

**THE CELEBRATION OF 200 YEARS OF ESTABLISHING
THE THIRD IBADAN AND ENDURING
NON-HEREDITARY GOVERNANCE
1825 - 2025**



**BY:
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1.0 INTRODUCTION

The purpose of this publication is to debunk certain misrepresentation and interpretation of the history of Ibadan vis-à-vis the date of establishing and founding of the city. The time has come to move from the historical ignorance to the historical informative age. Indeed, a lack of ancestral knowledge is a potential danger to the leadership of a race. Also to temper with the historical truth is treason, a crime against humanity.

Professor Rowe's definition of history as an art, according to Chief M.O. Ogunmola (2010) enables man to employ precarious experiences to further the course of a society in the complex world of conflicting interests; rise and fall; emergence and decay; and progress and reversals; raise the study of history to the level of precision of research as in physical science. We must, therefore, see why historian must shun vanity, bias, and stark untruth. These actors mitigate against history.

Infact Ibadan did not owe its origin to the potential crisis in northern Yorubaland in the opening of the decades of the nineteenth century despite being located within the territory dominated by Oyo, a great empire in the eighteenth century which entered the nineteenth century with a legion of political trouble.

2.0 FOUNDATION OF THE FIRST IBADAN

Ibadan was founded in the sixteen (16th) century, probably during the crisis in the Old Oyo, according to Prince Adelegan Adegbola in the book; **IFE: The Source of Yoruba Civilization, 2009**, while Chief Isaac B. Akinyele in **Iwe Itan Ibadan (1911)** said the time of founding Ibadan by Lagelu from Ile-Ife was before the institution of the office of Aare Ona-

Kakanfo which was established in **1640A.D** by Alafin Ajagbo (and not **Alaafin Sango** who reigned in the 13th century).

Dr. Jide Fatokun in the book “**Harbart Marcaulay: a Unique Indigene of Ibadan**” published in 2018 acted as follow” ‘The first two attempts of establishing **Ibadan I** (1590/1600) and second Ibadan, **Ibadan II** between (1700-1806), were both established by Lagelu, Oro-Apata-Maja and so referred to as **Ibadan Lagelu or Lagelu’s Ibadan**. **Ibadan Maye**, emerged as a result of **Owu war II** which devastated the second Ibadan between (1820 and 1824) by the allied army of Ife, Ijebu, Oyo and friendly Egbas.

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

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

Chief I.B. Akinyele (1911) described the first Ibadan as a nodal town with 16 gates and a population of about 100,000 people having access to the neighbouring towns of Oyo, Egba, Ijebu and Ife. Thus, Ibadan was demographically important to the old Oyo Empire and must have contributed to the transformation of the society in the **16th century** when Oyo-Ile was sacked during or after the reign of Alaafin Onigbogi (1530-1542), according to Dr. J.A. Atanda (1980) and later a Professor of Hisstory at the University of Ibadan. With the desertion of Old Oyo-Ile, Onigbogi fled to Gbere in Ibariba Kingdom, his mother’s home while the inhabitants fled southward to Ibolo, Popo and Egba forest, Egbado, and Ibarapa areas.

3.0 OYO AND IBADAN IN THE 16TH CENTURY

Prince Adegbola Adelegann in IFE: The Source of Yoruba Civilization wrote that Ibadan was founded in the 16th Century at the interface between the Forest and Savannah by Lagelu from Ile-Ife.

During this time, Alaafin Onigbogi (1530-1542) received the worst pressure and attack from Nupe. He therefore fled to Gbere in his mother's homeland for refuge. Between **1542 and 1570**, the children of Onigbogi ruled at Igboho while Oba Ajiboyede (a.k.a Sopasan) was the fourth Oba to be buried in Igboho town. The Oyos therefore returned to Oyo-Ile between **1570 – 1588A.D.**

According to S. Ojo, the Bada of Saki at page 47 of Iwe Itan Oyo, the desertion of Old Oyo Capital led to many emigrations to Egba, Egbado, Ibolu, Oke-Ogun and Ibarapa areas I.B. Akinyele (1911) in "Iwe Itan Ibadan" described Ibadan during the crisis as having a population of about 100,000 people with sixteen (16) gates and located at "**Igbo-Ipara**". This means, Ibadan must have been founded before the Oyos relocated to Igboho from exile.

Alaafin Abipa (A.k.a. Oba Moro) was the fourth and last king to reign at Igboho before returning to the Old Oyo Capital between (1570-1588) according to S. Ojo in Iwe Itan Oyo (n.d). He was succeeded by Obalokun Aganna Erin (1588-1600) and Alaafin Ajagbo who introduced the institution of Aare Ona-Kakanfo in **1640A.D.**

While Oyo was returning from exile at Gbere in Ibariba country after the reign of Alaafin Onigbogi (1530-1542) and before they settled at Igboho, Lagelu, the JAGUN OSIN from Ile-Ife and his people fought on the side of Ogunfunminire's children for the control of the hegemony of Lagos Island against the Benin army during the reign of Oba of Benin, called Egbua Orhoghua according to Chief M.K.O. Adebayo (2015). Oba Orhoghua reigned between (1505 and 1578) according to Oluremi I. Obateru, 2006.

According to Dr. J.A. Atanda (1980), Lagos was founded by a small group of Awori-Yoruba who first settled at **Iseri** under the leadership of one **Ogunfunminire** (1425-1505) whose origin is traced to the royal house at Ile-Ife. From **Iseri** these migrants spread to **Ebute metta**, then to **Iddo** and finally to the **Island of Lagos** in the middle of the 15th century. Here they were

subjected to the authority of one Olofin, whose origin, like that of Ogunfunminire, is traced to the royal house of Ife. **Eko was changed to Lagos in 1472A.D.**

It was this new settlement (Lagos) founded by AROMIRE, one of the children of Ogunfunminire that eventually became the nucleus of the settlement of **ISALE-EKO** area of Lagos and also the official palace of the Oba of Lagos known and called “**Iga Odunganran**”. AROMIRE who owned Lagos heart-land was soon joined by some of his brothers and they became collectively known as “**IDEJO CHIEFS**” having the distinction of wearing “**White Caps**”.

Dr. J.A. Atanda (1980) at page 17 of “An Introduction to Yoruba History” wrote that the Olofin dynasty was later superseded by **Asipa**, an Iseri Chief whose origin like those of Ogunfunminire and Olofin, is traced to the royal family at Ile-Ife. The Asipa dynasty came under Benin Influence, and Benin imperialism over Lagos, while Lagos tradition claims that it was through peaceful contact. In either case, Benin influence is not denied and is evident in the royal house of Lagos. **Ado** succeeded **Asipa** as the next Oba of Lagos.

However, the relationship between Ibadan and Iseri Olofin was re-established when the **second Ibadan** was founded at Oriyangi now called **Oja-Iba** by the descendants of Lagelu late in the 18th century after the destruction of the first Ibadan (I.B. Akinyele 1911 and Dr. Jide Fatokun, 2011).

4.0 DESTRUCTION OF THE FIRST IBADAN IN THE 18TH CENTURY

In spite of its growth, Oyo Kingdom throughout its history had challenges to face from its northern neighbours, the Nupe (or Tapa) and Borgu (or Ibariba) from the days of Alaafin Sango. However, during the reign of Alaafin Onigbogi (1530-1542), the Nupe made a successful incursion into the Oyo Kingdom and the Alaafin was forced to take refuge at Gbere with the Ibariba ruler (Dr. J.A. Atanda 1971).

When the Oyos were leaving the exile, Ofinran the son and successor of Onigbogi at Kusu accepted Egungun mysteries that were hitherto unknown to the Yoruba’s through imposition by the Nupes (Rev. Samuel Johnson, 1921, page 176, 1976 edition). Egungun ancestral masquerades which are the most tangible manifestation of ancestor worship. According

to oral evidence and tradition, Egungun was introduced to Ibadan through the “**backyard**” of Oyo (Adedeji 1969; 171, Babalola, 1960; 156-7). It is worth remembering that the site on which Ibadan is situated was an **Egba Gbagura Land** according to Prof. Saburi Biobaku but I.B. Akinyele (1911) described the location as **Igbo Ipara** or land between the forest and the Savannah.

The first Ibadan was destroyed by the Oyo army during the **Golden Age of Oyo Empire (1698-1750)** when the secret of the mysteries of Egungun ancestral masquerade was exposed at an open market in Ibadan. Those who survived the war took refuge at Eleyele Hills with Lagelu and his children.

In the book; “**Owu in Yoruba History**” at page 17, Professors Akin Mabogunje and J. Omer-Cooper (1971) said, Alaafins position as representative of Sango was exploited to the full as a means of supporting his authority. The **Sango cult** was spread to every town under Oyo influence and organized in a hierarchy centred in the palace at Oyo. The Alaafin’s Ajeles were often themselves Sango Priests.

The Ilaris, at times, were employed to carry the Alaafin’s message and some of them were appointed as **Ajele** to watch the Alaafin’s interest in vassal towns.

After the reign of Alaafin Onisile (1742-1750), Gaha, an oppressive autocrat, became Basorun of Oyo, the head of Oyomesi. The period (1754-1774) witnessed the constitutional upheaval in which Basorun Gaha raised **five** Alaafins to the throne; but with cunning and subversion, killed **four** of them. He met his Waterloo under Alaafin Abiodun Adegolu (1775-1789) but the repercussion had dented the structure and harmony of the Empire.

The atrocities and lifestyle of the functionaries of government as well as external factors of aggression and subversion prompted **Lisabi** led Egba revolution. The Egbas under Lisabi of Itoku (Agbein) revolted and killed the Ilaris of the Alaafin; **Amosu** of Ikija, in Oke-Ona, **Arinokotu** of Ojoo and **Akila** of Ido joined Lisabi in the revolt.

Also between 1775 and 1789 when Alaafin Abiodun reigned, Adesina was installed as Crown Prince. **Ijaiye**, an Egba town, was over-run at the behest of Alaafin Abiodun, a revenge encounter that tarnished the king’s reputation. (Chief M.O. Ogunmola, 2010 page 12).

According to Rev. Samuel Johnson (1921 page 187) in “The History of the Yorubas”; “with the death of Alaafin Abiodun Adegolu in **1789** ended the universal and despotic rule of ALAAFINS of Oyo in the Yoruba country. He was last of the kings that held the different parts of the kingdom together in one universal sway and with him ended the tranquility and prosperity of the Yoruba country. In other word with Alaafin Abiodun ended the unity of the Yoruba kingdom”.

5.0 LAGELU ON THE HILLS OF REFUGE

I.B. Akinyele (1911) in his book wrote that it took three years to subdue Lagelu army by the Oyo army including their allies from other Yoruba kingdoms because the secrete of Egungun was exposed in Ibadan. This was during the reign of Basorun Gaha. It took about twelve years to stay on the hill top after their escape from the first settlement. They suffered on the hill and later came down to settle at a low valley near **Owaala Stream** where other neighbours joined Lagelu children and relatives.

(a) Lagelu Sacred Grove on Eleiyele Hills:

The site of the tomb of Lagelu on Awotan Hills with the adjoining 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

Each of this hill has distinctive historical significance. It was at the peak of Igbo Oke’badan that a masquerade leading an Egba invasion if Ibadan in the 18th century as 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.

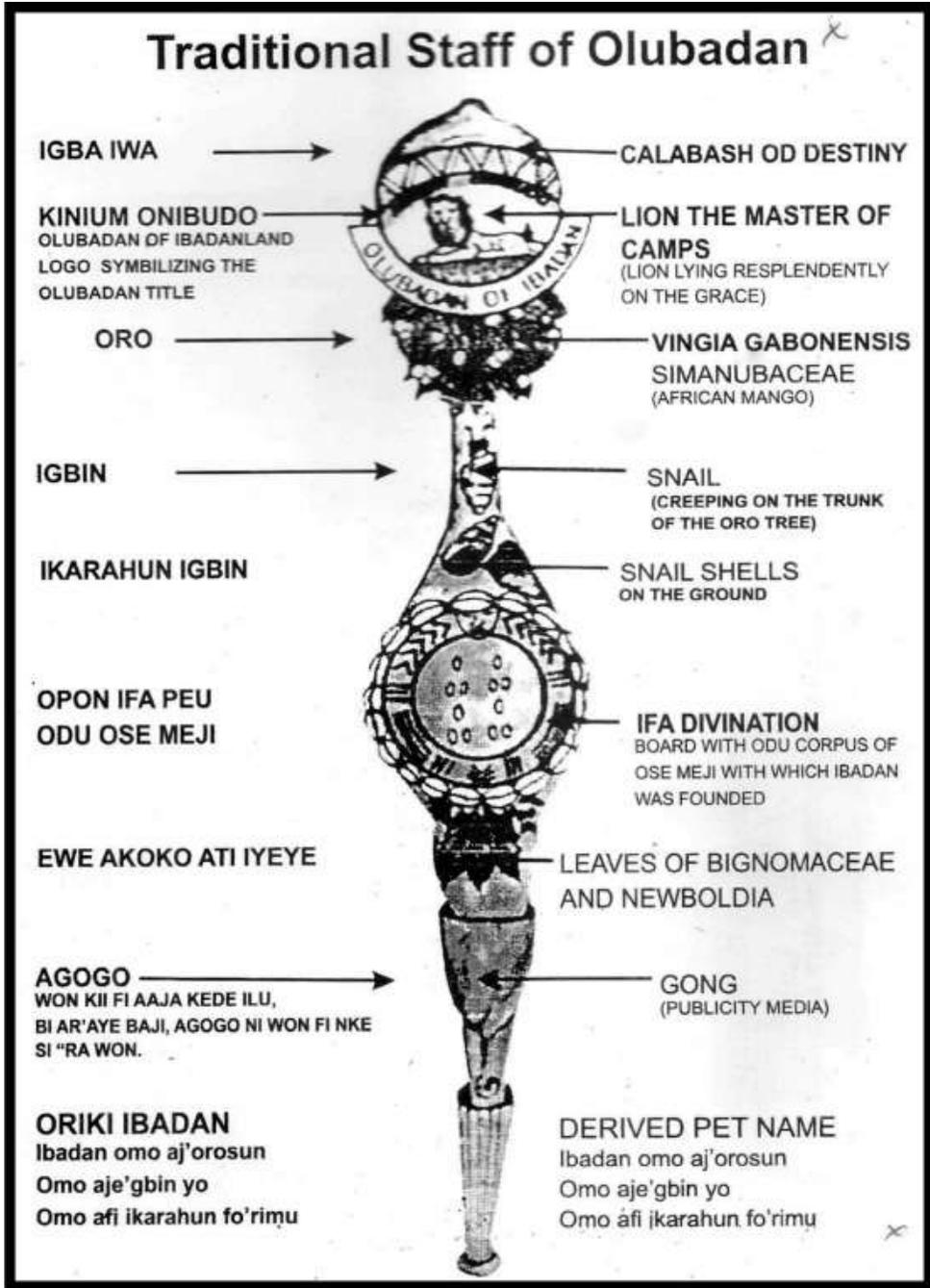


Fig. 1: Picture of Olubadan Staff of Office

5.1 Foundation of the Second Ibadan

“History needs to be, as indeed it is, re-written from time to time and past events re-valued in the light of fresh developments and new ideas”. R.G. Collingwood. So history is not to be limited to a simple record of what is known or believed to have occurred, history is more properly concerned with examining, analyzing, and explaining past events, particularly in human affairs.

The “**Second Ibadan**” was described as Egba settlement by many historians and scholars including Rev. Samuel Johnson (1921), and Professor Toyin Falola at page 2 of his book: Ibadan: Foundation, Growth and Change - 1830 – 1960 published in 2012. However, according to I.B. Akinyele in “Iwe Itan Ibadan (1911)” described “**second Ibadan**” as one established by Lagelu and his children at “Oriyangi” now called “**Oja-Iba**” at the foot of **Mapo hill**.

The **praise poem** of Lagelu and his descendants at the “**Second Ibadan settlement**” called “**Oriyangi**” according to I.B. Akinyele (1911) was:

Ibadan, Omo ajorosun

Omo a je gbin yo;

Omo a fikarahun fori mu;

Ibadan maja bi ojo kini;

Ti o ja aladugbo gbogbo logun

Translation

Ibadan, the one whose supper is oro fruit;

The descendants of those who fed on snails;

The descendants of the one who used snail

Shell as bowl to serve his maize porridge;

Ibadan, don't fight, as you did before;

As you fight all neighbours at war.

According P.C. Lloyd, Nigerian Historian at University College, Ibadan: “A knowledge of the Yoruba past must be gleaned from myths, legends, folk-tales, praise-songs and the like, all of which are rapidly being forgotten by all the younger generation”.

Thus, in an attempt to write about the founding of the Ancient City of Ibadan, it appears pertinent to take account of recent such knowledge as well as what some ancient and contemporary historians have written about IBADAN.

6.0 THE EFFECTS OF OWU WARS ON SECOND IBADAN

(a) Owu and Ife War – (1810A.D)

The Onikoyi of Ikoyi and Toyeye, the Baale of Ogbomosho and second in command to Aare Afonja in **1810 A.D.** instigated **Owu at Ipole**, whose king (Olowu) by then was **Olowu Amororo**, to attack Ile-Ife because of slave trade at Apomu. In carrying out the orders, Owu attacked and destroyed Ikoyi Igbo, Apomu, Ikire, Itahakun, Iseyin-Odo, Iwata, Gbangan, Akinboto, Jagun etc.

(b) Ife, Ijebu and Owu War (1814 – 1820)

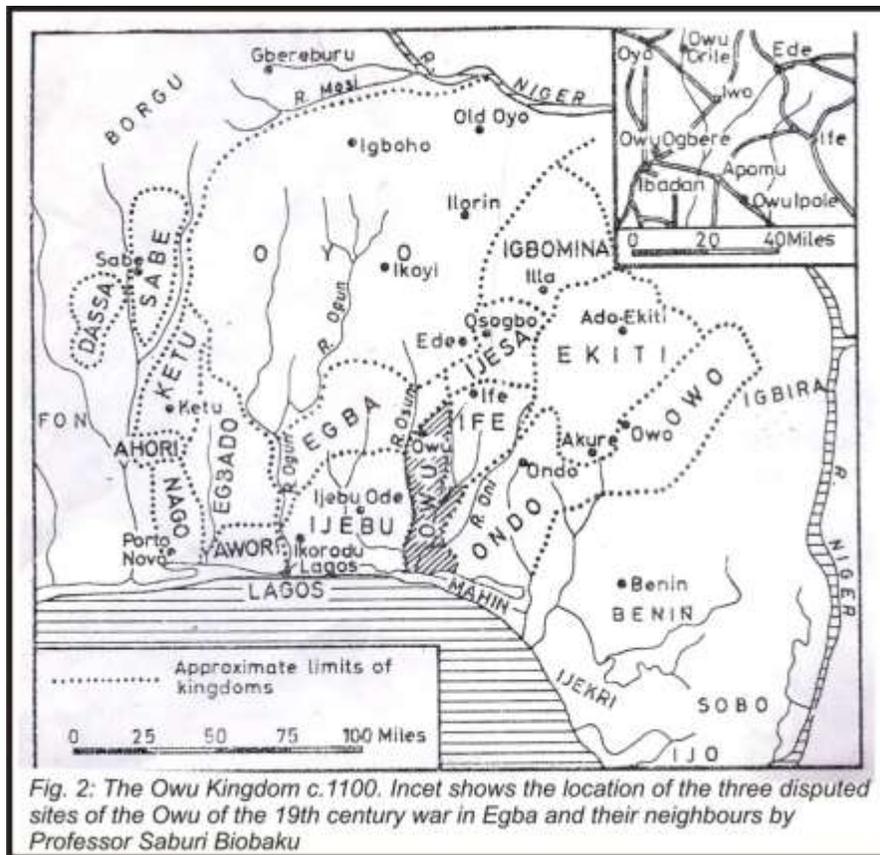
As Ife was about to revenge, the Ife army led by Balogun Singunsin was halted at Adubieye near Iwo by Oluwo of Iwo because he felt they were not strong enough to face Owu. The Ife army had to stay at Adubieye for five (5) years between **(1811-1814)** before Ife formed alliance with Ijebu army and jointly declared war on **Owu Ipole** for five **(1814-1820)** (Osife-Kunde) and **six years** according to Rev. Samuel Johnson (1921 page 2009).

The Owus at **Owu Ipole** ran out of their heavily fortified city in about **1820**. They thereafter escaped through their southern gate led by **Olowu Akinjobi** and entered their assailant territories through Ijebu Igbo and spread southward, settling in places like Ikija, Omu, Ayepe and other places.

However, the main body of Owu that escaped went towards Ibadan (i.e. Second Ibadan) and not Erunmu as claimed by Rev. Samuel Johnson in “The History of the Yorubas (1921)”. Considering the Southward movement of Owu people, the earliest record showed their encounter with the **pre-1820 first Ibadan settlement** (see “Iwe Itan Ibadan by Oba I.B. Akinyele, Olubadan of Ibadan, 1954-1964).

According to *Olowu, Oba Adegboyega Dosunmu* at the 8th Owu Day Celebration in 2007; “although every movement was as a result of war, Owu did not fight Ibadan but instead entered peacefully. This is because Ibadan leaders had earlier sent them an **Olive branch**”. According to Oba I.B. Akinyele, there was an agreement between Ibadan (i.e. Second Ibadan) and Olowu made with new hoe referred to as “**Oko titun adeun Olowu**”.

Oba Dosumu confirmed in his address that Ibadan even offered them (the Owus) a place to settle, spreading from **Itun-Lisa** (Quarters allocated to Olowu Akinjobi’s son) in Ibadan to Basorun and Iwo Road including the place now known as Owu Orile near Ikire. Owu in Ibadan is known as **Owu Ogbere** in Owu history.



(c) Ibadan and Owu-Ogbere War

At page 64 of *Owu in Yoruba history*. Professor Akin Mabogunje and Professor J.D. Omer-Cooper narrated the account given to them by the late Oba Akinyele of Ibadan and the Baale of Erunmu as the most likely explanation for the quarrel between Ibadan (i.e second

Ibadan) and the refugee settlement of **Owu-Ogbere**. In both of these accounts, Owu was stated to be just outside Ibadan on the site known as **Owu-Ogbere**. The ruler of this town was said to have become involved in a conflict with Ibadan. The reason given was that the Olowu had married a daughter of Baale of Ibadan whose name, **nkan**, meant “**something**”.

War broke out and the allied army was called in as it had been the struggle between **Oorun and Idomapa**. Owu-Ogbere was destroyed and the army then took possession of Ibadan, squeezing out its original Egba population. **The settlement of the composite army in Ibadan marked the beginning of a new phase in the long chain of events which began at the Apomu market**

The second settlement of Ibadan had six quarters, according to I.B. Akinyele in “Iwe Itan Ibadan 1921” as follows:

1. Itun Elemo - Aboke’s Quarters
2. Oke Igbede - Oba (the King’s Quarters)
3. Itun Lisa - Crown Prince of Olowu Akinjobi’s Quarters
4. Itun Akaasi - The descendants of Akaasi (Lagelu’s Nephew Quarters)
5. Ilaroo - The descendants of the Prince of Iseri. The first man that built Iseri settlement was Ogunfunminire from Ile-Ife
6. Oke at Isale Atan - Communal Land or Town Forest

This war dragged on until **c.1825** when the allied forces of Ife, Ijebu, Oyo and friendly Egbas succeeded in defeating and destroying the new Owu settlement (Professor Toyin Falola in Ibadan: Foundation, Growth and Change, 1830-1960 (2012 page 2). The war was hardly concluded when the allied armies, encouraged partly by their success over this very powerful state and the lucrativeness of war, attacked the neighbouring Egba settlements. Of all towns attacked, *second Ibadan (not Egba town) was not destroyed, but the inhabitants deserted it almost completely.*

According to Rev. Samuel Johnson in “The History of the Yorubas (1921)” at page (224-225) – 1976 edition: of all the towns overrun the previous might such as Ojokodo, Iwohala, Ojoo, Ikerekuiwere, Ijaiye-maja etc. Ibadan alone they found not destroyed by fire, and so this

marauding band hastily **occupied it**. *The war-chiefs taking possession of any compound they chose, and their men with them and thus Ibadan was again re-people but not by the owners of the town*, but by a composite band of marauders, consisting of Oyos, Ifes, Ijebus, and some friendly Egbas.

Maye Okunade, a bold and brave Ife Chieftain being their leader. Next to him was **Labosinde**, also an Ife, but through his mother, Oyo descent. At the head of Oyos was **Lakanle**, a bold and brave leader. Ibadan now became the **headquarters** of these allied army of Ifes, Oyos, Ijebus and friendly Egbas.

Ibadan then consisted of the **central market** and about half a mile of houses around. The town. (Johnson, 1921 pg. 244). The central market at Ibadan known as “**Oja Iba**” was so named after Oluyole when he became Ibasorun; formally it was Oja Labosinde after the baba Isale of the early settlers (Johnson, 1921 page 307).

7.0 EMERGENCE OF THE THIRD IBADAN

As recorded in “**Owu in Yoruba History**” by Professor Akin Mabogunje and Omer Cooper, Owu wars led to the establishment of the **new or “third Ibadan”** and was confirmed by Rev. Samuel Johnson (1921) at: 244 of “**The History of the Yoruba’s**”, this favoured the emergence of a “military republic” that was established in **1825** by Ife, Ijebu, Oyo and friendly Egba that occupied the town after the Owu war.

At pages 290 and 291 of “**THE CITY STATE OF IBADAN: Texts and Contexts, 2015**”, Professor Dele Layiwola quoted (J.F.A. Ajayi and Akintoye, 1980) as saying that Ife and Owku Kingdoms were at logger heads **over market towns of Apomu**. The bone of contention would seem to be more economic than territorial. Ife in alliance with Ijebu to the south, took advantage of the returning masses of Oyo army from the troubled capital in the north to prosecute the campaign. Owu was routed in the encounter (1814-1820) according to Rev. Samuel Johnson (1921). The allied army then turned on the neighbouring Egba settlements and began a systematic campaign. Ibadan happened to be one of these settlements.

This important sub-Yoruba group, Owu, whose territory formerly laid between Ife and Ondo Kingdom to the east and Egba and Ijebu kingdoms to the West was defeated during the

first Owu war (1821 and 1825) before they fled to taking refuge mainly in Abeokuta and Ijebuland (especially in Abeokuta, and the towns of Omu and Owu-Ikija of the later) and to a lesser extent in Ibadan and Oyo Territories (Oluremi I. Obateru, 2006 in *The Yoruba City in History; 11th Century to the Present* pages 65/66).

Professor Toyin Falola (2012) at page 120 of his book said that this allied army had earlier fought against Owu, a southern Yoruba state from **1821-1825**. After Owu's defeat, the allied army diverted its attention to the neighbouring Egba towns which they accused of aiding Owu against them. In the encounters, many Egba towns and villages were destroyed. **Ibadan, which was not destroyed or spared, was then occupied by the allied army in 1825**. They turned it into a **war camp** which was at Oja'ba, at the foot of Mapo hill.

Being a military camp, its administration inevitably fell into the hands of warriors. All the major Yoruba sub-groups in the camp (i.e. Ife, Ijebu, Egba and Oyo) each had their war leaders who constituted the **governing council** whose laws were binding on the members of the group. Every group, together with its governing council, occupied a distinct section in Ibadan. *The Oyo and Ife lived at Ojaba, the Ijebu at Isale-Ijebu and the Egba at Yeosa.*

In the struggle to control the hegemony of Ibadan, Egba was forced out of the camp to found Abeokuta in **1830 A.D.** leaving Ife and Oyo in the administration of the town. The Ife under Maye Okunade leadership had quarrel with the Oyo group in the settlement. This event culminated into the Gbanamu war of 1833 which ended in favour of the Oyo. The Ife left the settlement, thus leaving only the Oyo in control who transformed the camp into a permanent town and from then on Ibadan ceased to be a camp consequently, a new political arrangement was called for in order to administer the town.

On the expulsion of Ife by the victorious Oyo-Yoruba group in **1833** during the Gbanamu war in Ibadan, Chief (Dr.) M.A. Fabunmi, the "Odole Atobase of Ife" in IFE; the Genesis of Yoruba Race; 1985 pg. 56 had this to say:

"The political supremacy of Ife was shattered a little more than a century ago when it was defeated by the strong military power of Ibadan. Since then Ife has remained only a spiritual and cultural Yoruba capital, and the resilient core around which the culture of the land has crystalized".

8.0 EVOLUTION OF REPUBLICAN GOVERNANCE SYSTEM

The first remarkable development in the **new and “Third Ibadan”** was the area of politics. According to Professor Toyin Falola (2012 pg. 9), the most important task which faced the Oyo Military leaders after their victory at the Gbanamu war over Ife sub-group in 1833 A.D. was the **problem of integrating all the various Oyo and some other sections** (for example, the few remaining Ijebu Egba, and Ife) in the community under an effective political authority.

In fashioning a new government, the migrants had very little justification to duplicate the Old Oyo system of a monarchial government, circumstances called for the involvement and intervention of the military in politics. A **military aristocracy** was therefore set up where most of the notable warriors of the **1830s** controlled the reigns of government. The **political organization** of the new town is analyzed below.

(a) Government of the City

In the exercise of power, the **Baale** was the Chief Executive, although, there were cases where the overall **civil** and **military** authorities were combined in one person (e.g. Oluyole, Ogunmola, and Latosa) but when the power was separated between the Baale and the Balogun **in 1851**, the former was supposed to preside at meetings. Indeed, when the military title holders were at war, all major decisions had to be suspended or taken by them in the camp.

(i) The State Council (Igbimo Ilu):

The Igbimo Ilu (State Council) was the supreme organ of state. Its membership was made up of Senior or High Chiefs: the Baale, Balogun, Seriki, Iyalode and the most six subordinate in Chiefs Balogun Lines.

(ii) Iyalode line:

Iyalode Line was headed by a woman title holder who also bore the title of Iyalode while her subordinate bore titles such as the Otun, Osi, Balogun, Asipa, Ekein, Abese, Maye etc.

(b) Mogaji or Compound Head:

The chiefs together with the lineage head (Baale or Mogaji), carried out civil administration. The lineage was important for every individual for it was through its membership

that a person had access to land, and exercised civil rights. Every lineage had a spokesman, the Baale or Mogaji, who, together with the other elders, administered the compound and also perform judicial functions.

(c) Baale or Village Head:

The subordinate towns or villages are headed by Baales who are not supposed to wear beaded crowns in Yorubaland before **1800** and before the crisis of the nineteenth century. But it was so thereafter and during colonization that Baale started to wear crowns.

The power structure impacted upon the judicial system. There were four different courts; the Igbejo Agbole; Igbejo Ijoye; Igbejo Balogun or Igbejo Baale; and the Igbejo Ilu.

9.0 CONCLUDING REMARKS:

Ibadan has since moved from just being a city into becoming a **CITY-STATE** given its hydra headed and profound political influence in the South – West and Nigeria in general. In the city Report, 2008. The UN-Habitat described Ibadan, located at the interface of savannah and forest and the capital of Oyo State, has having the **third largest city** in Nigeria by population after Lagos and Kano, Ibadan is, however, **Nigeria’s largest city in geographical area** with **eleven** administrator separate local government area (LGAs). In **1960**, Ibadan was the **second most populous city** in Nigeria and the tenth largest in Africa after Alexandra, Durban, East Rand, Johannesburg, and Lagos.

Lastly, according to professor Dele Layiwola (2015), in the book he edited titled “**THE CITY STATE OF IBADAN: Texts and Contexts,**” since the publication of the “**The city of Ibadan in 1967**” edited by P.C Lloyd, A.L. Mabogunje and Bolanle Awe, quite a number of books have emerged on the city which has now become a sub-Saharan urban and cosmopolitan phenomenon. The new theory emerging is that the **19th century city of Ibadan which became, a war camp and successor to the great Oyo Empire was actually the third emergence of primordial state.** The first and second had been destroyed by successive revolts and civil strife from the denizens’ disrespect for cultural institutions.

Thanks to the trust in my abilities to deliver this paper.

ESV. LOLA TOMORI

ANNEX I

Ibadan's Chieftaincy system gave hope for all to aspire within that context developed a promotional system starting from the lower of the ladder to its pinnacle as the Olubadan a process that evolved from 1825 A.D when the Oyo-Yoruba took over the control of Ibadan.

