

The Owu Factor in the History of Ibadanland

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OWU-IBADAN PROJECT

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(RUOP)

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**The Owu Factor in the History
of Ibadanland**

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DEDICATION

The Publication is dedicated to Almighty Allah, the founding of fathers of Ibadan, in particular, Oyesile Olugbode family and all Owus living in Ibadan



PREFACE

The present study is focused on the critical role played by Owu and Owu war in the history of evolution of Ibadan and how Owu war effectively marked the end of a particular phase of Yoruba political development. As Ibadan community evolved and its relationships with the neighbouring Egba, Owu, Oyo, Ife and Ijebu groups were modified, so the traditional history of Ibadan subtly changed to give support to the new status of being the most powerful city in Yorubaland.

Historically, the present Ibadan site is the THIRD. The first and second Ibadan were founded by the legendary Lagelu from Ile-Ife who was claimed to have come with a crown in the 16th century according to Aboke family of Ibadan. The first Ibadan, located within the edge of the savannah and forest was destroyed by the old Oyo army towards the end of the 17th century as a result of exposing the secret of a masquerade (Egungun) in the market. This led Lagelu, his children and surviving supporter to seek refuge at Eleiyele hills, Awotan, now on Akufo road, Ido Local Government Area, Ibadan. Thereafter the founder the second settlement at 'Oriyangi' now called Oja'ba at the foot of Mapo Hill.

Civil wars in Yorubaland towards the close of the 18th century which eventually involved the invasion of the Fulani Jihadist at Ilorin and later extended to Owu wars. These wars led to the massive population exodus out of northern Yorubaland from the second decade of the nineteenth century onwards. The people scattered in different directions, mostly to other Yoruba states unaffected by the crisis. Hundreds of refugees went southwards into areas preciously occupied by the Egba while some ran away from Fulani wars to participate in Owu war between Owu and allied army of Ife and Ijebu. Owu-Ipole conquered and destroyed. The refugees and the allied army went further to ravage the Egba settlements sparing Ibadan which they later turned into a war camp in the late 1820s.

During this period, Lagelu descendants had settled down at Oriyangi called Oja-Iba (Named after Basorun Oluyolre but formally named Labosinde Mark) according to Rev. Samuel Johnson (1921). Oluwo Akinjobi had earlier married Nkan Lola, the daughter of the first son of Lagelu, by name Olukiran. When Owu-Ipole was destroyed, Oluwo Akinjobi relocated to Ibadan where he was given land to establish Owu-Ogbere. On one of his raiding expeditions, Oluwo Akinjobi was alleged to have sacrificed his wife, NKAN LOLA to the goddess of Oba River. This led to another war which destroyed Owu-Ogbere (I.B. Akinyele, 1911). Many of its inhabitants fled to Erunmu and allied army comprising Ife, Oyo, Ijebu and friendly Egba occupied Ibadan and turned it to a war camp in 1820s. This allied army after taking possession of all the existing compounds at Oja-Iba, Isale Ijebu and Yeosa, squeezed out the original owner, who invited them to avenge the death of NKAN LOLA, the ground daughter of Lagelu, the founder of Ibadan.

Thus, 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 and a new political development in Yorubaland.

And in Ibadan, Within thirty years of the destruction of owu- Ogbere, a son of owu kuta, by name oyesile olugbode (1851- 1864), had risen to become the head of the most powerful city of Yorubaland, also in the second decade of the twentieth century, precisely between 1912- 1914, another owu man, by name Irefin (omo ogundeyi) became the baale of Ibadan, this was as a result of revolutionary traditional system of governance based on merit which is not hereditary nor restricted to any quarter in the city. As opposed to the practice in other Yoruba towns or kingdoms.

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CHAPTER ONE

FOUNDATION OF THE FIRST AND SECOND IBADAN

Introduction

According to Muller and Heilbronn (1952), “There are good reasons why we should seek to expand our understanding of the past. Each of us is a product of history. Our past as individuals, as a society, and has part of world history as brought us to where we are today. The more fully we understand that past, the better we are likely to understand ourselves, who we are and where we are going”.

Yoruba societies before 1550AD were organized as city states such as Oyo, Ondo, Owu, Ile-Ife, Ijebu, Ilesa etc. they were autonomous occupied by homogenous Yoruba subgroups. Each state and territory, a government and a population which shares the same culture. Hence, it could be assumed that Yoruba cities did not emerge from the space to catch a glimpse of the cultural landscape that preceded their genesis.

From the earliest times, the invaders factor has always been prominent in Oyo affairs. Before the famous capital of Oyo-Ile was moved to Igboho from Gbere and Kusu in Ibariba Kingdom, Owu Kingdom exerted this bane. Thus, Nupe (Tapa) invasion led to the transfer of the seat of Oyo government to Gbere in an Ibariba Kingdom during the reign of Alaafin Olugbogi (1530-1542), his mother’s homeland and was succeed while in exile by his son Ofinran. It was Egungunju who transferred the seat of government from Kusu in Ibariba area to Igboho before returning to Oyo-Ile in 1610.

The desertion of Oyo capital led to many emigrations to Egba, Egbado, Ibolu, Oke-Ogun and Ibarapa areas (see Iwe Itan Oyo by S. Ojo, page 47). The quest for imperial expansion and establishment of unique military institutions of 17th and 18th centuries was prompted mainly by hostilities of invaders from Nupe and Borgue. The first Ibadan was founded around this time in the 16th Century before the establishment of

the institution of Are-Ona-Kakanfo in 1640 by Alaafin Ajaagbo which was located in Igbo-Ipara (forest of Ipara) between the edge of the savannah and forest region called Eba-Odan. The name Eba-Odan” metamorphosed to “Ibadan”, an age long market centre of repute.

Lagelu: The Ancestral Founder of Ibadan

According to Chief Dr. J.A. Ayorinde (1983), “*Lagelu was the first legendary traditional and crowned head of Ibadan who picked up the title of Olubadan*. This title was resuscitated as a result of gradual evolution in 1936 at the time of the reign of Olubadan Alesinloye who was first Bale from **1930-1936** before becoming Olubadan”

According to Chief M.K.O. Adebayo (2015), the Balogun of Omi-Adio in Ibadan, Lagelu founded Ibadan shortly before the sack of the Old Oyo capital by the Nupes (Tapas) towards the end of the reign of Alaafin Oluaso and before the reign of Alaafin Onigbogi (1530-1542) when the capital was sacked and deserted.

However, Oba I.B. Akinyele in “Iwe Itan Ibadan, (1911 reprinted 1981) said that, the first Ibadan had a population of about 100,000 with 74 blacksmith industries and 16 entrances. The blacksmith industry is still thriving at Agbede-Adodo, Bere area around Aboke House. Ibadan by then was part of the Old Oyo Empire and Lagelu was said to be one of the prominent soldiers of Alaafin at a time when there was no Aare-Ona-Kakanfo.

Akinyele went further, it took about 100 years before (150 Yoruba calendar years) before the first Ibadan was destroyed when the old Oyo capital had returned to Oyo-Ile. This was between 1689 and 1732 during the reign of Alaafin Ojigi whose esteem was very high. He was empire conscious as his response to the rising of Dahomey revealed. According to Chief M.O. Ogumola (1977, 200, 2010), Ojigi’s military expeditions would not have lasted in the territorial effect of the forest area of the south, but the circuit marked the greatest limits of Oyo Empire. Among the town within Oyo Empire during the Golden Age – 17th and 18th centuries were: Old Oyo, Saki, Iseyin, Ijaiye, Ilorin,

Ogbomoso, Offa, Ikirun, Osogbo, Ife, Ilesa, Ondo, Ibadan, Igbomina, Borgu, Dahomey, Mahi, a rival state (1730) etc

According to legends, during the Egungun festival which was introduced during the reign of Alaafin Ofinran at Kusu by the Tapas, the Alaafin of Oyo between 1699 and 1721 raised Yoruba army to attack the first settlement of Ibadan founded by Lagelu for revealing the secret of Egungun masquerade (the spirit of the dead). This was around (1698-1721) during the reign of Alaafin Ojigi who was warlike in disposition and his reign also witness successful tenure. He waged wars against Borgu (Ibariba) and a section of Igbomina and Dahomeans and defeated them, Alafin Gberu, Amuniwaye and Onisile did not achieve much before the reign of Basorun Gaha (1754-1774).

The period between c. 1754 and 1774 was the most distressing in Oyo history. It witnessed the constitutional upheaval of great magnitude in which Basorun Gaha raised five Alaafins to the throne, but with curing and subversion, killed four of them. The victims were Alaafin Labisi (1750), Alaafin Awonbioju (1750), Alaafin Agboluaje (1760-1772) and Aaafin Majeogbe (1772-1773). Nemesis did not catch up with Gaha until 1775 during the reign of the fifth Alaafin, who outmaneuvered and outwitted him, that is Alaafin Abiodun Adegolu who reigned between (1774-1789).

Lagelu was forced to seek refuge on Eleyele Hills at Awotan after its destruction late in the **17th century** between 1698-1721 when Oyo Empire was at its zenith. There are three prominent hills on the plateau of Awotan namely: **Igbo Oke'badan (Oke'badan forest), Oke Oso and Oke Odo Eleyele**. It was at the peak of Igbo Oke'badan that a masquerade leading an Egba invasion, according to Baale Awotan, (2003) who is a direct descendant of the legendary Lagelu, which attacked Ibadan on the hills in the **18th century** and the masquerade 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 leading Egba invasion to be swallowed inside the bowels of the mountain. When the invading forces saw what happened, they scampered

in different directions for safety. *They left the hill and founded a new Ibadan at Oriyangi (now Oja'ba) late in the 18th century.*

With the death of Alaafin Abiodun ended the universal and despotic rule of the Alaafins of Oyo in the Yoruba country (Johnson p. 187). He was the last of the kings that held different parts of the kingdom together in one universal sway and with him ended the tranquility and prosperity of the Yoruba country. The revolution ensued, leading to tribal independence, with the loss to Yoruba the Tapa and Bariba, and Dahomey provinces, and the Popos later on, which continued till the 19th century. In other words, with Abiodun ended the unity of the Yoruba country

The Egbas under **Lisabi of Itoku** (Agbein) revolted and killed the Ilaris of the Alaafins; **Amosu of Ikija**, in Oke-Ona; **Arinokotu of Ojoo** and **Akila of Ido** joined Lisabi in the revolt. Assembled at Abeokuta in about **1830**, they competed with Ibadan and Ijaiye for hegemony.

All these Egba towns surrounded Ibadan at Awotan and Oriyangi which made Johnson to described Ibadan at page 13 of "The History of the Yorubas" as an original Egba village, then the military station of the confederate army which destroyed the city of Owu and the Egba villages, and afterwards a settled Oyo town, and by means of its military force assumed the lead not only even in the Epo district, but also over a large area of the country as well.

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

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



The Grove of Lagelu at Eleyele Hill



Eleyele Reservoir surrounded by Awotan Hills

Each of these hills has distinctive historical significance. It was at the peak of **IgboOke’badan** that a masquerade leading an Egba invasion of Ibadan in the 18th century as eternally destroyed. Legend has it 18th 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 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.

CHAPTER TWO

THE EARLY HISTORY OF OWU

History has it that Ajibosin, alias Asunkungbade, the first king of Owu Kingdom, was one of the grandson of Oduduwa through his first daughter. As an infant he once put on his grandfather's crown and when it was removed, he wept continually until the crown was placed back on his head. His mother was later told to keep the crown for the son as he seemed so anxious to have it. Hence, he was nicknamed "**Asunkungbade**".

Olowu Ajibosun established Owu Kingdom in a grassland area, a little to the north of Orile-Owu, according to Dr. J.A Atanda (1971). From there Owu expanded its authority, and there was evidence that at the time it wielded authority over the rising kingdom of Oyo and Igbomina. That is why people refer to Owu kingdom in their anthem as: "*Owu la ko da o, bie de Owu, e bere wo*", literarily meaning Owu was the first to be created, inquire when you get to Owu.

Within the region of the old Oyo, Owu was very prominent and ruled the waves. Owu collected tribute from the Bariba, the Borgue and had ruled over old Oyo until the reign of Alafin Sango. In the war of supremacy that ensued between Owu and old Oyo, the later won. That marked the beginning of movement of Owu to the forest belt in the South. Owu people fought many wars thereafter, won battles and settled in very many place between the Niger River and Atlantic Ocean, yet their main stream settled among the Egbas in Abeokuta and Ijebu.

According to the address presented by HRM Olowu, Oba Adegboyega Dosumu at the 8th Owu Day Celebration in 2007, he noted that:

- (a) There is a place called "Owu Orile" some ten miles north of the town of Awe which oral evidences claimed to be the original homestead of Owu. Spreading for miles on the north eastern side of Awe town is mostly "**IGBO OWU**".

- (b) The name Olowu was a derivative from the savannah crop called Owu (cotton). Here again is another pointer to the fact that the original homestead of the Owu people was in the savannah and not in the southern forest region
- (c) All Owu settlements in the northern part Yorubaland (below River Niger) are older settlements than settlements in the southern forest region

The migration history of Owu people is not peculiar to this sub-ethnic group. According to Professor Y. Merpet (1978 p.a): *“migration has played essential roles in all the stages of the history of man right from the communal tribal formation up to the era of class formation”*.

In fact there was historical evidence of movement of old Oyo Capital when it was sacked between (1530-1542) by the Tapas during the reign of Alaafin Onigbogi, according to Dr. J.A Atanda (1971). The seat of government was later moved to Oyo Igboho from Kusu in Ibariba kingdom before they finally returned to Oyo-Ile. In the 19th Century, after the failed Eleduwe War, and collapse of the old Oyo empower, Alaafin Atiba moved the capital to Ago-Oja, the site of the present Oyo in 1837.

Like the Jews, according to Professor Olatoye Ojo, FNIVS, RSV. in a paper delivered at Owu Day Celebration (National Convention of the Royal Union of Owu People (RUOP), December, 2014. *“Based on biblical account, the dispersion of Jews in today context is prophecy fulfilled. God is very much at the centre of the dispersion of the Jewish people and he leads them as they move in different directions and with great promises (Deut 4:27, Deut 28:37).*

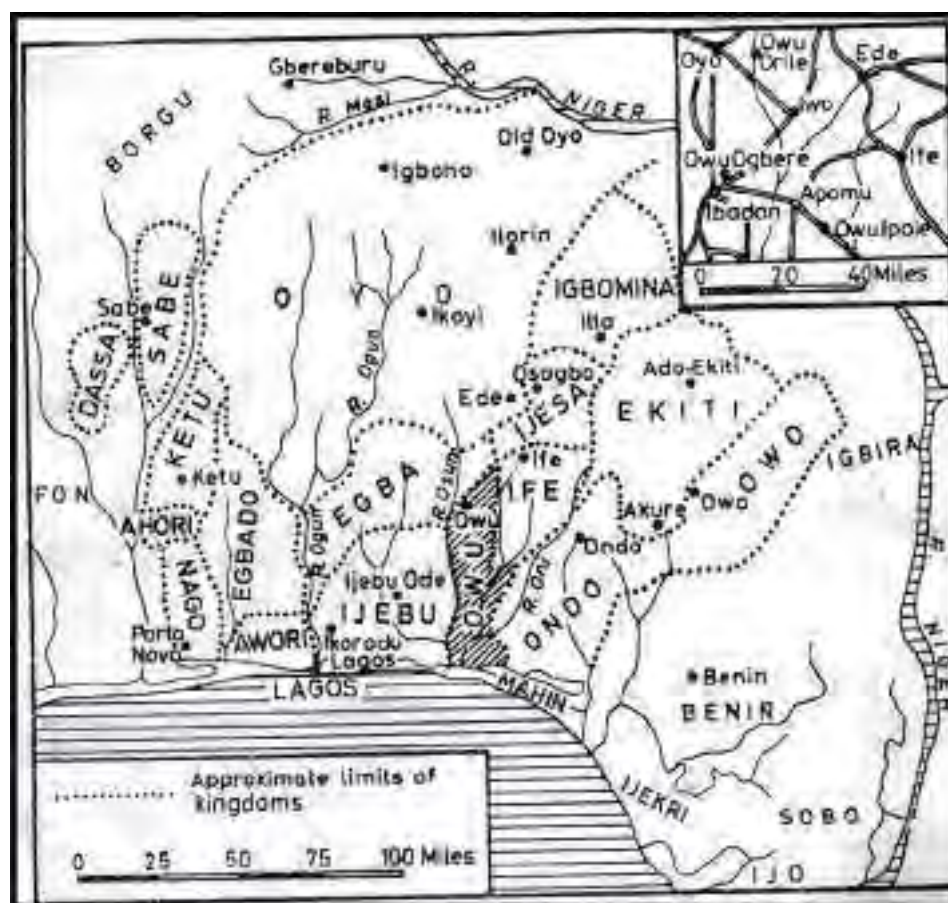
The Owu today are particularly important in Ijebu, Abeokuta in Ibadan and Oyo Provinces but especially in the first two. Their movements into these two provinces must be seen as part of the general southward movement of people in Yorubaland and Egbaland in the nineteenth century. As such, it is in Ijebuland an Egbaland that Owu have made their most striking progress in the nineteenth and twentieth centuries. In these places, they have become an ‘original’ land-owning group in a sense in which they have

never done elsewhere. And their Olowu command respect out of keeping with their late-immigrant status (Professor A.L. Mabogunje and J.D. Omer-Cooper, 1971).

However, the arrival of the Owu in Egba Division is more accurately dated since it is known that it was a few year after 1830 when the Egba themselves founded the town of Abeokuta. According to Professor Saburi Biobaku in “The Egba and their Neighbours”, 1842-72, London, 1957 p. 18,” the Owu were the greatest single body of wonderers who appeared before Abeokuta after 1830 and 1834 respectively.

The Owu in Abeokuta are not EGBAs but they have become more closely integrated with the Egba. The fact of their different origin is not much played up now although their identity is still well preserved by the presence of the Olowu as well as by the annual festivities of Oro, Ogun, Mole and Egungun.

As contained in this publication, it appears that with the destruction of Owu-Ipole a sizeable group of Owu moved near Ibadan and founded Owu-Ogbere. When Owu-Ogbere was destroyed and the allied forces occupied Ibadan itself, some Owu migrated northwards to Erunmu and Kuta; others simply moved into the reconstituted settlement as part of the general populace. In Ibadan, the Owu were much intermixed with the rest of heterogeneous population and had no separate quarter of their own until one of their members rose to a position of eminence in the city. This was Oyesile Olugbode from Kuta in 1851.



Map 1: The Owu Kingdom c.1100. Inset shows the locations of the three disputed sites of the Owu in the 19th century war.

So like the Jews, the Owus experienced dispersion and persecution, defeats and dislocations but each time opportunity presents itself, they seize it to come together and forge ahead. Their footprints remain bold in most part of South Western States where they had course to engage in wars making waves in key sectors of the economy even outside Nigeria in places like: Tosso and Wudah in Republic of Benin and the Owus in Great Britain.

Owu Towns and Cities in Nigeria

Owus are also spread across Yoruba speaking regions like Osun State, Oyo State, Ogun State, Kwara State and Lagos State. Coming nearer home, the Owus in Oyo State are:

- Owu Erunmu
- Owu Ibadan
- Owu Ogbomoso
- Owu Oyo, and
- Owu Ajawa

Owu Tribal Marks

The larger Yoruba ethnic groups are historically known to have used and still use facial tribal marks to distinguish one member of one sub-Yoruba tribe from other. It is said that Owus used a unique traditional facial mark called **“Keke Olowu”** to distinguish them from other tribal groups, especially when on war expeditions.

The **“Keke or Gombo”** consists of four or five perpendicular and horizontal lines placed angularly on each cheek: they occupy the whole space between the auricle and the cheek bones; three small perpendiculars are also placed on the horizontal line on both cheeks. The Keke-Olowu, an Owu variation of these is like the Keke or Gombo with the lines discrete or interrupted and links each ear with the side of the cheeks. It was common prior to the later adoption of the **“Abaja Owu”**.

The **“Abaja Olowu”** are sets of three or four parallel and horizontal lines on each cheeks’ they may be single or double; each line being from half-an-inch to one inch long. The **“Abaja-Olowu”** in distinction from other abaja’s has 3 perpendicular etchings fitting nearly as 3 horizontal ones and are very thin a narrow on contradistinction from the very bold ones worn by other tribes. This further accented with an additional 3 small horizontal etching on the forehead called ‘keeta’. Furthermore, members of the royal families would have an additional 6 markings on the forearm with a further 3 below the level.

Historical and Cultural Heritage

The Owu settlement in Ibadan and Oyo Province include some places like Erumu which for instance, are known to be Owu and their head is related through marriage to the people of Owu. In these settlements Aluguba is worshipped as a major Orisha every year. Of the Owu who fled to Ife, Ile-Ogbo, Iwo and Ibadan during the mid-nineteenth century southward thrust of the Fulani, it is not known how many returned. However, Owu people are to be found either as groups or as individual families in different parts of Yorubaland.

Where however, their historical identity cannot be maintained through the annual festival of the Alugbua the Obalufon or the Oro, their ethnic identity is emphasized by their facial marks, with the **'Abaja Olowu'** or the **'Keke Olowu'**.

Even without their tribal marks of, the Owu have distinguished themselves among Yoruba group with whom they have sojourned. Both Ijebu and Abeokuta members of the Owu community have actively participated in the life of their adopted area and risen to positions of the highest importance.



Pic. 1: The Alugbua Shrine (The inverted pot covers the point where Alugbua was believed to have disappeared into the earth); copied from "Owu in Yoruba History"

CHAPTER THREE

OWU RELATIONSHIP WITH LAGELU DESCENDANTS

Oral tradition and documented history by local historians revealed that the present Ibadan is the “THIRD” one. The first and second Ibadan were founded by Lagelu in the middle of the 16th century, and at the close of the 17th century (1698-1732) respectively. With the destruction of the first settlement during Egungun festival as a result of revealing Egungun (masquerade) cult in the open market, Lagelu, his children and supporters relocated to Eleiyele Hills at Awotan from where they moved to “ORİYANGI” now called Oja-Iba. At Awotan Oba Gbagura gave his daughter to Lagelu who gave birth to Oota, alias “Atage Olomu Oru”. The first son, Olubadan Olukiran gave birth to Nkan LOLA, a female child. Oota facilitated the marriage between Olowu Akinjobi and Nkan Lola (Chief M.K.O Adebayo 2015). When they finally moved to Oriyangi the site of second Ibadan at the foot of Mapo Hall, they divided the town into six quarters, according to the late Isaac Babalola Akinyele (1911) as follows;

- (i) ITUN ELEMO - Aboke Quarters
- (ii) OKE IGEDE - Oba (Olubadan) Quarters
- (iii) ITUN LISA - Crown Prince of Olowu Akinjobi Quarters
- (iv) ITUN AKAASI - The descendants of Akaasi (Lagelu’s Nephew)
- (v) ILAROO - The descendants of the Prince of Isheri from Oloto Clan of Lagos.
- (vi) OKE ATI ISALE ATAN - Communal Land or Town Forest

The Owu wars of the nineteenth century started as a result of the collapse of the old Oyo Empire during the Fulani wars’ in the northern part of Yorubaland. Around 1806 when the war was still going on the Baale of Ogbomosho who also was and the Deputy Aare Ona-Kakanfo to Afonja of Ilorn, Toyeye and Adegun, the Onikoyi of Ikoyi, instigated Olowu Amororo to attack Ile-Ife as a result of slave trading at Apomu. In carrying out the orders, the following settlements around Ile-Ife were destroyed such as

Ikoyi Igbo, Apomu, Ikire, Itahakun, Iseyin-Odo, Iwata, Gbongan, Akinboto etc. This was between 1806-1810.

As Ife was about to revenge, the Ife army led by Balogun Singusin and assisted by Maye Okunade was halted at Adubieye near Iwo by the Oluwo of Iwo, Oba Memudu Lamuye I and they were advised not to advance due to the size of the army. The Ife army stayed at Adubieye for five years (1810-1814) before the opportunity came to form alliance with Ijebu army. The refugees from Oyo joined them and laid siege on Owu Orile between 1814-1819. Owu fell after a six-year war (Osife-Kunde but according to Rev. Samuel Johnson, the siege lasted for five years).

The Owus ran out of their heavily fortified city in about 1820. They escaped through their southern gate in group 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 escapee went towards the new settlement of Ibadan at Oriyangi, later known as Oja'ba at the foot of Mapo Hill which was established by Lagelu descendants. The sketch of the fortified Owu Ipole is in Map 2 courtesy of A.L. Mabogunje and J. Omer cooper in "Owu in Yoruba History"



According to Professor A.L. Mabogunje and J.D. Omer Cooper (1971) and I.B. Akinyele (1911) although every movement was as a result of war, Owu did not fight Ibadan but instead entered peacefully. This is because Ibadan leaders (i.e. Lagelu Descendants) had earlier sent them olive branch. According to Oba I.B. Akinyele (1955-1964) in *Iwe Itan Ibadan* (1911), there was an agreement between the two on oath made with new hoe “Oko titun adeun Olowu”

Ibadan through the descendants of Akaasi (Lagelu's nephew) was sent to offer the Owu people led by Olowu Akinjobi a land to settle at a place outside Ibadan called "Ahoru Owu" on which Government House is now built spreading from Lisa quarters to Idi-Ape. The new settlement is called Owu-Ogbere which derived its name from Ogbere River across Iwo Road, in Ibadan North East Local Government Area.

Destruction of Owu Ogbere and Foundation of the Third Ibadan

As a result of the crisis between the descendants of Lagelu and Olowu Akinjobi for the alleged sacrifice of the daughter of Olubadan Olukiran (first son of Lagelu) to appease the goddess of Oba River, the allied army of Ife, Oyo and Ijebu and friendly Egbas were recalled from Iperu where they were staying because they did not go home with other war leaders after disbandment at Idi-Ogungun, Agodi gate, Ibadan. Owu Ogbere was attacked and eventually destroyed while the original occupiers of the second Ibadan (Lagelu descendants) were displaced. The occupation of Ibadan was led by Maye Okunade from Ife, Lakanle (Oyo) and Labosinde (Ife) who was appointed the deputy and Lakanle, Oyo leader. The historic Ogungun Tree has been destroyed by Officers of Ibadan North Local Government in 2017

According to Toyin Falola (1989) in "Politics and Economy in Ibadan - 1893 - 1945" the initial congregation of the allied army at Ibadan was along ethnic lines; the numerically superior Ife soldiers and Oyo-Yoruba refugees chose **Oja-Iba**; the Ijebu lived in the south, at **Isale-Ijebu**; the Egba moved far away from their conquerors and settled at **Yiosa**.

It was the attempt by the notables among the military leaders to create an hegemony, one that would cut across ethnic lines, that accounted for 'civil wars' in Ibadan camp. The Egba were the first casualty in this rivalry. They were expelled from Ibadan and had to migrate to Abeokuta where a new, more secure and permanent home was established in 1830.

Thereafter, an excuse was found for an open intra-class struggle in c.1833. This later escalated into GBANAMU war between the Ife, who attracted support from Edunabon and Ipetumodu and the Oyo-Yoruba who also received assistance from Ijaye, led by Kurunmi, Ede and Iwo where there were other pockets of refugees. The Oyo-Yoruba won, and Ibadan became, up till today, an Oyo-Yoruba town (Toyin Falola, 1989 and 2012).

Maye Okunade escaped to Erunmu, an Owu town. Ibadan subsequently attacked Erunmu, a pro-Ife town, which was ruthlessly dealt with to the extent that it did not regain its lost population until the 1860s. The Owus eventually migrated to Abeokuta from Erunmu in 1834 with Erumu and Apomu which are now part of Owu settlements in Abeokuta. They were all welcomed by Balogun Sodeke.

Confirming this incident, Chief (DR) M.A. Fabunmi, the Odole Atobase of Ife in a book titled “IFE: The Genesis of Yoruba Race” (1985) said “The political supremacy of Ife was shattered a little more than a century ago when it was defeated by the strong military power of Ibadan. Since then Ife has remained only a spiritual and cultural Yoruba capital of which the land has crystallized.”

The main body of Owu escapes from Ibadan marched across Ogun River and finally arrived at Oke Ata near Abeokuta. Sodeke persuaded them to settle at Abeokuta about 1834. Again, Owu fought side by side with Egba in the Makun, and other wars against Ado-odo and Dahomey in 1842-1845. Owu contingents fought and routed Awori at Itori, Yobo, Ifo, Atan, Ota and also occupied these places till today.

The Owu people had fought wars, won battles in very many places between the Niger river and the sea (Owus in Lagos State; Epe etc), yet their main stream had settled among the Egbas in Abeokuta. BUT, THET ARE NOT EGBAS, neither are they IJEBUS (see Johnson’s “History of the Yorubas” p.18). Owu settlements in Ijebu and Abeokuta were not as a result of direct battles or victory over them, but mostly on friendly terms (HRM. Oba Adegboyega Dosumu – 9/10/2017)

Owu in Ibadan and Oyo Province

According to Mabogunje A.L. and J.D. Omer Cooper in “Owu in Yoruba History” (1971 pg. 103) the two major groups of Owu fleeing from destruction of their city were those which fled to Ijebu and Abeokuta Provinces. But nearer home, in what are now Ibadan and Oyo Provinces, smaller communities of Owu people are to be found. Within Ibadan city itself they are restricted to a few quarters, notably that of Baale Olugbode whilst in the rural districts they are known to be predominant in the villages of Kuta and Erunmu which had close relationship with the Owu but it appears that only a few Owu actually settled there. The same is true of Oyo Province where only small Owu communities are to be found (e.g. at Madakeke in Ife) except for the group which returned in 1824 to re-occupy the site of the former Owu-Ipole.

As has been mentioned earlier in this work, it appears that with the destruction of Owu-Ipole a sizeable group of Owu moved near Ibadan and founded Owu-Ogbere. When Owu-Ogbere was destroyed and the allied forces occupied Ibadan itself, some Owu migrated northwards to Erunmi and Kuta; others simply moved into the reconstituted Ibadan settlement as part of the general populace. (Mabogunje A.L. and J. Omer Cooper, 1971).

Rev. Samuel Johnson (1921) at page 244 of History of the Yorubas’ described Ibadan, after the takeover by the allied forces, as consisting of the central market, and about half a mile of houses around. The town wall was where the principal mosque (central mosque now stands). But the second wall built by Basorun Oluyole extended to Elegun stream at Beiyerunka while the third wall called Ibikunle wall enclosing the built-up section was sixteen (16) kilometers in circumference, with four major gates leading to Abeokuta, Oyo, Iwo and Ijebu and several minor ones leading to various farms and villages around 1858 (Toyin Falola, 1989).

CHAPTER FOUR

GBANAMU WAR AND THE TRAGIC EVENTS AT ERUNMU

After the occupation of Ibadan by the allied army of Ife, Oyo, Ijebu and the Egba who destroyed Owu-Ogbere, there was no strong political authority over all the different components that made up the nascent settlement referred to as the third and present Ibadan. There was instead a rather loose, confederate political system binding them together. Each of the major Yoruba subgroups in the settlement had its separate quarters and “Government”.

The Ife and Oyo, the most predominant groups in the community, inhabited the hilly area of Oja-Iba and Mapo; the Ijebu lived in Isale-Ijebu to the southeast of Mapo; and the Egba clustered together around Yeosa.

There was a remarkable political change late in the 1820s when the settlement was transformed from a mere agglomeration of different settlers into a permanent town principally owned, inhabited and controlled by the Oyo refugees. As documented in oral accounts, two major events were responsible for this important change.

The first was in 1829 when a fight broke out between the Egba and the Ife at a public meeting. In the atmosphere of intense personal rivalry between the war chiefs, quarrels were not infrequent and soon after the settlement of Ibadan Lamodi, a prominent Egba leader, shot an influential Ife leader, named Ege, with a pistol in the course of an altercation. A scrimmage at once broke out where Lamodi was killed and a considerable body of Egba, fearing further vengeance, fled the town under the leadership of Sodeke. They succeeded in beating off all attacks and making their way to the naturally defensible site of Abeokuta in 1830.

According to Prince Adelegan Adegbola (2009) in the book “ILE-IFE”; The source of YORUBA civilization the Family of Iyalode Efunroye Osuntinubu of Egba, was among about 150 migrants that resettled under the leadership of Egba veteran war

leader Sodeke. They all found common refuge under Olumo Rocks at Abeokuta in 1830. Efunroye Tinubu was born in 1805 at Ijokodo in Ibadan, to the Egba Gbagura tribe of the Yoruba Nation. Efunroye Tinubu was responsible for the supply of arms and ammunitions to the Egba warriors in the Egba Dahomey War (1842-1845).

Johnson at page 226 of “The History of the Yorubas”/Reprinted 1976) said; “Even after the Foundation of Abeokuta, there were still some Egbas residing at Ibadan. Egba women also who were unable or unwilling to go with their husbands to the new settlement were taken as wives by the new colonists at Ibadan and they became the mothers of most of the children of the first generation of the new Ibadan”.

The second and final stage was the political rivalry between the Ife and Oyo which culminated in a war for the control of Ibadan. The power rivalry after the migration of the Egba out of Ibadan then left the two sub-groups in control. The Oyo at this time were numerically stronger than the Ife due to the influx of refugees from the northern part of Yorubaland affected by the Fulani wars.

The cause of the Gbanamu war of 1833 between the Ife group and the Oyos in Ibadan war camp was as a result of the fight between two neighbours, an Owu ex-captive and Followers of Maye Okunade and the other an Oyo over a piece of land according to Rev. Samuel Johnson (1921) Maye Okunade, the First Baale of the present Ibadan, intervened and without asking questions drew his sword and cut off the head of the Oyo man. This led to an upheaval in which Maye with some of the Ife Chiefs was driven away from the town.

According to Johnson, the Oyo thereafter repented of the action and begged the Great War leader to return but he refused and instead took himself to Erunmu where the Owu people had increased in number after the destruction of Owu-Ogbere. In the war that eventually involved the two camps, the two forces came so close together that contestants grabbed the barrels of their enemies’ gun and fought hand to hand with cutlasses. For the reason, the war became known as the **“GBANAMU”, the grasping of**

fire war. The allied Oyo groups secured complete victory over their enemies. Maye himself was captured including Degesin and Ogini, the leaders of the Egba contingent all were put to death after the battle.

The Ibadan succeeded in cutting off all food supplies to the town and ultimately reduced the population to starvation. The town was captured and its ruler, the Oluroko of Erunmu, and Oluwole, the ruler of Idomapa were caught and put to death. The Olowu Akinjobi was also captured but as he was a full Oba traditionally vested with an aura of divinity the chiefs did not dare to order his execution.

On the pretense of sending Olowu to Oni of Ife, on reaching the banks of Osun River, the signal was given and Olowu was shot dead. A dam was then made in the bed of the stream and a grave was dug for the Olowu there. They then let the water flow back in its normal channel over the grave.

This marked end of the most serious communal tensions within the erstwhile sub-Yoruba-ethnic groups that converged in Ibadan. The elimination of Ife group led by Maye Okunade made it possible to establish a regular governmental hierarchy and at a public meeting it was decided to introduce regular chieftaincy titles. Infact, however, though the Oyo group was predominant, the community retained the composite character it had possessed as a wondering military horde.

Its leading men were not necessarily all Oyo. Indeed, Labosinde, Maye's deputy was retained in the town as a respected figure. What is more in the circumstances of prolonged warfare, hereditary authority had been of little account.

The main body of Owu people that escaped from Erunmu marched across Ogun River and finally arrived at Oke Ata near Abeokuta where Sodeke and Egba leaders persuaded them to settle in Abeokuta about 1834 with people from Erunmu and Apomu and Erunmu came under Ibadan.

The titles of Olowu and Oluroko were continued by the representatives of the families in Abeokuta. (Rev. Samuel Johnson, 1921).

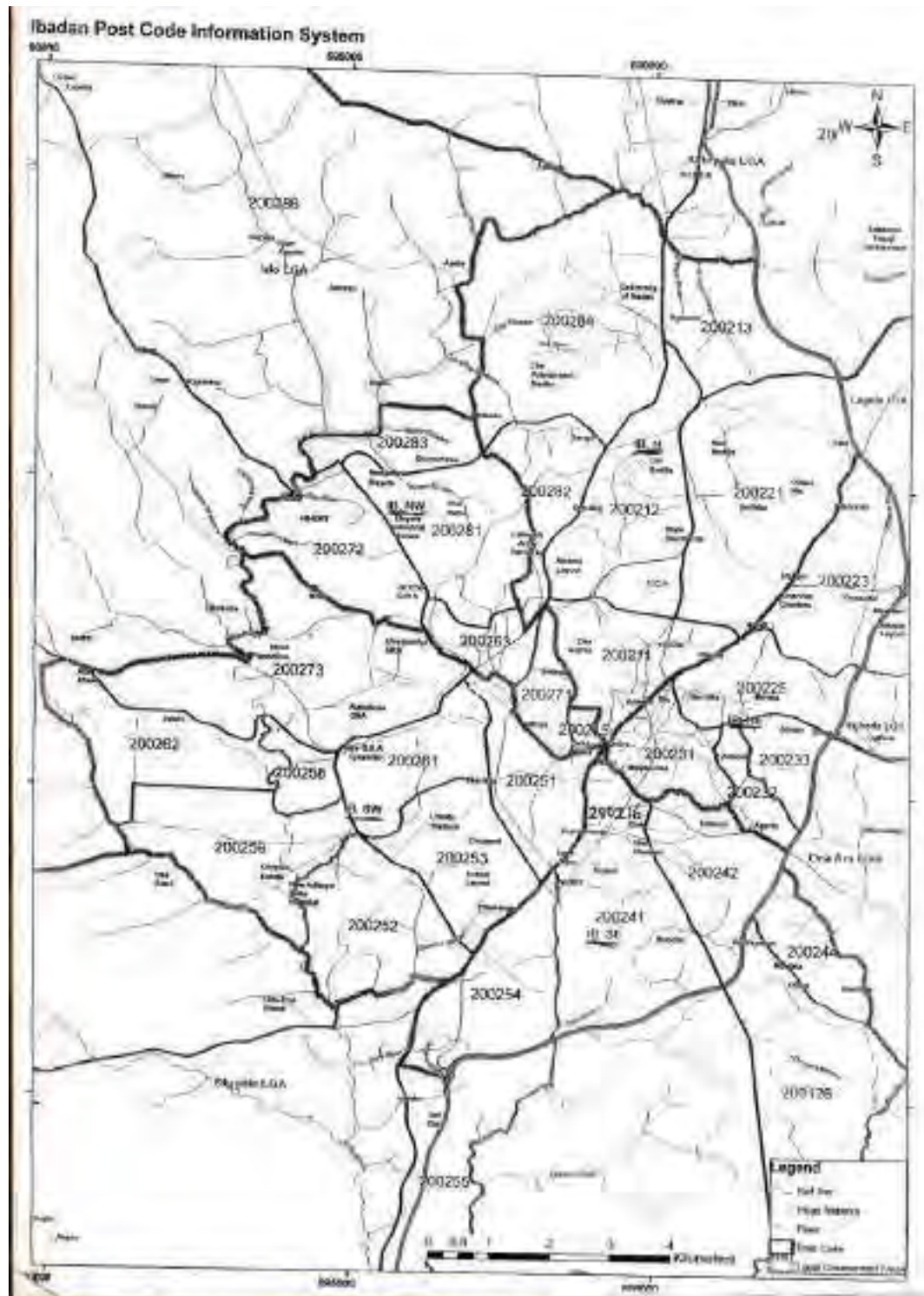
CHAPTER FIVE

OYESILE OLUGBODE IN IBADAN HISTORY

In Ibadan, the Owu were much intermixed with the rest of the heterogeneous population and had no separate quarter of their own until one of their members rose to a position of eminence in the city. This was Olugbode in 1851, barely thirty (30) years after Ibadan was reconstituted, rose to become the Baale or Head of chiefs of Ibadan. He was extremely pushful and aggressive within the power struggle in Ibadan in the nineteenth century.

Oyesile Olugbode was born at Kuta, near Iwo town. His fathers' name was Basorun, a native of Owu-Orile. During the reign of Olowu Akitoba Basorun migrated to Kuta where Oyesile Olugbode was born. He came to Ibadan as a warrior with some ESOS and stayed at Idiape where it was believed ALUGBUA, the great general disappeared and who it was claimed could in the past be summoned by pulling on a chain which he drew under the earth with him when there was war.

When Basorun Oluyole heard of his arrival he sent Balogun Oderinlo to invite him to the city of Ibadan in the same way he did to another Owu warrior, Olunloyo who first stayed at Molete before he was allocated land at Oke-Oluokun, Kudeti area of Ibadan. Olugbode was also allocated the vast land at Odo-Osun. (See map 3).



Map3: Baale Oyesile Olugbode's Quarter within Ibadan Metropolis - part of postcode 200231



Map 3: Baale Oyesile Olugbode's Quarter

Other warriors of the period included: Oderinlo, Lajmoke, Elepo, Babalola, Toki Onibudo, Jenriyin, Atipo, and Orun-oje-orun-paji. All these warriors came from different parts of Yorubaland. They all took part in Eleduwe war of 1835, Batedo war with Ijaye in 1844 and Osogbo war of 1840 under the command of Balogun Oderinlo. By then, Oyesile had risen to Abese Balogun under Basorun Oluyole.

After the death of Baale Omololu Opeagbe, he was installed Baale of Ibadan because other senior chiefs had died by late 1850. When he became the Baale between 1851-1864, he had no male child. He then consulted Ifa oracle which divined that he had to resuscitate Okebadan festival which was earlier abolished from the time of Maye Okunade. He then sent Ogunmola, the Otun Balogun who also took along the head of his ESO (Guards) by name Awanibaku Elempe (father of Baale Akintayo - 1910 -1912) to bring Okewale back, who had earlier migrate to Abeokuta with the Egbas.

Okebadan was the annual communal festival for fertility rites and prosperity. The Okebadan was also dedicated both to the spirit of the Hills at Awotan as a thanksgiving for the refuge provided to Lagelu and his children during the periods of danger before they established Ibadan at Oriyangi (Oja-Iba) and also in memory of Lagelu, the mythical founder of Ibadan.

After the warship of Okebadan, Baale Oyesile Olugbode was blessed with a son named ADERIBIGBE. Since that time, the worship of Okebadan had been institutionalized and the hereditary title of ABOKE was conferred on Okewale family of lagelu descents. Aboke Okewale was allocated land at Bere referred to as Aboke quarter close to Awaninaku Elempe now known as Baale Akintayo Elempe compound, Bere area of Ibadan. Aderibigbe was the only surviving son of Baale Oyesile Olugbode.

THE ESOS OF OLUGBODE.

The Esos in the old Oyo kingdom were guardians of the kingdom before the introduction of the institution of Aare-Ona-Kakanfo the head of the ESOS 1640A.D. by Alaafin Ajagbo (1600-1658). It is a military title, not necessarily hereditary, according Rev. Samuel Johnson in “The History of the Yorubas” (1921-page 73, 1976 Ed.). It is a reward of merit alone, and none but tried and proven soldiers were selected for the rank.

The Esos who accompanied Chief Oyesile Olugdode to Ibadan from KUTA early in the nineteenth century were; Oluyele Ile-Alagbaa; Omiyale; Ilori Ile-Orijagogo; Ojo Ile-Bada Oke Ile-Onigba; Ile-Olola, Ogunteru Ile-Balogun Afin; Oyekan Ile-Oteda, Ajayi Ile-Akoko, Labiran a well-known quarter in Ibadan; Obisesan Ode-Olugbode; etc.

Farmsteads and Villages of Olugbode

Some were working on the farms of Olugbode or living in Olugbode established villages; at various location such as; Idi-Ape, Ojoo, Aroro, Alugbo, Araromi Owu, Seriki village, Olokuta village, Owubale and Erumu etc.

The Descendants of Baale Oyesile Olugbode

Aderibigbe, the only surviving son of Baale Oyesile Olugbode died at the Kiriji or Ekitiparapo war in 1882. He was succeeded in chronological order by the following children and grand-children:

- i. Aderibigbe (1864-1882) as Areago Balogun
- ii. Adediji - Areago Balogun (1883-1899)
- iii. Adegbite - Mogaji
- iv. Adeladan - Mogaji
- v. Oyewo - Mogaji
- vi. Idani - Mogaji
- vii. Adebiyi - Mogaji (1930), he was deposed
- viii. Salami Adetunji - Aare Oniban (1936-1938)
- ix. Agboade - Mogaji
- x. Samuel Adejo - Mogaji
- xi. Saka Adedeji - Mogaji
- xii. Lasisi Adegbite - Mogaji
- xiii. Muritala Aderinko - Mogaji
- xiv. Tesleem Abiodun - Mogaji Olugbode (2016)

The Reign of Baale Oyesile Olugbode

Oyesile Olugbode, barely thirty years after Ibadan was re-constituted, rose to become the Baale of Ibadan in 1851. Olugbode from Kuta was not in the group that joined the allied forces in the early days of settling down at Ibadan as noted earlier. There is no doubt that like members of other Owu communities, Olugbode was extremely pushful and aggressive within the power struggle in Ibadan in those days.

Olugbode's thirteen years of reign (1851-1864) are well remembered in the annals of the city as a period when there was security of life and absence of discord or serious internal dissension among the city's population. Rather, it was a period when Ibadan's external relations were immensely enhanced.

CHAPTER SIX

PRE-COLONIAL IBADAN SOCIETY POLITICAL ORGANIZATION

There are many types of political organizations, depending on the principles on which the society is based. Modern societies are organized as states. The state always includes a territory, a government, and a population which shares the same culture. One aspect of political organization which is of great importance to modern civilizations is the role of leadership in government. Law is vital to government and it requires some form of leadership who is the decision maker. It is the authority of the leader that commands the obedience of others.

In all the traditional Yoruba societies, the leaders of the town (Ilu) is the Oba, the leader of smaller village is Baale, while the leaders of compounds are called Olori Ile (or Bale). Each quarter (adugbo) in a town is composed of numerous family lineages living in different compounds (agbo-ile).

The kingship is the basis of political organization in the ancient societies. It is recognition by the members of a group that a relationship exists among them. The political and administrative organization of the society was headed by the king and divided into towns and regions with each major town and settlement headed by a **king-in-council** with other administrators. **Therefore, traditional society could be said to be monarchical, yet the monarch does not enjoy a sole authority of society.** While the king occupied the highest seat of the society, there existed an elaborate organization of palace officials and or chiefs. Hence, the affairs of society were transacted by the king in full consultation with the chiefs and other palace officials which can conveniently be classified as the council of society (or Council of State).

This, in most cases, included civil chiefs, the military chiefs, the ward chiefs and heads of compounds and extended families. And for administrative case, a town, apart from the central society, power can be divided into wards, which comprise several households and extended families.

Apart from the central administration of traditional Yoruba society by the **Oba-in-council**, there is the local governance by the ward chiefs, with heads of the military chiefs and family heads responsible for the administration of parts of the society and within the territories of the society who performed judicial or executive functions with their territories echoing traditional Yoruba social organization as it is replicated at the ward and compound levels with activities of the Oba-in-Council (Fadipe 1970:207).

The choice of an Oba is mostly based on age and prominence in the ancestral tree of the town (i.e. family of the founder), and each has a number of royal families among which the Oba is chosen. The number of families entitled to kingship is fixed by tradition. **In Ibadan, there are co-founders, and there is no single family that can claim to be the founder of the third and present Ibadan. Hence, all established pre-colonial family lineages are entitled to become the Olubadan of Ibadanland.**

The present Ibadan which is regarded as the “THIRD” Ibadan had no “ancestral father” or founder, it only maintained an indirect link with Ile-Ife which was regarded by most of the older states as the **orirun** (“original home”) from which their princess obtained the “**ade ileke**” (beaded crown) that symbolized their right to rule, and from which they also developed a spirit of brotherhood that bound a number of Yoruba rulers together.

Origin of Ibadan Traditional Republican System

From its inception in the early 1830s, the new town had to evolve a strong political organization, capable of controlling its large and diverse population, capable of providing adequate answers to the urgent problem of insecurity, and capable of protecting its economy. To exist among the comity of the competing states, the new town had to respond effectively and quickly to the demands of war and insecurity, which called for an economic base strong enough to produce foodstuffs, and manufactured goods. Therefore, **the military leaders had to reject the Old Oyo system of a hereditary monarchical government.** Circumstances prevailing at that time called for the involvement and

intervention of the military in politics. **A military aristocracy was therefore set up where most of the notable warriors of the 1830s controlled the reins of government.** Whereas, in other traditional Yoruba societies, when there is a vacant stool, candidates for Obaship would emerge from the royal families, and when they emerged they were all treated as equal candidates to the stool hence subject to the same rules and treatment with the final choice of an Oba been done by the king makers in consultation with the Ifa oracle.

The structure of government in Ibadan reflected the dominance of the military initially. By 1851 three military and two civil lines had emerged. These were Balogun, Seriki and Sarumi lines in the military category, then Baale and Iyalode lines in the civic category. The most important and permanent members were the High Chiefs as they are now called namely; the Baale (now Olubadan), Balogun, Seriki, Iyalode and the most senior five chiefs in the Otun line and six in the Balogun lines.

In Ibadan warrior tradition, the founding fathers such as Lagelu, Maye Okunade, Oluyedun, Lakanle, Oluyole, Oderinlo, Opeagbe, Oyesile Olugbode, Ogunmola, Ibikunle, Akere, Latosa and Orowusi, who came from different parts of Yorubaland *developed a none-hereditary system of governance where ability rather than accident of birth dictated upward movement to the stool of Olubadan.*

During the reign of Basorun Oluyole (1834-1847), there were eight (8) members of the ruling military oligarchy (militocracy) who governed Ibadan, they were not restricted to any quarter within the city unlike in most Yoruba towns or kingdoms. The next person to him was Balogun who had other six subordinate chiefs under him.

It was Baale Oyesile Olugbode (1851-1864) who rose from Abese Balogun under Oluyole that fully-implemented the new reform in the Chieftaincy System by introducing the Civil Line (Egbe-Agba) and Balogun Line – the military Line. For the first time in Yorubaland, women folk participated in city governance through Iyalode Chieftaincy

System. His military chiefs were: Balogun Ibikunle, Otun Balogun Ogunmola, Osi Balogun Osundina, Ashipa Balogun Akere etc.

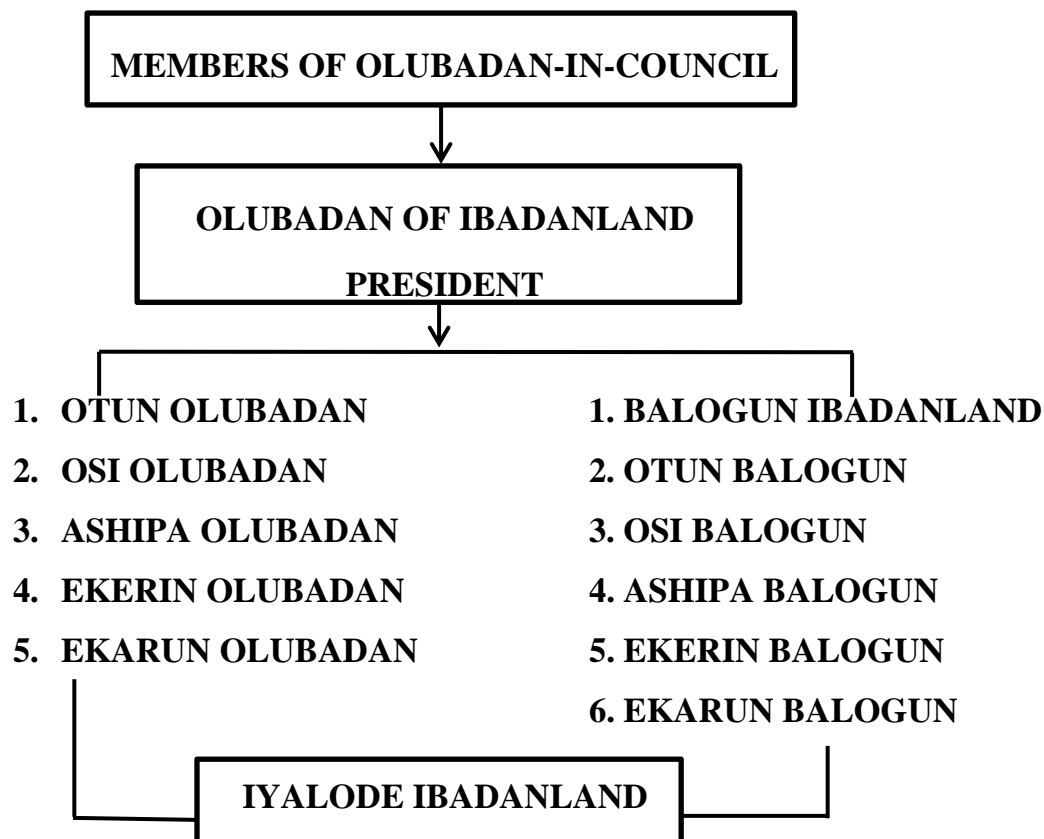
Promotion was an integral aspect of the system. Thus enabled title-holders who were still keen on mobility to give their best in the service of the political system was the intense conflict for power. The leading elite were always engaged in power politics, and the balance shifted from one person to another on the basis of wealth, influence, and size of followers. All elite normally conspired to prevent the emergence of anyone who would wield absolute power. Oluyole and Latosa who tried to create a dictatorship, akin to Kurunmi's model, did not succeed.

The Chiefs, together with the lineage head (Bale 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 Bale or Mogaji, who, together with the other elders, administered the compound.

According to the "Declaration made under section 4(3) of the Chiefs Law, 1957 of the customary Law Regulating the selection to the Olubadan of Ibadan Chieftaincy;

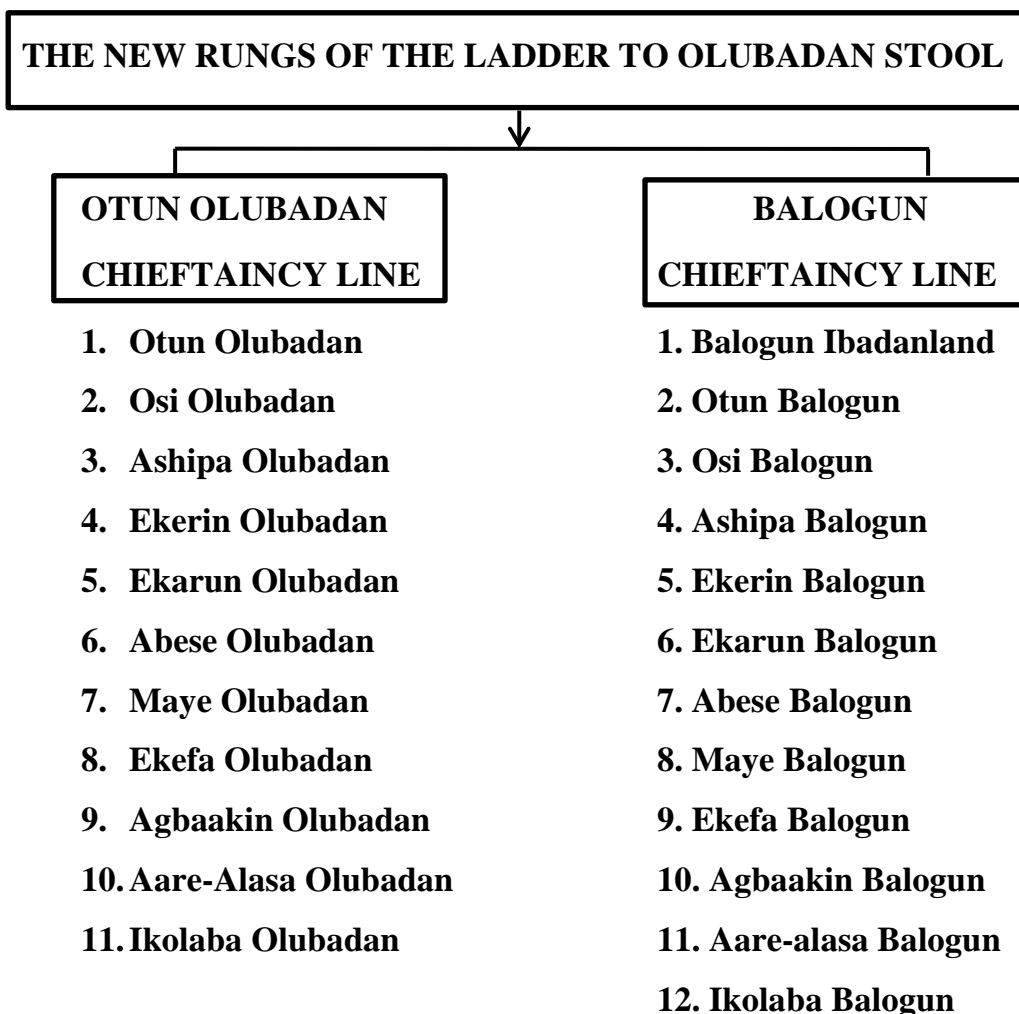
- (i) Succession to the stool of the Olubadan shall be strict rotation between the Olubadan Line and Balogun Line
- (ii) The order of rotation in which the respective Chieftaincy Lines are entitled to provide candidates to fill successive vacancies in the Chieftaincies shall be (a) the Olubadan Line (b) The Balogun Line (Present ruling Chieftaincy Line).

The person who may be proposed as candidate by the Line whose turn it is to fill a vacancy in the office of Olubadan shall be the most senior Chief in that line. Provided that the most senior chief in that line may be superseded by a Junior Chief if such Senior Chief is found to be disqualified as a candidate under the provisions of the Law.



Members of Olubadan-in-Council are also the kingmakers.

In Ibadan at the apex of traditional institution is the Olubadan of Ibadanland who is chosen by the Ibadan kingmakers including the Iyalode through a promotional process from two main chieftaincy lines: The Otun Olubadan Line, which is the Civil Line and the Balogun Line which is military, as the Supreme Council ruler. Olubadan much have risen from mogaji which is the base of the traditional Chieftaincy System in Ibadanland. In every recognized compound in Ibadan Metropolis (city), a mogaji is chosen and this is within the indigenous area of Ibadan City.



Mogaji System

The Mogaji system was introduced to resolve the problem of heterogeneity which was as a result of influx of people into the city. The conferment of the Mogaji was to differentiate hereditary succession to the compound households (Omo-ile) from those who were not related to the founder of the compound (Ara-ile).

The Mogajiship also institutionalized the process of selection of Olubadan stool and it is not confined to a particular family in Ibadan. The lineage head (Baale or Mogaji) in Ibadan administer the compound with elders in the compound. The lineage is very important for every Ibadan indigene. Being a member of a lineage provides you access to land holding and exercise of civil rights and a residence in the village.

The Baale Chieftaincy Title

The development of villages and towns in Ibadan territory was based on military tactics, which implies that Ibadan people are planted in various strategic locations around the town for protection from their enemies. These villages are now town and villages. The second reason which is essentially prominent was the search for food for survival. Those who went to the villages and towns became farmers but their allegiance was to Ibadan town, their base. That is why an Ibadan person is credited as having a dual place, Ibadan as home town and the village for farming as the settlement or as is commonly said Ile-Ibadan and Oko Ibadan”.

The processes of selecting Baales in the villages and town take the same format as that of the city. Baales are chosen on the basis on their historical recognition in a particular place, usually on a first come basis. However, some towns voluntarily settled in Ibadan or subdued during Yoruba Civil wars that have no Mogaji in the city e.g. Erunmu and Lalupon.

The Civil Chiefs (Veteran or Egbe-Agba) were Veteran Sunmola Alao Laamo, the first Otun Baale from Ikoyi and Tubosun, the Aare-Ago Baale.

The political authority was exercised not by Baale (later Olubadan) alone, but assisted by council of senior chiefs known as Igbimo Ilu (State Council). The membership varies by various names in different kingdoms. They also constitute the king-makers and advisers to Baale (or Olubadan) or kings in Oyo, Ijebu, Ondo and Ife.

Baale Olugbode’s thirteen years of reign (1851-1864) are well-remembered in the annals of Ibadan history as a period when there was security of life and an absence of discord or serious internal dissention among the city’s population. Rather, it was a period when Ibadan’s external relations were immensely enhanced.

The territory subject to the authority of Ibadan was considerably enlarged especially in the Ekiti and Ijesa country where four of the six wars of his reign were

fought. It was through diplomatic means that in 1854, Ibadan incorporated Ife, kingdom into the empire through their mediation in Ife-Modakeke war.

Baale Oyesile Olugbode initiated Yoruba peace meeting called Alabaja peace conference of 1855 which came up with a code of conduct to regulate relations among the different sub-ethnic Yoruba groups in Yorubaland. In fact, it was with the peace initiative of Ibadan leaders that their other major businesses, apart from war, thrived.

Daniel May, a European Missionary reported in 1958 of the existence of some farmsteads far away from the city during the reign of Baale Oyesile Olugbode. The Hinderers in the middle of the nineteenth century also observed that agriculture was widely practiced by the Ibadan, and the Ibadan leaders encouraged agriculture in all parts of the empire. This made the administration of the provinces self-supporting.

Ibadan itself grew in size and population as many people flocked into it, both free-men and slaves. It was also in Olugbode's reign that the first missionaries from Europe came into Ibadan. In spite of his pre-eminence in Ibadan, Olugbode did not forget his Owu ancestry and especially his connection with Kuta.

It was Baale Oyesile Olugbode (1851-1864) who rose from Abese Balogun under Oluyole that fully-implemented the new reform in the Chieftaincy System by introducing the Civil Line (Egbe-Agba) and Balogun Line – the military Line. For the first time in Yorubaland, women folk participated in city governance through Iyalode Chieftaincy System.

CHAPTER SEVEN

BAALE OYESILE OLUGBODE AND THE GROWTH OF IBADAN CHIEFTAINCY SYSTEM

The grounds for the imperial exploits of Ibadan were laid in the first two decades of its existence as a city-state in 1833 after the elimination of Ife group. By 1851 when Baale Oyesile Olugbode was installed, the internal political organ of the state has been stabilized with meritocracy as the guiding principle for the exercise of authority as explained earlier. Ibadan was by the last quarter of the 19th century an impressive imperial framework covering an area of Yorubaland more expansive than the old Oyo empire.

The city grew to become what Professor Bolanle Awe rightly calls “**a republic of warriors**”. In this “republic of warriors”, the warriors shaped the colouration and character of politics; they controlled how politics functioned procedurally; calculated and fought its wars and created an agricultural military complex to produce an energetic and over-expanding economy.

Ibadan used its efficiently organized army for six different purposes:

- In the first place, it served as a police force to keep law and order within Ibadan itself.
- Second, it served as a deterrent to prevent other Yoruba states from using their armies against Ibadan.
- Third, it was used for defence, in case deterrence failed, against enemies, against enemies-real, imagined or contrived.
- Fourth, it was widely employed for coercion, which is the real application of force, show of force and the exercise of political authority over other peoples' territory.
- Fifth, the army served as a backdrop for negotiation; a state with a weak army had little chance of success in diplomatic bargaining; and
- Sixth, the army gave Ibadan considerable prestige during the 19th century and acted as the major shield behind other instruments of policy.

Oyesile Olugbode hailed from Kuta and came as a warrior to Ibadan. The social system which he formalized during his thirteen (13) years reign (1851-1864) was non-hereditary and meritocracy brought a large number of adventurous youth to the town. This formed a propelling force to fight. This meant constant search for new areas to conquer.

Unlike the single line chieftaincy structure being introduced from inception, a more stable political organization was put in place by Baale Oyesile Olugbode and the city gained prominence in his time and it was feared and revered by its neighbours, most of which were subdued under his rule. Among his powerful warrior chiefs were:

- | | | | |
|-------|--------------|---|--|
| (i) | Ibikunle | - | Balogun |
| (ii) | Ogunmola | - | Otun Balogun |
| (iii) | Osundina | - | Osi Balogun |
| (iv) | Akere | - | Asipa Balogun |
| (v) | Orowusi | - | Ekerin Balogun |
| (vi) | Aijenku | - | Are Ago Balogun |
| (vii) | Ajayi Jegede | - | Seriki (nicknamed later as Ogboriefon) |

There were also civil chiefs (Egbe Agba) who were veterans that administered the city when the Baloguns went on war expeditions. The Otun Baale was the head by name Veteran Sunmola Alao Laamo from Ikoyi near Ogbomoso and the first to occupy that post. Tubosun was the Areago Baale and others not documented.

This was the beginning of the erstwhile Republican Two-sided Chieftaincy System comprising the civil line and the military line. Ibadan being founded on revolutionary new values and constitutional structures produced a socio-political environment that allowed astute, enterprising, wealthy women to assume roles of power and authority hitherto reserved for male titles hierarchies and military rulers.

The Iyalode line constitutes the fourth line in the Ibadan Chieftaincy System, following the civil (Otun or Egbe Agba), Balogun, and Seriki lines. A civil title, only a select number of Ibadan elite families, descendants of the original settlers have the right to offer candidates when vacancies occur in the line. Although the Iyalode is one of the

kingmakers, she is specifically excluded from eligibility to the office of Olubadan. Subuola was the first appointed Iyalode of Ibadan by Baale Oyesile Olugbode (1851-1867).

Bale Oyesile Olugbode's thirteen years of reign (1851-1864) are well remembered in the annals of the city as a period when there was security of life and an absence of discord or serious internal dissension among the city's population. Rather, it was a period when Ibadans's external relations were immensely enhanced. The territory subject to the authority of Ibadan was considerably enlarged, especially in the Ekiti country where four out of six wars of his reign were fought (A.L. Mabogunje and J. Omer Cooper, 1971)

Thus, by 1855, according to Adeniran Abiodun an Associate Professor at the Obafemi Awolowo, University, Ile-Ife (2000), the Ibadan had become undisputed masters of Ekiti, between then and 1860, practically every Ekiti town or village had been conquered by Ibadan whose empire at the time composed "most of Ekiti, most of Ijesa, almost all of Akoko and much of Igbomina in addition to the vast Osun territories and the Ife Kingdom". The post-Ijaye war campaigns in eastern Yorubaland were therefore to consolidate her territorial gains in this area.

The territorial acquisitions of Ibadan were not only by war. Diplomacy was also employed to take control or at least have significant influence in some areas. It was largely through diplomatic means, for instance, that in the 1850s, Ibadan incorporated the Ife Kingdom into their empire through their mediation in Ife-Modakeke affairs. By the 1870s, they had extended their influence eastwards to the Ondo kingdoms through and interference in Ondo-Okoko-Igbo affairs

The Ibadan leaders actually had a vision of restoring peace and tranquility at least within their area of Yorubaland as they guarantee peace in the middle of the 19th century. To this end, the Ibadan were not just destroying towns by as early as 1850s, under Baale Oyesile Olugbode, Balogun Ibikunle also made serious and committed attempts to rebuild and have resettled towns that were destroyed in the cause of military campaigns. In 1855, this culminated in the Alabaja peace conference which came up with a code of conduct to regulate relations among the different sub-groups of the Yoruba.

As with the selection of chiefs in the metropolis, ability and loyalty were the major criteria for the choice of an Ajele. Consequently, a large proportion of the Ajele were trusted servants or slaves recruited from outside Ibadan. Ajele system, according to Professor Bolanle Awe, was the main pivot on which the Ibadan imperial administration rotated. They were resident commissioners known as Ajele.

In spite of the incorporation of IFE within the Ibadan empire, the town was accorded the honour and respect which, if not commensurate with its traditional status as the sacred city of the Yoruba, was high enough to assuage the feelings of the rulers of that city and all traditionalists (Abiodun Adeniran, 2000).

It should be remembered as pointed out earlier that, in the 1950s during the reign of Baale Oyesile Olugbode (1851-1864), it was the Ibadan that brought the Ife back home in 1854 following its sack by the Modakeke in 1849. When again the Ife-Modakeke relations turned sourer in the 1870s, the Ibadan were involved in a series of negotiations to ensure that the cradle of Yoruba race was not deserted. Throughout the 19th century, the Ooni continued to be treated by Ibadan with respect and circumspect. As Professor Bolanle Awe pointed out, respect for traditional rulers was cardinal in Ibadan imperial policy. This was extended to those taken captive and sent to Ibadan such as the captured Owa of Ijesa (who) was said to have been treated that befitted a King; skin mat was spread for him to sit on and the Ibadan Chiefs prostrated before him.



BAALE OYESILE OLUGBODE PALACE



ENTRANCE TO OLUGBODE PALACE

CHAPTER EIGHT

HOW OWU-KUTA CAME UNDER IBADAN ADMINISTRATION

History of Owu-Kuta and Olugbode's Connection

According to Professors A.L. Mabogunje and J. Omer Cooper in “Owu in Yoruba History: (1971)”, inspite of his pre-eminence in Ibadan, Oyesile Olugbode did not forget his Owu ancestry and especially his connection with Kuta. Oral account collected from the present Baale (1971) of Kuta and his chiefs claimed that the founders of Kuta came from Owu-Orile and it was founded contemporaneously with Owu-Ipole. The name of its founder they claimed was one Akindele whom they went on to identify with Alugbua.

However, the papers of the late Herbert Macaulay, the famous Nigerian nationalist leader titled ‘Kuta History (1939 Para 39)’ showed that the people of Kuta migrated after an attack of Owu to settle at Iwo under the then Oluwo, by name Ogunmakinde Ande (1744-1816). They begged the Oluwo to settle them in a safe place within his jurisdiction. They were then settled at the first site of Kuta through Kupin one of Oluwo's officers.

The leader of the group was Larogun Sare-le-Owu and the settlement was named Kuta after his wife, **Kutanloju** who had four sons – Arelawen, Adelumo, Ateogbosun and Kubolape.

The first settlement did not last long and was deserted about 1850. According to Herbert Macaulay papers, the cause of the desertion was the result of an act of disrespect by some Kuta people who unfrocked a masquerade in front of the Oluwo. This happened in the reign of Ateogbosun, the third of Kutanloju children.

The intelligence Report, however, noted that the desertion was due to one of the many battles waged against Yorubaland by the Fulani from Ilorin sometime between 1845 and 1850. When the small settlement was deserted, its population escaped to Ife, Ileigbo, Iwo and Ibadan.

The present settlement is a later foundation bearing the same name Kubolape the youngest and last son of Kutanloju, was said to have gathered the scattered people and begged the new Oluwo, Oba Memudu Ayinde Lamuye I (1816-1906), who had succeeded Oluwo Ande to allow them to resettle at the old site of the village.

Oluwo Lamuye I refused but granted them a better site nearer to Iwo and agreed that Kubolape be Baale. According to the report, it would appear that this decision of the Oluwo, Oba Memudu Lamuye I followed on the intervention of Baale Olugbode. *He sent with the returning Kuta people an Ajele or consul of Ibadan whose presence guaranteed that they could re-settle without molestation.*

Kuta was gazetted in 1904 as one of the settlements under Ibadan administration supervised by the successive chiefs of Ibadan until 1952 when Osun Division was created. This resulted to the loss of status during the period as they did not bear the traditional title of Olowu, but instead Baale of Kuta, since he was then subordinate to Ibadan.

CHAPTER NINE

RELIGION AND EDUCATION IN OLUGBODE'S TIME

It must be mentioned that the religion of Islam had predated Christianity having been introduced to the city by the 1930s and quite naturally posed a challenge or rivalry to Christianity especially because it was accused by some chiefs of the city of associating with the crisis of the region. Yet it is note-worthy that in spite of many instances of opposition, Islam did not pose any serious threat to Christianity because no violence episodes were ever recorded. Islam no doubt enjoyed the patronage of the chiefs and a good number of power holders in the city-especially because it was easily adapted to Yoruba culture.

The Coming of Christianity to Ibadan

The First European to visit Ibadan was Mr. David Hinderer, a German Missionary, who had been in service of the CMS since 1848 and had already been active in Abeokuta where his comrades Henry Townsend, Golmer and others were. When they came to Ibadan, that is, David Hinderer with his wife Anna Hinderer, Okunseinde, Dalley, March Phillips, and Olubi, they were well received by the then Baale Olugbode. The Baale and the Chiefs were pleased to receive them and were kind to them while they were lodged at Tobosun's house at Odo Osun. Tubosun then, was the Areago of Baale Oyesile Olugbode while Veteran Sunmola Alao Laamo was the Otun Baale.

A day school was later established at Kudeti and Chiefs with others started depositing their children in the Mission house. Akinyele and Yejide, children of Olunloyo were the first whom the Hinderer received into the mission house. By 1853, the children who lived with Hinderers in the Mission house increased to about thirty. It is important to note that Chief Olunloyo was an Owu ancestry.

In 1854, David Hinderer and Rev. Kefer laid the foundation of the first Church in Ibadan while the first service in the uncompleted church was held on July 28 of that year.



*Picture 2: Panoramic View of Ibadan with
C.A.C Hq. At the Background*



Picture 3: Christ Apostolic Church

Although, this section only introduces the Christian effort at bringing Christianity to Ibadan via the CMS mission. There were other missions which came in overtime years to complement the CMS. Today, we can speak of Roman Catholic, Methodist, Baptist and Presbyterian efforts among others of African origins. Islam also has become much of a strong force in the socio-political setting of the great city. Both Christianity and Islam have contributed immensely to the growth of the city, having very large followings which sometimes cut across families.

Muslim Schools and Education in Ibadan

Islam was introduced to Ibadanland in the early 1800s. By 1877, several ALFAs had set up Quranic schools in their homes. This enabled Islam to take firm root in the town with little or no input of Western Education. In 1829, Imam Igun Olorun Ahmed Quifu and Uthman Basunu became the first Quranic Scholars in Ibadan. Both of them had been Usman Danfodio's students. In 1831, Quasim Omo Alfa Alaga, who came from Ilorin, established an Islamic school at Oke-Are. After this, other Islamic teachers set up Quranic schools in their neighbourhood. Such places include Isale Alfa, Agbeni. Ile Bamidele, Ile Lanase, Oke-Are, Ile Ali-Iwo, Amunigun and Ori Eru. The graduates from these schools became teachers, priests, and leaders of the mosques around them

In the 1860s, with the establishment of some Christian schools, Christianity started to gain ground. Even some of the children of notable Muslims who sought Western education were converted. This did not go down well with some Muslim parents, some of those who showed concern sent their children to Lagos where Islamic education had started and Muslims schools were flourishing.

Christian Education in Ibadanland

Christian missionaries were the main early promoters of Western education in Ibadan they literally brought education to the doorstep of both high and low in Ibadan. The first group to come during the reign of Baale Oyesile Olugbode as said earlier was

the Church Missionary Society (CMS) of England. The Methodist, Baptist and Roman Catholic missionaries followed their footsteps.

In 1853, two years after Baale Oyesile Olugbode was installed, the first European Missionaries to settle in Ibadan were Reverend David Hinderer and his wife, Anna. Both were workers of C.M.S of England. St. David's Church Kudeti, the first Anglican Church built in Ibadan, was named after him while St. Anne's School Molete was named after his wife. The missionaries started Ibadan's first western education schools in their house. Their residence (the mission house) was the first two-storey building in Ibadan. The building still stands at St. David's School Compound at Kudeti "since around 1855".

The first pupils to attend an elementary school in Ibadan were Yejide Olunloyo and her brother, Francis Lowestoft Akinyele Olunloyo. The two were children of an Ibadan High Chief, Chief Olunloyo. Towards the end of the decade, the school system metamorphosed into one designed for training pupils for missionary work and training personnel for colonial administration. The products could serve as teachers, preachers, interpreters, tax collectors and clerks. Between 1853 and 1899, CMS established six major Anglican Churches in different parts of Ibadan. These were:

- (i) St. David's Church at Kudeti in 1854,
- (ii) St. Peter's Church, Aremo in 1865
- (iii) St. James' Church, Ogunpa, 1869
- (iv) St. Paul's Church, Yemetu, 1894
- (v) St. Stephen's Church, Inalende in 1897, and
- (vi) Christ's Church, Mapo, 1899

Each of these churches had schools attached to them. These early Anglican Schools bore the names of the churches. They placed great importance on Christian religious instruction.

CHAPTER TEN

CITIZENSHIP AND THE PROBLEMS OF HETEROGENEITY

Who is an Ibadan?

An Ibadan native or indigene must belong to a lineage who has a compound in the city and a house in the village in one of the six outer-city Local Governments of Ibadan, one's father or grandfather (depending on the age of the person concerned) must have been born in Ibadan on or before 1893 when the British took over Ibadan after the Kiriji war.

The original quarters in Ibadan established by the warlords have now formed the core areas of Ibadan where the Mogajis, Chiefs, Senior Chiefs and High Chiefs emerged, including the Olubadan of Ibadanland and Iyalodes. You also find Oluwo and Aboke.

However, the roles of non-Ibadan cannot be ignored, if only for their large numbers and the competition and interaction generated by their presence, the identification lies in labels as in the use of the word 'strangers' to differentiate them from native or indigenes.

The non-indigenes did not belong to one social class and were not of the same origins. Their interest often coincided; the desire for land, job opportunities, competition with Ibadan citizens, sometimes, the interest did not converge, especially since certain demands simply reflected the desire of a social class. For example, a farm labourer had different demands from those of a wealth merchant. As to be expected, economic issues dominated the relationship between the strangers and indigenes. This does not exclude the Hausas, the Ibos, the Tapas and other sub-ethnic groups living in Ibadan.

Those who are regarded as strangers came mostly in search of economic opportunities during the century, and they did not seek to identify with their already integrated kinsmen. They had no farms, a major factor that reinforced their strangers'

status, rather, they were mostly interested in trade and wage labour (Professor Toyin Falola, 2012).

Erunmu, Owobale and some surrounding villages are Owu extraction. Erunmu in particular, produces very many distinguished and talented people in the likes of the late Architect Babalola Adekunle, the genius master builder of the Cultural Centre, Mokola, Ibadan; the former ace footballer and Government Printer, Mr. Alade; and the Oyelese clan with J.O. Oyelese, mathematics Professor, John Oyelese, geographer and national goalkeeper, Elder Wole Oyelese, the Power Minister; the Ogundirans, Adekola and of course Oyewos, including Professor Toriola Oyewo. However, after the resettlement of Erunmu by Ibadan warlords in 1860s, following the destruction of the town during Gbanamu war between Ife and Oyo-Ibadan in 1833, about nineteen family compounds of new settlers intermixed with the Owus.

This development informed His Excellency, Engr. (Dr) Omololu Victor Olunloyo former Governor of old Oyo State, 4th Balogun Oyo, in a Lecture delivered to honour Ibadan Descendants Union (IPU) on Friday, 9th November, 2012, said among other things that:

*“Even if anyone was originally from Oyo, Ogbomoso, Abeokuta, Ijebu, Ilesha, Ile-Ife, Iwo, Offa, or Orile-Owu, where a ruling house chieftaincy system was and is the norm, when you thereafter come to participate in the great Yoruba experiment called IBADAN, you may be imperial but you shall not try any hereditary ruling house game here in Ibadanland”.
Ibadan does not tolerate dual citizenship”*

Socio-Cultural Institution of Ibadanland

Association is defined in this book as a group of people organized for the purpose of pursuing, promoting and protecting common interest. The Yoruba people have been strongly disposed to forming associations, a manifestation of their inherent gregariousness and inclination towards ostentation.

There had been formation of elite organizations in Ibadanland since 1900. The early social clubs and associations made serious efforts to consider social, political, economic, educational and cultural issues that affected Ibadanland when they occurred. However, there were noticeable, duplication of ideas and inability of each of the Clubs and Associations to present a common front and an in-depth approach to issue of great importance to Ibadanland.

This informed Ibadan elders to form the Central Council of Ibadan Indigenes (C.C.I.I) as a central body for a coordinated direction of energy and resources of all Ibadan sons and daughters towards the attainment of positive changes in Ibadan. C.C.I.I is an umbrella organisation for all indigenous clubs and associations in Ibadanland.

To give further recognition to the past warlords and heroes and bring them into present day focus, the C.C.I.I has organized the past warlords into a group called “Association of Ancient of Ibadan Warlords’ Families” who have contributed to the promotion of culture and tradition of Ibadanland. The Association has been registered by the Corporate Affairs Commission, Federal Republic of Nigeria. This is to promote unity, culture and tradition of Ibadanland as laid down by the founding fathers who fought tirelessly and shed their blood during the various inter-tribal wars. These warlords have fought for the liberation of the Yorubas which today have contributed to the sustenance of the unity of Yorubaland and promote cultural identities of Ibadanland. Baale Oyesile Olugbode, Maye, Oderinlo and Ogunmola families etc. are prominent families in the Association” formed in 2016.

Religion and Cultural Festivals

The traditional religious elements of the ancient Yoruba cities were shrines and temples, cult houses, inspite of the other radical innovations. Both Yoruba tradition religion and Islam were dominant until the second half of the century when Christianity was introduced. Except the cults of kingship which were ignored as a republican state, Ibadan had similar religious practices with the rest of other Yoruba groups.

The lineages were united in the Egungun (ancestor cult) celebrations, usually held in June that is shortly before the yam harvest. There is also an annual communal festivals now incorporated into “Ibadan Annual Cultural Festival”, that is, OKEBADAN for fertility rites and prosperity. The Okebadan was dedicated to the spirit of the hills at Eleyele as a thanksgiving to the refuge which it provided in periods of danger and also to Lagelu, the mythical Founder of Ibadan.

In a similar manner, Oke-Oluwo (Olumo Rock) in Abeokuta provided refuge for the Egba people. Okebadan festival is also celebrated to remember the roles played by the great early rulers of Ibadan in the last three centuries. It should be remembered that Okebadan was earlier abandoned until it was resuscitated by Baale Oyesile Olugbode (1851-1864) when he had no male child. The resumption of Okebadan festival led to the delivery of the only son called ADERIBIGBE who produced the children and grandchildren who have become Mogajis of Oyesile Olugbode dynasty in Ibadan.

CHAPTER ELEVEN

THE WAY FORWARD

In our collective efforts to rekindle modern Ibadan, conscious attempts must be made to re-orientate and remind all Ibadan indigenes and perhaps non-indigenes as well, in the basic principles and ideals upon which Ibadan's greatness was built and sustained. Based on the history of development of Ibadan, the following are my humble submission and recommendations:

- (i) Owu communities in Ibadan should identify themselves with Ibadan industrialization agenda which must be pursued aggressively in modern Ibadan. Since agriculture is the mainstay of the economy of Ibadan and majority of our rural people are still farmers. Agro-allied industries may be our starting point where products like juice, tomato, flower, vegetable etc.
- (ii) Educational pursuit must be made a top priority for all Ibadan youths. Bishop Francis Wale Oke should be commended for starting Cornerstone University in Ibadan with temporary site at Olaogun, Old Ife road and the permanent site near Erunmu. Private educationist in other Owu communities should emulate this initiative.
- (iii) Identity issue should be pursued with great care so that Ibadan would both lose its cosmopolitan nature. While it is desirable for Owu people in Ibadan to create institutions, structures and initiatives that will cater for the needs and interest of Owu it must not run foul of global Ibadan ideals and principles upon which Ibadan's greatness was built and sustained.
- (iv) Philanthropist has also been abused in modern Ibadan as many able-bodied men and women now seek money and food from the affluent people day and night. Street begging is not healthy for the growth of Ibadan.

Ibadan elite of old were known for impressive philanthropic gestures and this explains why they were able to enjoy massive supports from the general populace. Among them were, Adebisi Giwa, Salami Agbaje, Olayiwola Osuolale, Balogun Oyetunji Oseni Bello, Kola Daise, Alao Arisekola, N.O. Idowu, Bode Akindele and Bode Amoo. All were honoured with

chieftaincy titles by the Olubadan of Ibadanland. These factors revealed the ideals of true and original Ibadan which has continues to sustain it leading place in modern Nigeria.

Finally, Ibadan produced several finest politicians of Yoruba extraction in Nigeria political history. They might not be Ibadan indigenes but they made Ibadan their political base and second homes because of the centrality of the city to national political issues. These statesman include Chief Obafemi Awolowo, Chief S.L. Akintola, Alhaji Adegoke Adelabu, Chief Remi Fanikayode, Chief Adisa Akinloye, Chief Richard Akinjide, Chief Bola Ige and Chief (Dr.) Omololu Olunloyo and Chief J.M. Johnson who even represented Ibadan in Lagos in 1950s before independence.

The politician and political elite of Ibadan extraction must eschew politics of bitterness and run people-oriented governments. There should be less of political rancor and hostility and Ibadan must be seen as a property of all irrespective of different political affiliations. This way, all-round development will come the way of Ibadan in modern Nigeria politics.

RECOMMENDATIONS

The Owu people in Ibadan should promote historic sites and cultural heritage of the city by immortalizing the name of Baale Oyesile Olugbode for his initiatives and courage in ensuring that Ibadan is great among the comity of cities in the world as noted by the UN-Habitat's report, 2008. Among the historic sites and cultural heritage such as: Okebadan festival, Oderinlo statute, Oluyole statute at Mapo and Bere respectively, Ogunmola statute at Total Garden and Iyalode Rukayat at Sodeinde Round-about, Abiola way, one may ask where is Baale Oyesile Olugbode's statute? All these are crucial to the identity and social well-being of the Owu people of Ibadan and the citizenry in general.

At the heart of Ibadan's greatness was religious tolerance. People were free to profess any form of religion in Ibadan and there was high level of inter-religious interactions and encounters. The early Ibadan leaders played hosts to both Islamic and Christian religions, Particularly Baale Oyesile Olugbode who play host to European Missionaries. Religious tolerance has facility a peaceful atmosphere which is necessary for meaningful development of Ibadanland.

APPENDIX I

CHIEF TESLEEM ABIODUN OLUGBODE THE 14TH

MOGAJI OF OYESILE OLUGBODE DYNASTY

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

S/N	PERIOD	RULER	TITLE	BALOGUN	OTUN OLUBADAN	IYALODE
1.	16 th Century	Lagelu	Generalissimo	None	None	None
2.	1820-1832	Maye Okunade	Baale	Ḥ	N/A	N/A
3.	1832-1835	Oluyedun Afonja	Aare-Ona Kakanfo	Ḥ	N/A	N/A
4.	1835-1835	Lakanle	Baale	N/A	N/A	N/A
5.	1835-1847	Oluyole	Basorun	<ul style="list-style-type: none"> • Bankole Alesinloye • Oderinlo 	N/A	N/A
6.	1847-1850	Oderinlo	Balogun	N/A	N/A	N/A
7.	1850-1851	Opeagbe	Baale	Vacant	N/A	N/A
8.	1851-1864	Oyesile Olugbode	Bale	Ibikunle	Sunmola Laamo	Subuola
9.	1864-1865	Vacant	-	Ibikunle	Vacant	Subuola
10.	1865-1867	Ogunmola	Basorun	Akere	Vacant	Subuola
11.	1867-1869	Vacant	-	Akere	Vacant	Subuola
12.	1869-1871	Orowusi	Baale	Ajobo	Femiwa	Efunsetan
13.	1871-1885	Latosisa	Aare-Ona Kakanfo	Ajayi Ogboriefon	Tajo	Efunsetan
14.	1885-1893	Vacant	-	Ajayi Osungbekun	Tajo	Iyaola
15.	1893-1895	Fijabi (Omo Babalola)	Baale	Akintola	Osuntoki Olosun	Lanlatu A. Giwa
16.	1895-1897	Osuntoki Olosun	Baale	Akintola	Fajinmi	Lanlatu A. Giwa
17.	1897-1902	Fajinmi (Omo Yerombi)	Baale (Basorun)	Akintola Babalola Kongi	Mosaderin	Lanlatu A. Giwa
18.	1902-1904	Mosaderin	Baale	Apampa	Dada Opadare	Lanlatu A. Giwa
19.	1904-1907	Dada Opadare	Baale	<ul style="list-style-type: none"> • Omiyale • Akintayo 	Apampa	Lanlatu A. Giwa
20.	1907-1910	Apampa (Omo Osundina)	Basorun	Akintayo (Elempe)	Lafa	Lanlatu A. Giwa
21.	1910-1912	Akintayo Awanibaku (a.k.a Elempe)	Baale	Shittu (Omo Aare)	Irefin	Lanlatu A. Giwa
22.	1912-1914	Iferin (Omo Ogundeji)	Baale	Shittu	Akinwale	Lanlatu A. Giwa

23.	1914-1925	Shittu (Omo Aare)	Baale	(i) Ola (Kobomoje) Omo Orowusi (iii) Idowu Famiwa (iii) Oyewole	Akinwale Amida	Iya-Isale Osun (1914-1917) Ramlatu Ajiseomo (1917-1935)
24.	1925-1929	Oyewola Foko Aijenku	Baale	Okunola Abaas Alesinloye	Amida Ayodabo	Ramlatu Ajiseomo (1917-1935)
25.	1930-1946	Okunola Abass	Baale/Olubadan	Aminu Akanmu	Ayodabo Akere	Rukayat Akande
26.	1946	Akere II	Olubadan	Oyetundse	Akintunde	Rukayat Akande
27.	1946	Oyetunde I	Olubadan	Fijabi	Ali-Iwo	Rukayat Akande
28.	1946-1947	Akintunde Bioku	Olubadan	Fijabi	Ali-Iwo	Rukayat Akande
29.	1948-1952	Fijabi II	Olubadan	I.B. Akinyele	Ali-Iwo	Abimbola
30.	1952	Memudu Ali-Iwo	Olubadan	I.B. Akinyele	Igbintade Apete	Abimbola
31.	1952-1955	Igbintade Apete		I.B. Akinyele	Yusuf Kobiowu	Abimbola
32.	1955-1964	Isaac Babalola Akinyele	Olubadan	Salawu Aminu	Yusuf Kobiowu	Abimbola
33.	July-Dec.	Yesufu Kobiowu	Olubadan	Salawu Aminu	S.A. Oyetunde	Adebisi Abeo
34.	1965-1971	Salawu Akanbi Aminu	Olubadan	G.A Adebimpe	D.T. Akinbiyi	Adebisi Abeo
35.	1971-1976	Shittu Akintola Oyetunde II	Olubadan	G.A Adebimpe	D.T. Akinbiyi	Adebisi Abeo
36.	1976-1977	Oba G. Akanbi Adebimpe	Olubadan	Y. Oloyede Asanke	D.T. Akinbiyi	Wuraola Esan
37.	1977-1982	Oba Daniel Tayo Akinbiyi	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Wuraola Esan
38.	1983-1993	Oba Yusuf Oloyede Asanke	Olubadan	Y.B. Ogundipe	E.A. Adeyemo	Humani Alade
39.	1993-1999	Oba E. Adegboyega Adeyemo Operinde	Olubadan	Y.B. Ogundipe	S.L. Durosaro	Wuraola Akintola (from 1995)
40.	1999-2007	Oba Yinusa Bankole Ogundipe	Olubadan	H.V.A. Olunloyo	S.L. Durosaro S.O. Lana Lateef Omotoso	Wura Akintola (1995-2007) Aminat Abiodun
41.	2007-	Oba Samuel Odulana Odugade I	Olubadan	S.A. Omiyale	Oyeleke Ajani Omowale Kuye	Aminat Abiodun

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

APPENDIX III

PROFILE OF ESV. TOMORI MOSHOOD ADIJOLOLA



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

He attended Christ Church Primary School, Mapo, Ibadan, St. James Primary School, Idi-Aba, Abeokuta and St. John Primary School, Iloro, Ilesha, Lagelu Grammar School, Ibadan (1968-1972), Government College, Ibadan (1973-1974), University of Ife, now Obafemi Awolowo University, Ile-Ife (1974-1979). He joined Western State Scholarship at Lagelu Grammar School Ibadan, and Federal Government Scholarship at the University of Ife, (now Obafemi Awolowo University) Ile-Ife in Osun State, Nigeria.

PERSONAL QUALIFICATIONS

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

WORKING EXPERIENCE

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

He transferred his service to the Local Government Service Commission of Oyo State in 1991 from where he served in the three Local Governments before he was seconded to the Ministry of Finance & Economic Planning, and the Ministry of Local Government and Chieftaincy Matters as Oyo State Rating and Valuation Coordinator between 1994 and 2009.

SPECIAL PROFESSIONAL AND ADMINISTRATIVE ASSIGNMENTS

While in the public service, he served as member of may 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. He was a member of Oyo State Technical Committee on Mapping and Geographic Information System for the National Population Census (2000-2003).
3. Members of Technical Committee for the Draft White Paper on the Report of the Administrative Panel of Inquiry into the Circumstances surroundings the allocation of land at the Abandoned Ring-Road Transfer Station Site (December 2002).
4. Member of Administrative Panel of Inquiry into OLOBA OF OBA CHIEFTAINCY DISPUTE (1988)
5. Member of Administration Panel of Inquiry into IRAWO CHIEFTAINCY AND LAND DISPUTE (1998)
6. Member of Administration Panel of Inquiry into the Activities of Government Properties Company Limited (October, 1999 to January, 2001)
7. 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)
8. He was also a member of Oyo State Housing and Population Census Mapping and Technical Committee.

BOOK PUBLICATION

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

- | | |
|--|------|
| a) The Role of Local Government in the Development and Management of Real Estate | 1997 |
| b) Principles and Practice of Urban Property Taxation | 2002 |
| c) IBADAN OMO AJOROSUN: A New Perspective of Ibadan History and Physical Development | 2004 |
| d) Ibadan in the 21 st Century: "A Model of Sustainable City" | 2013 |
| e) IBADAN: A City Built by Warriors | 2016 |
| f) The Origin and Growth of Ibadan Metropolitan Area into A Megacity | 2017 |
| g) Ibadan in the Pre-colonial Period and the Imperial Legacies | 2017 |

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

MEMBERSHIP OF CULTURAL ASSOCIATIONS

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

- i. Secretary, CCII Chieftaincy Committee on OLOKO Commission of Inquiry (1993)
- ii. Secretary, New Olubadan Palace Site Selection Committee and Preparation of Site Development Plan (1992/1994)
- iii. Secretary, Ibadan House Building Project Committee and Chairman Ibadan House Management Committee
- iv. Member, Ibadan State Creation Committee (1995-2009).
- v. Oyo State Stakeholder Committee Member on Creation of States in Oyo State 2013/2014.
- vi. Member – CCII Technical Committee on Population and Housing Census (2006-2012)
- vii. Member – CCII Legal Committee on Ogburo and Boundary Dispute between Ibadan and Iwo – 2014
- viii. Member – CCII Library Board and Archives Committee – 2016
- ix. Consultant to CCII on the Formation and Registration of the Ancient Ibadan Warlords Families (2014 till date).
- x. A member of CCII 5man Committee of the Olubadan Chieftaincy Review on 23rd May, 2017.

AWARDS & HONOURS

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

- ★ Award from the ALUMNI Association of Obafemi Awolowo University (Ibadan Branch) as “A Good Ambassador of the University” in 2008;
- ★ “professional Development and Empowerment of Members Awards” by the Nigerian Institution of Estate Surveyor & Valuer, (NIESV) Oyo State Branch in July, 2009;
- ★ “Certificate of Recognized Achievement” by Lagelu Grammar School, National Old Boys Association on 36th Founder’s Day Anniversary in 2004;
- ★ “Certificate of Merit as Public Administration of the Year (1992/1993) by the Federation of Ibadan Student Union (FIBSU), Obafemi Awolowo University Cahpter, Ile-Ife in June, 1994;
- ★ An Award of “Professional Excellence” by the Conference of Local Government Lands and Estate Officers (Oyo State Branch) in recognition of Professional Excellence and dedication to the Public Service of Oyo State Government both at the State and Local Levels.

- ★ An Award by THE ROYAL GROUP in recognition of outstanding support and contribution to the progress and development of the Group and Ibadanland on 18th day of September, 2010.
- ★ Central Council of Ibadan Indigene “Merit Award in Recognition of Outstanding Service to Ibadanland” on Saturday 22nd November, 2014.

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

Sgd.

Tomori M. A.

December, 2017

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