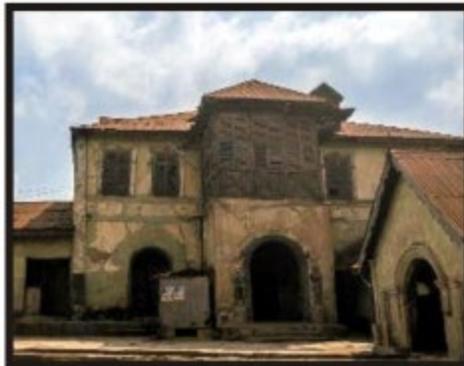
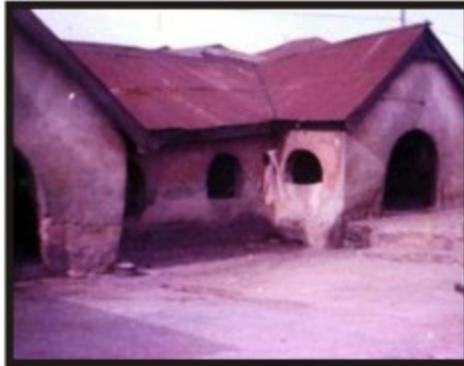


THE LEGACY OF BAALE IREFIN OGUNDEYI (1912-1914)

"a.k.a A bi Aya Gbangba ti o Gba Ara Ibadan Kale Lowo Olosa"



BY:

ESV. TOMORI M.A

Email: lolatomori1@gmail.com

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BY:

ESV. TOMORI MOSHOOD A.

anivs, rsv, arva, mnim

MD/CEO MACOS URBAN MANAGEMENT CONSULTANTS

Email: lolatomori1@gmail.com

website: www.macosconsultancy.com

Promoting Culture and Tourism in Ibadanland

A) BACKGROUND HISTORY:

Ogunlade from Owu was the father of **Irefin Ogundeyi** according to the family record dated 8/8/61. Kigbati Ogunlade came to Ibadan in the 19th century to join other Owus in the city with his wife. He came with his wife, his inlaw called Idowu. Others were, Adeola, an herbalist (Babalawo) and Ojo Ojawkondo who were friends to his wife. He also brought the father of Gbangbasa the father of Babajide. After the death of Ogunlade, his son Irefin Ogundeyi brought the father of Olaogun to Ibadan after the **Kiriji war** on arrival at Osogbo. **Anisere** also followed Irefin Ogunlade to Ibadan and handed him over to Aborisade of the same mother.

According to the family, in 2017, Balogun Oderinlo allocated the land at Oke-Ofa to Pa Ogunlade and his son where Irefin Ogundeji built a beautiful palace. Irefin as Ekerin was then overlord of Gbongan town. Other chieftaincy titles of Irefin Ogundeyi from 1895 before he rose to the highest pinnacle of Baale of Ibadan (1912-1914). His progressive chieftaincy rise was as follow:

1. When Osuntoki was the baale between 1895-1897 **Irefin** was the **Asaju Baale**
2. The same position when Fajinmi was Baale between 1897-1902 Irefin was **Asaju Baale**
3. When Captain F.C. Fuller in 1897 constituted the first members of the council, Irefin was not there.

Members were:

- | | | | | | |
|---------------|---|--------------|---------------|---|----------------|
| 1. Fajinmi | - | Baale | 1. Akintola | - | Balogun |
| 2. Mosaderin | - | Otun Baale | 2. Bablola | - | Otun Balogun |
| 3. Ogungbesan | - | Osi Baale | 3. Kongi | - | Osi Balogun |
| 4. Dada | - | Ekerin Baale | 4. Apampa | - | Asipa Balogun |
| 5. Lafa | - | Maye Baale | 5. Suberu | - | Ekerin Balogun |
| | | | 6. Bamgbegbin | - | Areago Balogun |

4. When Dada Opadare became Baale of Ibadan between 1904 – 1907, Irefin was promoted to **Ekerin Baale**.
5. When Basorun Apampa became Baale of Ibadan between 1907 – 1910, Irefin became the **Osi Baale**
6. When Akintayo a.k.a Baae Elempe Awanibaku became the Baale of Ibadan between 1910-1912, Irefin became the **Otun Baale**

B) DEVELOPMENT DURING IREFIN ERA

On achievement of Baale **Irefin Ogundeyi** who was the son of **Ogunlade** between 1912-1914; he became the Baale from otun Baale after Balogun Akintayo who became the Baale from his position of Balogun. Moreover, the Chief did not like him because he was protecting the masses against armed robbers which was responsible for the protest and conspiracy of the Balogun Chiefs.

- (i) He was the first Baale to entertain the chiefs after installation and presented them with a gift of £25.
- (ii) Reverend Olubi, the first in Ibadan was buried on 28 of September, 1912
- (iii) The C.M.S. established Ibadan Grammar School with Bishop A.B. Akinyele as the first Principal and founder. He was the first Ibadan indigene graduate in **1912**.
- (iv) The School started at Alekuso in S. Oke-Owo's house on March **1913**. But on 2nd September the permanent site was built at **Oke-Are**; Ibadan.
- (v) To show his happiness and love for education of Ibadan indigenes, Baale Irefin Ogundeyi donated a sum of £200 for the construction of the school

- (vi) For appreciating the good work of this Baale, two of his children were given scholarship to attend Ibadan Grammar School for their education by the Ibadan District Councils
- (vii) Collection of slaughter fees started on cows and goats.
- (viii) Land Use Tenure System started during the reign of Baale Irefin Ogundeyi following which three delegates from Ibadan attended the conference in London with Baale's contribution to the Finance of the Trip constituting more than half (½) of the total sum. The three people were E.K. Oke, E.D. Adebisi and Oloye Sanusi, Ekerin Balogun. The conference took place between 28/04/1913 and July 24th, 1913.
- (ix) During Irefin's reign, Ibadan waged war against **Akinfala** an Owu man who pitched his tent at Ido Owu homestead in Ibadan with permission of the District Officer, Captain Ross in December, 1913.

The battle was led by Osi Baale Ola, the son of Orowusi. Ibadan subdued Akinfala, who stationed on Abeokuta Road and he eventually surrendered to Ibadan. There is currently Akinfala Bus Stop at Agbowo on U.I. – Ojoo Road, Ibadan. Osi Baale Ola became Balogun of Ibadan during the reign of Baale SITU, Omo Are between 1914-1925.

- (x) Baale Irefin Ogundeyi also reduced the number of Policemen and introduced Akoda to guard the town because he did not like the pervious robbery activities in the town.
- (xi) What led to the deposition of Irefin Ogundeyi was that, according to Dr. J.A. Atanda (1979) and I.B. Akinyele (1911), Irefin led the Ibadan Chiefs to petition against the administration of Captain W. Ross as a whole, and his policy of strengthening the power of Oyo in

particular, he Irefin had ceased to be “**useful**”. By this action, Irefin Ogundeyi had kicked against the power of Oyo and the authority of Power of Oyo and the authority of Ross, both of which made him Baale. He has broken his “**oath of office**”. He had, therefore, to be removed and replaced by a more “**useful**” candidate Irefin Ogundeyji died in his house on the 12th of February, 1914 at Oke-Ofa.

C) PRAISE SONG OF BAALE IREFIN

Atitebi, Ogundoyi, ara ile owuro.

Omo Oluwaiye Omo Agb'ewuro

Ogundeyi omo atewogboye

Omo a fija gboye

O l'onises wo odo;

Dud pari ola omo Yaba-yaba

Omo ototo, omo Egbeji Ile owo

Om Onibobosiji Ile-Ife;

Awon ni imu edun ide yun oko,

Omo akoko-para k'ose

Omo ose ti ko se gbe Odo,

Omo egungun tori eje ku,

Omo oguda-gbedu

D) THOSE WHO SUCCEDED IREFIN OGUNLADE

1. Irefin Ogundeyi - Baale Ibadan
2. Aborisade - Aare Atosa
3. Ladebo - Maye Bale
4. Aderinoye - Mogaji

E) THE PALACE BUILT BY IREFIN OGUNDEYI

In traditional Yoruba History, Oba's Royal Palace was the most important in terms of locations and functions. The position of the palace was invariably the city's geographical centre or as far as possible if there were physical constraints. As the embodiment of the city and the fountain of city life, all the radial arteries of communication converge on it.

The choice of a hilltop at Oke-Ofa by Irefin Ogundeyi was in line with the standard practice not only in Yorubaland but also in urban history of cities like: Mesopotamia which reveals that the palace and the great temple have almost everywhere been associated with low hills, natural or artificial. The sitting of palaces and temples on eminences was also characteristics of Minoan and Mycenaean cultures as well as of Imperial China, Cambodia and Central America (Tpl. Oluremi, I. Obateru, 2006).

The choice of a hill-top for palace erection may be explained also by its environmental qualities:

- (i) Firstly, a hilltop was a lookout, a place from which the surrounding urban space and countryside beyond could be viewed.
- (ii) Secondly, a building erected on a hilltop was an eye-target for people as it was rapidly seen.
- (iii) Thirdly, eminences afford their occupiers visual privacy, protection against over-looking the neighbouring resident.
- (iv) Lastly, elevated grounds were well drained contrasting with low ground and valleys which might be plagued by flooding, river pollution and diseases, particularly, malaria.

The royal palace is a public edifice built and maintained by the entire population of the kingdom. It is therefore no the private property of the incumbent king (Oba).

Like its ancient Middle East precursor, Baale Irefin Palace exhibited the characteristic of the Yoruba palace with its functionally melt-purpose, the most notable being residential, religious, governmental, industrial, religious, governmental, industrial, socio-cultural, and recreational and storage. The palace is one of the cultural heritage assets Ibadan people are proud of in the 21st Century.

Irefin Ogundeyi was installed Baale of Ibadan between (1912-1914). His palace was built on a rectangular land of a bout 5acres bounded in the north by Agodi Oke-Adu Road. The access road links Oke-Adu with Oje-Agodi Highway from bere roundabout.

The palace is fenced round with a mind wall. The entrance arcade has five (KOBI'S), that is gabled roofed structure, one of which served as the entrance while the rest covered the verandah open to the road where buying and selling take place. (see picture below). According to Chief M.O. Ogunmola (2010 page 56), the Otun of Oyo, noted that Alaafin Aganju (1357) was a lover of palatial structures, particularly "Kobi" – building with steep gradient gables. His palace was reputed to contain one hundred and twenty high rise gables.



The inner courtyard faces the main a storey building palace. The extensions of the entrance arcade on both sides are residential areas for palace officials and other family members. Directly behind the entrance arcade are offices and drummers apartment. The Obas's residence is adjacent to the palace. (see the picture below).



The building shows the beauty of Yoruba architectural science and technology. It was built of mud bricks of clay dried for some days. The gabled projections are entrances to leading to the corridor serving the rooms of the extended families. All the buildings are covered with corrugated iron sheets.

The backyard served as the royal park or Oba's forest for the outdoor recreation of Baale Irefin. It also served as the botanical garden as the botanical garden where rare and special medicinal plants were cultivated and conserved. It was a mausoleum, a place deceased Baale and family members were buried.

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APPENDIX I

CHRONOLOGICAL DEVELOPMENT OF IBADAN CHIEFTAINCY TITLES

1.0 HIERARCHY OF CHIEFTAINCY TITLES:

In Yorubaland, there are hierarchies of Traditional Rulers.

- i. An ethnic group of kingdom has a paramount ruler known as **Oba** or a **king**.
- ii. **The High Chiefs** who are members of the Council of state (State Council or Igbimo Ilu) e.g. Oyomesi, Olubadan-in-Council, Agba-Ife) etc.
- iii. A **kinglet** who is not an Oba and prefix is usually added to the title e.g. Ondo of Ido, Olugbon of Igbon, Olofa of Ifa, Aresa of Iresa, Onikoyi of Ikoyi.
- iv. **Baale** is the lowest and is the head of a small town or a village or group of villages under suzerainty of an Oba.
- v. The compound chiefs or Mogajis who administer the Compound with the lineage heads.

2.0 WHO WAS LAGELU?

Lagelu was the founder of the First land and Second Ibadan by his descendants in the 18th Century migrated from Ile-Ife with a beaded crown given to him by Ooni Luwo Gbagida, the only female Ooni of Ife and his grandmother. He was born into Orunto (Obalufe) dynasty at Degelu's compound, Ajamapom Oko-Ejo Area of Ilare ward.

- i) Lagelu was installed Jagun-Osin by the Ooni of Ife before he left.
- ii) He ruled Ibadan with the title of **JAGUN** title before it was destroyed and he died at **Awotan** on **Eleyele Hills**. Where he was buried.

- iii) Lagelu's First son, Oluole Olukiran became the first Olubadan of Ibadan with a beaded crown and ruled at Awotan.
- iv) Olubadan Adesolo succeeded his brother, Olubadan Oluole Olukiran and became the first Oba to rule at Oriyangi (now Oja-Iba) towards the end of the 18th Century. When he died, he was buried at his palace/compound now known as Labosinde Residence.
- v) When the second Ibadan was founded at Oriyangi, Olubadan Akinlolu was the one who offered the hunchback Babalawo as sacrifice for peace and prosperity in the new town.
- vi) Olubadan **Sotuyole** was the Olubadan when the allied army of Ife, Ijebu, Oyo, and Egba took over Ibadan during the Owu war which ended in 1825 A.D.

3.0 BAALES OF THE THIRD IBADAN (1825-1935)

A. RULERS BEFORE COLONIAL RULE

- 1) Maye Okunade - Generalissimo (1825-1831)
- 2) Oluyedun Afonja - Aare – Ona - Kakanfo(1832-1834)
- 3) Lakanle - Baale (1834 - 1835)
- 4) Oluyole – Basorun (1835 - 1850)
- 5) Oderinlo – Balogun 1850
- 6) Omololu Opeagbe - Baale (1850 - 1851)
- 7) Oyesile Olugnbode – Baale (1851 - 1861)
- 8) Balogun Ibikunle died after the return from Kutuje war in 1862 - 1864. He was Balogun between 1851 - 1865.
- 9) Ogunmola succeeded as Baale but chose the title of Basorun (1865 - 1867)
- 10) Balogun Akere died in Ilesa (1865 -1870)
- 11) Orowusi became Baale of Ibadan (1870 – 1871)

- 12) Obadoke Latosa was installed Baale of Ibadan, but usurped the position of Aare-Ona-Kakanfo, (1871-1885) by Ojo-Aburu-maku from Ogbomoso, the son of Toyeye.
- 13) Ajayi Osungbekun died as Blogun of Ibadan (1885 – 1893)

B. IBADAN UNDER COLONIAL RULE (1893 – 1960)

- 14) Fijabi became Baale – (1893 – 1895)
- 15) Osuntoki was Baale – (1895 – 1897)
- 16) Fajimi was installed Baale of Ibadan but in 1899 acquired the title of Basorun from Alaafin of Oyo, Oba Adeyemi Alowolodu I.

Note (i): Capt. F.C. Fuller inaugurated the first Ibadan Town Council in 1897

(ii): He formally recognized the composition of Ibadan Traditional Council.

- 17) Baale Mosaderin – (1902 – 1904)
- 18) Baale Dada Opadare (1904 – 1907)
- 19) Basorun Apanpa (1907 – 1910)
- 20) Baale Akintayo Elempe (1910 – 1912)
- 21) Baale Irefin Ogundeyi (1912 – 1914)
- 22) Baale situ (Omo Aare) (1914 – 1925)
- 23) Baale Oyewole Foko (1925 – 1929)
- 24) Baale Abass Okunola (1930 – 1935).

Note: For a period of 100 years of the existence of the third Ibadan (1825 – 1835). There were 24 Baales with varying acquired titles as Basorun, Aare – Ona – Kakanfo and Generalissimo. Five died as Balogun namely Oderinlo, Ibikunle, Akere and Osungbrkun. Only Abass Alesinloye was Baale for five (5) years and Olubadan for eleven (11) years.

C. THE BALOGUN IN THE 19TH CENTURY WHO DID NOT BECOME BAALE BOF IBADAN

1. Balogun Alesinloye died before Basorun Oluyole
2. Balogun Oderinlo died after Sagaun war (1850).
3. Balogun Ibikunle died after kutuje war (1865)
4. Balogun Akere died during Ilesa war (1870)
5. Balogun Ajobo left the town before Baale oromusi died.
6. Balogun Ajayi Jegede Ogboriefon died was after Jalumi war (1885)
7. Ajayi Osungbekun died after kuri war (1893)
8. Balogun Akintola refused the Title of Baale and died in February 1899.

D. CHANGE OF TITLE FROM BAALE TO OLUBADAN

After 100 years of the existence of third Ibadan (1825 – 1935), the title of the headship of Ibadan changed from Baale to Olubadan as while Ibadan Native Authority had earlier become Independent Ibadan Native Authority in 1934.

Thus, Baale Abass Alesinloye becomes the first Olubadan of Ibadan from 1935 to 1946.

E. CHIEFTAINCY DECLARATION

The Ibadan Native Authority Declaration took place in 1946 which was approved in 1959 by the Ministry of Local Government and chieftaincy Matters on 7th October, 1959.

The Declaration stated that:

- (1) Succession to the stool Olubadan shall be in strict rotation between (a) the otun Olubadan Line and (b) The Balogun Line

(2) There shall be eleven King makers as stated below:

Otun Olubadan	The Balogun
Osi Olubadan	Otun Balogun
Asipa Olubadan	Osi Olubadan
Ekerin Olubadan	Asipa Balogun
The Iyalode	Seriki

F. MEMBERS OF OLUBADAN-IN COUNCIL

THE OLUBADAN OF IBADANLAND (PRESIDENT)

