

Origin, Plight and Beauty of Albinos

By Ibrahim Waliat

Albinism is a genetic condition where people are born without the usual pigment (color) in their bodies. Their bodies aren't able to make a normal amount of melanin, the chemical that is responsible for eye, skin, and hair color. So most people with albinism have very pale skin, hair, and eyes.

Apart from the vision problems associated with all Albinos and the tendency for them to have damaged skin since they lack melanin pigment that helps to absorb the ultra violet (UV) light, they are stigmatized and discriminated against in many parts of the world.

In Southern Nigeria, which constitutes the South East, South South

and South West geopolitical zones of the country, the plight of Albinos varies from one zone and culture to another. The Yorubas call an Albino Afin, while it is known as Anyali or Anyabeke in Igbo language. And the state or quality of being an albino is referred to as Albinism.

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HERITAGE

...promoting our cultural heritage

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The Capital of
Yewa People



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*Says Yoruba culture and
tradition will not be forgotten*



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ILARO: The Capital of Yewa People

By Akanbi Kafayat

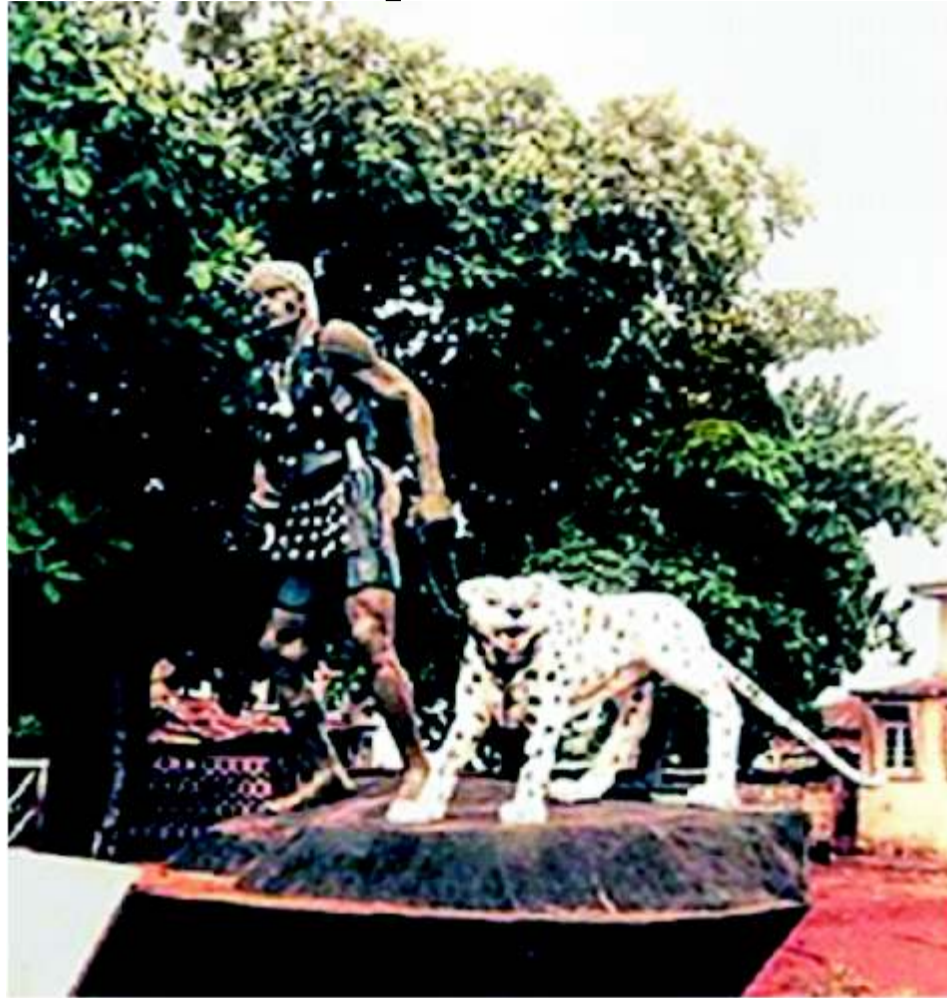
Ilaro, Ogun State is a town in Ogun State, Nigeria. Ilaro town houses about 57,850 people. Ilaro is the headquarters of the Yewa south local government, now known as YEWALAND which replaced the Egbado division of the former Western State, and later became a part of Ogun State of Nigeria. Ilaro town is about 50 km from Abeokuta, the Ogun state capital, and about 100 km from Ikeja, the capital city of Lagos state.

Close to this monument is the town hall named after the honourable warrior "Orona' Hall". The statue of Oronna and his Leopard (picture above) are still there for tourists and lovers of history to see. Osata was an Ancient Ilaro ruler in the 19th century who sacrificed his own son for his people to enjoy abundance of rainfall at a time Ilaro was plagued with drought. The dialect spoken in Ilaro is the Egbado dialect. When Ilaro indigenes meet outside home, the shout of "Omo Oluwewun" has a magical power of unifying the "Ilu Aro" people. In the past the major occupation of the Yewa/Egbado people was mostly farming of arable crops and cash crops like cocoa, coffee, kola nuts, oranges, and pineapples. Other farm products included Cassava, yam, okra, rice, bananas, plantains, water leaf, and spinach. Mineral resources found in Ilaro include Phosphate and limestone. The Ilaro soils are mostly loamy and humus, rich in manure and elements that support the growth of cocoa, cashew, pawpaw, kola nut, maize, sugarcane, and potatoes at plantation and mechanized levels.

Due to a very thick forest, the major industry of the Ilaro people is the timber industry. There are several timber milling industries spread at the outskirts of the town for the production of planks and plywood for both local consumption and exportation. Industries in Ilaro town include the local fufu and gari processing industries, the timber/plank making industries, the local Aso Oke weaving industry, paint industry and cement industry located some few kilometers from the Ilaro town a few minutes walking distance from the Ibese town.

History

Ilaro was founded in the 18th century by Aro who migrated from the Oyo town^[1] to settle down in Igbo Aje, a little hill situated at the centre of the town from where he and his warriors could sight enemies (mostly slave traders from the neighbouring Benin republic known then as Dahomey) on attack from a long distance. Aro himself was a warrior and a hunter to be reckoned with. Ilaro had her name from "Ilu Aro" meaning the settlement of Aro which later became



The statue of Oronna of Ilaro, a great warrior of ancient times

Ilaro for ease of pronunciation. Ancient Ilaro town was blessed with great farmers, hunters and warriors out of which Oronna and Osata ranked the files of Ilaro history.

In the history laid by these humble kinsmen and peace-loving individuals, apart from saving the lives of their kinsmen from the hands of the invading Dahome and other warriors, news had it that Oronna with his "Ekun" (Leopard) when he became old and wanted to show the potency of His powers entered into the ground and told his people to call upon him whenever there is problem, i.e. in times of war, by just pulling the chain attached to himself and the leopard as at the time of entering the

ground.^[2] This place where Oronna disappeared into the ground with his Leopard is today known as the Oronna Shrine and has been renovated and constructed as an emolument for lovers of history and tourists. It is also the location where the coronation of every new traditional ruler of the town is performed. The Oronna Ilaro Festival is celebrated annually in remembrance of the great warrior.

During the Nigerian Civil War, Ilaro acted as the headquarters of the Egbado land and produced brave warriors who fought for the sustenance of the unity of the Federal Republic of Nigeria. Notable of these patriots include Major General Olurin (Rtd), late

brigadier general Samuel Adegoriola Oniyide, late Major Onifade and the Late Major Ibikunle Armstrong.

Apart from warriors, the Ilaro town also produced renowned Yoruba literature guru Prof. Afolabi Olabimitan who later became a politician few years before his death and was also a delegate to the Nigerian Constitutional conference in 1999.

He authored Kekere Ekun, this being his first novel published in 1967. He also authored "Ta lo p'omo Oba?" and other literatures. Until his death he was a member of the "Akomoledu Yoruba" group and a former Don at the University of Lagos, Nigeria.

The aforementioned people contributed in part to the development of Ilaro town as either moralist worthy of emulation, educators, devotees of religion, principal of secondary schools in Ilaro, former sole administrators / governors, former speaker of the Ogun state house of assembly, Minister of State for Education, secretary to the Yewa south local government, Philanthropists, Senior Advocate of Nigeria, gubernatorial candidate, member of the house of assembly, as the case may be. Also apart from these people there are also indigents of Ilaro that are spread all over cities and other towns in Nigeria and as well as around the world in Europe, in the United States of America, in Asia, in various islands and some countries in Africa such as Ivory Coast, Ghana, Libya, Senegal, Cameroon, Niger Republic and the neighbouring Republic of Benin.

In addition, there are different Iga (Compounds) and communities associated with indigents of Ilaro that give every individual a point reference to the exact compound or community where he / she originated from within the town. Examples are Iga Ekerin, Iga Badagunro, Iga Babaolu, Iga Saatun, Iga Papa-nla, Iga Modeolu, Iga basasin, Iga sawo, Ile-Eeleri Ile-Olooja-meje, Iga keeke, Ita Alaran, Ilu-Ata, Oju-okeke, oju-Alumuwa, Oju-Obe, Oke-Ibese oju-Omofe, Oju oronna, Ona otun, Ona-Osi, Ona-Ola, Isale Idomo, Ile marun, Oju Yewa, Iga elemo. etc.

Ilaro town had a very good romance with the missionaries from Europe in the 19th and the 20th centuries. History had it that the likes of the Late Lord Lugard, Late Mary Slessor visited the Ancient Ilaro town. Many missionaries lived the whole of their lives as Chaplains and as medical doctors in Ilaro town and in remembrance of this, the longest street in Ilaro to date is named Leslie Street after J. Leslie.

Tribes Found in Kwara State

By: Abdulsalam Ridwan

Kwara State, also known as "The State Of Harmony", sits peacefully in the North Central geopolitical zone of Nigeria. The state got its name (Kwara) from the Nupe word for the River Niger which flows through Jebba, Edu and Patigi local government areas of Kwara State. Also, Kwara State got its slogan (The State Of Harmony) from its ability to peacefully accommodate dwellers from different Nigerian tribes/ethnic groups. Adulawo TV bring you a detailed list of five tribes found in Kwara State.

The Bariba tribe, also called Baruba and Baatoumbu (plural), are found in Kaiama and Baruten local government areas of Kwara state with a population of about 400,000. Geographically, 80% of the Baribas inhabit the neighbouring Benin Republic with about one-eleventh of Benin's total population. As a matter of fact, they are the fourth largest tribe in Benin Republic.

They also are the principal inhabitant and cofounders of the Borgou empire in Benin. The Bariba people are predominantly Muslims and speak the Baatonum language.

The Oworo people are one of the tribes found in Kwara State. They are believed to have broken out of the Yoruba ethnic group and this is evident in their language which is a dialect of Yoruba and their ability to speak plain Yoruba language fluently.

Adulawò gathered that the Oworo people do not have the letter 'f' in their language while the Yorubas do. And so, the word "funfun" (white) in Yoruba is pronounced as "hunhun" in Oworo dialect.

According to history, the Oworo people migrated from Ile-Ife and settled in modern-day Oworo land which consist of 32 towns and villages. They inhabit a mountainous region at the western bank of the River Niger. Farming and trading

are the major occupations of the Oworo tribe. The Nupe people are one well known tribe/ethnic group in the middle belt and northern regions of Nigeria. Called 'Tapa' by their Yoruba neighbours, the Nupe tribe bear some similarities with the Yoruba and Hausa ethnic groups. One of the similarities they bear with the Yorubas is the tradition of tribal marks. The Nupe tribe are primarily Muslims and are the dominant tribe in Niger state as well as an important minority in Kwara State. Though the Fulanis live in Kwara State not in a very large number, they are still one of the major tribes dwelling in the multiethnic state of harmony.

Also known as Fula and Fulbe, the Fulani people spread across many African countries such as: Nigeria, Senegal, Mali, Gambia, Sierra Leone, Ivory Coast, Sudan, Togo, Cameroon, Niger, Ghana and so on. They constitute the major ethnic group found in the Ilorin capital of Kwara state. The oral histories of the Fulani tribe point to Egypt as their place of origin, but their language seems to originate from Senegambian region. The Fulanis are known to be unrivaled experts in cattle rearing. The Yoruba tribe is one of the major tribes in Kwara State claiming about 75% of the total population which in multiple folds supersedes that of other tribes in the state. They control the political and economy arenas of Kwara state. It is worthy of note that Kwara State is regarded as a Yoruba state and this is not only because of their large population but the history of Kwara State. History has it that the Yorubas originally were in charge of Ilorin, the capital of Kwara State, before the Fulanis usurped powers from them. Tribes Found In Kwara State Kwara State, also known as "The State Of Harmony", sits peacefully in the North Central geopolitical zone of Nigeria. The state got its name (Kwara) from the Nupe word for the River Niger which flows through Jebba, Edu and Patigi local government areas of Kwara State.

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HERITAGE

...promoting our cultural heritage

Editorial

Yoruba heritage: Our culture, our pride

Without mincing words, the Yoruba Culture was, initially, an oral tradition. Aside from the oral transmission of Yoruba cultural heritage, the Yoruba are unarguably one of the largest African ethnic groups in south of the Sahara Desert.

In Nigeria, the Yoruba are dominant in the western part of the country. One of the Yoruba mythologies holds that Yoruba people descended from a hero called Oduduwa. Another mythological creation holds that the deities (gods) lived in the sky with water below them. Olorun (sky God), as it was being referred to gave to Orishala, the God of Whiteness, a chain, a bit of earth in a snail shell, and a five-toed chicken. He (Sky God) then told Orishala to go down and create the earth. Today, about 20 percent of the Yoruba still practice the traditional religions of their ancestors. But this practice varies from community to community.

In this maiden edition of the HERITAGE NEWSPAPER, we explored many Yoruba traditional religions and cultural beliefs. We started off with the origin, plight and beauty of Albinos. Contrary to traditional belief that albinos are a kind of sacred deities; we have brought to the delight of our teeming readers that albinism is actually a genetic condition whereby people are born without the usual pigment (color) in their bodies.

Ilaro, the capital of Yewa people also formed part of our cover stories. Ilaro town as it is today, houses about 57,850 people. Ilaro, the headquarters of the Yewa south local government, now known as YEWALAND. Prominent in this ancient town is Orona Hall, a town hall named after the honourable warrior - Oronna. Up till today, the statue of Oronna and his Leopard are still there for tourists and lovers of history to see.

We also investigated the world of Lisabi Festival in Abeokuta. Lisabi festival which serves as an annual commemoration to celebrate an Egba hero called Lisabi, a renowned great warrior who fought assiduously for the peaceful settlement of the Egba people during the intertribal wars around the 1930.

Know your Obas! We also took our time to collate a long list of Obas (kings) traditional titles in Yorubaland. The title, Aare Ona Kakanfo is not left out in our radar; we serve you the reason behind the creation of the title by a former ruler of Old Oyo Empire, Alaafin Ajagbo, who reigned in the 1600s.

We have also gone the extra miles to interview the Alaye of Odogbolu, Oba Adedeji Onagoruwa who sheds more light on the responsibility of Monarchs in promoting traditional and cultural values in Yorubaland and the country as a whole.

Happy reading!

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By Amodemaja Mariam

The Lisabi festival commemorates the celebration of the Egba hero called Lisabi. Lisabi is known as a great warrior who fought assiduously for the peaceful settlement of the Egba people during the intertribal wars around the 1930.

History has revealed that Lisabi, the great Egba hero, did not die but intentionally vanished into the earth in a forest between Maroko and Abatan villages in Obafemi Owode Local Government Area; the place is now known as Lisabi forest.

The forest is bounded in the west of the Ogun River and in the south of Tegbelu stream. Lisabi festival is an annual event held in the month of March amidst pomp and pageantry. The festival attracts visitors and tourists from far and near.

Lisabi Festival is an annual event held in the month of March in commemoration of the legendary Lisabi Agbongbo Akala for his heroic exploits in securing freedom for the Egbas from the Oloyo. According to history, Lisabi Agbongbo Akala, a reputable and successful farmer, conspired how to liberate his people (the Egbas) from slavery and oppression. Against all odds and with a small army, Lisabi led the Egbas to victory against the large army of the Oloyo.

In celebrating this important

Lisabi Festival

Egba history, an annual march to the Lisabi forest (where Lisabi was believed to have vanished) has become a major event during the Lisabi Festival.

The Annual Lisabi Festival is to showcase and foster the virtues and values held by Lisabi in order to further develop the Egbaland and Ogun State.

The festival brings people from the entire Egbaland together in a spectacular display of pomp and pageantry

said: "Lisabi did not die. He did not slow down. They took him to a pit there (in Igbo Lisabi) and threw him down. He was a giant of a man.

Lisabi, a native of Itoku in the ancient town of Abeokuta, lived at Igbein area of the city, and because of his prowess in warfare, the people of Igbein, till date, have the exclusive right to the war title of Balogun of Egbaland.

According to history, when the other Egba leaders had resigned to fate under the unbearable servitude they were consigned to by the Oloyo, Lisabi was preoccupied with the



thought of how his land of birth would be freed from the shackles of slavery. Towards uniting the people for an onslaught against Oloyo's formidable force which was an amalgam of many towns and villages which were similarly consigned to servitude, Lisabi reportedly formed a cooperative society which had able-bodied men who were farmers as members.

Abeokuta's history points to the fact that Lisabi proved to be an energetic leader as he worked harder than others whenever they went to work on a member's farm, so much that every member promised to do his best when it was time to work on Lisabi's farm. When his (Lisabi's) time came, instead of asking members to work on his farm, he declared war on Oyo. His cooperative society members were amazed

and afraid, but accepted to go to war because they did not want to disappoint him by reneging on their promises. With supreme war tactics, Lisabi's army, whose numerical strength was far less than that of the Oloyo, won the battle, consequently obtaining freedom for the Egbas.

In celebrating this important part of the Egba history, the annual march to

the Lisabi forest becomes a major event.

However, the event will be celebrated traditionally. Egba sons and daughters will visit the Lisabi Sacred Forest in Oba village, Obafemi/Owode Local Government, Ogun State.

History of the Egba has it that the Lisabi forest houses the remains of the legendary man, Lisabi.

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The Biography of Abraham Adesanya



By Amore Caleb

Chief Abraham Aderibigbe Adesanya was born on 24th July, 1922 into the family of a famous and powerful traditional healer, the late Oloye Ezekiel Adesanya popularly known as Baba Obu keagbo who lived between the 19th century and 20th century. He was married to Rosannah Arionla Adesanya nee Onafalajo who died two years after the death of Pa Abraham Adesanya. They were blessed with four children. Adesanya attended Ijebu Ode grammar school after which he worked as a teacher prior to travelling to the United Kingdom to study Law at the then Holborn College of Law greys Inn.

His Early Political Life

In 1959, Adesanya returned to Nigeria as a qualified lawyer and joined the Action Group led by Obafemi Awolowo. The same year, he was nominated and eventually elected in the western House of Assembly to represent Ijebu Igbo constituency in the 12th December, 1959 House of Representatives Election.

Having qualified as an exemplar of the [Action Group's](#) core [social democratic](#) ideals, he secured another nomination to the second republic Senate. He was said to have preferred his senatorial appointment to the Governorship ticket that was originally offered to him by the Unity Party of Nigeria, a successor to the Action Group. This principle was to be further justified in the roles played by him in the effort to re-define Nigerian politics and Nigerian democracy.

He was a dedicated Awoist (this being the term for a disciple of Awolowo's). He led a team of lawyers that defended Chief Awolowo against the Nigerian Federal Government's charges of treason in 1962.

Adesanya as an activist

After the deaths of [Obafemi Awolowo](#) and [Adekunle Ajasin](#), chief Abraham Adesanya assumed the [title 'Asiwaju'](#) of Yorubaland and simultaneously became more active politically, allying with [Bola Ige](#), [Ayo Adebajo](#), [Ganiyu Dawodu](#), and [Bola Tinubu](#) to fight their way to victory in six states of the defunct Western region with their political party, the [Alliance for Democracy](#).

Later Chief Adesanya, under the auspices of [Afenifere](#) and the [Yoruba](#) council of Elders, led a congress of Yoruba elder-statesmen through an assembly that rose to pronounce that the convocation of a constitutional conference, where new confederating terms would be determined for the country, was necessary for the good of Nigerians. Adesanya was the deputy leader of National Democratic Coalition (NADECO), a pro-democracy movement formed in 1994.

ADESANYA'S ROLES IN JUNE 12 STRUGGLE AND DEFENDING DEMOCRACY

At the peak of military persecution, many of the then pro-democracy activists, including his leader in the National Democratic Coalition (NADECO), Chief [Anthony Enahoro](#), fled the country, but Pa Abraham Adesanya remained at home, working for the cause of the Nigerian masses alongside such activists as [Gani Fawehinmi](#), Femi Falana, Olisa Agbakoba and a host of others. The Nigerian pro-democracy movement's victories were few and far between at this period - first, the independent press was gagged, then a number of people agitating for a return to civilian rule were arrested. Chief Adesanya acted as the champion of the ordinary Nigerian regardless of the danger to his person, persistently condemning General Ibrahim Babangida's annulment of the June 12th Presidential election that had been won by Chief [MKO Abiola](#). When General [Sanni Abacha](#), Babangida's successor, attempted to transform from a military head of state to a civilian president, Adesanya made certain that both he and NADECO remained a thorn in the General's side. When democracy was finally restored in 1999, he joined other prominent Nigerians in overseeing the transition from military rule. These feats saw both him and his group come into the international limelight, featuring in reported news and commentaries about Nigeria.

On the 14th of January, 1997, Chief Adesanya's uncompromising stance in regards to military misrule led to an attempt on his life at the behest of the then head of state, General Sanni Abacha. Adesanya had just left his law chambers in his chauffeur-driven car when a team of would-be assailants (later revealed to be General Abacha's hit squad) struck. By the time that they were done, the windscreens of the car were shattered and the seats were perforated by bullets. Both he and his driver weren't injured.¹⁴ The car, a Mercedes-Benz, was ultimately transferred to the ownership of a Lagos museum.

By Amore Caleb

The creation of the title of Aare Ona Kakanfo was the direct consequence of the ideas of a former ruler of Old Oyo Empire, Alaafin Ajagbo, who reigned in the 1600s. His predecessors, from Ajaka, who succeeded Sango (the god of thunder), to Aganju, Kori, Oluaso, Onigbogi, Eguguojo, and Orompoto to Abipa and Obalokun, all suffered incessant attacks by neighbouring states. Ajagbo had a twin brother, Ajampati, and like the Biblical Jacob and Esau, Ajagbo was an outdoorsman, while Ajampati preferred the comforts of the royal court. As a result, Ajagbo, as a prince was part of many military expeditions to fend off invaders, and grew up a warrior, all the while nurturing ideas on how best to deal with military aggression against his kingdom-state.

One of the direct results of his ideas when he became Alaafin was the creation of the office and title of Aare Ona Kakanfo, meaning Field Marshal, or Generalissimo of the Alaafin's armies. He then appointed one of his close friends, Kokoro Gangan, described as a skilled tactician, from Iwoye as the first Kakanfo. Ajagbo is perhaps the longest reigning Alaafin in history; he was said to have reigned for over 140 years!

After creating the Kakanfo title, he invested the holder the command of all his forces, outside Oyo town. For the defence of the Alaafin and Oyo town and environs, Ajagbo created a metropolitan force which he placed under the command of the Bashorun.

That is not all; Ajagbo created ranks for soldiers in the Oyo Army. In all, he was said to have created no less than 70

The Genesis of the Title Aare Ona Kakanfo

ranks; 16 of which were, in Western military terms, principal staff officers and field commanders, while the remaining 54 were non-commissioned officers and other cadres. Ranks/titles of the field commanders include the Bashorun, Balogun, Jagun, Agba-Akin, Akogun, Olorogun, Oluogun, AareAgo, and many more.

The Mystiques of the Kakanfoaura

The procedures and conventions instituted by Ajagbo and nurtured by succeeding Alaafins were probably responsible for the mystiques surrounding the office and title. At installation, the major rite that must be performed is the administering of two hundred and one (201) incisions on the Kakanfo-designate. The incision is called gbere, in Yoruba, chiefly tiny cuts made with a razor, from the forehead backwards to the waist. Each of the 201 incisions is rubbed with 201 different herbal preparations expected to take the courage and bravery of the Kakanfo to super-human levels. After the incisions, the Kakanfo is "crowned" with a specially-made head-dress, that only him wears. It is, in Yoruba, called the Ojijiko.

After installation, the Kakanfo leaves Oyo, the Alaafin's city for his own domain; it is forbidden that the Kakanfo and the Alaafin live together in the same town.

In addition, the Kakanfo is required to wage war against any peoples and territories at the behest of the Alaafin, and is expected to win, or return a corpse. The circumstances of the



One of the Aare ONAKANKANFO in the ancient oyo empire

deaths of some past Kakanfo probably reinforced the belief that there is a curse on the title; this may not be so. Of the 14 holders of the title so far, the first 12, from Kokoro Gangan of Iwoye to Momodu Obadoke Latoosa of Ibadan, were purely military commanders. Of these, three waged wars that impacted the history of the Yoruba people significantly. These were Kurunmi of Ijaye, Afonja of Ilorin, and Obadoke Latoosa of Ibadan.

The succeeding two, Samuel Ladoke Akintola and Moshood Kasimawo Olawale Abiola were

civilians; the title had regressed to the honorary pedestal after the effects of colonisation, establishment of indirect rule, and the creation of western-style military institutions. Akintola was a victim of military incursion into politics; he was a target as Premier of the Western Region when the putschists of 1966 struck, just like other political leaders in other parts of the country. Abiola's case was significantly different in that he turned victim of a deathly power struggle whose ramifications were obscure to him.

Story of a Significant Heritage of My Home Town – Ekinrin-Adde in Kogi State



Chief at new yam festival



Statue next to community well

Ekinrin-Adde is a town located in Ijumu L.G.A. of Kogi State, in the Western Senatorial District of Nigeria on latitude 7° 50'N and longitude 5° 50'E at an altitude of 523 metres above sea level. The town is a conglomerate of contiguous villages that amalgamated into one. The people trace their ancestry to Ile-Ife, the cradle of Yoruba civilization. The people are a sub-ethnic group within the Yoruba nationality, who speak a dialect generally referred to as Okun, widely spoken by the five

local Government that make up the Kogi West Senatorial District, although with slight variation from community to community. The Okun dialect is a sub-dialect of the Yoruba language.

Ekinrin-Adde was separated from the present-day Ondo state by a very big mountain known as "Oluko". Ekinrin people are the first settlers in the community, later "Adde". People began to move from their settlement such as Ilafe, Ilaga, Abudo, Okedagba and so on to live with Ekinrin people and they all became one community and

hence the name Ekinrin-Adde. The name 'adde' which is gotten from the [Yoruba](#) phrase 'a ti de', literally translates to 'we have arrived'. It was coined to represent the conglomerate of other communities that later joined Ekinrin. Ekinrin-Adde was very important in the economic activities of Okunland during the pre-colonial era. There existed some economic activities such as hunting, fishing, agriculture, trade and commerce.

The Ekinrin-Adde people are united by several practices such as [Egungun](#) (masquerade) festival.

Masquerades usually parade during a particular season and also when an eminent person who holds or who is in a position of authority dies. Notable masquerades includes the OloriOwo (women are forbidden from seeing them), Oyoyo (comes out during the Emindin festival) and the Ajibele masquerade. Another cultural festival usually carried out on the 20th day of June every year is the Emindin festival. The "Emindin" festival is usually called out by the omoagba people from Ona the royal clan. The procession starts with the new yam masquerade dancing around in town with a huge crowd carrying the yams; the yam is roasted and eaten by the King and top chiefs before it is declared okay for everyone to eat. According to tradition, it is unacceptable for the community member to eat new yam before the celebration. This festival also serves as a period to thank the gods for a bountiful harvest and also ask for abundant rains for the next planting season. It is a common practice for indigenes of the town to return home to celebrate, meet their family members and also an opportunity to meet their age group.

A List of Obas (kings) Traditional Titles in Yorubaland

By Amore Caleb

- | | | | | |
|--|--|--|--|---|
| <p>Ooni of Ile-Ife
Alaafin of Oyo
Awujale of Ijebuland
Alake of Egbaland
Olouwu of Owu
Olubadan of Ibadan
Soun of Ogbomoso
Oba of Benin
Owa Obokun of Ijesha
Osemawe of Ondo
Ebumawe of Ago Iwoye
Ataoja of Osogbo
Deji of Akure
Timi of Ede
Orangun of Ila
Alapa of Okin-Apa
Eleko of Eko
Aresa of Iresa (Aresapa of Iresa apa, Aresadu of Iresa Adu)
Olugbon of Orile Igbon
Onikoyi of Ikoyi
Alaje of Ilu-Aje
Okere of Saki
Aseyin of Iseyin
Onilala of Lanlate
Eleruwa of Eruwa
Alaketu of Ketu
Alepata of Igboho
Oluwo of Iwo

Olugbo of Ugbo
Olowo of Owu
Ajero of Ijero-Ekiti
Alara of Aramoko-Ekiti
Alawe of Ilawe-Ekiti
Ewi of Ado-Ekiti
Ologotun of Ogotun-Ekiti
Oloye of Oye-Ekiti
Owa Ooye of Okemesi-Ekiti
Olu of Itori
Alaga of Aga-Olowo
Olusi of Usi
Olofa of Ofa
?wá of idanre

Akariabo of Remo
Olu of Mushin
Alaperu of Iperu
Onisaga of Isaga
Olubara of Ibara
Ogiyan of Ejigbo
Lalupo of Gbagura
Alaye of Aiyetoro
Olota of Ota
Olu of Ilaro
Olufi of Gbongan
Attah of Ayiede Ekiti
Ebumawe of Ago-Iwoye
Onjo of Okeho
Ayangburen of Ikorodu
Ogoga of Ikere
Orimolusi of Ijebu-Igbo
Akaran of Badagry
Akire of Ikire
Osolo of Isolo

Oniwere of Iwera-Ile
Apetu of Ipetumodu
Olu of Mushin
Alaye of Efon-Alaye
Onisanbo of Ogboro
Aare of Ago-Are
Olojee of Oje-Owode
Asawo of Ayete
Onigbeti of Igbeti
Olokaka of Okaka
Onipopo of Popo
Onitede of Tede
Onisemi of Isemi
Onipapo of Ipapo
Alageere of Ofiki
Ajoriwin of Irawo
Onimia of Imia
Onidere of Idere
Obaro of Kabba
Olore of Ore
Onpetu of Ijeruland
Osile of Oke-Ona egba
Orimolusi of Ijebugbo
Onido of Iddo
Onigbaja of Igbaja
Onibeju of Ibeju-Lekki

Oloja of Epe
Alaawe of Awe
Oba of Agboyi land
Olugijo of Ogijoland</p> | <p>Alabere of Abere Ede
Ologobi of Ogobi Ede
Olu of Sekona Ede
Olu of Owode Ede
Owa Ale of Ikare
Omola of Imala
Alara of Ilara-Mokin
Akibio of Ilora
Olofun of irele
Jegun of Idepe
Jegun of ile-Oluji
Orungberuwa of Ode-Erinje
Halu of Ode Aye
Laragunsin of Iyasan
Lapoki of Igbolako

Alara of Igbokoda
Lumure of Ayeka
Sabiganna of Igana
Afonja of Ilorin
Owa of igbajo
Onijaye of Ijaye
Oloro Of Oro
elesa Of Oke Ode
Ogunsua of Modakeke
Oluressi of Iressi
Olojudo of Ido-Ekiti
Owa-Oye of Oke-Iresi
Olokuku of Okuku
Olunisa of Inisa
Oloyan of Oyan
Onijabe of Ijabe
Onigbaje of Igbaje
Afaji of Faji
Akosin of Ekosi
Alaje of Ilu Aje
Olokua of Oku
Alagbeye of Agbeye
Onila-odo of Ila-odo
Atapara of Iyeku
Elekusa of Ekusa
Olojudo of Ido Faboro Ekiti
Alase of Ilasa Ekiti
Sano of kogga
Alasaba of Asaba
Alasi of Asi
Olopete of Opete
Olopanda of Oponda
Aromolaran of ijessaland
Olu ifon of ifon
Odemo of Isara
Aringbajo of Igbajo Ijesa

Alamodu of Ago-Amodu
Onigbope of Igbope
Obalufon of Sepeteri
Alagbole of Agbonle
Olowu of Telemu
Odemo of Ishara remo
Olaogboru Adimula of Ifeodan
Aragbiji of Iragbiji
Olororuwo of Ororuwo
Olona of Ada
Alaagba of Aagba
Are of Ire

Alageere of Ago Are,
Oloto of Are
Oloba of Oba Osin
Oloru of Oru Ijebu
Olu of Ile-Ogbo
Olokuku of Okuku
Oluressi of Iressi
Ajalarun of ijebu ife
Oloko of ijebu imushin
Elese of ilese ijebu
Moyegeso of ijebu itele
Owa-akinfin of ikinfin
Oloko of oko
Oloba of oba-oke
Oniluju of Iluju
Onifaji Of faji
akosin Of ekosin

onigbaje Of igbaje
olokuku Of okuku
olunisa Of inisa
Owa Oroo of Agbado Ekiti
Aree of ireeland
Owa of Otan Ayegbaju
Aragberi of Iragberi
Alayegun of Ode-Omu
Owatapa of Itapa Ekiti
Oloro of Oro
Eleju of Sanmora
Onikoko of Koko
Oniganmo of Ganmo
Olupo of Ajassepo</p> | <p>Elesie of Esie
Elese of Igbaja
Aala of Ilala
Oloyopo of Eggi-Oyoipo
Oludopo of Okeyapo
Aboro of ibese land

Olu of sawonjo
Eleyinpo of Ipapo
Onisemi of Isemi-Ile
Oluigbo of Igbojaye
Awaraja of Iwaraja
Alana of Oke-ana
Alatori of Atorin Ilesha
Alada of Ada
alaigbajo of arigbajo
onifo of ifo
Olorile of orile Ifoland
Oni ilepa of ilepa ilepa
Edemorun of kajola

Olomu of omu aran
Aloffa of ilofa
Olosi of Osi
Elepe of epe
Ekesin of ora igbomina
Olobaagun of Obaagun
Olugunwa of Oke Amu
Ololo of Oolo
Onimaya of maya
Onidada of dada
onidemin of idi-emin
Onipara of Ipara
Olokua of Okua
Alaaye of Oke-Ayedun
Oniroko of Iroko land
Owatapa of Itapa Kingdom

Olowu of Owu-Kuta
Elese of Igbaja
Oree of moba land
Oree of otun
?bùrù of ibà.
Agbolu of Agbaje
Olu of Afowowa
Sogaade
Oloto of Ofiki
Aare of Sando Ofiki
Oloba of oba
Alakola of Akola
Olara of Ora-Ekiti
Olopete of Opete
Alakanran of Araromi
Alararomi of Araromi
Aperin
Oniye of Iye-Ekiti
Olowu of owu-isin
olusin of isanlu-isin
olusin of ijara-isin
olusin of iji-irin
oniwo of oke-aba
oniwo of odu-ore
oloba of oba-isin
elekuu of odo eku-isin

alala of ala-isin
eledidi of edidi
onigbin of oke-onigbin
onigbesi of igbesi
Onikole of ikole kingdom
Elegboro of Ijebu-Ijesha
Abodi of ikale land
Olokaka of okaka
A k i n y i n w a o f ikinyinwa
Oluasos of iberekodo land
Oniwere of iwere ile
Salu of Edunabon
Olubaka of Oka land

Onikereku of ikereku
Olukoro of Ikoro Ekiti
Onidofin of idofin
Obawara of iwara-ife
Awara of iwara-ijesa
awara of iwara- Iwo
ogogo of ifewara
Olu of Okeamu
Onigbope of Igbope
Asigangan of Igangan
Olusin of Isanlu Isin
Alaremo of Aremo
Olubosin of ifetedo
Asaoni of Ora Igbomina</p> | <p>Olosan of Osan Ekiti
Elerin of Erinmope
Ajalarun of ife ijebu
Aale of Okelerin
Alabudo of abudo
Onigbamila of gbamila
Alaaye of aye
Olokusa of okusa
Onilai of ilai
Gbelepa of gbelepa
Alaboto of aboto
Onidigba of idigba
Agora of gbagura
Oshinle of okeona
Oloyan of Oyan
Olubaka of Oka land
Aboro of Ibooro land
Olojoku of Ojoku
Onika of Ika
Olomun of omuaran
Onilogbo of Ilogbo
Olumoro of Moro land
Onimeko of Imeko land

Oloola of Ilara
Onidofa of Idofa
Ooye of Iwoye
Obaladi of Afon
Olu of Imasayi
Oluresi of Iresi
Obaro of Kabba
alado of ado awaye
alawaye of awaye
Onisan of isan Ekiti
Elero of ilero
Olomu of omupo
Alaran of aran orin

Agbowu of Ogbaagba
Owa of Igbajo
Elerin of Erin Ile
Onibereko of Ibereko</p> | <p>Oluware of iware land
Oore of moba land
Oloba of obaile
Onirun of irun Akoko
Ologbagi of Ogbagi Akoko
Oni Irun of Irun Akoko
Elese of Ese Akoko
Deji of Arigidi Akoko
Ologbagi of Ogbagi Akoko
Oni Irun of Irun Akoko
Elese of Ese Akoko
Asu of Fiditi
Olupako of Shaare
Alapomu of Apomu

Alamonyo of amonyo
Onijoun of ijoun
A l a g u t a n o f
Abegunrin land
O n i f ? i d ? i g b o o f
F?ù?gbóland
Aláyégún of Ayégún
Alie of Ilie
Onitabo of Itabo
Alado of Ado-Awaye
Alapomu of Apomu
Alakire of Ikire
Oliyere of Iyere
Oniro of Komu
Akurun of Ikirun
Onidere of Idere
Alajinapa of Ajinapa
Onitewure of Tewure
Arinjale of Ise Ekiti
Olute of Ute
Olopete Of Opete
Elerin of Erin-ile
Alara of ilara Remo
Elese of Ilese.</p> |
|--|--|--|--|---|



Oluware of iware land Oore of moba land
Oloba of obaile
Onirun of irun Akoko
Ologbagi of Ogbagi Akoko
Oni Irun of Irun Akoko
Elese of Ese Akoko
Deji of Arigidi Akoko
Ologbagi of Ogbagi Akoko
Oni Irun of Irun Akoko
Elese of Ese Akoko
Asu of Fiditi
Olupako of Shaare
Alapomu of Apomu
Alakire of Ikire
Oliyere of Iyere
Oniro of Komu
Akurun of Ikirun
Onidere of Idere
Alajinapa of Ajinapa
Onitewure of Tewure
Arinjale of Ise Ekiti
Olute of Ute
Olopete Of Opete
Elerin of Erin-ile
Alara of ilara Remo
Elese of Ilese.

The ? rú and ìw?fà system

By Amore Caleb

? rú and ìw?fà isn't alien to the hearing of a typical Yorùbá speaking person, there are loads of proverb and expression in regard to both system, but it is wrong to use both words interwovenly as they are different in structure, terms and conditions.
? rú can be acquired through two basic processes, they can be bought from slave traders like we buy our day to day commodities, also, they can be acquired as proceeds taken by the conquerors of a fallen town or village at the aftermath of a war. Regardless of their status prior to the time they were captured, they become a commoner and act strictly under the command of their masters, they live

in an ostracised part of their master's house.
Ìw?fà on the other hand is someone who is made to work for a loaner pending the time the loanee has the money to pay his debt. It is noteworthy that Ìw?fà's service is rendered to nullify the interest agreement made on the loaned money, not the main debt.
Slaves have no say over their lives, their masters are their alpha and omega, a slave-master may decide to hurt, molest, starve or even kill his slave and no one will question his actions as a price had been paid on them, a child birthed by a slave automatically belongs to the slave master. freedom is not assured for slaves, even if a slave master dies, their children/wards inherits the slaves.
Ìw?fà on the other hand doesn't necessarily have to live in the loaner's

house, he is a free man who does his boss's work at his own convenience but must get his daily routines done. You cannot starve Ìw?fà, you cannot molest or kill them, When it is raining, Ìw?fà pends the farm work till it stops raining, a practical of this act is seen in the Yorùbá proverb that says;
"Òjò àár?líló ti mólówó bínú, olówó g?l?l?l?, ìw?fà r?i náà g?l?l?l? (the early morning rain has angered the rich man, he sits comfortably waiting for the rain to stop, and so his Ìw?fà)".
If any case of molestation or abuse is reported by the Ìw?fà, the loaner may forfeit both their money and the Ìw?fà's service, also, there are consequences to face, if an Ìw?fà dies in the house of his boss.
The Ìw?fà's service ends the day the loanee pays the debt.

The African Gnome (Egbé): The Almost Forgotten Yoruba Myth

By Amore Caleb

In Yoruba folklore, there is a mythical character called Egbé. Also known as Bush Baby, Egbé is a gnome, characterised by a dreary

appearance, copious tears, and a tattered mat. The scary nose-dripping dwarf roams about the forest in tears, and is always in a foul mood.
Egbé, the homeless wanderer, always carries with it a tattered mat of wealth. The mat has the reputation of enriching whoever is brave enough to snatch it from the wailing gnome. Legend has it that, anyone who snatches Egbé's mat, is haunted by the gnome's wailings for a long period. However, if such a fellow is able to ignore or withstand Egbé's wailings, s/he becomes rich forever. On the other hand, if Egbé succeeds in

retrieving its mat, the fellow will die in odious penury, and could even run mad.

Similar to Egbé is the leprechaun, a magical character in general Celtic mythology and Irish fables. The leprechaun is a small, mischievous but solitary elf, who could either be malevolent or benevolent. He reputedly keeps a pot of gold at the end of the rainbow, and enriches whoever he chooses with it. I really do wonder, who has actually seen an Egbé before? I have never... I only heard tales.

(? j?i ?yin ti ?e alábápàdè Egbé rí? Àbí ? ti gb?ùtàn r?lri? Have you ever had an encounter with an Egbé? Or have you been told stories about the gnome?)

Samuel Adefila played the Egbé character in the Lá gbòdò stage performance at the Adegbemile Cultural Centre, Akure in February 2012.
Credit: Ìyá Ilé Oókán



(A typical look-alike of a Bush Baby)

Yoruba Culture and Tradition will not be forgotten – Oba Adedeji Onagoruwa, Alaye of Odogbolu



Oba Adedeji Onagoruwa

In order to achieve peace for sustainable development in Ogun State. The Alaye of Odogbolu, Oba Adedeji Onagoruwa has Opined that it is the collective responsibility of Monarchs to promote peace by ensuring that culture and traditions must be put into practice in the nooks and crannies of our community and the country as a whole. Speaking in this exclusive interview with Bukola Adeyinka the monarch however reinstated his commitment to promote social and economic development by ensuring that the Yoruba culture and heritage does not go into exile.

Sir, What is the Advent of monarchy in Nigeria, who was the first, (1st) to be crowned king in Nigeria?

Oramiyan was the first Oba to my own knowledge, he then chose his son Eweka to be the first Oba of Benin. Eweka was the first in a long line of Obas, who reached the peak of their power in the 1500s. This brass figure is believed to be prince Oramiyan, before Nigeria became an independent republic in the 1960s, monarchs ruled over hundreds of ethnic groups across the country. Though they no longer hold constitutional power, these monarchs' heirs still play a vital role in the nation's cultural landscape, often aiding in local conflict resolution.

Talking about culture and heritage, what is the importance of culture and how can citizens benefit from it?

Cultural experiences are opportunities for leisure, entertainment, learning, and sharing experiences with others. From museums to theatres to dance studios to public libraries, culture brings people together, Ojude Oba for

Example is an annual festival, Ojude Oba is celebrated amidst pomp and pageantry. It attracts all Ijebus both home and abroad. International tourists do come to witness the colorful festival that entails booming of guns and horse riding by the Baloguns and Olorogu, we come together to merry, make new friends, business partners and associates it even boosts the economy of the State. So participation in culture helps develop thinking skills, builds self-esteem, and improves resilience, all of which enhance education outcomes. For example, students from low-income families who take part in arts activities at school are three times more likely to get a degree than those who do not. In the US, schools that integrate arts across the curriculum have shown consistently higher average reading and mathematics scores compared with similar schools that do not. Many jurisdictions make strong linkages between culture and literacy and enhanced learning outcomes, in both public education and in the development of valuable workforce skills. Cultural heritage broadens opportunities for education and lifelong learning, including a better understanding of history. Ontario's cultural heritage sector develops educational products and learning resources in museums and designed around built heritage and cultural landscapes. As trusted community hubs and centres of knowledge and information, public libraries play an important role in expanding education opportunities and literacy, overcoming the digital divide, supporting lifelong learning, and preparing people for work in the knowledge economy. Participation in library activities has been shown to improve literacy and increase cognitive abilities to mention few.



Culture is a strong part of people's lives. It influences their views, their values, their humor, their hopes, their loyalties, and their worries and fears. So when you are working with people and building relationships with them, it helps to have some perspective and understanding of their cultures.

Traditions represent a critical piece of our culture. They help form the structure and foundation of our families and our society. They remind us that we are part of a history that defines our past, shapes who we are today and who we are likely to become. Once we ignore the meaning of our traditions, we're in danger of damaging the underpinning of our identity. As leaders, role models, and parents, we must strive to utilize every opportunity available to us to reinforce the values and beliefs that we hold dear. The alternative to action is taking these values for granted. The result is that our beliefs will get so diluted, over time, that our way of life will become foreign to us. It's like good health. You may take it for granted until you lose it. If we disregard our values, we'll open our eyes one day and won't be able to recognize "our world" anymore. The values that support the backbone of our country, our family, and our faith will have drifted for so long that the fabric of our society will be torn.

Culture is a strong part of people's lives. It influences their views, their values, their humor, their hopes, their loyalties, and their worries and fears. So when you are working with people and building relationships with them, it helps to have some perspective and understanding of their cultures.

What are the helpful tips to start building a diverse community?

In order for people to commit to working on diversity, every person needs to feel that they will be included and important. Each person needs to feel welcomed in the effort to create a diverse community. And each person needs to know that their culture is important to others. Although every person is unique, some of us have been mistreated or oppressed because we are a member of a particular group. If we ignore these present-day or historical differences, we may fail to understand the needs of those individuals. Often people are afraid that recognizing differences will divide people from each other. However, learning about cultural differences can actually bring people closer together, because it can reveal important parts of each other's lives. It can show us how much we have in common as human beings.

In working to combat racism and other forms of oppression many people become discouraged

when they are unable to create a diverse group. Starting by recognizing differences in religion, sexual orientation, socioeconomic, parenting, and class backgrounds will help create a climate that welcomes differences; it will also lay the groundwork for becoming more inclusive. Talking about what diversity is, why it is important, how to begin envisioning our ideal diverse community, and how to set up an environment that fosters diversity. This is only the beginning.

In working towards your diverse organization or community there is much more to do. In the next sections we will talk about how to become aware of your own culture, build relationships with from different cultures, become allies to people discriminated against, overcome internalized oppression, build multicultural organizations and coalitions, and other topics as well.

Each of us can build the kinds of communities we dream of. In our families, organizations, institutions, and neighborhoods, we can insist that we won't remain isolated from those who are different from ourselves. We can transform our neighborhoods, institutions, and governments into equitable, non-oppressive, and diverse communities.

With the current insecurity issue we are having in Nigeria presently, the Yoruba's and Igbos are clamouring for independence, the both want to go their separate ways, Sir, with the help of culture, what is the way out? Do u think it is the absence of culture and tradition?

Well! Ethnic tensions, religious differences, unemployment and numerous social and political grievances are all fuelling the unrests in Nigeria and contributing to flashpoints for violence and creating insecurity in the country, "Our recent experience where the attempt to confront armed banditry headlong in the North resulted in their incursion into the South West and other regions that were erroneously perceived to be immune from the insecurity challenge is proof that each region has to be adequately policed for the region to know peace."

We need collective and concerted efforts to deliver the security that "we desire as a nation and as a people."

"Our recent experience in which insecurity has challenged education, peace, economy and other spheres of life has laid credence to Abraham Maslow's emplacement of security as one of the foremost in the hierarchy of needs.

As a people, we must realise that it is only in a safe and secure environment that optimal local commercial activities, culture, norms and values can take place; foreign investors can be attracted; goods and services can be provided; infrastructure can be built and maintained; public service can be delivered, and social and political activities can take place peacefully. Therefore, the quest for a sustainable peaceful society must be prioritised as the collective responsibility of all citizens.

How can we maintain peace in the society, when our Obas have all dabbled into politics?

The recent insecurity plaguing the nation has created mistrust between the citizens, the government and the monarchs. But, we must continue our rapport, continue on our relationship with the government in order to ensure peace, we will build on this relationship to make Nigeria a greater country. We will build on this relationship to bring peace and harmony to the country. I believe that Nigeria will be greater in unity and peace and we all must ensure that. We will also build on this relationship to support the federal government in its policies to interact and relate with all other Africa countries in the continent. "Nigeria must be great again".

The History of the Osun-Osogbo Festival



By Makanjuola Adedamola

There's no place like home o! It's beautiful when I hear people discovering the riches and beauty that lies within Nigeria's rich culture – one being the Osun-Osogbo Festival. Osun-Osogbo is considered as the biggest annual religious event among the Yoruba people. The event attracts spectators and worshippers from all over the world in the month of August every year. Osun is a goddess

of all things feminine; fertility, spirituality, emotions, sensuality, nurture and love.

The festival began approximately 600 years ago. It was started by the founders of the Osogbo community. The story told is that the founders intended to clear all the trees in the area for settlement. As soon as they began felling the trees, a spirit from the river-god Osun ordered them away.

Immediately the place turned to be a sacred place of worship for the devotees. Osun – is often represented as a picturesque woman dressed in white or yellow – boasting a beautiful smile but truly broken-hearted. During the festival, people appease the goddess daily for two weeks with different performances which include playing the drums, singing, and dancing. During the singing and dancing, the people show off their

costumes.

A sacred forest located in the outskirts of Osogbo is believed to be one of the forests where "Orisha", the spirit they believe blesses them, reveals itself. Devotees are led by a virgin maiden called Arugba who is a link between the community and deity. The virgin maiden leads in all sacrifices offered in the river. The Arugba (virgin maiden) carries all the sacrifices (flowers, honey, gold etc) of the community and for

all those in attendance. The tradition dictates that these sacrifices be carried in a big calabash. Before all this happens, the worshippers offer a special prayer in the shrine of a priestess.

The Osun-Osogbo Festival is international. It attracts foreigners who see it as a cultural and religious connection. Tourists from Cuba, Yugoslavia and Slovenia form the majority of Orisha devotees. Over the

years, foreigners have confessed openly about the importance of this festival. Across social media and television platforms, most of them have expressed their gratitude after receiving blessings. When Nigeria was under the British colonies, missionaries tried to wipe out animist beliefs but to no success. During that time, rituals included human sacrifice. This was however wiped out by the authorities.

Reincarnation, A Myth or Reality?

By Ibrahim Waliat

The Yoruba people believe in reincarnation (atunwaye). They actually believe that the souls of some individuals do return after death to live again in a different body. There are different types of reincarnation beliefs among the Yorùbá. One is the belief that someone who dies in good old age may return, out of affection for his children, grand children or relatives, to be reborn into the family to live with them again. This type of reincarnation is called ipadawaye (ancestors' rebirth). This is the most common and enduring belief in reincarnation among the Yoruba. There is another belief in abiku (born to die).

The third form of reincarnation belief among the Yoruba is akudaaya (died and reappeared). The Yoruba people believe that reincarnation may not always be completely physical, and for a long time. The person can appear suddenly to intervene or rescue his family member from a particular problem, only to disappear after. It can be a sudden and short reappearance that comes like a flash that leaves the person with an undeniable impression. These reappearances are identified with cases of akudaaya. There is another level of reappearance that occurs regularly in dreams or follows a particular pattern.

For instance, the dream appearance experienced at the anniversary of the person's death or a regular reappearance of a husband to his widow on their wedding anniversary. It is believed that the dead actually came back to give guidance to the living or to prove that they still exist in some

forms elsewhere. It is arguable however, whether this is not simply a mental experience and instead of reincarnation since the dead did not take up a new physical body. The usual emphasis is that his soul re-manifests to show its continued existence.

Akudaaya is believed to be another manifestation of reincarnation. In this situation, the dead person is believed to live in another place different from where he used to live and died. It is usually interpreted in relation to premature death. It is believed that if the destiny that the ori of that person was to fulfil was terminated abruptly without fulfilment, or if he is not properly buried, he will not be qualified to enter the ancestral cult but will reincarnate in another body or the soul will keep roaming the world. There have been reported cases of such people who appeared in another location different from where they used to live and died and continued their normal life. In some cases, it was reported that they got married, gave birth to children, worked and invested in the other places where they later lived. The existence of the akudaaya is usually terminated by the discovery of someone who can recognise him to be the dead fellow or a situation that will make those who know him as the dead recognise him as living again. However, after they have died again or disappeared, the evidences abound in the relationships they have had, the children they have got and the works they have done at their second existence. The belief in ancestors' rebirth (ipadawaye) is the most enduring belief in reincarnation among Yoruba.

The belief in abiku has waned, though it has not totally vanished, especially with the advent of orthodox medicine that has been able to reduce infant mortality rates and sickle cell anaemia. Perhaps, the abiku syndrome must have been a result of lack of medical care, jaundice and especially sickle cell anaemia. The phenomenon of akudaaya is a complex one to understand. The evidences are not easy to lay hold upon, as the akudaaya is usually said to have disappeared or is dead and buried again before he is known to be one. What survives their disappearance and re-death (atunku) are some of the properties and relationships that they have established while they are re-living.

Aunty Dupe (like we fondly call her) narrated her own view about Akudaaya, she explains "Iya Risikat was a popular Ewa Agoyin seller in the whole of Brown street. She got her fame in the street when she moved from selling ofada rice to Beans. No okada driver or bus driver would pass by iya Risikat's shop without dashing to eat Ewa Agoyin and Bread. The customers in her shop are always massive just as if the shop is a praying ground. The rate at which the people in the locale patronises her shop is akin to how the pilgrims visit the Holy Land.

After my secondary school education, I left Ekiti State to settle down in Lagos with our eldest brother. After my first week in Lagos, I decided to familiarize myself with my new environment. After walking a few miles, then I saw the shop of the infamous Iya risikat. I dashed to the shop just to get my favorite food "Bread and Beans". On getting there, I saw iya

Titi; a woman with three kids who died in an auto crash accident along with her husband some years ago. That day was a day that no one in my village would ever pray for again. I was only seven years old when the incident happened back then. I could not eat in that shop because I was afraid not to eat a food which was prepared by a ghost. Immediately I got home, I narrated my ordeal to my brother in full details which he quickly pick up his phone and called our mother in the village to tell her that "iya titi is not dead". Before he could hang up the call, my mother had already told her neighbors that iya titi was seen in Lagos selling Beans.

Before dusk, her relatives had already sent an emissaries of five family members to investigate the assertion. Before the emissaries could get to Lagos, the news of iya risikat's death had already gone viral throughout the whole street. The emissaries arrived to Lagos at dusk, but iya risikat's body had already been laid to rest according to the Muslim rite. When they got there, they met everyone crying including her husband and the kids. The emissaries never believed this until when they saw a big family picture of sitting beside her husband and children"

After this story from aunty dupe, many questions that are begging for answers started popping into my mind, questions like; Does it mean that the Yoruba belief on Akudaaya is real? How is it possible for a person to die and still and still be found living in another state? Does it mean that that a person can die and still resurrect in the same body?

African philosophy believes in reincarnation but western philosophy does not believe reincarnation does exist.

A Short Story of Yoruba Diety, Ogun

By: Bukola Adeyinka

Iron is an abundant element in nature and in West African and African diaspora. Religion Ogun (who is also known as Oggún, Ogoun, Ogum, Gu, or Ogou) is the god of iron, metal, and metal work. In his various manifestations, he is also a warrior and is associated with war, truth, and justice.

Ogun was the first Ooni of Ife after the demise of Oduduwa. A warrior and a powerful spirit of metal work, as well as of rum and rum-making.

He is also known as the 'god of Iron', and is present in Yoruba religion, Haitian Vodou, and West African Vodun.

Ogun was the 3rd Ooni of Ife, a paramount

traditional ruler of Ile Ife, the ancestral home of the Yorubas. He succeeded his father Ooni Osangangan Obamakin and was succeeded by Obalufon Ogbogbodin.

Ogun, also known as Ogun Onire, is the god of war and iron of the Yoruba people of West Africa.

In Yoruba lore, Ogun and the other gods climbed down to earth on a spiderweb. When creation was completed, the gods realized that people needed to clear more land in the forest where they lived. Unfortunately, the only tools available were made of soft metal, a material not suitable for cutting down trees.

However, Ogun had been given the secret of iron by Orunmila, son of the

supreme god Olorun or Olodumare and he used an iron ax to clear the forest.

Ogun later shared the secret of iron with the other gods and with humans. He also showed them how to shape the iron into weapons.

Though a fierce god, Ogun is not evil and will help those who pray to him.

Yoruba blacksmiths have traditionally sacrificed dogs to Ogun, and each year they hold a three-day festival in his honor.

Yemonja is frequently portrayed as the wife of various male personified orisha, such as Obatala, Okere, Orisha Oko, and Erinle. She is also said to be the mother of Ogun, Sango, Oya, Osun, Oba, Orisha Oko, Babaluaieye, and Osoosi.

OGUN LAKAYE: Ogun

is a warrior who successfully defeated many enemies in war. He is known as the "god of iron". ... Ogun is also in charge of hunting. He was the one who cleared the path for all Orisa as they traveled to aye (earth).

Ogun is a very popular and feared god among the Yoruba pantheon of gods, called the god of iron and war. He is known for his creativity alongside his destructive nature which a mounts to the misunderstood nature of his aura.

Usually, humans would always break the laws of nature; Ogun thus stands as the guardian to execute the repercussion of such actions. For this, he is feared. Despite that, when called on Ogun comes to the plight of his followers, blessing and

protecting them.

In present times, Nobel Laureate Wole Soyinka reverences Ogun as his patron, besides being his muse and inspiration, likewise his compatriots in literature. In Soyinka's *Myth, Literature and the African world*, he says "Ogun is the master craftsman and artist, farmer, warrior, essence of destruction and creativity, a recluse and a gregarious imbibor, a reluctant leader of men and deities".

All these words clearly describe the nature and elements of the most revered Ogun and the frightening Maleficent who is a true example of "do not judge a book by its cover."

The wrath and power Ogun has thus been explored extensively in literature since it has habitually been the mirror of the society, therefore, depicting, portraying thus documenting series and stories of the supreme being that we watch or read getting carried away by what seems like fiction but not understanding its foundation in reality perhaps history.

The myth and legend of Ogun's origin begin with his descend to earth and through his connection with the element iron, he creates a tool used to make a pathway for other gods. He is the most revered and feared due to his quick temper. Maleficent in her character displays being quick-tempered which just like Ogun makes her revered and feared.

The long-awaited Disney film "Maleficent" is out, and it is a story of good and evil. Though a cliché, it never gets old. Maleficent is a misunderstood character and thus terrified by all in the land. Being a dreaded creature who nurtures and grooms a human, this act is not convincing enough to mellow and water down the negative perception of this character.

Like all beings, she has in her existence the will to be good and bad though she would rather have them think the worst of her. The new release of the film has a lot portrayed in it with the glaring reversal of roles of good and evil highly represented through the colours of clothing and actions these characters let out. While white represents purity and good, in the film it represents evil.

Like Maleficent, Ogun is a misunderstood god in the

Yoruba pantheon of gods, yet he is the most travelled and worshipped god of the Yoruba belief system.

Maleficent holds a lot in semblance to her male counterpart Ogun in character and will. Being a supreme being, a recluse and also the last of her kind, she holds more power than her newly found race.

Ogun is a walking army and these traits are evident with Maleficent. Just as Ogun, she is gifted with the ability to kill, destroy, bring life, and filled with creativity; having the dark side of a bad temper which when carried away by rage indiscriminately affects all.

In Soyinka's *Myth, Literature and the African world*, he says "Ogun is the master craftsman and artist, farmer, warrior, essence of destruction and creativity, a recluse and a gregarious imbibor, a reluctant leader of men and deities". All these words clearly describe the nature and elements of the most revered Ogun and the frightening Maleficent who is a true example of "do not judge a book by its cover."

In an uncommon war among women, Maleficent fights for the protection of her daughter hence ready to burn down all and anything in her path. Due to this hot energy exhumed by Ogun same as Maleficent, they both have the power to instantaneously create and also destroy.

Nature too has been a fundamental part of the development of the world. For Ogun to exist in peace he secludes himself from the people living at the top of the hill while hunting to survive therefore having dominion over the forest, this is also relatable of Maleficent who also lives the same life of seclusion like a hermit in the forest.

The duality of Ogun in Maleficent is unmistakable as well as the symbolic use of colour they share in common. Traditionally Ogun's colours are green, red, and black. And black being one of the colours of Ogun, Maleficent wears it well.

Undeniably the film portrays the betrayal of kind and the rivalry of these kinds. This persistent rivalry of kind has Maleficent feeling like a fish out of water and constantly seeking for a sense of belonging. Maleficent is filled with awe with she realises her kind living in hiding after they had long ago been threatened off the land.

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OUR SERVICE IS THE BEST CONTACT US TODAY
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By Olaleye Omolabake

Modakeke is a town in Osun State, South West Nigeria, with a population of close to three hundred thousand people. The Mo

dakekes are also known as the "Akoraye" and have a history of valor at war and are prosperous farmers.

With the fall of the Oyo Empire to the Fulani, the Yoruba kingdom was thrown into confusion and the inhabitants of the Old Oyo were dispersed and started new settlements all around Yoruba land. Fleeing southwards in search of new abodes after the fall of the Oyo Empire, the Oyos started settling among the Ifes in 1834. As the Romans of old, they were soldier-farmers. They were hardy as soldiers and industrious as farmers. Having lost all their possessions in their hasty flight, they started life in Ife by doing menial jobs to enable them eke out a living. The reigning Ooni of Ife, Oba Akinmoyero was said to have received them well. They started growing and producing different types of food crops on farmlands given to them by their hosts. A good number of them got recruited into Ife's weak army and it was through their gallantry that Ife had its territory extended to Alakowe, its present boundary with Ilesa. Prior to the arrival of the Oyos, Ijesha land extended to the present location of the Palace of the Ooni of Ife. This is why the Palace area is known as Enuwa (Enu Owa) until today.

Ooni Akinmoyero gave the displaced Oyo an expanse of land to stay outside the walls of Ife, the place given to the Modakekes was home to a species of bird called Ako (Stork). Hence the origin of the appellation AKORAYE (The stork has a place). It was also customary for the storks at the location to chirp and sing the rhyme "Mo-da-ke-ke-ke" which was most of the time

History of Modakeke



heard by the Ifes and it was decided that the new settlement would be called MODAKEKE.

Our people are bounded together by their culture and traditions. The place was always peaceful until the 18th century when series of inter-ethnic crises befell it. The situation started when some people started to challenge the authorities of the local kings because they became power drunk and autocratic. They became oppressive in treating their subjects. The interest of their subjects became secondary in their minds. It was as a result of this that some of their subordinate officers became uncommitted and started to challenge their authorities and those who were expected to be faithful to them became rebellious. This was the beginning of a revolution that led the place not to remain the same

again. Modakeke came to be by migration from those areas that were affected by the crises. There are however, some facts to be understood about the migration. The first is that they did not migrate directly to the present site. When they arrived initially, they settled in some towns and villages in Ife territory. They later came to settle in Ife metropolis before moving to the present site. Secondly, they did not come together to Ife territory at the same time. They came in batches. Each individual or small groups came at a time when the Yoruba inter-ethnic wars of the 18th century affected them. They came to the area when their security was under threat in their various areas. Therefore, their coming was mainly connected with security.

again.

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Thirdly they did not come from the same place but from various Yoruba towns and villages they were mostly from the Oyo speaking areas of the northern part of Yoruba land. This is why they are always referred to as Oyos.

Periods of migration and sojourn

When the period of challenging authorities started, it led to several wars. These wars affected the local people in their areas and many of them moved away from these war-torn areas.

One of the main areas that was relatively peaceful during the period of turbulence was Ife territory. Many people therefore took this advantage to migrate there. The place was favored by some factors. The first was that it was less affected by the authoritarian crises between the rulers and the ruled that affected

other places. The second factor was that the place is situated in the forest area where it was more difficult to fight on horseback than in the savannah land.

The people who came to Ife territory were dominated by two factors. The first was that they were fellow Yorubas. The second factor was that Ife is believed to be the original home of all Yorubas and would be welcomed back home. This was in the early part of the 18th century and later part of 19th century.

Three periods can be identified in the movement of the people. The first period is believed to have taken place during the despotic rule of Gaa the Basorun of Oyo who became a dictator and people started to run away for their lives. Some of those who left Oyo during the time are believed to have made their way to Ife territory then. This was in the later part of 18th century

and early part of the 19th century.

The second period was when Afonja the Kakanfo of Oyo rebelled against the Alafin and declared war against the towns and villages loyal to the Alafin. He attacked places like Ofa, Ejigbo, Ogbaagba, Iwo, Ilobu and many other towns and villages. When the people were attacked and could not resist the attack any more, they had to escape and find their ways to many areas including Ife territory.

The third period was when Afonja and his hired forces destroyed Ikoyi and other places like Songbe, Ilesa, Aagberi, Aawe, Telemu and other surrounding villages, a large number of the people made their ways to Ife territory.

The fourth period was when Owu attacked Ife territory and many towns and villages such as Apomu, Ikire, Iwata, Akiriboto, Gbongan, Isope, Iworo and many other villages were attacked. Many of the people found their way to Ife metropolis during this period.

Period of Sojourn.

Initially, most of the people did not settle directly in Ife metropolis but settled in the surrounding towns and villages. Such towns and villages included Ipetumodu, Edunabon, Isope, Iworo, Akiriboto and other villages. When the Owus attacked those places, the people were forced to move to Ife metropolis. Even before the Owu war, these towns and villages were already getting overpopulated and economic and social frictions had started to develop between the natives and newcomers.

Identity and beauty: Tribal marks

Story by Ayoola Kehinde

African Tribal Marks

Tribal marks have played an important role in African culture. Various tribes used specific body markings as important identity markers or for beautification, much like tattoos. Here we focus on Yoruba tribal marks

Yoruba Tribal Marks

The Yorubas are a myriad of people who inhabit South-West Nigeria. Lagos, the former capital of Nigeria is Yoruba land. It is also where I grew up, my home. Yoruba culture thus permeated my childhood: their parties, ostentatious dress sense were legendary. Similarly, egunguns (masquerades) were customary. My parents welcomed them into our courtyard for a dance display and consequently, a nice tip. Yoruba culture and language is as different to mine as English is to Japanese. It was fascinating. Above all, what struck me most were their distinct tribal marks.

The Yorubas used these marks for beautification and identification with particular designs denoting a certain group of people. These marks are usually inscribed during childhood by burning or cutting the skin. It was a significant part of Yoruba culture and excluded individuals as being part of the tribe if they did not have these marks. Tribal marks became a very vital feature after the end of the slave trade. People used the marks on their faces to trace their way home as the design of the marks are particular to localities.

Finding Inspiration: The Connection

Tribal marks began to mean much more to me when a good friend recounted that her great-grandfather was one of such returnees. These marks not only connected him back to his family but they are also connected to me through the great relationship I have with my friend. Tribal marks are no longer the norm among Yoruba people. British colonisers viewed the practise as barbaric, like many other misunderstood African traditions. Consequently, and due to the need to protect the welfare of children, the practise died out and it is now banned in several states in Nigeria. We celebrate it as it had a place in our history and was an important rite for Yorubas.

Importance of culture Nigeria

Culture plays an important role in lives of separate individuals and the society as a whole. Culture helps to accumulate, control and organise the human experience. It is basically what makes a person human. When a person becomes a member of the society, he accumulates knowledge about language, symbols, values, norms, customs and traditions of that environment. In this country, individuals usually become a part of one or more ethnic groups in Nigeria. A person's immersion in a culture is determined by his/her socialization, familiarity with cultural heritage, as well as the development of his individual abilities. All these are usually achieved in the process of upbringing and education.

Culture unites people, integrates them, and ensures their strength as a community. Unfortunately, in our country, some subcultures oppose each other which lead to the spread of cultural differences in Nigeria. Cultural conflicts can arise within large communities as a result. To prevent this, it is important to control the formation of cultural values in a society. This is one of the tools used by the government to create a more conducive and secured environment.

How does culture affect a person and society?

In the course of socialization the values, ideals, norms, patterns of behavior become a part of a person's self-awareness. They shape and regulate his behavior. We can say that culture as a whole determines the framework in which a person can and should act. Culture regulates the behavior of a person in his family, school, at work, home, etc., by putting forward a system of prescriptions and prohibitions. Violation of these laws will lead to certain sanctions that are established by the community and are supported by the power of public opinion. Different generations of Nigerians are closely connected due to their culture. It's a complex system that transfers social experience from one generation to other and from era to era. Apart from culture, society does not have any other mechanisms with which to concentrate and gather the wealth of the experience that has been accumulated by previous generations. Therefore, culture serves as a social memory for mankind.

Culture creates favorable opportunities for acquiring

knowledge and physical development. It can be argued that the intellectual level of a society depends on how adequately that particular society can use its richest knowledge embedded in history and generations past. There is an indefinite number of cultures around the world. We are all different, but culture helps to unite us. The difference in the way we work, live and interact with each other is as a result of the culture we have come to be a part of.

Culture as a form of symbol

Our culture determines the way we communicate with others. Language is the most important way of mastering the national culture. In Nigeria, there are more than 500 languages that are spoken. This is due to the large number of ethnic groups that exist in the country. Other symbols used to communicate and share stories are music, sculpture, dance, painting, theater etc. These are also important aspects of our culture.

Nigerian ethnic groups

We live in a multi-faceted country. The population of Nigeria makes up 1/8 of the inhabitants of the African continent. There is a large variety of linguistic and ethnic groups in the country. More than 250 ethnic groups can be found in Nigeria today, each of which has its own traditions and customs. 8 major groups account for 90% of Nigeria's population: Hausa, Igbo, Yoruba, Ijaw, Kanuri, Fulani, Ibibio, Tiv, Kanuri, Fulani, Hausa, Tiv - are the most densely populated groups that live in the north. The overwhelming majority, with the exception of Tiv, profess the Muslim religion. The Hausa group (majority of them are Muslims) prevail in the northern region of Nigeria. The Yoruba people live in the southwestern and north-central parts of Nigeria. Igbo dominate in the south-central and southeastern parts of the country.

All this diversity makes the unification of Nigerians into a single nation a rather difficult task. However, cultural differences should be perceived as wealth, not an obstacle. The most important task for the government is to find ways to unite people, rather than divide them. Clearly, the system of culture is not only complex and diverse, but also very mobile. It's an active process, a lifestyle of people which is constantly growing, evolving and mutating. Let's appreciate and preserve our culture and traditions and use them as vehicles towards our development, growth, and unity.

The *Egungun* Festival in Ibadan



The Egungun festival is a popular event in the Yoruba land; it symbolizes the presence of the ancestors amongst the people, they are said to bring good luck, fertility and ward off diseases in the land.

Ibadan is more synonymous for masquerade festivals than all the other Yoruba land, owing to its history of warriors, some masquerades were used during war fares in time past, such masquerades include Oloolu, Alapansanpa, Obadimeji, etc.

The Egungun festival is celebrated annually and it runs from June to July ending, the celebration commences with the "Oloolu" which is the most respected of them all, it carries a sacrifice round the designated areas in the city, this is expected to appease the evil in the land, cleansing, and also for peace and prosperity.

The areas that the Oloolu is expected to carry this sacrifice include: Ode Aje, Idi ape, Beere, Oja oba, the Olubadan's palace who is the King of the land, then he eventually drops the sacrifice at Idi Ape at midnight, only after this cleansing can the other masquerades be expected to commence their own celebration.

The Masquerades in Ibadan are well over 100 in number, their histories can be traced to different areas of Yoruba land, due to migration from their different areas, well, according to history some were also conquered warriors brought as slaves to Ibadan such as the "Oloolu" he was said to be a Warrior in a village near Akoko, Ondo state, he was a fierce masquerade that no one could defeat, some Warriors from Ibadan went to the war to confront him, and was eventually conquered by one of the Ibadan Warriors called "Ayorinde Aje".

As was their practice in those times, he automatically became a slave and was led to Ibadan in chains, shortly after this war; there were lots of calamities befalling the people of Ibadan, drought, outbreak of diseases, the

elders consulted the oracle, and it was suggested that they carry a sacrifice to appease the deities of the land.

Oloolu was volunteered by his conqueror, who had also become his master to carry this sacrifice, immediately this was done, things began to return to normal, there was rain, the spread of disease stopped and the people began to prosper once again, the Aje family, till date have remained the custodian of this masquerade.

Another masquerade in Ibadan who was brought in to Ibadan is the "Aladin Osogbo" it was brought during a war in Ibadan, perhaps to reinforce the military strength of the land from Osogbo, the present capital of Osun state, this masquerade is worshipped by the Aladin Osogbo family in Ibadan, whose original origin is Osogbo, the masquerade is believed to bring prosperity on the land, the family and also the carrier.

The "Sihaba" masquerade was brought in to Ibadan from Igboho, somewhere in Oyo state, it was brought during many of the wars Ibadan fought, it is still worshipped till date by the Oloodo family who are residents of Oja-Igbo area of the city.

The "Atipako" a masquerade synonymous for carrying a mortar and pestle on its head, which indicates surplus of food and prosperity in the land, it also performs cleansing functions, highlighting the immoral behaviors of the land and recommending that these should be addressed in order to receive the blessings that it has brought.

"Alapansanpa" masquerade puts up a peculiar show, it is famed to have fought and won many wars for Ibadan, this masquerade is very important in Ibadan such that, on the day of its show, it goes straight to the Olubadan's palace and whips the King himself thrice, the Olubadan is then expected to bless him with gifts after receiving this whipping, a Dog is brought forward for

the masquerade and he is expected to slice off the Dog's head with one blow, the dripping blood is used to appease the gods of the land, after which it proceeds to dance in the markets.

All these masquerades are

usually led by a person called the "Atokun" or coordinator who is solely in charge of the conduct of the masquerade, the destinations for their show and also from preventing people from getting too close to the masquerade.

When masquerades put up a good show, they receive gifts of money and food from dignitaries and the onlookers, some masquerades are known to entertain the crowd more, they are famous for their excellent dancing skills; these include the "SODO" masquerade worshipped by the Oro family of ita-ege area, any form of violence is forbidden during the outing of this masquerade, but unfortunately, this practice has been infiltrated by political thugs and perpetrators of evil, they seize the opportunity of the masquerades show to rob, rape, maim and settle scores

with rivals and enemies. A lot of violence and destruction precede this event, a breakdown of law and order.

Many masquerades have been charged to court as a result of these unfortunate events, though the state government and the Police have put in measures to ensure a peaceful celebration, such has making all stake holders sign a memorandum of understanding, taking responsibility for unlawful acts that follows any masquerades outing, such masquerade is held responsible for it, yet it has had little or no effect in curbing the excesses of this celebration, this has affected the celebration's popularity, people fear to travel from far and wide like they used to in the past to witness the festival, security

has become a concern.

In all, it is a very colorful and important event in the land, tourists and students of Culture and Tradition from Universities all over the world come to witness and document this event yearly, and there is a boost in the commerce of Ibadan due to the presence of foreigners and visitors from neighboring states.

It is a time people look forward to make more sales, sell souvenirs, hotels are fully booked, restaurant owners and commuters make a lot of profit during this festival, which goes on for well over a month.

One can conclude that perhaps, these masquerades bring blessing to the land in truth, as the effect is felt for the rest of the year after the celebration.

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The Beauty and Innovation of Tie and Dye

Bukola Adeyinka

Adire textile production is assumed to be inborn; inherited by birth and the heritage passed on to descendants of families who were also involved in the production process. In Egba land, the craft was formerly known to be a family business. Parents passed the techniques down to their female children and the wives of their sons. For a long time, people who were not from a certain family were not allowed to partake in adire production as it was a part of the family's heritage.

The Adire was first produced in Jojola's compound of Kemta, Abeokuta by Chief Mrs. Miniya

Jojobola Soetan, the second Iyalode (Head of Women) of Egba land. She then passed on the process to her children and onward to the future generations. The first Adire material was made with Teru (local white attire) and Elu (local Dye) made from elu leaf which is planted in the Saki area of Oyo state.

Tie and dye is a method of dyeing by hand in which coloured patterns are produced in a fabric by gathering together many small portions of material and tying them tightly with string before immersing the cloth in the dye bath.

Tie and Dye can also be

described as an easy way to add variety of colorful designs and vibrant style to your wardrobe. Brilliant effects are created by binding, folding or simply scrunching fabric before dyeing it. "Tie and dye" is however the process of creating patterns on clothes.

Whether created by old processes or new innovations, adire today continues to face fashion challenges, and is still an alternative to machine prints. The textile appeals very much to the fashion conscious in Yorubaland, Nigeria, and on a global level.

Abeokuta is noted for the production of local textiles which are popularly known as

Adire and Kampala and are regarded as the best known pattern dyed cloth in Nigeria for over a century ago and the local textiles are made in the form of tying and dyeing. The major production site of this local textile is Itoku situated in Abeokuta south local Government area of Ogun state (Salami, 2001). The 'Adire and Kampala' (Tie and dye) business in Abeokuta, provides substantial contribution to the economy in the form of income, employment and possibly foreign exchange generation.

Itoku happens to be one of the first and famous Adire and Kampala production centres in Abeokuta and Ogun State that have existed for over a century now



Role of Yoruba Cultural Tradition in Religion

By: Ayinde Abiodun

Culture, in the simplest layman term is the way of life. Humans, since the beginning of time have prioritized culture over many other phenomena. The role of culture in any given society cannot be underestimated. Since culture is the way of life is determined the way the people of a given society must live. The Merriam Webster dictionary defines culture as the customary beliefs, social forms, and material traits of a racial, religious, or social group. Also, it is the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time. Culture transcends the social-economic aspects of the people, bridging up a unique composition of set rules that guides the every day behaviour of the people. Culture appears in any form of life and in many aspects, uniquely personifies the antique beauties and wholesomeness of the people. It could come as a mandatory festivals, or in the music. It could come as a form of food or mode of dressing or mannerism. Which ever way, Culture dogmatizes the people's beliefs and portrays then to the world in an unabridged kaleidoscopic view of who they are. For example, the three major Nigerian tribes are popularly known for their varied sets of cuisines with rich and positive gastronomic effects. Still, the uniqueness of culture in respect to the local cuisines comes in the variety of food unique to the set of people who inhabit the geographical location. Thus, Amala is more Ibadan, while Fufu with Afang soup is more Calabar. Culture serves as a way in identifying the various kinds of people that live in a given geographical location. In a world where all of Yoruba, Igbo, Hausa are seen in the city of Lagos, their dissimilarities or uniqueness, as it may, would be found in their different cultural aspects, which no matter how minuscule is different.

On the same existential plane, culture transcends towards religious beliefs. Religiosity is borne out of the people's original way, which then travels through a rigorous spiritual complexities and is simplified, simply as the way of performing religious rites or in this case religious beliefs. Beliefs, which are from the people's need to trust in

a supernatural being to offer guidance, then takes shape in the heart of the people and circumflexes into a mother way of life, ergo, originally culture has its influence in the religion of the people.

The Yoruba cultural tradition

The Yorubas, just like any other tribe of the world, has her own cultural traditions which are numerically uncountable in the motion of numerable attendants. One such tradition of the Yoruba people is the story of creation. It is widely believed that in the very beginning there existed just the sky above and the water below. Then Olodumare sent Oduduwa (the founding father of the Yoruba people and of the world) to the water below and armed him with a calabash that contains sand and a fowl. Oduduwa comes down with a chain and releases the fowl with the calabash with the logic that wherever the fowl touches, dry land will appear.

The Yoruba mythological fables is laced with superstitions and effortlessly brilliant stories of the moonlight. Such story is the concept of how AjeOlokun (wealth) left the people after they, with large envy and hatred harboured in their hearts, sent Iwa (patience) the wife of Orunmilapacking. These different Orisa (favored beings) are part of the Yoruba traditional beliefs which was borne out of the various cultural aspects of the people and then exacerbated the religiousness of the people. The fact that these people were God's chosen obliterates every chance of not according proper decorum to their names. This elevated stance then apprise the people on accounting for these beliefs in a way such that it gives them something to worship on the long run. Thenceforth, these beliefs and decorum observation transcends into the cultural traditions of the people.

Similarly, the way of dressing is another aspect of the Yoruba cultural tradition. Generally, the Yoruba's believe that it is not worthy of an well trained child to dress in such a way that would qualify him or her as being portrayed crazy as the cultural values and morality would dictate. Maidens are expected to dress in such a way that expresses and compliment their beauty, albeit not exposing too many parts of their body

that would leave them redundant as mere strumpets. Equally, males are to adorn themselves with dresses so good looking that they would match the appearance of a prince. Ergo, it is suffice to say that whereas the Yorubas believe that a person should beautify the self lest they look unkempt and poverty stricken, they do not believe in the excess. Thus, the concept of crazy jeans would be widely frowned at amongst the Yoruba as that would portray as mad person simply allowed to roam freely in the land. In the same vein, women who were clothes that exposes their body would be shamed as that would be the ideal dressing of a prostitute, who seeks for customers of her regularly patronised wares.

How these Yoruba beliefs transcends in religion

Culture being a way of life laterally equates that every action and inactions of humans of a particular geographical location with cultural heritage is influenced by the cultural traditions and customs of the people who inhabit that particular place. The intimacy of culture and humans in further reiterated in the various aspects of religious beliefs which is forever taken into account regardless of the new religion that is introduced to the people of any given cultural heritage, even when such imported religion attempt to acculturate the people, shards of the broken culture is seen in an incandescent manner suggesting that such people, although changed through their religious beliefs, are still of their indigenous cultural. This is done, whether consciously or subconsciously.

One of the mainframe of the orthodox early churches in Nigeria is their way of dressing. Say, the Christ Apostolic Church for example or the Anglican churches, it is a wide acceptance in the congregation that dressing 'decently' in a way that the indigenous cultural would classify as dignified is only accept inside the church auditorium. In fact, this belief is held so firmly such that when an individual attempt to go for the vogue and extirpated the very tenets of dressing which the church stands on, such individual is deeply

frowned at and considered to be a child of the 'evening world'. Similarly, even amongst the Muslims, a religion which traces of cultural a cultural can be seen via the apparels of the Hijabs and wearing of veils, the indigenous way of dressing is still preserved in the unabridged notion that women must not, no matter the situation, dress in such a way that exposes their body to the people of the outside world. The outside world being anyone, who is not her husband or her herself. These mode of dressing are not within the tenets of scriptural teachings or dogmas of the religion, but rather the cultural transparency of the indigenous culture from which the religion originates.

Another role cultural tradition plays in modern religion is the concept of the sacred place of a temple. Just as the shrine is the ileagbara (the power house) in the Yoruba tradition, the altar in a church could be equated to suggest same meaning. The priest's abode, where he communicate with the orisa (chosen ones) is not to be entered by anyone except invited by the priest himself. In the same vein, just any member cannot go into a church and go unto the altar of the church. The altar is the consecrated place of the church which serves as the powerhouse and could only be mounted by a pastor. These ways of behavioural pattern are not unique to the religion but to the people who practice these religions. For example, the rites of passage of the Igbo culture is different from that of the Yoruba and thus, this is reflective in the ways with which they practice their religious even if the religion is the same.

In retrospect, the rich dispensation which culture provides religion cannot be overemphasised. Over the years, as humans kept progressing, culture kept undergoing changes to accommodate for the newness of the universe, still, cultural traditions still keeps a note worthy facet of unbridled propensity towards the ways and beliefs of religion. People's religious beliefs and way of practicing these beliefs are still very much largely influenced by their cultural traditional stance.

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Origin, Plight and Beauty of Albinos

...continued from front page

An insight I have often heard though, not scientifically proven is that Albinos should avoid taking salt in their meals to improve their pigment. Hence, the popular saying in Yoruba "Afin ojeyo ako isu niije," (Albinos don't eat salt that is why they'd rather eat a certain specie of yam that needs no salt). However issues relating to salt and Albinism is a complete myth. There is no biological or medical reason to suggest that salt affects albinos in any way. In fact, not taking salt affects the health of Albinos.

The Yorubas' in the South West Nigeria in their mythology believe that Obatala, an Orisa (god) created the Albinos. Obatala is known as Orisa-nla or agbalagba (the old one), the father of all other gods and creator of mankind.

It is interesting to know that people living with albinism see the same way in the afternoon as they see in the morning or in the evening. A lot of people believe that persons with albinism do not see during afternoons; this is also a myth. The simple reason for this myth is the lack

of melanin in the skin.

At the same time, people with albinism have also been ostracised and even killed for exactly the opposite reason, because they are presumed to be cursed and bring bad luck. The persecutions of people with albinism take place mostly in Sub-Saharan African communities, especially among East Africans.

Some witch doctors have been known to use albinos body parts especially their hair as ingredients in magical portions to make people rich. It is sad to note that presently

Albinos; due to how the society treats them, are filled with fear. This fear manifests in workplaces. In fact some organisations don't employ them even though they are qualified. According to Mr. Jake Epelle, a member of the Albino foundation, 99.9% of Albinos are denied employment in Nigeria and this is worst hit in the Military and paramilitary forces.

The creation story of the Yoruba says that Obatala created human beings out of clay when he had finished moulding their forms, he would give them to Olodumare (the almighty God)

who would blow breath of life into them. One day however, Obatala went drinking and got drunk, and in that state he created the Albino. In memory of the day the worshippers of Obatala are forbidden to drink palm wine, and afflicted people like albinos, the hunchback, blind, dwarf and cripples are considered to be especially sacred to the god and are given position of some importance in the shrine.

The Albinos are regarded as his own favourite with a special place in his household which no one else can fill. According to an indigene of Ogere, a town in

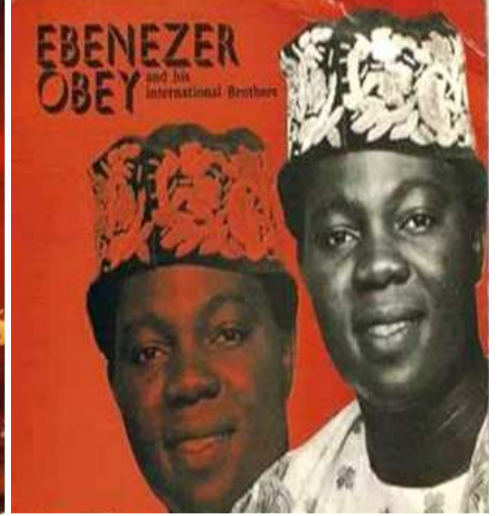
Ogun State (South West of Nigeria) they are regarded as Kings and therefore do not bow to other gods not even kings. Other myths in Yorubaland surrounding the birth of Albinos include the following: having sexual intercourse with a woman during her menstrual period may result in the birth of Albino, when a woman becomes pregnant as a result of sexual intercourse under the scorching sun, she is likely to give birth to Albino, and a pregnant woman who makes jest of an Albino will eventually give birth to one.

Ben Yah D. Sabbath

Yoruba Music: A Vital Agent of Cultural Heritage Preservation

The Yoruba people of South Western Nigeria are one of the most socially diverse groups on the African continent. A major feature that set them apart from other groups in Nigeria is their accomplishments in the arts and entertainment industry, especially music. Juju, Fuji, Apala and sakara music are among the popular genres of music that originated among the Yoruba people. How and when these forms of music emerged in the Nigerian music scene has remained a puzzle to historians. However, it is generally believed that these genres of music originated from popular folk music among the Yoruba people during the colonial era and gradually grew to become popular forms of music in the country after independence in 1960. These genres of music have played a significant role in popularizing the cultural values and heritage of the Yoruba people at home and in the diaspora. Yoruba music is known for its extremely advanced drumming tradition especially using the *dundun* hourglass shaped tension drums and the *gangan* (talking drums).

The talking drums was and still remains one of the most iconic musical instruments used in Yoruba music. It is an hour glass shaped drum from West Africa, whose pitch can be regulated to mimic the tone and prosody of human speech. With its ability to 'talk' by imitating the tones and rhythms of the Yoruba



language, the drum brought with it, an instrumental repertoire of traditional proverbs and praise names that were inserted into *juju* performances often as commentaries on the song texts. Call and response choruses and electric guitars were introduced within the next few years, as was additional amplification, to insure the maintenance of a sonic balance between voices and instruments within the expanding *juju* ensemble. Notable musicians such as Tunde King and Ayinde Bakare,

played key roles in popularizing the *juju* genre of Yoruba music, through the comingling of Christian congregational singing, Yoruba vocal and percussion tradition and assorted African and Western popular genres. The earliest styles of Nigerian popular music were *palm wine* music and highlife, which spread in the 1920s among Nigeria and nearby countries of Liberia, Sierra Leone and Ghana. In Nigeria, *palm wine* music became the primary basis for *juju*, a genre that dominated

popular music for many years. During this time, a few other styles such as *Apala*, derived from traditional Yoruba music, also found a more limited audience. By the 1960s, Cuban, American and other styles of imported music were enjoying a large following, and musicians started to incorporate these influences into *juju*. The result was a profusion of new styles in the last few decades of the 20th century, including *Waka* music, Yo-pop (Yoruba pop) and Afrobeat, originated by Fela Anikulapo Kuti.

Despite the decades past and the influence of Western styled music, it is often quitesuprising that Yoruba music remains rich in religious and traditional values, language and still retains much of it's customs and cultural heritage. A good example of this can be seen in *juju*, *Fuji* and *Apala* music, which are all blends of religious and traditional values of the Yoruba people. Arabic themed Yoruba music genre known as *were* (of which *Fuji* music is an offshoot), is mostly played and popularized by Yoruba Muslim faithfuls. Notable *Fuji* music artists such as King Wasiu Ayinde Marshall (KWAM 1), Alhaji Wasiu Alabi Pasuma and Obesere

among others are known for promoting Islamic teachings alongside Yoruba traditional values. The same is the case with various well known *juju* musicians such as King Sunny Ade, Yinka Ayifele and Chief Ebenezer Obey whose songs are mostly played by Yoruba Christian faithfuls as they promote Christianity religious beliefs alongside Yoruba traditional values.

Yoruba music has become the most important component of modern Nigerian popular music, as a result of it's early influence from European, Islamic and Brazilian forms. These influences stemmed from the importation of brass instruments, sheet music, Islamic percussion and styles brought by Brazilian merchants. In both the Nigeria's most populous city, Lagos and the largest city of Ibadan, these multicultural traditions were brought together and became the root of Nigerian popular music. Modern styles, such as Ayinde Barrister's *Fuji*, Salawa Abeni's *Waka* and Yusuf Olatunji's *sakara* are derived primarily from Yoruba traditional music.

Yoruba music have now

come of age and the new generation of Nigerian music now sing in their native languages. 9ice is one of many that broke into the industry with *Gongo Aso* and many more notable artists such as D'banj and the late Oladapo Olaitan Olaonipekun – professionally known as Da Grin, whose anthemic *Pon Pon Pon* released in 2009 was a jarring experience. A totemic, undisputed rap banger delivered in the Yoruba language that quixotically mixed with the vernacular of the ghetto with the mindset of a street hustler to produce bare reflections on the state of a struggling, tortured virtuoso. Thanks to Da Grin's magnificent run at the turn of the century, Nigerian has continued to see more indigenous rappers and singers such as Terry Apala, Zlatan Ibile, Slimcase, Naira Marley, Adekunle Gold and many other well known artists. UK based saxophonist, Tunde Akintan, created *Yorubeat* based on Yoruba rhythms. Listening to Timi Korus *Babe mi Jowo* and *Flosha* denotes artists home and abroad now rap and sing in Yoruba and not forgetting their heritage.

10 Beliefs and Myths of Yoruba Tribe



By: Akanbi Kafayat

Yoruba ethnic group, like every other ethnic group, are known for their religious as well as cultural belief and traditions some of which are funny and nothing but just myths and superstitions.

1. PREGNANT WOMEN MUST ATTACH SAFETY PIN TO THEIR CLOTHES

Yorubas believe that it is wrong for a pregnant woman not to attach safety pins to her clothes. That way, she is merely inviting spirits to possess her unborn child. The safety pin (like the name goes), sort of protects the foetus and keep it safe from the spirit roaming about.

2. IT IS WRONG TO PLAY WITH AN UMBRELLA WHEN IT ISN'T RAINING

A person who plays with an umbrella when it isn't raining is only inviting a non-stop rain on his/her wedding day.

3. DO NOT WHISTLE AT NIGHT

When you whistle at night, you're simply calling on snakes and other reptiles into the house.

4. EGRET GIVES WHITE

FINGERS

If you want white fingers, all you need to do is sing a song calling on egrets (leke leke) to give you white fingers.

5. A PREGNANT WOMAN SHOULDN'T WALK UNDER THE SUN

As believed by the Yorubas, when a pregnant woman walks under the sun (especially around 1 pm), she'll give birth to a disfigured child. So, pregnant women are advised to stay away from the sun.

6. DON'T BEAT A MALE CHILD WITH A BROOM

The Yorubas believe that when you beat a child with a broom, you'll render him impotent. (Regardless of gender, No child should be beaten by a broom or abused in any way)

7. IT'S BAD TO DRINK COCONUT WATER

According to their belief, when a person drinks coconut water, the person will become dull.

8. DO NOT LOOK AT A MIRROR AT NIGHT

According to the belief of the Yorubas, it is wrong to look at a mirror at night because, instead of seeing your reflection, you'll see a ghost.

9. A PIECE OF THREAD CAN MAGICALLY STOP HICCUPS

This works well with infants, according to their belief. When an infant is experiencing hiccups, just put a piece of thread on the child's head to stop the hiccups.

10. DO NOT CROSS OVER A PERSON AND VICE VERSA

If a person crosses over you, your offspring will look like that person except the person crosses over you back.

Egungun Festival in Ota

By Lamidi Tunrayo

The history of Egungun is traceable to the then Alaafin Sango in the old Oyo Empire. Basically, Alaafin Sango did not want to lose contact with his dead maternal lineage in Tapa land when he became the Alaafin.

The thought of symbolic representation of the dead via a social costumed dressing to protect the identities of the people from his mother's Tapa home came to him. This Egungun was adopted by various Yoruba sub-ethnic groups as an avenue to communicate with the spirit of their dead ones.

The Aworis see the Egungun as their deity and



as such worship Egungun. Women are not allowed to put on the Egungun regalia although they constitute important aspect of Egungun group preparing the

celebration of Egungun festivals.

They sing, clap and chorus the traditional songs. The women constitute a formidable team in the

group. They are Iya agba oje. The elders of the 'Oje' while the young ones are known as Ode-Oje (The youthful Oje). Oloponda is the traditional head of all

Ogbomosho, An Ancient Town in Oyo



By Amore Caleb

Ogunlola was of Ibariba stock and descent. He came to the area now known as Ogbomosho in pursuit of his hunting profession. He stayed under ajagbon tree (still seen today by the side of the palace) and used the branches for hanging gears. The whole place was at this time (around the middle of the seventeenth

century), a dense jungle. Ogunlola was an expert archer and brave hunter. Later he and his wife, Esuu, built their hut by the side of the ajagbon tree.

On a certain day, Ogunlola noticed smoke oozing from some nearby locations. He took courage and approached this place and discovered other hunters. The first hunter named Aale was found at a site

now called Oke-Elerin quarters, the second called Onsil at the site now known as Ijeru quarters, the third Orisatolu at Isapa quarters and the fourth Akande quarters. The descendants of the first three of these hunters are still today the Bales of Oke-elerin, Ijeru and Isapa quarters respectively. However, there is no more

Bale Akande. Esuu feared what might be her fate whenever she offended her husband; particularly when there was no one near their hut to act as check on him. She therefore designed a mound near the hut and by consensus they decided that whenever Ogunlola wanted to beat up Esuu, if she could escape and embrace the mound, whatever the nature of the offence, he must spare her.

This mound is named Lorungbekun (Olorun-gbo-Ekun) and is still within the Abata enclosure in the palace. The term of the agreement is Egbe Alongo (Alongo Society). Ogunlola, after the discovery of these hunters, took the initiative to invite them to form the Alongo Society. The Primary objectives of the society were: Defence against Sunmoni (slave prowler) raids, Group hunting of wild animals, and Mutual assistance.

At the take off of the society. Ogunlola was, made the chairman. After each day's hunting, they retired to Ogunlola's hut where they were treated to beans and other meals and were served with sekete wine brewed by Ogunlola's wife from fermented guinea corn. They also

engaged in discussing current affairs and planning.

Later, other settlers came and built their huts and formed the nucleus of a small village. Ogunlola's hut became the place for setting disputes and other matters. He, Ogunlola had the final say. The groups of huts being on the north-south highway from Oyo-ile became popular as aroje (a place to stop for refreshment and other 'knick-knack' by travellers).

Esuu, the wife of Ogunlola introduced the worship of Orisapopon to Ogbomosho. This object of worship is the same as Orisala and is worshipped in different towns under different names. The worshippers are distinguished by white beads worn round their necks and wearing only white dresses. Drinking of palm wine is forbidden to them. The name orisapopo was probably derived from the fact that Ogunlola's hut was on the north-south route therefore the Orisala being worshipped in the hut was name "Orisapopo" (idol by the highway). The importance and influence of 'Orisapopo' among the citizens of Ogbomosho is immense. It can be described as the patron "Orisa" of Ogbomosho.

During the time the Ibaribas under the leadership of Elemoso attacked Oyo-ile near Ilorin, Ogunlola was already in detention there, awaiting trial for an alleged offence of murder. Elemoso caused a devastating havoc among Oyo's so much that they feared him in battle. Elemoso consequently laid total siege on Oyo causing famine and untold hardship among the people. Ogunlola therefore, told

the Alaafin that if he could be released, he would kill Elemoso. This was granted and Ogunlola was shown where Elemoso camped. Ogunlola after studying Elemoso's tactics took proper aim and shot him down from his hiding place. Ogunlola quickly beheaded him and brought the severed head to the Alaafin of Oyo. Elemoso's army was therefore routed.

Alaafin was so impressed by Ogunlola's prowess that he, the Alaafin, requested him to stay in the capital Oyo-Ile instead of returning to his settlement. Ogunlola politely declined saying "Ejeki a ma se ohun" meaning let me stay yonder" His majesty, the Alaafin, granted Ogunlola's wish to return to his old settlement. Later, travellers passing to and fro, used to refer to the settlement as that of who beheaded Elemoso meaning "ido eni ti o gb'Elemoso". This was later contracted to Ogbomosho. Eventually the authority of Ogunlola became greater and more respected. He was consequently made the head of the settlement under the title of Sohun to reflect his request from the Alaafin, 'let me stay yonder'. His compound by the Ajagbon tree then became the Soun's palace and a rallying point for all Ogbomosho citizens.

Ogbomosho, because of her strategic location, quickly grew from a village status to a medium size town. Her people were also reknown warriors. During the Fulani wars of the 19th century many towns and villages, about 147, were deserted while their people took refuge in Ogbomosho. The influx of people further enhanced the size and strength of Ogbomosho till date.

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