a population of about 60,000 to 100,000 people living within the town, which covered about sixteen square miles. By that date it had also established an identifiable social, profitable, and economic structure which sustained it for the remaining fifty years of the country.

New areas, notably in the northeast, had to be occupied, and the town covered an estimated area of twenty-six (26) square kilometres in the 1850s. The wall (Ibikunle Town Wall) enclosing the built-up section was sixteen kilometres (16) in circumference, with **four major gates leading to Abeokuta Oyo, Iwo and Ijebu**, and several minor ones leading to various farms and villages. Within the walls were hundreds of compounds, churches and also mosques.