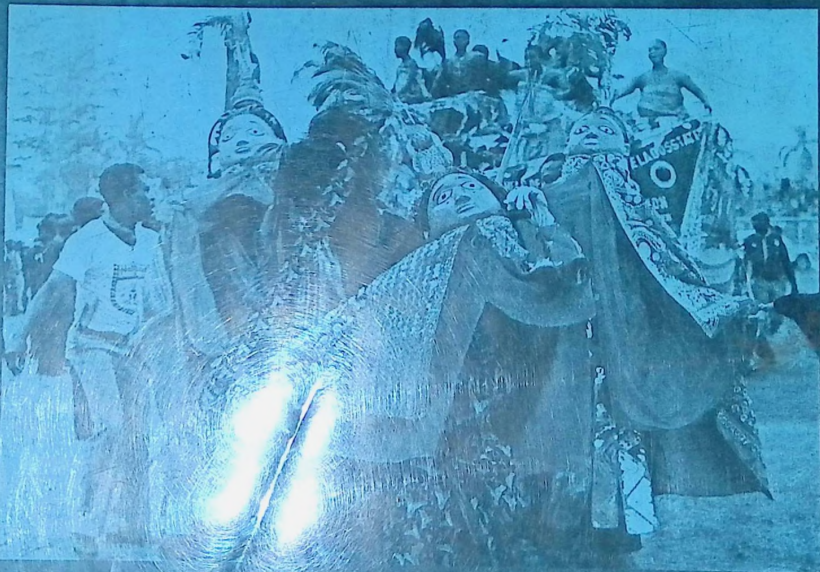


LAGOS STATE

LIFE AND CULTURE

VOLUME I



EDITED BY

Gbenga Sonuga



ESSAY

Lagos State Life and Culture

This pictorial publication on the people, history, tradition and culture of Lagos State in the closing decades of the 20th century is meant to encapsulate the essence of the city, the state and its people. On the occasion of the 20th anniversary of the creation of the state, a decision was taken to document for posterity, through a visual montage, the multi-faceted life and culture of the State, deriving from its long history and dynamic growth. A combination of the past and the present is likely to point towards the future, not only for the State, but for Nigeria as well.

THE PEOPLE AND THEIR HISTORY

It is easy to highlight the melting pot nature of Lagos, and to claim that it belongs to all - as in a very special way- it does. The cosmopolitan nature of Lagos, as federal capital and seat of government is unique in the whole of the West African sub-region. Right from the time it was ceded (by Oba Dosumu in 1861) to the British, up to the amalgamation in 1914 and to the time of Nigeria's independence in 1960, Lagos has exhibited all the salient features of a primary city, and has undergone such a phenomenal transformation as to almost lose the link with its unique past. One hundred years of tumultuous growth and gun-boat diplomacy could not however, wipe out several centuries of history and tradition, and it is important to place in perspective the history of the various peoples who today, inhabit the geographical area known and referred to as Lagos State.

The **Awori**, a band of Yoruba settlers were certainly the first to have inhabited various areas of Lagos which are still known today by their original names. These areas include Iseri, Ebute-Meta, Oto and Ido. Their founding fathers were Ogunfunminire, a hunter, and Olofin. They had several sons, who are now known collectively as *Idejo*. These are the land-owning chiefs. Twelve *Idejo* families are today recognised by the State Government: Aromire, Oloto, Ojora, Onitolo, Onitana, Onikoyi, Oniru, Oluwa, Onisiwo, Elegusi, Ojomu and Olumegbon, the last-named being the leader of the *Idejo* class.

During the Benin incursion which took place some time in the middle of the 16th century, these settlers must have been farming, fishing and hunting in various parts of Lagos Mainland and Island where they had settled in successive waves of migration. The Benin incursion via the lagoon and the islands, occurred in the last part of the 16th century when Oba Orhogbua of Benin was reported to have occupied Lagos Island and established a military camp. The legacy of that incursion has given us till today, the ruling houses of Lagos from Oba Ado (circa 1630) to the present Oba of Lagos, Adeyinka Oyekan II, as well as the *Akarigbere*, the king-making class of chiefs, of which the Eletu-Odibo is prominent.

Contacts with the surrounding hinterland and adjacent riverine areas were established by these settlers through hunting and fishing expeditions, but of significance was the contact already established with the lucrative European trade, particularly through the Portuguese, by the beginning of the 17th century. This international trade attracted subsequent settlers over the next two centuries from the hinterland and as far west as present day Ghana. This pattern of settlement eventually gave rise to an indigenous local population which was undeniably of a mixed breed. The result is that by the mid-19th century, the melting pot characteristic which now permeates the culture of present-day Lagos State, was already evident.

Writing of Lagos in 1961, Professor Akin Mabogunje stated:

"By 1851, the population of Lagos, consisting of freed-men and slaves was already highly diversified ethnically. There were to be found Hausa, Nupe, Edo, Fulani, Borguwa, Kanuri, and people from as far away as Wadai. The Yoruba were of course, easily in the majority and most of the trade was in their hands. Every Yoruba subgroup was represented in this trading element. There were Egba, Ijebu, Oyo, Ibadan, Ijesa, Ondo and Ekiti."

With this blend of resourceful population, its advantageous location in the West African and European trade, its prominent role in the slave trade, and its political and administrative potentialities, Lagos inevitably attracted the attention of the British as well as other European adventurers.

From 1851 to 1861, a combination of self-interest, pioneering evangelism and political adventurism had created a situation whereby, in spite of being a swampy, mosquito infested, low-lying land, dangerous in the extreme to the

white man because of malaria, Lagos had become a haven for sea-farers, a trading centre, and a potential source of raw materials for the growing industries in Europe. It has been persuasively argued that Oba Akinsemoyin (1704-1749) was largely responsible for having initiated this transformation. Today, Lagos still remains a paradox and a city state of mixed blessings, prone to take with the left hand, what it offers with the right one!

This attraction of Lagos was also responsible for its wave of repatriates after the abolition of the slave trade. First were the **Saro**, mainly freed Yoruba captives and their descendants who, having been set ashore in Sierra Leone, responded to the pull of their homeland, and returned in successive waves to Lagos from about the year 1838. They numbered about two hundred and fifty in 1841 and arrived in greater numbers thereafter.

Having had the privilege of western education and Christianity, they made remarkable contributions to education and the rapid modernisation of Lagos. They were granted land to settle in the Olowogbowo and Breadfruit areas of Lagos Island.

The Brazilian returnees, the **Aguda**, also started arriving in Lagos in the mid-19th century and brought with them the skills they had acquired in Brazil. Most of them were master-builders, carpenters and masons, and gave the distinct characteristics of Brazilian architecture to their residential buildings at Bamgbose and Campos Square which form a large proportion of the architectural richness of the city. These buildings still stand in the area formerly occupied by the Portuguese and which became later known as **Popo Aguda**. The **Aguda** were staunch Roman Catholics who had also retained several aspects of their African traditional religious rites, and have added colour to the life and culture of Lagos.

To these main groups of Lagosians have been welded over the years, settlers from several other West African countries like Liberia, Ghana and Togo who too, are part and parcel of Lagos State citizenry.

The other two groups who form a large proportion of Lagos State citizens are the **Ogu** people of Badagry and its environs, and the **Ijebu** of Ikorodu and Epe Local Government Areas. Both sub-groups have a long historical background spanning the past five centuries which is inextricably interwoven with the history of the Yoruba people of southern Nigeria.

Badagry is a town steeped in historical lores, housing the first storey-building in Nigeria, built in 1845 which still stands on its original site.

Badagry's original name was *Gbagle*, a contraction of the word *Ogbagleme*, meaning in Ogu (not Egun as commonly mis-pronounced and mis-spelt) "a farmland near the swamp". The Ogu people are historically reputed to have migrated from the ancient Ketu Kingdom (part of Oduduwa's Kingdom) and they left Ile-Ife around the mid-13th century, for Accra in the Gold Coast. The Ga/Ewe (Aja-Ogu) speaking group of today's Ghana are indeed the kith and kin of the Ogu of Badagry. The history of Badagry has a fascinating tradition of kingship (Wheno-Aholu), and local administration. The ancient town of Badagry, divided into eight quarters - namely: Jegba, Ahoriko, Awhanjigoh, Beokoh, Wharakoh, Asago, Pesuko and Ganho, and its adjoining villages on both the mainland and island, have for centuries recognised the Wheno Aholu, Akran of Badagry, of which there have been seventeen from the earliest times to the present Akran, Menu-Toyi 1, crowned in 1977.

The Ijebu people of Epe and Ikorodu divisions do not only share a collective heritage with their kith and kin in the present-day Ogun State, but have also developed strong trade and cultural links with the entire riverine coastline of Nigeria, with its interlaced pattern of waters and creeks which empty into the lagoon and the Atlantic Ocean. By the turn of this century, through administrative sleight of hand by the British, and the sheer connivance of history, all the major towns and settlements of the two divisions had been annexed as part of the 'Colony', and the amalgamation in 1914 finally merged Ikorodu as part of the protectorate.

LAGOS

There is no doubt that the creation of Lagos State in 1967 was based, not on a whim but on solid historical foundations. It is obvious that the various groups of people who make up Lagos State today have perceived for long a common destiny founded largely on industry, growth and progress.

The emergent city which gave its name to the State, and not a little of its charisma and reputation, is certainly worthy of being a capital city, particularly because of its cosmopolitan nature and long contact with the outside world. The very name Lagos conjures up a myriad of experiences and a thousand faces.

But, how does one capture the essence of a city such as Lagos? Like Ernest Hemingway's Paris, Lagos is also a "moveable feast," for to have been born or to have grown up in Lagos seems to bestow a life-long capability for survival from which one continually benefits. Lagos even has a praise-name, like any worthy personage:

*Eko Akete
Ilu Ogbon
A r'omi sa
Legbe legbe
A ro de, de
Ti ko le ja
Oba ma pa'lu Eko re!*

A liberal translation conveys the pride and depth of feeling attached to such praise of a city which has realised for many, their most fantastic dreams.

*Lagos, the capsule
of wisdom,
Bedecked with
Interminable stretches
of water
Swinging precariously,
Never to crash
May the good Lord never destroy Lagos!*

The naive, the innocent, and the parvenu are admonished to remain perpetually alert, for "Lagos brooks no nonsense!"

The Yoruba name for Lagos, or more appropriately Lagos Island, is **Eko**, derived from *Oko* (Yoruba word for farm) or from *Eko* (Benin word for war camp). The Portuguese initially named the island *Lago de Curamo* from which Kuramo Waters, near which the Eko Hotel stands, derived its name. Lagos is also the name of a town in Portugal. That the name has been retained is a pointer to the remarkable tolerance, the cosmopolitan and outward looking nature of the State and its people, as well as being a symbiotic link with its rich historical and cultural past.

When Nigeria attained independence in 1960, and Lagos became the nation's capital as well as its commercial and industrial nerve centre, it quickly acquired a patina of sophistication as a world capital hosting an international community.

OLD CITY

Life was good in those days. A popular highlife tune of the sixties affirmed with conviction that

*Lagos, na so so enjoyment,
You get money, you no get money - o
Na so so enjoyment.
Lagos, e be so so enjoyment.*

True, nightlife was a joyous phenomenon in those days. It was also possible to find a job in Lagos, arrange your own comfort at whatever level of existence, and if you followed the dictates of common sense and smart thinking, Lagos was actually very accommodating.

Lagos still accommodates the rich and the poor, the hardworker and the lazy drone, the breadwinner as well as the bread-eater. It accommodates the philosopher and the ignoramus, and even for beggars and layabouts, Lagos is a present day Eldorado.

X — Lagos was however, only "so, so, enjoyment" before the sobrieties of a nation in the throes of growth caught up with it; before the advent of the oil boom era, which doomed many of its innocent pleasures; before it became busy, over-crowded and distended almost to the point of losing the link with its past, its unique character and its many quaint artifacts.

NEW CITY

The city has managed however to retain a lot of its old verve. Fast, exciting, and intriguing! Pulsating with vitality! A curious mixture of old and new, a melting pot. Colourful, chaotic and crazy, the people still as fun-loving, outward-looking and fashionable as ever.

Within this century, Lagos grew in leaps and bounds, in prosperity as well as in national and international prominence. It still carries the mantle of a national capital until the new capital of Abuja becomes fully operational, and even then, it is destined to continue in its well-established role as an international centre of finance, commerce, trade and politics.

With the creation of Lagos State in 1967, a new era of prosperity and progress set in, and within twenty years, the State assumed a leadership role in revenue generation,

provision of social amenities, and in the promotion of national goals.

More recently it has been transformed from one of the dirtiest capitals in the world to a very much cleaner city than ever before in a space of three years, through a vigorous environmental sanitation programme, and seems poised to enter the next century as a shining example of what enlightened management and good governance can achieve with available resources.

The Lagos State 'dream' took years to materialise, from November 1956, when a body set up in the previous year submitted a memorandum through the Chief Secretary of the Federation of Nigeria, for onward transmission to the Right Honourable, the Secretary of State for the Colonies, Colonial Office, London.

This body was the Lagos and Colony State Movement, set up to articulate the views and feelings of the Lagos and Colony populace at the Pan-Nigeria Constitutional Conference held in 1956 before Nigeria's independence in 1960.

TRADITION AND CULTURE

Tradition and culture are inextricably interwoven in the lives of the citizens of Lagos State. Traditional occupations such as farming, fishing and hunting have always been manifested in cultural displays and festivals which when carefully studied, reveal the non-physical but deep-rooted aspects of existence, which have provided the survival kit for generation after generation.

From *AGBO*, the beautiful masquerades of the riverine people of Agbowa-Ikosi, to *ZANGBETO*, the vigilante raffia masquerade of the people of Badagry, the culture of Lagos State is replete with symbolic and highly spiritual extensions of human endeavour. The *ADAMU ORISA* Play with its plethora of Eyo masquerades on Lagos Island; the numerous *EGUNGUN* Festivals of the Mainland and Ikeja divisions; the *EBI* Festivals of Epe and Ilara; the famous stilt-dancers, the *AGERE* of Ikorodu; and the swirling mat of the *AGEMO* all bear eloquent witness to the intelligence, dexterity and endurance, as well as the spiritual and mental resilience of a people whose forebears had mastered the essence of existence, a long time before the contact with European civilisation.

It will be an erroneous view to think that one hundred years of colonial domination, and perhaps two hundred of

lopsided trading exchange and cultural interaction can wipe out a century of a group's cultural identity; because age-long experience shows that the pendulum of acculturation having swung to the extreme in a certain direction must, by the implicit law of nature, inevitably swing back in the opposite direction. It is only in the steady swinging to and fro of the pendulum, that the essence of time and space can finally be realised.

Before the advent of Europeans, the Yoruba settlers must have mastered the art of survival, otherwise, with malaria and other deadly diseases, there would not have been any population existing in the area eventually "discovered" by the Europeans. It is logical therefore to expect that there was established and organised living. Shelter was provided, textile for clothing was produced, providing food was an art, and was not only produced but preserved. With the natural laws of evolution there was, a steady incline of development.

The palm-tree for example, provided palm-wine for drinking, palm-oil for cooking, palm-kernels for oil and fuel, as well as fronds for roofing; its trunk served as the pillar for building construction, and baskets and brooms were also produced from it. Alcohol was distilled from it. For its prodigiously productive qualities, the palm-tree ought to have been an object of worship, and it was; as the producer of the antidote to all poisons and the panacea for all ills. It was also praised as the producer of the favoured drink of Ogun, the powerful god of iron and steel.

To completely disregard a whole way of life based on need and optimal use of abundantly available resource material, for a life of want of commodities not produced by us was evidently a reckless collective blunder. To ignore the values embedded in tradition and culture is to choose the path to ruin from which Nigeria as a nation, was only very recently salvaged.

Back to our roots, there are countless lessons to learn. To master the skills of transportation over water, derive maximum benefit from its depths and revel in its abundance must have been the pre-occupation of the early settlers of Lagos State. Each traditional festival was meant to re-affirm these needs, consolidate previous gains, and usher in a new era of prosperity and peace. For a tiny state, occupying an area of 3,577 square kilometres, 22% of which consists of lagoons and creeks and whose entire southern border of 180 kilometres is bounded by the Atlantic Ocean, water is a veritable lifeline. The coastal and riverine resources of the

State however still remain largely untapped, perhaps in reserve against a drier day.

Fishing and farming have been the ageless survival kit of the people of Lagos State. From the time of the pepper farms of Aromire, which spread over the present site of the *IGA IDUNGANRAN*; (the palace of the Oba of Lagos) and the *OKO ODU* of Ikorodu to the present-day agriculture farms of the State Government's Graduate Farmers' Scheme, the two are traditional occupations which have remained essentially life-supporting. The fishing canoes now have outboard engines, and so can go further, faster, and the ocean-going fishing trawlers go for two to three weeks and either sell to a foreign market, or come home laden with shrimps, a wide variety of fishes, and the occasional giant turtle.

The coconut tree provides a refreshing drink, vegetable oil and building materials. It beautifies many of the endless stretches of sandy beach which are potential tourist resources for the State. The traditional arts and crafts of cane-weaving, mat-making and pottery, which make optimum use of available materials, are still thriving in the State. If nowhere else, in present-day Lagos State, these crafts stand the best chance of being upgraded and developed into products marketable all over the world.

However, the greatest resource of the State is its people and their endless capacity for trade, commerce and industry. With such an elaborate and complex historical background, it is inevitable that the city of Lagos, and the entire people of Lagos State must profit from ventures others might very well find unprofitable. Anything sells in Lagos. Any market works, any service is available! You may need to pay a higher price for excellent service, but excellent service is likely to yield higher profit or give greater pleasure.

Even in the midst of worldwide economic recession, business interests still prosper in Lagos. As businesses and industries which had attempted to spread into other parts of the country began to cut back, they invariably strengthened their base in Lagos, thus consolidating their gains in their area of greatest profitability. Other people's losses have often been the gains of Lagos State.

The occasion of the 20th anniversary of the creation of the State was therefore, one of blessing counting.

Lagos State has undeniably been lucky in its choice of founding fathers. In the 20 years of its existence, it has had seven governors, six of them military and one a civilian. Whatever the administration's priorities however, the State

operates like a huge, well-oiled and almost unstoppable machinery which generates industries, services and products. These have made the State not only prosperous but the most dynamic in the nation.

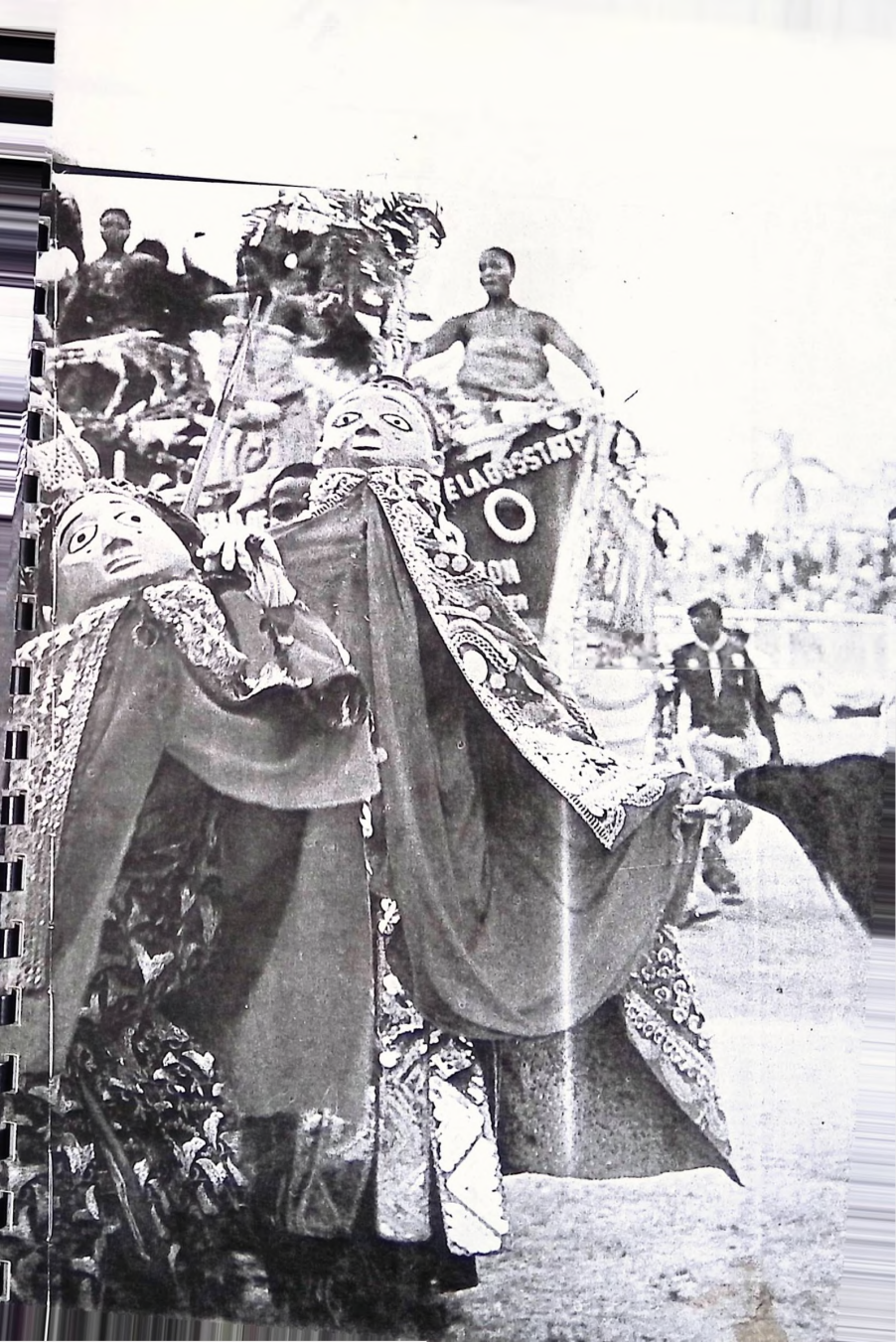
This publication is dedicated to the propagation of that dynamism and to posterity.

Gbenga Sonuga

Chapter One:

OBAS, CHIEFS AND CITIZENS











'They have all gone to Lagos,' painting by
Kolade Oshinowo.

and 15

mi-Reke from Agbowo-Ikosi (Epe
vernment Area)

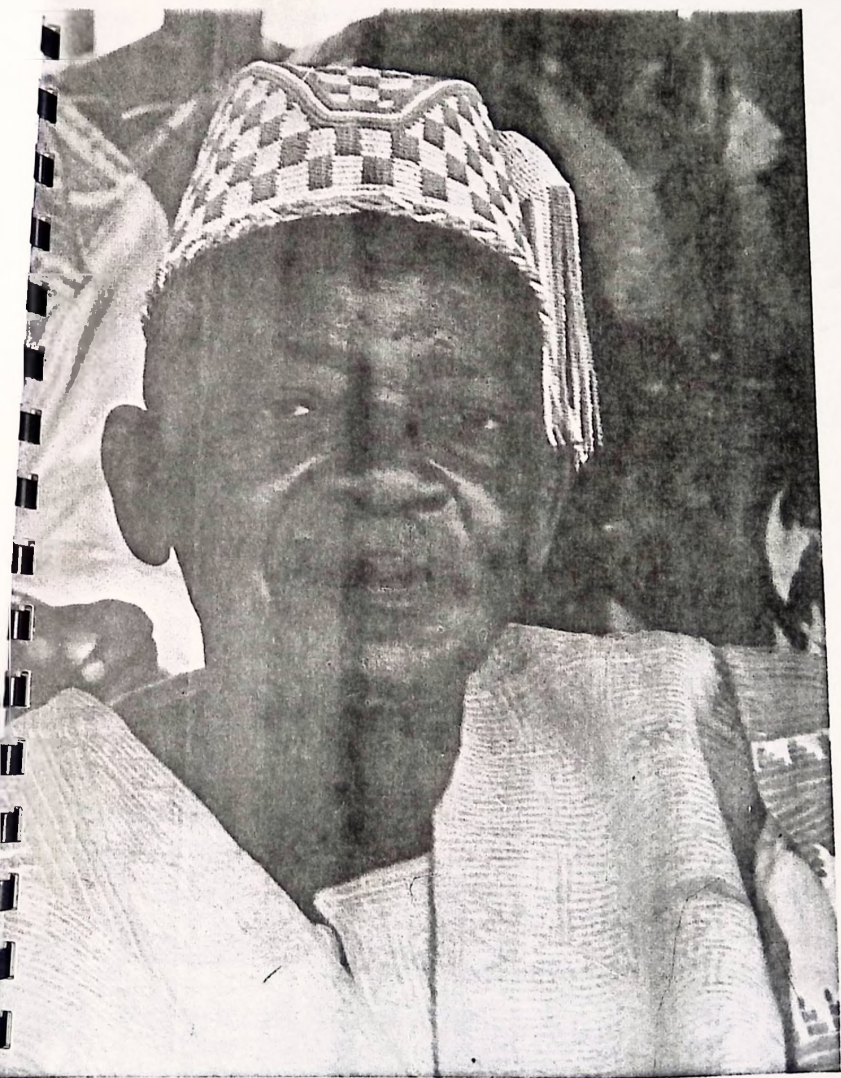
Opposite: Oba Adeyinka Oyekan C.F.R. Oba of Lagos.



Oba S. S. Oyefusi Oguntade II, Ayangbure
of Ikorodu



no Aholu, Menu-Toyi I O.F.R. Akran
dagry





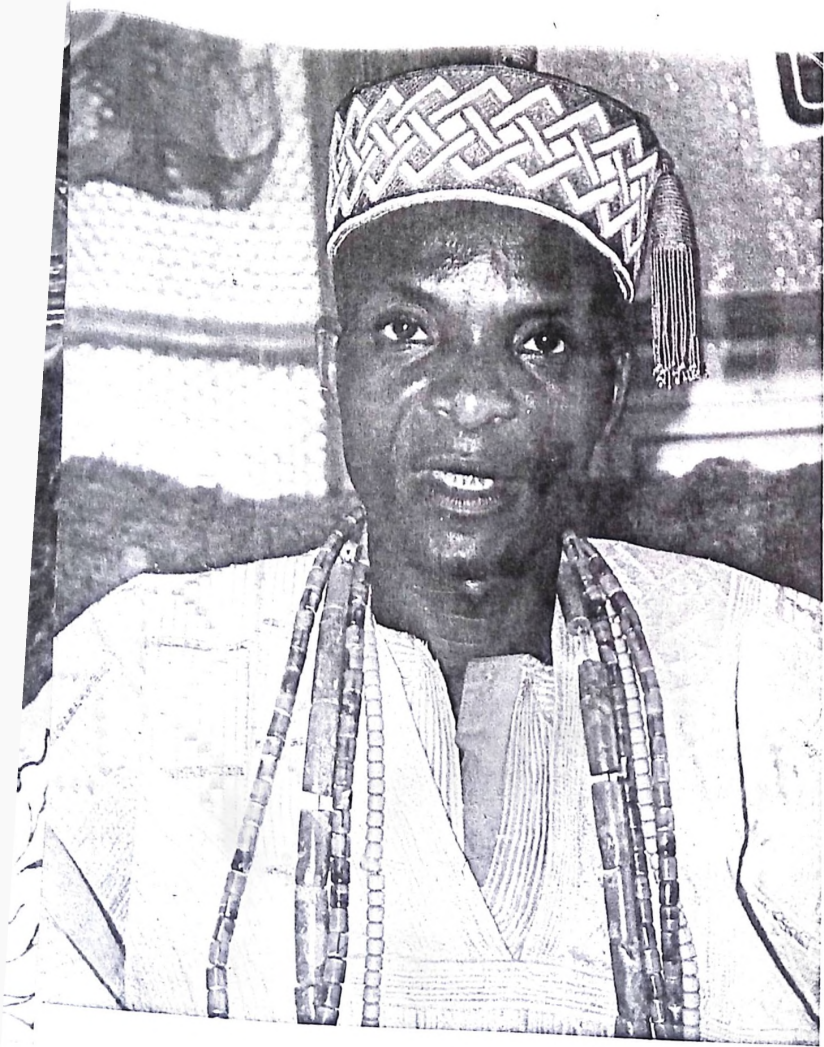




esanya, Alara of Ilara

Opposite: Oba G. A. Sadiq, Oloja of Epe

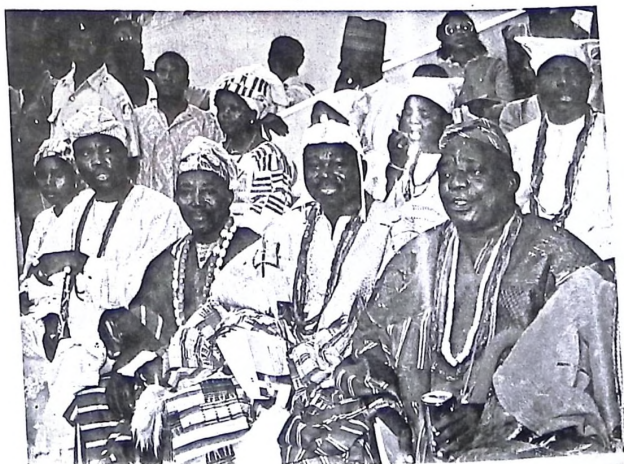


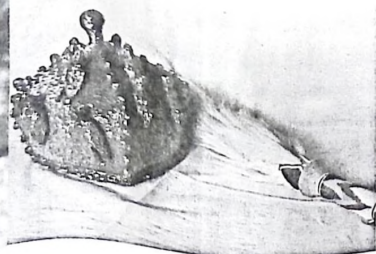


12 A. K. Hassan, Abowa of Agbowa-Ikosi

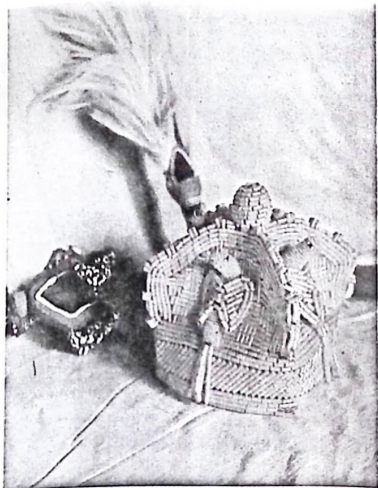


Obas (front row) white-cap chiefs (second row) and citizens at a civic reception (1985)





Ided crown and horse-tail fly whisk with
aded handle.



Above: Crown made of red beads

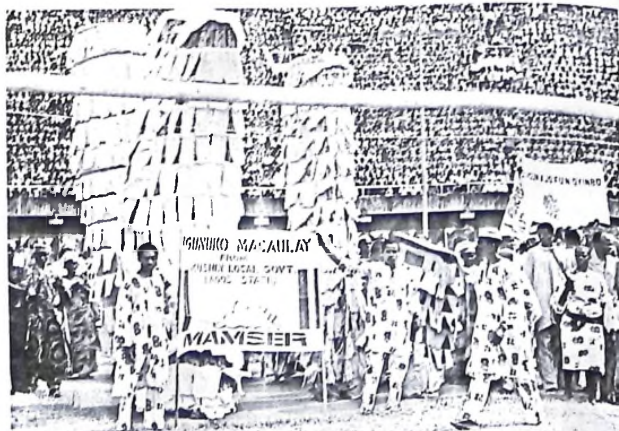


Silver filigree crown inlaid with semi-pre-
cious stones.

The State Military
Governor launches Mass
Mobilisation Rally in Lagos
State, September 1987.



Mass mobilization rally in
Lagos State, September 1987.



GOVERNMENT MACHINERY



GENERAL IBRAHIM B BABANGIDA, CFR, f ss, mni
President and Commander-In-Chief of The Armed Forces
(August 27, 1985 - 1993 - 26-08)
FEDERAL REPUBLIC OF NIGERIA

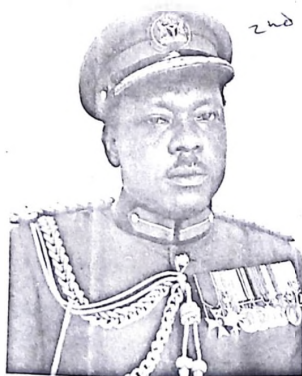
FORMER HEADS OF STATE OF



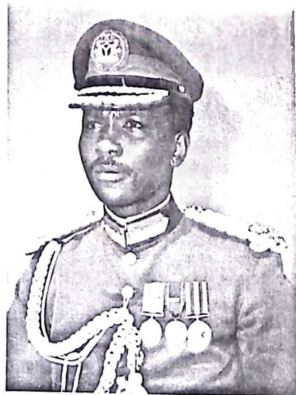
ALHAJI SIR ABUBAKAR TAFAWA BALEWA
Prime Minister (1957 - 1966)



THE RIGHT HONOURABLE DR. NNAMDI AZIKIWE.
Governor-General (1960-63) President Federal Republic (1963 - 66)



MAJOR-GENERAL JOHNSON AGUIYI-IRONSI,
Head of State and Supreme Commander of The Armed Forces
(January 16 - July 29, 1966)



GENERAL YAKUBU GOWON,
Head of State and Commander-in-Chief of The Armed Forces
(July 29, 1966 - July 29, 1975)

THE FEDERAL REPUBLIC OF NIGERIA.



GENERAL MURTALA RAMAT MUHAMMED,
Head of State and Commander-In-Chief of The Armed Forces
(July 29, 1975 - February 13, 1976)



LT. GENERAL OLUSEGUN OHASANJO,
Head of State and Commander-In-Chief of The Armed Forces
(February 14, 1976 - September 30, 1979)



ALHAJI ALIYU SHEHU SHAGARI
President of the Federal Republic of Nigeria.
(October 1, 1979 - December 31, 1983)



MAJ. GEN. MUHAMMADU BUHARI
Head of State & Commander -In-Chief of The Armed Forces
(January 1, 1984 - August 27, 1985)



Above Left:

Brigadier Mabolapi Jona. 2nd. 1st
Military Governor, 1967 - 1972.

Above:

Late Commodore Adakeme Lawa. Mil-
itary Governor 1973 - 1977.

Below:

Commodore Ndukuai: Kana. Military Gov-
ernor, 1977 - 1978.





Above: Commodore Ebitu Ukiwe (Rtd), Military Administrator, 1978 - 1979.

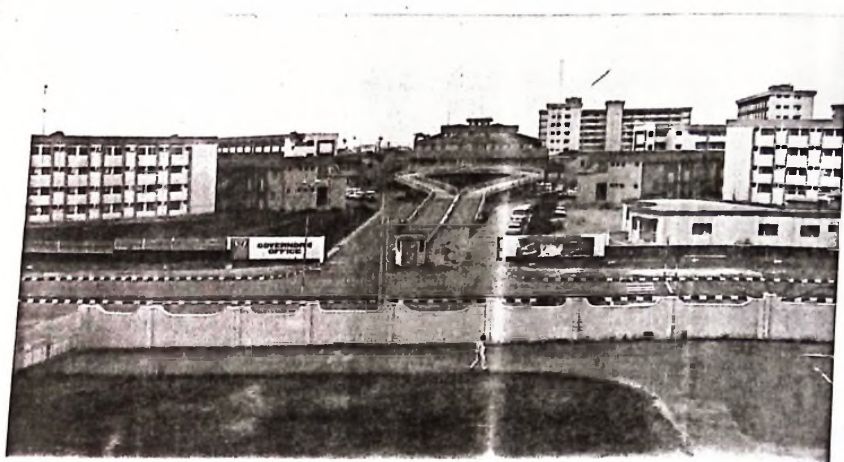
Above Right: Alhaji Lateef Kayode Jakande, Governor, 1979-1983

Right: Air Commodore Gbolahan Mudairu, Military Governor, 1984 - 1986



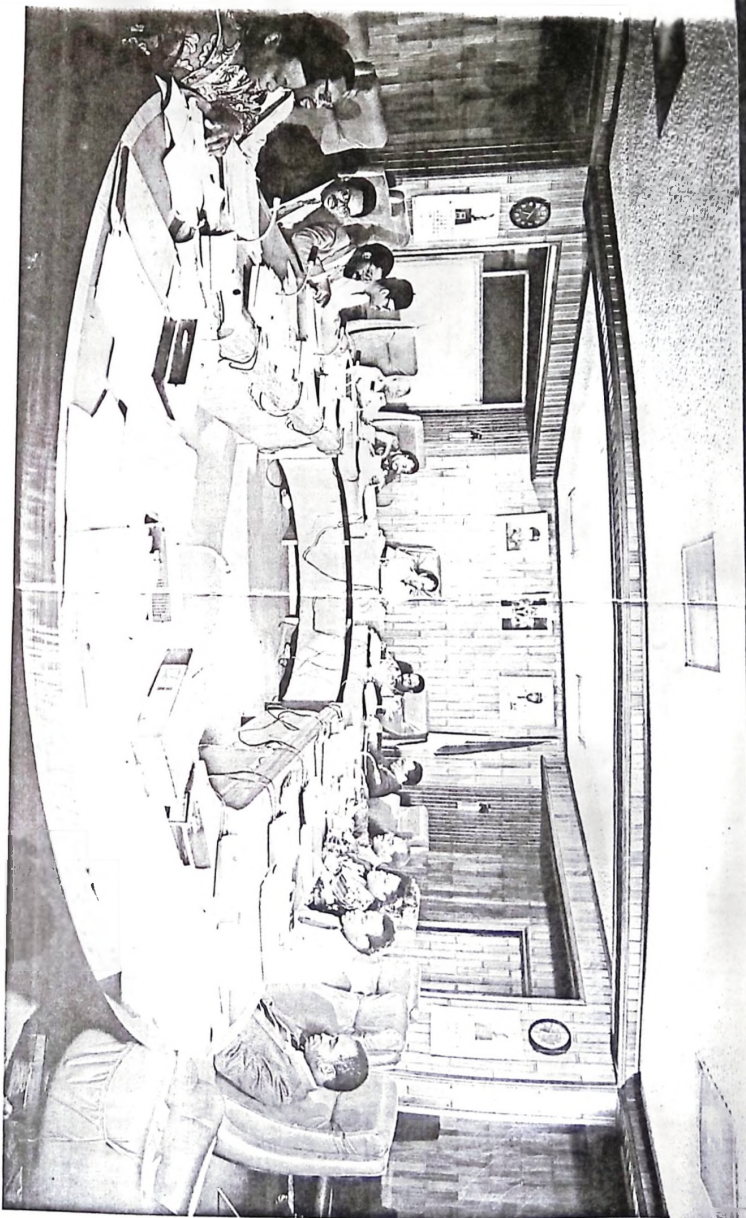


ain Okhai Mike Akhigbe (NN), fss, psc,
ary Governor of Lagos State.



State Secretariat, Ikeja.





Lagos State Executive Council in session.



Socio-economic Map of L...

Invested millions of Naira in many industrial projects, whose products include, burnt bricks, textile, beer and soft drinks.

Educational development in Lagos State is unrivalled in the history of this country. Because of its early exposure to Western influence through the coast, the state can boast of some of the best educational institutions in the country.

In addition to a University established by the Federal Government, the state also has its own University at Ojo, Lagos State University, (LASU); a Polytechnic and a College of Education, to provide the required middle-level manpower for its development projects; there are also a number of nursing schools, hundreds of primary and secondary schools, run by the State Government.

Medical and Health Services have recently undergone a period of restructuring with emphasis on preventive rather than curative health care. Hospitals, Rural Health Clinics and Maternity Homes abound in different parts of the state.

Social Welfare services provide care for the destitute; handicapped children, juvenile delinquents and other displaced persons.

In the area of water supply, Lagos State Government is pursuing vigorously the provision of pipe-borne water for urban and rural population.

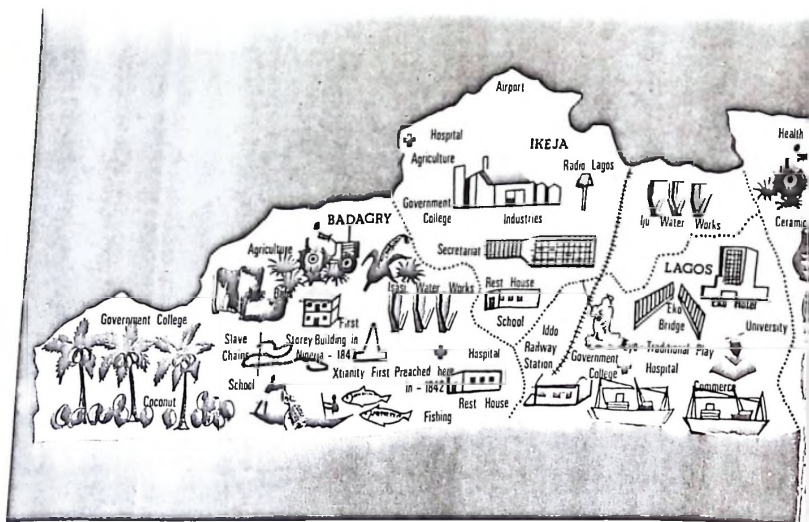
Improvement has been effected in the water distribution system, and the Ishasi Water Works Complex on the coast is also progressing on the World Bank assisted project. In addition not less than 10 mini water works are under construction in the state.

Road development in the last few years has been rapid. The Lagos-Badagry Expressway; the Ikorodu - Ibeju-Lekki Expressway; the Lagos - Ojo Expressway; the Lagos - Ketan Expressway; the Lagos - Epe Road and the Lagos Ring Road Project are some of the major roads under construction. The State has an extensive network of bituminous-surfaced roads and motorways to be found in the State.

A rural electrification programme is being electricity supply for a number of towns and villages in the State.

Above all, the State is renowned for its
include Adamu-Orisa, Agbo, Ebi, Gelede, Egungun, and Zar—

The State is governed by a 16-man Executive Local Government Councils which provide public masses at the grass-root level.



LAGOS STATE

Lagos State emerged in May, 1967, when as part of the momentous, wide state creation exercise, the Federal Military Government divided both the then Federal Territory of Lagos, and the old Colony of Western Nigeria into a single, full-fledged State within the Union of Nigeria.

The creation of the State brought about not only the cessation of a vocal demand for a separate identifiable existence within the Union, but also the unification of a people who have close affinity, aspirations and common destiny.

With an estimated population of about 7.3 million (1985) the State is the most densely populated in the West by the Republic of Benin (Dahomey), by Ogun State in the East, and the Bight of Benin in the South.

Thousands and perhaps, millions of visitors into Nigeria, their entry point is Ikeja, (by air) and the Port of Lagos (by sea), hence Lagos is aptly described as the 'gateway to the nation'.

Covering an area of 3577 sq km Lagos State is an homogenous state predominantly by the Awon, Iyebu, Ogu, and Brazilian and Sierra Leonean descendants, all of whom belong to the Yoruba ethnic group, one of the oldest and longest established ethnic groups on the African continent.

The State's headquarters, Ikeja, and the adjacent city of Lagos, has the

highest population density in the whole of Nigeria, and indeed, in the whole of West Africa.

Other major towns are Ikorodu, Epe, Ketu Ejirin, Mushin, Badagry, Ojo, and Igbogbo.

Lagos State abounds in a variety of natural resources, fertile agricultural land, rivers, mineral deposits, creeks, and an ocean front for fishing.

Food crops include, maize, cassava, yam, rice, beans, and plantain etc.

The State is currently committed to rural development programmes, which include co-operative farming scheme, livestock development, farm mechanisation and extension services programme for the rural farming population, rural electrification, rural water supply and rural roads.

Lagos State is the commercial and industrial centre of Nigeria, and as the nation's Chief port, handles the greatest percentage of the country's export and import.

As the national capital and chief port, the principal city of Lagos is the hub of the nation's public and business administration.

Under its industrialisation programme, the State Government has





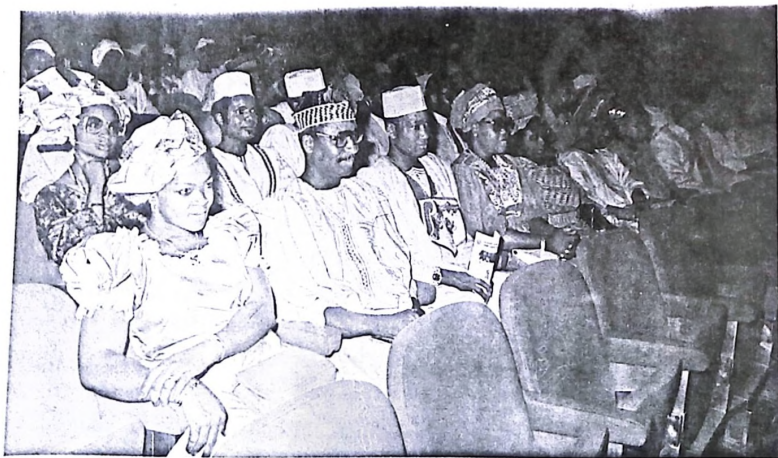
Captain Okhai Mike Akhigbe and Brigadier Mobolaji Johnson (Rtd), at the launching ceremony of books on Lagos State, (May 1987).

Opposite above:

Lagos State 20th Anniversary: Opening of photo exhibition: The Military Governor with Oba Oyekan of Lagos and other dignitaries.

Below:

Captain Okhai Mike Akhigbe, Air Commodore Gbolahan Mudasiru, (3rd & 2nd from left, front row), their wives and other distinguished guests at the command performance of the play, *Mudam Tynubu*, by Akinwunmi Isola. (May 1987).

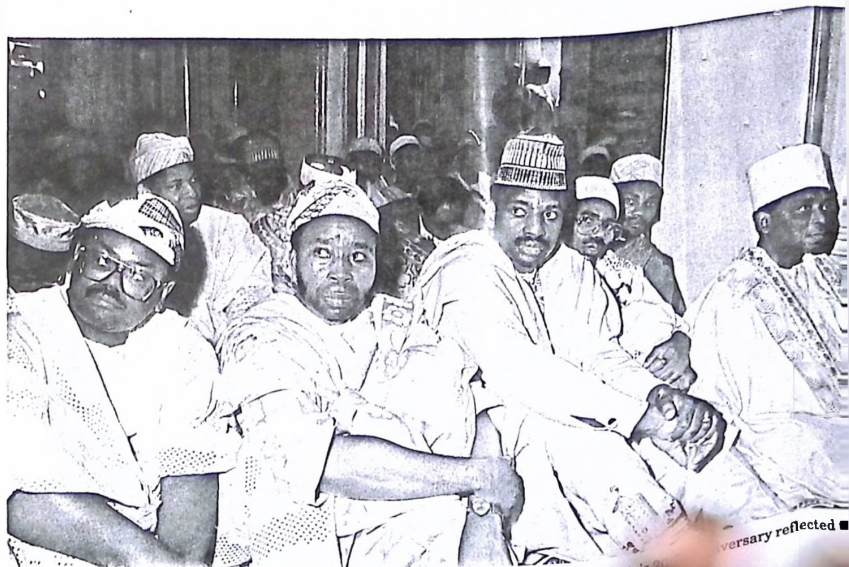




Former Commissioners of Lagos State were also present at the photo exhibit



Military Governor and top government functionaries share a relaxed moment at the Governor's residence.



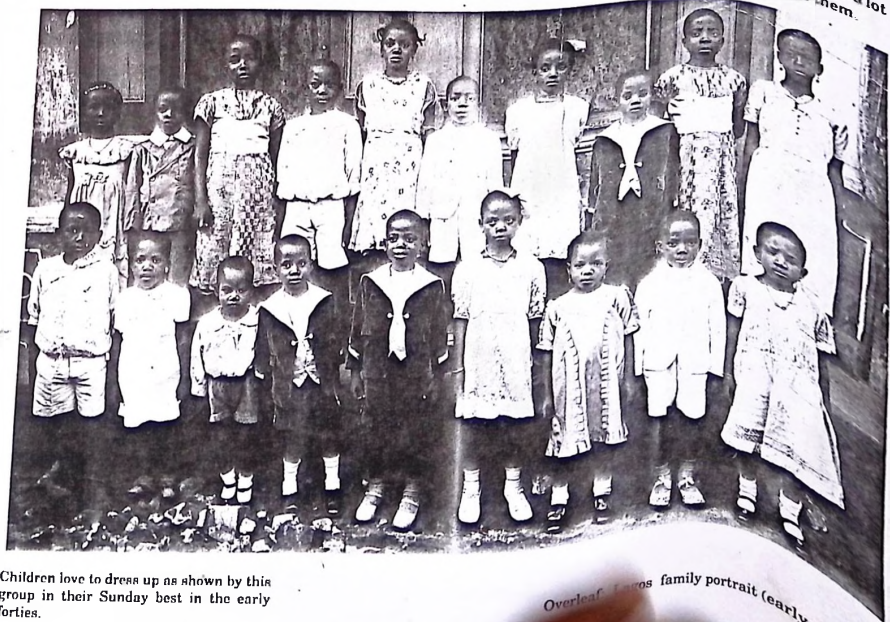
Christian and Muslim worship services feature regularly in the life of the people. The State's 25th anniversary reflected in the aspect of our culture. (May 1987)



Hosting of the 12th Conference of the Attorneys-General of the Federation by Lagos State, April 1987.



Children see the world clearly; perhaps a lot more clearly than the world sees them.



Children love to dress up as shown by this group in their Sunday best in the early forties.

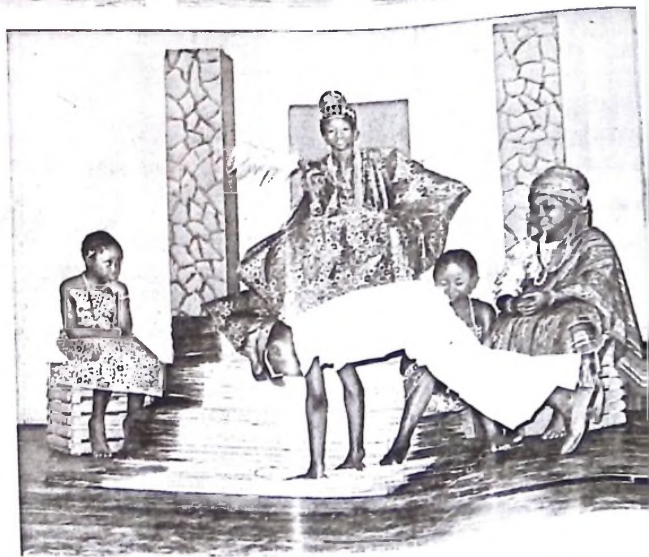
Overleaf: Evans family portrait (early 1920's)



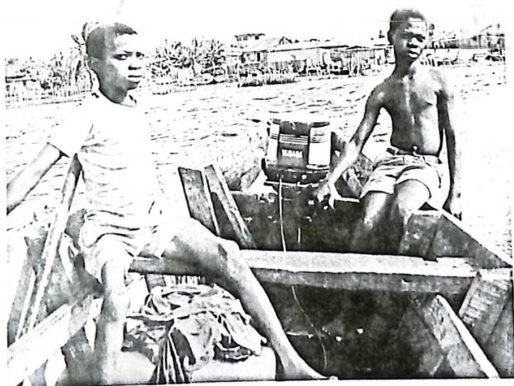




Jamaican float in the Big Move; fun-time on a sunny afternoon. (June 1987).



Two scenes from a children's theatre workshop organised by the Lagos State Council for Arts and Culture in 1986 show that children also love to play adult roles. (September 1986)



Young entrepreneurs on a ferry service to Ajide Beach.



Happy boys at Topo Mainland.



Grand-mother and child, Badagry market



Mother of twins at Majidun (Ikoro Local Government Area)



School children at the close of day, Ikoyi,
Lagos Island.





A bevy of Lagos ladies in the late 60's in
"AND CO".



Above and Right:
Leading Lagos musicians and Kokoro - the
blind minstrel who has been tapping his
tambourine around Lagos for the past
three decades .

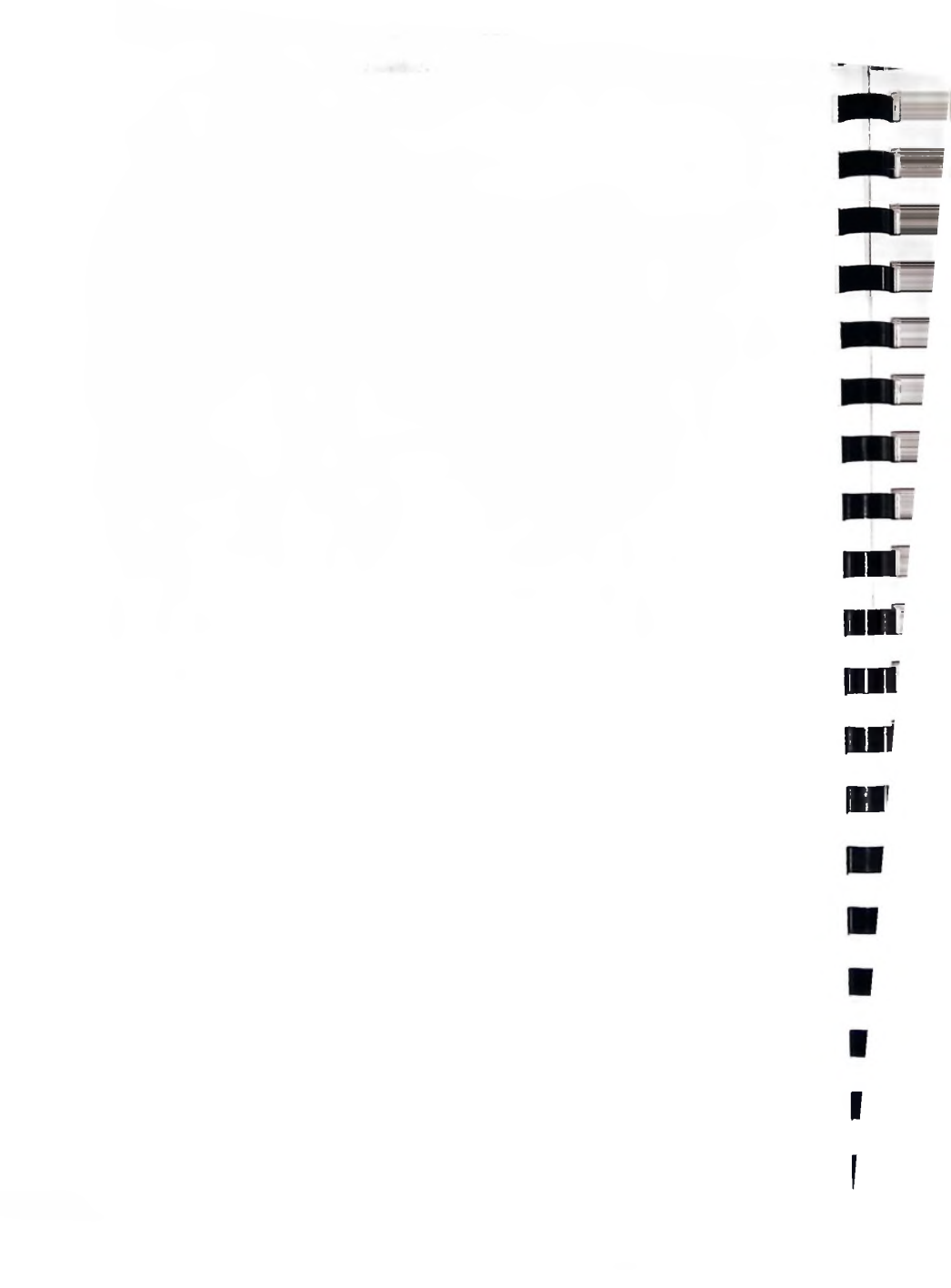




Citizens in a festive mood on a fancy float,
Lagos Mainland. (June 1987).



Festivity galore during the Big r
carnival (1987).



Chapter Two:

**TRADITIONAL OCCUPATIONS,
ARTS AND CRAFTS**



ours, shapes and sizes .

Opposite: Boy manoeuvring canoe on Lagos Lagoon.

Pages 62 and 63 Coco-nut grove, Topo Island.









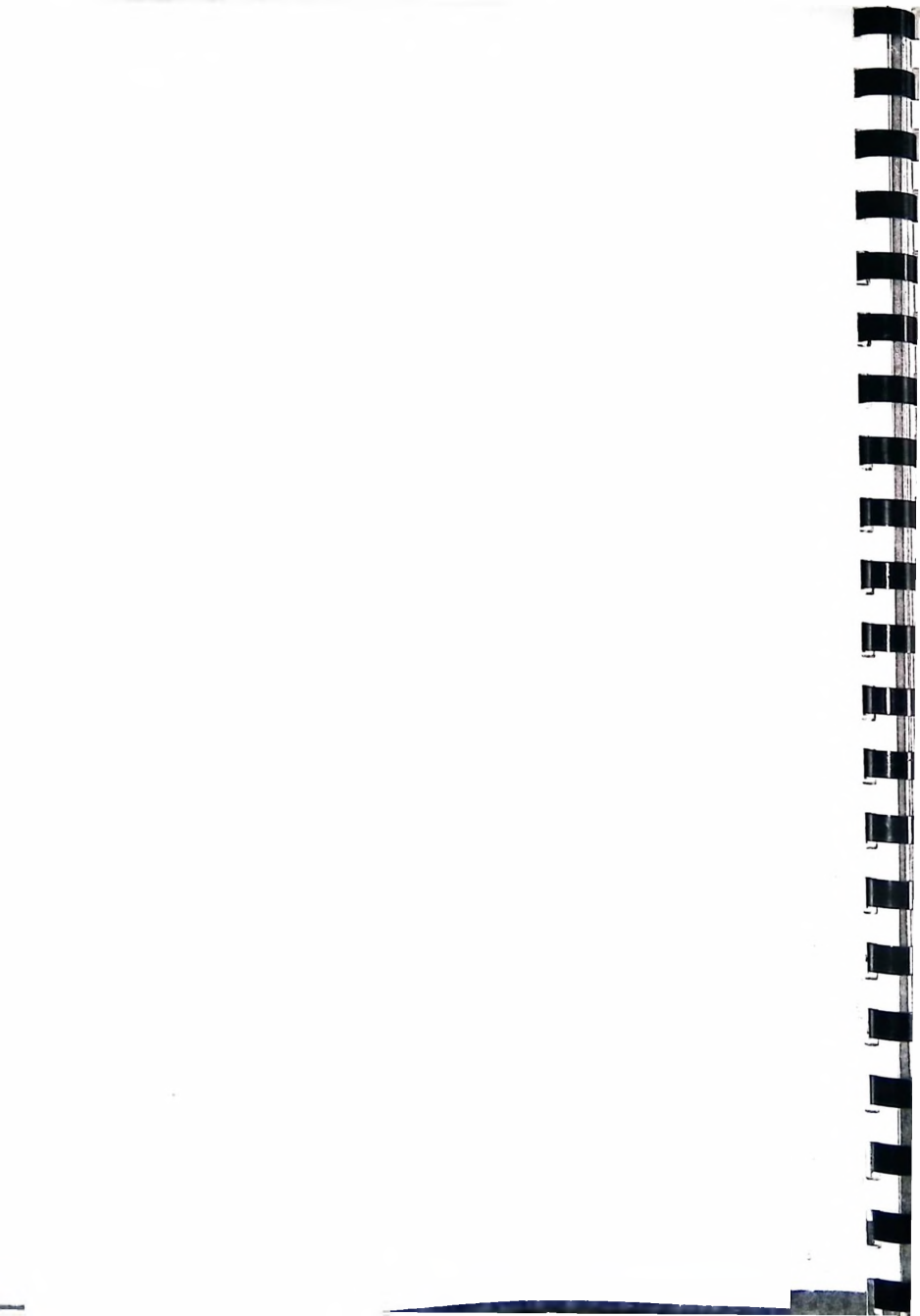


Above: Dried coconut husks are used for fuel, after having been left out to dry.

Right: A mud oven using coco-nut husks as fuel.

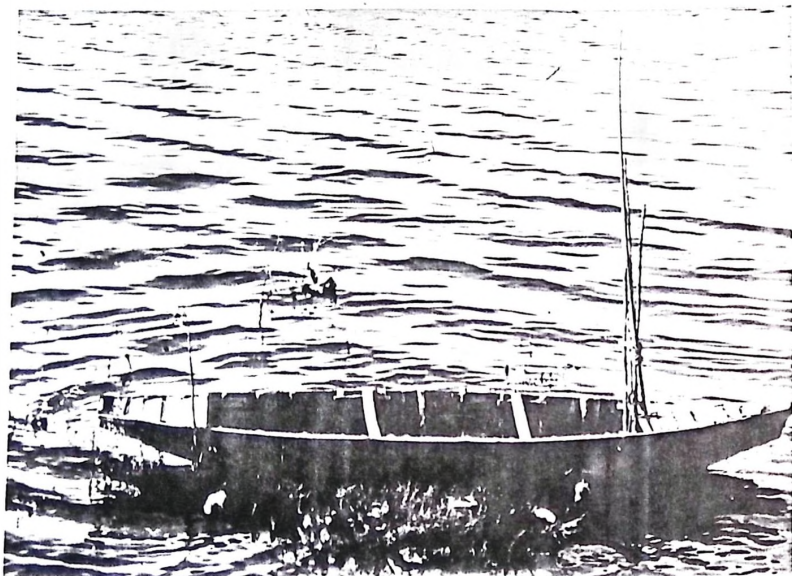


Opposite: Boy scampering up a coco-nut tree, Ajido Beach.





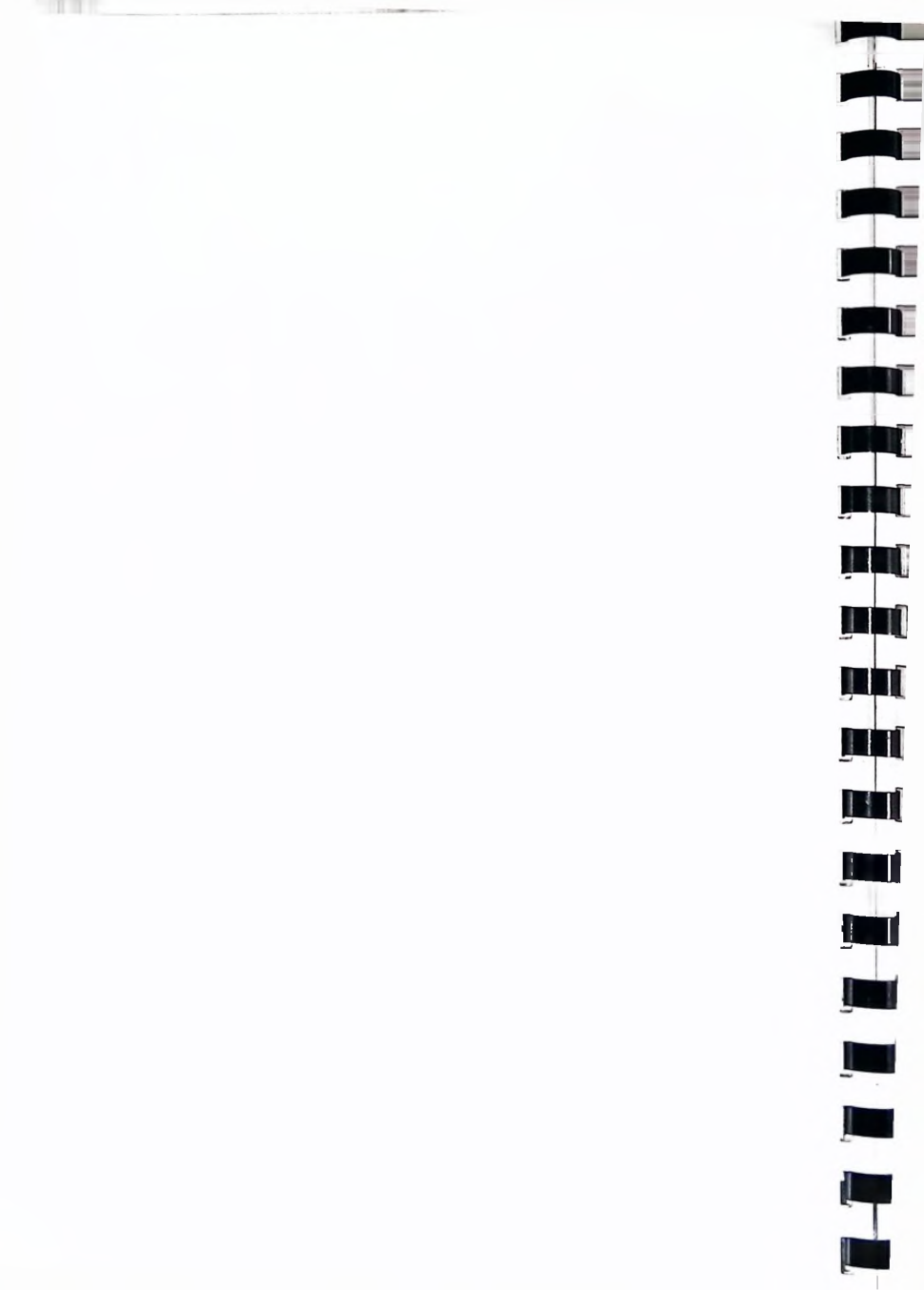
Coconut market, Badugry.



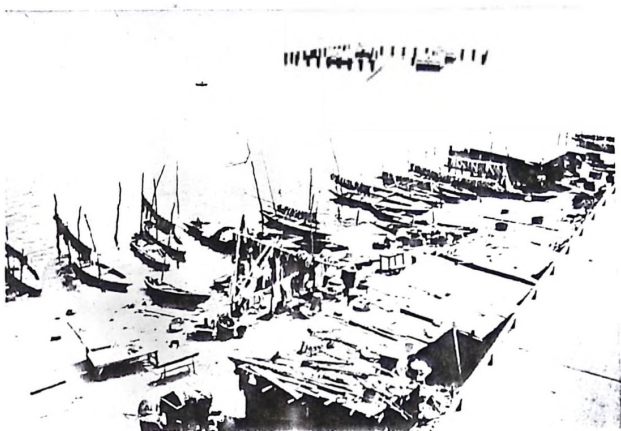
Fisherman's trap in water. Even when he is not there, the fisherman fishes.



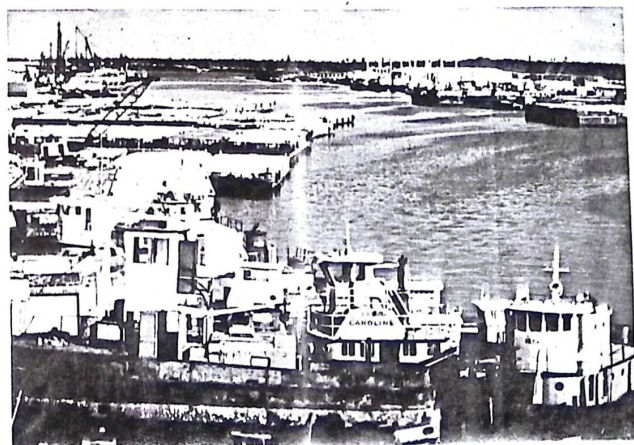
interminable stretches of water; the fisherman draws in the net.



Fishing canoes



Fishing trawlers....



... Traditional and modern still
exist side by side.





Woman frying fish and cray-fish in Isale-Eko, Lagos Island.

Opposite: Turtle eggs once commonly found on the beaches of Lagos, were a delicacy. Now only the seagoing fishing trawlers bring in the occasional giant turtle.



wine tapper uses the 'igba' to hoist up the palm-tree.



Tools of the trade, 'igba', for climbing, sharp double-edged knife for tapping the wine, and short axe for hacking at the fronds and kernels; the gourd holds the palm-wine.

Opposite: A boy poles a canoe laden with bundles of reeds, which grow abundantly in the brackish waters of the lagoon.





The finished products are brightly coloured with dyes obtained locally from various herbs.



An array of colourful mats, Badagry market.



Fired clay pots, Badagry.



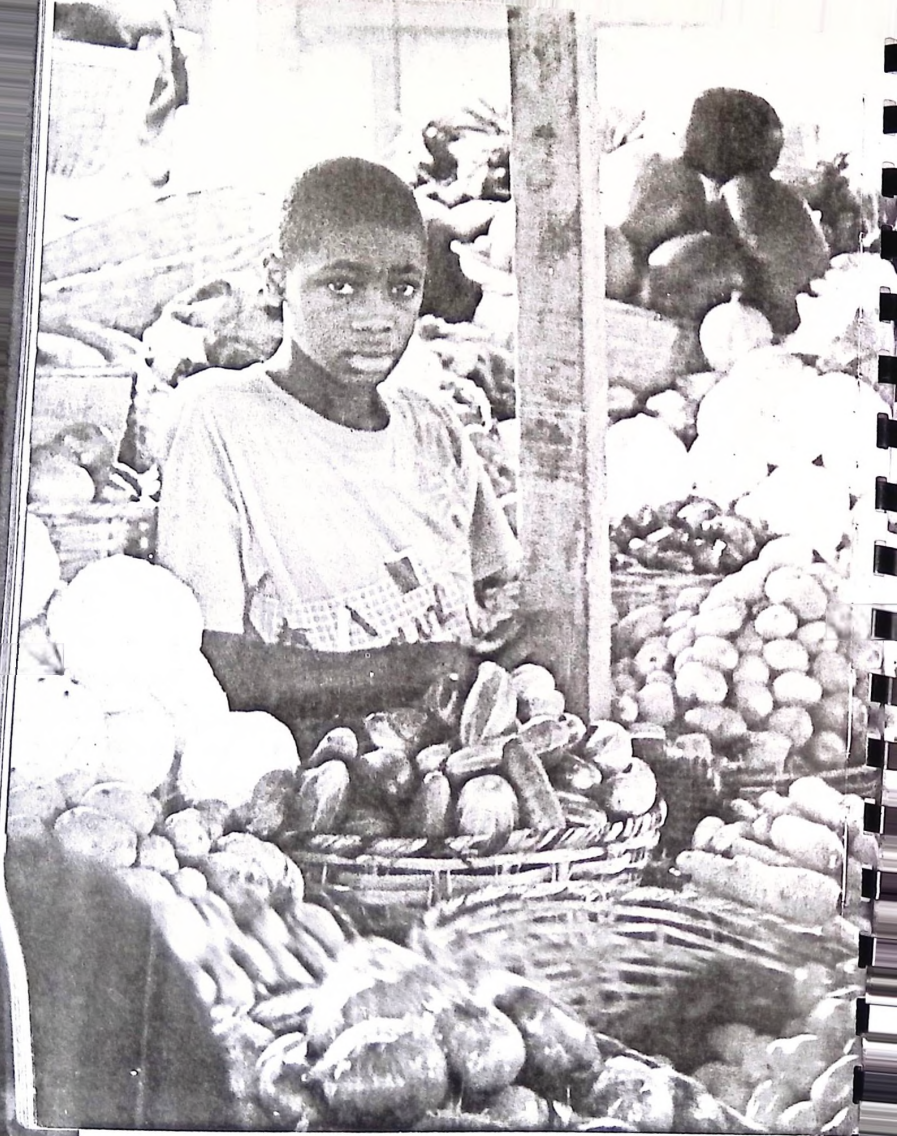
Pots at Badagry Market

Page 76 Raffia hats - for keeping a cool head in hot sun; Badagry Market.

Page 77 Fly-whisks and baskets: Badagry Market











Woman at the loom; at an *exhibition* organised by the National Council for Arts and Culture, 1987



Aso-oke, the traditional textile of the Yoruba, has gone through a wonderful transformation with fast dyes and variegated thread colours now being used.

Pages 78 and 79

Fresh vegetables market, Lagos Island.



Dundun and Sekere drummers.

th-painting of the tradi-
al Ayo game, by Dayo
sfade.



intricate tapestry woven by
Yoruba woman in the early
1900's



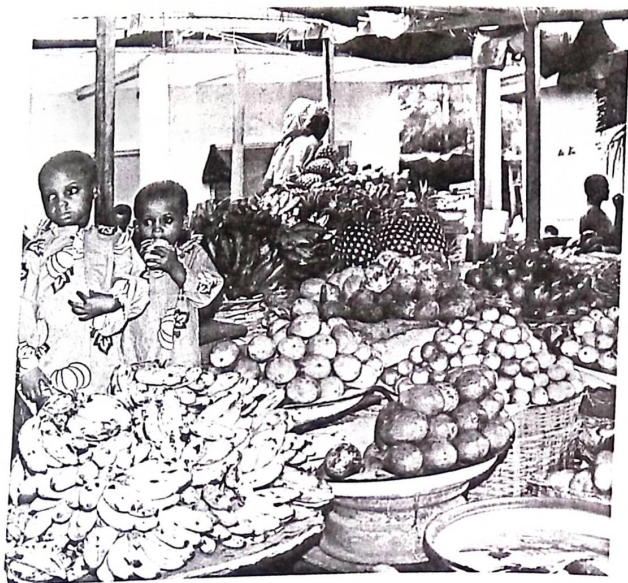


Batik Prints, and (below)

Applique with mainly animal motifs. (Courtesy National Council for Arts and Culture).



fruit market:
Island.



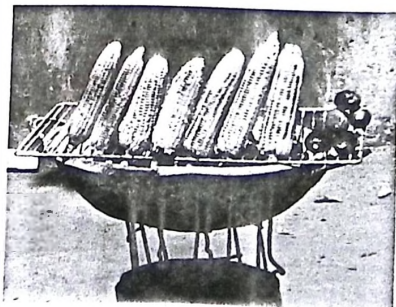
eller: Badagry Market.



Fried dough balls, *puff-puff*
are a favourite Lagos snack.

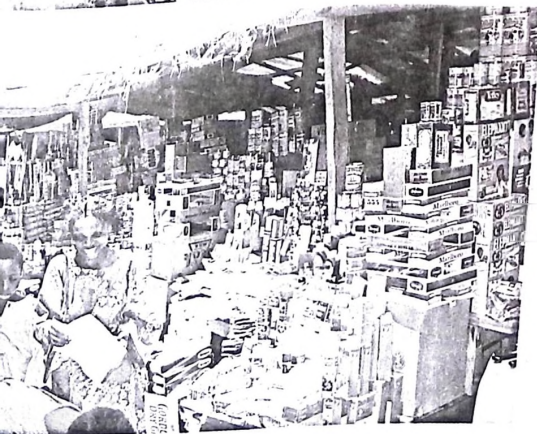


Mouth-watering roasted corn.





Haggling and



Smiling are all part of
the housewife's chores at
the provisions market.
(Lagos Island).

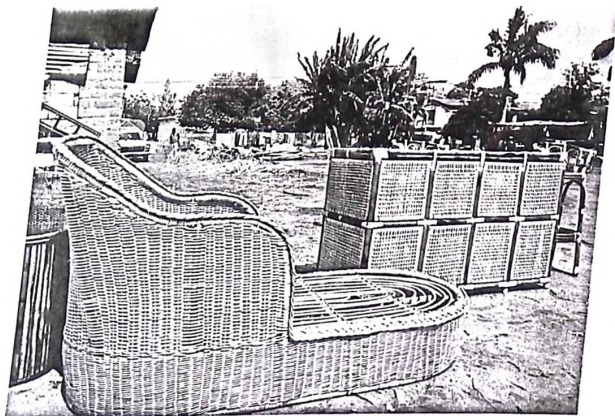


Tejuosho market, Surulere, Lagos Mainland.

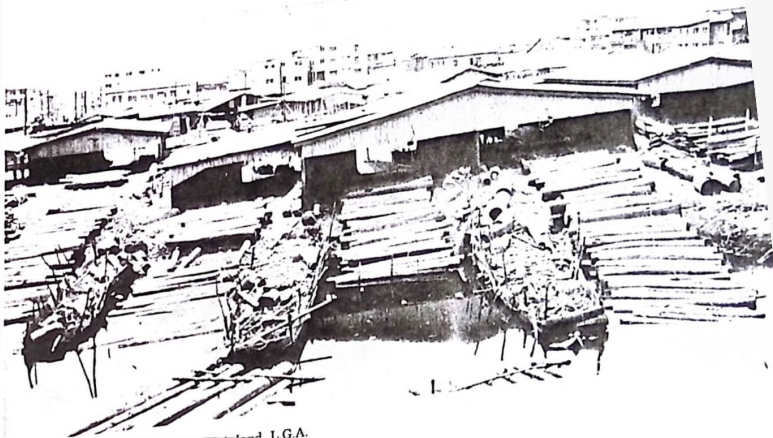


Falomo Shopping Centre, Lagos Island.

Chair and shelves



Local Government Area.



Timberyard, Ebute Metta, Lagos Mainland, L.G.A.



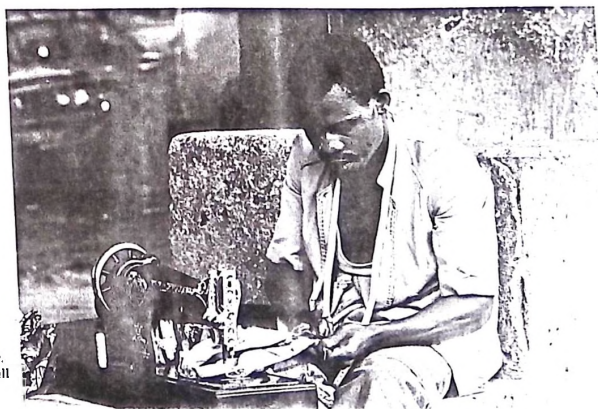
Charcoal market, an important source of domestic fuel.



Lagos State Transport Corporation bus - a familiar sight to generations of Lagos commuters.

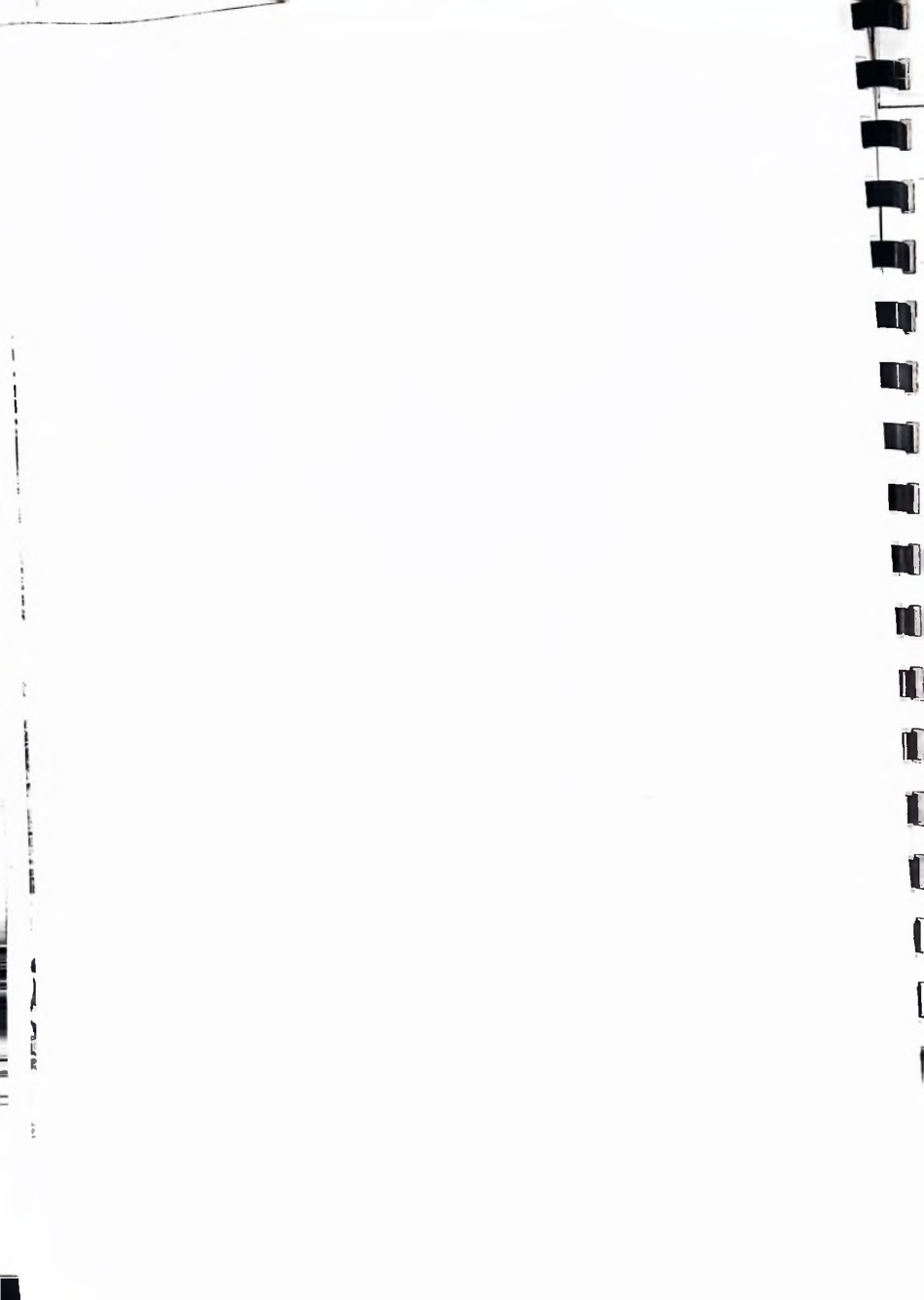


Obioma, the itinerant tailor. His essential services are well appreciated by the thrifty, and even by the well-to-do.



Opposite Above: Sand-dredging; tug towing sand-laden canoes, Apapa, Lagos. (The busy Tin Can Island Port is in the background.)

Opposite Below: Off-loading the sand canoes, Mijidun. The cities of Lagos State were built from sand dredged from its lagoons and rivers.



Chapter Three:

**FESTIVALS, MASKS
AND MASQUERADES**





Traditional festivals are usually held to offer sacrifices to the spirits of ancestors, to appease the gods and to pray for Peace, Good health and Prosperity.

Despite other religions, the traditional religions have persisted, and have acquired a certain degree of sophistication which has removed them from the realms of what the uninitiated would term dark and dubious to the territory of the fascinating and exotic.

Lagos State is very rich in tradition and some of its cultural festivals include Egungun, Igunnuko, Olokun, Osi Gelede, Osun, Ebi and Avohunwe festivals many of which are held annually.

Apart from the ADAMU ORISA PLAY which has become the joy and pride of the Oba, chiefs and people of Lagos, other major festivals are being selected for up-grading to tourist attraction level by the Lagos State Council for Arts and Culture. For 1987, four were selected:

AGBO REMI - REKE of Agbowo Ikosi
EBI FESTIVAL of Epe
SATO FESTIVAL of Akarakumo
OSUN-IYA ALARO FESTIVAL of Ojota

Pages 94 & 95 The Adamu Orisa festival has become the strongest cultural tie which binds together the people of Lagos, from generation to generation, and cuts across class, religion, or creed.



The Adamu Orisa Festival of May 1987 took place in the centre of Lagos Island. In the spirit of the event, top government personalities identified with tradition as they turned up dressed as 'Eyo Fancy'. During this festival, women are not permitted to wear head-dresses or head-ties.



'Eyo fancy' parade by a group of State functionaries in Lagos State; culture acts as the great leveller and binding force.



Adamu Orisa Festival (1987) Idunmota,
Lagos Island.

Page 100

Top: Eyo Adimu, and its top-ranking leaders, with its distinct black star and crescent insignia (Onikan Stadium, 1985). The rituals of preparation for the festival are entrusted with this group, whose head is referred to as AKINSIKU.

Bottom: Eyo Laba; otherwise known as EYO OBA in their distinct red hats and the "Langa-langa" insignia, (Idunmota 1987).

Page 101

Top: Eyo Oniko; graceful and energetic movements accompany the singing and drumming which further spurs the EYO querades into acrobatic displays.

Bottom: Eyo Agere, distinguished by its ORIS stilt. The Orisa groups are five in number, the fifth being Eyo Ologede. The Pal groups are numerous.







Zangbeto, the raffia masquerade of
Badagry.

..... at rest

... in motion

Opposite: ... restrained.







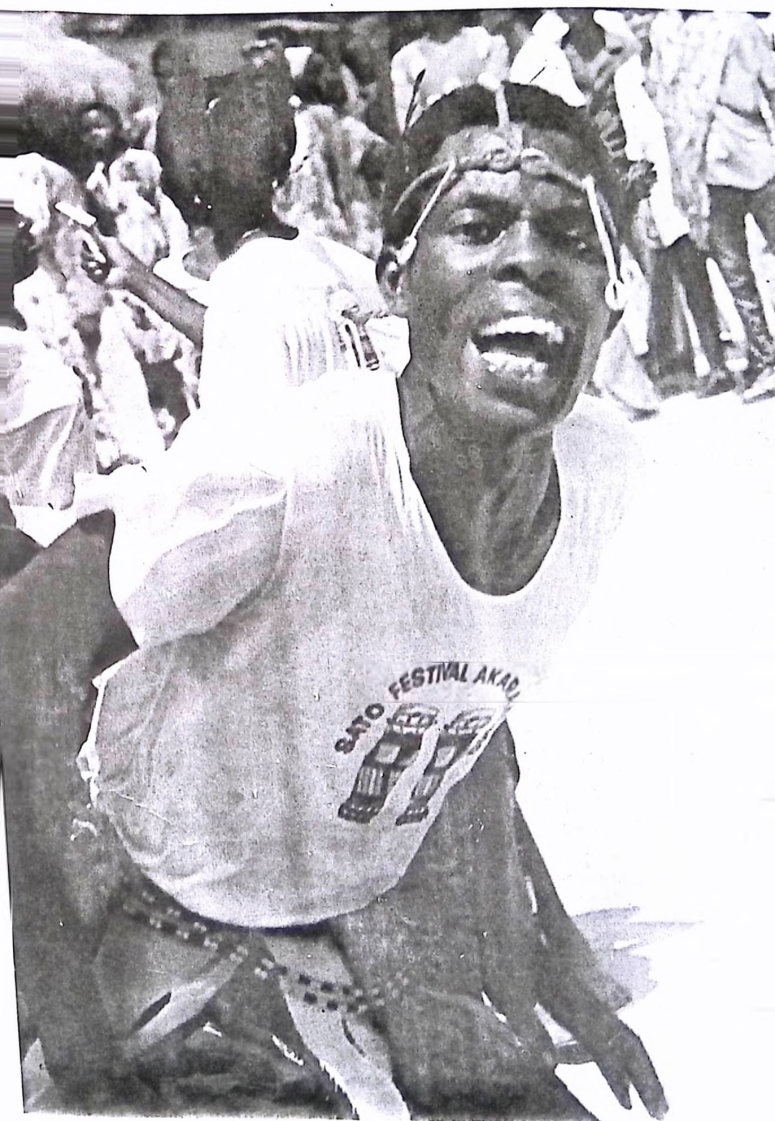
Sato Festival, Akurakumo April 1987.

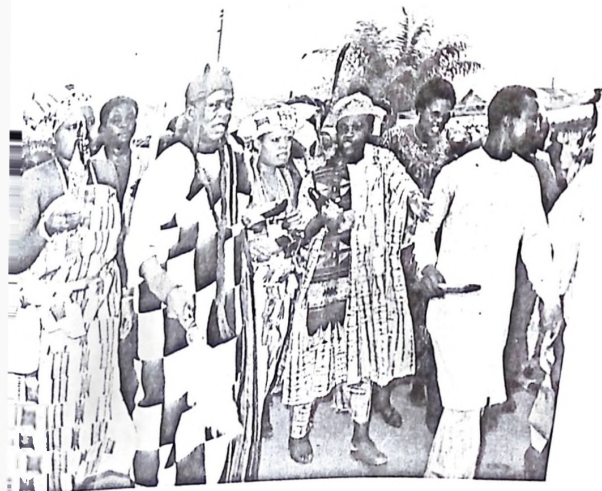
Above: High Chief T. Ola Hunnu - Moiott, Gbafa Agoloto III of Badagry, representing the Akran of Badagry at the Sato festival, sounds the Sato drum to declare the dance open.

Below: Male and female Sato dancers in full swing.



Opposite:
The lead dancer breaks out
in rhythmic ecstasy at the
height of the festival.





Above:

ay, the Oloja, his Oloris and community to the marina s which are eventually cast rid Epe town of evil spirits

On Ita Ebi day, the Oloja commences the royal dance to the heady accompaniment of the royal drums which must guide him round and round the sacred tree at the Oju Alaro Oke Ipebi.



Osun Iya Alaro Festival: Top: Osun acolytes in a procession to the river.

Above Right: The children of Iya Alaro attired in black.

Above Left: High priestess of Osun Iya Alaro in supplication, takes water from the Shrine.



The national colours of green, white and green are reflected in the costume of this particular Igunnuko masquerade at the launching of Lagos State Tourism Policy and Endowment Fund, Eko Hotel, March 1987.

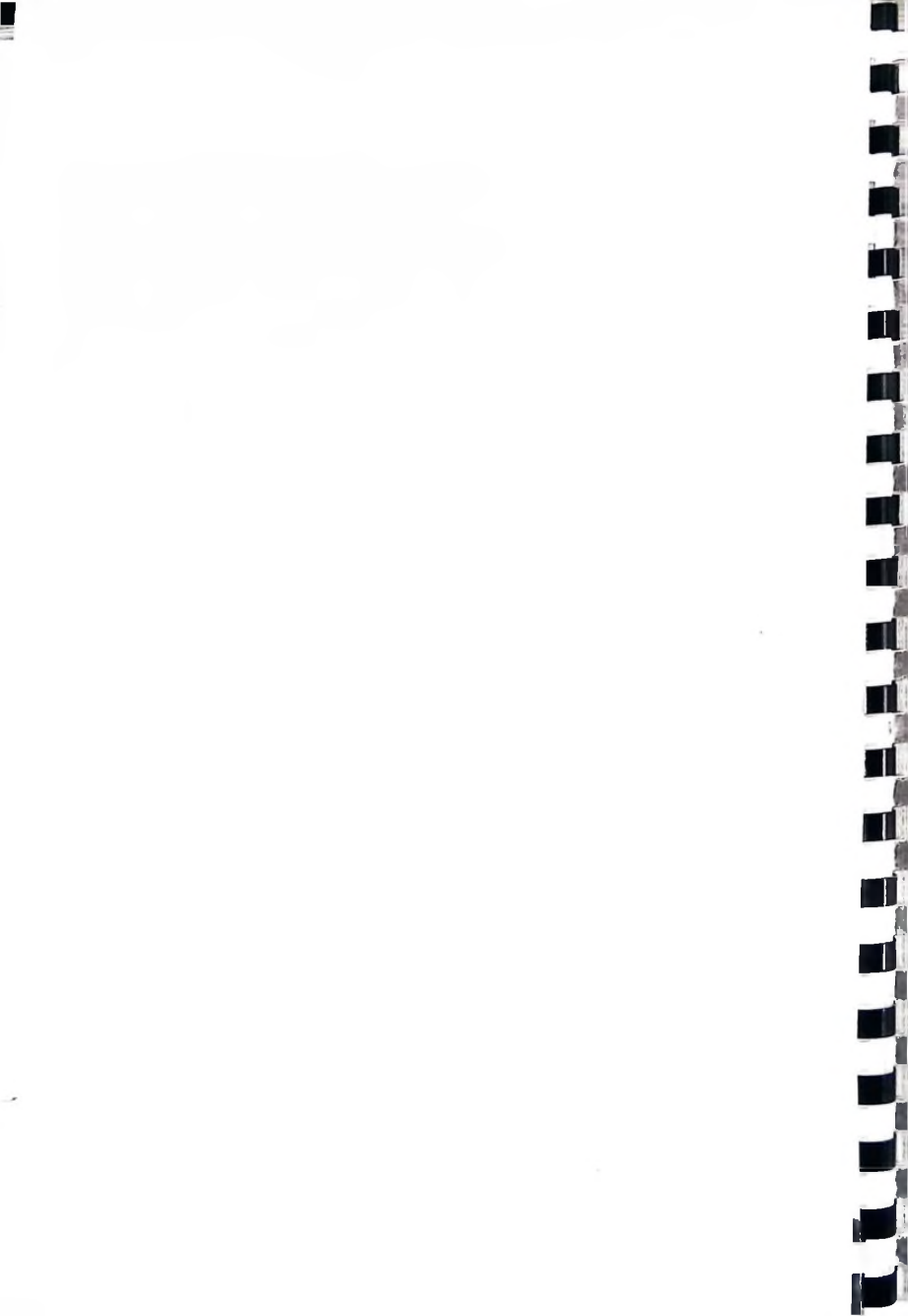


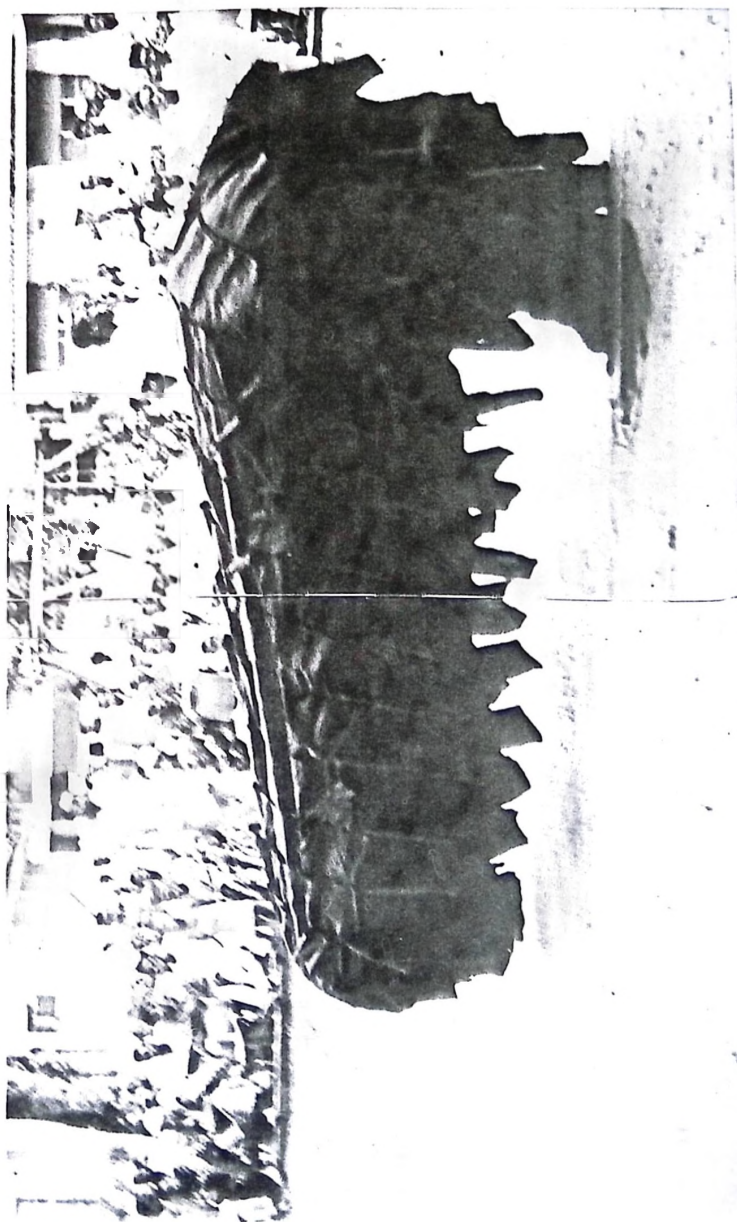
Igunnuko, originally the Ndakoghoya masquerade of the Nupe, has been long adopted and integrated into the culture of Lagos State.

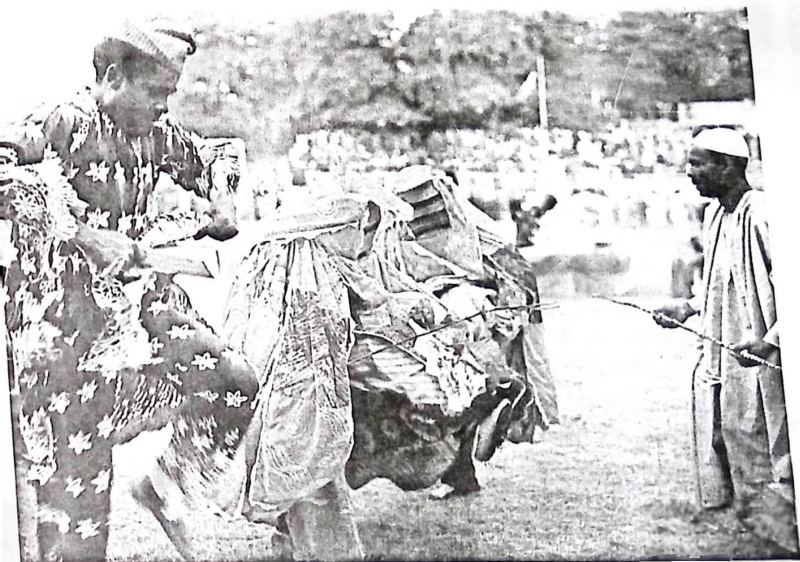
Opposite: A procession of Igunnuko masquerades emerging from their sacred grove at the launching of the Egbe Omo Tapa Onigun-nuko Descendants Association organised by the state Council for Arts and Culture in October 1986.

Pages 110 and 111 Igunnuko the tall one bows, (Onikan, October 1986.)









Lagos Island Oje Group performing at Onikan, 1985.

Opposite: Colourful masqueraders performing at Local Government headquarters during 1987 Festival of Arts and Culture.







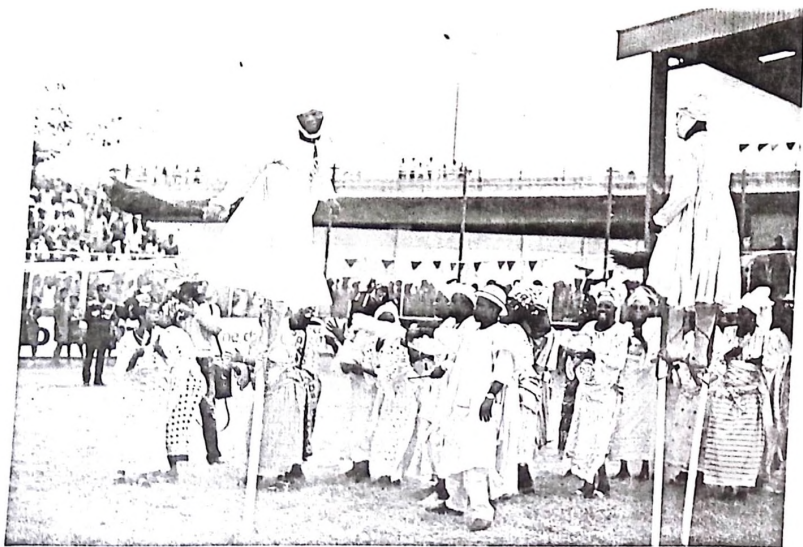
Above:
Agbo Masquerades per-
forming at the State
Regatta, Epe 1985.



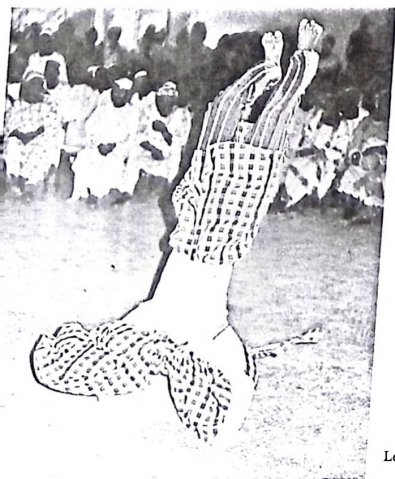
Left:
Akaka, the dolphin-like
masquerades of the Awori of
Ojota in Badagry Local Gov-
ernment Area never fail to
thrill, with their skilful
displays.



Gelede masquerades, perhaps the most fascinating and most gentle of the masquerades.



Above: Agere, amazing stilt dancers from Ikorodu.



Left: Epa, the acrobatic performer caught in a cart wheel.



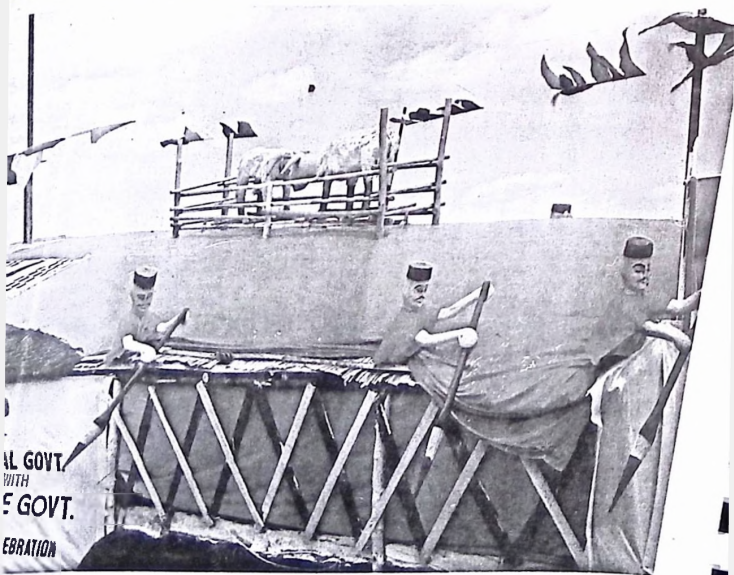
Orisanya Procession, and



Orisanya Dancer; Virtuoso Performance at Ikorodu during the 1987 Lagos State Festival of Arts and Culture.

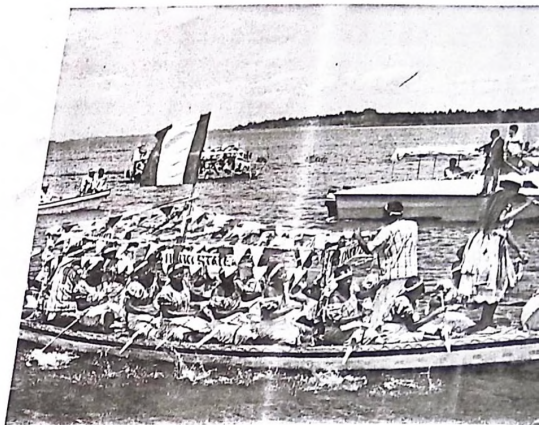


State Regatta, Epe (1985)

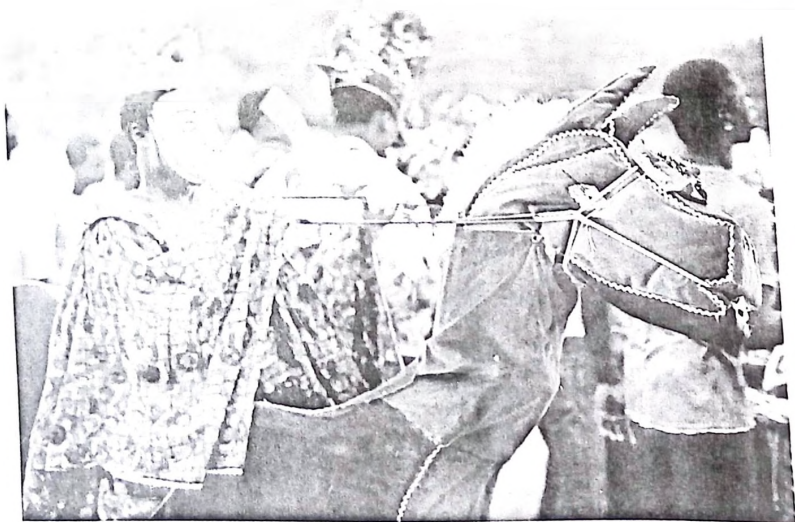


...ation in the regatta, highlighted the performance of the Mushin Local Government Area Team. (Epe 1987.)

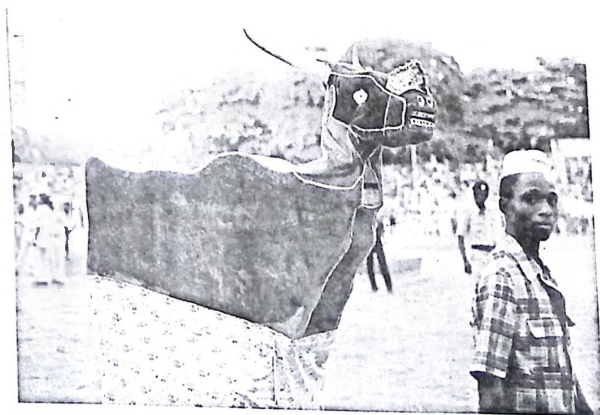
Ondo State contingent to the
State Regatta (1987).



Gaily decorated boats at the Regatta at Epe; (1985)



Above: 'Meboi' masked rider.



Left: Bumpa Meboi; Brazilian in origin and introduced by the Aguda into Lagos festivals.



Above: Fancy Group.



Right: 'Sato' from Ajara Vetho is a contemporary version of the traditional dance from Akarakumo.

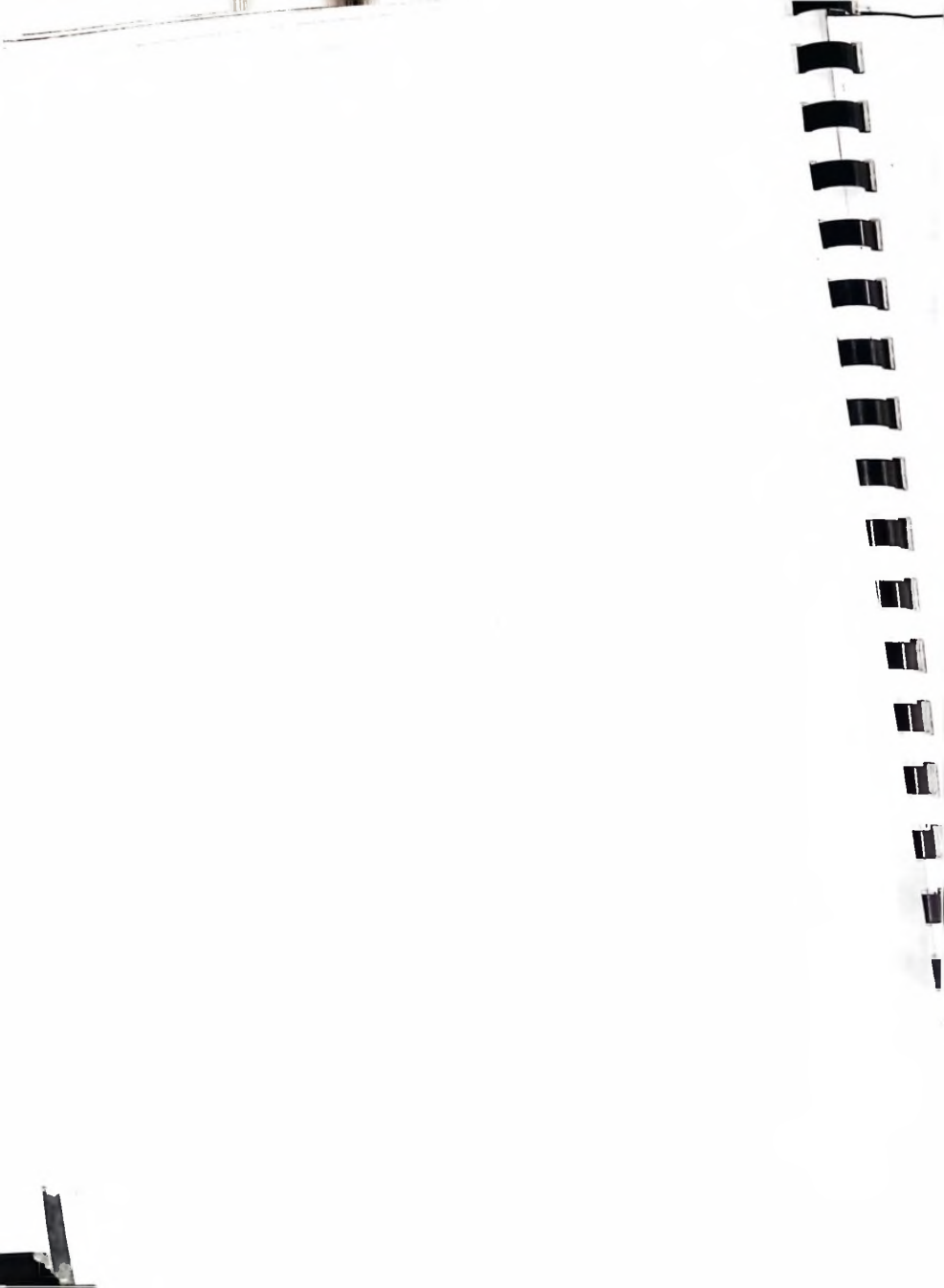
Lagos State Cultural Troupe in the Command Performance of the dance musical, ORI, by Funmi Odusolu, which affirmed that "Nigeria's destiny is a good one, but great care must be taken not to lose the good head".



The Troupe in Dundun and Sekere welcome, (Murtala Mohammed Airport, March 1987).....



.... and at the State Regatta at Epe, in May
1987.



Chapter Four:

FASHION PANORAMA



Above: Saro Costume, (left) and Brazilian 'influence'

Left: A tribute to the mini-skirt.



Page 127 Four creations from Shade's Boutique

Above Left: Wax-print 'up-and-down'

Above Right: Aso-oke buba, iro, gele and iborun

Bottom Left: Glorious bou-bou

Bottom Right: Okene silk 'up-and-down'.





Above Left: Three creations for the future (College of Technology Fashion Design Students.)

Above: Head-gear !



Left: "Dream Wedding" gown



Weddings: 1900-1930; European Influence.
 Designs re-created by Lynn Bamgbose.



Traditional wedding.



White wedding.



Top Left: "Water bearer" and

Top Right: "And Co" by Ijinle Cultural Organisation

Above: Enthralled audience - "The Panorama was an amalgamation of fashion, history, culture, design, and the performing arts".



Lagosians reminisce on the "good old days"



Audience: Anticipation, and reflections of wonder.....



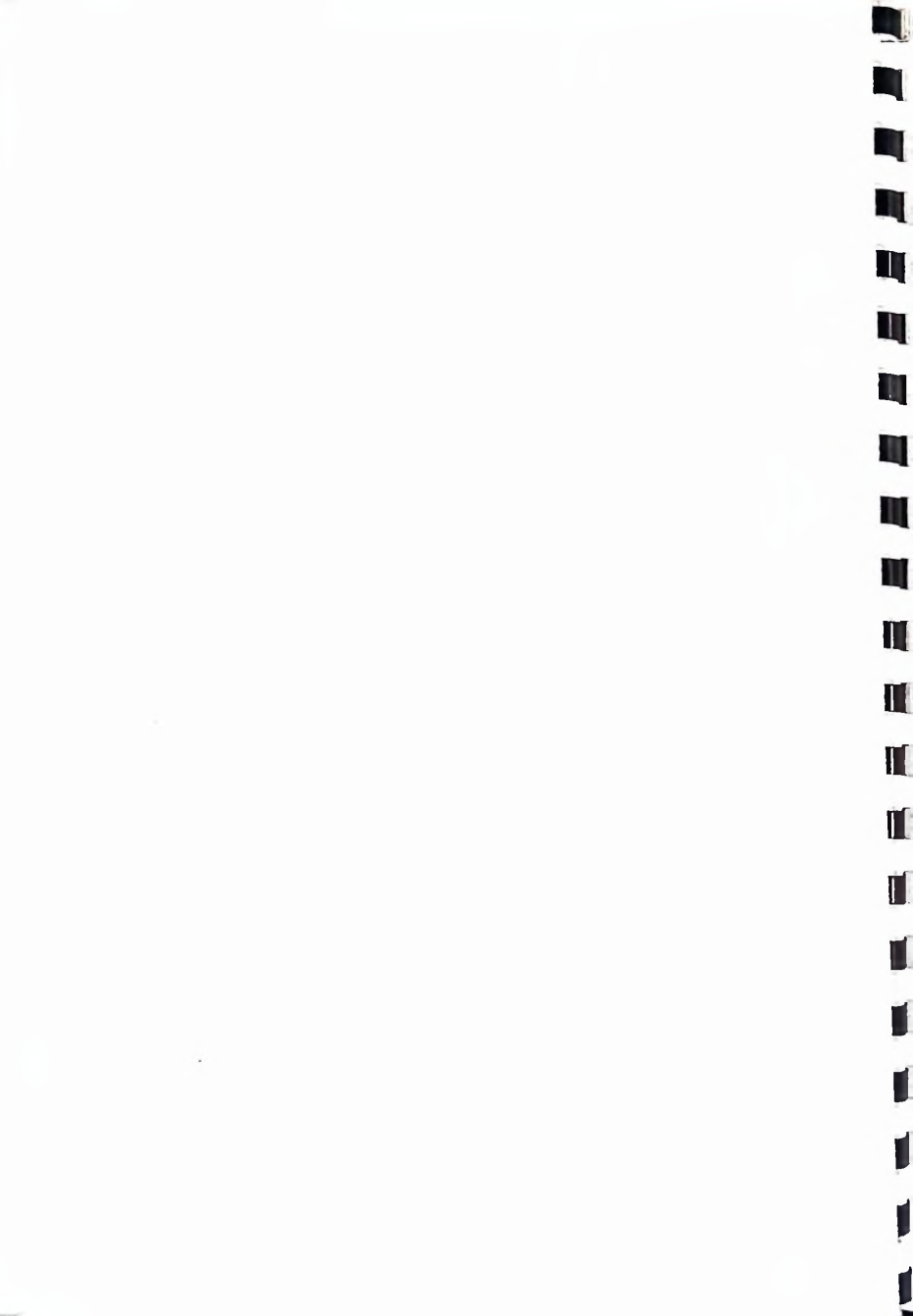
Surprise and delight.





Lagos State Cultural Troupe at the Panorama in a scene depicting the intermingling of the Awori settlers and the Bini incursors in the late 16th Century (Extracted from ORI, the dance musical).

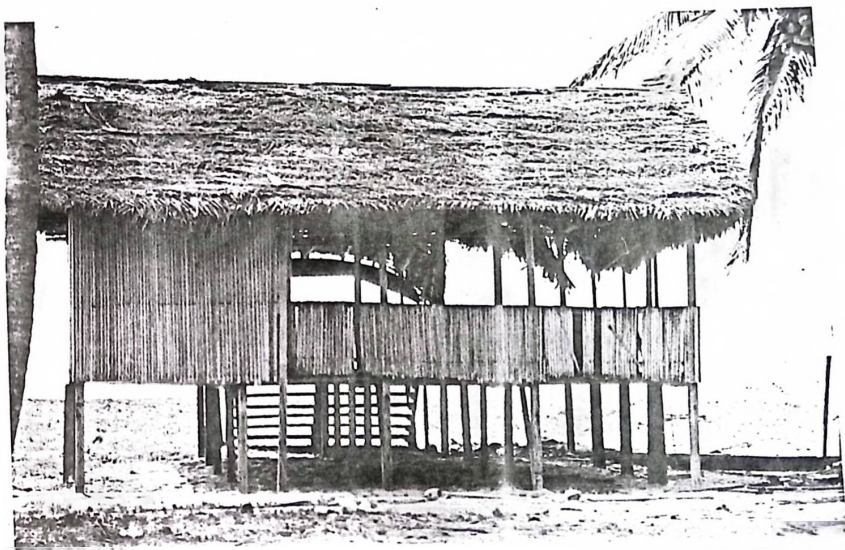
Opposite: Ageless Dr. Victor Olaiya and his All Stars Band, and young Femi Anikulapo-Kuti and his Positive Force performing at the Fashion Panorama; effectively bridging the generation gap.



Chapter Five:
ARCHITECTURE
AND ENVIRONMENT



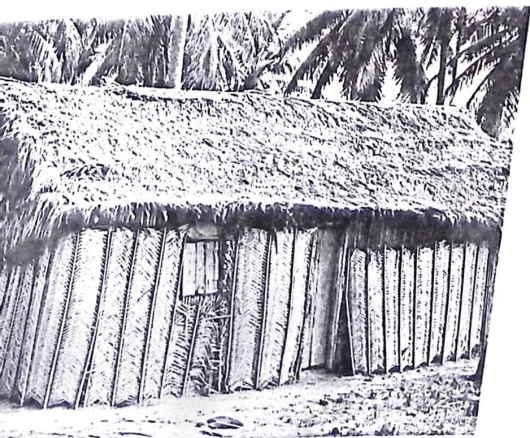
Fisherman's hut and paraphernalia, Ajido Beach.



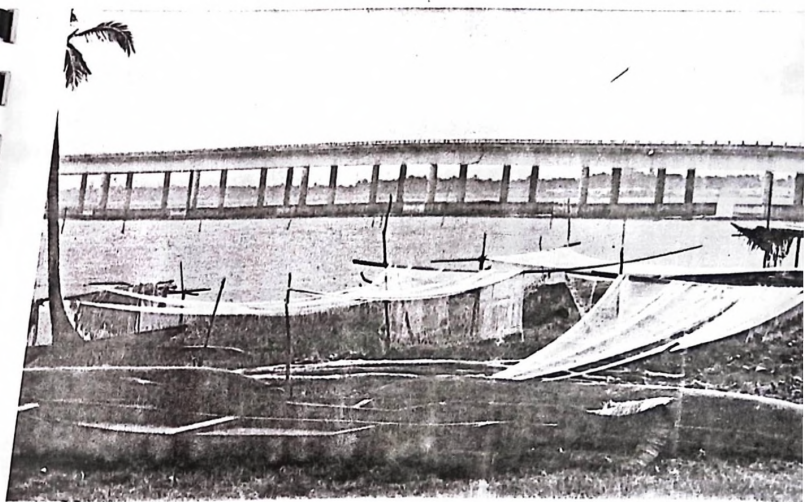
A chalet in the fishing village of Ajido.



Compound, Ajida Beach.



o Beach
dant local materials.



Fishing nets drying at Yeketome, Bad
Local Government Area.



Lagos State House, Marina.



Governor's Office, Alausa; Ikeja Local Government Area.

Overleaf: Sunset at Yeketome; reflection of the peace of an African evening.



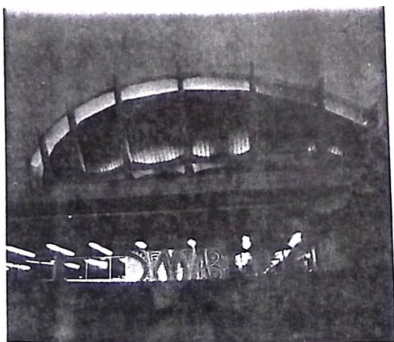




Federal Secretariat, Ikoyi, Lagos Island.



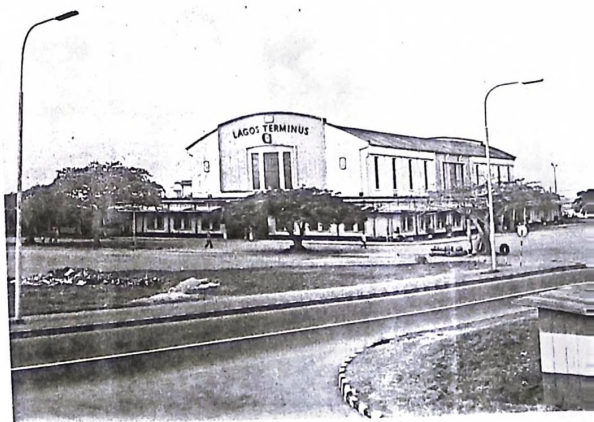
National Theatre during the day....



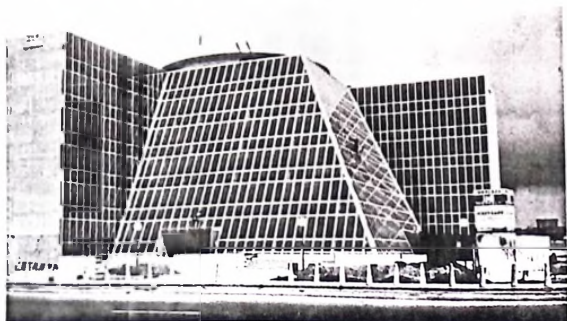
... and at night, Iganmu, Lagos Mainland.



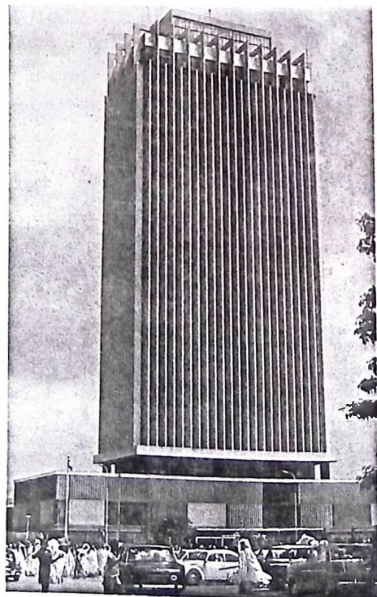
Supreme Court,
Lagos Island.



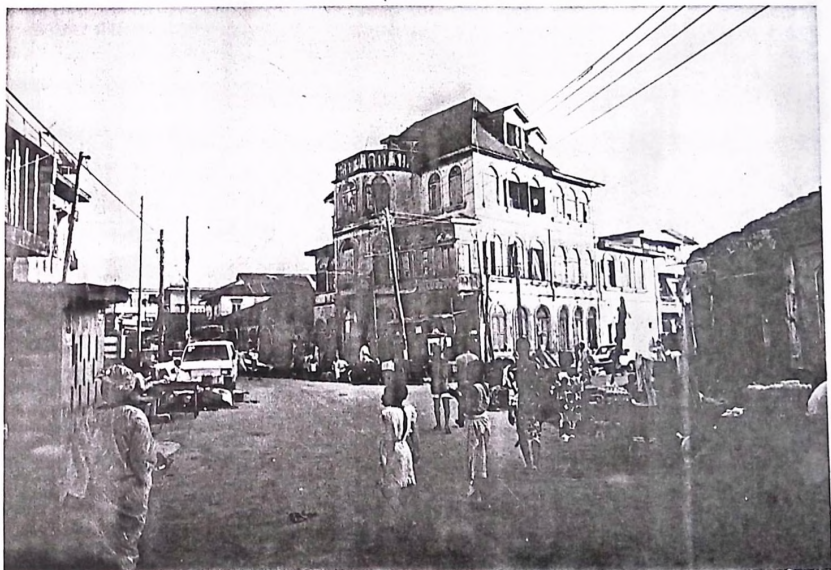
Iddo Terminus, Iddo,
Lagos Mainland.



IMB Plaza, Victoria Bar-
Beach (Lagos Island): fishing
huts once occupied the site.



Independence Building, Tafawa Balewa
Square, Lagos Island, built in 1960, trig-
gered off the changing of Lagos sky-line. It
was designed to be the tallest building at
the time of the Independence of Nigeria.



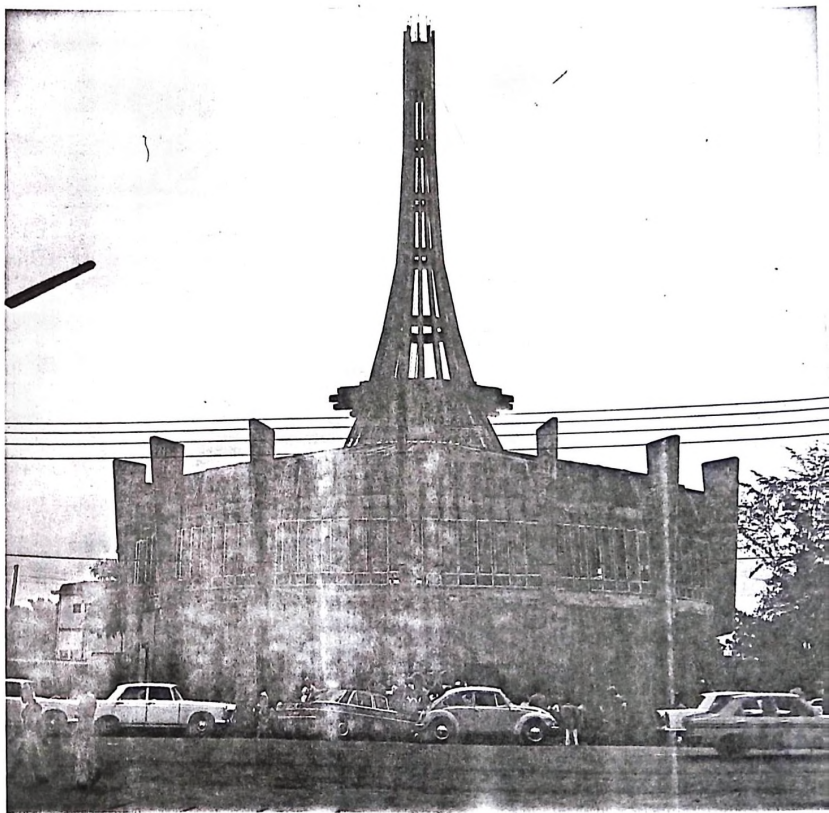
Ebun House at 85, Odunfa Street, Lagos Island, popularly referred to as "Petesi Anduru" was the first three-storey building in Lagos (1913)



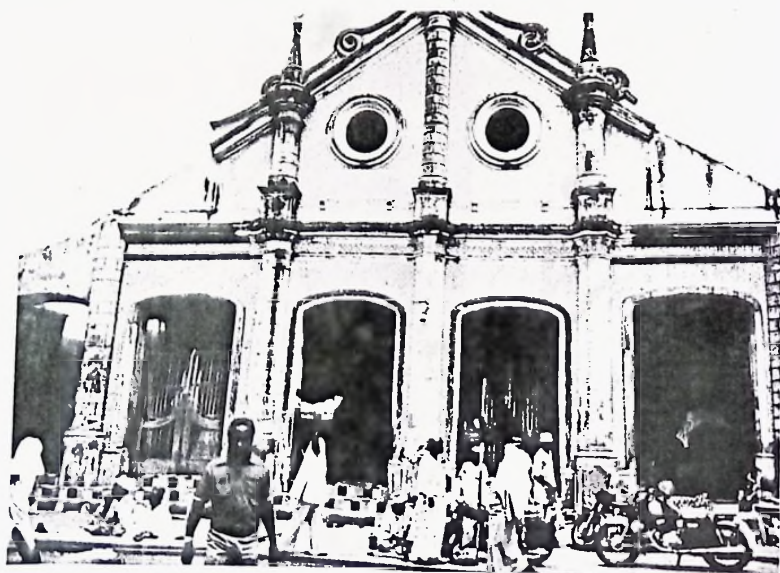
Detail shows decorative exuberance of Brazilian architecture.



Christ Church Cathedral, Marina, Lagos Island. The foundation stone was laid in 1925, and it was completed in 1947.



Presbyterian Church, Yaba - a modern architectural land-mark in Lagos Mainland



Above: Shitta Mosque, Martins Street, Lagos Island, was named after Mohammed Shitta-Bey, a notable Lagos muslim chieftain, who contributed £3,000 to the construction of the mosque.



Interior of Shitta Mosque. It was built by Senghor Joas Baptista Da Costa (circa 1890). It has been recommended for preservation.



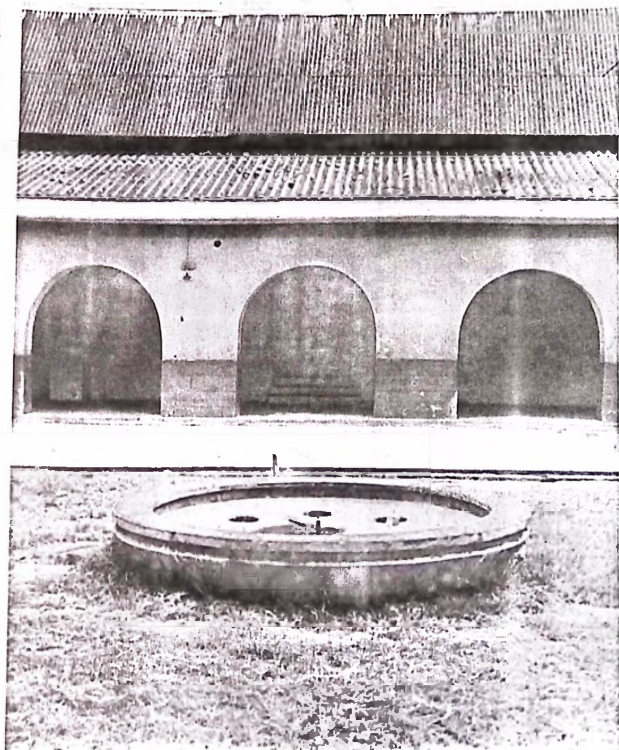
The Old Central mosque with its elaborate façade was built circa 1880. It has been demolished to give way to a new one.



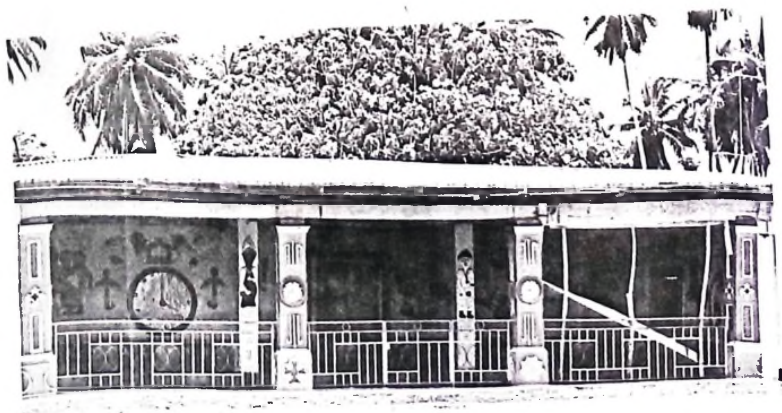
Eyo Cenotaph at Idunmota,.....



and 'Soja Idunmota' which it replaced. The 'Soja' is now at the
Tafawa Balewa Remembrance 'Arcade.



Inner courtyard of 'Iga Idunganran' the palace of the Obas of Lagos. The archways reflect the influence of the Portuguese who built it for Oba Akinsemoyin (1704-1749).



Verekete ancestral shrine, Badagry.



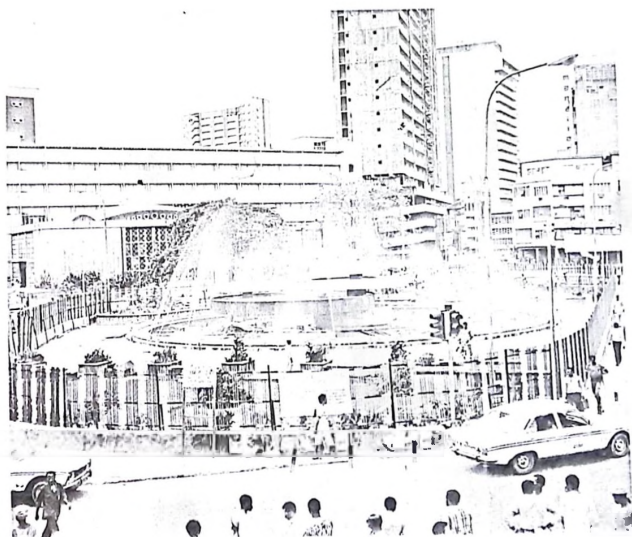
Oju Alaro Odo Shrine, Epe town.



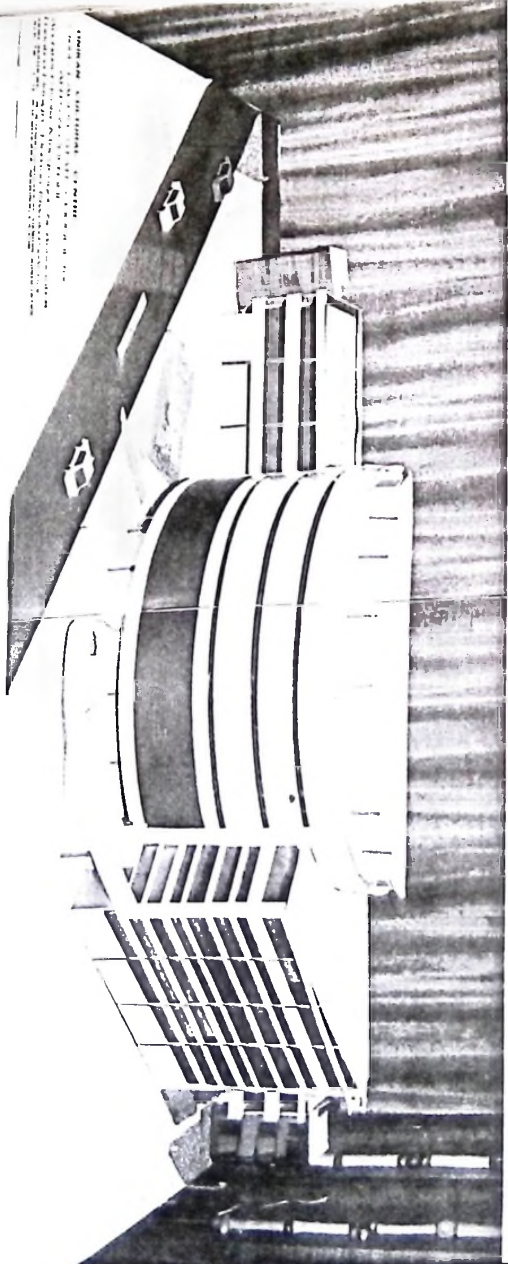
Tinubu Square, 1973; donated in 1960 by the Lebanese Community; it has recently undergone a face-lift. (Above Opposite).



Central Lagos during business hours.



Lagos Marina Car park.

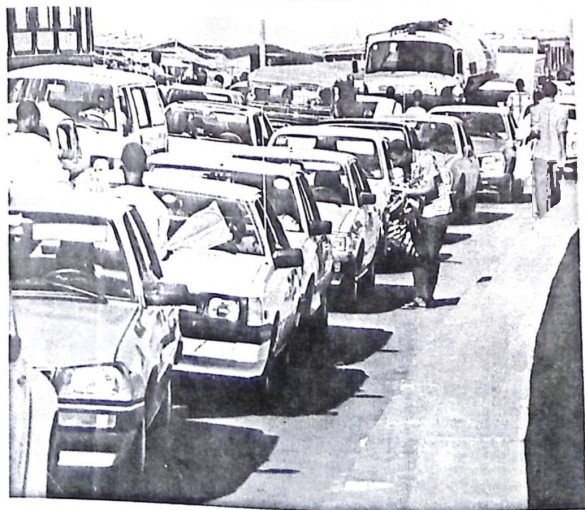


Model of Omkan Cultural Centre which when completed will serve as a home for the best in the arts and culture of the State.





Above: Oahodi Bus Stop, ...



and Third Mainland
Bridge exit at Ebute-Metta at
peak hour.

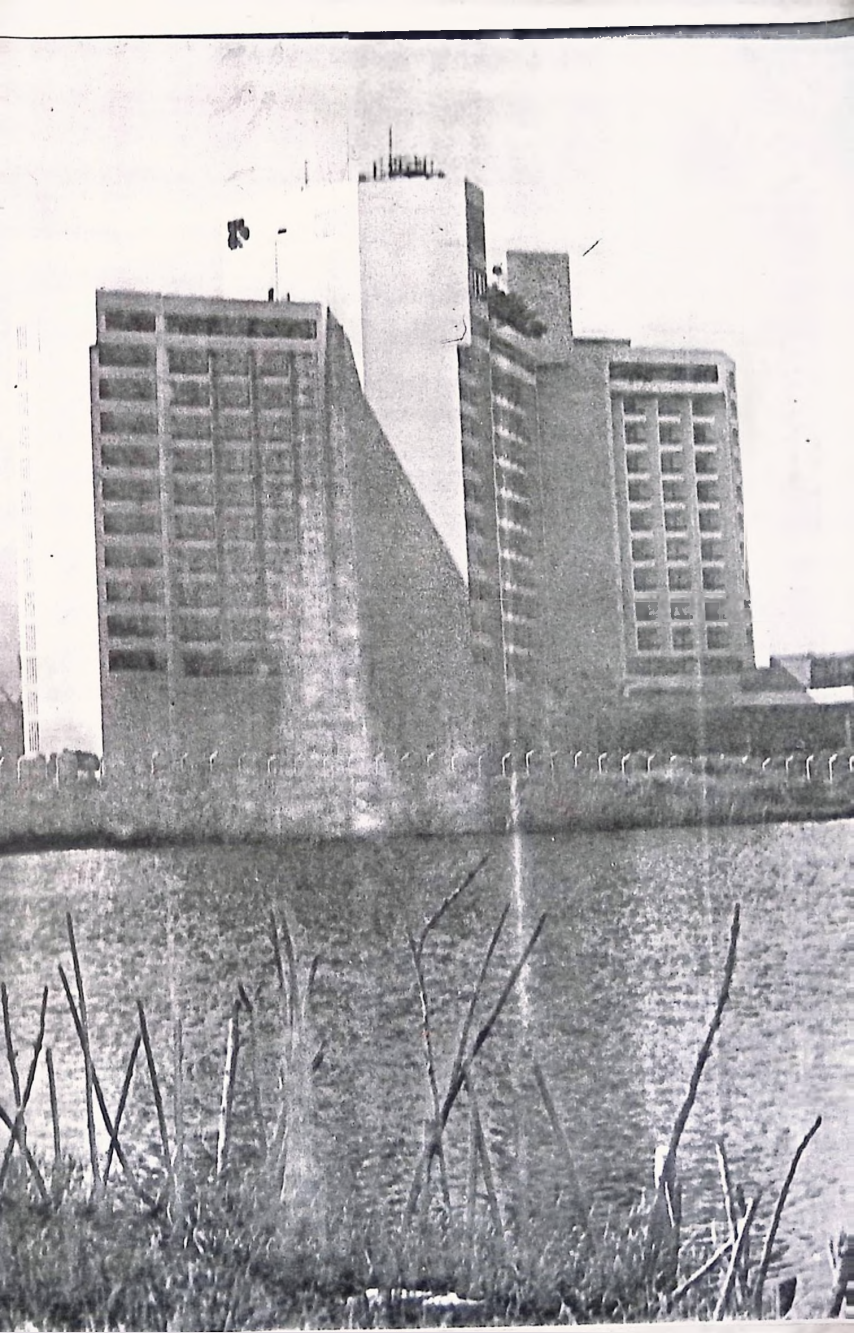


Lagos Marina at close of day



Apapa Port - viewed from the Lagos Marina.
Shipping is a vital factor of the economic
growth of Lagos.

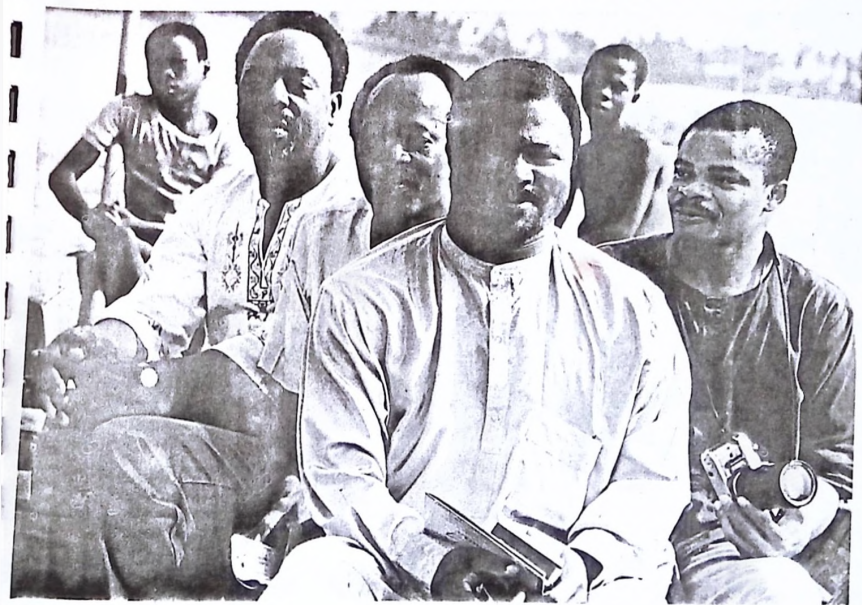
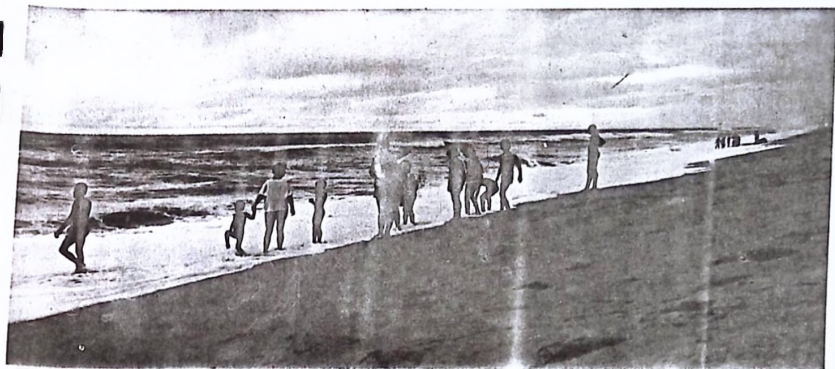
Opposite: Eko Hotel and Kurunc
Waters (named Lago de Curunc
by the Portuguese in the 17th
Century).





Top: Extensive lagoon front, and

Above: Endless stretch of sandy beach; both potential tourism resources.



Top: Bar Beach

Above: 'Fly-boat Ride' in an engine-powered canoe.
Enterprising 'drivers' are in the background.

