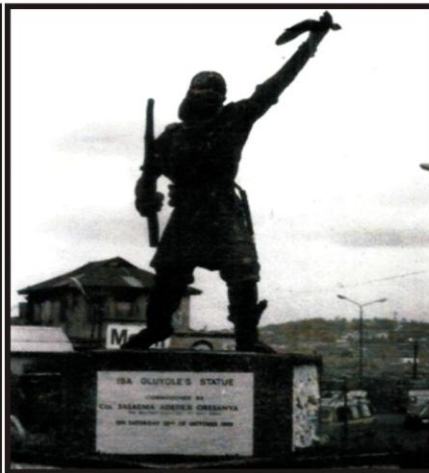


THE CULTURAL SETTLEMENT OF IBADAN AND DEVELOPMENT OF THE CITY FROM 1785 TO 2024



IBADAN:
1 Metropolis, 63 Towns, 3089 Villages, 3148.69sq.km
1 People

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1.0 SHRINE OF ETHNIC DEITIES;

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 **Ito** 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 “

2.0 THE SIGNIFICANCE OF OSE-MEJI SHRINE:

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,

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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.

3.0 THE CULTURAL AND COMMERCIAL SIGNIFICANCE OF OJA'BA

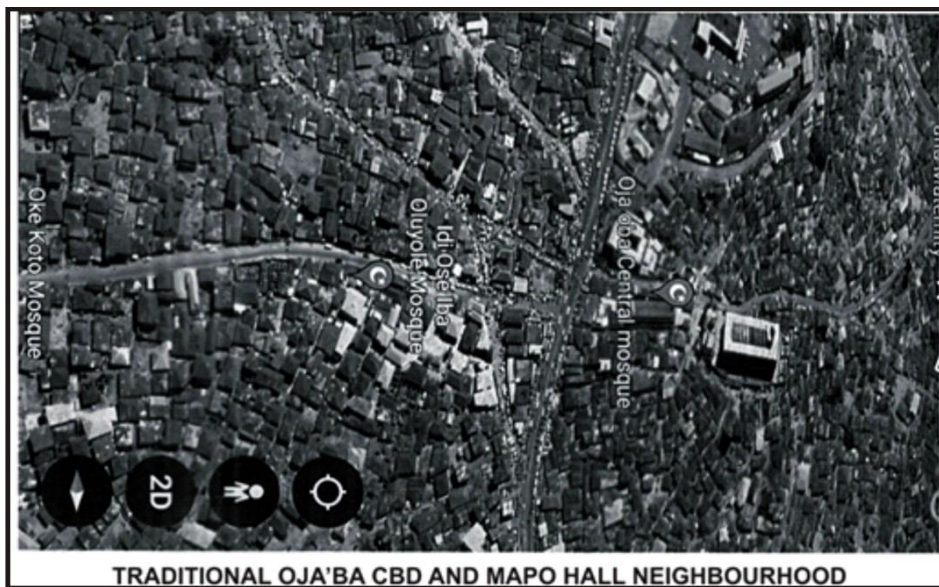
The creation of a **King's marketplace or (Oja-Oba)** was one of the most important development in every new **royal city**. Trade was very important to the Yoruba people and the Kings took seriously the provision of facilities for its [proper running. As soon as the building of the palace commenced, 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. Adebajji Akintoye (2010) **in fact, the creation of the King's Market place was a major item in his establishment of sovereignty over his kingdom.**

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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.



4.0 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 Iagelu 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 Igbeti 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 extra-ordinary 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**

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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

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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.**

4.1 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”

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- 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**.

5.0 THE TRASITION PERIOD OF IBADAN AS A RESULT OF OWU-OGBERE WAR BETWEEN 1820-1824:

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 continue to devastate the smaller Egba towns.

5.1 OCCUPATION OF IBADAN 1825 A.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.

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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-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 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**.

5.2 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 scimmage at once broke out. **Lamodi was killed** and a considerable body of Egba, fearing further vengeance, fled the town. Under the leadership of **Sodeke**, they succeeded in beating off all attacks and making their way to the naturally defensible site of Abeokuta in **1830**.

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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

“This is where the second Ibadan started in the 18th century”

According to Professor S. Adebajji 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, was phenomenal. Its success in transforming Yoruba political institutions and adopting them 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.

5.3 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**

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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.

5.4 Development of the third Ibadan in the 19th Century

The **site of the third Ibadan at Oja’ba** was not only found to be suitable, but it also had an **extensive land** reserve for reserve for expansion, according to Professor Toyin Falola in his book “IBADAN: Foundation, Growth and Change; 1830 – 1960” published in 2020. The availability of a large tract of land was necessary because of the people’s farming system of shifting cultivation.

The new town was small; it was not more than **a kilometre in all directions from Ojaba at the centre. Its layout closely followed the pattern of the older towns. It had a market centrally located** at Mapo. Surrounding this compounds of the military in all directions were earliest compound of the military chiefs and other

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notable warriors. These compounds were built at the base and brow of Oke-Mapo (Mapo Hill) for security reasons (see the Aerial Map of Old Compound buildings).

The most populous of the town is situated on part of a range of hills running northwest-south-easterly (Agala-Aare Hills) whilst more widely built and more clearly parts of it occupy extensive portions of the plains below the hills on every side (*see the Google Earth map of Bower's Tower neighbourhood*).

Later, as more and more migrants came, there were expansions towards the **ridges of Aremo** and **thick forests of Kudeti and Ojagbo**. The whole of the town, including all the compounds was surrounded by a **protective wall** which was about four metre high. At the base of this wall was a **ditch** about three metres deep and two metres wide.

6.0 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 crystalized 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 intoxicated 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 wounds. **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, 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.

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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.

IBADAN WAR HEROES OF THE 19TH CENTURY



6.1 THE LESSONS LEARNT FROM YORUBA CIVIL WARS:

The period between **c. 1754-1774** was most distressing in Oyo history. It witnessed the **constitutional upheaval** of great magnitude in which **Basorun Gaha, head of Oyomesi**, raised **five** Alaafins to the throne; but with cunning and subversion, killed **four** of them. Nemesis did not catch up with Gaha until **1775** during the reign of the fifth Alaafin, who outmaneuvered and outwitted him; that was, Alaafin Abiodun Adegolu (1774-1789).

However, in the disintegration that followed later, **the Empire lost its hegemony over parts of Popos, Nupe, Dahomey, and Borgu, that had been annexed earlier**. He went further; the **Egbas** under **Lsiabi of Itoko** (Agbein) revolted and killed the **Ilaris of the Alaafin; Amosu** of Ikija, in Oke-Ona, **Arinokotu** of Ojoo and **Akila** of Ido (both towns now part of Ibadan) joined in the revolt. Assembled at Abeokuta in **1830 A.D**, they competed with Ibadan and Ijaiye hegemony.

Once the collapse of Old Oyo was complete, according to Professor Dele Layiwola (2015) in “The city state of Ibadan: Text and Context; a prince of Oyo by the name. Atiba decided to **resettle the new capital of Oyo on the present site then named Ago-oja**. He gathered people from neighbouring settlements to populate the new capital. He built a palace based on the old models and kept the ceremonies of the kings court.

He reached out to the new **warlord of Ibadan called Oluyole and made him the Basorun**. The charismatic leader of Ijaye, **Kurumi**, he made him the **Generalissimo**, the **Aare-ona-Kakanfo**. They had instructions to **defend the territory of the dying kingdom** because of their military capabilities.

It was clear that in place of one monolithic and influential kingdom, there were several in its stead. **Though Ijaye quickly emerged as a military power, Ibadan soon over took her to become the most dominant of the three, Oyo**

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became a cultural headquarters and a rallying point for all the fragmented bits of a once formidable empire.

The Owu wars of the 19th century which ended in **1825A.D.** effectively marked the end of a particular phase of Yoruba political development. It was not only the cause of the complete destruction of the flourishing **Owu Kingdom**, but was also the signal for disintegration of the Old Oyo Empire and of the rest of the Yoruba country.

The decision of the first warriors that established the **THIRD IBADAN in 1825A.D.** to choose Leaders only on merit and proven integrity can be seen as a rejection of the **traditional Yoruba hereditary kingship system**, to preserve the cosmopolitan characteristics of the town;. Although the chieftaincy titles adopted were traditional ones, the system itself was quite different from the normal pattern. The titles were **not hereditary** but were given in accordance with the effective position of the holder in the hierarchy even to the top (Olubadan).

Emeritus Professor Bolanle Awe in 1964 wrote: by 1854, Ibadan had annexed the Ife towns of Apomu, Ikire and Gbongan. In fact, by 1893, when the British had succeeded in colonizing Nigeria, **Ibadan Warlords** were still lamenting their uncompleted campaigns to fully regain Ilorin from the invading Fulani. **At the close of the nineteenth (19TH) century, Ibadan had succeeded in replacing Oyo as the imperial power of the Yoruba country.**

The influence of Ibadan had been responsible for the continued migration and influx of **people of diverse back ground** into the metropolis in more recent times. There has been no other West African town that has expanded as unilaterally as Ibadan had done during the 20TH century, so concluded Emeritus Professor Bolanle Awe (2205).

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The British intervened in the Ekiti-Parapo and Ibadan wars and successfully brokered Peace Treaties, in 1886 and 1893. The motive which drove Ekiti-Parapo to declare war on Ibadan was a very strong one indeed and it was the motive which acted as the **strong unifying force among them**. This motive was **the desire to be free, to regain their independence from Ibadan and to take back from Ibadan, the lands and possession which belonged to their ancestors**.

The fall of Old Oyo Empire was due to a combination of internal constitutional crisis, power tussles, and conflicts, and the rise of militant Islam in Ilorin as a result of Aare Afonja revolt against the old Oyo.

Aare Latosisa's regime also serve to illustrate the peculiarity of the character of **the average Ibadan person who cannot and still not tolerate any form of dictatorship**. The circumstances by which the Ibadan city settled and lived in Ibadan made the idea of **dictatorship** or **autocracy** very distasteful to them. Aare Latosisa fell out with his chiefs revolted against him at **Kiriji war** because of his dictatorship attitude towards them. **And the Ibadan people have not changed in this one important respect** over more than two centuries even now, Ibadan people will resist with all their might, any appearance of dictatorship or autocracy or any measures which appear to them to be arbitrary.

The Yoruba country had been weakened by the slave trade and internal strife. Internal strife was responsible for the loss of Ilorin province by the Yoruba. Internal strife among the Ijesas and the Ekitis made them come for a period of time under Ibadan ruler, **internal strife** and **self-defeating competition** among the various Yoruba groups in the 19th century led to the easy subjugation of the country by the British. What happened in the turn of the 19th century to Yoruba country must serve as a **warning and lesson** for the future. As long as there is internal strife, so long shall the race continue to be weak and remain united.

7.0 REFORMS AND REGENERATION OF IBADAN CHIEFTAINCY REFORMS IN THE 21ST CENTURY

There emerged in the nineteenth (19th) century at least four distinguished IYALODES, the most famous of them being the much misunderstood **Iyalode Efunsetan Aniwura**. Also was long serving 4th Iyalode, **Iyalode Lanlatu Giwa who was one of the signatories to the 1893 Agreement** between the British Government and Ibadan. The **Head of Iyalode Chieftaincy Line is a member of Olubadan-in-Council**, the practice that still subsist till today.

Ile-Ife started the **unique system of bicameral system of government** by creating two legislative houses. One is the **8 wise men**, the **outer chiefs**, headed by **Obalufe**. The **inner chiefs** were **8 special chiefs** led by **Lowa**. Ibadan adopted the same system in **1851** during the reign of Baale Olugbode. The Otun-Olubadan Line or (Egbe Agba) is headed by Otun Olubadan. The military or Balogun Line is headed by Otun Olubadan or Balogun of Ibadanland. **Each member from Ekerin in Olubadan or Balogun Line is entitled to become Olubadan on Rotational Basis. The Iyalode though a member of Olubadan-in-Council is not qualified to become Olubadan.**

The rest of the Yoruba Kingdoms settled for the **unicameral system**. System of single legislative house called **Oyomesi**, headed by Basorun. ***High Chief Obanla of Ilesa** is the head of kingmakers and legislative house; ***Lisa of Ondo** Kingdom is the head of **Iwarefa** or kingmakers; ***Also Lisa of Ijebu-Ode** is the head of Kingmakers; ***Risapetu** is the **head of Iwarefa** and second in command to the Oba-Ajalaiye of Ipetu-Ijesa, who form **Ajalaiye-in-Council** (Prince Adelegan Adegbola, 2009). There is **Alaiye-in-council** of **Efon Alaye** in Ekiti

However, according to Otun Balogun of Ibadanland, the followings are the anticipated reform in Ibadan traditional system with the amendment to section 28 of the chieftaincy laws of Oyo State, 2023 passed by the state assembly:

- Olubadan of Ibadanland - His Imperial Majesty

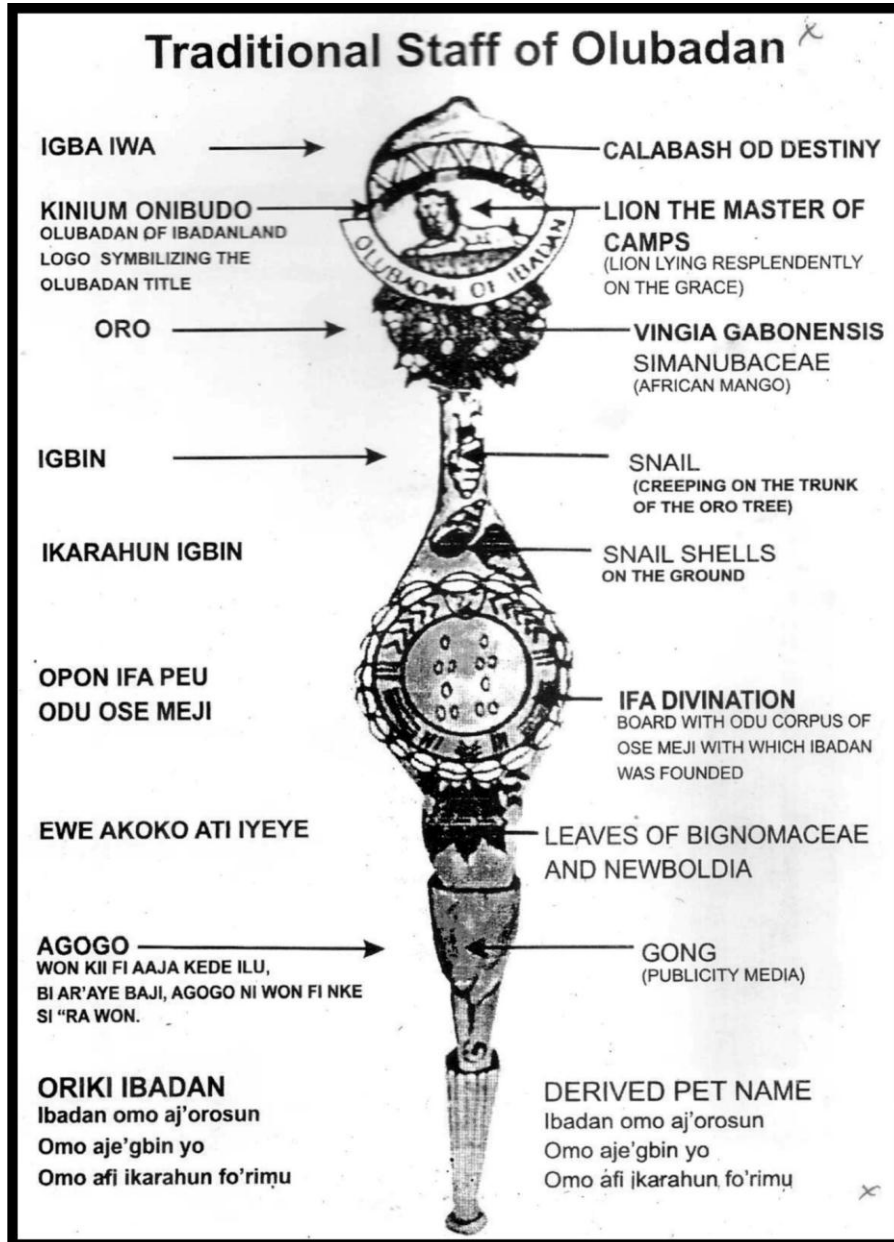
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- Members of Olubadan-in-Council - His Royal Majesty
- Senior Chiefs in Olubadan Line and Balogun Line Become High Chief of Ibadanland
- The Mogajis become – Chiefs
- Baales become - His Royal Highness (HRH)

On Friday, September, 2023, **thirty four (34) Baales** (village heads) were made Obas in Ibadan by the Olubadan of Ibadanland, His Imperial Majesty (HIM), Oba Lekan Mohood Balogun, Ali Okumade II, the new Obas were drawn from the less city six Local Governments areas of Ibadan.

The elevation and crowning of the former Baales followed the approval of governor of Oyo State's (2019 - 2024), following the request of the Olubadan and Ibadanland. Oba Mohood Balogun at the coronation ceremony stated that, *the elevation of the Baale has changed the tradition of one Oba presiding over the affairs of Ibadanland.*

This development confirmed that Ibadan has a very *unique system in our traditional set-up which continues to evolve in respond to dynamic of demand as occasions may dictate and this has being confirming the age-long aphorism that the only thing that is permanent in life is change.* In our responses to the changes over the years there have always been issues as on forging consensuses as arguments for and against always ensure. However, the issue of our Baale wearing crowns has never been a subject of debate as there is a consensus on it.



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According to Professor Toyin Falola (2012), where you have a **warrior culture**, you have **heroes**, from Oluyole to Adelabu Adegoke. Both in popular and intellectual discourse, the hero commands prominent attention. Today, we are seeking the equivalent of a **Mahdi, the reformer in Islam, a cultural, folk and political hero**. The ambition of many Yoruba elite, especially the politician, is to become a hero of the nation. Many have tried in vain, but they have to learn from history.

Ibadan's history has revealed the history of many **war and cultural heroes**. The ideas of the past, of progress, and of the vision for the future are constructed around what heroes have achieved and should accomplish.

Generally, Ibadan heroes faced challenges and requires adventures that led them to difficult places and peoples. They had to preserve and endure great hardship. **The heroes never die a useless death**. However, today, those who aspire to be heroes wait for no popular acclamation nor their death to show the desire for elevation, using all available agencies to advertise the accomplishments.

The heroes contribute something substantial and profound to 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. Yoruba early history gave prominent attention to Oduduwa and his immediate successors, as well as founders of towns such as **Lagelu**. Some women are eulogized as **heroine**, described in **oral history** as possessing the attributes of male warriors combined with cunning diplomacy.

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The ascendancy of Ibadan from war-camp to city-state and later an empire in the nineteenth century and the distinctiveness of its Olubadan Kingship according to Lasisi Olagunju in the Nigerian Tribune on Monday, 10 July, 2023, are products of constant change and reforms. **All through in Ibadan modern history, every major improvement, or amendment or adjustment to the Ibadan Chieftaincy Law has had streaks of controversies.** However, all members of Olubadan-in-Council who became wearing Obas, act on the Authority of His Imperial Majesty, the Olubadan of Ibadanland and they also represent Olubadan in the eleven Local Government Traditional Council meetings in Ibadan Metropolitan area.

7.1 THE TRADITIONAL RITES ASSOCIATED WITH THE INSTALLATION AND CORONATION OF OLUBADAN

The coronation and installation of Oba Owolabi Olalere Ige Olakulehin I as the 43rd Olubadan of Ibadanland took place on 12th July, 2024 by the Governor of Oyo State, His Excellency, Engr. Oluseyi Abiodun Makinde, who **approved the selection by the Ibadan kingmakers and presented the staff of office** confirmed distinctiveness of Olubadan kingship which are products of constant change and reforms.

However from 1895 when **Balogun Akintola** (son of Ibikunle) who refused to become Baale and tradition did not favour superceding the junior chief over the senior Chief, **Osuntoki from Otun Baale Line became Baale for the first time in the history of Ibadan**. Since then, every major improvement or amendment or adjustment to the Ibadan Chieftaincy Law had streaks of controversies. Ibadan's ways will continue to excite the human sense. *The city won't be tired of stirring crisis and controversies that are soon resolved in its own peculiar way. And that is because it is a composite city of varieties in human values and opinions.*

Labosinde was installed the Oluwo of Ibadan by Basorun Oluyole Iyanda (1836 – 1849 (to perform all the traditional rites at the **Oke'badan Shrine** located at Oja'ba (formerly Labosinde market) before the installation of the Baales (1836 – 1936) and **Olubadan from 1936** by his descendants thereafter from 1976. Starting from Olubadan Gbadamosi Adebimpe, the crowning ceremony was performed at OSEMEJI SHRINE at Oja'ba opposite Labosinde's compound. This position was confirmed by the OLUWO of Ibadan on **Agbami Oselu** anchored and directed by Alagba Abolade Salami of fresh FM on Sunday 7th July, 2024

Lola Tomori

Oluwo said, only Olubadan, His Imperial Majesty would go through the Traditional Rights at ILEDI in Labosinde Compound before the **crowning at Osemeji Shrine** while thereafter, the Olubadan will go for Coronation and presentation of Staff of Office by His Excellency, Engineer Oluseyi Abiodun Makinde, the Governor of Oyo State on 12th July, 2024 as programmed.

As regards High Chiefs wearing crowns, they are acting on the authority of the Olubadan of Ibadanland as they also represent the Olubadan at the eleven (11) Local Government Traditional Councils meeting as chairman. **That a Cat will remain cat and Tiger will remain Tiger.**

The Olubadan today, **in His Imperial Majesty** and glory,, wears his crown, his to Chiefs (members of Olubadan-in-Council) wear the crowns as **His Royal Majesties** and the Baales wear their crowns as **His Royal Highness**. The categorization of titles and crowns is clear in Ibadan Chieftaincy System.

7.2 THE STRUCTURE OF IBADAN TRADITIONAL CHIEFTAINCY SYSTEM

A. THE OLUBADAN-IN-COUNCIL OLUBADAN

- | | |
|--------------------|-------------------|
| 1. Otun Olubadan | 1. Balogun |
| 2. Osi Olubadan | 2. Otun Balogun |
| 3. Ashipa Olubadan | 3. Osi Balogun |
| 4. Ekerin Olubadan | 4. Ashipa Balogun |
| 5. Iyalode | 5. Ekerin Balogun |
| 6. Ekarun Olubadan | 6. Ekarun Balogun |

B. THE KING MAKERS

- | | |
|---------------------|-----------------------|
| (i) The Balogun | (i) Otun Olubadan |
| (ii) Otun Balogun | (ii) Osi Olubadan |
| (iii) Osi Balogun | (iii) Ashipa Olubadan |
| (iv) Ashipa Balogun | (iv) Ekerin Oluabadan |
| (v) Ekerin Balogun | (v) Iyalode |

Note: This is the situation when the Olubadan emerges from Otun Olubadan Line. The field of selection is limited to Ekerin Balogun or Ekrin Olubadan but the junior can superseded the senior unless something happens

Lola Tomori

The Ibadan traditional Council while having the Olubadan of Ibadanla also have bicameral legislative system comprising the Otun Olubadan Line and Balogun Line to act as Olubadan-in-Council performing legislative and administrative functions.

7.3 THE PECULIARITIES OF IBADAN CHIEFTAINCY SYSTEM

Monarchy as a form of government was found in the Yoruba states and among the Hausa, the Kanuri, Nupe, Edo, Eficks, Jukun, and Igala. The evolution and development of the Yoruba government was unique. Every kingdom and sub-kingdoms in Yoruba have its **Oba** and the Iwarefa as the legislative body or kingmakers.

The pre-colonial political system varied from kingdom to kingdom. Each kingdom was made up of the **capital city** and the **surrounding smaller towns and villages**, each was relatively independent of the other. **The lowest level of social structure was the compounds**, which was headed by **Baale or Mogaji or Olori ebi**.

At the head of the government was the Oba who is the centre of attraction in any community. Truly, **no Yoruba Oba actually made decisions for his people. The decisions were made by the Council of Chiefs or Oba-in-Council**, and often all he did was to uphold the decision and announce them through the chiefs as his decisions.

The ascendancy of Ibadan from war camp to city-state and the distinctiveness of its Olubadan kingship are products of constant change and reforms. All through its modern history, every major improvement or amendment to the Ibadan chieftaincy law has had streak of controversies (Dr. Lasisi Olagunju, Monday, 10 July, 20203).

The change from Baale, title of Ibadan traditional head to Olubadan and the eventual wearing of beaded crown is a testimonial to the historical resilience of Ibadan people that withstood the complexities and intrigues of Alaafin of Oyo who claim to the paramount ruler of Yorubaland in the Peace Agreement of 1886 and subsequent paramount ruler of Oyo province under the British rule until 1934 when Oyo province was split into five autonomous Independent Native Authorities.

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In 1936, Ibadan as a city was tired of dragging the **Baale title** with minon in charge of its villages. It wanted its traditional head to be called and known as **Olubadan** instead of the lowly Baale title.

The colonial government approved the change on 18 June, **1936** but put it on hold on 7 July, on 9th July, **fifty seven (57) Ibadan Chiefs** signed a petition asking the authorities to “**bring about the desired change**” they all longed for. They said changing the title of their ruler from Baale to Olubadan was “**a mere nomenclature**” conferring no right upon “**the holder to wear a beaded crown** and it is hoped no holder of it in future shall have such aspirations.

The chiefs boasted that “if we had cared for the beaded crown, we would have assumed one before the advent of the British government. **We have been democratic since the establishment of the third Ibadan in 1825, and we like our constitution to continue so**”.

The approval for the title change came on 21st October, 1936 with the Colonial government emphasizing that the title was cosmetic, that it could only massage the ego of the bearer, it contained no potency that could make the bearer a king with a beaded crown to macth.

In **1976**, the Council of Obas and Chiefs of the Old Oyo State under the chairmanship of Oba, (Sir) Adesoji Aderemi, the Ooni of Ife, the Alaafin of Oyo, Oba Lamidi Adeyemi III pleaded that the council grant the Olubadan the right and privilege to wear beaded crown. Thus Oba Gbadamosi Adebimpe was the first Olubadan to wear a beaded crown in Ibadan history after Lagelu dynasty which was terminated in 1824.

In conclusion, Ibadan’s way will continue to excite the human sense. The city won’t be tired to stirring crises and controversies that are soon resolved in its own peculiar way. And that is because it is cosmopolitan city of varieties in human value and opinions.

THE LIST OF THE PAST RULERS OF IBADANLAND

IN THE FOUR CHIEFTAINCY LINES

S/NO	PERIOD	RULER	TITLE	BALOGUN	OTUN BALOGUN	IYALODE
	-	Lagelu	Founder	None	None	None
1.	1820-1830	Maye Okunade	Baale	⚡	⚡	⚡
2.	1832-1835	Oluyedun Afonja	Aare-Ona Kakanfo	⚡	⚡	⚡
3.	1835-1836	Lakanle	Baale	Bankole Alesinloye	⚡	⚡
4.	1836-1849	Oluyole	Basorun	Oderinlo	⚡	⚡
5.	1849-1850	Oderinlo	Vacant	Balogun	⚡	⚡
6.	1850-1851	Opeagbe	Baale	Vacant	⚡	⚡
7.	1851-1864	Oyesile Olugbode	Bale	Ibikunle	Sunmola Laamo	Subuola
8.	1864-1865	Ibikunle	Vacant	Balogun	Vacant	Subuola
9.	1865-1867	Ogunmola	Basorun	Akere		Subuola
10.	1867-1869	Akere I	Vacant	Balogun	Vacant	Subuola
11.	1869-1871	Orowusi	Baale	Ajobo	Iahajo	Efunsetan
12.	1871-1885	Latosisa	Aare-Ona Kakanfo	Ajayi Ogboriefon		Efunsetan
13.	1885-1893	Ajayi Osungbekun	Vacant	Balogun	Iahajo	Iyaola
14.	1893-1895	Fijabi (Omo Babalola)	Baale	Akintola	Osuntoki Olosun	Lanlatu A. Giwa
15.	1895-1897	Osuntoki Olosun	Baale	Akintola	Fajinmi	Lanlatu A. Giwa
16.	1897-1902	Fajinmi (Omo Yerombi)	(Basorun)	Akintola Babalola/Kon gi	Mosaderin	Lanlatu A. Giwa
17.	1902-1904	Mosaderin	Baale	Apampa	Dada Opadare	Lanlatu A. Giwa
18.	1904-1907	Dada Opadare	Baale	Omiyale	Apampa	Lanlatu A. Giwa

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19.	1907-1910	Apampa (Omo Osundina)	Basorun	Akintayo	Irefin	Lanlatu A. Giwa
20.	1910-1912	Akintayo Awanibaku	Baale	Shittu (Omo Aare)	Irefin	Lanlatu A. Giwa
21.	1912-1914	Irefin (Omo Ogundeji)	Baale	Shittu	Ola Kobomoje	Lanlatu A. Giwa
22.	1914-1925	Shittu (Omo Aare)	Baale	Ola (Kobomoje) Idowu Famiwa Oyewole	Oyewole Foko	Iya-Isale Osun (1914-1917) Ramlatu Ajiseomo (1917-1935)
23.	1925-1929	Oyewola Foko Aijenku	Baale	Okunola Abaas Alesinloye	Okunola Abass	Ramlatu Ajiseomo (1917-1935)
24.	1930-1946	Okunola Abass	Baale/Olubadan	Aminu/Akin Ogunmola	Ake II	Rukayat Akande
25.	1946	Akere II	Olubadan	Aminu	Oyetunde	Rukayat Akande I
26.	1946	Oyetunde I	Olubadan		Bioku	Rukayat Akande
27.	1946-1947	Akintunde Bioku	Olubadan	Aminu	Fijabi II	Rukayat Akande
28.	1948-1952	Fijabi II	Olubadan	Aminu		Abimbola
29.	1952	Ali-Iwo Momodu	Olubadan	I.B. Akinyele	Igbintade Apete	Abimbola
30.	1952-1955	Igbintade Apete		I.B. Akinyele		Abimbola
31.	1955-1964	Isaac Babalola Akinyele	Olubadan	Salawu Aminu	Yusuf Kobiowu	Abimbola
32.	July-Dec.	Yesufu Kobiowu	Olubadan	Salawu Aminu	S.A. Oyetunde	Adebisi Abeo
33.	1965-1971	Salawu Akanbi Aminu	Olubadan	G.A Adebimpe	D.T. Akinbiyi	Adebisi Abeo
34.	1971-1976	Shittu Akintola Oyetunde II	Olubadan	G.A Adebimpe	D.T. Akinbiyi	Adebisi Abeo
35.	1976-1977	Oba G. Akanbi Adebimpe	Olubadan	Y. Oloyede Asanke	D.T. Akinbiyi	Wuraola Esan

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36.	1977-1982	Oba Daniel Tayo Akinbiyi	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Wuraola Esan
37.	1983-1993	Oba Yusuf Olyede Asanke	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Humani Alade
38.	1993-1999	Oba E. Adegboyega Adeyemo Operinde	Olubadan	Y.B. Ogundipe	S.L. Durosaro	Wuraola Akintola (from 1995)
39.	1999-2007	Oba Yinusa Bankole Ogundipe	Olubadan	H.V.A. Olunloyo	<ul style="list-style-type: none"> • S.L. Durosaro • S.O. Lana • Lateef Omotoso 	<ul style="list-style-type: none"> • Wura Akintola (1995-2007) • Aminat Abiodun
40.	2007-2016	Oba Samuel Odulana Odugade	Olubadan	S.A. Omiyale	<ul style="list-style-type: none"> • Oyeleke Ajani • Omowale Kuye 	<ul style="list-style-type: none"> • Aminat Abiodun
41.	2016-2021	Oba Adetunji Aje Ogunguniso	Olubadan	Owolabi Olakulehin	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan
42.	2021-2024	Oba Mahood Balogun	Olubadan	Owolabi Olakulehin	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan
43.	2024	Owolabi Ige Olakulehin I	Olubadan	Ajibola	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan