



# Ministry of Culture and Tourism

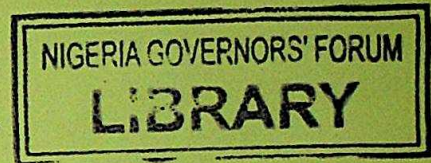
...branding Ogun State the tourist's destination of choice





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Ogun State Ministry of Culture & Tourism



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His Excellency, Senator Ibikunle Amosun<sup>FCA</sup>  
Governor of Ogun State has a consolidated  
plan for Culture and Tourism Development  
in Ogun State that will make the State join  
global best practice in Socially,  
Environmentally and Culturally Responsible  
Tourism.



# Introduction

Ogun State occupies a critical intersection in Nigeria's Eastward & Northward commercial routes from the busy port of Lagos; this wonderful state with the appellation "Gateway State" seats on the Western approach to the Ecowas sub-region. It is an investor's delight for the unique advantage it offers. Ogun State is located within the tropics; bounded in the West by the Republic of Benin, in the East by Ondo state, in the North by Oyo State while in the south by the Atlantic Ocean on one part and Lagos State on the other.

The Ogun State appellation is also a tribute to its frontline role in the history, politics, and cultural development of Nigeria.



## **SOME NOTABLE ICONS OF OGUN STATE WHO HAVE LANDMARK ACHIEVEMENTS IN THE HISTORY OF NIGERIA AND THE WORLD.**

**The 1<sup>st</sup> two times Head of Government of Federal  
Republic of Nigeria**

**OBASANJO OLUSEGUN (Chief)**

**1<sup>st</sup> Professor of Medicine in Nigeria**

**OGUNLESI THEOPHILUS (Professor)**

**1<sup>st</sup> Female Senior Advocate of Nigeria (SAN)**

**SOLANKE FOLAKE (Justice)**

**1<sup>st</sup> Head of Interim Government in Nigeria**

**SONEKAN ERNEST (Chief)**

**1<sup>st</sup> Black African Nobel Laureate**

**SOYINKA WOLE (Professor)**

**1<sup>st</sup> Federal Head of Service in Nigeria**

**ADEBO SIMEON (Pa)**

**1<sup>st</sup> First Chief Justice in Nigeria**

**ADEMOLA ADETOKUNBO (Sir)**

**1<sup>st</sup> Prime Minister of Western Region**

**AWOLOWO OBAFEMI (CHIEF)**

**1<sup>st</sup> Doctor Pediatric in Nigeria**

**KUTI OLIKOYE (Professor)**

**1<sup>st</sup> Woman to drive a car**

**KUTI OLUFUNMILAYO (Chief Mrs. )**

**1<sup>st</sup> Psychiatrist in Nigeria**

**LAMBO ADEOYE**

**1<sup>st</sup> Woman to buy and own a car in Nigeria**

**TINUBU EFUNROYE (Iyalode)**

**1<sup>st</sup> Chartered Accountant In Nigeria**

**WILLIAMS AKINTOLA**

**1<sup>st</sup> Nigerian Lawyer**

**WILLIAMS ROTIMI (Chief)**

**Courtesy of Ministry of Culture and Tourism**

# Historical Landmarks

## Historical Landmarks of Ogun State

**T**he historical landmarks of Ogun State are yet unbeatable in Nigeria and the World at large. Ogun State is in the South West of Nigeria created in 1976. The State has virtually produced all our National Leaders and those in positions to create necessary benchmarks in all ramifications.

Ogun State Indigenes have played frontline roles in history, politics, and cultural development of Nigeria. Ogun State parades several icons and Heritage of creativity, enterprise and knowledge. These icons include the first Nigerian Lawyer, the first Nigerian Doctor, Great Artistes like Late Fela Anikulapo-Kuti, Influential Diplomats, Entrepreneurs, and Political Giants. Ogun State produces the very first Black African Nobel Laureate in Literature (Professor Wole Soyinka). Henry Townsend, a Christian Missionary published in 1859 in Abeokuta (the Capital of Ogun State) the first Newspaper in Nigeria called Iwe Irohin.

Ogun State is blessed with many tourism sites which offer value for money ranging from Natural to Cultural, from Historical to Traditional, Art and Crafts, from Business to Leisure Resorts, and all of which are unique. Ogun State has a coordinated tourism development strategy that encourages private sector participation, franchising of lucrative sites and development of support structures.

## THE POTENTIALS

Overhead Safaris, Parks, Games Reserves, etc. Deep Sea recreational fishing, Lake River & Fishing Archaeological Tours, Beach Resorts, Hotels, Restaurants and Eateries, Nature Conservation of Species of mammals, and other animals and Plant species. Transportation, Water, Land, and Air, Theme Parks and Exposition Centres, Shopping Malls, Development of Natural Endowments, Ecotourism, Nature, Scenic and Adventure Tourism

## TOURISM MESSAGE

Tourism through its inherent message of goodwill, hospitality, trust, service without servility, tolerance, interaction and communication, makes tourism the most effective mechanism for fostering tribal, national; and international cultural exchange and understanding among the people. Tourism is a proactive and vibrant economy unit of Ogun State

## IN VIEW OF NIGEIRA VISION 2020

Ogun State Culture and Tourism is poised to become a leading participator in being one of the twenty (20) leading economies in the world by 2020



Some of the Tourist Sites as located regionally are:

#### ABEOKUTA AREA

1. Alake Palace (The Palace of the Paramount Ruler of the Egbas)
2. Ogun River @ Lafenwa
3. Olumo Rock Tourist Centre @ Ikija
4. Madam Tinubu Tomb @ Iberekodo
5. Abeokuta Golf Resort The HillTop Okemosan
6. Oldest Bible in Nigeria @ Ake Palace
7. Oyan Dam @ Sokoto Road
8. Ota Healing Water @ Oke Itoku
9. Mudasiru Lawal Tomb @ Ijaiye
10. Centenary Hall @ Ake
11. Indigenous Tie and Dye Fabric Markets @ Kemta and Asero
12. 1st Church in Nigeria and West African @ St. Peter Anglican Cathedral, Ake
13. Sodeke Memorial Cenotaph @ Abeokuta South
14. Pastor Tunde Bakare Family Historical Heritage
15. Rev. Ransome Kuti Family Historical Heritage House

Some of the Tourist Sites as located regionally are:

#### IJEBU AREA

1. Awujale Palace (The Palace of the Paramount Ruler of the Ijebus)
2. Birikisu Sungbo Tourist Centre @ Yemoji-Ijebu
3. Yemoji Tourist Centre @ Yemoji-Ijebu
4. Obanta Cenotapy @ Folagbade St., Ijebu-Ode
5. Suna Cultural Centre @ Imodi, Ijebu
6. Wild Life @ Area J4 (Omo Elephant Forest)
7. Iwopin Beach (Ijebu Waterside)
8. Ebute-Oni Water Front (Ijebu Wateside)
9. Agemo Grooves

#### REMO AREA

1. Akarigbo Palace (Sagamu)
2. Orisagamu Ewa Shrine @ Sagamu Road
3. Late Chief Obafemi Awolowo Monseleum & Heritage @ Ikenne
4. Mayflower School @ Major Kaduna Nzego Road, Ikenne.
5. Simawa Training Centre

Some of the Tourist Sites as located regionally are:

#### IMEKO-AFON AREA

1. Celestial City @ Celestial Road, Imeko
2. Captain Freighton Tomb @ Congr. Area, Imeko
3. Osuuru Sprint Water @ Catholic Church Road, Imeko
4. Otapele Mount of Salvation (Rock of Ages) @ Imekko
5. Elere Stream Idofa

#### OTA AREA

1. 2nd Storey Building in Nigeria @  
St. James Anglican Church, Ota
2. River Jordan @ Ijoko, Ota
3. Canaan-land @ Winner Chapel, Ota

#### IFO AREA

1. Lisa Memorial Arcade @ Lisa Village

# CALENDAR OF TOURISM EVENTS IN OGUN STATE

MONTH	DATE	EVENT	REMARK
JANUARY	3rd -31st	Egungun Masquerade Abeokuta	To worship and promote the egungun deities
FEBRUARY	27th - 29th - (cont.)	Capacity Building for Tourism Officers Scheduled to hold in Ibadan - Oyo State	Training programme to enrich the staff
MARCH	1st	Lisabi Festival	To commemorate Lisabi the warrior who migrated the Egba Kingdom and to worship Olumo deity
APRIL			
MAY			
JUNE		Pre-Olympic Games.	Exhibition.
JULY	5th - 17th	Agemo Festival	The Festival exhibits the rich culture of the people of Ogun and celebrated mainly by the Ijebu People
AUGUST	8th - 10th	Three day pre-event of Ifa/Isese day celebration	To perform the rites and preparation towards the Ifa/Isese day celebration.
	20th	Ifa/Isese day celebration	An event of all traditional worshipers which climax at the Alake's palace with lots of dancing, music and cultural display.
		Lafose day festival	Display the rich culture of the Ogun people.
SEPTEMBER	27th	World Tourism Day celebration	A day set aside by the world for the celebration of the huge culture/tourism potentials inherent in tourism. The event is celebrated with different themes yearly all projecting the gains of the tourism sector.
		Ogun State Tourism Week	To promote the State Culture and Tourism.
OCTOBER		Akwaaba Travels	Promote and Market State tourism potentials and travels of the world.

# CALENDAR OF TOURISM EVENTS IN OGUN STATE

	3rd day after Ed-El Kabir	Ojude Oba Festival Ogun State Carnival	Celebrated among the Ijebus, it exhibits horse riding costume parading, style, elegance and culture. Showcasing the rich Cultural heritages of the State.
NOVEMBER	22nd  Date fixed after consultation	Oronna Festival  World Travel Market Eyo Festival	Celebration of Oronna, a brave and strong warrior who fought for the people of Ilaro during inter-tribal wars in the olden days.  Promote and market State Tourism potentials and travels of the world. Celebrated among the Iperu-Remo people, exhibits styles, dances music and cultural display. The Ministry will collaborate with Iperu Local govt. & Iperu Community leader and make it a State Affairs.
DECEMBER	Date subjected to consultation  3rd	Igunnuko Festival  Madam Efunroye Tinubu's Celebration	Commonly celebrated among the ifo-Nia people, it exhibits masquerade, dances custom and culture.  To celebrate Madam Efunroye Tinubu, the First Iyalode of Egbaland and the first woman to buy a car in Nigeria. A great warrior of her time

# Tourist Sites



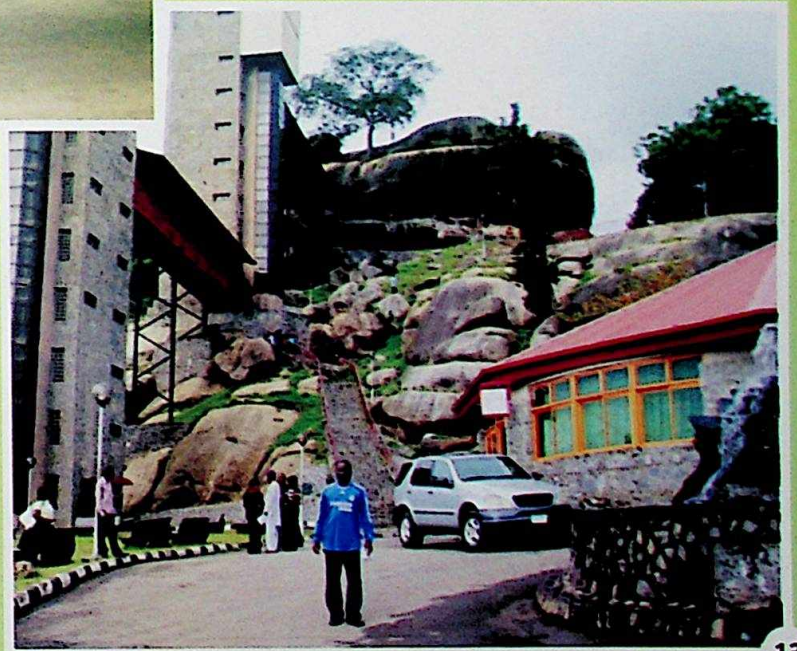


## OLUMO ROCK TOURIST COMPLEX IN ABEOKUTA

Olumo Rock is a massive outcrop of granite rocks of primitive formation from which Abeokuta the capital of the State derived its name. The rock is an historical monument which served as shelter and fortress for the Egba people who at 1830 had settled under the rock during the intercity wars. The rock is a monument of faith, unity, source of strength and unflinching protection for the Egba people. The highest point of the rock is 137 metres above sea level with existence of a muster tree growing for over 200 years and surroundings

caves.

Olumo Rock Tourist Complex has modern infrastructures of a heavy duty escalator and a glass elevator running through the different levels of the rock along side with a well constructed stair way for visitors with a flair for climbing Mountains. Also, included is eatery/restaurant, a museum, conference hall, multi-purpose garden, parking space and a heavy duty generator.





Madam Tinubu shrine @ Iberekodo

**Madam Efunroye Tinubu** : was born around 1805 to the duo of Nijede and Degoolu of Orile Owu, Abeokuta. She was a very intelligent being and a successful trader and merchants dealing in goods such as gunpowder, arms, hot drink, textiles, precious metals, salt, tobacco, palm oil, cotton, elephant tusks, hides and skins etc. She was a slave trader of repute, a moneylender. She was the 1st woman to buy a car and the 1st Iyalode of Egbaland. A politician, Kingmaker, Philanthropist. She supported King Akintoye during the feud between Akitoye and Kosoko which forced the two on exile to Badagry in 1846. Her political wizardry committed all her energy and resources to ensuring the return reinstatement of Akintoye as Oba of Lagos again in 1852

## ABEOKUTA GOLF RESORT

Abeokuta Golf Resort is a multiple-use resort, consisting 18-hole regulation length Golf Course, Rock-Beach, Bamboo Dome, Hotel Accommodation, Conference Center with state-of-the-art equipments, and other amenities for leisure, business meetings and entertainment.

Abeokuta Golf Resort The HillTop Okemosan







▲  
Oyan Dam @ Sokoto Road

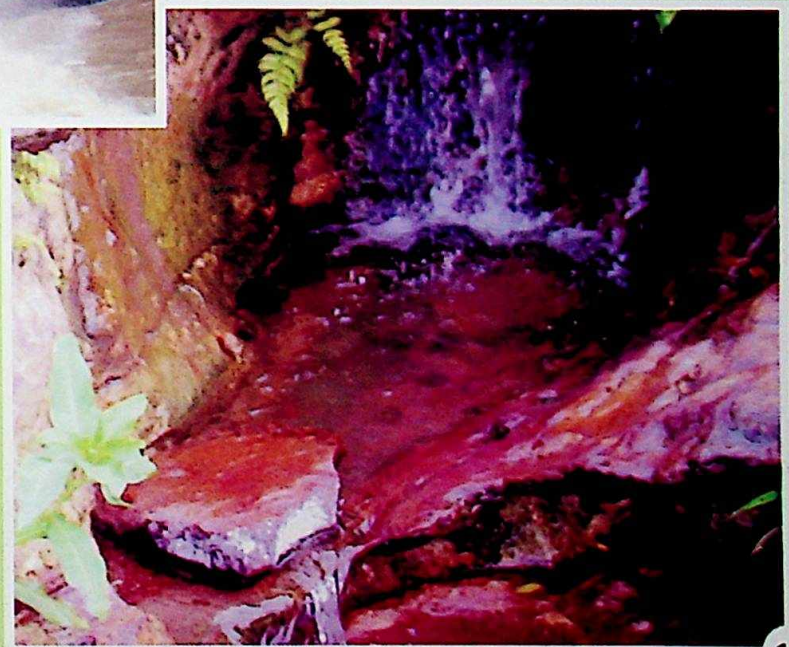
### **OYAN DAM RESORT,**

Oyan Dam is in Igboora Odeda Local Government. It has a terrain, vegetation and surrounding suited for the construction of a safari lodge and wild life park designed to meet the demands of business and leisure. The resort also features a large swimming pool, food and beverage outlet, cocktails including bush walks, bush dinner, bird watching, indigenous dances etc, Gymnasium, conference facilities and wild life.

### **OSUURU SPRING WATER, IMEKO**

Osuuru spring water is a spring gushing out from a stone hill with torrent falling on a platform which resembles a flat wooden like object down the valley. The spring forms one of the sources of water for the people of Erinfu Stream in Itolu Via Ilaro; River Ogun in Abeokuta, River Jordan in Ijoko Ota, Iwopin Tourist Beach, And Tongeji Island near Ipokia

▼  
Osuuru Spring Water, Imeko



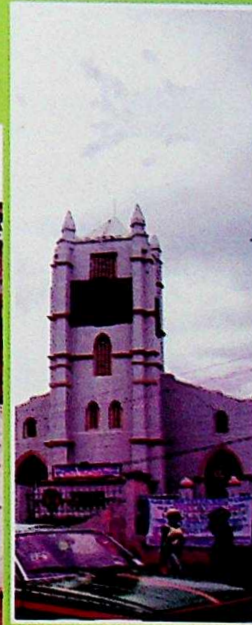
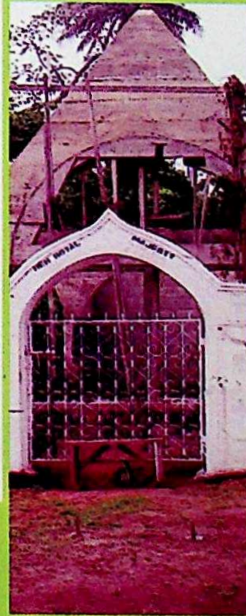
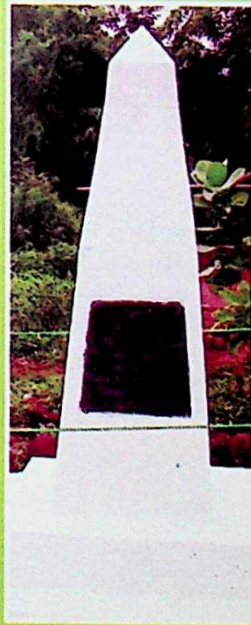


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Ebute-Oni Tourist Beach

### **EBUTE-ONI TOURIST BEACH:**

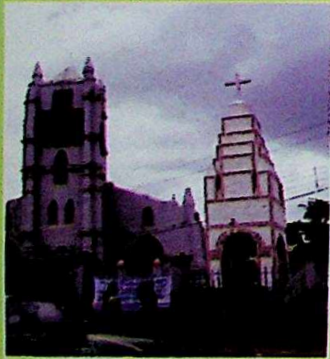
Plan is well under way to transform Ebute-Oni into a Tourist and Recreational Centre. Ebute-Oni is the water-front to the small village of Oni, Ijebu Waterside, towards the Southern Sector of Ogun State on the Lekki Lagoon. A drive from Oniparaga - a busy junction village on the Lagos-Benin Trunk 'A' Road - leads one terminally to Ebute-Oni, fifty-five kilometres away on the expansive Lekki Lagoon. Access to Ebute-Oni is via the rather narrow but well maintained Trunk 'B' Road which serves a number of small settlements namely: Araromi Obu, Iiushin, Ibiade, Iwopin and Oni itself. The road also serves the extensive Araromi and Iiushin Rubber Estates, the Lomiro Palm Oil Estates as well as the Farm Settlement at Ibiade, The exact date of the founding of Ebute-Oni cannot be stated accurately but it is generally believed to have been founded early this century obviously by fishermen to take advantage of its strategic location for the pursuit of their trade..Ebute-Oni, in line with its neighbours along the coast, is on a low-lying area below thirty metres above sea level. The topography slopes gradually towards the lagoon and so ensures effective drainage. The approach to the waterside is made of very beautiful scenery. The vegetation around is of the delicious species. Ebute Oni Tourist Beach presently has four chalets to house prospective visitors. Other infrastructure including a lawn tennis court, are being planned for this holiday resort.

# Religious Tourism

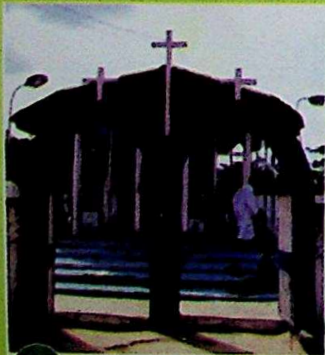




**The 1st Bible | Was presented to Chief Aknrinlewo Sodeka In 1843 by Queen Elizabeth of England.**



**The 1st Church | Which was located at Ake, Abeokuta St. Peters Anglican Cathedral was built In Nigeria In 1844.**



**Imeko Home of Celestial :** Celestial City, Imeko is the world headquarters of the Celestial Church of Christ (CCC). It is located in the Imeko Afon Local Government Area of Ogun State. Celestial City is known as "Jerusalem" by the celestials. The city has potential as a tourist location.



## RELIGIOUS TOURISM AND SITES

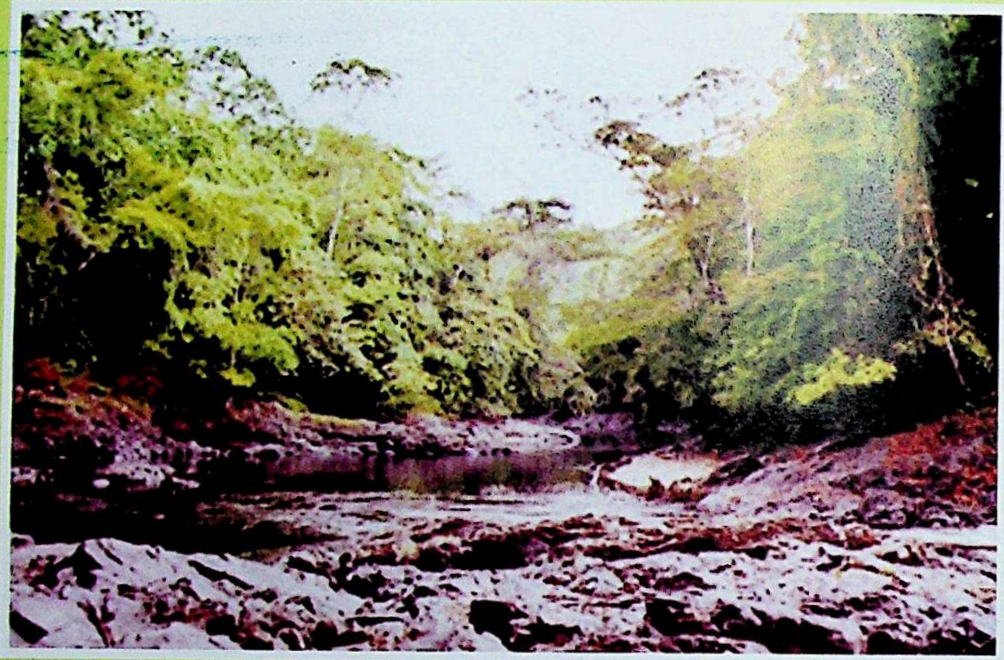
**BIRIKISU SUNGBO TOURIST COMPLEX** (final resting place of the Biblical Queen of Sheba), Oke-Eri, near Ijebu-Ode Site of the believed biblical Queen of Sheba. Just around the tomb is the "Sungbo Eredo" the defensive rampart measuring 14m high and about 160km long built around the Ijebu Region by the slaves of the Late Birikisu Sungbo (Queen of Sheba) was listed as a World Heritage Site by the UNESCO. This recognition is capable of pushing the country to the fore of ancient history. Research archeologists from the United Kingdom concluded preliminary studies with confirmation that the volume of earth removed from the ditch to build the wall is about one million cubic metres more than the amount of rock and earth which went into building the Great Pyramid in Egypt. Through the work of the Archaeologists from University of Ibadan; Five Tourists Sites have been identified and carved out from Birikisu Sungbo complimenting one another. The sites are: The Moat; The Tomb; The Botanical Garden; The Zoological Garden and The Potteries and Relics found from the excavated ground.

## ORONNA SHRINE IN ILARO & ODUDUWA SHRINE IN ITOLU

The renovation of Oronna Shrine in Ilaro Town was carried out by the State Government in year 2006; it is the first tourist site completed by the administration. So also was the renovation of Oduduwa Shrine at Itolu Village via Ilaro in 2006. The total cost of both renovations is N9 million.

### **LISABI FOREST AT OBA IN OBAFEMI OWODE LG**

History has revealed that Lisabi, the great Egba hero, did not die but vanished into the earth in a forest between Maroko and Abatan villages in Obafemi/Owode Local Government Area, which is now known as Lisabi Forest. The forest is bounded in the west by Ogun River and in the south by Tegbelu stream. The shrine is about five kilometres after Oba on Abeokuta-Oba road. Annual sacrifice is made to the great hero at the shrine between November and December. When there is drought, special sacrifice is made to the hero and rain falls immediately after the exercise. Lisabi Forest is 22 kilometres from Abeokuta



# Cultural Festival





SANGBETO



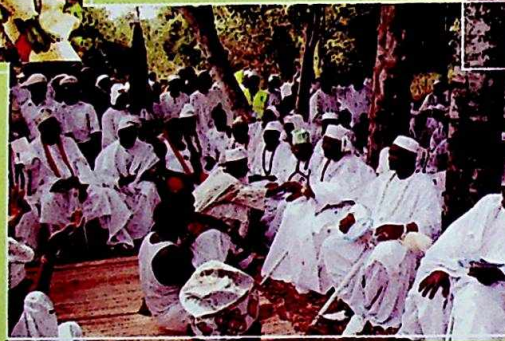
BOAT REGATTA



OJUDE OBA

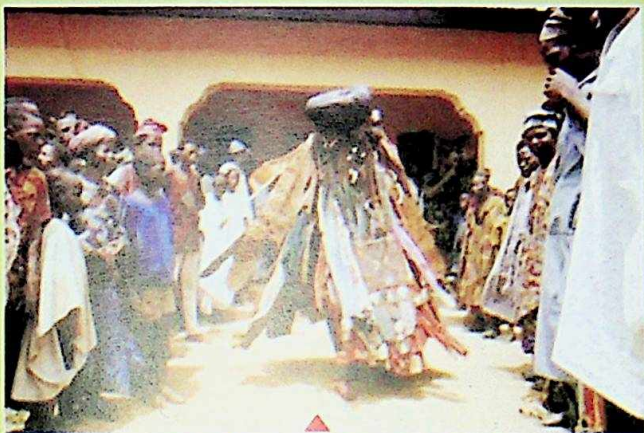


Lisabi Day celebration



Lisabi Day celebration





**EGUNGUN FESTIVAL**



**LAFOSE DAY**

### **LAFOSE DAY**

Lafose Day is a community oriented festival, celebrated with pomp pageantry for week in Ode Remo. Part of the programme of events includes Egungun Masquerade display, Beauty pageant and candle light procession. Agemo that was believed to be the idol of that town goes round to pray for the progress of the town. The festival is held in September every year.

### **IGUNNUKO FESTIVAL**

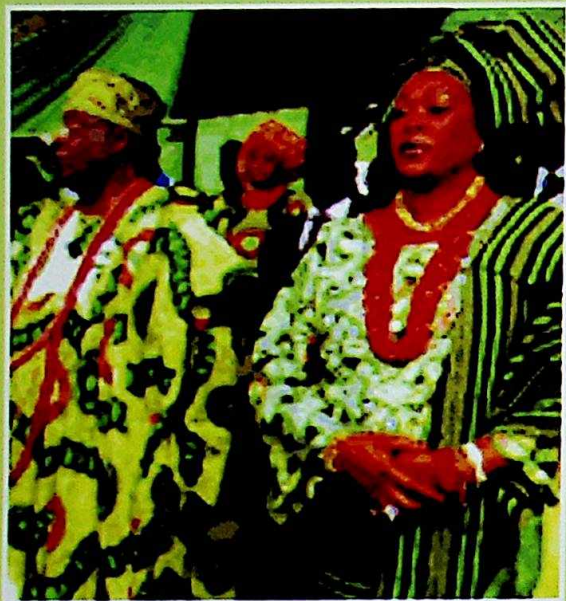
Igunnuko festival at Ifo Nla Village usually falls on the third day of Id-El-Kabir and lasts for seven days. On the seventh day, very important personalities in the area are invited for celebration. Igunnuko Masquerades occasionally come out to display at important functions but outside Ifo Nla Village.



**EYO FESTIVAL**

### **EYO MASQUERADES**

History revealed that Eyo originated from Iperu Remo. The festival is being celebrated at Iperu Remo every November by the year and it was believed that during the celebration Akesan market in Iperu Remo records high sales.



▲  
OJUDE OBA IJEBU ODE

### ORONNA FESTIVAL

Oronna Festival is celebrated by the people of Ilaro. Oronna was believed to be a brave and strong warrior who fought for the people of Ilaro during the inter tribal war in the olden days. The people of Ilaro celebrated Oronna festival every November.

## MAJOR FESTIVALS & EVENTS

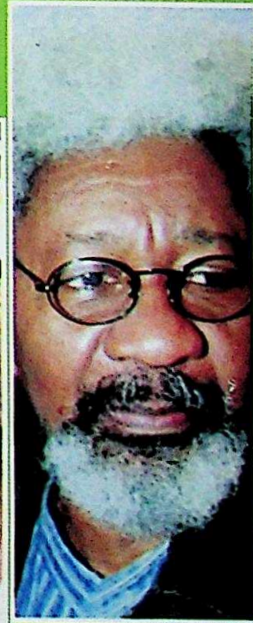
### OJUDE OBA IJEBU ODE

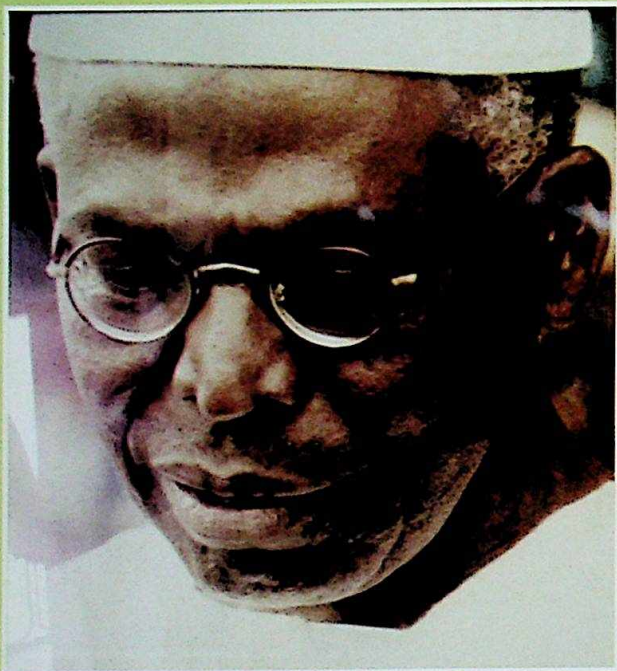
The Ojude - Oba festival is known to the Ijebus as major festival that brings them together where the native age groups (regberegbe) converge at the awujale's palace to pay homage to the Royal Majesty the Awujale of Ijebuland. The festival is celebrated on 3<sup>rd</sup> day after Id-El-Kabir-Ojude Oba festival attracts all Ijebus both home and abroad even the foreigners do come to witness the colourful festival and horse riding by the Olorunguns and the Otunbas.



▲  
ORONNA FESTIVAL

## Politics & Musical Legends





**Chief Jeremiah Obafemi Awolowo**

Oloye Obafemi Awolowo was born in 1909 in Ikenne, present day Ogun State Nigeria. His father was a farmer and sawyer who died when Obafemi was only seven years old. He attended various schools, and then became a teacher in Abeokuta, after which he qualified as a shorthand typist. He served as a clerk at the famous Wesley College, as well as a correspondent

for the Nigeria Times. It was after this that he embarked on various business ventures to help raise funds to travel to the UK for further studies.

Awolowo was a leader who believed that the state should channel Nigeria's resource into education and state-led infrastructural development. Controversially and at considerable expense, he introduced free primary education in the Western Region, established the first television service in Africa in 1959 and the Oduduwa Group of which the highly lucrative cocoa industry was the mainstream of the regional economy.

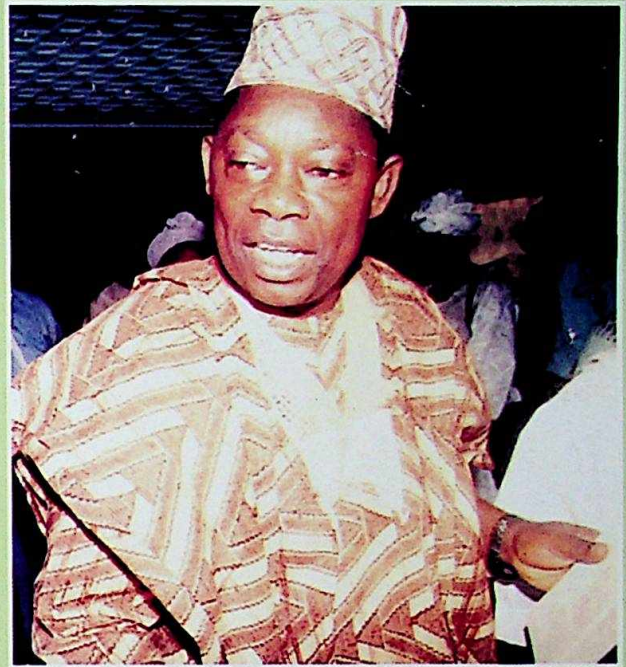
Prior to independence, he was persuaded by prominent members of the Action Group to lead the party as leader of the Opposition at the Federal Parliament, leaving Samuel Ladoke Akintola as the Western Region Premier. Serious disagreement between Awolowo and Akintola on how to run the Western Region led the latter to an alliance with the Tafawa Balewa-led NPC Federal Government.

Awolowo is remembered for building Liberty Stadium in Ibadan, the first of its kind in Africa; WNTV, the first television station in Africa, the first skyscraper in tropical Africa-the cocoa House (still the tallest in Ibadan) and

LEGENDS

running a widely-respected civil service in the Western Region. He is also credited with coining the name "naira" for Nigeria's currency (formerly known as the Nigerian pound) as the federal Commissioner of Finance under the Military Government of General Yakubu Gowon. Today he is remembered by many Nigerians and non-Nigerian as the best Nigerian president that never ruled. Awolowo's closest position to federal service was as the de facto Vice president to General Yakubu Gowon when he as Vice chairman of the Federal Executive Council.

Awolowo was respected by Kwame Nkrumah, and some politicians in the west continue to invoke his name, his policies and the popular slogan of his Action Group party "life more Abundant" during campaigns. He was also the author of several publications on the political structure and future prospects of Nigeria. Many institution in Nigeria, honourd him and several regional and national institutions are name after him, including Obafemi Awolowo Stadium and his portrait on the N100 naira note, in commemoration of his service to the nation. A prolific political author, his most prominent works include path to Nigerian Freedom, Thoughts on the Nigerian constitution, and Strategies and Tactics of the People's Republic of Nigeria.



### **Chief MKO Abiola**

Chief Moshood Kashimawo Olawale Abiola was born Abeokuta, Ogun State. He attended the Baptist Boys' High School, Abeokuta.

### **Career**

In 1956 Moshood Abiola started his professional life as bank clerk with Barclays Bank plc in Ibadan, South-West Nigeria. After two years he joined the Western

Region Finance Corporation as an executive accounts officer before leaving for Glasgow, Scotland to pursue his higher education. In Glasgow he received 1st class in political economy, commercial law and management accountancy. He also received a distinction from the Institute of Chartered Accountants of Scotland. On his return to Nigeria, he worked as a senior accountant at the University of Lagos Teaching Hospital, thereafter went to Pfizer, before joining the ITT Corporation, where he later rose to the position of Vice President, Africa and Middle-East of the entire corporation, which was head-quartered in the United States.

Moshood Abiola invested heavily in Nigeria and West Africa. He set up Abiola Farms, Abiola bookshops. Radio Communications Nigeria, Wonder bakeries. Concord Press, Concord Airlines, Summit oil international ltd, Africa Ocean lines, Habib Bank, Decca W.A. Ltd and Abiola Football Club. In addition to these, he also managed to perform his duties as Chairman of the G15 business council, President of the Nigerian—Stock Exchange, Patron of the Kwame Nkrumah Foundation, Patron of the WEB Du Bois foundation, trustee of the Martin Luther King foundation and Director of the International Press Institute.

### **Philanthropy**

Moshood Abiola sprang to national and international

prominence as a result of his philanthropic activities.

From 1972 until his death Moshood Abiola had been conferred with 197 traditional titles by 68 different communities in Nigeria, in response to the fact that his financial assistance resulted in the construction of 63 secondary schools, 121 mosques and churches, 41 libraries, 21 water projects in 24 states of Nigeria, and was Grand Patron to 149 societies or associations in Nigeria.

### **Involvement In Politics**

Abiola's involvement in politics started early on in life when he joined the NCNC at age 19. In the 1980s, he was elected as the chairman of the ruling National Party of Nigeria. However, in 1983, a military coup d'état ended civilian rule. After a decade of military rule, General Ibrahim Babanginda came under pressure' to return democratic rule to Nigeria. After an aborted initial primary, Abiola stood for the presidential nomination of the Social Democratic Party (SDP) and beat Ambassador Baba Gana Kingibe and Alhaji Atiku Abubakar to secure the presidential nomination of the SDP ahead of the June 12th 1993 presidential elections.

## Presidential elections

### **Moshood Abiola's Hope'93 political manifesto**

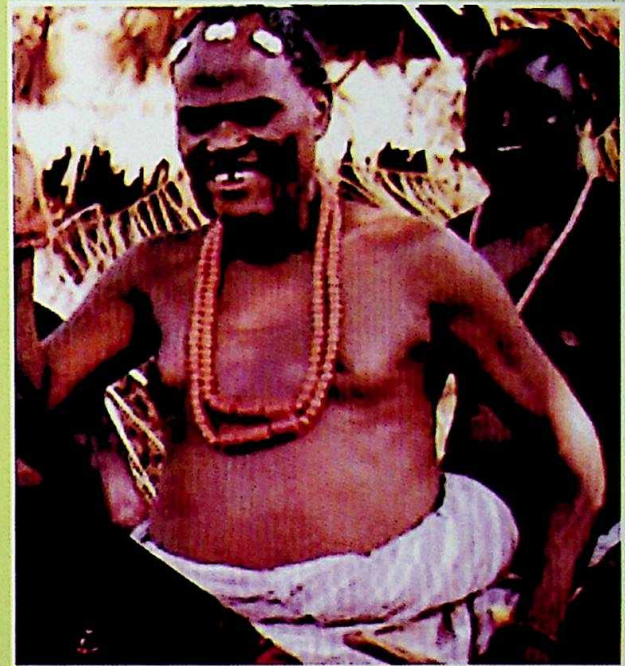
For the 12 June 1993 presidential elections, Abiola's running mate was Baba Gana Kingibe. He overwhelmingly defeated his rival, Bahir Tofa of the National Republican Convention. The election was declared Nigeria's freest and fairest presidential election by national and international observers, with Abiola even winning in his Northern opponents' home state. Abiola won in the national capital, Abuja, the military polling stations, and over two-thirds of Nigerian states. The reason why the election was so historic, was due to the fact that men of Northern descent had largely dominated Nigeria's political landscape since independence. The fact that Moshood Abiola (a Southern Muslim) was able to secure a national mandate freely and fairly remains unprecedented in Nigeria's history. However, the election was annulled by Ibrahim Babangida, a political crisis ensued which led to General Sani Abacha seizing power later that year.

### **Imprisonment**

In 1994 President-Elect Moshood Abiola declared himself the lawful president of Nigeria in the Epe/Edo area of Lagos State. After declaring himself president he was declared wanted and was accused of treason and arrested on the orders of Military

President General Sani Abacha. He died in Custody in 1998.

To date he is seen as harbinger of the current democratic dispensation.



### **Chief (DR.) Hurbert Adedeji Ogunde**

This doyen of Nigeria Theatre, Late Hubert Ogunde was born in 1919 at Ososa near Ijebu-Ode. He had his elementary education at St. John's School, Ososa and his secondary school education at St. Peter's Faji

School, Lagos and Wasinmi African School, Ijebu-Ode.

At a very tender age of eight, he used to associate with Eegun Alarinjo, Daramojo Atete and Ekun Oko as a dancer.

He was a teacher and a church organist. He joined the Nigeria Police Force and worked for some years before resigning to face theatre work fully in 1945.

Late Chief Ogunde wrote and produced many revolutionary stage plays like "Worse than crime", "Tigers Empire", "Strike and Hunger" and "Yoruba ronu". These plays were so thought provoking that he was always at logger heads with the authority. He travelled far and wide to project the image of Nigeria Theatre and was a fearless and vociferous preacher of morals and African Culture.

The doyen of Nigerian Theatre was a pioneer indigenous film producer with films like "Aiye" "Jaiyesinmi", "Aropin ni tenia" and "Ayanmo" and for over thirty-five years the films are still crowd pullers.

He was the first Consultant/Artistic Director of the National Troupe.

He was appointed as a Co-producer of an American film "Mr. Johnson" which he never lived to complete before his death.

Before he died in 1990, he established a Film Village in his native town, Ososa near Ijebu-ode.



▼  
**Late Olufunmilayo Ransome Kuti**

Mrs. Olufunmilayo Ransome Kuti was born 25<sup>th</sup> October, 1900 in Abeokuta Nigeria by Daniel Olumuyiwa Thomas and Lucretia Phyllis Omoyemi Adesolu. She was a teacher, political campaigner, women's rights activist and traditional aristocrat.

She served with distinction as one of the most prominent leaders of her generation.



Her father was a son of a returnee slave from Sierra Leone, who traced his ancestral history back to Abeokuta in what is today Ogun State, Nigeria. He became a member of the Anglican fellow Egbas, Abeokuta. She attended the Abeokuta Grammar School for secondary studies. She soon returned to Nigeria and became a teacher. On the 20<sup>th</sup> of January, 1925, she married the Reverend Israel Oludotun Ransome Kuti. He also defended the commoners of his country and was one of the founders of both the Nigerian Union of Teachers and of the Nigerian Union of Students.

Ransome Kuti received the national honour of membership of the Order of Nigeria in 1965. The University of Ibadan bestowed upon her the honorary doctorate of laws in 1968. She also held a seat in the Western House of Chiefs of Nigeria as an Oloye of the Yoruba people Activism.

Kuti was the mother of the activists Fela Anikulapo Kuti, a Musician, Beko Ransome-Kuti, a doctor and professor Olikoye Ransome Kuti, a doctor and former minister of Health Nigeria. She was the first woman in Nigeria to drive a car and to ride a bicycle.

## Fela Anikulapo Kuti



Olufela Olusegun Oudotun Ransome –Kuti was born in Abeokuta, Ogun State Nigeria into a middle-class family. His mother, Fumilayo Ransome-Kuti was a feminist activist in the anti-colonial movement and his father, Reverend Israel Oludotun Ransome-Kuti, a Protestant Minister and school Principal, was the first President of the Nigerian Union of Teachers. His brothers, Beko Ransome-Kuti and Olikoye Ransome-Kuti, both medical doctors, lived

Nigeria. Fela was a first cousin to the African writer and Nobel laureate Wole Soyinka , the first African to win a Nobel prize for Literature.

Fela was sent to London in 1958 to study Medicine but decided to study Music instead at the trinity College of Music, while there, he formed the band Koola Lobitos, playing a fusion of jazzy and highlife. In 1960, Fela married his first wife, Remilekun Taylor, with whom he had three children (Femi, Yenu and Sola) In 1963, Fela moved back to Nigeria, re-formed Koola Lobito's and trained as a radio producer for the Nigerian Broadcasting Corporation. He played for some time with Victor Olaiya and his All star. In 1967, he went to Ghana to think up a musical direction. That was when Kuti first called his music Afrobeat. In 1969,

fela took the band to the United States. While there, Fela discovered the Black Power movement through Sandral Smith (now Izsador) a partisan of Black Panther Party which would heavily influence his music and political views and renamed the band Nigeria '70'

After Fela and his band returned to Nigeria, the band was renamed the Africa '70' as lyrical themes changed from love to social issues. He then formed the Kalakuta

Republic, a commune, a recoding studio, and a home for many connected too the band that he later declared "independence" from the Nigerian State . Fela set up a Nightclub in the Empire Hotel, Named the Afro-Spot and then the Afrika shrine, where he performed regularly. Fela also changed his middle name to Anikulapo (meaning "he who carries death in his pouch) stating that his original middle name of Ransome was a slave name. the recording continue and the music became more political motivated. Fela's music became very popular among the Nigerian public and Africans in general. In fact, he made the decision to sing in pidgin English so that his music could be enjoyed by individual all over Africal, where the local languages spoken are very diverse and numerous. As popular as fela's music had became Nigeria and elsewhere, it was also very unpopular with ruling government and raids on the Kalakuta Republic were

frequent. Around this time, Kuti was becoming more involved in Yoruba region. In 1977 Fela and the Afrika '70' release the hit album Zombie, a scathing attack on Nigeria military. The album was a smash hit with the people and infuriated the government , setting

off a vicious attack against the kalakuta Republic , during which one thousand soldier attacked the commune. Fela was severally beaten and his elderly mother was throw from the window, coursing fatal injuries. The Kalakuta Republic was burned and fela's studio; instruments and master tapes were destroyed. Fela claimed he would have that he was being killed had it not been for the intervention of commanding officer as he beaten.

Fela's response to the attack was to deliver his mother's coffin to Dodan Barracks in Lagos, General Olusegun's residence and to write songs, "Coffin for Head for State " and "Unknown Soldier" Referencing the official inquiry that claimed the commune had been destroyed by an unknown soldier



**Senator Abraham Adesanya**

Going back into history, one comes across men and women whose commitment to the course of the downtrodden has been unshakeable, These were people who stood against oppressive and corrupt leadership with courage and fortitude, People who became shining example and role model in hard work, diligence, commitment , truthfulness and transparency, people like Mahatma Gangi in India and Nelson Mandela of south African.

In Nigeria, we had the late sage, Chief Obafemi Awolowo and course the late Senator Abraham Adesanya, a fearless and courageous fighter for any course he believe in. He was an active politician for over thirty years crowning it all with the role of human rights activities and pro-democracy campaigner.

Senator Adesanya or Pa Adesanya, as he was popularly known, was born in Ijebu-Igbo Ogun state, on the 24<sup>th</sup> of July, 1922, His father, Pa Isaac Adekoya Adesanya was an herbalist and his mother was Elizabeth Odiya Adesanya, He had his primary school education in Ijebu-Igbo and Oshogbo and secondary education at Ijebu-Ode Grammar School.

Senator Adesanya had always wanted to be a lawyer, but as funds were not easy to come by in those days, his only option was to take up appointment in the Civil service. He joined the colonial Audit Department as a Clerk in 1945, But his searching , critical nature was soon to manifest itself as he joined the Civil service Union. Within a short time he soon became the Secretary of the Metropolitan Council fo Nigeria Union and played a leading role in the first Civil Service strike in 1948

Not content with pursuing a career in the Civil Service, Mr. Adesanya had to go into import/export and petty trading business in order to raise funds to travel to England to read law. He registered at Grays inn, London but his studies were interrupted mid stream when he was called home to contest election into the western House of Assesbly. He had to fined another opportunity to completed his Law studies

Abraham Adesanya had a brilliant law practice. He made history when as a young lawyer in 1964, he assisted Mr. Victor Durang, a British lawyer in representing Chief Obafemi Awolowo during his appeal in the celebrated treasonable felony case. It was Adesanya who holding up a copy of the book 12 Portraits of Power told the court that the said book could not be regarded as subversive having been written for students preparing for the G.C.E

On the political front just as Egbe Omo Oduduwa led by chief Obafemi Awolowo metamorphosed into the Action Group, so did NADECO and AFENIFERE led by Abraham Adesanya matured into Alliance for Democracy . Both the Action Group and the latter Alliance for Democracy have similar programmed and Abraham Adesanya never deviated from Awo's policies.

His fervent belief in Awo's ideology prompted him and his Afenifere/NADECO and group to decamp from any party that had bearing with Abacha and his supporters, Afenifere moved out of the People's Democracy Party joined the all Peoples Party (APP) before finally forming the Alliance for Democracy (AD)

Abraham Adesanya's commitment to democracy was total and unflinching. His dislike for military regimes cannot be hidden under the table, and that is why he had his own share of attacks and persecution suffered by pro-democracy crusaders. He was nearly killed by an assassin of the Abacha regime after he had been taken into detention for flimsy reasons. He condemned the transition programme of Abacha as fake, and canvassed for its entire cancellation.

### Justice Adetokunbo Ademola

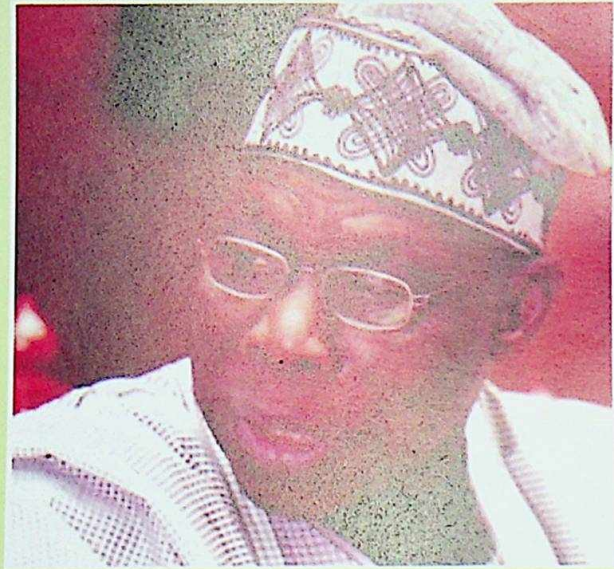


Sir Adetokunbo Ademola, an illustrious son of an illustrious father, was a former Chief Justice of the Federation of Nigeria. Sir Ademola, one of the most distinguished Nigerians and son of the late Alake (Paramount ruler) of Egbaland (1920-62), Sir Ladapo Ademola.

Sir Adetokunbo Ademola was born on September 1<sup>st</sup>, 1906 in Abeokuta, Capita City of Ogun State Sir Ademola studied Law between 1928-1931 at Cambridge University, obtaining a B.A degree, while he received his MA later. He was called to the bar (middle Temple) in London in 1934 and later became the only African ever appointed bencher of Inn back in Nigeria. His working career included, Crown Counsel at the then Attorney-General's Office Southern Secretariat in Enugu, Eastern Nigeria, 1936, He practiced until 1939, when he was appointed Magistrate of the protectorate Court. Married to Miss Kofo Moore, the first West African woman graduate, Justice Ademola in 1949, became the third Nigerian to be appointed a pusine Judge and served as a member of the Commission for the revision of Court legislation in 1948. Sir Ademola who was appointed Chief Justice for Western Nigerian in 1954, knighted in January 1957 by Queen Elizabeth and in 1963, appointed as one of the Queen Elizabeth's Privy Councillors, later that year, the Queen awarded his a KBE.

Sir Adetokunbo was one of the founding members of the Island Club and Vice Patron of the Yoruba Club. He was in the forefront of several peace moves in Nigeria.

**Chief Mathew Olusegun Obasanjo GCFR**



Born on the 5<sup>th</sup> of March, 1937 He is a native of Owu, Abeokuta in Ogun State. Attended Baptist Boys' High School, Abeokuta after which he proceeded to the Nigerian Defense Academy (NDA) and was commissioned into the Nigerian Army 1958.

He attended several courses and training in Zaria, India and London. He was the commander, 5<sup>th</sup> Battalion, Nigeria Army Kaduna, Commander 3<sup>rd</sup> Marine Commando to whom the surrender of Biafran

Army was made to end the Civil War in 1970 and Commander, Army Engineering Corps. He was the Federal Commissioner for Works and became the 2<sup>nd</sup> in command to the then Head of State Gen. Murtala Ramat Mohammed.

A true democrat that he is, he handed over power successfully to a democratic government in 1979 and became an example for other leader in Africa to emulate.

A grassroots man to the core, he retired into farming and became a farmer extra ordinary.

He joined politics in 1999 and became the 3<sup>rd</sup> civilian President of the Federal Republic of Nigeria on May 29<sup>th</sup>, 1999,

He would be remembered for his reformative policies on political and economic matters.

He is a traditional title holder of Balogun Owu, a fellow of the institute of African Studies, University of Ibadan and initiator of African Leadership Forum.

**Chief Oladeinde Ernest Shonekan, GCFR**



Chief (Dr.) Ernest Adegunie Oladeinde Shonekan, GCFR, CBE, a legal professional was born on May, 9 1936 in Lagos.

He holds an LLB (Hons) London and was called to the English Bar by the Inns of Court in London. In July 1963, he was called to the Nigeria Bar. Chief Ernest Shonekan is a Solicitor and Advocate of the Supreme Court of Nigeria.

A consummate legal practitioner who held offices in

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both public and private organizations, Chief Shonekan started his working career in 1956 with the Public Works Department, now Federal Ministry of Works. He joined the UAC of Nigeria in 1964 as a Legal Assistant (conveyance). In 1967, he was with the GiB Oflivant, a division of UACN and later Nigerian Breweries. Still in 1967, he was the Assistant Legal Adviser of UAC, Deputy Legal Adviser in 1974 and in 1975, he was Head of UACN Legal and Secretarial Services. He was appointed to the Board of Director of UACN and in 1978, he became the General Manager, Bordpak Premier Packaging, a division of UACN. Between 1980 to 1993, Chief Shonekan was the Chairman and Managing Director of UAC Nigeria, Ltd. He became the Head of State, Commander-in-Chief of the Armed Forces, Federal Republic of Nigeria between August to November, 1993. He was made the Chairman Vision 2020 Committee.

Chief (Dr.) Ernest Shonekan attended top management courses including Development of the Executive at Sunridge Park, UK, General Management Course at, Unilever training Centre, Fouracres, UK and Advanced Management Programme at Harvard Business School, Boston, U.S-A among others.

He is a Board Member of notable and Multi-national companies such as Shell Petroleum Development between

1983 to 1992, Maersk Shipping Line (Nigeria), Chairman, Tower Aluminum Plc, Chairman, UNIC Insurance Pic and a member, African Capital Affiance. Chief Shonekan belongs to various business organizations like Lagos Chambers of Commerce and Industries where he is a council member Nigeria Institute of Management; Nigeria/ Netherlands Chambers of Commerce, Nigerian Stock Exchange and NACC1MA.

He has received many awards including the Commander of the Most Excellent order of the British Empire by Queen Elizabeth II, Doctor of Law, ABU, Zaria, Grand Officer De La Legun D. Honneur by former French President (GCFR, 2004, HIS Day 2007 Lifetime Achievement Award and International Ambassador ^Kor Peace by the Universal Peace Federation. In Egbaland, he holds the traditional title 'Abese' He takes delight in photography, swimming, Art, Gardening and classical music.

Chief (Or.) Shonekan is married to Chief (Mrs.) Margret Oyebola Shonekan. They are blessed with five children and six grand children.



▼  
Dr. Tai Solarin



He single-handedly established Mayflower School, Ikenne in 1956 and was the pioneer Principal till 1976 when the government took over the running of the school.

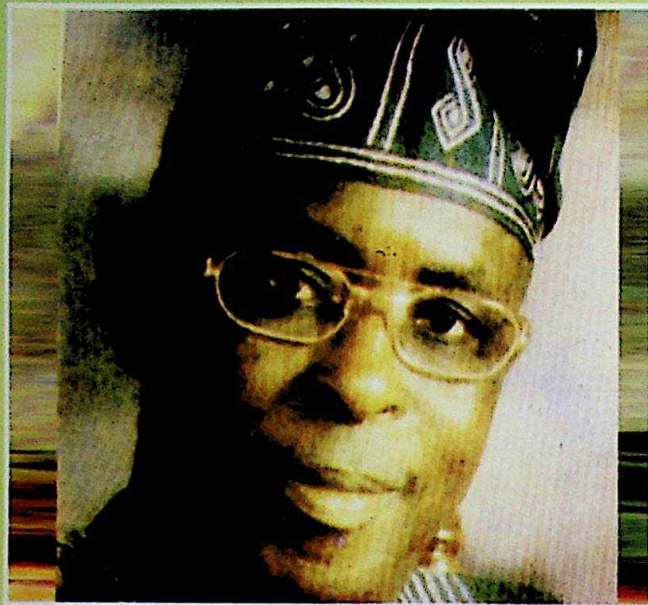
He was a Public Commissioner for Oyo and Ogun States between 1976 and 1977.

He was the Chairman of the Peoples Bank of Nigeria from 1986 and 1987. He was a devoted Awoist till his death.

Dr, Tai Solarin was born in the year 1924 in Ikenne, Ogun State. He was an educationist, social critic and public commentator. He trained as a teacher at the famous Wesley College, Ibadan where he also taught for some years.

He joined the Royal Air Force in London in 1942. His educational pursuit took him to University of Manchester in 1949 and bagged a Bachelor of Arts General Degree and Post Graduate Diploma in Education.

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### **Chief Olusegun Osoba**

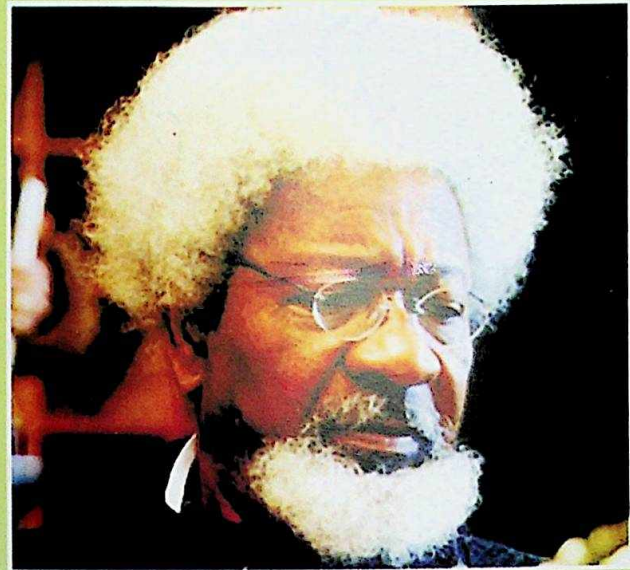
Chief Olusegun Osoba was born on 15<sup>th</sup> of July, 1941.

He is a native of Ago-Oba, Abeokuta, Ogun State.

Attended African Church School, Osogbo, Methodist Boys High School, Lagos and University of Lagos, 1965; Indiana University, Bloomington, U.S.A. 1970, Harvard University, U.S.A., 1974-1975. He is a journalist, politician and Administrator. He served as a Reporter, Daily Times 1964-1967; Editor, Daily Times 1975; General Manager of Nigeria Herald, 1975-1978; Managing Director, Daily Sketch 1979-1984; Managing Director Times 1984-1989

He became the Executive Governor of Ogun State from

1991-1993 under Social Democratic Party (S.D.P.) and Alliance for Democracy (A.D.) between 1999 and 2003. He was the founder, Magnet Newspaper and Chairman, COMFAX Nigeria Limited.



### **Professor Wole Soyinka**

Wole Soyinka was born on 13 July 1934 in Abeokuta. After preparatory University studies in 1954 at Government College in Ibadan, he continued at the University of Leeds. During the six years spent in England, he was a dramaturgist at the Royal Court Theatre in London between 1958 and 1959. In 1960, he was awarded a Rockefeller bursary and returned to Nigeria to

study African drama. At the same time, he taught drama and literature at various universities in Ibadan Lagos, and Ife. In 1975, he became a professor of comparative literature. In 1960, he founded the theatre group, "The 1960 Masks" and in 1964, the "Orisun Theatre Company", in which he produced his own plays and took part as actor. He has periodically been a visiting professor at the Universities of Cambridge, Sheffield, and Yale.

During the civil war in Nigeria, Soyinka appealed in an article for cease-fire. For this he was arrested in 1967, accused of conspiring with the Biafra rebels, and was held as a political prisoner for 22 months until 1969. Soyinka has published about 20 works including: drama, novels and poetry. He writes in English and his literary language is marked by great scope and richness of words.

As dramatist, Soyinka has been influenced by, among others, the Irish writer, J.M. Synge, but links up with the traditional popular African theatre with its combination of dance, music and action. He bases his writing on the mythology of his own tribe-the Yoruba-with Ogun, the god of iron and war, at the centre. He wrote his first plays during his time in London, The

Swamp Dwellers and The Lion and the Jewel (a light comedy), which were performed at Ibadan in 1958 and 1959 and were published in 1963. Later, satirical comedies like The Trial of Brother Jero with its sequel, Jero's Metamorphosis, A Dance of the Forests, Kongi's Harvest and Madmen and Specialists. Among Soyinka's serious philosophic plays are (apart from "The Swamp Dwellers") The Strong Breed, The Road and Death and the King's Horseman. In The Bacchae of Euripides (1973), he has rewritten the Bacchae for the African stage and in Opera Wonyosi, bases himself on John Gay's Beggar's Opera and Brecht's The Three penny Opera. Other latest dramatic works are A Play of Giants and Requiem for a Futurologist.

Soyinka has written two novels. The Interpreters, a complicated work which has been compared to Joyce's and Faulkner's, in which six Nigerian intellectuals discuss and interpret their African experiences, and Season of Anomy which is based on the writer's thoughts during his imprisonment and confronts the Orpheus and Euridice myth with the mythology of the Yoruba. Purely autobiographical are The Man Died: Prison Notes and the account of his childhood, Ake in which the parents' warmth and interest in their son are prominent. Literary essays are collected in, among others, Myth, Literature and the African World.

Soyinka's poems, which show a close connection to his plays,

are collected in *Idanre*, and *Other Poems*, *Poems from Prison*, *A Shuttle in the Crypt*, the long poem *Ogun Abibiman* and *Mandela's Earth* and other Poems.

Professor Wole Soyinka is the first African to win the Nobel Prize in Literature in 1986



**OBA (DR.) Sikiru Kayode Adetona, CFR**

Oba Alaiyeluwa (Dr.) Sikiru Kayode Adetona CFR, LL.D., DCL, A. Agric, D.Litt. (Hon.), Ogbagba II, mounted the throne of his ancestors as the Awujale of Ijebuland over 50 years ago.

Prince Sikiru Kayode Adetona was far away in the United Kingdom in pursuit of a professional career when the Anikilaiya Ruling House from which he descended invited him home to ascend the throne of his ancestors following the demise of Oba Daniel Robertson Adesanya Gbelegbuwa II in January 1959.

Prince Sikiru Kayode Adetona was born into the Anikilaiya Royal Family of Ijebu-Ode on May 10, 1934 and had his elementary education between 1943 and 1950 at Baptist School, Ereko, Ijebu-Ode; Ogbe United Primary School, Oke-Agbo, Ijebu-Igbo and Ansar-Ud-deen School, Ijebu-Ode. Prince Adetona had his secondary education at Olu-Iwa College (now Adeola Odutola College) Ijebu-Ode from 1951 to 1956 when he left to take up an appointment with the Audit Department of Western Region of Nigeria between 1957 and 1958. He resigned in 1958 to further his studies in Accountancy in the United Kingdom. He is an Associate Member of the Corporation of Secretaries (ACCS) now (ACIS) under the merger arrangement between the two bodies Corporation of Secretaries and Chartered Secretaries.

The Government of Western Nigeria approved his

appointment as Awujale and Paramount Ruler of Ijebuland on January 4, 1960. A fortnight later, he was formally presented to the Ijebu people by the Awujale Regency Council, headed by Late Ogbeni-Oja, Chief T.A. Odotola. On Saturday April 2, 1960, the new Awujale was crowned while his instrument of appointment was formally presented to him at the impressive ceremony by the then Premier of Western Nigeria, Late Chief Samuel Ladoke Akintola. Three days later, the new Awujale took his seat at the Western House of Chiefs at Ibadan. Thereafter, Oba Adetona was appointed a Minister and Member of the Western Region Executive Council, a post he held until the declaration of a State of Emergency in May 1962. He also served as a Commissioner during the six-month tenure of the then Administrator, Chief (Dr.) Adekoye Majekodunmi.

Oba Adetona believes in leadership by example. In his quest to energize his people and promote the socio-economic development of Ijebuland and Nigeria as a nation, he invested his personal funds in industrial enterprises, thereby providing employment opportunities for his people. As an enlightened monarch, Oba Adetona believes that culture is dynamic and therefore encouraged that change that enables his people to meet with modern times.

In pursuance of this objective, he encouraged modification of culture and traditions by removing those aspects that are barbaric and inimical to modern civilization. For example, Ijebu Obas on their demise are now buried according to their religious beliefs, eliminating old unwholesome practices. As part of his progressive ideas and programmes, Oba Adetona

has consistently granted coronet status to deserving communities throughout Ijebuland by allowing their Baales the privilege to wear beaded crowns (coronet) and the use of beaded walking sticks. Such elevation was designed to facilitate easy mobilization of the people in the rural areas for rapid development.



### **Ebenezer Olasupo Remilekun Fabiyi**

Ebenezer Olasupo Remilekun Fabiyi (a.k.a Ebenezer Obey) was born on 27<sup>th</sup> August, 1942 in Abeokuta, Nigeria. Obey was a member of the local church choir while a child in Abeokuta, his parents being devoted Christians. In 1955, he joined the local band Ifelode Mambo, which despite its name was actually a Juju outfit, playing guitar and thumb piano.

He also played briefly with Fatai Rolling Dollars and the Federal Rhythm Brothers Orchestra before moving to Lagos in 1963 and formed his own Juju Band, the International Brothers, in 1964.

Under Obey's leadership, the International Brothers forged a highly individual style of Juju. Abandoning the percussion and single guitar style developed by I.K Dairo, Obey added two more frontline guitars and electric bass, speeded up the tempo and simplified the beat. The formula stuck an immediate chord with Nigerian juju fans. Obey enjoyed his first hit, 'Omo Lami', in 1965, followed by even greater success the following year with 'Olo Mi Gbo Temi'.

By the early 70s, Obey was rivaling King Sunny Ade in album output and sales, achieving major local hits and in London. In 1975, he renamed his band the

Inter-reformers and retitled his style miliki system (essentially a shred marketing move, for the music continued in the same juju style he had introduced with the International Brothers, heavier and faster than that played by most of his peers). In 1972, he opened his Lagos nightclub, the Miliki Spot and for the next two or three years, he reigned as the city's pre-eminent juju bandleader. By the mid 70s, however, Obey was beginning to be threatened by the younger Sunny Ade. Juju Fans split into two Camps: those of the Obey's vocals and the philosophical nature of his lyrics. It was with their lyrics, above all that the two men identified themselves. Sunny Ade's music reflected his belief in

traditional Yoruba religion, with Obey, always perfect Christian gentleman preaching the orthodox values of love, the family and peace in the household.

He also took on the role of government spokesman, explaining the switch to the right hand side that took place on Nigerian's roads in 1972, and the need to follow campaigns such as Operation Feed Yourself.

## Others

Kuforiji Olubi

Prof. Banjoko

Muda Lawal

Falilat Ogunkoya

## Musical Legends

Chief Ebeneza Obey Fabiyi

Fela Anikulapo Kuti

Haruna Ishola

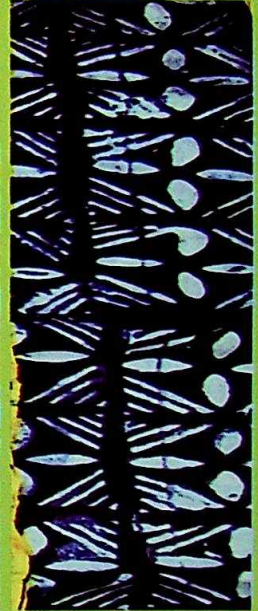
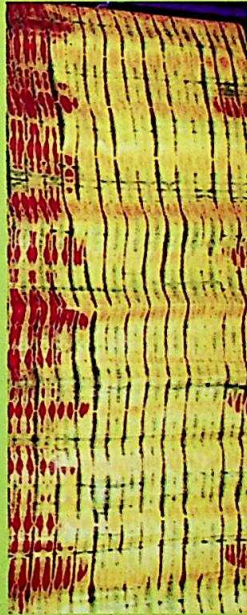
Alhaji Wasiu Ayinde KWAM 1

Queen Salawa Abeni

Prince Adegunle

Ainla Omowura

# Tie & Dye Adire & Kampala





A good number of people in Yoruba land are engaged in "Adire making", especially large cities like Ibadan, Oshogbo and Abeokuta. Abeokuta was mentioned last because dyeing was not an occupation practised by women in Abeokuta until some Egba settlers returned to Abeokuta to introduce the occupation. Akpata (1971), mentioned that Balogun Coker Sowemimo was an example of such early settlers and that evidence of Balogun Sowemimo's interest in "Adire" making can still be found in the remains of old dyeing pot at the Sowemimo's compound at Ita bale Olugbode, Ibadan. Akpata claimed that traditionally the Oshogbo people are dyers and weavers, but the Oshogbo's in particular were the

"Adire" dyers, so much so that there was a saying that "Aro mbe ni Oshogbo, omo enia mbe nile Ibadan" that means "Oshogbo is only known as home of dyeing and Ibadan city of gentle men". Vuorenmaa (2008), confirmed the claim of Akpata that there are three major centres of dyeing in Yoruba land, i.e., Oshogbo, Ibadan and Abeokuta. This claim seems to be the general view of almost all if not all scholar who had written on "Adire". Moreover the various techniques used in "Adire" production were discussed and that most of the products have themes (contextual). An example of such design with theme was 'Jubilee' made in 1935 for Queen Elizabeth when she visited Nigeria Plate 1. The report described various divisions of labour in "Adire" preparation, resisting is carried out by aladire, dyeing by alaro and finishing by ololu, she-informed that making the traditional "Adire" cloth takes a lot more time than the modern ways of dyeing this was substantiated by explaining that the motifs of Old "Adire" are tiny and the cloth is always full of them. These may account for the factors responsible for the playing down of the old "Adire" patterns among the present commercial producers. Allman, (1978), submitted that "Adire" production among the present generation has become a sustainable business unlike the leisure craft of old,



he argued further that originally, "Adire" production was meant to be a means of economic sustenance of women and men, working together in a local community as family. Hence, its production techniques are well preserved by such organized traditional groups and, therefore, have been able to source for production materials from reliable suppliers and at very competitive prices. Akinwunmi, (1981) is of the opinion that the cumbersome nature of sourcing materials, dyes and



fabrics production technique, patterning and dye application, made most of the craft men to turned the craft to a leisure time business because of the difficulty in meeting large production that can be profitable. This also may account for why many youth abandon the craft for other alternative lucrative crafts. However, because of the advent of modern society, in terms of very wide acceptability in-and-outside the country, using "Adire" for different designed costumes. "Adire" production has now assumed an attractive commercial business beyond Abeokuta Metropolis, where the production of quality "Adire" originated Rovine, (1997).

The variation in production and types of "Adire" were attributed to the different ways colour is prevented from staying in some part of the cloth (resist dyeing). Wolff (2001) reviewing Eichers (1963) collection of Adire textiles described Adire as a textile traditional marked by innovation in techniques and use of materials. Wolff revealed that Adire manifested in fourteen distinct types that can be divided into four major categories on the basis of materials used as resisting agent in the dyeing process, she expatiated further that the Yoruba classify Adire as classify "Adire"

(indigo dyed cloth) which this study referred to as Old Adire, it takes two forms: "Adire oniko," which involves the use of raffia to create sewn pallern "Adire Alabere" Plate 2 modern, Plate 3 old, Plate 4 before and alter dying. Folding "Adire Kika" Plate 5 and, Knotted "Adire Siso Plate 6, Old hand painted "Adire Eleko" Plate 7 and 8 involves applying starch paste to the surface of the cloth as resist agent using free hand painting or stenciling. Wolff explained that the most typical of the new Adire is Adire batik in which wax or paraffin is used as resist agent applied in variety of techniques including stamping Plate 9 stamping, pouring, Plate 10, splattering, Plate 11and free hand design plate 12. A fourth major type of new Adire includes non-resist technique using synthetic dye in liquid form, applied by dripping or splashing. This is referred to in this study as exotic types this are patterns that have deviated completely from the norms of "Adire". Vuoremaa (2008) described the different types of "Adire" that is common to different Yoruba communities in the southwest; the report revealed that "Adire Eleko" can be made of sablon which is referred to as stencil. This is common in Abeokuta metropolis and stencils which are usually cut on metals are made by men Plate 13 metal stencil. Another way of making "Adire Eleko" is free hand painting which is very common among women in Ibadan.

Maile (1971) went further to mention few materials and techniques which seem particularly African, the use of raffia instead of thread for warping and sewing areas which are to resist dye. As raffia is larger than seeing thread, it often spread on the fabric leaving small decorative holes at regular intervals. Maile observed that another characteristic of both tie and dye and sew and dye in Africa is that it is always done with two layers of fabric instead of a single cloth. In Nigeria particularly among the Abeokuta Adire producers, who believed that machine stitch and dye method is to their credit Maile (1971) revealed that the machine stitch technique is also practised in Liberia and Sierra- Leone though nothing was mentioned about its origin. Maile also revealed that African desire for a square pattern in Adire is achieved in Liberia by sewing pleats together in straight rows at intervals across width of the cloth and it is dyed, after dyeing the fabric is cut into pieces and later joined together for a clothing material. A similar production technique is practised in Abeokuta among the Old Adire producers though it is not machine stitch they use in achieving it, it is commonly referred to as Elelo and it is common among the Egba people.

The report went further to discuss the three major dyeing centers in Yoruba land, since 19th century- Oshogbo, Ibadan and Abeokuta; it reinstated the fact that any other dye centre found around those areas may be as a result of the collapse of the Oyo empire and the wars resulted to mass movement of refugees that carried the tradition with themselves when moving to safer places. Names of some patterns were mentioned and their themes, but before mentioning names there may be need to review the Adire design elements. Some notable scholars in this area are: Thompson. (1973) Abraham, (1958), Drewal, (1989), Kent, (1971) etc. Thompson, (1973) noted that beyond colour, design element draw us into Yoruba world view. In decorating Adire, segmenting the cloth with line is a deeply significant cultural act and evidence of the internalized Yoruba aesthetic of linear connoisseurship. Abraham 1958 and Drewal (1989) buttressed Thompsons view on the design element of Adire and significance to culture. Abraham (1958) connected the splitting of classic Adire to the Yoruba word for civilization "Ilaju" which he says incorporate the verb "la" (to split or divide a thing). Drewal (1989) reflect on the Yoruba saying "open your hands; these are lines. It sums it up that to draw a line to divide a plane imposes human patterning upon the disorder of nature "allowing the inner quality of the

substance to shine forth". In the linear design of Adire Eleko patterns, the alAdire begins her work by drawing lines to divide wrapper surface into squares, a form that does not occur in nature. The square is also seen in some sewn and stencil patterns, this is a device to organize a multiple motif in an orderly manner (Plate 14). Eleko partitioned and (plate 15) Alabere partitioned. However, we may limit our understanding if we see this organizing line too literally as squares. By focusing on the intersection of lines, further interpretations are possible. A sewn alabere design where four lines intersect at right and diagonal angles is called "Ikorita" (Meeting place of several roads) Kent, (1971) Plate 16, (Ikorita). Drewal, (1992) expatiates more on Kents view that to build roads, lines across the wilderness- imprint culture upon the natural world. Actual cross roads (Orita - point of intersection) have significance as symbolic representation of the intersection phenomena in spiritual world and sacrifices meant for denizens of the world are often placed there. In another context, Ifa priest draw intersecting lines to begin the divining process to symbolically open the channels between the cosmic realms. Drewal.

Pemberton, and Abiodun (1989)

As recorded by Drewal, (1988) Adire design has "seriality" basic organizing principles of Yoruba art. In Adire there is no single focal point on the design surface. The motifs chosen are separate, equal and distinct. The overall serial pattern is made up of discrete units or motifs complete in themselves that can be rearranged, expanded or condensed. In other words, the composition, while formerly balanced is seriate rather than unified Drewal (1988). As discussed earlier, names of some patterns were listed; "Ibadan-ndun" shows fertility spoon and Ibadan city hall's pillars ( Plate 17). "Olokun" is made in honour of the goddess of the sea (Plate 29), and "Sun bebe" for young ladies in teens or about to marry, (Plate 18)

Byfield (1997) explained that by 20<sup>th</sup> century, the southern Yoruba town of Abeokuta was intergrated into the international economy, both as an exporter of cash crops and an importer of manufactured products. Resolving that the integration into the international economy had profound effect on its local textile industry. Byfield (1997) also acknowledged indigo dyeing as the foundation of numerous textile tradition i throughout West Africa. Scholars claimed that centuries before the introduction ol'synthetic dyes. the ability to transform common while cotton cloth to a prized

deep blue cloth was a highly valuable skill, passed from generation to generation among the Yorubas. History confirmed that, appropriately it was women who dyed cloth with indigo in most areas, with the Yorubas of Nigeria and the Mandin of Mali (specially the Soninke/malinke) who were well known for their expertise. Study revealed that Yoruba dyers paid tributes to a Deity, Iya Mapo to ensure the success of the complex dye process. This may be as a result of our pre industrialized nature Adetoro (1998). According to Akpala (1971) "Adire" dyeing was taboo free except that tying and dyeing were jobs that only women were employed and it was a domestic work carried out in family compound with some division of labour involved. Gbadebo (2008 Per. com) and Salmot (2008 pers.com) as children of 2<sup>nd</sup> generation dyers and as active dyers of the 3<sup>rd</sup> generation and still alive witnessing the present generation nullified the statement of Akpata. They explained that there were taboos but it may not he known to non members of the guild. They gave an example that it is a taboo for a spinster or a new bride who had not giving birth to children to participate in indigo dyeing. They both agreed that all this taboos seem to have

been completely unseated by civilization and religion. Though till today it is still not everybody that is in the craft that practice indigo dyeing, both the dyeing and selling of indigo dyed fabrics were common only among the elderly. Akpata (1971), Gbadebo (2008), Salmot (2008) and a host of other scholars believed that after the first generation dyers, there seem to be a great change in "Adire" industry, from 1880-1925, a totally new form of starch resist painted "Adire" (Adire-Eleko) emerged and there was a great improvement on "Adire" making. Oyelola, (1992) and Byfield. (1993) discussed that in the early decades of the twentieth century, "Adire", in the form of women's wrappers, was being sold as far away as Senegal and Ghana, where "Adire" was one of the least expensive coloured fabric available. By field described the 1920 as the height of Adire production. Senegalese merchants were favoured customers in Abeokuta, where they established personal relationship with entrepreneurial female traders and bought up to 2000 wrappers in a single day. By 1930 people began to have access to different types of materials such as shirting, poplin, velvet, brocade e.t.c. This decade was marked by innovations in "Adire" technology. Different imported clothes were tested. "Adire" on imported brocade became a staple Keyes-Adenaïke. (1903). but "Adire velvet was abandoned early because of high cost Afolabi.

(1988). It was also in 1930s that two technological innovations provided an avenue for men to gain entrance into the Female controlled industry. As the market grew for "Adire" methods to cut production time were explored. Sewing machines began to be a shortcut device for making "Adire" alabere. the sewn form of "Adire" oniko referred to as "machine stitch Keyes-Adenaïke. (1993) (plate 19). Another innovation was the introduction of metal stencils to produce a variant of "Adire" Eleko called "Adire batani (Plate 20). This period marked the change in the traditional setting of Adire production.

Hsitory had also revealed that the presence of indigo was first recorded in the 16<sup>th</sup> century. Indigo has been used in the dyeing of fabric in Africa for more than 2000 years. Scholars recorded it that no other persons in the continent have developed the art of dyeing to a higher level than the Yorubas ( Suleiman, 2008.).

However Clark( 2008) expressed that in the early decades of the twentieth century, the new access lo large quantities of imported shirting materials made possible by the spread of European textile merchants in certain Yoruba towns, notably Abeokuta, enabled women dyers to become both artistic and entrepreneurs in the booming new business. This further buttresses the point made by other scholars that in the 1920s and 30s "Adire" was a major local craft in Abeokuta and Ibadan townships, attracting buyers from all over west African countries

## ON-GOING PROJECTS ARE

1. Beautification and landscaping in the four geographical zones of Egba, Yewa, Remo and Ijebu
2. Exploring Adire
3. Wildlife and Animal Parks
4. Film Village
5. Tourism Village
6. Beach/Leisure Resorts
7. Children Amusement Park
8. Water Park/Fall
9. Medical Museum
10. Monument of Returns (people of Barbados tracing their roots to Ilaro)
11. Ogun State Zoo
12. Botanical Garden with special species of plants and herbs
13. Ogun State Historical Museum

## CONCLUSION:

In conclusion, Ministry of Culture and Tourism is assiduously working towards a position whereby Tourism in Ogun State would become an enviable income earner and a strong economic pillar. Ministry of Culture & Tourism therefore welcomes the Private Sector, Investors & Stakeholders to join hands with us and develop tourism sites in Ogun State to world-class standards within the shortest possible time.



