

THE CULTURAL SIGNIFICANCE OF THE NEW OLUBADAN PALACE AND THE POTENTIAL VALUES OF RESORTS AND TOURISM IN IBADAN METROPOLITAN



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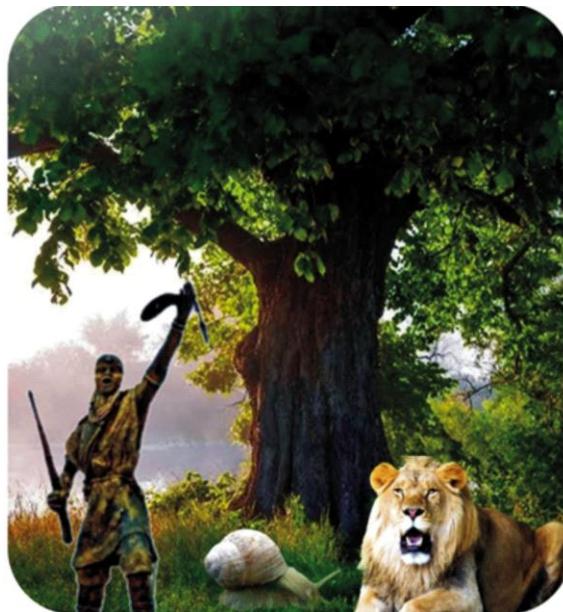
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1.0 BRIEF HISTORY OF IBADAN IN YORUBA TRADITIONAL AND CULTURAL RENAISSANCE

1.1 Founding of Ibadan

Going by the historical accounts in the outline history of Ibadan by late Oba Isaac Akinyele, *Ibadan was founded in the 16th century at a time when there was no title of Aare Ona Kakanfo. Lagelu, the Jagun (commander-in-chief) of Ife and Yoruba's generalissimo, left Ile Ife with a handful of people from Ife, Oyo and Ijebu to found a new city, Eba Odan, which literally means 'between the forest and plains.* According to HRH Sir Isaac Babalola Akinyele, the late Olubadan (king) of Ibadan, (Olu Ibadan means Lord of Ibadan), in his authoritative book on the history

of Ibadan, Iwe Itan Ibadan, printed in 1911. This timing coincided with the period when some eminent adventurers migrated out of Ile-Ife to found their own settlements according to the respected Ife historian, the late Chief (DR,) M.A. Fabunmi, the Odole Atabase of Ife.

Ibadan by then was surrounded by Egba villages like Ido, Ojoo, Ika and Owu town of Erunmu. This location gave the impression that Ibadan was one of the Egba Gbagura settlements. The first Ibadan was destroyed by the Oyo Army as a result of the unfortunate incident during Egungun festival when the secret of the masquerades was exposed. In Yorubaland, it was an abomination for women to look an Egungun in the eye because the Egunguns were considered to be the dead forefathers who returned to the earth each year to bless their progeny. When the news reached the then Alaafin of Oyo, he commanded that Eba-Odan be destroyed for committing such abominable act.

1.2 Establishment of Second Ibadan in 1789:

Lagelu was by now an old, frail man; he could not stop the destruction of his city, but he and some of his people survived the attack and fled to a nearby hill for sanctuary. On the hill they survived by eating oro fruit and snails; later, they cultivated the land and made corn and millets into pap meals known aso ori or eko, which they ate with roasted snails. They improvised a bit by using the snail shells to drink the liquefied eko. Ultimately, Lagelu and his people came down from the hill and founded another city called Eba'dan. Before the death of Lagelu, he and his children left Oke-Badan Hill near Awotan Market and migrated to "Ori-lyangi" which was later renamed Labosinde market. During the reign of Basorun Oluyole, the name was changed to Iba-Market and had remained so till today. The second settlement witnessed the influx of Yoruba tribes from different parts of Yoruba land such as Isheri, Owu, Ijebu, old Oyo and Ife.

The influx of people changed the character of the town. One of the most important migrants was the Owu group led by Olowu Akinjobi after the destruction of Owu town by the allied army made up of Ijebus and the Ifes as a result of slave trade conflict at Apomu. The reigning Olubadan gave her only daughter (NKAN OMO OLUBADAN) out in marriage to Olowu to strengthen the friendship between the Owus and Ibadans but Olowu Akinjobi sacrificed Olubadan's daughter to appease the goddess of River Osun. Consequently, the Olubadan invited the Allied Army from their camp at Iperuled by Maye Okunade, an Ife General, and Lakanle, an Oyo Leader, to avenge the death of Olubadan's daughter. The Olowu committed suicide to escape being captured by the Ibadan army. The battle shattered the great Owu kingdom into pieces till today. Some of it remains in the mother town which is the present Orile-Owu in Osun State, while others are in Ogun State, known as Owu Abeokuta, etc.

1.3 Emergence of Third Ibadan in 1825:

Thus marked the end of the second Ibadan. Thus, Ibadan was again re-peopled around 1825 not by the original founders of the town but by the allied Army consisting of Egbas, Ijebus, Ifes and the Oyos. Maye Okunade from Ife became the Baale assisted by Labosinde as Baba-Isale and Lakanle as leader of the Oyo group. The Oyos and Ifes settled at Oja-Oba, the Ijebus around Isale-Ijebu and the Egbas at Yeosa. The Egbas resorted to Ibadan which proved to be the rallying point of the Yorubas and later the bulwark of their defence against the Fulanis. However, as a result of interclass among the settlers, the Egbas withdrew in a body from Ibadan to Abeokuta led by Sodeke, in 1830. Between 1830 and 1833, the political supremacy of the Ifes was shattered after **“Gbanamu” war between the Ifes and the Oyos around 1833. The Ife Army was defeated by the strong Military power of the Oyos in Ibadan.**

This was followed with the destruction of Erunmu, Ikija, Ojoo and other Egba and Owu villages. Olowu was captured and killed in Erunmu and was buried at the confluence of Odo-Oba and River Osun. This incidence forced the Owu settlers' to Abeokuta to join the Egbas on December 25, 1834. After the fall of Erunmu, an Owu vassal town, the Oyo War chiefs returned to Ibadan with the rest of the people who joined the war as volunteers. "At a public meeting held to consider their future course, the war Chiefs resolved that as they now intend to make Ibadan their home, they should arrange for settled government and take titles". The above historical events became necessary to correct the impression created by many writers that Ibadan was founded in 1829.

Ibadan grew into an impressive and sprawling urban center so much that by the end of 1835, Ibadan dominated the Yorùbá region militarily, politically and economically. The military sanctuary expanded even further when refugees began arriving in large numbers from northern Oyo following raids by Fulani warriors. After losing the northern portion of their region to the marauding Fulanis, many Oyo indigenes retreated deeper into the Ibadan environs. The Fulani Caliphate attempted to expand further into the southern region of modern-day Nigeria, but was decisively defeated by the armies of Ibadan in 1840.

1.4 Emergence of Ibadan as an empire (1840 – 1893):

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until after the Gbadamu war with Oluyedun as the first Oyo-Ibadan Baale followed by Oluyole who was later installed Basorun by Alààfin Atiba in 1839 after Eleduwe war that marked the total collapse of the Old Oyo Empire.

1.5 Ibadan Adopted Republican System of Obaship:

However, the republican system of Obaship was firmly established in 1851, when Oyesile Olugbode succeeded Opeagbe as the Baale of Ibadan and Ibikunle became the Balogun, Sunmola Laamo became the Otun Baale while Ogunmola was installed ‘the Otun Balogun’. The innovation became a regular feature whereby, there evolved two separate Chieftaincy lines namely: Baale line and Balogun Isoriki line. The Baale title gave the holder mainly the civic responsibility while the Balogun line comprised of war Chiefs held purely military titles.

According to Rev. Johnson, “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”. The Traditional Council (Igbimo Ilu), before the advent of the colonial administration was the supreme organ of State while in the exercise of power, the Baale was the Chief Executive. Its membership was made up of High Chiefs from both Baale line and the Balogun line, and council decisions on most issues were final. Among the most important issues deliberated upon were; Diplomacy, War, Custom, Duties, Appointment, Promotions and Discipline of Chiefs, Military and Security. The Council had no staff of its own, rather, it relied on those of the ruled for administrative functions, on the masses for mob actions (e.g. the devastation plundering of compounds of offenders). The Council had no treasury; the wealth of the state was kept in the private purses of political elites.

1.6 Cultural Settlement and Development of Ibadan

According to Chief M.K.O. Adebayo (2015) Labosinde was living at Olubadan's compound at Oriyangi with Olubadan **Adesola, the first son of Oluole Olukiran, who was also the first son of Lagelu. He was succeeded as Olubadan by Rodoso.** It was during the reign of Olubadan Sotuyole that the allied army squeezed out the original inhabitants and took possession of the second Ibadan in 1825. **The title of Aboke, Olubadan were abolished. Aboke and Sotuyole migrated to Abeokuta with the Owus to live among the Egbas.**

It was reported that **Ifa** divination performed when some traditional religious leaders arrived to sanctify Ibadan with sacrifices on the **Ibadan Hills** (not Oluyole Hills). The resulting **Odu** was “**Ose Meji**”. This sign became the guardian **Odu** of the new city. The **city patriarch, Lagelu, and six diviner-priests** were present on that first occasion. The same **odu** sign then appeared again on three critical occasions in the life of the city. According to Bolaji Idowu in “**Religion in Ibadan: Traditional Religion and Christianity**” in Bolanle Awe, et al, p. 235-247

- The populace sought divine blessings on the now settlement for prosperity. Then the **Oke Ibadan** (or the spirit of Ibadan) was instituted as a totem of worship.
- The oracle was consulted on how to preserve the growing population and the emerging prosperity.
- 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.

It seems, this is why the **snail** or its **shell** became the **mascot of the city's coat of arms**. A close study of **Ose Meji** reveals that under the major thematic and metrical divisions, the sign is concerned with (a) survival (b) wealth (c) fertility and (d) victory. **These are consistent with the preoccupations identified with the city patriarch, Lagelu, the founders of the city in its early stages.** The cultural importance of this point is that Ibadan, in spite of the pure serendipity connected with its location and founding, is still a traditional and spiritual home to its inhabitants. It shows that all care was taken as to its inhabitant and, contrary to the manner of settlement, nothing was given up to chance. Any Yoruba settlement, thus inaugurated by **solid tradition, is often assured of its safety and stability.**

1.7 The Cultural and historical Significance of Oke-Badan

The site of the tomb of Lagelu on Awotan Hills with the adjourning surrounding remains a sacred ground. Two hundred meters square from the tomb, all shoes must be removed. It is assumed that anyone with shoes on is trampling on the remains of Lagelu.

The present site is embarrassing; a hut with palm thatched roof, shelters the remains of the great man. No one would have imagined that there lies the famous Lagelu, Oro Apata Maja, the founder of the largest city in Africa South of the Sahara. It is embarrassing that the situation has remained as it is for years after the exit of the great warrior and further of Ibadan.

There are three prominent hills on the plateau of Awotan. These are

- i. Igbo Oke'badan***
- ii. Oke Oso***
- iii. Oke Odo Eleyele***

Lola Tomori

Each of this hill 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 Oke Oso**, 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, Oke Odo Eleyele**, 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.

It is very important to revive the acquisition of about 2 Hectares on to of Oke'badan at Awotan where you have the Lagelu Grove because of its historical and spiritual/cultural significance. The Hill of Ibadan or Oke'badan is a link between the first Ibadan which was destroyed in the eighteenth century and the present day (mordent) history.

Building **Mausoleum** on the grove of Lagelu, the ancestral founder of Ibadan in the sixteenth century would enhance the history and development of Ibadanland and also become a tourist centres for visitor and international community and historians. The Oke'badan shrine was replicated at Oja'ba where Baales and later Olubadans are crowned.

2.0 OVERVIEW OF CULTURAL HERITAGE AND CULTURAL CENTRES:

Heritage is defined by the World Bank in Ibadan City Master Plan (2019) as the objects, custom or qualities which are passed down over many years within a family, social group or nation and thought of belonging to all its members. In this sense, **historic sites** and buildings are physically embodiment of Ibadan culture and Yoruba generally. They are fundamental to a “**sense of place**” and engender a feeling of connection to the city. The act of protecting and enhancing heritage buildings is known as conservation.

Historic sites are increasingly recognized as important **economic resources** in both developed and developing countries. Improving the conservation and management of the heritage is not only important for preserving historic significance, but also for its potential to increase income – earning opportunities, and community competitiveness.

The location, conservation and preservation of cultural and natural heritage sites is of paramount importance to the level of success for a given area in attracting heritage tourism. Aside posterity, heritage has been viewed as an avenue for attracting investment and tourism.

The concern, therefore, is that the inability of heritage sites in Ibadan Metropolitan Area to contribute to the rich **national and world heritage lists** is due to some surmountable challenges. These include environmental degradation, development and modernization impact, lack of political will, **inadequate inventory and documentation**, **non-categorization** of heritage sites; lack of heritage specified legislation, **official neglect** and low awareness and community participation.

Lola Tomori

The historic cover areas in of cities in Oyo State have been allowed to decay and largely abandoned. **The absence of conservation plans and documentation** procedures for most of the heritage sites in the state make them to be physically disrupted by **insensitive to modern development**.

Finally, heritage consecration is a cost-effective method of regenerating urban areas by brining value back to existing buildings; new business and residents are attracted without the need for large scale construction, it has been observed throughout the world that buildings in historic, areas have higher property values and appreciate at greater rates them the local market overall. Heritage tourism can result in huge direct and in direct revenue for the local economy (e.g. Mapo Hall; Bower's Tower; and Oke'badan at Eleyele).

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Ibadan has a rich history which is evident in the urban form, it is vital that historic structures be recognized as tourist sites and as part a tourism strategy. Promoting heritage in the city will attract tourists in the cities culture and history.

3.0 CULTURAL CENTRES CONCEPT AND SCOPE:

(a) DEFINITION

Cultural centres are places where cultural activities take place, such as art exhibitions, concerts, festivals, and other **events that promote local traditions and heritage**. They serve as hubs for community engagement and social interaction, providing opportunities for people to connect with each other through shared interests and experiences. These spaces may be physical buildings or out areas, such as **parks** or **plazas**, and they often have a specific focus on certain cultures or ethnic groups within a society. In some cases, cultural centres may also function as educational institutions, offering classes and workshops in various arts and crafts. Overall, cultural centres play an important role in preserving and promoting diverse cultures while fostering a sense of belonging and inclusion within communities.

(b) Types of Cultural Centres;

There are several types of cultural centres that serve to preserve and promote various aspects of culture. Some examples include;

(i) Artistic Cultural Centre;

These centres focus on promoting art in all its forms, including visual arts, music, dance, and drama. They often host exhibitions, performances, workshops, and other events related to art such as the cultural Centres at Mokola Hill, Ibadan.

(ii) Historical Cultural Centre;

These centres aim to preserve and showcase the history and heritage of a particular region or community. They may feature artifacts, documents, and other items related to local history, as well as offer educational programmes and tours for visitors.

(iii) Ethnic Cultural Centre;

These centres celebrate and promote the unique cultures and traditions of specific ethnic groups. They may feature food, clothing, language, music and dance associated with that group. Many ethnic cultural centres also provide social services and support for their communities.

(iv) Role in preserving culture

Cultural centres play an important role in preserving and promoting cultural heritage. They serve as repositories of traditional knowledge, art forms, languages, and other aspects of local cultures. These institutions provide opportunities for people to learn about their own culture and also expose them to different cultures from around the world.

One way that cultural centres preserve culture is by hosting events such as festivals, concerts, and exhibitions, these event showcase traditional art forms, music, dance, and cuisine, which help keep these practices alive. Additionally, cultural centres often offer workshops and classes on various aspects of culture, allowing individuals to learn more about their own traditions or those of others.

Another key function of cultural centres is documentation. Many of these institutions collect and archive artifacts, stories and other items, related to local history and culture. This information serves as a valuable resource for researchers, educators, and members of the community who want to learn more about their cultural heritage. Finally, cultural centres act as advocates for marginalized communities, ensuring that their voice are heard and their contributions recognized.

4.0 CULTURAL SETTLEMENT OF IBADAN:

In the ancient Itoro palace of Ijebu-Ode is the shrine (Oju osi) of Obanta, the first Awujale of Ijebuland. At the bank 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 the Egbas. **The titular hill goddess of Ibadan is Oke Badan** beside the Eleiyele Reservoir at the city's western outskirt. In the words of **G Parrinder**, the shrine "consists simply of two large pots at the foot of a tree, and some small brick-like stones, all in the open air. Here kola-nuts are placed by praying women, at any time of the year and a bull 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. According to **Bolaji Idowu** in "Religion in Ibadan: Traditional Religions and Christianity" in **Bolanle Awe**, el ab p. 235-247, the city patriarch, **Lagelu**, and six diviner-priests were present on that first occasion. The same **odu sign** then appeared again on three critical occasions in the life of the city. These were when:

- The populace sought divine blessings on the new settlement for prosperity. Then, the **Oke Ibadan** (or the spirit of Ibadan) was instituted as a **totem** of worship.
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A close study of **Ose Meji** at Oja'ba reveals that under the major thematic and material divisions, the sign is concerned with (a) survival (b) wealth (c) fertility and (d) victory.

4.1 Monuments of Founding Father:

Obelisks are cultural and aesthetic elements of some Yoruba cities, particularly **Ife, Ijebu-Ode, Ilesa** and **Shagamu**. As in Egypt from where the culture of obelisk derived, the Yorubas produced obelisks to commemorate their dead **kings and heroes**.

In Ijebu-Ode is the **Obanta memorial staff** at the **shrine of Obanta** (near the grave of Obanta), the first Awujale of Ijebuland. The **obelisk of Ogedengbe in Ilesa** is in the central market in front of the royal palace. It was erected in honour of **Ogedengbe**, a renowned Ilesa warrior of the **Kiriji war of 1879-1886** who died in **1910**. In Shagamu is another obelisk of Akarigbo erected in front of the royal palace in memory of the first Akarigbo of Ijebu-Remo. So also at Bere Round-About was erected the **Obelisk of Basorun Oluyole**, the famous warrior and bale of Ibadan (1835-1849). Another obelisk erected at Mapo Round-About is **Obelisk of Balogun Oderinlo**. Who led the Yoruba army to check the invasion of the Fulani Jihadist at Osogbo in 1840 A.D.

Lola Tomori

THE STATUTES OF FAMOUS BASORUN AND BALOGUN OF IBADAN IN THE 19TH CENTURY AT BERE AND MAPO



5.0 THE MAUSOLEUM CULTURE OF NIGERIA:

Abstract:

Over millennia, death was the origin of great funerary constructions that have come down to us, according to Jorge Mascarenhas in heritage publication (2022). These constructions aimed at ensuring eternity and perpetuating memory. Funeral art thus appears not in the service of death but in the service of memory. In the modern age, **funerary constructions** do not have the dimensions and grandeur they did in ancient times, but there are still constructions with relevant architectural interest, built to perpetuate the memory of important families. In Cinched a Cemetery, located in Coimbra, Portugal, a vast and diverse **funeral heritage** exists. Possessing various architectural styles, almost all built with limestone from the region, the **narrow mausoleums** stand out from this **heritage** (i.e. funeral heritage). **Keywords:** funeral heritage; mausoleum; architecture; construction; architectural styles.

5.1 CEMETERY HERITAGE:

Secular cemetery spaces are usually spaces of great historical, architectural, artistic, symbolic, and social value. They are also a testimony to the **heritage of collective memory** and to trends and traditions associated with the cult of death throughout the ages. The perception of death depends on the historical moment, as the social and cultural context in which it is inserted. During the middle Ages, there was a proximity between the dead and the living, in which the living usually shared the space with the dead. During this period, burials were carried out in necropolises outside the cities.

Burial places emerged as a way of maintaining the memory of the dead. This objective, allied with the needs for preventive actions against contagious diseases, improvement of hygiene conditions, and population increase in urban centres, demanded the development of structures that could simultaneously attend to all these objectives at once. Thus, public cemeteries located in the cities, outskirts started to be designed.

Through the way in which the dead are remembered and the buildings that are constructed, the cemetery is a spacer that shows the existing stratifications of social order. In this sense, death accentuates social differences. The **tomb layout existing in a sacred field** reflects social hierarchies as well as other forms of segmentation. Funerary art also became another differentiating element of social classes. The tomb became a physical and manifest place for memories and property, which guaranteed the perpetuity of the deceased.

The graves, individualized through their architecture, sculptures, and symbols, demonstrate the desire to perpetuate the identity of the dead, seeking to preserve the memory of the deceased from the richest classes, and to confirm and socialize their historical and social positions.

5.2 DEFINITIONS OF MAUSOLEUM

- A mausoleum is a building which contains the grave of a famous person or the grave of a rich family
- Mausoleum are an alter nature type of memorial built as free standing monuments to house the remains of the deceased. This type of memorial dates to 350 BC, where deceased Egyptian kings were laid forest in the pyramids
- Burying the deceased in a mausoleum is known as entombment

A mausoleum is also an external free;- standing build constructed as a monument enclosing the burial chamber of a deceased person or people.

5.3 MAUSOLEUMS OF FAMOUS NIGERIANS

A mausoleum is a building or structure that contains the tomb of a notable public figure. It is usually designed in such a way that followers, fans and associates of the person can visit the tomb. That's the reason that it has amenities like chairs and air conditioners.

In some countries it is customary that visiting heads of state and other such dignitaries visit the mausoleum of their former leaders and lay wreathes at their tombs. Some mausoleums are part of a museum or library that contains material about the deceased person and tourists are allowed to visit the mausoleum for a fee.

President Nnamdi Azikiwe died in 1997 and the Federal Government promised to build a mausoleum for him. Unfortunately the mausoleum was not completed until 2018.

The mausoleum of Chief Obafemi Awolowo. This is the first mausoleum that I saw in Nigeria. Chief Awolowo died in 1987.

The former prime minister of Nigeria, Sir Abubakar Tafawa Balewa was a very simple man and he thought that he would have a very simple grave when he died, but the Federal Government built a mausoleum for him.

The interior of the mausoleum is actually very simple. The main reason that I'm posting pictures of his mausoleum is so that you can see what I mean when I saw that the mausoleum can also serve as a library or museum. In the third picture you can see the items that Tafawa Balewa used when he was alive.

5.4 THE TOURISM POTENTIAL OF MAUSOLEUM SITES

The burial place of the first prime minister was first declared monument 1979.

The word “mausoleum” is derived from Greek from the Mausoleum at Halicarnassus, near modern-day Bodrum in Turkey, the grave of King Mausolus, the satrap of the Archaemenid Empire in Caria. His large tomb was one of the Seven Wonders of the Ancient World. Mausolea are large and impressive constructions for the deceased leader of a tribe, race or group, or another person of importance. Soon after, smaller mausolea became common and popular with the advent of the gentry and noble class in many countries.

A mausoleum is an external free-standing building constructed as a monument enclosing the interment space or burial chamber of a dead person or dead people. A mausoleum may be regarded as a type of tomb, or the tomb may be inside the mausoleum. A mausoleum without a person's remains is called a cenotaph. A single mausoleum may be permanently sealed. It encloses a burial chamber either wholly above the ground or within a burial vault below the superstructure.

a) Balewa's Mausoleum in Bauchi

One of the notable mausolea in Africa is the Abubakar Tafawa Balewa Mausoleum. It is the burial place of Sir Abubakar Tafawa Balewa, who was the only prime minister of Nigeria. During the 1966 coup d'etat in Nigeria, Balewa was kidnapped and his body was found by the roadside six days later. He was consequently buried in Bauchi where he was born. The Government of Bauchi first declared his tomb as a nationwide monument on August 29, 1979 by the military administrator of the state, Brigadier Garba Duba.

In November 2017, the administration of President Muhammadu Buhari declared the tomb as a national monument. The Minister of Information and Culture, Alhaji Lai Mohammed, disclosed it in Abuja at a one-day exhibition of the 100 proposed national monuments in the country. The tomb is located along Ran Road in

Lola Tomori

Bauchi State. The tomb has a very large tower-like structure in front of it. With this, it is indeed a beautiful sight to behold. The monument attracts a number of people every year.

Construction of the tomb and the building that encloses the grave began in 1977 and it was commissioned in 1979. The majestic site includes a reference library and a mosque. The mausoleum is also a museum which houses the personal effects of late Sir Tafawa Balewa, which includes his wristwatch, radio and cap which were displayed in glass cases. Some visitors go to the tomb to pray. Cameras are also allowed at the site.

This masterpiece befits the person of the former and pioneer leader of Nigeria. People have reported it to be breathtaking. The gigantic walls around it tower up to 17 feet. That is the equivalent of more than five meters. The walls enclose a modest marble structure. The monument was often referred to as the tomb of the Golden Voice of Africa. The tomb is one of the many in the country which house the remains of notable figures.

In 2017, while the Federal Government declared the Abubakar Tafawa Balewa Mausoleum as monument, it also declared the tombs of Nigeria's first governor-general and president, Dr Nnamdi Azikwa, and that of Head of State, General Murtala Mohammed. These three tombs are also mentioned when others that house the remains of other notable African leaders are mentioned. They include the Kwame Nkurumah Mausoleum, Laurent Kabila's mausoleum, Royal Mausoleum of Mauretania, Al Hussein Mosque (Cairo) and many others.

6.0 BRIEF HISTORY OF THE YORUBAS

At the discussion on the significance of **Okebadan Festival** in contemporary period, organized by Okebadan Union on 17th March, 1988, Professor Bolanle Awe warned that “**Every other nation will make a jest of those who know not their origin and who are without any culture of theirs**”. She therefore submitted that everyone should be proud of his/her culture and that every Black man should be proud of his/her origin.

The Yoruba people are a mixture of two races: the **Negro aborigines** who numerically constitute the dominant population and the **Berber immigrants** who, because of their cultural superiority, became the ruling class.

According to Daryll Forde (1953), at the meeting of the New York Academy of Sciences: “the greater part of forest belt of West Africa over a distance of thousand miles from Liberia to beyond the lower Niger in Nigeria is occupied by people speaking a series of related language to which the general name ‘**Kwa**’, the common root for “**people**”, has been given.”

It is noteworthy from the above Daryll Forde’s claim that **Yoruba language is that of the aborigines of Yorubaland**. Greenberg classifies the Yoruba language as belonging to the **Kwa subgroup (family)** which extend from around Liberia to the Cross River in Nigeria. The best known languages of the Kwa subgroup are the Kru, Baule, Twi, Ga, Ewe, Fon, Yoruba, Edo, Ilupe, Igbo, Idoma, Ijo (Ijaw) and Efik (A. Adetugbo, “The Yoruba Language in Yoruba History” in S.O. Biobaku (ed), Sources of Yoruba History, Claredon Press, Oxford, 1973, P. 178).

The findings of these experts have confirmed the claim of Rev. Samuel Johnson aT page 15 of “History of the Yorubas” that “The Yoruba country was not altogether unpeopled when Oduduwa and his party entered it from the east, the probability is that the aboriginal inhabitants were conquered and absorbed, at least at the central; if not at the remote promises of the Yoruba Kingdom”.

Oduduwa imposed a central divine kingship system and regrouped the 13 villages he met in Ile-Ife into five original quarters. In the new central authority, there was a Council of State (Igbimo Ilu) comprising most Senior Chiefs whose head was the Prime Minister or Obalufe in Ile-Ife, Basorun in Oyo, Olisa in Ijebu-Ode and Lisa in Ondo. There were also quarter and compound heads. There were Baales or Obas in the Districts. Thus, Yoruba Chieftaincy titles were organized in hierarchical form with the king at the pinnacle of the pyramid of power.

The quest for imperial expansion and establishment of unique military institutions of the 17th and 18th century were prompted mainly by hostilities of invaders from Nupe and Borgu and eventually led to the collapse of the Old Empire after the reign of Alafin Aole. Consequently, Yoruba nation was engulfed in 100 years civil war from 1793-1893.

6.1 Pre-Oduduwa Settlements Patterns

An article titled “Revisiting Oduduwa and the Yoruba beginning” by Professor Ade Ajayi in the Daily Monitor of Thursday, April 16, 1998 quoted Fadipe (1970) as saying that “*Yoruba did not seem to have found the country of their new settlement previously untenanted although they never found it necessary to displace or exterminate the existing inhabitants. For one reason or another, however, the leader of the new comers generally eclipsed in importance the leader of the earlier inhabitants*”.

Indeed, Professor Akinjogbin suggested that there were at least thirteen villages in what became known as Ife territory. All of which were absorbed by the new settlements, that is, Ile- Ife.

Similar claims regarding existence of human settlements before the hegemony of Odudwa was instituted were made regarding other towns in Yorubaland. Some of these towns are now called Ondo, Oye-Ekiti, Owo, Sagamu, Owu-Ipole, Kabba, Ago Iwoye, Ilesa, Akure, Idanre, Ekiti, Igbonina and Benin.

Lola Tomori

In Akure, there were Oba, Idapetu, Igan, Ileru, Upalefa “communities before the arrival of Oduduwa group led by either Ajapade or Udeji..... There may have been more communities that we do not know yet”. Among other things Alakunre was the official title of the traditional head of Igan which also controlled Ileru and Upalefa, the reigning Alakunre from whom Oduduwa group took over power “after a struggle” was called Omoloju.

Ulero, Isinla, Ilamoju, Aso, Asa, Ukere and Abgaun were named as settlements that existed at Ado prior to the arrival of Oduduwa group. Ilesu or Ilesuu was the headquarters and was headed by Elesun. Owo town now in Ondo State had Upa, Afo, Ilale, Isinjogun, Amurin and Ilemo, while Ile-Ife itself had thirteen villages before Oduduwa’s arrived. They were Ido, Iloromu, Ideta, Odin, Iloran, Oke-Oja, Omologun, Imohubi, Iraye, Ijugbe, Oke-Awo, Iwinrin, Parakin.

It is assumed that each of these villages had a head. The head-ship was taken over and the villages fused presumably together by Oduduwa group into five original quarters namely: **Okerewe, Ilode, More, Ilare and Irewo. Obalaye joined Ife to establish Iraye the sixth quarter. Obalaye was from Ipole.**

Even in the Savannah area of Yoruba country, there were evidences of human habitation, people who had to be overpowered by force – before Oduduwa group could institute its hegemony on the land. **Mention can be made here of the forceful taking-over of Oyo-Ile by Sango from the town’s reigning King-Egboro.**

Oranyan was not the founder of Oyo Ile. Not until Sango’s reign did the city become the seat of the paramount Yoruba ruler. On his return from Tapaland, Oranyan had established his home at Oko now in Osun State of Nigerian.

This was where Ajaka, Oranyan’s immediate successor and Sango, another Oranyan’s son, first ruled. It was Sango who shifted the seat of government from Oko to the town hitherto called **Oyokoro later knowns as OYO-ILE**. He did this according to Rev. Samuel Johnson after defeating Olowu his uncle and after killing

the **Oloyokoro** as the town's king was called. The reigning **Oloyokoro** when this happened bore the name Egboro.

Also, at various other times in Yoruba history, several Yoruba ethnic groups migrated from the new quarters in Ile-Ife namely: **Adekola Telu**, the ancestor of the first Oluwo from **Ilode ward**; **Lagelu**, the legendary founder of Ibadan was from **Degelu compound in Oke-Eso Area**, Ijebu Remo people from **Iremo ward**; The **Egbas** were from Ile-Ife; and **Egbado** people migrated from Ile-Ife in **Ilare ward** and a host of other founders of Yoruba towns and cities. Such at Orangun of Ilia, Ifagbamila, Olowu, Ajibosun, Owa Ajibogun of Ilesa, Laborogun, the Awujale of Ije-Ode, Ogunfunminire who established the kingdoms of Lagos called the Aworis etc.

7.0 YORUBA CITY CONCEPT

The city in Yorubaland was described as the royal capital. Each ethnic group had a paramount ruler, the Oba (or King). The seat of the potentate was the **capital city** which was the religious, political, administrative and economic centre of all the territory (i.e. kingdom) of the ethnic group whose name is customarily bore.

The word '**Ilu**' is used in Yorubaland for a town. The royal capital was called '**Ilu Alade**' (chief town) or '**Olu-Ilu**' (chief town). The royal capital was invariably the largest settlement in the kingdom.

In addition to the royal capital or city, a kingdom may contain one or more towns ruled by a '**bale**' or '**oloja**'. In pre-industrial societies, it was the royal palace that conferred **city status** on urban settlement. Any urban settlement lacking a royal palace was denied the status and designation of city

Prior to the advent of Oduduwa group, Yorubaland was dotted with villages and hamlets. Since the evolution of the institution of kingship in the ancient Middle East, monarchs have been founders and growers of cities like China, Britain, West Africa, and East Indies.

In the selection of their political capitals from the existing rural communities and the foundation of new ones, the Oduduwa group (new comers) generally undertook a good deal of wondering and shifting before finally selecting or founding their capitals

7.1 Location of the Palace in the City

The position of the palace was invariably the city's geographical centre or close to it as much as possible if there were physical constraint. The arteries of communication converge on it as the embodiment of the city and the foundation of city life. Exceptions were Abeokuta and Shagamu where you have more than one palace, this also include Igboho.

The sitting of the royal palace on an elevated land is not peculiar to the Yoruba city. Urban history, since the early dynastic periods in Mesopotamia, reveals that the palace and the great temple have almost everywhere been associated with low hills, or an extensive eminence in the city centre where the sheer magnitude and upward thrust of the palace usually dominated the rest of the city.

The hill in the ancient time was a military device. It was a natural fortress commonly walled to protect the king against enemies within the city and without. The Greeks associated the hill with kings, oligarchies and tyrants, and the lowland with democracy. (R.E. Wycherley on "How the Greeks Built Cities, P. 37).

Ibadan has no central palace because of its social system. The residences of the ruling class were always converted to a palace when they become the Bale or Olubadan. Those that resemble old Yoruba palace structures in traditional architecture are the palaces of Oluyole, Alesinloye, Ogunmola, Foko and Irefin. The choice of the new Olubadan Palace at the slope of Sapati Hill at Oke-Aremo at the centre of the city is in line with Yoruba tradition for the following reasons;

- (i) Apart from the environmental qualities, a hilltop or elevated landscape is a lookout a palace from which the surrounding urbanscape and the countryside beyond could be viewed.
- (ii) A buildings erected on a hilltop was an eye-target for people as it was readily seen.
- (iii) Eminences afforded their occupiers usually privacy, protection against overlooking by neighbouring residents.
- (iv) Elevated grounds were well drained contrasting with low grounds and valleys which might be played by flooding, river pollution and diseases.

7.2 Shape and Size of Palace

The large size of ancient Yoruba palace was due to the fact that it was a public edifice, built and maintained not only by the population of the royal capital but also by the entire population of the kingdom. Consequently, the larger the populations of a kingdom the greater were the human and material resources available for its establishment and sustenance.

In terms of size and magnificence, the ancient Yoruba palace was the grandest residential unit in both the royal capital and its kingdom. The palace was a highly elaborate complex of the contemporary courtyard compounds.

According to Oluremi I. Obateru (2006), the palaces of Oyo built in 1839 covering 6.9 hectares and that of Abeokuta around 1830 are products of the civil strife. This is why they are relatively small in size; they also lack royal parks of Old Oyo and Owu covering about 259 hectares. The present day sizes of Yoruba palaces are: Ife total palace area cover about 8.1 hectares, Ijebu-Ode about 7.7 hectares; Akure about 8.3 hectares; Oyo about 6.9 hectares; Ilia 5.8 hectares, Abeokuta (Ake) about 2.5 hectares. Out of these palaces, Oyo and Ake are fully built while others have Royal Parks of 78% for Ife; 63.2% for Ijebu-Ode; 82.4% for Akure; and 19.0%

for Ilia (Ojo, Yoruba Palaces, 1966, P. 27). Thus, of all the Yoruba Palaces, that of the present Oyo, 6.9 hectares, has the largest built-up area. However, the New Olubadan Palace has an area of 9.89 hectares with a built up area of 5.98 hectares, while the old Irefin palace in Ibadan was built on 4.0 Acres of land.

7.3 Multi-Purpose Functions of Yoruba Palace

As pointed out earlier, the royal palace is a public edifice built and maintained by the entire population of the kingdom. It is therefore not the private property of the incumbent king. Like the ancient palaces in the Middle East, the Yoruba palace is functionally multi-purpose, the most notable being residential, religious, governmental, industrial, socio-cultural, recreational and storage.

The **royal market** originated from the palace. The frontage of the “residence” of the founder of a town was the first covering point of commercial activities. Today, market is still an integral part of the palace. It was removed out of the palace complex and located a few distance from it to give room for the sacred life of the Oba. Market is an integral part of the New Olubadan Palace at Oke-Aremo located along the major road far from the palace activities and the residential areas.

The palace is also a place for **socio-cultural activities**, such as social functions and annual festivals. Various association and societies hold their meetings in the palace, for instance in IBADAN HOUSE located within the New Place Complex. It is there also that dancers and masquerades entertain the king and the community.

As the chief priest of his kingdom, all **national deities** had their shrines in the palace. However, today, the shrines of those deities are found in and around the palace. These are **religious element** of the ancient Yoruba palace and it included the cemetery of the deceased kings. Except **the cults of kingship** which were ignored, Ibadan also had similar religious practices with the rest of other Yoruba groups but

the radical innovations against the traditional divine kingship system did not allow such deities in the palace.

One of the purposes of the **royal park** in the palace background is recreational to meet the recreational needs of the king and other residents of the palace. The park is also used as a botanical garden and a zoo where rare animals and special medicinal plants were conserved and cultivated.

8.0 THE BUILT-UP AREA OF THE PALACE

The developed land of the palace is divisible into two areas: the public and residential areas. Land use specialization is a noteworthy feature of the Yoruba Palace. The various functions and activities of the Palace were segregated but they were not haphazardly sited. The ordered use of the Palace ground is based on the functional relationship of the apartments.

Table: Yoruba Palaces; Built-up Area and Royal Parks

Palace	Total Palace Area	Built-up Area	% of Palace Area	Royal Park	% of Palace Area
Owo	43.9ha	3.8ha	8.8%	40.1ha	91.2%
Ilesha	20.6ha	2.4ha	11.8%	18.2ha	88.2%
Ondo	17.4ha	2.0ha	11.6%	15.4ha	88.4%
Ado-Ekiti	10.9ha	5.3ha	48.1%	5.7ha	51.9%
Ile-Ife	8.1ha	1.8ha	22.0%	6.3ha	78.0%
Ijebu-Ode	7.7ha	2.8ha	36.8%	4.9ha	63.2%
Akure (a)	8.3ha	1.5ha	17.6%	6.8ha	82.4%
Oyo	6.9ha	6.9ha	100.0%	-	-
Ila (b)	5.8ha	4.7ha	81.0%	1.1ha	19.0%
Ake (Abeokuta)	2.5ha	2.5ha	100.0%	-	-
Ibadan	9.8ha	5.98ha	61.0%	3.91ha	39.0%

Sources: *Oyo, Yoruba Palaces, 1966, P.27 Annual Ibadan Week Programme, 2001*

(a) Public Areas

The public areas were devoted to governmental activities, the most important being legislative, executive, judicial and administrative functions. The most important of the public areas were the courtyards for public assembly which is the front courtyard of the palace. It is used for the various public assembly purposes, religious ceremonies as well as political and socio-cultural activities. Others are state Council meetings, public reception, entertainment and homage payment as well as those for religious purpose: religious worship and sacrifices, oracle consultation, Oath taking, and festivities.

(b) Residential Area

The residential area consists of the private apartments of the king; the private apartments of the king's wives; the apartments of the princes and princesses; the apartments of the king's retainers; and the apartment of solves.

(c) The Royal Park

The king's park was the most extensive land-use element of the ancient Yoruba Palace. The park was a multi-purpose public establishment, however, such 19th Century cities as Oyo and Abeokuta lack palace parks but alternative areas are provided in their outskirts for royal recreation.

Secondly, the park was also a zoo where special and rare animals were conserved for medicinal purposes. It was a botanical garden where rare and special medicinal plants were cultivated and conserved.

Thirdly, it was a mausoleum, a place where deceased monarchs were buried. A small section of this park is set aside for this purpose.

9.0 DECORATIVE ELEMENTS IN YORUBA PALACE ARCHITECTURE

Palace in Yorùbáland plays a significant role in the life of the Yorùbá people. As part of Yorùbá institutional buildings, palaces are held in high esteem by the culture and the people. As such, palace shrines and rituals contributes to the authority they hold within the town, hence they are centrally located in the planning of Yorùbá towns. They are a place for public assembly and state gods or deities and final resting place of deceased obas. As all power and authority lead to the divine king so is the road network and paths converge towards the àfin. The àfin serves as the fountain to the culture and identity of the kingdom it governs over.

i) The Peremeter Wall Fence

The place of the palace in Yorùbá land cannot be overemphasized and they are institutional structures that have withstood the test of time despite introduction of modern ideology and technology of construction. *Palaces are regarded emblems of what constitutes Yorùbá architecture and in entirety the culture of the people. Reflecting their belief system on the status and sacredness of the oba, the perimeter of the palace grounds is usually walled.* Constructed of earth, they are usual about 3feet wide and up to 12 - 18 feet in height to retain its prominence. Though conspicuous, the wall provides a sense of privacy for the oba according to Yorùbá culture. *The wall can be easily noticed from whichever direction the palace is approached since it is situated in the middle of the town (an example is the Alaafin's palace in Oyo town).*

Like every Yorùbá traditional architectural construction, the palace is a reflection of an intimate association with their vegetal environment as it reflects in the use of thatch and other vegetation in their roofing [9, 19]. Before contact with the west and introduction of new construction materials, Yorùbá palaces and houses were constructed to protect the people from the weather especially rain. As a result, more, attention is paid to making their structures rain proof. Adoption of the high-pitched

roof allows for easy drain off of rain water. Same style roofing is adopted in a large scale for Yorùbá palaces.

The perimeter walls are often left bare and unfinished on purpose. It is left uncovered to inform the visitors and indigenes about the wealth surrounding the Yorùbá seat of power [12]. Different region have varied colour of laterite that ranges from cool reddish colour to lighter yellow that serves as identity marker. Besides the unfinished wall allows the visitor appreciate the good quality of laterite used for the construction. In some instances, the laterite elements used in constructing the wall is sometimes mixed with shear butter and palm oil instead of water thus, increasing the durability for much longer period.

ii) **Oja Oba**

Major architectural element of the Yorùbá palaces is the **entrance gate called oju abata**. Ojo argued that the gate is usually positioned along the side of the wall facing the marketplace known as **oja-oba** (king's market). The idea of the oja oba directly opposite the entrance gate to the palace is a common feature in Yorùbá towns. This is evident in major palaces like that of the Alaafin of Oyo with an elaborately designed oju abata. Oju abata is not a mere gate or gateway but one that informs visitors about the history, identity and culture of the people as zoomorphic representations are used as decorative elements. According to Ojo oju abata is like a tunnel connecting the outer world of the town with the inner world of the palace. In some cases, oju abata opens to a large open space overlooking the inner palace wall that has the entrance to the palace. In other instances, it opens to a large courtyard that serves as a communal space for different activities.

iii) Courtyard

Courtyard forms one of the five major element of Yorùbá architecture. Their palaces consist of many courtyards (ka) of varied sizes for different functions. The biggest of the **numerous courtyards is designed to break the massiveness of the built-up area of the palace**. Sizes of the courtyards vary greatly from palace to palace and dependent on the expanse of land occupied by the palace. Palace of the Alaafin of Oyo in the past had 100 courtyards which has been reduce to expand the built-up area. The function of the courtyards within the Yorùbá palaces includes enhancement of private family cohesion, ventilation, lighting, food storage, stable for horses, space for settling disputes, and spaces for various deities to mention a few. The courtyards contribute to the division of spaces into zones and help maintain the private area from the public and semi-public zones. Multiplicity of courtyards (ka) within Yorùbá palace has become a common element of their traditional architectural design and planning.

iv) Palace Entrance Porches

Protruding from the main palace wall to either the major road or the main courtyard are several porches that serves as an architectural element of Yorùbá palaces [12]. The porches tend to break the monotony of the stretched rectangular shape. The courtyards are surrounded by verandas with roof supported on earthen columns or carved wooden posts. Wooden posts are another important element of Yorùbá architecture. It is one element that also signifies status of the budling and the owner within the Yorùbá town. Carved posts in Yorùbá architecture are decorative elements that enhances the budling structurally and aesthetically.

v) Columns

The use of columns as architectural elements in Yorùbá palaces predates the contact with the west. The columns were used as structural elements in carrying roofs. The importance of the column is highlighted in the Yoruba proverb that distinct

Lola Tomori

various uses and types of columns. They are usually carved with inscriptions and decorative motifs that tells a story and serves as tangible reminder of beliefs and culture. Such artistic skills are carried out by designated families known as the Olona who are carvers charged with the duty of carving. Their works included carved wooden veranda posts and carved wooden door panels, found in palaces and house of nobles. Such works are evident in Yoruba palaces as testaments to Yoruba artistic representation ingenuity and creativity. From the choice of hardwood to the distinct motifs demands a creative skill that is second to none.

Decorative and artistic taste of the Yorùbá people is determined by their environment, immediate society and their intangible spiritual orientation. As a result, Yorùbá architecture is emphasized through the use of decorative elements such as murals, motifs and carvings that indicates their religious affiliations, status and financial capability. Hence, the best of Yorùbá decorative elements is easily identified in palaces as the highest structure revered aside shrines. Long before colonization and influence, Yorùbá architectural main features are ornamentation in wood and carved motifs on doors and roof supports especially within palaces. Ornamentation is reflected in architectural elements fabricated by woodcarvers such as veranda post, doors panels, facia boards, doors and windows. Murals are also common place on the walls of palaces where animals and objects connected to divinity of the obas are depicted. A good example is the oju abata to the Alaafin of Oyo's palace with over 300 zoomorphic murals.

Àfins in Yorùbá land are built to house the whole community wealth, riches, cultural artifacts, beliefs and tradition that is reflected in the ornamentation [2]. Thus, the decorative and ornamental elements found in the Àfin (palace) are reflections of the rank and prestige of the Oba. This structural support though artistically finished are integral and functional element of the building [12]. However, as decorative elements, they constitute master pieces of Yorùbá carvings and depicts integral part

of their culture. As a result, each carved posts tells a story as it is used to record events in the absence of writing. Thus, serve as visual markers of identity and culture. In modern Yorùbá architecture, traditional decorative mouldings and ornamentations are nearly eliminated, paving way for a clean aesthetic where materials such as wood, brick and stone are used unornamented. Hence, the tradition is gradually fading away as modern designs emerge.

9.1 THE IREFIN PALACE DECORATIVE ELEMENTS

Àfin Irefin was built in the year 1910 on about 4 acres of land. It is an elaborate structure with 62 rooms contrary to 125 mentioned by the Oyo state government [14]. The four acre palace is bounded by Irefin oje road and Oke adu road. Today Àfin Irefin has lost most part of the palace grounds to remain only the palace structure. The palace structure constitutes four zones surrounding four courtyards with the largest measuring about 300sqm. It is situated on a hill top that allows a good view of surrounding landscape of Ibadan from the roof terrace. Bounded by Irefin Oje road by the side and the main entrance (Figure 1). Irefin Oje road can be accessed either through two major roads - Bashorun gate or oke adu road. The main entrance consists of five gable porches that serves as a market place (Figure 2). The market is in line with Yorùbá culture where the king's market is before the palace. A position that further highlights the relationship between both institutions of authority where the market is a citadel of political power and the Oba is the Oloja and oversee all activity within it.

Lola Tomori



Irefin Google Earth Map



9.2 THE WINDS OF CULTURAL TRANSFORMATION

The basis of social, political and economic organizations in the traditional society is traditional religion. Religion permeated every aspect of the society. Not only the land and its resources but also the people belonged to the gods. Every act and every pronouncement of the divine rulers were regarded as coming from the gods.

However, more than other factors, foreign religions and education have dealt a crippling, if not crushing blow on Yoruba traditional religion, social and political institutions. With the coming of Islam and Christianity, the latter in particular, to Yorubaland, the tight grip of traditional religion on the people began to loosen, and the myth of divine kingship began to dissolve.

The problem of neglect and disuse is compounded by the fact that the palace is today no longer the principal focus of religious, social and political life of the city. Most of the palace functions have been taken over by such public establishments as churches, mosque, town halls, court houses, local council offices, sports ground among others. For instance, the Itoro palace of Ijebu-Ode has been taken over by several building of public, religious, educational and residential uses. However, most of the palaces have not attained this terminal stage of extinction.

Most of the Yoruba palaces have not been able to withstand the test of the cultural metamorphoses, or cultural decay, while some are at various stages of cultural transformation.

Due to neglect and disuse, many palace buildings have collapsed and have been replaced by modern buildings to befit both socio-political status of the Oba and keep abreast of cultural transformation. As pointed out earlier, the Yoruba Palace is functionally multi-purpose, most notable being residential, religious, governmental, industrial, socio-cultural, and recreational and storage.

10.0 THE PRESENT STATUS OF IBADAN

According to the UN-Habitat report of 2008, Ibadan located at the interface of savannah and forests and the capital of Oyo State, is the **third largest** city in Nigeria by population after Lagos and Kano. Ibadan is however, Nigeria's **largest city in geographical area (3,146.98 sq.km)** with **eleven** administratively separate Local Government area. In 1960, Ibadan was the **second-most populous** city in Nigeria and the **tenth largest** in Africa after **Alexandra, Algeria, Cairo, Cape Town, Casablanca, Durban, East Rand, Johannesburg, and Lagos**. It is located in south-western Nigeria, 140 kilometres inland from Lagos and **constitutes a prominent transit point** between the coastal region and the Nigerian hinterland to the North. Its population was 2.55 million according to the Nigerian 2006 census and 2.67 million in 2007. Ibadan had been the centres of administration of Nigeria's old Western Region since the days of British colonial rule when Ibadan grew into an impressive and sprawling urban centre. Ibadanland now had **1 city, 63 Towns and 3,089 central villages**.

In her praise for the book published by professor Toyin Falola (2012) titled: **IBADAN: Foundation, Growth and Change**; the Emeritus Professor Bolanle Awe described Ibadan as the largest indigenes African town south of the Sahara, has grown from its humble origin as a refugee settlement in the nineteenth century into a **sprawling cosmopolitan city** that is now home to many millions and serves as the intellectual capital of Nigeria. **A city of contrasts, of tradition struggling with modernity** and Ibadan's unique history has engaged the attention of writers and scholars right from the nineteenth century to date.

10.1 THE NEED FOR A NEW OLUBADAN PALACE COMPLEX

The old Olubadan Central Palace at Oja’ba is located close to Mapo Hall and Oja’ba Central Mosque in Ibadan South East Local Government and also very close to the central market established by the descendants of Lagelu as part of the second Ibadan.

The building of the first Olubadan Palace at Oja’ba is a reflection of cultural transformation of the Yoruba traditional, religious, social and political institutions. In the **1980s**, according to Asiwaju Bode Amoo, Ibadan elites made efforts to construct a located at Oja’ba, in the centre of the town. Before then, each individual Olubadan lived in his personal house. Unfortunately, the Olubadan Palace had some inadequacies such as;

- That it is rather chucky for present day usage and because of constraint of space, it has no room for expansion
- That there is no open space for ceremonies and other out-door activities.
- That the environment falls short of a befitting Palace of the most populous, indigenous African city.
- Therefore, Oja’ba Palace serves only as an occasional meeting venue of the Olubadan Advisory Council and the meetings of the Association of Mogajis

Professor Toyin Falola (2012). In the exercise of power, the **Baale** was the **Chief Executive**. There were cases when the overall civil and military authorities were combined in one person (for instance, **Oluyole, Ogunmola, Latosa**) but when the power was separated between the **Baale** and the **Balogun**, the former was supposed to preside at meetings.

Lola Tomori



OLD OLUBADAN PALACE (FRONT VIEW)



REAR VIEW OF OLD OLUBADAN PALACE

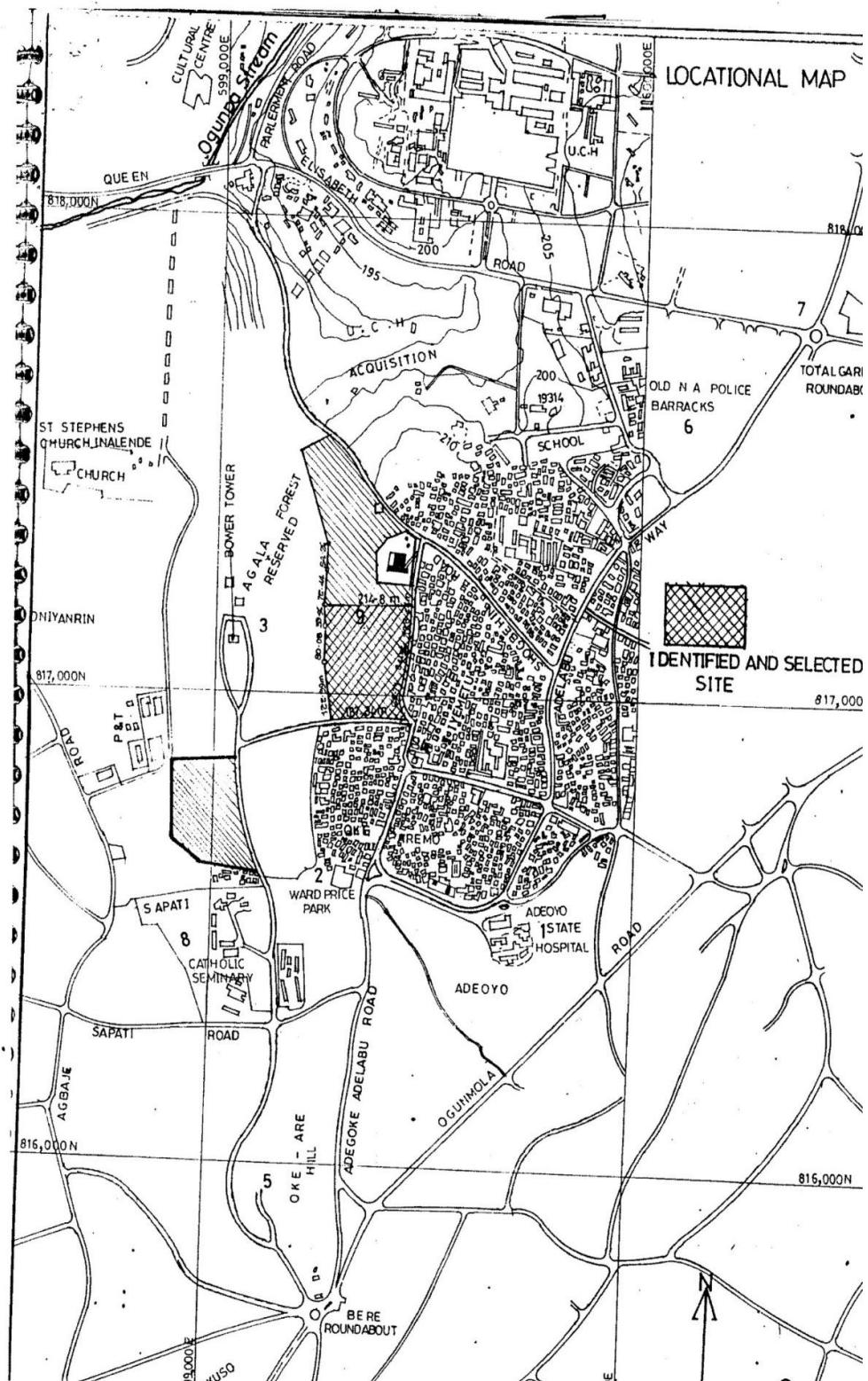
10.2 Accessibility Evaluation Criteria Required;

- (i) Availability of sizeable land that has no other development plans are considered for the same land
- (ii) The site has a suitable topography for building a befitting New Olubadan Palace on a gentle slope (if possible), that is the change in elevation is rather gradual similar to the location of palaces.
- (iii) The location of the site must be close to the central area of the city that is accessible from all directions to the inhabitants and visitors to the palace.
- (iv) The location is close to water and electricity resources
- (v) Identification of the main features of the new Olubadan Palace Complex location
- (vi) Environment Impact Assessment.

Detailed plans and engineering designs have been made for the Olubadan Palace and Ibadan House, including other various infrastructure facilities, such as the road system, the sanitation, drainage, electricity, drinking water supply systems, police station and car-parks.

Unfortunately, all of the above mentioned studies were carried out using traditional procedures without any involvement of Geographic Information System (GIS) analysis.

Lola Tomori



10.3 Site Selected For the New Olubadan Palace:

The Committee of five identified and selected the Oke-Aremo (Agala Forest Reserve) at the slope of the Bower's Tower located on the highest point of Aare Hill, one of the range of hills that run from Mapo towards North-east-west of Ibadan and divide the city up to Mokola Hill.

His Excellency, Governor Olawuyi Kolapo Ishola granted a Certificate of Statutory Right of Occupancy (C of O) on the surveyed parcel of land at the slope of **Aare Latosa Hill and below the Bower's Tower monument Oke-Aremo area covering 5.233 Hectares** in favour of Ibadan Traditional Council. **The C of O was registered as No. 4 page 24 in volume 32381 dated 13 October, 1993 with Survey Plan No. IB 1932.**



10.4 The Old Ibadan and New Traditional Palaces

Like their Middle East precursors, Yoruba palaces were walled rectangular enclosures with one main gate in front. Both Olubadan Alli-iwo and Irefin Palaces are rectangular in appearances and consist of 2 to 3 core areas. The inner core area served as the palace which faced a larger inner court in Alli-Iwo's palace which served as the festival palace. The last core area served as the Oba's residence. The rigidity of the Irefin Palace Fencing wall portrayed the exclusiveness of the Oba's of yester years.

FROM TRADITIONAL TO MODERN PALACE



(a) Front View of Irefin Palace Built in 1910 on 4 Acres of Land Picture



(b) Perspective View of New Olubadan Palace To be built on 9.87 Hectares of land

Lola Tomori



The palaces of Alli-Iwo and Irefin portrayed the African architecture in its originality which has been in existence before the proliferation of the Western civilization.

However, Balogun Adebisi's Palace was a classic example of the early thirties in Yorubaland as a result of cultural transformation. Similar architectural features of the building could be noticed in few notable structures in Ibadanland. The buildings are the Oke-Are court house, the Agbaje Family Palace and the Mopo Hall to name a few. These English Architecture, seconded to the Yoruba race were also available in other Yoruba cities, like Atiba hall in ancient Oyo town and Ilesha City Hall.

10.5 The Concept of the New Olubadan Palace

The palace site is at the foot of the rugged Shapati Hill which occupies the gently sloping area of Agala Forest Reserve. The critical analysis of the natural and man-made physical development constraints showed that the site is free from any serious constraints which may limit urban developments, the like of Olubadan Palace Complex and Ibadan House.

The inadequacies of the first central palace built for Olubadan at Oja'-ba are as follows;

- (a) That it is rather choky for present day usage and because of constraint of space, it has no room for expansion.
- (b) That there is no open space for ceremonies and other out-door activities.
- (c) That the environment falls short of a befitting Palace of the most populous, indigenous African city.

10.6 The Land-Use Analysis

From the viewpoints of location, adjoining properties, site coverage (about 9.87 Hectares) accessibility, existing/proposed infrastructural services, security, centrality of the site to the Ibadan indigenous population, land morphology, natural man-made physical development constraints and the location was found suitable for the construction of the New Olubadan Palace Complex.

The Olubadan Palace Project will consist of the following

• Residential Area	* Power House
• Royal Guest House	* Police Post
• Ceremonial Pavilion	* Fire Station
• Reception Block	* Wood Land
• Main Gate House	* Existing Ibadan House
• Festivities Ground	* Olubadan Market (Oja'ba)
• Car Parks	* Future Development
• Palace Transport Pool`	* Gate House

Thus the modern Olubadan Palace Complex Buildings provide both office and residential accommodation including other infrastructure, and services that would befit the social and political status of the monarch in conformity with the prevailing physical and cultural transformation.

NOTE: - The writer was the Secretary of the Olubadan Palace Site Selection and Appraisal Committee (SSAC) set up by the Central Council of Ibadan Indigene (CCII) in 1993 under the Chairmanship of Chief (TPL) Late Chief Dosu Babatunde and three other professionals.

11.0 MULTIPURPOSE FUNCTIONS OF THE PALACE:

(a) Location and Security:

Usually the first public facility constitution in every royal city was the **palace**. For this, an effort was usually made to find a distinctive location, normally a low hill around which the new city could evolve. A **wall (known as gbagede)** or fence was then built round the palace and its grounds, with access through one **large gate**. The **gate structure** was a measure of king's success as an improvement upon the palace. There is a police station as integral part of the New Olubadan Palace.

(b) Marketplace:

The **creation of a king's market place** or **Oja-ba** was one of the most important developments in every new royal city. Trade was very important to Yoruba people, and the kings took seriously the provision of facilities for its proper running. As soon as the building of the place commenced, therefore, an area its foreground, a short distance beyond the **palace gate**, was declared and measured out for the king's market place. A market place close to the palace, usually located just outside its front wall, became an unalterable attribute of the Yoruba royal city or town. Today, market is still an integral part of the palace:

(c) OPEN SQUARE:

The palace is also a place for **socio-cultural activities**, for functions and annual festivals in particular. Various associations and societies hold their meetings in the palace. It is there also that dancers and masquerades entertain the king and the community.

(d) POLICE POST:

For the security of the Palace Complex and the immediate neighbourhood, a Police Post was built near Ibadan House facing Olubadan Palace Road

Lola Tomori



Note: Google Earth Picture of the New Olubadan Modern Palace (2024)

(e) KOLA DAISI ENTREPRENEURIAL CENTRE

Built by Basorun Kola Daisi for youth development.

(f) ROYAL CEMETARY OF PARK

As regards religious elements of the old city palaces, there was the cemetery of deceased kings. No other person is buried in the palace. Like the shrines of national deities, the burial places of deceased kings are now found both in and around the palaces. **Royal burial** outside the palace was uncharacteristic of the old kingdoms and kings palaces. It is a feature of the post-Golden Age era (after 1800 A.D) non-availability of space within the palace. In **Akure**, for instance, the **royal cemetery** is in front of the palace. In **Ile-Ife**, the graves of **Oba Adelekan Olubose1** and **Oba Ademiluyi Ajagun Lowarikan** are in the **city hall** while that of **Oba Asesoji Aderemi (1930-1980)** is within the palace.

(g) RESIDENTIAL FUNCTIONS:

The palace is the **residence of the reigning king**. The king (Oba) resides there as long as he reigns or lives. **In the palace are provided all his residential needs for comfort, safety, privacy and sanity**. He seldom gets out of the palace neither is he often seen in the public except during important national festivals.

The other residents of the palace live there either by his grace or because of the public functions they perform. The **nuclear family** of the king (Oba) normally lives there with him and sometimes some of his **close relatives** to share in the royal honour bestowed on their ruling house and to give him necessary advice and support to ensure his success as the Ambassador of their ruling house.

Resident in the palace also are service chiefs, servants and slaves as well as talented craftsmen and artist whose products are for royal use and palace decoration.

(h) GOVERNMENT/ADMINISTRATION FUNCTIONS

The royal palace was the seat of government of the government of the kingdom; consequently all governmental functions, legislative, executive, administrative and judicial were performed there. It was the office of the king, the chief executive of the kingdom,(the entire Ibadanland) the secretariat of the state(kingdom) and the house of the legislative where the laws of the land were made and reviewed in the name of the king as the chief Judge whose verdict was final as far as Ibadanland is concerned.

11.1 PHYSICAL ELEMENTS OF THE NEW OLUBADAN PALACE COMPLEX:

A. IBADAN HOUSE BUILDING: where all the socio-cultural institutions of the Ibadan hold their meetings such as:

- Community Associations, Clubs, Societies etc.
- Association of Ancient Ibadan Warlords Families
- Central Council of Ibadan Indigoes Executive and General Assembly.

IBADAN HOUSE is situated on land measuring **9.86** hectares portion of the palace complex land at the foot of **Agala Hill**, Oke-Aremo, Ibadan, (registered on certificate of Occupancy (C of O) No. 4, page 24, Vol. 32381 of 13th October 1993, during the time of Governor Kolapo Olawuyi Isola and Senator Adewolu Ladoja. It is about the first socio-cultural organization multipurpose building in Yorubaland.

In an addition to the office block, it has a main hall (Asiwaju Bode Amoo Hall) with **a sitting capacity of about 1,000** for conferences, symposia, executive meetings and general meeting of Central Council of Ibadan Indigenes (C.C.I.I.) members. There are other components.

11.2 The Advantage of Hilly Location of the Palace;

The hill was also a military device. It was a **nature fortress** commonly walled to protect the king against enemies within the city and without. The Greek associated the hill with kings, oligarchies and tyrants, and the **lowland** with democracy. According to Aristotle, “*an acropolis, I suitable for oligarchy and monarchy, level ground for democracy*”.

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

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

12.0 TOURISM IN IBADAN METROPOLITAN AREA, NIGERIA

12.1 Upper Ogunpa Dam/Agodi Gardens

The Forest reserves that covers the top and eastern slope of Mokola and Premier Hotel Hills has an area of **8.2 hectares**. Mokola and premier Hills are elements of the central’s ridge of Ibadan. *The eastern part of the forest reserves is drained north-south by Ogunpa stream which has tributaries like the Oniyere from the west and Onireke from the east. Ogunpa Stream which was dammed to produce Ogunpa Lake whose area was initially 24.6 hectares.*



The lake was established to supply water for Ibadan prior to the creation of Eleiyele Lake in 1941. During the reign of Olubadan Bankole, the President of Ibadan Native Authority with ward price facilitating the project as the British Resident in Ibadan. The Lake was later managed by the fisheries Department of the Ministry of Agriculture and Rural Development.

The primary purpose of establishing Ogunpa Forest reserve in **1936** was to protect the lake from ***intense evaporation, soil erosion from the slopes and its sedimentation from there and upstream. In 1965, 53 hectares of the forest reserve land was existed to create Agodi Gardens which was commissioned in December, 1967*** by the military administration of Governor Adeyinka Adebayo. The land-fragile makes it ideal for a recreation and park. Its central location also further enhances its value. The whole area is undergoing urban renewal with the construction of Oba Akinbiyi High School II (a model school, constructed by Governor Isiaka Abiola Ajimobi (2012-2019), Baywood Housing Estate and reconstruction of Agodi Graden by the same Construction Company, Facilitated by Oyo state Government under the

Leadership of Governor Oluseyi Makinde (2019-2027). The fishery occupies 1.2 hectares, Agodi Gardens occupies 9.1 hectares, Beywood Estate occupies 4.4 hectares.

12.2 THE SYMBOLIC MAPO HALL: THE FIRST LOCAL GOVERNMENT HEADQUARTERS IN NIGERIA

The present Ibadan was the third one and was established in 1825A.D. when it was occupied by the allied army of Ife, Oyo, Ijebu and friendly Egbas after the **Owu-Ogbere** war. After the prolonged Yoruba Civil War (1793-1893), the Yoruba came under the British Rule. In 1897A.D, resident F.C. Fuller constituted Ibadan City Council, the first in Yorubaland.

From **1897 to 1925** the Ibadan Chiefs had no fixed place of regular Council meeting. The judicial and all other Council meetings were held in the verandah of the Baale's House, and there were strong objections to this arrangement by the British Authority. A council Hall could solve this problem.

When the council Hall was proposed in 1920 the chief ejected the idea because it would enable Captain Ross, who was perceived to be enemy of Ibadan to watch over the Ibadan Chiefs deliberation, providing him with the opportunity to curb their intrigues.

In 1914, with the amalgamation of the Southern and Northern Protectorates of Nigeria, the headquarter was transferred from Ibadan where it has been since 1893. Oyo Town, even, according to Dr. J.A. Atanda (1973), it was clear that the location of the former made it a more suitable place. Consequently, the province called Ibadan Province assumed the new name of Oyo Province.

However, Dr. J.A. Atanda went further, there was no need to change the structure of government in the 1920s because the two tiers:- The Province with the headquarters at Oyo and Ibadan Native Authority with the headquarters at Ibadan,

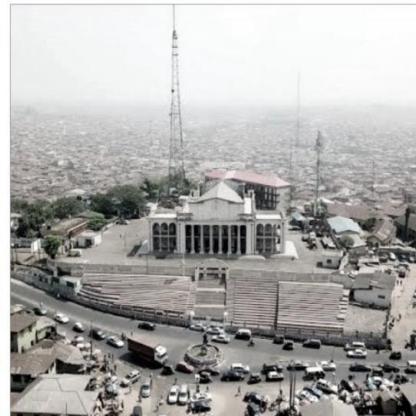
were adequate to for the needs of the colonial regime, primarily a law and order oriented system.

(a) Building of Mapo Hall

The foundation was laid in July 1925, ten days after the installation of Baale Oyewole who succeeded Baale Shittu (the son of Aare Latosisa) in exile (1914-1925). The site occupied by Mapo Hall had eleven houses that occupied the Hall site demolished on the order of Captain Ross.

According to Ruth Watson of Oriel College, Oxford (2000), the names of three men figured prominently in the early history of Mapo Hall; namely, Captain W.A. Ross, Robert Taffy Hones and Mr. H.L. Ward Price.

MAPO HALL



The project of building Mapo Hall was started and completed under Captain Ross, the Resident of Oyo Province from 1914 until 1931. Taffy Jones was responsible for the design and as the Provincial Engineer, he supervised its construction. But in Ibadan today, it is Captain Ross successor, Resident Ward Price, who is generally associated with the Building (Ruth Watson, 2000).

(b) The Construction Details

Thus Mapo Hall was built as the first main administrative and civic centre during the colonial days (125-1929) on a piece of land measuring **5.29 acres** surrounded by road. It has an oval chamber specifically designed for Council meetings. The building is **48.9m long** and **44 metre wide** and **11.5 metre high** while the capacity of the Hall is about 700 people with a raised platform and gallery that could be converted to offices. About **eleven (11) houses** occupying the Hall site were demolished on the order of Captain Ross, the Senior British Resident in 1925 and compensation was paid to the families affected.

The Hall was designed by Taffy Jones the provincial Engineer with the idea of putting up a structure, which would reflect the history and culture of the people of Ibadan as “Omo Opo- Mule- Ro” – (chief (Mrs) kemi Morgan. It was opened in October **5, 1929** by his Excellency, Sir Creamer Thompson, the then Governor and Commander-in-Chief of Nigeria. In addition, representatives of Oba of Lagos, the Alake of Abeokuta, the Ooni of Ife, the Awajale of Ijebu-Ode, and the Owa of Ilesa all attended. A prominent merchant in the city, Chief Salami Agbaje, offered to arrange the firework display satisfactorily.

The building was completed at a cost of **₦24000** (twenty four thousand pounds). The original cost was **₦ 18, 000** (eighteen thousand pounds) which was raised because of the need to have a deeper foundation to **₦ 23, 914** (twenty three thousand nine hundred and fourteen pounds). In **1936** a special cupboard for the Newspaper “Ijoba Ibile Marun referring to the splitting of Oyo Province in 1934 into

Oyo, Ibadan, Ife, Ilesa and Ilia Divisions, along with Law Reports and Government Gazettes was constructed in Mapo Hall to enable easy reference for the public.

(c) Management of Mapo Hall

The monumental structure was renovator in 2006 by the government of Oyo State at a cost of about ₦ 200million (Two hundred million naira) with modern ceramic tiles replacing the wooden tiles and the roof replaced with transparent corrugated sheets. The Hall is now fully air- conditioned for events and conferences managed by the Agency of the eleven (II) Local Governments in Ibadan land. The agency was registered as Ibadan Local Governments Properties Company Ltd. The arcade facing Taffy High way (Oritamerin market) is used for political rallies and Olubadan Coronation ceremonies.

There is a consensus among experts that governments at the federal or state levels have a key role to play in ensuring the resilience of critical infrastructure and that they should adopt a whole-of- government approach. This approach involves the sectoral ministries and agencies overseeing infrastructure service delivery and regulation in multiple critical sectors, as well as those responsible for resilience to hazards and threats.

It also involves local authorities especially municipalities that in many countries, are responsible for supplying drinking water and managing urban transit and transportation.

Finally, in a document prepared by the World Bank with Nigerian Collaboration in 1995 on “Restoration of urban Infrastructure and services”- it was suggested that Local Governments that are part of larger cities to form joint boards to manage services requiring efficiencies of scale and wide geographical coverage e.g. Lagos Waste Management Authority and Ibadan Local Governments Properties Company Limited.

12.3 The Historic and Tourism Potential of Bower's Tower Introduction

On the top of the highest hill in the centre of Ibadan- the Oke-Are Hill is conspicuously located a historical monument called the Bower's Tower. The tower, also known as **Layipo** is sited in a government reserved forest called **Igbo-Agala**, near Sapati area. That monument was created to immortalize the first Resident and Travelling commissioner for the interior of Yorubaland, Captain Robert Lister Bower, who served between 1893 and 1897.



Bower's Tower

(a) The Significance of the Memorial Tower:

Once not only for Ibadan but the defunct Oyo province and the entire Yoruba race. The man-Robert Lister Bower - has been described as man “Whose fine character, courage, and administrative ability won the universal and lasting esteem of the Yoruba. As the tower was erected when Nigeria was still under colonial rule, the above description of Bower, for which a monument was erected in his memory, could, to an extent, be said to have represented colonial official assessment of the

Resident. For at least, on one occasion during the colonial era Bower had received official commendation for the “many distinguished services he has performed since he has been connected with this (Lagos) Government” It is significant to stress that such commendations, no doubt, demonstrate that even if the monument serves no other significance for the Yoruba people, it reminds them of the man who firmly established the loyalty of the people to the imperial crown.

And, for the various Yoruba groups, the historical monument symbolized a plethora of meanings. Among other things, it serves the purpose of reminding the people of the day when a Yoruba traditional ruler the Aseyin of Iseyin-was slapped, after which he was ordered to be whipped. In Oyo, it serves as a reminder to the day when the Alaafin was asked to come and prostrate to a white man in the public, and when the town was totally burnt down by the white officials. For the Ibadan people among whom the pillar is situated, it is a remembrance of the period of humiliation of their chiefs- a periods when an Ibadan ruler and the authorities had to get permission from a white man before instructing their people on anything relating to their own town. That a memorial structure was erected in memory of the high handedness and disrespect to African tradition is, as Akinlolu Aje rightly demonstrates, pointer to such anachronism as were bred by the British colonial Masters. In a nutshell, if at all the pillar serves no other purpose; it can still be remembered by the Ibadan people in particular and the Yoruba in general, as a monument to humiliation.

If from different angles Captain R.L. Bower has been viewed as man of great virtues and as a man who symbolized tyranny and oppression, the erection of a monument in his memory, by implication, seriously conforms with a Yoruba saying. Oba to je ti ilu roju to tooro, Ati eyi to je ti ilu daru, Oruko won o ni pare laelae.

(The king whose reign ushered in peace and progress will always be remembered for his good works and king whose reign spelt doom and ruin for the people, will all be remembered forever)

(b) The Meaning of Layipo:

As indicated elsewhere above, the spiral nature of the Tower's 39 steps explain why it is also known as **Layipo** which literally means Hon- our turned around but metaphorically or allegorically implying Diplomatic maneuvering. Its deign is said to depict the Cadbury of England's package of chocolate bars sent to Nigeria To this day, there is a saying in Yorubaland thus: "Ibadan lo mo, o om Layipo meaning", (Know-indigenes as a town is one thing, knowledge of the cunningness or diplomacy of its indigenes is a different matter altogether.

The spiral steps of the tower which normally turns anyone climbing the monument round (is said to remind people of the diplomatic maneuvering of Ibadan people –an attitude believed to have been developed right from the time of the establishment of the town and which the people were known to have displayed successfully to their own advantage during the 19th century Yoruba civil wars. The implication of the quotation above, therefore, is that unless one really studies very well the traditional Ibadan man, it might be difficult to know or guess which particular side he is taking in a matter.

(c) Establishment Agala Forest

Following the erection of the monument, a large portion of land was acquired in the vicinity and made a "Government Reserved Forest" (also known by the inhabitants of Ibadan as **Igbo Agala**. Trees were planted round the tower, which, apart from beautifying the monument's surrounding, also served as a source of income to the government.

The 60 feet high tower also provided and still provides, a good opportunity for a panoramic view of the city of Ibadan at a glance. From the **top of this monument, it is possible to see the large size of Ibadan** city, covered with a sea of rusty corrugated iron roofs and the occasional shining of the roof tops in the newly built or renovated houses. Standing from any point of the square shaped gallery therefore, it is possible to view the large expanse of the city of Ibadan at a glance.

The site of the tower was for several years after commissioning centre of tourist attraction in Ibadan. Until the recent past, people from within and outside the town used to swarm the site to see the tower and its double spiral steps, while some utilized the advantage offered by the tower to visit Ibadan for the first time. And, with its serene environment decorated with beautiful flowers, it served as a conducive environment for picnic, excursion and other get together programmes. Such visits often enhanced the social and commercial life of the people living in the vicinity of the tower.

(d) The Period of Neglect and Disuse

No sooner after the attainment of independence, especially after the civil war of 1967-70, that the once attractive and ever bubbling site of the Bower's Tower entered into a period of neglect and disuse. Patronage declined steadily while the popularity with which it was greeted from inception to the immediate post-independence era waned as the attitude of people changed towards the monument. This was a trend that continued until 1994 when the acute shortage of fuel specialty kerosene and electricity forced people to the once-dreaded **Agala** forest to fell many of the big trees in the site for use as firewood. This was what opened up the tower once again for public attention, until the present renovation and modernization exercises by agencies of the federal and Oyo State Government.

Meanwhile the poor patronage of the pre- 1994 period was due to number of factors. The **Igbo Agala** remained for long unkept and uncared for by both the state and local Government. Most indigenous inhabitants of the area therefore held tenaciously to their age long belief that such an unusually quiet location in the centre of an ever busy city like Ibadan must have been accommodating certain evil spirit.

The original motive of the architects of the monument for which tree were planted in the vicinity of the tower –to add to its aesthetic values as well as preserve such trees for future economic uses-were later subjected to abuses and diabolical uses. Men of the underworld did turn the area into hiding spots where they camped themselves. The menace of these men of dubious characters was so frightening that prior to the present renovation and modernization being carried out on the site, people stopped passing through such routes like Oniyanrin-Adeoyo, and others linking the reserved forest with other parts of the city.

(e) MAINTENANCE OF BOWER'S TOWER

As mentioned elsewhere above, the lack of serious attention to the tower and its site, by the state and local government was a contributing factor to the poor state of the monument. *The tower, as earlier stated, was erected by the Native Authority who financed, supervised, and maintained it. These responsibilities were later transferred to the then Ibadan City Council (I.C.C.) and thereafter, Ibadan Municipal Government (I.M.G).* All these successive supervising agencies did not show adequate commitments to the proper maintenance of the monument. Apart from the access roads which became poor, the renovation of the Tower's fence the started in 1983 by members of the National Youth service Corps (NYSC) scheme, lingered on for years, while the floodlights meant to illuminate the Tower remained for a longtime, non-functional. Worse still, the spiral steps which earned the monument the name **Layipo** was left in a state of disrepair. Moreover, the metallic balcony of the Tower got rusted making it unsafe to stand on the top of the 60 feet structure.

The result of the various supervising agencies non-challenge culminated in the abuse of the facilities of the site. The laterite soil of the tower site was constantly excavated by certain members of the public for their own personal uses. The beautiful tress planted around the monument, apart from harbouring vagabonds, were constantly subjected to felling by members of the public despite the incessant campaign on forestation by governments, the climax of this constant deforestation as the 1994 episode earlier referred to above and this was what appeared to have opened the eyes of government to resuscitate the historical monument.

(f) Conclusion

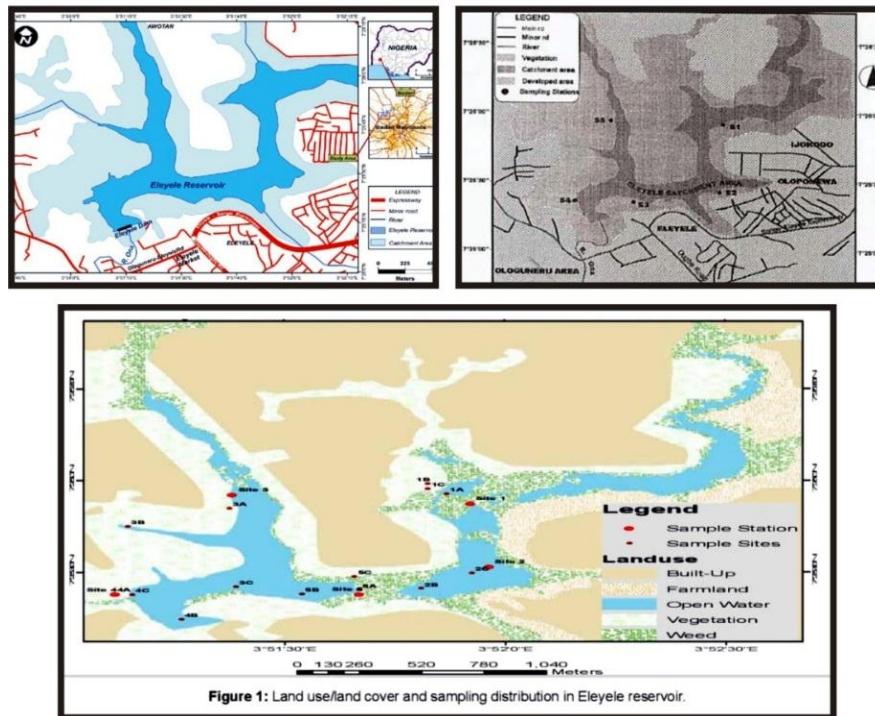
After decades of neglect and disuse, it is noteworthy that today, sixty years old historical monument is currently being renovated and modernized by the Federal Government of Nigeria through the Nigeria purism Development Corporation. To this end, a sum of Twenty Milton Naira (₦20,000,000,00) has been committed towards the resuscitation of the monument, after which it is expected to be contracted out to private individuals and corporate bodies to manage. On completion, the proposed multi-purpose Amusement Park being constructed as part of the modernization exercise on the site of the Bower's Tower, is expected to have a number of ultra-modern facilities and conveniences such as a Restaurant of international standard, an Amphitheatre, Kiosks, a borehole to ensure uninterrupted water supply, Toilet facilities, Children's playing ground, indoor games room and a car park. Besides, a binocular is to be installed by the balcony on top of the tower to enable tourists have a clearer panoramic view of Ibadan. With all these facilities being put in place, coupled with a proposal by the Olubadan Traditional Council to construct a new and ultra-modern Olubadan Palace at a site adjacent to the monument, it is hoped that the Bower's Tower will not only bounce back to its own glory but become an international centre of tourist attraction which its fading architects envisaged.

12.4 History and Data Analysis of Eleyele Lake Tourist Attractions:

Eleyele is situated in North West of Ibadan City, Oyo State, Nigeria at an altitude of 125metre above sea level and between $7^{\circ}25'00''$ and $7^{\circ}26'30''$ latitude and $3^{\circ}51'00''$ and $3^{\circ}52'23''$ E longitudes. The **lake** is man-made and was formed in **1939** by damming of the **Ona River** (part of dense network of inland waterways that flow southwards in the Lagos Lagoon); and the **Otaru, Awba, Yemeja** and Alapo streams also empty into the **lake**.

- (i) Construction of Eleyele Reservoir was in **1942**
- (ii) The catchment area is **323.8sq.metre**
- (iii) Impoundment of 156.2 hectares and storage capacity of 29.5 million litres of water and pumped at the rate of about 13.6 million litres per day

ELEYELE LAKE GEOGRAPHIC MAPS





Water Front Adventure Park at Eleyele Lake:

Tourism is one of the fastest growing industries in the world and although Nigeria is reaping some the benefits of this trend, the sector still remains a minor player in the national economy. In terms of absolute figures, international tourist arrivals rose marginally in 2001 from **850,000** to **1,550,000** in **2010** and fell to **486,000** in **2012** (Fig1). This reduction was attributed to the **Boko Haram** insurgency in the northern part of Nigeria. However tourism activities picked up in **2013** with **23** per cent increase over the previous year arrivals.

For instance, a private public partnership (PPP) between the Oyo state governments, and Geo Meridian International Limited and Consortium partners will construct a **Waterfront Adventure Park** along the Ona River at Eleyele Dam in Ibadan. *It will boost the touristic capabilities and also the Internally Generated Revenue (IGR) of the State in general.*

Lola Tomori



Note: Boats on Eleyele Lake and the Surrounding Forest Reserve

Features at the Water Front Park:

- Boat Cruise
- Jungle Areola
- Artificial Beach
- Canopy Walkway
- Cable Cars
- Animal Planet Areas
- Outdoor Cinema
- Forest Hotels
- River View Lodges
- Wooden Chalets
- Floating Restaurants, and
- Eco-village and Many other offerings.



Note: Satellite Image Map of Eleyele Lake and the surrounding Hills, called "Okebadan" – Ibadan Hills

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The Water Front Adventure and Eco-Park will be the first and biggest in Nigeria. It is expected to be the alternate ultimate destination for international Tourist, a location for events, school trips, individuals, families, friends' churches and corporate team building. It will be a place where people come to relax, rejuvenate, and have fun-filled day out and also lodge in the hotel, and other various unique accommodation provided.

The Awotan community in Ibadan in collaboration with the Ministry of Information and Culture of Oyo State should preserve and protect the two historical sites of Ayoku Cave and Okebadan/Lagelu Grove at Awotan which is being encroached upon now.

13.0 OYO STATE CULTURAL CENTER IN MOKOLA

IBADAN, NIGERIA

Completed in 1977, the Oyo state cultural center was intended by Chief Obafemi Awolowo, the premier of the old western region at the time, to commemorate the festival of art and culture for that year (FESTAC '77). The aim was to create a totem of the art and culture of western Nigeria. As an emblem of culture, the center became iconic to Oyo state and its people in certain periods. Since then, the center has hosted numerous events in various capacities, ranging from state-organized programs to various privately organized events.

Perched beautifully atop the Mokola Hills, the cultural center's entrance is flanked by two elegant sculptures, as seen in Figure 7. One sculpture depicts a man carrying a traditional Yoruba drum called the gangan, while the other shows a man carrying a traditional Yoruba musical instrument called the shekere. Both figures are gorgeously dressed in traditional Yoruba attires. The building incorporates a great deal of elements that reflect Yoruba culture and indigenous art, evident in the large sculptures at the entrance of the complex. The embellishments on the walls, which

Lola Tomori

include murals and sculpted patterns of various kinds (Figure 8), express ideas and concepts adapted from Yoruba history and tradition.

The main building features a blend of curvilinear and rectilinear forms. The most prominent space in the complex is the main auditorium, which includes two elevated platforms: The proscenium and the thrust. Offices are attached to the back of the stage, arranged sequentially on two floors. The complex houses three halls: The main auditorium with a gallery, the rehearsal hall, and the cinema hall.

A craft village is also located within the complex, at the northeastern end of the main entrance. Buffered from the main building, it provides a serene environment for artists to work. The building's walls are constructed with sandcrete blocks, plastered with a mix of cement and sand (mortar), and finished with emulsion paints. Certain elements, such as the various shading devices and the dominant structures located at the entrance, were constructed using reinforced concrete to embellish the built form. Other materials used in the building include wood, granite, terrazzo, and more. The floors are finished in granite and terrazzo, while certain portions of the walls, especially the halls, are finished with tongue-and-groove polished wood. In the halls, due to the nature of activities, the ceilings are finished with materials that have good acoustic properties.



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Figure 7. Exterior view toward the entrance of the Mokola cultural center showing sculptures of Yoruba music makers.



Lola Tomori

This particular building does not heavily incorporate local materials as major building elements. Except for certain interior areas where wood was used for flooring and ceilings, all other materials used in this development were not locally sourced.

Indigenous art and crafts are graciously celebrated in this building, with wall murals (Figure 9) and the sculptures at the entrance (Figure 7) being the most evident examples of local craftsmanship. The location of the art and craft village also highlights the significance of art in the area and reflects the living style of the community.

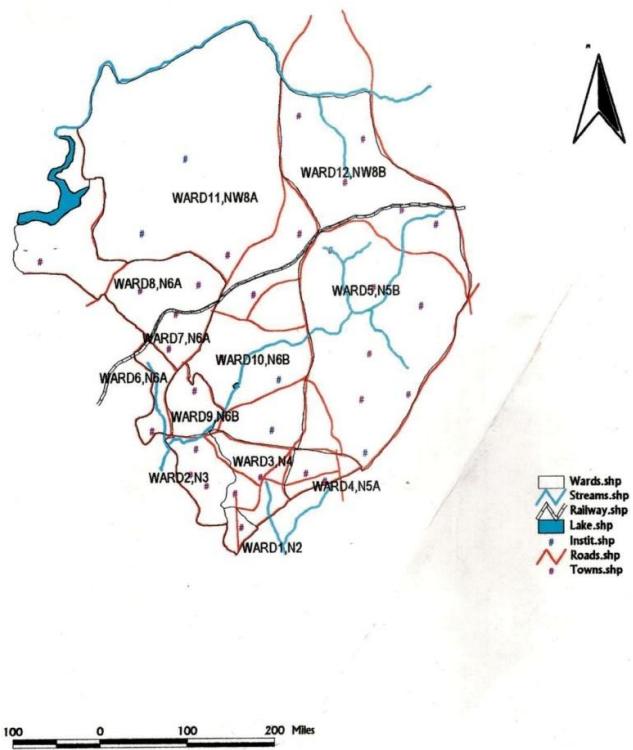
As a cultural center, the building reveals aspects of the Indigenous lifestyle. The activities carried out in the various spaces within the complex are culturally inspired. In addition, the building incorporates the courtyard system, adopted from Nigerian traditional architecture. It effectively showcases various crafts and skills of the local people, particularly the Ibadan community.

14.0 GIS AND MULTI-CRITERIA ANALYSIS FOR THE NEW OLUBADAN ROYAL PALACE COMPLEX

14.1 STUDY AREA:

The focus of the study is Ibadan North Local Government Area, the largest in population and resources in Oyo State, particularly ward 4 as shown in the GIS Map and the spatial data attached.

BASE MAP OF IBADAN NORTH LGA.



*It was created in August 1991 out of Ibadan Municipal Council
Selected Data of Wards in Ibadan North Local Government Identified for
Managing the Council*

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Postcode District	Ward 10 & Code Number	Communities	Land Area in km ²	Population 1991	No. of property 1996	Land-Use Pattern	
						Health Centre	Primary School
200211	N2 (Ward 1)	Oke-Are Odoye Agbadagbudu Isale Afa	0.25	8,843	1,355	1	2
	N3 (Ward 2)	Oniyarin, Inalende Ode-Olo	1.04	29,794	1,841	0	6
	N4 (Ward 3)	Oke-Aremo Adeoyo Yemetu Aladorin Agbadagbudu Total Garden Agala Estate	1.28	34,542	2,630	0	5
	N5A (Ward 4)	Gbenla, Igosun NTA, Atenda, Idi-Omo	0.62	20,0235	1,469	0	2
200221	N5B (Ward 5)	Agodi GRA, Kongi Ikolaba, Basorun New Bodija, Ashi Oluwo, Idi-Ape	8.90	22,435	7,960	3	1
200282	N6A (Ward 6)	Sabo, Alafia Hospital Sabo Housing Estate, St. Gabriel	0.59	7,483	800	0	3
	N6A (Ward 7)	Oke Itunu Ore-Meji, Cemetery, CAC	0.68	17,741	1,664	1	-
	N6A (Ward 8)	Sango, Okoro Village, Ijokodo, Akere, Agbaje	3.32	40,689	2,303	1	3
200212	N6B (Ward 9)	Mokola Layout, Premier Hotel	0.74	13,014	1,847	1	3
	N6B (Ward 10)	Coca-Cola, Old Bodija Estate, Secretariat Complex UCH	4.33		1,755	2	2
00284	NW8A (Ward II)	Ibadan Poly, University of Ibadan, Sango Police Station, Emmanuel College Trans Amusement Park, Samonda GRA	11.43	8,083	984	1	1
200213	NW8C (Ward 12)	Bodija Market, Agbowo, Ojoo- Express	3.64	60,174	3,213	5	10

Source: Oyo State Valuation Office, Ministry of Local Government and Chieftaincy Matters (1998). National Population Commission (NPC) – 1991 and UNICEF B Zonal Office

15.0 SPATIAL MULTI-CRITERIA DECISION ANALYSIS FOR SELECTING OLUBADAN PALACE SITE SELECTION

Before a final location of the new site for the construction of the new Olubadan Palace was selected, a further study into the environmental and national conditions of the site was done with respect to:

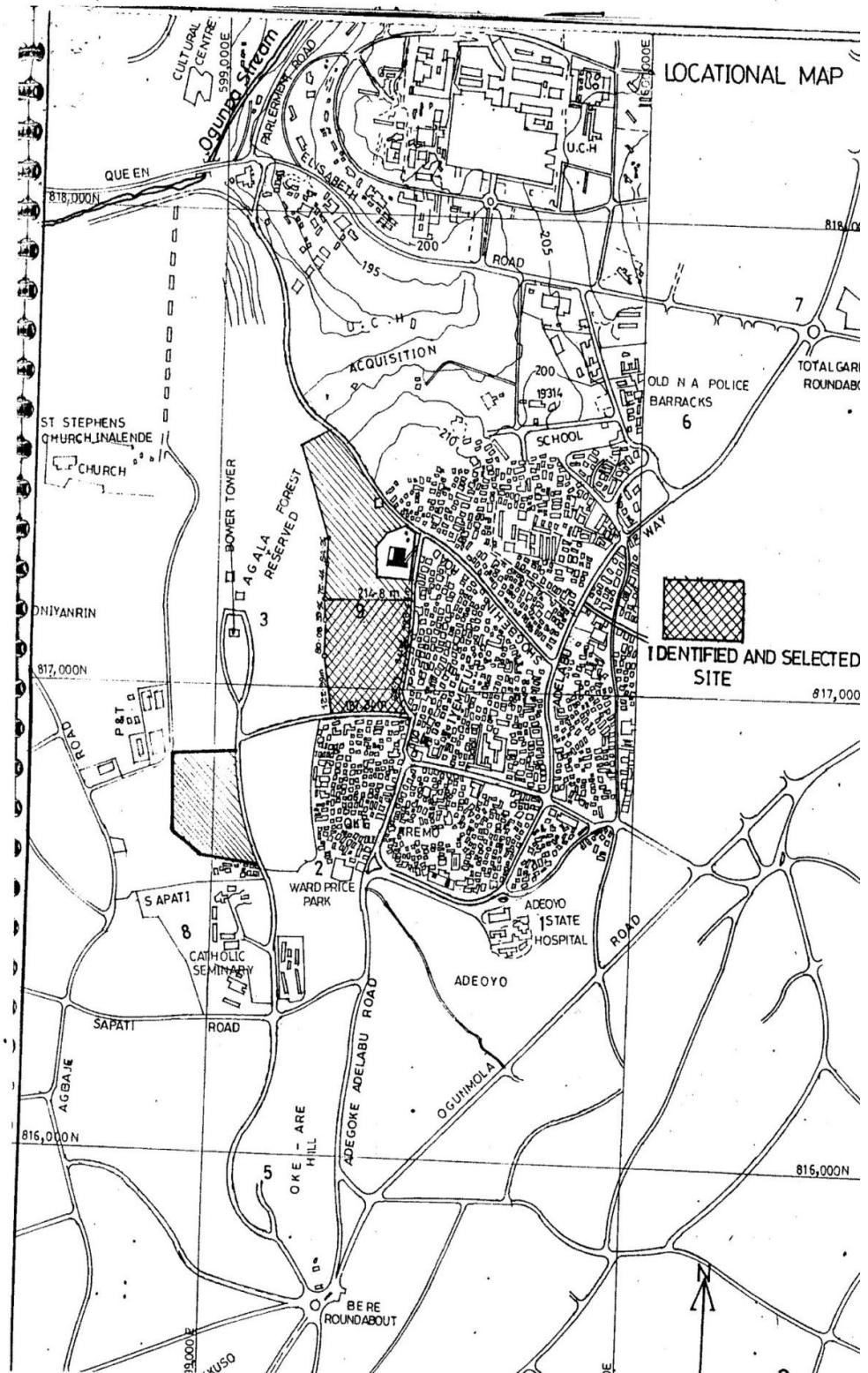
- Identification of the main features of the new location
- Accessibility and centrality of the new palace at Oja'ba
- The Location is relatively new the Old palace at Oja'ba
- The provision of the Land-Use Act and acquisition and registration of the land
- Relief and climate condition
- Drainage system,
- Environmental pollution and;
- Geology of the area

Unfortunately all of the above mentioned studies were carried out using traditional procedures without any involvement of geographic information system (GIS) analysis. For this reason, the paper explore whether GIS could be a suitable tool to assist in tiding the optimum Borehole location and planning of other infrastructures.

15.1 What is GIS?

GIS combines location data with quantitative and qualitative information about the location, letting you visualize, and report information through maps and charts. Using the technology, you can answer question, conduct what if scenario and visualize results. GIS serves you through the life cycle of your space, from site selection, space planning, and maintenance to lease management, usage, continuing safety issues and continuity planning;

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16.0 UTILITY MAINTENANCE

With the integration of information from a variety of sources, it is possible to determine important geospatial relationships and factors on which the Olubadan palace complex utility maintenance would be based. For example, water main failure could be cause not only by age, but also by pipe material, surrounding soil, water pressure, and street traffic. By analyzing these factors and other related factors, it would be possible to determine which assets are the “**hot spot**” areas and constitute a priority for maintenance activities.

17.0 RELIEF AND CLIMATE CONCLUSION OF THE PALACE SITE

Ibadan lies within the tropical forest zone but close to the boundary between the forest and the savanna. It is characterized by **rugged terrain** with steep slopes creating a very dense network of streams with **wide valley plains**. The city-ranges in elevation from **150 metres** in the valley area, to **275 meters** above sea level on the major north-south ridge which crosses the central part of the city.

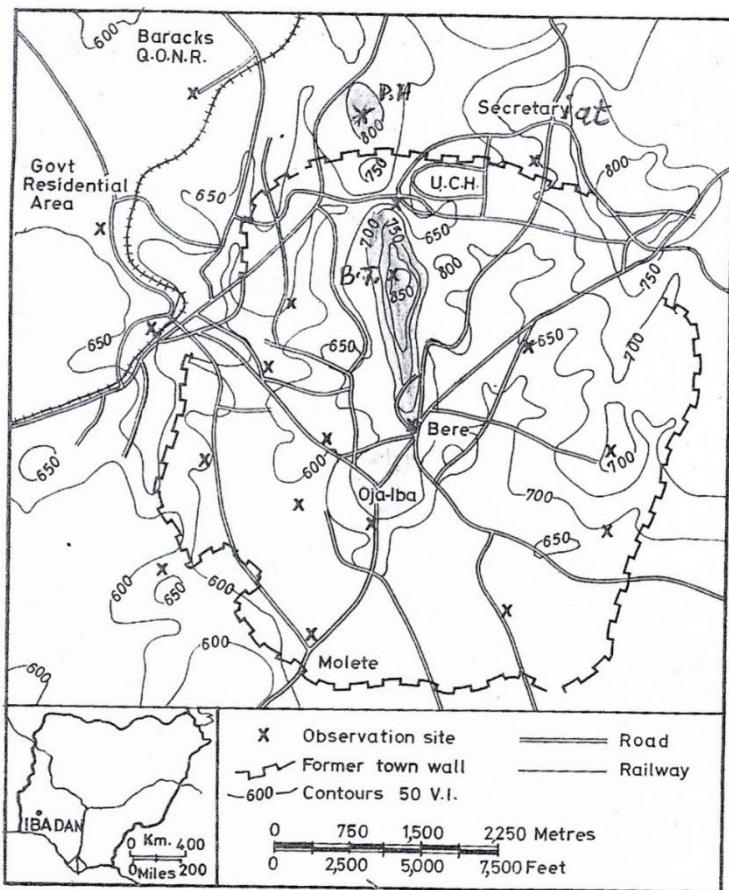
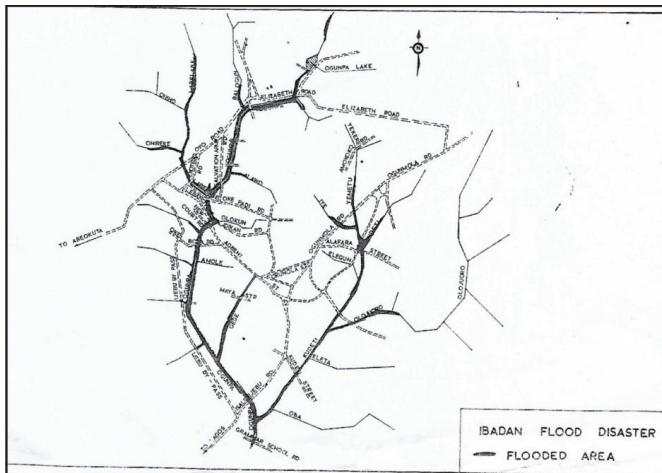


Fig 1. Location of observation sites in Ibadan City.

The early morning temperature were consistently lower on the higher elevation which are exposed to more rapid radiation at night. The Premier Hotel, for instance, recorded temperatures about 0.9°C lower than those of the built-up areas in the immediate vicinity of Mokola Layout.

The forest reserves, called Agala where Olubadna Palace is built within the city, also recorded lower temperatures and higher relative humidity than the exposed surrounding neighbourhood of Oke-Aremo and Yemetu being on the slope of Are Latosa hill and below Bower's Tower (the highest point in Ibadan).

18.0 THE DRAINAGE CHANNELS



The city is naturally drained by four rivers with many tributaries

- River Ona on the north and west
- River Ogbere towards the east
- River Ogunpa flowing through the city; and
- River Kudeti in the central part of the city.

However, major tributaries that flow through the city from Oke-Aremo Olubadan Palace neighbourhood are Odoye Stream from Agbadagbudu Lake at the foot of Sapati (Sapati Hill), Yemetu Stream direct from the foot of Palace Complex running through densely built Oke-Aremo Compounds and crossing Yemetu-Total Garden Road, and finallym Yemetu-Baba Sala stream coming out from Omolewa Nursery and Primary School, Oppoiste U.C.H. all flowing eastwards to joining Kudetj River.

Lake Eleyele is located in the north-western part of the city, and the east is bounded Osun River and Asejire Lake. These rivers are the main drainage channels that are causing flooding when not properly maintained. There is an extensive network of rivers and streams throughout the city as a result of a combination of the **geology** of the area and the tropical monsoon climate

19.0 PALACE BUILDING FACILITY MANAGEMENT;

Since buildings count for half of the primary energy sources consumption as well as half of all consumed raw materials, produce hundreds of million tons of waste and a third of the world's CO₂ that is (Carbon Dioxide) production, construction and building of low energy, buildings has become an international trend. More than transportation, mining industry, or any other type of industry, it is primarily the used of building industry and building administration that lead to better management narrow resources as well as to the reduction of greenhouses gases emissions. In this area, facility management also play an important role.

Facility management is a term which is closely associated with building management connected with everyday building operation but it should also include long term planning and focus on its users. This should already be essential in the preparatory phase of investment process focused on **construction of building itself**. **Major part of operation costs and effectiveness of facility management process** is defined already at building. An important factor is also the ecological aspect of building influence on the living environment due to materials used for its construction as well as energy consumption necessary for its operation

Table: components of Building Elements and Facilities

	Palace Building Elements	Facilities for the palace
1.	Entrance Gate	Solar Power
2.	Country Yard	Generating Plant
3.	Palace Wall	Water Pumping Machines
4.	Building Columns	Telecommunication System
5.	Public Area	Security Lights
6.	Car park	Utility Vehicles
7.	Residential Areas	Museum Artefacts
8.	Royal Park	Library
9.	Recreational Area	Electrical Appliances
10.	Meetings Pavilion	

Facility Management (FM) is an effective form of outreach business management which aims to provide relevant, cost effective services to support the main business activities (core-business) and allow them to optimize.

20.0 EFFECTIVE MANAGEMENT OF OLUBADAN PALACE:

The technique for management of the new Olubadan Palace is the collection, processing and maintenance of extensive information about various types of assets such as equipment, facilities and other resources to plan work to be executed to maintain these assets at an operational level in the most cost-effective fashion.

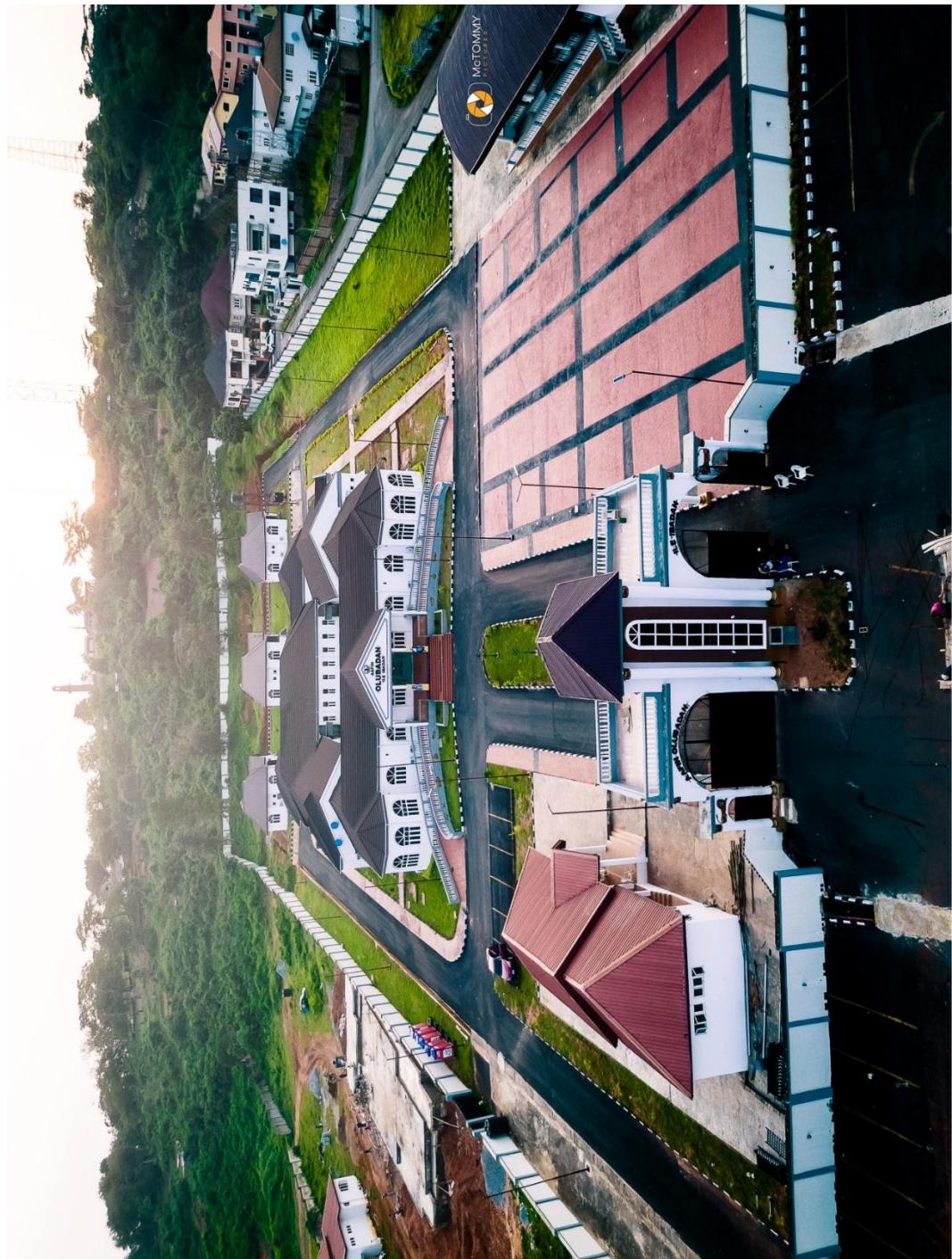
The priority of the committee managing the palace in this context is making decisions about the effective and efficient development, use, maintenance, repair and retirement or replacement of utility lines, the palace building elements and facilities provided. This why the Governor of Oyo State, His Excellency Engr. Oluseyi Makinde has directed the eleven (11) Local Government to contribute money every month for the management and maintenance of the new Olubadan Palace while the Management Committee comprising representative of Olubadan-in-Council and the Central Council of Ibadan Indigene (CCII) including the President General of CCII should do the needful

20.1 The creation of Olubadan Complex Asset Register

An asset register is a complete and accurate database of the Olubadan Palace Complex. And adequate asset register is integral to effective asset management. **It is the basis of an asset management information system** and should contain relevant data beyond that required for financial reporting.

The **asset register** provides important information required for effective management of the assets as well the detail of the figures disclosed by the **palace committee** in the annual financial statements. This register enables the entity to maintain sufficient, appropriate **audit evidence**. It provides information on each asset, which includes amongst others the cost price, date acquired, location, asset condition and expected life. It can also include information on current replacement costs.

Lola Tomori



21.0 ACCESSIBILITY TO THE OLUBADAN PALACE;

There is the main dualized road from Kannike through Adeoyo to Total Garden (Adelabu Road) in king the Elizabeth Road from Agodi-Gate to Mokola. Three Roads link the Palace from Agbadagbudu off Adelabu Road, another one from Oje through St. Paul Church passing through Oke-Aremo, and the third one taking off from Adelabu Road and passing through Yekere and Aladorin linking Oke-Aremo (now Olubadan Palace Road – Elizabeth Road) (see neighbourhood Google map of the Palace).



Currently within the built-up areas of Ibadan, the **road network** is structured around a series of **radial roads** which link the outlying areas with the **urban core** of the city (including Yemetu). The current network allows for vehicular traffic to travel inwards to the urban core but does not connect the outlying areas to each other. With the proposed expansion of Ibadan, imminent and emphasis on creating growth areas under the Ibadan Masterplan project (2015) at the administrative areas of the eleven (11) LGAs, the new road network must address the connectively issues in order to allow easier travel whilst avoiding the core area if desired. However, the GIS used by the experts understating the Master Plan project has proven useful in aiding the technical design of the road network through a buffering operation using design road widths. Doing so had enables the automatic creation of the road network extent and layout at Yemetu during the Community Improvement Project.

**Basic Land-Use and Population Data of Selected Communities in
Ibadan North Local Government Area**

Zone Identification Number	Communities or Neighbourhood	Population 1996	No. of Property 1996	Land-Use Characteristics
200212	Mokola Layout	19,638	1,847	Comm/Resd. Uses
200212	Coca-Cola	4,515	183	Comm/Resd. Uses
200212	Old Bodija Estate	27,447	2,498	Residential public use
200212	U.C.H	2,450	233	Health care
200284	University of Ib./Poly	7,550	1,571	Educational Uses
200282	Sango/Okoro	46,965	2,303	Sango Mkt./Resd
200282	Village Oremesi/Oke-Itunu	19,315	1,664	Residential Uses
200282	Sabo/Adamasingba	8,637	800	Comm/Resd. Slum
200211	Igosun/Idiomo	16,171	1,469	Core Res. Area
200211	Yemetu/Oke-Aremo	28,491	2,630	Mixed Land Use
200211	Adeoyo/Isale Alfa	9,736	1,355	Hosp/Residential

*Source: * Oyo State Valuation Office (2997-2000)*

** Ibadan Postcode Information System*

** National Population Commission (1991/1996)*

Baseline data on land-use changes, infrastructure availability, and population by postcode zones over time can be used to arrive at detailed assessment of the spatial patterns of urban development in a metropolitan area. The data can be tabulated from land-use surveys, aerial photographs, or satellite images. The above property tax information management system (PTIMS) is an integral part of **Land Information System (LIS)** which have various processes and activities that require land information. However, the assembled property tax administrative procedure in the above table was put together in the feasibility study carried out by the Macos Urban Management Consultant which presents some of the processes that such a system can serve.

21.1 A Case Study of Ibadan Masterplan and the New Olubadan Palace

The planning and engineering of infrastructure system is an interactive process whereby the engineer tries to achieve an optimal solution within the applicable engineering design criteria as was done in the urban renewal projects and new towns and cities. An optimal solution will generally have a number of characteristics in terms of costs. On the other hand, the design should be such that all inhabitants have access to a service, that this service is of good quality and that the organization or government responsible is able to take care of the infrastructure once constructed. **Hence, the application of GIS in the planning and design of urban infrastructure in a newly planned urban development is imperative.**

GIS can be an important tool for the success of the Nigeria Government, particularly Oyo State, in urban development strategy to facilitate informed decision-making in its planning process if it incorporates GIS in the planning system.

With the aid of satellite imageries which shows details of Ibadan environment, the Oyo State capital, the World Bank has decided to assist the State Government in the major areas to create economic conditions in an appropriate living environment, while at the same time solving some of the environmental

problems of Ibadan Metropolitan Area covering 3,145.96 sq.km. which is about 11% of the area of Oyo State and the largest metropolitan area in Nigeria with eleven (11) Local Government Areas. The population of Ibadan is the third most populous after Lagos and Kano With the assistance of the World Bank, the proposed Ibadan Master Plan Objective will include the followings:

- (i) *Ibadan City Master Plan covering 315,000 hectare*
- (ii) *Solid Waste Management*
- (iii) *Drainage Masterplan*

The World Bank has been able to deploy GIS capabilities and optimization applications for the selection and locations of the existing cultural heritage and historic sites, selection of sites for utilities such as water, electrical, sewage and solid waste dump sites, drainage network. Also included was transportation network and the re-description of electoral boundaries to accommodate changing population distribution and new satellite towns and villages.

In transportation, the consultants had used GIS technology to maintain inventories of signs, traffic signals, and other assets; to plan future facilities in response to anticipated growth; to provide driving directions to citizens and operators of delivery vehicles; to support intelligent transportation systems (ITS) applications; and to maintain inventories of pavement quality and maintenance.

In order to understand the context of due process and main criteria for selecting the location of suitable sites for urban infrastructure particularly the Olubadan Palace at Oke-Aremo, there is need to follow these criteria as recommended by GIS experts:

- (a) *The location and extent of the city or site of the new urban development are as already identified;*
- (b) *The network of utilities required and the proposed or existing population of the communities;*

- (c) *The closeness of water and electricity resources;*
- (d) *Does the location offer possibilities for further expansion in the future?*
- (e) *Is land available, which means that the government could carry out plans to be considered for the same land; and*
- (f) *Does the site have suitable topography, which means that the land could be relatively flat and the change in elevation is rather gradual?*

Before a final selection of location, a further study into the environmental and natural conditions of the site should be done. This study consisted of 6 main elements:

- *Identification of the main features of the new location or entire coverage area of the old city or urban areas due for renewal*
- *Climate*
- *Topography*
- *Geology*
- *Environmental pollution*
- *Environmental impact assessment*

A new step involved additional studies on the following aspects:

- (i) *The expected public services needed for the new area according to the expected population.*
- (ii) *The expected housing needed for the new area according to the expected population*
- (iii) *The general planning of an urban centre including limitations of the urban planning such as topographic, demographic, economics, and environmental limitations.*

Unfortunately all of the above mentioned studies are carried out in most cases by the government and organizations using traditional procedures without involvement of GIS analysis. For this reason, there is need to explore whether GIS could be a suitable tool to assist in the location selection and impact studies.

PROFILE OF ESV. TOMORI MOSHOOD A.



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

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

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

PERSONAL QUALIFICATIONS

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

WORKING EXPERIENCE

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

He transferred his service to the Local Government Service Commission of Oyo State in 1991 from where he served in the three Local Governments before he was seconded to the Ministry of Finance & Economic Planning, and the Ministry of Local Government and Chieftaincy Matters as Oyo State Rating and Valuation Coordinator between 1996 and 2009.

SPECIAL PROFESSIONAL AND ADMINISTRATIVE ASSIGNMENTS

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

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

BOOK PUBLICATION

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

- i) The Role of Local Government in the Development and Management of Real Estate 1997
- ii) Principles and Practice of Urban Property Taxation 2002
- iii) IBADAN OMO AJOROSUN: A New Perspective of Ibadan History and Physical Development 2004
- iv) Ibadan in the 21st Century: “A Model of Sustainable City” 2013
- v) IBADAN: A City Built by Warriors 2016
- vi) The Owu Factor in The History of Ibadan 2017
- vii) The Urban and Socio-Economic Transformation of Ibadan Traditional Society
- viii) A New Perspective of Integration GIS with Land Administration Systems and Property Taxation 2018
- ix) Strategies For Developing Asset Management Systems to Protect, Restore and Maximize Value
- x) Land and Housing Market Assessment As A Tool For Land Management and Property Tax Development 2019
- xi) Ibadan: A Cosmopolitan African City and Imperial Legacy 2018
- xii) IBADAN: A City of Contrast Between Tradition and Modernity 2022
- xiii) A New Perspective of Ibadan History from Origin and Transformation from War Camp to Megapolis 1580 – 2000 2022
- xiv) The Political Foundation of Yoruba Kingdoms and the

	Evolution of Cities and Metropolitan Areas in Nigeria	2023
xv)	The Evolution and Transformation of Ibadan Traditional Society in Historical Perspective from Origin to Post-Colonial Era	2024

WHATSAPP PUBLICATION AND DATABASE

- 1.0 Revolution and Power Politics in Yorubaland: The Consequences of Fulani and Kiriji Wars from 1793 to 1893
- 2.0 The Impact of Ibadan Imperialism and the Rise of Ekitiparapo in the Nineteenth Century
- 3.0 The Building of Olubadan Palace And Evaluation of the Potentials of Tourism and Cultural Value of the Heritage
- 4.0 Power and Chieftaincy politics in Ibadanland and the Cosmopolitan Structure of the Society
- 5.0 The Iyalode in the Traditional Yoruba Political System
- 6.0 The Cultural Settlement of Ibadan and Development of the City from 1785 to 2024
- 7.0 Preservation of Ibadan Traditional System and Cultural heritage: An Instrument for Stability and Development
- 8.0 The Diverstating Effect of the Collapse of Old Oyo Empire on Regional Instability and Trans-Regional Alliance
- 9.0 The War Veterans and Professional War Leaders who Built and Nurtured Ibadan, from 1825 to 1900
- 10.0 Background History of Ibadan Circular Road Across the six Outer City Local Government Areas; Issues and Challenges
- 11.0 Urban Management Financing and Institutional Arrangement for Urban Infrastructure and Services in Nigeria
- 12.0 Prospects for And Politics of Addressing urban Fiscal problems in Nigeria: Challenges and Opportunities
- 13.0 Evolution of Local Government System in Nigeria; Expenditure and Revenue Structure of Local Governments for Service Delivery
- 14.0 The Political and Fiscal Implications on the Creation of States and Local Governments in Nigeria
- 15.0 The Attributes of Effective Leadership and the Imperative of Good Governances of Traditional Institution7

Lola Tomori

INTELLECTUAL RESEARCH RECOGNITION

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

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

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

MEMBERSHIP OF CULTURAL ASSOCIATIONS

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

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

Lola Tomori

AWARDS & HONOURS

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

- ★ “Professional Development and Empowerment of Members Awards” by the Nigerian Institution of Estate Surveyor & Valuer, (NIESV) Oyo State Branch in July, 2099;
- ★ An Award of “Professional Excellence” by the Conference of Local Government Lands and Estate Officers (Oyo State Branch) in recognition of Professional Excellence and dedication to the Public Service of Oyo State Government both at the State and Local Government Levels.
- ★ Central Council of Ibadan Indigene “**Merit Award**” in Recognition of his Outstanding Service to Ibadanland” on Saturday 22nd November, 2014.
- ★ Central Council of Ibadan Indigenes (CCII) Cultural Festival Week honorary award of **Grand Ambassador of Ibadan Culture** - March 2022
- ★ **Pillar of Support for Oluyole Progressive Front 91'** in November 2022
- ★ **Leadership Impact Award** from Geoinformation Society of Nigeria (GEOSON) Oyo State Chapter Tuesday, 31st October, 2023
- ★ **Award of Excellence** by the Association of the Ancient Ibadan Warlords Families

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

March, 2024

THE LIST OF THE PAST RULERS OF IBADANLAND
IN THE FOUR CHIEFTAINCY LINES

S/NO	PERIOD	RULER	TITLE	BALOGUN	OTUN BALOGUN	IYALODE
	-	Lagelu	Generalissimo	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	Balogun	None	¶	¶
6.	1850-1851	Opeagbe	Baale	Vacant	¶	¶
7.	1851-1864	Oyesile Olugbode	Bale	Ibikunle	Sunmola Laamo	Subuola
8.	1864-1865	Vacant	-	Ibikunle	Vacant	Subuola
9.	1865-1867	Ogunmola	Basorun	Akere		Subuola
10.	1867-1869	Vacant	-	Akere	Vacant	Subuola
11.	1869-1871	Orowusi	Baale	Ajobo	Iahajo	Efunsetan
12.	1871-1885	Latosisa	Aare-Ona Kakanfo	Ajayi Ogboriefon		Efunsetan
13.	1885-1893	Vacant	-	Ajayi Osungbekun	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)	Baale (Basorun)	Akintola Babalola/Kongi	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
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 Ogundefi)	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	Oyewole Foko Aijenku	Baale	Okunola Abaas Alesinloye		Ramlatu Ajiseomo (1917-1935)
24.	1930-1946	Okunola Abass	Baale/Olubada n	Aminu		Rukayat Akande
25.	1946	Akere II	Olubadan	Aminu		Rukayat Akande
26.	1946	Oyetunde I	Olubadan			Rukayat Akande
27.	1946-1947	Akintunde Bioku	Olubadan	Aminu		Rukayat Akande

Lola Tomori

28.	1948-1952	Fijabi II	Olubadan	Aminu		Abimbola
29.	1952	du Ali-Iwo	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
36.	1977-1982	Oba Daniel Tayo Akinbiyi	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Wuraola Esan
37.	1983-1993	Oba Yusuf Oloyede 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	Olakulehin	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan
42.	2021-2024	Oba Mahood Balogun	Olubadan	Olakulehin	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan
43.	2024 -	Oba Owolabi Ige Olakulehin I	Olubadan	Ajibola	<ul style="list-style-type: none"> • Adewolu Ladoja 	<ul style="list-style-type: none"> • Laduntan Oyekan