

*Lola Tomori*

*Forwarded by Olaleye Usman Olanrewaju*

## **WRITING A NEW HISTORY OF IBADAN**

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*There can be no development without an evidence-based history because historical narratives are always being contested and revised,* but such revisions must be based on new evidence and theoretical insight, not an individual's whims and caprices.

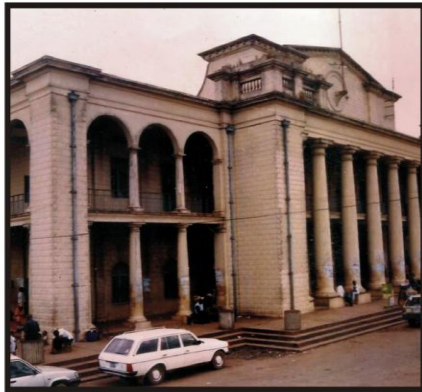
"**Everything has a history**" is a recent mantra of the American Historical Association aimed out at affirming the ever-present qualities of Historical understanding in everyday lives and multiple scales, from personal decisions and households budgeting to public policies. History needs to be, as indeed it is, rewritten from time to time and past events revalued in the light of fresh developments and new ideas, according to R.G. Collignwood.

*Oduduwa and Ife gave the Yoruba people their first kingdom, elaborated the structure of their type of kingdoms, and pointed all of the Yoruba people in the direction to this higher level of political existence.* The city of Ile-Ife and its type became the pattern of existence for most of Yorubaland, making the Yoruba the most urbanized people in the tropical African forest, an urbanism which impacted their cultural growth in countless ways and made them the proud possessors of what many regard as Africa's highest indigenous civilization (Professor S. Adebajji Akintoye, 2020).

From all these developments and their times, the migrants from Ile-Ife continued for centuries, and transformed the political and demographic structure of Yorubaland. Their most visible physical heritage is the many cities of the Yoruba people, the cities of the kings. And their political heritage is the Yoruba kingdoms. **The kingdom-founding immigrants was a special era I Yoruba history.**

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# THE IBADAN FACTOR IN YORUBA CULTURAL HISTORY AND SOCIO-ECONOMIC TRANSFORMATION



## **IBADAN**

**1 Metropolis, 63 Towns, 3089 Villages  
1 People**

**By:**

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## **1.0 THE UNIQUENESS OF IBADAN TRADITIONAL CHIEFTAINCY SYSTEM**

- We all know that Lagelu Founded Ibadan in the 16th century at a time the entire Yorubaland was recovering from the Nupe invasion between **1570** and **1650**.
- Lagelu and his descendants practiced hereditary monarchial system up to the time of Owu war between **1580 and 1824** that is for about **240 years**.
- When the allied army of Ijebu, Ife, Oyo and Egba **took over the second Ibadan, they rejected hereditary monarchial system and introduced military aristocracy during the reigns of Maye Okunade, Oluyedun and Oluyole. (1825 – 1849), including Balogun Adeyinka Oderinlo and Baale Omololu Opeagbe between 1842 and 1851**
- During the reign of **Baale Ajayi Oyesile Olugbode** between 1851 and 1864, Ibadan Rulers introduced **military republican system** comprising **Otun Baale (Civil Line)** and **Balogun (Military Line)** and **started the installation of Iyalode** within the period for the first time in Yorubaland. **Leadership or Baaleship (Obaship) is rotated between the Civil Line and Balogun Line. But in the 19<sup>th</sup> Century, the Balogun's are the heir apparent until after the Kiriji War in 1893** and four Ibadan Rulers died as Balogun without been installed as Baale during the period under reference

## **2.0 THE PROCESS AND SIGNIFICANCE OF INSTALLING A NEW OLUBADAN OF IBADANLAND FROM 1936**

In the 19th Century and upto now, Oluwo Labosinde had been performing the installation of Baales and Olubadan. Ibadan changed from Baale to Olubadan in 1936. **The entire members of the ruling military Officers constituted the Baale-in-Council.** But in 1851, Ibadan adopted Military Republicanism comprising Otun Baale which we now call Otun Olubadan (Civil Line) and Balogun or (Military

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Line). The most Senior Chiefs in both Lines constituted the **Baale-in-Council** which we call now **Olubadan-in-Council**. They are the king makers.

In the 19th Century, they must meet as Kingmakers to appoint a Baale, unless if the candidate died as Balogun like Balogun Oderinlo, Balogun Ibikunle, Balogun Akere and Balogun Ajayi Osungbekun. The Council may accept or reject the candidate for reason of inefficiency and poor leadership quality.

Fijabi the son of Babalola, who came to settle in Ibadan during Maye Okunade's regime in Ibadan, was the last to be installed Baale of Ibadan on the 23<sup>rd</sup> of June, 1893, before Ibadan became a British Protectorate. After him, the subsequent rulers of Ibadan had to obtain the approval of the British Resident for Oyo Province before they could be installed as rulers of the town (Kemi Morgan at pg. 166 of Outline History of Ibadan, Part III).

**Rotation of headship of Ibadan Community** started after the prolonged 16 year civil war known as Ekitiparapo War. **Rotation between Otun Olubadan and Balogun was formalized with Olubadan Chieftaincy Declaration of 1957 as amended in 2023.**

However, only the Olubadan of Ibadanland could only go through the **traditional rites** to be performed by the **Oluwo Labosinde** Araba of Ibadan at Osemeji Temple before installation and Coronation Ceremony where the Governor performs the presentation of Staff of Office at Mapo Hall Arcade.

### **3.0 TRANSITION FROM SECOND IBADAN TO THIRD IBADAN**

The third emergence of Ibadan was as a result of **Owu war** between **1814 and 1822** after the destruction of **Owu-Ipole**. The settlement at Ibadan by the allied army of **Ife, Ijebu, Oyo and Egba** that resulted to another war between the **Owu refugee** living at **Owu-Ogbere** near Ibadan and the ruler of Ibadan marked the end of the period of marauding. According to both Professors Akinlawon Mabogunje and J. Omer Cooper (1971) in "**Owu in Yoruba History**" at page 65;

*This is a development which can be seen in the history of several other such movements of wandering marauders in Africa. The sixteenth century Jaga and Zimba in Central Africa or the Ngoni in nineteenth century East Central Africa are examples in which a long period of wandering and devastation was eventually followed by definitive settlement and the attempt to create a stable polity”.*

With the settlement in Ibadan, the behaviour of the army and its role in Yorubaland began to undergo a profound change. The **militarist character of the community led by Maye Okunade from Ile-Ife**, did not disappear overnight but the **army now became a state, with a territory of its own**, a political hierarchy albeit a rather usual kind and a position within the complex web of inter-state relationship in Yorubaland.

Therefore, to put history in its proper perspective, Professor Akinwumi Ogundiran (2020) *challenged traditional rules to invest resources in preserving ancestral legacies, artefacts, and memory, adding, if they are committed to the truth and not self-aggrandizing, they should build museums and establish royal and ritual archives in their communities. These are the resources that historians need to so their work effectively.*

He said, *“if the kingmakers will not check the traditional rulers, historian own it to the profession to call them out through their professional organizations, adding that it would be wrong to entrust kings as custodians of ancestral history, because they have political interests that scholars must interrogate.*

Professor Bolaji Akinyemi, former Minister of External Affairs once said; “The history of pre-colonial Nigeria is fluid history of independent states, losing their independence to fellow states and regaining their independence from fellow states. This continuing struggle for dominance and denomination was still on going

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when the British intervention took place. These are nationalities with very long memory.

Dr. Lasisi Olagunju in the Nigerian Tribune of Monday, 10 July, 2023 was right when he said: “The ascendancy of Ibadan from war camp to city and the distinctiveness of its Olubadan Kingship are products of constant change and reforms. Although its modern history, every major improvement or amendment or adjustment to Ibadan chieftaincy law has had streaks of controversies”.

#### **4.0 TASKS BEFORE HIS IMPERIAL MAJESTY, OBA SENATOR RASHIDI ADEWOLU LADOJA, ARUSA I**

**Speaking at the Coronation Civic Reception organized by the Central Council of Ibadan Indigene. (CCII) in honour of the monarch,** which was held on Sunday, at the International Conference Centre, University of Ibadan, Awolowo Dosumu, who was also the chairperson at the event, described Oba Ladoja's enthronement as not only the ascension of a remarkable leader but also “**the renewal of the spirit of Ibadan**”.

She recalled the monarch's pledge to restore Ibadan's old glory, ensure a crime free society, and foster a city where leaders act with integrity while both indigenes and strangers feel at home.

According to her: "These are not just words. They are a manifesto of purpose, a call to action, and a covenant with the people.”

Awolowo Dosumu lauded Oba Ladoja's track record of service, from his ventures in international enterprise and entrepreneurship to his stewardship as governor of Oyo State, stressing that he has always demonstrated that leadership is about service, not glamour.

She further urged Mogajis, Baales, and professionals at home and abroad to support the Olubadan in actualising his vision for the city.

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“As we honour Kabiyesi, we also rededicate ourselves to that vision. **“Let this coronation not only be the celebration of a new reign but the beginning of a new renaissance for Ibadan,”** she added. The civic reception, which followed Friday’s formal presentation of the staff of office, was attended by top dignitaries, including representatives of the governments, captains of industry, lawmakers, royal fathers, and friends of Ibadan from across Nigeria and beyond.

Awolowo Dosumu prayed that Oba Ladoja's reign would be long, peaceful, prosperous, and impactful, affirming that Ibadan would continue to stand as a city welcoming to both indigenes and visitors.

Meanwhile, the former governor of Osun State, Prince Olagunsoye Oyinlola, has advised the Olubadan of Ibadanland, Oba Rashidi Ladoja to build on the administrative legacies of **Late Oba Akinyele and Oba Oloyede Asanike.**

Oyinlola gave the advice in his address as chairman at the reception of the same event. He submitted that the two monarchs made significant impacts in the growth of Ibadan through their adopted administrative styles.

*According to him, Ibadan has a long list of traditional rulers that Oba Ladoja should learn from for the meaningful impact that they made during their reign.*

“Oba Ladoja should learn from Olubadan Akinyele who brought wisdom and scholarship to the palace.

“Also, he should learn from Olubadan Asanike who chose humour and native intelligence to bring change and stability," he said.

Oyinlola submitted that building on their legacies coupled with his experience as former Senator and governor would assist in the trans-formation of Ibadanland.

*Finally, Yoruba History is bigger than the ego of any royal father, allowing personal or political interests to distort historical facts will not be in the interest of the people of Ibadan. The circumstances by which the Ibadan people settled and lived in Ibadan made the idea of dictatorship or autocracy very distasteful to them or any measures which appear to them to be arbitrary.*

## 5.0 THE LEGACIES OF PAST RULERS OF IBADAN FROM LAGELU – THE FOUNDER OF THE CITY

S/NO	PERIOD OF REIGN	NAME OF RULER AND TITLE	CONTRIBUTION AND IMPACT ON GROWTH OF IBADAN
1.	16 <sup>TH</sup> Century	Lagelu (Founder)	<p>i) Lagelu founded Ibadan probably, during the reign of Alaafin Obalokun between 1580 and 1590 at a time of rebuilding the Old Yoruba Kingdoms and laying foundation of new ones.</p> <p>ii) Ibadan changed locations three times from Eba-Odan to Awotan Hills and Oja’ba</p> <p>iii) According to Rev. Samuel Johnson (1911), the destruction of Owu in <b>1820 A.D.</b> was followed by the destruction of Egba towns giving rise to the rise of anarchy and political displacement. Ife soldiers led by Maye Okunade and Oyo refugees joined by friendly Egbas and Ijebus. The war-chiefs found Ibadan alone not destroyed by fire and so hastily occupied it. The war-chiefs taking possession of any compound they chose, and their men with them and thus Ibadan was again re-peopled by not the owners of the town around <b>1825 A.D.</b> led by Maye and his deputy Labosinde, both from Ile-Ife while Lakanle was the Oyo leader. According to Prof. Akinjogbin, Owu wars which started in 1814 and ended 1825.</p>
2.	1825 – 1833	Baale Maye Okunade	<p>The military leaders abolished Yoruba monarchical hereditary. System of Lagelu dynasty and the title of Olubadan and Aboke. The Egbas were also expelled from Ibadan War Camp to found Abeokuta in <b>1830</b>. The Ife group were also expelled from Ibadan camp during the Gbanamu war of 1833.</p>
3.	1833 – 1835	Aare Oluyedun (Omo Afonja)	<p>He started militocracy and led the Gbanamu war</p>
4.	1835 – 1836	Lakanle	<p>He was overthrown in a palace coup and civil disorder and committed suicide.</p>



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

			<p>iii. Mediated in the crisis between Ife and Modakeke in 1854 and negotiated the return of Ife people from Oke-Igbo back to Ife where they have been since 1849 when Modakeke sacked Ife town.</p> <p>iv. Iyaiye was destroyed in 1862 and brought under the control of Ibadan Authority. The war-heroes were Balogun Ibikunle and Otun Balogun Ogunmola</p>
9.	1864 – 1865	Balogun Ibikunle	Ayeye led the Ijaye and Iperu war between 1859 and 1864
10.	1865 – 1867	Basorun Ogunmola	Bere/Mapo ensured the installation of Alaafin Adelu
11.	1867 – 1869	Balogun Akere	Ibadan subjugated Ilesa for the first time in history but died in Ilesa Camp.
12.	1869 – 1871	Baale Orowusi	Balogun Ajobo who succeeded Balogun Akere was expelled from Ibadan while Aiyejenku Foko committed suicide
13.	1871 – 1885	Aare Latosa	He came from Ilora and trained under Oluyole. He eased out Ojo Aburu-Maku of Ogbomosho to assume his Kakanfo office. This was the case with Ogunmola, who seized the Basorun Office from the old Gbela of Oyo.
14.	1885 – 1893	Balogun Ajayi Osungbekun (Omo Orowusi)	Kobomoje, he succeeded Aare Latosa at Ekitiparapo war and led Ibadan warriors home after 16 years but was prevented from becoming Baale of Ibadan
15.	1893 – 1895	Baale Fijabi (Omo Babalola)	Ibadan came under British rule after signing an Agreement with the British Government in August, 1893. He was succeeded for the first time by Otun Baale Osuntoki (1895-1897) when Balogun Akintola declined the offer of becoming the Baale.
16.	1895 – 1897	Baale Osuntoki Olosun	Agbeni became the first Baale for the first time from the Civil line when Balogun Akintola, refused to become Baale as was before the wars
17.	1897 – 1902	Basorun Fajimi (Omo Yerombi)	Oranyan, he acquired the title from Alaafin Adeyemi I
18.	1902 – 1904	Baale Mosaderin	Oranyan
19.	1904 – 1907	Baale Dada Opadare	Under this Baale, the service in homage to Oyo from the Ijebu, Egba, Ijaiye Ojoo, Moniya, Iroko and other towns were lost. He located the people to police and prevents the flow of the service to the Alaafin. He allocated land for the building of Mapo Church and school

20.	1907 – 1910	Basorun Apampa (Omo Osundina)	He was the last Baale of Ibadan to hold the title of Basorun M.K.O Abiola and Kola Daisi held the honouy Basorun title. During his reign, the Oyo people at Modakeke were resettled at Ode Omu following an agreement signed in June 1909. By this agreement, Modakeke was evacuated and resettled at the present site of Ode-Omu. The agreement was signed by the Baale of Ibadan, Basorun Sunmonu Apampa; His Royal Majesty (HRM), Oba Aelekan Olubuse I, the Ooni of Ife; and the Ogunsua of Modakeke and other chiefs (Prince Adelegan Adegbola 2009 pg. 524). Alayegun of Ode Omu is the title of their Oba who was crowned Oba (HRM) Lamidi Olayiwola Adeyemi III, the Alaafin of Oyo in recent time.
21.	1910 – 1912	Baale Akintayo (Awaninaku Elempe)	Bere/Aboke
22.	1912 – 1914	Baale Irefin (Omo Ogundeyi)	Oke-Ofa Babasale Donated land for the settlement of Hausa of Sabo.
23.	1914 – 1925	Baale Shittu (Omo Are)	Oke-Are died in exile at Saki for refusing to pay homage to Alaafin of Oyo
24.	1925 – 1930	Bale Oyewole Aiyejenku (Omo Foko)	Oke-Foko construction of Mapo Hall and commissioning in 1829
25.	1930 – 1946	Olubadan Okunola Abass Alesinloye (Omo Bankole)	Ibadan changed its title from Baale to Olubadan in 1936 after becoming an Independent Native Authority in 1934 freed from the grip of Alaafin of Oyo.
26.	1946	Olubadan Fagbunrin Akere II	Oritamerin
27.	1946	<b>Olubadan Oyetunde I</b>	<b>Eleta</b>
28.	1946 – 1947	Olubadan Akintunde Bioku	Oke-Bioku
29.	1948 – 1952	Olubadan Fijabi II	Oritamerin. Land was leased for the establishment of U.I. in 1948 for 999 years
30.	1952	Olubadan Memudu Alli-Iwo, Okumade I	Gbenla
31.	1952 – 1955	Olubadan Igbintade Apete	Oke-Ofa Atipe, Ibadan
32.	1955 – 1964	Olubadan Isaac Babalola Akinyele	There was registered and gazette Olubadan Declaration formalizing the rotation of Obaship between Otun Olubadan and Balogun while

			there was decentralization of Ibadan District Council when it was split into Ibadan City Council and six less Ibadan District Council.
33.	1964	Olubadan Yesufu Kobiowu	Oranyan. Reigned for 5½ years
34.	1965 – 1971	Olubadan Salawu Akanbi Aminu	Adeoyo. There was Agbekoya Pilot in Ibadan during the military Era. Gen. Adeyinka Adebayo was the Military Governor
35.	1972 – 1976	Olubadan Shittu Akinola Oyetunde II	Eleta
36.	1977 – 1982	Olubadan Gbadamosi Akanbi Adebimpe (Crowned)	Olubadan Gbadamosi Adebimpe was the first Oba to be crowned in Ibadan with the approval of Oyo State Council of Obas and chiefs under the chairmanship of Oba Adesoji Aderemi, the Ooni of Ife. The hereditary monarchical system was rejected by the allied army of Ijebu, Ife, Oyo and Egba who took over from Lagelu dynasty in 1825A.D. Thus non-hereditary monarchical system was accepted in Ibadan
37.	1977 – 1982	Olubadan Daniel Tayo Akinbiyi (Crowned)	Elekuro
38.	1983 – 1993	Olubadan Yusuf Oloyede Asanike (Crowned)	Idi-Aro
39.	1993 – 1999	Olubadan Emmanuel Adegboyega Adeyemo Operinde I (Crowned)	Ibadan Municipal Government created in 1976 was split into five urban Local Government in August 1991 while Osun State was carved out of Oyo State. Ibadan Municipal Government was split Isale-Ijebu
40.	1999 – 2007	Olubadan (Dr) Yinusa Bankole Ogundipe Arapasowu I (Crowned)	Oke-Mato (Oranyan) construction of Ibadan House on Olubadan Palace Land at Oke-Aremo started and was commissioned during his reign
41.	2007 – 2016	Olubadan (Dr) Samuel Odulana Odugade I (Crowned)	Under his leadership at the Local Ibadan Native Authority Constituent Assembly, the Ibadan Native Authority was transformed to the Ibadan District Council. As the chairman of Education Committee of Ibadan District Council, when Adegoke Adelabu was the chairman, he was instrumental in the establishment of Ibadan Local Authority Teacher Training College of Oke Are in 1955

			<p>(LATTC); Igbo Elerin Grammar School (1958).</p> <p>He was also the Parliamentary Secretary to the Prime Minister, Alhaji Abubakar Tafawa Baleewa in <b>1959</b>. He was on the delegation of the Federal Government led by the Prime Minister to the Commonwealth Conference in London in 1962 and in 1964. He was instrumental in the restructuring of Rhodesia and Nyasaland to the present countries of Zambia, Zimbabwe and Malawi.</p> <p>Oba Odugbade has been in the vanguard of those advocating for the smooth transition of chieftaincy titles in Ibadan, he spearheaded a number of reforms which streamlined and entrenched the unique republican succession mechanism for which Ibadan is well known.</p>
42.	2016 – 2022	Oba Saliu Adetunji Aje Ogungunniso I	Popo Yemoja. He upheld Olubadan Kingship Tradition and culture during the time of Governor Abiola Ajimobi
43.	2022 – 2024	Oba (Dr.) Lekan Mohood Balogun (Alli Okunmade II)	There was kingship revolution in Ibadan with multi-monarchical system of governance where the Olubadan of Ibadan crowned his Chiefs and Baales during the reign of His Imperial Majesty, Olubadan Mohood Lekan Balogun, Okumade II
44.	2024 – 2025	Olubadan Owolabi Olakulehin Ige I (crowned)	Ita Baale Olugbode, Okumagba compound.
45.	2025 -	Olubadan Rashidi Adewolu Ladoja (Arusa I)	From Arusa compound Born Photo, Isale Osi, former Senator and Governor of Oyo State.

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

### **SHORT REIGNS IN THE HISTORY OF RULERSHIP IN IBADAN**

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

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

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

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

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

### **LONGEST REIGNS**

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