

THE POLITICAL EFFECTS OF BRITISH COLONIAL RULE ON THE LOCAL GOVERNMENT ADMINISTRATION OF OGBOMOSO BETWEEN 1900 -1960

Adewoye Sunday Bade

Department of History, Ladoké Akintola University
of Technology (Lautech), Ogbomosó
email: sbadewoye@lautech.edu.ng
+2348068486242

Abstract

This paper examines the political effects of British colonial rule on Ogbomosó's local administration between 1900 and 1960. British colonial policies and administrative structures significantly altered traditional political system, creating new power dynamics and undermining local autonomy. This study reveals how indirect rule, hierarchical administration, and colonial interests continue to shape Ogbomosó's political structures, decision-making processes, community relationship. This paper obtained its data from primary and secondary sources including books, journals and archival documents. This research contributes to a deeper understanding of colonialism's enduring impact on local governance in Nigeria and beyond.

Keywords: *British Colonial rule, Local Government, Administration, Ogbomosó, Nigeria' Indirect rule*

Introduction

The British colonial era in Nigeria spanning from 1900 to 1960, had a profound impact on the local administration of Ogbomosó, a city in southwestern Nigeria. The imposition of British colonial rule brought a significant changes to the traditional systems of governance in Ogbomosó, shaping the political, social and economic landscape of the city. In 1900 the Royal Niger Company's Charter was revoked and British forces under Frederick Lugard began to conquer the north, taking Sokoto in 1903. By 1905, Britain controlled Nigeria, which was divided into the colony (i.e. Lagos) and Protectorate of Southern Nigeria and the Protectorate of Northern Nigeria. In 1914 the two regions were amalgamated and the Colony and Protectorate was established.¹

The administration of Nigeria was based on a system devised by Lord Lugard and called it "Indirect rule", under this system, Britain ruled through existing political institutions rather than establishing a wholly new administrative network. In some areas (especially the southeast) new African officials (resembling the traditional rulers in other parts of the country) were set up; in most cases they were not accepted by the majority of the people and were able to rule only because British power stood behind them. All important decisions were made by the British governor, and the African rulers, partly by being associated with the colonialists, soon lost most of their traditional authority.²

The imposition of colonial rule at the end of 19th century marks an important turning point in Yoruba history, it was only the culmination of a century of warfare and fifty years of direct European involvement in the interior. Ogbomoso was not left out in the process of British imperialism of Yorubaland and Nigeria in general. Ogbomoso one of the major cities in Nigeria that also experienced British colonial rule is located in the northside of the present Oyo State of Yorubaland in Southwestern Nigeria. The city was founded around the mid 16th century, Ogbomoso people predominantly belong to the Yoruba ethnic group. In 1991, the population was estimated to be approximately six hundred and forty-five thousand (645, 000). By 2006 the population has climbed to more than one million people. Farming, agriculture and general commerce form the backbone of the economy, agricultural products include yams, cassava, maize and tobacco remained notable in the region.

The place known today as Ogbomoso is situated almost midway between Orile-Igbon and Iresa,, Oyo and Ilorin in the northern part of Yorubaland. It was surrounded by four kings of remote antiquity. Aresa of Iresa to the east, Onikoyi of Ikoyi-Ile to the west, Olugbon of Orile-Igbon is to the north and Timi of Ede to the south) An historical analysis of the traditions of Ogbomoso suggests that the town began as a military post established sometime early in the 16th century by the Olugbon, a traditional high ranking Oba in the Old Oyo empire, possibly upon the orders of Alaafin in Oyo-Ile. The town was located on the southern fringes of the central province of the empire but within the territories of the Olugbon. Also because of its frontier location, the site of the town had attracted four settlers who settled in the region".³

There are different settlements that had been built at different point forming a nucleus before arrival of Ogunlola an Ibariba hunter. Ogunlola was of Ibariba descent; He came to the area now known as Ogbomoso in pursuit of his hunting profession. He settled under the Ajagbon tree, a tree

at the edge of a grove and used the branches for hanging gears. The whole place was at this time, a dense jungle. He (Ogunlola) was an expert archer and brave hunter. Later Ogunlola and his wife Esuu; built their hut by the side of the ajagbon tree. Ogunlola noticed and detected an oozing of smoke from some nearby locations. Ogunlola then took courage and approached these places and discovered other hunters. The first one named Aale at a side now called Oke-Elerin quarters, the second called Onside at the site now known as Ijeru quarters and the third was Orisatolu at Isapa quarters and the fourth was Akandie of Akandie quarters.

The descendants of the first three of these hunters are still today the (Aale of Okelerin), onpetu of Ijeru and Bale of Isapa quarters. There is no more Baale Akandie.⁴

Conceptual Notes

Enemuo described local government as the administration of local communities essentially by means of local agents appointed by and responsible to the central and state government. Lockers D is of the view that local government consist of all units of government under the national government in military states and under national and state levels in all federal systems. He further analyzed that the government at the higher levels are not only having many activities of the low level, they also serve people directly. All the aforementioned scholars revealed the basic reasons for the creation of local government which to some extent contributed to the study of this paper.⁵

Ajayi K. explains that local government occupies the best position for the efficient performance of those specific functions which constitution stipulated. The peculiar nature of local government placed it in a position of performing those functions efficiently due to its nearness and closeness to the people at the grass root. The efficiently service theory also stipulates the smallness of the population allow for efficient provision of basic social amenities. It also allows for flexibility in decision making and implementation. Moreover, Ajay further discusses the theory of democratic participatory which perceives the local government as an avenue for the local populace to participate in politics. This school of thought believes that the local government provides the training ground for local populace to engage in democratic governance. The theory argues that the local government provides the citizens at the community level, the opportunities for political participation, interest, aggregation, political education.⁶

However, Jackson opined that local government is governed with localities and not with the country as a whole, it was for this reason that

they are subordinate to the national government. The main principle objectives of having local government which includes de congestion, economic realism, participation and national pride has been highlighted by Bamidele. The participation in local administration teaches the participants the art of weighting and choosing between competing claims and the choice as a just one. The success of the representatives can be judged in the way they perform their duties and cater for the collective welfare of their localities rather than engaging in personal aggrandizement and corrupt practices. Simon defined administration as the activities of group cooperating to accomplish common goals, as can be seen, administration is cooperation of human action or cooperative group behavior. Local government is a third tier of government at the grassroots level of administration “meant for meeting peculiar grassroots need of the people” It also implies “government by the popularly elected bodies charged with administrative and executive duties in matters concerning the inhabitants of a particular district or place”.⁷ Local government is a political authority set up by a nation or state as a subordinate authority for the purpose of dispersing or decentralizing political power. In a related view, Wraith (1984) puts local government as the act of decentralizing power, which may take the form of de-concentration or devolution. Emezi perceives local government as a system of local administration under local communities that are organized to maintain law and order, provide some limited range of social amenities and encourage cooperation and participation of inhabitants towards the improvement of their conditions of living. Akpan and Ekanem identify local government as the breaking down of the country into smaller units or localities for the purpose of administration in which inhabitants of different units or localities concerned play a direct and full part through their elected representatives who exercise powers and undertake functions under the general authority of the state or national government. Local government is seen as “the freedom of the local government to recruit and manage its own staff, raise and manage its own finances, make bye-laws and policies, and discharge its functions as provided by law without interference from the higher government.”⁸ According to Blair, local government is rather a resident population occupying a defined area that has a locally authorized and governing body; a separate legal entity, the power to provide certain public or governmental services, and a substantial degree of autonomy adding legal or actual power to raise part of its revenue.⁹

The Administration can also be defined as the activity or process mainly concerned with the means for carrying out prescribed ends. In this,

it means the concept important role as it is very necessary when it comes to the local government administration. Administration is the activities of group cooperative which is the first key elements in administration. Human activity is cooperative if it has the effects that would be absent if the cooperation did not take place. Administration includes the activities of more than one individual. Administration is an activity or process mainly concerned with the means for carrying out prescribed ends. The accomplishment of a specific goal is an important element of the administration, it indicates that administration is mainly concerned with the means that are necessary for the accomplishment of pre-determined goals. Administration is a type of cooperative human effort that has a huge degree of rationality.

Pre-Colonial Administration of Ogbomoso

Soun brought all the four settlers (Aale of Oke-Elerin, Onside of Ijeru quarters, Orisatolu of Isapa and Akandie) under his control and the process established his dynasty as the ruling in Ogbomoso but acknowledged the Olugbon as his immediate superior Oba and the Alaafin as his ultimate sovereign. The founding of the town is officially dated to Soun's settlement in the area .In the town's internal administration, the Baale (as the ruler of Ogbomoso was called until 1952 when the title was changed to Soun) excluded until 1934, all the decadence of the first settlers from all titles of office. Successive Baale had pursued this policy of exclusion possibly out of the recognition that the descendants of these settlers had at least some traditional claims to the headship of the settlement by virtue of the fact that at the site of the town.¹⁰

Furthermore, at the initial period after the official founding of the town, the Baale maintained a strict overall administrative control by retaining the power to appoint and depose at will the Ilu chiefs who constituted the policy making council. As a reflection of its military origin, the position of the Ilu chiefs were open to all aspirants from among later arrivals in the town who demonstrated martial valor. As life in the town became more settled towards the end of 18th century, the military nature of its origins began to receive less emphasis in its internal administration. At least on two occasions, the wide administrative powers enjoyed by the Baale were curtailed by the Alaafin. Two Baale were removed from office by the Alaafin following allegations made by the Ilu chiefs against them that they violated some traditions of the town. These instances are cherished by the Ilu chiefs as vindicating their own constitutional rights

against the arbitrariness of the Baale even at that period of the town's history.

The power relations between the Baale and his Ilu chiefs underwent important and rapid changes during the 19th century. Beginning with Toyeye (ruled between 1790-1825) who succeeded Afonja of Ilorin as the Aare Ona Kakanfo of Yorubaland and successive Baale of Ogbomoso till 1870 acquired larger powers at the expense of other competitors within the town. To do this effectively, they had exploited the disintegration of Old Oyo empire following the Afonja revolt and the Fulani conquest of Ilorin, to free themselves from the political control of the Alaafin. The Baale now became the head of all the religious cults including those of Sango and the newly introduced Ogboni, a position he used to sustain his powers.¹¹

A new element was introduced into the town's politics from the 1820s with the arrival of a large population of displaced persons and chiefs from neighboring towns and villages as a result of wars of the period i.e. from the 1790s to 1830s. Ogbomoso became like Abeokuta, a place where many found refuge, however, it did not evolve a federal system of government that accommodated all interests in the town. Each Baale merely utilized the numerical strength of the refugees and their courage to reinforce the defence of the town while excluding them from the political processes for fear that they might seize power from him. In this policy, the Baale received the support of his Ilu chiefs and the old antagonism between the competitors seemed to disappear.

The rule of Ojo Aburumaku (1865-1869) marked the apogee of the Baale's arbitrariness. He had ruthlessly invoked all the latent powers vested in him to become a despot. Like Toyeye his father, he held the office of Aare-Ona Kakanfo to establish his authority not only in the town but also his superiority over neighboring Oyo towns while he paid the customary homage to the Alaafin. His rule had the result of uniting the Ilu chiefs, the refugee chiefs and many of the towns people in a common cause to rid themselves of institutionalized tyranny

While Ojo was alive, the malcontents could not effect their plans thanks to his spy rings and the fact that he had pushed the turbulent among his soldiers and war captains out of the town to assist Ibadan in the Ijesha campaigns. But when his son, Otunla, seized the throne after him in September 1869 in direct violation of the town's traditions forbidding father-son succession, the climax was reached. Chiefs and all their supporters linked up with some Ogbomoso soldiers at Ilesa and obtained Ibadan's help to dethrone Otunla and install Gbagun, the rightful candidate.

The revolt has remained of great significance in Ogbomoso politics ever since. It entrenched the belief that the townspeople and the chiefs could remove their ruler through an open revolt. Baale Gbagun that ruled between 1870-1877 became a citizen ruler and was coerced to accept certain administrative, financial and judicial reforms that imposed some limitations upon his powers.

If the 1870 revolt sanctioned the constitutional rights of Ogbomoso chiefs and citizens to open rebellion against an unpopular ruler, it also subordinated the town to Ibadan. Thereafter, Ogbomoso rulers lost their rights to independent action on political and military matters among the Oyo kingdom. Baale Laoye I (ruled 1877-1901) had to accede to direct military demands from Ibadan during the Ekiti Parapo and Kiriji Wars which his predecessor, Gbagun (ruled 1870-1877) bowed to the intervention of Aare Latoosa of Ibadan in the disagreement between Gbagun and a section of the Muslim Community in Ogbomoso in 1876. Thus was forged the political links with Ibadan that later in the 1930s and 1940s proved irksome to Ogbomoso.¹²

The British Colonial Rule in Ogbomoso and Its Effects

At the inception of the British colonial rule in Yorubaland in 1893, there was generally a great deal of uncertainty in the minds of many Ogbomoso people as to the real import of the new epoch. The Ekiti Parapo and Kiriji wars that involved Ibadan and her allies including Ogbomoso on the one hand and the Ijesa and Ekiti on the other, were over. Although Ilorin still remain belligerent and Ogbomoso felt relatively unsafe because of its nearness to that town, there were assurances that Ilorin forces could not for long defy the British. Still Baale Laoye saw the British as intruders and a threat to his control of the town. In 1893, the new British Resident in Ibadan, Captain R. L. Bower, demanded that Baale Laoye should report all important administrative and judicial matters to him.

In February 1895, a detachment of soldiers under Mr. Sarbine, a British officer, was stationed in the town to check Ilorin's incursions into Ogbomoso's territories. Baale Laoye now came under the direct orders of the military officer and had to obey him on virtually all judicial and administrative matters. A clash between the two men was inevitable as the British had arrogated to themselves the right to interfere in the government of the town, making such requirements are as good for the people' The grudges between Baale Laoye and Mr. Sarbine was deteriorated to the extent that Baale Laoye refused to supply foods to the troops but in July 1898, the acting Resident, Captain Erhardt, intervened to restore amicable

relations between the two men promising to support Laoye's rule in every legitimate way'. Finally on November 18, 1898, the troops were removed after the Royal Niger Company had conquered Bida and Ilorin. Baale Laoye was made personally responsible for the administration of the town. He however, swore obedience to the Resident, Captain Fuller in Ibadan.¹³

To some of the townspeople, the British present meant the enlargement of their liberties. Some of the migrated Obas and chiefs seized the opportunity and the prevailing peace to leave Ogbomoso for their former homesteads, located not far from the town. An example was the Alajaawa who left in 1898. When Baale Laoye refused to permit him to leave, he claim to be the Alaafin's subject. The British Resident also supported him to leave, other refugee Obas followed Alajaawa's example, this created fear of loosing control over his former subjects. The official delineation of the Ogbomoso district after 1901 ultimately removed the Baale's apprehensions

The Baptist missionaries in the town have created a room for themselves, therefore the Baptist converts in the town also welcomed the British presence. The Baptist Missionary, the Reverend Charles E. Smith, reported gleefully that the British held over the chiefs, threats of punishments or displacement in case of evil or injustice. Therefore, some of the church elders openly defied the Baale; while the Reverend Smith claimed final authority on dispute within the church. In 1901, the Native Councils Ordinance formally set up the first local government structure in Yorubaland under the colonial rule. The ordinance recognized the Baale and his council, made up of the Ilu chiefs, as the government of the town. As the president of the council, the Baale fixed the venue for the meetings and decided on business of the day, subject to the overriding power of the Ibadan Native Council and the Governor. In 1907, the Ogbomoso Council was formally constituted into a Native court but again restricted in its power by the Ibadan Judicial Council.¹⁴

The Native Authority Ordinance of 1917, however, revolutionized the local government structure generally in Oyo Province. Now designated Native Authorities, rulers were classified into three categories, first, second and third class and each was given sole powers of administration in their towns, districts or divisions. The Baale of Ogbomoso was a third class ruler and became by law an autocrat in his town and district. He was subject to the Baale of Ibadan, a second class ruler. For efficient administration, the ordinance separated judicial from administrative functions. The Baale was concerned with the overall administration, while the Ilu chiefs served as judges of the native court

The establishment of the local government structure in Ogbomoso between 1901 and 1917 was, therefore, a gradual elimination from their previous positions of the Baale's competition for power. While in 1901 the Ilu chiefs were recognized as part of the policy making organ of government, in 1917 they were completely removed from this position. The Baale was now the sole authority who determined all policies and decided how to effect them. His traditional powers to appoint and dismiss any of his Ilu chiefs had received the official British sanction in 1917. The role of other chiefs in the town's administration reduced into insignificance. The military chiefs had become stagnant since the end of the Yoruba wars and there was no policy to integrate them into the administration. For some time after 1917 two of them the Aare Alasa and the Otun Agoro sat on the native court as judges. But in 1927, they were removed by Mr. Lapage, the district officer because they were not listed as judges in the warrant re-constituting the court in 1922.¹⁵

The reforms initiated by Governor Donald Cameron (1931-1935) into the system of Native Authority had very important consequences in Ogbomoso. As in other parts of the Oyo and Ibadan divisions, they allowed a wider base for local politics than had been the case by admitting representatives of the elite to achieve some socio-economic development for the towns and districts. The changes were made relatively easier in the Ibadan division by the personality of the new British Resident, Mr. H. L. Ward-Price who was the complete antithesis of his predecessor, Ross. Ward-Price also encouraged the educated elite to form Progressive Unions through which public opinion was mobilized in the Ibadan division to influence the British to change their former policy making, the Alaafin Supreme in the Ibadan and Oyo divisions. Ibadan division became administratively independent of the Alaafin in 1934.

In Ogbomoso the changes were introduced with the appointment of Chief N. D. Oyerinde as a member of the Native Authority Council in 1931 and the revocation of the Baale's position as the sole Native Authority in 1934. He now had to rule with his Ilu chiefs. A primary objective of the reforms as they affected Ogbomoso was to allow all rival groups within the town to participate in the local administration which the British hoped, would neutralized all opposition to the Native Authority, making it an effective organ for the maintenance of law and order within its area of jurisdiction.

Secondly, the British saw the Progressive Union as a vehicle for the expression of the political, educational and economic needs of the different sections of the town, therefore welcomed its inauguration. Notwithstanding

these hopes, there was only hesitant co-operation between the Baale and the Ogbomoso Progression Union (OPU) from 1931 to 1935, followed by discontented acquiescence after 1935 and open confrontation from 1940 to 1951.¹⁶

Baale Oyewumi welcomed the new reforms to the extent that did not affect his ultimate control of policy making. When his Ilu chiefs were intractable Oyerinde's appointment to the Native Authority Council, he silenced them by making him Otun Baale. The OPU regarded it as its major task to help the Baale achieve an efficient and a progressive administration unhindered by conservatism and prejudice. It wanted, therefore, the Baale's control of the court abolished, the integration of the other chiefs into the local government and a reduction of the Baale's overall powers in the town. Although, Baale had a understanding of what socio-economic progress meant. He wanted schools, post offices, pipe-borne water and good roads in the town and he realized that he had to co-operate with OPU.

The British welcomed the OPU's suggestion in 1934 for the creation of a Town Council and a District Council comprising sequentially all the chiefs in the town and district. But the OPU and the British have different aims. The British hoped that the new councils would stimulate self-expression among the chiefs, but more important, enable the Baale to control public opinion. The OPU on the other hand wished to unite opposition in the Town and District Councils against the Baale, to force him to co-operate with it. When the councils were created in 1935, Baale Oyewumi realized the intentions of the OPU set out to create his own party among the chiefs. He allowed some of them to hear, privately and illegally, cases and litigations affecting people within their quarters.

Politically, the system of administration in Ogbomoso during British Colonial rule was in conjunction with different societies formed to collaborate with different leadership such as Egbe Ilupeju (Ilupeju society) formed in 1939, Egbe Soun (Soun's society) formed to popularized the Baale's enlightened activities, The Egbe Ilu (society of the townspeople). From 1944 to 1950, the Ogbomoso Progressive Union (OPU) was at the height of its popularity in the town. After February 1942 meeting, it became the practice that representative of all associations and societies meet to discuss town affairs. At such meetings, emphasis was placed upon the need for co-operation among all the associations and societies to achieve the town's progress. Faction opposition was then decried.

The national politics of 1950s also influenced the administration in Ogbomoso towards the end of colonial rule in Nigeria. From 1952 members of the Parapo saw the changes in the struggle for policy

determination in the local government council, also members of the group also constitute the local branch of the Action Group, began to ask for the dissolution of the Ogbomosho District Native Authority Council and the introduction of the Western Nigeria Local Government Law 1952 to democratize the council. In 1954, the law was applied and the Action Group (AG) won all the contested seats, and this brought happy relation with the new Soun and the Action Group. The success of Action Group in 1956 and 1959 regional elections made the party became more entrenched both in Ogbomosho and Western Nigeria¹⁷

The judicial system under colonial rule was not in accordance with the pre-colonial judicial system where all disputes were settled in the compound by the head of compounds, and disputes between compounds were taken before the chiefs so also any rift between compounds were taken to Onpetu. During colonial rule, Ogbomosho Native Court was opened in 1916 as the Grade B Court, have powers on debts up to one hundred pounds (£100), power on imprisonment up to one year or fine up to fifty pounds (€50). Members of Ogbomosho Native Court are: Areago, Jagun, Bara, Ikolaba, Abese, Otun Agoro and Are Alasa who was disqualified later. The financial system was based on the taxation and fines in all the administrative quarters to embark on developmental projects such as roads, bridges, post office and educational institutions.¹⁸

Conclusion

Politics during the colonial period in Ogbomosho shows a remarkable continuity with its pre-colonial past. The key issue was how to enlarge the political processes to accommodate all interests in the town and thereby reduce the arbitrariness of the Baale and the Ilu chiefs. In the nineteenth century as well as during the British colonial period of the colonial rule, Ogbomosho citizens had to have a recourse to open revolt or agitation to check the excesses of the Baale's autocracy. Although the British pyramidal structure of the local government was designed to make Baale autocratic, Ogbomosho people exploited the institutions again to curb the Baale's arbitrariness. This shows that in the operation of any political structure, what matters are actors who filled the positions or roles within the structure.

The Alaafin utilized his resurrected traditional role to aggrandize his own powers but at the same time, he was unwittingly a tool in the hands of Ogbomosho citizens in negating some of the very objectives of the Native Administration up till 1931. The changes in the composition of membership of the Ogbomosho council, were not necessarily caused by the growing

awareness of the people but was a result of the continuous struggle between the Baale and the leadership of OPU to control public opinion. In the process, more interest groups in the town became politically conscious at various times. It appears, however, that some members of the OPU observed correctly that nationalist struggle would have a great effect upon the local politics and that in the post 1945 era, the political future belonged to the educated elite. It is in this wise that one can appreciate the militancy of this section of the OPU leadership, its adoption of the populist approach and its final link up with the Action Group Party.¹⁹

ENDNOTES

¹ Ayandele E. A, *The missionary impact on modern Nigeria 1842- 1914. A political and social analysis*, longman, London, 1966, P89

² Ibid

³ Oyerinde N.D, *Iwe Itan Ogbomoso (History of Ogbomoso) Jos (1934) pp70-95*

⁴ Ibid

⁵ Enemuo F. C, *Approach and Method to the study of Polititics*, Mathouse Press Ltd, Lagos, 1999, P77

⁶ Lockers D, *Theories and values of local government in Ajayi, K.(2008). Elements of Politics. Lagos, Malthhouse Press Ltd, 1987, p45*

⁶ Atanda J.A: *The new Oyo empire, Indirect rule and change in western Nigeria 1894-1934*, longman, London, 1973, P70

⁷ Bamidele J,A, *Conceptual approach to the study of local government administration in Nigeria*, Olad publisher, Lagos, 2004, P34

⁸ Ogunna, O, quoted in Okafor, (2010). *Local Government in Nigeria. Keesan Paul International, London 1991, P23*

⁹ Ayandele E.A et al, *Chiefs in Yorubaland three studies of indirect rule in M. Croat her and O.Ikime, West Africa chiefs their changing status under conial rule and independence. University of Ife press. Ile Ife, 1970, p75*

¹⁰ Oyerinde N.D, *Iwe Itan Ogbomoso (History of Ogbomoso), Jos, 1934, pp70-95*

¹¹ Ibid

¹² Ayandele E.A et al, *Chiefs in Yorubaland three studies of indirect rule in M. Croat her and O.Ikime, West Africa chiefs their changing status*

under colonial rule and independence, University of Ife press., Ile Ife, 1970, p75

¹³ Oyerinde N.D, A memorandum on history of Ogbomoso: undated memorandum on the establishment of Ogbomoso native court in Ogbomoso district council letters 1917, lapage to Baale ogbomoso, 27 June 1927; Baale Ogbomoso to Lapage 7 July 1927 and Lapage to the Baale, 8 July 1927. Osun Div. 2/5 file No 81/1926 Ogbomoso administration 1923-1927, NNA, Ibadan, 1937

¹⁴ Ibid

¹⁵ District officer Ibadan to senior resident Oyo, 30 September 1948, Ibadan prof 1/1 file No 284 vol 1 Ogbomoso District native authority standing rules NNA, Ibadan

¹⁶ Ibid

¹⁷ Protest letter march 1947 from ruler in the Ibadan northern district to the Olubadan in council chief Oyerinde's papers: also Osun Div 1/1 file No 51 Vol 12 Annual report Ibadan northern district NNA, Ibadan, 1947

¹⁸ Osun Div 1/1 file No 51, Vol 8. Annual report, Ibadan Northern District 1943 NNA, Ibadan

¹⁹ Ibid